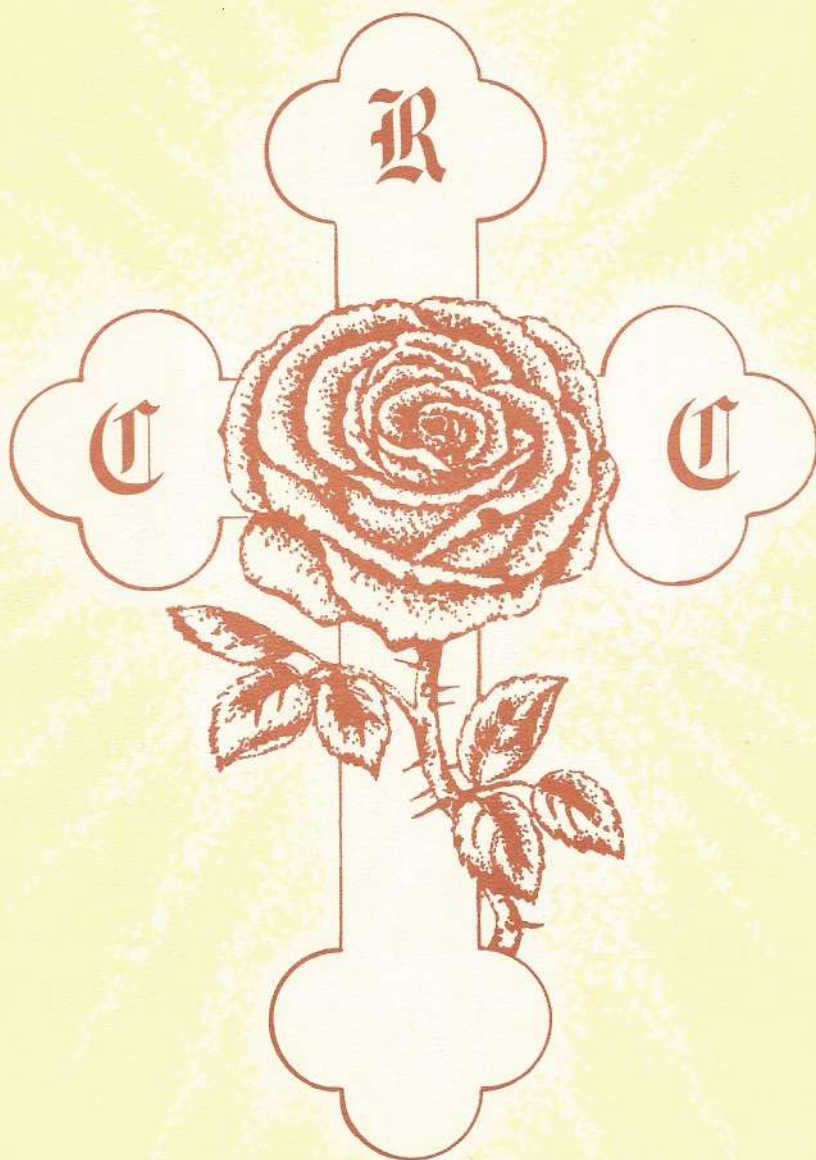


# Rays from the Rose Cross

May, 1980 .50



# NATURE SPIRITS and NATURE FORCES

Chapters on:

The Ethers and Laws of Nature  
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43 Pages Paper

THE ROSICRUCIAN FELLOWSHIP  
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# Rays from the Rose Cross

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1980



"A SANE MIND, A SOFT HEART, A SOUND BODY"

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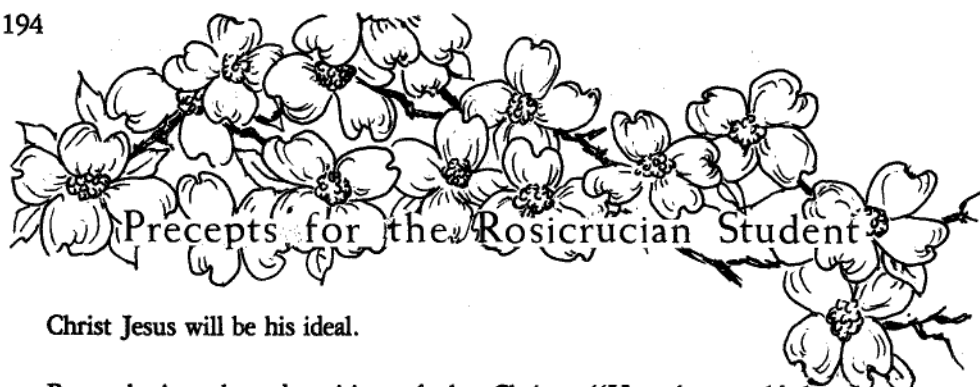
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## Precepts for the Rosicrucian Student

Christ Jesus will be his ideal.

Remembering the admonition of the Christ: "He who would be the greatest among you, let him be the servant of all," he will endeavor each day to serve his fellow men with love, modesty, and humility in whatever capacity may be offered.

Having a firm faith in the wisdom and goodness of God, he will work with the trend of evolution by endeavoring to speak, act, and see only the good in his daily associations with others.

Truth, honesty, and justice being fundamental qualities of the Divinity within, he will strive to express them in all his thoughts, words, and deeds.

Knowing that his present conditions are a result of past actions, and that he may determine future conditions by present actions, he will waste no time in envying others, but devote himself to exercising his divine prerogative of free will in sowing good seeds for the morrow.

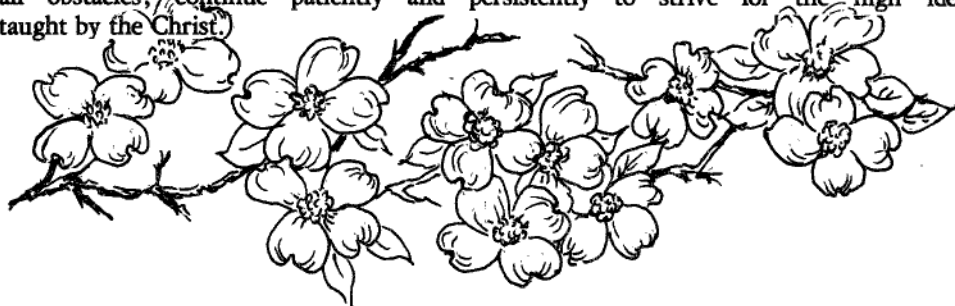
Realizing that silence is one of the greatest helps in soul growth, he will ever seek environments of peace, poise, and quietness.

Self-reliance being a cardinal virtue of the spiritual aspirant, he will strive to practice this virtue in thought as well as in deed.

Knowing the Within to be the only worthy tribunal of truth, he will endeavor to establish this tribunal and refer all matters to it for final jurisdiction.

Each day he will devote a certain period of time to meditation and prayer, endeavoring to lift himself on the wings of love and aspiration to the very throne of the Father.

Knowing that failure lies only in ceasing to try, he will, in the face of all obstacles, continue patiently and persistently to strive for the high ideals taught by the Christ.



from the desk of



## THE EDITOR

### BEARING EACH OTHERS' BURDENS

**T**he admonition, to "bear one another's burdens," presupposes the exercise of discrimination. All too often, a person's natural desire is literally to assume the problems and responsibilities of someone else who seems too burdened, in the mistaken assumption that, in this way, that individual will be freed from his cares. Certainly it is difficult for one whose heart is compassionate to keep from reaching out and taking on some of a heavy load that is bowing the shoulders of another person.

The fact is, however, that we can get so carried away with a desire to help that we deprive the other person of an opportunity to work out a debt of destiny or learn a lesson. To "bear one another's burdens" does not mean that we are being urged to carry helpfulness to such a self-defeating extreme.

At the same time, however, we also are not expected to proceed callously on our way while those around us are oppressed with grief, pain, and confusion. We must not deaden our hearts to the sufferings of others. What, then, is the answer?

The answer rests on a happy medium: we are to bear one another's burdens by teaching and encouraging them to help themselves and, in this way, eventually more easily bear their own burdens.

It would be of no avail to a drowning person if we were to jump into the water and commiserate with him on his problem. Neither would it help if we were to stand safely on dry land and shout to him to swim for shore. It may be that the only help we could give would be to jump in and pull him out. If, however, the situation were such that we could stand on shore and throw him a line, encouraging him to grab hold and, once pulled to a place where his feet could touch bottom, to walk the rest of the way to shore, we would have helped him help himself.

Then, later, regardless of which method of rescue had been utilized, if we could see to it that he is taught to swim, we would have given him a foundation from which to deal with similar dilemmas or, indeed, to keep them from occurring. If, however, the individual refused to learn or profit from these experiences, we would not be under obligation to follow him around and be on hand to rescue him once again from the results of his own folly.

Every debt of destiny must and will be paid by the one who, through his own



omission or commission, incurred it in the first place. No other person, however good his intentions or compassionate his heart, can take over this responsibility from anyone else. No matter how "unjust" or oppressive someone else's burdens may seem to the world, they are his because, under the Law of Consequence, he created them in the first place. Under that Law, too, he alone can bring about the transmutation of attitude and behavior that, eventually, will relieve him of his cares.

Our major role is to help him in the task of transmutation. Therefore, although it may be necessary to carry his weight for a little while, in order that he can lift himself out of the mire and begin to walk on his own, the most important thing we can do for him is to bring him to the place where he can and will begin to do his own work. This can be done in different ways, depending on the individual. Sometimes sustained encouragement will be all that is required; sometimes more practical support, physical or monetary, may be necessary for a time.

We can give "psychological" help, talking with the person and giving praise and approval wherever merited. We can explain the Law of Consequence, encouraging him in the thought that no "blind" or "unjust" God or fate is causing his trouble, but that he brought them about and he, himself, *can* do away with them. We can give courage and strength through our understanding and through the fact of our supportive presence.

If we offer this kind of encouragement, he likely in time will be able to take up his burden, not as if it were lighter, but as if he were stronger and better able to bear it — which, indeed, probably will be true. He should be more energetic and wiser than before, and more capable of intelligently resolving his troubles.

At the same time we, having given love and understanding, can go our way, serene in the knowledge that we have served without obstructing. We will have served God without having tried to play God.

## LOVE

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

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

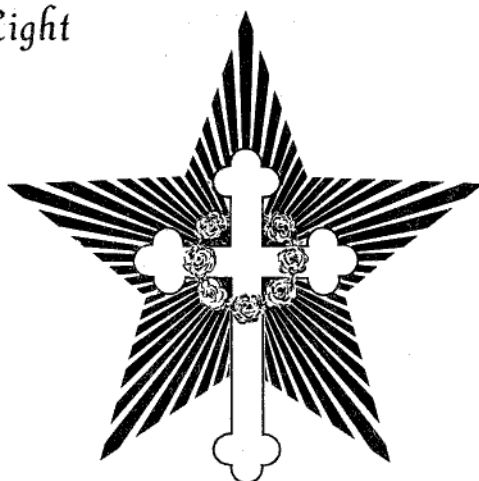
Love opens new vistas of exploration and new heights of endeavor. Love transforms the "unlovable," softens the hardened, and conquers the unconquerable. Love sets a sterling example. Love encourages and blesses. Love causes the Light to shine radiantly on its object. Love illumines the dark tunnel and eases the rocky road. Love lightens burdens and intensifies even the most noble pleasures. Love gives increased meaning to every experience and turns the boredom of "just existing" into the challenge of living. Love underlies selfless service and sacrifice.

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

## Mystic Light

### THE OPEN MIND

Charles Weber



**T**he open mind is dedicated to the liberation of the Ego, the Spirit-being of man, from the suffering of ignorance, the warp of prejudice and the lovelessness of fear and separation. Ultimately, and perhaps paradoxically, the open mind is founded on faith and sustained by love. It finds itself continually confirming the reality of spiritual light and the harmony of the Cosmos — the highest reasoning of which the mind of man is capable.

The philosopher says "God is Truth and Light is His shadow." Mind itself is an emanation of Truth. Mental substance composing the densest body of the Beings evolving in the hierarchy of Sagittarius, the Lords of Mind, was radiated into man during the Atlantean Epoch. The function of man's mind is to give him self-conscious identification with these Universal Forms, these living Beings of tone substance.

The open mind brooks no restriction to its pursuit of wisdom, but it must be wedded to Truth progressively by logic, intuition and first-hand experience (initiation). Truth based on authoritative decree or imposed by the duress of power is anathema and ever opposed by the open mind.

Max Heindel is as respecting of each Ego's integrity and free will as he is solicitous for his spiritual health and soul

unfoldment. The tension created by these two concerns (his insistence on self-determination and his strong urge to offer fatherly guidance) is at times conspicuous, if not amusing. For example, Heindel counsels the aspirant to steep himself in Western, not Eastern, Wisdom only after immersing himself in the philosophy of Eastern religion so that he will treat of Sanskrit etymology and draw from the Upanishads in refuting the notion of metempsychosis (*Cosmo* 158). He will discuss the distinction between Hindu soul flights in the *Linga shabira* (astral body) and penetration of the desire world by the western Ego in his soul body (*L.S.* 181). He will warn against Oriental breathing exercises as a result of practicing them himself and suffering ill effects therefrom. And, we well might ask, who warned him? Did he have to, did he *need* to, prove truth for himself?

Eve, (that is, man's naive soul) was also warned. And to what avail? It seems that learning by doing, probing and proving for one's self, sacrifices immediate gains, but achieves added faculties, power and certitude in the long run. The Fall of man, and man's daily falls, are stepping stones to augmented and ultimately divine self-consciousness. Error is parent to wisdom. Not that we willfully would violate, but we

must know, and we must know for ourselves, first-hand. The more experience we have in the school of hard knocks, suffering, the more certain become our powers of discrimination and the more infallible the intuitions and forethought which enable us to know the truth or rightness of a course of action or an appraisal of character and situation at the outset, saving us further involuntary dilemma and distress.

Naturally, if one is ripe for Western Wisdom Teachings he or she will already have extracted the essence of Oriental wisdom and amalgamated it as part of the Spirit's permanent Identity. So that an exposure to the Eastern metaphysic, in most cases, is simply a conscious recapitulation of an earlier acquisition which is followed by contact with more current teachings such as formulated by Rosicrucian philosophy, Anthroposophy, and generally any science of Spirit which takes due account of the pivotal importance of the Christ Event and the Christ Impulse.

We do not forget that Max Heindel wrote an excellent overview of Madame Blavatsky's *Secret Doctrine*, so terse, yet encompassing, because the writer had previously learned and largely absorbed the ancient wisdom set forth in this occult work. The synopsis represents, along with his membership in the Los Angeles Theosophical Society, a brief valedictory to some former life's/lives achievement, antedating, as it must, the most momentous event in the spiritual history of Earth evolution: The birth of Christ in Jesus and then in planet Earth, and, stemming from His Presence, the continuous giving to man of wisdom born of His abiding love, of power born of His ongoing sacrifice.

Obviously, any creed or sect that seeks to program and censor the minds of its members, or to deny the core truth of other religions is reprehensible to the spiritual aspirant.

All formulated truth is relative, however profound or cosmic its exposition. It is ever subject to reformation, to deepening and elaboration as it reflects the ad-

vancing insight and spiritual development of the knower.

Lest we become too attached to the *form* of our commitment, too literal or sectarian in our allegiance to the outer trappings of the way we have chosen, or are choosing, Max Heindel cautions us. The following statement may serve as example:

"The Rosicrucian Fellowship is not backed by the Teachers (Elder Brothers) or inspired by them; they gave certain teachings to the writer on the condition that he should spread them to the best of his ability, and announced their readiness to help others who would qualify for that instruction. Students of these teachings have banded together for the benefit of associated study, but there is no hard and fast organization, nor is it intended to form one, but to let people obtain this teaching anywhere they please. We prefer that they remain with their churches." (*Q. and A. I*, p. 363)

The Truth is the important concern, not so much the identity or location of the material channels that tap or transmit it. When one transfers the reverence properly addressed to holy living Truth to its manifest forms, be they inanimate symbols or persons divinely inspired, or institutions, which (as Emerson observed) are often the lengthened shadow of one man, one places oneself at the threshold of idolatry (which is a form of spiritual suicide).

The Elder Brothers do not support organizations *per se*, sanctifying one or several to the exclusion of others. They play no arbitrary favorites. Rather shall their genius manifest where man's needs serve their Great Plan. Where merit admits and circumstances warrant, there shall they inform and assist. Where exist the chaste heart, the intense desire and the preparedness to know, there shall their influence be found, there shall they direct occult light.

Nor did Christ Jesus work through the structured priestcraft of His day, but through the wisdom of the informing Life Spirit, which is now, by virtue of Christ's



*Consider the inner strength and purity of the many souls who require no wonderful cosmic schemes in order to walk the path of holiness and helpfulness; who refuse to allow personal suffering and social upheaval to weaken their faith in God or to cast a shadow on the light of their love or to diminish their optimism.*

love and sacrifice, available to all seekers the world over from within their own soul.

We bring these observations before our mind's eye not to upset proponents of one or another exoteric school or to contradict any system of metaphysic, but to encourage and support all earnest seeking after the divine wisdom and the Lord of Love. Wisdom, spiritual insight and power purged of selfishness are our spiritual birthright — not the special holding of a clergy, an occult brotherhood, or any select group. Merit alone counts. And merit means that the withholding of spiritual truth and the power it confers is unconscionable, in fact, impossible. For Christ's atonement has opened the door of spiritual attainment to whosoever will. How can this be? Because the mode of access to this wisdom and power is now a purely *internal* operation, not dependent on any outer affiliation, any secular appointment, any external ceremony. Initiation no longer carries with it organizational prerequisites. Christ is and waits at the heart of each Ego, attending on his readiness.

Self-complacency, stagnation and crystallized attitudes quickly follow upon the student thinking that the wisdom of life has once and for all been given, is a closed book, literally found between two covers. Please appreciate that nothing that had been formulated and made available on the material plane, nothing external to himself, sufficed Max Heindel's spiritual needs. He required a fuller, more direct revelation. Nor does *our* seeking stop with *his* answers.

While we ourselves may disdain this notion of finalized truth, yet the attitude

of recurring to wisdom already given as the sole determinant for our actions and beliefs is all too evident. The preferment of Max Heindel by the Elder Brothers does not automatically devolve on us special favor simply because we subscribe to the ideas he has imparted. And as surely as a new bible shall be written for the New Age now on the horizon, so more elaborate and intensive works on the science of spirit shall be forthcoming. In prefatory remarks to the *Cosmo-Conception*, the author describes his monumental work as an "elementary" treatise. While the flippant may delight in this eventuality out of pure iconoclasm, we at present are a far cry from finding the teachings given by the Brothers through Max Heindel commonplace or dated. They remain substantially ahead of their times.

What we do care to emphasize is the vital quality that makes the person and writings of Max Heindel as worthy as they are, the honesty, humility and openness with which they give forth of their wisdom, reminding the student that the spirit of free inquiry, the absence of dogma, and the holier-than-thou attitude, in a phrase, the cultivation of the open mind, are essential attributes of the spiritual aspirant.

Perhaps even more important than the teachings themselves, valuable as they are, is the spirit in and with which they are given, which is so deeply respecting of individual free will and awed by the magnitude of heavenly wisdom that expresses in and through man and ever awaits his fuller understanding. No quality runs so counter to the whole tenor of Heindel's

contribution than that of intractable viewpoint, intellectual arrogance, cultism, denial of the relevancy of new ideas, resistance to change.

If we ourselves are to be honest and true to the spirit in which Max Heindel conducted his researches and expressed himself, we feel compelled to emulate and carry on this quest of the Logos, the Sophia, the holy, hidden Wisdom, using as key the concern for our fellow man, which urges us to descend fully into the material moment and to refine from out of its crude ore the living gold, that which despite all outward fluctuation, has enduring value.

We understand that forms are not the primary element in brotherhood (this group vs that group; this ideology vs that ideology). *Forms* specify, separate and incarcerate. Rather we seek the one *life* that expresses through all forms, be they social, academic or religious. We have witnessed the absurd conflict of creeds which purport to be founded on God-consciousness (or at least God-directedness) and brotherly love and yet have deployed armies to champion a preferential reading of a religious text or simply to vindicate with spoils and victory God's chosen. Tolerance, patience, self-sacrifice are among the qualities that promote genuine open-mindedness.

Exponents of Western Wisdom Teachings are often the more individually specialized members of society, more into their selves, more mental who require an additional philosophic thrust to readjust to a committed and productive involvement in daily living. This is not necessarily a cause for rejoicing. The Teachings are indeed sublime, but the need for them implies a certain selfishness to be overcome, indicates a certain insularity of experience to be bridged. Rather than priding ourselves on the excellence of the Teachings which it is our privilege to know, then, we would do well to consider the inner strength and purity of the many souls who require no wonderful cosmic schemes in order to walk the path of holiness and helpfulness;

who refuse to allow personal suffering and social upheaval to weaken their faith in God or to cast a shadow on the light of their love or to diminish their optimism. These persons, in a sense, already know the Teachings, for the Teachings serve the primary function of promoting a life lived in optimum harmony and helpfulness with Cosmic process. For while an active mind can certify and sustain, it can also doubt and deny; and doubt is the great slayer of action and the enemy of spiritual community. Mind may reason for improvement. It can also rationalize *status quo* and paralyze. But we are here, on this material plane, to *do*, to do wisely, to do well.

Rosicrucian Philosophy encourages one to think for one's self. We do not riddle our fellow man with restrictions and prohibitions but in an atmosphere of impersonal love we support the *individual* faculty for determining the good and the true. As we ourselves would decline embargoes placed upon our mental excursions, we are obliged to respect the autonomy of others. Yet we strive to be always ready to help when it seems appropriate. This loving non-involvement in another's Self-choosing is a most difficult attitude to develop, for we may often feel the urge to yoke another with *our* personal truth, to counsel him in *our* course of action, or to alert him to what *we* think will bring him harm or benefit. So in effect we would sow, weed and even harvest his mental and psychic garden for him. Usually, we must simply permit our friends to conduct their life as they deem fit, surrounding them with the light of our genuine concern and freeing them with the force of our positive thoughts.

The whole mind must work out of a larger context than mere rational or sequential thinking, for thinking typically has its reference and application to the objects of sense perception, to the world of material forms. The mind which is truly open must and will admit disclosures pertaining to invisible worlds, and in this area there is no finer example than the faith, trust and believingness evinced by the child. "Who-

*Open mind, left to itself, always tends to closure, to entropy, just as physical form, resilient at its inception, gradually tends toward stasis and fixity, unless fresh energies are introduced to retain flexibility. Therefore the mind kept open owes its youthful vigor to consciously exerted will.*

soever shall not receive the kingdom of God as a little child shall not enter therein." There is nothing so remarkable about a child as the impressionability of its mind which renders it so teachable, and the pupil who endeavors to live the higher life should always aim to keep his mind in that fluidic state, for as soon as our ideas have become set and incapable of being changed, our progress ceases. When anything new is presented to him, man's typical mental response is usually tinged with skepticism. He fears being deceived. The little child has no overwhelming sense of its own superior knowledge, is rather characterized by complete openness, by spontaneous and immediate consent to relationship, by an eagerness to experience the present moment in its fullness, accepting all. As the child is father to the man, so may the inner immortal child in us be teacher of our mortal outer man.

The great teacher, life itself, is always ready to instruct us through daily event and the immediate, radical *now*. Open mind describes consciousness alert, poised, patient, centered, awake to the truth that divinity is ever present and seeks our presence of mind that it may manifest light and love to us through the myriad forms and frequencies of daily occurrence.

Open mind, left to itself, always tends to closure, to entropy, just as physical form, resilient at its inception, gradually tends toward stasis and fixity, unless fresh energies are introduced to retain flexibility. Therefore the mind *kept* open owes its youthful vigor to consciously exerted will.

The esoteric-exoteric polarity hinges on the presence or absence of the enlightened

openness of mind: Exoteric always describes tradition, orthodoxy, purveyable form. All religions, including Christianity, are exoteric in nature. They consist of teachings designed to lead the seeker, the pilgrim, into houses of communal worship and then later into the church or temple of his own inner being. They direct him toward the altar of his interior and higher Self. At that point, however, they leave him utterly and it is from this point that the aspirant seeks to commune with the living God, to partake of the one Life and Truth whose Reality is everywhere and at all times One. The open mind travels the highways of exoteric teaching, refusing to stop and set up shop in conjunction with one or another organization or to adopt a particular ritual stance as an end point of seeking.

The aspirant eventually discovers that all religious methods, disciplines and systems are directed toward a common goal, the same spiritual capitol of the manifold wilderness he himself must travel through: through the wild weather of the passions, the profound darkness of metaphysical doubt and the false brilliance of intellectual egoism — the seemingly endless convolutions of the river of personal consciousness.

*Exoteric* defines that which is outwardly transmissible. *Esoteric* points to that inviolable yet common Source within each of us, that Shekinah within the Holy of Holies, where the One Life of us all, the Light of the world, the Light that lighteth every man, supra-intelligent, prior to all form, ever exists.

By emphasizing self-reliance and the priority of one's Inner Being in determining truth, the Rosicrucian Philosophy extends as

far toward the true and vital esoteric as any formulable system of spiritual development can, and the appeal is directed especially to the mind. We do well to remember the admonition to maintain the mind in a condition of poised and elevated calm readiness, even as we daily dedicate our outward persons to serving the world and bringing it before the altar of the most Holy High.

Each day we renew our efforts to build and be the mind of Christ, the whole mind, the esoteric mind, the mind of humanity as it exists as vibrant archetype. We shuck off the husks of partial or parochial teachings and converge toward germinal truths, pre-verbal realities, even as shells must be shed to expose the vital seed, the life-center.

With Dane Rudyard we realize that there can be only one esoteric doctrine, just as there can be but one Christ, though many shall come in His name. Quoting Rudyard, "Any tradition, be it occult, religious, or socio-cultural, can only be exoteric. . . The only esoteric tradition is one that cannot be taught and which does not imply a particular technique or approach. This is not philosophical reductionism — simply a statement on the limitations of verbal forms and techniques for experience of God or Truth."

What we might call the proto-esoteric intimates that which is *lived*, points to that which makes its appearance in the garment of the ephemeral *now* but lifts man into the eternal Now. Generically, mind is born out of an identity with the One Truth, the All-Being of God, from which it slowly awakes as from an ecstatic dream, into material consciousness. We may broaden the meaning of two terms used in logic to outline man's spiritual career. *Deduction* describes a proceeding down and out from the One into the fallenness of diversity, a dispersion of one Life into many forms. Man's course now describes an *inductive* process to attain unto a former condition of spirituality, but a condition ennobled through Self-consciousness. He works from

the pluralism of the concrete given toward reunion with his Origin in the One Life existing before and after all forms.

The blessing of the open mind lies in its ability to apply the stethoscope of spiritualized awareness to the heartbeat of the profound present, more central to now than the most sublimely rendered thought or the subtlest emotion. The more high thought mind conceives and receives, the clearer and brighter becomes the light of its knowing, the emptier of personal self becomes the chalice of consciousness, and the more qualified man is to experience the living Presence in Holy Communion.

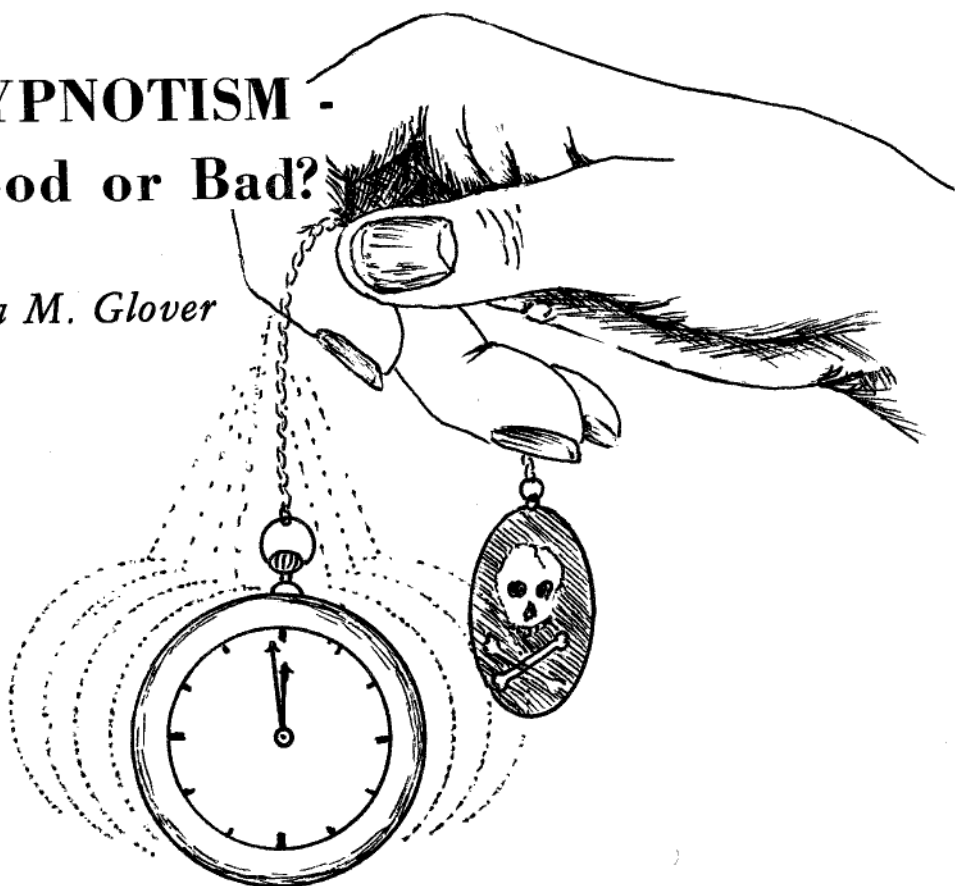
In the process of returning to the Kingdom of Spirit, the virtue of and kernel truth existing in all world religions is ratified, for they are seen alike as outpourings from the same divine Source. The open mind may become an Alexandria of knowledge on world religions and occult knowledge. But this wide-ranging exposure, the gathering and synthetic activity of mind, constitutes a relatively early phase of its overall mission. Eventually it conforms and confirms its focus to the conditions of its immediate field of awareness and with ever increasing love, patience and willed wakefulness, it lives into present consciousness with the presumptive faith that herein does divinity make its abode and herethrough does the glory of the living truth flood into the open heart and mind of the one ready to see and receive it.

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*The harmonious enunciation of consecutive syllables in the Divine Creative Word mark successive stages in evolution of the world and man. When the last syllable has been spoken and the complete word has sounded, we shall have reached perfection as human beings. Then Time will be at an end, and with the last vibration of the Word of God, the worlds will be resolved into their original elements. Our life will then be "hid with Christ in God," till the Cosmic Night — Chaos — is over, and we wake to do "greater things" in a "new heaven and a new earth."*

# HYPNOTISM - Good or Bad?

*Elsa M. Glover*



**T**he mind of man may be thought of as consisting of two parts — the conscious mind and the subconscious mind. The conscious mind is the part of the mind in which information is consciously collected and in which logical thought is carried out and decisions are made. The subconscious mind is the part of the mind where memories and habits are stored. A person's subconscious mind contains all things he has seen or heard (whether or not he took conscious notice of them), and also the memory of all events of his life. When the conscious mind wants to remember something it must retrieve the information from the subconscious mind. The better the ability of the conscious mind to communicate with the subconscious mind, the more easily information may be

remembered. The conscious mind also communicates with the subconscious mind when habits are being formed or broken, and the better the communication the more efficiently control may be exerted over the habits.

Hypnotism, defined as a state of enhanced communication with the subconscious mind, is divided into two basic categories: classical hypnotism and self hypnotism. In classical hypnotism, the conscious mind of one person establishes communication with the subconscious mind of another person. In self hypnotism, the conscious mind of a person establishes enhanced communication with his own subconscious mind. We will consider the nature and effects of each of these types of hypnotism.

In the classical variety of hypnotism,



the hypnotist prompts the subject to put himself in a mentally passive state. The hypnotist then gets the head of the subject's vital body to separate from the head of the subject's dense body so that the vital body head lies in rolls around the neck. The connection between the subject's Ego and dense body is then severed and the higher vehicles withdraw. Ether from the hypnotist's vital body now resides in the subject's dense physical head and gives the hypnotist direct access to the subconscious mind of the subject. The hypnotist now can obtain information or place commands as he wills. Even after the subject has been wakened from the hypnotic trance, some of the ether of the hypnotist's vital body remains in the head of the subject so that for the rest of the subject's earth life or until the hypnotist dies, the hypnotist will have some control over the subject.

Classical hypnotism doubtlessly has been used by unethical persons desiring to achieve power over others to serve their own selfish ends. It has been used for the amusement and amazement of people in exhibitions and shows, but it also has been used by people trying to achieve some good by means of it. Doctors, for example, have used hypnosis to relieve people of pain so that less drugs are needed. It is found that the relief from pain can be made to last not only during the hypnotic trance but also after awakening. Experiments have been carried out in which hypnotism was used to help achieve cures of illness. In these cases it is theorized that the mental state of the subject was a causative factor in the illness, and that by suspending the action of the subject's conscious mind, the healing process could proceed. Classical hypnosis also has been used to cure people of bad habits such as smoking or drinking.

When viewed from the short range point of view the classical hypnotism used by good-intentioned doctors seems to have beneficial effects. But however well-intentioned the doctors may be, the long range effects of classical hypnotism are not good. As we know, from our study of the

Western Wisdom Teachings, the purpose of life is the evolution of the soul. At the beginning of each earth life the Recording Angels help each Ego set out on that path through life along which he will encounter those trials and temptations which he most needs to learn to face and overcome for the development of his soul. When an Ego encounters pain and sickness, if these are relieved or cured through classical hypnotism, the Ego has not developed within his own soul the powers to overcome the situation. Instead the will of the hypnotist was used to meet and pass the situation. Thus the Ego of the subject will not have achieved the soul development which the pain and sickness were meant to bring about, and the Ego will have to face similar pain and sickness at a later time. Similarly, when classical hypnotism is used to overcome bad habits, it is the will of the hypnotist which has overcome the habit and thus the subject's Ego will have the same weakness when it is reborn in its next life on earth. Thus it will again have to struggle with the problem until it develops the inner strength to overcome it.

Perhaps an even more serious problem inherent in the use of classical hypnotism is that it is a sin against the Holy Spirit. The Holy Spirit as a focus of the creative principle in nature expresses itself through the generative organs to create new bodies and through the brain to create new thoughts, which afterwards are crystallized to "things". When anyone allows himself to be hypnotized he ceases to be his own master and loses his faculty for independent thought. As the hypnotist interferes with the creative faculty of thought in the subject, a faculty which is a direct expression of the Holy Spirit, he is therefore committing a sin against the Holy Spirit.

In contrast, self hypnotism may be described as a process in which a person puts his conscious mind in communication with his own subconscious mind. It has been found experimentally that when the brain wave frequency is lowered below about fourteen cycles per second this communi-

cation can be achieved. Brain wave frequency naturally drops below fourteen cycles per second during sleep, but by learning to physically relax without going to sleep it is possible to achieve brain wave frequency below fourteen cycles per second while being still fully conscious and fully in control of one's conscious mind. Then the conscious mind can retrieve memories from the subconscious mind or it can direct the subconscious mind to carry out certain actions. Thus habits can be formed or broken, and the subconscious mind can be made to assist in the healing process.

Unlike the method utilized in classical hypnotism, the Ego at all times using self hypnotism maintains full control of his conscious mind. Additionally, the Ego is using his own Will and powers generated within himself to face and overcome his problems. The use of self hypnotism to help overcome bad habits or aid in the healing process, therefore, has not only immediate benefits but also long-lasting benefits and problems overcome in this way will not have to be faced again.

Self hypnotism in fact, can increase the ability of the Ego to act creatively through its bodies. Many people have things

that they want to do but are unable due to some physical or emotional lack of control. For example, a pianist may lack the muscular control to execute a difficult piece of music, or a speaker may become too nervous to effectively deliver a speech. Using self hypnosis the conscious mind can program the subconscious mind to direct the playing of the piano piece and to keep the speaker calm during the speech.

Mental creativity, too, may be enhanced by self hypnotism. The subconscious mind often has access to solutions to problems which the conscious mind has been working on. Thus, if the conscious mind (when it has a problem) puts itself in contact with the subconscious mind, the solution may be found. Newton discovered the Law of Gravitation while he relaxed under an apple tree and, similarly, Albert Einstein came up with his revolutionary ideas about space and time one day when he relaxed in bed because of illness.

In conclusion, it may be stated that classical hypnotism, with whatever intent or however it may be used, is not advised; but self hypnotism can be used with beneficial results.

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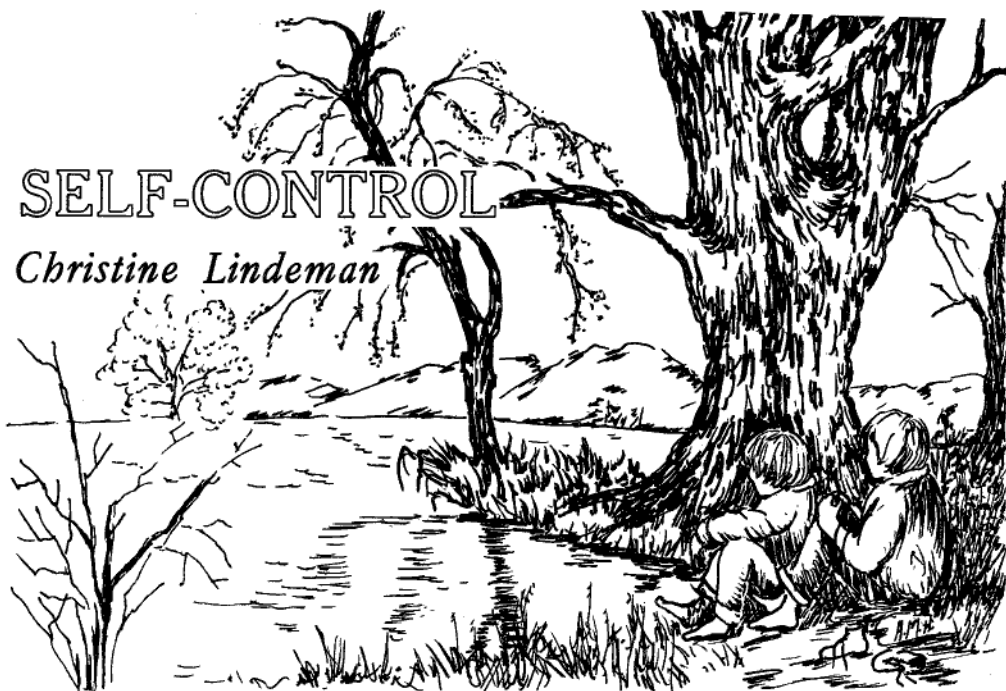
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## CONTRIBUTIONS APPEAL

While *Rays from the Rose Cross* is printed in Oceanside, California, we would like to regard it as the balanced expression of the insights and incentives of the entire international community that is grounded in Western Wisdom Teachings. Subscribers of the *Rays* are encouraged to share with us material they deem worthy of inclusion. The primary criterion for acceptance, above and beyond a clear and literate presentation, is that the subject matter be considered within the context of Rosicrucian spiritual science. Traditional categories include astrology; psychology, medicine and health; the natural sciences and their relation to superphysical dimensions; poetry, short stories, parables and fables that illustrate spiritual truths. Ultimately, the *Rays* should reflect that harmonious blend of Art, Science, and Religion that the Rosicrucian Philosophy seeks to bring about in our larger environment. Your contributions toward this end are most welcome.

# SELF-CONTROL

*Christine Lindeman*



**M**ax Heindel several times quoted the following verse as illustrative of the importance of that most essential lesson to be mastered by every spiritual aspirant — the lesson of self-control:

“From every power that holds the world in chains

Man frees himself when self-control he gains.” —*Goethe*

It is literally true that once we have achieved complete self-control — complete self-mastery — we are freed, once and for all, from the fetters of external bondage.

At first glance, this may seem paradoxical. Some people certainly would protest that we are hardly “free” if we are forced to hold ourselves in check, repress the impulse to act on base desires, and generally behave in what would be considered a restrictive manner by the materially-minded. Other dissidents would emphasize the popular contention that, since repressed emotions result in ill health, self-control of this sort is dangerous as well as unrewarding. From the purely material point of view, this argument might appear to have some merit.

The spiritual aspirant, however, is striving to rise above the material. Ideally, his aim is to be in the world but not of it. In the broader frame of reference in which he operates, he can see that self-control, far from epitomizing restraint, actually does signify the only way in which the evolving Ego can attain absolute freedom.

The evolved individual who has developed full self-mastery does not consider this quality to be a hindrance. While he was still perfecting self-control, he may well at times have felt himself under severe constraint when trying to hold his temper in check, resist the temptation to indulge an unworthy desire, or keep from performing some other objectionable act at the behest of his lower nature. We all have experienced similar sensations for similar reasons. We know that we *should* not do, say, or think a particular thing, but we — that is our lower natures — insistently *want* to.

The aspirant who has achieved consummate self-control, however, no longer has his lower nature to deal with. He has

so well subdued this "alter ego" by refusing to accede to its demands that his Higher Self has absolute dominion. Herein lies his freedom. He is no longer plagued with the base desires that once made such demands upon his strength, time, and progress. He has reached the point where he wants to do that which is right, and no conflict now arises with regard to the right and the desired courses of action. They have become one and the same. In consequence, he has no further need consciously to control himself. It would not occur to him to want to do other than what he knows is right. His control — formerly, his *effort* to display proper response and conduct himself in accordance with the rules of right living — now is automatic.

Self-control applies in all situations in which the aspiring Ego finds himself. It pertains not merely to his attempts to repress the gross character deficiencies which happen to constitute his particular weaknesses. It pertains also to matters of diet and health, to the duties and responsibilities of the advancing aspirant, and to the minutiae of his relationships with other people. It becomes more exacting in direct proportion to his rate of spiritual progress.

The role of self-control in eliminating external evidence of passions such as rage and jealousy is obvious. Not so obvious is the role it must play in removing every vestige of secret longing to indulge in such passions. To reach the point where we are able to keep from exhibiting anger, no matter how extreme the provocation, is a step forward. To reach the point where we no longer *feel* anger for any reason is the ultimate in the mastery of this particular fault.

It is similar with regard to self-control in diet. The serious beginning esoteric student "swears off" alcohol and meat, for he knows that both are harmful to his vehicles and that the slaughter of animals for food is insupportable under any occult interpretation of natural law. He may still, however, cheerfully continue to indulge a sweet tooth with refined sugar

products, or eat huge, poorly balanced meals, not to satisfy physical needs, but to satisfy desire. Little by little, he will have to gain self-control in this department of life too, and dispense with needless and/or harmful food. He will have to learn to eat to live, not live to eat. It would be well for him even now to bear in mind that eventually, in the far future, he will have to eat as do the Adepts, consuming only that minimum of fresh fruit, vegetables, nuts, and seeds required to keep the body in good working order.

Occult science teaches that the state of a person's physical, mental and emotional health depends to a large extent upon the degree of self-control he is able to exercise. Material science, too, is coming to recognize that indulgence in passions or gross desires takes its toll of the individual's various faculties. As we develop serenity and equipoise, our well-being proportionately improves. Thus, we become increasingly better equipped, on all levels of enterprise, to devote ourselves to the performance of God's work in the world.

The aspirant's efforts at self-control are probably the most demanding in his day-to-day, moment-to-moment, relationships with other people. Again, the ability to suppress evidence of personal ill-will or annoyance is only one small step forward. Complete self-control demands, not only that we not *show* antagonism, but also that we not *feel* even the slightest twinge of such an emotion. It demands, in fact, that we substitute the impersonal love of our fellow men for all lesser emotions regarding them that we may hitherto have entertained or could have entertained. It demands that we place our brothers ahead of ourselves — that we become, in thought and deed, the selfless servants of humanity.

When complete self-mastery has been attained, the Ego automatically and at all times will be prepared to serve wherever his assistance is needed. No longer will he require the buffetings of a stern conscience to tell him that this or that personal

interest must be set aside in favor of an act of service to be rendered at a particular time. No longer will any form of self-interest — even the most worthwhile projects of legitimate self-improvement — compete with the work that must be done for others. If he discerns a way in which he can be useful to someone else in any given situation, that act spontaneously will take precedence over all others.

It is clear that self-control implies mastery of thoughts as well as of deeds. He who has achieved complete self-control does not project any but the most elevated thoughts. He is skilled at seeking and finding the divine essence within his fellow men, and in dwelling upon this rather than upon their reprehensible characteristics. He does not by any means close his eyes to evil. He recognizes evil for what it is, but he also does his best to transmute it to good whenever he encounters it. He radiates optimism and the certainty that all things, no matter how momentarily inauspicious they may seem, eventually will work out for the best.

Complete self-control indicates, not

only the initial inherent willingness and discipline without which such an advanced state of development cannot be attained, but also a high degree of discernment, good judgment, and wisdom with which to make prompt, accurate decisions. It indicates an elevated state of consciousness not attainable by those who still are wrestling with the problems of self-mastery. These qualities all are perfected as the Ego gains self-control; conversely, he is aided in his efforts at self-control as these qualities are developed.

Desire is the motivating force which gives impetus to action. If we had no desires, we would vegetate, immobile and disinterested. We would unfold neither imagination nor creativity, and we would profit very little from the experience of our earthly lives. There are worthy and unworthy desires, however, and our evolutionary status is determined by the degree to which we entertain and act upon only those desires that accord with the tenets of right living, selfless service, and natural law. For this reason, self-control is the goal of every spiritual aspirant.



### THE THIRD EYE by Leila Hijal, Age 10

Your regular two eyes see the picture,  
The third eye sees the beauty.  
Your regular two eyes see the badge,  
Your third eye sees the duty.  
Your regular two eyes see the word,  
Your third eye sees the definition.  
Your regular two eyes see the town,  
Your third eye sees the complexion.  
Your regular two eyes see the concrete  
object,  
Your third eye sees the abstract idea.



# PSYCHE

*by Max Heindel*



**P**syche was the daughter of a king; of one who was a strong man, a leader among his kind. No one who is a craven, a slave, can give birth to a Psyche, a soul of transcendent beauty. All his progeny was not of the same kind; the sisters of Psyche were evil, for no man is totally good and none is altogether bad; hence the mixture in his progeny.

Psyche is the soul, an image of Venus, Universal Love, for the soul is the good of all our lives which eventually flowers in a character of transcendent beauty and loveliness.

This very loveliness is not a source of unalloyed pleasure to the one who has evolved it, for while others who are less fair are wed and enjoy the love and embraces of their kind, the soul who has attained to the Psyche stage is worshiped as a saint, too lofty and above its fellows to be approached with human love. In consequence it is left alone, and being full of love itself it craves the response which is denied, and so it weeps at its forlorn state as did Psyche, having neither the love of the gods who are too far above nor of men who are beneath.

At this stage the soul is taken further into the heights, as Psyche was conducted to the mountain designated by the gods. This may either be marriage, if the soul is able to pass the tests of Initiation and attain to union with the Higher Self, or it may be death if it fails. In the latter case, having seen that transcendent reality, Cupid, the Ego begotten of Venus, the Universal mother-love, the soul dies of sorrow at its loss, to try again at some future time until it succeeds.

Pure love is divine, spiritual, and dissociated from personality, and is yet beyond men. Therefore they cannot understand Venus or even Psyche; the flower of the mortal race is too high. Hence Cupid, desire, the son of Venus, is sent abroad among them to teach them love by inoculating them with desire. He kindles the fire of love in their breasts by associating it with a personality not too far out of reach, and in the struggle for possession of the ones desired the world becomes a heaving, seething whirlpool which both the gods above and hell below tremble to behold.

Cast into low soil, love expresses itself as sex, passion and degrading sensuality

until the divine fire has purified the vessel which contains it in the furnace of suffering. Then the vessel will shine and glow with the fire of pure love; it will be saved, yet as by fire.

Sown in purer soil, however, desire will be transmuted to altruism and lead the soul along the path of Initiation to the goddess Venus, the Star of the Sea, the Great Deep of Universal Love.

Psyche, the human soul, is at the stage where it is leaving the world to consort with the divine. From the mountain of Initiation it is conducted into the ethereal abodes of the god or teacher who is to teach it the next lesson and help it to attain the universal, impersonal love which Christ inculcated when He gave His command to love God and our neighbor. He also advocated that we leave kin and country and adopt the whole world, for He said that unless we leave these behind we cannot follow Him and He designated those who did the will of the Father as His brothers and sisters, and mother. Not that we are to leave our relatives bodily or that we are to love them less, but that we are to love all others more; that instead of reserving our love for those who have been born in the same family with us, we are to strive to include all others as well. Not that we are to love our own country less, but that we are to strive to love all other places as well so that we may say, "The world is my country and to do good is my religion."

Psyche tastes of divine love in the arms of Cupid but has unfortunately not outgrown the human side of her nature; she is yet quick to hear the voice of her sisters and longs for them. The ties of family have driven many a soul back into the world and into deepest degradation. There is no more severe test than this call of the blood, yet we must stand firm and strive for the higher. If we allow others to pry into our consciousness of the divine, they will invariably succeed in instilling doubts and fears into us as to the value and reality of this thing which we say we experience in the night, for it will not bear

the garish light of material explanation.

Therefore the candidate is ever warned to be silent. An old folk-story tells how those who dig for treasure-trove in the dark of night must observe the strictest silence, for if a word be spoken while excavating the treasure it will instantly disappear. Only when it has been successfully exhumed and day has broken over it naturally may it be mentioned. This is an occult maxim embodied in legends and so-called superstition, for it refers to the experiences of the candidate for Initiation while he is out of his body exhuming spiritual treasures from the inner worlds. If he attempts to relate these experiences to others before they have been naturally brought to light, those who hear him will seek to discredit his visions and these will fade before their material skepticism. Outsiders are all like the sisters of Psyche; they are consumed with curiosity at the thought of others having experiences of which they know nothing and understand as little. When their curiosity has given them a little hint as to these things they will seek to instill doubts in the mind of the candidate and may lead him to attempt tests contrary to the laws of the higher life, as Psyche was lured to pry into a secret not yet revealed to her lawfully, and as Elsa in Lohengrin was tempted by Ortrud and Telramund to inquire the name of her Initiate husband. So may the soul which allows itself to be inveigled into telling its experiences be tempted to exceed its right and be expelled from the temple, as Psyche was divorced from her divine husband when she had listened to the contaminating tongues of her mortal kin and acted upon their advice contrary to the divine voice of her true lover. Then both teacher and pupil may grieve. It is no easy task for the teacher to expel his pupil, but he is under universal Law and must obey. Lohengrin suffered perhaps more than Elsa at the parting, and Cupid was inconsolable at the fall of Psyche.

Then comes the period of loneliness when Psyche, the human soul which has tasted of the divine association, feels utterly

despondent at the loss and seeks to end its existence. But in the arms of Cupid, Psyche received the divine seed which cannot be destroyed, and so the water refuses to drown her; each succeeding attempt at annihilation is equally futile. Once the seed of immortality has been implanted, the soul is indestructible, and though its sufferings may seem beyond endurance, it must go on nevertheless till it attains to the divinity whereof it has tasted.

Then we hear of Psyche, the human soul, applying for help and worshiping in turn at the shrines of various gods; but though they feel kindly toward her they dare not help. It is only by helping itself that the soul grows strong enough to be able to help others, and then it will also have grown too unselfish to want to help itself at the cost of pain or pang to others. All the divine Teachers have accentuated this phase of evolution. They were ever ready to save and succor others, but it was said of each, "Himself he could (or would not save)." Such masters of evolution have fed the hungry multitude by their spiritual powers, but they have always refused to turn even the smallest stone to bread to assuage their own pangs of hunger. This lesson has to be learned, and therefore Psyche, the human soul, is refused help from the gods; she is thrown upon her own resources that she may learn self-reliance, and at last she is forced to present herself to the love she has outraged and to commence to labor for love, symbolized by Venus.

Venus, Love, is no easy taskmaster, however; none work so hard as those who are driven to work by Love. There was a time in the history of man when man worked from sun to sun, particularly perhaps in the medieval times upon the continent of Europe, where small shops abounded in the many cities and the guilds flourished. Then the master worked as hard as or harder than the man; he was respected in the community for his skill and his apprentices sought to emulate him. Then the song of the anvil was the accompaniment

to the gladsome lay of the worker, the day was ever too short; he cared not for time, his joy was in the thing which he created.

Then came the era of the steam engine, the day of machinery when man became only a cog in the production mechanism, when he could scarcely hope to become master but must drudge his life away in obscurity. He makes only a small part of the completed product and has therefore no joy in its creation. It is no longer a part of him as was the product of the medieval craftsman who wrought the finished product from the raw material. Therefore the modern workman lacks interest in his work; therefore he watches the clock and waits longingly for the week's end when he is to receive his compensation in filthy lucre which is incapable of satisfying his heartfelt but uncomprehended longing; therefore he is striking for shorter hours and more pay, though he does not deserve them by application. Nothing can satisfy him. The exigencies of evolution have taken from him the opportunities of creating something that he might love as the medieval craftsman loved his handiwork. To hand him money instead of love is like handing him a stone for bread, and until we find a method of satisfying his heart we shall have to endure the spectacle of his suffering. The painter, the sculptor, and their kin are yet imbued with the love of their work; are yet content to starve in a garret so that they may paint and carve; they alone are not forming unions and fighting a world which hands them but kicks and crusts. They alone work on regardless of time; they bemoan its fleetness where the factory hand watches the snail-like crawl of the hands on the clock.

A higher stage must come when we learn to regard money at its true value, as a symbol, and find a higher love to impel us to work. When we learn to work for the love of others, then again the time will fly and the remuneration be of smallest consideration.

To this stage Psyche is driven when

*[Continued on page 215]*

# Studies in the Cosmo-Conception



## IMPORTANCE OF AN UNDISTURBED RETROSPECTION

*Q.* How important is the panorama of the past life during the purgative existence?

*A.* Because in the Desire World this panorama is realized in definite feelings, it is most important.

*Q.* On what does this importance depend?

*A.* If the panorama lasted long and the man was undisturbed, the full, deep, clear impression etched into the desire body would make life in the Desire World more vivid and conscious and the purgation more thorough than if, because of distress at the loud outbursts of grief on the part of relatives at the death bed and during the three-day period, the man had only a vague impression of his past life.

*Q.* Why is this important?

*A.* The Spirit which has etched a deep, clear record into its desire body will realize the mistakes of the past life much more clearly and definitely than if the pictures were blurred on account of the individual's attention being diverted by the suffering and grief around him.

*Q.* How does this benefit him?

*A.* His *feeling* concerning the things which cause his present suffering in the Desire World will be much more definite if it is drawn from a distinct panoramic impression than if the duration of the process were short, and this sharp, clear-cut feeling is of immense value in future lives.

*Q.* How is this accomplished?

*A.* It stamps upon the seed atom of the desire body an ineffaceable impression of itself. The experience will be forgotten in succeeding lives, but the feeling remains.

*Q.* How does this manifest?

*A.* When opportunities occur to repeat the error in later lives, this feeling will speak to us clearly, and unmistakably.

*Q.* By what other name is this called?

*A.* It is the "still, small voice" of conscience which warns us, though we do not know why; but the clearer and more definite the panorama of past lives have been, the oftener, stronger, and clearer shall we hear this voice.

*Q.* What might this teach the living?

*A.* It should teach us how important it is that we leave the passing Spirit in absolute quietness after death. By so doing we help it to reap the greatest possible benefit from the life just ended and to avoid perpetuating the same mistakes in future lives, while our selfish, hysterical lamentations may deprive it of much of the value of the life it has just concluded.

*Q.* What is the mission of Purgatory?

*A.* The mission of Purgatory is to eradicate injurious habits. The individual suffers exactly as he has made others suffer through his dishonesty, cruelty, intolerance, or what not. Because of this suffering he learns to act kindly, honestly, and with forbearance toward others in future.

*Q.* Then Purgatory is an indispensable factor in his development?

*A.* Yes, as a consequence of the existence of this beneficent state man learns virtue and right action. When he is reborn, he is free from evil habits; at least, every evil act committed is one of his own free will. The tendencies to repeat the evil of past lives remain, for we must learn to do right consciously and of our own will.

—Ref: *Cosmo*, 109-110

# WESTERN WISDOM BIBLE STUDY

## THE BOOK OF ACTS

### Fruitage of the Ministry

CORINNE HELINE

#### *The Work in Samaria — Simon Magus Rebuked*

Acts 8:18-23

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

Saying, Give me also this power that on whomsoever I lay hands, he may receive the Holy Ghost.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Repent therefore of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee.

For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

Again the subtle test is presented. The higher the progress, the greater the opportunities to misuse newly gained powers. Peter here enunciates the principal mystic maxim which has been taught in every true Temple of Wisdom since man came into possession of the deeper teachings: *The gifts of God cannot be purchased with money.*

#### *Philip's Ministry for Ethiopia*

Acts 8:26

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

Implicit obedience is required of the candidate as a requisite for receiving more light. The various steps of progress for all who would attain are marked in this Book. Philip was accomplishing great good in Samaria when an Angel appeared and told him to go to Gaza, a small unfrequented place in the desert. Had he followed his reasoning mind he would have said, "No, that would be a waste of time; my work is here." But Philip had learned to follow the higher law implicitly, and great good came of his obedience. Gaza means "hard," and refers to the subtlety of the temptation of disobedience.

Acts 8:27-31

And he arose and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship,

Was returning, and sitting in his chariot, read Esaias the prophet.

Then the spirit said unto Philip, Go near, and join thyself to this chariot.

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou redest?

And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

Ethiopia was a vast region just south of Egypt. It included what are now Nubia and Abyssinia. Candace was a name common to all the queens of Ethiopia as the name Ptolemy was used in Egypt and Caesar



in Rome. "Eunuch" means esoterically a "seeker of light."

Acts 8:36

And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

The instruction is here veiled. The way they came does not refer to a particular road, nor was the water a specific lake or river encountered on the journey. They are to be read symbolically. Philip became the teacher after the eunuch had made certain preparation. The waters spoken of were those that he passed through while functioning apart from his physical body in the initiatory Rite of Baptism.

Acts 8:39,40

And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

But Philip was found at Azotus. Passing through he preached in all the cities, till he came to Caesarea.

That Philip possessed freedom to withdraw from the prison house of the body at will is indicated in the above verses.

*Peter Heals Aeneas,  
Whose Name Means Nine*

Acts 9:32-35

And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

And there he found a certain man named Aeneas, who had kept his bed eight years, and was sick of the palsy.

And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

The name Aeneas means "nine." The word is a cipher veiling the fact that he was a disciple who was ready for the degree of unfoldment known as the ninth degree of the Lesser Mysteries.

### *The Resurrection of Dorcas*

Acts 9:36-41

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

And forasmuch as Lydda was near to Joppa, and the disciples had heard Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

Then Peter arose and went with them. When he was come they brought him into the upper chamber: and all the widows stood by him weeping and shewing the coats and garments that Dorcas made, while she was with them.

But Peter put them all forth and kneeled down, and prayed: and turning to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter she sat up.

And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

Tabitha, or Dorcas, had been prepared for further spiritual progression through her good works. In modern parlance she would be termed a social service worker. Mystically interpreted, her preparation had been made in an upper chamber; that is, she had awakened the spiritual organs in the head. The coats that Dorcas had made were in preparation for Initiation. An understanding of the proper connection to be established between head and heart, both physiologically and mystically, is revealed

in the ninth of the Lesser Mysteries. It is this understanding which caused Aeneas to arise and Dorcas to become alive. The masculine pole of spirit which functions through the intellect has, like the feminine, the intuitive or image-making faculty, also fallen, but not so low as the latter. The masculine pole was only palsied, motionless; the feminine was sick and died. Through the power of faith — faith in the original image and likeness of God — this feminine power is made alive. Such is the process of renewal which must take place in the entire human race. Among pioneers, this attainment becomes theirs by a few lives of intensive effort. For the majority it is found only after countless lives of sorrow as they are prodded forward by the urge of evolutionary law. "The masses move in circles, the wise ones in spirals."

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#### *NUTRITION IN THE NEWS*

*[Continued from page 234]*

spawned? What kind of food system should we move toward in the future, not only for ourselves but for the rest of the world? Are world hunger and malnutrition to be combated with massive doses of instant junk foods? Individual, as well as collective, responses to these issues will determine to a great extent the quality of life and environment available in the coming decades. Let us take every opportunity to educate and be examples to our brothers and sisters in the endeavor to promote proper nutrition and the right to a diet that will sustain a sound body.

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#### *PSYCHE*

*[Continued from page 211]*

she at last presents herself at the court of Venus and is set to work by the goddess Love. And what tasks are these, each more difficult than the preceding and all nearly impossible! But the soul that works for love, though it may realize its own weakness and the enormity of the task before it, is also soon made aware that it is not alone in its struggle; it is working in harmony with nature, unselfishly and for the good of the unborn, even, represented by the babe in the womb of Psyche, a babe that is higher than she, being partly divine. The soul is then helped by all things in nature. The ants that separated the seed for Psyche are willing workers in nature and ministering spirits to help us in our labors of love. They are all about us and our necessity is their opportunity for advancing the good.

Out of the waters of Being Psyche obtains a portion for Love or Venus. Into the realms of Death she travels, also at the command of Love or Venus. She refuses nothing though each task seems to her as though it must surely end in her destruction. Therefore, having shown her willingness to lay down her life for Love's or Venus's sake, she is at last elevated to the heavenly realm where in the kingdom of the gods she is received as one of themselves. Thus Love is won by love, and lasting bliss is the result of unselfish perseverance in well-doing. . . May we all learn to labor for Love!

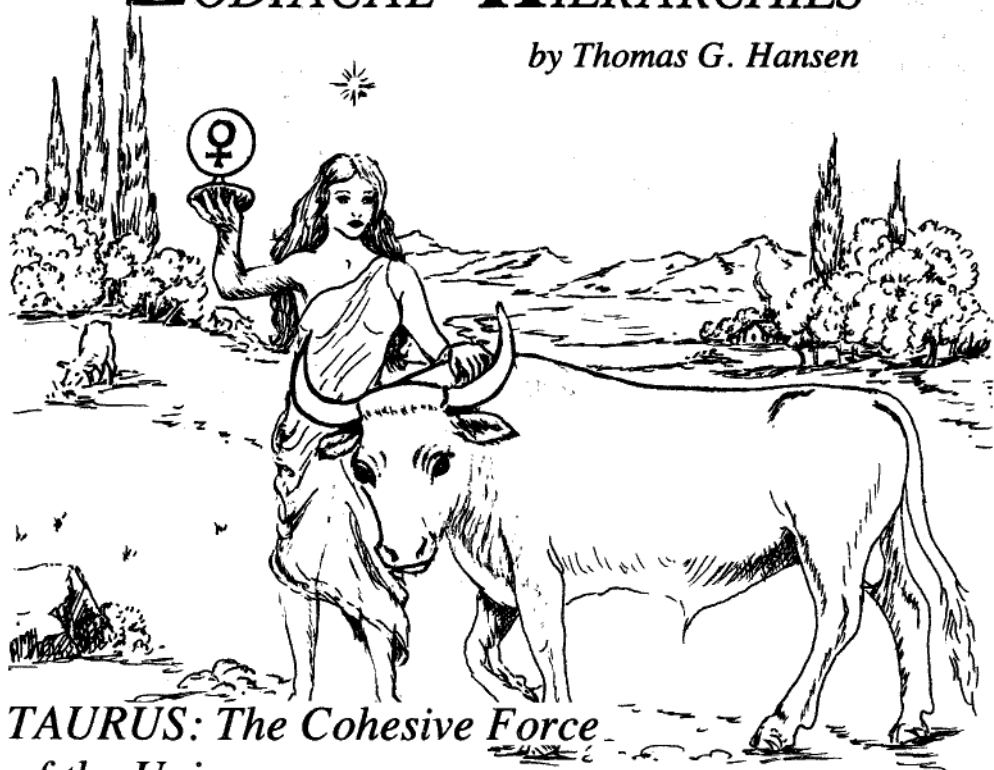
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Take time to laugh, it is the music of the soul. . . Take time to think, it is the source of power. . . Take time to play, it is the source of perpetual youth. . . Take time to read, it is the fountain of wisdom. . . Take time to pray, it is the greatest power on earth. . . Take time to love and to be loved, it is a God-given privilege. . . Take time to be friendly, it is the road to happiness. . . Take time to give, it is too short a day to be selfish. . . Take time to work, it is the price of success.

*Anonymous*  
from *Grace*, Spring 1978

# ZODIACAL HIERARCHIES

by Thomas G. Hansen



## TAURUS: *The Cohesive Force of the Universe*

All the powers of the universe are potentially contained in man, and man's physical body represents the powers of Nature. "As above, so below"; but *first* above and *then* below. The Microcosm and Macrocosm are not only to be compared together, but they are essentially one in their power and actually the same in the constitution of their elements. Astrology is incomprehensible to those who cannot realize the true character of the stars.

Our lives are built on great principles worked out in detail under definite laws. There are great Beings who embody these principles and whose activities are the laws of creation. Likewise we find hosts of inferior beings who act as vehicles for these activities. These agents include the Egos of men who perform their share of activity in the great Cosmic Drama.

Meditating upon the extent of action of

the heavenly orbs, we find that the human body is but a reproduction of the same powers that formed the stars in the sky. Man's success in absorbing full measure of the powers of these creative hierarchies is dependent upon him alone. Though the life and cohesive forces of the universe exemplified in the first two powers of life, Aries and Taurus, combine to produce a field of action of intense strength and great potentiality, man's spiritual essence comes from the highest emanation of God, the Father. The stars force nothing into us that we are not willing to accept; they incline us to nothing which we do not desire.

### *Man's Individuality Respected*

God respects the individuality of man and will not enter his consciousness until that consciousness opens to give welcome. The aspiring student yearns to lift sorrow from the shoulders of troubled humanity yet one

of the hardest lessons to learn is that the attitude of every spiritual intelligence towards the evolving spirit is one of waiting for the invitation that dispels the darkness. This is not a lack of sympathy, but the deepest wisdom. *Man is not to be compelled; he is to be free.* All life is evolving; man is not a slave, but a God in the making, and his growth cannot be forced, but must be willed from within. Freedom of action is the Spirit's inherent strength.

The body through which life operates, whether planet or man, comes from the elements and is a crystallized particle formed for the purpose of gaining experience; the soul is from the stars, and the Spirit from God. All that the intellect can conceive of comes from the stars, and by stars we do not refer to the physical bodies of the planets, but to states of consciousness existing in the cosmos, and which are represented by the stars — great and exalted divine hierarchies whose life, laws and principles are embodied in forms enabling this greater consciousness to create a means of further life and activity on a broader scale than ever before.

To accomplish this immense project, the creative hierarchies — Aries and Taurus in particular — worked of their own free will in laying a groundwork upon which further manifestation of the will of the Father may be made evident. A substantial binding force — a symbol of the feminine principle in Nature — Taurus, is brought forth to unite and combine her soft, sweet, mystic influences with the crushing power and strength emphasized in the dynamic activity of the first of the great Creative Hierarchies, Aries.

Through the power of the spoken word, God created all that exists in the universe, yet the complete manifestation of this creation is not to be found in any one direction. Latent potential faculties are ever present, but until a consciousness evolves which is capable of directing force intelligently, there is no suitable channel for action. Our own Septenary Scheme of Evolution was built upon the life principle

bound together with the love principle and made evident in the form of two great Creative Hierarchies, Aries and Taurus.

### *Taurus: Feminine Manifestation*

Taurus is the feminine manifestation of life and her expression is soft, alluring, sweet, delicate, and quiet. Taurus has a strength born of love, a unifying, binding force that defies the will of the elements as she stands in firm resolve to fulfill her mission on Earth.

Taurus is the Great Mother of the Earth, from which comes all manner of life and fertility. All living things come from her breast. Her love is a great love of Nature and humans, creative and possessive, for she is highly personal and maternal. The love of Taurus is sacrificing, and the greatest sacrifice is giving life — sometimes in the physical and sometimes in the higher realms.

Taurus blends her body to Aries' passionate embrace; she does not break under the intense strain, but molds herself to fit the will of her lover. It is in this warm response, this unifying force, that is created all that is to come. Taurus does not submit herself without reservation; she softens and cools the fiery temperament of her lover with gentleness, patience born of understanding and love, caressing, firm, and enduring. She is aware that, of himself, he can do nothing, and she willingly sacrifices her body for the creation of even greater than has ever gone on before.

This is not personal love, yet her children are lost in possessive living, clouding their vision in darkness. Is it not a desecration of the life forces of these great creative Beings to remain in darkness when the light of the Spirit ever awaits to lift mankind above personal bondage? It is sufficient to see that negative characteristics of the children of Taurus are merely the material observations of human life today, not the potential power of life and love and creation.

Beauty is the creation of this sign, for beauty is also birth. Beauty in art and color; the power of creation on yet another

plane, representative of a phase of consciousness only touched with a deep surge of feeling significant of magnificent power and life. Venus, the daughter of Taurus, is thus brought forth in all her sweet charm, color, roundness and curves, and delightful inviting softness of touch.

Taurus has no real ardor or real fire, but her love burns slowly and steadily. Aries is her husband and lover, and all the other signs are their children. These Spirits are old but their work continues to unfold, though the children of Aries and Taurus rarely recognize their divine prerogative.

Coarse emotions are furthest from the mind of the Taurean native. Moral strength is built upon purest of designs, and when the children of Taurus can begin to recognize and unfold her creative potentialities, the surest force for good is present. A strong force overcomes a weak force, and a stronger emotion may render a weaker one inactive. If the strong emotion is high, it elevates the lower; if the lower one is stronger, degradation is the result. The higher emotions evolve from the lower one, and by control, vices grow into virtues. Emotions, feelings, and desires cannot be killed or instantaneously stamped out, but they can be transmuted to a higher level. Her children may run the gauntlet of emotion, love has many forms; but the true love of Taurus is the power that unites every particle in the universe and it is the strongest attribute of the Spirit.

Love is divine power. Body, soul, and Spirit come into one as a result of the cohesive force of this creative hierarchy. Whenever a form is conceived, a radiation proceeds like a ray from God, which provides the future man with a Spirit. Additional soul quality is continually absorbed and made part of man's spiritual essence; experience on the wheel of rebirth softens and molds life into soul power. Only continual experience builds the soul which in turn adds to the initial impulse of life forever glorifying our Father in Heaven. Divine attributes kindle a respon-

sive chord; life comes forth to brew a soul essence, which in turn is radiated and absorbed into Spirit.

Spirituality is not to be considered as a state of high intellectual development. It is an awakening to an entirely different and higher state of consciousness than is generally found in material levels. This awakening may take place in persons of high intellectual development, but far oftener in those who are unsophisticated — pure of heart and mind.

With Taurus, this creative force exists in an intensity that would overwhelm her children unless extensive development already had softened their hearts. Subtle feminine tendencies expressed with the Sun (Spirit) in a passive, receptive sign point to potential high mystic qualities evident in the soft charm and sweet manner of these impressionable youngsters.

The highlights of the Taurean are determination, self-reliance, persistence, and a fixity of purpose that usually enables them to carry through to any goal. With this innate power acting as a foundation and offering an excellent reserve of strength upon which to build, it is quite possible for children of Taurus to reincarnate under circumstances and conditions that offer opportunities for developing the real power of this sign.

Ideally situated, Taurus is well able to direct, assist, and help many with the quiet beauty and simplicity of an inspired nature, teaching the spiritually illumined thoughts that come through meditation and contemplation of higher powers. With practical assurance, Taurus recognizes the necessity of concentration of purpose for success. Taureans will not miss too much that goes on in the environment, though they may give the appearance of disassociating themselves from general conversation — to concentrate on the goals to which they are dedicated.

Children of Taurus get to the roots of any matter to which they direct their attention. They take nothing for granted and they are thorough, painstaking, and

cautious. Taurus is inclined to resent undue familiarity, especially on short acquaintance. The developed and intellectual Taurean can exert a powerful influence on their surroundings. They possess a powerful magnetism which attracts others, and just as the light of the Spirit grows in ever-increasing splendor and warms all that it touches, so do they prepare the hearts of men for the real purity and virgin goodness of God's creation.

Taurus is possessed of venusian values: love, beauty, art, and harmony. Taurus possesses the graceful emotions and the fine cultured instincts of humanity. The child of Taurus is personal. He takes great pride in personal dignity, but the accumulation of personal possessions acts as a drug to the inner man. Taureans often are not forgiving people, though this is a manifestation of their worst quality, stubbornness. They are not inclined to adapt themselves to conditions, but this is crystallization.

Taureans are staunch and loyal to those whom they love, though rarely, if ever, outwardly demonstrative. They have a potential for deep devotion and constancy. Outwardly at least, the children of Taurus are inclined to observe all the conventions of life: they are somewhat conservative and seldom visionary — unless they awaken to the deep mystic qualities hidden within. In marriage and affection these people are possessive and exacting, though thoroughly lovable in their own way. One of the main tasks for Taurus is to learn to be ready to adopt new ideas.

Their dependability and staying qualities are excellent traits. When inclined to be personal in action and possessive in manner, Taurus is not expressing her inner strength and character. Her soft, quiet loving nature may find it difficult to express her true feelings to those who cannot see the beauty that lies within her heart.

The strength of an individual's inner nature will be determined by the Sun. For the enlightened Taurean, favorable blending (aspects) insures a means of expressing her mystic message to the world.

Even in those charts where many "good" aspects are directed to one planet, one might question the individual's ability to use the represented faculties to the best advantage. Nevertheless, one does not possess anything that is not earned. Therefore, the faculties at hand must have been acquired for a purpose. When we find the Taurean Sun aspected to Mars, we have a positive indication that this person will possess fire and life as well as the softer characteristics of the feminine nature. Even when the aspect formed is a square, it is far better to have *any* aspect to Mars than none at all, for this gives action which leads to experience, soul development, and spiritual progress.

To be sure, some configurations are stronger than others. Always look for the relationship between Mars and Saturn. Well aspected, they show where steady effort may have been applied through many previous tests and struggles. When not so favorably aspected, they show possible redemption of past errors. This in turn produces growth and allows an opportunity to serve in many capacities here and now. Accepting this philosophy and living a dedicated purposeful existence will accomplish much to enlarge a future sphere of action for the benefit of Body, Soul, and Spirit. Taurus is capable — well able to blend life's many challenges into an understanding acceptance of the interesting, illuminating, and significant messages available from this great Creative Hierarchy.

### *Taurus Rules Cerebellum*

To understand points that will follow, we note that Taurus governs the cerebellum, or back brain, the seat of involuntary movements, and also the center of reflexes. At one time evolving humanity was guided by outside influences which acted directly upon this subjective center. In line with man's evolutionary progress, however, a further individualization now takes place. This is produced by giving individual freedom from these directing influences

and offering the means by which man's consciousness can develop into a dynamic power. Without losing this positive power, we may, through meditation, place ourselves in harmony with divine law. By being responsive and receptive to the will of these higher forces we become self-conscious channels for a truth and wisdom that truly lights man's path.

It is not to be supposed that the active manifestation of these great principles or hierarchies operates immediately; on the contrary, such faculties are only developed by constant attention to every opportunity available on all planes of consciousness, life after life, through eons of time. Full experience measured from every task performed aids the development of the individual soul and the spiritual insight gained opens ever new vistas. At the same time, imagination is one of the strongest feminine characteristics and its conscious or unconscious development will play a tremendous part in awakening a normal response in the Taurean nature.

Where feminine indications are preponderantly active in an individual's chart, it is beneficial to find strongly polarized

or balanced activity in masculine signs of the zodiac. When such is the case, the illuminated Taurean can harmonize the two paths, mystic and occult, and wherever a bridge is built between these radiant points of spiritual endeavor, material limitations dissolve and lose their hold upon the advancing Spirit. To look beyond temporal conditions, to understand the true meaning of love, to garner the spiritual value of generative purity while young enough to utilize this understanding meaningfully, to set a living example of these ideals — therein lies a true challenge to Taurus and to anyone whose choice is directed along advanced lines of endeavor. The harder we strive towards an ideal, the more tests are placed in our path!

The sacrifice of Taurus in bringing forth life is a remarkable quality. Without its cohesive-unifying force, its power to bind in love, there could be little established that has been made in God's Kingdom. It is this polarity, the blending of positive and negative, masculine and feminine, that makes for the strength of the wisest of these children.

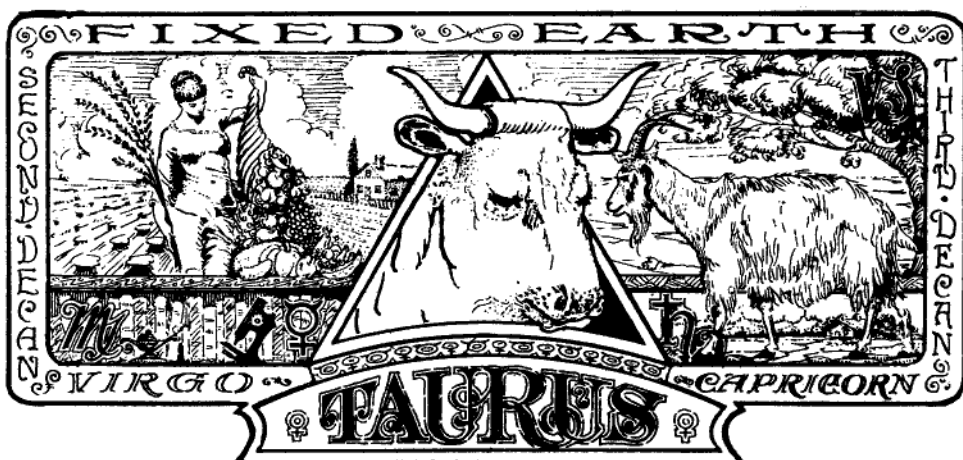
### VENUS

*Venus is the instinctive esthetic response — the result of inner refinement following processes of emotional transmutations. She is thus seen to be our innate ability to perceive and appreciate color, line, modulation, and proportion. She is cultivated taste — the discriminating evaluation.*

*Neptune, on the other hand, is our response to contrived beauty — in other words, our capacity for art response. Many people have a keen response to the beauties of Nature and of other people, but, lacking Neptune, they cannot respond to the abstract or symbolic expressions of art forms. Then, there are those who possess a high degree of development — a great talent or perhaps even genius — along the lines of some particular art who are unappreciative of beauty in other forms and may demonstrate their "lack of Venus" by uncouthness of personal appearance, unsociability, and deficiency of emotional development and relationship cultivation.*

*Venus gives the lovely complexion, or the graceful, well-proportioned body, or the expressive voice that people are born with — they are naturally beautiful. Neptune is the clever use of cosmetics which creates the illusion of beauty; the dancing and singing lessons by which people contrive a greater degree of beauty than they possess naturally.*





## THE CHILDREN OF TAURUS, 1980

*Birthdays: April 20 to May 20*

**T**aurus is a fixed, earthy sign and may be likened to fertile soil, wherein most of the plant kingdom, which sustains both animal and human life on the physical plane, grows. As plants take root in the soil, they hold it down and keep it from eroding, thus making it possible for communities of man and animal to exist. Taurus is similarly a very fertile sign and produces the desire for security. The Taurean tends to be reliable and thorough in all that he does. He is sometimes rather slow, seldom doing anything in a hurry but like the plant that in time reaches its maturity, the Taurean will slowly but surely reach his goal. He does not usually make up his mind quickly, but once a course of action is chosen a dogged determination eventually produces results despite any obstacles. The Taurean is usually kind and easy-going, not wishing to harm or offend anyone, but desiring to be left to his own ways and not be pushed into changes dictated by the whims of others. It is best not to arouse his anger, for it is like an earthquake when it breaks loose.

On the less desirable side, the Taurean is downright stubborn, clinging to the established pattern in order to maintain a feeling of security. He fears change as a threat to his well-being and is not willing to consider proposals for change even when

they may improve his situation. Instead, he often exerts his energy in efforts opposed to change. In this respect the Taurean must be careful, for soil can be a habitat for either useful crops or weeds. The reliability and steadfastness of the Taurean nature can give the necessary substance for the maturation of germinal ideas implanted by the preceding sign, Aries, in which case a valuable function has been performed. But when the weeds of stagnation and immobility have been allowed to overrun the nature, not only has no useful purpose been served, but also there is less room left for the nourishment of those qualities which support its further development.

In the esoteric anatomy of man, Taurus corresponds to the desire body, which gives persistence to action. The ruler of Taurus is Venus, referred to in Greek mythology as Aphrodite, the goddess of love. The feelings engendered by Venus run all the way from the sensual lusts of the lower Desire World (Purgatory), to the refined, artistic, and esthetic impulses of the higher Desire World (First Heaven).

As the Sun passes through Taurus the Christ Spirit has left the physical Earth. He is working in the Desire World as He passes through it, helping to purify and transmute the lower, selfish emotions of man and supplying man with more refined material from which he can build a desire body that is under our control.

## Readings by Max Heindel

TRIPLETS: Sept. 22, 1915, 1:50 A.M.

Sept. 24, 1915, 1:15 A.M.

Sept. 24, 1915, 1:25 A.M.

At the very first glance at these horoscopes it is evident that there is something wrong, or something strange about these Triplets; for one would naturally expect to see the lowest degree of a sign rising at the time when the first was born, and then the other two ought to be born with gradually ascending degrees; but here it is different, Leo 8 is rising when the first one is born and then Leo 3 for the second, and Leo 5 for the third. This gives a first impression that whoever calculated these figures must have made a serious mistake, for if they are right the first triplet must have been born about twenty-four hours in advance of the other two, which would be rather an unusual occurrence, to say the least.

The mystery deepens when we look at the Moon in the horoscope of Triplet No. 1, and compare it with the place of the Moon in the horoscopes of Triplets Nos. 2 and 3. In the two latter figures the Moon is 26 degrees in advance of its place in No. 1, and it would require at least two days to travel that distance. Thus it is evident that if the figure of Triplet No. 1 is correct, it must have been born about two days previous to Triplets Nos. 2 and 3; an almost unbelievable condition. Nevertheless, such is the fact. Triplet No. 1 was born September 22 1915, at 1:50 A.M. Triplet No. 2 was born September 24, 1915, at 1:15 A.M. and Triplet No. 3 was born ten minutes later. Thus the figures as they are here shown are astronomically correct and as a result there is a considerable difference in the horoscopes. No. 1 has all fixed signs on the angles, while the others have a mixture of fixed and cardinal signs there. No. 1 has Aries and Libra intercepted in the third and ninth houses. No. 2 has Cancer and Capricorn intercepted in the sixth and

twelfth houses. No. 3 has Taurus and Scorpio intercepted in the fourth and tenth houses.

This will make a very considerable difference in the lives of these children, for, when signs are intercepted with planets therein, effects that would otherwise be signified, remain to a great extent latent. Thus No. 2 will escape much of the enmity and jealousy signified by Saturn and Mars in Cancer, in the twelfth house which configuration is prominent in the horoscope of No. 3. This third Triplet will feel that evil effect much more heavily than her brother. Nos. 2 and 3 are musical prodigies, on account of the Sun, Venus and Mercury in the sign of voice Libra. Additionally Sun and Venus are in sextile to Neptune. These two planets are also sextile to Neptune in the horoscope of No. 1, but as Venus and Mercury are intercepted Triplet No. 1 will not be able to express this faculty as well as her brother and sister.

The position and aspect of the Moon was particularly affected by the delay of two days in the case of Triplets Nos. 2 and 3 and this makes a very great difference in the lives of these three Triplets, for in No. 1 the Moon is trine to Saturn and Mars, but in Nos. 2 and 3 it is square to Saturn. This will make No. 1 who has the trine, very diplomatic in relation to her environment, while Nos. 2 and 3 will be more blunt and outspoken. Thus No. 1 may discuss a certain subject and her remarks will be quite well received, but if No. 2 says the same thing in other words offense will be taken, and yet because of the interception of Saturn he will not create as much of a stir as No. 3, who will provoke the secret enmity of people with whom she comes in contact; they will oppose her in principle. The trine of the Moon and Saturn, will make No. 1 popular and successful. She will advance in the world, but she will work hard for it; it is not unmerited favoritism that brings her to the front. No. 2 and No. 3,

however, may work just as hard but will have no particular success, to speak of, and this also will be just, for they will be much more selfish and loath to oblige others than No. 1. In two other departments of life the difference of sex will be determining factors in the way these aspect of the Moon affect our Triplets. Namely: In health and in marriage.

The Moon is the significator of health in the horoscope of a woman regulating the menstrual flow, etc., while the Sun is the significator of health for a man. On the other hand, in the department of marriage, the feminine Moon signifies the marriage partner of a man, while the masculine Sun is the significator of the husband for a woman. Thus, in the present horoscopes, the square of Saturn to the Moon indicates that the boy, Triplet No. 2, will have great difficulty in marriage, and most of his troubles will come from that source if he enters into a union. The same aspects in the horoscope of Triplet No. 3, who is a girl, has nothing to do with marriage but will affect the health very seriously, causing indigestion, headaches and also trouble with the menstrual flow; while No. 1, the early triplet, will be exceedingly benefited by the trine of the Moon to Saturn in her horoscope as far as health and digestion goes.

The delay of two days also changed the aspect of the Moon to Uranus, these two planets being sextile in horoscope No. 2 and No. 3. This will make the two latter Triplets much more intuitional and inspirational than No. 1. Probably they will develop the faculty to psychometrize and in the case of the boy, he is sure to become an electrical expert on that account.

It has not been the purpose to give a regular reading of these horoscopes, but only to illustrate the difference that has resulted from the unusual delay in the case of the second and third triplet. This might easily have been much greater, for supposing No. 1 to have been born six, twelve or eighteen hours earlier than her brother and sister, or thirty, thirty-six or forty-two

hours, then the house position would have been entirely changed and the lives of these three children would have been entirely dissimilar. Yet even the difference of sex of Nos. 2 and 3 will give them an experience that varies from each other as partly shown in our delineation, but there is something else to be said in this connection, from the Occult point of view, something that should have the attention of physicians, for it has a bearing upon the lives of children which is not at all understood though very, very far reaching.

We all agree that it would be absolutely wrong if a physician hurried someone across the threshold when he was about to die, a physician caught doing such an act would be ostracized by the profession, his business would be ruined, and probably he would be indicted for murder. Yet it is in no way different than what the physician does when he hurries the birth of a child, for it should be understood that no one can kill life, the physician who gives a dying man an overdose of morphine, for instance, would only be hurrying him from this into the next world, as the obstetrician who uses instruments or drugs hurries the spirit from the invisible world into our present abiding place.

When we understand that the chemical composition of the atmosphere changes with every single minute, that the planetary vibrations, which prevail at this moment, will not be duplicated for 25,868 years, (the time it takes the Sun to go around the Zodiac by precession of the Equinox); that this mixture charged with the planetary vibrations peculiar to the moment when the child draws its first complete breath, automatically stamps every atom of the child's little sensitive body and impresses the horoscope on each one, so in all succeeding years the child will respond to the ray of Mars, Sun, or any other planet which was in a certain position when it was so stamped. Then we may see a reason for the fact that certain people do not seem to fit into their environments. They were hurried into the world, under a planetary vibration

that was not at all intended for them. In the case of these triplets, the mother was attended by her aunt who acted as nurse and midwife. She let nature take its course. If this method were followed by the regular professional obstetricians, there would be fewer misfits in the world. Some day when we learn the law and keep it in our hearts, we shall know how to give true help and save suffering.

#### CONSTANCE BR.

Born March 21, 1910, Chicago, Illinois

When Constance was born, Mercury rose before the Sun and it was trine to Neptune. The Moon was on the Ascendant, trine to Saturn, and both Saturn and the Sun are in the ninth house which governs the mind particularly. Jupiter is in the third house, governing the lower mind, and trine to Mars. Mars, Saturn, the Sun, and Mercury are elevated. These configurations show a very fine, alert, methodical mind capable of considerable concentration because Saturn, the planet of obstruction, is trine to the Moon. In the writer's estimation, the mind is really the only place where Saturn is directly beneficial. He holds down the flighty mind and thereby makes it more usable for reasoning processes; and when he reins in the mind by a beneficent aspect, such as the sextile or the trine, we always have a very good, clear reasoner and a sensible person. Saturn in Aries, and Aries in the ninth house is, however, a combination that makes the mind somewhat melancholic. This may only appear so; because persons with this configuration have a mind not in the slightest frivolous, but look always upon the serious side of life.

There are two aspects of Saturn in this horoscope, which are not very good, however. Namely, the square to Uranus and Neptune, particularly as Neptune is in the psychic sign Cancer and in the twelfth house, the house of sorrow and trouble. This gives a decided tendency to psychism and mediumship of a most undesirable

nature, and it will therefore be well to watch that Constance is never allowed to go to any spiritualistic seances or have anything to do with persons who have a mediumistic trait. These practices are liable to wreck her whole life if she allows herself to indulge in them.

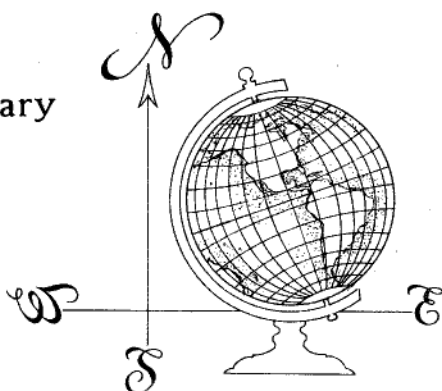
About the age of twenty-two, the Moon will reach the conjunction to Mars and Dragon's Head, which has an influence like the Sun, in the tenth house. The Sun at the same time will have reached Saturn, which is the ruler of the seventh house, denoting marriage. It will then also be sextile to Venus in the seventh house and trine to the Moon. This will mean that at that time she will find her mate and the result will probably be a marriage. But you must remember, astrology does not concern itself with the legal union. It tells us only that there will be, at that time, a strong attraction to someone of the opposite sex; an attraction of the nature that is likely to result in a life partnership.

Mars in Gemini, a mercurial sign, and in conjunction with the benevolent Dragon's Head in the tenth house, and the trine of the fiery planet to Jupiter in the third house, the sign of the lower mind or speech, will make Constance very quick spoken, good at repartee, witty but never vicious. The position of Mars in the tenth house usually lays a woman liable to slander; the trine to Jupiter shows that in this case there will be no foundation for the attacks upon her character and that she will be vindicated. However, the ounce of prevention is always better than the pound of cure, and it would be well for Constance to be schooled in comporting herself in such a manner that she will avoid even the slightest appearance of evil in her conduct.

With regard to health, we find that the Moon is in opposition to Venus from the sign of the heart, Leo. This shows that there is an obstruction of the venous circulation; and as Saturn governs the pneumogastric (vagus) nerve and is positive in the sign Aries, we may look for some obstruc-

*[Continued on page 231]*

## News Commentary



### THE HYPNOSIS "BOOM"

Hypnosis as "big business" is the subject of a long article in the *Los Angeles Times*, December 9, 1979. "Hypnosis for the Masses: Hotbed of Controversy," written by Maria Schnabel, describes the recent proliferation of hypnotists, particularly in southern California. The San Diego Yellow Pages, for instance, under the heading "Hypnotism," list psychiatrists, psychologists, physicians, counselors, and "a vast array of lay hypnotists," all offering their services to help people stop smoking and drinking, lose weight, develop confidence, control pain, increase concentration, or develop "business motivation."

Considerable controversy revolves around the problem of how much, if any, training a person should have before being permitted to practice or teach hypnosis. The California Society of Clinical Hypnosis issued a statement that said, in part: "Because the ability to hypnotize. . . is so easily learned, and the results in some instances so dramatic, many improperly trained persons have taken up the use of hypnotism as a 'profession' without the public realizing the implications and dangers of such usage."

In California lay hypnotists are required only to possess a business license; thus, it is quite possible for unskilled individuals to deal "professionally" as hypnotists with persons suffering from serious physical,

emotional, or mental illnesses. The dangers inherent in such a situation are obvious enough.

The article continues:

"The hypnotic trance occurs anytime there is a sufficient narrowing of consciousness, a close focusing of attention and when the individual's reality orientation fades into the background. As a result, the critical, reasoning mind is set aside and the individual becomes considerably more susceptible to suggestion. . .

"It is not the lay hypnotist's ability to put an individual in that hypnotic trance that the professionals in the healing arts are questioning, but the layman's ability to use the intricacies of the technique to help and not harm the recipient.

". . . there are two types of hypnosis, both used to treat depression, lack of motivation, smoking, drinking and the like. . . However, the two types differ radically in the way they are used. While symptomatic hypnosis deals just with the symptoms, problematic hypnosis works with the whole person. . . Under symptomatic hypnosis, the layman takes advantage of the individual's susceptible state to bombard his subconscious with suggestions. 'Food will not taste good anymore' or 'You will not be able to smoke again,' for example.

"The basis for that technique is the fact

that the subconscious has no decision-making power but is rather like a computer that reacts according to the information given. . . Consequently, since the critical mind is set aside in the hypnotic state, the individual will react according to the suggestions that his subconscious has been bombarded with."

From the point of view of the Rosicrucian Teachings, of course, hypnotism of any sort, however sincerely and beneficently motivated, is morally wrong because it interferes with the free will of the person hypnotized. Very briefly, the hypnotist, after inducing negativity in his victim, causes the head of the victim's vital body to be squeezed together around his neck. The hypnotist then superimposes the ether from his own vital body over the victim's head, thus obtaining power over him. In this way the hypnotist can induce the victim to take any action he (the hypnotist) wishes. This is bad enough in the case of skilled hypnotists who sincerely may be trying to aid the hypnotized individual in overcoming physical or emotional handicaps, but obviously could be far worse in the case of untrained self-styled hypnotists who innocently or deliberately force the individual into dangerous activity.

Worse yet, however, is the fact that after the session of hypnosis is over, the ether from the hypnotist's vital body cannot entirely be removed from the victim. A small part remains in the medulla oblongata and forms a nucleus through which the hypnotist can gain ever-increasing ingress. Eventually the victim can become helplessly amenable to the will of his "master," regardless of distance, until the connection is severed by the death of one or the other.

However benevolent the motivation and attitude of the hypnotist may be, the fact of hypnotism never can permanently induce the victim to stop smoking or drinking or to change any other aspect of his life style. Every individual must master his own desire nature for and by himself, through the use of his own will power. Although the hypnotist, by superimposing his will on the indi-

vidual, may cause that person temporarily to change his behavior, this result is not permanent. If the hypnotist dies first, the individual returns to his former habits because the external control has been removed. If the victim dies first, under the Law of Consequence he will be tempted all over again in another life, and thus eventually be forced to come to terms with his problem *on his own*.

Although this particular article is centered around developments in California, where an estimated half of all hypnotists in the United States reside, the general information is applicable everywhere. We regard hypnotism as a dangerous practice and certainly would caution against any participation in this activity.

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## Effects of Radiowaves

"Electronic smog, the pollutant of the information age," is the invisible manifestation of the intricate pattern of radiowaves that rapidly is proliferating around the Earth. Emanating from sources as varied as radar antennae, radio and TV antennae, microwave ovens, CB radios, certain traffic control devices, electronic surgical knives, walkie-talkies, and manufacturing equipment operated by electric currents oscillating in the radio-frequency range, these radiowaves may well be exacting a toll of human physical health and mental and emotional stability.

This problem is discussed in an article, "The Radiowave Syndrome," by Michael Gold (*Science* 80, November-December 1979). According to Mr. Gold, radiowave researchers in the Soviet Union and Eastern Europe long have posited lower health levels than those found in the United States. Soviet workers exposed to microwave equipment, for instance, exhibited abnormally slow heart beats, chest pains, children with birth defects, insomnia,

irritability, headaches, and memory loss. Western scientists, on the other hand, until recently were skeptical that "normal" exposure to radiowaves could be potentially damaging, and only in the last few years have begun to express concern. Nevertheless, the Soviet standards for legal exposure of workers to radiowave power density are still far more stringent than are suggested standards in the United States.

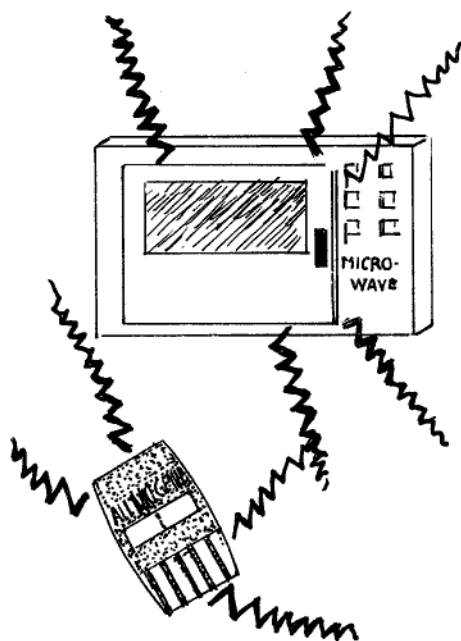
It is possible that human brain waves can be altered by radiowave exposure, thus promoting sleeplessness and stress. Radio-frequency radiation may also affect the blood-brain barrier, a specialized system of membranes that prevents many substances in the blood from entering the brain. Says one scientist: "With greater permeability (of this barrier), it might be possible to transmit dangerous microorganisms or outside chemicals that might interfere with the brain's normal metabolism."

Mr. Gold writes: "Indeed, the implication — far from proven — is that basic physiological changes . . . may produce the human symptoms reported by the Russians and East Europeans. This makes the foreign research all the more convincing — and more disturbing — for the power densities that produce these changes are not confined to the laboratory."

In a short companion piece to this article, Joann Temple Dennett cites instances of dangerous electronic interference from radiowaves, as follows: a patient being treated with microwave heating for arthritis died when interference from these microwaves reset his pacemaker; school buses in California with brakes declared safe during maintenance checks encountered brake failure when electronic sensing devices beneath the pavement interfered with the electronic braking systems; the discovery that automatic antiskid braking systems can be triggered by transmissions of nearby CB radios; the possibility, now being investigated, that safety air bags in automobiles can be prematurely inflated by signals from radio sources. Some householders experience interference with routine appliances, too,

such as the radio which turns itself on when the toaster is used.

Thus, although the effects of radiowave activity are far from concretely proven, there seems to be considerable cause for caution. The average citizen, of course, can do relatively little to protect himself from the pervasiveness of radiowaves from communications and radar antennae and the like. Nevertheless, until more concrete information becomes available, it might behoove us all to exercise care in selecting and using the appliances with which we surround ourselves at home and at work.




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### CREATIONISTS SUE TO BAN MUSEUM EVOLUTION EXHIBITS

In the latest foray by creationists, a small Bible-believing group called the National Foundation for Fairness in Education (NFFE) is suing the Smithsonian Institution to have all exhibits on evolution removed from the Museum of Natural History. The group argues that the exhibits, which include a major new display called the



"Dynamics of Evolution," flout the First Amendment guarantee that there shall be no established church or religion.

The suit alleges that the theory of evolution is no more subject to scientific verification as an explanation for the origin of man and life on the earth than the biblical story of creation, and that to believe in the one involves just as much of an act of faith as to believe in the other. The religion of the evolutionists, the plaintiffs say, is "secular humanism."

A federal district judge in Washington, D.C., dismissed the suit late last year, but the plaintiffs are now asking a U.S. appeals court to remand the case for trial.

The prime mover, so to speak, in the case is Dale Crowley, Jr., a 50-year-old printer and former missionary to Japan who started NFFE 3 years ago "because of the drift toward atheistic secular humanistic philosophy in the schools." Crowley told *Science* he was reared in a "very strict, fundamentalist, Bible-believing home"; his father, now 80, still conducts a daily Bible devotional broadcast over a Washington radio station and helps raise money for the suit against the Smithsonian.

Crowley, who holds a master's degree in applied linguistics from Georgetown University, builds his case in part by quoting a number of more or less well-known scientists to the effect that evolutionary theory is in fact unverifiable. But few of the citations are current, and most go back 20 years or more. A major deposition filed by NFFE in the case is from Henry M. Morris, formerly chairman of civil engineering at the Virginia Polytechnic Institute and now president of Christian Heritage College and director of the Institute for Creation Research in San Diego. He says more than 600 persons with postgraduate degrees in science belong to the Creation Research Society, and, in his view, Porter M. Kier, director of the Museum of Natural History, displays "an academic arrogance frequently typical of the nation's scientific-educational establishment."

But Kier has stated, in his deposition, that "no claim is made, either explicitly or implicitly, in any of the current or planned

exhibits presenting evidence supporting evolutionary theory that (this theory) is the only credible theory of the origin of life." Others in the "establishment" are not so modest. *Life on Earth*, a textbook by Edward O. Wilson of Harvard, Thomas Eisner of Cornell, and other scientists, says, "The process of evolution is a fact. It occurs. Biologists have watched and measured its progress at the level of the gene. They have created new species in the laboratory and in the experimental garden. They have collected a very large amount of fossil evidence, in many cases so complete that it cannot be rationally explained by any other hypothesis. . . Darwinism (in its modern version) has been aligned so consistently with genetics, paleontology, systematics, and other branches of biology, that it must be regarded as one of the more firmly grounded and reliable explanatory systems in all of science."

*Science*, June 1, 1979

Arguments between "evolutionists" and "creationists" probably will go on for a long time to come, and the degrees of agreement and disagreement in both camps probably will continue to be wide-ranging. Just as there is a vast difference between a literal interpretation of the biblical "seven days of creation" and the esoteric interpretation given in the Western Wisdom Teachings, so also do scientists disagree about the specifics of the theory of evolution.

To all concerned, and to remind ourselves as well, we would repeat the following admonition as given in the Introduction to the *Cosmo-Conception*: "Christ said, 'The Truth shall make you free,' but Truth is not found once and forever. Truth is eternal, and the quest for Truth must also be eternal. Occultism knows of no 'faith once for all delivered.' There are certain basic truths which remain, but which may be looked at from many sides, each giving a different view, which complements the previous ones; therefore, so far as we can see at present, there is no such achievement possible as arriving at the ultimate truth."



## Use of Color, Music, and Symbols

### Question:

Max Heindel states that physical gestures can be used as a support to consciousness, but what of the ritualistic use of sound, color, and symbols in order to focus the mind and to reach different levels of the unconscious. Could not these adjuncts, wisely used, be an aid in balancing our personality development, making the personality a more suitable instrument for the manifestation of the higher self?

### Answer:

Yes, certainly. Appropriate music, color, and symbolism can indeed help and influence the individual to establish a balanced development, thus enabling the Higher Self to gain a position of increasing dominance and expressing through all aspects of his life.

The therapeutic value of music and color for physical ailments is fairly generally recognized, but what is not so well known is the relationship of these elements to the higher spiritual Worlds. This relationship enables music and color to be used as tools for spiritual, as well as physical, emotional, and mental development and betterment. Music and color emanate from and are centered in God, and as we are able to respond ever more to the finest of each element, we can move that much closer to re-union with Him. For humanity, the home of color is the Desire World; the home of music is the Second Heaven in the World of Thought. Spiritual verities germane to these Worlds are conveyed in color and

music. Again, to the extent that the individual makes the effort to, and does, respond and acts positively on the promptings of that response, his Higher Self will express through his personality, and his other attributes and deeds.

The strengthening effect of ritual on the vital body is well known in occult science. Wise ritualistic use of color and music, as well as of symbolism, thus is one of the most efficacious ways of assisting the person to more highly sensitized spiritual comprehension and to an effective earthly life-style geared to the furtherance of spiritual principles and goals.

Max Heindel has offered considerable information on the nature, the properties, and the power of color, music, and symbols, and a reader seriously interested in these matters would be well advised to examine the references, as indicated in the *Complete Index of Books* by Mr. Heindel.

The devotional service of The Rosicrucian Fellowship is built around the ritual use of music and symbolism, and indirectly of color. The opening hymn, written in the key of D major, sounds the power of the libran life-wave — the Lords of Individuality — which is dominated by the vibratory power of Venus. Thus, music in this key, embodying love, harmony, and unity, assists the participating individuals in acquiring balance, justice, courtesy, and hopefulness. The closing hymn is tuned to the key of the D flat major, sounding the tone of the most advanced of the twelve life-

waves which have contributed to this Day of Manifestation. This tone, we are told, leaves the participants "at the very throne of God."

The Rosicrucian Emblem, unveiled during the devotional service, is the most comprehensive divine symbol yet given man to denote his spiritual identity, his composition, and the steps toward fulfillment of his destiny. In both color and representation, this symbol offers a sacred and fruitful object for meditation. People who consider the Emblem reverently often find that their consciousness is elevated in contemplation of the higher ideals it represents, and that the Truths underlying the divine Plan for human evolution become ever clearer.

We also add a word of caution: Just as wise ritualistic use of color, music, and symbolism enhances the development of the Higher Self, so also can unwise use of these elements strengthen the lower self. The healing and elevating force of Wagner's "Good Friday" or "Grail" themes from *Parsifal*, for instance, is exactly opposite to the force inherent in much of today's popular music. This music invites — indeed draws — the most obnoxious elements of the lower self forward: brutality, sexual frenzy, lewdness, rage, and even madness. Similarly, a lowering effect is achieved by prolonged exposure to displays of harsh and garish colors, or by intensive or repeated dwelling on the symbols of material wealth, self-indulgence, and unrestrained passion found abundantly in modern advertising and frequently in modern literature and art.

## RECOVERING FROM ILLNESS

### Question:

I'm recovering from illness, and feeling quite wonderful. My experience has been that I take these good feelings and count on them, trying to make them better until somehow they aren't enough and I'm trying to make things happen from

my will. So I'm praying now that God's will be done, and have stopped trying to make things happen for myself. Is this right or wrong?

### Answer:

You are quite right in asking that God's Will be done. This should be the culmination of all our desires in all phases of our lives. We must not make the mistake, however, of enervating our own will — "programming it," as it were, to become *passive* in subservience to the Will of God. We have been given will-power that we might become active in conformity with natural, universal laws and this is one of the most important aspects of the unfoldment of our latent divinity. Naturally, God's Will should underlie all else, but we should be continually concerned with inclining our will in conformity to what we believe His to be. Of course we are not always right in our comprehension of His Will, but this is precisely where the educative process becomes most potent. Mistakes often are our best teachers. We must learn to act wisely on our own, augmenting and implementing as necessary, so that our lives can be guided and ordered into experiences and channels commensurate with progress and continuing evolution.

"God helps those who help themselves," we have been told. If we merely implore "Thy Will be done" without opening our hearts and minds to guidance about what His Will might be in a given situation, and without doing whatever we can through the use of our own free will to augment the divine Will, we are not helping ourselves as we should.

"Where does God's Will end and mine begin?" is a question that everyone legitimately might ask many times during the day. The answer is not easily found. It differs in every situation and cannot be completely clarified until the person has become skilled in the self-analysis and self-understanding that come only after a long time of doing the nightly retrospection or a similar evaluative exercise.

Ideally, of course, God's will and ours

should overlap. If we really are in doubt about whether or not they do, and if we are open and honest with ourselves, intuition and common sense often can come to the rescue. If we ask ourselves, "What would Christ Jesus have done in this situation?" likely as not we will know immediately what the right thing to do is. Then, if we follow through, we can be reasonably sure that God's Will has been done.

Thus, don't stop trying to make things happen simply because these things seem to emanate from your will. Of course, if you think your desires are in conflict with His, stop at once. On the other hand, to endeavor to augment the good that comes to us — whether this be in the form of good feelings, good friendships, the blessings of fruitful labor, or whatever — is not by any means intrinsically wrong. The whole picture naturally must be considered: the effect on other people, the effect on our relationships with other people, the learning experience in general in which we are involved, the overall environment, etc. But, by and large, we are well advised to do what is in our power — always in conformity with the rules of right living — to augment that which is good.

### CAIN AND ABEL

#### *Question:*

Is the biblical account of the slaying of Abel by Cain true or an allegory?

#### *Answer:*

The story of Cain and Abel as recorded in the Bible is allegorical. In the light of occultism, Cain is a symbolical name representing that part of humanity who have the creative instinct highly developed and who have therefore become the craftsmen of the world. Accordingly, Cain represents those who are working out their own salvation by mastery of those forces and material resources of Nature. Cain also represents those individuals who acquire conscious knowledge of spiritual realities by means of the positive development of their own inner potential spiritual powers.

Abel symbolizes that part of humanity who live by faith — those who acquire their knowledge of spiritual realities from intuition and from the teachings of those advanced leaders who have charge of the evolution of mankind.

The reference to Cain killing Abel also symbolically expresses the fact that the development of materialism by the human race has gradually extinguished the spiritual perception of the invisible realms which primitive man possessed in earlier ages, before he had involved so far away from the Worlds of the Spirit. This inner spiritual perception is typified by Abel.

A later product, faith, symbolized by Seth, manifested itself after Abel was killed; that is, the faith fostered by the orthodox church has taken the place of the inner spiritual intuitive understanding.

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### READINGS BY MAX HEINDEL

[Continued from page 224]

tion there. This also will make her subject to sick headaches which will mostly be caused by gas on the stomach, owing to the fact that Saturn is square to Neptune in the sign Cancer, which rules the stomach. From this source will come most of her trouble, and it cannot be emphasized strongly enough that a rational diet of the simplest nature is the only way to save her from becoming dyspeptic. Start this very early in the home, but remember that you should not eat one kind of food while giving Constance another. Children are governed by *example*; if you give her something she considers not as good as what you eat, she will remember. In later years, when she has grown away from your control, the craving for the foods she saw you eat will assert itself. She will indulge; and the good effects of the care you have given her in her childhood will not avail her nearly so much. A very simple diet for the whole family will be the only efficient means to safeguard her digestion. No one is more miserable than a chronic dyspeptic and you can save her years of agony by heeding these directions.



# BOOK REVIEW

*A New Kind of Country*, by Dorothy Gilman, Doubleday and Company, Inc., Garden City, New York, 1978.

Dorothy Gilman, a successful novelist, here writes of her search for and discovery of her "inner self." Divorced, with two young children to support, she had spent many years in the New York suburbs, conforming to the norms of single-parent suburban living and suffering what she finally recognized to be a "slow death of the spirit." With her boys finally established in college, she determined to rid herself of the trappings of excess civilization and to embark upon a new life in a village in Nova Scotia.

Here, with a minimum of conveniences and a maximum of resourcefulness, she learned to live almost entirely off the land — her own garden and what she found in the meadows and on the beach. After an initial period of mutual scrutiny, she made firm friendships with the hardy folk who were her neighbors — far more rewarding relationships of commitment than had been. She learned to put time in proper perspective, paying full attention to each passing moment instead of straining toward the future or yearning for the past. She grew to appreciate solitude, which she had heretofore feared. She continued successfully with her writing while simultaneously developing resourcefulness that went far beyond the imaginative creativity of fiction and entered the realms of philosophy and spiritual understanding. She found "inner

strength, personal identity, self-esteem, peace."

The narration of this short, easily readable volume is divided between descriptions of incidents of the author's daily life and insight into her maturing thought processes. Ultimately, she discovered that peace, well-being, and all lasting and permanent progress depend on the inner individual. "The only abiding sense of permanence — of centeredness and stability — has to come from inside of us." Again, she notes that man's healing power is rooted, not in the physician's black bag, but within himself, and that unless we can reach that core of indefinable "something" within ourselves, good health will elude us.

During her times of solitude, the author was able to read extensively, and she is familiar with esoteric teachings. She speaks convincingly of rebirth and the Law of Cause and Effect. She muses about the accounting we all will have to give of our lives, when we will be asked, in effect: "What did you do with those talents — the brain I gave you as well as the heart, the capacity for joy, the integrity and the curiosity, the uniqueness that I gave to you personally, to develop and multiply as an individual?"

The search for the inner-self eventually will be mandatory for every person. Ms. Gilman shows one way of accomplishing this objective. We recommend the book particularly to anyone unhappily submerged in and seeking escape from a shallow, superficial, materially-oriented life. ☆

## Nutrition in the News

### LET THEM EAT JUNK?



**A**n article entitled "Let Them Eat Junk — The Triumph of Food Processing" was published in a recent edition of *Saturday Review*. (February 1980) Authored by William Serrin, the review describes how advertising and marketing campaigns are top priority for one of America's largest businesses — the Food Industry.

A recent convention of the Institute of Food Technologists (ITF) disclosed food scientists making their way up and down corridors between display booths, nibbling on the products that the large food companies hope to place on the nation's dining tables: "low calorie watermelon punch, imitation vanilla cookies, fudge made from artificial chocolate, imitation cream cheese, imitation mozzarella cheese, imitation provolone cheese. . .popcorn flavored with imitation butter, freeze-dried raspberry yogurt chunks, peppermint-flavored mints."

The ideas put into the minds of Americans by technologists are reflected in their vigorous advertising campaigns, creative marketing strategies and sales promotions. James S. Turner, author of *The Chemical Feast*, a study of the regulatory policies of the FDA, states food technology is skewed toward anything that can make a buck and away from anything that improves the quality. "Nothing is heard about quality from the scientific community. . .the scientists say to the companies, 'We can improve sales', and then

they come up with the flavors, colors, and extenders that are added to food substances to make them *appear* to be food. . .But it's not food. We don't even know what food is in our society."

Of the \$ 260 billion spent annually by Americans on food, almost half goes toward the purchase of highly processed items including convenience and snack foods. An additional \$105 billion is spent on what is known as the food-service business with Americans eating close to 40 percent of their meals away from home.

Local entrepreneurs with their own factories, warehouses or shops at one time comprised the food and food-service business. Now, huge conglomerates such as General Foods, General Mills, Proctor and Gamble, Kellogs, as well as such non-food companies as ITT and General Electric control food research groups, seeds, many of the farms, and fast-food restaurants as well as much of the frozen, wrapped foods we find in our grocery stores. These firms sell literally hundreds of products and spend vast amounts of money on marketing and advertising in an effort to convince the public that the "new food" items somehow are original and superior in comparison to their predecessors.

Television advertising has contributed greatly to the growth of the great food conglomerates. The President of Action for Children's Television (ACT), Peggy Charren, argues that children should "be

protected from deception in the marketplace the same way adults are. . .nobody's ever told a child that Milky Way at work, rest or play causes cavities." ACT continues to pressure the FCC to remove commercials for sweets from children's TV entirely.

No matter what the marketing strategies and advertising finesse, the food industry faces one apparently intractable problem: "America can eat just so many Pringles." As a result the food-processing business has already responded to the problem of satiation by inventing new packages, new slogans, and yet more exotic products, however the national population is stabilizing, and the food companies must look for growth opportunities elsewhere. For example Americans now feed 40 million dogs and 30 million cats, whose taste buds remain more or less unexplored territory and therefore present a new challenge to the food industry.

Future growth however, is centered around neither new products nor new species, but new countries. "General Foods now sells coffee and powdered drinks in Europe, ice cream in Brazil, candy and gum in Mexico, and Tang, that venerable pick-me-up of astronauts, to Japan. Borden's foreign sales account for 20 percent of its total volume. The cereal makers, with no new mouths to conquer at home, have turned increasingly to the Third World nations of South America and the Middle East. Indeed, the upper crust of the Third World, a vast market full of people who have never so much as seen a frozen apple pie, represent the next great target for many food-processing companies.

"The consequences of selling and aggressively advertising sophisticated food products to Third World consumers have been painfully illustrated in the case of infant formula milk. Most manufacturers of infant formula - Nestle, Borden, Carnation, and Bristol-Myers, among others - market their product to mothers in developing nations. The companies sent "Milk Nurses" - employees dressed up as nurses - into maternity wards, where they

handed out free samples of the formula. Then the companies launched highly effective advertising campaigns. Mothers in the Ivory Coast were found feeding their children Nescafe after a radio message proclaimed that "Nescafe makes men stronger, women more joyful, and children more intelligent."

Mothers often not only take the message too literally but do not always understand how to use the formula. Clean water with which to mix the formula powder is not always available, the instructions may be written in the wrong language, or the mother may be illiterate. Once the money runs out, persons can no longer afford the formula, and many have lost their own ability to nurse. For these reasons, according to INFANT, an anti-formula group, as many as 10 million infants die annually from diseases related to bottle feeding and the milk companies have done little to counteract the damage they may have caused.

"If the past is any indication, however, the companies will survive these complaints and controversies. The food-processing industry has shown itself to be extraordinarily adaptive. When the American consumer began clamoring for 'natural foods,' the industry stuck 'natural' on its labels. While its very success depends on its ability to abolish the past, the industry suggests that its goods have the taste and quality of old-fashioned foods. Running out of Americans to feed, the food business has moved into the Third World, proclaiming itself a force of economic liberation rather than a purveyor of dubious goods."

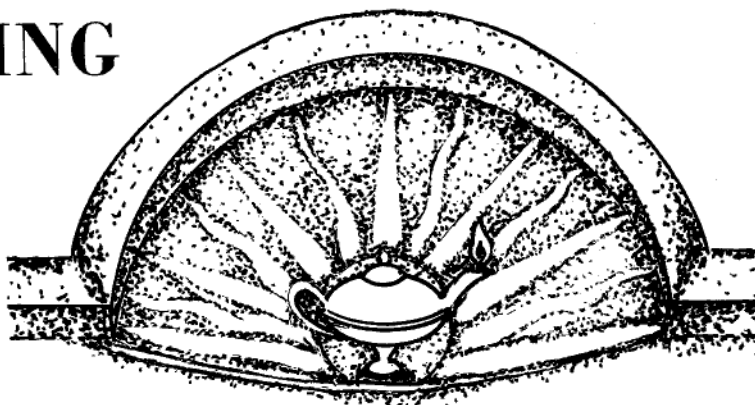
Admittedly, the food industry is not solely responsible for the decay of the American diet. None of us are forced to choose the laboratory "food" instead of that from the farm - no one is compelled to buy orange drink instead of oranges. The industry, too, continues to find willing customers in the American public.

Thus, the questions remain: How do we deal with the technology we have

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# HEALING



## TRANSMUTATION AS HEALING

**T**he original plan of evolution for the human life-wave involved no sorrow or suffering. In the latter part of the Lemurian Epoch, however, the Lucifer Spirits penetrated the consciousness of feminine humanity, impregnating the desire body with the principle of passion. In consequence, mankind ignorantly misused the divine creative force, developed an imbalance in nature, and became subject to innumerable ailments.

The correction of this imbalance, the restoration of harmony within man's nature, requires a change in consciousness — the transmutation of selfish lower propensities into qualities of the higher, spiritual Self. Christ Jesus charged the sinful woman, "Go and sin no more." Thus he indicated that a change in her life was needed if her relief was to be lasting.

The key to healing, then, is found in regeneration. Christ is an embodiment of the Love-Wisdom Principle, and in proportion as the Christ is formed in us, we attain to health. Development of the Christ Within opens the door to regeneration and well-being.

The Christ, as Love-Wisdom Principle, is the expression of the second Aspect of the Triune God. This Aspect is the principle of harmony and love, the opposite of the discordant nature of the Lucifer Spirits.

As we cultivate the Christ Love within us and manifest it to our fellow men, we automatically unleash the infinite powers of the Spirit and eliminate the tendencies toward selfishness, passion, hatred, greed, and other coarse manifestations of the lower self. Health comes simultaneously with the transmutation of lower qualities into higher ones, although the necessary changes in the vehicles during the transmutation process may bring temporary discomfort. Ultimately, a complete adjustment will be made by every individual who persists on the spiritual Path. Regeneration will be accomplished by all humanity, and health will prevail.

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.

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

May ..... 4-11-17-24-31



## Jacob Spreads the Teachings

*Dagmar Frabme*

**J**acob mopped his face with his sleeve and urged the reluctant donkey through the narrow streets of Jerusalem. It was already hot, and he was anxious to get home. Suddenly, two familiar figures hurried toward him, and Jacob guided the donkey out of the way.

"Peter! John!" he called. "Where have you been? My parents are worried. They have not seen you since last week."

As the men came closer, Peter seemed not to see Jacob. A strange, far-away expression was on his face as he continued his fast pace, looking straight ahead. John, smiling broadly, slowed his steps for a moment.

"Tell your parents that all is well, my son," he said kindly, "We must go now, but we will speak with all the followers soon. It is truly as the Master said. He lives!"

John hurried after Peter, and soon they were out of sight. Jacob stood looking after them, heedless for the moment of his donkey and other passers-by thronging the road. What did John mean? he wondered. Could it be that Jesus was alive? But

that was impossible. Jesus had been crucified just before the big storm on Friday, and then Jacob's father had said it would be safer for all who loved him to go into hiding. The Twelve were in hiding, too, or, at least, all but the one who had betrayed Him. Even Jacob had to stay inside until this morning, when his mother sent him to the market for fruit and cheese.

Father had said that everything was lost because they had killed the Master Who was the Son of God. And now John, the man whom Jesus had loved most in all the world, said that he was alive.

"Such a thing cannot be," Jacob thought, frowning, "A man cannot live after he is dead. I had better tell my parents, like John said. Maybe they will understand."

But Jacob's parents did not understand. His mother's eyes filled with tears as she said, "Oh, the poor man. The tragedy has so grieved him he has lost his reason."

Jacob's father moved impatiently. "Those closest to the Master are wise men. They are not so easily given to illusions, even in the midst of great sorrow.

But what *does* he mean? How can the Master be alive? Would that John were here now, that we might question him."

But John did not come, that day or the next, and life had to go on. Jacob's father went back to work in the Street of Silversmiths, where he heard many rumors. Some said that Peter had been imprisoned and others that he was exiled. Someone even reported that the tomb where they had laid Jesus was empty, and that the Roman guards were trying to keep that fact from the people. Those who had loved the Master, however, hurried about their tasks with averted faces, and were silent.

At the Temple school, where Jacob was learning to read the Torah and recite the Law, the Rabbi forbade anyone to speak of Jesus. He knew that Jacob's parents were followers of the Master, as were the parents of some of the other boys, and he did not want any talk about this radical who had finally been put out of the way. The sooner the events of Friday were forgotten and things were back to normal, thought the Rabbi, the better.

Jacob and his friends did not forget, however. As they sat outside at noon, eating their lunch of bread and olives, they whispered among themselves. Jacob told them of what John had said, but no one could figure out the meaning of his words. They, too, had heard rumors, and Ephriam's father had seen James very briefly. All James would tell him, though, was, "Soon, soon, you shall know everything. Have patience."

So things gradually did go back to normal. Jacob's mother could often be seen wiping her eyes, but she tended the garden and made honey cakes for Jacob to eat, as always. Jacob's father did not laugh as before, and was sometimes severe, but Jacob understood. He, too, felt sad when he thought about Jesus, but there were lessons to learn and games to play and his donkey to take care of, so he did not have much time to be troubled.

Several weeks went by. Peter, John,

and the others had either gone back into hiding or had left town, for no one saw them. Gradually most people lost interest in the crucified Jesus, and turned their attention to other matters. Rumors died down, and soon it was almost as though he had not lived at all.

Then one day Ephriam arrived breathlessly at Jacob's house. "Peter sent me," he announced to Jacob's father. "He is calling a meeting of the followers this evening. He says that the real Work must now begin, and that he has much to tell about Jesus. We can go, too," he turned to Jacob triumphantly. "Peter says it is important for us to know."

That evening Jacob and his parents gathered with the others in the small room that was their meeting place. Jacob sat with several of his friends on the floor at one side, while their parents crowded together on hastily-provided benches and chairs. All was still as Peter, an imposing figure with a stern, craggy face, began the meeting.

Peter talked for a long time, and Jacob did not understand some of the things he said. One thing was clear, however. Jesus *was* alive, and the Apostles had seen him three times since the Crucifixion. Peter now spoke of him as Christ, however, and Jacob made up his mind to ask his father why, later.



Peter said that Christ had told His followers that they were now to begin the great task of spreading His Teachings everywhere in the known world. The main thing that people would have to learn would be to love each other — not just the members of their families or tribes, but *everybody*. Even Jacob knew what a hard job that was going to be! The members of the various tribes that he saw every day in Jerusalem didn't seem to like each other very well, and nobody seemed to like the Roman conquerors, whose soldiers were everywhere. How could they all possibly come to love each other?

Peter also said that the job of spreading the new Gospel was not going to be easy. Many people would try to keep them from spreading the Teachings of Christ and many of His followers would be outcasts and suffer. It was the duty of His followers to tell other people about His Word, however, said Peter. The only way human beings could become better, and the only way there would ever be real peace among all men, was by following Christ's Teachings and living the kind of life that He had lived.

Jacob was quiet most of the way home. His parents thought he was tired — it was very late — but he really was thinking hard. Finally he said, "Why does Peter call Jesus 'Christ' now? We always called him 'Jesus' before."

His father smiled. "I think that is something that people will have a hard time understanding for many years to come. You see, Jacob, Jesus was a man — a human being just as we are. He was a very good man, however, much better than any of the rest of us. Christ is really one of the Archangels — the greatest Archangel of them all. He is the great Spirit in charge of our Earth, and for a long time He has watched men become more and more selfish and turn away from God. He knew that the only way to help them save themselves was to bring them His Gospel of love and peace. But He also knew that He had to appear to them as a man so they could see Him. Archangels don't have physical bodies as we do, so He decided

to borrow the body of the best human being, who was Jesus. Jesus was glad to let the great Archangel Christ use his body for a few years. And so, all during the time that Jesus was teaching us, He really should have been called Christ Jesus, because He was really the Archangel Christ in Jesus' body."

Jacob thought about this for a minute and asked, "But then, what happened to Jesus?"

"Jesus is still a human being, and for a long time to come he is going to do his work from the heaven worlds, and in that way help men spread the Teachings of Christ," answered his father.

"And Christ is still an Archangel in heaven, too?" asked Jacob.

"Christ is still an Archangel," said his father, "but He is more than that besides. He is now what we call our indwelling Planetary Spirit. What happened is that after the Crucifixion, Christ left the body of Jesus and went straight into the center of the Earth. He spread His strong spiritual light everywhere around us. Remember how dark it was that Friday and everyone thought it was the most terrible storm they had ever seen? Really, it wasn't dark at all. It was light — such tremendous light that we were all blinded for a while. That was the pure Christ Light. The same thing happens when you try to look into the Sun. It's so bright that it makes you see black spots, and if you look at it too long, everything becomes black."

"But why did Christ spread light like that?" asked Jacob.

"He did it to help us," answered his father. "If we try to be good, and to do what He taught us, we can use that light to make ourselves stronger and purer, and the more we do that, the better able we will be to live as He wants us to live."

"Is Christ still in the center of the Earth?" went on Jacob.

"No, He is now released into the heaven worlds. But He will come back into the Earth every year to spread His light for us. He will do this for many centuries, until men have learned to love each other."

"Many centuries is a long time," said Jacob, thoughtfully.

"Yes, it is," agreed his father. "But it is going to be very hard for people to stop thinking about themselves and start thinking about their neighbors. Most people are very selfish, and it won't be easy for them to change. As long as they are even the least bit selfish, the Christ will have to help us all by giving us His light to work with."

"Will we see Christ when He comes each year?" went on Jacob.

"Not until we have learned to be as good and pure as He wants us to be. Christ will never use another physical body. When He comes back into the Earth each year it is in a spiritual body that men can't see. But we will be able to feel His presence. His light is that powerful, and the less selfish we learn to be, the more sensitive to it we will become."

That night, Jacob lay awake thinking about all that Peter and his father had said, and wondering what *he* could do to help spread Christ's Teachings. Peter and some of the others had talked about going to far-away places to carry the Message, but Jacob knew that his parents would say he was too young and should stay home and finish school. What could he do right here in Jerusalem? What could he, a schoolboy, do at all?

Jacob was still thinking these things the next morning, and had a hard time paying attention to the Rabbi's lessons. In fact, the Rabbi scolded him for not keeping his mind on his work, which rarely happened.

At noon, when the boys again were eating their lunch under a tree, a beggar came up asking for food. Beggars were common in Jerusalem, as they were everywhere in those days, and people did not pay much attention to them. Jacob's father and the other adults gave alms regularly, Jacob knew, because this was prescribed by law, but nobody liked it when beggars came right among them at mealtime. They were often thrown crusts of bread just to

get rid of them, or were simply chased away.

Some of the boys seemed about to do just that when Jacob said, "Welcome. Come and share our lunch. We have only bread and olives, but they are very good."

Ephriam smiled at this, but most of the boys stared open-mouthed at Jacob. Was he crazy, asking a beggar to join them? Nobody ever did that! The beggar himself hesitated. He was rarely treated with kindness, and had never been asked to share a meal by people from whom he was begging.

"Come on, sit down here," Jacob indicated a place next to him on the ground. "It's much cooler in the shade."

The beggar, still hesitating, sat down. He was not a pretty sight. He was dirty, his clothes were torn, his hair and beard were matted and he walked with a funny shuffle that seemed to show how afraid of people he really was. He had good reason to be afraid of people, for many had been cruel to him.



As he sat down, several boys got up. "If Jacob's going to start eating with beggars now," said one, "we'll find someone else to eat with." And they went off. Jacob's throat tightened, and in a sudden instant he realized what Peter had meant about being outcast. Here he was trying to show kindness to someone, as Christ taught, but, because that person was a

beggar, some of his best friends were walking away from him. He knew they would tell the Rabbi, and the Rabbi would be angry, but he was pretty sure, too, that his parents and Peter would approve. He saw that Ephriam and a few of the others still remained with him, and felt better.

The beggar was sorry that he had caused Jacob this trouble, and started to leave. Jacob pulled at his ragged sleeve and held him back. "Stay here," he said firmly, "they'll get over it." Jacob and the boys who were left shared their lunches with him, and they sat together until it was time to go back to school.

Just as Jacob had thought, the Rabbi was angry, and reprimanded him sternly. "Certainly it is good to give alms to beggars," he said, "but my students cannot debase themselves by sitting down with the filthy wretches."

"Do you not think, Sir," asked Jacob politely, "that it is good to show them kindness and love? Even though they are beggars and filthy, they are our brothers."

"Love! Brothers!" echoed the Rabbi, hardly believing what he heard. "You are talking just as did the crucified Galilean. His heresies have contaminated even our children! Your father shall certainly hear of this, Jacob."

Jacob bowed his head respectfully, but smiled to himself when he thought how shocked the Rabbi would be after his father had finished talking to him.

Late that night, Jacob lay in bed listening to the voices in the other room. His father's was firm, but even and patient, while the Rabbi's seemed to be getting angrier and angrier. Finally, the Rabbi left.

"Still awake, Jacob?" asked his father, coming softly into his room.

"Yes, Father," answered Jacob. "The Rabbi was angry, wasn't he?"

Father sighed and sat down on the edge of the straw pallet that was Jacob's bed. "I'm afraid so," he said. "Will you mind very much, Jacob, if you can't go back

to school? I can teach you here at home.

Jacob was not too surprised and said, "No, Father. But what about Ephriam and the other boys who stayed with me?"

"I think," said his father, "that all the followers who have children at the school will soon have to take them out. Perhaps we can form a class of our own. There are wise men among us from whom you can learn many things."

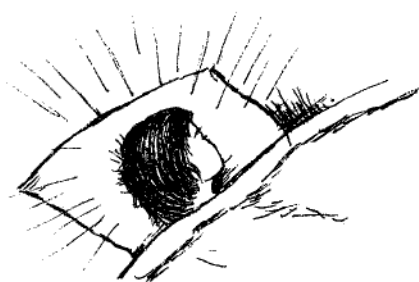
"I would like that, Father," said Jacob. "They can tell us of the things Christ Jesus taught, and that is really the most important thing we have to learn, isn't it?"

"Yes, Jacob, it is," answered his father. "And you have learned much already. We are all very proud of what you did today."

"But I wish we could follow Christ's Teachings without having other people turn away from us," said Jacob sadly.

His father squeezed his hand. "So do I, my son. But some day they will feel as we do, and everyone in the world will be friends. In the meantime, there will soon be many who will turn to Him. All of His followers can take strength from each other when our jobs become difficult. And He will always be there to strengthen us, if we but pray to Him for guidance."

Jacob had more to say, but he could not keep his eyes open. He was almost asleep when he smiled and murmured, "I guess there are many things I can do right here in Jerusalem to spread the Teachings of Christ. You can do that wherever you are, if you live the right kind of life every day." ☆



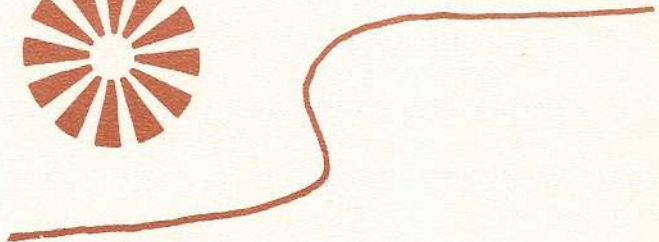
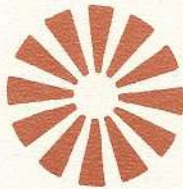
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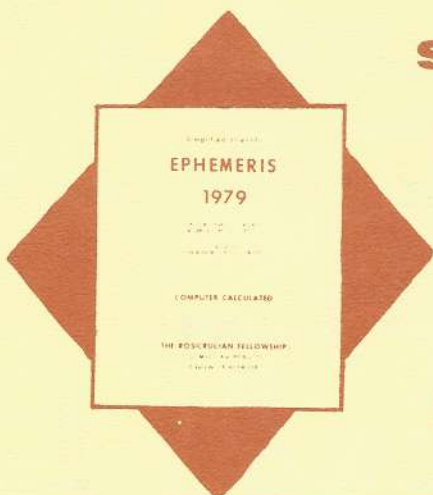


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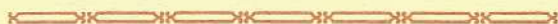
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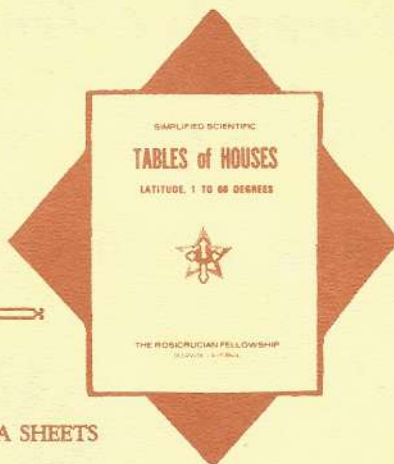
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