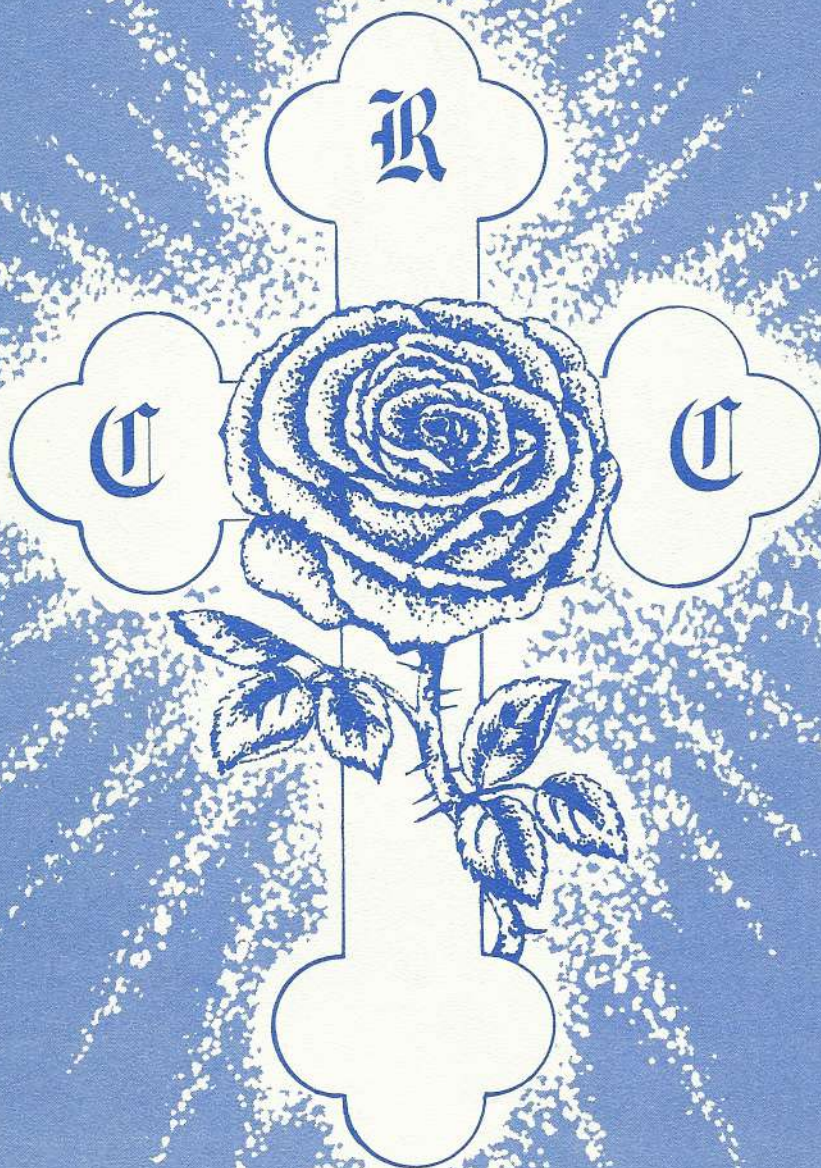


Rays from the Rose Cross

February, 1981

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



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The Worth of You




*What is the new age concept,
Inspiring, vital, true
That thrills and lifts all people?
It is the worth of You.*





*Through ages men have struggled
For rights of king and state,
Subordinate to orders
To make their nation great.*



*But now the lofty vision
That each one in God's sight
Is of an equal value,
Disarms the claims of might.*



*And so, coordinating,
Awakened souls proclaim
That equal chance is justice;
No child denied — their aim.*



*This goal will be accomplished,
A world will be made new
With this ideal accepted —
The worth of YOU and YOU.*

— Della Adams Leitner



from the desk of

THE EDITOR



Tolerance

The cultivation of a broad tolerance is necessary for one who would make any intellectual, moral or spiritual progress. Intolerance fetters the soul, to say the least. It erects barriers between us and others and clouds the vision instead of illuminating the understanding. It limits our opportunities and narrows our field of experience.

Now, experience is the great teacher — the master instructor in the evolutionary school and it is through experience that we evolve and reach the higher stages of development. The difference between the ignorant, uncouth and depraved, and the enlightened, refined and noble, is the result of how thought and emotion working on their experiences have aroused them. Thought and experience are the great character builders. At a lower stage of evolution experience arouses thought and we get a lesson we did not seek by making mental deductions about the experience, as for example, when one has thoughtlessly gone outside on a cold day without adequate clothing, suffered in consequence, and after reflecting upon it afterwards, learns at least a little about the development of caution and carefulness.

At a higher stage of evolution thought takes precedence and we deliberately search out within ourselves that which needs strengthening and as deliberately seek the experience required to develop the desired virtue, as when, after deciding that we are deficient in compassion we set about cultivating it by visiting the sick and the bereaved and working with greater effort to develop empathy. But whether experience comes first or last it is an indispensable factor in human progress and soul development, and whatever restricts our experience, delays our evolution.

While religious intolerance is a very pronounced form of this vice — a term none too strong for a practice so detrimental to human welfare — we should recognize that in one form or another, more intolerance exists within the average person and, indeed this includes the fairly liberal and progressive ones, than most of us may be willing to admit. In many directions this deadly moral nightshade extends its branches. There is race intolerance, national intolerance, class intolerance, and the more common form of intolerance which we know as self-righteousness, and which is most insidious and far-reaching in its evil effects. Self-righteousness misleads a person causing him to place false emphasis on the weaknesses of others while remaining blind to his own.

Some people have certainly progressed past the point where they harbour prejudice against another because of his race or color, have reached the degree of enlightenment that enables them to look upon a person of another nationality as a fellow countryman, and have learned to feel no prejudice against another because he is of a different class or of a so-called

higher or lower walk of life. Some among us have even reached the degree of understanding that enables them to see *all* people as one. They've learned to look with an impartial eye upon the richest, the poorest, the learned and the uneducated viewing them as members of the universal family — each entitled to courteous, loving consideration.

Many people are able to do all this, yet when it comes to dealing with various grades of moral weaknesses they exhibit a self-righteous intolerance that truly is a bar to spiritual progress. There are certain forms of moral weakness with which they will have nothing to do, and toward their unfortunate brothers and sisters who may be afflicted with these flaws presently, they exhibit and assume an attitude of holy disdain. Many a person who may be considered broadminded and progressive by today's standards regard a thief, drunkard, or "degenerate" as being beyond the pale of any consideration. Many a liberal and sympathetic woman regards her "fallen" sister with intolerance and demonstrates this by showing frank contempt. They forget that at some point in their evolutionary trek they too, no doubt, have probably participated in one form or another of moral weakness, yet they feel justified to "cast the first stone." And so it is that thousands of us who are swift to condemn those intolerant of religion, etc., yet are still blind to the fact that we are, ourselves, equally intolerant when it comes to matters of a different sort.

It will be when we have conquered intolerance in its commoner forms that great spiritual lessons can come to us through the very people against whom, through our intolerance, we are closing the gates of our sympathy and love. If we do not erect barriers of intolerance and thus completely separate ourselves from others — if we do not thus limit our field of experience by our foolish prejudice and bigotry — we shall find that we will be more able to "give to others all we have of courage and of cheer" and from these acts will spring a wider wisdom than we now possess, not to mention soul growth.

As Max Heindel stated: ". . . Christ taught that love is superior to law. Perfect love casteth out fear and emancipates humanity from race, caste, or nation to Universal Brotherhood, which will become a fact when Christianity is *lived*. The time will come when even Brotherhood will be transcended; there will be neither *me* nor *thee*, for all will be consciously *One* in God."

Every barrier that stands in the way of Universal Brotherhood must be broken down. To permit any lingering intolerance to narrow and blind us in our spiritual unfoldment would be as foolish as would be a great painter harboring a prejudice against a certain color that he refuses to include in his artistic expression. He would thus be limiting his artistic development and that could prove almost fatal to his greater development.

Nothing can be worthwhile that does not in some way promote the welfare of people and all other living things. The ability to be fair to those whose views, customs, and actions are different from our own is a goal to which we all should zealously strive and direct our energies.

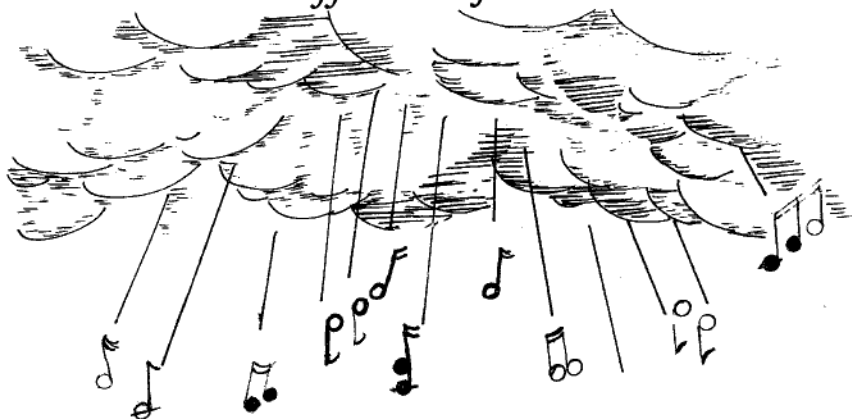
Let us all try to be more tolerant and rise above the barriers created by superiority and self-righteous complexes and learn to say with sincerity as did Thomas Paine: "The world is my country, to do good is my religion."

Universal friendship is the magic word which will eventually level all distinctions, bring peace upon earth and good will among men. This is the great Ideal proclaimed by the Rosicrucian Fellowship, an Ideal which points the shortest way to the New Heaven and the New Earth, where the sons of Cain and the sons of Seth will eventually be united.

— Max Heindel

Mystic Light

The Effects of Music



A Probationer

In the world today, very few of us stop to consider what music is and what kind of effect it has upon our lives. Yet, thanks to our technology, people are consuming music in larger quantities than has ever before been possible, and this growing intrusion of electronic music — music reproduced electronically by such means as radio and TV — is taking place practically unnoticed. Moving about in a world of electronic sounds, bombarded with music at home and at work, while shopping and while traveling, people take music for granted, as if it were a natural function of every environment. Very few people have thought about the effect that this music has upon them physically, mentally, and spiritually.

Music, all too often considered to be a frivolous pastime or a harmless amusement, is actually a powerful force that can affect living things dramatically. Even though these effects are not as immediately noticeable to most people as the effects produced by more physically obvious phenomena, the ability of music to affect us can easily be demonstrated. Its effects upon the body are obvious, as a strong beat usually creates an instantaneous reaction. Studies have shown that a series of unaccented pulses played to a group of subjects caused the majority to

respond physically by toe or finger tapping or some other bodily movement. Music also affects the emotions, causing a change in a person's mood, and it affects the mind, altering a listener's mental state. In short, music affects the whole man.

Think about the separate effects that a movie and a stage drama produce. You will probably agree that while watching a movie, you feel and identify with the action much more intimately and intensely than while watching a play. This should be apparent as you look around at an audience in a movie theater during scenes of heightened tension and drama; few stage plays can create the complete captivation and absorption of a movie, an effect largely due to the sound track. This is why, with very few exceptions, every movie produced has used music as a background. The music molds and shapes emotions, creating inward responses to the action taking place on the screen.

The ability that music has to transform the inner life was no mystery to the teachers and philosophers of old who knew that music could produce changes within a person that might be either beneficial or harmful. Because music could be used in order to obtain such positive results as healing, strengthening of character, and divine

attunement, it became one of the primary subjects taught in the schools of ancient Greece. Plato believed that certain music strengthened the inner core of man himself:

"Rhythm and harmony penetrate to the inner recesses of the soul, take powerful hold there and impose order upon it, making it orderly."

He also taught that the music of any nation contributed to its overall condition, and that by changing a musical scale only slightly the foundation of that nation could be undermined. This teaching was also common among the Chinese who, at one time, imposed rigid laws which allowed only the music of the pure pentatonic (five note) scale — the most harmonious of all the scales — to be played.

That music can have harmful as well as beneficial effects is as true today as it was in ancient times. Music which creates joy, stability, strength of character, love, exaltation, and purity is positive in effect, while music which creates fear, hate, suspense, anger, inertia, and confusion is negative. Knowing this, you might ask yourself: "Who would willingly listen to music that has a negative effect?" The answer to this question is that millions of people unknowingly listen to many hours of negative music each week in its role as background music for the nightly TV shows that dwell on suspense and violence — for without negative music to accompany them, these shows would be almost emotionally impotent.

This negative music is an offshoot of what is called "contemporary classical music," which came into being early in this century when some composers began to turn away from the natural harmonic basis of music. Harmony is inherent in all nature, in all phenomena, and is the basis of all growth, goodness and love. A music which does not conform to these natural laws of harmony produces a vibration which is not in accord with higher principles. The fact will always remain that in creation, for our learning and our use, there are two opposite polarities inherent in all things, and this includes music.

Harmonious vibration is positive, constructive and healing while disharmonious vibration has the opposite effect. When you feel good, your body — a force field of billions of tiny vibrating cells — vibrates harmoniously, and when you don't feel good your body vibrates in inharmonious patterns. The vibrational patterns created with sound by the music cause your body to vibrate in resonance with these patterns and to take on a similar vibrational pattern, depending on how much you are giving yourself to the music.

The fact that music has particular negative and positive effects can be demonstrated in many ways. In addition to the interesting experiments that have demonstrated the positive and negative effects of music upon plants, the field of musical psychology has yielded some valuable studies. For example, a study was conducted in the 1920s in which the response from 20,000 people who had been asked to listen to a variety of selected musical recordings were collected and analyzed. Results showed that these musical selections produced changes of mood, and that these changes of mood were nearly alike for most of the subjects. In other words, each musical selection had a similar emotional effect upon most of the listeners; one piece made them feel sad, another happy, another angry and so on.

The key to understanding the effect of music is in knowing that music produces the same vibrational effect every time it is played according to its rhythmic and harmonic construction. But people are often affected differently each time they hear the same piece of music, because their receptivity to the music is different at different times. Receptivity is the result of built-in cultural and social conditionings that have been acquired since childhood, or of emotional moods and physical states that affect the mind.

Therefore music should be categorized by the kind of effect it has — a better method than adhering to the standard classifications where everything is neatly packaged under

various labels such as rock, jazz, country, disco, classical, soul and so on. These inappropriate designations tell us little about the true nature of the music, and the kinds of effects that it creates.

Learning to Listen

In order to truly appreciate music, it is necessary to learn to listen. There is a great difference between hearing music and listening to music, and those who have never consciously trained their listening faculties are more than likely only hearing music in a superficial way — receiving a fraction of its total energy. Most people don't *listen* to music. This is because their normal musical content is with recorded, or "electronic" music playing in the background, accompanying shopping, housecleaning, talking, driving and other such activities, and only a minimum of their attention is focused upon it.

Music of a particular kind — unobtrusive, simple, consonant, without drama can be very effective when it is used as a background for other activities. Its use in the hospitals and homes or wherever the vibration of an environment needs uplifting or quieting is highly recommended as long as it is not played all the time. Studies have shown that the beneficial effects of music diminish after a few hours of continuous playing. The Muzak Corp. found that a maximum of 2 1/2 hours of music during any 8 hour working period gave the most beneficial results as far as the well-being and efficiency of factory workers was concerned and experiments with the effects of music on plants have shown that continuous subjection of plants to music causes them to deteriorate.

When music becomes the sole activity occupying one's attention listening truly takes place. Music then becomes a foreground and we treat it with the same respect that we treat an interesting and engrossing book, devoting our attention to it and it alone. As it is necessary to learn to read, so it is also necessary to learn to listen — a skill

which requires paying attention to the music to the exclusion of all else, as in a meditation. It is necessary to release all thoughts and worries and allow the body to become relaxed. Then if you let yourself flow with the sound, the power which positive, beneficial music evokes will cleanse and heal you, and will lift your consciousness higher.

Following are suggestions for how you can learn to listen: Turn out all lights, close your eyes, relax comfortably and use stereo headphones if possible. Once you have begun to relax, let the music flow and take over as you let go and forget your worldly problems and affairs. If thoughts manage to keep on interfering, concentrate on relaxing, even if you must forget about trying to listen to the music, until a complete relaxation is accomplished. If after trying you find that you are still unable to lose yourself in the music try the trick of following the melodic line mentally, carefully distinguishing the up and down movement, and make a mental note of the various instruments that you hear. Do this for about ten minutes saying to yourself — these are horns, and I hear a violin back there too, it is a cello playing and so on . . . now the melody is rising higher and higher, now it is very soft and so on. What you are doing is directing your mind to receive the impression of the music, much like directing your eyes to see something by turning your head and then taking mental notes of what is taking place. If after 10 minutes you still find it difficult to concentrate, discontinue trying as it may be best to conduct your listening session at another time when you are more in tune. Perhaps after listening to some appropriate music in the background for an hour or so while you do something else you will be better prepared.

Man's Relation to Music

So much for the practical things one can do — now a little theory for those of us who like to conceptualize a bit.

We must ask ourselves — How has man's relation to music changed? Has his perception of music altered? We are told in

the Western Wisdom Teachings that long, long ago the human Ego still hovered above the other bodies of man, and worked upon them from the outside. Then a slow process of incarnation began. The many different manifestations of music, as they appear in history, can be understood as a slow incarnation of the spirit of music in the human body.

When man was still near paradise, music must have surrounded him like a last memory of his divine origin. In the time of the early Greeks music could still be heard as the divine circling of the spheres. Still later, music could be understood through initiation, and brought down to Apollo and Orpheus. Even in a relatively recent time music was still with the Hierarchies, if we believe Bach's words about his talking with God. With and in Bach's works, however, the spirit of music is born on Earth. In his works, the old and the new music meet. It is the end and perfection of counterpoint in the form of the fugue, and it is the beginning of the earthly forms of music, for Bach's inventions and other instrumental works, out of which the sonata and symphony grew, are expressions of a new kind of world outlook.

In the fugue, the relationship between theme and counterpoint is like the relationship between Sun and planets; one is higher than the other. In the new music, the birth of music as a human being becomes evident in the idea of thesis and antithesis, which appear in the new forms as question and answer, or as 1st and 2nd subject. Both these contrasting elements are on the same level, both human, though bearing an inner light of divine origin.

In Mozart and Haydn we can feel the innocence and youth of the young child of music, this happy lack of inner problems. Mozart's ability to compose is like the inventiveness of a child at play, and this purity and confidence still makes us happy today when we listen to his music. Only towards his end do we discover in his music approaching like fear of death — not fear of personal death but the death of the old divine-qualities of music which he still could feel.

And the old divinity actually died in Beethoven. The incarnation went right into the Ego and fused with the consciousness of music. Beethoven knew that his mission was to destroy within himself the old kind of inspiration, which seemed to come from outside himself, in order to resurrect it in the temple of his Higher self. In his last works a new direction for music begins. Whereas before him, and even in his own earlier works, music was as though received from an outside source, Beethoven becomes a place of sacrifice from which the smoke as well as the light is offered to the divine forces when the blessing of the Muse had come.

The romantic period which follows Beethoven can be understood as an act of purification through love. The inner freedom of the composer has now become the root of his work. He can either look into his soul and compose what he finds there, or he can sublimate his feelings through moral imagination. At the beginning of this period stands Schubert. Virtually every unsophisticated musical person loves Schubert because of his songs and songlike tunes in his instrumental music. Schubert said that many of these tunes, which often seem to come from a happy soul were born from sorrow and pain. One could not understand these works if one did not feel how pure love sounds constantly from his works. Loving is giving. Those who receive love are happy; those who give it may suffer a great deal. Such constant giving of love is Schubert's life and musical work. In Schubert's works ordinary love is transformed into selfless creative love which still reaches us when we listen to his music.

This concept is echoed in the following enchanting lines of Blake, which one may say to himself when afflicted by a sense of the seeming injustice with which the gifts and pains of life are distributed:

Joy and woe are woven fine,
A clothing for the soul divine.

Expressions of the Future

As you know from your perusal of the

Rosicrucian Cosmo-Conception, during the Earth Period of our septenary scheme of evolution man received the germ of Mind. The language of the World of Thought is tone. Music describes man's distinctive attribute of mind. We are told that music is the art form par excellence of the incoming Aquarian Age and will unite diverse peoples through the universality of its idiom and appeal.

Art endeavors and forms of the future increasingly will be based on community, on group participation in and enactment of spiritual truths, utilizing all the familiar artistic modes of expression. Accounts of solar festivals as observed by trained clairvoyants indicate that vast throngs of super-physical beings participate in these events.

Purely personal admission in art is already on the wane. In the not too distant future people will be saying of the merely personal revelation: "Stop bothering me with your perpetual jingles about men's experiences in the physical world; your daily routine of love and hate and enjoyment is your own affair." It is about what they experience together with the Gods when they have found their way outside earthly experience that men will sing in their music and in their dramas, epics and lyrical poems. For we know that all man's experiences with the extra-terrestrial world must be brought into these arts through true creativity. More and more art shall be enlisted to the greater glory of God, to show and celebrate His handiwork, to give testimony to His all pervasive influence, to inspire veneration and thanksgiving and to enable man more fully, more intelligently to work in accord with Divine purpose and Cosmic Spiritual law.

As we evolve — and in the near future, mankind will come to realize the higher the source for artistic expression, the more intimately it is tied up with the essential nature of man. Architecture is most exteriorized, most utilitarian, most static and rigid, as the human body skeleton and relates to the Saturn Period of our evolution. Sculpture, painting, music, poetry and a

syncretistic synthetic form of the preceding forms yet to be perfected are decreasingly so, speaking of and stimulating the more enduring and interior elements in man's being. By the same token, the higher the Art form, the more it must function out of the living present, must be created in the here and now. Architecture, sculpture, and painting disclose to man by way of subconscious feeling and memory whence he has come, what he has been, the nature of his physical, etheric and desire bodies and the worlds to which they relate. We shall relearn as in past times that music sings to man of his present circumstance, bridges his past to his future, intimates his victory over flesh and form. Poetry and synthetic art form adumbrate, point to man's becoming conscious in spirit, and draw him toward what he is to be.

Let us become conscious of that heavenly music which resides within each spark of Manifested Spirit. We have evolved beyond the point where we may bathe in the harmonies of the cosmic spheres that always have enveloped us. It is now our task to create the music within. With the aid of Neptune we may allow ourselves to become the strings upon which the cosmic harmonies resound and thereby, with ourselves and the world:

"End the discord and dispel

All evil with harmonies rhythmic
swell."

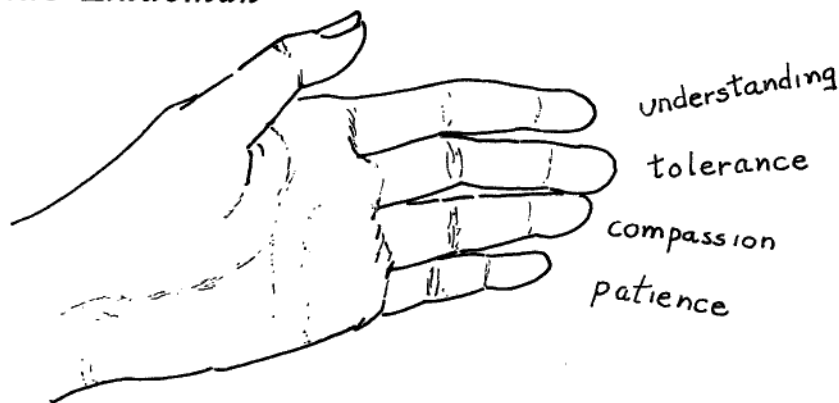
Music is God's best gift to man; the only art of heaven given to Earth, the only art of Earth that we take to heaven. But music, like all our gifts, is given us in the germ. It is for us to unfold and develop it by instruction and cultivation.

— Charles W. Landon



“... as Thyself”

Christine Lindeman



“**A**nd the second commandment is like unto it: thou shalt love thy neighbor as thyself.” We are all well aware of the first part of this admonition of the Christ, and most of us try with varying degrees of success to love our neighbors. But how many of us ever ponder the importance of loving “thy neighbor as thyself”? Doesn’t the effective implementation of this commandment, in the light of its final two words, presuppose that we have positive and benign feelings toward ourselves? Doesn’t it imply that we can only truly love our neighbor — and, consequently, manifest that love in constructive ways — if we think well enough of ourselves before we begin?

Certainly, anyone racked with self-doubt or self-loathing does not have a high opinion of himself. Consequently, at least if we are to take the wording of this commandment literally, he cannot have a high opinion of his neighbor, either. He cannot love his neighbor since he does not love himself, but will very likely look upon his neighbor with doubt or loathing too. If he finds cause to say “I hate myself,” can he say anything much better about his neighbor? If he, consciously or unconsciously, views himself as cloaked in a drab aura, as being ineffective, inconsequential, unworthy, or any one of dozens of other negative characteristics, can he emerge from the quagmire of hopelessness and

disgust that such feelings engender sufficiently to impart thoughts of true love to his neighbor? It hardly seems likely.

He can, of course, and probably often enough does, see his neighbor or another acquaintance as being the epitome of all that he feels he is not and, in consequence, regards him either with something approaching veneration, or with jealousy. In neither case are his feelings in tune with the characteristics of true brotherly love. Jealously, of course, generates negative thoughts of every description and is obviously not conducive to love. To view a person with reverence is to ascribe to him qualities appertaining to the three-fold Supreme Being. Sooner or later the illusion is bound to be shattered, and the individual under the illusion will be more discouraged than before he began to venerate his friend. Again, brotherly love cannot result from such a condition.

Furthermore, can a person enveloped in a cloud of self-doubt and self-loathing see anything in proper perspective — be it other people or any other material or spiritual manifestation? His distorted view of himself cannot help but distort his view of everything else around him, and he exists in a continually widening swamp of mistrust and negation which finds him more and more prone to question motives, misjudge character, exaggerate apparent wrongs and slights,

and become increasingly unable to recognize beauty, goodness, and kindness when he does encounter them. In such a situation, it would be impossible for love of his neighbor to develop in his heart.

To have a poor opinion of oneself is automatically to deny the Divine Spark within and see oneself in a false light. Of course it is possible, and good, for a person to loathe evil or negative thoughts and acts he has brought into being. But once these evils have been recognized, despised, and rejected, the time quickly comes to attempt restitution and put the evils behind us, vowing not to permit them to take form again. Dwelling on them and on what some of us are prone to consider our own "unworthiness" at great length can cause nothing but harm. It is, furthermore, important to recognize and remember that the evils we may commit and the Ego or Spirit which is our true "self" are two different things. Nothing we or any being or circumstance can bring about can change the innate Divinity within each one of us, and no matter to what depths our thoughts and actions might sink, the true Spirit within remains pure and will eventually achieve its divine destiny. Therefore, let us by all means regard our evil thoughts and deeds with contempt and scorn, but not ourselves. Let us strive always to remedy our faults — but in a positive way, certain that with striving, persistence, and prayer our inherent divine natures will more and more make themselves master over our so-called "lower-natures." If we waste time wallowing in self-abasement, we will take that much longer for the Divinity within to make itself manifest, because instead of urging forth its presence, we will be denying it. And to deny the Divinity within amounts to nothing less than blasphemy.

The other extreme, that of exaggerated self-love, is of course also not conducive to creating an atmosphere in which brotherly love can flourish. Smugness and arrogance, too, cause a false view of one's surroundings and companions: no one is as "good" or as "talented" or as "virtuous" as that person

himself; no one else can perform as competently as he, or can supply the right answers, or has as complete a grasp of any situation. In short, only he is fully qualified to deal with whatever demands are made. From this pinnacle of self-admiration, the nearest thing to "love" which might result in a type of superior condescension which will permit the person to perform "acts of charity" or other services for his neighbor, not at all in the spirit of service as defined in the Rosicrucian Teachings, but in a patronizing manner which makes it all too clear to the recipient that the donor thinks him incapable of functioning without his own superior assistance and largesse. This again, certainly, is not brotherly love — which presupposes self-sacrifice and compassion.

Unjustified and exaggerated self-admiration is as unproductive and negative as self-abasement. This time it is not so much a question of denying the Divine Spark as of exaggerating the worth of certain personal characteristics and viewing them as some sort of sublime traits, which they are not. The individual with the puffed-up Ego has such a disproportionate sense of his own worth that he fails to see the (usually many) blemishes which disfigure him despite what he considers the good points. He may, true enough, have the mind of a genius or the ability to do one or a number of things better than his fellows, but it is a safe bet that he will also have any number of traits most displeasing to those he encounters. The very quality of pride is, of course, one of these. And, in a way, it is also true that this person is denying the Divine Spark, since he is prone to regard his talents as having sprung entirely from his own material efforts, without giving much, if any, thought to spiritual causation or influence. The person who is sincerely spiritual cannot, by definition, be arrogant. The very people who might have reason to consider themselves as being in advance of their fellow men are among the most humble, sending out daily thoughts, and indeed creating a very atmosphere, of love, compassion, and gratitude.

What, then, is required in order effec-

tively to "love thy neighbor as thyself?" Perhaps, more than anything else, understanding. Why does the neighbor do those things which seem so strange? Why did he say what he did and did he really mean what he said? Why is he so angry, or appear so "mean," or whatever? Really — what makes him tick? And we cannot formulate answers to such questions unless we first have a satisfactory understanding of ourselves and our own inner natures. What are the things we do that displease others? What makes us do them? Do our words and deeds honestly reveal what we think and feel and hope deep within us? If our neighbor were regarding us, would he see a pleasant individual or someone perhaps fraught with contradictions, annoying mannerisms, and displeasing characteristics? Once we realize that we *do* have faults of which we may be blissfully unaware but our neighbors are not, and once we can determine why our faults may persist despite, perhaps, strong resolves to do away with them, we will become more tolerant of the faults of others. After that, it will be much easier to gain awareness of the "Divine essence within" which lies behind our neighbors' "often unprepossessing exteriors."

Perhaps, also, as so often will be the case, the neighbor will be unaware of the spiritual or occult reasons which make him what he is. Readers and students of the Western Wisdom Teachings know that activities in past lives account for much of present happenings, and our "good days" and "bad days" can be accounted for in large part by our response to planetary configurations on those days — which, in turn, is conditioned at least partly by the way in which we lived our past lives. With this knowledge, Rosicrucian students are better equipped to achieve an understanding of themselves and, thus, to view a neighbor's "peculiarities" with more understanding and consequent tolerance, than are persons unfamiliar with these matters.

Thus the second requirement for an effective implementation of the commandment is tolerance — tolerance of other's

faults based on an effective understanding of our own.

The third requirement is compassion — the feeling of empathy generated by genuine understanding and tolerance. "There but for the grace of God go I." Why are we fortunate enough not to have made the neighbor's mistakes? If we had not been lucky enough to learn those particular lessons some time in the past, we too might be in his shoes now. We are just as human as he is, and just as prone to err — if not in the direction of his mistakes, then in some other.

What we must feel for ourselves, then, is neither self-admiration nor self-abasement, but a positive understanding of our own characteristics and inner natures, and a regard borne of the knowledge that we are children of God, that the Divine lives in us and we in Him, and that we, too, are destined to become Godlike — however far we may presently seem to be from that glorious state. If we remain continually aware of our spiritual heritage, and strive always to become more worthy of that heritage, it will be impossible to cultivate the abject state of self-dislike. We must certainly remember that we are not perfect — in fact, we have a long way to go — but we must also never lose sight of the fact that the Divine, the good, and the perfect do exist within us. The potential is there and will someday, with persistence and patience, be realized. And the same thing is true, of course, of our neighbors. It seems clear enough that what we feel for ourselves determines our feelings for others, and once we regard ourselves in a positive, encouraging and hopeful light, we will be equipped to look upon our neighbors in like manner.

In the past, humanity has been claiming universal brotherhood as a great ideal, but we must come closer than that to being in full accord with the Christ. He said to His disciples, "Ye are my friends." Among brothers and sisters hate and enmity may exist, but friendship is the expression of love and cannot exist apart from it.

The Purpose of the Rosicrucian Fellowship

Elsa Glover



At the beginning of the evolutionary process, we had all-consciousness but no self-consciousness and no ability to create. Various creative Hierarchies then helped us to build bodies. The names given these creative Hierarchies in the Western Wisdom Teachings are the Seraphim, Cherubim, Lords of Flame, Lords of Wisdom, Lords of Individuality, Lords of Form, Lords of Mind, Archangels, and Angels. The bodies have enclosed our consciousness so that we now have self-consciousness but are cut off from the all-consciousness. In this state of spiritual blindness we need much guidance and will continue to need guidance until we can regain the all-consciousness. This guidance is being given by the Lords of Mercury, the Lords of Venus, the Lucifer Spirits, the Angels (including the Recording Angels), Jehovah and the Archangels (including the race spirits and planetary ambassadors). Under the guidance of these Hierarchies, we gradually have been developing our minds (so that we can see cause-effect relations and control our selfish desires) and our creative abilities. The mission of Christ is to help us kindle within ourselves the light of the all-consciousness so that we will be able to see for ourselves where we are going and what we need to do so that, in time, we will not need others to guide us and will, ourselves, begin to be able to guide others.

When Christ came to Earth, he taught publically the elementary steps needed for the kindling of the Light within. He taught the major requirement: that we learn to love God and our neighbor. He also taught that we should bring the love into manifestations and serve, preach the gospel, and heal the sick. He could not teach publicly the more advanced steps needed for kindling the Light within because people can bring harm to themselves and to others if they take the more advanced steps before they have mastered the earlier steps. In his public teachings, He could only hint at some of the more advanced steps in parables. But privately He taught the more advanced steps directly to those disciples who were ready for them.

In the world today, the elementary steps for kindling the Light within are taught in the Christian churches. The intermediate steps are taught in preparatory occult schools. These continue the work of the Christian churches in helping people to grow in love and the desire to serve. In addition, they teach people how to attain the ability to see what they will in the spiritual Worlds and consciously to leave their dense bodies and work in the spiritual Worlds. The more advanced steps are taught in the Mystery Schools. The Lesser Mystery Schools lead

people through nine steps (or Initiations) in developing their ability to work creatively in the spiritual Worlds. The graduate of a Lesser Mystery School is called an Adept. The Greater Mystery Schools lead people through four more steps, after completion of which they will have completed the work of this scheme of evolution and are Liberated. They then can choose to remain and help those in this scheme who have not yet achieved Liberation, or they can serve elsewhere.

There are seven Schools of Lesser Mysteries. People of different spiritual natures may be more suited to enter one school than another. The Rosicrucian Mystery School is one of these Lesser Mystery Schools. The Teachers in this mystery school are members of the Order of the Rosicrucians, which is composed of Christian Rosenkreuz (the head) and twelve Elder Brothers. Each Elder Brother takes responsibility for a number of pupils in the Mystery School. The Rosicrucian Fellowship is a preparatory school, which aims to prepare people to enter the Rosicrucian Mystery School.

From what has been said, it may be inferred that because the Rosicrucian Fellowship is a Christian school, it teaches people to strive to love and serve. Also, because it is a preparatory occult school, it aims to help people attain the ability to see what they will in the spiritual Worlds and consciously to leave their dense body and work in the spiritual Worlds. Some of the other aims of the Rosicrucian Fellowship are:

1. The Rosicrucian Fellowship seeks to promulgate the Rosicrucian Teachings. These Teachings aim to unite and harmonize religion, art, and science by teaching a religion that is both scientific and artistic. The Teachings give clear and logical information concerning the world and man. The Teachings also give definite information concerning what people need to do to develop the ability to see what they will in the spiritual Worlds and what they need to do to learn in order consciously to leave their dense bodies. People are not asked to believe

anything blindly, however. They are encouraged to question the Teachings, to try them out to see if they work, and ultimately to seek the truth within themselves.

2. The Rosicrucian Fellowship aims to emancipate the pupil from dependence on others and to foster self-reliance so that he may be able to stand alone under all circumstances and cope with all conditions. Only one who is thus strongly poised can help the weak. Thus, spiritual exercises are done in seclusion, so the results obtained will not be dependent on the presence of others. There are no masters to tell the pupil each thing that he must do and to praise and blame the pupil's performance. Instead, the pupil is taught to listen to the promptings of the Spirit of Love within and to learn to judge his own performance through the exercise of Retrospection. The members of the Fellowship have absolute personal freedom. Thus, each must set for himself his own rules and standards of conduct.

3. The Rosicrucian Fellowship aims to promote the healing of the sick through fostering an understanding of the physical and spiritual causes of disease and through spiritual healing of those who have achieved a sincere and heartfelt recognition of the causes of their disease.

4. The Rosicrucian Fellowship provides a means of contact between members of the Fellowship and the twelve Elder Brothers. By means of this contact, the members are able to work with the Elder Brothers on the inner planes as Invisible Helpers. Also, when the contact is established, the Elder Brothers watch the progress of the members and test them to determine if they are to be trusted with added knowledge and spiritual power. Those members who prove themselves worthy will be given the help they need in order to attain the added knowledge and spiritual power.

It might be well for members of the Rosicrucian Fellowship to ask themselves the following questions:

1. Do I help promulgate the Rosicrucian Teachings?

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The Aquarian Age

Max Heindel



At the end of the Taurean Age, about 4,000 years ago, "God's People" fled from the wrath to come when they left Egypt, the land where they worshipped the Bull. They were led in their flight to the promised land by Moses, whose head in ancient esoteric pictures is adorned with wreathed ram's horns, symbolic of the fact that he was herald of the Aryan Age of 2100 years, during which each Easter morning the vernal Sun colored the doorposts red as with the blood of the lamb, when it passed over the equator in the constellation of the ram, Aries.

Similarly, when the Sun by precession was approaching the watery constellation Pisces, the Fishes, John immersed the converts of the Messianic religion in the waters of Jordan, and Jesus called his disciples "fishers" of men. As the "lamb" was slain at the passover while the Sun went through the constellation Aries, the Ram, so the faithful have in obedience to the command of their church fed on fishes during Lent in the present cycle of Pisces, the Fishes.

At the time when the Sun by precession left the constellation Taurus, the Bull, the people who worshipped that animal were pronounced heathen and idolaters. A new

symbol of the Savior, or Messias, was found in the lamb, which corresponded to the constellation Aries; but when the Sun by precession left that sign, Judaism became a religion of the past, and thenceforth the bishops of the new Christian religion wore a mitre shaped like a fish's head to designate their standing as ministers of the church during the Piscean Age, which is now drawing to a close.

By viewing the future through the perspective of the past, it is evident that a new age is to be ushered in when the Sun (by precession) enters the constellation Aquarius, the Water-bearer, a few hundred years hence. Judging by the events of the past, it is reasonable to expect that a new phase of religion will supersede our present system, revealing higher and nobler ideals than our present conception of the Christian religion. It is therefore certain that if in that day we would not be classed among the idolaters and heathen, we must prepare to align ourselves with these new ideals.

John the Baptist preached the gospel of preparedness in no uncertain words, warning people that the ax had been laid at the root of the tree. He cautioned them to flee from the wrath to come, when the Son (Sun) of God should come, fan in hand, to separate

the wheat from the chaff and burn it up. Christ likened the gospel to a little leaven which leavened a measure of flour.

At first sight the method of John seems to be most drastic, laying the ax at the root of the whole social structure, while the leavening process mentioned by Christ appears to be more gentle; but in reality it is even more thorough-going and drastic, as will be evidenced if we consider carefully what takes place when we make a loaf of bread.

It is a chemical revolution, a miniature war, involving an entire transformation of every atom of flour in the vessel; none can escape the action of the leaven, and there is a sound as of continual cannonading, explosion of bombs and shells, until the force of the leaven is spent and the dough transformed to a light sponge. But this war of the atoms, this chemical revolution, is absolutely indispensable in the process of bread making, for if the leavening process were omitted, the result would be a heavy, unpalatable, indigestible loaf. It is the transmutation wrought by the leaven which makes the loaf wholesome and nutritious.

The process of preparation for the Aquarian Age has already commenced, and as Aquarius is an airy, scientific, and intellectual sign, it is a foregone conclusion that the *new faith* must be rooted in reason and able to solve the riddle of life and death in a manner that will satisfy both the mind and the religious instinct.

Such is the Western Wisdom Religion promulgated by The Rosicrucian Fellowship. Like the leaven in the loaf, it is breaking down the fear of death engendered by the uncertainty surrounding the post-mortem existence. It is showing that life and consciousness continue under laws as immutable as God, which tend to raise man to increasingly higher, nobler, and loftier states of spirituality. It kindles the beacon light of hope in the human heart by the assertion that as we have in the past evolved the five senses by which we contact the present visible world, so shall we in the not distant future evolve another sense which will

enable us to see the denizens of the etheric region, as well as those of our dear ones who have left the physical body and inhabit the ether and lower Desire World during the first stage of their career in the spiritual realms. The mission of Aquarius is aptly represented by the symbol of the man emptying the water urn.

Aquarius is an airy sign having special rule over the ether. The Flood partly dried the air by depositing most of the moisture it held in the sea. But when the Sun enters Aquarius by precession, the rest of the moisture will be eliminated and visual vibrations, which are most easily transmitted by a dry etheric atmosphere, will become more intense; thus conditions will be particularly conducive to production of the slight extension of our present sight necessary to open our eyes to the etheric region. California's production of psychics is an instance of this effect of a dry, electric atmosphere, though, of course, it is not nearly so dry as the air of the Aquarian Age will be.

Thus faith will be swallowed up in knowledge and we shall be able to utter the triumphant cry, "O death, where is thy sting? O grave, where is thy victory?" But it is well to realize that by aspiration and meditation those who are longingly looking for that day are taking time by the forelock and may quite easily outstrip their fellows who are unaware of what is in store. The latter, on the other hand, may delay the development of extended vision by the belief that they are suffering from hallucinations when they begin to get their first glimpses of the etheric entities, and the fear that if they tell others what they see, they will be adjudged insane.

Therefore The Rosicrucian Fellowship has been charged by the Elder Brothers with the mission of promulgating a campaign of education and enlightenment, so that the world may be prepared for what is in store. The world must be leavened with these ideas:

1. Conditions in the land of the living dead are not shrouded in mystery, but

knowledge regarding them is as available as knowledge concerning foreign countries from the tales of travelers.

2. We now stand close to the threshold where we shall all know these truths.

3. And, most important of all, we shall hasten the day in our own case by acquiring knowledge of the facts concerning post-mortem existence and the things we may expect to see, for then we shall know what to look for, and neither be frightened, astonished, nor incredulous when we commence to obtain glimpses of these things.

Students should also realize that a serious responsibility goes with the possession of knowledge; "to whom much is given, of him much shall be required." If we hide or bury our "talent", may we not expect a merited condemnation?

The etheric sight is similar to the X-ray in that it enables its possessor to see right through all objects, but it is much more powerful and renders everything as transparent as glass. Therefore in the Aquarian Age many things will be different from now. For instance, it will be extremely easy to study anatomy and to detect a morbid growth, a dislocation, or a pathological condition of the body. Medical men will be able to study both anatomical structures and physiological process without hindrance.

The etheric vision will not enable us to see one another's thoughts, for they are formed in still finer stuff, but it will make it largely impossible for us to live double lives and to act differently in our homes than we do in public. If we were aware that invisible entities now throng our houses, we should often feel ashamed of the things we do; but in the Aquarian Age there will be no privacy which may not be broken into by anyone who desires to see us. It will avail nothing that we send the office boy or maid out to tell an unwelcome visitor that we are "not in." This means that in the New Age honesty and straight-forwardness will be the only policies worthwhile, for we cannot then do wrong and hope to escape detection. There will be people whose base characters will lead them into ways of wickedness then as now,

but they will at least be marked so that they may be avoided.

The student can easily conjecture a number of other conditions that will result from the extension of sight which will come with the Aquarian Age, and by living as near to that state as possible, he will be placing himself in a position to become one of the pioneers of that age when "there shall be no night," and when the "tree of life" shall bloom unceasingly by the transparent etheric "sea of glass" which permeates all things.

PURPOSE OF THE FELLOWSHIP

[Continued from page 62]

2. Have I sought the Truth within?

3. Does the Spirit of Love prompt me to do things, or do I wait for someone else to tell me what I ought to do?

4. Do I need external praise to keep me going, or am I able to keep doing what I know is right regardless of what others say?

5. Have I set for myself rules and standards of conduct which I then try to follow?

6. Do I help promote the healing of the sick?

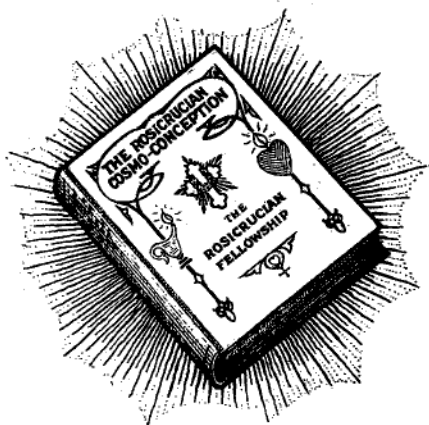
These are not easy questions, nor are the answers simple. If the answer in any case is "no" or "not as well as I could," more thinking may be needed to determine a means of improvement. The path to enlightenment is not easy, but every effort will, in time, bring a corresponding reward.

CONFIDENCE

*Be like the bird that halting in its flight,
A moment rests on boughs too light,
Feels them give way beneath, yet sings,
Knowing that she has wings.*

— Victor Hugo

Studies in the



Cosmo- Conception

The Second Heaven

Q. How is the mathematician taught while in the Second Heaven?

A. The mathematician has to deal with space, and the faculty for space perception is connected with the delicate adjustment of the three semi-circular canals which are situated inside the ear, each pointing in one of the three dimensions in space. Logical thought and mathematical ability are in proportion to the accuracy of the adjustment of these semi-circular canals.

Q. Is this kind of adjustment also applicable to the musician?

A. Yes, musical ability is also dependent upon the same factor, but in addition to the necessity for the proper adjustment of the semi-circular canals, the musician requires extreme delicacy of the "fibres of Corti," of which there are about ten thousand in the human ear. Each of these "fibres" is capable of interpreting about twenty-five gradations of tone.

Q. Do many people respond to all of these gradations?

A. No, in the ears of the majority of people they respond to no more than from three to ten of the possible gradations.

Q. How do ordinary musical people respond?

A. Among ordinary musical people the greatest degree of efficiency is about fifteen sounds to each fibre.

Q. How do these truths apply to the master musician?

A. The master musician, who is able to interpret and bring down music from the

Heaven World, requires a greater range to be able to distinguish different notes and detect the slightest discord in the most complicated chords.

Q. Does he require more delicate organs?

A. Yes, the master musicians require organs of such exceeding delicacy for the expression of their faculties, and these persons are especially taken care of, as the higher state of their development merits and demands.

Q. How then do occultists rate the musician?

A. None other ranks so high as the musician, which is reasonable when we consider that while the painter draws his inspiration chiefly from the world of color (the nearer Desire World), the musician attempts to bring us the atmosphere of our heavenly home world and to translate them into sounds of Earth life.

Q. Since man is learning to build a body in the Second Heaven and is there directed in his work by the creative Hierarchies, why do not all men have well built bodies?

A. It is a law of nature that no one can inhabit a more efficient body than he is capable of building. He first learns to build a certain grade of body and afterwards he learns to live in it. In that way he discovers its defects and is taught how to remedy them.

Q. Is man then, himself, finally his own builder?

A. Yes. Man learns to *build* his vehicles in the Heaven world and to *use* them in the Physical world.

— Ref: *Cosmo*, pp. 126-28

WESTERN WISDOM BIBLE STUDY

THE EPISTLES OF THE DISCIPLES

Corinne Heline

Saul of Tarsus

BACKGROUND AND YOUTH OF SAUL

The names of many illustrious persons have added to the luster of Tarsus of Cilicia, among the most notable being Aratus, the famous astronomical poet, and that exalted Initiate, Apollonius of Tyana, both of whom studied at the celebrated University of Tarsus.

However, despite the eminence of her numerous sons, Tarsus is now chiefly renowned as the home of Saul, the archpersecutor of the Christians, and later the great Initiate Paul who was the foremost advocate and exponent of Christian Mysteries.

According to Jerome, the father of Saul, a strict Pharisee, was driven from his home in Giscula of northern Galilee by civil disturbances. With his family — his wife, a daughter and a son — he found refuge in Tarsus. The family appears to have possessed ample means for providing a comfortable living and the best educational facilities. The year 1 A.D. is given as the most likely date of Saul's birth, making him about five years younger than Jesus. His pious mother dedicated him at birth to the service of God. Although she is said to have passed on during his infancy, her holy ambition was shared and furthered by Saul's father and the young man was prepared to become a rabbi (teacher).

Tent making was a thriving industry in Tarsus. When Saul's school days ended, this was the profession chosen by him in accordance with the custom of his day — for there is an ancient Jewish proverb saying "He who teaches not his son a trade, teaches him to be a thief."

Saul's years in Jerusalem at the rabbinical college, or House of Interpretation, under the tutelage of the celebrated Gamaliel, left its impress upon all his after life. It was said of that great teacher that "from the day when Rabbin Gamaliel died the glory of the Law ceased and purity and abstinence died."

It is presumed that while in Jerusalem Saul lived in the home of his sister, who always remained a strict Pharisee and a bitter opponent of Christianity. She enjoyed high social and religious prestige and was in close touch with the ruling officials.

Saul later returned to Tarsus where he probably continued his philosophical studies at the University. He was preparing himself for permanent residence in Jerusalem, with anticipations of becoming a famous teacher like his beloved Rabbin.

Saul and Stephen

The principal work before the race today is the spiritualization of the mind. The great transforming power that follows upon this achievement is shown in the life of Paul as in no other character, perhaps, in the entire Bible. Paul learned from personal experience the full meaning of his injunction to his disciples, "be ye transformed by the renewing of your mind."

Oftimes a man's most abject failure becomes his greatest stepping stone to success. Peter, after his denial of the Christ, returned to Gethsemane where he found his

higher Self. The stoning of Stephen was the turning point in the career of Saul. In words so full of pathos and contrition, Saul declared, "And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him."

Stephen was one of the most illustrious of the followers of the New Way. He was young and possessed intellectual gifts of a superior order. Eloquent, fired with the enthusiasm of Spirit, liberal in his thinking, his words were pregnant with the power and conviction of one who knows whereof he speaks. He and Saul had clashed in controversial debate within the synagogue at Jerusalem, where Stephen's power to attract and hold the attention of multitudes aroused the fury of the Sanhedrin.

"Of Love there be two principal offices: to give and to forgive. Stephen is an excellent pattern of both," wrote Dean Boys.

Stephen, like Saul, came from Silicia. But with this fact their likeness ended. Stephen was tall, slender, beautifully proportioned. He had thick black hair, eyes of a deep blue, features classical in their perfection. Saul was thin, short, frail. He had sand colored hair, pale grey eyes, prominent and unclassical features. Both, however, were earnest and aspiring students, desirous of obtaining eminence as members of the Sanhedrin.

Saul was a mentalist. His mind was keen and logical, his reasoning faculties superb — though he exercised them within a narrow orbit. He believed there was no truth beyond the Torah, no holy temple but the one in Jerusalem, and no people but the Jews with whom Jehvovah communed. Stephen was a mystic and a dreamer. His spirit was ever struggling to break the limiting confines of orthodoxy and touch a Truth that is boundless and universal. With so radical a difference in outlook and temperament, it was but natural that these two young men should become contestants and adversaries from their first meeting.

It has been assumed that Saul and Stephen attended the University of Tarsus at

the same time and that they again met in Jerusalem at the feet of the renowned Gamaliel. It was at this time that Stephen contacted the new religion, which answered so completely the eager aspirations of his spirit that he willingly renounced all worldly advantages to assume the cross of Christian discipleship.

There is a story to the effect that Saul, while a student in Jerusalem, went down to the banks of the Jordan to hear John the Baptist, attracted by curious multitudes who thronged to hear the desert prophet, and that he saw Jesus baptized. Paul's reference to having seen Christ in the flesh is said to be reminiscent of that eventful day.

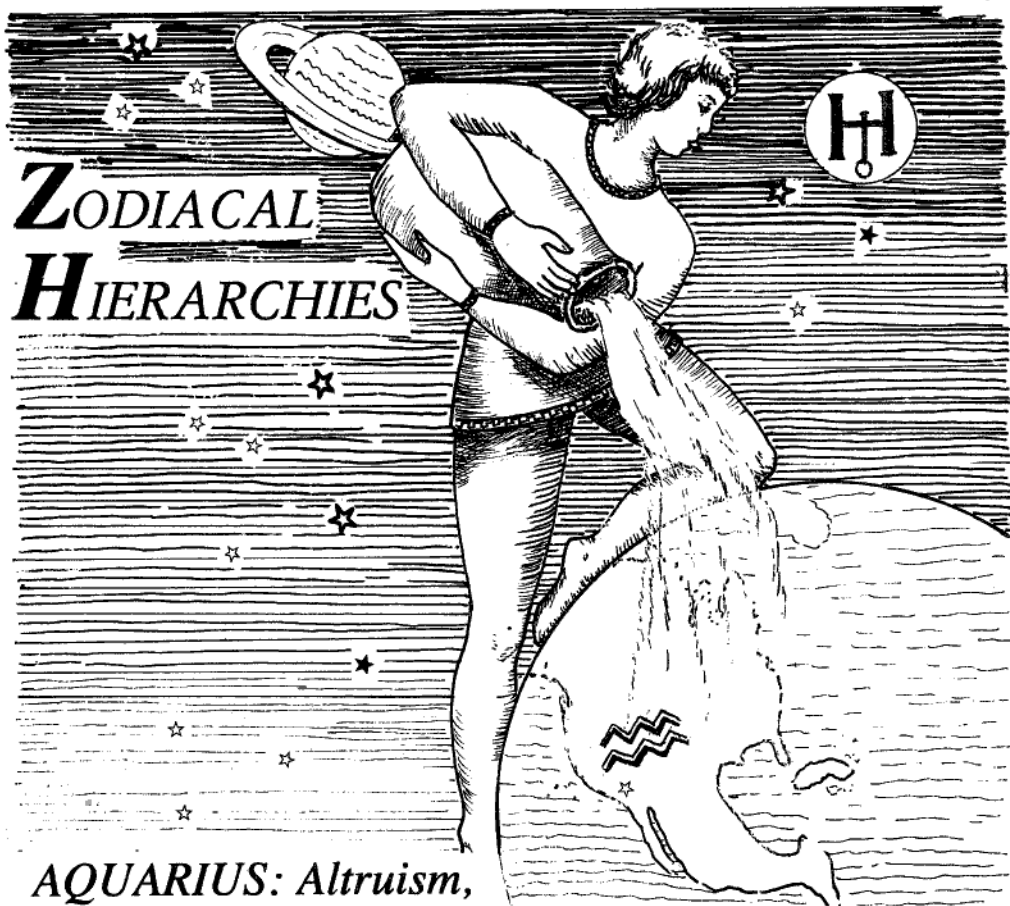
Immediately upon his conversion, the brilliant talents of Stephen were dedicated to the furtherance of the Christian cause. Stephen and Phillip were probably friends before they became followers of the Way. At any rate, they were close comrades in the work.

Stephen is described as being "full of grace." When the rapid accession of members imposed such a strain upon the Disciples that a committee of seven of their most advanced followers was chosen to assist them, Stephen was the first one appointed and was named leader of the seven.

The keynote of Christ's message, the Universality of God's Fatherhood and the oneness or Brotherhood of Man, found unquestioning response in Stephen's spirit, and upon this glorious theme he made his impassioned defense before the Sanhedrin.

Stephen's oration, as recorded in the Book of Acts, is a golden page in the world's immortal literature. The glory of the Shekinah overshadowed him as he spoke and his face shone like that of an angel. Transported beyond all thought of peril, he was filled with eagerness to share his transcendent vision with others. Before an infuriated mob, headed by the intolerant and scornful Saul of Tarsus shouting anathemas upon him, he stood. His beautiful face was aflame with the light of heaven as he made his final plea, asking nothing for himself but

[Continued on page 82]



AQUARIUS: Altruism,

The Spirit of Life and Healing

If we could fully understand every sign of the zodiac and act on that understanding, there would be no inharmony. We would see each other with love, and love knows no bounds. The only limitations in our scheme of evolution are man-made. There is no loss, no hurry, no time in the universal concept of life.

One ever-present broadening factor colors all creation — opportunity. From exalted creative powers such as the Great spiritual Intelligences who manifest in the signs of the zodiac, to creatures humbler than man himself, *opportunity plus cooperation* is the mode of advancement. The individual urge to move and grow into a closer relationship with the divine source is the motivating factor.

The creative Hierarchy of Aquarius represents the mystic water (spirit) of life,

drawn from the heart (Leo, its zodiacal opposite), transmuted into an essence of purity (through Virgo), and raised to altruism . . . an expression of the Christ consciousness, the pure and noble impulse of good. Aquarius is the path of the mystic.

The consuming power of love (Venus) is raised to its exalted state, altruism (Uranus), in Aquarius, and the creative principle of this Hierarchy, while very close to man, is almost totally bound up in *potentiality*. Because tremendous significance is attached to the ultimate potentials attributed to Aquarius (as well as Pisces) and because man's weaknesses still loom large, it is necessary to clothe vibrant truths in a garment that can fit the needs of the individual nature. Therefore, a corresponding qualification is noted in the planetary octaves Venus and Uranus, operating

through Aquarius, and Mercury and Neptune, associated with Pisces.

When one seeks to understand the physical manifestations of God, it becomes at once apparent that it is necessary to define the elements of each emotional and intellectual reaction to mundane affairs. This definition is indeed difficult because observation and mediation are the essentials in pursuance of wisdom. The lines of demarkation are not definitely defined as are the boundaries on a geographical map, but are manifest as the blending of colors in an evening sunset.

Duality

It is apparent that there is a duality in all things. We can distinguish two different kinds of love in each person. We classify and segregate these emanations from God by designating certain qualities derived from the Venus Ray and other qualities from the Uranian or Christ Love. The primal color of each of these rays is yellow. The difference in manifestation therefore is recognizable only in the color tone.

The definite characteristic of the Venus love is beauty which is manifest in all things. The material manifestations are all about us on the Earth, in the air and sky. The flowers, the things we eat, the trees that provide the fruit and shade, the delicate blades of grass all provide an endless kaleidoscope of ever changing and scintillating colors, extending from our own immediate environment to the distant horizon where Earth and sky meet. Even higher vibrations of beauty are found in the airy pastel tonality of light and the bright yellow shades reflected on the clouds at sunset, all symbolical of Christ.

The Venus Ray enables us to receive into ourselves all that is good, true, and beautiful, providing a realm of earthly activity satisfactory to our needs and commensurate with our individual desires to attract those things to us. Having learned through countless eons of manifestation to specialize these qualities within ourselves, the Uranian impulse (the Christ Ray) entered

our lives that we might emanate from ourselves in joyful Christian expression all that we have gained in love.

Uranian Love

The uranian aspect of Aquarius differs from the Venus earthly love in only one way. Uranus is often regarded as a malefic, but the uranian love, having learned the futility of over-indulgence and its retributive reactions, never ministers to the desires of an individual but serves in absolute self-sacrifice the needs of the awakened consciousness. Consequently its purposes are diametrically opposed to the lower nature as it attempts to frustrate the ever increasing urge to rise to the highest levels of manifestation.

Venus is the planet of attraction. In her highest form she represents the ideally mated man or woman who, together with partner, forms a balanced equation. Venus has within her the power of earthly love and beauty, or art, literature, music, and the ideal of justice, which is also a form of rhythm, are her chief prerogatives. The venusian influence, however, is largely personal and depends for its development upon the similarity or reciprocation of all that Venus stands for and attracts in another person or condition of life.

Although Venus is termed the Goddess of Love, she more truly represents the reasons for love: beauty in form, sound, touch, sight, smell, rhythm, color, and she borders on but does not quite reach the spiritual aspects of these senses. She also borders on passion, but again does not attain it, being content merely to supply the reason for it — the lower sensual part being cared for by her opposite, Mars.

While Venus attracts by the appeal of the senses, Uranus aims his power through more electric channels. His attraction is a "feel" attraction, but it is a "feeling" or sense on a higher plane than that of Mars or Venus. Thus Uranus draws or attracts like the electric needle or repulses as quickly as a bolt of lightning. It is easy to see why Uranus represents the higher love, shown through

altruism, and is the real planet of love. His is the love above reason, irrespective of form, color, touch, sight, or sound. Uranus begins where Venus leaves off. In this respect, *magnetic* describes Uranus best, while altruism is its ideal quality.

Venus and Uranus rule air signs, Libra and Aquarius, giving both an intuitive and higher mentally creative flexibility. Venus and Uranus are exalted in water signs, Pisces and Scorpio, which give these planets the water signs' psychic insight into creative power of a high spiritual nature. It is as though uranian altruism were the expanded soul consciousness or fruit of the spiritual essence of the Venus qualities.

Uranus has a more profound outlook based on a similar groundwork of love, beauty, and appreciation. Uranus is the Venus of a higher growth, the Venus of a life where self is never considered. In its upliftment it does not overlook the personal love, but endeavors to lift that up to the higher vision and aim.

Venus represents attraction or acquisitiveness centered around personality. The effect of Uranus is to dissolve the apparent personality (Moon and Ascendant) and all of its ideas of possession or separation (self) and to sublimate the apparent personality to the individuality (Sun), to blend with the Cosmic. Venus represents the viewpoint of self, in its idea of separateness from the Cosmic Self. The Uranus consciousness is the Cosmic I AM. Venus and Uranus bring an attraction or appreciation of beauty and an ability to radiate the cosmic vibration of the finer things in life.

The connection between Venus and Uranus is of a moral or spiritual influence. By the *attractiveness* of Venus mankind is raised from a selfish animal plane of living and are joined in families and races. With the influence of Mars, *dynamic energy*, a moral affinity, is brought about. Under the influence of Uranus we develop selfless love for humanity and for one another.

Great Aquarians have not been intellectual giants. Edison, Lincoln, and many others were humanitarians, whose altruistic

love of humanity directed unceasing energies to the social welfare of the race. Love — the greatest power in the universe — is raised, transmuted, and blossoms forth into the fruit of Aquarius: altruism. *Uranus is the affinity of or higher octave of Venus.*

Three messengers are sent by Aquarius: Saturn (co-ruler of Aquarius) of the shining face; Venus, she who brings love and joy to all; and the greatest of all, powerful Uranus, destroyer, separator, avenger, unifier. Uranus, who breaks to make whole again, wounds to heal, separates to unite. To withstand his radiant presence we must bend our swords and bow our heads before him because he is beautiful and pure, because he demolishes all that has been created in selfishness and passion, and because he destroys materialism and crystallization upon Earth.

Uranus' consort and companion Neptune is delicate and inspirational, a creation of the Gods not yet understood by men. She is pale and of subtle beauty, while his stature is grand and illustrious. *Together* they stand at the gate of the New Age, for their glory is of the greater worlds. Messengers are they from a realm yet unknown to us, and their beauty is not the greatest of that far place in which we seek liberation.

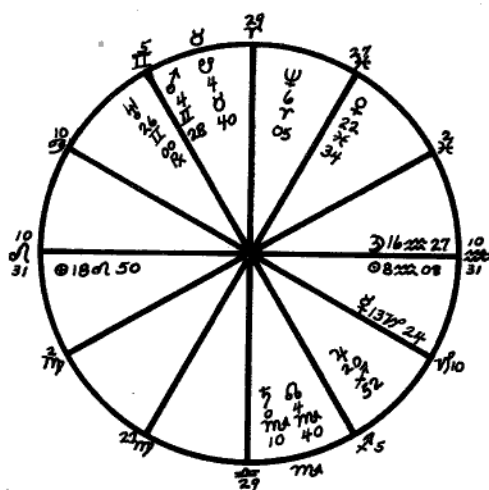
Aquarius has no temples, ties, or bondage. He is man and he receives the spirit of life in love and wisdom. We learn to turn our faces upward to receive all that is offered, for his gift is golden and his virtue unknown. We must make ourselves pure to receive this in mind, body, and soul, for he comes on all planes. His is the water (spirit) of Life. Those who can receive it and hold it never can be bound again by death or birth. They will have found their beloved, their Source, their unity in oneness, for that is the purpose of Aquarius — to be the two in one, male and female, becoming as Gods no more to wander alone.

Sign of Freedom

Aquarius comes as a man to all below him, uniting all elements and all people with his

divine Spirit. Aquarius brings the Christ into focus and with Him the children of other worlds, those whom in time he has also visited, people of the Hierarchies of Heaven, too numerous to name.

The completed man will need to sorrow no longer, for with the Second Coming the cross is laid down forever as we rise and manifest the wonders of Heaven — love, life, and healing. A piercing upright flame, a pillar of fire, a sharp pitch striking like a lightning bolt from Heaven — this is Aquarius and thus he will unfold to us our inner sense of knowing. An instantaneous flash overwhelming all sense of outer things: Uranus and Aquarius have imbued us with an invitation of the truth that dispels all fear and darkness. Some know it as an intuitive sense, others call it a "hunch." In either respect, it is the water of life, descending from above, seeking to revivify us with Light, strength and healing and render us whole and pure in His mercy.



Female

January 27, 1865

5:15 P.M.

40° N., 82° W.

This chart is an example of one who was an advanced Aquarian — a sturdy, strong, pioneering Spirit whose yearning for light

and truth advanced despite trial and temptation of terrific strain. Possessing an unconquerable spirit of faith and trust, signified by the aquarian Sun and Moon sextile Neptune and trine Mars, she carried herself through all tests and struggles encountered.

Naturally, an Aquarian would be expected to take to advanced thought, and she was no exception. Early in life she sought after a solution to the perplexing problems of life and death and the orthodox interpretation of these questions failed to satisfy her inquiring mind. Uranus is in Gemini, and this would certainly move her to turn to new horizons, particularly in her own mental procedure.

In 1898 she first became interested in Astrology, paying \$10.00 for a course from a Professor Baker. This left her with an insatiable desire to grasp this science in its deepest forms. The good professor, no doubt, was well acquainted with his subject, but in the words of our Aquarian friend, "He had Venus in the first house and all we received for our \$10.00 was a nice time and a list of planets showing their respective divisions into triplicities and quadriplacities." However, every spare hour was devoted to study and developing associations which took the form of this pet hobby.

Somewhere in the neighborhood of 1905 she met and became closely associated with Max Heindel, a Leo. This Aquarian chart will bring out two interesting lessons in compatibility, one of which is indicated in comparing Mr. Heindel's chart (*Rays*, Aug. 1980) with that of our Aquarian native. With the Sun, Moon, and Ascendant in Leo conjuncting her Ascendant, opposing her Sun and Moon, there is no wonder that these two people found a *natural complement* to their own natures in each other. They were married on August 10, 1910, and their united efforts succeeded in establishing permanently a center of healing, a school of astrology and philosophy, and a haven of rest and peace that continued to grow for many years.

In her own life, she had an invalid mother to care for (Saturn in the 4th house)

and later assumed responsibility for aiding her husband in his work (Saturn square Sun). She took a strong fancy to many young people, and unusual friendships (Uranus in 11th) developed into very close relationships. She often was regarded as "Mother." She mothered the world, signifying her broad, humanitarian love of all (Sun and Moon in Aquarius) rather than a centered, single love of mother for one child.

With Leo on the Ascendant, she had a large, well built, strong body which reflected the power and dignity of her personality. The strong Aquarian nature was also noted in the features, strongly marked with deep lines of character. She despised dishonesty and was pointedly abrupt and sometimes hasty in speech, but Mars in Gemini is not roundabout in expressing itself. She had the knack of coming right to the point, speaking sharply and firmly, for it does not take long to make up your mind with the planet of action (Mars) in the sign of Gemini (the mind).

She was instantly liked by people and she loved them all in return (Sun trine Mars). The position of Leo on the Ascendant augured a good disposition, a friendly nature, and a wholehearted desire to give of herself to the world.

Mercury in Capricorn gives a shrewd mind and in the 6th house indicates service and work of a mental (writing, lecturing, teaching) order, all of which Mrs. Heindel did. The Dragon's Head and Saturn in the 4th house show a substantial culmination of life realized in her home or base of operations; the Dragon's Tail in the 10th points to tests in maintaining her position, honor, and reputation. Someone has observed that once we rise above the heads of other people, we leave ourselves open to trouble. This 10th house position of the Dragon's Tail indicates that obstacles must be overcome before position and honor can be claimed as a natural birthright.

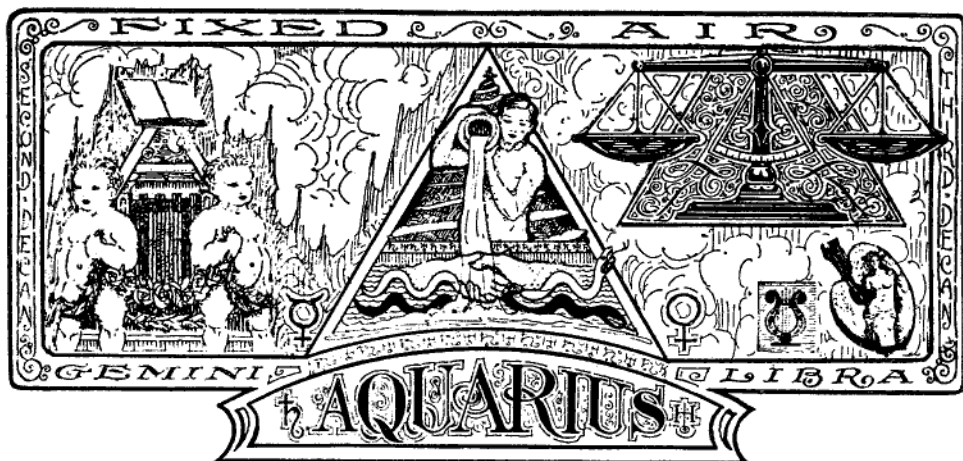
However, Mars, ruler of the Mid-heaven, is very well aspected, and this insures success in meeting the demands of the world. Her inherent sense of righteous-

ness was her strongest strengthening quality, and this aided her in overcoming opposition.

The second lesson in compatibility that comes to mind while reviewing the life and chart of this native is that signs of close proximity (such as Capricorn and Aquarius) have very little in common, except that the first (Capricorn) should look up to the Second (Aquarius). Aries would look up to Taurus, Taurus to Gemini, Gemini to Cancer, Cancer to Leo, and so on. Each succeeding sign possesses qualities towards which the former is aiming. Where a contact of this nature is established, one should serve the other, because natives of signs in close proximity have much to learn from each other. Once unselfish cooperation is established, personal growth will go ahead in an amazing style. This does not mean that natural talent and instinct should be unnecessarily sublimated; when aspirants on the Path join in working towards mutual goals, neither should be totally dominant. As with this Aquarian, strict individualistic characteristics should be expressed in the warmth and spirit of altruism. Forgiveness is a hard lesson for Aquarius to learn, particularly with the Sun square Saturn. In this case, however, Saturn did not overrule compassion. Saturn was intercepted, poorly placed, and supported by the conjunction to the Dragon's Head. Mrs. Heindel was able to utilize and increase her constructive faculties throughout her lifetime. She had an unquenchable urge to stimulate life and prosperity (Sun conjunct Moon, sextile Neptune and trine Mars). For every degree of freedom and liberation shown to others, her future lives (released at age 84, May 9, 1949) will radiate God's promise and blessing a thousandfold.

When you have given an astrologer the data of your birth, you have given him the key to your innermost soul. . . . Only a tried friend should be trusted with this key to your soul.

— Max Heindel



THE CHILDREN OF AQUARIUS, 1981

Birthdays: January 20 to February 19

And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

— Mark 14:13

Christ Jesus was here referring to the man of the Aquarian Age, who will possess the progressive, humanitarian state of consciousness symbolized by the higher side of the fixed-air sign of Aquarius. The "water" being poured forth represents the high spiritual vibrations emanating from this sign, which will be released in a glorious fullness upon humanity when the Sun by precession passes through the sign of the Water-bearer.

Aquarian natives are indeed progressive and altruistic and are likely to be found among the pioneers in all phases of human society particularly humanitarian projects and those endeavors that are concerned with improving the conditions under which people live.

Aquarius, an intellectual sign, usually bestows on its natives a good mentality. The primary ruler of this sign, Uranus, also gives them a keen intuition or the ability to bring forth knowledge and inspiration from the Spirit independent of mental action.

These children are very likely to be

interested in science, literature and philosophy and may tend to be rather fixed in their ideas and inclinations. Owing to the Saturnian co-rulership of the sign these children are somewhat prone to worry, a condition to which they should be encouraged not to submit. Saturn also, however, confers the qualities of patience and persistence and also gives these children a studious and serious nature.

Aquarius, being the eleventh sign of the zodiac, corresponds to the eleventh house which rules friends, hopes and wishes, therefore, Aquarian children are quite friendly and usually have a considerable number of friends. They will do anything for those who have won their affection.

They are strong in their likes and dislikes, and although they willingly serve their friends, cannot be driven because of their utter independence and desire for freedom.

They may often seem eccentric and unconventional but they are always sincere and have the courage of their convictions.

These natives are faithful, just, and very sympathetic with a strong desire to embrace the whole of humanity.

These children can be shining examples of what *living* the Western Wisdom teachings can mean . . . to be a friend in God's way working to unite all humanity in a Universal bond of Divine Wisdom and Love.

Astro-Dynamics

Elman Bacher



The term *astro-dynamics* is used to indicate the study of a horoscope from the standpoint of the planetary influences being diminished or intensified by the native's reactions to his experiences during a given incarnation. The cyclic functions of life forces create a periodic emphasis on each planetary influence and aspect and to the degree that each emphasis is utilized constructively is the alchemical transmutation made. To the degree that the negatives are expressed will the positives be depleted and made less effectual for growth. This is easily understood when we consider that no human being is ever cut off from any part of his horoscope. There is no such thing as a stoppage of planetary influence. Even the inhibitive and restrictive ray of a heavily afflicted Saturn is still expressing in the consciousness of the person who is expiating such a form of karma.

A practical application of astro-dynamics may be stated thus: any person who consults an astro-psychologist does so because he is in trouble. He is in trouble because he has been living with his negatives. Without a dynamic approach to interpretation, the reader can easily fall into confusion if he interprets the trines and sextiles of his client's chart as statically good.

A trine or sextile is good only if it is put into concrete expression as a counteractive to that which is destructive or retrogressive in the person's nature. Poverty, sickness, unfulfilled or distorted love-impulses, fears, and the like are evidences that the client has not *applied* the urge to fulfill the promises of his sextiles or the benefits of his trines, but has expressed his energies in terms of his squares and oppositions, thus depleting his possibilities for good as life goes on. A continual expression of negatives will result in depletion of the regenerative urges and a tighter bondage to the Wheel of Life is created.

In musical parlance, the term modulation is used to indicate a chord or passage which serves as a bridge from one section to another in a different key or tonality. This term may also be used, in the astro-dynamic terminology, to describe the purposes of the sextile and opposition aspects. These aspects, in a given chart, may be considered the points of transmutation when the two planets of an opposition receive the trine and sextile from a third planet, and when one planet of a sextile is squared by a third planet. In either of these cases, the planet making the good aspect to the affliction represents the agency by which the person finds his redemption

from evil. Thus, through the exercise of that planetary energy transmutation is made and the power of the square and opposition to express discord is diminished and neutralized.

The aspects described above represent the easiest form of alchemy. However, others must be considered: in all probability, the transmutation of an unrelieved square is more difficult than any other experience in life. This term indicates two planets in square aspect to each other with no trines or sextiles to other planets. Superficially it represents an aspect of heavy karma, indicative of a serious problem through which the native must learn a much needed lesson. Since each of the two planets concerned will be activated from time to time by favorable aspects of lunations and progressed Moon, etc., there is a certain amount of assistance assured. But, because such an aspect indicates the possibility of great sorrow or difficulty, the native must be instructed as to the basic, positive qualities of both planets. When the aspect is activated recognizably, the native must do his utmost to express, to some degree at least, the positive expression of the two planets, or at least the one that is most directly being expressed. Since the two planets of the square are continually hand in hand they are constantly affecting each other — the negatives of one intensify the negatives of the other, and the resultant evil breeds more evil in the future. However, if, by spiritual discipline and/or corrective psychology the native allows only a constructive vibration of each planet to be expressed, then the good of each stimulates the other, transmutation is made and, in time, destiny is transcended.

Much the same approach can be made to the unrelieved opposition, with the exception that the function of fusing the two at once would apply more practically and more possibly than in the case of the square. There is such an element of seesaw about the opposition aspect that if one planet is emphasized at the expense of the other, a condition of lop-sidedness could result — hardly a manifestation of harmony or

balance! In other words, the alchemical transmutation demanded by this type of aspect is expressing the affairs of each in terms of the other or in cooperation with the other.

The most important thing for the astro-psychologist to bear in mind with reference to adult clients is that, in most cases, negative aspects have been expressed and experienced for many years of life, and that many people are not really aware of the best good that they are capable of expressing and realizing. Humanity becomes so accustomed to its troubles, fears, bad habits, frustrations, and sordidness that the majority become reconciled to the attitude, "That's the way I am and I can't do anything about it" — all of which is very foolish and wrong. There is a solution to be found for every human problem, in so far as a problem is only the result of some form of misdirected energy. But, with the horoscope as the way-showers, the agencies of solution can be found in all the benefic aspects of the chart.

The dynamic approach to astrological interpretation finds its master-work as a guide for children. The newly incarnated Ego, boy or girl, comes to parents who have undertaken the sacred responsibility of guidance. They may have preconceived ideas of what they would like their child to be, but if they wish to be *real* parents, they will guide that child along the lines that are best for him. Such guidance includes much more than vocational guidance, important as that is. It means that they themselves must act as neutralizing agencies for the negatives indicated in the child's chart. No woman whose child has Mars afflicting Moon should allow herself to indulge in temper in the child's presence. Why? Because every time she does, she emphasizes that discordant vibration in the child's subconscious, his instinctive irritability becomes intensified, and a picture of cruelty is etched more deeply into the child's vibration-pattern. However, because a little child *reacts* to everything that goes on around it, every manifestation of calmness, poise, kindness, and consideration neutralizes, to a small

degree, the harsh impulse of Mars square Moon and makes it possible for the child to deal with those impulses much more easily as he grows up. In other words, the mother, in right conduct, emphasizes something that is harmonious and constructive in the child. She then represents something that is good, not evil, in its chart — and in its life.

This material is presented for the consideration of advanced students and astrological practitioners. It correlates the dynamic factors of alchemical transmutation with the mathematical calculation and tabulation of progressed aspects.

The title derives from the approach that at no time does a horoscope stop functioning. Nature, they tell us, abhors a vacuum; there is no such thing as nothing in manifestation. Correspondingly, there is no such thing as nothing, emptiness, or cessation of activity in a horoscope. There are, to be sure, periods of apparent quiescence, routine activity, and a general smoothness or monotony of function. These, however, in their own good time, build to peaks of climax, intense experience, drastic change fulfillments, and/or seeming descents.

It is the purpose of the astro-dynamic approach to study the progressed aspects, or cycles, from the standpoint of their representing a stimulation of not just one planet at a time, but of an entire area of the horoscope.

The nature of planetary vibration allows a field of extension which we call the orb. This extension of either side of a planet's exact position allows it to reach out and take hands with the other planets that it aspects. Thus, the life of the horoscope is activated.

Ordinarily, in the preparation of an astro-analysis, we list the progressed aspects in order for the current year or two for the purpose of determining the principal sources of experience in the person's life at the present time. In astro-dynamics we do the same, except that we list the progressed aspects by groups or areas. It is this approach which most clearly indicates the possibilities for alchemical processes. We contrast the positives and the negatives that are being stimulated simultaneously or in sequence

and thereby determine which factors are available for regeneration of emotion and re-direction of reactions.

Whatever extra mathematical calculations may be involved for this kind of horoscopolical treatment is more than compensated for in the vivid and vitalized presentation of the progressed aspects concerned. The whole horoscope takes on added dimension — from a picture on a flat piece of paper it becomes a galvanic representation of a living thing. Attention!

A man requests your assistance concerning a marital problem. You calculate both his and his wife's charts, tabulate the aspects pertaining to each and pay particular attention to the mutual conjunctions. These mutual conjunctions form the basis for your problem-analysis.

In his chart you find Pisces on the Ascendant; Mercury, ruler of the seventh, is in nine of Aquarius, in the eleventh house. Mars is in twelve of Scorpio, eighth house, square Mercury. You find one mutual conjunction uniting the two charts. Her Mars is in ten of Aquarius — conjunct his Mercury — square Moon in Taurus, which is opposition his Mars in Scorpio. The conjunction of her Mars to his seventh house ruler is the key to a difficult marital situation, characterized by the vibration of unregenerate Mars. His alchemical agency is his unaffiliated Venus sextile to Mercury. (Get the picture by putting these positions on a blank chart.)

In tabulating his current progressions, you find that from the previous Adjusted Calculation Date to the next Adjusted Calculation Date the Moon travels thirteen degrees and thirty-eight minutes. By division of twelve the monthly travel of the progressed Moon is shown to be one degree and eight minutes. The ACD is the fifteenth of the month. There are thirty-four minutes of Moon-travel each half month.

Tabulating the monthly positions of the progressed Moon for this year-period — from the fifteenth of each month — reveals that during the last two weeks of March, 1947, the progressed Moon makes the exact

conjunction of his Mercury. In early June it makes the exact square of his Mars. In early August it makes the exact sextile of his Venus. (On the outside of your practise chart indicate these Moon positions. Tabulate these aspects and dates, at the bottom of the page. Bracket them so as to impress your mind with the fact that you are dealing with a field of stimulation.)

The Mercury-Mars square shows that from late March to early June the marital problem is going to be stimulated in a very decided way. (Since you are, in this hypothetical case, dealing only with the man, it is not particularly necessary to concentrate further on the wife's chart. It is *his* reactions that you are concerned with. Whatever the wife may do during those months will tie in with his aspect.) However, with the conjunction to Mercury, the sextile to Venus begins to vibrate simultaneously with the square to Mars, because Venus is in orb of sextile in the native chart. Therefore, Venus is the alchemical agency for this man to use during this period of a little over four months. He must counteract the Mars vibration (which in Scorpio is very strong) with the principle of the Venus vibration. It is his panacea at this time. Using it persistently during this troublesome time will result in great soul growth and as his marital experience progresses he will be much better able to direct his part constructively.

A short elaboration on the above: suppose that both the man and his wife consult you jointly. Both are eager to learn more clearly how to harmonize their marriage experience. You then combine the factors of both charts and find that she has Saturn unafflicted in Gemini, trine to her Aquarius Mars and sextile to his unafflicted Venus. In this case, tabulate her progressed aspects — by area for the same months. Each person provides a negative stimulation of Mars for the other. But each one has an alchemical agency to work with. In mutual understanding that each must use a certain constructive vibration to neutralize and harmonize discord they then can face the

coming period with greater assurance of mutual help and consequently greater marital happiness. She must counteract a violent disposition (Mars square Moon) with the patience and poise of Saturn in Gemini. He must transmute the tendency to mental discord through ever deepening affection and outpouring of love. Each has his own pattern to deal with, but, since they are, together, a partnership, mutuality of growth and alchemy can be achieved.

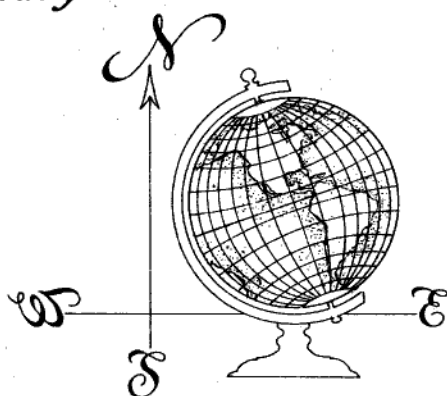
The above is a very simple, direct illustration of this approach. However, the procedure is the same for any complexity of progressed aspects. The principles of alchemy and transmutation demand that we look for the solution of the problem, but if we consider each progressed aspect as a thing in itself the solutions may not be so evident. Tie up the areas in your tabulations and causes. Effects and solutions will be so much more "livingly" manifested.



Aquarius, Feast of Purification

In February occurs the beautiful ceremonial of Purification and Dedication to Temple service. The Temple here signifies the world and its humanity for whom the Initiate offers himself and all his powers. Purity, detachment and consecration to the higher life, all are pictured in this soul drama, and these, being reflected in the World Soul, shine into men's hearts everywhere, inspiring them to renewed efforts on the Path of Holiness. These are the powers which will dominate the world scene in the new Aquarian Age.

News Commentary



Hormones for Profit

They make table grapes a vibrant red and wine grapes plumper. They knock the leaves off cotton plants to make them easier to harvest and destroy the offshoots of tobacco plants to keep the leaves richer in taste. They turn unripened green bananas into a fast-selling yellow. These chemical versions of plant hormones can duplicate years of natural breeding within a few hours, and they are revolutionizing the productivity — and profit — of agriculture.

Hormones in plants, like those in people, regulate growth, development and reproduction. Scientists didn't even begin to identify plant hormones until the 1920s, and only recently have they begun to understand hormonal structure and function well enough to create equivalent chemicals. "Everything else — fertilizers, irrigation, herbicides — simply lets the crop grow to its potential," says Louis Nickell of the Velsicol Chemical Corp. in Chicago. "With plant hormones we can make entirely new gains."

The hormones are difficult to understand because they do so much. In any given plant, one group of hormones might command the roots to grow, another order the fruit to start falling, a third reduce the plant's loss of moisture and a fourth fight off marauding insects. "The plant is like a stop-watch in its complexity," says plant physiologist Robert Bandurski of Michigan State University. "You push a button and all the

gears move. We're trying to find out which gear starts them all moving."

The first identified and most important of these gears is a class of hormones known as auxins, from the Greek "to grow." Produced in the leaves and the tips of shoots, auxins encourage different parts of the plant to grow and age at an appropriate rate — helping buds to form and preventing leaves from falling prematurely. As the auxin spreads through the plants, says botanist Robert Cleland of the University of Washington, it causes their cells to release acid, thus weakening the walls and allowing the cells to expand like a balloon.

Scientists still are vigorously debating how the auxins respond to changing environmental conditions. Why, for example, does a certain amount of sunlight make a plant grow differently? Bandurski theorizes that auxins exist in both active and inactive forms; his experiments with corn plants suggest that the particular enzymes that activate the hormones can be controlled by the presence or absence of light. High auxin activity appears to cause the stems of plants to grow rapidly underground; when the plant pokes through the soil and is exposed to sunlight, auxin activity drops, and the plant turns its attention — in complex and unknown ways — to other parts such as roots and leaves.

Light also influences plant growth

through another class of hormones called gibberellins. Jan Zeevaert of Michigan State has found that spinach plants manufacture gibberellins at a faster rate during the long days of June sunlight than they do in the fall. Summer spinach also comes complete with stems, while October plants grow no stems. If gibberellins are sprayed on the plants in October, however, the spinach will begin producing stems again. In experiments at Yale, Arthur Galston found that a flash of light has dramatic effects on a pea seedling grown in the dark: almost instantly, the characteristic hook on the seedling straightens out, stem growth slows and leaf growth speeds up.

These experiments, which establish that gibberellins control growth patterns, mainly interest scientists at the moment, but research with hormones is already reaping practical harvests in many other areas. Vintners in California dose their grapes with artificial gibberellins to make them larger. Fruit growers in some parts of the country spray them on apple trees to give their apples the same characteristic knobs on the bottom as the Red Delicious from Washington state.

Research into abscisic acid hormone can help plants cope with drought. Abscisic acid inhibits growth rather than promoting it; for example, it prevents seeds from germinating too soon. Plants naturally produce extra abscisic acid during dry spells. When the acid reaches the openings in leaves through which moisture escapes, the hormone helps close them to cut down the loss of water. Soon, farmers may spray their crops with abscisic acid whenever dry spells are forecast. Similarly, European farmers treat their wheat with another hormonal inhibitor that stunts the growth of the stems; if they are shorter, the stems are able to withstand potentially destructive winds. The hormone does not reduce the size of the ears, however, and the yield is ultimately larger.

Research with the hormone called ethylene has enabled scientists to prove the old adage that "one bad apple spoils the barrel." Ethylene, a gas and the simplest of all hormones chemically, is produced by fruits when they start to ripen. If a piece of fruit

ripens faster than the ones around it, the ethylene it gives off will quickly cause other pieces to synthesize their own hormones. But laboratory-created ethylene does wonders for major fruit producers. In Hawaii pineapple growers use it to ensure that their entire crop flowers simultaneously. In Central America bananas can be harvested while green and shipped before they start to ripen and spoil. Before the bananas are sold, wholesalers spray them with ethylene and the consumer is able to buy a bright yellow bunch.

by Peter Gwynne with John Carey
Newsweek, Oct. 27, 1980

In strictly material terms, this latest spoof of man's predelection and ability — based on his free-will — to meddle with Nature probably appears as another significant advance. Such chemically-activated, larger, more colorful, and naturally more profitable produce no doubt will show to advantage in supermarket display bins and in certain pocketbooks.

But, as is so often the case with material scientists, these researchers evidently are unaware — or uncaring — of the spiritual side of their "enthralled" picture. They regard the plants merely as objects of material value to man and give no recognition to the *life* evolving in the forms of the plant life-wave or to the natural procedures germane to the evolution of that life-wave.

Excessive hormone treatment has been found detrimental to human beings. Might it not seem logical that, no matter how encouraging first results may appear, this also could prove true in the case of plants? No thinking person would inject a child with something that could turn him into an adult overnight, even if such a substance were available. In a sense, this is exactly what these plant scientists are doing. It is of no spiritual or evolutionary advantage whatever artificially to alter the natural process of plant growth and development, as intended in the Divine Plan, simply because "a few hours in the laboratory" *might* equal "years of breeding."

Furthermore, have these scientists given any thought to the effect of their chemical additives on the food value of the produce concerned? Can we be certain that the nutritive contents of these fruits and vegetables will remain constant? Is it not possible that ingestion of artificial hormones could lessen or too greatly heighten (which can be equally dangerous) the amount of the food essentials native in individual plants, or could cause a mutually-nullifying imbalance among nutrients in a specific type of fruit or vegetable?

The human race is piling up debts of destiny to the plant kingdom which will have to be paid off, just as the race as a whole is continuing to do in the case of the animal kingdom. Nor can we self-righteously say that, since the scientists are performing these experiments, they alone will have to pay the debts, any more than we could say that, since butchers slaughter the animals in the first place, they will have to pay the consequences and the rest of us could eat meat with impunity. No human being stands alone in the ongoing scheme of universal unfoldment. There are, of course, individual debts of destiny, but the debts of the race as a whole will have to be expiated by the race as a whole in service to the other life-waves concerned, no doubt for eons of evolution yet to come.

Finally, what are these procedures doing to the Nature Spirits who work with the plants — not merely to their work, which obviously will be affected detrimentally in one way or another, but to the Nature Spirits *themselves*, which are entities, albeit elemental, in the cosmos? They already are suffering the considerable indignities of human pollution and other adverse practices with regard to plants. Will we also have debts of destiny to pay off to the Nature Spirits, or perhaps to the Angels in whose charge they are? It is not beyond the realm of possibility.

MACROBIOTICS CITED AS REMEDY FOR ONE MAN'S CANCER

The Saturday Evening Post (Sept. 1980) features an article about a doctor who was cured of terminal cancer by means of the macrobiotic diet. Entitled, "An M.D. Who Conquered His Cancer," by Thomas Monte, the article describes the "miraculous" healing of Dr. Anthony Sattilaro, president of Methodist Hospital in Philadelphia.

In May 1978, Dr. Sattilaro, as the result of a routine medical examination and subsequent tests, found that cancer was present over a large proportion of his body. A series of operations and other treatment did not relieve the condition, and he soon was in constant severe pain for which he took a prescribed combination dose of morphine, cocaine, and compazine.

In August 1978, driving home from his father's funeral (the father had died of cancer) Dr. Sattilaro, in a move "completely out of character" for him, picked up two hitchhikers — both, as it happened, "practicing macrobiotics." One of them, learning of the doctor's condition, said: "You don't have to die; cancer isn't all that hard to cure." Dr. Sattilaro, years of conventional medical training and experience behind him, reacted to the suggestion of the "silly kid" as might be expected. The hitchhiker, however, suggested that a change in diet could reverse the doctor's terminal condition; he also suggested a stop at the Philadelphia East West Foundation where the doctor could meet some other "macrobiotic people."

Eventually, and still with considerable skepticism, Dr. Sattilaro did meet with Denny Waxman, director of the Philadelphia East West Foundation, and under Mr. Waxman's direction began the macrobiotic diet. This consisted of "approximately 50 percent cooked whole grains (brown rice, wheat, barley, millet and others), about 25 percent locally grown vegetables, another 15 percent beans and sea vegetables" and the

remainder to include soup, condiments, seeds, and nuts. Eventually, as the doctor's condition improved, fruit would be added.

"Within ten days to two weeks the majority of the pain disappeared," Dr. Sattilaro reported, and he stopped taking the pain-killer prescription. By December 1978 the doctor "started to show some good signs," but this improvement was reversed when he went off his diet by eating chicken. Pain returned and the feeling of illness remained until he went back on the diet, this time permanently.

The doctor explained: "There was a great temptation to go off the diet. Everything that I knew in terms of my Western training as a physician argued against continuing to pursue this approach. And yet, what was happening was that I basically had never felt better in my whole life, and it had to be attributed to the way I was eating."

Dr. Sattilaro took his own food to social functions and professional affairs, eating it under the sometimes raised eyebrows of his colleagues, who continued to consume their traditional lobster tails and fillet mignon.

Dr. Sattilaro also discontinued — against the advice of his own doctor — the estrogen treatment he had been receiving all along, because he "felt that unless he went off the estrogen treatment he would never fully recover."

"Four months after he had quit the estrogens and 15 months after starting macrobiotics, the bone scan and gamma camera showed Sattilaro was totally free of cancer."

His experience naturally has changed Dr. Sattilaro's outlook about the treatment of cancer and other disease, and he is "attempting to establish a clinic in some way associated with Methodist Hospital that would use diet as a therapy against illness." Even, however, in the fact of Dr. Sattilaro's cure, which stunned his fellow physicians, the wheels of change in cancer treatment no doubt will continue to grind slowly. There are, for instance, "enormous legal problems when physicians break with established medical practices in treating diseases," (!)

such as the problem of calling an expert witness in a malpractice suit.

Patients themselves would be a problem too, said Dr. Sattilaro, in the sense that, although they would be forced to stay on a dietary regimen while in clinic or hospital, there would be no method of enforcing it once they went home to loving families who would want to see them return to familiar, "normal" eating habits. (However, one of the prerequisites of permanent good health is that the individual exercise sufficient will-power to follow the rules of right living, regardless of family or social pressures. Dr. Sattilaro did this when he took his own rice balls to elegant social functions, and surely other patients can do so in the privacy of their own homes if they are sufficiently determined.)

At any rate, we are pleased that this story has received such wide publicity, and we note with interest that Dr. Sattilaro's experience has caused several of his colleagues to modify their own diets and has re-directed their thinking about cancer treatment.

An editor's note to this article suggests that readers desiring further information write to:

East West Foundation
240 Washington Street
Brookline, Massachusetts, 02146

WESTERN WISDOM BIBLE

[Continued from page 68]

only that they, his persecutors, might see the Light. Then the heavens opened. A host of Angels surrounded Stephen, the Master Jesus with them. With countenance rapt and transfigured, breathing his last prayer, "Lord, lay not this sin to their charge," the glorified spirit of Stephen passed on to join the Immortals.

How Saul of Tarsus paid in full his debt to Stephen is revealed in the life and works of Paul the Apostle.



Alcoholism, Hatred, as Residue of Agonizing Childhood

Question:

(Before asking her question, this reader, who calls herself an alcoholic, described conditions of a brutalized childhood during which her father, also alcoholic, abused her and her mother unmercifully, while her mother continually "turned the other cheek" in what evidently was a desperately compassionate endeavor to live with the situation. The reader claims a continuing hatred of both parents even though they now are deceased: the father for obvious reasons and the mother because of her "spinelessness" in not leaving the hostile and degrading environment.) The reader's question: Even though I see what alcohol did to my father I continue to drink because it eases the hurt and the depression I've been feeling all my life. My hatred of my parents depresses me too, but I can't stop it. What can I do?

Answer:

First and foremost, we strongly urge that you take steps to overcome your alcoholism. As long as you remain a slave to this insidious habit, you cannot fully be yourself and live a useful, positive, fulfilling life. Alcohol may seem to offer an escape from unbearable memories and pressing problems, but in the long run it only increases depression and lethargy and promotes general ill health. Have you looked into your local Alcoholics Anonymous chapter? Here you will find people who have surmounted the

very problems that you are facing; their acceptance of you as a person in your own right, their tolerance, compassion, patience, and intense support all would help sustain you in your fight against this disease. The battle against alcoholism is a hard fight but, once won, the rewards in terms of good health and mental, emotional, and spiritual freedom and growth are incalculable.

Alcoholism leads to severe nutritional imbalances which, in their turn, also often make it impossible for an individual to rise above the emotional miasma in which he may find himself. A balanced diet is essential to our over-all well being. It is quite true that if an individual severely lacks certain nutritive essentials he simply cannot function profitably on one or another level of activity, regardless of how persistently he may try, or how much he may wish, to improve himself.

As far as your feelings about your parents are concerned, we realize, of course, how difficult it was for you to live with a violent, alcoholic father, and how that situation undoubtedly influenced your present condition. Occult science, however, teaches that there is a reason for every relationship of this sort — and, of course, yours is not the only one. It is a law of Creation that all human associations, no matter how acrimonious, eventually must be resolved in love. Consequently, we some-

times are born into certain inharmonious family situations so that we may have the opportunity to resolve past animosities and turn them into loving relationships. If that is not accomplished in one lifetime, the relationship will be continued in another lifetime.

Your father ill-treated you and, under the Law of Consequence, someday will have to pay the penalty. You suffered at his hands and now must bear a great burden because of this. Nevertheless, in accordance with the universal Law of Love, eventually you will have to rise above the anger and resentment that now seem natural and learn to love the Ego who is your father — not for the cruelty, which is an external of which, in one life or another, he will have to divest himself, but for his inherent divinity, the god-like essence within which lies behind the brutal man and which someday will overcome the brutality and radiate as a power for good in the world.

The same is true of your anger against your mother who suffered with you and who, as you describe her, must have been a patient, loving person far beyond average. From your description, it seems as though she may somehow have understood this occult truth and was doing her best to live up to the high standard of love that someday will be required of all humanity, regardless of injuries and indignities that may be inflicted.

We know that this is a very hard teaching to accept and to act on. We know too, however, that the more you can release your ill feeling against your parents and surround them both with a continuing stream of love sent from deep within you, the more able you will be to rise above your depression and to emerge into a world of fulfillment and contentment.

It may help to remember that Christ Jesus, Whose unfathomable love for humanity is so deep that we still cannot begin to comprehend it, was reviled by the very people He had come to serve and to save. Among His last words: "Father, forgive them, for they know not what they do." Can we regard each other with any less compassion?

"AS WE FORGIVE OUR DEBTORS"

Question:

I am suing another person for painful physical injuries done to me which will necessitate a long recovery. The trial date is set, but now I am having some doubts. Should I simply say "I forgive you" and drop the suit?

Answer:

We cannot advise you about whether or not to drop the suit. This is a decision you must make for yourself. We can suggest only that you read and meditate on the information about forgiveness set forth here.

Forgiveness, if it is genuine, must come from your heart — not from ours or anyone else's. If you feel forgiveness inside yourself, you will not have to ask anyone else what to do. If you do not feel it, no amount of rationalizing, advice, or even the prodding of your conscience will create it.

The ability to forgive influences our well-being. As long as we bear grudges or allow ourselves to feel slighted, regardless of whether or not we are in the "right," we cannot attain to perfect health. The unrelenting attitude of mind which holds fast to grievances invites the crystallization that results in illness. There are many documented cases of patients, contrite in sudden forgiveness of long-standing grievances, who simultaneously achieved almost "miraculous" healing of long-standing ailments.

All of us have difficulties with forgiveness: difficulties with forgiving someone, with asking for forgiveness, with accepting it when offered, and even with forgiving ourselves. Forgiveness is not only a feeling of the heart; it is a choice of the mind. To forgive in a spiritual sense is to love. It means not only to pardon the one who has wronged us but it also means to regard him with unwavering compassion and thoughts of blessing.

Forgiveness is not sentimental, condescending, or righteous. Above all, it is not conditional. Spiritual humility and the ability fully to forgive go hand in hand. Spiritual humility, focusing always on the divinity of

others, has no time to dwell on slights. Spiritual humility radiates only love to others; it cannot comprehend an attitude that takes offense.

In this connection, forgiveness sometimes involves the recognition and admission of our own guilt. Very few wrongs are totally one-sided; therefore, to say "I forgive" is not always enough. Sometimes it also is necessary to say, "I'm sorry." These simple words, uttered humbly and with love in our hearts, can do more to purify us, to cleanse base vibrations, and to restore harmony — thus, health — than can dozens of honeyed phrases of pseudo-contrition spoken glibly and unfeelingly.

The ability to forgive wholeheartedly with no strings attached is the mark of a strong Spirit. It is one of the high points of human accomplishment on Earth to forego revenge and forgive an injury. The person who can do this shows a high degree of mastery over the lower nature and indicates that he has developed the ability to transmute such health-denying traits as pride, anger, self-righteousness, and hatred into a powerful force for good.

The most noble statement of forgiveness ever made surely was that from the Cross. Pain-racked, looking out over the hostile crowd that had scourged and reviled Him, Christ Jesus implored: "Father, forgive them; for they know not what they do." How often in the intervening two thousand years, we wonder, has the Christ sorrowfully regarded a humanity paying lip-service to His principles but ignoring them in practice, and made the same plea? Is it not the greatest cause for shame that we cannot seem to forgive each other in truly petty matters, when He has forgiven us so much?

Finally, can we envision Christ Jesus seeking redress of grievances from those who hurt and offended Him, even if He had been in a position to do so?

"Do unto others as though you were the others."

— Elbert Hubbard

"BETRAYAL (?) BY A FRIEND"

Question:

A good friend, to whom I have been devoted in more than the usual sense of friendship for several years, has been accused by other acquaintances of a very unjust act. Although my friend denies the accusation, I am riddled with doubt and a sense of betrayal that eats at me continually and impedes my ability to function. I know it is stupid but I cannot extricate myself from this morass. What can I do?

Answer:

Doubts about and disillusionment with another individual constitute some of our most severe tests on this Earth plane of evolution. Obviously we have no way of knowing whether or not your doubts are justified, but we strongly urge you to consider this matter in the framework of forgiveness and brotherly love. If you continue to have doubts about this person and eventually they are proven wrong, you no doubt would feel very bad for having harbored them in the first place. On the other hand, if there really is reason for doubt, we all must learn to forgive, both for our sakes and for the sake of the other person concerned.

In all circumstances, we must learn to regard the divine Essence within all our fellow men with the Christ Love: "Love thy neighbor as thyself." Perhaps it would help if now and then during the day you take a few minutes simply to close your eyes and radiate streams of love from the very depth of your being to this person, regardless of what the situation may be at the moment. This is one of the surest ways of augmenting harmony, both internal and external.

All this, of course, does not mean a lack of discrimination. If the circumstances are such that you think it might not be wise for you to follow this individual's lead or maintain a close relationship with him, you would be wise to follow your intuition and inner guidance. To love someone as a brother, in the Christ sense, and to forgive him, does not mean that we are in any way

expected to follow him blindly. Our responsibility to our fellow man indeed is to love him, and serve him if we can, but our responsibility to ourselves is to follow our own conscience, inner guidance, and principals and not be led into doing something that may be unworthy or not right for us simply because someone tries to persuade us.

It may help you to write down this whole matter in a letter to the heavenly Father, telling Him what you have told us and also the relevant things that you have not told us. Put this letter in your Bible or under your pillow at night and ask for guidance in dealing with the situation. Be sure to frame your plea in the context of "Thy Will be done." Then keep your mind and heart open, that the intuitive guidance may enter in.

"BUSINESS ETHICS"

Question:

I recently entered the real estate profession, and financial success depends on getting listings. I feel hypocritical about some of the things I'm urged to do to attract clients, but many agents say they have to do things they don't really like to do in order to make money. What is the Rosicrucian position on business ethics?

Answer:

Because the work of The Rosicrucian Fellowship is spiritual in nature, it is not within our province to offer advice on business relationships or "business ethics." We can say this, however: underlying in the Rosicrucian Philosophy is the understanding that each individual, if he or she wishes to establish and maintain the physical, emotional, mental, and spiritual well-being and progress for which we all are destined, must live each moment of every day in conformity with the Laws of God. This means in material matters as well as in spiritual matters.

We also would urge you to trust your intuition, since this is a message from the higher spiritual worlds where strictly ma-

terial values — as opposed to universal values — have no place. If you feel repelled by certain practices — business or any other — and are reluctant to participate in them, it would seem wise of you not to participate in them. We all must learn to be true to our own conscience, and if this results in estrangement from some people or in material losses, that is as it must be. It is far more important for our evolutionary advancement that our conduct reflects the higher wisdom than that we are successful in the pursuit of material wealth, power, or other inducements.

BEING PLEASANT TO OTHERS

Question:

I can force myself to be pleasant and obliging to people whom I do not like, but is this not smothering the true individual self and thereby stultifying my individuality?

Answer:

The kind of individuality that would be disagreeable to people whom it does not like should be stultified, because it represents the unevolved, regressive tendencies of the personality, and is opposed to the scheme of evolution, which is ever looking towards the realization of the unity of the whole human race and its absorption into the body of God. Before this process can take place, each ego must recognize the fundamental unity of each with all, and also realize that the interests of the whole take precedence over those of the individual. Being pleasant and obliging to others is the first step in this general scheme of advancement.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another.

— Romans 12: 9, 10

BOOK REVIEW



The Man Who Walked in His Head, by Patrick Segal. Translated from the French by John Stephens. William Morrow and Company, Inc., New York, 1980.

Patrick Segal, French, 24, outstanding athlete, sportsman and student about to receive a degree in physical therapy, was accidentally shot in the spine while on vacation. He was left permanently paralyzed from the waist down. This book is the astonishing, sometimes shocking, sometimes humorous, and always spellbinding story of his subsequent search for, and discovery of, his rightful place in the world.

All the expected "plot ingredients" are there: initial and continuing emotional trauma, inclination to suicide, temporary estrangement from a suddenly over-protective family, the difficulties of re-mastering bodily functions and the once-automatic routine of daily life, the problem of "Manhood," and an unfeeling bureaucracy which, buttressed by infinite quantities of red tape, resolutely endeavors to keep the now wheelchair-bound student from getting his degree. Eventually, of course, Patrick Segal surmounted all his problems.

The power in this book that makes it different from many "recovery stories" is its depiction of the extreme lengths to which its

"handicapped" author went to determine how he could fashion the most useful life for himself within the framework of his altered circumstances. The determination to do so began early in his recovery when he visited his sister in San Francisco and a stranger, in evidently desperate straits, turned to him for conversation and advice. Mr. Segal narrates, as he does throughout, in the present tense: "... as depressed as I am, it's really important for me to feel I can help someone else out of his suffering. From now on I'm not just the one who needs help, constantly awaiting a helping hand. People can also turn to me for help."

This initial realization of the validity of "loving, self-forgetting service" as an aid to recovery and an objective of life set the stage for all of Mr. Segal's subsequent activities. Long before the story ends, the reader is given cause to wonder just who is handicapped — Mr. Segal or most of the rest of the world. His narrative may well put many readers whose bodies are whole and whose physical faculties are unimpaired to shame.

In travels to Asia — including Viet Nam during the worst of the war — and Latin America Mr. Segal found suffering far keener and hopelessness far more intense than anything he had experienced personally.

[Continued on page 94]



Health and Healing

How Can We Help the Sick?

David L. Duffy

VI

When we come in contact with a person who is ill, we often feel the urge to help that person. What are some ways in which this helpfulness is expressed?

We are called upon to *listen* to the person's complaints. The person may share his experiences of suffering with us. He may recall his pains. He may share his fears and anxieties. He may express anger against the forces which brought the illness upon him. There is a reservoir of emotion which the sick person shares with anyone who will listen.

We may feel the urge to give the sick person *reassurance* that things will get better. In response to suffering, we express sympathy. We want to give a dose of hope to counteract the despair and gloom. We want to encourage the patient to try harder to overcome his illness.

We are asked to perform tasks which the sick person feels incapable of doing. The tasks often involve meeting the person's physical needs such as food and other adjuncts of daily living, but also they may extend to making decisions on the person's behalf.

We may feel the urge to make suggestions about how the person might get better. We may tell him remedies which worked for us under similar conditions. We may suggest a source of professional care.

When we perceive obstacles in the person's understanding or attitude we may

even be prompted to make blunt suggestions:

"Oh, stop complaining and take your medicine."

"Stop dwelling in the past and look to the future!"

"Haven't you cried enough? Why don't you go out and have some fun!"

"If you don't follow my suggestions, you will probably get worse."

While our urge to be helpful is made with the best intentions, lack of discretion and misunderstanding on our part may make our assistance not so "helpful" to the sick person.

Under what circumstances might listening not be constructive? Sometimes a patient has a reservoir of negative emotions which in part are contributing to his illness. If he finds listeners who will passively absorb his anger, sadness, or guilt, he will take the opportunity to spend more and more time dwelling upon these negative feelings. Because he has found a listener, he may feel justified in holding on to his viewpoint. Once the emotions flow, the reservoir may get larger rather than smaller.

Under what conditions might reassurance have a negative effect? Sometimes a patient may not want to get better. The circumstances vary greatly and depend upon the individual. One person, burdened with guilt, may feel that he deserves to suffer and be sick. Another may feel so depressed that he is afraid to love. For whatever reason,

when we indicate to such a person that we expect him to get better, the person may feel the impulse to stay sick or even get worse to prove us wrong.

When we are asked to take over more and more tasks for the sick person, we should be careful to determine whether or not the person is capable of doing those tasks. Sometimes when a sick person learns that, in sympathy, we will do anything for him, he derives satisfaction from giving us burdens which he himself does not wish to carry. Although he remains ill, he may feel that he gains benefits which he does not want to give up. His incentive to get well is dampened by the prospect of having to assume these responsibilities once more.

Suggestions which we make to a sick person often are shaped by our own personality and our emotional responses to the sick person. We may find ourselves giving advice which, though suitable for ourselves, is not suitable for someone else. Our suggestions may take into account our desires, strengths, and capacities more than those of the sick

person. This occurs especially when our advice is tempered by impatience with, dislike of, or anger toward the person.

If we wish to be more discriminating and tactful in our attempts to help the sick, we should keep several thoughts in mind:

1. When listening to the person who is ill, let us reinforce the positive. It may be preferable to remain silent if there is nothing positive to say.

2. In attempting to give the person hope and reassurance, a loving presence can be more meaningful than specific predictions.

3. In helping an ill person with the tasks of living, we should maintain a belief in his growth and respect his free will.

4. In responding to requests for advice and suggestions, we should strive to be impersonal so that we can be attuned to the needs of the person who is ill.

As we strive to help people who are burdened with illness and suffering, we soon discover that we learn and grow through service.

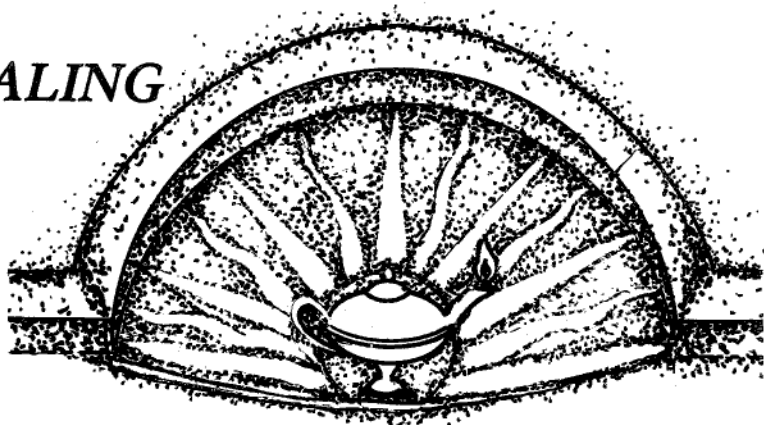
HARMONY

When we comply with natural law, we are in harmony with the divine plan of evolution. Our energies are directed into channels in which they best serve us and all evolving life. We work smoothly with the Higher Powers to further the divine plan. At the same time, our various vehicles and parts work smoothly with each other.

When we disregard natural law, we are out of harmony with God and with ourselves. Our energies are directed into channels inimical to progress. Our physical organs and our higher vehicles become unaligned and at variance with each other. We work at cross purposes with God, and thus, are at cross purposes with ourselves. The Higher Self, the God within, succumbs to the lower nature, which follows its own renegade path. Illness is the inevitable result.

If we would be healed, then, we must strive for harmony. As much as our conduct is in tune with spiritual precepts, so much can we expect to enjoy the blessings of good health. Our ability, and our desire, to express compassion, sympathy, kindness, nobility, purity, spiritual humility, and most essentially, our every endeavor at selfless service, contribute to the harmony which underlies all well-being.

HEALING



The General Causes of Disease

Disease is really a fire, the *invisible fire* which is *The Father* endeavoring to break up the crystallized conditions which we have gathered in our bodies. We recognize fever as a fire, but tumors, cancers, and all other diseases are really also the effect of that invisible fire, which endeavors to purify the system and free it from conditions which we have brought about by breaking the laws of Nature.

Again, we may say that disease is a manifestation of ignorance, the only sin, and healing is a demonstration of applied knowledge, which is the only salvation. Christ is an embodiment of the Wisdom Principle, and in proportion as the Christ is formed in us we attain to health. Therefore, the healer should be spiritual and endeavor to imbue his patient with high ideals so that he may eventually learn to conform to God's laws which govern the universe, and thus attain permanent health in future lives as well as now.

The Old Testament opens with an account of how man was led astray by the false light of the Lucifer Spirits, giving birth to all the sorrow and suffering in the world; it closes with the promise that the Sun of Righteousness shall rise, with Healing in its wings. In the New Testament we find the Sun of Righteousness, *the true light*, come to save the world, and the first fact that is stated in regard to Him is that He is of Immaculate Conception.

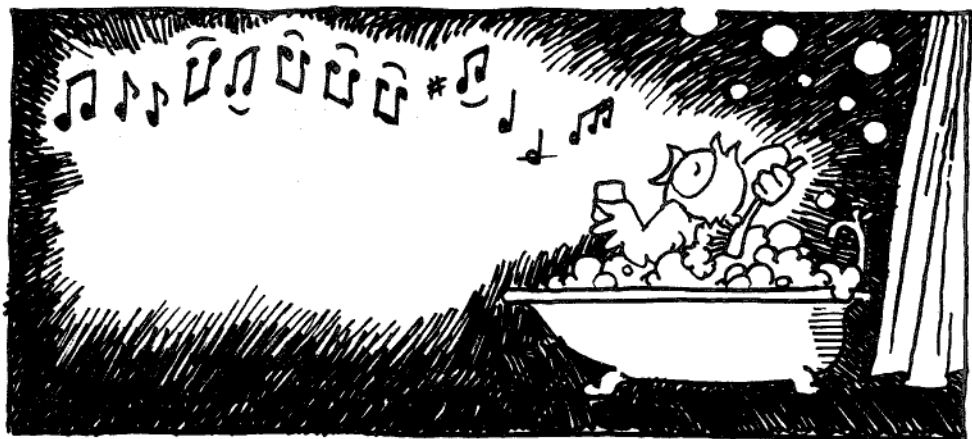
Now this point should be thoroughly understood, that it is the Luciferian taint of passion which has brought sorrow, sin, and suffering into the world. When the creative power is used for sense gratification, whether in solitary or associated vice, with or without legal marriage, that is the sin which cannot be forgiven; it must be expiated. Humanity as a whole is now suffering for that sin. The debilitated bodies, the sickness that we see around us has been caused by centuries of abuse, and until we learn to subdue our passions there can be no true health among the human race.

(To be continued)

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*.

February.....2-8-15-22



Orville, the Singing Owl

Dagmar Frahme

(Conclusion)

It all seemed to be just because he liked to sing. What was so bad about an owl singing? Orville sang, as he had told great-Aunt Hortense, because he liked to and it made him feel good. And couldn't owls feel as good as larks and canaries and robins? It wasn't as if he didn't do his chores when he sang. In fact, when he sang while doing his chores, they got done faster and often better. And it wasn't as if he bothered people when he sang — that is, he didn't bother any people except owls. All the other birds liked it when he sang, his teacher certainly liked it, and one day when he was singing in the woods some human children stopped their play and smiled up at him. The more he sang, the more they smiled, so they must have liked it too. Why didn't the owls like it?

Supper that evening was not a success. Great-Aunt Hortense ate determinedly but with a very disapproving look on her face. Mother Owl ate almost nothing and looked miserable, Father Owl tried to tell a few jokes, but when nobody laughed he gave that up and didn't say another word. And Orville ate what was on his plate, just to keep people from telling him that he *should* eat it, but he didn't taste his food and couldn't have told you what he was eating.

As they were getting up from the table and Mother Owl began to clear the dishes away, Great-Aunt Hortense turned to Father Owl.

"Henry," she said, "I would like to talk to you in your study. Right now, if you don't mind. I have tried all afternoon to get Louise to see the wisdom of sending that child to a preparatory school, but she is too softhearted. However, we know that it must be done, and soon, for the sake of the whole family. I know personally the headmaster of a very excellent school, and I'd like to see you send a letter off to him tonight. Come along, Henry, don't dawdle."

Orville watched rather surprised as Father Owl followed Great-Aunt Hortense meekly into his study. No one, at least as far as Orville knew, had ever told his Father not to dawdle. That was not the sort of thing one said to Father Owl. But Father Owl had done exactly what Great-Aunt Hortense wanted, without saying a word.

Orville went into the kitchen where Mother Owl had started washing the dishes. He perched on a chair and watched her for a while. She looked unhappy.

"Do I really have to go to that per—per—per—whatever it is, school?" he finally asked.

"I don't want you to go, Orville," said

Mother Owl, "but a lot will depend on Father and Great-Aunt Hortense. Oh, Orville, why do you have to sing? If it weren't for that we would have no trouble with you at all, and even Aunt Hortense would have nothing to criticize."

Orville sat watching his Mother some more. "What's wrong with singing" he asked as she started to dry some glasses. "All the other birds do it."

"And that's just what the trouble is, Orville," said his Mother. "All the *other* birds do it, but owls don't. I'm sure it doesn't seem important to you yet, but some people get very disturbed when someone in their family does something that other people might not approve of. And Great-Aunt Hortense thinks that other people's opinions of us are very important indeed, and if one of us does something that owls just don't do, then other people's opinions of all of us will not be very good."

"But why does she want me to go to that school?" asked Orville.

"Because she thinks that at the school they will teach you to do just exactly what owls are expected to do and nothing different," said Mother Owl.

"Oh," said Orville. "But why does it matter to other people if owls sing or not? I wouldn't care if *they* sang or not, except they seem happier when they do sing."

"I know, dear," said his mother, "but that's just the way people are. Everyone is put into his own little place and expected to stay there. If they do something different, there are people who don't understand and get upset."

Mother Owl finished her work and went upstairs with Orville to read him a story. Much later, when he was already in bed and supposed to be asleep, he heard Mother, Father and Great-Aunt Hortense talking in the living room. He couldn't hear too many words, but knew they were talking about him and that school, and he could tell that they were not agreeing with each other. He tried to stay awake and listen, but fell asleep while they were still talking.

Next morning, Father called Orville



into his study as soon as he came down for breakfast. Mother and Great-Aunt Hortense were there, too.

"Orville," said Father, "Great-Aunt Hortense and I want to send you to a preparatory school, maybe just for a year or two, so that you can learn to do what is expected of owls and be a credit to us all. But your mother doesn't want to see you go, and so we have agreed on a compromise."

Orville didn't know what a compromise was, but didn't say anything.

"Louise, you'd better tell him," said Father.

"Orville, dear," said Mother, "we have decided that if you will *promise* never to sing again we will not send you to that school. I know that seems hard right now, but you will get used to it. And wouldn't you rather live at home than live at a school far away and only come home once in a while?"

Orville nodded his head. Of course he didn't want to go away to school. But to have to promise never to sing again — that seemed awfully hard. He wasn't sure he'd be able to keep such a promise. Sometimes, he knew, he sang even without realizing that he was singing.

"You know, Orville, that if you went to preparatory school you wouldn't be allowed to sing either," said Mother.

Orville had never thought of that! Of course, it would be true. Well, if he couldn't

sing no matter where he was, he'd rather not sing at home than not sing at a preparatory school.

"All right," he sighed. "I promise never to sing any more. And I will try very hard to keep that promise."

"I certainly hope you mean that, Orville," said Great-Aunt Hortense.

"Of course he means it," said Mother Owl, looking at Aunt Hortense with surprising sternness. "Now let's have some breakfast."

And so from then on, Orville tried very hard not to sing. He told his teacher at school that he was not allowed to sing any more, and everyone in his class felt bad about that. He remembered his promise pretty well, and only forgot once in a while when he was working or playing by himself and started without thinking about it, to sing a little tune. But he never did that when Great-Aunt Hortense was around, and when he did it at other times he usually remembered a few minutes later and stopped quickly — sometimes right in the middle of a note.

After two weeks, Great-Aunt Hortense said good-by and went home. Orville's mother and father seemed happier after she left, but poor Orville was getting sadder and sadder. It was so hard not to sing; sometimes he wanted to so much, and he knew that if he could, he would feel good all over, just as he did when he was flying. It was very hard to hold the songs back, and the more he did, the more unhappy he felt.

Orville's mother and father watched him and got more and more worried. They knew how hard he was trying to keep his promise, and were very proud of him for that. But they also knew how unhappy it was making him. He never seemed to laugh any more and, although he was just as good about doing his chores as ever, there seemed to be no joy in him as he worked and he seemed to have a drop in his shoulders and a wistful look on his face all day long.

Then one day Orville's teacher asked his mother to come to school for a conference. She was worried about Orville too. His work was as good as ever, but he

seemed to be very unhappy and never enjoyed school any more the way he used to. This was especially true when the other children sang and Orville just had to sit and listen — often, said his teacher, with a few tears in his eyes that he tried to wipe away before anybody noticed.

Orville's mother said that she didn't know what to do, but she would talk to Orville's father. Of course, she really *did* know what to do, which was to let Orville sing again. But she had to talk to Father Owl first to see what he would say about that.

Father owl wasn't too happy about letting Orville sing again. "What," he asked, "would Aunt Hortense say?"

"Henry," said Mother Owl, "I don't care any more what Aunt Hortense says. Orville's happiness is much more important to me than what Aunt Hortense says or thinks. And besides," she went on, "what *is* so bad about an owl singing? Orville sings because he is happy, and the more he sings, it seems, the better he feels. Is there really anything wrong with that?"

"Well — I suppose not," said Father Owl. "But owls *don't* sing, and I know many happy owls who would never think of singing a note. Why does Orville have to be different?"

"What is wrong with being different?" asked Mother Owl. "Just because owls have not sung before, is that any reason why an owl shouldn't sing now? He sings well, sings nice songs, makes himself happy, and, most important, he makes many other people happy when he sings. What is wrong with all that?"

"Nothing, nothing," said Father Owl reluctantly, "only —"

"Only what?" interrupted Mother Owl.

"Only Aunt Hortense won't like it," finished Father Owl.

"Then she just won't like it," said Mother Owl. "She is so concerned with having everything the same as it always was. That when something good comes along that is different, she wants no part of it — just

because it's different. Does that make any sense to you?"

"Oh, I suppose not," said Father Owl, still reluctantly.

"Then are we or are we not going to let Orville sing again?" asked Mother.

Father Owl sighed. "All right, all right, let him sing," he finally said. "But let's just hope that Aunt Hortense doesn't get wind of this."

"Don't think so much about Aunt Hortense," said Mother Owl, smiling at him. "Think about Orville instead. And you know, if you listen to his singing and *try* to enjoy it, I think that after a while you really will. He's quite good."

"Humph," snorted Father Owl, but said nothing more.



And that is how it happened that Orville was once again singing gaily in his bath, feeling as good as he did before he had to stop singing. He was a very happy little owl now, going about with a big smile on his face and doing his chores even better than before. He enjoyed school more than ever, too, and his teacher had asked him to sing a solo at the school concert.

Mother Owl was happy too. She thought Orville had a very good voice, and had almost decided to let him take singing lessons when he got older. She didn't care any more what her owl friends said, and once in a while when she was working around the

house — if you listened very closely — you could hear her humming a little tune herself!

Only Father Owl didn't seem too happy, and Mother Owl felt rather bad about him until one day, when he didn't know that she was around, she saw him standing at the door of Orville's room with a big smile on his face, enjoying the song Orville was singing. After that, Mother Owl didn't worry about Father Owl any more. It was just a matter of time, she said to herself, before Father Owl would be boasting to all his friends — and maybe even to Aunt Hortense! — about what a good voice his son, the singing owl, had.

BOOK REVIEW

[Continued from page 87]

The problems incident to partial physical helplessness and journeying in a wheelchair were nothing next to overwhelming human tragedies that he witnessed. With his professional training and expertise he was able to bring succor and comfort wherever he went, and to advise authorities in the practical matters of caring for the handicapped, but his descriptions of those he could not reach and for whom there appears no physical future except agony are heart-wrenching. It will be surprising if anyone who reads this book remains completely dry-eyed.

Obviously, one of Mr. Segal's greatest assets is his indomitable will-power — his realization of the persistence needed to force himself, despite an unresponsive body, into positive and purposeful action. His motto for his own life is revealed in the Epilogue: "You can't help the handicapped through Social Security and model hospitals — you won't heal anyone as long as you continue to make them fringe people, especially when they're comfortably stashed away in golden prisons. It's not a question of acceptance or of help. It's a question of making people whole for themselves again."

We highly recommend this book to all readers who think they may have problems.

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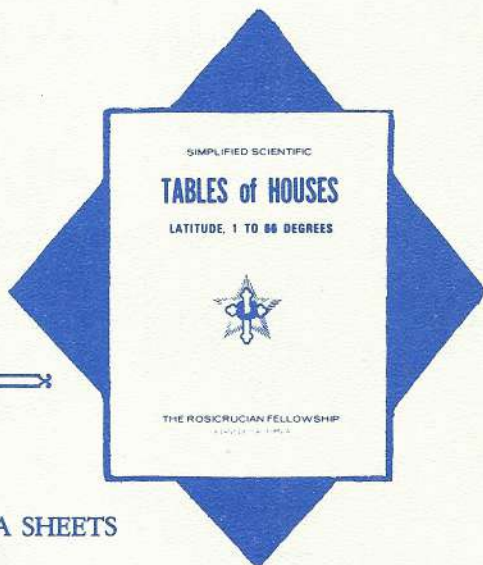
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