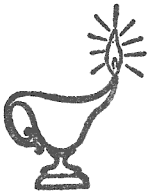


THE ROSI-CRUCIAN FELLOWSHIP MAGAZINE

RAY'S FROM THE ROSE CROSS



FEATURES

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The Aquarian Age Bible

*The Nature of True
Freedom*

A World Problem

*Calcium: The Neglected
Mineral*

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COURAGE: A SPIRITUAL POWER

Courage is adversity's lamp.—*Vauvenargues*.

A man of courage is also full of faith.—*Cicero*.

Courage mounteth with occasion.—*Shakespeare*.

Whatever enlarges hope will exalt courage.—*Johnson*.

Courage conquers all things; it even gives strength to the body.—*Ovid*.

True courage scorns to vent her prowess in a storm of words.—*Smollett*.

Courage consists not in blindly overlooking danger, but in seeing it and conquering it.—*Richter*.

The intent and not the deed is in our power; and, therefore, who dares greatly does greatly.—*Brown*.

Courage is generosity of the highest order, for the brave are prodigal of the most precious things.—*Colton*.

Conscience in the soul is the root of all true courage. If a man would be brave, let him learn to obey his conscience.—*Clarke*.

When moral courage feels that it is in the right, there is no personal daring of which it is incapable.—*Leigh Hunt*.

It does not matter a feather whether a man be supported by patron or client, if he himself wants courage.—*Plautus*.

Courage multiplies the chances of success by something making opportunities, and always availing itself of them.—*Coleridge*.

Courage and modesty are the most unequivocal of virtues, for they are of a kind that hypocrisy cannot imitate; they too have this quality in common, that they are expressed by the same color.—*Goethe*.

There is no honorable fighting for man who is not ready to forget that he has a head to be battered and a name to be bespattered. Truth wants no champion who is not as ready to be struck as to strike for her.—*J. G. Holland*.

True courage is cool and calm. The bravest of men have the least of brutal bullying insolence, and in the very time of danger are found the most serene, pleasant and free.—*Shaftesbury*.

That courage which proceeds from the sense of our duty, and from the fear of offending Him that made us, acts always in a uniform manner, and according to the dictates of right reason.—*Addison*.

Courage, by keeping the senses quiet and the understanding clear, puts us in a condition to receive true intelligence, to make computations upon danger, and pronounce rightly upon that which threatens us.—*Elmes*.

This is the way to cultivate courage: First, by standing firm on some conscientious principle, some law of duty. Next, by being faithful to truth and right on small occasions and common events. Third, by trusting in God for help and power.—*Clarke*.

Religion gives a man the courage which can look danger in the face unawed and undismayed; the courage that can encounter the loss of ease, of wealth, of friends, of your own good name; the courage that can face a world full of howling and of scorn.—*T. Parker*.



The Aquarian Age Bible

PART I

WE are taught, and frequently repeat in our Devotional Service, that "The Bible was given to the Western World by the Recording Angels." We know, of course, that these wise angelic Beings did not write the Bible themselves, nor did they dictate in human language the manuscripts which man has selected to compose our Book of Books. They did, however, we believe, inspire the human beings who gave out the information contained in the original manuscripts.

These human beings were among the most spiritually advanced of their times, some no doubt sufficiently so to read in the Memory of Nature, and thus able to secure indisputable information there in regard to events of the past, present, and future. Nevertheless, even though the teaching given through them was near-perfect, we should always remember that the original versions have been subjected to much re-copying and revising. Also, the tendency toward literal interpretation prevailing during past centuries needs consideration. The original message may not have been fully understood, or it may consciously or unconsciously have been changed because of the copyist's or reviser's viewpoint or that of his ruler.

Actually, as Max Heindel pointed out, "It was not intended by the original writers to make the Bible 'an open Book of God'. Its secrets were not to be understood by all." Because of this vital fact, and because of the many different hands and minds through which the original manuscripts have passed, it is not surprising that our present Bible does not always give the reader the meaning intended by those lofty Beings responsible for it. In spite of all the changes which have been made, however, we can but marvel, as Max Heindel said he did, that "so much truth has been massed in so small a compass." As we move on into the Aquarian Age, and man's spiritual perception becomes keener, he will become more receptive to the higher truths in the Bible. An increasing number will become able to read in the Memory of Nature, and there verify much for themselves.

New editions of the Bible have been put out every so often since it was first formulated. One of the most recent, and we think the best of which we have knowledge, is the scholarly work called *The New English Bible with the Apocrypha*; in it we are told that:

"The Old Testament consists of a body of literature spread over a

period extending from the 12th to the 2nd century B.C.; this literature is written in classical Hebrew, except some brief portions which are in Aramaic. . . . No Manuscripts of the Old Testament from the earlier part of this period have been preserved . . . much of it must have been handed down by oral tradition from generation to generation. The impetus to collect, edit, and make copies of the national literature may well have come from the disaster of 587/6 B.C., when the Babylonians captured and burnt Jerusalem and carried off many of its inhabitants into exile.

"The earliest known Hebrew manuscripts containing any part of the Old Testament are among the scrolls found in caves at Qumran near the north-western end of the Dead Sea; they may be dated in the last two centuries B.C., though some may be a little earlier and others somewhat later. They include two copies of Isaiah . . . a commentary containing most of the text of the first two chapters of Habbakuk, and fragments of every other Old Testament book, except Esther. The text which they present is to a large extent identical with that in our Hebrew Bible.

"In the 2nd century A.D. or even earlier the Rabbis . . . compiled a text from such manuscripts as had survived the destruction of Jerusalem in A.D. 70, and on this basis was established the traditional or Massoretic text, so-called from the Hebrew word *Massorah* 'tradition'. This text incorporated the mistakes of the generation of copyists, and, in spite of the care bestowed upon it, many errors of later copyists also found their way into it. The earliest surviving manuscripts of this text date from the 9th to the 11th centuries A.D. . . .

". . . Of these (the ancient versions) the earliest is the Old Testament in Greek, designed to meet the needs of Greek-speaking Jews in Egypt in the 3rd and 2nd centuries B.C. According to tradition the Pentateuch was translated by seventy-two elders . . . and so the Greek version of the Old Testament came to be called the Septuagint, from the Latin *septuaginta* 'seventh'.

"With the spread of Christianity across the Mediterranean world the need for a Latin version of the Scriptures arose, and a translation of the Septuagint was made by unknown translators. This, known as the Old Latin version . . . was so unsatisfactory that toward the end of the 4th century Pope Damasus ordered Jerome to prepare a fresh Latin translation. The new version, commonly called the Vulgate, and produced with the help of Jewish scholars, is idiomatic and forceful, and, being made directly from the Hebrew text, is especially helpful in recovering the form and sense of the text.

"As the knowledge of Hebrew died out among the Jews, the reading of the Scriptures in the synagogue had to be followed by a translation of the passages into Aramaic, the language which had supplanted Hebrew. Such renderings tended to become traditional and stereotyped and finally were written down. Some of them contain pre-Christian material.

"Between the 1st and 3rd centuries A.D., a Syriac translation, known as the Peshitta Version, was made; some parts of it are more literal than others, and, though it agrees in the main with the Hebrew text, it bears traces of the influence of the Septuagint. Other versions in various languages appeared between the 3rd and 13th centuries A.D. . . .

"In spite of this wealth of ancient versions, and even when the earliest known form of the text has been established, many obscurities still remain in the Hebrew Scriptures."

The meticulous scholars who gave us *The New English Bible* deserve our sincere appreciation for their earnest endeavor to preserve the original meanings of the biblical manuscripts. They tell us: "No one who has not tried it can know how impossible an art translation is. Only those who have meditated long upon the Greek original are aware of the richness and subtlety of meaning that may lie even within the most apparently simple sentence, or know the despair that attends all efforts to bring it out through the medium of a different language."

In the fact that "It was not intended by the original writers to make the Bible an 'open Book of God'," is the key to more comprehensive interpretation for the future, for the Aquarian Age in particular. The Western Wisdom student knows that the power of the Old Testament is due chiefly to the fact that it deals basically with the initiatory process of the era preceding the coming of Christ, with the time we speak of as the regime of Jehovah, the supreme Race God, representing the Third or Activity Principle of our Triune God. It deals with the lunar or Lesser Mysteries and when interpreted in the light of occult knowledge yields a wealth of mystical truth as well as tenets for daily living. For the latter we have the Ten Commandments, given especially to aid humanity to gain control of the desire body. Most of the wars and battles described in such minute detail actually refer to the battle that rages *within* man between the Higher Self and the lower desires. The great majority of mankind have yet to master the desire body and therefore still need to strive toward obedience to the Ten Commandments.

However, as man evolves he overcomes or sublimates his base desires, and he then needs a higher message and a higher discipline. So it was that the separative Race Religions had to give way to an influence which would stress unity and brotherhood. Man's inherent unity with all other men -- and all other creatures -- was to be the basic principle for his next step in evolution. This would function through the vital or etheric body, the body correlated to the Second or Love-Wisdom Principle of our triune God.

Thus preparations were begun by those Higher Ones who guide humanity for a Ray of the Cosmic Christ to come to Earth, to take on a physical body, live among men, and teach by precept and example. His coming, along with the principal events of His ministry and His departure, would serve as a pattern or outline for the experiences through which every spiritual aspirant of the coming age must pass in his journey upward.

The spiritual leaders of all the races of the world were made aware of this impending momentous occurrence, and we find in their literature ample evidence of their efforts to prepare their people for the change that was to come. It is an intriguing study to note the similarities in the lives of the different Saviors, and in the ideals that were held up to the different peoples, each being clothed in its own language, customs, and ideals.

Finally, when the proper evolutionary hour arrived for the Race Spirits to begin relinquishing their separative hold upon their charges, to make way for the spirit of unity, a Ray of the Cosmic Christ descended, entered into the body of the man Jesus at the Baptism, and as the composite Being we speak of as Christ Jesus, taught, preached, and lived the precepts of the New Dispensation for three and one-half years. At the end of His allotted time on Earth He was crucified on Golgotha, freeing His desire body to enter into and permeate the Earth so that man might

(Continued on page 497)

THE Mystic



... LIGHT

The Nature of True Freedom

CHRISTINE LINDEMAN

GREAT issue is being made these days of a condition loosely termed "freedom" — freedom from restraint, freedom of self-expression, freedom, if this overworked phrase can be used once more, to "do one's thing." Laws and decrees of those in authority are being denounced as inhibiting, or as restrictive of individual liberty. To a certain segment of the population, which appears to condone no curbs whatever on its activities, the cry for "freedom" has become as a call for anarchy.

Much of the freedom sought today — at least, much of the activity in that direction which is so prominently publicized in the news media — has essentially selfish ends. True, there are those who strive, intelligently, sincerely, and with meaningful objectives, to improve the economic and social conditions under which certain groups of people are living, and their activities are altruistic in nature. Many others, however, who so blatantly, aggressively, and often destructively, denounce that which exists and demand "freedom" from regulations which they personally find burdensome, are actually seeking the license to do precisely as they wish, in whatever situation, without regard for the rights of others.

What few people today seem to understand is that true freedom is a condition of greatness. It is self-caused, and no outside, man-made restrictions, or aboli-

tion of restrictions, can give it or take it away. True freedom is a condition that exists within, not without, the individual; we bind and free ourselves.

True freedom is obtained through obedience to the Natural Laws under which we are all evolving, and through strict and continuing adherence to the teachings of compassion and brotherhood brought to us by the Christ. This presupposes complete unselfishness — complete selflessness. While we continue to remain concerned with our personal ease, pleasure, material acquisitions, expression, or whatever, we will be held in bondage. Laws of society, the activities of other people, and external events and situations of any kind will be regarded basically in the light of their immediate personal effect upon us. As long as this is the case, there are bound to be certain occurrences in the material world which one or another of us will find distasteful, restrictive, or worse, because they have interfered with our selfish desires. We will then worry, chafe, rage, object, or shrug our shoulders unhappily in resigned acceptance, according to our temperament, our environment, and our own level of maturity. Whatever we do, the external circumstance which obstructed our original end has dictated our reaction, and for this reason we were chained to that circumstance, to greater or lesser extent. More basically, we were chained to the

initial selfish desire which was thwarted by the circumstance in question. Certainly, under such conditions, we cannot consider ourselves to be free.

Freedom comes after we rise above the material, above personal wants and concerns. As long as our minds are confined by material conditions, as long as they are narrow and self-centered, we cannot be free. We must, as the aspirant is told over and over again, live in the material world without becoming material. We must be in the world, but not of it. We must learn to emancipate ourselves from our lower natures, to dispense with feelings of pride, ambition, vanity, shyness, greed, anger, and fear. Fear, perhaps more than any single other emotion, inhibits freedom. If we are afraid, our thoughts, our work, our very health itself, are circumscribed by the blackness of the terror felt within, and unless this condition is conquered, the havoc which can be wrought in a person's life by the fear over which he eventually has no control is terrible to behold.

The essence of true freedom was probably best expressed by the Apostle Paul when he said, "None of these things move me." From the time of his conversion, Paul's sights were set on his lofty spiritual goal, and the conditions of the material world were as nothing to him. He was completely free from them; he, if anyone, was "in the world but not of it."

The German poet and philosopher Schiller put it another way: "Man is created free, and is free, even though born in chains." Man is born into the world with a spiritual inheritance and a spiritual goal which no condition of earthly life can alter. Sadly, most men are so enmeshed in those very earthly conditions that they are unaware of anything beyond — or, if they are aware, they still are not strong enough, or positive enough, to escape the powerful "realities" of physical existence for the seemingly illusory, although actually much more "real," conditions of the spiritual life toward which we are all headed.

Perhaps the reader will remark that

this is all very fine in theory, and that probably advanced Spirits such as Paul actually could be so imbued with spiritual fervor as to be left "unmoved" by the things of the world. But how, for practical purposes, can the average person ever achieve such a complete sense of freedom from the material?

Certainly the attainment will not occur overnight. The process of ridding ourselves of selfish ties and the desire for earthly indulgences of whatever sort is slow. Admittedly, it is easy to say "We must not be of the world," but very difficult to achieve that state. The answer, as in all spiritual attainment, again lies in persistence — persistence in good works, persistence in molding the lower nature to the service of the Higher Self, and in compassionate consideration of our fellow men. If we continue on such a course, no matter what the material temptations and no matter what backslidings we may make (and we *will* make them), we will eventually reach that state of perfect freedom wherein the "suppressions" of society make no difference to us, wherein we may be ruled by law but are above it, and wherein our earthly achievements are concerned with service to humanity and our spiritual achievements with an ever-growing nearness to God.

Max Heindel described the esoteric significance of the Faust legend in *Mysteries of the Great Operas*. He told of the seeking Spirit, Faust, who sold his soul to Satan in return for the latter's help in acquiring knowledge. Briefly, Faust discovered that the pursuit of selfish ends resulted in disaster, even though the power of evil forces was at his command. In the second part of the legend, Faust realized his fault and began the slow, torturous road back to redemption, and to freedom. He devoted himself to good works and service of the loftiest order, and learned to know a pure, spiritual love for Helen, in contrast to the selfish, passionate love which had earlier occupied him. He coerced the forces of evil, who were still in bondage to him, to

work for good, and by so doing, became free.

Again discussing the Faust myth, in *Letters to Students*, page 89, Mr. Heindel summed it up as follows:

“By our own works, by putting the evil powers to good use, we shall eventually free ourselves from the limitations of both church and state which now hold us in bondage. Though the conventions of society and the laws of the land are now necessary to restrain us from infringing on the rights of others, there will come a day when the spirit will ensoul us and purify us as the love of Faust for Helen purified him and gave him the incentive to use the Lucifer forces in the manner indicated. When we have conquered the desire to work for self, when we become enamored of our work for others as Faust was when with his dying vision he gazed upon the land that was rising from the sea, then we shall never require the restraining feature of the laws and conventions for we shall have risen above them by compliance with their every requirement. Only in that manner can we become really free.”

The road is not easy, and the way is often deceptive. Faust fell to the very edge of disaster before he began his positive, uphill climb. Some, who manage to circumvent existing laws and restrictions for their own selfish purposes, may smugly think that they are more free than their law-abiding brothers, but they are actually more enchained than anyone and will eventually have to suffer the consequences of their selfishness. It cannot be stressed too often that we gain true freedom only after the requirements of self-interest have been set aside and when, as Mr. Heindel said, we have “become enamored of our work for others.”

Freedom in its ultimate guise is neither anarchy nor lawlessness. It presupposes, not the absence of law, but the surmounting of law. It is not a requirement of selfishness, but an adjunct to selflessness. It is not achieved by violence, oratory, enactment of legislation, or stealth, but

by living the pure, spiritual, selfless life of service best exemplified by Christ Jesus.

Of all who have ever inhabited the Earth, Christ Jesus was the most free. Subject, throughout His ministry, to scorn as well as acclaim, and to the final bitter events leading to the Crucifixion, He knew that His ultimate destiny was not the yoke imposed by the will of the multitude, or the agonizing “death” upon the cross. Triumphant fulfillment awaited Him, which no chains, decrees, or sanctions of mortal origin could have prevented. Christ Jesus was above the law, yet He lived by it. “Render unto Caesar the things that are Caesar’s,” He admonished his hearers. He reminded them also, however, that there are higher considerations which cannot be circumscribed by human legislation: “Render unto God the things that are God’s.” While men live in society they must abide by the laws of society. Most members of our life-wave were not then and are not now sufficiently evolved — or sufficiently selfless — to co-exist peacefully in a physical environment from which law and civil control have been removed. Only after the majority of people have learned to live lives of purity and service to such an extent that compassion and brotherly love unfailingly determine the nature of their activities will it become possible for civil law to be a thing of the past. In the Kingdom of Christ — the New Jerusalem in which men’s soul bodies will have become the luminous garments which preclude the need for other sources of light — this condition will prevail.

Meanwhile, let us continue our search for freedom, but let us be sure of its true identity, remembering that it is an internal rather than an external condition, and that it is an end achieved by unselfish, not selfish, means. Let us remind ourselves of the succinct and conclusive words of the Initiate, Goethe, concerning freedom:

“From every power that holds the
world in chains,
Man frees himself when self-
control he gains.”

Joy

AUDREY GLOVER

FOR what do human beings long and strive on this Earth? Is it for love, wealth, power, fame? Yes, but why are these things so desirable? Is it not because through them people hope to attain happiness? Is not happiness the one universal yearning of the human race? Is it unreasonable to expect that in a universe of love and justice this yearning will sometime, somewhere, be satisfied?

Max Heindel says the purpose of life is not happiness, but experience. He was surely speaking of happiness as the fleeting, earthy pleasures of life, for in the Rosicrucian Prayer we are taught to pray, "Give us all holy joys to know," and thereby have the approval of this type of joy. Joy seems a better word than happiness when speaking of this higher type of pleasure, but the purpose of experience as set forth in the Western Wisdom Teachings is the development of such soul qualities as love, will, self-mastery, a higher consciousness — eventual Godhood. When we reach that state, all indications are that we will know supernal, ineffable bliss, if not as a goal, then as the chief by-product of our attainment.

St. Paul in his writings sets forth joy as an ultimate of attainment. In Galatians 5:22 he says, "The fruit of the spirit is love, joy, peace." Again in Romans 14:17: "For the kingdom of God does not mean food and drink but righteousness and peace and joy in the holy spirit." He even gives joy as the reason for Christ's great Sacrifice, for he says in Hebrews 12:2, "Who for the joy that was set before him, endured the cross. . ."

Heaven, our dwelling place between Earth lives, is universally looked upon as a place of joy. St. Paul says in Romans 8:18, "I consider that the sufferings of this present time are not worthy comparing with the glory that is to be re-

vealed to us." In II Corinthians 4:17, "For this slight momentary affliction is preparing us for an eternal weight of glory beyond all comparison." An old hymn runs, "Oh, joy for all its former woes a thousand-fold repaid." In another, "I know not, oh, I know not what joys await me there, what radiancy of glory, what bliss beyond compare." My mother, when she was dying, lifted up her arms and cried three times, with great joy showing in her face, "I am glad to see it!" What she saw we do not know, but we do not doubt that she was looking into heaven with spiritual eyes.

So our earthly experiences are building in us a capacity to know joy in heaven between lives as well as in some far off future which is at present beyond our ken. In the here and now, also, we can immeasurably increase our tastes of joy if our eyes are but opened to our opportunities. This is a world of polarities — joy and sorrow, sickness and health, good and evil. It seems we cannot know one without knowing the other. Kahlil Gibran says, "Verily you are suspended like scales between your joy and your sorrow."

It is inevitable that troubles come to us, the experiences that we need, and it seems we must suffer in order to learn our lessons. Yet if we have a philosophy of life which teaches us that all things work together for good, we can have an inner joy that is untouched by outward circumstances. As George Matheson says in his hymn, "O joy that seekest me through pain, I cannot close my heart to thee. I trace the rainbow through the rain, and know the promise is not vain that morn shall tearless be." Thomas R. Kelly, in his *Testament of Devotion*, tells of a John Rountree who was told in a doctor's office that his advancing blindness could not be stayed. As he left the

office he stood by some railings for a few moments to collect himself, and as he says, he suddenly felt the love of God enfold him, and a joy filled him such as he had never known before.

Religious people of all times and religions know this great joy in what is often called "Union with God." Brother Lawrence, humble lay brother in a 17th century monastery about whom *The Practice of the Presence of God* was written, says this, "I keep myself in an habitual silent and secret conversation of the soul with God, which causes me joys and raptures inwardly and sometimes outwardly, so great that I am forced to moderate them, and prevent their appearance to others. If I dare use the expression, I should choose to call this state the bosom of God, for the inexpressible sweetness I taste there." Walter Rauschenbusch in his poem, *The Little Gate to God*, says, "When I enter into God all life has meaning. My troubles are but pebbles on the road, my joys are like the everlasting hills." Again quoting Thomas R. Kelly, "One sings inexpressibly sweet songs within oneself, and one tries to keep one's inner hilarity and exuberance within bounds lest, like the men of Pentecost, we be mistaken for men filled with new wine!" And again, "One walks in the world, yet above the world as well, giddy with the height, with feather tread, meeting the daily routine, yet never losing the sense of the Presence."

These religious people, through lives of prayer, meditation, and noble living lift their vibrations so they can enter higher realms where it seems that joy is of the essence—not only of those realms but of the Beings who inhabit them, whether they are called God, or some other name. Sarojini Naidu, the Hindu poetess, in one of her poems says, "Yet will I quench my individual sorrow at the great source of universal joy." Quoting again from Thomas R. Kelly, who has the same thought, "It seems to me in the experience of plateau living in the Divine Presence, that the joy we know is not our little private, subjective joy, pocketed

away from other men. It is the joy and peace and serenity which are in the Divine Life itself, and we are given to share in that joy."

These heights of plateau living are seldom reached by most of us. Yet there are many sources of joy along life's way if we are but aware of the possibilities and how to attain them. Each night when we sleep we can, and do, enter the **higher realms**, if we are earnest seekers for spiritual truth. There, as Max Heindel says, we are bathed in an ocean of wisdom and harmony which rebuilds us physically and spiritually. We may not all bring back the memory of where we have been, but many people do, and tell us of the joys of their "night life." The confused dreams which most people have can give way to dreams of great beauty and spiritual meaning, and joy. We can learn to leave our bodies consciously in our sleep life for service to others, for gaining knowledge — for many purposes, all of which bring us joy.

The appreciation of beauty in all its myriad forms, including music, art, Nature, and human character, can awaken in us varying degrees of happiness even to the heights of exaltation. The poet Wordsworth achieved the heights through his deep love for Nature. He writes, "With an eye made quiet by the power of harmony and the deep power of joy, we see into the life of things." We do not have to wait for the big events or occasions but can find beauty in the song of a bird, a sunset, the face of a friend, the loving smile of a child. Such little joys lift life's burdens immeasurably. We can join consciously with the person who said, "I am aware of the splendor which ties all things of the earth to the things of the skies."

Our thoughts, too, can be joyous companions. As Sara Teasdale says, "And for your spirit's still delight, holy thoughts that star the night." Bovee remarked, "The pleasantest things in the world are pleasant thoughts, and the great art of life is to have as many of them as possible." Wordsworth declared, "And I

have felt a Presence which disturbs me with the joy of elevated thoughts." When we have such thoughts, it is inevitable that the joy of them overflows into the lives of those around us, lifting a little their burdens. This is part of our duty in life, as stated in the Rosicrucian Prayer, "To give to others all we have of courage and of cheer."

Wordsworth said, "Heaven lies about us in our infancy," and indeed joyousness is one of the most outstanding characteristics of childhood. It is because children are closer to the heaven worlds, are unconsciously aware of joy. Actually, heaven lies about us *all* the time, and that which prevents our seeing and knowing this is within ourselves — we are blinded by our earthiness, our materialism. Religion was given to humanity by the Higher Beings to counteract materialism and as a means of achieving soul growth through *right thought, right feeling, and right action*. All of these are included in H. F. Amiel's definition of religion: "Religion is not a method. It is a life, a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows." This is the summation of our path, which stretches before us into the vast reaches of time. Though it often may be rough and steep, we can if we will, always feel near us the kindling presence of joy, to paraphrase words in the Rosicrucian Prayer. In the ultimate, we can know fulness of joy.

* * *

Spirits incarnate only to gain experience; to conquer the world; to overcome the lower self and attain self-mastery. When we realize this we shall understand that there comes a time when there is no further need for incarnation because the lessons have all been learned. "Him that overcometh will I make a pillar in the temple of my God and he shall go no more out."

—*Cosmo-Conception*, p. 158.

The Wheel

Upon a wheel with seven iron spokes I found myself most firmly bound. Strong thongs attached my hands and feet circumferentially. A giant hand took hold of the rim and set the wheel upon its spinning course.

In endless sequence I dizzily whirled. Again and yet again upon the wheel I turned. So fast it spun, I could not see the stars.

After long and long I learned that I was not the form upon the wheel, the shuttling flesh upon the circle blindly whirling. In truth I was the force that caused the wheel to turn.

I cannot tell how long it took before this knowledge came, but imperceptibly conviction grew; and then it was that I began to rule the wheel. In time I brought it to a stop and lay there palpitatingly.

Not thus in motionless crystallization was I to lie. Obeying an inner sense, I turned the wheel the other way, reversing my direction. Slowly I gathered momentum, defying the forces that sought to turn me toward the customary arc.

Time passed.

There came a day when I could raise myself from that gyrating circle. And then I learned — O liberating miracle! — to stand within the wheel with seven radiant spokes.

My heart was placed at the central hub, and from it poured forth seven streams of light upon a world of dark.

Within that wheel I stand, and what was formerly my prison has now become my lighted sphere of service.—S.R.

Building the Mind Body

ANN REHM

"**B**E YE transformed by the renewing of your mind," said St. Paul in his Letter to the Romans.

Thought is a power possessed by every human being. It is probably the most potent power in the world, for it is able to change the course of history, as well as the lives of individuals. Words merely form the frame upon which the temple of thought is built. The power of thought is not in the words we use, but rather in the pattern of habitual thinking in which our minds are formed.

We are told in the Western Wisdom Teachings that the Ego has several instruments: a dense, physical body, an etheric or vital body, a desire or emotional body, and a mind. These are its tools and upon their quality and condition depends how much or how little the Spirit can accomplish in its work of gathering experience in each life. If the instruments are poor and dull, there will be little spiritual growth and the life will be a barren one. Conversely, if the tools are kept clean and strong, there will be much spiritual progress.

The Spirit is here to acquire growth through experience in its instruments. The bodies are the tools furnished at birth, and they are good, bad, or indifferent according to what we have learned through past experience in the building of them.

To function in any world, and express the qualities peculiar to it, we must first possess a vehicle made of its material. In order to function in the dense, physical world it is necessary to have a dense, physical body, made of the substances of the physical world, and therefore usable in our physical world as its means of expression. The vital body is a counterpart of the dense body, which it builds and restores, and is the seat of memory. In it are stored the subconscious records of all the past events of the present life, includ-

ing all injuries inflicted or sustained and benefits received or bestowed. So we must have a vital body before we can express life, grow, or externalize the other qualities peculiar to the Etheric Region.

To express feeling and emotion it is necessary to have a vehicle composed of the materials of the Desire World, and a mind, formed of the substance of the Region of Concrete Thought, is necessary to render thinking possible. These various vehicles were emanated by the Spirit from itself for the purpose of gaining experience through them. The Spirit itself is threefold, so that Man is tenfold: a threefold Spirit functioning in a three-fold body which he transmutes into a threefold soul, upon which he nourishes himself from impotence to omnipotence. The mind is the link between the Spirit and its bodies; it contributes increasingly to spiritual growth as the thoughts which it transmits from the Spirit polish it to greater brightness,, sharpening and intensifying its focus more and more to a single point, flexible and under the control of the Spirit.

In the *Cosmo-Conception* it is explained: "We ourselves, as Egos, function directly in the subtle substance of the Region of Abstract Thought, which we have specialized within the periphery of our individual aura. Thence we review the impressions made by the outer world upon the vital body through the senses, together with the feelings and emotions generated by them in the desire body, and mirrored in the mind.

"From these mental images we form our conclusions, in the substance of the Region of Abstract Thought, concerning the subjects with which they deal. These conclusions are ideas. By the power of will we project an idea through the mind, where it takes concrete shape as a thought-form by drawing mind-stuff around itself from the Region of Concrete Thought."

In this process of building a thought form and using it, we are led to consider its function in our growth and unfoldment. The strength and persistence of a thought-form depend upon the strength and clarity of the original thought, and these in turn depend upon the development of the thinker and the control he has over his desire body and mind. The cultivation and proper use of this power entails a responsibility. When we think of a person, we should think of him as we wish him to be, for the image of him we create will tend to influence him. Therefore, we should fix our thoughts on the good qualities and high ideals we wish for him.

Man is a growth by law, not a creation by artifice; cause and effect are as absolute and undeviating in the hidden realms of thought as in the whole world of visible, material things. He is made or unmade by himself; in the armory of thought he forges the weapons by which he destroys himself; he also fashions the tools with which he builds for himself heavenly mansions of joy, strength, and peace. By the right choice and application of thought man ascends to divine perfection; by the abuse and wrong application of thought he can descend below the level of the beast. Between these two extremes are all the grades of character, and man is their maker and master. When he begins to reflect upon his condition, and to search diligently for the law upon which his being is established, he then becomes the wise master, directing his energies with intelligence, and fashioning his thoughts to fruitful issues.

He can find every truth connected with his being if he will dig deep into the depths of his soul. Here he may unerringly prove this if he will watch, control, and alter his thoughts, tracing their effects upon himself, upon others, and upon his life and circumstances, linking cause and effect by patient practice and investigation, utilizing every experience, even to the most trivial occurrence, as a means of obtaining that knowledge of himself which is *understanding*, *wisdom*, and *power*. In this direction, as in no other, is the law

absolute that: "He that seeketh findeth; and to him that knocketh it shall be opened."

We are told in the *Cosmo-Conception*: "The memory (or so-called mind), both conscious and sub-conscious, relates *wholly* to the experiences of this life . . . There is also a super-conscious memory. That is the store-house of all faculties acquired and knowledge gained in previous lives, though perhaps latent in the present life . . . It manifests ordinarily, though not to the full extent, as conscience and character which ensoul all thought-forms, sometimes as counselor, sometimes compelling action with resistless force, even contrary to reason and desire . . . In many women, in whom the vital body is positive, and in advanced people of either sex where the vital body has been sensitized by a pure and holy life, by prayer and concentration, this super-conscious memory inherent in the Life Spirit is occasionally, to some extent, above the necessity of clothing itself in mind stuff and desire matter in order to compel action. It does not always need to incur the danger of being subjected to and perhaps over-ruled by a process of reasoning. Sometimes, in the form of intuition or teaching from within, it impresses itself directly upon the reflecting ether of the vital body. The more readily we learn to recognize it and follow its dictates, the oftener it will speak, to our eternal welfare."

The conscious mind of man is the determining factor in the creative process. It gives orders which the sub-conscious is compelled to obey. These orders are not necessarily given consciously. The sub-conscious is so subtle that it reacts with a greater degree than man can conceive. It takes on the man's vibrations, and these vibrations are in reality the determining factor. The sub-conscious mind will do whatever it is told by the conscious mind to do, from waking up at a given time to supplying one with courage and stamina. It will attend industriously to any desire one cherishes habitually, any purpose to which he adheres.

The mental body is composed of varying densities of matter responding to swifter or slower vibrations. These densities can be given two divisions known as the *higher mind* and the *lower mind*. The higher mind reacts only to subtle and swift vibrations and is the organ for *abstract* thinking. It remains unaffected by the mental activities directed to external objects.

The lower mind is far more frequently called into use. It is the organ for *concrete* thinking and serves to coordinate the sensations and perceptions received from the external world and to relay to the brain the appropriate responses to the outer stimuli.

It should be realized that thought is as distinct from the mental body as from the physical, since thought is an expression of the Spirit, and the mental and physical bodies are merely matter of different densities. First there is the effect of thought upon the mental body itself. This is in the nature of setting up a habit. Whenever a particular vibration occurs in the mental body, this creates a pattern and it is a little easier for it to happen again. A habit is formed in thinking, so that we will readily repeat the same thought.

There is also an effect produced by thought on the other vehicles of man. A disturbance in the desire body, an emotion of any kind, will set up undulations in the mental body and cause thoughts which will correspond to the emotion. Conversely, the movement in the mental body affects the desire body, if it be of a type which can affect it, for certain types of thoughts readily provoke emotions. Thought patterns also affect the physical body, through influencing actions. Lofty and pure thoughts, untinged by selfishness, affect the higher mental level as well, for the habitual thoughts of the man build up qualities in the soul.

Furthermore, effects are produced outside the man by his thoughts, through the vibrations set in motion and the thought-forms built. Impinging upon the general mental atmosphere, each thought affects

others who may happen to be in the vicinity of the thinker. If the thought is purely intellectual and impersonal, as, for example, when the thinker is considering a philosophical question or solving a problem in mathematics, the wave sent out will affect only the mental matter. If the thought is of a spiritual nature, tinged with love and aspiration, it will impinge upon the higher mental matter. If, on the other hand, the thought has something of personal desire in it, it will expend most of its force in the Desire World.

The atmosphere around us is thus continually surging with vibrations of all kinds, poured into it by every individual. When consciousness vibrates, it affects the mind-stuff surrounding it, and every quiver of consciousness, though it be due only to a passing thought, draws into the mental body some particles of the mind-stuff vibrating in harmony with the original quiver of consciousness, and drives out inharmonious particles. The fineness or coarseness of the matter thus appropriated depends upon the quality of the vibrations set up by the Spirit. Pure and lofty thoughts are composed of rapid vibrations, and can affect only the rare and subtle grades of mind-stuff. When such a thought causes the mental body to vibrate, particles of the coarser matter are driven out of the body, and their places are taken by particles of the finer grades, building better materials into the mental body. Similarly, base and evil thoughts draw into the mental body the coarser materials suitable for their expression, repelling and driving out the finer matter.

It follows as a necessary consequence that according to the kind of matter we have built into our mental bodies in the past will be our power of responding to the thoughts that now reach us from outside. If we would have mental bodies that are strong, well vitalized, active, and able to grasp the loftier thoughts presented to us, then we must steadily work at right thinking. We are our own builders and fashion our minds for ourselves. With regular and persistent exercise the thought

power grows, comes under control, and then can be directed to definite ends.

When we allow our mind to remain idle, any passing thought can drift into it and impress it. To keep our minds usefully occupied is the first step toward its control. The daily exercise of concentration, observation, discrimination, reason, comparison, judgment, etc., is needed to maintain the health and vitality of the mind. A definite set of thoughts, prayers, inspiring poems, quotations from the Bible, or other inspirational lines should be memorized as a background to the mind's operation when there is no immediate need for its activity in our daily work or leisure. In this way we form the habit of utilizing our minds for good purposes, as it is necessary to maintain an attitude of constant watchfulness with regard to all that we entertain therein. One also needs to learn that the experiences of life can be transmuted into spiritual values by adopting the correct mental attitude toward them.

This change in the mind of the individual is no rare and exceptional thing. Indeed, there are many today who have had an experience which they have not understood, but which has permanently altered them in some degree. It may have made them dissatisfied with themselves, sent them seeking for deeper understanding, made them realize the futility of spending the whole of their lives in the pursuit of sensation, or material gain, of place and power. That is when the deep study of spiritual philosophy as we find in the Rosicrucian Teachings offers them an avenue to understanding what they have to do. Indeed, at first there are many who fall into the trap of the groups that offer short cuts to all kinds of spiritual and psychic progress, little realizing that these lead nowhere except to ultimate confusion. The Fellowship Teachings, along with the results of personal experience and self examination, become highly illuminative and practical, for, properly understood, it becomes clear that, while the pivot of man's evolution is the mind, his self fulfillment and realization depend on obtaining a perfect balance of the head and the heart.

If a man has the courage required to open himself to new vision he will find that his personality changes and he gradually becomes transformed; and as he changes, so does he become an asset to the community — not from outer position or attainments, but because of what he is as a human being. This is a thing as truly exciting and valuable as any more spectacular act.

The practice of concentration is of especial importance for it greatly strengthens the mind, so that one can readily exercise control and selection in regard to the thoughts that come from the outside. In concentration the consciousness is held to a single image. A fuller knowledge of any subject is obtained by focusing one's entire attention on it. At first the mind wanders; all kinds of other thoughts thrust



themselves in, but this condition will be overcome by continuous practice.

The ability to concentrate can be used to effective purpose in strengthening the good in ourselves and others. The mind answers to that which is of like nature to itself. By habitual right thinking, concentration upon that which uplifts, we build into the very fabric of the mental body materials that are receptive of good, un-receptive of evil.

The training of the mind does not consist in cramming it with facts, but in drawing out its powers. To repeat: the mind grows by exercising its faculties of observation, concentration, discrimination, reason, comparison, and judgment. To quicken the evolution of these faculties we must deliberately and consciously use them. Only thus can we develop the tremendous power of thought and learn to use it wisely.

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(TWENTY-SECOND INSTALLMENT)



Man's Desire Body in the Invisible World

Earthbound Spirits and Their Prey

TO understand mediumship it is necessary to know that at death the same separation takes place as in sleep, but it is permanent. The so-called dead have Ego, mind, and desire body and are often conscious of the world they have left for some time after. Some cling to the earth life, and cannot set their minds to learn the new lessons; we call them "earth-bound Spirits." They cannot function in the visible world without a body, however, and so they take advantage of the fact that all Spirits are not confined with equal rigor to the prison of the dense body. Those who are most closely bound are the rank materialists; those whose cords do not bind them so tightly are "impressionists," capable of answering in some measure to spiritual vibrations. Persons of positive character thus constituted, if they develop, do so by their own will, and become trained occultists. Those of weak will can develop only by the aid of others, and in a negative way. They are the prey of earthbound Spirits who constitute themselves "Spirit guides" and develop their victims as "trance mediums," or, if the connection between the victim's dense and vital bodies be particularly lax, into "materializing mediums."

Earthbound Spirits gravitate to the lower regions of the Desire World which interpenetrate the ether, and are in constant and close touch with those people on Earth most favorably situated for aid-

ing them in their evil designs. They usually stay in this earthbound condition for fifty, sixty, or seventy-five years, but extreme cases have been found in which such people so remain for centuries. So far as the writer has been able to discover up to the present time, there seems to be no limit to what they may do or how soon they will let go. But all the while they are piling up for themselves an awful load of sin, nor can they escape suffering therefor; for the vital body reflects and etches deeply into the desire body a record of their misdeeds, and when at last they do let go and enter the purgatorial existence, they meet the retribution which they well deserve. This suffering is naturally lengthy in proportion to the time they have continued their nefarious practices after the death of the dense body — another proof that "Though the mills of God grind slowly, yet they grind exceeding small."

When the Spirit has left the *sin body*, as we call this vehicle, in contrast to the soul body, to ascend to the Second Heaven, it does not disintegrate as quickly as the ordinary shell left behind by normal people, for the consciousness in it is enhanced by its dual composition. That is to say, being composed of both a vital and a desire body, it has an individual or a personal consciousness that is very remarkable. It cannot reason, but there is a low cunning present which makes it seem as though it were actually endowed with a spiritual presence, an Ego, and

this enables it to live a separate life for many centuries. The departed Spirit meanwhile enters the Second Heaven, but having done no work on Earth to desire or merit a prolonged stay there or in the Third Heaven, it only stays there sufficiently long to create a new environment for itself and it is then reborn much earlier than usual — to satisfy the craving for material things which draw it so strongly.

In such extreme cases (people of an evil nature) where the animal nature has been paramount, where there has been no soul expression in the preceding earth life, the division in the vital body cannot take place at death, for there is no dividing line. In such a case, if the vital body should gravitate back to the dense body and there gradually disintegrate, the effect of a very evil life would not be so far-reaching, but unfortunately there is in such cases an interlocking grip of the vital and desire bodies which prevents separation. We have seen that where a man lives mostly in the higher nature, his spiritual vehicles are nourished to the detriment of the lower. Conversely, where his consciousness is centered in the lower vehicles he strengthens them immeasurably.

It should be understood that the life of the desire body is not terminated by the departure of the Spirit; it has a residual life and consciousness.

It is amazing when one searches the Memory of Nature of the past to find how prevalent this interlocking condition of the desire and vital bodies was in former centuries and milleniums That in our own historical times savagery should have been so common and so brutal, and that might was the measure of right absolutely and beyond dispute, was, to say the least, quite a shock to the writer.

It has been taught that selfishness and desire were purposely fostered under the regime of Jehovah to give incentive to action. This in the course of time had so hardened the desire body that when the advent of Christ took place, there was

almost no heaven life among the people then living.

Nor were these ancient people content to do all the evil they could in life and then get away, but they must even have their war horses killed, their weapons laid down in their coffins, and everything else possible done to keep them here, for the ether in those things which had belonged to them during life had an attraction for them, and was a means further to keep them within the Earth's atmosphere. It enabled them to haunt — for they actually did haunt — their castles for years and years, and of course it was not only the rich or the warrior classes, but also others. In cases of blood feuds where people were slain, the ghosts incited their relatives to avenge them by remaining about and helping them to carry out the bloody deeds.

Thus they perpetrated evil and kept the world in a turmoil of blood and strife; nor is this condition entirely broken in what we call modern days. Wherever a person dies who has fostered malice and hatred in his heart, these interlock the desire and vital bodies and make him a more serious menace to the community than anyone can imagine who has not investigated this subject. Therefore, if for no other reason, capital punishment should be abolished so that we may not let loose upon the community such dangerous characters to incite the morally weak to follow in their footsteps.

(Continued)

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THE AQUARIAN AGE BIBLE

(Continued from page 485)

have purer desire stuff from which to compose his own individual desire body. This mighty Ray of the Cosmic Christ became the indwelling Spirit of the Earth, henceforth emanating His influence from *within* the Earth, impinging upon the Christ Principle *within* man, and urging human beings to a higher level of consciousness.

Studies in the Cosmo-Conception

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken from the Rosicrucian Cosmo-Conception.

Desire Body in Man and Animal

Q. Where is the desire body connected to the physical body?

A. The desire body is rooted in the liver, as the vital body is in the spleen.

Q. How do the currents in the desire body operate?

A. In all warm-blooded creatures, which are the highest evolved, and have feelings, passions, and emotions that reach outward into the world with desire — which may be said really to live in the fuller meaning of the term and not merely to vegetate — in all such creatures the currents of the desire body flow outward from the liver.

Q. What course do these currents follow?

A. The desire stuff is constantly welling out in streams or currents which travel in curved lines to every point of the periphery of the ovoid and then return to the liver through a number of vortices, much as boiling water is continually welling outward from the source of heat and returning to it after completing its cycle.

Q. How does this apply to plants?

A. The plants are devoid of this impelling, energizing principle, hence they cannot show life and motion as can the more highly developed organisms.

Q. Can there be a desire body without red blood?

A. Where there is vitality and motion, but no *red* blood, there is no separate desire body. The creature is simply in the transition stage from plant to animal and therefore it moves entirely in the strength of the Group Spirit.

Q. Is this also true of *cold*-blooded animals?

A. In the cold-blooded animals which have a liver and *red* blood, there is a separate desire body and the Group Spirit directs the currents *inward*, because in their case the separate spirit (of the individual fish or reptile, for instance) is entirely outside the dense vehicle.

Q. What causes the currents to flow outward?

A. Sufficient evolution of the organism insures the commencement of directing the currents *outward*, and we see the beginning of passionate existence and warm blood.

Q. What is the effect of these outgoing currents?

A. It is the warm red blood in the liver of the organism sufficiently evolved to have an *indwelling* Spirit which energizes the outgoing currents of desire stuff that cause the animal or the man to display desire and passion.

Q. Is the Spirit indwelling in the animal?

A. In the case of the animal the Spirit is not yet entirely *indwelling*.

Q. When does it become indwelling?

A. It does not become so until the points in the vital body and the dense body come into correspondence.

Q. How does this affect the animal?

A. For this reason the animal is not a "liver" — that is, he does not live as completely as does man, not being capable of as fine desires and emotions, because not as fully conscious.

—Ref., *Cosmo*, p. 68-69.

WESTERN WISDOM BIBLE STUDY

Christian Initiatory Teachings

Rebirth and Causation

Verily I say unto you, among them that are born of woman there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he.

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

For all the prophets and the law prophesied until John.

And if ye will receive it, this is Elias, which was for to come.

—*Matthew 11:11-14.*

See also *Matthew 17:1-13*, and *Matthew 16:13-20*.

In these discourses the Master asserts that John and Elias (Elijah) are one and the same. The Ego once known upon Earth by the name of Elias had been reborn as John. Rebirth was at this time a generally accepted truth. The people, on seeing the works of Christ Jesus, understood Him to be a re-embodiment of Elias, Jeremiah, or one of the prophets. The subject under discussion was not the truth or falsity of rebirth, but concerned only the identity of the Ego that reappeared as Christ Jesus. That the Master himself took these teachings for granted is indicated by His further question: "And whom do ye say that I am?" Peter's reply is not a refutation of the fact of rebirth, but conveys a knowledge of the deeper truths of the present mission of the Christ, namely, to bring the Christian Mysteries to humanity. Because Peter possessed this knowledge Christ Jesus added: "Upon this rock (the rock of Initiation) will I build my Church."

The Master also elucidates the Law of Cause and Effect in the statement: "Whatsoever you loose upon earth shall be loosed in heaven." Man gains experience upon the Earth which he incorporates into spiritual powers in heaven during his sojourn in the inner worlds between Earth lives. These added powers become available to him in his next life

on Earth, there to be further strengthened and enlarged upon by extended experiences in the physical world. In this lies the distinction between the so-called "old soul" who has amalgamated the experiences of many lives and the "young soul" who has passed through fewer such experiences and whose strength and wisdom are correspondingly less. The oftener an Ego spends an Earth day in this school of experience, the greater the understanding, the deeper the sympathy, the broader the compassion, and the profounder the love nature. At length the time comes when one proclaims with Christ Jesus in His all-embracing understanding: "Judge not lest ye be judged."

The young soul or Ego, with its fewer earth-day experiences, is characterized by egotism, a love of self, and a desire to acquire worldly fame, position, and power. He has not yet learned the evanescence of earthly treasures, a fact learned only through sorrow, disillusionment, and renunciation. Thus it is that the wise ones affirm: "The gates of Initiation swing wide only through pain."

And as Jesus passed by, he saw a man which was blind from his birth.

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned nor his parents; but that the works of God should be made manifest in him.

—*John 9:1-3.*

In this statement Christ Jesus affirms clearly that the law back of all physical limitation is not punishment, but enlightenment, pointing to the perfect justice of the Law of Causation which is behind all disease or infirmity of whatever nature. When an Ego breaks a law in one life on Earth, it (the Ego) returns in another life under the limitation which applies directly to the law violated. Through the sorrow and suffering coincident with the

(Continued on page 514)



The Bible Story in the Stars

Z. L. M.

"I give unto you power to tread on serpents and scorpions, and over all the power of the enemy."—(LUKE 10:19.)

(PART THREE)

The Constellation Scorpio

SCORPIO. We come now to the conflict. The star-picture brings before us a gigantic scorpion endeavoring to sting in the heel a mighty man who is struggling with a serpent, but is crushed by the man who has his foot placed right on the scorpion's heart. The Hebrew name *Akrab*, which is the name of a scorpion, also means the *conflict* or *war*. David uses the word in Ps. 144:1, where he blesses God for teaching his hands to *war*. The Coptic name is *Isidis*, which means *the attack of the enemy, or oppression*; referring to "the wicked that oppress me, my deadly enemies who compass me about." (Ps. 17:9.) The Arabic name is *Al Akrab*, which means *wounding him that cometh*. The brightest star bears the ancient name of *Antares*, which means *the wounding*. It is called by the Latins *Cor Scorpii*, because it marks the scorpion's heart. The figure, the names, and all the indications agree in telling us that here is the story of a most malignant conflict and of a deadly wounding in that conflict.

The Scorpion is a deadly enemy (as we learn from Revelation 9) with poison in its sting. All the names associated with

the sign attest its nature. In the written Word we see the attempt of the enemy (in Exodus 1) to destroy every male to the seed of Abraham, and how it was defeated. We see his effort repeated when he uses Athaliah to destroy "all the seed royal" (II Kings 11) and how "the king's son" was rescued "from among" the slain. We see his hand again instigating Haman, "the Jew's enemy," to compass the destruction of the whole nation, but defeated in his designs. When the woman's Seed, the virgin's Son, was born, we are shown the same great enemy inciting Herod to slay all the babes in Bethlehem (Matthew 2) but again he is defeated. In the wilderness of Judea, and in the Garden of Gethsemane the great conflict is renewed. "This is your hour and the power of darkness," He said to His enemies. (Luke 22:53.) The real wounding in the heel was received at the Cross. It was there the scorpion struck the woman's Seed. He died, but was raised again from the dead "to destroy the works of the devil."

To show that this conflict only apparently ended in defeat and that it did not really so end, we have the two side constellations of this sign presented in one picture. Indeed, the picture is threefold, for it includes the sign itself. The scor-

pion, the serpent, and the man are all involved, in order to present at the same time the triumphant issue of the conflict.

THE SERPENT AND THE SERPENT-HOLDER, OPHIUCHUS

We have seen in the preceding chapter that there was held forth a celestial crown for Him who was to suffer on the cross. It was for the joy thus set before Him that the Apostle said, He "endured the cross, despising the shame." Mythology represents Python as aiming to acquire the sovereignty of gods and men, and only prevented from gaining it by being held fast by a manly figure grasping him firmly with both hands. That myth was the story of this constellation, for here the Serpent is stretching after the celestial Crown, has almost reached it, and is only kept from taking it by mighty Ophiuchus. In Scorpio we see the effort to wound Ophiuchus in the heel; here we see the effort of the serpent to seize the Crown, situated immediately over the serpent's head, to which he is looking and reaching forth.

The Serpent's seed is everywhere and always the enemy of the woman's Seed; and the conflict is above all between Christ and the Devil. The contest is for dominion. It was the Devil, in the form of a serpent, that robbed the first man of his crown; but in vain he struggled to wrest it from the sure possession of the Second Man. Not only does he fail in the attempt, but is himself utterly defeated and trodden underfoot in this picture of Ophiuchus.

The Scriptures constantly represent the Redeemer of the world in the attitude and character of a Physician, a Healer, a Deliverer from the power of disease and death. Before He was born the prophets fore-announced Him as "The Sun of Righteousness" who should "arise with healing in His wings," as He who "heal-eth the broken in heart and bindeth up their wounds," as He who saith, "O death, I will be thy plagues; O grave, I will be thy destruction." His great complaint against men ever was, and is, that

they come not unto Him that they might have life. This again is presented in this constellation and myths connected with it.

In one of the old Egyptian spheres the picture is that of a man enthroned, wearing the head of an eagle or a hawk, the enemy and slayer of the serpent, and assigned a Coptic name which means *the chief who cometh*. In Latin he is called *Serpentarius*. The more common figure is, in the Greek language, *Ophiuchus*, the Serpent-Holder; otherwise, from two Arabic words signifying the same thing, Cheleb Afei or Aesculapius. Aesculapius, son of Apollo (The Sun God), was worshipped as the father of medicine. The story is that he not only cured all the sick but called the dead to life again, and finally himself suffered death from the lightnings of heaven because of complaints against him by the god of hell.

Legend describes the attempt of Aesculapius to restore Orion to life. This attempt so angered Jupiter, due to the influence of Pluto, who had become irritated by the physician's power to detain a soul after it had started for the Kingdom under the ground, that Jupiter sent one of his thunderbolts and annihilated Aesculapius; otherwise Pluto's realms might in time have become depopulated. Apollo requested Jupiter to place the physician in the sky and light him up with everlasting stars, and Jupiter granted the request. Though regarded as a god, many of Aesculapius' greatest achievements and activities were in the sphere of man. He therefore comes to view as both god and man, after the same style as the Seed of the woman.

The constellation out of which came the heathen legend concerning him was the picture and sign of the promised Healer and Savior of mankind. As truly as Spica denotes the Seed of the virgin, Aesculapius denotes that same Seed; and the whole story of Aesculapius thus found its hero, its features, and its names from the primitive prophecies and promises concerning the Virgin's Son, as exhibited in this constellation. He is the Serpent-Holder, the great Physician and Healer,

the Vanquisher of death. He is the Resurrection and the Life. And He it was who died from the divine thunderbolts as a Sin-bearer to silence the clamors of perdition, and yet, on the plea of His merit and divinity, was raised up and enthroned in highest heaven as the very God of salvation.

HERCULES

Still more fully is the Messianic work of the bruising of the Serpent's head set forth in this accompanying constellation. Here is the figure of a powerful man, down on one knee, with his heel uplifted as if wounded, having a great club in one hand and a fierce three-headed monster held fast in the other, while his left foot is set directly on the head of the great Dragon. In the head of this figure is a bright star, which bears the name of *Ras al Gethi*, meaning *the Head of him who bruises*; while the name of the second brightest star, *Kornephorus*, means *The Branch kneeling*. The Phoenicians worshipped this man five generations before the times of the Greeks and honored him as representing a savior.

According to mystic accounts, Hercules, or Herakles, was the god-begotten man, to whose tasks there was scarcely an end. From his cradle to his death he was employed accomplishing the most difficult and wonderful of feats, and all in the line of vanquishing great evil powers such as the lion begotten from Typhon, the many-headed Hydra sprung from the same parentage, the brazen-footed and golden-horned stag, the Erymanthean boar, the filth of the Augean stables, the mad bull of Crete which no mortal dared look upon, upholding the world for Atlas, destroying the Dragon which guarded the golden apples of the Hesperides, and the three-headed monster which kept the gates of hell, etc. We can easily trace throughout the myths all the outlines of the astronomic picture, and that picture anticipating the sublime work of the Virgin's Son, as depicted by the prophets and recorded in the Gospel, even the battering and vanquishing of Satan and

all the powers of darkness.

Christ is the God-begotten man. He it is that comes against the roaring satanic "lion" who "goeth about seeking whom he may devour." He it is that came into the world to strike off the heads of the great Serpent, to fight and slay the Dragon, to recover access to the Tree of Life.

We see how God has been all these ages proclaiming from the starry sky the glories, labors, sufferings, and triumphs of His only-begotten Son, our Savior. There is no character in mythology around which great and wondrous incidents crowd so thickly as around Hercules, and there is no character in the history of the world upon whom so much of interest and sublime achievement centers as upon Christ Jesus, the true Deliverer. With Him was the wielding of power unknown to any other man. To kill Him and to be rid of Him has ever been the wish of all the Dragon brood.

Thus we have the picture presented in the text—the picture of the promised Seed of the woman treading on serpents, asps, dragons, and all venomous powers, suffering and dying in the conflict, but in the end trampling all enemies beneath His feet. (*Ps.* 91:13.)

(PART FOUR)

The Constellation Sagittarius

"I delight to do Thy will, O my God; yea, Thy law is within my heart. I have preached righteousness in the great congregation."

SAGITTARIUS. In this sign we have again the double-natured Seed of the Virgin, the Son of God as the Son of man. The figure is that of a mighty warrior with bow and arrows, riding as a king. In form he is again the Centaur, *the Piercer*—not now, however, in connection with the Cross far down toward the hidden regions, offering himself as a victim and sacrifice to satisfy the demands of justice—but lifted up on high, stationed on the path of the Sun, himself the Sun of Righteousness. John, in

his visions of the future, beheld "a white horse; and He that sat on him had a bow; and He went forth conquering and to conquer." In this Archer we see a reflection of Him who shall presently come forth all gracious, all wise, all powerful; whose arrows shall be "sharp in the heart of the King's enemies."

Ps. 45:4, 5: "And in Thy majesty ride prosperously, because of truth and meekness and righteousness; and Thy right hand shall teach the terrible things." Here is the promised Messiah, the Lord Christ Jesus, in His royal majesty and glory subsequent to His resurrection, and as to be hereafter revealed. When on earth He was despised and rejected of men, but in this psalm He is celebrated as "fairer than the children of men," endowed with every grace and invested with all authority and power.

The Greeks called him Cheiron, the Executer, the chief Centaur, whom they described as "the righteous-dealing centaur," as this psalm represents the Horseman and Hero of whom it speaks. Other centaurs were considered mean and beneath humanity, as Christ was accounted in His humiliation; but with Cheiron everything noble, just, refined, and good was connected, even superhuman intelligence, dignity, and power. According to the myths Cheiron was the great teacher of mankind in heavenly wisdom, medicine, music, and all noble and polite arts, from whom the most exalted heroes and the most honored of men received instruction. And so in the same psalm: "Grace poured into Thy lips; therefore God hath blessed Thee forever . . . I will make Thy name to be remembered in all generations; therefore shall the people praise Thee forever and ever."

In Coptic the name of the sign is *Pimaere*, the *graciousness* or *beauty of the coming forth*. In Greek it is *Toxotes*, the *archer*, and in Latin *Sagittarius*. The names of the brightest stars in the sign are significant: Hebrew, *Naim*, which means the *gracious one*; *Nehushta*, the *going* or *sending forth*. We see the same in the Arabic names: *Al Naim*, the *gra-*

cious one; *Al Shaula*, the *dart*. An ancient Akkadian name in the sign is *Nunki*, *Prince of the Earth*. "Midst golden stars he stands refulgent now, And thrusts the scorpion with his bended bow."

LYRA, THE HARP

The placing of the harp as a neighboring constellation of Sagittarius connects pre-eminent gladness, joy, delight, and praise with the action of the great Archer with his bow and arrows. "I will sing unto the Lord, for He hath triumphed gloriously." (Ex. 15:1.) Beautifully does the harp come in here, following upon the going forth of this victorious Horseman. The 21st Psalm introduces a special celebration of God's exalted strength and represents all His holy ones as singing and praising His power.

The most renowned performer on the harp or lyre in the classic myths was Orpheus, often identified with Apollo. He is called the father of songs and the particular helper of the Argonauts, the noble ones seeking for the Golden Fleece. His art is everywhere associated with religion prayer, prophecy, all sacred services and teachings, especially with the joyous element in holy things. Under the fabled power of the lyre of Orpheus, the rivers for the time forgot to flow, the wild beasts lost their savageness, the trees and rocks on Olympus moved from their places to listen; the ship of the Argonauts glided smoothly into the sea, the mountains became entranced, the dragon that guarded the Golden Fleece sank into sleep, the sufferers in the underworld for the moment lost their pains, and all the dwellers of the dark regions yielded homage.

And this is the true lyre of Orpheus—the joy and gladness and jubilation of the universe at the fulfillment of the burden of all sacred hope and prayer. "Alleluia; salvation, and glory, and honor, and power, unto the Lord, our God."

ARA, THE BURNING PYRE OR ALTAR

The figure of an altar covered with burning fire denotes this constellation. It is placed significantly and ominously up-

side down, with its fires burning and pointing downwards toward the lower regions, called *Tartarus*, or *the abyss*, or "outer darkness." The significance of the name and figure connects with ultimate perdition. It is south of the Scorpion's tail, and when these constellations were first formed it was visible only on the very lowest horizon of the south, pointing to the completion of all judgment in the lake of fire.

In Arabic it is called *Al Mugamra*, which means *the completing* or *finishing*. The Greeks used the word *Ara* sometimes in the sense of praying, but more frequently in the sense of *imprecation* or *cursing*. Christ tells us of "everlasting fire, prepared for the Devil and his angels." Such is the curse upon the great Enemy and the finishing of him as set forth in the Holy Scriptures.

DRACO, THE DRAGON

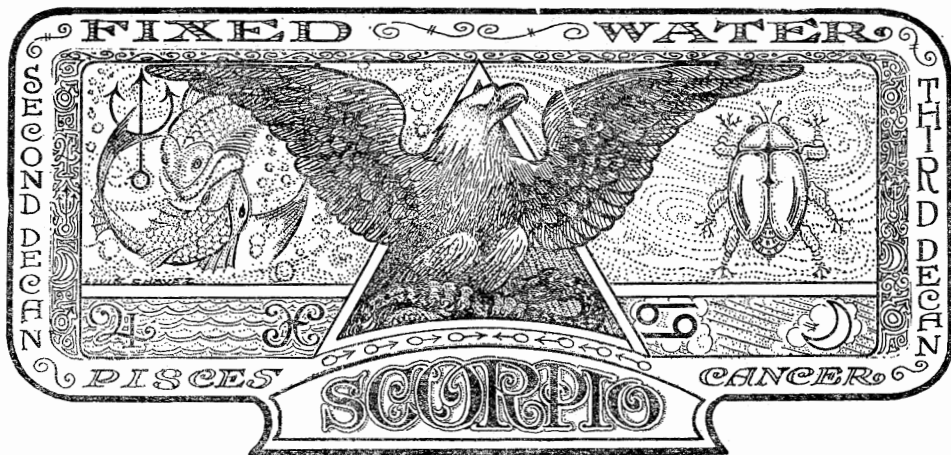
The same great enemy is referred to in all these pictures. He is the Serpent; he is the Dragon; "the great dragon, that old serpent, called the Devil and Satan." (Rev. 12:9.) The Serpent represents him as the Deceiver: the Dragon as the Destroyer. No one has ever seen a dragon, but in all nations we find it described and depicted in legend and in art. Both the Old and New Testaments refer to it, and all unite in connecting with it one and the same great enemy of God and man. It is against him that the "Son of God—goes forth to war." This is what is foreshadowed by the constellation Draco. Its name is from the Greek and means *trodden on*. "The dragon shalt thou trample under feet." (Psalms 91:13.) The brightest star in the figure is *Thuban*, meaning *the subtle* in Hebrew. Other stars herein are *Alwaid*, which means *who is to be destroyed*; *Etanin*, *the long serpent* or *dragon*; *Giansar*, *the punished enemy*; *El Athik*, *the fraudulent*; *El Esieh*, *the bowed down*.

Draco is sometimes called the "Guardian of the Stars," the stars being the golden apples which hang from the pole-tree in the Garden of Darkness. Legend

tells of Laden, the sleepless dragon that guarded the tree of golden fruit in the Garden of Hesperides, hindering men from getting them. Is not this the Devil, the old Serpent, the Dragon, who has thrust himself in to keep mortal men from the fruits of the Tree of Life? We see him worming himself into the domain of God, with vastness and stretch of his evil influences and dominion. But we have the divine Hero, arrayed as an invincible warrior, going forth in conquering majesty against the Dragon, wounding him with His arrow, cleaving him with His sword, annihilating his power and consigning him to perdition.

Isaiah refers to the time when the Lord cometh forth out of His place to punish the workers of iniquity and says: "In that day the Lord with His sore and great and strong sword shall punish Leviathan . . . that crooked serpent; and He shall slay the Dragon," and calls upon all the people of God to sing when that day arrives. (Isa. 27:1.) And the Psalmist sings: "God is my King of old, working salvation in the midst of the earth . . . breaking the heads of the dragons in the water, breaking the heads of Leviathan in pieces." (Ps. 74.) In the Apocalyptic visions of the consummation John beheld a great red dragon, having seven heads and ten horns, whose tail was drawing along the third of the stars of the heaven. He stood before the woman eager to devour her child as soon as born; but in spite of him that child was caught away to God and to His throne. And then came war in heaven, Michael and his angels warring with the dragon, who was cast down, and all his angels with him. And then it was that the great voice of song was heard in heaven, because the Accuser, the great Adversary, was conquered and cast down.

In all ages has this image been before the eyes of men in primeval astronomy, and we see here the final fall of the Dragon power before the arrows of the invincible warrior-Seed of the woman. It is the ultimate victory fore-announced in the heavens. (Continued)



The Children of Scorpio--1970

Birthdays: October 24 to November 23

REPRESENTING fixed-water, or powerful, stable emotions, the sign Scorpio is the second of the water triplicity. The lower side of this mysterious sign is symbolized by the scorpion with the sting of death, while the higher side is aptly symbolized by the eagle, which wings through the skies above the material world. Generation, degeneration, and regeneration constitute the triad covering the range of development possible to the Scorpio native.

Mars, the Lucifer-dominated planet of dynamic energy, governs this eighth sign of the zodiac, and we therefore find people with the Sun in Scorpio possessed of tremendous energy, both physical and mental, the proper direction of which is the most vital problem of parents and teachers of these children. They revel in intense activity, and are usually ready to take sides and enter into any argument that invites their interest. Strongly sexed, these children should be taught from the earliest years concerning the sanctity of the creative force and given definite training in using their energies constructively by way of physical exercise, mental activity, and the emotions.

Egos who have evolved the higher traits of Scorpio manifest them in overcoming obstacles and forging ahead, materially and spiritually. Often brusque to the point of rudeness, they are withal honest and just, ready to assist with all their power the downtrodden and the oppressed. Those who respond to the lower vibrations of Scorpio are to be found stirring up strife and dissension, encouraging others in lawlessness.

Scorpio children usually have a fiery temper, along with a sarcastic tongue that can sting mercilessly. Unless they are trained in kindness and consideration for others, they are apt to bring much unhappiness upon themselves and their associates by thoughtless, cutting speech.

A strong will, a sharp and penetrating mind, and a vivid imagination aid the Scorpio native in achieving success in whatever line of endeavor he pursues. His strong personal magnetism attracts many people, whom he may influence for good or ill.

As the solar month opens, and lasting until November 7, the Sun and Mercury are in conjunction, favoring the memory and mentality on the days when the orb of aspect is three degrees or more.

Venus opposes Saturn from October

24 to November 18, suggesting the need to emphasize training in unselfishness and consideration for others for these children. Generosity is another trait to be cultivated, along with careful business judgment.

From October 24 to 30 Venus and Neptune are in conjunction, an aspect in itself indicating a fertile imagination and inspirational musical ability. Since the opposition to Saturn works also for Neptune, though, there is increased need to teach these children complete honesty, frankness, and integrity.

Mars sextiles Neptune from October 25 to 29, intensifying the emotional nature and giving an interest in the study and practice of occultism and mysticism. The martial energy directed toward the psychic subjects denoted by Neptune may help the native very materially in his aim to penetrate into the invisible worlds in a conscious manner.

From October 27 to November 17 Mars and Uranus are in conjunction in Libra, a configuration which tends toward an energetic and ambitious disposition, along with an ingenious, alert, and intuitive mind. However, there is apt to be a violent temper and resentment of even the slightest restraint, so that children born with this stellar pattern should have kindness and consideration for others stressed in their training. Relations in partnerships may be particularly difficult to handle in peace and harmony.

Saturn and Jupiter are in opposition from October 29 to November 23, pointing toward a need to give these children special training in constructive activity, trustworthiness, honesty, and a decisive mental attitude. Care in the diet should be taken in order to avoid arteriosclerosis.

From October 30 to November 19 the Sun and Jupiter are in conjunction, which is a strong indication of health, wealth, and happiness. The native has an abundance of vitality which is proof even against a very severe onslaught of disease. This nearly impregnable condition of health is all the more unassailable because it is backed by a disposition

that is sunny and jovial. Many friends are attracted, and these natives are trusted by everyone for they never betray a trust. They have good judgment and executive ability and are thus well fitted to help others. Finances are favored and there is an especial flair for government work.

Mercury and Jupiter are in conjunction from October 30 to November 7, accentuating the aspects mentioned above, especially the cheerful mental outlook. The mind is broad, versatile, and able to reason correctly, and success in law and literature is favored. Travel will bring both pleasure and profit.

From November 2 to 10 Mercury opposes Saturn, suggesting that these natives need to cultivate unselfishness, friendliness, and complete faith in God's love and wisdom. Truthfulness should also be emphasized in early training.

Venus and Jupiter are in conjunction from November 3 to 19, one of the best signs of success and general good fortune in life. The native is cheerful, optimistic, generous, honorable, and friendly, and is very likely to have a happy marriage. He enjoys travel, parties, and all the comforts and luxuries of life, and will no doubt possess plenty of the material things of this world.

The Sun and Saturn are in opposition from November 4 to 19, pointing toward opportunities to learn unselfishness, kindness, and optimism. These children should be taught from early years that we are what we have made ourselves and that we reap what we sow.

From November 9 to 17, Mercury and Neptune are in conjunction, giving a mind peculiarly adapted to the occult art.

The Sun conjuncts Neptune from November 16 to 23, bringing the native in touch with the denizens of the invisible world by raising the vibrations of his aura. From the 13th on the Sun sextiles Pluto which will be of help in keeping the rather negative conjunction under control. These children should be taught the unhappy consequences of the use of alcoholic liquors and narcotics.

Readings for Subscribers' Children

PAMELA G.

Born April 22, 1960, 7:31 P.M.

Latitude 33 N., Longitude 117 W.

Signs on Cusps of Houses:

ASC, Scorp. .18.07	4th, Aqua . . .25.00
2nd, Sagit. .18.00	5th, Pisces . .27.00
3rd, Capr. .20.00	6th, Aries . . .25.00

Positions of Planets:

Jupiter3.36R	Capricorn2nd
Saturn18.25	Capricorn2nd
Mars16.06	Pisces4th
Dragon's T. .22.43	Pisces4th
Moon0.35	Aries5th
Mercury10.10	Aries5th
Venus16.53	Aries5th
Sun3.00	Taurus6th
Uranus16.56R	Leo9th
Pluto4.02R	Virgo10th
Part of F. .15.42	Libra11th
Neptune7.54R	Scorpio12th

With the Sun, Uranus, and Neptune in fixed signs, and fixed signs on all the angles, this child should have plenty of determination and fixity of purpose to forge ahead to whatever goals in life she may decide upon.

The Sun is in the Venus-ruled sign Taurus, in the 6th house, trine the MC, Pluto in Virgo in the 10th, and Jupiter in Capricorn in the 2nd; it opposes Neptune in Scorpio in the 12th. Basically, Pamela is a cheerful, optimistic, and friendly child, possessing considerable physical vitality and power of recuperation. Trustworthy, dependable, and having good judgment and executive ability, she will be interested in earning and acquiring material means, as well as in the comforts and refining influences these things can provide. The opposition of the Sun in Scorpio in the 12th indicates that Pamela is sensitive to super-

physical vibrations that may not be of the highest type. Therefore, she should be trained to cultivate a positive attitude, avoiding seances, drugs, and all other influences conducive to negative psychism, using her will to pursue her highest ideals.

Mercury and Venus are in conjunction in Aries in the 5th, trine Uranus in Leo in the 9th, pointing toward a mentality that is keen, quick, inventive, and intuitive with an interest and ability in music, art, and poetry. The nature is sociable and companionable, the personality magnetic, the general attitude rather independent and original. Pamela has high ideals and a strong interest in literature and science — particularly in whatever has to do with electricity. However, the square of Mercury to Jupiter, suggests that this child should be given special training in decisive thought and action, not allowing opportunities for learning to pass by unheeded. Fulfilling agreements and contacts should receive careful attention. The square of Venus to Saturn brings Mercury into the Saturn influence to some extent, so that it would be well to emphasize an impersonal attitude in the affections and generosity in general.

The Moon is in the first degree of Aries, carrying with it some of the psychic influence of Pisces. The lunar orb makes no aspect save the square to Jupiter. This configuration warns against a tendency to exaggeration and ostentation, as well as to take chances and speculate. Carefulness in diet will be necessary to avoid liver and digestive troubles.

Mars conjuncts the Dragon's Tail in Pisces in the 4th and sextiles Saturn, pointing toward considerable activity in the home, where Pamela will be "boss." Her marriage partner will be of a progressive type, but apt to be rather possessive.

This child has considerable in her na-

ture to overcome, but also the will and positive qualities to transmute the lower into the higher.

BRANDON E. W.

Born July 19, 1967, 8:59 P.M.

Latitude 34 N., Longitude 118 W.

Signs on Cusps of Houses:

ASC, Aquar. 14.59	4th, Gemini .1.00
2nd, Pisces .28.00	5th, Gemini .24.00
Aries Intercepted in 2nd	
3rd, Taurus .4.00	6th, Cancer .17.00

Positions of Planets:

Saturn12.27	Aries2nd
Dragon's H. .2.37	Taurus2nd
Mercury . . .12.18R	Cancer5th
Part of F. . .26.46	Cancer6th
Sun26.47	Cancer6th
Jupiter11.19	Leo6th
Venus6.58	Virgo7th
Pluto18.32	Virgo7th
Uranus21.27	Virgo7th
Mars0.05	Scorpio8th
Neptune . . .21.40R	Scorpio9th
Moon8.34	Capricorn . . .11th

In this chart we find the Sun, Moon, and two planets in cardinal signs, three planets in fixed signs and fixed signs on the Ascendant and Descendant, three planets in common signs, and common signs on the 4th and 10th houses. This all adds up to a fairly balanced combination of activity, stability, and versatility with no undue influence from any one of them.

The Sun is posited in the watery-emotional sign Cancer in the 6th house, conjunct the Part of Fortune, sextile Pluto and Uranus (in Virgo in the 7th), trine Neptune (in Scorpio in the 9th) and the MC (Sagittarius 1), and square Mars in Scorpio in the 8th. This little boy is sensitive, emotional, sympathetic, and tena-

cious. He is a New Age child, having an interest in Nature's finer forces and the ability to bring to our ken methods of harnessing and using these forces. Intuitive, original, and inventive, he can help to establish the incoming higher ideals which humanity needs for its progress. However, since his Sun squares Mars, very powerful in Scorpio, he will need to exert his will power to keep a tendency toward temper and resentment of authority under control. A fundamental inclination toward peace and harmony may be rudely confronted at times by a sudden outburst of angry rebellion unless he is taught the proper self-restraint.

Mercury is also in the sign Cancer, in the 5th house, tending toward a clear intellect, a good memory, and superlative adaptability. Its sextile to Venus and Pluto in Virgo in the 7th points toward cheerfulness and sociability, along with an interest in music, art, and poetry. Mercury squares Saturn and opposes the Moon, though, so that Brandon will need to cultivate unselfishness and consideration for others, as well as calmness and faith.

The lunar orb, in addition to its square to Saturn and opposition to Mercury, fortunately trines Venus in the 7th, favoring a happy marriage, and suggesting oratorical ability and a fertile imagination. It tends toward an engaging personality, too, because it indicates kindness and sympathy of nature.

Neptune and Uranus, the "mystery" planets, are both well aspected and unafflicted: sextiling each other and favorably aspecting the Sun and Pluto. These configurations show that Brandon has worked along occult or spiritual lines in past lives and now possesses knowledge and wisdom which he can use to splendid advantage for his own progress as well as for that of humanity in general. He could give very fine service as a teacher or lecturer, or in the political field. He has musical ability, too, and would probably find performing on the organ much to his liking.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—EDITOR.

Musician, Artist

LISA D. H. — Born October 22, 1957, 12:52 P.M., Latitude 39 N., Longitude 122 W. With Mercury, Sun, Jupiter, Mars, and Moon in the Venus-ruled sign Libra in the 9th house, this native is strongly stamped with the Libran characteristics and talents. The solar orb conjuncts Mercury (combust), Moon, and Neptune (in Scorpio), sextiles Pluto in Virgo in the 7th. Mars, which rules the Scorpio MC, conjuncts Jupiter and Moon, sextiles Venus in Sagittarius in the 11th. Venus also conjuncts Saturn, trines Uranus in Leo in the 7th. Capricorn is on the ASC, with Aquarius intercepted in the 1st. All of the planets are above the horizon, suggesting an objective attitude or state of consciousness in general. The preponderance of evidence in this chart indicates clearly that the native has considerable musical and artistic talent. She could give fine service in either or both fields. As a performer on some musical instrument she could use her talents to advantage and she may have considerable vocal ability, also.

Grocer, Builder

GEORGE P. W. — Born December 29, 1930, 3:30 P.M. Latitude 41 N. Longitude 89 W. In this chart we find Sun, Saturn, and Mercury in the cardinal-earth sign Capricorn, the first two in the 7th house, Mercury retrograde in the 8th, squaring Moon in Aries in the 11th, opposing Pluto and Jupiter in Cancer in the 2nd, sextiling Venus in Scorpio in the 6th. The solar orb conjuncts Saturn, trines Neptune in Virgo intercepted in the 4th, squares Uranus in Aries in the 11th. The common-mental sign Gemini is on the ASC, which sextiles the Moon

and trines the MC, suggesting facility with the hands. Mars is in Leo in the 3rd trine Uranus, indicating mechanical ability; the square of Uranus to Sun, Saturn, and Jupiter, however, points to the need for cultivation of tranquility and poise. The 29th degree of Aquarius is on the 10th house cusp, and the sign Pisces is intercepted in the 10th. Therefore we look to Uranus, Jupiter, and Neptune as factors in selecting the vocation. This native's abilities seem to be largely in such fields as the grocery business, contracting, and building. He might be attracted to the navy or merchant marine, also, and could serve well in either.

Secretary, Teacher

LESLY E. H. — Born July 28, 1953, 8:38 P.M. Latitude 39 N., Longitude 122 W. The Sun, Pluto, and Mercury are in the fixed-fire sign Leo in this horoscope, the solar orb in the 6th house conjunct the Dragon's Tail and Mars (in the last degree of Cancer in the 6th). Mercury sextiles Venus in Gemini in the 5th, indicating a cheerful, idealistic mentality with a love for children. The Moon in Pisces is in the 1st house, square Jupiter in Gemini in the 4th, trine Uranus in Cancer in the 6th. This configuration suggests a restless disposition, ready to change environment and position, as well as a receptive mind, a fertile imagination, and a tendency toward indolence and self-pity. Jupiter, planet of the higher mind and ruler of the Sagittarian MC, in addition to its square to Moon, sextiles Pluto in Leo in the 7th, trines Saturn and Neptune (in Libra in the 8th) and the ASC. This native has ability for secretarial and clerical work, as well as for teaching. We hope she is already in a vocation where she feels happy and satisfied.

Daily Thought and Guide

These daily meditations are based partly on the planetary hours of the day, daily aspects and vibrations.

SUNDAY — NOVEMBER 1

The vibrations today favor a spiritual inflow for those who make themselves receptive, as well as the practical service which is the basis of soul growth. "Seek the Light and serve."

MONDAY — NOVEMBER 2

This is a day to use one's initiative in making the most of a combination of concrete and abstract mental forces focused through the powerful sign Scorpio. Splendid accomplishment — in a kindly spirit.

TUESDAY — NOVEMBER 3

We do well today to cultivate equipoise, which, Max Heindel told us, "lifts the man who has it above the surging sea of emotions into the realm of eternal peace that passes all understanding."

WEDNESDAY — NOVEMBER 4

Splendid stellar influences are operating on this Mercury-ruled Wednesday, so that we may begin new projects with zest and carry to completion those which have already been started.

THURSDAY — NOVEMBER 5

The early morning hours may bring unusual spiritual inspiration to those who seek it, thus setting the tone for a day to be remembered for its high accomplishment.

FRIDAY — NOVEMBER 6

Obstacles may seem in the way of our desires and efforts today. However, if we regard them as challenges to the exercise of our ingenuity, humility, and persistence, they will result in much spiritual progress.

SATURDAY — NOVEMBER 7

Whether we work or play this Saturday, a good motto is: "Be sure you are

right, then go ahead." Carefulness in all dealings where deception can be practised will pay off.

SUNDAY — NOVEMBER 8

Splendid stellar patterns are forming today, both mental and spiritual. A wonderful Sabbath for reaching people with inspiring ideas and benevolent actions. "We are one body in Christ."

MONDAY — NOVEMBER 9

This week is already off to a satisfying start for those who have taken advantage of the favorable vibrations. We may continue in the same vein to make this a day of cheerful, uplifting accomplishment.

TUESDAY — NOVEMBER 10

This is a day we should all strive to remember the tremendous power of thoughts and words and imbue those we send out with kindness and helpfulness. "Gentle words are the most powerful."

WEDNESDAY — NOVEMBER 11

"Mind, it is our best work He wants, not the dregs of our exhaustion. I think He must prefer quality to quantity." — *G. MacDonald.*

THURSDAY — NOVEMBER 12

Mixed vibrations on this Jupiter-ruled day may put us on our mettle to keep decisive and purposeful in our activities. Help comes from Saturn in maintaining stability if we are selfless in our motives.

FRIDAY — NOVEMBER 13

This day of the Full Moon may bring to fruition undertakings or plans begun earlier. There is a time to reap and a time to sow, and the reaping is always consistent with the sowing.

SATURDAY — NOVEMBER 14

Mental activity is favored today, but it will be most effective if directed toward helpfulness to others. Intuitive flashes and sudden occurrences are likely to be experienced. The former may be

used to handle the latter well.

SUNDAY — NOVEMBER 15

"The longer you read the Bible, the more you will like it; and the more you get into the spirit of it, the more you will get into the spirit of Christ."—*Romaine*. Unfoldment of the Christ within aids one in gaining true biblical messages.

MONDAY — NOVEMBER 16

"God is glorified, not by our groans, but by our thanksgivings; and all good thought and good action claim a natural alliance with good cheer."—*Whipple*.

TUESDAY — NOVEMBER 17

Conflicting influences make this a day of opportunity to assert ourselves and follow the higher promptings. Saturn lends a stabilizing power, Jupiter its benevolence, to offset an excess of martial force.

WEDNESDAY — NOVEMBER 18

Whatever the activities on this Mercury-ruled day, they may be given a higher tone by consideration of the invisible forces which work "behind the scenes." Gratitude for the help they give is in order.

THURSDAY — NOVEMBER 19

"Love your enemies, bless them that curse you, do good to them that despitefully use you and persecute you." There is a magic power in the practice of this golden advice.

FRIDAY — NOVEMBER 20

We do well to continue today with the advice for yesterday. The power generated by following this spiritually scientific advice from the greatest of all Teachers grows with practice.

SATURDAY — NOVEMBER 21

An outing into Nature's relaxing and inspiring environs may be what is most needed today for many of us. Wordsworth advises us: "Come forth into the light of things; let Nature be your teacher."

SUNDAY — NOVEMBER 22

Both the benevolent vibrations of Jupiter and the stabilizing ones of Saturn are

being unleashed today. A fine day for profound thinking, perhaps on the purpose of Earth life, and altruistic actions.

MONDAY — NOVEMBER 23

The earlier hours of today are filled with favorable vibrations from the Sun and Neptune, which are in conjunction. Thus all matters concerned with the superphysical are favored, and probably also travel on water.

TUESDAY — NOVEMBER 24

Today may begin with the unexpected happening — suddenly, but there should be an abundance of mental and intuitive response to take care of the situation. Look toward the highest ideals.

WEDNESDAY — NOVEMBER 25

As this Mercury-ruled day begins the power of Mars is strong. If properly directed this power can further accomplishment rapidly. Keep calm and poised.

THURSDAY — NOVEMBER 26

Strong emotional urges may be felt today, but care should be taken to see that they are directed toward the higher reaches of music, art, etc. Spend some time in devotion to God.

FRIDAY — NOVEMBER 27

Saturn's restraining hand may be felt in the early hours of today, but soon Jupiter's expansive ray will encourage us on to altruistic endeavors. Saturn is the great teacher.

SATURDAY — NOVEMBER 28

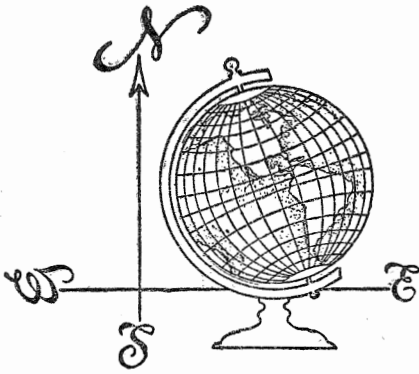
Again the combined influences of the Sun and Neptune are being released, suggesting a leisure day that could be very profitable spiritually. "Seek and ye shall find," through any of the arts.

SUNDAY — NOVEMBER 29

"Devotion to high ideals is a curb on the animal instincts, and generates and evolves the emotional soul. Cultivation of this faculty is essential."—*Max Heindel*.

MONDAY — NOVEMBER 30

"The greatest man is he who chooses right with the most invincible resolution."—*Seneca*.



MONTHLY

News
INTERPRETED

A World Problem

"The global outbreak of syphilis and gonorrhoea spawned by World War II came as no surprise to the medical world. Over the past five centuries, there had been massive flare-ups of venereal disease — the worst of them during war time. But the World War II epidemic was cut short by the 1945 discovery that both diseases could be cured by penicillin. The numbers of new cases reported annually in the U.S. declined through the 1950s and early 1960s, and venereologists hoped that the twin scourges would soon be wiped out.

"In recent years, however, venereal disease has been making a comeback. In 1965, Dr. William J. Brown of the U.S. Center for Disease Control declared that an estimated 650,000 Americans under 20 were annually contracting either syphilis or gonorrhoea. Reported cases of syphilis in the past year have risen by 55% in New Jersey, 30% in New York City. Last week Dr. James McKenzie-Pollock of the American Social Health Association reported that there has been a 'spectacular rise' in syphilis in the past five months and called for national emergency action to meet the problem."—*Time*, 7-27-70.

The above two paragraphs which introduce the article titled: *VD: A National Emergency* in *Time* magazine for July 27 present one of the most serious world problems of today — if not *the* most serious. As is the case with most of the problems which confront humanity at present, the usual approach to its solution is entirely from the materialistic viewpoint. The problem of sex is a spiritual problem, deep-seated and to be correctly solved only by an understanding of man's origin and evolution as taught in occult science.

Occult records (that is, in the Memory of Nature) show that eons ago in ancient Lemuria, the Lucifer Spirits, stragglers of a preceding life wave, saw an opportunity to further their own evolution at man's expense, and prompted weak, primitive man to misuse the divine creative force. This led to a coarsening of man's entire personality, so that he has lost his awareness of the spiritual worlds and contact with his own divinity, and consequently sank more deeply into the darkness and limitation of material existence than had been intended originally. From that early time, and throughout the ages of the Atlantean Epoch and our present Aryan Epoch, man has been the victim of the Lucifer forces which have never ceased to lead him into sickness and death.

What human beings all over the world need to learn is that the creative power in man is *divine*, a spiritual power which is used not only in creating new physical bodies, but also in creating on the mental and emotional planes. The creation of a musical composition, a poem, the plan of a house, a space vehicle, etc., requires the use of the divine creative force through the mind, and when used in this way rewards its user with the unfoldment of his inner faculties — the growth of the Spirit. When misused (for gratification of the senses) the "rewards" are sickness, suffering, and retardation of spiritual growth and progress. The Holy Spirit is the creative energy in Nature, and the sex energy is its reflection in man.

Misuse or abuse of that power is the sin that is not forgiven, but must be expiated in impaired efficiency of the vehicle, in order to teach us the sanctity of the creative force.

Max Heindel has given us the following sane and sensible advice:

"The power of passion to degenerate those who indulge in it is illustrated in the case of the apes, which have been held back and have degenerated into animal-like forms because of their action in abusing the creative force. Let us therefore continue steadfastly upon the path of purity. If we are tempted by unclean thoughts, let us at once turn our minds to another subject far removed from sensuality. Above all, let us respect the laws of our country which require the ceremonial of marriage prior to union; for though the words of the marriage ceremony do not mate people, it is, nevertheless meet that we should not offend the common decencies by living together without wedlock. Those above the law render perfect obedience as Christ Jesus did, for when we comply with all laws without rebellion because it is right to do so, then we have risen above the law and are no longer in bondage."

Family Practice

An estimated 2,000 doctors will take a test in February. Those who pass will be certified in the newest specialty — family practice.

Most of those scheduled for the test have been out of medical school 10 years.

The test will certify that the doctors are competent in the new specialty — just as tests in surgery, obstetrics, pediatrics and such certify other doctors in specialty fields. But family practice specialists will have to pass a similar test again. If they haven't kept up with what's new since passing the first test, they'll lose their right to practice under the banner of the new specialty.

Among other things, the certified specialist in family practice will be responsible for the patient's comprehensive medical and health care. He will act as a co-ordinator of his patient's health services.

Dr. Robert E. Raket, in charge of training young doctors in the new specialty at Hoag Memorial Hospital in Newport Beach, says it means tailoring training to the

"upright" patient — the kind doctors see in their offices.

"We are trying to get away from the concept of crisis-oriented care. The new men's primary concern is the patient rather than the disease."

—*National Health Federation Bulletin*, February, 1970.

The category of "family practice specialist" fills a recently-recognized need in the medical profession. Modern emphasis on specialization in specific areas of medicine has made the "family doctor" — the all-around practitioner once relied upon to advise for all ailments — something of a rarity. It may well be that, because of the diversity of knowledge required in general family practice, tests for these doctors will become more all-encompassing and, in their own way, more difficult, than those administered to specialists in more limited individual fields.

Most encouraging is Dr. Raket's assurance that "The new men's primary concern is the patient rather than disease," and that "crisis-oriented care" will not be the chief motivation for these doctors' endeavors. This seems to indicate that the overall, general welfare of the patient — mental and emotional as well as physical — will be at the forefront of consideration. Keeping the patient healthy, rather than treating him after he succumbs to illness, seems increasingly to be a goal of reputable doctors.

In this regard, the medical profession is taking a big step forward. The next step should be to apply the principles of "New Age healing" as expounded in the Rosicrucian Teachings. More and more doctors will recognize and follow these principles as we move ever closer to the Aquarian Age.

Man's Halo May Cause Illness

Using an old color photo technique, Dr. Harold E. Lewis of London demonstrated that man is surrounded by a halo of warm air. The one-half inch layer of air is charged with particles and a high content of microorganisms. This layer moves slowly in an upward direction with circular

currents as it goes around corners and into crevices.

Man's halo contains many more bacteria than are present in the surrounding air. It also contains dead scales from the skin on which microbes ride; some fall to the ground. The highest bacterial counts are obtained from parts of the body where the flow of air is slowest. Since many of the microorganisms are inhaled with each breath, Dr. Lewis believes that this may be one of the missing links in how we acquire airborne infections.

It is well-known that many planets and stars orbit the sun. This study demonstrates that particles and bacteria are orbiting man. Who knows but in the microscopic world, smaller germs may be orbiting larger germs.

—*Virginia Pilot* (date unknown)

This description of the "halo" of microbe-filled air with which human beings are evidently surrounded brings one of the most important functions of the vital body strongly to mind. In the *Cosmo-Conception*, pp. 63-4, we are told:

"During health the vital body specializes a superabundance of vital force, which, after passing through a dense body, radiates in straight lines in every direction from the periphery thereof . . . In health the great force of these radiations carries with it germs and microbes which are inimical to the health of the dense body, but in sickness, when the vital force is weak, these emanations do not so readily eliminate disease germs. Therefore the danger of contracting disease is much greater when the vital forces are low than when one is in robust health."

Although, according to Dr. Lewis' observations, more bacteria are congregated immediately around a person than in the air farther away, it would seem likely that the strong vital force which emanates, in time of health, from the periphery of the dense body and removes bacteria contained therein, might also in like manner be able to dispose of many germs immediately outside the dense body. In adults, the vital body extends about $1\frac{1}{2}$ inches outside the dense body; thus, the $\frac{1}{2}$ inch "halo" described by Dr. Lewis is within the area encompassed by the vital body and there is every reason to assume that its powers are as active there as within

the dense body itself.

Here, then, is another reason for keeping the vital forces within us strong and active. Not only are they essential in ridding us of bacteria already within the dense body, but also, it is very likely that they protect us from ravages of those microbes which continually and closely seem to surround us.

It would be interesting to know more about Dr. Lewis' demonstrations. For instance, does the microbe-count in the "halos" of people in radiant health differ radically from that of people who are ill, or who, although not sick, are not vigorous or energetic? In any case it is certain that, as our doctors learn of the existence, nature, and functions of the vital body, much will be revealed to them concerning both the cure of, and the maintenance of immunity to, disease.

* * *

W. W. BIBLE STUDY

(Continued from page 499)

limitation, the Spirit learns its lesson and the infirmity is removed. Any other form of healing is impermanent. Christ Jesus made this plain when, by the pool of Bethesda, He healed the man who had been lame for thirty and eight years, saying, "Thou art made whole, go and sin no more, lest a worse thing come upon thee."

John proclaimed: "Repent and be baptized for the remission of sins." The word repentance is derived from the Latin, meaning "creeping" or "prostrate", which later came to mean a change of mind as a result of sorrow for conduct that had laid low the Spirit. John adds: "Bring forth fruits worthy of repentance." Only thus is the Law of Consequence nullified. One law may always be superseded by the workings of a higher law. Hence again the wisdom of the maxim: "Humanity moves in circles, the wise ones in spirals."

(Continued)



BOOK REVIEWS

Literature Plays
Motion Pictures Music

"The Cross and the Switchblade"

The Cross and the Switchblade by David Wilkerson, Pyramid Books, New York, 1964.

THIS is the true account of one man's effort to bring hope, love, and faith to young people residing in the most terror-ridden and appalling of New York slums. It is the unbelievable story of his success in helping these youngsters overcome the horrors of drug addiction and the hopelessness induced by rejection and hatred and set their feet firmly on paths of purposeful living.

Reverend Wilkerson, a minister of the Assembly of God — a Pentecostal denomination — was well-content in his service in a small-town parish in Pennsylvania. After viewing a magazine picture of seven New York boys on trial for murder, however, he was impelled to journey to that city to offer his services to them. As things turned out, he was not permitted to meet with those boys, but in his subsequent search for their parents and efforts to help, he first encountered some of the people most instrumental in assisting him with his future work.

In time, Reverend Wilkerson grew so dedicated to his new cause — that of helping adolescents in New York slums — that he gave up his Pennsylvania parish and devoted himself entirely to work in the city. Several years later, and with the invaluable assistance of equally dedicated clergy, private citizens, theological students, and some of the teen-agers themselves — as well as with considerable divine intervention — he had established

a thriving Center where youngsters in trouble could come for help and devotional inspiration, and could live if necessary, and which served as headquarters for the far-reaching ministrations of his devoted band of co-workers.

The thread of the "miraculous" runs throughout this book. Time after time, the minister's prayers for specific guidance and direction were answered in a way that left no doubt as to intent. Likewise, physical, material needs were provided at moments when it seemed that they were least likely of fulfillment. Funds — always in short supply — appeared in unexpected donations, often from unknown people and sometimes to the exact penny required, when mortgage payments were due or when the larder was empty. More important, prayers for the teenagers themselves often bore fruit before the very eyes of the minister.

No one who has not lived or worked in a big city slum could begin to imagine the depravity of existence there. Living conditions alone — numerous individuals residing in one room with no sanitary facilities — are unbearable. Far worse, however, is the complete breakdown of family life, when children of tender years are literally thrown out of their homes by alcoholic parents, or parents too overburdened to care, and left to walk the streets. Youngsters of 8 and 9 are accomplished thieves, and those in their early teens drift quickly into the world of gangland wars, vice, and drug addiction. From earliest childhood they have

known only rejection, hatred, fear, and loneliness — as well as the subconscious need to harden and brutalize themselves in order to survive in their hideous world.

Even in this atmosphere of depravity, however, the innate goodness of each human being — the divine spark within — cannot be completely extinguished. The reader is struck by the frequency with which drug addicts admitted to the minister that they did not want to use drugs but had been goaded into the habit by “pushers” and were unable to stop, or by teen-age prostitutes who desperately hated themselves for their activities but, in order to support their drug habits or for reasons of “security,” they, also, were unable to stop.

“Fighting, sex, drug addiction: these were dramatic manifestations of the needs of New York’s teen-age gang members,” said the author. “But . . . they were just the outward symbols for a deep inner need: loneliness. A hunger for some kind of significance in life.”

The message brought by Reverend Wilkerson in response to this need was that of love, and the reaction to that message gave ample proof — if any were needed — of the tremendous power of love, compassion, and brotherhood. The realization that love — the love of Christ, and the love of fellow human beings — might be a factor in their lives was a completely new concept to these young people, and they responded with an indescribable joy and enthusiasm. It was this realization that gave many the strength to undergo the horrors of withdrawal from drugs, to seek and find respectable jobs and modes of living, and to face the taunts and sometimes retaliatory beatings at the hands of unreformed members of their former gangs with love and faith in their own hearts. Of course, conversion was not always permanent, and there were some sad instances of backsliding into former ways of life. There were many more, however, who continued to grow in strength, faith, and love, and a number of these young people are themselves now training for the ministry.

The seamy side of life is described — as it cannot help but be — in all its horrifying aspects, and for this reason one might initially be loath to read the book. Conditions in slum areas, however, are a matter of concern to every thinking citizen, and the terrors of drug addiction *should* be known about by the public at large. The agonies of withdrawal from heroin are bad enough; far worse, however, is the quite literal disintegration of the body that takes place after prolonged use. Reverend Wilkerson cites the statement of medical authorities that only fifteen days of continuous use of heroin are needed to cause addiction! Most frightening of all, however, is the power of heroin on the mind. Addicts themselves repeatedly told the author that their bodies withstood the pains of withdrawal fairly well and within a few weeks they felt physically better. Mental withdrawal was another matter. Said one: “There’s a thing inside you that *makes* you come back. Something spooky, whispering to you.” This is evidence of power wielded by inimical forces over drug users.

The occult student will, of course, notice the obvious doctrinal differences between his beliefs and those of the author. What is more important in the context of this book, however, is the great service being rendered to so many young people. The widespread good that the author and his helpers are doing, the sense of brotherhood and unity among the many different people from all walks of life who participate in this project, and, most of all, the abiding faith and love which shine through their work in even the most distressing circumstances, are evidence of an attitude that could profitably be displayed by many more people in many more situations.

We strongly recommend this book to all our readers. We also urge that it be required reading in high schools, where it would serve as an eye-opener to teenagers for whom drug-use now constitutes merely an adventure and has not yet become the nightmare through which every addict must suffer.

Readers' QUESTIONS

Reading in the Memory of Nature

Question:

How do the records in the Memory of Nature appear to the spiritual vision. That is, just how are the acts of a person in a former life presented?

Answer:

That all depends on which record of the Memory of Nature is being contacted by the individual, as there are three separate and distinct records, namely, that which is recorded in the reflecting ether; the one to be found in the Region of Concrete Thought; and the one located in the World of Life Spirit.

In the reflecting ether there are pictures of all that has happened on the physical plane, at least for several hundred years back, and perhaps in some cases for a much longer time. The scenes appear in orderly sequence, almost as do the pictures on a screen, with the difference that the pictures belonging to the individual being studied shift backward, beginning with the last act of the individual before death and ending with the birth scene.

If one wished to study the life of some particular person in the Memory of Nature he could, by concentration, call up any certain time in the person's life and start there. He could then hold that scene by the power of will, or any other scene, as long as he desired by simply willing so to do, and then he could see all that took place in the individual's life *before* that particular event occurred; but he could not find out what *followed* the event first contacted. In order to do that he would have to start at a later

time than the occurrence of the event first contacted, and then again the various scenes would automatically roll backward. After viewing the scenes backward, it is then necessary to reconstruct the whole picture in the progressional manner which obtains in ordinary every-day physical life. Untrained clairvoyants read in this record.

However, if the investigator is able to read in the Memory of Nature in the next higher realm where it is kept, the fourth division of Concrete Thought, a vastly different view is obtained, and in quite another manner. There by concentrating his thought on a certain event one is able to call up in his mind in one flash the whole record of the person's life. There will be neither beginning nor end, but he will obtain at once the aroma or essence of the person's whole existence. Neither will this knowledge be outside of the investigator, but he will feel within himself as if it were he who was actually being investigated. This picture will speak to his inner consciousness and give him a thorough understanding of the man's life and its purpose not to be gained by any exterior view. He will actually know, for the time being, whatever the one under investigation knew; he will feel whatever he felt, and though there will be no audible word spoken, the investigator will obtain a perfect understanding of what the man was from the cradle to the grave. Every thought, no matter how secret, and every act, no matter how well concealed, will be known to the investigator, with all the motives and everything that led up to them. Thus he will obtain a most thorough understanding of the entire life of the man, so intimate that probably the man himself during his life did not realize it all as

perfectly as does the examiner.

Of course it would seem that being able to obtain such intimate and thorough knowledge of any person or event either in history or far preceding the date when history was written, one would be able to furnish the world with information in a most wonderful manner. However, thought expressed on the physical plane must manifest through a brain, and to be made intelligible to others it must be translated into sentences consecutively unfolding the ideas to be conveyed. In the Region of Concrete Thought, where this memory record is kept, all things are included in an eternal *Here and Now*; there is neither time nor space, beginning nor end, and to arrange that which is there seen, heard, and felt into consecutively recorded ideas is next to impossible, for it simply refuses to filter through the brain in that way. Although one who has seen and heard knows what he has seen and heard, he is unable to utter it, for there is no human language nor tongue that can translate these things in such an adequate manner as to give to another anything but the faintest idea of their reality. This record lasts for the entire Earth Period, and four Initiations must be experienced in order to read it.

The third record of the Memory of Nature, located in the World of Life Spirit, is said by the Elder Brothers of the Rosicrucian Order to cover events from the earliest dawn of our present manifestation, and to be so sublime and wonderful that there are no words which can give even the slightest idea of its sublime actualities. Only the Hierarchs of the Mystery Schools, together with those who have graduated from these institutions, are able to read these records.

Communication With the Dead

Question:

Do you believe that the dead are permitted to return to earth and help those

they once loved or were close to during life, particularly when such people are in need of assistance?

Answer:

Yes, that is quite true in certain exceptional cases. Many people who were particularly attached to earth life and friends here, after death remain in the earth's atmosphere for some little time, and if the friends left behind are sensitive to psychic vibrations it is possible for the disembodied Spirit not only to contact them but also to establish a means of communication.

After the departed Spirit has left the earth's atmosphere, however, and passed on into the heaven worlds it is very difficult for such conditions to be brought about, although in some very exceptional cases even then it has been done.

What Is the Soul?

Question:

I would like to ask of what substance is the soul composed? Is it that belonging to either of the heaven worlds?

Answer:

The soul is not composed of the substance of any of the heaven worlds. It is the quintessence, power, or force contained in man's three vehicles, the dense, vital, and desire bodies. The essence is automatically extracted from man's vehicles by right action in relation to external impacts, experiences, observation, discrimination in relation to all things, the exercise of memory, curb on animal instincts, devotion to high and lofty feelings and emotions, and purifying experiences. In the Rosicrucian philosophy it is spoken of as a pabulum on which the Spirit nourishes itself from impotence to omnipotence.



Calcium -- The Neglected Mineral

RALPH PRESSMAN, PH. D.

EDITOR'S NOTE: For the following interesting article we are indebted to the NATIONAL HEALTH FEDERATION BULLETIN for May, 1970, (published at 211 W. Colorado Blvd., Monrovia, Cal. 91016). While some of our readers may not agree with all his conclusions, we believe that his views well merit our consideration and respect.

DR. PRESSMAN IS CURRENTLY DIRECTOR OF RESEARCH OF THE LOS ANGELES COLLEGE OF CHIROPRACTIC. HIS EDUCATIONAL BACKGROUND IS IMPRESSIVE. HE HOLDS A BACHELOR OF SCIENCE DEGREE, A GRADUATE IN PHARMACY DEGREE, A MASTER OF SCIENCE DEGREE, A MASTER OF ARTS DEGREE IN PUBLIC HEALTH AND HYGIENE, AND A DOCTOR OF PHILOSOPHY DEGREE IN MEDICAL SCIENCES. MOST OF HIS DEGREES WERE EARNED AT THE UNIVERSITY OF PENNSYLVANIA. HE IS A MEMBER OF THE INSTITUTE OF FOOD TECHNOLOGISTS, ACADEMY OF APPLIED NUTRITION, AMERICAN PHARMACEUTICAL ASSOCIATION, AND THE AMERICAN CHEMICAL SOCIETY. HIS HISTORY OF RESEARCH IS LONG, INVOLVING TENURES IN NATIONALLY KNOWN CHEMICAL AND FOOD CONCERNS AS WELL AS THE SPACE EFFORTS. HE IS LISTED IN "AMERICAN MEN OF SCIENCE," "WHO'S WHO IN PENNSYLVANIA," AND "WHO'S WHO IN AMERICAN EDUCATION."

PROBABLY no other mineral plays so important a role in the body and structural equilibrium as does calcium.

While calcium is found in a number of foods, it is not present in sufficiently high

concentrations, and a deficiency of this element in our diet is frequently evident.

Most American diets are below the minimum level of calcium for safety, or dangerously close to it. In terms of the recommended allowances, calcium is the nutrient most likely to be short in the food of American adults.

Calcium plays an important role in the formation of bones and teeth. It is essential for the clotting of blood, the action of certain enzymes, the control of the passage of fluids through cell walls, and it is necessary for normal pulse and cardiac contraction. The irritability of nerves is increased when the amount of calcium in the blood is below normal. Both calcium and phosphorus are essential for the work of the muscles and for the normal response of nerves to stimulation. Calcium and magnesium are necessary for normal soft tissue and nerve-cell function.

A deficiency of this important mineral may cause neuromuscular irritability (tetany) with convulsions. In adults, calcium deficiency may cause osteomalacia, often referred to as adult rickets, a generalized rarefaction and demineralization

of bone. This condition is usually due to a deficiency of Vitamin D and calcium.

Osteoporosis, a common disease in older people, is a metabolic disorder resulting in decalcification of bone, with a high incidence of pathologic fractures following light trauma. One of the causes of this condition is a chronic negative calcium balance over a period of years, due to greater outgo than intake of the mineral.

As important as calcium is to the body, probably no other mineral may be rendered unavailable as readily as calcium. For example, another mineral, phosphorus, must be present along with calcium, if bone and teeth are to be formed. However, an abnormal calcium/phosphorus ratio can interfere with or retard the assimilation of calcium.

Unrefined cereals, which we are encouraged to eat, contain phytic acid. This acid and its compounds also interfere with the absorption of calcium. An excess or poor digestion of fat in the intestine may reduce calcium absorption through the formation of insoluble calcium compounds. In addition, other insoluble calcium compounds may be formed in the intestinal canal. Even so important a mineral as potassium may be antagonistic to calcium.

Laxatives, also, are likely to lower the absorption of calcium. Some vegetables have an appreciable amount of oxalic acid present and this will form an insoluble compound (calcium oxalate) in the intestinal tract and thus lessen the absorption and utilization of some of the calcium present. These foods include rhubarb, Swiss chard, spinach, and beet greens.

There are other factors that must come into play before calcium can perform the role destined for it. Normal gastric hydrochloric acid secretion is necessary to facilitate absorption of calcium. With advancing age, secretion of hydrochloric acid in the stomach, and digestive enzymes in general, diminish, and the total volume of secretions of the gastrointestinal tract decreases.

Vitamin D is essential for absorption of calcium from the intestinal tract. The parathyroids, too, play a role in calcium regulation, as does magnesium, and probably other less defined substances play a complementary role in calcium utilization.

The suggestion that the widespread clinical or subclinical calcium deficiency may have a direct relationship to the increased neurotic state of man and the increased use of tranquilizers and sedatives would be difficult to prove. However, it is definitely recognized that no mineral is so universally deficient in the diet of man as calcium. One of the reasons for the neglect of this mineral is that the ill-effects of a calcium deficiency, clinically, are not readily apparent.

Of the three more important minerals in the body, iron, iodine and calcium, the last is the most important. And yet very little is heard of it. There are a number of factors, separately or collectively, that may have contributed to the present state of affairs.

The first of these is a change in eating habits in recent years. One of the most outstanding of these changes has been the reduction of the use of milk and other dairy-food products. When it is recalled that about 75% of the calcium needed by man has been obtained from milk and milk products, it is not difficult to see why there is a calcium deficiency in American diets.

The reduction of milk and milk products is undoubtedly due to the wide publicity given to the suggested dangers of a preponderance of animal fats in the diet. Some believe that these fats may be responsible, in part, for the increase of heart troubles. It should be pointed out that not all schools agree that the danger from these fats is as great as has been suggested.

For those who have given up milk because of their concern with animal fat, it might be well to note that while the butterfat present in milk and milk products is, indeed an animal fat, its behavior in the body is unlike that of, say,

beef fat. One of the criticisms leveled at animal fats is that they are "hard fats," that is, their melting point is higher than that of body temperature. This is not true of butterfat.

Others have given up cow's milk in favor of imitation or synthetic "milks." That is truly a case of jumping into the fire from the frying pan. This so-called "milk" has had its butterfat replaced with coconut oil which is probably the worst of the vegetable oils that could be used, for it has more saturated fatty acids than any other oil in the vegetable kingdom.

In addition, some may have been encouraged to give up milk by some would-be authorities who argue that "man is the only animal who drinks milk after being weaned." One magazine, in particular, has actually gone on a crusade against milk. Their argument against milk, as sincere as it might be, is neither clever nor wise. Man eats and drinks many things that are less desirable and have none of the necessary nutritional values of milk and, indeed, have many undesirable features.

Man, out of necessity or convenience or profit or for other reasons, has eaten emasculated, fragmented, refined, cooked, canned, bleached, smoked, adulterated, sprayed, and stored foods. Thus, to imply that one of man's great nutritional mistakes is the drinking of milk is not a rational or logical implication. There are many things that man does that may, in the light of his advanced knowledge and intelligence, seem more illogical and irrational than drinking milk.

It happens that milk is a highly nutritional food. It is considered by some nutritionists the nearly perfect food. And it happens that insofar as the present subject is concerned, it is one of the best sources of nutritionally available calcium. "Not so," say the critics of milk. "Why not use bone meal; it is natural?" Their argument runs something like this: Bone is eventually to be made, why not use bone to make bone. Overlooked is the fact that bone meal is not readily solu-

ble, and overlooked, too, is the fact that there may be an excess of phosphorus, as has been mentioned above, for bone meal is a combination of calcium and phosphorus.

At another time, the same crusaders started to boost dolomite. This is a type of rock that is ground into a powder. It has been suggested as not only a source of calcium, but also of magnesium. Here, again, the fact is overlooked that ground rock is not readily soluble in the stomach unless there is a normal supply of gastric juice.

These crusaders are not solely guilty of suggesting that a calcium deficiency be compensated for by taking insoluble calcium compounds. For many, many years, many of the doctors who have recognized a need for calcium supplementation have



prescribed a preparation as bad as bone meal. Indeed, chemically, it is almost the same. It is called dicalcium phosphate. Even after soluble calcium compounds have appeared, some doctors continued to and do today prescribe this insoluble calcium compound.

Now what can be done to remedy or compensate for the calcium deficiencies that are prevalent among so many Americans? It might be well to point out, again, that milk as a part of the daily diet is the best way of obtaining part of the daily requirement. It should be remembered that even the most ardent advocates of a low saturated-fat intake do not insist on the elimination of all animal fats. Some have suggested that about one-third of the fat intake be the saturated type, and butter-fat may be considered the most benign of the animal fats.

(Continued)

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OUR PATIENTS WRITE

New York—Your answer to my letter brought me much comfort; was overwhelmed by the power and truth I felt in it. Believe I am again in control of myself in regard to this problem. It was basically fear, to which I had let myself give in. Now I know that I can handle this within myself, as I change toward goals I formerly didn't know existed. I want to know more about and understand better the Rosicrucian Fellowship and its work.

California—I wish to apologize for my delay in writing to you these past few weeks.

My health has not only been excellent since following your advice, but also my mental outlook is 100% improved.

The booklets you have sent to me have given both my husband and myself a new understanding of Life on Earth and Rebirth and evolution, etc. We have read all of your messages aloud to each other. We have gained so much from this that it is difficult to put into mere words. All we can say is, God bless each and everyone in your great Fellowship. May you continue to be of help and service to others who sorely need it.

Michigan—I have good news. My headaches have almost subsided. My vision is clearing and I feel generally good. I still have occasional constipation but when it happens I know I am eating too much starch. Thank you so very much for your help.

Missouri—Again, and I thank you for the most marvelous and inclusive healing program that you sent to me in March.

I am feeling so very much stronger by now and am taking the many vitamins that you suggest . . . and of course eating simply . . . with about 50% raw food each day.

You may be interested in knowing that we have just been given, through the passing of a friend, many Rosicrucian books . . . some first editions . . . which we are engrossed in reading at this time.



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.

(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, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

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



The Three Tasks

DAGMAR FRAHME

PART I

ONCE upon a time, there were three fairy princesses who lived with their father and mother, the King and Queen of the fairies, in a castle made of sunlight and moonbeams. Their names were Seraphina, Samantha, and Stephanie, and they were the most beautiful children in the whole kingdom.

Seraphina had long golden hair, gossamer wings, and a voice that tinkled like little bells when she laughed. She always did the right thing at the right time, and everyone loved her and smiled when she came by.

Samantha had short black curls, lavender wings with little diamonds of light in them, and she was always out of breath because she was always in a hurry. She tried hard to do the right thing at the right time, but usually managed to do the wrong thing at the wrong time instead, and everyone tried to love her but they often sighed when she came by.

Stephanie had soft brown hair, dainty yellow wings that were bruised at the tips because she seldom watched where she was going, and her little voice was hardly more than a whisper because she rarely said a word. She daydreamed much of the time, and hardly ever did *anything*,

right or wrong, and everyone worried about her when she came by and said, "Oh, dear, Stephanie is daydreaming again."

One day the King and Queen called their little princesses into the throne room of the castle made of sunlight and moonbeams, and the King said, "My children, you are growing up and you must prove yourselves as fairies before your birthdays come again. There are three tasks that you must perform, and no one can help you."

"What are the tasks, Father?" asked Seraphina.

"The dragon in the Valley of Thistles has a toothache that you must cure with a compress made of camphor and rose petals. He has been very cross for two weeks and will let no one near him, but the toothache must be cured because he is frightening the baby animals in the valley with his roars of pain, and they cannot sleep.

"Then you must help Gorbo the Giant, whom I have imprisoned in a chain of ivy. He had to be imprisoned because he forgot the password that all giants must use when they come into our kingdom. The password is 'I love you,' and he must say those magic words before he can be released from the ivy chain. But he must

think of the words himself — you may not tell him what they are. You must stay with him and take care of him and do what you can to make him think of them himself.

"Thirdly, you must find your grandmother's pet unicorn who has been stolen by a tribe of Salamanders, and bring him back to the castle. This is the hardest of all, because the Salamanders are keeping him somewhere inside a large gray cloud that is always surrounded by thunder and lightning. We do not know which cloud it is, and as you know, the unicorn does not make a sound so he cannot call out to you.

"You must leave the castle tomorrow, and you must finish all three tasks and be back on the night of the next full moon."

"We will do the tasks, Father, and make you proud of us," said Seraphina.

"We'll try to do the right things, and I hope you'll be proud of us," said Samantha.

"I've never done things like that before," whispered Stephanie. "Do you really think I can?"

"You *must*," replied the King sternly. "It shall never be said that the daughters of the King could not do their tasks and prove themselves as fairies."

Seraphina, Samantha, and Stephanie each gave their parents a kiss and went up to their room for a last night's sleep in their soft beds of moss. At the first cock-crow of morning, before anyone in the castle was awake, they glided silently away toward the Valley of Thistles. They took a handful of rose petals from the castle garden, and when they came to the forest of camphor trees they stopped and made a compress for the dragon's tooth, and wrapped it carefully in the leaf of a rubber plant.

Long before they reached the Valley of Thistles they heard the dragon's angry roars. Stephanie was frightened and didn't want to go any closer, but Samantha grabbed her hand and pulled her along, saying, "This is just the first of the scary things that are going to happen to

us. You'd better get used to them."

When they came to the dragon's lair, Seraphina told her sisters to wait outside. She knocked at the door, and when there was no answer, she walked in.

"Good morning, Mr. Dragon," she said. "My sisters and I have come to cure your toothache."

"RRRRRRRRR-O-A-R!" roared the dragon, breathing a flame that was more smoke than fire.

"A-choo!" sneezed Seraphina. "Excuse me. But you really should do your fire-breathing outside. It isn't healthy to have all this smoke in a closed room."

"RRRRRRRRRRR-O-A-R!" roared the dragon again. "If you don't go away right this minute I'm going to eat you up!"

"Oh, hush," said Seraphina. "You know you can't eat fairies. Besides, with your toothache, you can't eat anything."

Seraphina went to the door and called her sisters who came in, Samantha still pulling Stephanie by the hand.

"If you will open your mouth and show us which tooth hurts, we'll put a compress of camphor and rose petals on it and in two hours you will be completely well," said Seraphina.

"RRRRRRRRRRR-O-A-R!" roared the dragon for the third time. "I told you to go away!!"

"Oooooooh!" screamed Stephanie, but only in a whisper, and Samantha squeezed her hand encouragingly.

"For goodness sakes, how do you expect to get well if you won't let anyone help you?" asked Seraphina, in a tone that was more impatient than usual.

"I don't want anyone to help me and I want you to go away!" replied the dragon, banging his tail in the floor angrily.

"Let's go Seraphina," whispered Stephanie. Seraphina looked at her sternly for a minute, and then gazed around the dragon's lair.

"What a mess this place is!" she exclaimed. "Dishes not washed, dust under the bed, clothes on the floor — and all this smoke!"

Seraphina flung open the only window in the lair, and took a deep breath as the fresh air flooded in. "Well," she said, turning to the dragon, "we're going to have to stay here till you let us cure your tooth, so I guess we might as well clean up your lair while we're waiting. I don't suppose you have a broom?"

"NO I DON'T HAVE A BROOM AND I DON'T WANT YOU TO CLEAN MY LAIR!" bellowed the dragon, banging his tail even harder.

"Oh, hush," said Seraphina again. "Stephanie, see if you can find a good leafy branch that we can use to sweep the floor."

Stephanie, who was only too glad to



get away from the dragon, hurried outside.

"Samantha," continued Seraphina, "if you wash the dishes I'll see what I can do about picking up the dragon's clothes and doing his laundry."

And so the three little princesses went to work. The dragon didn't like it very much, and once in a while he let out a loud roar which scared Stephanie but not her sisters. Seraphina didn't even bother to say "hush" any more. By supper time the floor had been cleaned and waxed, the window had been washed, the clothes ironed and hung up, the dishes put away, the cobwebs brushed out of corners, and best of all, the lair was full of fresh, sweet-smelling air.

"Now, Mr. Dragon," said Seraphina,

"what would you like for supper?"

"I DON'T WANT ANY SUPPER AND I WANT YOU TO GO AWAY!" roared the dragon, but by this time even Stephanie wasn't scared any more.

"Well," said Seraphina to her sisters, "as long as he's still talking like that, we'll just fix our own supper and ignore him."

The princesses had their supper, and afterward Samantha told stories that were so interesting even the dragon listened, although he tried not to let the princesses see that he *was* listening.

Finally the dragon fell asleep and soon was snoring loudly. Then Seraphina said, "Now, there's only one way to get that compress on his tooth, and that's to do it when he's snoring and his mouth is open."

"Ugh," said Stephanie.

"Yes, I know it isn't very pleasant, but it's the only way."

So Seraphina took the compress, tiptoed up to the dragon's mouth, and peered inside. "I think I see which tooth it is," she said after looking around for a long time. "The gum is very red and swollen."

Seraphina climbed inside the dragon's mouth, which immediately closed.

"Oooooooh" screamed Stephanie again in a whisper, and even Samantha was afraid that her sister was about to be swallowed. But the dragon opened his mouth again to let out another loud snore, and after taking a deep breath, Seraphina went on with her work. She laid the compress gently on the sore tooth, and used the leaf from the rubber plant to tie it in place. Quickly, then, she flew out of the dragon's mouth, just before he closed it again.

"Whew!" she said, leaning against Samantha. "I'm glad that's done. Now let's get some sleep."

The little princesses took one of the dragon's handkerchiefs that Seraphina had carefully ironed, and made up a bed on the dragon's footstool. Soon they were sound asleep.

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