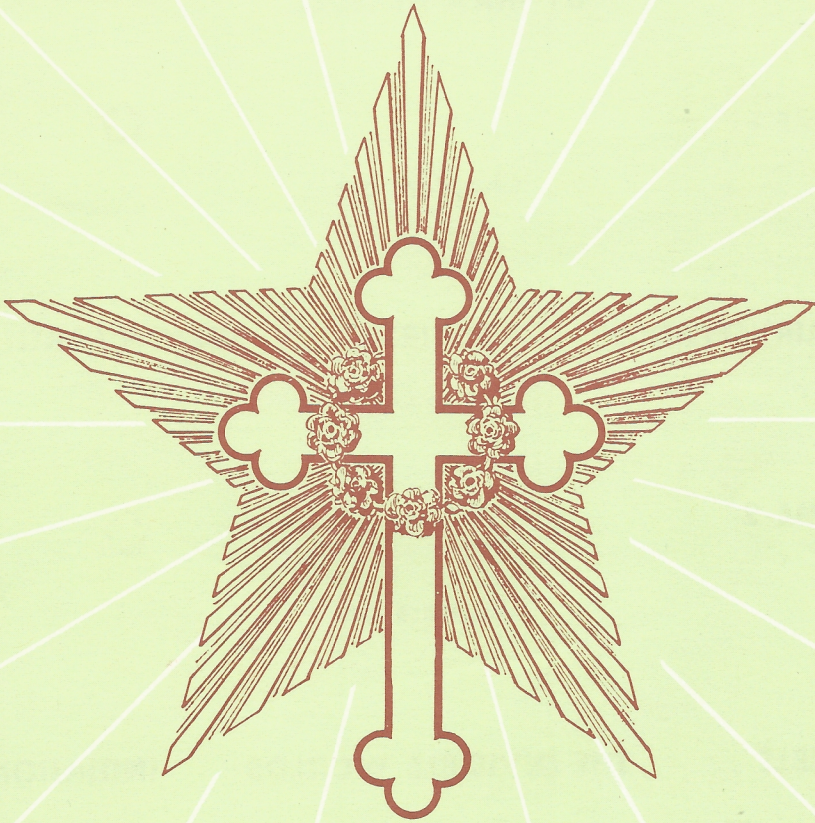
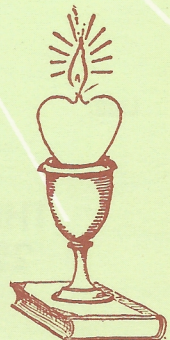


September, 1975 50¢

RAYS from the Rose Cross



*The
Rosierucian Fellowship*



ROSIKRUCIAN PHILOSOPHY in QUESTIONS AND ANSWERS

BY MAX HEINDEL

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Chapters on:

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THE INVISIBLE WORLDS

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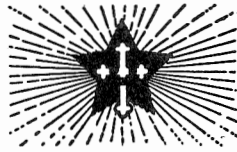
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Some See the World

Some see the world
 Through rose colored glasses,
 From all different view-points,
 All different classes.
 Distorted though it may be
 It seems to be true;
 Some see it rosey,
 Some see it blue,
 Some see it biased,
 Some see it whole.
 We all see the world through
 The windows of the soul.

—Virginia Lee Clarkson



The Inner Light

Who can direct thy ways
 But thine own Inner Light?
 Ask not of friend or book or line
 What shall I do – what path pursue
 In this my present task?
 Ask of Thyself, go deep within
 To that dear Flame which burns
 Forever at the Inner Shrine.
 Then deep within thy heart you
 Hear its' Voice, which speaks
 And gives no Word but Truth and Peace.
 Then listen well, and from thy
 Altar go, with hearing sealed against
 The word of friend or book or line.
 Follow the Voice of the Light within
 And thou canst do no wrong.

—Sabina M. Murray

The Dedicated Virgin

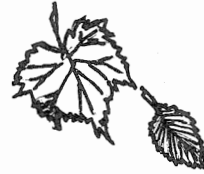
My heart and soul are made to sing of
 humble joys
 And not the majesty of mountains high
 and grand.
 Nor of the profound depths of sea and
 changeless rock;
 Only the joys of handiwork and upturned
 land.

My heart and soul are made to sing of
 serious joys,
 and not the lissome grace of nodding
 grass and hay
 Nor the soft bright touch of butterfly
 wing on petal,
 Only the patience of night awaiting dawn
 of day.

My heart and soul are made to sing of
 courageous joys,
 Of endless days and months, with
 endless tasks for me.
 Of sacrifices made for a perfected part
 of the whole,
 The quietly murmured song of the river
 joining the sea.

—Frances Smith

EDITORIAL



The Time of Harvest

“The frost is on the punkin and the fodder’s in the shock.” – *Riley*

In these days of modern machinery, we rarely see the corn in the shock any more, but the harvest moon still shines. Crops are harvested at the proper season, albeit in a different manner, and the result of the sowing is reaped.

What of our personal lives? Are we willing to admit that our harvest is the result of our sowing?

Nature never plays tricks on the farmer. If he sows corn, corn grows. He never has to wonder what it will be this time.

So it is with us. Without fail we reap what we sow. Do we question this? We have always done our duty, yet look what has happened, or see how we are treated. We *did* the right thing, but how did we *feel* about it? Was it done reluctantly, with dislike or resentment in our hearts?

The inner feelings, thoughts and emotions are the seeds that grow ripe for harvesting. Though outwardly all is well, if inwardly we are nurturing things we do not want the outer world to see, the day will come when the fruit is ripe and the harvest reaped.

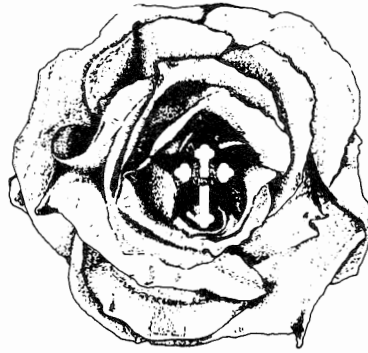
The result may become visible in our bodies as illness, or in deteriorating relations with others. There are many ways in which our world seems suddenly to fall apart.

“Each day our work and condition depend upon what we did or did not do the day before; it is absolutely impossible for us to tear ourselves away from our past; to ‘start afresh.’ We cannot perform an act that is not connected in some way with our previous acts, limited and hedged about by former conditions; and it must surely appear as reasonable to suppose that, whatever may be the mode of expression of life in the invisible world, it will be in some way determined by our present mode of life.” *Christianity Lectures* p. 32

The law of sowing and reaping is inexorable. Watch then that the seed we plant be that which we wish to harvest.

“While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.” (Gen. 8:22)

MYSTIC



LIGHT

Spiritual Alchemy

Sue Goske

It is possible to turn iron into gold." This inspiring alchemical truth was exploited recently in a television commercial and grouped with past erroneous beliefs including: "If man were meant to fly, he'd have wings," "The world is flat," and the pitch that all aspirin isn't alike as we may have thought – the brand in question being the best for us. While chemistry has accomplished much in the outer physical world, alchemy is the key to the inner mysteries and the purpose of life; only when the two reunite will the findings of chemistry be complete. Then, when it is more widely known that physical problems stem from disorders in the 'invisible' bodies, future commercials may read something like this: "Friend, is your Vital Body tied up in knots? Is your Desire Body running away with you, and are you a slave to your environment? For a clear perspective of life and a glimpse of your true spiritual heritage, try Alchemy!"

The science or Art of Alchemy deals with the Great Work: (1) finding the fountain of youth; (2) finding the Philosopher's Stone; (3) transmuting base metals into gold.

Hounded by kings and criminals for gold coin with which to overwhelm their less fortunate fellows, medieval alchemists became subjects of capture and torture; when their findings did not conform to the rule of the day, they were ridiculed, censored and even put to death.

Because knowledge is a dangerous thing in the hands of those whose minds and hearts are untempered with wisdom, purity and compassion, the alchemists buried their secrets in allegories and confusion; the treasure waits to be uncovered by the worthy through devotion, meditation, and application of the Law of Analogy stated in the Hermetic axiom: "As above, so below; as below, so above."

Nature's Goal

The goal of nature, or God, is perfection. All metals are gold in the making; all men are gods in the making. As spiritual alchemists, we see this as our heritage and are driven by the desire to serve. But to serve efficiently, we must first perfect ourselves by transmuting the lower nature (base metals)

into the higher (gold).

We (the microcosm) are the Great Work (patterned after the macrocosm) and the laboratory where it is conducted. Our tools are the abilities and the vehicles we have perfected in previous lives and brought to this one. Our ores are the present life's experiences. *Note:* our *reactions* to these, and our *utilization* of opportunity determine whether or not we extract the precious metal (immortal) from the worthless dross (transitory). These workable ores abound; as the one white light (upon entering our atmosphere) is refracted into seven rays of color, so are our opportunities diversified. Joy, wealth, good health and popularity are physically much preferred to pain, poverty, suffering, illness and disfavor. But spiritually viewed, *all* offer invaluable experience to the soul.

As a straight stick appears to bend when placed into the depths of water, so we, in the depths of materialism, must be careful that our motives for experience and knowledge do not become bent or perverted. Max Heindel writes that love, wealth, power and fame are our greatest incentives to action, but should be used in the following exalted states: love that embraces all creation; wealth accrued from selfless service; power that uplifts humanity; and fame which enables one to reach many with spiritual succor and inspiration.

Whether experiences be labeled pain, or ecstasy, or the monotony of daily mundane affairs, they are all integral parts of our immortal beings; to achieve gold, all seven spiritual metals must be present.

Lead

Lead is the basest of the metals. Having great density, it is in tune with the planet Saturn which is physically manifested in the dense world. Lead is also heavy like the labor, lessons, and karmic responsibilities assigned by Saturn.

To be concerned only with material possessions and gratification of the

physical senses is to be a slave of environment, and therefore subject to its vicissitudes. Through fear, poverty, loss, illness, crystallization and death, our heads are made to turn. As Goethe wrote: "Who never ate his bread in sorrow, Who never spent the midnight hours Weeping, watching for the morrow, He knows ye not, ye heavenly powers."

Saturn is the great teacher in this school of life. . . if we learn the lessons, maybe he'll stop handing out the homework! Bearing one's cross with dignity while exercising tact, caution, consideration, discipline, system and perseverance in the face of adversity and trial, builds character and must certainly help purify spiritual lead.

Tin

Tin comes under the dominion of the great benefic; being a dynamic planet, Jupiter's lessons can be just as difficult to master as those of Saturn. Some ores of tin are robust health, wealth, prosperity, popularity and success. While these are physically satisfying, when not used in the proper spiritual light, they can cause the soul to wither from hunger.

Wealth bestows great responsibility; it can be used to uplift or corrupt. Tin (abundance) untempered with mercury (intellect) can run amuck. Extravagance, arrogance and indolence are signs of impure tin. Even the sharing of wealth requires great discrimination; to provide someone with an idle life of ease and luxury thereby depriving them of character-building experiences is very wrong.

Having noble aspirations and motives; being deeply grateful for all one has, and sharing sincerely and wisely for the spiritual benefit of all advances the purification of spiritual tin.

Iron

Iron is strong, firm and unyielding, and the most useful of all the metals because it strengthens others with which it is combined. The constructive tool of the worker, and the destructive weapon of the warrior are both made from iron, indicating that it is the *use* made

of a resource which determines its quality.

Iron vibrates to Mars, planet of dynamic energy and action; ruler of the Desire Body and the zodiacal signs Aries and Scorpio, whose energy centers are 'I AM' and 'I DESIRE' respectively. Mischanneled, this energy manifests as anger, explosive temper, brutality, belligerence, impulsiveness, lust, revenge, and selfish desire which has its way regardless of the cost or injury to others. However, to be selfish is actually to defeat self: ". . . For with the same measure that ye mete withal it shall be measured to you again." (St. Luke 6:38)

We must not be overwhelmed by, or attempt to stifle the powerful force of Mars; without it we would be weak-willed, fearful and completely lacking in initiative. The greatest sinners can become the greatest saints when the necessary energy is re-channeled by purifying desires, cultivating equipoise and courage, and by surmounting obstacles and using them for stepping stones.

Pure spiritual iron must be present; attaining the Philosopher's Stone requires bold, positive and active dedication to the work of *conquering* the beast within; *ministering* selflessly to the needs and suffering of others; being a *soldier* with the forces of Light and a diligent *worker* in the New Jerusalem.

Copper

Copper vibrates to Venus, planet of attraction, coalition, and harmony. At times, we may find it extremely difficult to tolerate another; their very presence may cause us to bristle. This is disconcerting when the person is closely tied to us, until we realize that they are our teacher! Just as one vibrating tuning fork will set up vibration in a nearby tuning fork of identical pitch, so this abrasive person stirs up a negative within our own character; the negative must be uprooted and replaced with understanding and harmony.

Venus is also the planet of beauty and love. Its unregenerate energy is copper dross manifested as sensuality, laziness, and selfish, possessive domination of another. Love exalted is the esthetic faculty which recognizes the divinity in all creation, and embraces all in Universal Brotherhood.

St. Paul's shining eulogy of charity (1 Cor. 13:4-7) perfectly parallels transmuted love and purified copper: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things."

Mercury

Mercury, or *Quicksilver*, vibrates to Mercury, planet of the mind. Drops of quicksilver (as fleet and elusive as the mental processes) can penetrate substances impervious to other metals, and coalesce just as our numerous, separate thoughts can unite to form a single concept. But what of the quality of these thoughts and their effect upon the soul?

The mind (the link between the Ego and its threefold body) enables the Ego to perceive the material world and profit from its many lessons - that is if the mind is functioning properly. As Max Heindel wrote: "Impressions made upon the Vital Body through the senses trigger certain feelings in the Desire Body and then are 'mirrored' in the mind; from this we form ideas. Thus, of paramount importance is the purifying of the senses and desires, and the cultivation of discrimination. Otherwise, our ideas are obscured and the Ego does not profit."

A relatively new acquisition, the mind is in desperate need of exercise and discipline. The study of math, astrology, alchemy, the Bible, philosophy, and uplifting literature are all

constructive mental gymnastics.

The scientific exercises of concentration and retrospection are of inestimable value in disciplining the mind. Concentration and Meditation employ the penetrative quality of mercury; in time, the mind is able to pierce the facade and go straight to the very soul of the thing under scrutiny. Retrospection employs the highly reflective quality of mercury; when performed correctly, it reveals mercurial dross or the perverted, untruthful and selfish motives behind our every word, thought, action and reaction. It is imperative that the desires, words, actions, and mental processes (ores of mercury) be purified, as their misuse dissipates the fountain of youth or ascending life force.

It is our reaction to a situation which determines its effect upon the soul. When we are wrong, we should admit so and then proceed to correct it on all planes. When we 'jump' to conclusions, we can't perceive the facts because our incorrect concepts block the light of truth.

Constructive mental exercise and discipline, the cultivation of discrimination, and the proper use of the faculties of communication, remove the dross from spiritual mercury.

Silver

Silver (a precious metal) is in tune with the inconstant Moon, ruler of the emotional nature which when purified becomes the 'living water' mentioned by Christ, the 'living silver' of the alchemists – the Elixir Vitae.

The Moon is also the planet of fecundation and the principle of motherhood. The care of another is a sacred trust and preparation for greater work. Whether harmonious or discordant, domestic and parental experiences are the ores of silver; when they engender resentment toward such responsibilities, or selfish and emotional attachments, the silver remains impure.

Those who cook love into their family's meals; nurture the little ones

in the proper spiritual light; exercise understanding and promote domestic harmony; and provide the necessities for their dependents with selfless motives and sincere affection, are gathering pure silver.

Gold

Gold, which gives life to a nation's economy, is ruled by the vital, life-giving Sun. Despotism is a form of impure alchemical gold. Whenever one is entrusted with power, it behooves them to exercise it wisely for the upliftment of all; when an honor or position is denied, the experience should be met with dignity and spiritual understanding in order to purify the spiritual gold.

It is said that gold is necessary to make gold. Our natural gold is the Ego – the imperishable Spark from the Divine Flame. Transmuted gold (the soul body which bestows conscious immortality) is a finer gold, as virtue is more valuable than innocence.

When all the metals are present, they must be balanced: equal amounts of silver and iron make desires selfless and give energy to service. The mirth and beauty of copper lightens the heavy labor of lead; lead balances the frivolity of excessive copper. Mercury tempers the abundance of tin with discrimination; equal amounts of tin balance excessive mercury (intellectual pride) with humble prayers of adoration and thanks, lofty aspirations and philanthropy.

Even when balanced, the metals will resist transmutation unless their separative characteristics are removed; this is done by reducing them to the First Matter which figures as the primordial substance from which the Elohim fashioned the universe.

Philosopher's Stone

Though the alchemists agreed on some of the basic principles of the work, their methods for finding the Philosopher's Stone varied, and individual findings are usually expressed in personal analogies. As Max Heindel wrote: ". . . Each stone has an individuality

corresponding to that of the philosopher who has made it; therefore no formula can be given to the world at large, but only to each one as he has gained the right to manufacture it."

The Art of Spiritual Alchemy can be learned but not taught; it must be personally and mystically experienced. The following seven steps to transmutation, as given by Paracelsus, contain much food for meditation: *Calcination* is the heating of the base metals in air with such a strong fire that they are reduced to powder. A reverberatory furnace (in which the work is done) heats with a flame deflected downward from the roof; the spiritual flame (the Christ within us) is kindled in the mind (roof) and deflected downward to the base of the spinal cord. Then, as mercury is used in the mining process to pick up gold from its ore, the fires of mind grow intense through aspiration, dedication, and self-discipline and purity of desires; as they rise, so does the Christ gold. The purging fires of self-judgment and contrition 'disintegrate' or cleanse the lower nature.

Further Refinement

Sublimation is a further stage of refinement. *Solution* is the dissolving of the powder in water which is not wet. Mercury is liquid yet wets nothing it touches; by the solution of clear reason and accurate insight, the pure (truth) is separated from the impure (illusion). As St. Paul said, "Be ye transformed by the renewing of your mind." The alchemists consider the "aqua mercurialis" the soul of the work; no spiritual work can be accomplished without the purification and spiritualization of the mind.

In the stage of *Putrefaction*, First Matter is reached: "And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Here again is exemplified the alchemists' belief that "the water is everything," and that the stone is made of fire (*ignis noster*) and water (*aqua permanens*) in First Matter, the raw

material is in a state of decay, and the 'Spark' of new life waits to be liberated as paralleled in the Crucifixion and the Resurrection, and in St. John 12:24: ". . . Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

In *Distillation*, it is said that oil and water separate. The dictionary definition of this stage is as follows: "the process of heating a mixture to separate the more volatile from the less volatile parts, and then cooling and condensing the resulting vapor so as to produce a more nearly pure or refined substance: non-volatile impurities remain in the residue." Distillation brings about the silver or Moon condition; from the blackness of First Matter comes the "white stone."

Coagulation is the uniting of the opposites fire and water; the white stone of Luna is transmuted into the red stone of Sol. ". . . Except a man be born of water and of the Spirit (fire), he cannot enter into the kingdom of God."

Having now attained, or become, the stone which turns to gold all it touches, in the stage of *tincture* the body is transformed and tinged with the illumination of the Christ within – the living Philosopher's Stone.

* * *



"The demand to be rich is legitimate, although I have never seen a man as rich as all men ought to be. . . . Man was born to be rich or inevitably grows rich through the use of his faculties, through the union of thought with nature."

—Emmerson

Fears Aweigh

Helen Pelletier

Our Father's merciful love, expressed by the annual entry of His great Sun Spirit, the Christ, into our crystallized Earth, revitalizing it year after year to assure us of another harvest season and thus to sustain life, floods our hearts with desire to give the best of ourselves in grateful response.

In accordance with the comprehensive Western Wisdom Teachings, we conceive the best of ourselves to lie in our loving, self-forgetting service to others -- our individual share of the work to establish the Father's kingdom and His will on Earth, as we earnestly pray.

The nautical term "anchors aweigh," when given the connotation of lifting fears, is readily understood. Anchors sunk deep into a harbor floor check the movement of sea-going vessels. Similarly we know well the devastating anchorage fear can produce in man, impeding his progress mentally, spiritually, and physically. Finding fear expressed about us in ruthlessness that threatens our entire social order today, we recognize much work to do, giving the best of ourselves and dispelling the fears of rebellious youth with the truth we know.

In "What is Truth," the recent addition to the *Cosmo-Conception*, we read: "At present we are incapable of coming into contact with Truth directly, but when we go back in thought to the beginning of things, then we are in thought with God, and more capable of recognizing the truth." *In thought with God*. Here we have a formula for searching out the truth about all that concerns us from day to day, as well as how rightly to use it and find opportunities for sharing it.

What is this procedure but prayer in operation? Analyzed, we may view it

as first asking in faith, believing; then, quiet listening; next, perceiving and interpreting to the best of our ability the true ideas flowing into the mind; and finally, expressing our thanks with corresponding action.

But that is elementary growth, you say, achieved by the more advanced of us in Atlantis, soon after the Lords of Mind endowed us with their overwhelming gift. Indeed, and this powerful gift of mind caused tumultuous change for, prior to that time, there was no feeling of "me" and "thee," all having the consciousness of being one great Family of the divine Father. But with the unorganized, illusive mind added, the freedom independently to choose our own thought created change sufficient to bewilder the majority of us. That part of our history is portrayed in Wagner's profound opera-drama, "The Ring of the Niebelung."

In this Teutonic myth, we are depicted as children of the mist, guided by gods who taught us half-truths, truth simplified to conform with our general level of understanding. Naturally, with free choice in the use of a newly-acquired mind, some thinkers advanced ahead of the masses in perception and became dissatisfied with what was taught, or *not* taught, them. They perceived *more* truth and desired freedom to choose their way under the direction of "their own divine instinct." Called Walsungs, children of choice, their elementary practice of "turning in thought with God" as divine instinct, intuition, an inner tutor, actually did commence in the days of Atlantis.

The Ring

So, why are not all of us modern day Walsungs now Adepts, proficient in right thought and action? The answer, of course, is fear due to the abuse of

thought power -- misuse portrayed by Alberich's greedy grasp for wealth and power. This caused formation of the ring of self-consciousness about each individual Ego. This essential change -- without which man could not have evolved as he has today -- was such a radical one that humanity still fears further change. A quote from *Mysteries of the Great Operas* concerning the Wagnerian opera-myth reveals why our fears persist:

"The gold, as it lay in its unformed state upon the rock of the Rhine, represents the Universal Spirit, which is not the exclusive property of anyone; and Alberich represents the foremost among mankind who were impelled by the desire to conquer new worlds. They first became ensouled by the indwelling Spirit, and emigrated to the highlands above; but once in the clear atmosphere of Aryana, the world as we know it, they saw themselves clearly and distinctly as separate entities. Each realized that his interests were different from those of others; that to succeed to win the world for himself he must look after his own interests regardless of others. Thus the Spirit drew a ring about itself, and all inside that ring was 'me' and 'mine' -- a conception which made him antagonistic to others."

Trial and error in experience with new mind-power is understandable in the innocent, gentle beings we were formerly, when we knew only loving obedience under the guidance of our Father-God. Naturally, lessons involving self-awareness created selfishness in many.

In some of these Walsungs, however, there were those who worked for control of newly-acquired freedom of choice by clinging to their familiar oneness with the Father and turning their thought to Him for counsel. Not so aggressive, their development has been more gradual.

Among the more aggressive ones, thought centered upon training their eager-to-learn intellect by developing reason and logic; and, in this absorbing process, they grew less inclined to return

in thought for the wisdom of the Father.

Avenues of Growth

Thus, two avenues for growth developed, one emphasizing the heart, the other the head nature -- the more advanced in understanding called Occultists and Mystics, others called scientists and artists, also physicians and metaphysicians. The next change lies in our future growth -- that of willingly harmonizing the best of these in each of us. Already this has commenced, as conceived by the great initiate, Max Heindel, who demonstrates it in his Teachings, projecting the Christ ideal of Universal Brotherhood in a clearly defined roadmap, summarized as: "Loving, self-forgetting service"

As individuals become ready voluntarily to break their ring of separateness with its self-centered thought, they are contacting these Teachings which sound that long-remembered note of oneness with the Father, such as we knew when we were evolving unconsciously. Now, eagerly choosing to evolve *consciously*, we work to reverse self-centered thought habits, changing them to selfless thought of others. This is another radical change in our growth, achieved only in gradual stages, however, for much faith is needed to break deeply established thought habits.

Fear of Change

How man does fear change! Any deviation from the status quo, regardless of how happy or miserable he may be in prevailing conditions, is avoided if at all possible! Man seems geared to negative reaction to changes, instead of anticipating improvements from them. This has to indicate feeble faith in God or, at least, doubt of God's good will toward His creatures. Considering the beneficial outgrowth from past changes, however, we gain perspective to view them as containing great good, regardless of surface appearance. We find that it is only our near-sightedness that challenges our faith in God's goodness. With some philosophical distance vision, both

occult- and mystic-minded can learn to drop their fears and welcome changes – even those of today!

This is where we conceive humanity to be standing today. The Mystics desire the keen perception of the Occultists, but doubt their own ability to avoid the take-over propensities of a keen, ambitious intellect, eager to assume decision-making and directional authority, based upon its finite understanding – the problem that often plagues the sincere Occultist. On the other hand, the Occultists desire the infinite wisdom in which the Mystics find safe guidance when they turn in thought to God-in-man, Emmanuel; but they wish to avoid the abuse of will power as in the case of the Alberich-minded, greedy for power over others and represented in both groups.

Mental Assault

Our Earth's vast body of Alberichs still dwell mostly in their ring of egoism. They have not developed sufficient selfless love to understand that forcing their will upon others constitutes mental assault of the most serious nature. Manmade laws permit with impunity many professionally trained physicians, ignorant of God's natural Law, to so treat patients for relief of pain in the physical body. This treatment is hypnosis, which weakens the patient's will to command his own mental powers. Here is vitally important work to do in fearless service, at whatever level is open to us, to establish the truth about healing for the whole man, among otherwise well-informed doctors.

Meantime, fear lingers. Fear, that mighty submerged iceberg impeding humanity's progress, is the true name for every stumbling block to the harmonizing of head and heart and the realization of Universal Brotherhood. What can dispel our fears? What power is mighty enough to clear our way so that we can get on with our work and be a blessing where blessing is most needed?

Surely, until head and heart ultimately are blended in us, the answer must

be slanted, depending upon whether the one offering it is presently developing the occult or mystic side of his nature. Yet, considering the truth, we come to agreement with our initiate-teacher, and "go back in thought to the beginning of things – in thought with God" for power great and wise enough to overcome all fear.

Guidance

Then someone asks; "What about impostor-entities misleading us?" There is no substitute for experience here. Man perceives divine guidance only within the integrity of his own purity of purpose. Here, most complete safety from impostor influence of every nature is an individual experience, providing security which none but the Spirit of Truth can supply, when we repeatedly turn to God and ask, believing. The 91st Psalm calls us to dwell ". . . in the secret place of the most high," where fear is banished and complete security is assured in the promise: "he will give his angels charge over thee, to keep thee in all thy ways."

Today, Mystics and Occultists have commenced the harmonizing of head and heart. The Western Wisdom Teachings call for the transformation of selfish love to self-forgetting love. These Teachings, well studied and practiced, gradually enable us to chip away that crystallized ring of separateness with its sense of loneliness and lift the consciousness to oneness with all life. Each individual is no longer alone, but "all one" with God-life. This higher consciousness radiates a worthy example of security and peace to those of that army of groping ones who here and there can observe it – those dissatisfied ones, still dwelling within the limiting boundaries of their self-centeredness, craving expansion, yet fearing the change involved. Here they can replace their fear with faith and love, and be on their joyous homeward way!

Change might be likened to stepping stones in a rocky, muddy road, where only the slowest progress is possible.

While man fearfully resists changes, he has little faith to step forward confidently, so he remains on the one bit of solid footing he occupies. Stopping allows him time to survey the rough going ahead. This can result in deep discouragement when a self-centered consciousness of aloneness separates the traveler from comforting fellowship. Because safety is of prime importance at this point, there is a tendency despondently to rest where he is, on the best narrow stepping stone available.

Faith

But when rest includes time to return in thought with God, faith sufficient to do this rewards the traveler with light and courage. His instinct, serving as divine Counsellor, reveals to his mind needed light, reminding him of his divine birthright of sonship of the Father and of his true destination. As another prodigal son, he is homeward bound! He cannot remain here! He *must* press on!

Through faith, a change has occurred. A loving Father-God is our traveler's Light. Walking in that Light, he finds courage and fellowship! He has resumed his journey, blessing as he goes each stepping stone as a progressive change! There are many changes ahead but, with fear forgotten, he takes each step with new, sure-footed confidence.

Concerning the right use of thought-power, we have these lines from Emerson:

"He who knows that power is inborn, that he is weak because he looked for good out of him and elsewhere, and so perceiving, throws himself unhesitatingly on his own thought, instantly rights himself, commands his own limbs – and works miracles!"

Aquarian Age

In years ahead, should the outer upheaval of change increase, we must sustain our faith in God's immutable Law. Astronomers report that, in 1981, the Sun still shall have seven degrees of travel remaining in the sign Pisces, before

entering Aquarius. Computed at the rate of seventy-two years in each degree, this means 510 years from 1975. Even this wide orb, however, reveals time for change, as we are witnessing it today. But remembering that we are eternal, indestructible spirit – divine sparks of God who have passed through many drastic changes in our long evolutionary history and *survived each of them* – we can deal rationally and wisely with our share of this one. We can apply the truth we have earned the right to know and practice. We can steady and lift our rebellious brothers with their violence, vandalism, and their continued incontinence flaunted as New Age morality!

In order to shatter the remnants of that confining ring of egoism, it appears that self-control – understood as desire-control – is recommended as our start in expanding the power of our love and to willingly put on conscious oneness with all life. Self-control, however, implies suppression of our desires, coercion, *unwilling* obedience. Turning in thought with God for the positive, more effective approach, we choose *selflessness*, putting on this higher consciousness on a moment-to-moment basis, and then sustaining it as much as possible.

Selflessness

With selflessness, desires are no longer coerced; they are lifted and educated to a higher love-level, to that level where it is natural to *give* love in return for whatever is directed to us. Selflessness co-exists only with forgiveness – forgiveness that is too absorbed in giving love to conceive of or accept insult, injustice, any unkindness expressed by others.

The concept of selflessness is not an idle dream, but one lovingly to visualize. It is one to which to give nourishment and life with our most creative thought in honest purity of purpose. Having learned that any thought to which we give frequent attention is to that extent fed and expanded, we find that whatever our thought dwells upon receives the action of prayer, for we have

lawfully asked and faithfully believed. Furthermore, we achieve whatever we have so fashioned, negatively or positively, in our creative minds. Therefore, to lift our love to the level of selflessness by faithful, frequent turning in thought to God assures us the results obtained in answered prayer.

Such thought and action banish fear. It is cast out by love-power. When constant examination of our purity of purpose — our *true* intent — is a well established habit, we can successfully exercise our power of positive thought to visualize as we choose, for increase in our service ministry, or for success with our highest goals. If we are to do our work well, our effort in fearlessly practicing right use of the Law is essential. How well we know that what we undertake with purity of purpose attracts the mighty support of those blessed Invisible Helpers, God's Mercy Ministers, who so selflessly work for the upliftment of all life here. We become their cooperators.

Visualization

To visualize *love casting out fear from every heart and mind around the world* is what St. Paul would term our "reasonable service."

To visualize *the love of all mankind lifted beyond self-consciousness to universal level* adds momentum to the ideal of the New Age for which we are preparing.

And to visualize *ultimate success in floating this Earth in our love-power, and liberating our great Benefactor, the Christ Spirit*, is not too much to undertake, *together!* Max Heindel caught this dream, and expressed it in most operable terms for all who will participate in its promotion.

So let us fearlessly face this decision: either we have faith in our creative thought power, and right use of it to promote such high goals, or we have not! Until head and heart are equally developed in each of us, we shall hold differing views regarding our capability to weigh anchor on our Earth's crystallization and the fears suffered

by our brothers, perhaps even doubting our power to help. But doubt is another term for fear, that insidious remnant of *our* ring of self-centeredness, to be cast out when we love enough to give the best of ourselves and *try!*

In selflessness then, let us have faith that, when needed, our purity of purpose attracts corresponding support on the inner plane. With the blessed aid of those who succeed with their mercy missions only as we succeed with ours, let us *know* that we are doing the work we came to do!

* * *

Divine Protection

After our son came home from Vietnam, he told of an experience that made him realize he had divine protection. He was a captain in the Air Force. One day, on what began as a routine run, his plane was hit. He and his fellow crew member realized that their only hope was to head for the China Sea and eject over the water. He could think of nothing but to ask God to let him get to the China Sea.

His "line to God" must have been open, because they made it. He and his friend ejected and landed in the water. His face was somewhat injured and his floatation gear wouldn't open, but he said that "Someone" held him up until the helicopter arrived.

Now here is the strange part of the story: after both men had ejected, the plane, severely damaged and pilotless, turned around and flew back to the base where it circled around for 28 minutes and finally crash landed at the end of a runway. It was as though the plane went back to let the men at the base know that the crew was in trouble.

As our son says, if we live the best we can and keep our "hot line" open to God, He is there when we need Him.

Conquest

Dagmar Frahme

Long ago, when the thoughts of men still turned to that which is highest and most pure, a certain virtuous King had three children.

The oldest was a Prince, tall, noble of bearing, eager of countenance, who had been born to lead men. He soon learned all that his tutors could teach him about good and evil and, because he understood how to use this knowledge justly and well; he was wise beyond his years. Even as a youth he had great influence among men because he could put himself in their places and comprehend their inner motivations. Stern and proud, yet kindly and gentle with all he met, he would one day be a worthy successor to his father.

The youngest was a Princess who enchanted all who gazed upon her. Her heart was filled with love, and there was no one to whom she did not radiate affection and understanding from the very depth of her being. Her voice was as lyrical as the sweet strains of a harp, and she was as graceful as a woodland sprite. When she sang and danced, those in attendance were held spellbound. She was lovely to look upon, but her inner beauty so illumined all else about her that even her fair countenance was eclipsed by the light from within.

The middle child, too, was a Princess. She, too, was fair of face and she, too, possessed an inner light from the heart that at rare moments glowed with unearthly beauty. But her mind also was strong. She learned quickly and grasped the essence of what she saw and read far more rapidly than did many others. She was often impatient with those whose ability did not equal her own. It was easy for her to see the faults of her companions and hard for her to love them.

She was often tortured by the knowledge that she had once again been unable to grasp compassion, which it seemed beyond her ability to feel. She knew that impatience and intolerance were wrong. She knew that she would have to conquer her crippling selfishness before she could hope to rise to the realms of higher consciousness to which her brother with his wisdom, and her sister with her love, had already advanced. And yet, despite this knowledge and despite her desperate wish to transmute her harshness, there were many days when a demon of egotism seemed to rule her actions and harden the lines of her sensitive face.

The King's heart ached for his daughter, for he realized what torment tore her apart. Sadly he watched her remorse, time and again, after she had surrendered to an onslaught from her demon. Sadly he watched her grow wistful with longing for the joy she knew was in the hearts of her brother and sister but could never enter her own until she had vanquished the lower side of herself.

Now the Kingdom was a land of great beauty. Tall, silvery-green trees stood in endless ranks upon the slopes of mountains. Snow-covered crags reflected the soft pastels of sunrise and the golden red sunsets that each day reminded the people of the Source of their being and power.

Wildflowers grew in profusion along the banks of clear streams that hurled themselves down the mountainsides. Majestic rivers made their way through the valleys to the sea, and fragrant meadows, abundant orchards, and field after field of corn and flax reached as far as the eye could see.

In the cities, golden roofs gleamed atop white marble buildings. Broad white streets wound around gardens, parks, fountains, and calm blue pools wherein grew exotic water flowers. So fair were the cities and so kindly their inhabitants that nightingales were as content to sing from the housetops as from their trees deep in the forest.

There was another land far away, however, where beauty was unknown, and where peace and joy were dreams of which no inhabitant dared to dream. In this land lived those who, because of their misdeeds, could no longer contribute to the glories of the Kingdom and had to pay frightful prices for the mistakes that low desires had caused them to make. Poverty and sickness were rampant here. Such overwhelming pain and sorrow were part of the daily life of this land that the pitying men and women who entered it from the Kingdom in efforts to help often found it almost impossible to remain firm in their resolutions to stay and serve.

The virtuous King, who had begun to despair of being able to help his second child in her torment, finally determined to send her as a servant to this agonized land. There, perhaps, she would learn to understand the depths of human sorrow and to feel the overriding nature of compassion and love.

After the King had told the Princess of his decision, their leavetaking was bitter. The Princess, who could not then comprehend the motives of her father, bewailed her fate. She believed that the King had abandoned her to the land of the exiles forever, and that she would never see her beautiful homeland again. As he, with breaking heart, bent to kiss her good-by, she turned her face away. Without looking back, she mounted her horse and, bowed in misery, rode off toward the grim horizon.

The journey was long and difficult. After she crossed the borders of her own Kingdom, the Princess found herself in strange lands of fierce inhabitants and forbidding terrain. She was often

frightened, and did not know that she was safe from all danger because her father's great love for her caused her to be surrounded with an invisible sheath of light that no enemy could penetrate.

After many days she arrived in the land of exiles. At her first sight of the beggars holding out their bowls at the side of the road, she cried out in horror. Feeling that she could not bear to remain amidst such anguish, she attempted to turn her horse and flee — where, she cared not. But the horse was acting under the command of the King. Heedless of the Princess' importunings to turn back, the noble animal continued to trot down the road ever deeper into the land of exiles.

The scenes that the Princess so unwillingly passed were dreadful beyond her wildest imaginings. The groans of the sick and deformed tore at her heart, and though she tried to block out sight and sound, she could not escape the desolation and despair everywhere around her.

When, at last, she arrived in the main city of that stricken land, she was met by the Ruler with as much ceremony as could be provided. His careworn face and sad eyes brightened as he looked upon the King's child.

"Bless you for coming, fair Princess," he said. "You are as a ray of light from the world of happiness for which our people desperately yearn. Yours must be a magnificent Spirit to have come to help us in this accursed place."

The Princess was astonished. Had not her father informed the Ruler that she, too, was now an exile, banished forever from her homeland? She wondered. She was sure that if the Ruler knew her better he would realize that her Spirit was by no means magnificent.

"I will try to help where I can," she said simply, for there seemed to be nothing else to say.

Reluctantly, the Princess began to work with the people of the devastated land. Memories of her homeland crowded

in upon her, and as much as she agonized over the plight of those she served, so much, too, did she cry for the joys of her former life. Little by little, however, she became absorbed in present realities, and the past grew to be a bittersweet memory that almost faded from her consciousness.

The Princess worked as a nurse in the hospital, easing pain and by her presence comforting those who had never known a moment free of suffering. She gathered the children around her and taught them to read and write and to play and sing songs. She taught the beggars to help themselves by growing food. She taught women to plant flowers around their hovels and to make colorful curtains and rugs. The people learned to smile and laugh, and glad shouts of children rang where once were only sobs of misery. So much did she give of herself that a faint but strong stirring of a new life and hope soon began to be felt throughout that land.

The Princess had no idea of how vital a role she played. She worked from dawn till dusk and then, exhausted, threw herself down upon her pallet for a night of deep and dreamless sleep. She lost herself so in the problems of others that it soon did not occur to her to be impatient with anyone or to desire anything for herself.

Unknown to her, an aura of golden light had extended from within herself and enveloped her in its radiance, replacing the protective sheath of light given by her father. This aura was visible to all save the Princess herself, and when she walked among the people they felt their cares ease and the weight of despondency lift from their shoulders. They eagerly awaited her coming each day, and after she had gone again a sensation of sweet springtime remained with them.

And so five years went by. The land no longer seemed accursed. Flowers bloomed, and here and there young trees began to grow in the barren wastes. Huts and hovels had been repaired and paint-

ed, and the people's clothes, though simple, were clean and mended. Beggars no longer lined the road. There were schools for the children. Groups of musicians had begun to go from town to town, playing on primitive instruments that they had fashioned. Even the Ruler was seen to smile.

Then one evening, when the Princess returned to her hut tired but content after another day's work, she stopped before the open door and gasped. Inside, talking to the Ruler, was her father the King. When he saw her he rose and, with an expression of infinite tenderness, held out his arms in welcome.

The Princess stood a moment, incredulous, and then with a sob rushed to him. Suddenly all the anguish and despair and burden and fulfillment of the past years overwhelmed her, and she clung to him for many minutes, crying and laughing at the same time and repeating "Father! Father!" over and over again, as if she could not believe that he was there.

He held her gently, stroking her hair until she was calm. Then he smiled.

"I have come to take you home, my child," he said.

"Home?" she whispered wonderingly.

"You have conquered the selfishness that was within you and now know well the meaning of compassion. You have learned your lesson here, my daughter, and it is time for you to return to your own Kingdom. Your brother and sister await you. They are eager to take you with them into the realms of higher consciousness."

Only then did the Princess understand the glorious thing that had happened to her. By serving well and faithfully in the hapless land, without thought of self, she had forever vanquished the demon of egotism that had so long tortured her. She was free now to take her place beside her brother and sister and the other Exalted Ones of the King-

(Continued on page 419)

MAX HEINDEL'S MESSAGE

The Bow in the Cloud



I have a few preliminary explanations to make, a few reasons why the subject of "The Bow in the Cloud" is taken up. I recently dictated the manuscript for a book which I have since been editing. In the course of the dictation there came up certain points that required investigation, one of them being the life force that enters the body through the spleen. Upon investigating, it was seen that this force manifests in different colors, and that in different kingdoms of life it works differently; therefore much was to be looked up before making the information public.

I referred to the book, "Babbitt's Principles of Light and Color," written by a man who was clairvoyant, and found it most interesting. After spending an hour studying the book, I turned to investigation myself, with the result that a great deal of new light was shed upon the subject. And it is a deep and profound subject, for the very life of God seems to be embodied in these colors.

In tracing back through the Memory of Nature in regard to light and color, I came to a point where there was no light, as has been shown in the *Cosmo*. Then I followed the different stages of planetary formation on down to the point where the bow was seen in the cloud. The whole investigation made such a profound impression upon me as to fill me with devotion.

It is stated in the Bible that "God is Light." Nothing can reveal to us the nature of God in the same degree as that symbol. If a clairvoyant went back into the far, dim past and looked upon this planet as it was then formed, he

would see at first, as it were a dark cloud coming out of chaos. Then he would see this cloud of virgin substance turned by the Creative Fiat into light — its first visible manifestation, a luminous fire mist. Then would come a time when moisture gathered around that fire mist, and later the period spoken of as the Moon Period would arrive. Still later would come the darker and more dense stage called the Earth Period.

In the Lemurian Epoch the first incrustation of the Earth began when the seething, boiling water was evaporated. We know that when we boil and reboil water it incrusts the kettle; likewise the boiling of the moisture on the outside of the fiery Earth ball formed the hard and crusty shell that constitutes the surface of the Earth.

The Bible says about the next epoch that it did not rain upon the Earth, but a mist went forth from the Earth. From the damp Earth at that time there issued a mist that completely surrounded it. Then it was impossible for us to see the sunlight as we do now; the Sun had the appearance of an arc light on a dark night, it had an aura around it. We dwelt in that misty atmosphere in the early period of Atlantis. Later there came a time when the atmosphere cooled more and more and the moisture was condensed into water, finally driving the Atlanteans from their land by a flood, as is recorded in the various religions.

At the time when that misty atmos-

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phere enwrapped the Earth, the rainbow was an impossibility. This phenomenon usually occurs when there is a clear atmosphere in some places and a cloud in others. Then there came the time when humanity first saw the rainbow. When I looked upon that scene in the Memory of Nature, it was most wonderful. There were refugees who were driven from Atlantis, which is now partly under the Atlantic Ocean. Atlantis also included parts of what are now known as Europe and America. These refugees were driven eastward till they came at last to a place where the land was high and the atmosphere had partially cleared. Then they saw the clear sky above. Suddenly there came up a cloud, and from that cloud came lightning. They heard the roll of thunder, and they who had escaped peril by water and had fled under the guidance of a leader whom they revered as God, turned to Him to ask, "What have we come to now? Shall we be destroyed at last?" He pointed to the rainbow that stood in the cloud and said: "No, for so long as that bow stands in the cloud, so long shall the seasons come one after another in unbroken succession." The people, with great admiration and relief, looked upon that bow of promise.

When we consider the bow as one of the manifestations of Deity, we may learn some wonderful lessons of devotion. While we look upon the lightning with awe and hear the thunder with fear, the rainbow in the sky must always provoke in the human heart an admiration for the beauty of its sevenfold path of color. There is nothing to compare with that wonderful bow, and I wish to call to your attention a few physical facts concerning it. *(To be continued)*



Studies in the Cosmo—Conception

The Lord's Prayer

Q. How important is The Lord's Prayer as a spiritual aid in man's evolution?

A. It may be considered as an abstract, algebraical formula for the upliftment and purification of all the vehicles of man; the idea of taking proper care of the dense body is expressed in the words: "Give us this day our daily bread."

Q. Which portion deals with the vital body?

A. The prayer dealing with the needs of the vital body is: "Forgive us our trespasses as we forgive those who trespass against us."

Q. How does this relate to the vital body?

A. The vital body is the seat of memory. In it are stored the sub-conscious records of all the past events of our life, good or ill, including all injuries inflicted or sustained and benefits received or bestowed. The record of the life is taken from those pictures immediately after leaving the dense body at death and all the sufferings of *post mortem* existence are the results of the events these pictures portray.

Q. How does prayer affect this record?

A. If, by continual prayer, we obtain forgiveness for the injuries we have inflicted upon others and if we make all the restitution possible, purify our vital bodies by forgiving those who have wronged us, and eliminate all ill feeling, we save ourselves much *post mortem* misery, besides preparing the way for Universal Brotherhood, which is particularly dependent upon the victory of the vital body over the desire body.

Q. How may such a victory be achieved?

A. In the form of memory the desire body impresses upon the vital body the idea of revenge. An even temper amid the various annoyances of daily life indicates such a victory, therefore the aspirant should cultivate control of the temper as it includes work on both bodies. The Lord's Prayer includes this also, for when we see that we are injuring others we look about and try to find the cause. Loss of temper is one of the causes and it originates in the desire body.

Q. How important is this fact to the aspirant?

A. Most people leave physical life with the same temperament they bring into it, but the aspirant must systematically conquer all attempts of the desire body to assume mastery.

Q. How can this be done?

A. This can be done by concentration upon high ideals, which strengthens the vital body and is much more efficacious than the common prayers of the Church.

Q. Why is concentration preferable?

A. The occult scientist uses concentration in preference to prayer because the former is accomplished by the aid of the mind, which is cold and unfeeling, whereas prayer is usually dictated by emotion.

Q. Is not prayer higher than cold concentration?

A. Where it is dictated by a pure unselfish devotion to high ideals prayer is much higher than cold concentration. It can never be cold but bears upon the pinions of Love the outpourings of the mystic to the Deity.

Ref: *Cosmo* pp. 462-463

WESTERN WISDOM BIBLE STUDY

The Two Ways

Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. *Matt. 7:13-14.*

To the general reader these words of Christ Jesus may sound rather ominous, and their terrifying aspect has been used freely by orthodox ministers, still acting under the impulse of the Jehovistic regime of fear, in attempting to frighten their congregations into a more religious life. However, as interpreted in the revealing light of the Western Wisdom Teachings, they indicate the verities and beauties of the spiritual Way – the life “more abundant” in which all the latent faculties of the Spirit unfold into a beautiful flowering. True, life lived in accord with the spiritual laws governing man and the universe requires the sacrifice of things appealing to the senses, but it also brings a changing perception which establishes a keener appreciation and enjoyment of the *real* things of life. Gradually, “a sane mind, a soft heart, and a sound body” work in perfect unison to bring increasing peace and satisfaction.

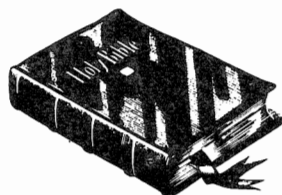
Living as he does in the midst of countless sense attractions, modern man may find it easier to follow the line of least resistance and cater to the senses. However, the time must come when distaste, ill health, and suffering bring him to a reckoning, and to a desire to know the joys of spiritual living. He begins to forsake the way of the sense life and learns to think, speak, and act in accordance with the Higher Will which governs all.

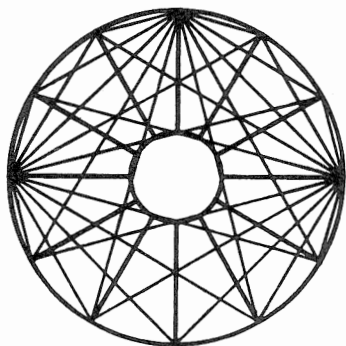
When He invited all to enter the strait gate, Christ Jesus was calling to the

higher self in man, the part of the human being which ever aims at the stars, ever aspires toward the heights, as symbolized by the sign Sagittarius. Only at temporary periods can the voice of this inner man be stilled, for deep within the coats of materiality, the Ego yearns for its original home with its Father, God. There is thus ever an inner urge toward a more spiritual way of living.

As Spirits differentiated *within* God, we are immortal, passing countless times through the cycle which leads from the heaven worlds into materiality, and from the material world back again into the higher realms. Eventually a new Evolutionary Day comes and some of humanity go forward, while others, not having made the grade, are placed in other environments to take up their retarded work.

Those who have their faces set toward the Light recognize the mighty power of the Spirit, and admit no defeat on the Path. When once the spiritual self is thoroughly aroused and active, the lower self is doomed. The sense life loses its attractions, and the Path whereon one sacrifices the personality for the eternal glory of God becomes ever brighter and more alluring. Each day of love and service given brings a certain advance toward the Kingdom of “Life,” the blessed life of activity and progress in the great Garden of God.





ASTROLOGY

Creative Astrological Analysis

Planets

Karl Kleinstick

Planets are the activating forces in the horoscope, the catalysts which bring about actions and reactions. Signs show what *influences* are operating, houses show in what *area* they are operating, and planets show which influences and areas are *significant* or *important* and in what way.

Beginning with the Sun, as the center of gravity in the solar system, and going outward, the planets occur in the following order: Sun, Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto. However, we do not use the Earth in the horoscope, so we substitute the Moon in its place for astrological purposes. Between Mars and Jupiter lies the asteroid belt.

The asteroid belt divides the planets into two groups of five planets each. More than this, however, seems to draw a dividing line between Mars and Jupiter. The distance between Mars and Jupiter at their closest approach to each other is more than twice the distance from the Sun to Mars. Of the first five planets, Mars moves the most slowly and accomplishes one revolution around the

Sun in a little under two years. Jupiter is the swiftest of the outer five planets, and it takes about twelve years to make one revolution around the Sun.

Due to the slow motion of the five outer planets, they stay in a single sign for a considerable length of time: from one year for Jupiter to an average of twenty-one years for Pluto. Aspects among these outer planets also last a long time, from several months to several years. It is difficult to say anything specific about such long lasting influences in a personal horoscope, for anything that was said would logically have to also apply to everyone else born under that influence. At the same time, we cannot deny that there is significance in the sign placements and aspects among the outer planets.

From the viewpoint of the Western Wisdom Teachings, we find that the asteroid belt is composed of debris from disintegrated moons that once revolved around the planets, chiefly Mercury and Venus, and other lifeless matter beyond

the pale of evolution. As such, the asteroid belt may be characterized as the graveyard of the solar system. This belt indicates a zone of transition where, as in death, a different level of significance is reached.

The asteroids themselves, being lifeless, can have no influence in the horoscope. The life of each individual Planetary Spirit makes it possible for the planets to influence the course of our lives. Only that which is alive can affect life; that which is dead cannot.

The planets on this side of the asteroid belt can be said to exert a more *personal* influence in the horoscope, for they are confined within the circle of this belt as the Spirit is confined within the circle of the personality. The planets outside the asteroid belt are not so confined; thus, they tend to exert a more *impersonal* influence in the horoscope. By a personal influence, we mean that the planet affects a person directly through a force inside of himself. By an impersonal influence, we mean that the planet affects a person indirectly through his environment, or through a force outside of himself.

If we were to cast the horoscope of a person using only the planets Sun through Mars, we would get a good picture of the internal forces at work in that individual. If we were to cast the horoscope of a person using only the planets Jupiter through Pluto, we would get a good picture of the external forces at work on that individual. A horoscope that includes all of the planets shows both of these, and in addition, shows how the individual relates to the forces outside of himself and how the forces outside of himself tend to affect him in turn.

The arrangement of personal planets in the horoscope shows how we as individuals have worked or shirked in the past. But no man is an island; we are not only individuals, but also members of a social community comprised of many individuals. The impersonal planets show how we as a community of individ-

uals have worked or shirked in the past. The personal planets show the results that we have accrued individually, and the impersonal planets show the results that we have accrued collectively. The relationships between the personal and impersonal planets in the horoscope show how the individual has participated positively or negatively, or not participated at all, in the community efforts of his fellows.

“As above, so below” is the master key to all mysteries. From this we see that the forces inside of man must be related to those outside of himself, and that the forces outside of man must resemble those that are inside of himself. Thus, we can deduce that there must be a relationship between the personal and impersonal planets. Diagram 4 shows the scheme of relationship, based on the natural order of the planets and the principle of reflection, centered on the asteroid belt.

See Diagram 4

In the Western Wisdom Teachings, Uranus and Neptune have been called the “octaves” of Venus and Mercury respectively, and this concept is supported by diagram 4. Although it may not be accurate also to refer to Jupiter, Saturn, and Pluto as octaves of Mars, the Moon, and the Sun respectively, there is, nevertheless, some relationship between these pairs of planets.

Let us look at the matter briefly from a traditional point of view: Mars is the planet of dynamic energy, through which we act for our own benefit, while Jupiter is the planet of benevolence, through which we act for the benefit of others and receive their help in turn. The Moon is the gate of earthly birth and death, the builder and destroyer of form, while Saturn is the gate of cosmic birth and death, the builder and destroyer of the structures upon which form is built. Venus is the planet of love and attraction, while Uranus is the planet of altruism. Mercury is the planet of reason, while Neptune is the planet of wisdom.

The Sun is the principle of individuality, while Pluto is the planet of regeneration of the individual through the living of a spiritual life.

There is another connection between these sets of planets: that of sign polarity. Mars is exalted in Capricorn, while Jupiter is exalted in the opposite sign, Cancer. The Moon rules Cancer, while Saturn rules the opposite sign, Capricorn. Venus rules Taurus, while Uranus is exalted in the opposite sign, Scorpio. Mercury is exalted in Virgo,

ed, the Sun and Athena will form one pair, and Vulcan and Pluto another.

The question of rulerships and exaltations in regard to these two planets is still a very vague issue, of course, but in diagram 5 we discover a pattern that has already been established. When Uranus was discovered, it took over one of Saturn's two rulerships; when Neptune was discovered, it took over one of Jupiter's two rulerships; when Pluto was discovered, it took over one of Mars' two rulerships. Following

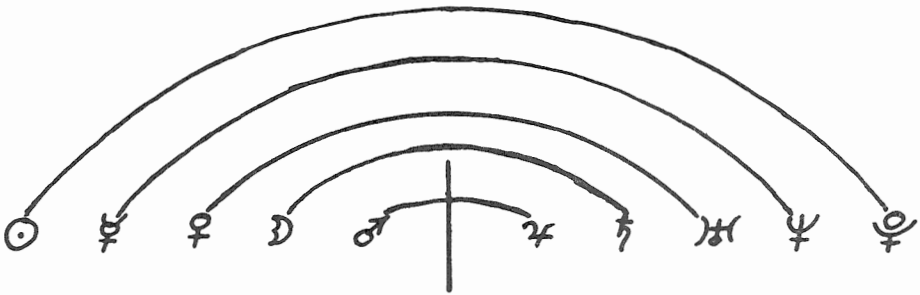


Diagram 4

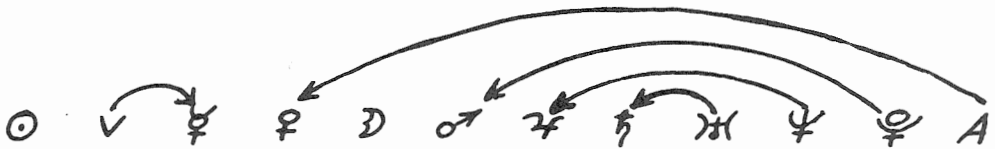


Diagram 5

while Neptune rules the opposite sign, Pisces.

However, we can find no such connection between the Sun and Pluto. This is because these two do not form a true pair. Theory suggests that there are two planets that yet remain to be discovered, giving a total of twelve planets, one for each sign of the zodiac. It is suggested that there is a planet beyond Pluto, which we will call "Athena." Another planet is theorized (some claim to have seen it) to lie between the Sun and Mercury, which we will call "Vulcan." Since we have no suitable symbols for these planets yet, we will just use "A" for Athena and "V" for Vulcan. When (and if) these two planets are discover-

this pattern, the discovery of Athena should take away one of the Moon's two rulerships, except that the Moon only rules one sign. Therefore, we look to the next planet and see that Athena will take away one of Venus' two rulerships. Then only Mercury will be left with two rulerships, and Vulcan will take one of those. The question of *which* signs Athena and Vulcan will take away from Venus and Mercury remains.

See Diagram 5

Looking back at diagram 1 (see the July 1975 issue of the "Rays"), we see that all of the impersonal planets rule signs *above* the horizon. All of the personal planets rule signs *below* the

horizon, with Venus also ruling one sign above the horizon. We know that Athena will be an impersonal planet; therefore, it must rule a sign that is above the horizon. We know further that it will take over rulership of one of Venus' signs. The only sign that meets these two qualifications is Libra, and thus, this is the sign that Athena will rule.

With Vulcan, the matter of rulership is not so easy, since it is a personal planet and both of Mercury's rulerships are below the horizon. However, Virgo seems to be the better choice as that puts it right next to the Sun. Also, Mercury has traditionally been the ruler of, and exalted in, Virgo, and one wonders how both of these can be at the same time. The reason seems to be that Mercury is only the temporary ruler of Virgo and will eventually give it up to Vulcan.

Diagram 6 shows a revised Great Mandala that includes Vulcan and Athena. The outer circle gives the rulerships and the inner circle the exaltations. Note that aside from the two new planets, the only major change from traditional astrology is that the exaltation of Neptune has been shifted from Cancer to Leo.

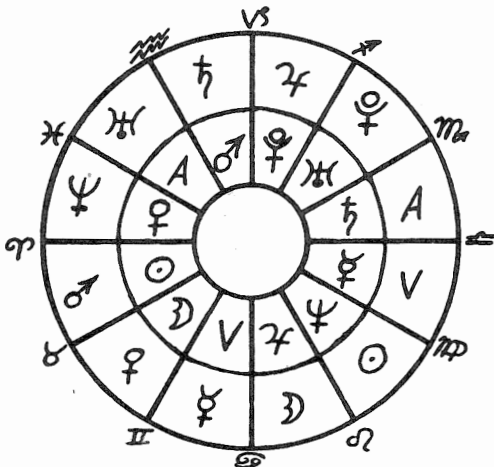


Diagram 6

Diagram 7 shows the sign polarities of the six planetary pairs extracted

from diagram 6. The Sun is exalted in Aries, while Athena rules the opposite sign, Libra. The Sun rules Leo, while Athena is exalted in the opposite sign, Aquarius. This double sign polarity of the innermost and outermost planets counterbalances the single Cancer-Capricorn polarity of the two different planetary pairs, Mars-Jupiter and Moon-Saturn. Pluto is exalted in Sagittarius, while Vulcan is exalted in the opposite sign, Gemini. Note that these polarities include all twelve signs of the zodiac.

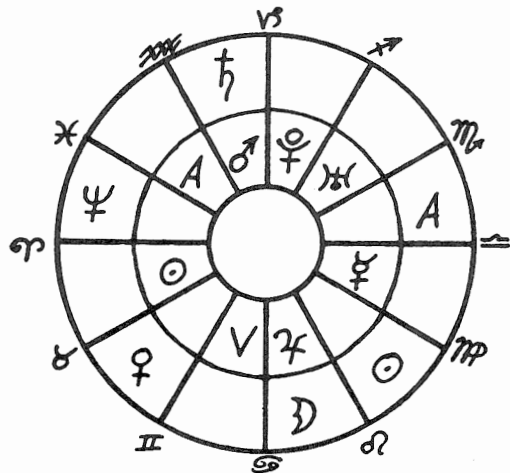


Diagram 7

The symbology of the fact that eventually all of the signs above the horizon in the Great Mandala will be ruled by impersonal planets and that all the signs below the horizon are ruled by personal planets should be obvious. Below the horizon indicates below the surface, or that which is inside of man. Above the horizon indicates above the surface, or that which is exterior to man.

It may be well to clarify what is meant by rulership (essential dignity) and exaltation, and conversely, by detriment and fall. A planet that is in the sign of its rulership is "at home," and, consequently, expresses its essential nature most easily and readily. This fact becomes very important in the interpretation of horoscopes, for there is such a basic affinity between a planet and the sign it rules that no matter where in

the horoscope the planet is, it will be a channel for the influences coming from that sign. A planet in detriment is opposite from its rulership, or "away from home," and, consequently, its essential nature is subdued. It is more apt to submit to the influence of other forces and to circumstances, and less likely to assert its own innate nature.

A planet in exaltation is being hosted by another planet, the one that normally rules that sign. Being a guest, the first planet is on its best behavior and tends to put its best foot forward. Even when unfavorably aspected, an exalted planet will try to make the best of a situation and keep its chin up. A planet in fall is opposite its exaltation, and consequently it is "being ignored." As a result, the planet tends to indulge its less desirable side in order to get attention. Even favorable aspects to a planet in its fall must be carefully watched for undesirable developments. If this careful attention is given to a planet in its fall, its energies can, of course, be put to much good use.

While we are on the subject of rulerships, let us consider the case of the recently discovered planets. With Uranus taking the rulership of Aquarius, for example, are we still to consider Saturn as the primary ruler of Aquarius, as co-ruler, sub-ruler, or as entirely relinquishing its hold over Aquarius?

It is well said that while the materialistically-minded individual is anxious to attribute everything to chance, the spiritually-minded individual is loath to attribute anything to it. While it is true that chance may play a role in some things, most matters of major importance are guided by a purpose. Uranus, Neptune, and Pluto could not have been discovered until man had begun to reach farther outside of himself than had hitherto been the case. The discovery of these planets marked the time when a considerable number of humanity had reached far enough outside of themselves to begin responding to new impulses. Therefore, we may say

that when a planet is discovered, and its existence becomes public knowledge, it has "come of age," and that which was formerly *held in trust* for it by another planet reverts to its rightful owner.

However, it would not be wise to assume that *everyone* has reached the point where they are capable of responding to the promptings of Uranus, Neptune, and Pluto. At least, not at this point in time. For the majority of people in the United States, and many in the rest of the western world, in Europe, and other places, Uranus, Neptune, and Pluto may be considered as the primary rulers of their respective signs. But when dealing with an individual who has gathered a lesser amount of experience in the school of life, it may be best to continue the use of the old sign rulerships. A few questions asked by the astrologer should be able to determine whether a person is reacting in any significant degree to the older rulerships.

It is interesting to note that while the Spirit of man was in the process of descending into the material world, man was much more aware of his inner being than he was of the things outside of himself. This was reflected in the fact that traditional astrology regarded Saturn as the outermost planet. Thus, there were five personal planets and only two impersonal ones. But now that much of mankind is thoroughly immersed in the physical world, his inner awareness is less keen, and he therefore looks more avidly to things outside of himself. This attitude has resulted in the discovery of three more impersonal planets. If it is true that one personal and one impersonal planet are still to be discovered, this indicates that something both inside and outside of ourselves remains to be awakened. Of course, even after all the planets have been discovered, the further *development* of the forces they represent must still be undertaken.

There is one planet that has not

yet received very much attention in this discussion: planet Earth. The first question is, where shall we find Earth in the horoscope? Some will claim that it is to be found opposite the Sun. But this cannot be, for we remember that the horoscope is a map of the heavens for the time and place of birth, and, thus, if one were born with the Sun at midnight, it would indicate Earth as being directly overhead! Obviously absurd.

If we know that Earth is always directly under us, that it defines our direction "down," we shall recognize that insofar as it is possible to give Earth a place in the horoscope, it would always be at the cusp of the 4th house. However, the Earth is really not so confined to just one point as this, for in reality, it is everywhere below the horizon and can thus be found in all of the first six houses. Since the first six houses also define the last six houses, we can see that the whole house structure is a phenomenon related to the Earth and its axial rotation.

Astrologers recognize two house cusps as being of particular importance: the ASC and the MC. The ASC defines the horizon line and the MC defines the highest point in the horoscope, which we note also to be directly opposite the fourth house cusp. Thus, we may take these two points as being particular indicators of Earth's influence in the horoscope. In general, however, the whole house system indicates Earth's influence. This is especially true when we recall that the houses are the receptors of influence - that which is acted upon - and that Earth is the *field of experience* for our humanity.

Does Earth rule any sign? The Western Wisdom Teachings tell us that the Moon is a temporary satellite of the Earth, and that when the failures who abide there have crystallized altogether, and when man has passed beyond the influence of the race religions, the Moon will no longer be attracted to the Earth and will then gravitate to the asteroid belt. Man must also have become herma-

phroditic again and be able to re-create his own body through his own dual creative force, by speaking the creative Word, before this can happen; for the Moon is the builder of form and is the agent which presently helps man to build his bodies. By the time the Moon ceases to influence us, the Earth will have taken over any of its functions which we may still need.

From the above, we can see that the rulerships and exaltations of Earth are the same as those of the Moon. The Earth will rule Cancer, the natural 4th house sign, and be exalted in the fixed, earthy sign Taurus, where Earth's sister planet, Venus, rules. The 4th house indicates "home" (which is what Earth is for us), and results. The result of our work on Earth is the development of the Conscious Soul, indicated by Cancer.

For those students who may be interested in Classical Mythology, a list is given below which relates some of the main Greek gods and goddesses to the planets. Many of the Greek myths are symbolic stories of the planetary forces as they work in and on man. Although some of these myths as they come down to our day are rather distorted, and despite the fact that they represent the viewpoint of a different type of consciousness, the astrological student can sometimes glean valuable information from them.

Sun - Apollo, Helios

Mercury - Hermes

Venus - Aphrodite, Hera, Eros

Moon - Demeter, Persephone, Artemis

Mars - Ares, Eris

Jupiter - Zeus

Saturn - Cronus, Chaos

Uranus - Uranus

Neptune - Poseidon

Pluto - Hades, Hecate

Athena - Athena

Vulcan - Hephaestus

Earth - Hestia, Gea, Rhea

SUN - The Sun is the visible body of the Cosmic Christ in our solar system. In the individual horoscope, the Sun shows the development of the Christ

within. Thus, the Sun shows our individuality, or sense of being and purpose, and our inner strength of character.

MERCURY – Mercury shows our *mode* of thought. It does not show our level of intelligence, but rather, it shows *how*, or along what lines and in what manner, we tend to think. Mercury is also the planet of communication and rules all the senses of the physical body. Since thought precedes word (words being the outward expression of thoughts) our manner of speaking is also indicated by Mercury.

VENUS – Venus shows our mode of feeling, or how we tend to feel emotionally about and toward things. This can run the gamut from the basest to the most refined feelings.

MOON – The Moon is a reflector and rules the element of silver, the substance used in making mirrors and photographs. Thus, the Moon shows how we perceive ourselves; it shows our thoughts and feelings about ourselves and our capabilities. This is to be differentiated from Mercury and Venus, which show our thoughts and feelings about things other than ourselves. The Moon is the builder of form and brings things to such a state that we can relate to them in a personal way. The Moon is the vantage point from which Jehovah and His Angels work upon man. It was Jehovah's mission to wake man up to an awareness of himself in preparation for the coming of Christ, the Sun Spirit, Who now works with man to help him gain control over himself and use his awakened individuality in an unselfish way.

MARS – Mars is the planet of self-motivation, initiative, and action. Mars is the planet that translates thoughts, feelings, plans, and purposes into realities through directed efforts. Occult lore teaches that the planet Mars was given to Lucifer and his fallen Angels. Through Mars, Lucifer tempts man to act upon the spur of his passions and instills him with a sense of power and assurance that is sometimes false.

These things may lead to rash, foolish, and selfish acts. Eventually, however, man shall overcome the negative influence of the Lucifer Spirits and be the master of his own actions. It is said that when Lucifer has redeemed himself through helping man where he now hinders him, he shall regain the regency of the planet that was originally intended for him – Venus.

JUPITER – Through Jupiter we receive the aid of others in our endeavors and are inclined to help others in theirs. Jupiter is the source of stimulation and motivation through outside influences.

SATURN – Saturn is the planet that brings our attention to the requirements and responsibilities of the world around us. Saturn teaches us to have the proper respect and regard for the rights and needs of others.

URANUS – Uranus is the planet of inspiration, which gives a sensitivity to and an insight into the feelings and emotional needs of others. Uranus "tunes us in" to the feelings of the masses. Uranus gives "feelings" about situations wherein there may be no knowledge or information present yet, and, sometimes, even where the "facts" seemingly point in a different direction.

NEPTUNE – Neptune is the planet of wisdom, or knowledge tempered with love. Neptune brings one into touch with sources of knowledge outside the realm of the physical senses and gives the ability to comprehend things directly without the intermediary of symbols or concepts. Neptune "tunes us in" to the thoughts of the masses.

PLUTO – Pluto is the planet of consecration and dedication, where individuals give unselfishly of themselves in service to a greater whole, but without the loss of their individuality. The influence of Pluto may be compared to a symphony orchestra, in which all instruments work together to one purpose but each instrument has its own particular melody to play and adds its own individual tone quality to the total sound.

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ASC (Ascendent) – The ASC shows the projection of oneself into the material world. It shows the image through which one operates when dealing with others and also one's material opportunities.

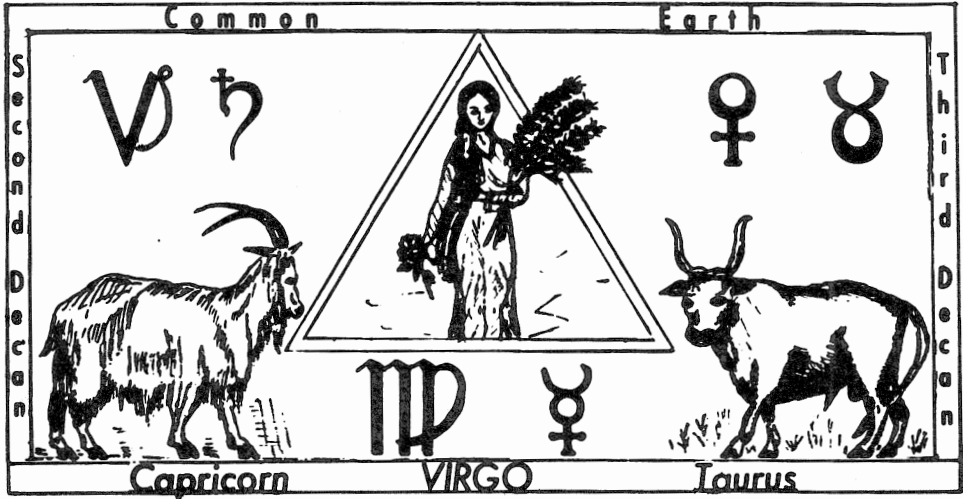
MC (Midheaven) – The MC indicates how an individual handles himself in situations where he is in authority. The right use of authority leads to greater opportunities for helpfulness, which is the earmark of spiritual development. Thus, the MC also indicates the individual's spiritual opportunities.

PART OF FORTUNE – It may be questioned whether the Part of Fortune should be used in the horoscope at all, for if so, it makes a case for also allowing all the other Arabic Parts. This would do nothing but clutter up the horoscope. However, the Part of Fortune has traditionally been used quite commonly, so we will indicate its presumed value here: The Part of Fortune bears the same relationship to the ASC as the Moon does to the Sun. The Sun shows our sense of purpose and the Moon our inner awareness, so if the ASC shows our material opportunities, the Part of Fortune will show our awareness of how these opportunities should be handled.

When a planet is retrograde, it indicates that the principle involved is undergoing some basic revisions. Noticeable forward progress is sometimes held back in order to establish a more firm foundation for more meaningful progress in the future. This apparent difficulty in making fast forward progress may sometimes lead to a feeling of frustration, but the astrologer should point out that a retrograde planet indicates necessary preparations that must be made in order to achieve a greater development than would otherwise be possible at present.

It has been said that an intercepted planet is less powerful than otherwise, or that its power is being held in abeyance. It would seem, rather, that an intercepted planet indicated when we

(Continued on page 426)



The Children of Virgo, 1975

Birthdays: August 24 to September 23

Virgo is a common earth sign whose physical analogy is coolness, which is the fundamental quality of earth. From this we get an idea that Virgo is not a sign normally inclined to strong feelings. A Virgo influence actually gives a good deal of control in this area, for here the mind rules over feelings. Mercury, the planet of reason and communication, both rules and is exalted in this sign. With the feelings under control, the mind is able to see more clearly and perceive more acutely than through any of the other signs. It is, however, a tendency of the mind to divide, classify, categorize, and analyze, and when carried too far this can certainly lead to a lot of undesirable, nit-picking tendencies.

When manifesting positively, the Virgo influence gives a logical outlook that is competent in details and able to deal with intricate and complex problems. The positive Virgo-type individual does not like to be told how to do things, for it insults his intelligence. Rather, if he is told only what needs to be done,

he is quite capable of discovering what methodology is best suited for the task. He is a great experimenter and will try the same project from as many different angles as he can dream up.

The negatively oriented Virgo individual has arguing, bickering, and fault-finding as his favorite pastimes. His main interest is in finding out what is wrong with things, but he lacks constructive suggestions as to how to make things better. He prefers to talk about things rather than do them, and a lack of physical activity caused by a worrisome, pessimistic attitude can bring on health problems in the course of time.

The ruler of Virgo at present is Mercury, but it has been suggested that there is an intra-Mercurial planet, named Vulcan, that will eventually be the true ruler of Virgo. It may perhaps be that if such a planet exists, it is too ethereal for man in his present materialistic state to perceive. The Greek counterpart of Vulcan is Hephaestus, the blacksmith of the gods. It was the ingenuity of this god that contrived all of the marvelous devices that the other

gods required when they were in need or in trouble.

In the esoteric anatomy of man, Virgo corresponds to the vital body, the vehicle that is the avenue of forces which vitalize the physical body. We are told that all occult development begins with the vital body, and this indicates that true occult development can only begin when a certain degree of emotional equipoise has been gained. When this happens, the lines of force in the vital body become channels through which the constructive release of emotional energies can take place.

As the vital body is the avenue of forces which vitalize the physical body, so Virgo is the sign through which the Christ again journeys on His way toward the Earth to revitalize the flagging physical and spiritual energies of man. This takes place as the visible Sun is passing through the sign Virgo.

The Sun squares Mars in Gemini from August 24 to September 23. The Sun and Mars are both in common signs, giving some freedom to these natives to work out the difficulties imposed by this aspect. There is a drive to compete, to do, regardless of results. There could be verbal confrontation or mental conflict within the individual, as both planets are in mental signs.

The Sun sextile Uranus from August 24 to 31 gives these children an ingenuity which can make for unusual achievements if constructively directed. They can be open-minded and independent, benefiting from partnerships, excelling along lines of literary and unusual artistic endeavor.

From August 25 to September 10 the Sun squares Neptune in Sagittarius; these children must learn to find a meaningful philosophy or religion and remain with it rather than to immerse themselves in various conflicting ideas. Anything imaginative will appeal to them, and they will prefer to live in a world of continual make-believe rather than in the real world. They must be taught not to be gullible but to test

things before accepting them as right or true.

Venus in Virgo squares Mars in Gemini from August 24 to 29. Affections are thwarted, and a sense of duty takes the place of expression. Again both signs are common and mental, so these natives may be confronted with domestic and mental dilemmas. Since this aspect indicates a conflict between masculine and feminine forces, these natives must learn to let each of these principles find proper expression. Venus squares Neptune from August 24 to 28; these children must be cautious of misplaced affections and dissolute conduct with resulting sorrow and trouble.

From September 1 to September 23 Venus in Leo trines Jupiter in Aries, giving these children a warm and affectionate nature. They will be positive and aspiring, with leadership capability. Venus sextiles Uranus from August 24 to September 23, lending free expression to inspired feelings. This gives a love of art and music.

An exalted Mercury in Virgo sextiles Saturn, giving depth to the mind, powers of concentration, and ability to think clearly, learn quickly, and organize well. This aspect extends from August 25 to 30. From September 3 to 23 Mercury in Libra trines Mars in Gemini, giving these children a refined, courteous attitude, a quick and resourceful mind with debating ability, and good humor. Mercury conjunct Pluto from September 1 to 11 will make these children outspoken in their views. The Venus quality of the conjunction softens this aspect, although the natives remain sharp-witted and mentally indefatigable. From September 2 to 12 Mercury sextiles Neptune, and these children should be imaginative with a certain perceptive wisdom.

Mars in Gemini opposing Neptune from August 24 to September 12 cautions these children against unhealthy habits involving narcotics and stimulants. These natives have high-strung nervous systems and may seek such outlets.

(Continued on page 426)



Freezing the Physical Body

A clipping received from one of our readers (newspaper and date unknown) concerns the practice, recently advocated by some as yet relatively few people, of freezing the physical body after death in the hopes of eventual resurrection. Mr. Nick Deblasio of New Jersey, for instance, has had the body of his wife, who succumbed to cancer, frozen, hoping that when a cure is found the body can be thawed and brought back to life, and the cure applied.

According to the clipping: "Her body lies now in an eight-foot-high capsule in a rural cemetery, frozen at 320 degrees below zero in 185 gallons of liquid nitrogen." Mr. Deblasio allegedly has invested \$15,000 in this venture.

"Biological science," continues the article, "rejects the 'freeze and resurrect' theory. It contends that a frozen body will suffer lethal cell deterioration in the thawing process."

Occult science, too, rejects the "freeze and resurrect" theory. When an Ego "dies," or passes out of the physical body, the silver cord connecting the higher and lower vehicles snaps after about three and one-half days. When this happens, the dense body is quite dead, and the two lower ethers of the vital body remain with it. The two higher ethers, desire body, and mind stay with

NEWS

COMMENTARY

the Ego as he begins his post-mortem existence. The dense body is of no further use to the Ego and he cannot again utilize it as a vehicle.

As long as the dense body exists, however, there is danger that the Ego will be drawn to its presence and neglect to devote itself to his new experiences in the higher worlds. Thus, the timetable of his evolution is slowed down. If the decaying process of the physical body is indefinitely delayed, as happens when it is frozen, the Ego may waste many years of valuable time by remaining close to what had once been his vehicle for physical experience.

Occult science advises that the physical body be cremated after the immediate three and one-half day post mortem period is over. Cremation obviates the long process of natural decay and removes a very real obstacle from the Ego's path of progress.

To freeze the body, on the other hand, is both useless and potentially harmful to the Ego whose vehicle it once was. In addition, it imposes a burden of needless expense on well-meaning survivors—money that could be much more suitably spent on behalf of the living.

Aspirin: A No-No in Colds?

For years cold-inflicted victims have been advised by physicians to rest, drink plenty of liquids and take aspirin. A new study reported in March 24 JOURNAL OF

THE AMERICAL MEDICAL ASSOCIATION now challenges the aspirin advice. It suggests that aspirin does not help cold victims much, and worse, it may increase the spread of cold germs to other people.

Edith D. Stanley and colleagues at the Abraham Lincoln School of Medicine of the University of Illinois conducted two double-blind trials in which volunteers were exposed to cold virus, then treated with aspirin or placebo. Aspirin treatment, they found, did not alter the rates of infection or illness, but was associated with a moderate reduction in the frequency or severity of some symptoms. On the whole, though, the overall benefit of aspirin in combating colds was not statistically significant.

What's more, the aspirin treatment appeared to cause a highly significant increase in the amount of virus in nasal secretions of treated subjects. "The increase in virus shedding," the Chicago investigators conclude, "must be considered an adverse event that could influence the course of the disease in the individual and increase the likelihood of the spread of the infection to contacts."

—*Science News*, March 29, 1975

Aspirin is one of the most widely used forms of medication in the world. Nevertheless, it has been found to have harmful side-effects and not to be the "cure all" it is commonly thought to be. Aspirin has caused severe gastric bleeding in patients with ulcers, and "simple" upset stomach, heartburn, and nausea are common complaints among those who take this drug.

Perhaps this new view of aspirin as a potential spreader of cold germs will discourage the prolific use of this form of medication.

Scientists Look at Saccharin Usage

A scientist accused both industry and government yesterday of having been "extremely remiss" in permitting saccharin to be marketed with alleged impurities.

Americans consume five million pounds of the artificial sweetener each year, 70 per cent of it in soft drinks. While scientists are trying to determine whether saccharin has any links to cancer, the impurities in the sweetener should be reduced to the lowest possible level, said Phillip E. Schubik of the University of Nebraska.

Schubik and others appeared at a National Academy of Sciences meeting on the role of sweeteners in the American diet. He said impurities in commercial grade saccharin may have a role in causing stones to form in the bladders of test animals, and may in turn lead to the development of bladder cancer.

Schubik said society has been "extremely remiss" about contamination in saccharin, which about 12 million Americans consume daily in diet soda.

In general, however, most of the scientists attending the meeting were cautious about claiming that saccharin, the most widely used artificial sweetener, is a health problem.

The academy itself last year issued a study, which showed bladder cancer in test animals fed extremely high doses of saccharin, but it called for more study before a decision is made.

—*San Francisco Chronicle*, March 27, 1975

Whether saccharin does or does not have a direct relationship to cancer, the fact remains that many artificial food additives and artificial foods are dangerous at worst, and of no nutritive value at best. Natural fruit juices are far more healthful than, and just as refreshing as, soft drinks. If a sweetener is wanted, honey — one of the most beneficial of all foods — serves the purpose excellently.

The Cooling World

There are ominous signs that the earth's weather patterns have begun to change dramatically and that these changes may portend a drastic decline in food production — with serious political implications for just about every nation on earth. The drop in food output could begin quite soon, perhaps only ten years from now. The regions destined to feel its impact are the great wheat-producing lands of Canada and the U.S.S.R. in the north, along with a number of marginally self-sufficient tropical areas — parts of India, Pakistan, Bangladesh, Indochina and Indonesia — where the growing season is dependent upon the rains brought by the monsoon.

The evidence in support of these predictions has now begun to accumulate so massively that meteorologists are hard-pressed to keep up with it. In England, farmers have seen their growing season decline by about two weeks since 1950, with a resultant over-all loss in grain production estimated at up to 100,000 tons annually. During the same time, the average tempera-

ture around the equator has risen by a fraction of a degree — a fraction that in some areas can mean drought and desolation. Last April, in the most devastating outbreak of tornadoes ever recorded, 148 twisters killed more than 300 people and caused half a billion dollars' worth of damage in thirteen U.S. states.

To scientists, these seemingly disparate incidents represent the advance signs of fundamental changes in the world's weather. The central fact is that after three quarters of a century of extraordinarily mild conditions, the earth's climate seems to be cooling down. Meteorologists disagree about the cause and extent of the cooling trend, as well as over its specific impact on local weather conditions. But they are almost unanimous in the view that the trend will reduce agricultural productivity for the rest of the century. If the climatic change is as profound as some of the pessimists fear, the resulting famines could be catastrophic. "A major climatic change would force economic and social adjustments on a worldwide scale," warns a recent report by the National Academy of Sciences, "because the global patterns of food production and population that have evolved are implicitly dependent on the climate of the present century."

A survey completed last year by Dr. Murray Mitchell of the National Oceanic and Atmospheric Administration reveals a drop of half a degree in average ground temperatures in the Northern Hemisphere between 1945 and 1968. According to George Kukla of Columbia University, satellite photos indicated a sudden, large increase in Northern Hemisphere snow cover in the winter of 1971-72. And a study released last month by two NOAA scientists notes that the amount of sunshine reaching the ground in the continental U.S. diminished by 1.3 per cent between 1964 and 1972.

To the layman, the relatively small changes in temperature and sunshine can be highly misleading. Reid Bryson of the University of Wisconsin points out that the earth's average temperature during the great Ice Ages was only about 7 degrees lower than during its warmest eras — and that the present decline has taken the planet about a sixth of the way toward the Ice Age average. Others regard the cooling as a reversion to the "little ice age" conditions that brought bitter winters to much of Europe and northern America between 1600 and 1900 — years when the Thames used to freeze so solidly that Londoners roasted oxen on the ice and when iceboats sailed the Hudson River almost as far south as New York City.

Just what causes the onset of major and minor ice ages remains a mystery. "Our

knowledge of the mechanisms of climatic change is at least as fragmentary as our data," concedes the National Academy of Sciences report. "Not only are the basic scientific questions largely unanswered, but in many cases we do not yet know enough to pose the key questions."

Meteorologists think that they can forecast the short-term results of the return to the norm of the last century. They begin by noting the slight drop in over-all temperature that produces large numbers of pressure centers in the upper atmosphere. These break up the smooth flow of westerly winds over temperate areas. The stagnant air produced in this way causes an increase in extremes of local weather such as droughts, floods, extended dry spells, long freezes, delayed monsoons and even local temperature increases — all of which have a direct impact on food supplies. . . .

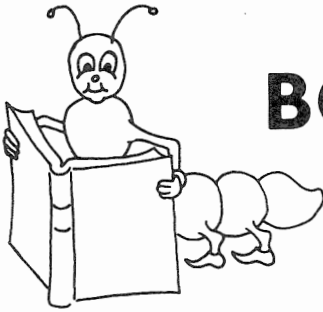
—*Newsweek*, April 28, 1975

There seems to be little question that climatic changes are taking place on a world-wide scale. Many of us have noticed an increasing intensity of cold and greater amounts of snow in our neighborhoods in recent years than heretofore. It may come as a surprise, however, that the seemingly small amounts of change in average ground temperature and amount of sunshine are of such significant import.

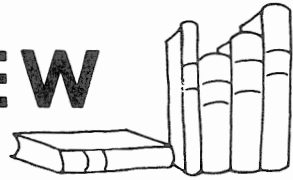
Certainly in view of all this it would behoove scientists, agriculturalists, and government organizations to work together in intensifying agricultural production in those areas where it is feasible. We believe that particular consideration should be given to changing as much as possible areas now devoted to grazing land for livestock (eventual meat) to production of grains and other produce for human consumption. The proportionate nutritional yield per acre devoted to grains, soybeans, etc. over that devoted to livestock is known to be considerably greater.

Continuing research in sea-plant cultivation, hydroponic gardening, and construction and utilization of greenhouses heated by solar energy also appears indicated.





BOOK REVIEW



"Toning, the Creative

Power of the Voice "

Toning, the Creative Power of the Voice, by Laurel Elizabeth Keyes, DeVorss & Company, Publishers, Santa Monica, California, 1973.

Toning, as described by Mrs. Keyes, is the process of using the human voice for purposes of healing. Briefly stated, it is based on the premise that the creative power inherent in the voice is, in the normal course of events, enslaved by the mind, and that it must be liberated from this mental domination before it can release and eliminate the tensions which manifest as illness. Only in inarticulate sounds such as groans, sighs, or laughter, rather than in words, does the creative power come out unhindered by the mind. "One does not think a groan. It bursts through the mental restrictions and with it certain tensions are released."

Mrs. Keyes suggests that toning is best accomplished with the body erect but relaxed. The body should be allowed to sway slightly "to get the feeling of the pulsation of life within it." Then, "let your body speak. Let sound come up from it, not down from the mind, but up from your feet. Let the body groan. It may be only an audible deep sigh, but

it is a feeling of release, of emptying out, of resting. . . . All the hurts. . . which you have received are buried in your subconscious memory, and groaning offers a release for them."

The author cautions that it is not enough simply to let negative feelings be thus expressed and released. They must also be replaced by feelings of purpose, nobility, goodness, and self-worth – the understanding that ultimate perfection is not only a possibility, but a destined fact. "Each one of us can feel secure only when we know that we need not rely upon any outside agent – by releasing the Life within us, we are healed."

Mrs. Keyes takes pains to stress that toning is neither a negative nor a submissive phenomenon. "Toning is a very positive, consciously directed identification with the inner power of life, and the full awareness of the release of it at will." The toner receives a new awareness of inherent divinity and of the unity of all life.

Seemingly "miraculous" cures of debilitating illness by the use of toning are described by Mrs. Keyes, including cases of cancer that had been pronounced hopeless by doctors. An individual

can tone for himself and for other people. It is as possible to become dependent upon someone else's toning as it is to become dependent upon medicine, says the author. Therefore, the patient should be taught and encouraged to tone for himself.

This little book deals with a virtually untapped avenue of healing and creativity. We recommend it to all readers who are concerned with the sacred nature of, and the divine potential inherent within, the human voice.

* * *

CONQUEST

(Continued from page 400)

dom, and share in their joy and their great Work.

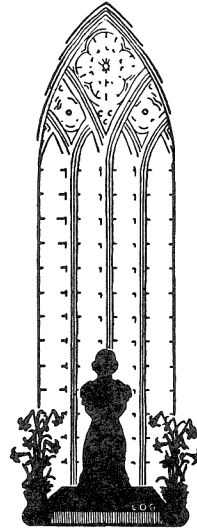
The Princess bade farewell to the Ruler and to the many friends she had made in the land of exiles. They grieved to see her go, but when she spoke her sweet words of love and encouragement, they experienced an upsurge of inner strength such as they had never known. They realized then that someday they, too, if they labored well and faithfully, would be able to follow her into the Kingdom of happiness and dwell among the Exalted Ones.

When the Princess, mounted on her faithful horse beside her father, at last rode into the Kingdom, bells pealed on every side and cheering crowds scattered flowers in her path. Eyes brimming with tears, she gazed upon the beauteous country, and the bittersweet memory of what once had been was supplanted by a new and even more splendid reality.

Her brother and sister embraced her warmly, and together they mounted the stairs to the great Temple of Light that stood, gleaming in its glory, atop the alabaster mountain in the center of the Kingdom. As the Temple doors opened to

her, to whom they had always before remained closed, and she glimpsed for the first time the transluscent colors and the harmonies of the sublime world of higher consciousness, she sank to her knees in awe and ecstasy.

* * *



“Coming from that source (mind stuff), our mind is naturally separative and prone to resent authority. It should be the tool of the infant Spirit in governing the threefold body, a curb upon rampant desire. But it is masterful and in itself harder to tame than wild horses; it loves more to rule the lower than to obey the higher. It added cunning to desire, then passion and wickedness ran high in Atlantis. The race degenerated and it became necessary to start a new race under new conditions.

“In the meantime the hot, steamy atmosphere of Lemuria had cooled and condensed to a thick fog during Atlantean times. . . The mist gradually condensed to a flood, which filled the valley of Atlantis and caused the wicked race to perish, except a few who were a “chosen people,” chosen to be the nucleus of our present race, to inherit a promised land: the Earth as now constituted.” *Christianity Lectures*, p. 223

READERS' QUESTIONS

Planetary Ray

Question:

On page 438 of the *Cosmo*, mention is made of each Mystery School falling under the dominion of a certain planetary Ray. Are you at liberty to indicate with what Ray the Rosicrucian Fellowship is aligned?

Answer:

(A question similar to that posed by this reader was answered in the October 1915 "Rays." The answer evidently was written by Mr. Heindel. In the belief that it will be of general interest, we are reproducing it in its entirety.)

There are two sets of people in the world, spoken of in the Masonic Legend as the sons of Seth and the sons of Cain, and represented in our modern times by Free-Masonry and Catholicism, statecraft and priestcraft; those who listen to the voice of intellect and follow the head, and those who obey the voice of the heart and follow their emotions and feelings. The sons of Seth are people who go along the devotional path and follow their religion in whatever country they may be, do not come in touch with any Mystery School at any time of their existence. They have followed their spiritual teachers, docile as lambs, as water flows gently in an artificial canal, and among their leaders, from the time of Abel, the shepherd, we find great lights like Solomon, who was later reborn as *Jesus*, and is now the invisible spiritual pillar of the Church, which he will eventually guide into the haven of the Kingdom of Christ. These people are the Divine prototypes, Adam and Eve, created by Jehovah, the regent of Luna, the Queen of the waters of the world and

the emotions of men. Our emotions are unstable as water, which is governed in its periodical ebb and flow by the Moon.

The other stream of humanity, called sons of Cain, is that class in whom the Divine essence, the Ego, makes itself felt as a *burning fire*. The original creative instinct is keen within them, for when humanity was in its cradle, they listened to the voice of the Lucifer Spirits and ate of the Tree of Knowledge; hence they became enlightened; the mind prospered at the expense of the heart; and from Cain, Tubal-Cain, Methuselah, have come all the *craftsmen* of the world. They were the ones who built Solomon's Temple under the leadership of Hiram Abiff, the Master Mason, who was later reborn as the Widow's Son of Naim, raised by the strong grip of the Lion of Judah and is now working through Industry and Statecraft under the name of *Christian Rosenkreuz* to bring his kindred into the Kingdom of Christ where the two streams will unite, where there will be neither priests nor kings, but one, even Christ, will fill the dual office of King and Priest.

In every vast company of men there are always some behind and some in advance; and we may find individuals belonging to each of these two streams of humanity among the lowest types as well as among the most highly civilized people on earth. But all along the path of evolution, there are, as we might say, gates which lead to the path of initiation and which may be unlocked by anyone who has the proper key. But the locks are different at different points on the path of evolution, and they are becoming more complicated, for we are all learning lessons now by evolution which were in by-gone ages taught in the process of initiation in the Mystery Schools.

In each life we are born with a new horoscope. Our Ascendant and planets will be very different in each life according to the lessons we have to learn and the liabilities we are to liquidate from the past. In one life we may have Mars as a ruler, another life may be ruled by Venus or any of the other planets. For it is designed that the spirit should learn all things in order to become perfect and it must therefore evolve under the influence of all the planets in order that everything in its nature may be evenly balanced. Nevertheless, the stamp of our Father Star or Father Fire is always there, and this makes one who is inherently a Martial spirit different from one who comes from the Jupiter Rays, though their horoscopes may be quite similar, perhaps, as in the case of twins.

Children born with the same Gr. Mean time in Madrid, New York and Honolulu would be of widely different types, stamped by their national and racial peculiarities, and yet their horoscopes would be much alike. This illustrates that it is not the horoscope itself that counts, but the invisible influence that is due to the identity of the Father Fire or Father Star; and when a man or woman is ready to enter the gate or path which leads up to the Mystery School, he or she will feel the right spiritual attraction through the basic color vibration of their aura, and if this attraction is followed it is sure to guide him to the right place, where he will not be refused.

Generally speaking it may be said that all of the people of the Western world belong to the Western Wisdom School of the Rosicrucians, and that they make a mistake when they endeavor to enter a school belonging to or teaching the Eastern Philosophy. When Moses led the Israelites out of Egypt, the land of the Bull, where that animal was worshipped when the Sun, by precession, was in the sign Taurus, he gave the people under his guidance a new symbol, the Lamb. And from the

time when the Sun by precession went through the sign Aries, the Lamb, it has been and is idolatry to worship the golden Calf (Taurus), or bow down before the serpents and scorpions, which were the priests of that dispensation, because Scorpio is the opposite sign from Taurus. Then came Christ, the Lamb of God so called, to inaugurate a new religion; and we hear of a judgment when He shall come again under the sign Libra, the scales, which is opposite Aries, to judge all of the world.

Later, by precession, the Sun passed through the sign Pisces, the fishes, and for two thousand years we have been abstaining from meat on certain days and eating fish, while we worshipped the opposite sign, Virgo, the immaculate Virgin. Now the sun is entering, by precession, within orb of the celestial sign Aquarius, the Son of Man, and in the coming Aquarian age we shall have an entirely different standard from what we have had before. As a matter of fact, we must learn to worship *the Christ within*, and this Christ is not the same for each one of us. This is the Savior that is to lead us out of our present condition. And the difference is in the basic planetary ray that is in each and every one of us. So there is the *horoscopic ray*, governed by the planet which is ruler of our horoscope in each life, there is the *individual ray*, which is governed by the sub-ray of our Father Fire or Father Star, under which we originated; and, finally, there is the *Father Fire or Ray itself*. It is this latter that is not revealed until the last initiation. Our individual ray is discovered unto us at the time we receive the discipleship instruction, and the horoscopic ray is evident as soon as we cast the chart and know how to read it.

To clear up this point from another angle, let us illustrate by colors. There are seven colors in the spectrum: red, orange, yellow, etc. But within the red we shall also find seven sub-rays, which are: red-red, red-orange, red-yellow, etc. The same with the yellow ray, we shall

find there yellow-red, yellow-yellow, etc. Similarly under the ray of Mars there are some who are Mars-Saturn, others who are Mars-Sun, others again who are Mars-Venus, and so on. Mars is then the Father Star, while the name of the other planet designates the individual ray, and therefore we find in the Mystery Schools, all over the world, people who are born with any one of the twelve signs rising and any one of the planets ruling. Also people with individual rays of the Sun, Venus, Mars, Mercury, etc., are found both in the Eastern and Western Mystery Schools. But the Mystery School itself is colored by the deep, overpowering planetary influence of the Father Fire, the Father Star, under which it originated.

You will understand that as the Father Fire is not revealed until the last initiation, this basic nature of any Mystery School cannot be told openly in public. But you must differentiate between the Mystery School and such an association as the Rosicrucian Fellowship and other kindred societies, which are only preparatory schools for their respective Occult Orders. Such schools as the Rosicrucian Fellowship and kindred organizations would naturally be dominated by the planetary influence from the fountain-head; this cannot therefore be given.

There are plenty of people who claim that they know all and who will smile mysteriously, or give out misinformation which can not be controverted and proven false, because it concerns the secrets of initiation. The writer has always made it a rule to say honestly and without hesitation, whenever a question was asked to which he could not give an answer: "I do not know." To profess omniscience is equivalent to a profession of Divinity; but though the writer has met quite a number of "professors" he has met very few, if any, "possessors", and you will have to wait for the answer to that question until you come to the proper point in initiation.

Even in the case of the Individual ray, which is given to the Disciples at

the time they enter the path of discipleship, it has been found that people under the sign Gemini, for instance, which would be supposed to be ruled by Mercury, had in their individual ray all the different other planets; and the same with every one of the other signs. The writer has given considerable time and study, endeavoring to find a rule, but it has proven absolutely futile, and there is only the one explanation, given by the Elder Brothers, that the Individual Ray is retained by the spirit throughout its whole series of lives, and perfectly independent of the Horoscopol rays which change according to its birth, environment and the lessons to be learned in each life.

* * *



SELF-MASTERY

Self-Mastery is the mark and the only mark of true greatness. No man who has not in some degree mastered himself can in any degree be great. Self-mastery is the only line that is drawn between the great and weak and cowardly. It is the one problem of mankind. When this problem is solved, all others cease to be. The superman is such only by virtue of the fact that he has solved the problem. He has fought the battle and won. He has been weighed in the balance and found not wanting.

—Albert King

NUTRITION



and



HEALTH

"Miracle Foods"

Diana Dupre

A number of so-called "miracle foods" provide us with concentrated nutrients in readily available form. These foods contribute remarkably to good health, generally building up bodily organs and stimulating physical functions. Most people who use these foods consistently find them tasty as well as beneficial.

Sunflower seeds are prime sources of protein, unsaturated fatty acids, healthful carbohydrates, and almost all vitamins, minerals, and enzymes. They promote internal and external revitalization, thus helping promote abundant health. Sunflower seeds can be eaten raw by the handful.

Sesame seeds provide an exceptional source of calcium, B-complex vitamins, protein, and unsaturated fatty acids. They may be used for baking or be eaten raw.

Pumpkin seeds also contain large quantities of unsaturated fatty acids and nutrients and are said to build strength and vigor even in advanced years. Some people value them as promoters of healthy skin and good digestive power. They can be eaten raw or used in cooking.

Chia seeds provide strength and energy. Indians used it on long journeys,

claiming that one small handful could enable a man to travel all day with little diminution of strength. Mixed with liquid, these seeds create a slippery bulk which helps promote intestinal cleanliness. They can be eaten as a snack, or sprinkled on salads.

Fenugreek seed contains large amounts of lecithin and other nutrients and is about 30 percent protein. These seeds, when finely ground and mixed with water or fresh fruit juice, serve as a digestible slippery bulk food. It is useful as a mild diuretic and for its cleansing effect on lungs and sinuses. These seeds can also be made into a delicious herb tea.

Wheat germ is a highly nutritious cereal food, containing protein, B-complex vitamins, calcium, phosphorus, iron, and potassium. It is also a prime source of vitamin E. Wheat germ can be eaten as a cereal or mixed with other cereals or with other foods.

Rice Bran is 12 percent protein, contains most of the B-complex vitamins and has high mineral content. This food product consists of the easily digestible pulverized outer coating of natural rice. It can be eaten raw as a snack, sprinkled on vegetable salads, and used in baking.

Yeast is high in protein and contains almost all the B-complex vitamins and many minerals and trace elements.

Dulse contains calcium, phosphorus, copper, iron, iodine, magnesium, manganese, potassium, riboflavin, niacin, and vitamins B-12, C, E, and K. *Dulse*, a sea plant, is also known as "sea lettuce." It is available in powdered form for use as a salt substitute and a flavoring for vegetables.

Rose hips are a rich source of vitamin C. Vitamin C in this form helps in the absorption of minerals, in building resistance against infection, and in strengthening connective tissue. *Rose hips* are small berries taken from the rose plant. They are available as a powder and can be used as a sugar substitute and as a tea.

Parsley is a rich source of vitamins

A and C, and various enzymes and minerals. It is most generally used as a garnish with or flavoring for vegetables. *Parsley* juice, although highly nutritious, is too powerful to be taken alone; it should always be combined with other vegetable juices, such as carrot and celery.

Honey is one of the most remarkable natural substances known to man. It is valuable for its medicinal as well as its highly nutritive properties. Bacteria cannot live in the presence of honey, since honey withdraws from them the moisture which is essential to their very existence. Honey is therefore successfully being used as a healing agent for serious burns and wounds. It also helps maintain the flow of lymph fluid which, in turn, aids in the proper utilization of calcium and iron.

"Nerves"—Some Things to Do About Them

Nervous tension, nervous fatigue, and other manifestations of a condition loosely termed "nerves," are all too prevalent in our hectic society. The accelerated pace of living and working, the worries and fears attendant to escalating personal, national, and international problems, the changes and distortions of traditional moral, ethical, and cultural codes, and the ever-present noise of civilization that penetrates all but the most remote rural areas, all contribute to the stress of modern life.

This undermining atmosphere cannot fail to take its toll of physical, mental, emotional, and spiritual strength, unless the Ego has developed his equilibrium to a higher level than is common among most people.

"Relaxation" or "escape" from pressures are goals that have achieved exaggerated importance in our society, and are sought by a variety of means, some questionable and dangerous. The use of drugs, alcohol, and tobacco is often justified on the grounds of relaxa-

tion or escape; tranquilizers are commonly prescribed to alleviate physical, mental, or emotional stress. Lesser but also unsatisfactory agents include television, films, and reading material of dubious merit. At the other end of the spectrum are frenzied attempts to participate in the "good life" with its distractions of jet-set travel and social events.

There are other nerve strengthening and relaxing methods, however, which can do much to reinforce "body, mind, and Spirit" for the ordeal of coping with tension-producing factors. One such method is the consumption of nutritive essentials that nourish the nerves. These include:

B-complex vitamins — found abundantly in wheat germ and other whole grain products, whole rice, rice polish, yogurt, green leafy vegetables, milk, and cheese. These vitamins are essential to metabolism and cellular functioning and in the prevention of nervous irritability.

Potassium — found in sun-dried

prunes, wheat bran, steel-cut oats, romaine, cucumbers, tomatoes, carrots, lentils, onions, cabbage, watercress, lettuce, blackberries, cherries, olives, and unsulphured molasses.

Phosphorus – found in whole barley, egg yolk, dried beans, cranberries, red cabbage, beet tops, peas, nuts, and whole rye.

Sulphur – found in mustard greens, kale, figs, eggs, almonds, rye, kohlrabi, sun-dried peaches, garlic, carrots, radishes, hazel nuts, pecans, and Brussels sprouts.

Lecithin – found basically in egg yolks, soybeans, and soybean products. This is a phospholipid (fat-melting) nutrient.

Vitamin C – found in citrus fruit, berries, melons, and tomatoes. This vitamin helps promote healthy skin, strong bones and teeth, and a general feeling of energy and vitality.

Proteins – found most prominently in eggs, cheese, peas, beans, and nuts. They furnish enzymes needed to produce vitality and energy.

Sufficient sleep also is important. Obviously, lack of sleep induces fatigue of the nerves just as it does other physical fatigue. A good night's sleep *every* night, not sporadically, is necessary. Healthful inducements to peaceful sleep include: a firm bed; a quiet and well-ventilated sleeping place; avoidance of stimulants such as tea or coffee; a light evening meal rather than a heavy dinner and, if a bedtime snack seems necessary to relieve genuine hunger, the consumption of fruit, honey, or warm milk rather than rich, hard-to-digest foods.

Moderate exercise and outdoor activity suitable to one's general state of health can help dispel fatigue and irritability, induced by sedentary occupations. A daily walk of several miles at a steady pace is an excellent way to achieve physical and mental re-invigoration.

It also helps to vary one's position during the course of sedentary activity.

After sitting for half an hour, for example, get up, walk around, and stretch. Such movement helps stimulate circulation and avoid the "kinks" that plague muscles held strained and motionless for long periods.

Good posture, too, is important in the preservation of good muscle tone and the avoidance of muscular tension. Sit and stand with the body held firmly erect and shoulders squared and comfortably straight. Sit in a chair with a backrest that supports the middle of the back and avoid slouching over typewriter or work table. One exercise that helps improve posture is to stand with the back to the wall and with heels, head, thighs, and shoulders touching the wall. Bring the small of the back as close to the wall as possible, and hold this position when walking away from the wall. Then try to retain this position when standing and walking.

Attitude and temperament are powerful factors in reducing or increasing the degree of nervous tension to which an Ego may be subject. The perpetual worrier is naturally much more prone to nervous ailments than is the perennial optimist. He who always has a cheerful and encouraging word for his companions, even if his own heart may be breaking, finds it far easier to overcome his difficulties, whether they be of nervous or some other origin.

Most important, he whose activities are based on a spiritual foundation in which he sincerely believes and to which he adheres as much as possible, has a powerful reservoir of strength from which to draw to meet the stresses of modern life. Such a person is better able to put all things in proper perspective and assign to the things and problems of the world no more attention than what is rightfully due them according to their place in the cosmic scheme. The pressures that arouse nervous response from other people are accepted in their proper context and transmuted from afflictions to learning experiences on the basis of which to grow.

This is particularly true when the Ego's primary objective in life is "loving, self-forgetting service to others." Devotion to the principle of service keeps him too busy to brood, worry, fear, or have time in any way to think unproductively about so-called "stress situations." Insofar as his service is self-forgetting, he does forget self and the things that bother the self. Equilibrium develops quickly in such a context, and the nervous ailments so common to self-centered individuals are not offered a toe-hold in his constitution. Insofar as his service is loving, he develops the mellowness of heart and compassion of mind that render him impervious to the onslaughts of external vexations. As impersonal love is strengthened, the Christ within is strengthened. The stronger the Christ within, the more certain it is that "none of these things (that cause nervous tension) move me."

* * *

THE CHILDREN OF VIRGO, 1975

(Continued from page 414)

There may be an overly-anxious attitude toward spiritual development, possibly presenting a danger of negative psychic development. However, the positive aspects of Neptune can be the open door when temptation to negative behaviour arises. Mars trines Pluto from August 24 to September 9, making these children assertive with unbending strength of mind and body.

Jupiter, the planet of potential development, opposes Uranus from August 24 to September 7, inclining these natives to be devious and radical. A square to Saturn from August 24 to September 12 adds inconsistency to the nature. These children should learn how to plan to be visionary within certain limits. Jupiter's house placement is always of utmost

importance in the individual chart.

Saturn squares Uranus during the entire solar month, and children born in this period will have a sense of conflict concerning the old versus the new.

* * *

PLANETS

(Continued from page 412)

have been concentrating too much on a particular principle to the exclusion of other things. When this happens, we lose a balanced perspective on the whole. That a planet in an intercepted sign is seemingly less potent than one that is not is due to the same principle that a student has a more difficult time being the top student in a class of 500 than in a class of 50.

* * *



THE SPIRIT OF LOVE

As the lake which empties itself into the ocean is replenished when the water that left it has been evaporated and returns to it as rain, to flow again ceaselessly toward the sea, so the Spirit of Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter which enmeshes us in its death grip. Wave upon wave is thus impelled outward from the Sun to all the planets, giving a rhythmic urge to the evolving creatures there.

—Max Heindel



HEALING

Healing, Knowledge, and The Law

Disease is a manifestation of Ignorance, and healing is a demonstration of applied knowledge. One of the functions of a healer is to imbue his patient with high ideals so that he may eventually learn to conform to the natural laws which govern the universe. Only in this way is he assured of permanent good health in the present and in future lives.

Christ is an embodiment of the Wisdom Principle. In proportion as the Christ is formed in us, we attain to health. In proportion as we transmute knowledge into wisdom, through the leavening agents of love and service, we reap the reward thereof in physical, emotional, mental, and spiritual well-being, strength, and competence.

Contrary to the view now predominantly held in the western world, health is essentially a spiritual rather than a physical attribute. The ultimate *manifestation* of a person's state of health may be physical. The ultimate *foundation* on which his state of health rests, however, lies in the spiritual – that is, in his relationship to natural law.

If he does his best knowledgeably to conform to natural law in all phases of his life and activities, his health will bloom accordingly. If he flaunts even one facet of this law – as it pertains, perhaps, to diet, to emotional control, to transmutation of base desires, or, most important, to love of and service

to our fellow men – his well-being will be impaired in one way or another.

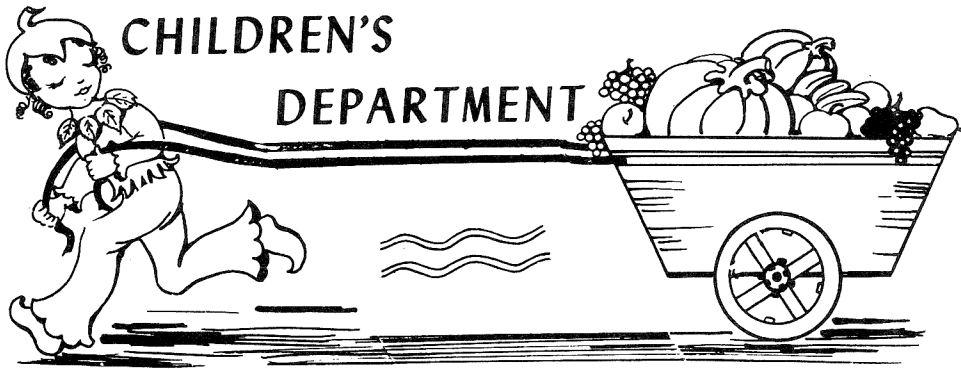
Knowledge, then, is important. We must know what the law requires of us. We gain this knowledge through meditation on high ideals and the Teachings of Christ Jesus as found in the Gospels. We can learn much from intuition, conscience, and common sense. With regard to purely physical matters involving diet and the care of the body, literature is available if we take the trouble to seek it out.

Once gained, however, knowledge must also be utilized. As said, healing is a demonstration of *applied* knowledge. All the knowledge in the world will not help us if we do not act accordingly. Only when we put into practice what we know to be right, and do what we know we should do, can we hope to begin to attain to perfect health.

* * *

Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign on the following dates:

September . . . 6 – 13 – 20 – 27



Squirt

DAGMAR FRAHME

Squirt was not his real name. Frederick was his real name, but nobody called him Frederick. Squirt suited him much better.

Squirt was the most obstreperous, obstinate, and obstructive Elf in the whole brigade. Which simply means that he was almost always in trouble, and it was almost always his own fault.

When Squirt didn't want to work, which was often, he didn't work. The brigade leader could shout and wave his arms and threaten and get angrier and angrier, but that made no difference to Squirt. When he didn't want to work, he didn't work.

Then, of course, Squirt was punished. Sometimes he went to bed without supper. Sometimes he had to wash dishes for all 142 Elves. Sometimes he had to stay home when there was a party or a picnic. Sometimes he wasn't allowed to go along when his friends got to take a ride on old Mr. Eagle's back.

In fact, Squirt spent half his time being punished. And he spent the other half of his time getting into trouble. Life was just one big mess for Squirt, but he never seemed to learn.

When he wanted to do something, he did it, no matter how many Elves said, "No, you mustn't!" When he didn't

want to do something he didn't do it, no matter how many Elves said, "Yes, you must!"

One day, just as Squirt was saying "No, I won't either!" or "Yes, I will too!" (I forget which but that doesn't really matter) the Elf King arrived on an inspection tour.

The brigade leader was very embarrassed. He was ashamed for the King to see that there was such an obstreperous, obstinate, and obstructive Elf in his brigade.

But the King smiled. "So, young man," he said to Squirt, "you seem to have a mind of your own."

"I sure do," agreed Squirt, not bothering to bow or to say "Your Majesty."

The brigade leader was even more embarrassed, but the King went right on smiling. "I have a special job for an Elf with a mind of his own. Would you care to tackle it?"

"Sure," said Squirt.

"But Your Majesty - - -," the brigade leader started to protest. He was horrified at the idea of Squirt working for the King.

The King raised his hand for silence. "I know what I am doing. Don't you

think I do?"

"Er - yes - of course, Your Majesty," mumbled the brigade leader, more embarrassed than ever.



"Now, young man," the King went on. "We are growing some new kinds of flowers in the palace garden and need an Elf to try out different color ideas on the blossoms before we decide which ones to spread around the world. Pack your toothbrush and be ready to come with me."

"Sure," said Squirt, and scampered off, not bothering to bow or say "Your Majesty."

Next morning, the King showed Squirt the new kinds of flowers in the palace garden. They all needed color, and Squirt was so impatient to begin painting that he didn't listen to what the King was saying. The King, as it turned out, said a lot of things that it wouldn't have hurt Squirt at all to hear.

The King said such things as:

"You can do a better job if you paint when the flowers are in the shade. Painting in the hot Sun is never a good idea."

"Our Master Painter Elf has had a lot of experience with new kinds of flowers, and if you need advice he will be glad to help you out."

"Now, are you sure you understand what to do?"

"Sure," said Squirt, fidgeting impatiently.

"All right, go to it and good luck," said the King, and went back to the palace.

"Phew!" said Squirt to himself. "At last! I thought that old codger would never stop talking. I'll paint these flowers orange and red together. I've always wanted to do that."

Squirt got buckets of the brightest orange paint and the brightest red paint he could find, and took them to a bed of flowers that was in the hot Sun. They would be in the shade in the afternoon, but since Squirt hadn't listened to what the King told him, he didn't know that was important.

Just as Squirt dipped his brush into the red paint, the Master Painter Elf came along. "You can't do a good paint job unless you stir up that paint first," he warned Squirt.

"Yes, I can too!" exclaimed Squirt angrily, not having any idea to whom he was talking. "The King asked me to paint his flowers because I have a mind of my own. Stop telling me what to do, and let me use it."

"OK, OK, I'll let you use it, if that's what you want. Just see that you do use it," said the Master Painter Elf calmly, and walked away.

Squirt dipped his brush into the red paint and smeared a thick glob of paint across the top of a flower. Soon the paint was dripping over the sides and onto the ground. Then Squirt did the same thing with a thick glob of orange paint, and the same thing happened.

"Wonder why it's dripping," wondered Squirt, moving on to the next flower. In no time, all the flowers had messy orange and red stripes across them, the leaves had orange and red spots all over them, and the ground was covered

with orange and red paint. Even two black beetles making their way across the ground had orange and red spots all over their backs before they realized what was happening and burrowed quickly into the earth.

Then Squirt took the paint to another bed of flowers and began to paint them the same way. After a while, the King came to see how he was doing.

"Hmmm," said the King. "Can you tell me why the flowers are lying all over the ground? I asked you to paint them, not kill them off."

"Whadayamean kill them off?" said Squirt impolitely. "I *did* paint them."

"Yes, I can see you did," said the King. "And you seem to have painted everything else in sight, too. But you also did something to make them lie all over the ground. Look for yourself."

Squirt looked, and sure enough, all the flowers were lying on the ground, their blossoms crumpled up and their leaves withering.

"I didn't do that," said Squirt. "What happened?"

"As a matter of fact, you did do that. If you had been listening to what I said about painting in the Sun, you would know what happened. The Sun makes flowers hot and thirsty, and painting them just makes them hotter and thirstier. If they get too hot and thirsty, they die. Now your problem will be to undo what you have done. Go get the turpentine," ordered the King.

"But - - -," began Squirt.

"I said go get the turpentine!" bellowed the King, so furiously that Squirt thought he could feel the ground shake.

Scowling, Squirt went after the turpentine. "He's ordering me around just like the brigade leader does," Squirt muttered to himself. "First he wants me to paint his old flowers because I have a mind of my own, and now he won't let me use it."

"It took you long enough," said the King when Squirt handed him the turpentine. Squirt didn't think it had taken

long at all, but the King seemed so angry even Squirt didn't argue with him.

"Now," said the King, kneeling down in front of a flower. "This is what you do." The King carefully put a drop of turpentine on a petal and wiped it gently around until all the paint had come off. Then he did the same thing to the next petal, and the next, until all the paint was gone.

"Do this to every flower in the bed, and just maybe we will be able to save them. I expect you to be done in three hours." Without another word, the King turned and went back to the palace.

Now it was Squirt's turn to be furious. He had no intention of wasting the whole afternoon putting drops of turpentine on every petal of every flower in the bed. Who did that King think he was, anyhow?

"I won't do it!" said Squirt. "I came here to paint flowers, and I'm going to paint flowers. I'll just pour this turpentine over the whole bed, and the paint will probably come off anyhow."

So Squirt walked along the rows of painted flowers holding the open bottle of turpentine upside down. Some turpentine landed on the flowers but much simply went into the ground. When the bottle was empty, Squirt threw it aside and went back to his painting.

Again he smeared a thick glob of red paint and a thick glob of orange paint across the top of each flower. Again, one by one, the flowers were covered with messy red and orange stripes, and the leaves were covered with orange and red spots.

When Squirt was half-way down the second row, the Master Painter Elf came by. He took one look at the newly painted flowers, which were already beginning to droop, and bellowed:

"What do you think you are doing?"

Squirt, who had not seen the Master Painter Elf, coming was so startled that he knocked over the bucket of red paint, which ran out of the flower bed and all over the path.

"Now look what you've done," said Squirt.

"What I've done?" boomed the Master Painter Elf. "Look what you've done! The King told you to get the paint off the other flowers, and here you are painting some more. Where's the turpentine?"

"I poured it on the flowers," said Squirt. "I can't help it if the paint didn't come off."

"You can help it and you will help it. Go get another bottle of turpentine," ordered the Master Painter Elf.

"No, I won't either!" said Squirt, stamping his foot.

"What did you say?" demanded the Master Painter Elf.

"I said no I won't either!" shouted Squirt. "I've got a mind of my own and I'm going to use it. You can't make me do anything I don't want to do. And you can't boss me around!"

"Oh?" asked the Master Painter Elf calmly. "Is that so? Well, in that case we'd better put you somewhere where you can't make more trouble."

With that, he picked up Squirt, dumped him into the bucket of orange paint, and went to get the turpentine.

Squirt was so shocked that for a minute he couldn't say anything. He felt paint oozing through his clothes and when he put his hand to his forehead, paint ran down his face. In no time he was sticky and orange-colored all over. He tried to climb out of the bucket, but he was stuck.

Then Squirt found his voice. He cried and howled and bellowed all at once, and such a noise you have never heard! But the Master Painter Elf, who had come back with the turpentine, was already hard at work and paid no attention.

"Get me out of here," wailed Squirt. "I want to get out!"

"Really?" asked the Master Painter Elf, going on with his work.

Just then the King came down the path. He frowned when he saw the flowers still covered with paint, but

when he saw Squirt in the bucket something very much like a smile spread across his face.



"Looks like somebody's getting some just deserts," he said.

"I'm afraid so," said the Master Painter Elf. "The way he was using that 'mind of his own' he keeps talking about, he could have ruined the whole garden. If you'd be willing to help, Your Majesty, we might still be able to save these flowers."

"Certainly," said the King. He knelt down and began to put the turpentine on the flower petals, one by one, as he had done before.

For the rest of the afternoon, Squirt sat in the bucket, getting stickier and more uncomfortable. He cried to be taken out, but the King and the Master Painter Elf ignored him. Instead, they went on with their work. When they had finished and had given the flowers a

good soaking with the hose, the flowers had already begun to look much more perky.

"Looks like we've saved them," said the King.

"Yes, thank goodness," said the Master Painter Elf. "Now, what do we do with our friend here?"

"I think we'd better take him back to his brigade," said the King thoughtfully. "He seems to have a lot to learn before he can work in the palace garden."

So the King picked up one side of the bucket and the Master Painter Elf the other, and together they carried Squirt, still crying and protesting, back to his brigade.

When the Elves saw the strange procession coming, they first didn't believe their eyes. Then they started to laugh. Squirt, sitting in a bucket, covered with orange paint, and being carried by such important Elves as the King and the Master Painter Elf, was a very funny sight.

"Pipe down, you guys," urged the brigade leader, trying hard to keep from laughing himself. "The King is coming. Remember your manners."

The King and the Master Painter Elf set the bucket down. "Here is your work-er back," said the King. "I'm afraid he is somewhat the worse for wear, but so are the flowers he painted. He's got quite a bit to learn before he'll be ready to work in the palace garden. But I think he might be ready to be more cooperative now."

The brigade leader smiled. "Yes, Your Majesty, I have a hunch he'll be very cooperative. Some of you guys get Squirt out of that bucket and clean him up," he ordered his Elves.

Several Elves, pulling and tugging, finally managed, with a loud slurping, sloshing noise, to yank Squirt out of the bucket.

"You sure are a mess," said one unsympathetically. "Don't get so close. We don't want paint all over us. Go on ahead to the creek. We'll meet you there

with the scrub brushes."

It took several hours, a good deal of turpentine, and a lot of hard scrubbing, to get Squirt clean. When the Elves brought him back to the King and the brigade leader, he was sore from being scrubbed, miserable because the Elves had said they didn't feel sorry for him at all, and embarrassed because by now everyone knew what a bad job he had done in the palace garden.

"Well, young man," asked the King, "what have you to say for yourself now?"

"Nothing, your Majesty," whispered Squirt.

"Not quite so cocky as you were, are you?"

"No, Your Majesty," whispered Squirt.

"That's a good sign, at least," said the King.

The next day, and from then on, Squirt was a different Elf. He worked hard at every job, he didn't say "No, I won't either!" or "Yes, I will too!" even once, and he didn't argue with anyone. He learned to say things like "please," "thank you," "May I help?" "I'll be glad to do that," and even, "I finished my work. Is there anything else I can do?"

When the King came on his next inspection tour, he was pleased. "Maybe, just maybe, next year at this time, Squirt will be ready to come back to the palace garden as a reliable flower painter," he said.



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