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RAYS from the Rose Cross



IN THIS ISSUE:

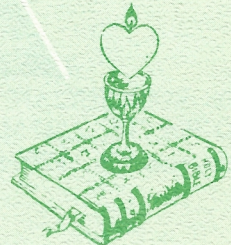
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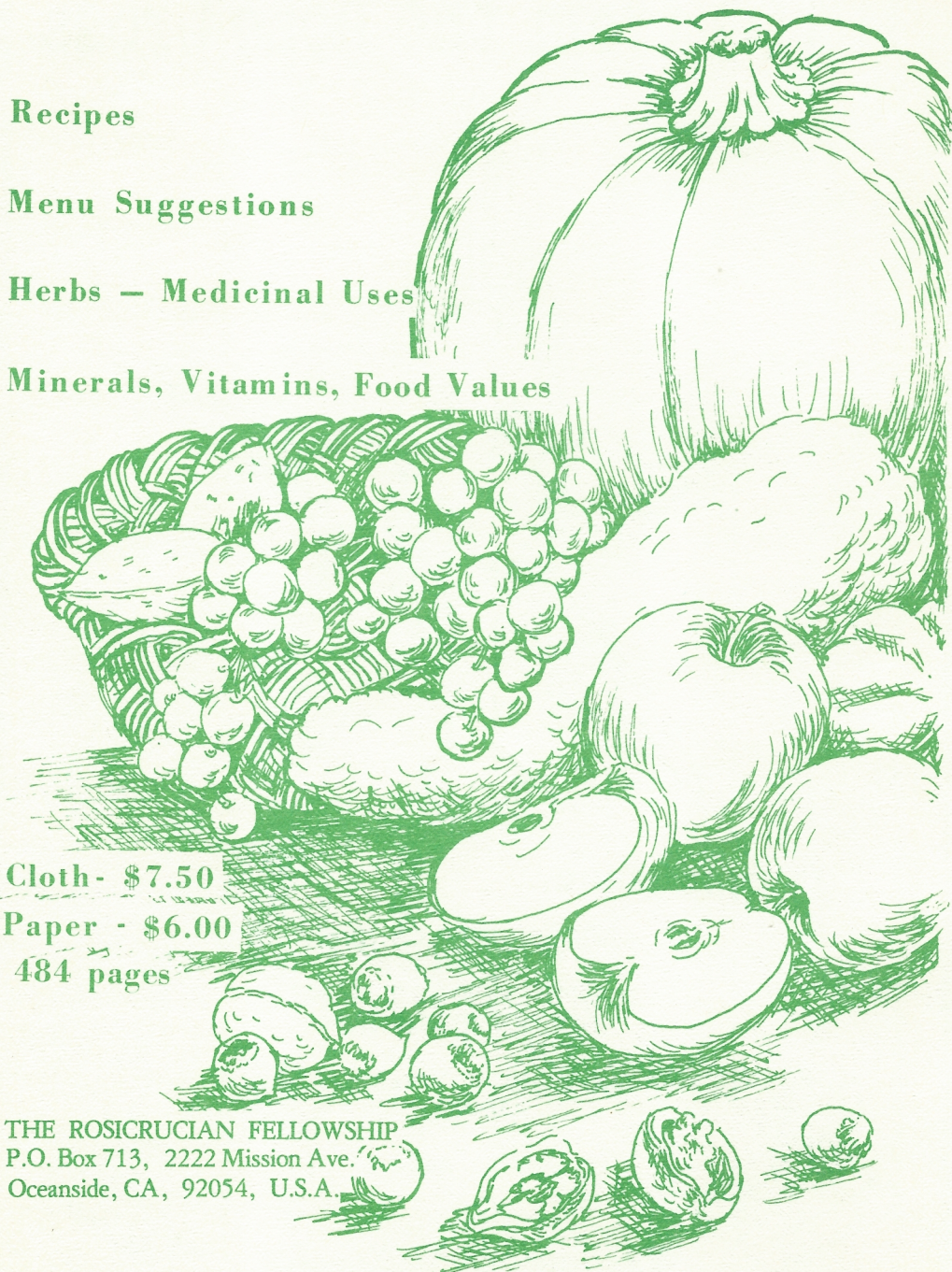
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"A SANE MIND, A SOFT HEART, A SOUND BODY"

CONTENTS

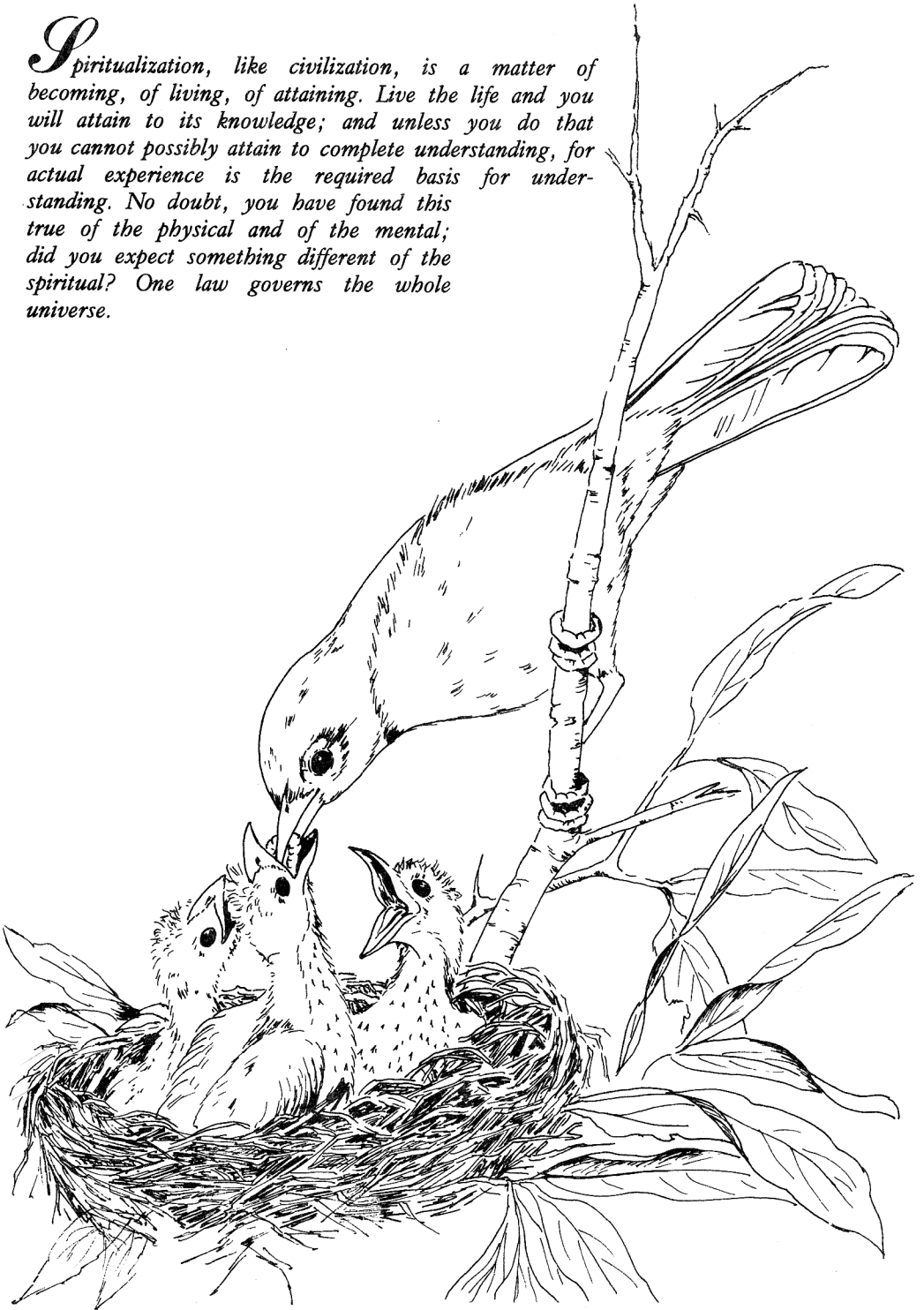
Spiritualization	98	Vocational Guidance Advice	
EDITORIAL —		Paul T.O.	125
Life's "Input" and "Output"	99	William B.S.	127
THE MYSTIC LIGHT —		NEWS COMMENTARY —	
Proceed with Caution		Animal Rights	129
William Corot	101	Animals Huddled Before Quake Hit	130
The Philosopher's Stone and		Antidepressants for Pain	131
Transmutation. . . Barbara Joiner. . .	104	READERS' QUESTIONS —	
Our Debt to Humanity		The Charismatic Movement	132
David Elrond.	110	Astrological Moment of Birth	133
The Prodigal's Brother		Building for the Future	134
Jenny Demarest	111	BOOK REVIEW —	
MAX HEINDEL'S MESSAGE —		The Strange World of Animals	
The Method of Attainment	113	and Pets	135
STUDIES IN THE		NUTRITION AND HEALTH —	
COSMO-CONCEPTION —		Optimism — Nature's Wonder Drug	
The Drunkard after Death	115	Diana Dupre	137
WESTERN WISDOM BIBLE STUDY —		Carrots	139
The Book of Acts. . . Corinne Heline. . .	116	HEALING DEPARTMENT —	
ASTROLOGY DEPARTMENT —		The Healing Silence	140
Creative Astrological Analysis		CHILDREN'S DEPARTMENT —	
Karl Kleinstick	118	The Extraordinary Mushroom	
The Children of Pisces, 1980	122	Dagmar Frahme	141
Reading for Subscribers' Children			
David D.C.	124		

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Spiritualization, like civilization, is a matter of becoming, of living, of attaining. Live the life and you will attain to its knowledge; and unless you do that you cannot possibly attain to complete understanding, for actual experience is the required basis for understanding. No doubt, you have found this true of the physical and of the mental; did you expect something different of the spiritual? One law governs the whole universe.



from the desk of



THE EDITOR

Life's "Input" and "Output"

The ability to renew our reserves of knowledge, enthusiasm, and sheer desire to make the most of life will determine the quality and variety of our experiences and the value which this particular lifetime will have in our over-all evolution.

Author Lawrence Block, writing in *Writer's Digest*, December 1979, makes this point with regard to fiction writing, but it is well taken also in the broader context. Mr. Block cites the hypothetical example of a man adrift on a raft in icy water who, to keep from freezing, periodically chops off bits of the raft and burns them. Obviously, that man soon will be in trouble. The fiction writer, says Mr. Block, faces an identical dilemma if he continues to write from the same background without bothering to replenish it with new experiences and information. He soon comes to write more and more about less and less, and "burns up" the resources of his past without providing for his literary future. The problem, in modern parlance, is to equate "input" with "output."

So it is with life. For the bulk of the population, work routines, domestic routines, and recreation routines are monotonously regular. We do the same things, see the same people, go to the same places, eat the same foods day in and day out, and, with only minor variations and the possible exception of an annual vacation, existence becomes a continuing round of repetition. Under such circumstances, even with the best will in the world, our "output" in life soon lacks spontaneity. We are immersed in ruts of our own making, into which we sink ever deeper. We grow dull.

It immediately will be argued, of course, that not everyone can afford "horizon-expanding" travel, that the wage-earner is necessarily tied to a job in order to bring food to the table, and that someone has to care for house and children. All this is true, but *spectacular* changes are not required to vary the monotony of our lives. Little changes in routine can cause an immediate and profitable enlargement of outlook more quickly than might appear. Take an unfamiliar route to work; turn off the TV "background" and turn on the classical music station; instead of staying home with the children, take them to an airport or other place of interest; if the employer permits, vary work hours; enroll in evening classes; learn to play a musical instrument; and, most important, get to know new people by extending the range of interests and joining with others similarly minded.

It also may be argued that people with professional jobs are fortunate in that they will not become dull because the mental demands made by their work serve to keep them alert. There is certain validity to this argument, but these people too, can become one-sided. The doctor who also plays in a chamber music group (and there are quite a few) will have a broader

background from which to view his patients and their needs than will the doctor who devotes himself solely to medicine both in and out of the office. The professor whose only interest is research and scholarship in his field or the lawyer who concerns himself with little other than the intricacies of his profession can become a dead bore. People whose fields of interest, no matter how significant, become so circumscribed as to exclude the admission of other matters quickly do begin to "burn up their rafts."

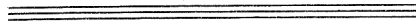
One way of increasing our dimensions of "input" is simply to awaken fully our powers of observation. If we walk every path as if for the first time, invariably we become aware of something we never have noticed before. By regarding the familiar with sharpened senses — deliberately looking where we formerly only passed by, purposefully listening where we formerly heard only what happened to filter in — we encounter new sensations and receive new insights. This continuing newness helps broaden and refine our perspectives. Life becomes more interesting to us, and we grow more productive in our activities and more stimulating to other people.

The resolution never to stop learning, if sincerely acted upon, will help keep us "alive and alert." This can be done formally or informally — by taking courses, reading books, talking to those who already know, or again, by watching and listening. We grow by taking an interest in things which formerly meant little to us. A course in architecture can expand our view of our surroundings. A chat with the proprietor of a mountain gift shop may enlighten us, not only with regard to quilt-making or wood carving, but also with regard to sociological aspects of a way of life totally dissimilar from ours.

Obviously, the expansion of our horizons requires an open mind. There is an infinite possibility for "input" provided we remain open to it. Max Heindel stressed that the spiritual student must be open-minded — childlike in his desire to learn — in order meaningfully to participate in his studies. This also holds true of "lesser" information. Preconceived notions and entrenched intolerance are walls that keep us from seeing and hearing the truth of what is around us.

Of course, we must avoid the temptation merely to gather knowledge for its own sake. Accumulating "input" without transmuting it into "output" is as defeating as is burning up a limited "input" in insignificant and monotonous "output." Knowledge is intended to be used — primarily for the good of humanity and, deriving from this, for our own evolutionary advancement. The "walking encyclopedia" who learnedly declaims on command but who does not do anything useful with the information at his fingertips is of little value either to society or to himself, although he may think himself a cut above most of his fellows.

As the spiritual aspirant knows, the conscious desire to serve others is the best and ultimately will be the only vantage point from which to regard the experiences of earthly life. If we can undertake to broaden our horizons — to increase our "input" — in full awareness of the objective of selfless service, we are in the best possible position both to renew our reserves and to channel them constructively.

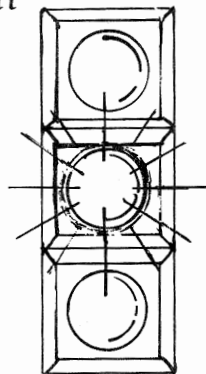


A pitcher cannot be filled or receive any more when it is already full. Therefore, when you have been studying and have filled yourself with spiritual wisdom, give it out with discrimination and love, so that you may receive more. Keep before you as your ideal in this, the Aquarian Man, with his carefully balanced urn. This is the symbol of the future man, who will give to all, but only what each requires, from his store, with nicety and discrimination.

by William Corot

PROCEED WITH CAUTION

Mystic Light



Cautious should be a watchword for every spiritual aspirant and, for that matter, for every human being. One of the several definitions of this word is: "a careful attention to the probable effects of an act, in order that failure or harm may be avoided." There appears to be no question that everyone should at all times take care to exercise this type of attention.

As occult students, we are well aware of the operation of the Law of Cause and Effect, which decrees that we are to reap the consequences of every thought, word and deed which we initiate. Knowing this, does it not stand to reason that we should observe caution in all things and that *all* the probable consequences of our behavior should enter into our considerations?

Unfortunately, however, caution is, in general, still all too rarely practiced, particularly with regard to long-range effects that we are engendering for ourselves. Any number of factors are likely to take precedence over caution as we carry on with our daily routine. Haste, impatience, personal likes and dislikes, fear of what other people may say or do, fatigue, laziness, euphoria, and countless other considerations often influence our attitude more than does caution. The immediate result is foremost in our minds and we tend to forget that if the

immediate end is gained by questionable means, or if it is not a worthy achievement, we will personally have to pay the penalty at some time in the future.

Somewhat surprisingly, however, lack of caution also all too often is evident as far as the more immediate results of what we do are concerned. The reckless driver — a too-common sight on our roads — comes immediately to mind. He either does not think at all of the consequences of his self-centered motoring, or he thinks that nothing can happen if he exceeds the speed limit, passes on a curve, or weaves indiscriminately in and out of lanes. Then, if he is fortunate enough that nothing *does* happen, this often is due to the defensive driving of "the other guy," whose dexterous maneuvering avoided a collision.

An obvious lack of caution exists also on the part of those who indulge their cravings for drugs, tobacco, or alcohol, despite the many authoritative warnings against the use of these substances. The danger of ill health does not seem to concern them nearly so much as does the gratification of their ruinous desires.

In another sense, this is also true of people who exhibit bad temper or other hurtful emotions. They seem unaware of the future consequences to themselves of un-

leashing unbridled passion, but at the same time they also are oblivious to or uncaring of the immediate effect which their outbursts undoubtedly have on the people against whom they are directed. Depending on their own temperaments, these people will be angered, saddened, or at the very least bewildered by the outbursts, and react accordingly. Thus an immediate cycle of behavior is set in motion which cannot help but engender unpleasant feelings and results for all concerned.

Caution, in the sense of the present definition, is pertinent to all spheres of human conduct. Most obvious, of course, is its relationship to the realm of the purely physical. In matters of diet, physical safety, and the necessary business of making a living, it is fairly clear that if we do not pay attention to all the possible ramifications of what we do, we are likely to find ourselves in difficulty.

From the moral standpoint, too, close attention to what we do is imperative. Certainly, the better known of the Ten Commandments are obeyed by the upright members of "civilized society." How generally, however, are other moral strictures, such as the admonition against covetousness, generally obeyed? The act of coveting is far more subtle than that of, say, theft. The covetous person can present a very fair exterior to the world, but his true nature is blemished. Whether he knows it or not, his avaricious thoughts, even if they are never translated into action, someday will come home to roost, to his detriment.

From the moral standpoint, too, blame-worthy commissions or omissions of conduct that appear at the moment insignificant, or are rationalized as being permissible under certain circumstances, nevertheless ultimately will engender unpleasant consequences. Some otherwise upright, respected, kindly citizens, for instance, believe it perfectly in order to cheat in the payment of income tax, rationalizing their stand with the excuse that the tax is unfair, too excessive, or being wrongfully used. Someone else may purposely fail to call a cashier's attention to

the fact that she mistakenly undercharged for a particular item, on the grounds that the store makes too much profit anyhow, or the item costs too much to begin with. However justified these people may think themselves to be, and small though the incidents may seem, they are examples of wrongful behavior for which, under the Law of Cause and Effect, compensation of some sort some day will have to be rendered. The consequences of not having exercised sufficient caution ultimately will be felt.

Caution is also necessary in the emotional realm. Rampant emotions in extreme cases can wreck the physical body and congeal the desire currents so that activity of any sort becomes impossible. Even when unleashed to a lesser extent, violent emotions can cause physical debility and lay the groundwork for the impairment of one or several vehicles in future lives. We must, therefore, pay much more careful attention to the probable effects of the act of indulging our emotions than is generally imagined, for the long-range effect of emotional outbursts can be even more burdensome to us than the immediate consequences.

In the field of mental endeavor, too, caution is essential. Knowledge in itself, can be a valuable acquisition, but the *use* we make of our knowledge ultimately determines the extent to which we and others benefit from or are harmed by it. Occult students well know the danger of intellectual arrogance, of accumulating knowledge for its own sake, and, especially, of utilizing knowledge for selfish purposes. In terms of spiritual advancement, the only way in which we safely can use knowledge is in the interests of service. Thus, it is imperative that we continually be sure that our motives in acquiring knowledge are altruistic, and that our use of what we do know is basically selfless.

This is true with regard to knowledge about *things* — mechanics, mathematics, agriculture, philosophy, or what have you — but it is equally true with regard to our knowledge about people. Obviously, hearsay and gossip are to be avoided. We also must

be careful, however, with regard to the dissemination of facts that we know to be true about our fellow men. It is one thing, for instance, to report negative information in an endeavor to right a wrong or to keep someone else from being injured. It is quite another to report it simply for its sensational value or for purposes of revenge.

Finally, caution is advisable with regard to spiritual matters. Particularly now, as more and more people are becoming aware of occult teachings and searching for philosophies more meaningful to them than those they have previously encountered, a desire for nostrums, exercises, and other methods of gaining spiritual power quickly is becoming prevalent. Spiritual power, however, even more than any other type of knowledge, is dangerous if not wielded properly and for worthy purposes. Basic to the use of all spiritual power is the ability and desire of the Ego to lead a pure, selfless existence. If his primary concerns are humanitarian, and the context of his daily life is routinely compassionate and charitable, he is likely quite automatically to use whatever spiritual knowledge comes to him within this context. If, however, he is prone to think of himself first and make the consideration of others secondary, or if there should be within him streaks of hard-heartedness or cruelty that he at times finds difficult to suppress, spiritual power is likely to be a dangerous tool in his hands unless he takes extreme care.

The first concern of everyone who aspires to higher knowledge is that he do his best to live a blameless, spotless, selfless life. If he sincerely persists in the endeavor to do this, "all other things will be added unto him." He will receive the higher knowledge in proportion as he is able to assimilate and use it wisely. His growth will be satisfactory, and his usefulness in Christ's vineyard will be great. It is suggested, too, that all who engage in spiritual study proceed at a pace at which they can assimilate thoroughly what they are learning. It is far better to go slowly and cement a strong foundation than to make

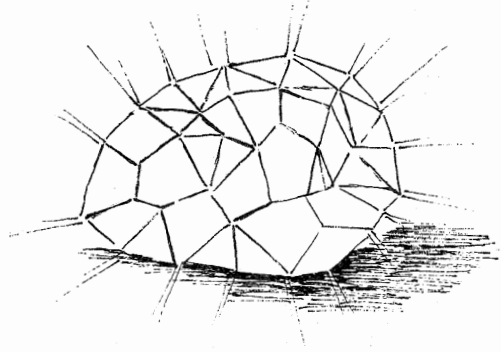
swift progress on a superficial level. This, too, is cautious behavior.

An old saying has it that, "It is a good thing to learn caution by the misfortunes of others." This is but another way of saying that we would save ourselves much pain by learning from observation rather than from experience. Again caution — careful attention to the probable effects of what we do — plays its significant role. We all have observed what happens to people who exhibit certain character traits or follow certain courses of action. True, we cannot pinpoint the source of all misfortune we see about us; some originated many lifetimes ago. We have seen enough, however, to know — without benefit of occult teachings — that deliberate evil results in dire punishment, self-indulgence fosters ill health, carelessness brings about so-called "accidents," and an unheeding attitude toward our fellow men begets loneliness and misery and causes "falls from high places." As long as we continue to think that "it won't happen to me," or "I'll be more careful so I'll get away with it," however, it is clear that we are not exercising caution and we will have to continue to learn by experience.

Cautious behavior is also founded on the advice of intuition and the proddings of conscience, although some of us have become skilled in relegating these "voices" to the background where they can be ignored. If we were more prone to heed what they say, the exercise of caution would become automatic. Conscience is created in Purgatory after earthly life, and results from the essence of misdeeds performed during that life. At this point in our evolution, we all have spent a sufficient number of earthly lives to have acquired well-functioning, well-developed consciences. We would find ourselves in far less "hot water" if we paid more heed to these valuable tools of our own making. Intuition, coming as it does directly from the World of Life Spirit, is untainted by selfish material considerations. The intuitional impulse is always good, and if we follow it we cannot go wrong.

(Continued on page 144)

The Philosopher's Stone and Transmutation



A talk given in our chapel by Barbara Joiner

The subject of the Philosopher's Stone is of deep import to every spiritual aspirant. This Stone can only be made by a philosopher/aspirant for his own use. 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.

— *Max Heindel*

True spiritual alchemists have all declared that the Philosopher's Stone is perfected man; and it has been rightly added by one understanding the mysteries of transmutation that the work of the alchemist is "one of contemplation and not a work of the hands." Or, as the Hermetic sages put it, "O man, know thyself; for within thee are hidden treasures."

The Great Work of alchemy has always been the transmutation of base metals into gold. In this process gold represents Spirit; salt, the physical body; mercury is the mind; luna or silver, the emotional nature; and Saturn, the working of karmic or retributive Law by Spirit. To understand this better, be it added that man in a state of humility must especially be associated with lead, the soft dark metal of Saturn.

In the light of the above we may perhaps understand more clearly the following alchemical instructions: "My child, know that the stone called the Philosopher's Stone comes from Saturn, for Saturn is easily

dissolved and congealed, that its Mercury may be more easily extracted from it. Luna may easily be made of Saturn in a short time, and in a little time longer Sol may also be made."

Mercury is referred to as the most difficult of all metals used in the Great Work. Mercury, the elusive and intractable, well describes the mind, the most important and, at the same time, the most difficult to control of all the tools of the Spirit. If and when the control of mercury is accomplished, the remainder of the work "can properly be called mere child's play," according to the Hermetics. Again we go back to the teachings of the great biblical Initiate, St. Paul, who summed up the whole process of alchemy when he said, "Be ye transformed by the renewing (spiritualizing) of your mind."

Purification of the emotional nature, whereby it becomes the living water that Christ admonished His followers to drink figures as the "living silver of the alchemists." This is the *Qua vitae* or water of life, which changes the body into white color. This purified life essence, lifted up and united with the spiritualized currents of the head, is the royal fountain wherein the king and queen (Sun and Moon) are immersed, and in which they find the new life that raises them from the dead, as described in the Hermetic marriage of Christian Rosenkreuz (C.R.C.).

There is an interplay of the positive and negative (masculine and feminine) currents

operating in the body. A harmonious equilibrium between these two forces forms the body of the Initiate, termed symbolically the "mystic marriage" or the wedding of the Sun and Moon. The result of this divine union is attainment of inner harmony that lifts one above and beyond all limitations of disease, poverty, and even death.

In this alchemical process the gold (Spirit) which is God and the base metal which is man are conjoined, and man becomes the "living stone" — the keystone of the arch in Masonic phraseology. This androgyne consciousness is represented by the Hermetic cypher Rebis, meaning "the two things." The alchemical Double Mercury bears the same significance.

Albert Pike employs the Rebis cypher to represent the Royal Secret of the Thirty-second Degree of the Scottish Rite, the grand climax of Masonic Initiations. He writes: "For as birth, life, exaltation, suffering in fire and then death were ascribed to the Philosopher's Stone in black and gloomy colors, and finally resurrection and life in red and other beautiful colors, so the terrestrial stone (man's body) may be compared with the celestial stone (the body of Christ)."

Spiritual development means the unfolding of divine powers latent within each human being. Man's own threefold Spirit contains in potentiality all the divine forces which are manifest in the Father-Mother God. The purpose of evolution is that these God-potentialities may be translated into dynamic powers. The reincarnational cycle of every Ego must persist until this work has been accomplished.

The Ego is equipped with certain "tools" with which to work. These are primarily the three bodies, i.e., physical, etheric, and desire. Upon these the threefold Spirit operates by means of the mind, refining and beautifying them, setting upon them the stamp of its own unique individuality, and thus "extracting" an essence from them which is indubitably its own. Masonically, this is expressed in the saying that the rough

Ashlar has been transmuted into the perfect Cube.

By means of its work upon the threefold body, the Ego extracts the "threefold soul" which simply may be defined as the ultimate spiritual essence of the Ego's experience in its threefold body. From work in the dense physical body the "conscious soul" is extracted. This means that our work in the material world and in our physical body is awakening the Creative Will (Divine Spirit) within us. This is our most godlike power. As a result of this work a tiny portion of the actual material substance of the physical body is transmuted into Spirit during each lifetime; this we carry with us into the heaven world after death to use as a nucleus for our next physical body. In time the entire body is immortalized. The rule for this work in the body is the Golden Rule, to which an aspirant's every deed must be made to conform. "For every step forward in attainment of hidden knowledge take three in perfecting of character."

Simultaneously, the Ego sensitizes its etheric vehicle, "extracting" from it the "intellectual soul," which in one sense, is that soul body. This is done by the constant repetition of high spiritual thoughts, and is shown by increased refinement in its daily life. Development of this intellectual soul is shown in highly civilized persons by a keen and cultivated esthetic sense.

The soul body is the apparel of the bridal pair, as described by C.R.C. It is the "seamless robe" of the Master, the "pearl of great price" of Matthew's Gospel, the "ruby" of Solomon, and the Great White Work of the alchemist. It is also the White Rose of the Rosicrucians. Without it new birth through Initiation is impossible of attainment. This is clearly exemplified in the biblical Parable of the Wedding Feast where one not clothed in a wedding garment was cast into darkness and there was "weeping and gnashing of teeth."

Work on the physical body correlates with the masculine pole of Spirit, Creative Will; work on the etheric, with the feminine Creative Imagination, Love. The third aspect

of Spirit is the desire body and correlates with the masculine and feminine forces in equilibrium.

This work of the Divine Spirit (Creative Will) on the body spiritualizes it; the Life Spirit (Creative Imagination), working in the etheric body, spiritualizes and organizes the etheric senses and opens up contact with fourth dimensional realms. The work of the Human Spirit upon the emotions carries the process further, conferring a power which enables the Ego to function in the astral world.

the Ego. Then thought-forms are revealed in color and sound (the mental and the astral planes) and the power of the Work revealed in its full significance. Thus, the Initiate possesses a nine-fold vehicle for more perfect manifestation of God-given faculties; for the soul is also a kind of body: The formula is a threefold Spirit, a threefold soul, a threefold body, joined by the link of mind. Wherefore Paul declared, "now are we the sons of God, and it doth not yet appear what we shall be."

All true spiritual development must have its foundation in the conservation of the



Spiritualization of the mind is both the beginning and end of the above process. Without some degree of spiritualization of the mind no alchemical work is possible. Therefore, this work precedes but it also follows, for after the three lower vehicles are worked upon and the soul or essence extracted, the mind further must be worked upon so that the archetypal world can be penetrated and laid open to the experience of

life force which ascends from the "sacred" center at the base of the spine. The limitations of poverty, disease, and death have come upon us by reason of our misuse of this force, symbolically expressed in the Bible as partaking of the fruit of the tree of knowledge. New birth through regeneration can occur only as we conserve the life force and lift it to the head, where it becomes what the Bible refers to as the "Tree of Life."

This conserved life force is the Elixir Vitae of the alchemist, the Water of Life, and it is the "water" that was spoken of by Christ to the Samaritan woman. Ascetics of the orthodox churches have laid great emphasis upon celibacy and chastity as a means of conserving the life essence, but they are only part of the process. For there is but ONE life force in all the universe, though it branches out in many channels and centers. The first and earliest out-branching of this force is in the nerve center which governs the organ of generation, here, therefore, must be the first overcoming. Even as the lily puts out its blossoms and the lowest blossom falls away first, then, successively, the other blossoms on the stalk until the topmost blossom remains, so is there a time when the dead and useless blooms must be plucked away.

The force does not rise from one center to another in completely separate stages. The upward rush covers the entire circuit, but the greatest volume reaches only the most active centers of the chain. A small part of the lifted force will always reach the topmost branch of the Tree of Life, but the Water of Life must run upward in a powerful current and not in a mere thread before real unfoldment begins.

Thus, in addition to a life of sexual purity, there must be purity of thought, word and deed. This precious elixir of life is dissipated in many ways thus, some controls must be set upon all the wasteful activities of daily life before the serpent Fire can begin to stir. Sensual indulgence must be restrained before the first blossom can emit its ruby fire; the flower center in the throat cannot unfurl so long as the life force is wasted in idle speaking; and so with the other centers wherein this life force is specialized to their own particular functions.

When the Rite of Initiation is passed, this is the power by which the Initiate propels himself from his body when exchanging the body terrestrial for the body celestial. Therefore, unless it has been conserved and transmuted he can never be worthy of a master's wages or be able "to travel in foreign countries." The importance of this

work has long been undervalued and neglected by even the most sincere and devoted of spiritual aspirants; yet this symbolic stone which the builders reject must become the head of the corner (the new body built through regeneration).

*"The true alchemist
follows the program
of the Great Architect."*

The gradual uprising of the serpent Fire and the Elixir Vitae is not to be thought of as an isolated process; it is accompanied by — indeed, is caused by — the spiritualization of the mind, the purification of desires, discipline of memory, and a benevolent but absolute control of the body, all of which must become responsive to the lightest impact of Spirit. This achieved, the conflict no longer rages between the Ego and its personality; there are not "two souls housed within my breast," as lamented by Faust, but one only, in undivided reign. The desire body is so purified that the Ego is conscious while its dense body sleeps and, in the works of Paracelsus, the "sidereal body soars up to its Father and has converse with the stars."

This is what is meant by the occultist's "citizen of two worlds," "The Walker of the Skies." His service continues through the entire twenty-four hours of the day. Every call for help from inner and outer planes finds him ready to respond. Time, space and substance are no barrier for he has conquered them all. Lifted above the usual human limitations of poverty, disease, and death, he is at last qualified to enter into, and to know the full and abiding joy of the Master Builder or Master Alchemist.

As Paracelsus has written, "The true

alchemist follows the procedure of the Great Architect of the universe in the construction of all that exists in nature. He separates light from darkness, forms his firmament from the separation of the waters which are above from the waters which are below, and performs successfully point by point the entire sequence of the creative act."

As the alchemical work in the body nears completion, the head is crowned with fiery radiance in many colors. The pons of the medulla becomes a veritable Tree of Life in miniature, bearing fruit for the healing of all nations (the atomic content of the entire body). The sparkling stream of white-gold radiance floods the third ventricle, transforming it into the Marriage Chamber as described above, whereupon there "follows the greatest Arcanum," says Paracelsus, "that is the supercelestial marriage of the soul, consummately prepared and washed by the blood of the Lamb with His own purified and shining body. This is the true supercelestial marriage by which life is prolonged to the last and predestined day. This is the marriage of Sol and Luna through the sperm of Mercury."

The Stations of the Cross, fourteen in number (twice seven), also represent the alchemical journey of the soul to God, by which the White Stone is made.

The result of this work is that the body becomes the Living Stone, as was Peter when Christ declared: "Thou art Peter, and upon this rock I will build my church." The implication here is that all men are to be this rock, not Peter alone. Paracelsus gives the seven steps which culminate in the Great Work as follows:

1. Calcination. A naked, strong fire exposed to the air; the most important and most difficult.
2. Sublimation. Exaltation, elevation.
3. Solution. Separation of the pure from the impure. The spiritual is raised from the corporeal after the process has been repeated many times.
4. Putrefaction. Digestion and circulation. A mystery known to few. A process by which all things are changed from original

form into something else, as food in the body becomes both waste and essence. Many good things by putrefaction are made unwholesome. Many evils and poisons are made clean and pure. Putrefaction always brings forth great effort whether the effects be good or ill. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," In other words, death to the old and birth to the new — one of God's greatest and highest miracles in the macrocosm and microcosm or within nature and man.

5. Distillation. Ascension, fixation. Oil and water separate; all that is sharp and bitter becomes as sweet as honey and manna.

6. Coagulation. There are two processes involved herein, one airy and cold, the other fiery and hot. (The blending of the transmuted essence of nerve fluid and blood.)

7. Tincture. The noblest essence with which bodies either metallic or human are tinged. For the modern aspirant this tincture is the new birth or spiritual illumination in Christ. Paracelsus, in writing of it, says: "The body touched with Tincture no longer lives in its old form but like a metal is transmuted into another. Saturn has not in itself its old quality, but the quality of the Tincture itself. No longer do bodies touched with Tincture exist in the former life from which they were transmuted, but far nobler, better and more healthy is the condition than in its native origin."

*"Many a wonder lives
and moves, but the
wonder of all is Man."*

Similar alchemical formulas can be found in Bonaventure's *Seven Steps of Contemplation*, David of Ausbury's *Seven Steps of Prayer*, Jacob Boehme's references to the *Seven Mystical Steps*, and the *Rosarium* of Johannes Daustenius.

Transmutation is the most important work for the student who aspires to attainment of true first hand knowledge. It is the process employed in the cosmos for producing various phases of refinement in all forms of nature and applies not only to the realms of thought relative to man but manifests equally throughout the physical body in ways not generally conceived.

Only as we increasingly comprehend the forces of transmutation do we really come to appreciate the unending wonders of the human body-temple and lift our voices in unison with the Greek poet as he sings, "Many a wonder lives and moves, but the wonder of all is Man." The forces of transmutation have both an ascending and a descending arc. Man originally was a spiritual being, but gradually he descended into a relatively impermanent phase of material existence. During this material phase man has undergone a great coarsening in his nature. While man lived in the super-physical state the spiritualized forces of Imagination, Inspiration, and Intuition formed an important part of his vehicle. However, with the inrush of matter, the spiritual substance of Imagination, which had been furnished him by the Elohim, was crystallized into bones. Inspiration, which had its seat in rhythm and harmony, was transformed into muscular substance. The forces of Intuition took on the semblance of nerves. "These high gifts of the gods have all become rigid in matter. Matter is thus something with which we are filled but which does not belong to us. It is because we bear this physical matter that we know physical death. When the power in the bones (which is material) gains the upper hand, the bones become incapable of life. It is the same with the muscles and nerves. As soon as the matter in the bones, muscles and nerves gain the upper hand over Imagination, Inspiration and Intuition, and is able to break asunder, in

that moment must man lay down his physical body." — Rudolph Steiner

Herein is found the secret of the wondrous power of the transmutation. Man is now learning how to use the forces of Imagination (the image-making faculty), Inspiration (the breath of spirit), and Intuition (the voice of spirit). He is learning that these are powerful forces within himself by which matter can be transmuted into spirit, and that when this is accomplished he need not die.

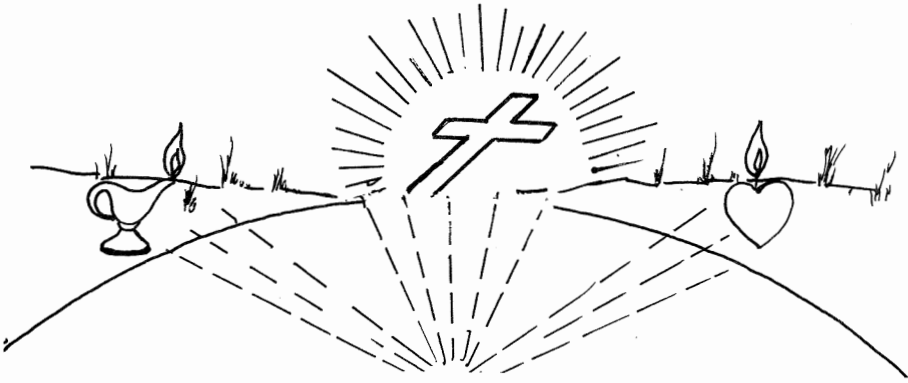
This is the glory message of the incoming New Age whose theme is transmutation and whose keynote is immortality. The last enemy to be overcome is death, declared St. Paul. He it was who further gave the admonition that we lay aside the terrestrial body while still resident upon earth, that we be clothed in the body celestial.

In this connection it is significant to note that the celebrated English mystic and poet-painter, William Blake, called Imagination, Inspiration, and Intuition other names for God. "Imagination," he wrote, "is the divine body in every man." It would be well if everyone incorporated within his own heart the triumphant soul song of this man, one of Earth's illumined, for in the following is to be found the true recipe for spiritual rebirth through regeneration. "May we be transported," says Blake, "by way of awakened Imagination, recognition of worldly life as a living death, annihilation of selfhood, and regeneration; so may we be transported into the eternal Imagination, in which our soul is at one with God."

Finally, in recapitulation be it noted that a part of man's evolutionary equipment is impermanent and transitory. All factors pertaining to the life of the senses will have disappeared by the end of the Earth Period. Consequently, Egos which have chosen to follow the path of the sense life throughout this great evolutionary Earth cycle, and have thus forfeited opportunities for spiritual progress, will, under karmic law, be compelled to retrace their steps during another cosmic cycle.

(Continued on page 144)

by David Elrond



Our Debt to Humanity

In the *Rosicrucian Cosmo-Conception*, pages 406-7 it is stated that at the time of the crucifixion the great Sun-spirit, Christ, entered the Earth, diffusing His desire-body throughout the Desire World, thereby purifying and cleansing it to a great extent, and so furnishing us with purer and better material from which to build our higher vehicles, thus helping us in our evolution.

Since then, as indwelling earth-spirit, He has constantly labored to purify and elevate the Earth, gradually accelerating its vibrations and so preparing it for the day when it shall become etheric. "But that day and hour no man knoweth; neither the Son, but only the Father in Heaven." Yet, we are very clearly taught that the time depends upon how soon a sufficient number of people become Christ-like and capable of responding to the Christ vibrations. Therefore, it is evident that, *it is in the power of humanity to aid in hastening or delaying the coming of that Great Day.*

During our sojourn in the second heaven (*Cosmo*, p. 125), we work with the nature-forces not only in building the archetype of our own bodies but also of the environment

in which we live, consequently, we are responsible, in some measure at least, for the conditions existing in the world today. And, as we look about us, and see all the sorrow, sickness and suffering there is in the world, we cannot fail to perceive that these conditions are far from perfect, and that the crying need of humanity is for more light upon the great problems of life.

The present conditions are due to the ignorance of the masses regarding the underlying causes governing human life and of the end that is to be achieved thereby. Therefore, it is evident, that, the wider the knowledge of these great laws is disseminated, the sooner that the Great Day will dawn, and the sooner the Christ be liberated.

This is exactly the mission which the Elder Brothers have entrusted to us by giving us the beautiful Rosicrucian teachings. And when we realize that we have helped to make the present conditions and are helping also to make the future, we will recognize this mission not only as a great privilege, but also as a *debt we owe to humanity*, for realizing that as a part of humanity we are thus, in part, responsible for present con-

ditions, we shall perceive that, owing to our greater knowledge, it is our duty to work earnestly for the upliftment of the world, and so we shall consecrate our lives more and more fully upon the altar of service and strive more ardently to help in the great work of our Elder Brothers. And we shall do this more faithfully and eagerly when we clearly understand that, not only between lives, but also by every thought and act of our daily lives, we are helping either to hasten or delay the great day of the Lord. Every thought of evil, every unworthy emotion has a tendency to slacken the rapid vibrations of the higher world, thereby producing a discord in the Earth's aura which tends to hinder evolution. These discordant vibrations also cause the indwelling Christ-spirit to feel the keenest pain.

If we will meditate deeply upon the nature of the great sacrifice made by the Christ, "Who for our sakes immured Himself in the earth," we may perhaps be enabled to form a faint conception of the painful limitations endured by that exalted being in the crampingly slow vibrations of our dense planet. And if we will then consider that He is conscious of all the evil and discord there is in the world, and that every thought of hatred or anger causes Him the keenest pain, we shall better realize our responsibility and *the great need we have of self-control.*

If we will let this thought sink deeply

into our consciousness, by meditating frequently upon it, it will fill our hearts with love and reverence for the Christ, and inspire us to work persistently and ardently for the establishment of His kingdom.

This thought will also help us in our effort at self-control. The realization that every time we give way to thoughts of impatience, hatred, anger, etc., we add to the burden of Christ will, if we truly love Him, make *self-control a sacred duty* with us and if, in connection with this, we keep continually in mind the thought that every deed of kindness, every thought of love, every feeling of reverence, every act of unselfish service to others, helps to free Him from His limitations, it will inspire us with devotion to work with greater persistence at the task of cultivating our higher natures.

Christ said, "If any man serve Me, let him follow Me." To follow Him is to live the life that He lived, to consecrate all our thoughts and acts and work unceasingly for the upliftment of the world. Every time we imitate Christ and strive to follow His teachings we hasten the day of His liberation. Therefore, bearing in mind the thought of how our acts affect Him and cause Him pain, let us seek to serve Him by following His example and consecrating our lives upon the "Altar of Service," taking as the ideal of our lives this motto, "All for Christ." ☆

THE PRODIGAL'S BROTHER

Jenny Demarest

When we hear the parable of the prodigal son, we rejoice in the "happy ending." The prodigal son wrongly exercised his free will and suffered the consequences, as we all do under similar circumstances. When he had suffered enough, however, he repented, and on returning home he found

forgiveness and a far more loving welcome than he had expected. And we are glad, for he has learned his lessons and come into his spiritual inheritance, and we know that someday the same fulfillment awaits us.

But what of the prodigal son's brother? Little attention is paid to him, yet he is

among the most unhappy and unfortunate of individuals. He worked hard and obeyed the law, while his brother was living riotously. He took care of the property, attended scrupulously to his material duties, and thought himself worthy of praise for his labors. Thus, when the prodigal son returned to a hero's welcome, the brother's resentment knew no bounds.

instead a drudge and a slave to the property and to his own self-righteousness.

The filial and fraternal love that should have welled up within him, therefore, had no chance. It died — if it ever had lived — and with the death of love, the individual is lost. Thus, when the prodigal returned to take his place in his father's heart, the brother saw no place for himself. The father's



Isn't that natural? Haven't we all at one time or another resented the fact that someone seemingly undeserving had received rewards and favors which we thought not in the least commensurate with his behavior? Certainly, given the present status of human nature, the brother's behavior is "natural" enough — but it is far from right. The brother's conduct is founded on self-righteousness and an unforgiving heart, and with these impediments he never could come to understand or experience for himself the triumphant homecoming of the prodigal, whom he so resented.

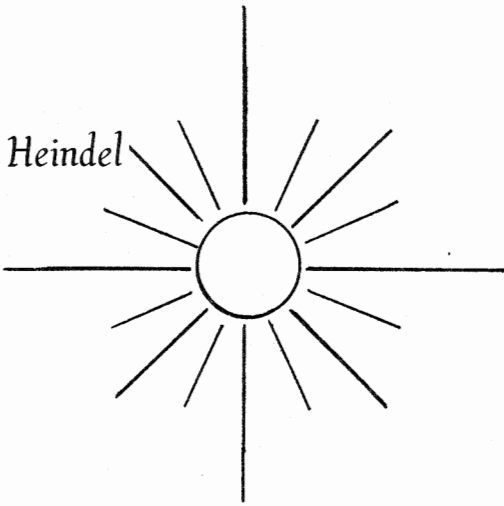
The brother worked and lived according to his father's laws, not because he loved his father or because he recognized this as the right thing to do, but because he thought it would pay. His actions were based on expediency only; it seemed worth his while, in a practical sense, to act as steward and insure that the property would be profitably run. All credit, then, would redound to him — or so he thought. To this end he ceased to be his father's son even more than did the prodigal, and became

heart, of course, is big enough for all his children, but the brother, wrapped in his own self-seeking, could not have realized this.

The prodigal became the beloved, and the brother, in his own eyes alone, became the outcast. All his labor was unrewarded — as labor is, when performed for the wrong reasons. If his motivation for his work had been selfless, he would have rejoiced in the safe return of the prodigal, and he would have felt the joy of participation in the reunited family circle. As it was, however, he knew only resentment and anger.

The brother's return journey to his father will be more agonizing and may take much longer, than that of the prodigal. The prodigal came home, in humility and love, eager to serve his father in the lowest capacity. Thus he earned the place of honor. The brother must, and will, be toppled from his position of self-righteous superiority and then begin the long, tortuous upward climb in which both humility and love will have to be learned at painful cost.

by Max Heindel



The Method of Attainment

(Continued from last issue)

Abel is the son of man, and when he grew up, he took things as he found them in the world as created by the hand of God. He took part of his flocks and brought them as an offering to the god who had created them, and the god was pleased. But in Cain, the son of God, the divine creative nature asserted itself, and he was not content to take things as he found them. He worked with his hands and his intellect and thereby made two blades of grass grow where before had been but one. He took of the product of his toil and of his ingenuity and brought it to the god, a god who was displeased. Therefore Cain slew Abel and was cursed by the god for his act.

But Adam united with Eve once more, and she bore Seth. From Seth and from Cain came the two classes of people who are upon the earth even to this day: one of them taking with grateful hand unquestioningly what the gods have provided; the other according to the divine nature within them working with the world, transmuting and transforming it.

From Cain descended Tubal Cain, who was an ingenious worker in metals. From him descended Hiram Abiff, who was also able to work with metals and form them by means of fire. The latter was selected by Solomon, one of the sons of Seth, to help build a temple.

Solomon had been given the plans of this temple from on high, but unable to fashion it himself he called upon this master workman, Hiram Abiff, to fashion it for him. The

crowning work of the temple was to be a molten sea, a sea made from an alloy of all the metals of the earth, to be run into a vessel and to be transparent. This was to be Hiram Abiff's masterpiece. But there were workmen who were not content to be ruled, who were laggards, who wished to reap the benefit of knowledge without working for it, and they sought to frustrate the object in view. They turned water into the seething alloy, and amalgamation could not take place. Water and fiery metal could not be united by any means known to Hiram Abiff. In great tribulation he stood watching his great masterpiece almost a failure, when looking into the center of the seething mass he saw his ancestor, Tubal Cain, who, calling to him, told him to fearlessly jump into it, which he did. He was immediately conducted to the center of the earth, where he found his ancestor, who gave him a new hammer, the hammer wherewith he was to call his workmen together, and a golden triangle with the Word upon it, which Word would enable him to fuse fire and water (spirit and soul). When later he returned to the temple site, he was able to complete his masterpiece.

But the laggards who would not work for the sake of knowledge, who were more content to follow than to lead, finally waylaid Hiram and murdered him. With his dying breath he gave directions for the placing of his golden triangle with the Word upon it in a safe place, where it will be found by those of his successors who are worthy.

This is a partial story of Initiation, for on the path of attainment gradually through various stages of Initiation we pass from the outside world in toward the center. It is known to clairvoyants that while it is exceedingly easy to investigate things outside the earth, it is impossible for an untrained clairvoyant who has not passed certain steps of initiation to enter the earth. It is as if we tried to pass through a wall; the earth is locked now, and only a degree of Initiation will unlock a layer. Each layer is unlocked by a degree of Initiation in the Lesser Mysteries. The golden triangle that was given to Hiram Abiff with the Word upon it is the new name spoken of in Revelation. The new hammer is in the shape of a T, and symbolizes the three bodies; the desire body, the vital body, and the dense body, upon which man is working in this the great temple of the world; for this world is a temple, and we are all working upon it whether we know it or not.

Some are working consciously, others unconsciously, but all of us must work upon it or else go backward, for there is an upward and a downward path. Most of us are working upon the upward path, working along the three lines of endeavor in which Hiram Abiff calls his workmen to action. These three lines are called wisdom, beauty, and strength. Thus while we are working in the great world, we are at the same time working in the smaller world which is our own body.

In the great world the sons of Cain are never on the conservative side. They are always found on the progressive side, always acting as leaven, always building something new, always endeavoring to attain to something greater, something better. In statecraft they work progressively for law and order in such a manner as to curb the turbulent impulses of the desire body, a body that at the time we first received it from the great creative hierarchies was a homogenous mass of desire stuff, but which is now being molded into an organized vehicle and gradually spiritualized into an emotional soul, one of the three soul powers.

On the social side of the state the sons of

Cain work in a progressive manner in the family, in churches, in benevolent institutions, and in art, music, poetry, and literature, for thereby they spiritualize the vital body, the vehicle that correlates us to those affairs of life that constitute the second line of endeavor, which is beauty.

They also work progressively in the technical arts, architecture, engineering, invention, and anything that makes for physical comfort. This spiritualizes the physical body and gives us skill in action — the highest attainment of our densest vehicle.

We who are living in the world and are the sons of Cain help to advance the laws of the country in which we reside. As we do a part of the world's work in order to progress, we are, whether we know it or not, walking the upward path of attainment and are gradually spiritualizing our bodies.

Being forced by the sons of Cain to progress is a slow method: nevertheless it is the means whereby the sons of Seth are impelled onward. The sons of Cain may be working consciously or unconsciously, yet they are at work as the leaven, they are building the great spiritual temple by their efforts, and when we realize the growth thus going on in every community, we may understand how great a mistake is made when some become recluses in monasteries, nunneries, and places where they cannot take their part in the world's work. They are retrograding instead of progressing.

The principle of progression must always be kept in mind, for in no direction may we go backward with impunity. The path of attainment may be likened to a road the sides of which are studded with spears all pointing in one direction. If we walk along that road in the direction the spears are pointing, we shall feel no inconvenience, but the moment we turn and try to go backward we shall surely feel their sharpened points.

(to be continued)

Studies in the Cosmo-Conception



THE DRUNKARD AFTER DEATH

Q. What is the state of death of the victim of strong desire?

A. Take the case of the drunkard. He is just as fond of intoxicants after death as before.

Q. How is this so without a dense body?

A. It is not the dense body that craves drink. It is made sick by alcohol and would rather be without it. It vainly protests in different ways, but the desire body of the drunkard craves the drink and forces the dense body to take it, that the desire body may have the sensation of pleasure resulting from the increased vibration.

Q. What becomes of that desire?

A. That desire remains after the death of the dense body, but the drunkard has in his desire body neither mouth to drink nor stomach to contain physical liquor.

Q. Would the atmosphere of a saloon avail him?

A. He may and does get into saloons, where he interpolates his body into the bodies of the drinkers to get a little of their vibrations by induction, but that is too weak to give him much satisfaction.

Q. Could he enjoy the fumes of whiskey?

A. He may and sometimes does get into a whiskey cask, but that is of no avail either for there are in the cask no such fumes as are generated in the digestive organs of a tippler. It has no effect upon him, and he is like a man in an open boat upon the ocean, "Water, water, everywhere, but not a drop to drink"; consequently he suffers intensely.

Q. What finally is his lot?

A. In time he learns the uselessness of longing for drink which he cannot obtain. As with so many of our desires in the Earth life,

all desires in the Desire World die for want of opportunity to gratify them.

Q. Does he then leave this region?

A. When the drunkard has been purged he is ready, so far as this habit is concerned, to leave Purgatory and ascend into the heaven world.

Q. Can we say that God inflicts this punishment?

A. No. This proves that it is not an avenging Deity that makes Purgatory or hell for us but our own individual evil habits and acts.

Q. How long must we endure Purgatory?

A. According to the intensity of our desires will be the time and suffering entailed in their expurgation. It would have been no suffering to the drunkard to lose his worldly possessions. If he had any, he did not cling to them. Neither would it cause a miser any pain to be deprived of intoxicants. But a miser does care about his gold and the drunkard about his drink, so the unerring law gives to each that which is needed to purge him of his unhallowed desires and evil habits.

Q. Is such a teaching supported in the scriptures?

A. Yes, it is the law that says, "Whatsoever a man soweth, that shall he also reap." It is the Law of Cause and Effect which rules all things in the three worlds, in every realm of Nature — physical, moral and mental. The result may be manifest immediately or it may be delayed for years or for lives, but sometime, somewhere, just and equal retribution will be made.

WESTERN WISDOM BIBLE STUDY

THE BOOK OF ACTS

Fruitage of the Ministry

CORINNE HELINE

Acts 5:21-25, 27, 28

And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

But when the officers came, and found them not in the prison, they returned, and told,

Saying, The prison truly found we shut with all safety, and the keepers standing before the doors: but when we had opened, we found no man within.

Now when the high priest and the captain of the temple, and the chief priest heard these things they doubted of them whereunto this would grow.

Then came one and told them, saying, Behold the men whom ye put in prison are standing in the temple, and teaching the people.

And when they had brought them, they set them before the council: and the high priest asked them,

Saying, Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Peter, the leader and spokesman as usual, answered and said, "We ought to obey God rather than men." Caesar or Christ, God or man — this is the choice that tests the disciple's inner power and guidance. The majority drift with the tide of mass thought. This is the easy way. The harder but more glorious path is found in

standing alone, if necessary, being true to the highest within. "To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."

Acts 5:30-32

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.

And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

The all-encompassing love of the Christ brought a remission of sins to all mankind; man is no longer bound, unless he wills to be so, by the law of consequence. Repentance, reform and restitution are the component parts of this remission. All men have the opportunity of growing into a new life because of the new impetus with which the Christ has charged the finer envelopes of the earth.

Acts 5:34, 35, 38-40

Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, having a reputation among the people, and commanded to put the apostles forth a little space:

And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

And now I say unto you, Refrain from these men, and let them alone; for if this

counsel or this work be of men, it will come to naught:

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

Gamaliel was famous for his learning and his purity of character. Paul, who became one of the foremost exponents of the new faith, was his pupil. Gamaliel was one of the seven Jewish doctors who was honored with the title of Rabboni. During that historical period with which we are here dealing, there were many leaders who claimed to be the Messiah and who attracted to themselves scores of disciples. Soon, however, through an uprising of the people and the general tumult of the time, they passed into oblivion. That this would also prove true of Christ and His Disciples was Gamaliel's conviction.

In less than three centuries, despite the terrible persecutions, imprisonments and martyrdoms of the holy men and women of God who had been chosen to bear aloft the banner of the new religion, the proud and arrogant Roman Empire bowed beneath Christian rule. Evolution is God's handwriting on the wall of time. Its progress cannot be stayed. The elect, the chosen of God, those who are alert to catch the echo of His greater wisdom and to see new and ever-increasing revelations, are always the ones that go marching on.

The Book of Acts is a product of high Initiateship. It is concerned only with events and happenings in the lives of those who had become supermen. Its inspirational message consists in emphasizing the truth that the way of Initiation is open to all.

Acts 5:41-42

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

These men made glorious answer to the question once asked of their Teacher as to who should occupy the most prominent seats in the new kingdom. In reply the Master countered with another question: "Can ye drink of the cup that I drink of?" The Disciples demonstrated the ancient occult maxim that only those who are ready to lose themselves shall ever find eternal life.

The Deacons are Chosen: Martyrdom of Stephen

Acts 6:1-6

And in those days when the number of disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.

Then the twelve called the multitude of disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

Whereupon, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch:

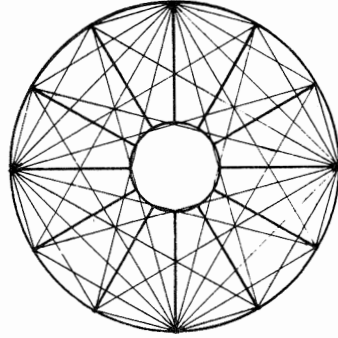
Whom they set before the apostles; and when they had prayed, they laid their hands on them.

Stephen was foremost in spiritual attainment of the newly chosen neophytes, termed deacons, that made up the inner group of disciples of the original Twelve. The name Stephen means "a crown." These new disciples had other offices that were of more importance than that of dispensing physical food. Stephen's spiritual power was especially resented by the orthodox thought of the day and was strongly resisted by the Sanhedrin.

(Continued on page 144)

by Karl Kleinstick

CREATIVE ASTROLOGICAL ANALYSIS



The Foundation of Study

It should be the duty of every astrology student who wishes to deal on more than just a physical level carefully to examine with what motives and from what foundation he pursues his studies. Without a clear understanding of these things he is like the man who built his house upon the sand. He is easily confounded and confused by every adverse experience and contrary opinion. Trying to preserve the unsteady structure of his knowledge, he patches it together with any available material, and ends up with a hopeless jumble of incoherent nonsense. The student who has a firm grasp of the motive underlying his study and application of astrology is in a far better position usefully to apply his knowledge and intelligently to effect repairs when the foundation or structure of his knowledge has proved insufficient.

The resurgence of astrological interest and activity is viewed in many quarters with satisfaction. But a closer examination reveals that there is much of a spurious nature and of questionable value. Much that is labeled "astrology" merely caters to curiosity or jaded tastes, having little intrinsic value as an aid in helping people. Again, much is used as an excuse for social escapades that are of as little or less value. Among many of the

so-called "professionals" there is a tendency toward trying to pacify people by leading them to seek satisfaction within the framework of a material world, where the gratification of desire is the primary goal. No real attempt at a spiritualization of the desires is made. The quality of one's desires is not seen as being very important. Only the quantity of things desired that can be obtained is deemed worthy of attention.

It is not to be denied that astrology should help one cope with the circumstances of life, but when this is done only on a material level, regardless of whether it is disguised under the term "psychological," it is extremely shortsighted. To be satisfied is to be on the road to stagnation. The battle of life is not won from an easy chair in front of a TV where all is comfortable. It is won through strenuous efforts to reach a higher goal. As long as divine discontent is awake within a person, he is capable of accomplishing something useful and feeling a sense of worth. It is the task of the astrologer to direct this divine discontent into productive channels, not to kill it.

Astrology can not solve problems for anyone, but it can provide the means whereby people can solve their problems for

themselves. Astrology can bring to the surface of one's awareness the forces that are active in his life, so that he can begin to work with them on a conscious level, to build upon that which is good and eradicate that which is not. No longer need we be influenced by certain forces of which we are unconscious or only vaguely aware. Through astrology we are brought face to face with ourselves.

Despite much of the undesirable element in what might be called "pop astrology," it is at least having some effect on the consciousness of the masses and will make it easier for them to accept deeper truths when they are ready for them. But it is a shame when people, hungry for something they cannot define, come to an astrologer and have baubles dangled in their faces, or are assured that their answers lie in the things of the material world. They may go away satisfied in a superficial way, but somehow a deeper hunger remains. The cause of pain has not been removed it has only been dulled, to return later when the numbing effects of a "psychological anesthetic" have worn off.

The Compassionate Ones who watch over the spiritual evolution of man are ever able to turn the evil that he generates to some good use. It is their purpose to allow man as much free rein as possible and to refrain from interference in the exercise of his free will, so that he may learn responsibility in the right use of his creative potential. In order to conserve energy and most efficiently guide man to the light, these great Beings try to channel the negative energy produced by man in such a way that some positive results are obtained.

This is not to say that we are excused from the consequences of misdirected effort. It is not a matter of letting God cover for our mistakes while we passively sit back and plead ignorance. It is our responsibility to strive for understanding so that we may contribute our share to the upliftment of humanity. Only then can we invoke the gift of Grace. We should not excuse something that is manifesting in a negative way on the grounds that it will eventually produce some good. It should be our concern to discover how a

greater good can be accomplished through the use of positive methods.

The worst misuse of astrology occurs when it is used to realize an economic gain. When astrology is a business, whose primary concern is to make a living for the astrologer, it ceases to be a channel for the influx of spiritual power. One may put a price on his astrological advice and still be a very good astrologer from the technical standpoint. He may have an educated grasp of astrological rulerships, psychological concepts, consultation techniques, etc., but his understanding of the spiritual side of astrology will atrophy. As a consequence, his ability to fill a spiritual need is lost, partially because he becomes incapable of even perceiving when and where one exists. Thus he will be more and more prone to interpret horoscopes within the framework of a purely material world, leading people farther into matter instead of helping them awaken their spiritual nature.

Even when pretensions to a "spiritual" approach to astrology are made, there is often a woeful lack of understanding of what spiritual things are. This is because when spiritual things are made subservient to mammon they lose their spiritual qualities and become just so many more ideas. The mind and feelings may be stimulated but the Spirit is never directly touched. It is of no use to expound learnedly upon spiritual principles if one does not at the same time radiate from himself the quality of spirit, which is cultivated by a life of loving, self-forgetting service to others. It is this power behind the spoken words that becomes food for the hungry soul.

Therefore, dear friend, if you aspire to be an astrologer along spiritual lines, never, never charge a sum, whatever the size, for astrological advice. In this way you will certainly speak from the heart with spiritual power, for material motivation will no longer block the way.

The more clear and logical the mind is, the more capable it is of calculating an accurate horoscope. In the same manner, the more pure and compassionate the heart is, the more capable it is of rendering a

meaningful interpretation of a horoscope. It is not necessary to be a mathematical genius before calculating a chart; neither is it necessary to be a saint before reading a chart. But it is apparent that the more unclouded these two instruments of the Spirit are, the better they will be able to work together to produce the highest and best results.

The traditions of astrology reveal that it has been customary to interpret certain configurations and placements in terms of events and reactions. That is, certain configurations were held to precipitate corresponding events in a person's life and provoke equally corresponding reactions. While this approach may have been perfectly valid in times past, and even to a certain extent yet today, it will become less and less so as we approach the Aquarian Age.

Before the coming of Christ, man was much less of an individual than he is now. He was primarily a member of a family, tribe, nation, or race before he was an individual, and as such he was quite predictable. If one member of a group reacted in a certain way toward a given stimulus, all other members of the group could be expected to react in the same way. All members of the group thought, felt, and acted according to the same pattern. Thus, by empirical observation, it was possible to establish a cause and effect relationship between astrological patterns, and events and human behavior.

Since the coming of Christ, however, the situation has changed. It was not an immediately noticeable change, but a slow process of leavening that is still going on. The discovery of Uranus, Neptune, and Pluto in modern times has signalled the outreach of man into wider spheres. More and more he is breaking out of the group consciousness and realizing his existence as a creative individual. That is, he is awakening to the Christ within.

Since man is becoming more of an individual, it is apparent that we can no longer apply the old clichés and stereotypes to him. It is very important to realize that each horoscope must be interpreted within the framework of each individual life. It is not

events that are of primary importance anymore, but the meaning that events have to each individual involved.

To illustrate this idea, let us say that two people are eating the same meal, but one likes it and the other does not. Both are having the same experience, but they are interpreting it differently; it has a different meaning to each. Two people may express the emotion of anger, but the cause of anger in each case may be entirely different. What may have the power to provoke anger in one may have no effect on another, and vice-versa. These are very simple examples, but the principle can be extended to people who read the same books, have the same education, work at the same occupation, or in any way share a common experience.

It is no longer adequate to memorize long lists of rulerships in order to be an astrologer. Not that these do not have any value, for they are still useful in many ways. But the forward-looking astrologer realizes that something more is required. He must learn to think creatively, to look at each horoscope in a new way. He must not just describe experiences and a person's reactions to them, and anticipate likely events. He must delineate what the basis of meaningfulness is in a person's life. In that way he helps the person to understand for himself what his experiences mean to him. The one who is being helped is no longer a passive spectator of his life as the astrologer unfolds it for him. He is an active participant in understanding and working with the forces that the astrologer brings to his attention, in the context of his own life through the medium of experience.

At first glance this may seem to be a rather insignificant distinction. But closer examination reveals that we are discussing two diametrically opposed situations. In the one case, meaning is the fixed quantity and experience is the variable. This is the way of the past, when the variety of possible experiences was the focal point. This also signifies the material viewpoint. In the other case, experience is the fixed quantity and meaning is the variable. This is the way of the

future, when the variety of meaning will be the focal point; it is the spiritual viewpoint. The material approach assigns various experiences to meanings; with the spiritual viewpoint, we try to understand the various meanings that experiences can have.

The materialistic approach continues to be used in many types of astrology that today are referred to as "holistic," "gestalt," or "humanistic." This is not to say that these types of astrology do not have any redeeming qualities, but unfortunately it is often a matter of becoming more efficient in arriving at the same old materialistic conclusions via a different route.

In order to work with astrology on a more spiritual level we must try to gain a more abstract understanding of the basic astrological factors: houses, signs, planets, and aspects. This will enable us to work more directly with the elusive quantity of meaning.

The world today is moving so fast that the variety and type of possible experience is increasing at a phenomenal rate. The type of astrology which classifies experience will have to work harder and harder to keep up until it collapses under its own gargantuan weight, complexity and contradiction. The type of astrology which strives to work in more abstract principles will become more etherealized and increasingly able to deal with the changing face of reality. Instead of crystallizing into a cumbersome vehicle for outdated concepts, this latter type of astrology will become more adaptable, more flexible, fluid, and alive with the passing of time.

As we try to achieve a deeper understanding of the basic astrological factors, we should realize that as we move closer to the Aquarian Age our ability to understand abstractions increases. Anything we may say here will no doubt be inadequate in the future. Just as the astrology of yesterday is no longer suitable for today, so the astrology of today must give way to a more advanced astrology in the future. But we must begin to take the proper direction into the future now.

By the very nature of our approach, concrete examples must be limited. It is for

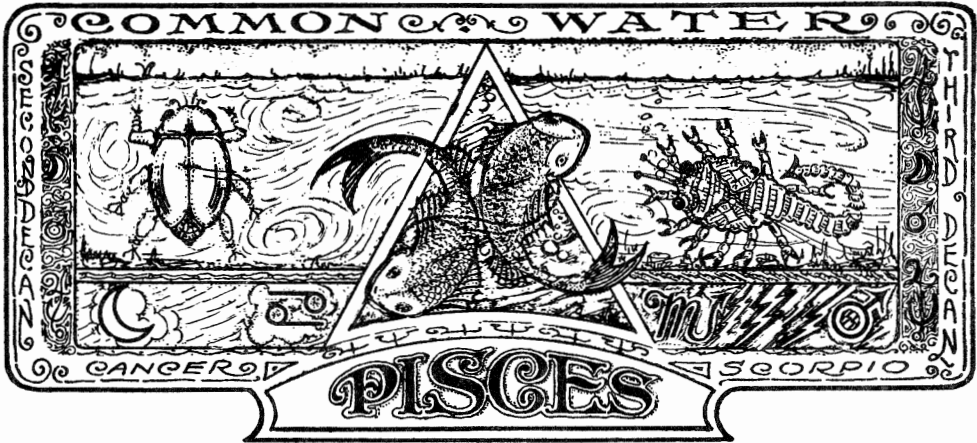
the astrologer to take the abstract principles discussed and apply them to the individual structure of each horoscope and each unique person he endeavors to help. This will require a creative effort on the part of the astrologer. Such is creative astrological analysis. ☆

PISCES -

the Third Water Sign

When Pisces tries to understand something, she endeavors to put herself into the place of that which she is trying to understand: to feel, think and act like that thing does. Thus, Pisces often is accused of being wishy-washy, though this is really due to the ability to identify closely with other things. However, it is true that when carried too far, this tendency causes a hypersensitivity that leads to a loss of identity, a dependence on others for support, and a fretful attitude. Thus, Pisces must balance herself with more impartiality and consistent behavior.

Relative to the water signs, it should be mentioned that the faculty of being able to distinguish between opposites and the development of feeling and conscience in these things are usually obtained at the cost of experiencing both. Cancer usually experiences the ill results of trying to run other people's lives for them before she learns how to act unoppressively and unobtrusively. Scorpio often experiences the depths of moral degradation and the ill results of uncontrolled emotional intensity before she learns to appreciate the finer things in life and aspire to the aesthetically uplifting. Pisces may find herself caught in the web of illusion many times, or see those in which she has put her faith vanish into nothingness more than once, before she learns to recognize and appreciate the truth when she sees it. ☆



THE CHILDREN OF PISCES, 1980

Birthdays: February 19 to March 21

Pisces is a common water sign, whose physical analogy is humidity. Other Pisces manifestations are clouds, fog and mist. Pisces imparts a degree of moodiness to those born under its influence. Like clouds, they appear to be one way one minute, and the next minute they have changed. This is due to the fact that they are sensitive to the emotional atmosphere around them, and are influenced by it. To be more exact, they are sensitive to the emotional reactions that are evoked by thoughts and mental attitudes, just as the shape and size of a cloud is influenced by the wind currents and the available humidity in the air. Piscean individuals are usually very gentle and peaceable. Like clouds they are passive and non-resistant to harsh, physical things, flowing around and adapting themselves to conditions as necessary, but remaining essentially unchanged by them. They are much more amenable to those finer and subtler forces of thought and emotion, though, just as the cloud is much more influenced by the wind than it is by a physical object that is thrown into it. But if ever a Piscean is aroused to anger, then like a thunderstorm, the force he displays can be phenomenal.

The piscean nature can be quite inspirational at times. When one is walking through a fog, things are not very clear, and one often comes upon things rather suddenly. So the Piscean, to an outside observer, sometimes seems to be walking about in a fog, uncertain and hesitant about things of a mundane nature. But because his consciousness is tuned to things of a more subtle nature, he may stumble upon treasures that lie concealed from the outside observer, because he has not dared to venture into the mystical realms of his own nature.

When the influence of Pisces manifests in a negative way, we have a dreamer who drifts with the tide, unstable in nature, indecisive, non-committal, and inclined to let other people carry his responsibilities. He is much more inclined to build castles in the air than on solid ground.

The ruler of Pisces is Neptune, whose Greek counterpart is Poseidon. Neptune is the octave of Mercury, for when our cold, intellectual, and analytical thoughts have been transmuted to a higher level, they become united with the heart principle, giving us the power to communicate with and understand super-physical realities, and to reach up and draw upon the source of universal wisdom. As such, Neptune may be looked upon as the principle of impersonal thought and communication.

In the esoteric anatomy of man, Pisces corresponds to the Intellectual Soul, which grows through the memory of actions and experiences, and the thoughts and feelings that are engendered by them. Through it, we develop the qualities of sympathy and antipathy toward things. These are the qualities that impart the sensitive nature to the individual who is influenced by Pisces.

As the Sun is passing through the sign of Pisces, the Christ Spirit is working to awaken our souls to the inner life of things, to purify our thoughts and lift them to the contemplation of ever more sublime realities.

The Sun indicates the center of all spiritual faculties, the fountain of all life, and is the principle of Power. Every benefic Sun aspect represents a harmonious or constructive application of the power principle, and every malefic is seen as a hindrance or misuse of power. There are several solar aspects during this period.

Monthly Aspects Pisces 1980

Beginning February 19 to March 2 Sun opposes Jupiter favoring an overfondness for ease and luxury and a tendency to exaggerate, resulting in untruthfulness. These natives should be taught to be as honest and unpretentious as possible. For a part of this time, February 20 to March 1, Sun opposition Mars lends dynamic energy and enthusiasm but a need for restraint.

From March 8 to March 19 the Sun makes a trine to an exalted Uranus and will give these children a tremendous magnetic and dynamic force which can make for great achievements — adding to the creative abilities and intuitive power. The Sun, however, is square Neptune from March 5 to March 19 and these children have a need to be educated to be practical as the desire to daydream is intense and they may visualize to the detriment of true purpose in living.

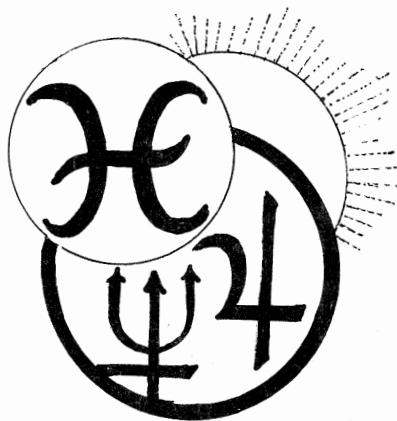
The Sun in opposition to Saturn from March 7 to March 19 gives the native an opportunity to overcome many obstacles which will be placed in his path during his life. There is a need to teach these children

to be more optimistic and outgoing and less concerned about self.

From February 24 to March 5 Venus trines Neptune with Venus in the fiery sign of Aries which indicates more of an emphasis on self. This aspect indicates dramatic ability, and inspired musical ability which should be encouraged. Venus is also opposing Pluto during the period of February 23 to March 4 and Pluto calls upon these natives to balance their feeling natures through regenerative living, cultivating habits of refinement.

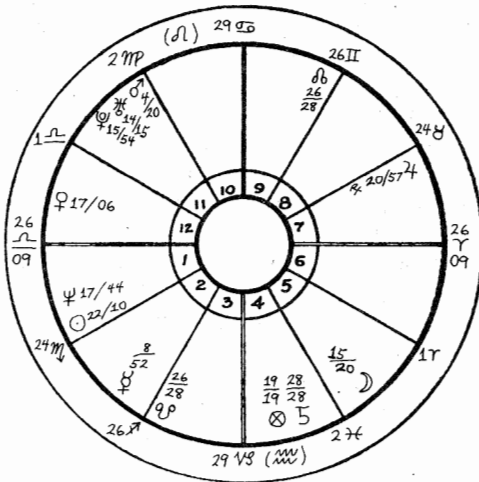
Venus in Taurus trines Mars from March 3 to March 11 adding to the attractiveness of these children and giving them a healthy integrated emotional nature, the capacity to enjoy activity and work cooperatively. For a part of this time, March 5 to March 15 Venus trines Jupiter (dispelling in part some of the Sun-Saturn effects) and attracts general good fortune and success in life, also brightening the disposition and bringing about a sensitivity to the needs of others. A sextile from Mercury to Venus, March 11 to March 18, makes these children companionable and sociable and gives an ability for music and poetry with thoughts and feelings working in harmony.

Mercury trines Uranus from February 21 to March 1 giving a keen and unusually bright mind with opportunities to develop original and ingenious paths of endeavor. An inspired mind may bring forth ideas



(Continued on page 128)

Readings for Subscribers' Children



DAVID D.C.

Born November 14, 1964, 4:28 A.M. PST,
Latitude 34N09, Longitude 118W15

David's horoscope shows a life full of experience and challenge — factors which can bring much soul-growth if used aright — for there is a double T-Cross present. As a man develops physical strength and endurance by working with and overcoming physical obstacles, so does he develop spiritual power by working with and overcoming inharmonious and frictional conditions in himself and his surroundings.

The first T-Cross is formed by the Sun and Neptune in conjunction, both opposed to Jupiter and all three square to the Part of Fortune. The Sun and Neptune are in Scorpio and the 1st house; Jupiter is in Taurus and the 7th house; and the Part of Fortune is in Aquarius and the 4th house. This T-Cross in fixed signs and angular houses indicates a potentially difficult situation that will not be easy to overcome or ignore; but it also gives a kind of courage and fortitude that sticks to a thing and does not give up easily.

The desire nature is strong, so David will have to be careful of overindulgence in

bodily appetites. We also see that there is a strong drive for spiritual power and understanding. It is proper to strive for higher development so that we may continue to progress on the path of life, but in the process we must not try to force our development and create an imbalance. If we try our best to live usefully and honestly each day, we will not need to worry about going unnoticed by those great Beings who guide our evolution, for they are ever so much more anxious to help us than we are to be helped. Too much time spent preoccupied with “spiritual” matters and not enough attention paid to physical responsibilities is likely to result in some type of physical deprivation that will forcibly remind us of the latter. Let us remember that no matter how “physical” a chore may seem, it is spiritual work if done in the attitude that all things are to the glory of God.

The second T-Cross is formed by Pluto and Uranus in conjunction, both opposed to the Moon, and all three square to Mercury. Mars is also square to Mercury. Mars, Pluto, and Uranus are all in Virgo and the 11th house, the Moon is in Pisces and the 5th house, and Mercury is in Sagittarius and the 2nd house. This shows that David may hold strong opinions at times and want others to share them with him. He seems to have a basic insecurity and fear of being wrong in his beliefs and so feels that others must agree with him in order to show that he is correct. When this does not occur, David may have a tendency either to become very critical or totally withdraw from a situation in self-righteous indignation.

It is indicated that David may have difficulty in making friends and getting along with his peers unless he can learn to appreciate and respect other people's opinions and points of view. He should try to realize that no one of us is perfect and never makes mistakes, neither is anyone capable

of understanding everything. Thus, we should be anxious to share our experiences, knowledge, and acquired understanding with one another, not deny them, so that we may all be richer as a result.

The Moon also sextiles Jupiter and trines Neptune and the Sun. These aspects reveal an essentially kind and sympathetic nature. They indicate that through a greater awareness of self, a greater understanding of the predisposition of others and a sense of purpose and fulfillment will be developed. We are told that the greatest of all the commandments is that we should love the Lord our God with all our heart, mind, and soul, and the second one is that we should love our neighbors as ourselves. But we can only love God to the extent that we can feel and be conscious of love, and we cannot love our neighbors if we do not love ourselves. "Man, know thyself," was the ancient admonition, good today as then, meaning that the greater our self-conscious awareness is, the greater our awareness and understanding of the things outside ourselves will be.

This then, is the potential indicated for David: self-interest turns to interest in the welfare of others. Increasing sensitivity

and self-conscious awareness develop compassion and sympathy along with the desire to alleviate the sufferings of others. However, these desires must be translated into action. Such opportunities will be presented, perhaps to work as a counselor to troubled individuals.

We find the Libra ASC trine Saturn, this being the only significant aspect that either the ASC or Saturn makes. This indicates that the first impression David makes on others is that of one who is kind, sociable and well balanced. The ruler of the ASC, Venus, is also in Libra, thus essentially dignified, deposited in the 12th house and having only one significant aspect, a trine to the Part of Fortune. This once again gives a relatively refined temperament and the ability to impress others favorably. But it seems that David tends to hide this more delicate and refined side of his nature from himself and others, only bringing it out for show. He should realize, though, that such qualities are not a sign of weakness in one's character, but rather, help to balance the character, rounding off the rough edges and enabling one to interact more smoothly and effectively with the rest of his fellow men. ☆

VOCATIONAL GUIDANCE ADVICE

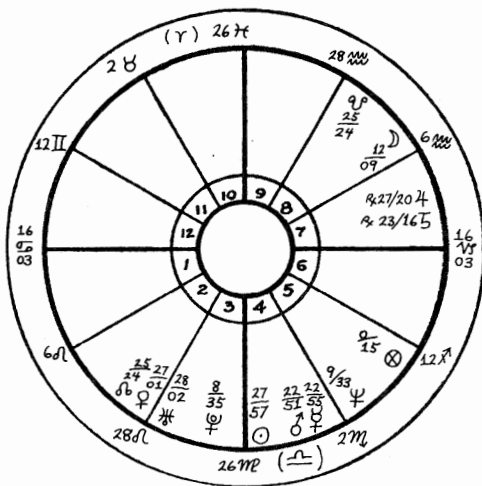
This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex, place of birth, year, day of month, hour. No reading given except in this magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE. — EDITOR.

PAUL T.O.

Born Sept. 21, 1961, 12:41 A.M. EDST,
Latitude 40N45, Longitude 73W57

The Sun gives an idea of what Paul's main purpose in life is. The Sun is in Virgo and the 4th house, trine Saturn and Jupiter, which two are conjunct and parallel in Capricorn and the 7th house. Thus Paul is capable of being practical, methodical, and analytical when dealing with a problem. He can be kind and considerate when

dealing with others, discriminating about when to give and receive, and when to speak and be silent. So it is one of Paul's main purposes in life to learn to express these qualities in a greater degree as he matures. He must come to believe that he is indeed capable of these things, for the Sun opposition and parallel the MC shows that unawareness of these capabilities leads to a tendency not to take advantage of opportunities for spiritual and mental growth.



Saturn and Jupiter sextile the MC indicate that by getting out and interacting with people he will be supplied with the necessary experiences which will help him to develop the aforementioned qualities, enabling him to recognize and grasp the opportunities for spiritual and mental advancement that come his way. The Sun sextile the Part of Fortune then indicates opportunities for material good fortune, too.

We find the Moon in Aquarius and the 8th house making only one aspect, a square to Neptune. This represents Paul's consciousness of self and shows a tendency to entertain and nourish false and fanciful ideas of self. He must avoid getting into drugs or negative forms of psychic development as a means of finding his identity; these will only lead him further astray in his search. The Moon is ruling the Cancer ASC, showing that material betterment will be held back if such methods are employed, and people will tend to become suspicious and distrustful of him because of an indolent nature that professes humanitarian measures but neither practices them nor works for their realization in fact. Thus we see again the need to interact with people on a practical level and spend less time in fanciful reveries of utopias.

There is a tendency to be introverted and withdrawn from the physical world, perhaps because of a subconscious fear of

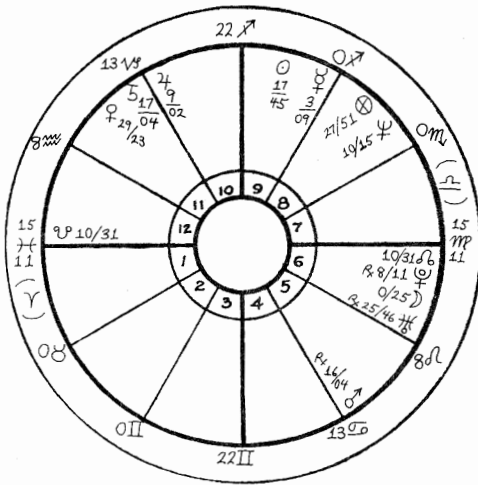
not being able to cope with the hard realities found there. There are three planets in the 4th house; Sun, Mars, and Mercury. Mercury and Mars are in very close conjunction, intercepted in Libra (Mars in detriment), square Saturn and Jupiter, and square the ASC. These are the configurations wherein the above is indicated. Paul tends to see the outside world as being unfriendly, unpredictable, and unreliable, and it in turn sees him as being cold, unfeeling, and hard to reach. Frustrations tend to build up until they can no longer be contained, sometimes resulting in violent and destructive eruptions of physical and verbal energy.

But Mars and Mercury also sextile Venus and Uranus. These two planets are in close conjunction and parallel, in Leo, on the cusp of the 3rd house. This shows a wonderful potential for the constructive outlet of the energy of the Mars-Mercury conjunction. The Venus-Uranus conjunction in itself shows strong emotions and a high-strung nature that is sensitive to the emotional moods of others. The 3rd house position is favorable for writing, speaking, teaching, and traveling. Thus Paul would do well to develop these skills, especially writing and speaking because of the Virgo Sun. They will help him get things out of himself before they boil over; they will draw upon his powers to organize and plan things and help him to get his ideas down to a more practical, concrete level. He may even wish to study linguistics, ancient languages, speech therapy, etc. Venus and Uranus square the Part of Fortune, but they also conjunct the Dragon's Head in the 2nd house, which more than counterbalances the square, promising material and emotional security when the feeling nature is brought under control and expressed in a clear, thoughtful manner. Venus as ruler of the 11th house shows friendships gained and goals realized through this discipline.

Mars rules the sign intercepted in the 10th house and Mercury rules the 12th house. When the Mars-Mercury energies are expressed through the adverse aspects, we see a resentment of authority which leads

to sorrow and self undoing through a disinclination to discharge obligations creditably. But when the Mars-Mercury energies are cultivated through the harmonious aspects that the conjunction receives, we see one who becomes an authority in his chosen field, making new advances and contributions to the betterment thereof. Instead of being withdrawn from others Paul will be able to establish a firm inner foundation from which he can interact with them more comfortably. A budding self-confidence will help him to communicate with others more easily and naturally.

Although Paul tends to be a loner, he can still learn to feel more at home in the company of his fellow men, sharing a little of their joys and sorrows and sharing some of his with them.



WILLIAM B.S.

Born December 9, 1960, 12:02 P.M. PST
Latitude 39N59, Longitude 118W04

In William's horoscope we find Pisces rising with the ruler, Neptune, trine ASC. Mars, in turn, is trine to both Neptune and ASC, giving a grand trine in the watery element. This configuration describes a sensitive, mystical nature with the necessary dynamic energy to advance upon the path to spiritual attainment. A sextile from the

essentially dignified Saturn to the ASC gives the opportunity to develop a degree of depth and persistence to a character which otherwise tends often to be nervous, irritable, distracted and easily upset. These latter tendencies are shown by common signs placed on the angles, a square from the Sun to the ASC, a lack of air sign emphasis, and none of the faster-moving planets in fixed signs.

Next we notice a strong configuration in the 6th house. There we find Uranus conjunct the Moon, Moon conjunct Pluto, Pluto conjunct the Dragon's Head, and Pluto sextile to Neptune which is in Scorpio, the sign that Pluto rules. Uranus is also trine to the MC and the ruler of the 12th house. Thus we may expect William sometime to become interested in the field of health, most likely a spiritually-oriented method of healing. Some ability to work with the vital body in healing is shown, along with the possibility of developing etheric vision to aid in his work. These 6th house positions also indicate somewhat unsettled and frictional conditions under which William practices his profession, so that care will have to be exercised in expressing kindness and consideration toward those with whom he comes in contact in his everyday job circumstances.

The Sun and Mercury deposited in Sagittarius in the 9th house indicate one with high ideals and aspirations, and the sextile from Venus in the 11th house to Mercury shows the opportunity to develop an interest and ability in artistic pursuits. This would be very beneficial in helping to bring peace and harmony back to the physical body when it has become overwrought from nervousness and emotional upset. The Sun conjunct the MC and ruling the sign on the cusp of the 6th house once again indicates that some of William's aspirations and ideals incline toward health matters and service to those who are suffering.

The difficulty that William may experience in realizing his ideals and developing his potential is in a lack of self-discipline.

A retrograde Mars in the sign of its fall, in the 5th house, and ruler of Aries intercepted in the 1st house, is in opposition to Jupiter and Saturn, Jupiter being in the 10th house and the ruler of the MC. This gives a freedom-loving nature that resents any restriction. He may be very impatient in applying himself to obtain the necessary education to realize his goals. In this case, the Sun and Mercury in the 9th house only serve to make him a dreamer. Mercury, in the sign of its detriment, and ruler of the 3rd and 4th houses, is square to the Moon and Pluto, and the already noted lack of air sign emphasis shows a degree of mental impatience and disregard for intellectual attainment. Since we already have observed that William is of a mystical nature, the prevailing attitude that may be developed is one of "You don't understand me," combined with a tendency to mope about hurt feelings instead of taking steps to develop his own intellectual understanding of himself and others.

Let us remember that the best intentions in the world are of no consequence unless we apply ourselves to become efficient enough in some direction to become useful workers in the realization of these intentions.

Monthly Aspects Pisces 1980
(Continued from page 123)

unheard of by a practical world. Mercury square to Neptune, February 20 to March 4, gives the imagination an unrealistic quality. These children should be taught to bring their ideas within the parameters of the realistic and workable and to judge things in a clear light.

From February 21 to March 3 Mercury opposes Saturn, an aspect which gives stability and depth to the mind. A positive, optimistic outlook on life should be encouraged. The square from Mercury to Jupiter, March 13 to March 19, gives an interest in literature and law but may indicate a need to balance overly-optimistic attitudes with reliable judgment.

Mars is conjunct Jupiter during the whole solar period of Pisces. Jupiter ampli-

fies whatever he touches, and it is important to consider his house placement in the individual chart, as well as any lunar aspect which will be the avenue of direction for the Jupiter ray. This is the planet of growth and development and must be given careful consideration in the native's chart. The conjunction gives resource and energy, inclining to daring undertakings and feats of prowess and courage.

Mars square Uranus in Scorpio from March 6 to March 19, will tend to make these children too independent, blunt in manner and speech. These children should be taught not to waste or scatter their energies and to keep their emotions balanced by developing any creative talents. This is a powerful aspect which can lead to much trouble if habits of purity and self-control are not developed at an early age. A trine to Neptune from Mars, March 16 to March 19, intensifies the emotions and indicates an enthusiasm for the study of the occult and opportunities to apply such principles in everyday living.

Three aspects will remain in force the entire solar month: Saturn sextile Uranus, Saturn square Neptune and Neptune sextile Pluto. A constructive approach to change and transformation is indicated; attitudes of suspiciousness should be counteracted by teaching these children to be open and forthright.

READERS' QUESTIONS

(Continued from page 134)

Spirit in time will develop. By living life after life in bodies expressing these qualities, external or internal imperfections are discovered and eventually remedied. All imperfections of body or mind can be remedied by changing the archetype in the Region of Concrete Thought.

Thus we see that by living wholesome lives and keeping our thoughts and feelings active in positive, constructive endeavor, we improve our physical and our other bodies. If we do all we can on the material plane to improve ourselves, we will be able to build more perfect archetypes for the next life. ☆

News

Commentary



Animal Rights

The work of an activist on behalf of animal rights is described in the *Los Angeles Times*, December 9, 1979. Henry Spira, a public school teacher in New York, has been crusading successfully for several years against the cruel practices of vivisection and animal experimentation. Mr. Spira has collected documentary evidence of the unbelievable torture inflicted on animals in the name of science and has masterminded a number of campaigns resulting in the cessation and prohibition of various such research programs.

The details of this torture, as recounted in the article "Science and Research: Doing Unto Animals," by Jane Gregory, are too sickening to reprint. Suffice it to say that more than 300,000 laboratory animals are killed each day in the United States, where "some 100 million animals annually are driven insane, suffocated, poisoned, battered, radiated, crushed, blinded, scalded and mutilated" — often without even the "blessing" of anesthesia.

Mr. Spira, who prefers to act on his own and is not affiliated with an organized anti-vivisection group, is in the vanguard of that growing segment of the population which, for both moral and practical considerations, opposes vivisection. His accomplishments include: spearheading the successful battle against an American Museum

of Natural History program in which "hundreds" of cats and kittens were "mutilated," at an estimated cost of \$435,000 in grants, in order to study changes in their sex lives; leading the campaign to repeal a New York law requiring animal shelters to furnish animals to laboratories; engineering the successful effort to halt electrocution experiments performed by Amnesty International, an organization working against political torture. In this instance the organization inconsistently condoned the suffering of animals, however, in order to determine whether humans could be goaded with electric shocks without receiving permanent scars. (!)

Mr. Spira views the quest for animal rights as an extension of the human rights movement. "There are connections between all struggles for justice," he said. "I don't like to get pushed around myself, and I don't like to see others getting kicked around either. On the domination scale, animals are on the bottom of the whole heap. What gives us the right to take their lives just because we have the power to do it? . . . The crucial point is that animals are not things. They have feelings. . . . What gives us the right to mess them over, unless I accept the idea that might makes right — of tyranny?"

Nevertheless Mr. Spira, a vegetarian, realizes that appealing for support of his cam-

paign on the grounds of morality alone would be "futile." Thus, he also is challenging the still widely-held position that animal experimentation is essential to the mental and physical health of humans. "Here we are with I don't know how many hundreds of millions of animals tortured and killed and with all this killing, all this inflicting of pain, what good has it done for humans? We should be the healthiest nation on earth. All behavioral testing, including Pavlov has not done one thing to raise the quality of one person's life ever. How is it going to improve the quality of life by creating more victims?"

Medical testing is equally invalid, Mr.

Spira believes, quoting a commissioner of the Food and Drug Administration as admitting: "Compared with most other contemporary biological techniques, animal testing is crude, cumbersome and expensive." Despite this, however, Mr. Spira believes that animal experimentation will continue as long as financing — much of which is furnished by the federal government — remains available.

"In a way," he said, "the measure of a society is how it treats those who are powerless. I don't think we're doing too well." ☆

ALL ANIMALS HUDDLED BEFORE QUAKE HIT

Just before the earthquake rattled the San Francisco Peninsula Monday, animals at Marine World separated into their own species and huddled together.

Mary O'Herron, a spokeswoman for the amusement park, said zebras, ostriches, three species of deer and two species of antelope which normally intermingle in the Park's African Veldt exhibit, all huddled together with their own kind minutes before the 5.9 Richter scale quake hit.

It was "almost as if I grabbed my family and said, 'okay, I'm going here' " Ms. O'Herron said, adding that that type of behavior had never been noticed at the park before. She said the animals' behavior returned to normal within half an hour after the temblor.

Animal handlers reported strange behavior among some of the beasts on Sunday night. A llama refused to eat and ran wildly around its enclosure. A young tiger and a mountain lion acted agitated.

Five minutes before the quake, a normally docile elephant refused to allow her toenails to be trimmed and had to be returned to her barn. Once inside, the elephant

began hurling the barn door open and shut with her trunk and trumpeting. Other elephants joined the clamor and kept up the racket all day.

Jack Evernden of the U.S. Geological Survey in nearby Menlo Park described reports of the animal behavior "very interesting, very encouraging news."

Evernden is in charge of a Geological Survey study into reports that animal behavior can predict earthquakes.

"With documentation like that it makes it so much easier to believe," he said, "It gives more credibility to the whole thing."

Blade-Tribune, Oceanside, Aug. 6, 1979

What, we wonder, will it take to give more credibility to the idea of Group Spirits and their work? Scientists have known for some time that animal behavior often is a clue to impending natural disasters, but they have yet to arrive at an understanding of why the animals do what they do. "Instinct," defined as "natural and unreasoning prompting to action," or a built-in response to outer stimuli, does not explain the phenomenon, for the question immediately arises, "Where does this 'instinct' originate?"

The explanation that highly evolved spiritual Beings have charge of each species of animal and warn, direct, and otherwise guide the individual members of the species puts the matter in reasonable perspective. In this instance, animals with relative freedom to move around gathered together in their own "families," each under the protection of its Group Spirit. Animals in enclosures or otherwise restrained and thus, probably, frustrated in attempts to follow the Group Spirit's promptings, became recalcitrant and unmanageable. The individual animals certainly did not know that an earthquake was in the offing, but the Group Spirits knew and conveyed instructions, thus prompting behavior which is characterized by the material mind as "instinctive."

ANTIDEPRESSANTS FOR PAIN

Emotional factors in chronic pain are receiving increased attention among psychiatrists and other researchers. And there is a growing indication that certain chronic, "pain-prone" individuals may benefit from treatment with antidepressant drugs.

In one of the most recent studies of this kind of treatment, psychiatrists at Henry Ford Hospital in Detroit tested 129 patients who had been in pain for an average of 7.5 years. Part of the group was treated with substantial doses of an antidepressant, while the other part was treated "conservatively" with muscle relaxants and without any increase in antidepressant medication.

Over a 16-month treatment period, 60 percent of those receiving antidepressants improved significantly, and 52 percent said they were completely pain-free. In contrast, just 24 percent of the conservatively treated group improved, and 68 percent of this group dropped out of the program (compared with fewer than 35 percent in the other group).

Science News, May 26, 1979

The significant information in this article is not that, once again, drugs are

being used as "therapy," but that pain seems to be related at least partly to the mental and emotional condition of the patient.



We know that certain individuals have a higher or lower threshold of pain than others, and there has been much speculation about the reason for this. At times, too, the same individual's pain threshold may fluctuate. We all have experienced this to a small degree: when we are upset and despondent, the cut finger hurts all out of proportion to the actual wound; when we are happy, anticipating good things, or productively busy, we may not notice the cut at all until we see blood.

Of course the optimist, like the pessimist, cannot help but feel the discomfort of a broken leg. Nevertheless, the optimist is likely to hurt less and recuperate more quickly than will his pessimistic counterpart. The optimist will generate positive thoughts and keep himself occupied as best he can; the pessimist, by bemoaning his fate and feeling sorry for himself, impedes more creative use of his thoughts and time and consequently feels his injury much more keenly.

Depression is known to have *nutritional*, as well as emotional, foundations. Improper nutrition is the physical cause of many — perhaps the bulk of — modern ailments, whether or not the material medical community recognizes this. We do not know if research has been done on the relationship between good nutrition and the pain threshold, but we believe that, if conducted, it might well show a positive relationship. ☆



THE CHARISMATIC MOVEMENT

Question:

Would you please give your opinion of the charismatic movement now popular here — that is, being prayed over with the hands and passing out due to being touched by the spirit.

Answer:

This subject has been dealt with in previous issues of the *Rays*, but since it seems to be one which continues to elicit considerable attention in many churches at present, we are giving the information about it as revealed by a study of occult philosophy.

“Charisma” means a special divine gift, which in practice seems to be distinguished most prominently by glossalalia, or speaking and praying in tongues. In order to investigate thoroughly and understand clearly just what is taking place in the “charismatic movement,” it first is necessary to know something about man’s invisible bodies and the invisible worlds in which he lives.

Occult philosophy teaches that man, the individualized, indwelling Spirit is three-fold, corresponding to the triune nature of God: The Father (or Will Principle); the Son (or Love-Wisdom Principle); and the Holy Spirit (or Activity Principle). This three-fold nature of man, the Spirit, is correlated to his several vehicles as well as to the invisible worlds about us. The dense or physical body is correlated to the Will Principle and the material world; the vital, or etheric, body is correlated to the Love-

Wisdom Principle and the Etheric Region of the Physical World; and the desire or emotional body is correlated to the Activity Principle and the Desire World.

During man’s past evolution, he was given various religions to assist in his spiritual development, each race being provided with a religion suited to its particular needs. All race religions are of the Holy Spirit, and the Race Spirits (mighty members of the archangelic life-wave) govern all things concerning their respective races.

In *The Rosicrucian Cosmo-Conception*, it is stated that race religions have been given to help humanity to *overcome the desire body* and prepare it for union with the Holy Spirit. The full operation of this help was seen on the Day of Pentecost. As the Holy Spirit is the Race God, all languages are expressions of it. That is why the apostles, when fully united and filled with the Holy Spirit, spoke with different tongues and were able to convince their hearers. Their desire bodies had been sufficiently purified to bring about the wished-for union, and this is an earnest of what the disciple one day will attain to — the power to speak all tongues.

The true union with the Holy Spirit, or the conscious ability to speak in other tongues, represents a very advanced stage of evolution, and one which is not attained until many initiations have been accomplished. Anyone who has reached such a high stage of unfoldment has the ability to speak

all tongues, since the Holy Spirit (Jehovah) is the Lord of the Race Spirits, the authors of the race languages.

However, there is another means of speaking in unknown tongues, and that is by being mediumistic or subject to control by invisible discarnate entities or Spirits. A medium is a person whose dense and etheric bodies are loosely connected and subject to control by discarnate Spirits in the Desire World. He or she corresponds to the victim of a hypnotist in the Physical World. This is a negative condition wherein the person's activities are not under the control of his own will. Any activity not under the control of one's will is of a questionable nature and usually is wholly undesirable because it may lead to complete obsession or control of one's dense body by another entity.

The phenomenon of "passing out due to being touched by the spirit" appears to be a similar manifestation, in which the individual's act is beyond the control of his own will. It would be hard to picture the apostles, for instance — who, as said, attained their abilities through positive development — as passing out during their moments of revelation. The person who develops positively will retain full consciousness and will be able to utilize his new powers beneficially and in complete awareness of what he is doing.

Emotions are intensely active during the various manifestations of the charismatic movement. To the occult student this is quite significant, because when a person is in a highly emotional state, he is most easily affected by superphysical forces over which he has no control. To allow another entity to direct one's actions on the spiritual plane is even more dangerous than permitting such direction on the physical plane.

As far as "being prayed over with the hands" (which we assume refers to the practice of "laying on of hands") is concerned, this, too, can lead to negative occurrences. No matter how sincerely the person praying may be motivated to the good, he does, in a sense, impose his own will on

the person upon whom he is laying his hands. This again could lead to external direction of that person's activities and development — a practice, from the occult point of view, to be shunned.

Certainly, we believe in praying for other people, but such prayers always should be offered in the context of "Thy will be done," for who are we to know what lessons must be learned by, or what destiny awaits, another individual? Only the higher Powers know this and safely can deal with the matter. We can pray for other people from a distance as well as when we are next to them, and, indeed, we do not believe that the personal contact of "laying on of hands" is desirable if the prayer is to be a petition that "His will be done" on the other individual's behalf.

As evolution proceeds, the bodies of men are becoming more and more refined and responsive to superphysical forces. The dense body and the vital body are generally becoming more loosely connected. Hence it is obvious that there will be increasing evidence of response to these forces. However, people should not allow themselves to become passive enough to be dominated by others, no matter how honest, upright, religious, and well-meaning they may be. Our task is to keep our will active, our hearts pure, and our lives directed by our own Higher Selves.

ASTROLOGICAL MOMENT OF BIRTH

Question:

We are told that the moment of birth, for astrological purposes, occurs when the infant gives its first cry. What if the child is born without a cry? What happens when birth is artificially induced, as in caesarean section? What happens in the case of a stillborn child?

Answer:

The moment of the infant's first cry is

important because it is then that it takes its first breath. The planetary influences active at that precise moment are absorbed into the infant through the breath, and this fact gives validity to the horoscope.

Rarely, if ever, is the first breath taken without a cry. The infant, in the security of the womb, was not accustomed to breathing, and is disinclined to make the initial effort. Thus the cry sometimes must be induced by "spanking" the baby. The moment of the first breath is the significant one, however, whether the child actually cries at that moment or not. This is true whether the birth is natural or artificially contrived.

If a child is stillborn, it is not possible to construct an accurate horoscope for it, because it is impossible to ascertain when the actual moment of its first breath might have taken place.

BUILDING FOR THE FUTURE

Question:

Please explain what is meant by the admonition to build better bodies for future lives.

Answer:

This is a matter about which every spiritual aspirant should be fully informed.

Since the beginning of the Saturn Period, the Spirit, which is the real human being, has been learning to build bodies. At present, even after those countless eons of involution/evolution, the physical body is only about fifty per cent efficient.

To get some idea of what this vehicle will be like in its perfected state, we can look at what already has been accomplished, knowing that more rapid progress will be made in the future because the Spirit has developed added power. At one time, for instance, touch was a localized sense, just as hearing, sight, smell, and taste are today. The organ of touch, or feeling, was what

today is called the pineal gland, a part of which then protruded from the back and upper part of the head. Today we know that the sense of touch is distributed over the entire body.

What is true relative to the extension of touch also will manifest in each of the other senses, and in the course of time they all will cease to be localized. Then the entire body not only will feel, but also will smell, taste, hear, and see. Still later another great change will take place: sight and hearing will merge into one, as will taste and smell, and these four senses united into two then will merge into the more intimate sense of feeling. Thus all will become united into what may be called a "knowing," which really is above all sense perception and yet manifests in the senses.

Lessons in perfecting the body are learned by the Spirit in successive lives on Earth. First it learns to build a body, then lives in it, and in this way discovers the imperfections. For instance, the muscular system may be perfect, but the heart, lungs, or spleen may be faulty or diseased. If the Spirit takes note of these imperfections, it will, when it builds its next archetype in the Archetypal Region of Concrete Thought, remedy them. If the pain has been great enough to cause it to focus its attention on these particular organs, it will endeavor to build better ones, so that it may escape the suffering which it was forced to endure in a former life. Thus, instead of perpetuating its faulty organs, the Spirit will endeavor to improve them. In this way it gradually learns to build better and more nearly perfect bodies in which to function.

The same is true of the exterior of the body. The Spirit, if it so permits, may live several lives with a disfigured face, back, or body, or with limbs out of proportion, etc. By becoming aware of the disharmony of its exterior proportions, however, it may remedy these defects when it builds its next archetype in the Region of Concrete Thought.

Beauty, wisdom, strength, and perfection all are divine attributes which each

(Continued on page 128)

BOOK REVIEW



The Strange World of Animals and Pets,
by Vincent and Margaret Gaddis,
Cowles Book Company, Inc., New York,
1970

The intriguing subject of animals — their affection, loyalty, intelligence, seeming precognizance, and evident communication with “other worlds” — once more is examined, this time in a book replete with anecdotes of remarkable and touching animal behavior. Under headings such as: “Prima Donnas and Mascot Marvels,” “Pets Who Earn their Keep,” “Good Samaritans,” and “The Magnet of the Heart,” certain outstanding members of the animal kingdom from dogs and cats to eagles and elephants are portrayed as, in a sense, more “human” than humans themselves.

The authors, whose interest in the unknown and the occult is evident in their numerous other books and articles, contend that love between an animal and its owner often develops a “mental bond” between the two — a kinship which accounts for the feats requiring knowledge, understanding, and skill which have been performed by some animals. This “bond between the minds” represents a universal relationship, believe the authors, that recognizes no division among the human, animal, and plant kingdoms.

Much that is characteristic of animal behavior has yet to be explained to the satisfaction of materially-minded man. This,

however, is because materially-minded man is not capable of rising to the explanation which is spiritual rather than material in origin. “So long as science continues to interpret life wholly in mechanistic terms,” say the authors, “our culture will remain unbalanced and sadly wanting, and our eyes will be closed to the vast, intricate, and wonderful greater realities that exist around and within our own beings — and those of our pets.”

The authors themselves cannot fully explain the phenomena they describe — particularly the annual migrations of certain birds and fish and the “extrasensory perception” seemingly exercised by particularly sensitive pets who knew in advance when catastrophe was to occur and were able to rescue their human friends. That the authors do recognize the bond of love, which is indeed the universal foundation of all life and all Creation, and the fact that “something” beyond the physical realm is accountable, is, of course, a sign of their own sensitivity. To the occult student who is aware of the existence of the many animal Group Spirits who guide the activities of their charges, however, there is no mystery.

The nearest the authors come to the idea of a Group Spirit — albeit without knowing it — is their account of a man who, depressed by the incurable, debilitating disease suffered by his dog, thought, in a moment of intense compassion and desperation: “Isn’t there somewhere a power, a force that will help

this suffering, dying little dog?" Almost immediately, the dog riveted its attention on a "strange figure" that appeared in the room. ". . .the figure resembled a small man with a rather doglike head, yet it was more like a man than a dog. It did not stand fully upright, but inclined at a slight angle." The dog continued to regard the figure, and "from his intent, listening expression it was obvious that the dog was hearing sound inaudible to me." Within moments the dog stood up and drank warm milk. He slept soundly, and in the morning was fully cured.

A particularly moving chapter describes the touching awareness animals sometimes exhibit upon the death of humans to whom they have become attached. A herd of cows owned by a rancher who had exhibited particular affection for them lined the road along which his funeral cortege passed. "They pawed the ground, flourished their tails, and tossed their heads as they lamented in tones so different from their usual gentle lowing." When the founder of the Gambrill Wild Goose Reservation in Texas died in a hospital, a flock of hundreds of geese flew from the reservation, circling the building and, with their plaintive cries, honked their requiem."

Instances of animal devotion to the living also abound. Rags, a mascot at Sing Sing prison, treated the convicts impartially, showing affection to all but no partiality to any one. One night, however, Rags followed a particular convict to his cell and insisted on sitting outside the door till morning. The convict later explained: "I was planning on hanging myself with a sheet. That dog never gave me a chance. Every time I got out of my bunk, Rags would growl soft-like, and I knew if I went ahead she would bark and bring the cellblock guard on the run."

A twelve-year-old boy watched his parents drown on a fishing trip in Canada and griefstricken and frightened, set out for the next town. At night, in sub-zero temperature, he lay down on the ground and prayed. Suddenly something furry nuzzled him, and he hugged it to himself to keep warm. In the morning when he awoke,

he found that three beavers, lying against and across him, had kept him from freezing to death.



A gander in Germany guided a blind, elderly peasant woman to church every Sunday by holding a fold of her skirt in his beak. A "seeing-eye cow" accompanied her blind owner on rounds of his farm, gently pushing and nudging him in the right directions. A parrot, from his perch on a near-by porch, saw a three-year-old child dart into the path of a truck, unnoticed by the driver. The parrot flew to the truck and fluttered madly in front of the windshield, causing the startled driver to brake in time.

Extraordinary animal intelligence also is cited. These instances were witnessed and/or investigated by scientists and other impartial observers. Dogs have been trained to speak in "bark alphabets," a certain number of barks denoting each letter. One dog, in the midst of a human conversation about vegetarianism, barked, "The Christian religion forbids killing." Another dog, when asked if she would like to be a human being, barked, "No — because of work." (!) Horses and dogs have become famous for their ability to compute.

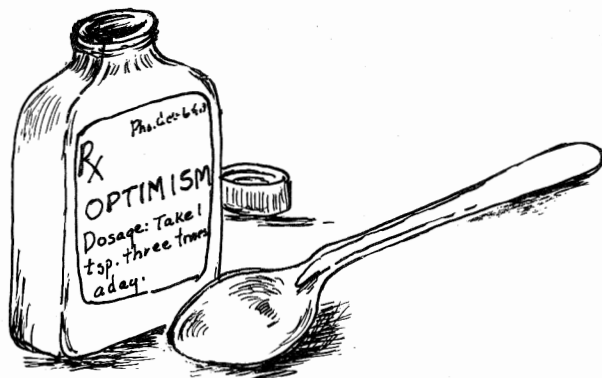
Such evidence of animal "thought" is explained in the *Cosmo-Conception* as follows: ". . .we know some animals think, but they are the highest domesticated animals which have come into close touch with man for generations and have thus developed a faculty not possessed by other animals. . . man's thought vibrations have 'induced' in them a similar activity of a lower order."

The wealth of anecdotes in this book — most of which are certified as true — should

(Continued on page 144)

Nutrition and Health

Diana Dupre



OPTIMISM -

Nature's Wonder Drug

“A hopeful mind is the greatest of all medicines,” said Max Heindel, “and a constant reiteration of a resolution to overcome the present illness is better than all the medicine in the world.” Optimism is one of the most significant factors in the maintenance of health, and one which often is not given the attention it deserves by patients. Medical authorities, however, long have acknowledged the value of a positive attitude of mind as an adjunct to good health.

Optimism truly is a cosmic quality. Evolution, the Western Wisdom Teachings tell us, constantly is moving upward, onward, and forward and there is nothing — not even so-called evil — which does not ultimately work for good in the divine Plan of Creation. Optimism, therefore, is the attitude of mind that is in harmony with evolution itself, aiding, as it does, physical and spiritual progress and upliftment. Pessimism and its attendant emotions of worry and fear serve only to thwart, delay, hinder, and obstruct the good which is destined eventually to manifest anyhow, regardless of the hurdles put before it.

Since we know it to be God's will that good eventually will triumph, why not hasten this triumph with optimism rather than obstruct it with pessimism? This question applies to our personal health as well as to all other facets of life.

In *Occult Principles of Health and Healing*, p. 179, we read: “It is well known to physiologists that joy will sometimes bring the patient out of the sick room quicker than medicine. If something has happened to give his affairs in the world a sudden upward turn, so that he becomes optimistic, disease seems to disappear as if by magic. . . Thus the truth of the Savior's teaching that ‘As a man thinketh in his heart, so is he,’ is amply demonstrated in practical everyday life.”

If a man thinks himself well, he is more likely to *be* well, or get well quickly, than if he broods over real or fancied ailments and, by so doing, makes them worse. To quote Mr. Heindel again: “. . . thoughts are things and good thoughts are more powerful than evil since they are in harmony with the trend of evolution. . .” If such powerful, good thoughts — of health and healing, of progress, and of the divine Light with which we constantly are surrounded — are maintained continually and believed sincerely, they will have more salubrious effect on our well-being than will the most loudly acclaimed or expensive of wonder drugs.

Even if we are in the throes of a painful, debilitating disease that appears to be an unavoidable debt of destiny, an optimistic attitude coupled with the understanding that illness is the result of our own malfeasance

can help considerably to make the ailment more bearable and to impress upon us the necessary lessons to be derived from the experience. Pessimism in the face of such an ailment only will serve to intensify it, cloud our minds with regard to the lessons we should be learning, and dampen our outlook on other factors, physical and spiritual, which might otherwise brighten our days.

The most noteworthy example of the value of optimism as against the futility of pessimism was given to the world at the time of the Crucifixion. Never had things appeared so black as during the ensuing hours: spiritually to those who were spiritually sensitive and physically to the materially minded who were frightened by the disconcerting manifestations of bad weather and darkness. Yet at that very time, when the worst seemed to be happening, the Christ Ray of Life, Light, and Love was penetrating the Earth, making it possible for the first time for man to progress spiritually of his own free will. What greater boon to humanity, short of Creation itself, ever has been granted? Should not those seemingly black hours, then, have been the occasion of joy and thanksgiving rather than fear?



It is so very true that "things always seem darkest before the dawn," in great matters as well as small. The first Easter dawn, bringing with it the message of the Resurrection, was preceded by despondency and despair, even on the part of the Initiate Apostles themselves. What had been, to them, the greatest of evils — the death of Christ Jesus — proved to be the greatest of blessings. The despair that had filled their

hearts was groundless. Events worked themselves out far more beneficially than they possibly could have dreamed.

So it is in regard to all other things, our health included. Why despair? Granted, it may be very difficult to remain optimistic in the face of pain or severe bodily impairment. Yet we know that the condition, in the great scheme of evolution and progress, is but of a moment, and it has befallen us in order that we may learn an inevitable lesson. How good that we are experiencing it now and will thereafter have the pain and suffering behind us!

Let us think that we soon will be well; let us keep ourselves surrounded with the divine healing Light; let us continue cheerfully in service and good works as best we can, even if it is only to greet visitors with a smile and bless those who care for us. The blackness of the present moment *will* be transformed into light, we *will* learn our lessons and be healed, and we then will have taken another step forward along our path to God.

Optimism also is a tool — a type of medication — which doctors, friends, and relatives can direct against the illnesses of patients and loved ones. The positive, cheerful attitude of a doctor is as important to his patient as are the medicines he prescribes. Optimism, like pessimism, is contagious, and the sick person is sensitive to both. Unfortunately, since during the time of an illness a person is less self-assertive and more negative than when he is in good, robust health, a sick person is even more receptive to worry, fear, and despair than he is to uplifting, progressive emotions. We do him great disservice, therefore, by showing worry or distress over his condition; we give him immeasurable help if we remain cheerful and hopeful, both in his presence and apart from him, when thinking of him. Our positive thoughts will help him regard his illness in the same way, and he will be strengthened; our negative thoughts will add that much more to the burden he already bears.

Jupiter is the planet of optimism, and

the position of Jupiter in a chart shows how well an individual has developed the characteristics of optimism, benevolence, humanness, and good cheer in previous lives. One who is blessed with a well-aspected or elevated Jupiter shows that these qualities are not new to him, and that he already has performed good service by incorporating the jupiterian qualities into his own character and spreading them to others. One whose Jupiter is negatively aspected or in some other way obstructed has yet to learn to adopt the uplifting influences of this planet for himself, and to convey them to others. Both these individuals would profit by dispensing optimism among, and for, those who are ill: the former in order to retain the blessed jupiterian characteristics and the latter in order to develop them.

Optimism, then, is one of the most

powerful ways we have of hindering, alleviating, and eliminating disease. To be effective, it must be more than a mere surface manifestation. It is necessary sincerely to believe in the efficacy of optimism, and in the ultimate triumph of health, well-being, and the Good.

To say, "I'm going to get well," without being fully convinced that this indeed is the case, will be of little avail. To try to surround a sick friend with positive thoughts while at the same time harboring secret doubts and fears about his condition will not be as effective as directing unequivocally optimistic thoughts his way. All progress is based on optimism, and the more hope and faith we have, the sooner we all shall be in perfect health — physically, emotionally, and spiritually. ☆

From the The Rosicrucian Vegetarian Cookbook

CARROTS

Carrots date back to the first century when the Greeks thought of them as a stomach tonic. In the 16th century they were known in Europe, while in America both the Pilgrims and the Indians liked them. Considered one of mankind's best foods; good for eyes, hair, nails, liver, kidneys, bladder; helpful in dropsy and colic. Contains calcium, iodine, phosphorus, potassium, silicon, sulphur, vitamins A, B-12, C, E, and K.

BROILED CARROTS

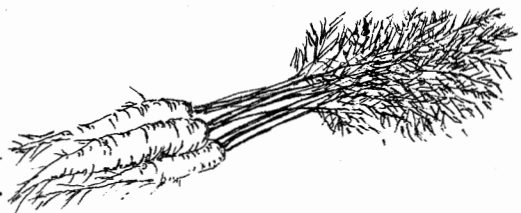
12 small carrots, steamed
1 cup crushed granola
2 Tbs melted butter or soy margarine

Roll carrots in melted butter or margarine and granola. Arrange on broiler rack.

CARROTS WITH ORANGE SAUCE

1 1/4 lbs young carrots
1 cup boiling distilled water
1 Tbs arrowroot starch
1/8 cup raw honey
1/2 cup freshly squeezed orange juice
2 tsp grated orange rind
1/2 tsp vegetable salt

Slice carrots very thin diagonally. Steam in water until barely tender; drain, reserving liquid. In skillet combine honey and arrowroot; slowly stir in orange juice to smooth mixture. Add 1/4 cup carrot liquid; cook over medium heat, stirring constantly until thick and clear. Season. Add orange rind and carrots. Reheat.





HEALING

THE HEALING SILENCE

Holy silence, familiar to troubled hearts in earnest prayer, throbs with healing power. Here we may enter the secret place of the Most High, with faith and thanksgiving, and lift our hearts in the vibrant stillness for the healing help that abound in Him.

“Pray to thy Father which is in secret and thy Father shall reward thee openly.”

Through the reverent stillness is communicated the undeniable knowledge of a Healing Presence, and a person blessed with the inner power of a living faith may enter alone to partake of potent soul refreshment. Peace and power enfold such a worshiper as a shining garment.

There is a compassionate embrace for those who seek the Father’s mercy. Their need, locked in the hidden places of the heart and mind, is received by Him, transformed by the emotion of His love touching theirs, and they arise refreshed and, sometimes, made whole.

Forgiveness is in that Holy Presence, soothing and lifting the contrite heart. Encouragement to live righteously, to overcome by the light of God’s wisdom, to leave with Christ those burdens too great to bear, is received with joy. A radiance born of anguish and pain envelops the heart and fills it with the bliss of a oneness with Him.

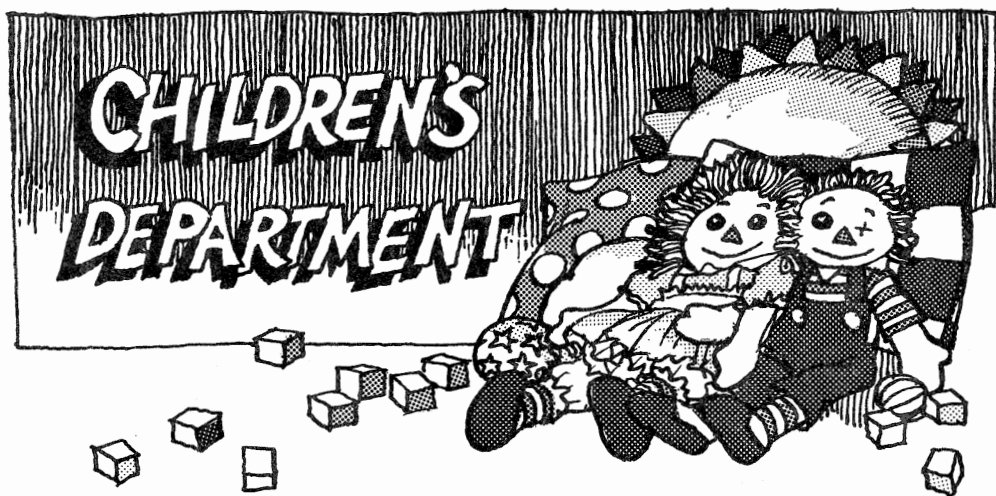
Turning to the spiritual quietude of the secret place of the Most High, we must fearlessly accept the truth of our own responsi-

bilities in the things we suffer. In this acceptance and in the subsequent obedience to the laws of God, minds are stilled, hearts respond to peace, and lives become recreated and whole. Greater service in His vineyard glorifies the life.

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

March. 3-11-17-23

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



THE EXTRAORDINARY MUSHROOM

Dagmar Frahme

The mushroom was very small, very round and very purple. Jeremy reached out a cautious finger to touch it, and as he did so, the mushroom jumped away. Jeremy stepped back in disbelief, watched the mushroom intently for a moment, and reached out to touch it once more. Again the mushroom jumped away.

Jeremy got down on his hands and knees, crawled around the mushroom, inspecting it from all sides and scraped some of the dirt away from its stem.

"Stop that!" ordered a small high and quite angry little voice, startling Jeremy so much that he fell over.

"Who said that?" he demanded, recovering his balance and looking all around but seeing no one.

"I said that," said the voice, "and I'll thank you not to dig me up."

Jeremy stared at the mushroom. The voice actually seemed to be coming from *it* — but that was impossible. Or was it?

"Did — did you just talk?" he said to the mushroom.

"Yes, I just talked," it answered, sharply. "I wasn't *singing*."

"But you're a mushroom," protested Jeremy.

"Certainly I'm a mushroom. What do I look like, a snapdragon? Whatever else could be said for it, it was clear that the mushroom was not in a pleasant mood.

Jeremy thought of several things to say, but none of them seemed appropriate. He seemed only to be making the mushroom angry, and something told him that this was not a good idea. Finally he said softly, "I'm sorry if I hurt your feelings. I didn't mean to, but I didn't know mushrooms could talk and I'm afraid you startled me."

"Oh, you human beings are all alike," said the mushroom disgustedly. "You think you're the only ones who can talk. Why shouldn't mushrooms talk, too — or *any* plants, for that matter?"

"But I never heard plants talk," protested Jeremy again.

"That's because you never listened." The mushroom still sounded disgusted. "So many of you human beings, when you *do* come to the woods, go tramping through making lots of noise, stepping on plants, and not paying any attention to us except maybe

to cut us or pick us or even tear us apart. I wish I had a nickel for every boy who ever yelled, 'Look at the mushrooms!', and then kicked one of my friends over to see what he looked like underneath.'

Jeremy had done just that many times, and now he was very embarrassed. He looked down at his shoes and said, "That's why you jumped away when I tried to touch you."

"Of course," said the mushroom. "I'm lucky, I can jump away. Most of my friends can't."

"How come you can jump?" asked Jeremy.



"Because I'm an extraordinary mushroom," it answered simply, and refused to say any more about *that*.

Jeremy and the mushroom looked at each other for a long time, the mushroom sizing Jeremy up, and Jeremy, at the same time, longing to ask many more questions but still feeling very embarrassed. At last the mushroom said, "Since you *can* hear me, you must be a rather unusual human being. Maybe you can hear other plants, too. Shall we visit some of my friends and see if they can teach you anything?"

"Oh, yes," said Jeremy gratefully. "Thank you very much. I'd like that."

"Come along, then," said the mushroom, and began to jump, inch by inch,

deeper into the woods. Jeremy had to walk as slowly as he could to keep from getting ahead of the mushroom, but he was still busy looking and listening, and several times he was positive that he heard whispering around him. Once a voice distinctly said, "There's the boy who pulled off my cones last year before they were ready to fall, and my branches hurt for weeks after that." Jeremy looked up and found himself directly beneath a tall pine tree from which he certainly *had* pulled quite a few cones last year. His cheeks turned very pink as he remembered that all he had done with the cones after pulling them off was to throw them on the ground.

Jeremy heard other voices all around him, too, whispering things like, "Boys!" and "Sometimes I wish we could lock up the woods and keep people out," and "How come he's bringing that human being in here?" He was beginning to feel mighty uncomfortable by the time the mushroom stopped in the place where Jeremy had often picked raspberries.

"Hi," said the mushroom to the first raspberry bush. "I brought a friend to see you."

"Why?" asked the bush. "These kids manage to get in here very well by themselves."

"This one's different," said the mushroom. "He can hear you. Maybe you could set him straight on a few things."

The bush looked at Jeremy with new interest. "Can you really understand what I'm saying?" it asked.

"Yes, Sir." Jeremy couldn't have told you why he had said "Sir" to a bush, but for some reason he suddenly felt the way he did when his father talked to him sternly and "Sir" just seemed to be the right thing to say.

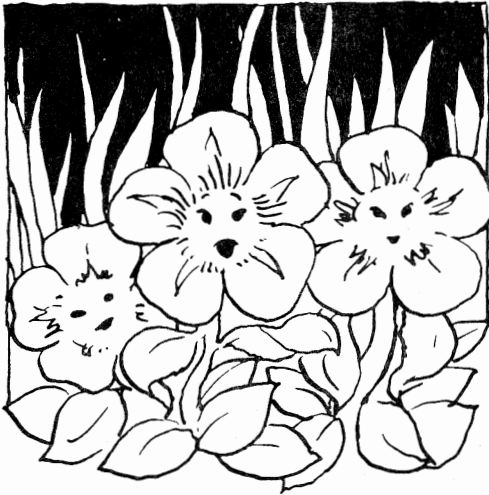
"Then listen carefully," said the bush, sounding more like his father every minute. "We are glad for you and your friends to come pick our berries *if* you can remember a few things. First of all, our berries are very good when they are ripe, but just wasted if you pick them before that. Besides, it hurts when people yank them off too early. Also,

we wish that you people would be more careful. You always reach for the biggest and the fattest berries, and don't seem to care how many others you squash, or how many branches you break or step on, to get them. Our smaller berries are just as juicy as our big ones, and sometimes they taste even better. There is a right way and a wrong way to pick berries, just as there is a right way and a wrong way to do everything else, and we hope you will remember that, and teach your friends."

"I will, I sure will," said Jeremy, remembering how often he had pulled unripe berries from bushes, or gone out of his way to get the biggest, fattest ones when others were nearer. "From now on I'll see to it that anyone I pick berries with does it the right way."

"Let's go on," said the mushroom. "I think by now most of my friends know you are here."

Remembering all the whispers he had heard in the woods, Jeremy was sure of that.



The mushroom jumped on until they came to a little clump of violets growing at the foot of a maple tree that seemed to be bending protectively over them. When the violets saw Jeremy they all shuddered and turned their faces away.

"Don't be afraid," said the mushroom. "He won't hurt you."

"He already hurt our sister," said one of the violets, sniffing just a little, and Jeremy turned red with shame as he remembered what had happened last week when he was digging up some violets for his science project. He dug up one little plant, roots and all, and was about to transplant it into the flower pot he had brought along when he saw a much bigger plant, with many blossoms, growing nearby.

"Aw, this is no good," he had said to himself, tossing the little plant aside, and he dug out the big one and transplanted it, leaving the little plant lying upside down, its roots drying up in the hot sun.

"I'm sorry about what I did to your sister," Jeremy told the violets. "I didn't know any better then, but I certainly won't do it again."

The violet looked at Jeremy dubiously, and then at the mushroom.

"He means it," said the mushroom. "You can trust him now. And it won't hurt to tell him how we feel about being transplanted."

"Well —" began the violet, still frightened, "we're very happy here in the woods. We have just the right things to help us grow. We have the sun and the rain and the good earth, and Nature Spirits who take care of us, and we'd really rather live here all the rest of our lives. But, if there are people who really love us, and will take care of us properly, and want to dig us up and take us to their homes or gardens, we don't mind, as long as they really *do* take care of us. And we don't mind if boys and girls take us to school for their science projects, because it's very important that they learn about us. But we do mind very much if we are just dug up and destroyed or left to die. How would you like it if some big giant came to your city and overturned all the houses and took away your food and water and just left *you* to die?" the violet finished in a surprisingly firm tone of voice.

Jeremy gulped. "We — we wouldn't like it at all," he admitted, "and I promise

you I'll tell all the people I know about the right way and the wrong way of taking plants from the woods."

"I'm sure he will," the mushroom reassured the violets, who felt just a little better and smiled faintly at Jeremy as the mushroom led him away.

(to be continued)

CAUTION

(Continued from page 103)

Caution, then, is an essential adjunct to our conduct if we expect to make optimum evolutionary progress now and insure for ourselves the most promising conditions possible in future lifetimes. ☆

WESTERN WISDOM BIBLE STUDY

(Continued from page 117)

The seven men enumerated above were chosen, not arbitrarily, but for their spiritual qualifications. Their worthiness had been thoroughly tested and well proven in the course of a certain preparatory period. Stephen was chief among the seven. The "miracles" which he performed in controlling the elements by means of his Initiate-powers and his outstanding healing ministrations were so remarkable that they stirred up the antagonisms that led to his early martyrdom. ☆

BOOK REVIEW

(Continued from page 136)

appeal to the animal lover and give even the most hardened skeptic pause for thought. The cumulative evidence of animal accomplishments here presented gives us added reason to regard members of the animal kingdom with the respect, as well as the affection, that they deserve. To consider them our "younger brothers" is more than the condescending gesture on our part that it sometimes is made out to be. It is, indeed, a privilege to recognize anew that their spiritual origins, to which they still are so receptive, parallel our own. ☆

THE PHILOSOPHER'S STONE

(Continued from page 109)

There are two paths, one of the senses and one of the spirit. Man possesses free will and so can choose the way he will go, nevertheless, every activity of man sets its impress upon the psychic envelope of the Earth. This applies to thought, the spoken word, and the physical deed. If these activities are constructive, their emanations are absorbed by, and become a component part of, the world soul. If, on the contrary, these activities are negative and destructive, their emanations become dark and sinister currents that remain in the astral realms until the Ego responsible for their creation assumes the task of liquidation.

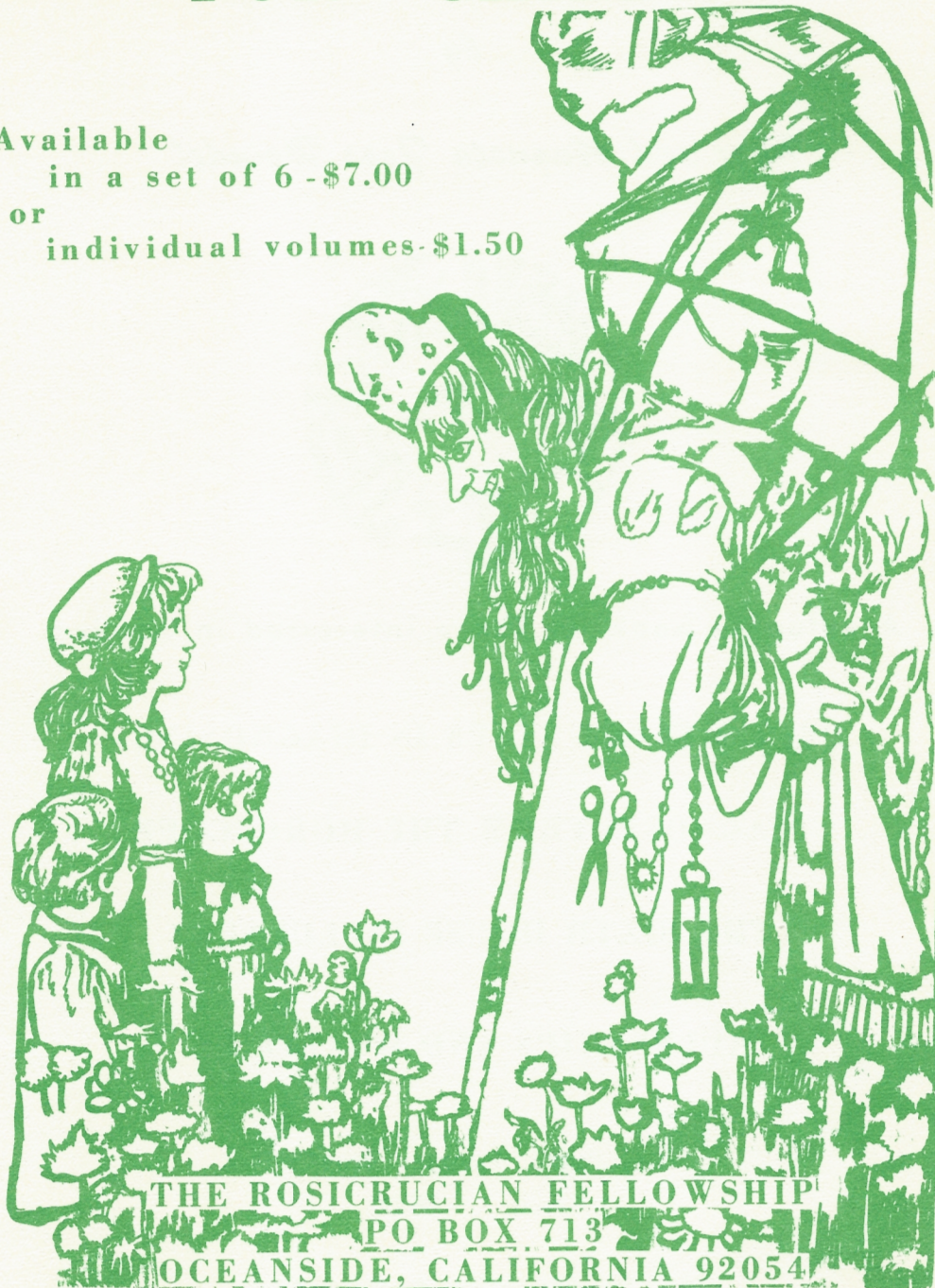
It is only as we realize the full import of the preceding statement that we begin to understand the real meaning of transmutation and its far-reaching significance in relation to our well-being. We are individually responsible for the reaction upon Earth of our every thought, word, and deed. Biblically, this truth is given in Matthew's Gospels: "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

The transmutative power within man centers in the forces previously referred to as Imagination, Inspiration, and Intuition. It is by the constructive use of the image-building faculty united with the breath (currents) and the voice (power) of Spirit that the miracle of transmutation may be effected, a miracle which clears our seed atom and thus immeasurably accelerates our spiritual evolution.

Endowed with these powers, we learn to transform evil into good, hatred into love, darkness into light. Transmutation is the wonder key that opens the door to at-onement with that Light which is the Light of the World. By the magic of transmutation we reach the height that is the supreme goal of earthly life: to "walk in the light as He is in the light, and have fellowship one with another." ☆

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