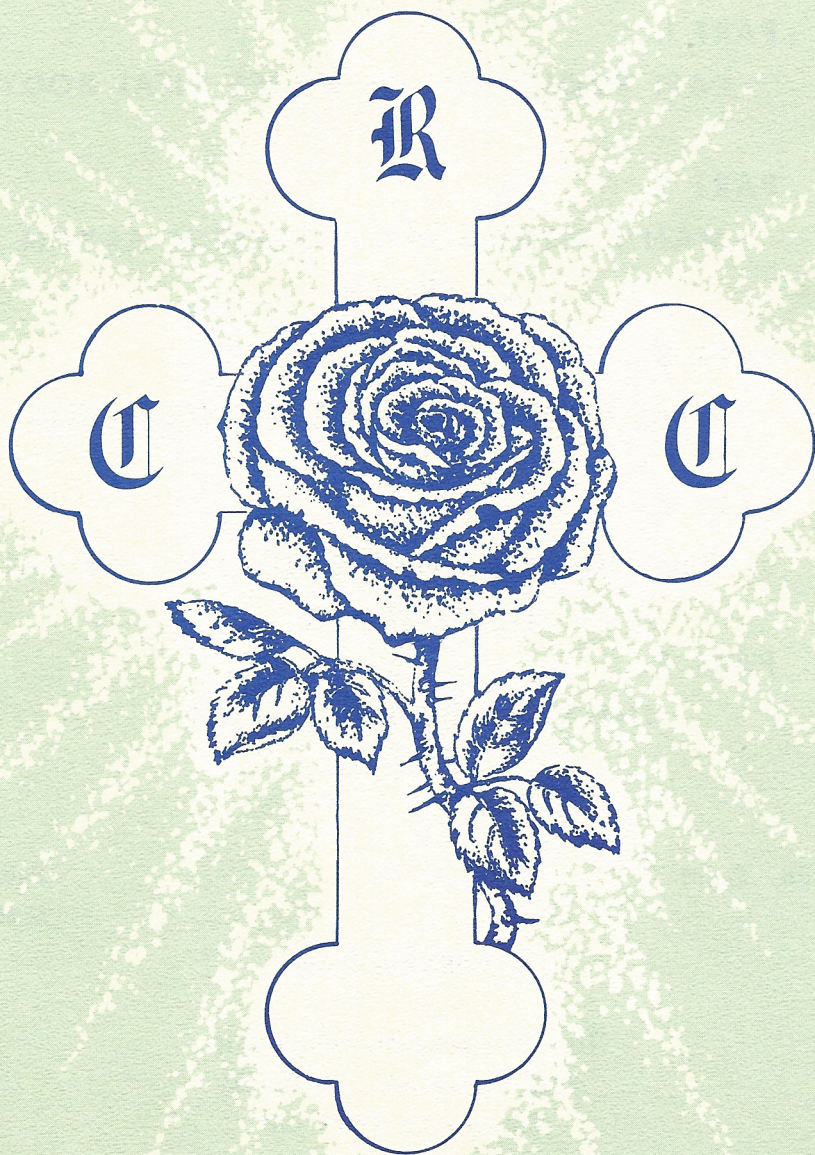


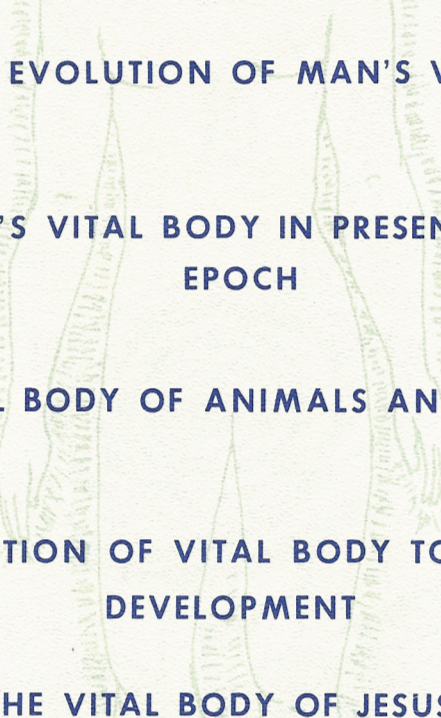
Rays from the Rose Cross

June, 1980 .50



THE VITAL BODY

by Max Heindel

- 
- PART 1.**
PAST EVOLUTION OF MAN'S VITAL BODY
- PART 2.**
**MAN'S VITAL BODY IN PRESENT ARYAN
EPOCH**
- PART 3.**
VITAL BODY OF ANIMALS AND PLANTS
- PART 4.**
**RELATION OF VITAL BODY TO SPIRITUAL
DEVELOPMENT**
- PART 5.**
THE VITAL BODY OF JESUS

196 Pages

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Rays from the Rose Cross

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“A SANE MIND, A SOFT HEART, A SOUND BODY”

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ROSAE CRUCIS

Stretched on the Cross of the body, crowned with the Thorns of Fate,
Scourged by the Whips of Circumstance and stung by the Goads of Hate,
The true soul yields to the Father's Will and strives for the dear Son's part,
And prays that the mystical Roses may cluster around his heart.

But only through pain and sorrow, through shame and the sweat of blood,
Only as joys are yielded up and the things which the world holds good,
May these mystical blooms of the Spirit spread softly their petals apart,
And the soul be aware that the Roses fair are growing around his heart.

And lo! in the depths of Being, from the centers of Life and Love,
Fanned by the Breath of the Spirit like warmth and light from above,
The first sweet shudder of rapture thrills to each wounded part,
And the soul is sure that the Roses pure are budding around his heart.

The Square swells out to the Circle as the Cross becomes the Crown,
And the jewels of its power are the nails that the flesh held down,
And the seven Strengths of the Spirit are the sins which the soul has bound,
Till they become like roses in bloom that girdle the heart around.

And one by one the Seven shall live and bud and grow,
As one by one the tasks are done and the toils are left below.
And when the radiant garland is blooming in every part,
When each dear Rose right softly blows and is perfect in every part,
Then the Son shall fulfill the Father's Will with the Glory around His Heart.

Author Unknown

from the desk of



THE EDITOR

CHRIST IN MAN

I am the resurrection and the life: he that believeth in me, though he die, yet shall he live." —*John 11:25*

Christ is not only the founder, but also the object, of the Christian religion. Only with and through Christ — the Christ within — does man conquer his lower nature and enter into union with God in the form of his higher self. The ultimate goal of human evolution, of which the Christian religion is a mandatory stepping-stone that all men eventually are destined to use, is the perfection of divinity. "Be ye therefore perfect, even as your Father which is in heaven is perfect," was the admonition of Christ Jesus.

Early steps toward perfection were given to man through the aegis of the Race Spirits of the Jehovistic dispensation. The Law — the Ten Commandments and their stated and implied corollaries — are blueprints for right action which were designed to help man learn to control his unruly desire body. The Jehovistic religion was one of fear; without this element, it is likely that many human beings could not have been induced to obey law, which so impinged on their powerful wills.

The next steps toward human perfection were given under the Christian religion, which replaced fear with love and posited altruism as the guideline which, if unwaveringly observed, would set men above the law and render the law obsolete. Having learned — having been forced to learn — at least a modicum of right action under Jehovah, mankind now must learn right thought and achieve with it the attendant purification of the vital body, under Christ. Right thought — that is, thought motivated and directed in a spiritual context through selfless love and compassion — automatically produces right action. Thus is man raised above the law, for if he does right automatically, he does not require the guidance of law.

Succeeding steps toward human perfection will be given under the Religion of the Father, once we have mastered the principles of Christianity and made them a part of ourselves. The sublimity and purity of this Teaching of the Father is far beyond man's present comprehension, and we will not be able to receive it until we have prepared ourselves by absorbing and radiating the essence of universal love. Just as Jehovistic principles are intended to purify the desire body, and Christian principles the vital body, so also will the principles of the Religion of the Father lead to a spiritualization of the dense body.

Thus, man's past evolution, present constitution, and future development dovetail into an avenue of progress which, if followed, will lead the human life-wave to the spiritual perfection for which we are destined. We prepared for the Advent of Christ by learning moral behavior through race consciousness, which limited friendly human contact but gave us a certain measure of control over worldly desires. Obviously, we are far from having fully mastered our desire natures even now. Our desire natures still are glaringly imperfect, but refinement in this regard must come through the selflessness that is part of the Christian ethic.

Christ Jesus stressed that He had not come to destroy the Law, but to fulfill it. Humanity still needs law, because we have not yet sufficiently developed right thought. With Christ, Jehovistic Law is not abrogated but, in a sense, raised to a higher plane. Instead of obeying the law because we fear not to, we must consciously obey the law because it is the right thing to do — because altruism demands that we do the right thing by all our fellow men. Through altruism, the law is superseded by love, selfishness by unselfishness, and right action is taken because altruism so directs.

When we have absorbed these Christian principles, not only in our heads but even more indelibly in our hearts, we come to do right because it is right. By the very nature of doing right for its own sake, personal feelings of every sort are precluded and objectivity is indicated. What *we*, as individuals, want no longer matters; neither our actions nor the thoughts that direct them will touch upon personal criteria. When, thus, we automatically and completely can set aside the personal self, we will be ready for the even more sublime ethic of the Religion of the Father.

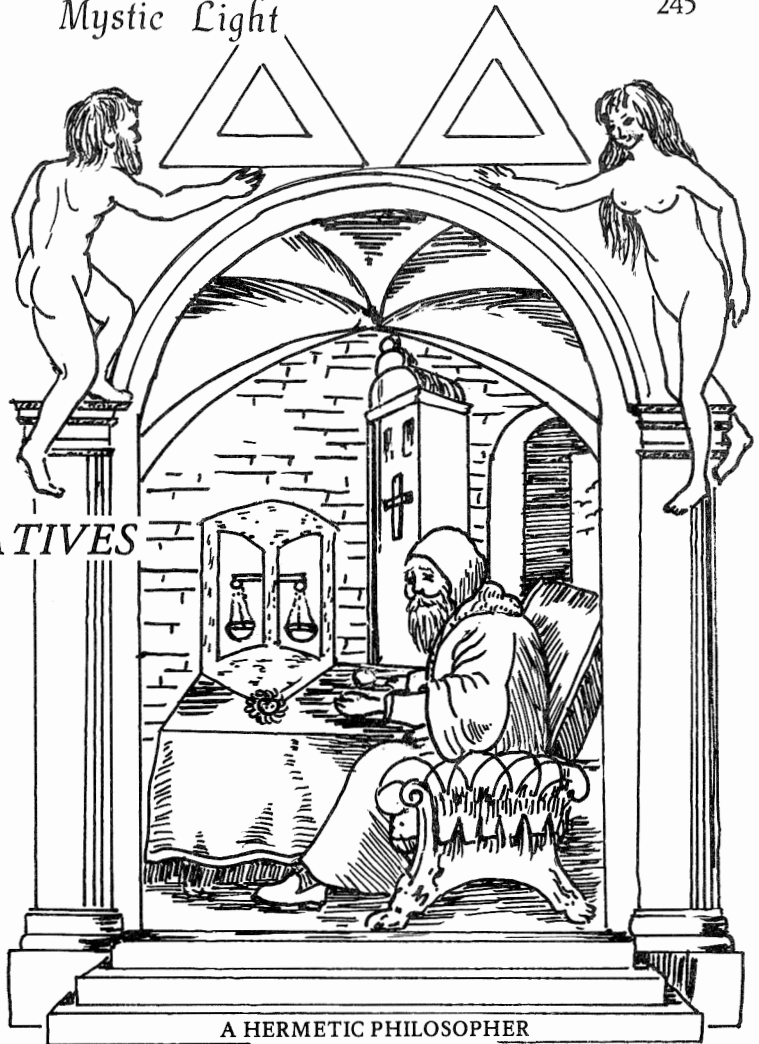
At the present time, our concentration should be centered on emulating the example given by Christ Jesus, who is our Wayshower at the current stage of human development. In the Sermon on the Mount are contained the ideals, precepts, and rules of practical Christianity. Practical Christianity, as opposed to theoretical Christianity, of course, is the endeavor to apply Christian principles in daily life: to live the Teachings, to preach the Gospel by example. The practice of the Sermon on the Mount by each individual in his daily life is far more important than are all the masterful sermons of Christian erudition ever delivered.

Only with and through Christ — the Christ within — does man conquer his lower nature and enter into union with God, in the form of his higher self. To work through the Christ within, we must conduct ourselves as Christ Jesus did when He walked among men. We cannot go wrong, in moments of perplexity, if we ask ourselves what He would have done in a similar situation. Our aim should be to follow His course of action as best we can define it, regardless of the possible immediate effects of such action upon ourselves. To follow Him effectively in this way, we must use our will power to change destructive, negative, thought habits and patterns. We must abandon doubt, fear, worry, and the propensity to criticize others, remembering His words: "What is that to thee? Follow thou me." We must strengthen the "heart side" of our natures so that we easily respond to the divine essence within all our brothers, regardless of what unprepossessing exteriors they may present to the world. Most of all, we must cultivate the "meekness and lowliness of spirit," the spiritual humility which dismisses personal desires as unworthy when viewed in the light of the greater need of the whole, and which culminates in the footwashing.

In the words of Samuel Taylor Coleridge: "Personal Christianity is not a creed, however orthodox; not a ritualism, however Scriptural; not a profession, however outwardly consistent; not a service, however seemingly useful; but is Christ in man."



EARLY
REPRESENTATIVES
OF THE
ROSE CROSS



ANN BARKHURST

A HERMETIC PHILOSOPHER
IN HIS LABORATORY

The Encyclopedia Britannica states that there were no Rosicrucians prior to the seventeenth century, referring obviously to circumstances connected with the appearance of the three famous documents: *Fama Fraternitatis*, 1614; the *Confessio*, 1615; and the *Chemical Marriage of Christian Rosenkreuz*, 1616 — the year in which Shakespeare died. It was some three years later that Robert Fludd produced his Rose Cross, consisting of a plain Latin cross with a rose at its center, standing on a three-stepped pyramid.

Christian Rosenkreuz

However, according to the traditions of

the Order or Brotherhood itself, the individual who is known under the symbolic name of Christian Rosenkreuz appeared some time during the thirteenth century and in the fourteenth century, 1313, he founded the order of the Rose Cross. This is the dating followed by Max Heindel, but some writers give the appearance of C.R.C. in the fifteenth century and the date of the founding of the Order as 1413. Max Heindel's chronology associates the founding of the Order of the Rose Cross with the downfall of the Order of the Temple,

or Templars, which took place, finally in 1312, after a number of years of persecution and prosecution by Church and King.

Roger Bacon

Now, in order for the Temple of the Rose Cross to have been founded in 1313 it is obvious that the work must have begun in the preceding century, in the 1200's; and we expect to find, and we do find, a roster of brilliant thinkers belonging to that century. Early in that century came Roger Bacon, born in 1214, who is named by many as a forerunner of the Order of the Rose Cross. He has been called the Father of Modern Science, and he had already a number of important discoveries and inventions to his credit, including two lenses, concave and convex; telescope and burning glass; gunpowder; and the magic lantern. Whether these were entirely his own inventions or improvements upon something he found in Spain and the East we do not know; but historians have found that somewhere in the literature of the Middle Ages there is a reference to two moons of Mars. Jonathan Swift mentions these in *Gulliver's Travels*, long before the moons were discovered by 19th century astronomers. Indian astronomy also mentions planets beyond Saturn, as Mme. Blavatsky knew. We are left with the astonishing suspicion that telescopes of some sort must have existed in the Middle Ages in Europe, and perhaps in the Orient still earlier. Perhaps Roger Bacon saw the moons of Jupiter long before Galileo was born. We need not look upon this as impossible. Author and scientist, Arthur Clarke says that as a boy of ten he made a telescope for himself of two lenses and a cardboard cylinder; with this he studied the Moon and knew his way around it more familiarly than his own home town.

We mention this to show how much scientific progress was underway in the thirteenth century, much of it sub rosa — secret, esoteric, and associated with the

Rose and the Cross. But what became of this knowledge? Why did it disappear? Because the Albigensian Crusade — a crusade against heretics in the south of France — was the beginning of the Inquisition. This took place in the first half of the thirteenth century, so that Roger Bacon had good reason to fear for his life when he fled to the refuge of the monastery, where he hoped to conduct his studies and researches in peace and security. So also C.R.C. is said in the legend to have been brought up in a monastery.

After the Albigensian Crusade, all science and philosophy was suspect that did not originate in the Book of Genesis. It was now long forgotten that certain rabbis had, in the early centuries of our era, tried to keep Genesis out of the Bible — presumably because they were familiar with Greek science which even in that day postulated evolution of mankind from a species of fish; the Sun a great ball of fire; the Moon and Venus habitable worlds; and the Earth round.

The Renaissance is familiar to all students of history but its opening era is by no means clearly defined. Some historians speak of an earlier renaissance which they term the Revival of Learning, and which they say received a powerful impetus when the city of Toledo in Spain fell into Christian hands. Toledo was a city of libraries and schools. It was the Greenwich of the medieval world, the meridians of longitude being marked off from Toledo. There the famous Emerald Table — which is also described as a golden tablet inset with emeralds — was housed, which it was said the Moors took from the Jews, and which had once belonged to Solomon. The likeness of this Table to the Emerald Tables of Hermes is obvious. At any rate, the astronomer recognizes that some sort of astronomical map or table is meant here. When the Christians took Toledo, the Moors carried the Table to Medina, one of the cities possibly visited by C.R.C. in his travels. Toledo fell to the Christians in 1085; but long before that time, scholars

and students from others parts of Europe found their way to Spain in the search for wisdom, for the Greek wisdom was still accessible in the schools of Islam.

Ibn Arabi

Ibn Arabi, famous alchemist and poet of Islam, was born in Spain, but later went to Damascus. One of his poems is the account of a journey through the heavens like that of Dante in the *Divine Comedy*, led by a feminine Angel. Many apocryphal books were still available to Christians in the East, as well as Greek and Roman legends and documents, where similar stories were recounted. In Scipio's *Dream* we are told how Scipio ascended to the Galaxy, looked down and saw the round Earth, with people attached to it by their feet. The fall of Constantinople to the Turks in 1453 was not, therefore, the sole cause of the Renaissance, which had already begun before the thirteenth century, but this gave it renewed force, when scholars fled from the fallen city and took refuge in Rome, carrying with them their many Greek books and the sciences and arts of Islam and legends of Eastern Christianity. Christian Rosenkreuz turns out to the forerunner of the Renaissance Man, belonging to the early, not later, Renaissance — that is, the Renaissance dawning in the Revival of Learning.

Pythagoras

In the legend of C.R.C., "the Man" — a term applied to Pythagoras and also to Jesus ("Ecce Homo") — started out on a pilgrimage to Jerusalem; but, falling ill, he went to Damascus and Damcar instead, where he was healed by famous physicians. There he was instructed by alchemists: Damascus had been, ever since the time of Geber, one of the great centers of alchemy, where furnaces burned day and night turning out glass and metal, and the world famous Damascene blades. Medicine, too, came from the shops of the alchemists,

for they sought to discover the Universal Medicine, the cure-all, the "Alkahest" — one single medicine that would heal all manner of sickness. Schools of philosophy flourished here and wisdom flowed in from India. Here Ibn Arabi taught philosophy, translated texts on Yoga from India, and wrote about the ascent of the heavenly spheres. Here the Damask Rose was grown, the red rose which the Crusaders took back with them to Europe.

The word rose comes from the Latin *rosa*: the flower itself is reputed to have come from Persia, and the Persian word for rose is *Gul*; this word is still found in heraldry. There is a word in the Persian, "rosanan" which means, however, not rose but light! In all this we discern the influence of the Sufi mystics, in the rose symbolism, the Rose Garden of Divine Love, the several stages of illumination, etc. We are aware of the influences of the philosophers of the Sufi mystics in all Rosicrucian literature.

Dante

It is indeed evident that Thomas Aquinas and Dante owed something to Islamic mystics such as Ibn Arabi, who, on their part owed much to legends and books of Nestorian Christians. The Paradise of Dante's *Divine Comedy* is in shape like a great white rose, consisting of the souls of redeemed humanity and angelic hierarchies; in their midst, in the direct glory flowing from the Throne of God, are Mary and the Christ. It is noteworthy that Dante also describes a cross composed of living rubies which are the souls of martyrs; these include the souls of crusaders, among whom was one of Dante's own ancestors; and fittingly enough, this Ruby Cross, made red with the ruby-winged souls of martyrs gleaming upon it from tip to tip, was seen in the heaven of Mars.

Dante was in Paris during the time when the French Templars met their doom, and expressed his indignation at the cruelty and injustices inflicted upon them. The

emblem of the French Templars was the red cross on white mantle. Two other Orders managed to survive. The Order of Teutonic Knights in Germany who wore a black cross on white mantle; the Spanish Order, founded only a few years after the French Order with its Red Cross, also has a Red Cross. The Red Cross was always the symbol of the martyr, especially of the martyr-soldier and patron saint of the Crusades, St. George. Constantine saw a vision of a flaming Cross which Galahad bore upon his white shield, which it was claimed had been put there by his ancestor of the Castle Grail and preserved for him at the White Abbey.

When the French Templars fell, the English kings were reluctant to persecute their own English Templars, but finally did so, though with less ferocity than Philip le Bel, and some of the English kings avoided such persecutions. After the Templars in England had been suppressed, a new Order, the Order of the Garter, was established by King Edward III, as a shelter for "certain poor knights." The Garter was really a blue ribbon.

Apropos of this, it has been said that Richard Lion Heart (1157-1199) had planned an order to be known as the Knights of the Blue Thong; so named from the blue leather thongs to be worn on the left leg. This would have been his very own military order, like the Teutonic, French, and Spanish Knights of the Temple.

Jean de Mueng

Jean de Mueng was born in 1820, so that his life also extended over into the thirteenth century, as a contemporary of C.R.C. His famous scientific-mystical poem, *Romance of the Rose*, is another poem assigned to the pre-Rosicrucian period. The Albigensian wars had wiped out the Manichean church in the south of France and elsewhere in Europe; and many believe that Manichean secrets are treasured in works such as this satiric and sometimes bawdy *Romance of the Rose*. Under a cloak

of wit and allegory many troubadours and minne-singers perpetuated the teachings of Mani, and instigated revolt against Rome. Thus in the Rosicrucian manifestos of the seventeenth century the legend lives: that the Rosicrucians, although loyal to Christ, defy the Pope and are sworn to the extermination of the papacy. As for the Church, it condemned the Rosicrucians as "Lutherans," because Luther's insignia consisted of a cross embedded in a rose. A cross made of roses was, in Germany, a symbol of secrecy; and a rose hung in the ceiling above a table where conspirators met was a pledge of inviolable confidence. Hence, the term "sub rosa," is well known.

Nicholas Flamel

Another very interesting character, contemporary with C.R.C. was Nicholas Flamel (born about 1295-1301), whose diagram of the Mystic Rose seems to suggest the spiral Table of Elementary Substances. He was one of those who traveled to Spain, to seek enlightenment in kabbalistic Mysteries. This was in the century when the Zohar was compiled by Moses de Leon — published c. 1290 — in Spain, bringing about elements of Jewish mysticism and occultism from other sources, dating back to the second century. Father C.R.C. is shown in legend and tradition to have been both alchemist and kabbalist, his kabbalism including Aramic as well as Jewish mysteries. But he was clearly and definitely, a Christian — hence his name, Christian Rose Cross. C.R.C.'s lifetime parallels the Zohar.

There are two basic legends concerning C.R.C. The legend mentioned by Max Heindel, as we have said, places the founding of the Order in 1313, immediately following the dissolution of the Templars.

Valentin Andreas

The second version places the founding of the Order in the fifteenth century, in

[Continued on page 251]

I AM THE WAY

Charles Weber

Before Christ lived in the body of Jesus of Nazareth, the content of major religions including Hinduism, Buddhism, Egyptian and Greek mystery cults, indicate a gradual disclosure and deepening influence of the solar Logos, Christ, in Earth affairs and the consciousness of man. Judaism, whose sacred scripture is the Old Testament, can be grouped among these religions, for it is not Christian *per se*: but it is prophetic of the advent of the Son of God in human form. The true Christian document is the New Testament, particularly the Gospels.

The modern pilgrim does not journey East to marry the mentality of pre-Christian religions. At most, any such orientation is summary, taking the form of a recapitulation of his spiritual heritage. He may briefly take stock of where he has been that he may the better find himself where he now is (Max Heindel and Rudolph Steiner are two outstanding examples of this brief retrospect). The modern pilgrim journeys west. He takes the Sun path.

Up to a point in time, during this the post-Atlantean epoch, the mode of approach to spiritual realms feasibly involved a backstepping, a reversal of direction before one's downward momentum was completed, an effort to restore a *prior* condition when man's soul was in free converse and contact with spiritual beings. Geophysically, one oriented one's self toward the East.



He directed his *orisons* or morning prayers to the eastern horizon, where light first appears. The gesture is symbolic and literal. The literal gesture is based on an illusion involving the revolution of the earth on its axis which creates the impression that the source of light (Spirit) is from out of the East.

The present-day aspirant imitates the cosmic motion of the Sun, which is also illusory in that it appears to travel from east to west: again a function of earth's axial rotation. However this identification with the solar movement signifies a vast change in man's attitude to living in the physical. The solar deity Christ came to planet Earth and was born into the body of Jesus of Nazareth and subsequently into the very body of Earth through the vehicle of Jesus' "precious blood." Since that time, the progress of man in search of spiritual fulfillment has been forward into and through the day of his physical body, into the manifest world of tangible forms and physical events. Armed with the inner light available to man through the Christ Impulse illuminating the Earth sphere and all that is therein, man walks with full

waking consciousness into three-dimensional experience, into and through the world illumined by the day-star. He looks to what he *shall* be whereas pre-Christian man looked nostalgically to a *former* condition of ideality. Contemporary man moves forward, formward, westward, deathward: For he now has the Light within, the Light that lighteth every man that cometh into the world. This Light directs him through the darkness of sense-experience and becomes more intense and potent for the wisdom that incarnate existence imparts to man increasingly conscious of his spiritual Self.

Contemporary man opens his eyes in the dawn of his physical being. He crawls toward self-control and gradually wills himself upright and walks out of the morning of his innocence and nescience. He wakes from the dream of Spirit lands and leaves the infancy of Eden. He mounts into the brave and bare high noon of fallen sense-consciousness, where hard light can press down on one with a weight that is thick and almost palpable. He heads west in the direction of the setting Sun, the Sun's second home: the life after death (as versus the life before birth).

The post-Golgotha seeker acknowledges the supreme value of incarnate existence. Indeed, Christ in Jesus has glorified it; not for itself but for what it makes possible to the Spirit in man, the God growing in man. When, in the ripeness of time, the Sun has set on man's earthly journey, he assimilates the essence of his life as living Light that will illumine the darkness of his soul. Historically, in the course of man's spiritual career, there is (or was) a point of no return, a point beyond which it was impossible to deny the physical body, to pull up out of it and backward, as it were, into the realms of spirit, ignoring the wisdom of millenia of incarnate existence and the reason for and inestimable value of physical experience. This point was reached roughly two thousand years ago. With the exception of anachronistic involuntary clairvoyance, man had lost direct contact with spiritual realities. The

agencies of pre-Christian initiation and mystery ritual had become ineffectual, obsolete, merely ceremonial. Earlier, when those procedures were effectively employed, the physical body became as dead, for the etheric as well as the higher sheaths separated from and left the dense instrument. In the new initiation the body remains vital. Consciousness is empowered to penetrate into higher worlds and simultaneously to retain contact with the mineral body since its form and function were redeemed and rejuvenated by Christ in Jesus.

Christ walked as a man among men. He descended from out of the East. As an incarnating Ego descends through the worlds of thought, feeling and vitality, gathering from each the material for its forthcoming bodies, so the solar Christ descended through the Earth's four sheaths. First, he entered the planet's mental sphere where he was dimly cognized by ancient Hindus as Vishna Karman. He gravitated toward the desire plane and was identified as the Lord of Light by Zoroastrian priests, the Magi, to whom He was known as Ahura Mazdao. Yet later the Earth-directed Christ was perceived by the Egyptians (and called Osiris) and Chaldeans as he entered the sphere of the Moon, which is the etheric. The early Hebrew culture experienced Christ as the lunar deity Jehovah, known to Moses as the *I AM* — contiguous to Earth and man but not yet indwelling. When the Christ Being came near to touching the physical earth the Greeks and Hebrews had premonitions of a glorified human, a god-man. Finally, in Palestine, Christ was incarnate in Jesus. The *I AM* became clothed in flesh.

With the resurrection of Christ from the body of Jesus, man received the spiritual impetus to go forward in waking, walking consciousness to the God of his origins. But he takes with him what God in him through Christ has become. He does not return to a former condition of pre-carnate blissful ignorance and untried innocence. He does not deny the world in which he finds himself: He embraces it. He comes

full circle. Yet he himself is immeasurably above what he initially was. From the seemingly interminable battle with physical existence he returns as a warrior victorious. A grail knight returns a grail king. A seeker of Christ returns a bearer of Christ. He has conquered the enemy of Death. He has overcome the dreadful adversary of egoism. And he has rendered powerless the once paralyzing forces of spiritual materialism. The Son went forth a Pure Fool. He returns a wise and virtuous heir to his Father's spiritual Kingdom.

Pre-Christian religions — particularly Hinduism and Buddhism — intimate that man's condition of ultimate liberation restores him to his original pre-carnate condition. Out of Nirvana he descends; to it he ascends: eons of illusion or *maya* intervene. No more is this, in fact, true than that the Eden of man's spiritual infancy is one with the spiritual fruition man shall attain in New Jerusalem. The progress is from an etheric garden (called Eden), a spiritual kindergarten, to an etheric city (called New Jerusalem) where love-wisdom bonds all humanity in a spiritual community or cosmopolis. Between these two poles of spiritual becoming lies a tomb in Palestine. Man accepts and affirms his fallenness: his status in the physical world. He lives through it. Knows it. Uses it. Dies to it. By it he develops and works toward perfecting his Ego — or I-consciousness, thereby individualizing God.

Ironically, many conventional Christian churches have their altar facing east. Yet the tabernacle in the wilderness (minutely described in the Old Testament) was prophetically aligned on an axis whose entrance was at the east and whose innermost sanctuary was westernmost. The directional emphasis in this figure is on the mentalization and spiritualization of man's becoming *through* incarnation, through work and service in the material world. The spiritual evolution of humanity is characterized by Teilhard de Chardin as *noogenesis*, an increasing cerebralization of consciousness. The coccyx and sacrum are the

East of man's body temple, the ground and seat of his spiritual thrust. The path defined by the spinal chain describes a raising of consciousness and comprehension by enlightened will, step by step, stone by stone, body by body, life after life, ultimately to a condition of transformatory consciousness, uninterrupted consciousness of Life above the death of forms.

Through Christ man can and will complete the circle of creational being: evolving from creature to Creator. He can pierce through the veil of materiality and death and begin the ascent on the other side of physical being, walking the trail blazed by the Way Shower, the Light of the world. He will reunite through Christ with his Heavenly Father and offer up his wisdom, his power, and his love: his triune spirit dynamized and perfected. The spiritual gold of transmuted suffering, the rare essences of his earthly pilgrimage: this is the precious acquisition of his spirit. This, his own being, is his gift to the Father. This is the content of his gratitude and adoration.

EARLY REPRESENTATIVES. . .

[Continued from page 248]

1413, according to historians, and based on certain evidences in the various Rosicrucian Manifestos of 1614, 1615, and 1616. The *Chemical Marriage* of Father C.R.C. is attributed to Valentin Andreas, on his own claim, and the literary style being similar to the other two Manifestos, the *Fama* and the *Confessio*, some scholars think that Andreas actually wrote all three; but this is by no means proved. Andreas in later life attacked the Rosicrucians, which is taken to mean that he could not have been serious in his writing of the Manifestos; but it proves no more than that he did not like the many pseudo-Rosicrucians who sprang up in the years following the appearance of the Manifestos. The Insignia of the Andreas family was an X (St. Andrew's Cross) with four roses in the angles. [To be continued]

Christine Lindeman

Impatience of Restraint

Intolerance

Pride of Intellect



Conquest of the “Besetting Sins”

In *Teachings of an Initiate*, p. 143, we are told that the Elder Brothers of the Rosicrucian Order long ago concluded that “pride of intellect, intolerance, and impatience of restraint” would be the besetting sins of our day. Thus, they formulated the Rosicrucian Philosophy “so that it satisfies the heart at the same time that it appeals to the intellect and teaches man how to escape restraint by mastering self.”

The more closely we look at the world and the more critically we study ourselves, the more clearly we see how accurate the Elder Brothers were in their prophecy. The all-pervasive intellect has become, not only man’s most useful tool in his mastery of materiality, but also the most dangerous instrument at his disposal. Pride of intellect — the all-too-eager submission to the dictates of the mind of which so many of us are guilty — is the cause of much individual and social misery. Intolerance and impatience of restraint also stem from the intellect, which is offended by any hindrances placed before it or any real or implied suggestion that its promptings do not constitute absolute perfection.

The mind is man’s most recently acquired vehicle, as yet cloud-like and formless and in its earliest, most critical stage of development. Our other three vehicles are under the continuing care of the

Higher Powers. The dense body, received in the Saturn Period of evolution, is under the special care of the Father. The vital body, which began its evolution in the Sun Period, is the particular charge of the Son. The desire body was given in the Moon Period and is the special ward of the Holy Spirit. The mind, added in the Earth Period, is not cared for by other Beings, but must be subdued and developed by man himself without any outside assistance.

Intellect, a term used to apply to the workings or products of the mind, is the breeding ground for egotism, which is the supreme danger to the spiritual aspirant. The intellect fosters a sense of superiority which so often results in intolerance of that with which we do not agree or of that which we consider intellectually “beneath” us. Intellect is cold and calculating, existing to further itself and to supplement knowledge with additional knowledge. The mind, as it were, “sees” the many purposes to which vast accumulations of knowledge can be put in furthering the personal interests of the Ego; thus, the intellect becomes a tool of, as well as a source of incentive for, selfishness.

There are two motivating forces in man: mind and heart. The mind in its present stage of development is essentially selfish, inclined to seek enlightenment for its own sake or for aggrandizement of the Ego.

The heart, in contrast, is the altruistic instrument. Ultimately, of course, heart and mind must be equally developed, balancing each other so that the love inherent in the former may direct, into universally constructive channels, the knowledge gathered by the latter. Perfect balance between the two, however, is not achieved until the Ego has attained the evolutionary status of Adept. Ideally, we should be striving for continuing balance between the two as we progress, working on both heart and head at the same time. In point of fact, however, most people have worked on one facet more extensively than the other, so that an inequality exists.

Individuals who have developed more the heart side of their natures are relatively unencumbered by the "pride of intellect, intolerance, and impatience of restraint" to which those who have progressed more along intellectual lines remain in bondage. "Heart people" know the true significance of compassion and do not find it difficult to set aside personal concerns in the interest of helping others. They *feel* the god within and strive to follow His will as they intuitively understand it. They will eventually arrive at knowledge, not necessarily because they consciously seek it, but because their goodness, purity, and dedication to service, as prompted by the heart, will bring them to that point of attainment.

Those who proceed more along mental lines, on the other hand, must use their knowledge in service or face the consequences that selfish use of knowledge will bring about. It often is no easy matter for them to force themselves to do so. Of course, as long as it remains a question of *forcing*, these people obviously have not yet unfolded their heart side apace with their mental development.

No objection can be raised to knowledge, in and of itself. Particularly in this day of unprecedented scientific advances and rapid international communication and travel, a diversity of knowledge is essential to meaningful living. It is the use to which a person's knowledge is put that determines the measure of his worth and whether he is

following material or spiritual lines of advancement.

The ultimate goal of mental development is, or should be, *wisdom* — knowledge tempered with love. Paul tells us, in *I Corinthians* 13:2: "And though I...understand all mysteries, and all knowledge...and have not charity, I am nothing." If we substitute the word "love" for the word "charity" — for charity stems, essentially, from love — we see that mere possession of knowledge does not confer greatness in the spiritual sense. The element of love, unfolded by the heart, is needed in order to temper knowledge and introduce it into worthy channels of manifestation. Even advanced occult knowledge is not wisdom unless it is used in humanitarian service and within a context of brotherly care and consideration.

In *Teachings of an Initiate*, p. 37, we read also: "Knowledge, prudence, discretion, and discrimination are all born of the mind; all by themselves alone are snares of evil from which Christ in the Lord's prayer taught us to pray that we might be delivered. Only when these mind-born faculties are tempered by the heart-born faculty of love does the blended product become wisdom."

Thus we see how essential it is that the heart side — the faculty of love and fellow-feeling for humanity — be developed in proportion as mental faculties are augmented. If this is done, the danger that pride of intellect will dominate is lessened, and intolerance, in time, has no place in the individual's considerations. Impatience of restraint, too, becomes less of a problem since, in the process of voluntarily, spontaneously, and selflessly giving of himself to others, the individual sets aside the promptings of selfish desires. Thus, he masters himself, and it no longer matters to him if restraints seem to exist — he himself is able to live above them.

Pride of intellect and its attendant pitfalls afflict people of all levels of mental capability — not merely, as might be supposed, those who are commonly looked upon as being intellectually superior. Most of

us have, at one time or another, been absolutely certain that we were right to the exclusion of all other points of view and alternative arguments expressed. Most of us have been guilty of assuming that we know more about a given matter or situation than anyone else present and have been impatient of the opposing or contrasting opinions voiced by others. Prodded by that intellectual egotism which permits no actual or implied questioning of our personal preeminence in judgment, ability or knowledge, we all have on occasion become impatient with authority that dared to assert itself over us. We certainly all have been annoyed when thwarted in attempts to have things our own way.

When the heart side of our natures — our inner, intuitive, rapport with the will of God — is sufficiently developed, we will no

longer fall prey to these besetting sins of which the Elder Brothers warned, no matter how proficient an intellect or advanced a mind we also might happen to have. We then will be able to subordinate our intellects to the dictates of the Higher Self and to use our knowledge in service instead of for selfish purposes. Pride of intellect will be replaced by an intellectual humility which will underlie all our endeavors to use knowledge fruitfully and for the common good. Intolerance will be superseded by love. Impatience of restraint will simply disappear in the face of our increasing lack of interest in personal concerns and the growing spirituality which will be ours as we devote ourselves more and more to the loving, self-forgetting service which is, “the shortest, the safest, and the most joyful road to God.”

CONTRIBUTIONS APPEAL

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

A Lecture Given in 1910 by Max Heindel

**“ETERNAL DAMNATION
AND SALVATION”**

As we have during the week in the Fellowship a number of classes in which the intellectual side of our natures may have sway, the Sunday evening service, including the address, is intended for the heart side. You know it is the aim of the Rosicrucian Brotherhood to combine the intellect and the heart, therefore the Sunday evening addresses should be devoted largely to bringing out the heart side, the touching of the heart strings. This is something we greatly need, more even than the development of the intellectual or head side. We are so apt in our present civilization to run along the intellectual line and seek always for an explanation of our problems that appeals only to the intellect, forgetting that which may appeal to the heart also. Therefore the speaker will endeavor to lead you rather along a form of meditation in which the exhortations made may be said to apply more to the heart than the head, and which apply to himself as well as to anyone else.

During the past week the Elder Brother who has been the teacher of the speaker



for some time, requested that the address of last Sunday be repeated in another form so that we might take up the phase of our philosophy which at present demands our greatest attention, namely, that of fitting ourselves for higher work. If we look at man as he is now, we obtain only a partial view of him, for man as well as everything else is ever becoming. Unless we prepare for that becoming, we cannot attain. It is therefore necessary that we continually have our mind's eye directed toward the future in order to know what is before us; also it is necessary to endeavor to live up to our ideals, for only as we live up to them can we in time attain to them.

When we have attained to an ideal, it is no longer an ideal. There was a time

when some of us partook of the flesh of animals. Such food was obtained by a tragedy, a taking of life. Therefore we got the idea we would like to discontinue that practice, and after a while we attained to that ideal and became what are called "vegetarians." Vegetarian food was no longer an ideal to us, because we had attained to it. So in the spiritual life there are ideals that are farther and farther ahead, and which we must always strive to keep for ideals in order that we may in time attain to and live up to the highest that is within us.

We will now touch upon the subject known in the churches as "eternal damnation and salvation." This is something we may have thought we could get away from. We have, no doubt, in years past heard the ministers preaching of hell; telling people of the necessity of applying themselves at once to the problem of salvation in order that they might not be eternally damned. Then perhaps in distrust of such a doctrine, perhaps thoroughly infuriated at the thought that a creator would create beings in order that he might afterwards eternally torment the greater number of them, we turned away from the church to other religions or philosophies.

Some of us may have turned to the Eastern religions that teach the continuity of life and the process whereby man evolves and eventually becomes a god. Perhaps while studying these doctrines we obtained the idea of the infinitude of time to the extent that we became a reproach to the Western World, for there are those who think that the infinitude of time makes it unnecessary for them to apply themselves as we do here. The Western World has been given the doctrine which teaches "eternal damnation and eternal salvation," and although we cannot believe it as taught in the orthodox manner, nevertheless these twin doctrines contain a great truth.

The intelligent understanding of them hinges upon the derivation of the word "eternal." If we turn to the Greek Bible, we shall find the word "aionian." Taking

a dictionary we find that this word means "age-lasting — for an indefinite period of time." In the letter of Paul to Philemon where he speaks of returning the slave Onesimus to him it is said: "Perhaps it was good that he might be taken from you a little while that he might go to you *forever* (aionian)." Neither Onesimus nor Philemon was immortal, so there "aionian" can only mean for a part of a lifetime and not for eternity; so we see that the latter is not the sense in which we are to take it. But in what sense are we to take it?

When we look about us in the world and contemplate the process of evolution we may learn that throughout the whole pilgrimage of the spirit from the clod to the god there is eternal progression; that there are many stages, and many points at which the spirit rests for a time, then takes a step forward. We who have studied in our philosophy the various epochs and periods that were back of the epochs, remember that it was stated that the first real separation of people took place in the latter part of the Lemurian Epoch. There was then what may be called a chosen people; there was a certain division in the desire bodies of some of the people who dwelt in that land at that time. Into those in whom the desire body had divided so that there was some higher desire matter in their make-up, the human spirit or ego could enter, and in that way they became man as we know him today. That was the first race; then gradually there have been other races started: seven during the Atlantean Epoch and five so far in the Aryan Epoch. There will be two more in this Epoch and one in the Sixth Epoch; then we shall be through with races.

Now while this process of evolution has been going on and while this vast company of spirits have been continually progressing from stage to stage, there have been stragglers on the way. Even when we were not yet conscious, there were some who did not progress with their class, because they were not as pliable as were the others; therefore they could not take the next step

in evolution. We have now come to the point where the quickest changes take place, where there is less time between races than ever before. So the Elder Brothers look upon the sixteen races in a way that justifies them in calling them "the sixteen paths to destruction."

Here we have our lesson. There is a step for each of us from one race to the next. We came through the first race in the Lemurian Epoch; we went through the seven Atlantean races, then the first of the Aryan races. We have progressed along with the others; each time we have successfully passed the point where there was a division made, and have in that manner attained salvation. This is exactly on the same plan that children in school are brought up from kindergarten to college. Some have to stay behind each year; they are obliged to remain behind and learn the lessons that they did not learn the year before; but they are given another chance. So there are always some Egos lagging behind and some, more diligent than others, who are at the front.

This is the question for you and me to answer tonight: are we going to be among the laggards, or are we going to apply ourselves as we should and as we can? Having been given this wonderful doctrine, having come to know the wonderful truth of the continuity of life, are we going to hang back and say to ourselves: "There is plenty of time. We do not believe in this doctrine of eternal damnation; we know that all will be saved in time?" There will be some that will attain before others and some that will lag behind; but the question is, are we going to be a help or a hindrance to the race? We stand today before the people of the Western World as the foremost; we have the philosophy that explains in a better manner than any other philosophy the problems of life. Then the question is, are we going to use it in a practical manner by applying ourselves to live it — live it in our daily lives?

It does not matter what we believe, but only how we live; it is not a question

of faith, but of showing our faith by works. Have we put into our daily lives our ideals? People about us are looking at us, and they see in us either an example of what they ought to be or what they ought not to be. Sunday after Sunday we hear these teachings, we learn the lessons of life, and we meditate upon the word "service"; but how are we living up to that ideal? Are we serving in the world? Are we going out into the world to practice these things, to there live the corresponding life and exemplify the teachings that have been received here? None of us can say we do it to the best of our ability; we all of us fall far short. Then comes the question: Is the ideal too high? No, it is not. There is a way whereby we may live day by day to better and better advantage, which we will now mention.

Those among you who have not taken up the exercises recommended in our literature should seriously consider doing so. I most earnestly advise that you take them up, because whether we who do so notice in ourselves an improvement, whether or not it is noticed by others in the world about us, there is nevertheless an improvement. We cannot day after day review our thoughts and deeds without individually living a better life and becoming better men and women. The two Rosicrucian exercises are not difficult and require but little time; nor are we expected to take the time that should be allotted to daily labor for our self-improvement. It is as wrong to do this as to take the bread that should go to others in the family and eat it ourselves. Every kind of selfishness should be shunned. We should endeavor to improve ourselves day by day, and thereby become better men and women, thus enabling us to shed more abundant life upon the Fellowship.

The probationers who are following the exercises and who are identifying themselves with the Rosicrucian teachings in this manner will exert a more helpful and powerful influence than otherwise possible. Therefore I would urge again — and I would not repeat it were it not by special request — that as many of you as can take up these exercises

and endeavor to live accordingly, for it is only as we take up and live the higher life that we can fit ourselves for the progression that is to come.

At the time when the sun passes through a new sign of the zodiac, there is always given to humanity a new spiritual impulse. That impulse must have a channel to flow through, and that channel must be ready and able to vibrate to it. Unless there are some people ready who can receive its vibration and give it out, the teaching connected with that spiritual impulse cannot come.

We have now read how throughout the past nineteen hundred years the second coming of the Christ has been looked forward to; how some in the time of the Apostles looked for His coming and thought that He was coming to establish a worldly kingdom on earth. As in the past, so down to the present time we find people looking for His coming — coming as a person. But as Angelus Silesius says:

“Though Christ a thousand times in
Bethlehem be born,

And not within thyself, thy soul will be
forlorn.

The Cross on Golgotha thou lookest to
in vain,

Unless within thyself it be set up again.”

As a tuning fork that is pitched to a certain vibration will start to sing when another of the same key is struck, so also will it be with us; when we have been attuned to the vibrations of the Christ, we shall be able to express the love that He came to teach mankind, and which we are inculcating by our service every Sunday evening. Until we live up to that love and perceive the Christ within, we cannot see the Christ without. Therefore let us remember the little poem:

Let us not waste our time in longing

For bright and impossible things;

Let us not sit supinely waiting

For the sprouting of angel wings.

Let us not scorn to be rushlights,

Everyone can't be a star;

But let us brighten the darkness

By shining just where we are.

SILENCE

I need not shout my faith. Thrice
eloquent
Are quiet trees and the green listen-
ing sod;
Hushed are the stars, whose power is
never spent;
The hills are mute; yet how they
speak of God!

—Charles Hanson Towne

Studies in the Cosmo-Conception



LIVING OUR PURGATORY HERE AND NOW

Q. Of what benefit is foreknowledge of Purgatory?

A. There is an inestimable benefit in knowing about the method and object of purgation after death, because we are thus enabled to forestall it by living our Purgatory here and now day by day, thus advancing much faster than otherwise would be possible.

Q. How is this done?

A. It is done by faithfully practicing an exercise, the object of which is purification as an aid to the development of spiritual sight. It consists of thinking over the happenings of the day after retiring at night.

Q. Is a particular method followed?

A. We review each incident of the day, in reverse order, taking particular note of the moral aspect, considering whether we acted rightly or wrongly in each particular case regarding actions, mental attitude, and habits.

Q. How does this practice relate to Purgatory?

A. By thus judging ourselves day by day, endeavoring to correct mistakes and wrong actions, we shall materially shorten or perhaps even eliminate the necessity for Purgatory and be able to pass to the First Heaven directly after death.

Q. Are there other benefits?

A. Yes. If in this manner we consciously overcome our weaknesses, we also make a very material advance in the school of evolution. Even if we fail to correct our actions, we derive an immense benefit from judging ourselves, thereby generating aspirations toward good, which in time will surely bear fruit in right action.

Q. Do we note only our wrong actions in this review?

A. By no means. In reviewing the day's happenings and blaming ourselves for our wrongs, we should not forget to approve impersonally of the good we have done and determine to do still better. In this way we enhance the good by approval as much as we abjure the evil by blame.

Q. Are there other aids in relation to Purgatory?

A. Repentance and reform are also powerful factors in shortening the purgatorial existence, for Nature never wastes effort in useless processes.

Q. How do these operate?

A. When we realize the wrong of certain habits or acts in our past life and determine to eradicate the habit and to redress the wrong committed, we are expunging the pictures of them from the subconscious memory and they will not be there to judge us after death.

Q. What occurs if it is not possible to redress a wrong?

A. Even though we are unable to make restitution for a wrong, the sincerity of our regret will suffice. Nature does not aim to "get even," or to take revenge. Recompense may be given to our victim in other ways.

Q. How far-reaching are the benefits of this practice?

A. Much progress ordinarily reserved for future lives will be made by the man who thus takes time by the forelock, judging himself and eradicating vice by reforming his character. This practice is earnestly recommended. It is perhaps the most important teaching in the present work.

— Ref: *Cosmo*, 110-112

WESTERN WISDOM BIBLE STUDY

THE BOOK OF ACTS

Fruitage of the Ministry

CORINNE HELINE

Peter and Cornelius
"God Hath Also to the Gentiles
Granted Life"

Acts 10:1-5

There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,

A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

And when he looked upon him he was afraid, and said, What is it, Lord?

And He said unto him, Thy prayers and thine alms are come up for a memorial before God.

And now send thou men to Joppa, and call for one Simon, whose surname is Peter.

In all the Scriptures there is no more beautiful or touching incident than the interview of Peter with Cornelius. When the pupil is ready the Teacher appears. When the aura of the pupil begins to shine with sufficient intensity there is no danger of his being overlooked by the Great Ones, because here and now the harvest is white and the laborers all too few. Cornelius was a captain of the Roman guard at Caesarea. He accepted Christ and endeavored, amid the most hostile surroundings, to live the Christian life. Being a haughty Roman soldier, his great test was to humble himself to receive instruction from a Jew and a simple fisherman. Cornelius represents in humanity the

militant or martial power when transformed into the gentle self-effacing spirit of the Christ. The difficult test for Peter was to enlarge his vision sufficiently to include Gentiles and Jews. It was necessary that he come to the place where he made no distinction among people because of race, color or creed. He had attained to the universality of consciousness required of him. These are difficult steps confronting the aspirant.

As Cornelius was prepared by an Angel for the coming of Peter, so Peter was being prepared for another and a higher step in his important work.

Acts 1:9-16

On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the the housetop to pray, about the sixth hour:

And he became very hungry, and would have eaten; but while they made ready, he fell into a trance,

And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet; knit at the four corners, and let down to the earth:

Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

And there came a voice to him, Rise, Peter; kill, and eat.

But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean.

And the voice spake unto him again a second time, What God hath cleansed, that call not thou common.

This was done thrice; and the vessel was received up again unto heaven.

Peter gives the essence of his vision in the words, "Of a truth I perceive that God is no respecter of persons." The Christ fully demonstrated this fact while upon earth. It is the test before which the most advanced are prone to fail. Peter was on the housetop, that is, in a high spiritual consciousness; his hunger was that of the spirit for further illumination. The great sheet knit at the four corners symbolized the cosmic planes wherein he was reviewing the work of Four Days of Creation and the evolution of the four life waves upon the earth: mineral, plant, animal and human. With this vision came the true realization of the oneness and unity of all life with God; or, as Peter expressed it, the knowledge that God is no respecter of persons. It was for an especial purpose that the Master Jesus was born into the Jewish race, but the Christ Spirit, which ensouled Jesus' body for three years, came as the Master Pattern for all humanity. To Peter was given an opportunity for teaching this new conception of the mission of the Christ to mankind.

Peter, who had now become the dauntless, fearless one, was faithful unto his trust regardless of results to himself.

Acts 11:1-3, 16-18

And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.

And when Peter was come up to Jerusalem, they that were of the circumcision contended with him.

Saying Thou wentest in to men uncircumcized and didst eat with them.

Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

In the vision of Peter, the command to kill and eat means to subjugate and transmute. Animals symbolize the lower passions and appetites. This work of subjugation and transmutation was what Peter was giving to the neophytes in Lydda and Joppa. Cornelius and his group of students (referred to as his household) were ready for this work.

Acts 10:30-33

And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing.

And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

Send therefore to Joppa and call hither Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner by the seaside; who, when he cometh, shall speak unto thee.

Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded of God.

Peter did much more than merely tell these people of Christ and His Crucifixion. This chapter contains the keys of Initiation as nearly as they can be made public. Peter was both explaining and demonstrating to them truths concerning the esoteric mission of Christ Jesus, for Peter had become a Christed one. The powers of the Christ were his to manifest.

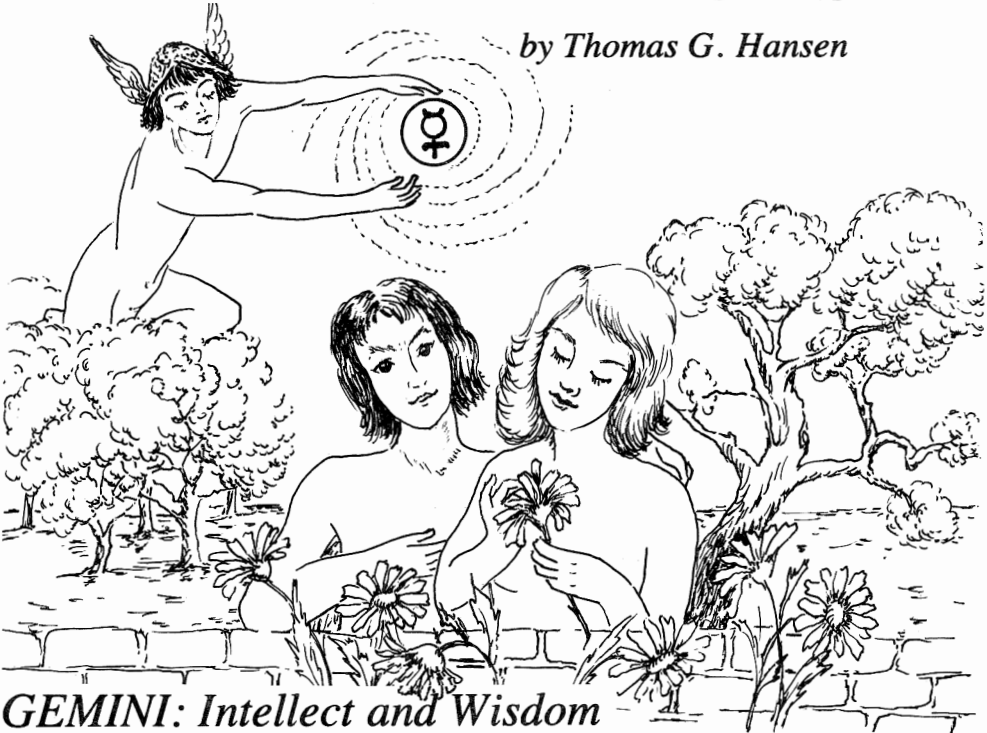
Acts 10:44

While Peter yet spake these words, the Holy Ghost fell on all them that heard the word.

The same powers are to be made known to all men of all ages as soon as they make themselves worthy to understand the *magic of the word*. This is the *Lost Word* of the Masons and the *word* which every mystic Mason will find when he is resurrected a Master by the strong grip of the Lion's Paw.

ZODIACAL HIERARCHIES

by Thomas G. Hansen



GEMINI: Intellect and Wisdom

Man is a spiritual essence gifted with Divine Wisdom and divine power. The spiritual emanation overshadows man in each of his incarnations. Man is, therefore, not a new Spirit, but the same that has incarnated many times before. The spiritual element gradually develops and becomes active in the child. It is not absorbed immediately, but gradually awakens as the man grows and attains reason and intelligence.

Many live, marry, and die without coming into complete possession of the divine ray of wisdom that can alone transform the individual into an immortal human being. There is a big difference between the individuality (life) and the personality (form), the personality being a changeable mask which the individual ray produces. The only way to develop a stronger or greater individuality is to act. Each act creates a new impulse, which, added to the already existing energy, increases its strength. Dare to obey the Law and you

will become your own master — and possess power over all.

God is Life and the expression of the numerous life powers is found all about us. Life in the spiritual world is called consciousness; life in the mental world is called intelligence; and life in the material world is called force.

Man approaches consciousness in the mystical experience of illumination, as when a divine ray awakens a response in man's higher nature; but man's present constitution is not able to maintain this exalted state consistently. All energies flow according to various restrictions and act in harmony with archetypal patterns of life. These forces reveal the dominant laws which govern all action. Force by itself is purposeless unless it is directed by intellect, though intelligence is usually limited to the sphere of objective manifestations. It is often incapable of understanding such principles as are formless.

In occult philosophy we learn that

the universe is created by consciousness (will), sustained by intellect (love-wisdom principle), and finally disintegrated by force (activity).

Look about you. A musical instrument does not invent sound; it obeys the hand of a master. The more perfect the instrument, the sweeter may be the music. Light is not originated in beautiful jewels, but is a reflection, and the purer the jewel the purer will be its lustrous radiation. Likewise, man does not originate thought, will and intelligence. He is a mirror in which the powers of God and Nature are reflected, an instrument through which the eternal Will expresses itself. In a sense, like a tiny dewdrop, he offers a replica in miniature of the boundless, limitless universal ocean of intelligence. All higher powers are contained in man, yet man is but an imitation of the universal man until he awakens to the hidden power of creation possessed within.

The power of sight is not from the eye, hearing not from the ear, nor feeling from the nerves; *it is the Spirit of man* that sees, hears and feels through these physical organs. Wisdom and reason and thought are not contained in the brain, but these qualities belong to the invisible Spirit that feels through the heart and thinks by means of the brain. All of these powers are contained in the invisible universe and become manifest through their representative material shape and form.

A perfect manifestation of power can only take place in a perfectly constructed instrument. If the channel is imperfect the manifestation will be imperfect; but this in no manner indicates that the original power is defective. Unless the human intellect discovers the principle evident in manifested forms, the divine ray is lacking — wisdom has yet to find its response in the heart of its would-be creator. It is truly said that imagination is the cause of many ailments; Faith, the cure of all. Gemini — child of wisdom, respond to your higher calling. Grasp the tremendous significance of your glorious heritage in the world of

men. The light and life of the universe needs an eye with which to see a need for expression resulted in increased manifestation of zodiacal powers, the creative powers of the universe. To increase awareness of God-consciousness and to reproduce a larger sphere of activity, cosmic principles took a further dip into matter.

You have learned that signs must be recognized as LIFE, not as form, but as great Creative Beings. You must extend an invitation for them to work for you as friends and in so doing you recognize the spiritual function of the two creative hierarchies we have covered to date. Aries and Taurus have been shown to represent a blending of the positive and negative powers (will and love) of the Father and by their union all of our creation exists as we know it today. These great Beings are directly responsible for all unfoldment and development in the universe.

Aries, the will and life force of the Father joined with Taurus, the passive feminine principle in Nature, and in the womb of time their union produced the field of operation in which the remaining spiritual hierarchies were able to function. All other signs are their children. Aries, as the Path of the Spirit, and Taurus, the first of the feminine signs, the great Mother of the Earth, have united in giving forth Life, Light and Love to the following signs of the zodiac.

The ultimate result of the achievement of these creative hierarchies is beyond the comprehension of man. The first and second orders, symbolized in Aries and Taurus, are said to have passed beyond the knowledge of anyone on earth. These spirits are old and they have been forgotten by mortals and even the gods have but dim memories of their coming forth and presence. It is known that they gave some assistance at the beginning of our evolution. Their service completed, they then withdrew from limited existence into liberation. They no longer represent active hierarchies attendant to man's progress and dependent upon

man's acceptance of the life and laws of the universe.

After the combined forces of Aries and Taurus had formed a basis for further manifestation, Gemini came to earth with his hands outstretched offering the dual gifts of Intellect and Wisdom. All of Gemini's gifts are dual — he is the Divine Hermaphrodite. To women, he comes as a man, to men, he comes as a woman.

As we contact Gemini, we are shown through the doors of his spacious mansion where we are met by Mercury, his servant and friend. When we turn to examine the home of this distinguished personage, we are shown many curious things. To some are shown terrible and violent secret sins, and to others fragrant blossoms and thoughts of pure delight; and again, to others he shows glittering jewels. Some of Gemini's children will artfully lift some of the jewels and hide them under their coats; but Mercury turns away to hide a smile, because he knows that the jewels will lose their light and brilliance when away from his home. These children may need discipline, yet Mercury will not chasten for he is merely a guide to those who travel life's path. He is the instrument through which many necessary experiences are focused. Mercury knows that when the children of Gemini learn their lessons, they are not confused by subtle temptations.

The House of Gemini

Gemini's house is constructed on a high place and it has two great towers. In one are many wise works produced by the brains of men; and in the other, secret signs and symbols are hidden. In the second there also is kept the staff of Mercury and the winged cap and sandals that are given to his messenger when work is to be done. From the first tower is found the token of the place to which Mercury is sent and the indication of the work that is to be brought into form by the accomplishment of man; from the second tower Gemini brings forth a symbol which unlocks the

man's heart to whom the message is carried.

If the children of Gemini will but realize — this creative hierarchy brings a divine power for the use of man. Gemini awakens man-in-the-making and gives a field of operation in which the Ego may continue to function. God's plan is law and order and all things in the universe have an important place in relation to every revolving particle. Evolving humanity is bound one with another. All development depends upon the advancement of even the smallest part of creation. Gemini may well learn this lesson: *Young souls learn by bitter experiences; old souls learn by observation.*

So it is that this Great Being sends his messenger, Mercury, with a token of the work that is to be brought into form and who, in his dual gifts of Intellect and Wisdom, holds the symbol that will open the heart of the one to whom the message is carried. The mental and spiritual qualities of this sign give the children of Gemini their strongest characteristics and offer an inner blessing rarely attained, yet beautiful to behold in its simple radiant splendor.

Gemini is restless and moves from room to room shutting and opening doors and secret places, for he looks for truth and he *will* find it. Outward forms mean very little to Gemini; the contents only are of value to him. Gemini is not interested in what he hears or what is shown to him — he looks beyond apparent scenes to find the truth. In this, Mercury may be considered as the mediator between the forces that struggle for control of the human soul. Mercury is the God of Intelligence and he is like the chemical mercury, which acts as a solvent (according to the alchemists) as it seeks to harmonize the various celestial opposites. Ulterior elements are quickly discerned and impurities are eliminated as harmony is established.

Gemini will always climb rapidly, for he is eager to breathe the finer ethers that are found above. His home should be the stars and of golden light.

Gemini is not to be confined — not while truth may light man's path. Mercury

will carry the torch of reason until it meets a response in the hearts of men and until wisdom rises supreme. These are his symbols — Intellect and Wisdom, and the clasped hands of love and friendship shall bring them forth for every child of Gemini. The child of Gemini has the singular faculty of being able to understand many viewpoints regarding one decision, and therefore these people are often found to hesitate in taking sides. Gemini is aware of more than is apparent and what may appear to be shallow to others *could* be the unconscious realization of universal law. You will note, *unconscious*; this is particularly due to the fact that a very small percentage of this sign fully recognize their potential power.

Gemini is a positive, masculine sign. As children, often misunderstood, but equally able to defy understanding, Gemini has the knack of picking up habits formed from associations with others. While many undesirable experiences may take place in the formative years, Gemini has the ability to throw off negative conditions with the slightest help. Every Gemini child should receive mental exercise and *positive* help from parents, teachers and close relatives.

An encouraging word from one purer than ourselves may nerve us to moral effort that we should have thought beyond our power. Yet, it is our own latent power that produces this show of strength. In the same manner a greater intelligence than our own, a purer spirit, one more conscious of its divinity, may aid us to put forth our own divine energy, *though it is that very putting forth that lifts us to a higher plane*. Gemini, in particular, will react favorably to encouragement from a higher power; but moral fibre must become an inherent part of his nature to be of permanent value.

Don't try to hide things from Gemini. These children, like Mercury, are observing — they do not miss a thing! Naturally inclined to dreams and vision, fancies and imagining, mental and emotional reflexes

are stimulated to an intense degree. With these reactions from Gemini, we have a child that needs great care and attention.

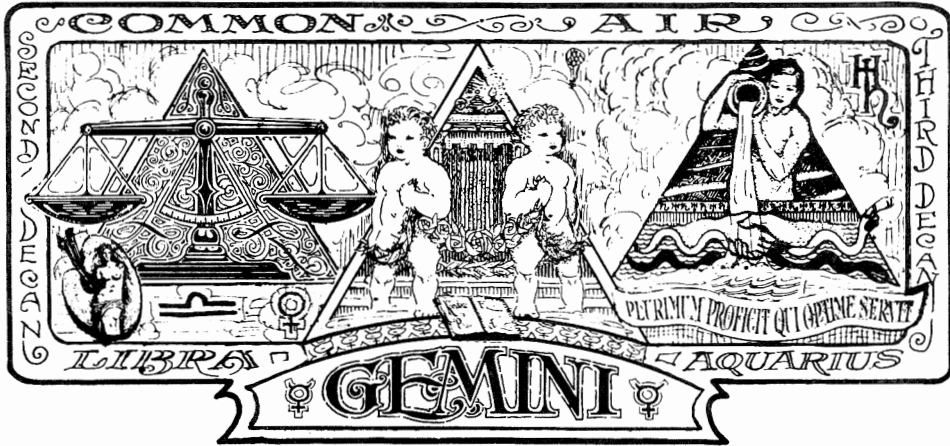
Gemini people need serious study, and above all they must learn to start things and *finish them*. Loose things lying around represent lost opportunities that make the difference between the two types of this sign: positive and negative. Accepting responsibilities and learning to accomplish in the face of difficulty is not easy for Gemini, but this is the path of development for this child.

As in all of life's experiences, the problems and difficulties encountered by humanity are tragic as long as they are enlarged and magnified; but once Gemini attaches deeper significance to his own journey through life an awakening will follow. An intuitive response to conditions in life helps considerably. Physical co-ordination and constructive use of energy — even to a minute degree — is an indication of inner harmony and control for Gemini.

The power of the greatest soul is limited to the control exercised over the immediate environment and ability comes from peace and harmony. Experiences in life add to the understanding one will possess of another's problems, however, an alert person tries to learn by observation. *Gemini thinks*. If he can avoid being one-sided — lacking in vision — which limits talents and abilities, there is hope for a greater recognition of spiritual values. Lessons must be absorbed — not necessarily through the hard row of experience!

It is the work of the Spirit (Sun) to transmute the negative states into positive dynamic attitudes. With the cultivation of latent powers, wisdom is extracted from experience. Freedom in expression will grow and awaken higher states of consciousness. Gemini is not satisfied with limited conditions, but he must exert his full powers to merit the progressive ideal he seeks. The versatile and adaptive qualities of these natives are typical of Gemini. In this, the Gemini incarnation, picking up loose

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THE CHILDREN OF GEMINI, 1980

Birthdays: May 21 to June 20

Gemini is a common air sign, common air being the kind of air that we breathe. Whatever differences one person may have from another, all breathe the same air and share it as a common possession. If the air is polluted by a few it inevitably affects all, while pure air benefits all. So it is with the intellectual sign Gemini. Knowledge is a common possession. If one should try to amass knowledge without sharing it with others it would be like taking a breath of air and holding it in. In each case, the lack of rhythmic flow of give and take would result in death; in the one case physical, in the other intellectual.

The thoughts of one person inevitably affect other people, not only on the mental plane, but also as they express through the emotions, attitudes, actions, and speech. Thoughts that reflect accurate realities and unbiased reasoning are like pure air, while those that reflect false impressions and unsound logic are like pollutants that cloud the air and obscure the issues.

The positively oriented Gemini can generally be found in the pursuit of understanding. He desires to know something about everything and is thus usually possessed of a broad spectrum of infor-

mation. It is said that one would be hard put to find a Gemini who does not have something to say. The Gemini is quite adaptable, flowing into new situations in an endeavor to comprehend rather than rebel against them. Full of wit, good humor, and lightness, he is like a breath of fresh air wherever he goes.

The negatively oriented Gemini becomes an incessant chatter-box, saying anything and everything that pops into his mind with little direction or discretion. He tends to be superficial in nature, having an attractive exterior but a hollow interior. He is adept at making excuses and rationalizing inconsistent behavior. A jack-of-all-trades but master of none, he flits from flower to flower without ever accomplishing much.

It is also noteworthy that although the Gemini is sociable and likes being with other people, he shys away from close personal relations as being too binding and holding him down too much.

The ruler of Gemini is Mercury, which corresponds to the Greek god Hermes. Hermes, with his winged feet, is the messenger of the gods, conveying information from one place to another. This is a symbol of the mind, which conveys information from the body to the Spirit and directives from the Spirit to the body.

Clever and mischievous is Hermes, and one must always be on guard against the tricks that the mind sometimes plays.

In the esoteric anatomy of man, Gemini corresponds to the conscious mind, the most valuable instrument of the Ego at the present time. It is the fulcrum that turns involution to evolution and gives man the possibility of raising himself to the stature of a co-creator with God.

As the Sun passes through Gemini, the Christ Spirit works upon the mind of man, purifying his thoughts and helping him better to understand his relationship with the world, so that he may more intelligently apply himself to the business of evolving to a conscious realization of the God within.

For the entire solar month we have Neptune in Sagittarius sextile to Pluto in Libra as well as Saturn in Virgo sextile Uranus in Scorpio and also square to Neptune. These aspects indicate a sensitive and intense aspiration for religious and artistic expression and also considerable originality of thought combined with disciplined attention to detail which will lead to success in penetrating into the secret forces of nature. There will be also much self-discipline and intensity of effort toward spiritual regeneration, but these children may have their spiritual aspirations obstructed by chaotic mental condition and critical older people.

The Sun in Gemini conjuncts Venus from June 10 to June 20 giving a warm-hearted, affectionate disposition, highly conducive to content and cheerfulness. There is usually talent in venusian pursuits. From June 3 to 19 Sun squares Saturn, an aspect that often gives some difficulty in self-expression. Childhood and early life, especially, may be difficult and these children will need more than the usual share of kindness, concern and encouragement bestowed upon them.

Sun square to Jupiter, May 21 to May 30, tends toward egocentricity and arrogance. These children need to be taught the importance of benevolence, spiritual humility and quiet self-confidence. Also beginning May 21 but lasting til June 17 is the square

from Sun to Mars. There is sure to be much excitability, a tendency to run risks and to overwork, a love of hazard, and a headlong precipitate disposition, combative, self-opinionated, often generous-hearted and well-meaning, but without calm, poise, or impartial judgment.

The Sun trines Pluto from June 3 to June 17. Since both planets are in air signs, it may be expected that these natives will work along mental lines of endeavor that bring forth renewed and reorganized patterns. The Sun opposes Neptune in Sagittarius June 5 to June 20, making the natives prone to day dream. They are likely to develop an unrealistic approach to life and must learn to apply themselves in a practical way in order not to be continually disillusioned. Venus conjunct Mercury from May 30 to June 4, gives a charm to the manners, speech, and writings and gives a sensitiveness of a kind normally associated with refinement and good breeding. The sextile to Jupiter (May 21 to June 8) gives a kind-hearted and generous nature, with idealistic aspirations and an interest in higher education.

Venus squares Saturn in Virgo from June 11 to June 20 indicating a definite sacrifice of personal happiness either to an ideal, to a material ambition, or to duty. During the latter part of the period, June 17 to June 20, Venus additionally squares Mars, giving a tendency toward jealousy to these natives. As Mars diminishes the Venus charm, so Venus weakens the courage and hardihood of Mars; this makes the Venus-Mars person dissatisfied with himself and a keen critic of others. It will be important for the parents to maintain general family harmony and avoid family quarrels and guide these children into constructive activities in which much time may be devoted.

Venus opposes Neptune from June 10 to June 20. Children born during this period should be taught proper perspective of life's situations, lest they wander into paths of deception, with loss and sorrow the result. This aspect gives a tendency to misplaced confidences because of emotional attachments. Venus trines Pluto from June 14 to

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ASTROLOGICAL ANECDOTES

Max Heindel

From Scoffing Skeptic to Ardent Advocate

It is surprising how many people sneer at that which they do not understand. The writer himself was no exception to that rule in respect of Astrology, when that subject was first presented to him a number of years ago, while he was still in the orthodox belief and had no knowledge whatever of Occultism.

A friend who lived in the same house as the writer read an advertisement of an astrologer, (?) so-called, who offered to tell the fortune of anyone for the magnificent sum of ten cents. No one was louder in his denunciation of this fraud, superstition and foolishness called astrology than the writer. Why, it was preposterous to think that the stars had anything to do with us. However, our friend sent one dollar with ten names of persons who were then present, and in due time the so-called horoscopes came back. We still remember the curious feeling wherewith we opened the package and started to read the mystic scroll (?). Half defiant, half frightened, *but sure, very sure*, that it was all humbug, the whole lot of it, and that reading this horoscope would vindicate our cocksure assertions. But then, statement after statement, in this outline read true, and gradually all the blood in our body seemed to surge toward the head. Could there really be something to this foolishness? We were puzzled, mystified, and also somewhat frightened at the thought.

Later the rest of the friends came in and each took up his horoscope, some admitted it was true to a certain degree, others said it was not, but no one seemed deeply impressed.

Then someone asked the writer, "Well how did yours come out?" And that was the

hardest part of it, to have to admit that after all our scoffing, everything tallied. They were all curious and wanted to see the thing, so we showed it reluctantly. Then someone said, why this is not yours at all, it belongs to so and so, (who had not yet come.) What? Our sense of relief was almost indescribable, the other horoscope, so-called, intended for us, was produced and did not fit at all. And, naturally, we railed louder than before over the fallacy, superstition and foolishness, of this so-called science — Astrology. Having gone through this experience ourself, we do not wonder that others are skeptical when confronted with the idea of stellar influence, moreover there are so many charlatans who desecrate the sacred science for even a paltry penny that it is no wonder that astrology is in ill repute.

The Use and Abuse of Astrology

Genethlical Astrology, the science of judging events in the life of a person from a figure of the heavens erected for the hour of birth, is often degraded by being made the basis of fortune telling. *Horary Astrology*, which judges the outcome of a certain matter from a figure erected for the time when the event transpired, or when a definite question was asked regarding the outcome, is nearly always a degradation of the sacred science, and one who studies and guides his life according to planetary hours as some do, is certainly dragging the stars into the gutters. It is nothing short of a crime against selfhood to consult the horoscope every day, or to cast a horary figure for every move we make, or to look up the planetary hour for a favorable influence on every slightest occasion.

There are times, however, when it is right to use the "logic of the stars" to

ascertain the outcome of an event. Each must use his judgment in the matter, for abuse of the sacred science will bring retribution as certain as contravention of any other law of nature.

In the following instances where the writer used it he had, and has, misgivings, and therefore wishes to warn others not to do it because "Mr. H. did it."

Squelching a Scoffer

Once we were invited to a picnic where there was considerable discussion of Occult subjects and astrology also came in for its share. A certain Mr. X, who was president of an Occult Society, was particularly vehement in his denunciation of astrology, though he admitted that he knew nothing whatever of it, never having studied the subject. We were very much surprised at this attitude of mind on the part of a man who by virtue of his position, ought to be open minded, and we sought in the presence of a number of others to show him that his position was altogether untenable, but without effect; he continued to scoff. A few weeks later the writer happened to enter his place of business and was at once greeted with a sarcastic request for information concerning some mining stock in which Mr. X had just invested. Would he win or lose? A number of people were present, and we were much nettled at this manner of interrogation, so we answered: Well, Mr. X it is dragging the stars into the gutters to consult them on such subjects, but there are occasions when the end justifies the means. Your position is so unwarranted and it may do much to influence adversely a considerable number of people, therefore perhaps it may be well to let you know what the stars can do; and pulling out our watch, we took the time, stating that we would give him the result of our investigation in a few days. Having cast the horoscope we found that the money was going through the hands of the directors at an exceedingly rapid rate and it was manifest, also, that there would be no returns, we therefore so stated on a small slip of paper which we handed to Mr. X

about a week later. When he had read our message he laughed and sneered Ha! Ha! Ha! Mr. Heindel, you don't know anything about it, or the stars either. I have another oracle, and it tells me that this stock is exceedingly good, that it is going to be a fine investment, and I can sell it now for a great deal more than what I paid. To this we remarked that it would be to his interest to do so at once for it would not be very long until developments would prove the truth of the stars.

There were others present on that occasion who had also invested in the same concern; one lady had invested all she had, she became frightened and sold her stock, making a good profit thereon, but Mr. X kept his, he was not going to be fooled by such nonsense as the stars.

About a week or two later, the writer had occasion to visit Mr. X's place again, and that gentleman met him with a somewhat more serious face, stating that "there are indications that you may be right, Mr. Heindel." We told him we knew the *stars were true*, and that eventually our judgment would be vindicated. A few weeks later the soap bubble burst, and Mr. X admitted that "it seems as if the stars are right, but that was probably a coincidence."

This is always the impregnable stronghold of the scoffer, or the skeptic. When anything happens that we cannot explain, it is handy to have the word coincidence to juggle with.

Convinced

Sometime later we had again occasion to visit Mr. X at his place of business. He then said: "Mr. Heindel, I am very anxious about a certain matter. I am executor of a large estate and have been administrator for eight years. During that time I have sold a number of valuable parcels of land to private people, banks and institutions. Now comes a claimant and I want to know what is back of him, they have entered suit. How will it come out?"

Though loathe to again degrade the

sacred science of the stars, we felt that if this gentleman could be converted it might do a great deal of good for astrology on account of his position, and we therefore pulled out our watch, looked at the time, and told him that we would let him know. After about a week we went down to his store again with a letter stating that there was nothing back of the claimant at the present time, that the case would be immediately thrown out of court, but that it would be to his interest to arbitrate, for as a matter of fact there were grounds for the claim. Later it would come up and cause trouble and the judgment would be reversed in another court.

On our arrival at Mr. X's place of business, we found it closed, but as we knew that he rarely stayed long away, we waited, and he came after a while. We then handed him the letter, which he read, and then he said "Mr. Heindel, you have struck it just right, as far as I know. I was called away from my store just now, by order of the court, because this claim clouds about fifty valuable titles, and the judge wanted it settled at once. When I arrived in court we found that the attorneys for the claimant had not even proper authority, and the court at once nolle-prossed the case."

The Other Extreme

A few months later we happened to enter Mr. X's store one Saturday night and were greeted with the words, "I have been telephoning for you all afternoon, the claimant has come back again, and I want to know what the outcome is going to be?" At once we pulled out our watch and told him that later on we would let him know, for we saw that now the iron was becoming hot and here was a chance to get the skeptic thoroughly converted.

Upon casting the horoscope it developed that if the writer had entered the store at an earlier hour than he did, a certain prediction which he made from the position of the Moon could not have been made. It is one of the most remarkable facts about Horary Astrology, this method of divination by

taking the time by the watch when a question is asked, that the question always reaches its destination, the astrologer, at the time when the stars are ready to answer. We have had letters come to us delayed for weeks and marked by the stains of water, having been submerged, or in railway accidents, etc. Sometimes they have been missent and then forwarded after the writer had left his previous address, yet the writer has never failed by taking the time when reading the question, to give the correct answer, showing that whatever delay there had been certainly was the outcome of design. So also in this case, the time to tell the tale was when we entered the door of Mr. X, and the fact revealed by the position of the Moon at the moment was, that the opposite party had made overtures for a settlement to Mr. X and his advisors, which they had refused. This he admitted, and we then told him that the stars of the claimant were in the ascendant, that his stars were in the descendant, that this case would go from the judge, who now had it in hand, and was favorable, to another judge who would reverse the judgment and take the estate away from him, giving it to the claimant.

Several years elapsed and we had forgotten all about the case, having traveled to Germany, written the *Cosmo-Conception*, etc., but upon our return to the city where Mr. X lived we were told by mutual friends that Mr. X now swore by astrology, he knew that it was an absolute truth, if properly interpreted, he knew also that Mr. H. could tell the truth, and asserted that if Mr. H. would tell him that his house would be destroyed by an earthquake the next day, he would endeavor to sell it if he could only get ten dollars for it, for he knew that the event would happen.

Later on, when speaking to the gentleman about the case he said that he was only sorry that affidavits had not been made at the time when the predictions were given for they were so absolutely true to the smallest details. "Why," he said, "Mr. H. . .the first judge was very friendly, as you said, the second judge was the very opposite, he was antagonistic in the extreme, and we had

absolutely no show. I tried to get my lawyers to arbitrate the case, because I believed in your prediction, but they absolutely refused and poo-pooed the idea that we could lose.

Thus the sneering cynic became a sincere advocate and is now as anxious to get people converted to the truth of astrology as he previously was to tear down that which he knew not how to appreciate.

An Astrological Gambler

Sometimes astrology appeals to the strangest people, and is used for the most extraordinary purposes. Once we were introduced to a gentleman who looked very tough, to use the mildest expression possible. We were told that he was a competent astrologer, and were interested to find out how the outward appearance of the man could harmonize with study of the divine science. It developed, moreover, that this gentleman was a mathematical prodigy, who scorned to set up a figure in the ordinary manner. He used trigonometry for every Ascendant, the Placidian system of directing, and logarithms to the -steenth places. He conversed about sines, cosines, tangents and co-tangents, with the same easy familiarity that we use when ordering grape-nuts for breakfast. We were soon informed that his library contained everything from Ptolemy or Placidus to the latest *Modern Astrology* magazines, and were quite curious to find out what use he made of all this profound knowledge. We therefore eagerly accepted an invitation to accompany him to his room and there behold his treasures.

He lived in a very cheap lodging house in the lower part of the town and his room contained only a bed, a chair and a table besides the book shelf, but on that book shelf he had, as he boasted, one of the finest astrological libraries it has ever been our pleasure to see. It was very evident that he was not a professional astrologer who cast horoscopes for other people, and though his clothing was rough, his hands were soft, showing he did not do physical work. It was quite evident that he was a drinking man,

and between every few sentences he would expectorate an enormous volume of tobacco juice. What could be the use of the sacred science to man of this stamp for he seemed to speak of it in a manner which indicated that it was of some definite value to him, not merely a hobby.

We waited patiently for the explanation, and presently it came. A series of articles had been running in *Modern Astrology*, on the subject of horse-racing and how it was possible to pick the winner. He brought out this magazine and asked whether we had studied the matter.

When we replied in the negative, but at the same time admitting that we had studied another system purporting to pick the winners in a horse-race, he was most insistent in his inquiries about this system. Nothing would satisfy him but that he must accompany us to our apartment where he devoured the pamphlet dealing with this matter. When we jokingly inquired whether he intended putting the system to a practical test, he unblushingly admitted that such was his intention, and when we tried to show him how contrary this was to the higher side of astrology, he looked at us in blank amazement as if we were speaking a foreign language of which he could not understand a single word.

Although our ideals were thus as far apart as the poles from the standards of this man, we cultivated his acquaintance for a while in order to obtain his point of view. He was a gambler, as he frankly admitted, and it was his practice to go to the various gambling houses and endeavor to ascertain the date when they had been started, the hour if possible. He would then cast the horoscope for these gambling places and watch for the time when each one of them came under evil directions. Then he knew that they were doomed to lose, and he thought that it would therefore be his chance to win, not realizing that although the house might lose, he would not necessarily be the winner, but the winnings might go to someone else. It seemed also, that no amount of experience could convince him in this

matter. There was always some little thing, some hitch or another why he had not won, but he was sure that his system was the right one.

He also had another supplementary system which he used to win in the gambling houses, this we found out when one day he appeared at our apartment requesting, yes, begging, pleading, that we accompany him to a certain gambling house; when we refused he offered to pay the stakes and give us one-half of the winnings, and when told there were more chances of loss than of winning he scornfully said, "No, you could not lose today, especially in that place." We were naturally surprised at this answer and pressed him for an explanation. He was very slow, always, however, to give explanations, but finally admitted that in looking over our horoscope book he had seen our birth data

and made a mental note thereof, he then forthwith erected our horoscope — he had horoscopes of all his friends (no need to say that we were flattered to be numbered among them). That was part of his system, he not only watched the gambling houses for bad directions, but he also watched his friends' horoscopes for good directions. Then he would get friends who had good directions go with him to a gambling house under bad directions, and, watching their play he would follow their lead and thus endeavor to win. He was so disappointed at our polite, but steadfast refusal to accompany him, that he never came near us afterward, nor were we sorry that the acquaintance was terminated for we found that it was absolutely impossible to influence him toward anything higher than just the level upon which he already walked.

Gemini...

[Continued from page 265]

ends and building upon a solid foundation will insure growth in years and lives to come.

The spirit of man gradually awakens as delicate faculties blend in rhythmic harmony to illumine his consciousness and produce a perfect manifestation of power. A divine ray unlocks his heart and from its inner recesses the creative powers of life light the path with a brilliant radiance. The full waking consciousness of man directed to this exalted state will develop a channel for the flow of tremendous energies.

Wisdom surrounds the developed man as a golden garment of soft spiritual hues. Wisdom is the carefully blended and balanced attributes of the spirit gathered and drawn out from the crucible of life. Soul essence is the spiritualized vehicle of radiant purity possessed by the awakened man.

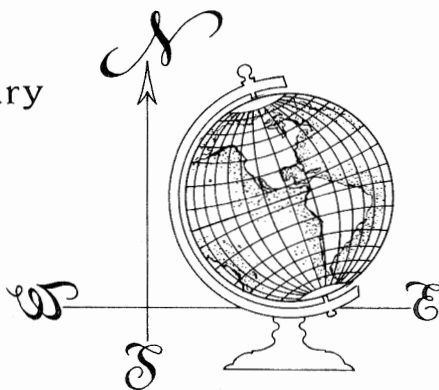
Even as the great source of the invisible universe and the creative hierarchies are ever about us, so wisdom is here for the eager grasp of the refined son of Gemini. Let Mercury lead you along his way. Watch closely. His way is reason and intellect, his fruit is wisdom.

MERCURY

To the planet Mercury is symbolically ascribed the faculty of Intellect by which we interpret, identify, classify, analyze, and evaluate the things of Earth. As the principle of Identification it represents "name-giving, word creating, and the objectification of thoughts in spoken and written words." It is the symbol of conscious communication and perception. It is our awareness when we are unencumbered by our emotional congestion or sub-conscious-feeling disturbances.

Mercury identifies the abstract as well as the concrete. It is through Mercury that we understand the concrete, but it is through other planetary faculties that we understand the abstract. Mercury, however, is the basic root of our understanding-unfoldments, from the most literal of concreteness to the most intangible of abstractness. Let us analyze the planetary symbol: a cross (matter, manifestation, structure, concreteness, incarnation) surmounted by a circle (perfection, completeness) which in turn is surmounted by an upturned semi-circle (instrumentation, receptivity of instruction or inspiration).

News
 Commentary



REPLACING LOST BODY PARTS

In the May 1979 *Rays*, an article on "The Born-Again Spleen" reveals the ability of the spleen, at least in some cases under medical observation, to regenerate after it has virtually been destroyed. "The new spleens seemed to form, not at their original locations, but by sending a few spleen cells remaining after surgery to the small intestine. The cells then used blood circulation from the small intestine to get established and to replicate themselves, eventually forming a new spleen."

Now, an article in *Science* 80 (Nov.-Dec. 1979) discusses the ability of children under 12 to grow back "almost the entire first joint" of fingers that accidentally had been severed. Cynthia Illingworth, a British physician specializing in emergency cases, found that when "cleaned and covered with a bandage, the fingertip, including the nail, grows back. In 11 or 12 weeks the new fingertips looks as if nothing has happened to it."

She also noted three requirements for this phenomenon: "the patient must be under 12 years old; the cut must be above the first crease of the first joint; and surgeons must keep hands off the injury. Any operation performed on the finger destroys its ability to grow back."

The article also furnishes additional information about spleen removal and

regeneration. Researchers discovered that children whose spleens had been removed after an accident were less likely to develop the severe infections such as meningitis that children often suffer after spleen loss than were children whose spleens had been removed because of disease or dysfunction. They believe that this is due to the regenerative ability of the remaining healthy spleen cells. Cells remaining from a diseased organ evidently are less likely to have this ability.

Howard Pearson of the Yale University School of Medicine said that, in order to encourage renewal, surgeons who remove a damaged spleen now "wipe it on the lining of the abdomen, sowing the seeds of replacement spleen."

In somewhat related work, Robert Becker of the Upstate Medical Center in Syracuse has come to the conclusion that "all animals," including human beings, have an innate ability to regenerate lost parts in the same way that salamanders regenerate lost tails. When a salamander loses its tail, electrical potentials are generated at the stump end which increase as the limb regenerates. Mr. Becker worked on the theory that if such currents could be created artificially in other appendages, they, too, would heal. In time, he enabled people suffering from broken bones that had not

healed — some for as long as 16 years — to get well. By passing a current through the ends of the broken bones, he caused them to grow together in a strong, healthy manner.

Mr. Becker goes so far as to predict that, since the ability to restore lost parts can be stimulated by electrical current from nerves or from implanted electrodes: "In the next decade or two, regeneration will extend beyond present examples to include even the heart and the brain, as people grow their own replacement parts."

There no doubt is more here than meets the eye of researchers who regard these phenomena from the purely material point of view. The strength and health of the vital body naturally would play an important role in the restoration of lost physical body parts. Also, there is the question of the archetype, since the physical body must conform to that "blueprint." Much yet remains to be discovered by both physical and occult science about this matter. We know, of course, that Adepts, by living exemplary lives, have earned the right to construct entire new bodies. Presumably it also would present them no problem to restore lost body parts. Spiritual as well as physical forces obviously are at work here, and it will be interesting to watch the continuing course of this research.

RESEARCH PROJECT MAY PRODUCE SOME BREAKTHROUGHS

When man first began communicating with dolphins, it was done in the human's language. Today's computers make it possible to communicate in "dolphinese," which may mean a communications breakthrough with the clever animals.

Dr. John Lilly, who pioneered the original research into dolphin communication in the 1950's, will begin this month using a computer to try to communicate with two dolphins on their own frequency.

"Dolphins," Lilly said, "have four indi-

vidual voices and talk 10 times faster and at 10 times a higher pitch than do humans. Previous technology was unable to find that pitch or match the speed," he said. . .

The research, financed by Lilly's non-profit Human-Dolphin Foundation, will be conducted at Marine World Africa USA in Redwood City with two Atlantic bottlenose dolphins and \$100,000 worth of equipment.

Hooked up to the computer are two television screens — one for the human operator and another underwater for the dolphins — and equipment to pick up and transmit sound both ways.

"This is the first computer that can talk in the dolphin's own frequency range," Lilly said. "Earlier experiments depended on us using our own voices. The dolphins kept trying to raise the pitch when matching sounds. They tried to talk in 'English,' but their accent is terrible."

Letters, numbers and other symbols were assigned to 48 various tones to give the human operators a reference point. The computer translates the sounds to both human and dolphin pitches, some ultrasonic. The assigned letter appears on the screens, adding the visual stimulation that dolphins seem to love.

For example, tones assigned to the letters SUQBK will be the signal to get the dolphins' attention. As a tone, SUQBK translates into the first few notes of the tune used to hail aliens in the space film "Close Encounters of the Third Kind."

"This is the beginning step," Lilly said. "We hope the dolphin will associate the sounds with the letters. As we work out the rules in the game of language, we will be able to communicate. This will take a long time."

Listening long enough, one can recognize tone patterns as one recognizes a song melody. Eventually, Lilly hopes to work up to simple words, such as ball or hello.

Why bother to talk to dolphins?

"We're curious. What are they doing? What are they thinking? They've been around for 50 million years with brains larger than ours. I want to know what they have to tell us, what they know about

survival. Maybe man was here before and didn't survive — but they did."

by Roberta Wax,
Riverside Press-Enterprise (CA),
October 1979

It would be fun to share in the working experiences of these researchers. Before man's descent into the isolation and brutality of intense materialism, human communication with the animal kingdom was commonly accepted. Again today some sensitive people seem to have achieved a type of informative rapport with individual wild animals. Since the dolphins evidently are such eager subjects and even have

tried to "speak" a human language, it may well be that meaningful "conversation" between man and dolphin now will become possible.

Eventually, of course, human and animal again will be able to communicate without the aid of computers or other outside agencies. This will happen, however, only after the animal kingdom as a whole learns once again to trust human beings and the human kingdom as a whole becomes more aware and respectful of the sacred bond of Life that links all created things.

Meanwhile, we await with interest news of what the dolphins have to tell man.

Children of Gemini

[Continued from page 267]

June 20. There will be latent ability along artistic lines and these natives could be very creative. This aspect shows a positive emotional outlet through enthusiastic cooperation in projects of mutual benefit.

Mercury squares Saturn from Gemini to Virgo May 23 to May 29. Parents would do well to instill the following characteristics within their children which result from a positively utilized Mercury-Saturn vibration: industry, care, reliability, thrift, and attention to detail. Shyness and a retiring propensity are often observable thus a carefree, gregarious personality should be encouraged.

Mercury sextile Jupiter, May 30 to June 6 adds optimism and good judgment to the mind and the capacity to improve easily along mental lines. From June 5 to June 20 Mercury sextiles Mars. This aspect should sharpen and activate the mental faculties. These children will possess a quick wit and an unquenchable thirst for knowledge and may contribute a great deal to the literary world. During part of this period, June 11 to June 20, Mercury also sextiles Saturn from Cancer, inclining to depth of thought with good powers of organization and arrangement. Details are never overlooked and there is a serious outlook on life.

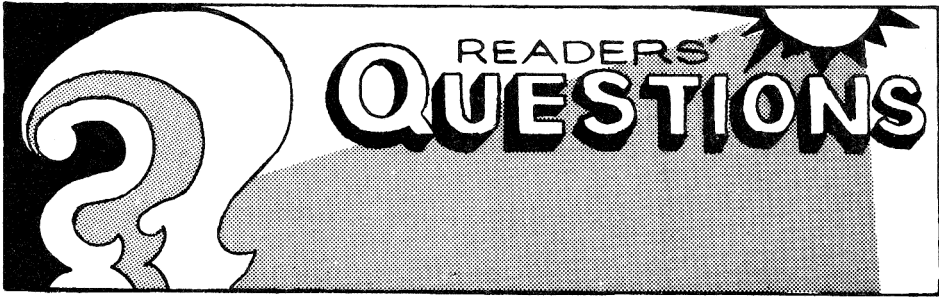
Mercury in opposition to Neptune, May 24 to May 30, may indicate an indolence in

the nature and a tendency to false concepts resulting in confusion. These children should be taught to handle their affairs with as much reasonableness and thoughtfulness as possible. Also during this period Mercury is trine to Pluto. The mind may be unusually deep, interested in ideas about the universe and understanding why people act as they do.

Mercury in Cancer trines Uranus from May 30 to June 6. This influence will give a keen and unusually bright mind with opportunities to develop original and ingenious paths of endeavor. Strong intuitions and fecund imagination are indicated. Mercury square to Pluto, June 10 to June 20, indicates these children can be very quarrelsome and offensive at times. They should learn to realize their own limits, and to control their tongues. There can be a morbid cast to the mind, so these children should strive to appreciate that which is esthetically uplifting.

Mars is conjunct Jupiter from May 21 to May 26. Jupiter amplifies 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 jupiterian 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

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Effects of Improper Retrospection

Question:

Can the Retrospection exercise release forces which could prompt us to perform negative actions all over again...could not the nightly review be a sort of reprogramming of the unconscious mind?

Answer:

Yes, such a danger can exist if Retrospection is not properly performed — but, of course, Retrospection improperly performed is not the exercise suggested by the Elder Brothers as an instrument of spiritual progress.

We are told, while retrospecting, to review the scenes and events of the day as accurately and objectively as possible, considering the validity, the effectiveness, and the moral consequences of our thoughts and deeds. Accurately placed praise and blame both are part of this exercise, and the more skilled we become in judging ourselves, the more effective a tool of advancement Retrospection becomes — provided, of course, that we then act on what we learn about ourselves, building on already firm foundations when indicated and correcting when necessary.

Sincerity, as well as discernment and good judgment, are components of effective Retrospection. With regard to negative actions, Max Heindel tells us: “Let it be understood that no mere perfunctory review of the scenes of the day will avail...It is the feeling of remorse, of deep and sincere sorrow for what we have done, which eradicates the pictures from the seed atom and leaves it stainless...” If we gloss over the

things of which we should be ashamed, or are taken up and remain in the same feelings of resentment, righteous indignation, carping criticism, or a host of other deplorable emotions experienced during the day, we will, of course, not resolve the issue, and it will continue to plague us in time to come. We will not be able to clean our slates, as Retrospection is meant to do. Here indeed lies the danger of “reprogramming” for negative future actions. As said, however, such an incompleting review of the day’s events does not constitute the Retrospection exercise that has been offered us as a spiritual tool.

We sometimes hear of people who, particularly when they first start to do this exercise on a regular basis, deliberately leave out of or drop from their consideration issues in which they feel themselves too emotionally involved, saying that they are not yet able to let go of or transmute their anger, resentment, or whatever, and that by reviewing the incident over and over in their minds they only stir themselves up all over again and completely defeat the purpose of the exercise. Perhaps such omissions occasionally are necessary — although we neither condone nor justify them — but the person who drops an incident without mentally and emotionally resolving it must realize that he has not successfully completed his exercise, that he has not settled the matter, and that it will confront him again and again until he does resolve it in a way compatible with the rules of right living.

The benefits of retrospection properly

performed are inestimable, and more than justify the nightly effort of will and self-discipline required to perform the exercise as authorized. These benefits include: thorough relaxation of the dense body; an increase in power of devotion and feeling for truth; knowledge of the operation of the Law of Consequences; restoration of harmony in the bodies more quickly than ordinarily the case; a shortening of the time spent after passing in Purgatory and the First Heaven; progress in attitude and development; thought control.

WHY SENILITY EXISTS

Question:

Why are some elderly people held to the physical body when senile and apparently not progressing or regressing? My mother lives almost totally in bed, almost like a vegetable, but seemingly not ill. Her mind simply doesn't seem to function, although she appears happy enough.

Answer:

A tie of destiny exists between the senile individual and those who care for him. In some instances of senility, if the body is otherwise normal, the Ego simply has withdrawn from contact with the outer world and exists in a trance condition. Sometimes there is a degree of awareness of the inner planes, where the Ego feels happy, knowing that its body remains safe in the care of its friends. Again, it may be that such an Ego is frightened of the coming transition and, by refusing to think at all, deludes itself that death will never come.

In most cases, however, there is a perfectly objective, physical cause for such conditions. The brain and/or nervous system may be diseased, or anemia may affect the brain, or there may be disorders in the endocrine system or pressure of bone upon the brain or an important nerve.

Some elderly people have shunned intellectual activity during their active years, and it is a law of Nature that what we do not use, we lose. Hence, they experience progressive deterioration of the brain.

Science has determined that a "direct current" of electricity seems to be generated largely in the brain. A current of vital energy also enters through the spleen. This biological electricity is necessary to the proper functioning of the brain and nervous system. In all passive or negative conditions in which the Ego does not properly control or make use of its powers, these vital forces may be drawn off by outside conditions, by other people, or by discarnate entities. The body then becomes will-less, vegetable-like, or like a machine in which the needed electrical energy has been cut off.

If an effort is made to work with this Ego on the inner planes at night, it may be awakened to some degree. If the Ego is seriously in rebellion either against life in the body or against the transition it fears, however, there is not likely to be much change.

Those who care for the senile person are laying out treasure in heaven, as well as very probably paying off some debt owed in past lives to this person, while the senile person also is learning valuable lessons, although this may not be apparent in the immediate present.

THE FUTURE OF MARS

Question:

Max Heindel deals very little with the planet Mars in the *Cosmo-Conception*. Is there a possibility that this planet (being the planet of energy) harbors Spirits nearer perfection and thus eventually will become another Sun, or is Mars the vehicle for another Sun in another, perhaps more advanced, solar system?

Answer:

It is true that Mr. Heindel gives relatively little information about Mars. In the *Cosmo* he states categorically: "Mars is a mystery, and only a limited amount of information may be given out." Equally categorically, however, he describes the life on Mars as being "of a very backward nature." He also informs us, in various

writings, that Mars is the home of the Lucifer Spirits, who are stragglers of the angelic life-wave and evolve by intensity of feeling. These beings are the Spirits of negation, agitating for material, at the expense of spiritual, progress among humanity. Their influence on humanity essentially is, and has been selfish. None of this seems to indicate any type of life that is "nearer perfection."

Mars, as were all the planets belonging to our solar system, was thrown off from the Sun in the Hyperborean Epoch, when the beings involving thereon became too crystallized to continue their evolution on the Sun itself. Thus, Mars is not now a Sun in any solar system.

In time, however, Mars and every other planet will indeed become another Sun. We are told (*Cosmo*, p. 256): When the beings upon a planet have evolved to a sufficient degree, the planet becomes a Sun — the fixed center of a solar system. When the beings upon it have evolved to a still greater degree, and consequently it has reached its maximum of brilliancy, it breaks up into a Zodiac, becoming, so to speak, the womb for a new solar system.

MOTIVATION AND HEALTH

Question:

It seems to me that health is very much a matter of free will and motivation, and that no doctor or healer should impose his or her will on a patient. If a person is motivated to eat energy-giving foods because he wants more energy, for instance, he will do so of his own accord; if the doctor forces him to and he gets a sudden increase of energy that he cannot handle or utilizes wrongly, the experience may frighten him, and more harm will be done than good. Any comments?

Answer:

We agree that the doctor or healer can not — *must* not — impose his or her will on the patient. We also agree that good health essentially is a matter of the

patient's motivation: if he does not care sufficiently to follow the rules of conduct and attitude fundamental to good health, he certainly cannot hope to receive it; if he half-heartedly cares but is too lethargic to follow through on a program of reform, permanent good health also will elude him.

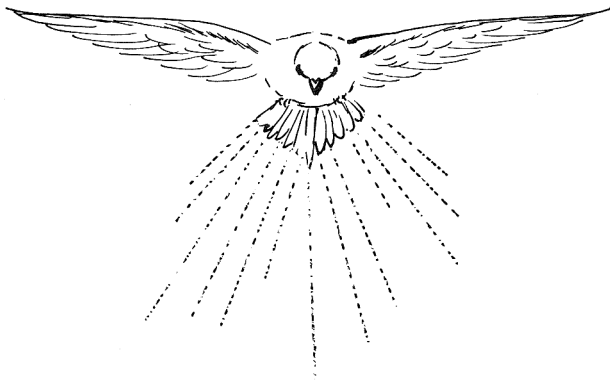
In this regard, it seems that most people have to learn by personal experience. Because of the human proclivity to ignore possible consequences of disobedience to natural Law, pain and disability prove to be blessings. If, because of a wrong act, we hurt or are harmed enough, we will not perform that act again. If the first dose is not sufficient, we may be sure that the lesson will be brought home again, harder, until finally we will have sense enough to behave properly and avoid the ever-worsening consequences. In such experiences often lies the stuff of motivation.

On the other hand, however, with regard to your example of the patient's diet, is it not possible that the unmotivated patient who begins to eat energy-giving foods, not through his own volition but because the doctor "hounds" him into it, will by the very fact of his newly-found energy find increased self-motivation and the desire for self-improvement that he formerly lacked?

Nutritional imbalances can account for physical, emotional, mental and spiritual lethargy. In many cases, only when some of these imbalances were corrected did patients begin to *want* to live new and more meaningful lives. Thus, in this respect and in many others relating to good health, although we must not impose our wills on anyone, some determined "prodding" now and then does seem to be of value.



BOOK REVIEW



Imagination and the Spirit, Charles Huttar, Editor, William B. Eerdmans Publishing Co., Grand Rapids, MI, 1971.

The role of literary fantasy in setting forth Christian principles is explored in this collection of essays by renowned professors and scholars of English literature. Running a representative gamut of imaginative writing from Chaucer to, unexpectedly, Bernard Malamud, and with C. S. Lewis as an appropriate central figure, the essays concern themselves with some of the applications of imagination by means of which these authors have been able to stress moral and ethical concerns in poetry and fiction without preaching and without belaboring the obvious.

Presented to Clyde Kilby, long-time Chairman of the English Department at Wheaton College and distinguished C. S. Lewis scholar, to honor his retirement, this collection includes a contribution from Owen Barfield, philosopher and philologist, discoursing on Coleridge's view of imagination: "a repetition in the finite mind of the eternal act of creation." It includes an analysis of the work of Flannery O'Connor, whose subtly imaginative command of her craft portrayed, to the discerning, a "divine essence within" even some of her most grotesque and depraved characters. It includes several surveys of the work of the imaginative offerings and philosophies of the Inklings, highlighted by a particularly delightful review of the characters, predica-

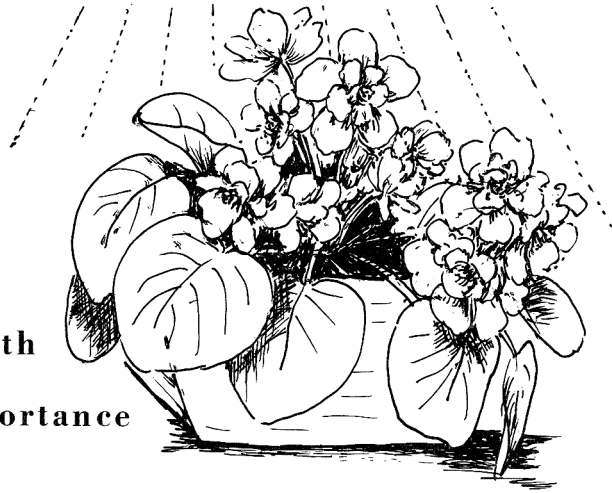
ments, and resolutions of C. S. Lewis' *Chronicles of Narnia*.

Implied or stated in all the essays, divergent though they are one from another, are unanswered questions about human creativity: Why do men create? Why are they eager to read, listen to, or otherwise sample the products of other peoples' creativity? How does human creativity fit into divine Creation? What is the relationship between God as Creator and man as author, artist, or inventor? What, in short, is the connection between imagination and Spirit?

Of course the occult understanding that imagination is inherent *in* Spirit as a negative attribute and, in conjunction with the also inherent positive attribute will, it causes creativity to burgeon, clarifies this matter. Man as creator-in-the-making is destined to perfect his still generally latent Epigenesis with that very imagination which the authors here considered are learning so skillfully to utilize. Although the contributors to this volume have not yet found the full answer, however, some of their speculations come close.

A considerable literary background on the part of the reader is taken for granted, and a good many of the ideas presented must be pondered in order to be most meaningful. The book is not intended to be read for pleasure alone. It is not expected that this scholarly work will capture too wide an audience, but for those who are interested and willing to work at it, the book will provide considerable enjoyment as well as mental stimulation.

Nutrition in the News



Role of Light in Human Health Given New Importance

A nutrient that travels at a speed of 186,000 miles a second from a source 93 million miles away rates with food, water and air as part of the life-support system on earth.

It is light from the sun.

But light also comes from man-made sources, and therein lies a number of problems.

The wrong kind of artificial light can make students irritable in school, reduce production among factory workers and make office workers sluggish.

Not enough of the right kind of light can interfere with calcium absorption in the elderly and contribute to brittle bones, scientific studies show.

On the positive side, light can be used to control jaundice in the newborn. It also can boost beef production; cattle that spend "longer days" under correct artificial light are 10% to 15% heavier, with no increase in food consumption.

The light that some scientists consider a "super nutrient" is full-spectrum light, which comes from the sun or from fluorescent bulbs of special design that simulate sunlight. (Actually, despite the designation of these artificial lights, they did not match the full spectrum of sunlight.)

Incandescent bulbs and most fluorescent bulbs do not produce full-spectrum light. This may be contributing to "malillumination," say photobiologists, the scientists who specialize in the study of light's effects on living creatures. . .

Under natural light or an artificial source that duplicates natural light, there is less human fatigue and stress and better visual acuity and production, studies have shown.

Consider:

—Plants grown under artificial lighting that comes close to duplicating full-spectrum sunlight can be made to flower on preset schedules by controlling day length.

—In dairies, changing the length of light exposure from natural 9 to 12 hours of light to 16 hours of fluorescent light of the full-spectrum type increased the milk yield by 10% to 15%.

—Full-spectrum light is used to treat psoriasis, neonatal jaundice and herpes simplex infections.

Rays from sunlight stimulate the pineal gland, a pea-sized organ in the head. This gland secretes melatonin, a hormone that seems to control many bodily functions. When injected into animals, melatonin induces sleep, inhibits ovulation and modi-

fies the secretion of other hormones. Experts say that both plastic and regular eyeglasses and contact lenses block some of the ultraviolet rays that travel through the eye to the pineal gland. . .

Philip Hughes Ph.D., a scientist at Duro-Test Corp., North Bergen, N.H. . . said, "Light is definitely a nutrient. It is essential to life and the whole endocrine system. Light has a role in triggering hormones.

"Vitamin D is synthesized by ultraviolet in the skin. Vitamin D receptors help proper bone development and prevent development of rickets. Vitamin D facilitates the absorption of calcium.

"Under light not closely approximating the sun, one study found calcium absorption dropped off in the elderly in the indoors in winter. But those under full-spectrum lighting had an increase in calcium absorption."

In an upcoming book on holistic medicine, produced with funding from the National Institute of Mental Health, Hughes says:

"Along with food, air, and water, sunlight is a most important survival factor in human life. Solar radiation activates other important biochemical events in our bodies involved in endocrine control, timing of our biological clocks, entrainment of

24-hour circadian rhythms, immunologic responsiveness, sexual growth and development, regulation of stress and fatigue, control of viral and cold infections, and dampening of functional disorders of the nervous system." . . .

by Patricia McCormac,
Los Angeles Times, Feb. 17, 1980

These excerpts from a long article summarize information that has appeared in the *Rays* at various times during the last few years. Obviously, the relationship of light to health deserves more recognition than it has received in modern medical circles, and we are gratified that the subject gradually is being given more extensive media coverage.

When we consider that the Source of light is God Himself — for God *is* Light — its significance to our physical health is not surprising. How much more significant, then, it must be for our spiritual well-being! Is it too far-fetched to speculate that, as the return to natural lighting and the installation of full-spectrum lighting becomes more universal — and surely, in time, all this will happen — the level of tolerance, compassion, and spiritual understanding will rise together with the level of physical health?

MILK BLAMED FOR HEALTH PROBLEMS!

Dr. Ellis, a member of National Health Federation Board of Governors and a familiar and popular lecturer. . . told Editor Sam Biser that "milk causes all sorts of health problems," and urged against its inclusion in diets.

The principal protein in cow's milk is casein, and Dr. Ellis said his studies show that both infants and adults "have a great deal of difficulty digesting casein. Fifty per cent or more is not digested, at

least in infants, he said. "The partially-digested proteins enter the bloodstream, irritate tissues, creating susceptibility to allergens. Eventually the liver has to remove this partially-digested cow protein, placing an unnecessary burden on the excretory system and the liver in particular."

Another protein is xanthine oxidase, shown by researcher Dr. Kurt A. Oster, chief of cardiology at Park City Hospital, Bridgeport, Conn., to be a cause of heart

problems. Seventy-five patients with angina pectoris and atherosclerosis were studied between 1971-1974. Milk was removed from the diet, and patients received folic acid (a B-vitamin), and ascorbic acid (Vitamin C), each of which combats the xanthine oxidase (which in homogenized milk is broken into such fine particles that it is absorbed into the bloodstream and attacks heart and artery tissues). Results of the experiment were "dramatic," reported Dr. Oster. "Chest pains decreased, symptoms lessened, and each patient is doing great today."

Milk-drinkers ingest 165 calories per quart of milk, cheese-eaters get the equivalent of five quarts of milk in a pound of cheese, and "those extra calories translate into extra weight."

Dr. Ellis said his clinical observations have shown that "adults who use milk products do not absorb nutrients as well as adults who don't." He said milk consumption can be responsible for "all sorts of problems — diarrhea, asthma, obesity, arthritis, anemia, migraine headaches, allergies, constipation, chronic fatigue, muscle cramps, as well as heart disease." Resistance against allergens is weakened by milk "because few adults can metabolize the protein in cow's milk properly."

While he suggests that people "eliminate all milk and milk products," he says that *if* you drink milk, you're better off with the raw product. Pasteurization, he says, cuts the B complex in milk 25%, reduces the minerals including iron, destroys valuable enzymes, and "worst of all, destroys antibodies in milk which protect it against bacteria."

"Freshly drawn raw milk from a healthy cow has on the average about 250 bacteria per milliliter. By contrast, pasteurized milk may contain up to 100,000 organisms per milliliter in Grade A milk, and 200,000 in Grade B milk. . ."

Dr. Ellis said he is concerned also about the "powerful growth hormones which raise a calf from 90 pounds at birth to 1,000 pounds at physical maturity

two years later." His research also indicates that the cow's pituitary hormones in the milk are not destroyed in processing. He believes these hormones contribute to "the large buttocks and thighs of many women."

While the main protein in cow's milk is casein, the principal protein in human milk is lactalbumin, easily digestible and utilized without strain on the baby's organs. Calcium, likewise, is metabolized by the baby from mother's milk but calcium in cow's milk "does not seem to be metabolized properly by many humans," he reported.

"Thousands and thousands of blood tests I've conducted show that people who drink 3 or 4 glasses of milk a day invariably have the lowest levels of blood calcium. And low blood calcium corresponds with irritability and headaches. It also explains why milk drinkers are prone to muscle spasms and cramps. If you're concerned about getting enough calcium, eat plenty of green vegetables, sesame butter, and sardines — all rich in calcium.

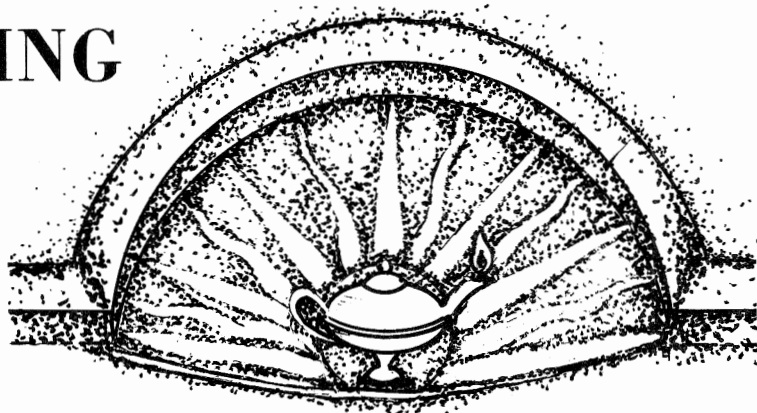
"Cow's milk contains 300% more calcium than human milk, whereas human milk is very high in phosphorous. The high calcium content of cow's milk develops the calf's bone structure to maturity in two years. Phosphorous in human milk develops the brain and nerves in 18 years. Therefore the two are not exchangeable."

Dr. Ellis told *The Bulletin* about a calf-feeding experiment by veterinarian researchers which resulted in "interesting, and significant, findings."

One group of calves was placed directly on the mother's nipple. Hand-milked milk was fed immediately to the second group. The third group was fed immediately with milk obtained via a milking machine. The animals in the first group, fed directly from the mothers, matured faster and were the healthiest. Under the same rating scale, the calves in the group getting hand-milked milk were second, and the group on the milking machine was last.

[Continued on page 288]

HEALING



EVERYDAY SPEECH

The importance of cultivating a voice of creative healing power cannot be over-estimated. It is not enough, however, to work with the vocal equipment alone. That will produce only a hollow sound of affectation. It is the understanding heart with its deepest sympathies that gives effective creative power to the spoken word.

Remembering that "orderly rhythmic sound is the builder of all that is...the creator and sustainer of all form," we realize that the tone of voice, the sound, impinges upon the whole of evolving Nature. It gives power to the spoken word to elevate the Spirit or to depress it; to stir minds to action or to fill hearts with bitterness, compassion, or joy; to create or to destroy. There is a terrible force in the human voice for good or will, proportioned to the feeling in the speaker.

The voice of one person, hallowed by devotion to the creative will, must needs heal, restore, and build a portion of life touching not only humanity but also every living creature, every plant, every mineral, every thing. The response is especially evident in the animal kingdom, adjacent to ours. It is easy to establish a very real rapport with lesser creatures when our hearts radiate the divinity of love in the words we speak.

"Words, like Nature, half reveal and

half conceal the soul within," and the quality of the soul within is defined by the thoughts we entertain before it is released into speech, to create or to destroy.

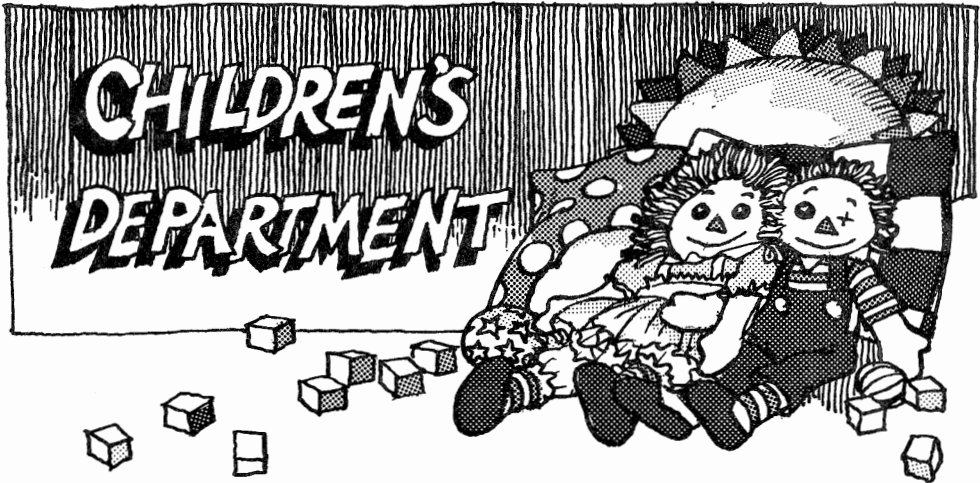
"...whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Creative, healing speech must follow.

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

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

June 7-13-20-28



LIONEL SLOWS DOWN

Dagmar Frahme

“Well, haven’t you finished yet?” asked Lionel crossly. Lionel was not a very patient gnome, and the other workers in the rock quarry didn’t like the way he was always criticizing them.

“No, I haven’t,” answered Jerome, just as crossly. “Why don’t you try, if you think you can do it faster?”

Lionel scowled, and took the hammer away from Jerome. With a few hard blows, he broke the rock into many small pieces.

“Now let’s go,” he said. “It’s time we went home.”

He slung the hammer over his shoulder and, without looking back, started down the long, dark tunnel. The other gnomes looked at each other, shrugged their shoulders, and followed. Jerome kicked angrily at the small clump of dirt in his path. He knew that Lionel would tell everyone that if *he* hadn’t finished Jerome’s work, they would all still be in the quarry.

Jerome knew that most of the gnomes paid no attention when Lionel talked like that, because he did it all the time. Just the same, Jerome was getting mighty tired of having to hear about how good a worker Lionel thought he was.

Sure enough, the gnomes had hardly sat

down at the supper table when Lionel began. “I don’t know why I have to do everyone’s work around here. If some people weren’t so slow, other people wouldn’t have to do their jobs.”

“Please pass the mushrooms,” said a voice at the end of the table.

Lionel went right on talking. “Maybe the slower workers should start earlier so they can finish on time: It’s not fair for the faster ones to have to do their work, too.”

“Salt please,” said the voice again.

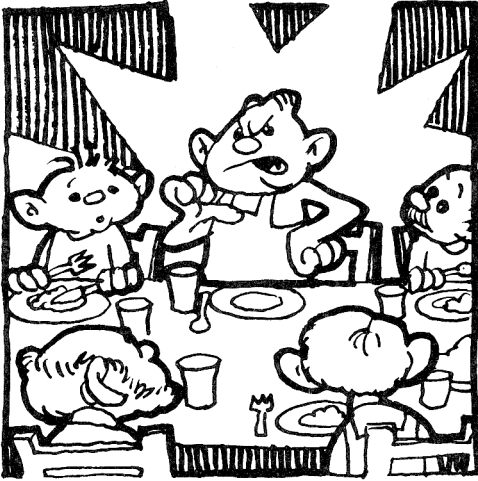
“Besides,” continued Lionel, “I have to stop my own work and show people how to do things all the time. Most of you don’t know how inefficient you are.”

“Is there any more moss?” asked another voice. “It didn’t get down this way.”

“You guys aren’t even listening to me, are you?” Lionel was exasperated. “Well, if that’s all the thanks I get, I’m not going to do your work any more, even if you get behind.”

“Nobody ever asked you to, Lionel,” said Jerome, as calmly as he could, and there was a chorus of “That’s right!” from around the table.

“You will be plenty sorry when I go



home every day and you still have work piled up, but that's okay with me." Lionel pushed his chair back loudly, got up without asking to be excused, and stomped off to his room.

"Whew!" said someone. "What a relief to have him gone!"

"Poor Lionel," said someone else. "He *is* a fast worker, but I'd just as soon go along my own speed and have a little peace on the job. It's too bad he has to spoil his own good work by being so conceited."

"He's a pest!" exclaimed a third gnome. "I say let's get him transferred to another quarry. Then we'll be rid of him."

"We can't do that," sighed Jerome, "much as I'd like to. We have to learn to live with everybody, even the Lionels of this world. If we transfer him, we might get someone else who's even harder to take."

Next morning the gnomes started off to work, Lionel, as usual, leading the way. "Hurry up, you guys," he called over his shoulder. "If we take all day getting there we'll never get back."

Ignoring Lionel, the gnomes continued walking at their own speed, talking quietly among themselves. Lionel, realizing that they were not listening to him — again — hurried on and was soon out of sight. When the gnomes got to the quarry (right on time, by the way), they found him hard at work, chips of rock flying in all directions. He

didn't look up, and the gnomes got busy without saying anything to him.

Everyone seemed to be working hard all morning, but at lunchtime, Lionel had a much bigger pile of broken rock than anyone else. He looked much more tired than anyone else, too, though, and sat down with a loud sigh as he opened his lunch bag. He gobbled up most of his food before the other gnomes even began to eat, and when he finished he tossed the bag aside and jumped up.

"Well, I'm ready," he announced. "Gosh, you guys are slow. I'm going back to work and I'll be finished before you know it."

Jerome, enjoying his sandwich, finished it slowly before looking up. "Go ahead, Lionel, nobody's stopping you. Bet you don't know what your lunch tasted like, though."

"Who cares," snapped Lionel. "I'm going to finish long before the rest of you and then I can go home."

Lionel picked up his hammer and flailed away at a big rock. The other gnomes finished their lunches, stretched out their legs, and relaxed. Some fell asleep, others talked among themselves, and several played a game. After half an hour, Jerome got up, stretched, and said, "Okay, men, lunch hour's over. Let's get with it."

Lionel looked up as the other gnomes started work. "Well," he said, somewhat breathlessly, "finally starting again, are you? Look at all I've done already."

"Umm," muttered Jerome, barely glancing at Lionel's rock pile. "Kind of out of breath, aren't you?"

"Sure I'm out of breath," answered Lionel proudly. "You'd be out of breath too if you worked this hard."

"Nobody's asking you to work so hard, Lionel," Jerome reminded him again. "I hope you're not going to be sorry when you get sick."

"Sick!" echoed Lionel. "Why should I get sick? Work is good for you."

"Sure it is," agreed Jerome, "if you

don't overdo. You can't work without rest, though."

"Bah!" snorted Lionel. "You're just making excuses because you're slow. I don't need rest," and he began to hammer away at another rock.



"Oh, well," said Jerome, "it's your problem."

Not long after that, Lionel threw down his hammer and straightened up. "Finished!" he announced.

The other gnomes kept on working, and Lionel went around looking at one rock pile after another. "Is *that* all you've done?" he asked in one place, and "What a puny bunch of rocks," he said in another. The gnomes went on ignoring him, but quite a few were biting their tongues to keep back angry words.

"I'm going home," said Lionel finally, when he saw that no one was going to congratulate him on being such a fast worker. "Have fun, you guys."

He looked at the gnomes expectantly one more time, but still no one paid him any attention. At last, feeling disappointed although he didn't quite know why, he started slowly into the tunnel.

"It's a good thing he left when he did!" exploded a gnome. "I was about to let him have it."

"I was about to punch him in the nose!" admitted another.

"Yes, I felt the same way," said Jerome, "but I'm glad we didn't lose our tempers. Lionel is going to learn his lesson some day soon. In fact, I think he's starting to learn it already, though he doesn't realize it yet. And that lesson is going to be a lot harder to take than just a punch in the nose."

For the next week, Lionel did his best to show everyone just how good a worker he was. He started early, gobbled up his lunch, and always managed to be finished long before anyone else. He seemed to be out of breath most of the time, though, and it was getting harder and harder to crawl out of bed in the mornings.

What really upset Lionel, though, was the fact that the other gnomes ignored him completely. No one ever said what a fast worker he was. No one ever said how wonderful it was that he finished so quickly, or that he worked during his lunch hour. He went right on trying to show the other gnomes how inefficient they were, but they never told him how efficient *he* was. In fact, they never told him *anything*. No one spoke to him at breakfast or supper, except to ask him to pass something, and of course since he was always so terribly busy during work time, nobody spoke to him then, either.

It seemed to Lionel that the more he tried to show how good he was, the less the other gnomes seemed to want to have anything to do with him. Nothing was working out right, and he grew more and more unhappy, more and more out of breath, and more and more tired, while his muscles got sorer and sorer.

Finally one morning Lionel found that he couldn't get out of bed at all. His head ached, his arms and legs and back hurt, and every time he sat up he wanted to lie down again.

When he didn't show up for work, Jerome, who was pretty sure he knew what the matter was, peeked into Lionel's room and saw him lying miserably on the bed, eyes closed.

"Um-hum," muttered Jerome to himself, tiptoeing away before Lionel knew he was there, "a day or two in bed is just what he needs. He'll be unhappy left alone, but that will be the best thing for him. He'll have time to think."

Lionel stayed in bed for several days. The gnomes brought meals to his room, and Jerome kept more of an eye on him than Lionel realized but no one came around for visits. Lionel was getting rested, but he felt more lonesome than he ever had in his life.

On the fourth day, Jerome went to Lionel's room after supper. "How goes it?" he asked.

"Okay," said Lionel, not enthusiastically.

"Think you can start working tomorrow?"

"Sure," Lionel sighed, "I'm rested now!"

"We finished the south ridge of the quarry," Jerome went on casually. "We'll start on the other side tomorrow."

"Finished?" asked Lionel, amazed. "The whole ridge?"

Jerome nodded calmly. "We just kept plugging along and got it done with no trouble — and no overtime, either."

"But how could you finish it when I wasn't even there?" Lionel blurted out the words before he realized what he was saying, and his face got very red. He had made up his mind not to say things like that any more.

"We managed," smiled Jerome. "As a matter of fact, we managed very well. The guys did your corner, too, so you can start on the other side with us in the morning."

Then, before Lionel, who somehow felt very ashamed of himself, could say anything more, Jerome went to the door. "Better get some rest now," he said. "See you at breakfast."

Next morning, Lionel walked uncertainly into the dining room.

"Hullo, Lionel," said one of the gnomes as if nothing had happened. "The root cereal is pretty good today. Have some."

Lionel spooned the steaming cereal into

his bowl and listened to the other gnomes talking. Nobody asked him how he felt, and nobody said a word about work, but they did ask him if he wanted to go bowling with them that evening, which he did, and someone told him a funny story about something that had happened the day before.



As they went through the tunnel on their way to work, Lionel did not try to go ahead or make the others hurry. He walked with them, and though he didn't say much, he had fun listening to them. They all started work right on time, and Lionel used his hammer very carefully till he was sure that his muscles were really in good shape again. When lunch time came, Lionel saw that his pile of rocks was no bigger than those of his friends, but somehow that didn't seem important any more.

He ate lunch slowly and said, surprised, "Boy, this tastes good!"

"Sure does," agreed Jerome. "Just as good as always."

After lunch Lionel folded his bag neatly and stuffed it into his pocket. Then he stretched out on a rock and put his hands behind his head. "Think I'll take a nap," he yawned, wondering what Jerome would say.

Jerome said, "Good idea," and joined him in his siesta.

When he woke up half an hour later, Lionel was surprised at how good he felt — so much better than when he didn't rest at lunch time.

He worked steadily until Jerome called, "Time to stop!" He felt wonderful as he started through the tunnel with the other gnomes. It was, he had to admit, much more fun to go home with them than to try to show how much faster he was and leave early.

That evening Lionel bowled a fine game and his teammates were very proud of him. They patted him on the back and Jerome said, "Great work, Lionel. We wouldn't have won if it hadn't been for you."

"Thanks," mumbled Lionel, knowing little else to say. Here they were congratulating him, and he hadn't even said a word about how good his game was!



The gnomes were warming their feet in front of the fireplace before going to bed, watching Lionel toast marshmallows.

"I don't know why you guys didn't slug me long ago," he said, handing a marshmallow to Jerome. "I sure must have been obnoxious!"

"Oh, we were tempted, many times," laughed a gnome, "but Jerome said you'd learn your lesson, and you did."

"You know, Lionel," said someone else, "you really *are* a good worker. I hope all this doesn't make you stop being one."

"It won't," promised Lionel, "but I know that there is a difference between working hard and doing your share, and knocking yourself out so you can't do anything. Besides, nobody wants a show-off around."

"Hey!" yelled a gnome. "The marshmallow's burning!"

"Ooops!" Lionel blew out the flame and grinned sheepishly. "Better watch what I'm doing. How efficient can you get!"

Lionel put a new marshmallow on the stick and smiled. "Sure is great being part of the team again," he said to himself.

Milk Blamed...

[Continued from page 282]

"The background theory is that an enzyme is secreted in the mammary gland, which aids in digesting the milk," he said. "This enzyme is destroyed by air when the milk is extracted by hand or machine."

National Health Federation Bulletin,
April 1980

Children of Gemini

[Continued from page 275]

and courage. Mars is involved in another conjunction — to Saturn — June 11 to 20. This configuration gives a great ability for sustained effort and self-discipline. Parents need to help these children learn to deal with their frustrations so that anger is not allowed to burn inside with no way to release it.

Mars sextiles Uranus from June 16 to June 20 and squares Neptune from June 13 to June 20. Independence and self-assertion are keywords for this configuration. Neptune stirs up the imagination making the individual a romantic and perhaps grandeur-loving. Parents need to help their children understand what they want as there is the tendency toward self-delusion in this area of life.

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