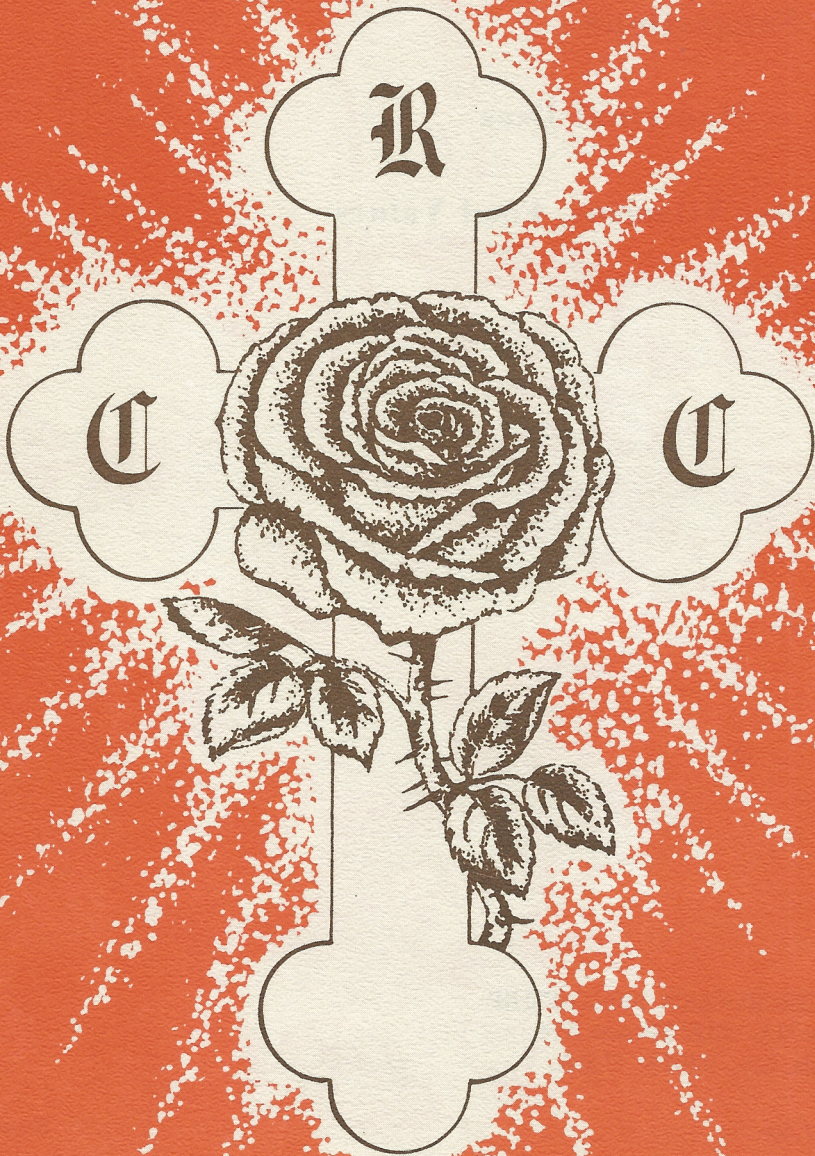


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"A SANE MIND, A SOFT HEART, A SOUND BODY"

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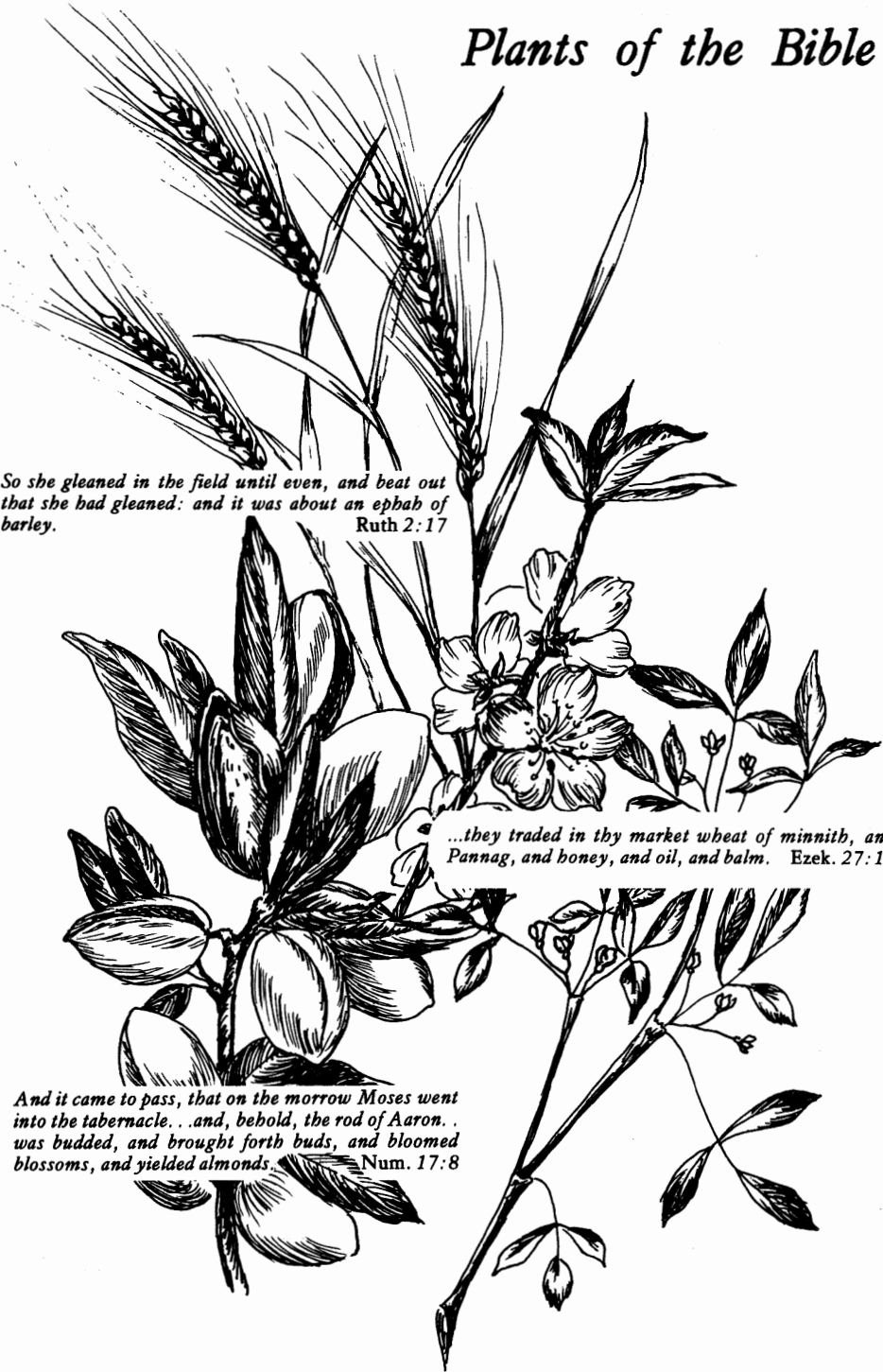
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Plants of the Bible

So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.
Ruth 2:17

...they traded in thy market wheat of minnith, and Pannag, and honey, and oil, and balm. Ezek. 27:17

And it came to pass, that on the morrow Moses went into the tabernacle. . . and, behold, the rod of Aaron . . . was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. Num. 17:8



from the desk of

THE EDITOR



LIGHT OF THE SPIRIT

Take heed therefore that the light which is in thee be not darkness." —*Luke* 11:35
 This warning by Christ Jesus merits a closer look. Why would He have made such a statement? What reason would there be to caution that all may not be as it seems, and that what we confidently hold to be light may in truth be its opposite? Are we so easily deceived that we cannot tell one from the other?

We are eager to view our spiritual aspirations in the context of light and our good deeds as fuel renewing that light. What lies behind those aspirations and deeds, however? Is it always selfless altruism, or could there be a tinge of egotism lurking in the background? Is our sole concern that of helping other people, or are we also glad to have our names included on lists of community philanthropists or praised among our acquaintances? Are our motivations purely those of brotherly love, or do we desire merely to quiet the nagging conscience so that we can again return to more pleasurable private interest? Are our aspirations sincere, or do we only parade them eloquently because it seems to be "the thing to do"?

Perhaps the situation is less subtle. Is the good impression we try to make intentionally a front, behind which lies all manner of debris ranging from petty selfishness to deliberate fraud and evil? Do we bask self-righteously in the glow of our "good deeds," only to show less appealing true colors later in moments of stress and strain?

Only each individual Ego can know for sure the extent to which the light that appears to shine from within him or her is true light, and the extent to which it is falsified or modified by unsavory personal characteristics. Only the Ego knows truly whether the light appearing to shine from within is light or darkness.

If we understand this, we see how easy it would be to misjudge someone else either for the better or for the worse. Unless we are completely sure of another Ego's motives and quite positive of what lies in his innermost heart we always are open to error in our appraisals of those around us.

In *Luke* 11:34 we read: "The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness."

Max Heindel tells us, in the *Cosmo-Conception*, p. 173, that "the eye is the window of the soul and no 'obsessing' entity can secure control of that part." It often is said that the eye reflects the Spirit within a person, and that he who is wise enough to "read" someone's eye can tell what lies in his innermost heart. The science of Iridology, which teaches the precise reading of an individual's physical condition in his eye, is as an introductory step to the process of reading his spiritual condition.

Thus if the light of the Spirit, showing purity and love radiates from the eye, we may be sure that the person is living up to his spiritual heritage. If that light is dimmed in any way, it is clear that darkness of one sort or another still holds sway within him.

We all recognize the difference between sunlight and artificial light. There is considerable disparity between the quality of light in a room artificially lit with conventional illumination and that of light outdoors when the Sun is shining. Even the most widely heralded so-called "natural lighting" cannot approximate genuine sunlight.

This also is true with regard to light that radiates from a person. If his light "be darkness" — that is, if his innermost thoughts and attitudes belie the seemingly noble nature of his conduct — discerning individuals will be aware of the murky nature of his "radiance." If his innermost attitude is the highest of which the Spirit is capable, the light that shines from him truly will be comparable to sunlight.

The light of the Spirit never can be extinguished, but it can grow so dim as to be imperceptible to all but the more intensive human observations. The Divine Spark can appear as a flame overpowering all else with its illumination, or as a pinpoint of light which glows coldly in surrounding darkness. The light of the Spirit is ours to display as we will. Its radiance or its dimness depends solely on our own state of mind and being. If our heart side is powerful, if we are intent on serving humanity, the glow will be intense and strong, warming all upon whom it shines. If we are selfish, withdrawn into ourselves with no thought for anything save personal interests, the glow will be all but invisible or the counterfeit warmth which we may think we are projecting soon will be recognized for what it is by discerning humanity and will count, to the discriminating, for nothing.

In the New Jerusalem, we are told, there will be no light from either Sun or Moon. Sufficient illumination from the fully developed soul bodies of regenerated humanity will render unnecessary light from any outside source. This will be the true Light from within each Ego fortunate enough to have evolved to that state. There will be no occasion to misinterpret darkness as apparent light as is now the case, for all illumination will then stem from purity of being.

The light of the Spirit is the most precious substance with which we are blessed. It originates in God, and is augmented within us according to the way we conduct ourselves. Without it, there would be no life; with it, we can make life glorious beyond the wildest conjecture. The more it is used, the more radiant it becomes. It brightens and expands as we grow in evolutionary stature. There will come a time when it will shine within each of us as powerfully as it does within the Christ, Whose radiance is such that it can fill the solar system from the vehicle of the visible Sun.

"Take heed, therefore, that the light which is in thee be not darkness." There is one way in which we can be sure that no darkness from within will contaminate our lives and obscure the light of the Spirit, and that is by following the admonition expressed to all students of the Western Wisdom Teachings: "Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God." Loving, self-forgetting service to others also is the most effective way in which to expand the power and influence of our light.

The use here of "loving" and "self-forgetting" as key adjectives is significant. If we serve *lovingly*, the scope of our service and the depth of good will we bring to it know no bounds. If we are *self-forgetting* in service, we are not swayed by any of the personal considerations that so easily could cause the objective of service to be set aside for the demands of self, and thus cause our light to dim. Only if service is self-forgetting can we be single-minded in its performance. Only then is there no danger that a vestige of egotism would emerge to flaw an otherwise outstanding luminosity.

"No man, when he hath lighted a candle, putteth in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light."

"If thy body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light."

— Luke 11:33, 36



Mystic Light

THE ABOMINATION OF FLESH FOOD

The moral, nutritious, hygienic, ecological, and financial advantages of a vegetarian diet are concisely compiled in *Eating for Life, a Book About Vegetarianism*. This little volume by Nathaniel Altman (The Theosophical Publishing House, Wheaton, Il, 1973) is among the latest in a growing number of publications dealing with various facets of vegetarianism.

Mr. Altman has taken his information largely from "objective scientific sources" which do not have a "vested interest" in the vegetarian movement. Statements of fact are carefully documented; reference sources include, among others, U.S. government publications and those issued by the medical profession.

A comparison of the anatomical structure of man with those of carnivorous and omnivorous animals makes it plain that man's digestive organs, teeth, and extremities are not those of a natural flesh eater.

Carnivorous animals, for instance, possess simple digestive systems three times the length of their bodies, perfectly suited for the fast digestion and elimination of rapidly decaying organisms. They have sharp claws and pointed teeth suited for the spearing and tearing of flesh. Man's intestinal canal, on the other hand, is twelve times the length of his body — signifying a lengthy digestive process — and he has teeth suited for chewing plant-type food, and hands suited for picking fruits, vegetables, and nuts.

Furthermore, believes Mr. Altman, our "natural instinct" is not inclined towards flesh food. We cook, season, and disguise it until it no longer resembles the original product. Thus, instead of being inherently carnivorous or omnivorous, man is "anatomically, physiologically, and instinctively suited to a diet of fruits, vegetables, nuts, and grains."

From the hygienic point of view, Mr.

Altman shows meat to be a singularly undesirable food. His description of the rapid decomposition of even presumably fresh meat is frightening: "By the time the animal is slaughtered, the meat placed in cold storage, 'aged,' cut up for packaging, exposed on store displays, purchased, brought home, stored, prepared, and finally served, literally billions of pathogenic organisms have been given time to generate a highly toxic poison," — a poison undetected by people who eat it.

Then, too, meat is often saturated with chemical additives and pesticides on fodder which the animals have consumed. Also, the animal's flesh has been "pain poisoned" by the large quantities of adrenalin forced through it during the agonies of the slaughtering process. In addition, federal slaughterhouse and meat inspection is inadequate. Mr. Altman cites a report issued by the Statistical Reporting Service, U.S. Department of Agriculture, in 1971, as the source of his statement that "there are 984 slaughterhouses which are Federally inspected while 5172 are not."

Meat is an impractical food source as far as the universal food shortage and ecological principles are concerned. A specific acreage devoted to the raising of plant proteins — grains, soybeans, etc. — yields a far higher percentage of foodstuff than does the same amount of land devoted to livestock.

In addition, livestock consumes much plant food that could be converted to direct human use. Mr. Altman quotes one reference as follows: "Slightly more than half the entire harvested acreage in the United States is planted to feed crops. If this acreage were to be used for the direct production of food crops rather than for crops which are now converted into animal products, the total production of food measured in calories could be at least four times as great."

Air and sewage pollution from slaughterhouses, packing houses, and feedlots is far more disastrous than realized by the average citizen. Water conservation, too, is an issue in the production of meat. One expert esti-

mates that "The all vegetable regimen would require 300 gallons of water per person per day. The mixed animal and vegetable diet requires 2500 gallons."

Mr. Altman discusses the proven superiority of a well-selected vegetarian diet over a meat diet with regard to nutrition, health, strength, and endurance. Some renowned athletes credit their prowess to vegetarian food. Certain countries deprived of meat in wartime but with adequate vegetarian food showed decreased mortality rates and satisfactory growth rates among children. Meat has been shown to be a contributing factor in ailments such as gout and heart disease.

Protein concentration in certain vegetable foods such as soybeans, grains, legumes, and nuts, is more than adequate for human nutrition, and the argument that we must eat meat in order to get enough protein is shown to be invalid. Mr. Altman gives a nutritive survey of vegetarian foods which is necessarily cursory, but sufficient to show that a judicious vegetarian diet amply supplies man's nutritive needs.

Finally, and most important, are the moral considerations which support a vegetarian diet over one which includes flesh foods. Mr. Altman pulls no punches in discussing the horror of what he calls "The Sin of the Slaughterhouse." Even in these "enlightened" times when legislation has "humanized" the slaughtering process, this process can be described by a spiritually sensitive person only as cruel and horrifying, as well as degrading and brutalizing to the people involved including, in the long run, people who have nothing to do with the preparation of meat but "merely" eat it.

Suffice it here to repeat a few statistics given by Mr. Altman. "In the United States alone, nearly nine million creatures are slaughtered daily for our supposed dietary needs. In a recent year, more than three billion two hundred eighty million cattle, calves, sheep, lambs, hogs, chickens, turkeys, and ducks were butchered in this country for our consumption."

In 1968, the world total of animals slaughtered was given as an astronomical 595,510,000 creatures in the *Fao Production Yearbook*. "These figures," says the author, "do not include the slaughter of poultry, rabbits, wild animals, and fish."

If only mankind in general could learn to understand, not only the cruelty involved in this unnecessary taking of life, but also the tremendous debt of destiny which the human race is piling up for itself, and which will someday have to be expiated in devoted service to the animal kingdom, surely this slaughter would soon cease.

Rationalization of such butchery is largely what permits it to continue at least in "civilized" countries. Otherwise kindly individuals who love their pets dearly and would not think of harming a cat or dog, close their minds to the atrocities which have preceded the preparation of the hamburgers they continue to enjoy. More insidious is the propaganda of meat packers and such organizations as the American Meat Institute,

which all but glorifies the meat producing process.

The most insidious of this propaganda is probably that directed toward children. "Although they (booklets for children) are very attractive and well written, they subtly influence the child to overlook the fact that the hamburger he eats comes from a slaughtered animal. Two of these booklets portray cattle and pigs smiling all the way to the moment of slaughter — a reality which somehow is never actually mentioned."

This book, then, is a graphic and compelling resume of the major facts surrounding the controversy of vegetarianism vs. flesh food. It will reinforce what the vegetarian already knows. Its greatest value, however, lies in the fact that it undoubtedly will open the eyes of many meat-eaters to the harm which they are doing — to animals *and* to themselves. We think it safe to say that many meat-eaters who read this book ultimately will find that it marked the beginning of the end of their meat consumption.

THE VEGETARIAN CONTEXT

In this article, the word "vegetarian" applies to vegetables, fruits, and nuts — all foods belonging to the plant kingdom.

Occult philosophy teaches that the object of evolution is the unfoldment of self-consciousness of Spirit. At the present time, four life-waves are evolving on Earth. Each has developed different vehicles and correspondingly different stages of consciousness, depending upon its age in the evolutionary Period of Manifestation. The human life-wave has reached the highest stage of consciousness of the four.

Mineral consciousness is low, being similar to that of a human being in the deepest trance. Although interpenetrated by the planetary ether, the minerals have no vital bodies of their own to enable them to grow, propagate, or show sentient life.

It is a law of assimilation that no particle of food may be built into a body until it has been overcome by the indwelling Spirit of that body. The Ego, or indwelling Spirit, must be absolute and undisputed ruler in its body, governing the cells completely. The degree of consciousness of the cell determines its strength. Thus, the dimmer the

consciousness, the more easily it may be overpowered and kept in subjection.

It would appear that, since minerals have only dense bodies and very dim consciousness, they would be most easily subjugated by the human Spirit. This, however, is not so. The human organism vibrates so rapidly, in comparison, that it cannot assimilate the inert mineral directly. We cannot assimilate and use minerals to build tissue and organs in our bodies before plant life has transmuted crystals into crystalloids.

Plants belong to the life-wave a step higher than the mineral. They are also interpenetrated by the planetary ether, as are minerals, but in addition they have separate vital bodies. In the vital body of the plant, chemical and life ethers are fully active. Hence, plants can grow and propagate.

Plant consciousness is that of deep dreamless sleep. This makes it easy for the human Ego to overpower the fruit and vegetable cells and keep them in subjection for a long period of time. Thus, fruits and vegetables have pronounced sustaining power as human food.

Plants are entirely under the dominion of their Group Spirits. Having no separate desire bodies, plants are chaste, pure, and passionless. They take the carbon dioxide exhaled by man, build their vehicles therefrom and give off oxygen.

Animals, in turn, have vital bodies in which the chemical, life, and light ethers are active. Thus they can grow and propagate, as do plants, and also generate internal heat and sense perception.

An understanding of these differences in the constitution of the members of the various life-waves should lead to an understanding of the moral differences between using plants and animals as food. Animals have evolved considerably farther than plants, and have, indeed, begun to reach the point of individualization. Since they have individual desire bodies, they suffer much more when slaughtered than do the vegetables when they are picked and prepared as food.

Occult philosophy teaches that there is no life in the universe but the life of God, that "in Him we live and move and have our being." His life permeates and animates all that is. When we "take life," we destroy the form built by God for His manifestation. Animals are evolving Spirits, cells in the body of God just as are human beings. When we destroy their forms, we deprive them of opportunities for earthly experience. We hinder their evolution and, thus, prepare for ourselves an unpleasant destiny which we will have to face and work out at some future time. Eventually, all human beings will abstain from flesh foods out of pure compassion. They will realize that all life is God's life, and that to cause suffering to any sentient being is wrong.

Aside from the moral aspect, there are other reasons why a vegetarian diet is superior to a diet of flesh foods. Animal cells are more individualized than those of plants. The animal, furthermore, has a desire body which gives it a passionate nature. Therefore, human beings must make a greater effort to overcome individual cell life in animal tissue and assimilate it than to digest and assimilate vegetables or fruits.

Furthermore, the poisons of decay exist in every animal body. Venous blood is filled with noxious products on their way to the kidneys or pores to be expelled as urine or perspiration. These loathsome substances are in every part of the flesh, and when we eat such food we fill our own bodies with poisons. Acidity is much more common among meat eaters than among vegetarians, and sickness no doubt is increased by the use of flesh food.

Another menace to health which does not threaten vegetarians is the putrefaction of particles of flesh imbedded between the teeth. Fruits, grains, and vegetables are by nature slow to decay. Each particle of these plant substances contains an enormous amount of ether which keeps it alive and sweet for a long time. Ether interpenetrating the flesh of the animal is taken away at the time of death. Thus, the danger of infection

through vegetables and fruits is far less than through animal foods. Indeed, citrus fruits and pineapple are antiseptic to a high degree. Instead of poisoning the digestive tract with putrefactive elements as do meats, fruits cleanse and purify the system.

The change from a meat diet to a meatless one should be made gradually. Any drastic change in diet naturally brings a corresponding reaction in the body and may on occasion cause discomfort. The physical organism should be given time to adjust gradually to different food. This also applies to a change from cooked to uncooked food. Cooking drives the ether from the plant cells. The effect of uncooked food is quite different from that of cooked, since uncooked foods raise the vibratory pitch of the body and over-sensitivity may result. A gradual change, however, gives opportunity for the necessary adjustment with relatively little discomfort.

Vegetarian foods generate a far greater abundance of energy than do flesh foods. This energy is spiritual as well as physical. If a man leads a sedentary life and is of a material disposition, engaged solely along lines of material endeavor, this spiritual energy can find no outlet and systemic disturbances are likely to result. Thus, only those who live an active, outdoor life where the abundance of energy generated by vegetarian food can be used, or who transmute that energy into spiritual endeavor, can thrive on a vegetarian diet.

The desire to change to a vegetarian diet, in the final analysis, will have to come from within each individual. It should not be based entirely on a consideration of the healthfulness of vegetarian food or on thoughts of spiritual growth that might be gained from abstinence from meat. The highest motive for such a change is that of compassion for the animals which suffer so that human appetites can be appeased. If a spirit of compassion prevails, the desire for flesh food will soon vanish.

Man's destiny is to become godlike, but before he can do this, he must cease to de-

stroy, in order that he may commence to create. True, flesh food served a necessary purpose at a certain point of human evolution. It literally "fed the mind," then newly-acquired, and caused man to become more aggressive in his material surroundings. It supported the mental activity that has prompted the inventions and labor-saving devices germane to "western civilization."

Now, however, we are on the threshold of a new Age in which self-sacrifice and service to others are the keywords. The further unfoldment of the now-active mind will bring a high degree of wisdom. Before it will be safe to entrust us with that wisdom, we must become as harmless as doves. Only then will we be able to use that wisdom for the altruistic and evolutionary purposes to which it is dedicated.





Fragment of a Great Wall painting of the 8th or 9th century from the Turfan region of China. It is thought to represent Mani and his elect.

MANI AND MANICHAICA

Ann Barkhurst

In all the excitement and furor of the twentieth century we have lost sight of the remarkable discoveries of the nineteenth century which, while less spectacular than the scientific innovations of our time, were crucial to civilization. The resurrection of republicanism and democracy, for example, are just as important to mankind as the knowledge that the earth travels around the Sun and not vice versa.

From the early centuries of Christianity had come a type of Christianity which aimed at universalism, — not in the Roman Catholic sense of the word, which conferred

Catholicism upon the whole world but killed all other beliefs — but in the sense that God's Truth was universal and every religion revealed some aspect of that Truth; and therefore, all religions had a right to exist, subject only to a few spiritual and moral laws, such as doing good to all, being compassionate toward the erring, bringing knowledge to the ignorant, healing the sick, maintaining political order in the land, and so on.

Mani sought to preserve all that was good and true in every religion; but although his background was Persian and the Persian

mythology was basic to his system, he nevertheless was a Christian, as shown in his statement, "I make my vows to Jesus."

At the turn of the nineteenth century, a remarkable discovery was made in Chinese Turkestan: A vast treasure of documents in a cave at Tun Huang, largely Buddhist, but among them some Manichean documents also; for Mani and his messengers had penetrated to all the lands of Europe and Asia, as well as Africa.

In places where Manicheism was the dominant faith there was never any religious persecution; but elsewhere all of the established faiths and cults turned upon Mani and his disciples with the ferocity of wild beasts.

The Manichean books were found in the cave at Tun Huang along with Buddhist documents because, like Buddha himself, Mani built religious tolerance into the very structure of his religion. Despite this, even the Buddhists eventually came to persecute the Manicheans because they were successful in converting so many Buddhists to their teachings. Mani was not "against" Buddha. He was "for" every religion in the world; but when, over and beyond the basic teachings which all people acknowledge as true, certain differences and contradictions could be discerned, such as, Is the world flat or round? does the world move? — in such matters investigation was necessary to work out a concordance.

A man could call himself a Buddhist and still be a follower of Mani. . . from Mani's viewpoint. The viewpoint of religious fanatics who believed that they alone held the truth could not allow Mani to exist.

From the cave of Tun Huang came the Manichean documents (the Manichaica) which for the first time gave a full view of the Manichean teachings as taught and believed by themselves. Until this time, with but few exceptions, we had only the stories told by the enemies of the Manicheans.

Now we have the astonishing find of Manichean books in Egypt, and even, so it is said, among the Dead Sea scrolls! Mani lived and died in the third century of our era,

and we know that the caves of Qumran were used as hideaways now and again for many centuries. Letters by Bar Kokhba have been found there — dating from the second century A.D. Some unknown Manicheans may have hidden there too in times of persecution. We have not as yet seen any official discussion of Manichean fragments at the Dead Sea and cannot vouch for the truth of the statement that they are there. However, we may keep it in mind for future reference.

The 1930s saw several discoveries of Manichean documents, which have been made available to the public. The most famous occurred in Egypt, where books were found under the floor of an abandoned house in the Fayyum.

As late as 1969 we have seen the restoration of a Manichean document at Cologne, a Greek parchment codex (book), part of a papyrus collection, and including a biography of Mani. The text is from the 5th century A.D. As a result of Mani's universalism, books are now turning up all over the world. Mani was born, according to one account, on April 14, 216 A.D. Some scholars give April 24, 216 A.D.; or 527 of the Seleucid era, in the province of Babylon; or again, April 25, 215 A.D.

In studying the life of Mani we have had reference to many modern authorities; but we are especially indebted to Duncan Greenlees for his beautiful work, "The Gospel of Mani." Mr. Greenlees is not a Manichean in religion. His book on Mani is number twelve in a series on the religions of the world, published by The Theosophical Society of Madras and at Wheaton, Illinois. More recent discoveries are at variance with some of his statements; but as a whole the book is a beautiful and inspiring production. We can scarcely recommend it too highly.*

In a foreword to his translation of the Manichaica, Greenlees has this to say:

"Why should we trouble at all to resurrect this perished religion, so often falsely dubbed a mere heresy? Certainly it is for no futile evangelistic dream. A faith so largely built on a myth beyond investigation,

and making so high a demand on morality and gentleness, would have small hope to compete with its rivals in our age of intensifying sensuality and violence. Rather is it to delight the pure historic sense — to restore to its proper place in the story of human thought about the universe and man's part therein a religion long denied a just realization of its importance, and to fill in a gap made in human knowledge by the insensate vandalism of sectarian violence long ago. Whatever has concerned Man in the past or present is Man's proper study. And it is a peculiar joy to recover the shattered fragments of what was once a beautiful vase to hold a great man's message, even if to our taste it seems bizarre. It is a delight also to rediscover for our contemporaries the personality and experience of one of the great religious founders like Jesus, the Buddha, Zarathustra, Muhammed — a Founder whose name has so long been hidden by the dust and clouds of conflict.

“As we rejoice to read the lives and teachings of Mani's great Brethren, who came from the same One Source of Light with messages of doctrine and ethics, each in his own age and its successors, so let us also delight in the labours and pleasing personality of Mani himself and of his first successor Sisin and Innai. Let us consecrate his memory in the holy Shrine of humanity's ideals; let us yearly honor the great dates of his proclamation, 9th April, and of his martyrdom for righteousness and the freedom of human thought, the 26th February.

“To these three, to the others who gave us the lovely Psalms which captivated Egypt's ascetics 1600 years ago, to Kushtai the faithful secretary to whom we probably owe the Kephelai and the eye-witness of the Master's suffering, to Salmi the humble devotee and mourner, to Amu the Apostle who planted the Faith firmly in its Central Asian fastness, to those nameless heroes and heroines who died that at least fragments of the holy books might reach our day, to the one who hid away his little library in that box beneath his Fayum hut, to all those whose kindly sympathy have helped me in gath-

ering and understanding materials — I offer reverent and grateful thanks.”

Mr. Greenlees describes the historic background of the third century, in which Mani lived and died, showing the rivalry between Persia and Rome, when the Empire of Rome was on its way to oblivion and the “spiritual Empire” of the Roman Catholic Church was on the rise. The whole area of Persia and Mesopotamia, to the borders of India, was ravaged by continual warfare, kings and princes warring amongst themselves when they were not warring against Rome. Christianity had its followers throughout this area, but these Christians naturally clung to their own sacred books, rejecting to a greater or lesser degree even the scriptures of the Jews, excepting where the Jewish teachings harmonized clearly with their own.

The old religions were falling, and the hellenistic Mystery Cults were taking their place. The culture of Greece was not unknown. Alexander was still remembered in legend and history. Christians were persecuted now and again when they refused to conform to the requirements of the State cult, whatever it might be, and hid their religious rituals in catacombs and underground churches; as we see in the case of the famous “Garden Tomb”, which is believed to contain the original tomb of Christ. Down through the centuries this tomb lay covered by the waters of a reservoir, and was discovered only when the water began to leak away, necessitating repairs. When all of the water had been drained away, the tomb was discovered, showing clear evidence that it had once been used as a church.

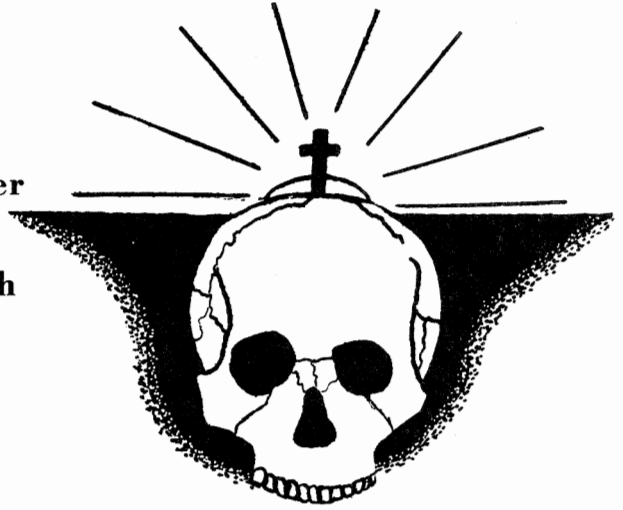
Manichean documents and remains also were hidden away in times of persecution, and it is only in the nineteenth and twentieth centuries that most discoveries are being made. The Greek Mani Codex mentioned above dates back to the fifth century, but was not restored and read, apparently, until our times. This Codex gives us the very words of Mani himself.

The Christianity which Mani embraced
[Continued on page 351]

MAN'S REBIRTH:

Journey to the Center of the Earth

CHARLES WEBER



Until man conquers Death, his experience of incarnation is not complete. In time man must relent wholly to certain material forces in the right way so as to experience the dense body's full lower dimension and his spirit's indestructibility and omnipotence. The occult significance of the physical body lies in its profound relation to the Divine Spirit in man and to the Father aspect of the triune Godhead. These highest spiritual and lowest material components in man had their origin in the first or Saturn period of earth evolution.

It is helpful to understand that, at present, we do not experience flesh and bone in their basic character, as combinations of carbon, hydrogen, oxygen, calcium and the like, elements and minerals, which in turn are sites for contact with spiritual beings and spiritual operations. Instead, we experience *effects*, our own soul's response to the vibratory straitjacket of chemical and sub-physical forces that, like a magnet, draw our consciousness down and out from the inner world of independent feeling and unclouded vision. As low-frequency vibration is painful to the whole body as well as to the sense of hearing, so the decelerated state of dense matter is a source of agony to the Spirit. Human evolution calls upon the Ego to maintain clear contact with its own self-identity while it experiences the dense body's

greatest inertia and, mediated by the desire body (via the nerves) it experiences extremities of pain. It seems, in fact, that in the course of our incarnational pilgrimage our Spirit is increasingly inhibited. We may draw less and less of the chemical and life ethers to ourselves, building rather the soul body, but our *awareness* of the confinement of the dense physical becomes increasingly acute. We descend in consciousness more and more to the condition of mineral matter.

Unless a grain of corn fall to the earth and die, it cannot be reborn. Is the grain of corn, we ask, not already "dead" after being matured and released from its parent plant? Not as dead as it must be. As a dry seed it is merely, we may say, asleep, dreaming of life. Its very organic form must begin to dis-integrate and revert to the primal mineral condition. But only begin. As Christ chose the cross, so man walks consciously toward death that he may wake to new life. In the earliest phase of the seed's dis-organization, when it is on the verge of becoming chaotic and completely losing its contact with the etheric, then in its state of utter receptivity it is permeated by a cosmic impulse of life, its latent spark, nearly expunged, is quickened into a feeding flame: the seed draws together and becomes reborn — phoenix-like — born out of its own dead body.

Incarnation is a continuous process.

Taken to the conscious experience of death it gathers for the Ego strong and developed enough to endure the ordeal, forces that become a permanent component of its *essential* physical body, which is not visible, nor is it etheric: it is the quintessence of all the dense physical bodies worn by the Ego over its entire incarnational journey; it is the volatilized extract, the sublimated matrix. This is the resurrection body. It is the form of the first Adam restored and regenerated, the New or second Adamic body made possible by the sacrifice on Golgotha.

As the aspirant works toward the death experience, he prorates the crucifixion. It may be drawn out over many years. For the whole initiatory sequence illustrated by the life of Christ Jesus was given in its most condensed form possible and in reality we may expect the seven-fold process of self-overcoming on the physical plane to require several lives of intense, unrelenting application. We may also expect the physical body to register a variety of disturbing sensations and sensitivities that are not directly attributable to any specific cause: vague malaise, indeterminate and shifting centers of strain and pain, sensory aberrations. These quasi-somatic phenomena are to be distinguished from the more explicit dysfunctions and diseases which are simply a working through of the law of cause and effect in re-establishing physical equilibrium. Interestingly, these conditions of attenuated illness are most frequently associated with the energies proceeding from that area of the cosmic force-field known as Virgo, the sign of the Heavenly Madonna, the archetypal Virgin Earth, sign also of the Immaculate Conception of the Cosmic and individual Christ. For the two are intimately related. Here lies a great mystery of the etheric-physical polarity. The subtle suffering deriving from the Spirit's assertion of its integrity and authority over the dense physical often is experienced in reverse manner as an insurrection of the physical. "Psychosomatic" is the term physiologists and psychiatrists employ for an illness whose

cause is not detectable, is psychic or mental. And there can be the insinuation that the cause is imaginary. The causes, in fact, are very real, they are simply out of sight and nonphysical. The difficulties of neurasthenia and hypochondriasis *may* also be associated with the process of the Spirit's returning to its virginal purity, naturally becoming more sensitive to its state of corporeal imprisonment, the nervous system especially becoming delicate, responsive to subliminal stimuli — internal as well as external.

Nor even does the spiritually developed Ego cease its descent at the nether point of physical death. It enters into the domain of the subphysical. As the ultra-violet band of light lies beyond the upper limit of what is visible to ordinary human perception and the infra-red band lies at the lower side of that visible spectrum, so too there are both upper and lower dimensions of the physical world that bound the visible material. Upon the death of the body of Jesus, the Christ Spirit submerged the mineral world. He descended into Hell and woke the dead by raising the vibratory pitch of the matter composing that sub-elemental sphere. We see that death is a condition of not knowing that one is, that being is, that one is being. To overcome death means that the Ego shall never henceforth be subject to the loss of the consciousness of its being. It means that self-consciousness shall be uninterrupted. Sleep consciousness is so remote from waking consciousness, at most but a dream, because the being that experiences the realities of the desire world, the Ego, does not have the clarity and power of self-identity that being in the dense physical impresses on the conscious mind. One purpose of incarnation is to so develop and strengthen the I-or Ego-consciousness that it may in full security and self-control enter into and directly experience the realities of the desire world. Through initiation, the overcoming of Death, the Ego consciously bridges the invisible and visible worlds, the animal and the angelic.

There is a double action to the

evolutionary arc of incarnation: while the Ego is endeavoring consciously through service and meditative study to dissociate his higher etheric from the dense physical instrument and its immediate source of life, the chemical and life ethers, this very loosening by the Ego may raise up into the sphere of its awareness profundities of the physical that were hitherto unconscious. The vital operations of the autonomic nervous system, processes controlled by spiritual beings.

Ultimately the crucifixion is experienced as an actual fact as the etheric members most deeply involved in their physical counterparts (the stigmatic centers of hands, feet, side and crown of head) undergo cleavage. Thus the paradox that in a deliberate dying to the physical one lives in it more intensively and extensively than one ever did before making any effort to live elsewhere but in that body.

In normal waking consciousness it is not our physical or etheric body of which we are *directly* aware but of the content of our desire body through which we experience pain (via nerves) pleasure, emotions and sensations (which come from the vital body). The consciousness of the etheric is equivalent to that of dreamless sleep and the Ego does not typically consciously descend to that state;

even less does it descend to mineral (physical body) consciousness, which is that of deepest trance sleep. Thus physical consciousness is actually a misnomer. We are rather aware of the effects of our physical body as they are mediated and reflected by the etheric body and experienced by the Ego in the desire body as it is impinged upon by the etheric body. Thus true physical consciousness presupposes a power of penetration and perception far beyond the range of present-day humanity. For it involves the bringing of light to the condition of deepest sleep where the subterranean forces of the Satanic powers (the Hierarchy of Scorpio) have their earthly foothold and from whence they exert their prodigious influence on man to become exclusively materially oriented. They also engender in man delusive ideas concerning the nature of the physical world.

The fulfillment of man's incarnational career involves a repossession of his archetypal physical body in its redeemed form and the complete incarnation into the body of planet Earth by penetrating through its nine occult strata or sheathes to its Christ-abiding core. With the attainment of this feat, man's body and the Earth body will be permeated by his egoic consciousness and then subsequently man will have full charge of the destiny of this star-forming world.

MANI [Continued from page 348]

was the Gnostic Christianity, with its vast theosophical hoard of wisdom from the past. The two most popular Gnostic Christian teachers in the Mesopotamian area were Marcion and Bardasanes. Mani follows in their immediate tradition. In addition to these was the sect of the Mandaeans who called John the Baptist their Messiah. Mani, like the Mandaeans (and also, be it said, the Jews) ascribed his ancestry to Seth-el — the god-man Seth, who became incarnate in the man Jesus of Nazareth. Chaldean astronomy and myths, Babylonian science and magic,

were preserved among these "Sethians". The Mandaeans had rituals and teachings very similar to those of the Essenes, laying great stress on purification by water. Mani taught the Baptism by fire, but eschewed the idea that rituals had value in themselves: i.e. It is not water that purifies the soul but the Spirit of God, the Holy Ghost.

*THE WORLD GOSPEL SERIES: The Gospel of the Prophet Mani. Vol. 12, Theosophical Publishing House, Madras, India (Adyar). Also The Theosophical Press, Wheaton, Illinois, U.S.A.



LIVE AND LET LIVE

Max Heindel

The first law of occult science is "Thou shalt not kill," and that should have the greatest weight with the aspirant to the higher life. We cannot create so much as one particle of dust, therefore what right have we to destroy the very least form? All Form is an expression of the One Life — the Life of God. We have no right to destroy the Form through which the Life is seeking experience, and force it to build a new vehicle.

Ella Wheeler Wilcox, with the true compassion of all far advanced souls, champions this occult maxim, in the following beautiful words:

*I am the voice of the voiceless;
Through me the dumb shall speak
Till a deaf world's ear
Shall be made to hear
The wrong of the wordless weak.*

*The same force formed the sparrow
That fashioned man, the kin.
The God of the Whole
Gave a spark of soul
To furred and feathered thing.*

*And I am my brother's keeper;
And I will fight his fight,
And speak the word
For beast and bird
Till the world shall set things right.*

Sometimes the objection is made that life is also taken when vegetables and fruit are eaten, but that statement is based upon a complete misunderstanding of the facts. When the fruit is ripe, it has accomplished its purpose, which is to act as a womb for the ripening of the seed. If not eaten, it decays and goes to waste. Moreover, it is designed to serve as food for the animal and human kingdoms, thus affording the seed opportunities for growth by scattering it in fertile soil. Besides, just as the ovum and semen of human beings are ineffectual without the seed-atom of the reincarnating Ego and the matrix of its vital body, so any egg or seed, of itself, is devoid of life. If it is given the proper conditions of incubator or soil, the life of the group spirit is then poured into it, thus grasping the opportunity so afforded of producing a dense body. If the egg or seed is cooked, crushed, or not given the conditions necessary for the life, the opportunity is lost, but that is all.

At the present stage of the evolutionary journey, everyone knows inherently that it is wrong to kill and man will love and protect the animals in all cases where his greed and selfish interest does not blind him to their rights. The law protects even a cat or a dog against wanton cruelty. Except in "sport," that most wanton of all our cruelties against

the animal creation, it is always for the sake of money that animals are murdered and bred to be murdered. By the devotees of "sport" the helpless creatures are shot down to no purpose save to bolster up a false idea of prowess upon the part of the huntsman. It is hard to understand how people who appear otherwise sane and kindly can, for the time, trample upon all their gentler instincts and revert to bloodthirsty savagery, killing for the sheer lust of blood and joy in destruction. It is certainly a reversion to the lowest savage animal instincts, and can never be dignified into the remotest semblance of anything "manly," even though practiced and defended by the otherwise humane and worthy temporary head of a mighty nation.

How much more beautiful it would be for man to play the role of friend and protector of the weak. Who does not love to visit Central Park in New York City and pet, stroke and feed the hundreds of squirrels which are running about secure in the knowledge that they will not be molested? And who is not glad, for the sake of the squirrels, to see the sign, "Dogs found chasing the squirrels will be shot." This is hard on the dogs, but it is to be commended as an evidence of the growth of the sentiment favoring the protection of the weak against the unreasoning or merciless strong. Nothing is said on the sign about the squirrels being injured by men, because that would be unthinkable. So strong is the influence of the trust the little animals repose in the kindness of man, that no one would violate it.

Reasons for a Vegetarian Diet:

Most people feel that a meal without meat is incomplete, for from time immemorial it has been regarded as an axiom that meat is the most strengthening food we have. All other foodstuffs have been looked upon as mere accessories to the one or more kinds of flesh on the menu. Nothing could be more erroneous; science has proved by experiments that invariably the nourishment obtained from vegetables has a greater sustaining power, and the reason is easy to see when we

look into the matter from the occult side.

The law of assimilation is that "no particle of food may be built into the body by the forces whose task that is until it has been overcome by the indwelling spirit," because he must be absolute and undisputed ruler in the body, governing the cell lives as an autocrat, or they would each go their own way as they do in decay when the Ego has fled.

It is evident that the dimmer the consciousness of a cell is, the easier it is to overpower it, and the longer it will remain in subjection. The different kingdoms have different vehicles and consequently a different consciousness. The mineral has only its dense body and a consciousness like the deepest trance. It would therefore be easiest to subject foods taken directly from the mineral kingdom. Mineral food would remain with us the longest obviating the necessity of eating so often; but unfortunately we find that the human organism vibrates so rapidly that it is incapable of assimilating the inert mineral directly. Salt and like substances are passed out of the system at once without having been assimilated at all; the air is full of nitrogen which we need to repair waste, we breathe it into our system, yet cannot assimilate it or any other mineral till it has first been transmuted in Nature's laboratory and built into the plants.

The plants have a dense and a vital body, which enables them to do this work; their consciousness is as a deep, dreamless sleep. Thus it is easy for the Ego to overpower the vegetable cells and keep them in subjection for a long time, hence the great sustaining power of the vegetable.

In animal foods the cells have already become more individualized, and as the animal has a desire body giving it a passionate nature, it is easily understood that when we eat meat it is harder to overcome these cells which have animal consciousness resembling the dream state, and also that such particles will not stay long in subjection, hence a meat diet requires larger quantities and more frequent meals than the vegetable or fruit diet. If we should go one step farther and eat the flesh of carnivorous animals, we should find

ourselves hungry all the time, for there the cells have become exceedingly individualized and will therefore seek their freedom and gain it so much the quicker. That this is so, is well illustrated in the case of the wolf, the vulture, and the cannibal, which have become proverbs for hunger, and as the human liver is too small to take care of even the ordinary meat diet, it is evident that if the cannibal lived solely upon human flesh instead of using it as an occasional "tidbit," he would soon succumb, for while too much of the carbohydrates, sugars, starches, and fats do little if any harm to the system, being exhaled through the lungs as carbonic acid gas or passing as water by way of the kidneys and the skin, an excess of meat is also burned up, but leaves poisonous uric acid and it is being more and more recognized that the less meat we eat the better for our well-being.

It is natural that we should desire the very best of food, but every animal body has in it the poisons of decay. The venous blood is filled with carbon dioxide and other noxious products on their way to the kidneys or the pores of the skin to be expelled as urine or perspiration. These loathsome substances are in every part of the flesh and when we eat such food we are filling our own bodies with toxic poisons. Much sickness is due to our use of flesh foods.

There is plenty of proof that a carnivorous diet fosters ferocity. We may mention the well-known fierceness of beasts of prey and the cruelty of the meat-eating American Indians as fair examples. On the other hand,

the prodigious strength and the docile nature of the ox, the elephant, and the horse show the effects of the herb diet on animals, while the vegetarian and peaceable nations of the Orient are a proof of the correctness of the argument against a flesh diet which cannot successfully be gainsaid.

As soon as we adopt the vegetarian diet, we escape one of the most serious menaces of health, namely, the putrefaction of particles of flesh imbedded between the teeth, and this is not one of the least arguments why a vegetarian diet should be adopted. Fruits, cereals, and vegetables are from their very natures *slow to decay*, each particle contains an enormous amount of ether which keeps it alive and sweet for a long time, whereas the ether which interpenetrated the flesh and composed the vital body of an animal, was taken away from the Spirit thereof at the time of death. Thus the danger from infection through vegetable food is very small in the first place, but many of them so far from being poisonous, are actually antiseptic in a very high degree. This applies particularly to the citrus fruits: oranges, lemons, grapefruit, etc., not to speak of the king of all antiseptics, the pineapple, which has been used very often with complete success as a cure for the dreaded diphtheria, which is only another name for a septic sore throat. Thus instead of poisoning the digestive tract with putrefactive elements as meats do, *fruits cleanse and purify the system*, and the pineapple is one of the finest aids to digestion ever known to man. It is far superior to pepsin, and no fiendish cruelty is used to obtain it.

IMMORTALITY

*To know that though I die, Life will go on,
And growth and order, beauty, dusk
...and dawn
In this my garden, where we oft communed:
Where seasons, heat of sun and I were tuned
To rain, and deepening shadow. Silent place!*

*Where earth and bird and tree and flower
...and space
And I, so twined in heartbeat, could but be
A crystal moment in eternity
When Life revealed its wonder just begun,
And God and some small part of me were One.*

Studies in the Cosmo-Conception



THE FIRST HEAVEN

Q. Where does the man go from Purgatory?

A. When the purgatorial existence is over the purified Spirit rises into the First Heaven, which is located in the three highest regions of the Desire World.

Q. What change occurs here?

A. Here the results of its sufferings are incorporated in the seed atom of the desire body, thus imparting to it the quality of right feeling which acts as an impulse to good and a deterrent from evil in the future.

Q. Is the past life again reviewed here?

A. The panorama of the past again unrolls itself backward, but this time it is the good acts of life that are the basis of feeling.

Q. How does this affect us?

A. When we come to scenes where we helped others we realize anew all the joy of helping which was ours at that time, and in addition, we feel all the gratitude poured out to us by the recipient of our help.

Q. Do kindnesses from others aid us also?

A. Yes, when we come to the scenes where we were helped by others, we again feel all the gratitude that we then felt toward our benefactor.

Q. What lesson can this teach us on Earth?

A. We see from this the importance of appreciating the favors shown us by others because gratitude makes for soul growth. Our happiness in heaven depends upon the joy we gave others and the valuation we placed upon what others did for us.

Q. Is not this giving limited by our possessions?

A. No. The power of giving is not vested chiefly in the monied man. Indiscriminate giving of money may even be an evil. It is well to give money for a purpose we are convinced is good but service is a thousandfold better.

Q. Is this First Heaven a place of happiness?

A. The First Heaven is a place of joy without a single drop of bitterness. The Spirit is beyond the influence of the material, earthly conditions, and assimilates all the good contained in the past life as it lives it over again.

Q. Are there additional advantages to the Spirit?

A. Yes, here all the ennobling pursuits to which the man aspired are realized in fullest measure. It is a place of rest and the harder has been the life, the more keenly will the rest be enjoyed. Sickness, sorrow, and pain are unknown qualities.

Q. What does this region give the religious-minded?

A. This is the Summerland of the Spiritualists, and here the thoughts of the devout Christians have built the New Jerusalem. Beautiful houses, flowers, etc., are the portion of those who aspire to them; they build them themselves by thought from the subtle desire-stuff.

Q. May we say they are real?

A. These things are just as real and tangible to them as our material houses are to us. All gain here the satisfaction which Earth life lacked for them.

—Ref: *Cosmo*, 113-117

WESTERN WISDOM BIBLE STUDY

THE EPISTLES OF THE DISCIPLES

Corinne Heline

James 2:17

Even so faith, if it hath not works, is dead, being alone. But be ye doers of the word, and not hearers only, deceiving your own selves.

James 1:22-24

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

James 2:24

Ye see then how that by works a man is justified, and not by faith only.

James 2:26

For as the body without the spirit is dead, so faith without works is dead also.

In the work of James may be seen a repetition of the Master's love for parables.

James 3:10-12

Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be.

Doth a fountain send forth at the same place sweet water and bitter?

Can a fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

In the Bible there is no more important instruction given than is contained within the third chapter of the Epistle of James.

James 3:5-8

Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth.

And the tongue is a fire, a world of

iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

But the tongue can no man tame; it is an unruly evil, full of deadly poison.

Only the occultist realizes the full power of the spoken word. Every such word releases a power that is constructive or destructive. These vibrational impacts tend to shatter or heal both the recipient and the sender. The spoken word is formative in its power, possessing both shape and color.

James 3:10

Out of the same mouth proceedeth blessing and cursing.

A large percentage of disease has its source in these two contradictory streams of force that issue from and return to a person. If every spoken word were constructive, health would prevail instead of disease.

James 3:13-18

Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

This wisdom descendeth not from above, but is earthly, sensual, devilish.

For where envying and strife is, there is confusion and every evil work.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy

to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

And the fruit of righteousness is sown in peace of them that make peace.

In every Book of the Bible is to be discovered the Ancient Wisdom teaching that attainment comes not without chastity.

James 4:1-4

From whence come wars and fighting among you? come they not hence, even of your lusts that war in your members?

Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not because ye ask not.

Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

Through lust and passion came sorrow, pain and death as the heritage of all mankind. Permanent escape from these can be found only through regeneration, which is the teaching central to the whole of the Bible. It is the stone, rejected by the builders, which is destined to become the chief cornerstone of the temple of the New Humanity. No lasting remedy for the ills of man will ever be discovered apart from regeneration.

Paul admonishes us to "Put on the whole armor of God." James counsels: "Draw nigh to God and He will draw nigh to you." In the beauty and clarity of their teachings, both Paul and James were drawing experiences through which they themselves had passed.

James the Just spent so much time in prayer for the sins of his people that he could speak from his own inner experience when he counseled:

James 5:16

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

The following ancient liturgy is attributed to James. It was translated into English by Drs. Rattray and Neale and does appear to bear the imprint of James' devoutly earnest and serious spirit.

"For them that bear fruit and do good deeds in the holy churches of God, that remember the poor, the widows and the orphans, the strangers and them that are in need, and for them that have desired us to make mention of them in our prayers, and they that carry on their struggle in the caves and dens and holes of the Earth;

"For Christians that sail, that journey, that are strangers, and for our brethren that are in bonds, and exiles and imprisonment and bitter slavery, their peaceful return."

Twice in the liturgy the prayer occurs "For the peace of the whole world and the unity of the holy churches of God."

The Epistles of Peter

The First Epistle of Peter contains numerous references to Initiation, the return of Christ to his own, and the establishment of a new heaven and a new earth, wherein those who have made themselves worthy shall know a greater glory than has yet been revealed unto them. He alludes to future events in his own life, and also in the lives of his disciples; he moreover, evidences a continued communion with his Teacher, the Christ Himself. These are teachings of mystic Christianity and are accepted and demonstrated by its followers according to their degree of development and progress.

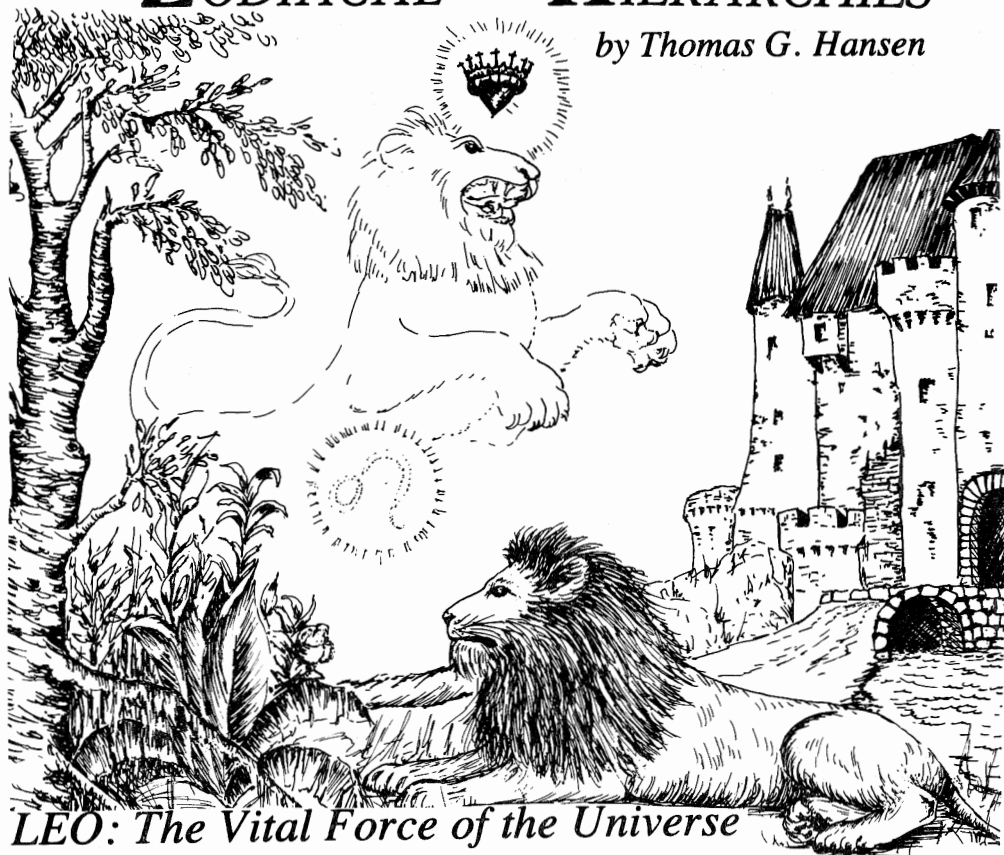
Esoteric students of Christianity know that the Disciples are working upon inner planes through and with spiritual movements. Their work is observed and studied there by those who have been able to penetrate the veil which separates the seen from the unseen, the transitory from the eternal. In the near future humanity will become increasingly aware of the contact these holy ones still retain with the earth plane.

The fundamental aim of New Age religion is to awaken the Christ within man.

[To be continued]

ZODIACAL HIERARCHIES

by Thomas G. Hansen



LEO: The Vital Force of the Universe

Every living being is a demonstration of the magic power of life. When man gains an understanding of the truth of and a knowledge of how to control this power of life, and when he learns to work consciously in harmony with it, he will become a true creator, and he will control the process of life in his own body.

Esoteric teaching is desirable with respect to the deeper wisdom, and as man evolves, he becomes increasingly aware that "knowledge is power." The public presentation of deep, intellectual, philosophical works of a nature sufficient to train an already highly developed intellect must not bring harm or injure anyone. The philosophy that can gain the allegiance of a lofty mind also must combine principles of cosmic usefulness with the reasoning power of the intellect.

A philosophy, no matter how intellectual, that is dedicated to the *spirit of service* can be preached without hesitation, because it does not attract the self-seeking or the ignorant who turn away from it as dull, dry, and uninteresting. Study and work of this character will make man free and open an avenue of expression (Cancer) for the universal life force (Aries), the power of creation (Taurus), and the will (Gemini) of God, the Supreme Being.

Control of Natural Energies

Esoteric training gives control over natural energies. The knowledge gained on the path of initiation grows and gradually diffuses until self-created limitation and crystallization are recognized and transmuted into fulfillment by the aspiring Ego. The man or woman who possesses this understanding of

life can direct natural forces to valuable ends. Such knowledge is useful to the highly developed intellect, and it greatly increases the power of serving the race.

If such knowledge is placed in the hands of selfish intellectual giants, they become a menace to society. In Atlantis, knowledge of esoteric truth was given to all who were intellectually qualified. With intellect developed beyond the capacity of the soul, the result was that men became giants in knowledge but also giants in evil. Then followed the destruction of Atlantis. While the Atlantean civilization reached a new high in the development of latent faculties, the willful negation of cosmic principles led to the disintegration of an entire continent. It is interesting to note that the savages of today are not our ancestral types; they are the degenerated offspring of great civilizations of the past (both Lemuria and Atlantis).

Thus, any teacher who imparts occult knowledge must discriminate carefully and, if necessary, withhold instructions from those who, morally and spiritually, are as yet unfitted to receive them. Words clothed in the language of the Spirit and hints given to further development will forever remain a darkened door to those who would turn knowledge into power for self-gratification.

The occultist symbolically is found in masculine signs, particularly in the first of the fire signs, Aries, the Great Creative Hierarchy which manifests as the Life Force of the Universe. Within the heart of man and the center of light in the universe, however, lies an even more potent force which unites heart and mind in the enlightened and illumined power of LEO. This Creative Hierarchy gave man the germinal impulse of physical form, the dense body.

The true occultist is one who has mastered intellectually the fundamental theories of the constitution of man and the universe and has developed within himself the powers of life latent in everyone. Once these powers are universally recognized the foundation of life broadens beyond conception and the general physical principles of daily life become

dwarfed in the immensity of the whole. Every aspect of creation considered in relation to these Creative Powers, the Zodiacal Hierarchies, can be developed by anyone who will train and discipline the faculties of the Spirit. Soul power is continually generated in the life of God and of man and when the fire of life (Aries) blends with its feminine counterpart (Taurus), man learns to walk erect, dedicated to his exalted post as a self-conscious creator.

Is not man God-in-the-making? Truly it is said that "what is to be, will be," and the utilization of the power of the vital principle in life — Leo, the vital force of the Universe — will characterize the increased flow of the creative power of the awakened Spirit.

Leo is the creative principle in manifestation. This hierarchy may be considered as a great throbbing heart, moving as a fiery channel of love and creation. In all action Leo presents a force and power akin to the dignity and the bearing of a king. Leo is a ruler in all things, for he subdues the most exalted as they bend before his throne.

As the immortal Spirit of man descends into matter, it passes from the source of its oneness with the all-pervading conscious of God into succeeding spheres of increasing density. Entrance into the cycle of rebirth is made through the bosom of Cancer, the Cosmic Mother, where the seed of life is nurtured and sown to be taken further into manifestation through the ministrations of the Lords of Flame, the Leo Hierarchy.

The kingdom of Leo is the world — not the world confined to man's limited physical comprehension, but the world of life in and around our entire scheme of evolution. Leo gives his greatest gift to man to use or abuse: the gift of creation from the heart. Yet, so few even recognize the potential force contained in the heart of every living person. So few use it or know of its existence. Nevertheless, within the heart of man lies the immortal spark of spiritual life that was first given to infant humanity ages ago when the Leo Hierarchy gave man the seed atom of the physical body.

In succeeding periods of evolution man gradually evolved this tiny atom into the perfected vehicle we now should use to full advantage. The human physical body is the most evolved of all our vehicles, and contains the fullest means of individualization.

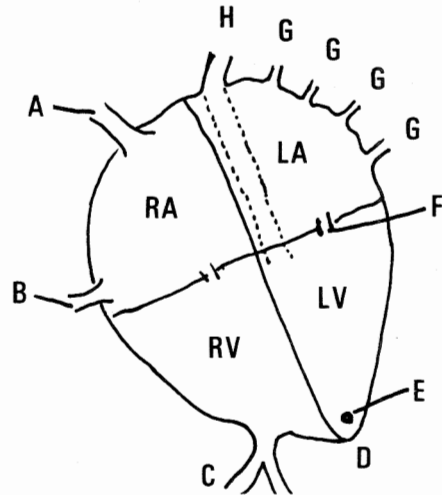
As each Ego prepares for rebirth through Cancer it first is baptized with the full force of its past action (or destiny), when it is reunited with the permanent seed atom, held and preserved by Leo. It is possible to demonstrate the procedure in which this tiny seed atom, a permanent record of every thought and action in life, is protected within the inner structure of the human heart. Those who can use this great creative power can give life and inspiration to cold and dull minds. Leo gives the power to rule and the power of life. Leo is the vital spark that condenses the soul essence, man's purified experiences into spiritual gold in the crucible of life.

Leo rules the heart in man and in the universe. The heart of Leo pulsates to all Nature, for he is in all and all in him. Leo will burn up and destroy the unfaithful, for he forever gives to man what man has created. The justice of this sign is swift. Not revenge, but strict justice and honesty are the pleasures of Leo. Leo is that creative principle of splendor in man which unites with the power of Being in the greatest detail. Every aspect of life — every thought, word, action and reaction — is recorded upon the seed atom posited in the left ventricle of the heart.

The diagram pictured below is a rough sketch of the four chambers of the heart, a designation of the various functions of each and an indication of the flow of the blood through the whole. We can recognize the wisdom of God in manifestation as we learn how the purpose of existence — experience — is stamped on the seed atom so that the individual Spirit may receive every consideration and opportunity for progress.

There is but one part of the human body which belongs to man himself — the blood.

In the other parts of the body, other Beings (Creative Hierarchies) work, as Leo does in the Heart. Man will become master of these other parts in the distant future. The Ego controls the physical body by means of the blood; this is its own individual means of expression. The Ego regulates the blood, and the blood is stamped with definite impressions according to the particular emanations brought to man through the lungs (Gemini) and the air we breathe (Mercury).



- A—Superior Vena cava.
- B—Inferior Vena cava.
- C—Pulmonary Arteries to Lungs.
- D—Apex.
- E—Seed Atom.
- F—Mitral Valve.
- G—4 Pulmonary veins from lungs.
- H—Aorta (to entire body).

With this understanding we turn to the diagram and find that the heart is divided into four chambers: two auricles and two ventricles. The left side gives the purified arterial blood (ruled by Jupiter) and the right side governs the impure venous blood (ruled by Venus). The impure blood goes from the body to the right auricle (R.A.) from the upper part of the body, above the diaphragm, through the superior vena cava, and from the lower part of the body, below the diaphragm, to the right auricle through the inferior vena cava. From the right auricle the blood is

pumped to the right ventricle (R.V.), and from the right ventricle the blood goes to the lungs (Gemini) via the pulmonary arteries for oxygenation. Here the breath (ruled by Mercury and Gemini), charged with the subtle, spiritual emanations of that moment, brings added experience for man, and these impressions are carried by the blood directly to the heart. As each breath is carried to the lungs, the creative principles of these Zodiacal Hierarchies are amalgamated and used according to the ability of the Spirit to respond to the existing forces.

From the lungs the purified blood enters the left auricle (L.A.) by way of the four pulmonary veins, and then, through the mitral valve, to the left ventricle (L.V.), where the impressions of every thought and act are stamped on the seed atom as an indelible imprint. From the left ventricle the purified blood is pumped through the aorta to the entire body. The life of the body depends upon the continuing function of the vital principle in the heart (Leo). The permanent atom originally given to man when he began his descent into matter is located in the left ventricle of the heart. This permanent seed atom stands as a monument to the progress of the Spirit. It is to be particularly noticed that there is no outside avenue of entrance to the left ventricle and the seed atom. This concentrated Spirit essence is fully protected in the apex of the left ventricle and no possible disturbance can penetrate to this secluded chamber. The economy of nature and the wisdom of God thoroughly protect this sacred record of the Spirit's journey through eternity.

Therefore, without question, Leo is the indicator of destiny; this sign and house in the horoscope represent accumulated conditions brought forth from the past. These conditions, indelibly stamped upon the seed atom, form the power of life or, if unrecognized, the barrier to progress. Leo gathers all that has been experience in the past, and with this structural foundation of spiritual power the Ego takes each succeeding turn on

the wheel of rebirth with firmer strength and added consciousness — self-conscious of his own integral sense of unity with the Creator.

Armor of Leo

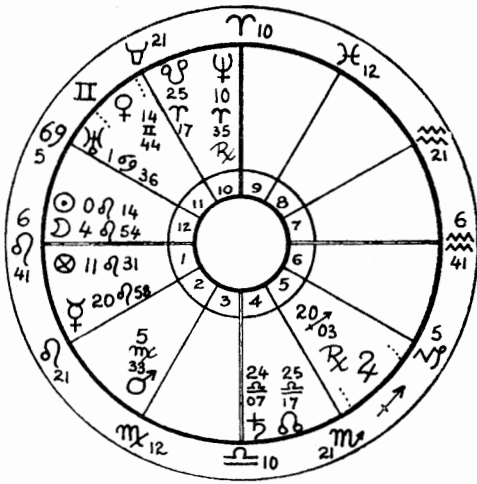
Pure gold is the armor of Leo. The molten radiance of the Sun covers this sign as a mantle, ever presenting the all-powerful symbols of its majesty. Leo, or the Sun, gives all growing things their release. Birth or death are equal in value. Life is the reward in either case — one physical, the other spiritual.

Leo tells us that his light and power have been sacrificed on the altar of the personal self and he commands that we rise to the height of our full glory and unite with the fire of life. It is only when Leo gives that his power heals and creates and makes all things new; when power is forced from his hands, it makes men mad. The will to create must come from the heart; the power to rule and the power of life cannot be torn from the body. If man will but listen to the honor and uprighteousness of Leo's pleading, there will be no destruction nor sacrifices; but a life for a life is the law of the land (Jehovah), and one will balance the other. To be tied to the past means to pay for the past; let the future love of mankind follow the principles of the heart.

Leo is the symbol of pure radiant fire that glows in the heart of all men good and pure. This is the path that glorifies God through honor, justice, and fairness to all. Every aspect of divinity weaves the golden garment of love and devotion; every stitch in the Golden Wedding Garment adds to the strength of Spirit and the power of God in the universe.

We will now turn our attention to the horoscope of the beautiful Spirit who represents our example of this creative principle in manifestation — Max Heindel.

(This chart may be found on Page 625 in *The Message of the Stars* written by Max Heindel and Augusta Foss Heindel.)



In the study of astrological charts, we learn that planets above the horizon act upon the objective consciousness, bringing success and favor in life, also noticeably stressing spiritual inclinations. We also have found that planets below the horizon tend toward subjective activity, where the individual has created material experiences and the Spirit struggles for expression. We also have two other important divisions, one of which is illustrated in this chart. Planets in the six houses from the Midheaven (10th cusp) over the Ascendant to the Nadir (4th cusp) give greater control over circumstances in life and the ability to express individual nature. Planets concentrated in the other six houses, particularly the 8th house, often relate to charts of people who appear to be "victims of circumstance."

Mr. Heindel certainly would express Leo qualities with the Sun, the Moon, and Ascendant in Leo: a concentration of creative power sufficient to produce a definite mark in the world. This boy was born of noble parents (his father had been connected with the German court). When Mr. Heindel was 6 years of age, his father died, leaving the family in difficult circumstances. The mother carried self-denial to an extreme (Saturn in the home, 4th house) in order to give her children the means of taking a place in

society suitable to the standard of nobility, but this Leo child was not satisfied in this condition.

He left home at 16 and entered the shipyards in Scotland, where he learned the engineering profession, marine (Neptune on the Midheaven) engineering (in Aries). He soon was traveling all over the world. For many years he was Chief Engineer on a large passenger steamer plying between America and Europe. Between 1895 and 1901, he was a consulting engineer in the city of New York. In 1903 he came to Los Angeles and a first marriage ended with the death of his wife in 1905 (Mars progressed to 1.19 Libra square Uranus, Uranus the ruler of the 7th and 8th houses). Mercury progressed to a square to Jupiter (both planets trine at birth) at this time was a strong release acting upon his creative consciousness (Jupiter in Sagittarius in the 5th, the house of Leo).

Theosophical Interests

An intense interest in metaphysics and a deep longing for the knowledge of the deeper mysteries of life led him into the Theosophical Society of Los Angeles. Neptune exactly conjunct the Midheaven would be bound to bring him into spiritual study, but sorrow and privation (Saturn in 4th, square Sun) was necessary to bend him to the point of thoroughly realizing the sufferings of humanity. Retrograde Neptune delayed entrance into spiritual work; the potentiality is ever present, but the retrograde planet withholds fulfillment until the proper time and until soul-yearning is experienced.

Overwork and privation brought on heart trouble (Sun in Leo square Saturn) in 1905 (see progressions above), and he lay at the point of death for months. Recovery brought increased vigor on behalf of humanity and he started a lecture tour which eventually took him to Germany. After being tested he finally was chosen as the messenger who was to bring a spiritual teaching to humanity. From this time on our Leo friend devoted his entire life to the promulgation of the work he had promised to give faithfully to

humanity. Writing under a pen name he successfully completed several textbooks on both Astrology (Mars sextile Uranus) and philosophy (Venus sextile Neptune from Gemini; Mercury trine Jupiter), and today he is recognized by many as the greatest western mystic of the twentieth century. An interesting observation can be made from this chart: many people with Neptune in the 10th house have been known to change their names; in this case a pen name was adopted under which he is widely known today.

Venus in Gemini gives an easy flow of words and Jupiter in Sagittarius in the 5th house favors publication. Both planets are in intercepted signs, and this delayed his writing until the period in life that followed the inspirational association with spiritual beings of an illumined character. Leo is the sign of the leader and of the teacher, and this Leo native fully lived up to both as he established a world headquarters for this teaching in southern California.

Leo 6° (Ascelli) influences the eyes, and the ASC conjunct the Ascelli with Moon in close conjunction and Sun also in orb, and Sun square Saturn, made it necessary for him to use bifocal glasses. A strong compensating advantage for poor physical eyesight, however, was spiritual sight (Neptune in elevation and trine Ascelli) over which he had perfect control (Mercury, the best fortified planet in the horoscope). Neptune, the octave of Mercury, put him in touch with the spiritual worlds.

Spiritual knowledge is dependent upon the mind (Mercury) for concrete expression. The aspects of Neptune determine the grade and nature of spiritual sight that may be developed. In this chart Neptune sextiles Venus, trines Moon and Ascendant and conjuncts the Midheaven — all very constructive. The Sun's orb is stronger than that of the other planets and the Sun's relationship in application to the trine to Neptune also adds to the strength of the Spirit in manifestation. Mercury sextile Saturn gives persistence and concentration, and the Jupiter-Mercury trine expands the mind; the

Mercury-Venus sextile adds kindness, harmony, and love of beauty. It is quite evident, therefore, that Mercury and Neptune lend mental harmony and balance in physical and spiritual expression. Neptune is the most highly elevated planet, definitely pointing to the ultimate spiritual trend in the life, and Mercury is most strongly aspected. Neither planet is afflicted. Experiences gained on the spiritual planes (occult investigation in the Memory of Nature, etc.) are carefully weighed on the scale of logic. The warmth of the mystic heart of Leo was reflected in this person's life through his love for humanity.

Mars, ruling the Midheaven, sextile Uranus, shows the tremendous role that astrology has played in his life, and naturally the Leo nature takes this creative study as a means of giving to humanity the full spiritual aspect of this divine science. The Part of Fortune on the Ascendant, trine Neptune and the Midheaven, adds to the magnetic character of Leo and further signifies opportunities for growth and development far beyond the mortal significance of ordinary vision.

The full waking consciousness of this Leo native was focused on both physical and spiritual planes, and the creative power of the vital spark of life in manifestation (Sun, Moon, and Ascendant in Leo) has produced a set of ideals and a philosophy that is recognized on all sides as an inspired work. The healing power of life is focused through the creative hierarchy of Leo, and this force is to be given freely to mankind exactly in proportion as man will open his heart and accept the key to health and happiness. Probably the greatest desire of our Leo friend has been fulfilled in the establishment of a healing center that relates to every phase of healing — physical, mental, emotional, and spiritual.

The Sun in the horoscope is the symbol of the Creator. This is the indication of a man, but it also can be represented as the spiritual incarnation of God in man. Likewise, the Sun may act as any of the great messengers who represent the will of God, similar to the manner in which an ambas-

sador represents his nation.

The Sun in the chart shows the potential power of the Spirit, and the planets show the channels in which the Ego may express itself in furthering the work of its own creation. The conjunction of Sun and Moon strengthens the whole chart, adding to the character and moral fiber of the native. Yet, with all of this tremendous power of Leo, our friend was greatly assisted in the foundation of his work by the loyal help and devotion of his wife (he married in August, 1910), a spiritual and physical helpmate who was largely instrumental in coordinating the early activities of their work. A very strong connecting link in human association is found between opposites, and our Leo friend married an Aquarian woman (Sun and Moon in Aquarius and Leo rising).

The planets, or individuals, are attracted to the Sun, or to each other, because they all contain the same elements (to a varying degree) seeking to reunite, and the power of gravitation is nothing else than the power to love. Man is attracted to woman and woman to man because they see in each other the elements of their own highest ideal. The more their common ideal becomes manifest in each, the more they love each other and become fully contented. Our masculine Leo, with the three elements, Sun, Moon and ASC in Leo, formed a deep and lasting tie with his Aquarian ideal (Sun and Moon in Aquarius) and between these two the positive (Sun) and negative (Moon) principles of life were thoroughly developed and bound in love and devotion to a great ideal. A man and woman only truly can love each other if they are both either consciously or unconsciously attracted by the same ideal. This ideal may be high or low, but the higher it is the more permanent it will be, and the greater will be their mutual happiness.

The spiritual and physical work of our Leo friend were not without great struggles, but in everything his persistence (fixed signs involved) and devotion to an ideal (Neptune conjunct Midheaven) carried him through every experience. Recurrent heart trouble

made every effort a struggle, and death by apoplexy came in early January of 1919.

One final important lesson can be gained from a study of this chart. The Law of Cause and Effect (Consequence) can be investigated in the light of this person's physical handicap, which persisted despite spiritual Initiation and despite an inner nature developed and powerful far beyond the limits of the physical structure.

The result of past action may not always follow immediately after the cause; it may not even accrue during the same incarnation, but sooner or later it will appear. A result in the physical world, an effect experienced through the physical consciousness, is the final outcome of a cause set in motion in the past. It is the ripened fruit on the tree of life. When a particular force becomes manifest and it exhausts itself entirely, that force has been working outwards; its effects are already over in the mind once it appears in the body. The bodily manifestation, its appearance in the physical world, is a sign of the completion of its mental and moral outworking.

Leo is the tie with the past. Spirit (Sun), soul (Moon), and body (Ascendant), operating through Leo, bring all past action into sharp focus. To receive spiritual illumination or initiation, to act as a probationer or disciple, to serve as a lay brother to the exalted spiritual leaders of humanity, our Elder Brothers, to whom our Leo friend dedicated his life, is consciously to recognize and accept the limitations of the past and to strive to avoid making the same mistakes in the future. Serving as a channel for the Creative Hierarchies is a sacrifice of self on the altar of life — the reward.

Love, healing, the power of life, and creation from the heart are rewards and gifts to be given to mankind. The vital spark of Leo reawakens man to consciousness of oneness with his Creator, which Max Heindel certainly possessed. He left behind a beacon light for thousands upon thousands of seeking souls on the path of life.



THE CHILDREN OF LEO, 1980

Birthdays: July 23 to August 22

Leo is a fixed fire sign whose physical analogies are incandescence, fluorescence, or anything that shines or glows with a steady light. Similarly, the individual with a strong Leo influence radiates himself into his surroundings unremittingly. He desires the attentions of others and wishes to receive due recognition for his efforts. If he receives these, he will spare no effort to fulfill the trust that others have put in him and to prove himself worthy of their good opinions.

The positive influences of Leo impart to an individual dignity and nobility of character along with qualities of leadership. The leadership qualities of the Leo individual are due to his firm sense of purpose and his ability to impart this same sense of purpose to others. He is generally able to assess accurately the abilities of others and assign duties of corresponding responsibility. In like manner, the positively oriented Leo himself desires to be given positions of responsibility commensurate with his talents. He can become quite unhappy if he is not.

In the negatively oriented Leo we find an inordinate pride and over-inflated estimate of self. He assumes that everyone can

perceive his obvious superiority in any given situation and therefore be willing to work under his direction. He often finds it very difficult to work under the authority of another and is ever ready to display righteous indignation at the mistakes or wrongdoings of a superior. However, he is not half so anxious to cast the beam out of his own eye!

The ruler of Leo is the Sun, and the corresponding Greek god is Apollo. There are other sun-gods in Greek mythology, such as Helios, but Apollo is by far the most prominent. Apollo is a god of many talents and has many functions and roles; as such, he symbolizes the power that the Sun radiates into many areas of our lives. The significance of the Sun in the horoscope is as an indicator of our sense of purpose as an individual. This is the power which enables us to function as more than just mechanical organisms, because it gives meaning and nobility to our existence.

In the esoteric anatomy of man Leo corresponds to the Life Spirit, wherein resides the principle of Divine Love, the cohesive force of the universe.

The World of Life Spirit is the World of the Christ, and as the Sun passes through Leo He is at the height of His power and majesty, having been reborn of the Father in

Cancer, the preceding sign. At this time of the year He turns His attention toward the Earth with renewed compassion and begins to make preparations for His annual labor of love on our behalf. On Earth, this is a time for purposeful activity, whereby we prove ourselves to be worthy of our high calling as the followers of Christ.

KEYS TO THE KINGDOM

SUN — The Sun is the visible body of the Cosmic Christ in our solar system. In the individual horoscope, the Sun shows the development of the Christ within. Thus, the Sun shows our individuality, or sense of being and purpose, and our inner strength of character.

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

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

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

over himself and use his awakened individuality in an unselfish way.

MARS — Mars is the planet of self-motivation, initiative, and action. Mars is the planet that translates thoughts, feelings, plans, and purposes into realities through directed efforts. Occult lore teaches that the planet Mars was given to Lucifer and His fallen Angels. Through Mars, Lucifer tempts man to act upon the spur of his passions and instills him with a sense of power and assurance that is sometimes false. These things may lead to rash, foolish, and selfish acts. Eventually, however, man shall overcome the negative influence of the Lucifer Spirits and be the master of his own actions. It is said that when Lucifer has redeemed himself through helping man where he now hinders him, he shall regain the regency of the planet that was originally intended for him — Venus.

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

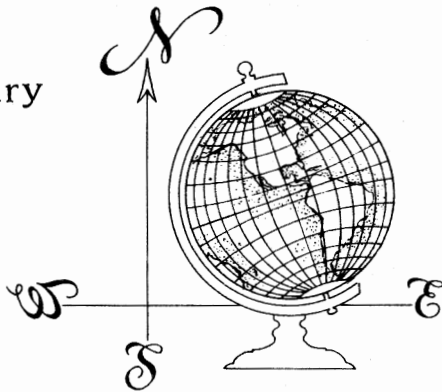
SATURN — Saturn is the planet that brings our attention to the requirements and responsibilities of the world around us. Saturn teaches us to have the proper respect and regard for the rights and needs of others.

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

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

[Continued on page 376]

News
 Commentary



VITAMIN LACK LINKED TO JUNK FOOD

A new "junk food disease," a kind of "marginal malnutrition" almost akin to beriberi, is appearing in adolescents, according to a Cleveland clinic doctor.

Beriberi is a severe thiamin (vitamin B1) deficiency seen in the Orient among people who subsist on polished rice.

Twenty persons, mainly adolescents, studied by Dr. Derrick Lonsdale at the Cleveland medical center turned out to have thiamin deficiencies linked in most cases, he believes, to diets common among teenagers.

The diets, he said, consisted almost entirely of high-calorie but often nutritionally deficient, sugar-laden drinks, pastries, candy and snack foods such as potato chips and pretzels. They were supplemented, perhaps, by some milk, sandwiches, french fries and hamburgers. The diets included some protein and other nutrients, but not as much as fast-growing bodies required.

Junk food eaters with thiamin deficiency often undergo severe personality changes, generally becoming highly aggressive and irritable, Lonsdale said. Some suffer severe abdominal or chest pains, as well as restlessness, lack of sleep, night terrors and frightening dreams.

Many doctors see such youngsters, Lonsdale said, but treat their symptoms as behavior or psychiatric problems, or sometimes give them drugs for supposed infections.

Lonsdale and Dr. Raymond Shamberger report their study in the *American Journal of Clinical Nutrition*.

"We studied 20 persons biochemically," Lonsdale said, "but I've seen many in the past few years. I think there are probably a lot of them around. What these kids were eating was a fairly average American teenage diet.

"No breakfast. Maybe school lunch, maybe not. But lots of doughnuts, snacks, nibbles, washing it down with various colas and such."

The Lonsdale diagnosis of thiamin deficiency and marginal malnourishment is a new and controversial one. Nutritionists and biochemists disagree on whether it may exist in many adolescents. . .

Dr. Myron Brin of the Roche Research Center in Nutley, N.J., a leading thiamin authority said "serious public health and medical attention to the adverse health effects of marginal vitamin deficiency" is "long overdue."

"We need to be very cautious about jumping to any conclusion about a B vitamin deficiency," said Dr. Audrey Cross, U.S. Department of Agriculture nutrition coordinator.

"But adolescents are really a forgotten group. We do a lot of nutritional studies on the infants and aging. But there's not a lot of work on adolescents, the period of a huge

growth spurt."

She said she, too, worries about youngsters who get their main nourishment from fast-food chains.

As for Lonsdale's patients, most have slowly improved after changing their diets.

The frightening thing, he said, is that: "The symptoms in all. . . were relatively trivial, never life-threatening but nevertheless debilitating and extremely frustrating, since many. . . had already received conventional therapy. . . None of them or their parents had the slightest notion that their symptoms might be related to their diet."

Los Angeles Times, June 1, 1980

Naturally we are glad that the problems of hidden malnutrition among all segments of a supposedly well-fed population are being brought to light in the media. Still, we cannot help but be surprised that reports such as this continue to be "eye-openers" for so many medical practitioners and laymen. The snack/cola/fast-food diet here described and known to be a foundation of the adolescent "scene" virtually is devoid of the fresh vegetables, fruit, nuts, and seeds which are the life-bearing, restorative foods we need for optimum progress and performance.

It is once again a sad commentary on the lack of nutritional knowledge characteristic of many medical doctors that treatment of these symptoms largely has been confined to drugs and/or psychiatric help. Drugs in many cases are known to be harmful and at best can give only partial, temporary alleviation if nutritional imbalances remain. The most advanced psychiatric care in the world cannot cure problems that originate in and are maintained by malnutrition.

We are told in occult science that the period of adolescence owes its characteristic difficulties to the fact that the desire body matures at 14 years and easily can run rampant while the potentially steadying vehicle of mind only comes into its own when the person is 21. For this reason, the adolescent has sufficient problems of coping — with society, with his peer group, and with himself. He does not need additional stress, irri-

tability, fatigue, or fears such as accompany the condition here described, or from any other source. Intensified nutritional study in medical schools, high schools, and even elementary schools is indicated.

MORE OF ANIMAL EXPERIMENTATION

We are pleased to receive continuing evidence of what appears to be an ever-growing public outcry against animal experimentation (see also *Rays*, March 1980, p. 129). An article in *Reader's Digest*, February 1980, entitled "The Case Against Animal Experiments" (condensed from *New York Times Magazine*) recounts once again the sickening details of this tortuous and depraved practice. Author Patricia Curtis ends with two paragraphs worth particular consideration:

"British psychologist Richard Ryder calls experimenters to task for trying to have it both ways. They defend their work scientifically on the basis of the *similarities* between humans and animals, but defend it morally on the basis of the *differences*.

"And there's the rub: the differences aren't as reassuringly clear-cut as they once were. We now know that some animals have a more highly developed intelligence than some humans — for example, infants and the severely retarded. Ryder asks, 'Suppose we were to be discovered by more intelligent creatures from elsewhere in the universe. Would they be justified in experimenting on us?'"

Human logic — "rationalization" perhaps is the better word — indeed can be remarkably inconsistent when used in the defense of pet projects!

Ironically, the animals are more similar to human beings in the matter of growth and evolution than material science supposes. Animals, too, are on the upward path, progressing from "clod to god." Humanity, too, at one time passed through an "animal-like stage" somewhat resembling the animals' present level of development.

In this connection, it is enlightening also to consider a noteworthy difference between the animal and human life-waves that was pointed out in the *Cosmo-Conception*, pp. 69-70. "The mammalia of today are on a higher plane than was man at the animal stage of evolution, because they have warm, red blood, which man did not have at that stage. This difference in status is accounted for by the spiral path of evolution. . . The present mammalia, which have in their animal stage attained to the possession of warm, red blood, and are therefore capable of experiencing desire and emotion to some extent, will, in the Jupiter Period, be a purer and better type of humanity than we are now, while from among our present humanity there will be some, even in the Jupiter Period, who will be openly and avowedly wicked."

As far as speculation about advanced intelligences experimenting on humanity is concerned, perhaps we need consider only the action of the Lucifer Spirits in forcing entrance into the spinal cord of man — not, we are told, from any desire to harm, but because of their own need to secure an avenue of progress. Even though the higher Powers have been enabled to use the Lucifer influences to achieve a higher good, the precipitate action of the Lucifers upon humanity caused man to create a situation of intense sorrow and agony for himself, the repercussions of which already have been felt for eons of time. It doubtless will take many more millenia before the final negative effects of the Lucifer influences have been obliterated.

How long will it take for the human life-wave to wipe from its karmic slate the debt of destiny we owe the animal kingdom as a result of the practices both of animal experimentation and meat-eating?

TRY A LITTLE TLC

A recent experiment with rabbits suggests that petting, cuddling, and a little friendly conversation is good for the heart.

Researchers at Ohio State University

made the unexpected finding while feeding a group of rabbits high-cholesterol diets in preparation for an unrelated study. When the scientists discovered that the rabbits did not build up as much fat as expected in the walls of their arteries, one of them mentioned that she had given the animals special attention, greeting and cuddling each four or five times a day.

Investigating further, the team fed high doses of cholesterol to two, new groups of rabbits. One group was left unattended except at feeding time, while the other received some old-fashioned tender loving care (TLC) every day for at least an hour. The TLC rabbits developed only one-third as many fatty deposits as the others. A third round of tests yielded the same results.

"This is one of those gee-whiz experiments," says principal investigator Robert Nerem, now at the University of Houston. "We don't have any mechanism to explain it."

Nerem cautions that his experiment must not be taken as proof positive that tender loving care would reduce heart disease among humans, yet he concedes that several studies with humans report findings consistent with that conclusion. For example:

☆ A nine-year study of 7,000 California residents recently found that among people with the most social ties — to spouses, friends, and religious/community groups

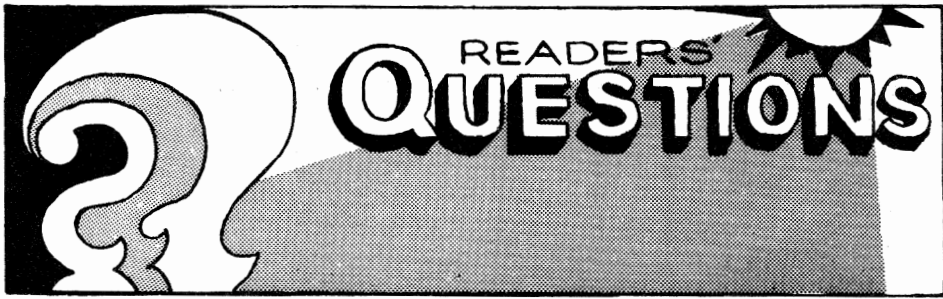
☆ there were two to three times fewer deaths than there were among socially isolated residents. In both groups, heart disease was the primary cause of death.

☆ According to a survey of men under stress from losing their jobs, the more supportive affiliations they have with their wives, friends, and relatives, the lower the levels of cholesterol in their blood.

☆ A British report found that death from heart disease is far less common among married men than it is among men recently widowed.

☆ People who own pets are more likely to survive the year following their first

[Continued on page 376]



SUGAR—GOOD OR BAD?

Question:

How important is sugar in the diet? Has it been proved that the desire for alcohol decreases as the consumption of sugar increases?

Answer:

Sugar is a very important item in our diet, providing essential nourishment to the body, and there is little danger of over-stimulation from it, when derived from natural sources such as fruits. However, with the extreme consumption of unnatural sugar (refined) nearing 180 lbs per capita and increasing each year, Americans are opening themselves up for nutritional suicide, as will be seen. Moderation in all things is a wise adage, and of course applies to the consumption of natural sugar as well as to other foods in the diet.

Yes, it has been proved that the desire for alcohol decreases as the consumption of sugar increases. Max Heindel gave us the following not-generally-known information concerning sugar and its value as a food, as well as its role in freeing people from their desire for alcoholic liquors:

“It is harmful in certain diseases, such as biliousness and dyspepsia, or if held long in the mouth as candy, but if sparingly used during good health and the amount gradually increased as the stomach becomes accustomed to its use, it will be found very nourishing.” It has been observed that the use of sugar cane juice at harvest time has resulted

in improved health of those using it, both human and animals. “Horses fed on boiled carrots for a few weeks will get a coat like silk, owing to the saccharine juices of that vegetable. Sugar is a nutritious and beneficial article of diet and contains no ash whatever.”

“A stimulant spirit is necessary while we live on a diet of flesh or progress would stop, and a food has been provided for the pioneers of the West that answers all requirements: its name is sugar. From sugar the Ego itself generates alcohol inside the system by the very processes of metabolism. This product therefore is both food and stimulant, perfectly keyed to the vibratory pitch of the body. It has all the good qualities of alcohol in enhanced measure and none of its drawbacks. The man who eats sweets will not drink, and there is no surer cure for alcoholism than to induce the sufferer to eat freely of sweets. The drunkard abhors sugar, however, while his system is under the sway of the ‘foreign spirit’.”

We should keep in mind that sugar as referred to above means natural sugar, not the refined product, which contains no phosphorus and other valuable properties found in the natural sugar. Modern science tells us that refined sugar absorbs calcium from the blood stream and thus is apt to have a very serious effect if indulged in for long. Children, in particular, should have their candy and other sweets made of unrefined sugar, honey, or fruits. “Soft drinks,” are

considered a particular menace by some authorities.

"Children who eat raw sugar cane are outstanding for their perfect teeth. Children who eat candy and drink soft drinks are celebrated for the opposite condition. . . Vitamin K inhibits the breakdown of hexose phosphate in the mouth fluids, and inhibits tooth decay, for the bacteria causing decay are thereby deprived of the free sugar they need to live. . . Sugar cane, like all growing plants, contains in its natural state the vitamin K here shown to protect the teeth against decay.

"The ravages of refined sugar cannot be limited to dental disease alone. Arthritis is now recognized as a disease that may owe its prevalence in this country to a vitamin lost in sugar refining, a factor known as the anti-stiffness vitamin or the Wulzen factor. . . Unpasteurized milk and raw sugar cane juice, or blackstrap molasses, are the only good sources yet found in common foods."

—*Lee Foundation for Nutritional Research*

OPPRESSIVE "VIBES"

Question:

I feel strange this year, in a way I cannot describe and have not experienced before. Nothing I can put my finger on precisely, but something is very wearing and heavy and oppressive. Could you tell me what is different this year from others? I feel something new.

Answer:

There is no doubt that much pressure is being put on the world these days and that there is a certain "heaviness" abounding which people with any sensitivity at all are likely to feel. All this is very likely due to certain spiritual forces now being trained on all humanity with the intent of forcing us to turn from our preoccupation with the material and the selfish to more altruistic, spiritual life styles. This is one of the primary lessons of evolution, and if we do not learn it easily, we will have to learn it the hard way. It is very possible that something of these

forces and pressures is what is causing you to feel, as you say, "strange." You are not alone in this — many people, including those of us at Headquarters, feel somewhat the same way.

The way to cope with this, of course, is to live every minute of your life in accordance with your best understanding of God's laws. We are told to do everything "to the glory of the Lord." The glory of the Lord is that which honors Him in any way. All our thoughts, emotions, words, and deeds must redound to His glory. We should be aware of the power inherent in the thought forms we create and in the language we use, and take care to keep our attitudes and motivations constantly pure and elevated. In this way our health, our well-being, and our very lives will do perpetual credit to our heavenly Father. In this way, too, we can rise above the pressures being exerted upon us and make a good deal of spiritual progress and soul growth in the present lifetime.

RULERSHIPS DISPUTED

Question:

I disagree with the various rulerships assigned in the astrology section in *Rays*. For example, in the symbolism of the Tabernacle in the Wilderness you have seen fit to assign Cancer to the High Priest when it is obvious that Cancer, ruling containers — as stated elsewhere in your literature — is ruler of the Ark of the Covenant.

Answer:

We must first remember that there is no one "exclusively" correct viewpoint to anything, regardless of whether that fact may be explicitly stated or not. Any matter of spiritual import can have many valid viewpoints, each one of which is correct when viewed within the proper context.

Consider, for example, that under one classification we can have: Fire — vital body, Earth — dense body, Air — mind, and Water — desire body; while under another classification the vital body is under the

element Fire while in the second it is under Earth. The question, then, is whether the vital body belongs to the element Fire or Earth? Can each one be right, or must one be wrong? Both can be right, *provided each one is viewed within the proper context.*

Similarly, what you have to say concerning Cancer symbolizing the contents of the Ark of the Covenant, rather than the High Priest, may be perfectly valid — provided you also assign consistent correspondences to the other signs of the zodiac. The correspondences shown in the *Rays* are based upon a particular system which would be far too lengthy to explain here, but that does not make it the *only* valid system. There is no such thing. Truth is many-sided and no one viewpoint ever can claim to be the “absolute” truth, once and for all delivered. Each viewpoint may be equally enlightening when properly understood.

Briefly stated, we may consider the following in relationship to the correlation between Cancer and the High Priest:

In essence, every human Ego is a Spirit. But the High Priest is not just any Ego. The High Priest is one who has, through patient persistence in well-doing, evolved the *soul-body* and attained to a high degree of spirituality which *entitles* him to his office. That is, he has *earned* his position through his efforts to live a life of loving, self-forgetting service. This is exactly what the Soul is — the *product* of action and experience, which leads to increased self-consciousness, self-mastery, and purity of life.

Whether the High Priest remains in the West Room or not is of no consequence. It is the development of the Soul which frees the Spirit from bondage to matter. The High Priest takes that which he receives through his ministrations in the West Room, and *uses* it for the guidance and advancement of his people. Again, we recall that the development of the Soul is what gives the ability to *use* the power of the Spirit — that nourishes the Spirit from impotence to omnipotence.

In short, the High Priest represents the Ego which has passed triumphantly through the pilgrimage of matter and which, as a consequence, has evolved the soul-power necessary to become a conscious co-worker with God.

We hope that this has clarified matters to a certain degree. Sometimes when a thing does not appear to be correct, from our particular viewpoint, it may be because we are seeing it out of context, or because we are trying to reconcile it to a viewpoint for which it was not intended. Knowing this, and realizing the frailty and ignorance of our own minds, let us be very generous in our consideration of other viewpoints, remembering that intolerance is one of the three cardinal sins of our Age.

KIRLIAN PHOTOGRAPHY

Question:

What does Kirlian photography photograph?

Answer:

We believe that Kirlian photography photographs the vital body and the vital ethers.

Kirlian photographs show so-called “auras” around human, plant, and mineral forms. We do not know if animals have as yet been subjects of Kirlian photography. Occult science teaches that members of the plant, animal, and human kingdoms all have vital bodies, composed of the four ethers that make up the etheric region of the Physical World. Occult science also teaches that this etheric region permeates the dense Earth and extends beyond its atmosphere.

Thus the Kirlian aura around human, plant, (and conceivably animals) appears to be the vital body itself, while the aura seen around minerals may be the etheric forces that exist within and around them even though not yet formalized into a separate vehicle.

BOOK REVIEW



Blessings, by Mary Craig, William Morrow and Company, Inc., New York, 1979.

“The value of suffering does not lie in the pain of it, which is morally neutral — but in what the sufferer makes of it. Two persons can go through the same painful experience, one be destroyed by it, the other achieve an extra dimension. The real tragedy of suffering is the wasted opportunity.”

These stunning words, written by a British mother of two retarded boys, set the tone for a powerful, heart-wrenching, yet unexpectedly comforting account of one woman’s discovery of spiritual values. When Mary Craig’s son Paul, who suffered from the rare disease Hoehler’s Syndrome, otherwise known as gargoylism, was still very young, it became evident that he was hopelessly uneducable physically and mentally. The child never learned even to recognize his own parents. Mrs. Craig, seeking to find meaning in the tragedy and improve her emotional and mental reactions, left Paul in the care of family members for a week and volunteered to work at a Home for survivors of concentration camps. This and subsequent experiences in her association with the “human guinea pigs” who came to be her friends opened for her a dimension of understanding that cannot be achieved by people who have not known the depths of suffering.

Most of the survivors had been subject to monstrous medical experiments and the vilest sort of brutality. Because they had been irreparably crippled in body and mind, they could not earn their living in the world.

Nevertheless, the bond of suffering and mutual compassion that linked them indissolubly to each other was to them a treasure next to which material wealth and even physical well-being became insignificant. They learned and later admitted “a secret of inestimable importance: that the strongest force in the world was love. . . In the concentration camps, when all other qualities went to the wall, only loving kindness had counted. Cleverness, rank, talent were of no account. What kept the spark of humanity alive was compassion — one wounded, stricken human being reaching out to another.”

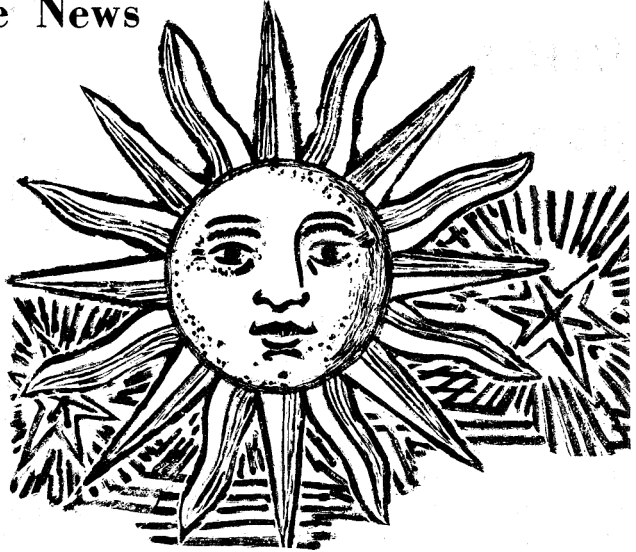
Mrs. Craig discovered, too, that suffering intensifies self-knowledge. When the ten-year-old Paul died, she concluded that at least one reason for his seemingly purposeless existence has been to cause her to face up to the reality of her situation and to draw upon reserves of talent and ability to cope that she had not known she possessed. Thus, she realized that she owed a tremendous debt of gratitude to the child whose presence had been such a burden to herself and her family.

Her revelation — that we find our true selves only in darkness and sorrow — may well bring pause even to the most sincere spiritual student. No matter how well we think we understand ourselves after years of conscientious retrospection and endeavors at self-improvement, we cannot predict how we will react in crisis or tell what reserves of ability lie within us until we have been faced with the burdens of the Cross. Those “privileged” ones of us whose biggest worries now may be the gas shortage or a restricted budget still have much to learn.

Nutrition in the News

VITAMIN

B-12



Vitamin B-12, or cobalamin, is the most complex of all the vitamin molecules and the one known to be needed by the body in the tiniest amounts. The RDA for an adult is three micrograms, or three millionths of a gram — an amount believed to be far more than what may be actually required by the average person.

That minuscule daily allowance provokes argument, sometimes even in learned medical journals. The dispute arises from the fact that B-12 is the only nutrient difficult — or impossible, many have said — to get from an all-plant diet. And if humans cannot get B-12 from plants, it implies that they are supposed to eat animals — an implication anathema to some total vegetarians.

This particular debate, over which foods humans were meant to eat, has been going on since the 1800's. To demonstrate the physiological superiority of their way of eating, vegetarians were driven to make absurd exaggerations about the benefits of their diet. The exaggerations, and the enmity they caused between vegetarians and scientists, lingered through the years. Though there is much more scientific knowledge in the arguments now, the positions sound very much the same.

The cause of all this fuss, B-12, is ultimately a product of microorganisms. Animal meat, milk, and eggs contain B-12 because animals eat dirt and fodder containing the microorganisms and because the bacteria in the animals' alimentary tracts synthesize the vitamin. Ovolacto-vegetarians get their daily requirement of B-12 from dairy foods or eggs.

Total vegetarians, then, apparently have no source of B-12 unless they take tablets or eat foods (such as breakfast cereals or soy milk) supplemented with B-12. Theoretically, all total vegetarians who ignore such supplements should be showing the slowly developing signs of B-12 deficiency: megaloblastic anemia and damage to the spinal cord.

Yet dietary B-12 deficiency is rarely seen in the U.S. Some vegetarians pounce on this fact and point to so-and-so, who hasn't eaten any animal products for 25 years, and he's not sick. There are several explanations for this.

Contrary to the notion that the B vitamins, being water-soluble, cannot be accumulated in the body, quantities of B-12 *are* stored, mostly in the liver. The B-12 normally in the liver can take care of daily needs for many years because so little of the

vitamin is used each day. As the liver's store becomes depleted, the body thriftily reabsorbs B-12 excreted with bile into the intestine with great efficiency. A deficiency takes a very long time to appear, unless intestinal malabsorption is also present.

The anemia of a B-12 deficiency can be masked if a person eats an abundance of folic acid, another vitamin of the B-complex. Folic acid, present in leafy greens and other vegetables, is typically high in the diets of total vegetarians. Thus, a B-12 deficiency may go undiscovered until neurological damage occurs.

Total vegetarians can also stave off B-12 deficiency by getting the vitamin in one of the ways that animals get it — by eating food contaminated with B-12 producing bacteria. One such species lives in the nodules of some legumes, often a staple in the total vegetarian diet.

Since animals also get B-12 through synthesis by bacteria in the alimentary tract, there's discussion in vegetarian literature of humans obtaining B-12 that way, too. But it's physiologically impossible. Bacteria do produce the vitamin in human intestines — but in the colon, from whence it can only be excreted, not absorbed.

Yet some total vegetarians balk at taking supplements, because that implies their diet is inadequate. Two types of "natural" foods, having been contaminated by bacteria, do contain quantities of B-12: seaweeds and fermented soybean foods. In the quantities that must be eaten to get enough of the vitamin, the fermented soybean foods — particularly tempeh, an Indonesian bean cake — are probably more reliable and practical sources. Researchers associated with Cornell University tested tempeh sold in North America and found B-12 levels ranging from 1.5 to 6.3 micrograms per 3 1/2 ounce dried portion. Tempeh to which B-12-producing bacteria were deliberately added is reported to have even higher levels of the vitamin.

—*Consumer Reports*, June, 1980

SOYBEANS — the "meat" that grows on vines

The soybean, *Glycine max*, is an extraordinary legume that has occupied a special place in vegetarian or near-vegetarian diets for thousands of years. Its cultivation began in China and Japan, where people have long procured much of their protein from the yellow-green or brownish-black beans. The amount of protein in each dried bean is high — 30 to 40 percent — and is closer to animal protein than plant protein in its amino-acid pattern. Soybeans are also rich in iron and most B vitamins.

Soybeans were first brought to America in 1804 for animal fodder. Most soybeans grown in the U.S. are still fed to animals, though soy products find their way into paints, plastics, margarine and oil, and processed foods. Of greater interest to vegetarians is the number of ways in which the bean can be eaten.

The dried bean, when cooked like other beans is rather unpalatable, though the taste can be disguised with spices.

Other ways of preparing soybeans avert the taste problem. Roasted soybeans can be a delicious snack food. A small amount of soy flour added to bread or pasta dough appreciably increases those foods' protein content. Sprouted soybeans — also known as bean sprouts — can be eaten cooked or as a salad vegetable and are a good source of vitamin C.

Soybeans can be made into a milk that, when fortified, can supply nutrients usually obtained from cows' milk. That's important for total vegetarians or those allergic to milk protein. Soy milk can be made into a cheese: soybean curd, or tofu, familiar to many as the little white cubes floating in the soup at a Chinese restaurant. Tofu, which is rich in protein and low in carbohydrates and fats, is practically tasteless and can be flavored and cooked in many ways.

Fermented and aged, soybeans become

soy sauce. Or miso, a thick, salty paste useful as a soup base. Or tempeh, an Indonesian bean cake. And during the fermentation process, if the right bacteria are present, those foods become a source of vitamin B-12.

The protein in soybeans can also be isolated and fabricated into meat extenders or meat analogs. Analogs, with names like *Vegetarian Fillets* and *Fri-Chik*, can be a consolation to vegetarians who miss the shape and texture of meat or those making the transition to an unfamiliar diet...

— *Consumer Reports*

PEANUT POWER

The peanut (which is not a nut at all, but a legume that matures underground) is high in food value. Peanuts contain the B vitamins, a number of minerals and trace elements, starch, protein, fiber, and unsaturated fat which is available as peanut oil for cooking and salad dressings.

Peanuts are suitable for any meal, or as snacks. They can be chopped up in salads or fruit desserts. Peanut flour, which lacks gluten, can be substituted for some of the cereal flour in yeast breads and adds a particular zesty flavor to baked goods. Peanut butter (natural of course, rather than processed) is a wholesome spread, particularly for children who seem to crave it, provided it is not "polluted" with the addition of jams or jellies containing refined sugar or preservatives. Peanut butter combines well with raisins, bananas and whole grain products. Also, spread on celery sticks it makes an excellent snack for children.

KEYS TO THE KINGDOM

[Continued from page 366]

masses.

PLUTO — Pluto is the planet of consecration and dedication, where individuals give unselfishly of themselves in service to a greater whole, but without the loss of their individuality. The influence of

Pluto may be compared to a symphony orchestra, in which all instruments work together to one purpose but each instrument has its own particular melody to play and adds its own individual tone quality to the total sound.

TLC

[Continued from page 369]

heart attack than are people without them, presumably because of the positive emotional bonds between owner and pet.

All of which supports what Jimmy Steward and Harvey knew all along, TLC counts. *Science* 80, Jan-Feb. 1980

Perhaps the day is not too far off when material science no longer will be surprised at evidence of the power of love. There seems to be adequate testimony by now that love reigns supreme in the plant kingdom, the animal kingdom, and the human kingdom (and probably also in the mineral kingdom, were we observant enough to notice). Sufficient love can transcend all ills, and it is little wonder that both animal and human health improve in such a climate.

The idea of love as "medicine" is inherent in all of us; we feel "instinctively" that mother love is the best medicine for a sick child. The more we can offer this "medicine" to those who suffer, the greater a contribution we will make toward human well-being.

MY STRENGTH

*I rise to meet today with Thee,
My Lord, with spirit joyously
Rejoicing that, my hand in Thine,
The steps that follow will design
A day of service, every act,
Each hourly challenge to exact
The noblest undiscovered powers
From me, assured by quiet hours
Spent with Thee, in Thy sacred shrine
Of prayer and love, my hand in Thine.*

PLANT PROTEINS

Vegetarians have long been plagued with the idea that only from flesh foods can we get complete proteins to satisfy our body needs. Various authorities have instructed us on balancing our proteins by eating certain non-meat foods together. This is good but can be troublesome and sometimes inconvenient to follow.

Now, however, a new view has been advanced. Scientists at the Max Planck Institute for Nutritional Research in Germany have been engaged in researching the subject. They tell us that former theories were based on 19th century research which was inadequate.

Two United States nutritionists, Dr. Paavo Airola and Dr. Herbert Shelton, have joined the German Institute in correcting protein misinformation. By utilizing more sensitive testing methods, most nuts, especially almonds, have been found by the researchers to be complete proteins. Peanuts, soybeans, all leafy greens, sunflower seeds, sesame seeds, pumpkin seeds, potatoes, avocados, bananas, and buckwheat were also found to be of high and complete biological value.

Many scientists consider sprouts to be the food of the future. Newly discovered plant varieties and grains, such as highlysine sorghum and triticale (a cross between rye and wheat containing virtually every amino acid known to man), also provide complete or high-grade protein.

Of course, milk and eggs have long been recognized as good proteins, but some vegetarians eschew even those since they are animal products.

There are many proteins with varying and complementary amino acid patterns in many single plants. This has not been widely known until now, possibly because most pro-



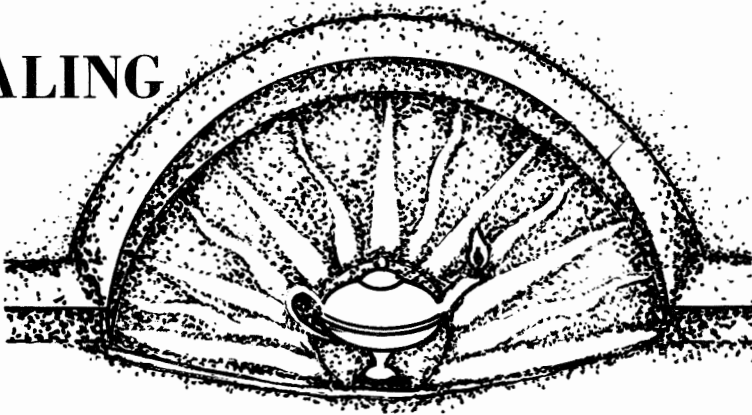
tein research has been funded by the meat and dairy industries. Where complete proteins are not found, completion can be made by eating a varied diet.

Another interesting fact which the Planck Institute researchers have found is that protein requirements are cut in half if one eats raw proteins. This explains why primitive vegetarians thrive on raw foods which Western science considers inadequate, in spite of the fact of the obvious good health of the people.

As research continues, the official protein requirements of man are lowered. At one time it was two or three times the current recommendations of 50-70 grams by the U.S. government. The latest research shows that man needs about 25-35 grams and this may still be higher than necessary.

Most advanced nutritionists agree that meat protein is of such a concentrated nature that it is difficult to digest. This causes a mucus to form which hinders assimilation and causes putrefaction in man's intestine, which is long and not meant to handle such concentrated foods. The carnivores, with short intestines, are able quickly to expel this type of food. This problem of assimilation and digestion of meat is a major cause of disease, according to the German researchers. Some forms of cancer, kidney disease, and arthritis have been definitely linked with high-protein diets.

HEALING



“it shall be for meat.”

“And God said: ‘Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of the tree yielding seed; to you it shall be for meat.’”

—Gen. 1:29

We have learned to look upon the animals as our younger brothers and seek to help them as we are being helped along the Path. Since the first law of occult science is “Thou shalt not kill,” it is beyond question for the aspirant of high ideals to kill. All forms are expressions of One Life, the Life of God. We have no right to destroy the form through which the Life seeks experience, and force it to build a new vehicle.

It would seem that with the use of will power it should not be difficult to abstain from tobacco, liquor, and flesh food. Certainly the thought of suffering caused the poor animals in taking them to the slaughterhouse as well as striking the blow ending their lives, or when the knife goes to their throats, should move anyone who aspires to the higher life, filling him with compassion for those dumb creatures unable to defend themselves. For similar reasons the wearing of furs and feathers should be dispensed with. Fortunately, more and more substitutes are being found for leather, making it easier to avoid the use of material coming from the bodies of slaughtered animals.

On occasion the objection is raised that life is also taken when fruits and vegetables

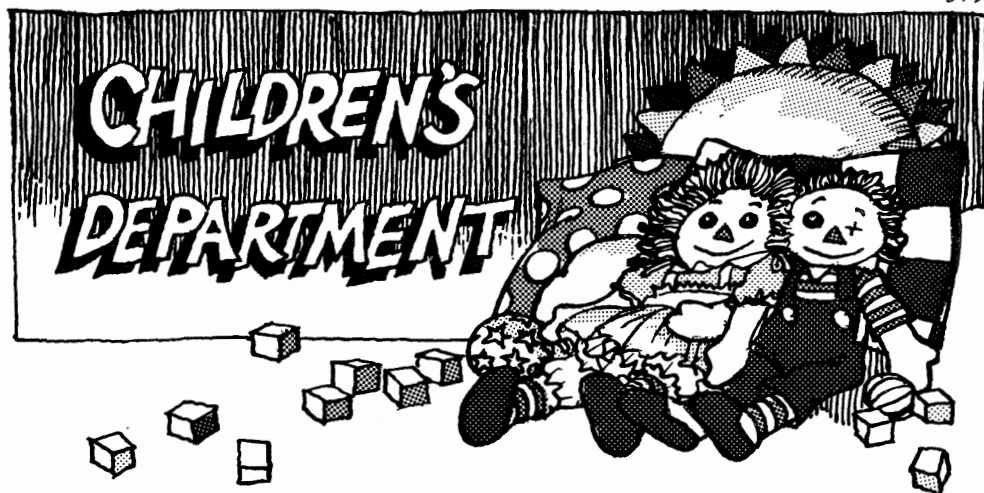
are eaten, but the life expressing through the plant kingdom is not *sentient* life in the same sense that animal life is sentient. Also when the fruit is ripe, it has accomplished its purpose: that of acting as a womb for the ripening of the seed. If not eaten, it decays and goes to waste. It is destined to serve as food for both the animal and human kingdoms, thus affording the seed opportunity for growth by scattering it in fertile soil.

Vegetable foods manifest as finer feeling because of their soothing effect. Further, fruits, whole cereals, and vegetables are, from their very nature, slow to decay since each particle contains an enormous amount of ether which keeps it alive and sweet for a long time; therefore, the danger from infection through vegetable foods is very small.

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*.

August 7-14-21-28



LEOPOLD THE LOQUACIOUS LEOPARD

Part Two

DAGMAR FRAHME

Miss Moose looked at Leopold sympathetically, but said nothing. There was really nothing she could say. Many of the boys and girls felt terribly embarrassed for Leopold and little Winnie Wren felt so bad that she had tears in her eyes herself. But Terry, Sylvester, and Horace were already planning how they were going to tease Leopold out on the playground. And poor Leopold knew it.

Miss Moose quickly announced that the contest was over and the voting would begin. She passed out the ballots, and after they were counted it was discovered that Roger Raccoon had won the prize, for his very excellent talk on how to make birdhouses.

Leopold opened his eyes to look at Roger accepting the prize, and applauded for him. Roger must have done a good job to get the prize, thought Leopold, but what had he said? Leopold tried to think, but he couldn't remember what Roger had said — or, for that matter, what anyone else had said. He did remember that Clarence had showed a Chinese dragon kite, and that people had stood up and cheered Percy — why ever Percy? But he couldn't remember much else that had happened.

Leopold was stunned. He suddenly

realized that he hadn't heard a thing of what was going on during the contest because he had been so certain of winning that he had been too busy thinking about that and hadn't bothered to listen to anyone else. And then look what happened. Not only hadn't he won at all — he had actually done the worst job of anyone.

But why? He always had something to say — about everything. Didn't he? Yes, he did, but, come to think of it, was what he said always important?

Gosh, thought Leopold. Was it even *ever* important? What had he talked about at home this morning? He couldn't remember! He knew he had been talking, because he *did* remember his Mother telling him not to talk with his mouth full, and his father roaring, "Le—o—POLD, will you please be quiet for a minute!" But his father often roared like that and it had never kept him from talking.

And then he remembered that yesterday his sister said to him, "Oh, Leopold, shut up!" (Certainly not a polite thing to say, but, now that he thought of it, people often said that to him). And what had he been talking about when she said it? He couldn't remember!

Leopold was very quiet for the rest of the day. Outside on the play ground he sat under a tree by himself and looked so woebegone that even Terry, Sylvester, and Horace didn't have the heart to tease him. He didn't say a word during lunch period, and at arithmetic time when everyone was busy working problems at their desks Leopold, who usually talked the minute Miss Moose's back was turned, quietly worked his problems just as everyone else.

He walked home with his brothers and sisters and for the first time they could remember they could talk to each other without Leopold interrupting. He said nothing at all at the dinner table and finally his mother even put her hand on his forehead and said "Leopold, don't you feel well?" He said, "I feel fine, thank you," but not another word.

Leopold lay awake for a long time after going to bed. This had certainly been a terrible day, and he had gotten a shock that he was not going to forget for a long, long time. Was it really true that he had been such an annoying chatterbox, and without realizing it?

Yes, it was really true. Of course it annoyed people when he chattered on and on about unimportant things. No wonder his father roared at him and his mother often looked unhappy when he talked and people told him to "shut up." What a pest he had been!

And the worst thing of all was, not only could he not remember what he had said when he got through, but he often could not remember what it was that other people had said to him. He thought about the many times he had gotten into trouble or missed important things because he hadn't heard what was said.

He didn't know how to listen — and, what an awful surprise, he didn't know how to talk either! Not, at least, how to talk so that what he said would be interesting and people would want to listen to him.

Poor Leopold. He was so unhappy — even too unhappy to cry. He just lay there in

bed and wished he could disappear forever. He didn't ever want to have to face his family or his friends or his classmates or Miss Moose again.

And then he had an idea. And the more he thought about the idea, the better he felt. He lay awake for another hour, going over something very carefully in his mind.



The next morning Leopold said "Good morning," to everyone. He said "Please pass the butter," and "Thank you" at the breakfast table, and he said "Here you are, Father," as he handed Father Leopold the morning paper. And that was all he said. But Mother Leopold thought that he looked much better than he had the night before, and didn't worry about him.

Before he left for school he put some things into a paper bag to take along. He walked with his brothers and sisters again, and did say a few things, but those things were all important. He couldn't help shouting "Oh look" as a beautiful Monarch butterfly came flying by. But his brothers and sisters were glad he said that because then they got to see it too. And he explained something about subtraction to his brother, and that was important too because his

brother didn't understand it and they were going to have a test that day.

When they got to school, Leopold went up to Miss Moose and said something to her very quietly. Miss Moose smiled a big smile, nodded her head, and whispered something in Leopold's ear that made him smile too.

That afternoon, after the subtraction test was over, Miss Moose said, "And now, boys and girls, we have a surprise. Leopold, will you come up, please."

Leopold took his paper bag out of his desk and walked to the front of the room. He said, "As you heard several times yesterday my hobby is working with model railroads." Everyone giggled, and even Miss Moose smiled, but this time it was a good kind of giggling. Leopold was smiling too, and really looked as though he knew what he was going to say next, and everyone suddenly felt happy for him and eager to hear what else he had to say.

And he said, "I want to apologize for being so badly prepared yesterday. I know the contest is over, but I think that model railroads are very interesting and I *would* like to tell you about them if you would like to hear."

"Yes, yes," said several voices, and some of the children applauded.

Then Leopold took the things out of his paper bag. There were several small railroad

cars, an engine, a piece of track, a small tunnel, and several signals, switches, and other pieces of equipment from Leopold's model railroad set.

The boys and girls leaned forward to look, and Leopold began to explain what the things were. He held them up high so everyone could see, and talked slowly in a loud, clear voice. He asked if there were any questions, and two of the girls asked about how the trains were put together. Leopold answered thoughtfully and well. He talked for almost fifteen minutes, and when he had finished, there was loud applause.

Leopold smiled happily and gathered his things together. He felt wonderful. He knew his talk was interesting, and he knew the children had enjoyed it and even learned something from it. Goodness, he thought, even the girls were interested! And everything had gone so well simply because he had taken the time to think through what he was going to say before he said it.

As he sat down, Miss Moose said, "Boys and girls, I think we all learned something here today. I wonder who can tell us what that is?"

She called on Terry Tiger, who had raised his hand. "That it is important to think before you talk," said Terry.

"And from now on," said Leopold, "I'm going to do just that!"

THE VOICE OF SPIRIT

H.W.

*When thought and hope and faith and prayer
... have failed*

*To resurrect this troubled mortal self,
And its frail captive body stays assailed
By multitude of pain and woe, the elf
That dwells in coward mind would cry
... despair,*

*And heart moan sorrow, anguish, bitter
... death,
And creeping craven fear would set his*

*... snare,
Defeating courage, spewing evil breath.
Then Spirit whispers, low at first, and soft,
But with eternal echoes: "You have sought
And asked and knocked and clung steadfast
... and oft
Endured; yet triumph still eludes onslaught:
Push on again; this path, too, has been trod;
Trial moulds the soul — lose self, let go,
... let God."*

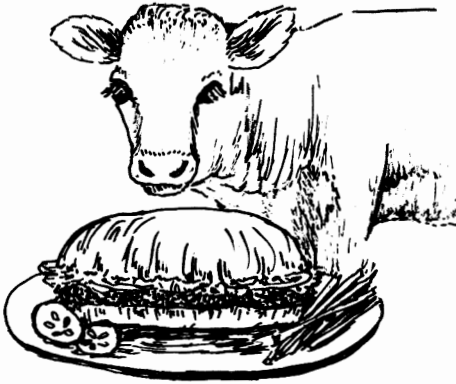


APPETIZING ANDY

DAGMAR FRAHME

Andy Brown, a lad of nine,
 Loved hamburgers and such.
 He patronized the fast food joints
 And always ate too much.
 Of hotdogs and of drumsticks he
 Could never get enough,
 And though you'd think he'd soon get sick,
 His stomach was quite tough.
 But then one day when he had gulped
 Four hot dogs with French fries,
 His family was startled by
 His sudden groans and cries.
 His mother took one look at him
 And put him straight to bed.
 "Now maybe you will learn about
 How you should eat," she said.
 "I've told you once, I've told you twice,
 I've told you ten times ten.
 But every time I turn around
 I'm telling you again.
 It's your own fault that you have got
 A stomach ache you know,
 And now you have the chance to think
 About what made it so."

She closed the door and left him there,
 Unhappy and contrite —
 But though his lot was pitiful,
 Far worse would grow his plight.
 As Andy rolled and tossed about
 Bewailing his just fate,
 His window opened from without;
 He heard commotion great.
 "Let's get him!" called an angry voice;
 Another shouted, "Charge!"
 "Roll up the plates! Take up the knives!
 Our banquet will be large."
 And, unbelieving, Andy cringed
 Far underneath the sheet,
 While down below another shout:
 "Come on, you guys, let's eat!"
 Then closer came the voices and,
 As Andy barely breathed,
 A cow stepped through the window with
 a savage knife unsheathed.
 Behind her came a sheep who bore
 A cauldron on its back,
 And then a pig dragged in a load
 Of wood — a hefty stack.



A chicken followed with a tray
 Of forks and spoons and plates.
 Then came a host of other beasts,
 Their children, and their mates.
 And when at last the room was full
 That it could hold no more,
 Assembled were, from herds and flocks,
 One hundred plus three score.
 Of ducks and turkeys, geese and chicks,
 The count was likewise great.
 All had awaited eagerly
 The coming of that date.
 "Get out of bed!" bellowed the cow
 In snarling, angry tones,
 And Andy hid as best he could —
 But couldn't still his moans.
 Imperious, the cow stood still
 And motioned to the sheep,
 Who instantly pulled off the spread.
 There Andy, in a heap,
 Curled cowering, in fear and fright.
 "No more of that, you worm!
 Get up and stand before us here.
 We'd like to see you squirm."
 The sheep grabbed Andy by the legs
 And heaved him off the bed,
 And Andy, trembling, faced them all,
 His hands above his head.
 "Why do you look at me that way?
 What have I done to you?
 What are you going to do to me?"
 He asked, without a clue

About the reason why the beasts
 Stood menacingly by.

"What has he done to us, he asks!"

The chick, with baleful eye,
 Regarded Andy wrathfully,
 And then began to cry.

"My brother was his dinner in
 A box made up 'to go';
 My sisters were the drumsticks that
 He ate not long ago.

My family is all but gone
 As food into his face,
 And he has got the nerve to ask
 Why we are in this place!"

The cow glared hard at Andy then,
 Her eyes a violent red.

"He eats his hamburgers galore
 And doesn't care who's dead.

They took my friend away one day,
 She never came again.

They turned her into hamburger.
 Her cries were all in vain."

The pig moved forward with a grunt:

"My children all are gone.

They made them into hotdogs that
 He ate on his back lawn.

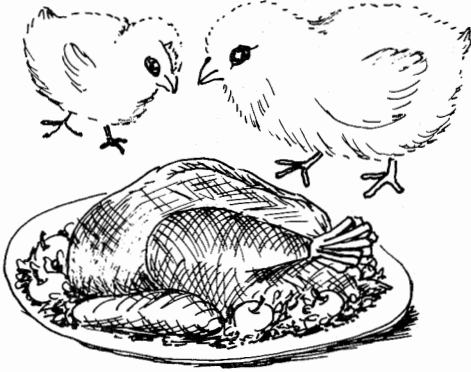
He smothered them in ketchup and
 He swallowed them with swigs

Of carbonated, bottled crud —
 And then they call *us* pigs!"



The turkey fluttered angrily
 Where perched upon a chest:

"I've got a story, too, to tell,
 It's just like all the rest.
 My relatives were fattened up
 For some colossal feast
 That humans call Thanksgiving, but
 We don't give thanks, the least.
 My cousin wound up on his plate,
 And never will come back.



And so I say, let's have at him!
 On, friends, to the attack!"
 "Attack! Attack!" The battle-cry
 Resounded in his ears,
 While Andy froze in disbelief —
 He'd never known such fears.
 With brandished knife the cow approached.
 The cleaver-wielding sheep
 His weapon waved in Andy's face
 And made his goose bumps creep.
 The pig a skewer flaunted like
 A sword, and stood apart.
 Their breath was hot on Andy's face,
 Their shouts assailed his heart.
 He squirmed and shook and screamed and
 Shrieked, But he could not depart.
 They held him fast, they bound his legs,
 They blindfolded his eyes,
 And all the while their greedy shouts
 Resounded to the skies.
 "I'll have the leg." "I'll take the arm."
 "The neck's enough for me."
 "His hand is luscious fried in oil,"
 The calf announced with glee.
 "We must be sure to pluck his hair,"

The chicken wisely said.
 "The scalp's no good unless the flour
 Can penetrate his head.
 The water must be very hot
 Before we throw him in;
 And then he'll have to boil a while
 To soften up his skin."
 "No! Stop! Please! Don't!" Poor Andy's
 Voice was quivering with dread,
 But no one paid the slightest heed;
 They wanted to be fed!
 They struck a match and lit the wood
 And set the cauldron up,
 And it was obvious that they
 On Andy soon would sup.
 The sheep began to cry and bleat,
 The cows to moo with rage,
 The chickens squawked, and bedlam reigned
 Upon that frightful stage.
 They moved in closer with their knives.
 Then, down on Andy's head
 The cleaver came, and all grew dark —
 And there he was in bed!
 He blinked his eyes, and looked around,
 And all was hushed and still.
 The beasts were gone, the cauldron too,
 And he, no longer ill,
 Could find no trace of those who'd come
 To have him for their meal.
 "It was a dream," he whispered, awed,
 "And none of that was real."
 He breathed in deep of air that smelled
 All clean and fresh and pure,
 And stared — for there the window stood
 Wide open. He was sure
 It had been closed before his mom
 Had put him into bed.
 Then on the rug he saw the mark
 Of one imprinted hoof,
 And next to it a half-burned stick.
 And there he had his proof.
 "It happened after all," he said,
 And then he heaved a sigh,
 And for a long time thought deep thoughts
 And didn't close an eye.
 But never after that event
 Did Andy ever eat
 A thing that came from one who moved
 With wings or fins or feet.

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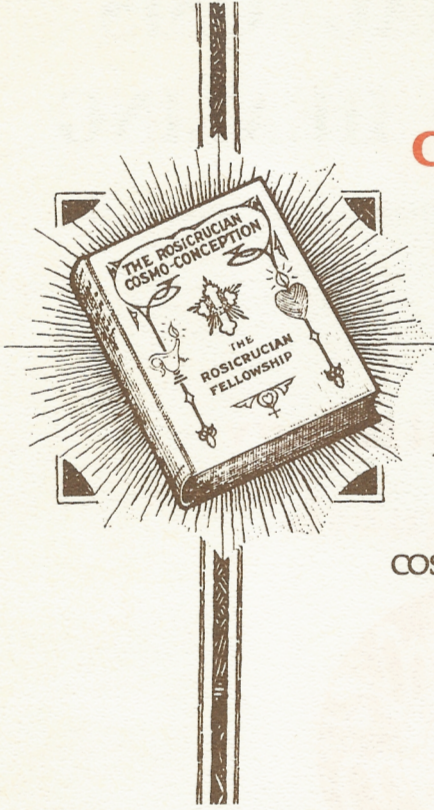
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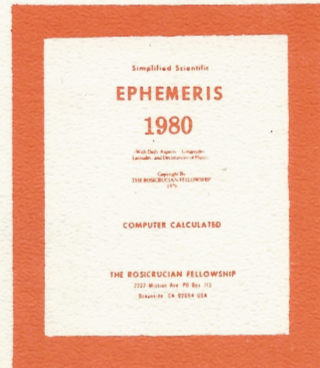
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