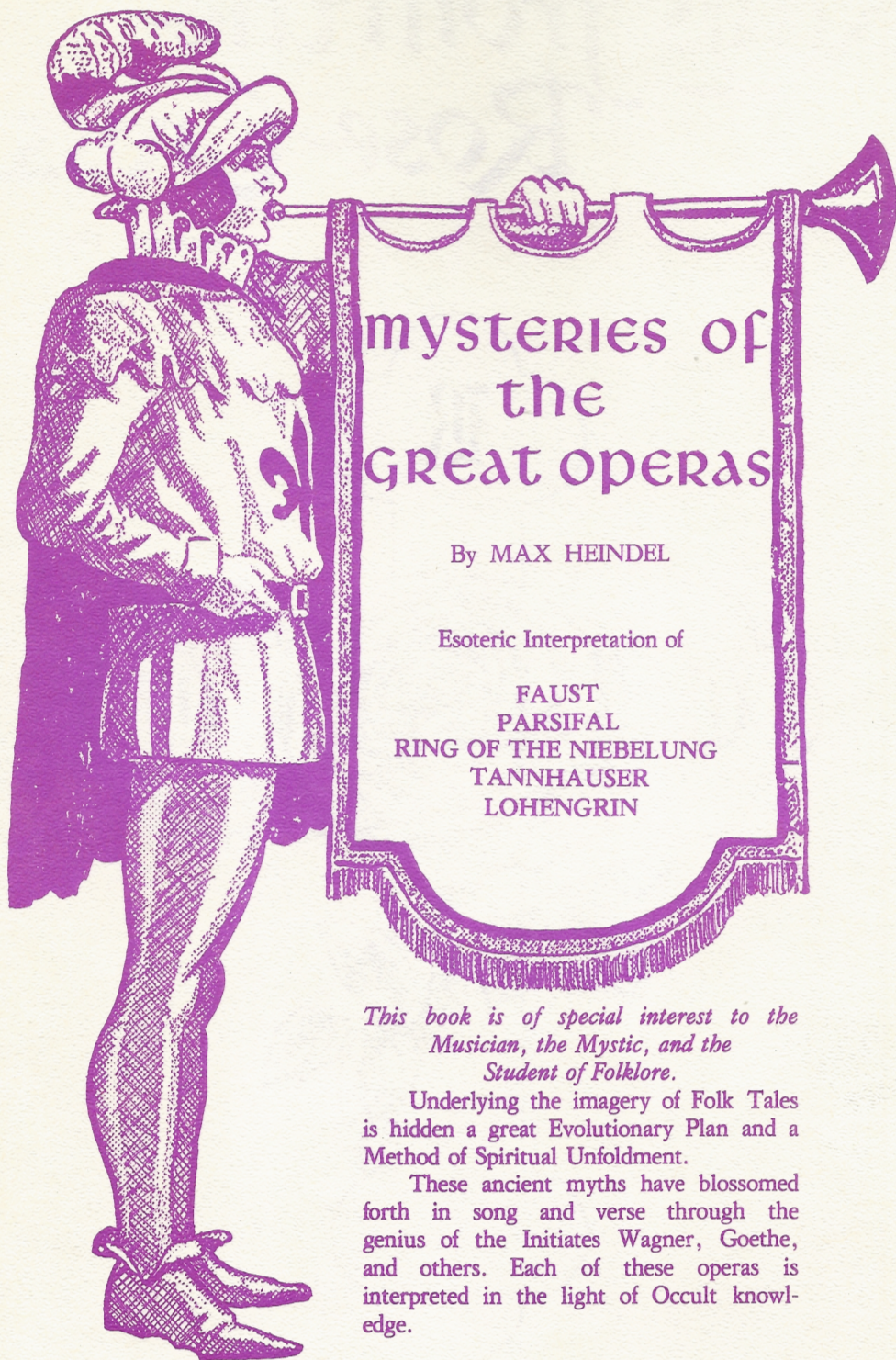


# Rays from the Rose Cross

September, 1980 .50



THE ROSICRUCIAN FELLOWSHIP



mysteries of  
the  
Great Operas

By MAX HEINDEL

Esoteric Interpretation of

FAUST  
PARSIFAL  
RING OF THE NIEBELUNG  
TANNHAUSER  
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interpreted in the light of Occult knowl-  
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# Rays from the Rose Cross

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1980

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

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## Two Sonnets



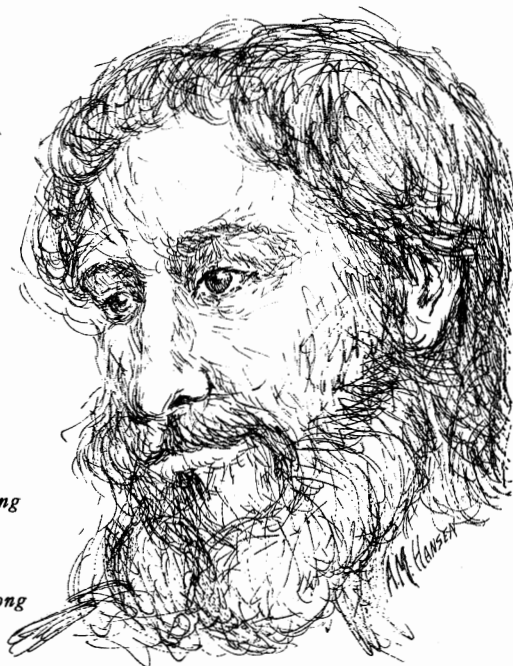
### I

*Saul the Avenger, agitated, taut,  
Soul-torn, with angry heart and shrouded mind  
Refusing what cold logic sets at naught;  
Stern subtlety of reason intertwined  
With rigid pride, impregnable to all  
Save ardent hate; a hawk-man who would stone  
His friend to death—ah, Arrogant, what call  
Could rend in two your black abyss? Atone?  
"Let your servant hear," arose the prayer; thence  
All host of heaven rejoiced, charged radiant sun  
And blazing light reveal Beneficence,  
Shaped end and new beginning into one:  
Saul the Avenger stripped, the vessel stormed,  
To summon, purified, Saul the Transformed!*

### II

*Paul of new birth, new name, new growth,  
New miracle of truth and blossoming;  
The Searcher Paul, who recently betroth  
To tenderness and love, forthwith could bring  
From center to circumference, midst pain,  
Midst danger and extremity, beset  
By man and destiny, the Christian skein  
That formed through pagan world the wide, strong  
net.*

*Intense in work and word, obedient,  
Youth becomes steadfast man, tried, tested, proved;  
Paul the Defense, enduring, eloquent  
For charity and hope and faith; behooved  
To turn his fullness—fearless, measured, free—  
To common good and whole reality.*



*from the desk of*

THE EDITOR



## SELF-EXAMINATION

**T**he rationale behind the exercise of Retrospection is not new and did not originate with the Rosicrucian Fellowship Teachings. Thoughtful individuals throughout history have understood the value of this form of self-examination. Its utility as an instrument with which to enhance human evolution has been obvious to many who have profited therefrom.

In the words of Pythagoras, for instance: "Let not sleep fall upon thy eyes till thou hast thrice reviewed the transactions of the past day. Where have I turned aside from rectitude? What have I been doing? What have I left undone, which I ought to have done? Begin thus from the first act, and proceed; and, in conclusion, at the ill which thou has done, be troubled, and rejoice for the good."

Seneca said: "We should every night call ourselves to an account: What infirmity have I mastered today? What passion opposed? What temptation resisted? What virtue acquired? Our vices will abate of themselves if they be brought every day to the shrift."

The specific nature of questions such as those suggested by the philosophers — What have I left undone? Where have I turned aside from rectitude? What infirmity have I mastered? What passion opposed? — is essential to worthwhile self-examination. We must think in terms of virtues if we are to master them and recognize temptation and passions if we are to overcome them.

Self-examination is necessary to progress once we have set our feet on the spiritual Path. The haphazard ordering of and response to earthly lessons and experiences which very likely characterized our past existence can no longer be tolerated if we are to make appreciable headway on the spiritual quest to which we are now dedicated.

Purposeful and steady forward movement — that is, continuing *spiritual* growth — is now our objective. This will be achieved only if we are fully aware of what we are doing and how we are doing it, and if we then deliberately and consistently take the necessary steps to do what we know is right in all situations. This, in turn, becomes possible only if we maintain a regular program of thorough self-examination.

Any person, no matter how enlightened or progressive he may seem, deludes himself if he believes that the need for self-study does not apply to him. Our tests and trials multiply apace as we strive for spiritual progress, and the greater the height, the greater is the danger of a fall. Our deeds, words, and attitudes must become ever more refined as we proceed. If we have made any progress at all, the qualities and characteristics which may have sufficed us a few years ago now no longer would be fully appropriate. In order to make the needed changes within ourselves, we must learn to appraise ourselves ever more accurately.

"Know thyself!" What a deceptively simple admonition! There are many who have not engaged in meaningful self-examination but think they know themselves definitively, and

they would indignantly deny that much of their "innermost self" still lies hidden from them. But it is only when we sincerely engage in the painstaking analysis of our motives, reactions, tools, habits, strengths, weaknesses, and overall outlook that we begin to realize how little we do know about what we do, why we do it, and what characteristics, habits, and attitudes must be strengthened or changed in order to insure continuing self-improvement.

More often than not, the "self" that has functioned so long and successfully on a predominantly material level must be drastically altered to meet the demands of spiritual advancement. Only when we have watched ourselves perform, with as objective and all-seeing an eye as possible, will we understand the full extent of the changes needed.

Self-centeredness takes many and subtle forms. Serious students of the Fellowship Teachings know from experience that a person can sincerely believe himself to be motivated by selfless considerations only to find on closer examination that the underlying impulses are, after all, those of self-interest. We do not discover this as a result of superficial observation, however. Only intensive self-scrutiny reveals all the unexpected, concealed mental and emotional infirmities to which we are subject.

In *II Cor.* 13:5, Paul admonishes his readers: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Christ is in you...?" If we truly are "in the faith" — that is, abiding by the principles of esoteric Christianity to which we profess to adhere — self-examination will certainly reveal this. If we are merely giving lip service to the higher ideals while essentially still following the dictates of the lower nature, self-examination will also make that perfectly clear.

First among the precepts given to every new Rosicrucian Fellowship student is the simple but all-inclusive statement: "Christ Jesus will be his ideal." If we make continuing comparison between our conduct and that which we know would have been exhibited by Christ Jesus and act on that comparison we can expect to make progress. This is true even if the result of the comparison at first is discouraging in the extreme.

"Know ye not now that Christ is in you...?" asked Paul. Inquiries that we could profitably put to ourselves each evening might include: To what extent has the Christ within me been allowed to function today? Did I try to meet this or that situation as Christ Jesus would have met it? Did I try to radiate the Christ Light and Love within myself to others? Were my concerns selfish or altruistic? Did I preach the Gospel by example today?

A planned program of self-examination will, in time, help us achieve the other elements of enlightened selfhood that must be attained by all evolving humanity. Self-control — the subjection of lower to higher nature and the replacement of personal desires by humanitarian motivations — gradually evolves, in part, as the result of intensive appraisal of the reasons why we do what we do. If we fully understand our motives, we can make the changes necessary to bring our behavior more in line with that expected of a spiritual aspirant. Self-sacrifice — the giving of oneself in time, thought, and deed for benefit of fellow humanity — is thus also intensified.

Self-examination also underlies growing self-reliance. The more we study and understand ourselves, the more sure of ourselves we become and the less inclined we are to lean on other people. Certainly it never hurts and often helps to listen to differing opinions and advice, but we must cultivate sufficient judgment, discrimination, and wisdom to be able to make our own decisions in all things.

Finally, we will reach the ultimate goal of our earthly lives, that of self-mastery. At this point, the Higher Self has complete authority; the lower nature is permanently vanquished. Those who achieve this superior state of being lead blameless, impeccable, virtuous, and completely selfless lives of service. They know how to conduct themselves spiritually in every conceivable circumstance and do so automatically, no longer having to depend upon intensified efforts of the will to keep themselves in line. They have reached this highest level of earthly achievements because they have learned fully to know themselves and to act intelligently upon that knowledge.

## Mystic Light



## THE POINT

## OF IT ALL

Dagmar Frahme

We often hear people, tired of life's troubles or simply disgusted with themselves, ask the not-so-rhetorical question: "What's the point of it all?" Why, they wonder, are they here in the first place, forced to struggle with personal and family crises and with the "death and taxes" inevitability of their lives.

To the occult student, of course, the answer is obvious. As children of God, we also are gods-in-the-making, and the Earth school is one of several learning and proving grounds in that direction. As well as we know this, however, it may be useful to break down our over-all evolutionary goal — to become "as gods" — into its component parts and examine in more detail the principal results of human development to which we can look forward.

These major potentialities are five in number: development of self-consciousness within a consciousness of the Whole; development of soul power; evolution of a creative mind; evolution of an independent will with power to institute new, original causes — that is, Epigenesis; the transformation of all of the Virgin Spirit's latent omnipotence into dynamic competence, available for instant use and under direct control of the independent will.

The first goal, the development of self-consciousness within a consciousness of

the Whole, already is partially attained but, at the moment, in an undesirable direction. Most people are so aware of themselves that they often are aware of little else. Selfishness is an automatic component of the early stages of physical self-awareness, and our big battle now is to retain and refine this awareness, transmuting its self-indulgent aspects into positive action on behalf of all Life. This transformation will occur only when the individual *physical* self-consciousness that is now earthly man's most predominant characteristic is supplemented with his conception of himself as essentially a *spiritual* being. We must understand fully the transitory nature of physical existence, as well as the permanence of our spiritual existence in God, before we can begin spontaneously and automatically to regard ourselves as permanent parts of an eternal Whole to which all humanity as well as other life-waves in our atmosphere, belong.

The concept of universal brotherhood, a keystone of the Christian religion, is difficult enough for mankind to visualize and act upon. Still, we can be certain that this understanding and its realization in human endeavor are elementary in comparison with the truths about human inter-relationships and our relationships with God that will become clarified eons hence as we become acquainted with the Religion of the Father.

*Soul growth is a slow inner process,  
continually dependent upon each individual's  
attitude, sincerity, will power, persistence,  
courage, sense of duty, and, most of all,  
compassion.*

Self-consciousness, about which we think we know so much, is an ever-expanding phenomenon. The feisty, obtrusive physical self is merely a shell — sometimes a mockery — of the glorious spiritual Self that one day will assume its destined place among the major creative Forces of the universe. This awareness, still far beyond our mental and emotional grasp, is one to which we gradually must open our eyes and our hearts.

The development of soul power is probably our most immediate evolutionary concern. The threefold soul, garnered from worthwhile earthly experiences and service in the three lower vehicles, is power. It is the force which enables us to work usefully and creatively in Christ's vineyard. Max Heindel calls the soul "the subtle garment of the Ego," drawn, through our feelings and emotions, from the substance of the Desire World. Eventually the soul will be amalgamated into the threefold Spirit. Then the Spirit, permanently fortified with the extract of its evolutionary experience, will have been nourished from impotence to omnipotence and become, in fact rather than in potential, like its Father in Heaven.

The soul power that we can accumulate at our present stage of development is minimal compared to what it ultimately will be. Nevertheless, our present potential is far greater than it was at the beginning of the Aryan Epoch — or even immediately before the coming of Christ. It is impossible to overestimate the importance of soul power. Without some degree of it, we cannot expect to achieve even the progress we are expected to make during the Aquarian Age. Without

a far stronger degree of soul power, we will not be able to levitate the Earth and release Christ from His physical bondage. And without the full compliment of soul power amalgamated completely into Spirit, we will not realize our potential of god-hood.

Thus, our need to turn every earthly experience to spiritual advantage becomes obvious. The extent to which we can bring selflessness and service to bear in the ordinary situations of daily life and the sincerity with which we perform the retrospection exercise largely will determine the extent of soul power that we have to work with at the present time.

Soul-growth — or the development of soul power — cannot be hurried, nor is it a "one shot" affair, once garnered for all time and leaving the Ego free to do what it likes ever afterward. Soul growth is a slow inner process, continually dependent upon each individual's attitude, sincerity, will power, persistence, courage, sense of duty, and, most of all, compassion. Our individual rate of soul growth pretty much will parallel our rate of spiritual self-awareness. These two qualities now are proceeding hand in hand, and thus, the stronger our consciousness of self as an individual unit in an eternal Whole is, the greater the extent of our selfless service — and therefore our soul growth — is likely to be.

Development of a creative mind is another major goal, but our mental evolution is in a particularly touchy state at the present time. Human epigenesis certainly will not be forthcoming in the absence of the creative mind. Nevertheless, the predomi-



nance of the materially-oriented mentality that is now so typical of the human condition is responsible for much of the world's troubles. Indeed, as we know, the Elder Brothers warned that "pride of intellect" would be one of the three besetting sins of our day — the other two, very logically its companions, being intolerance and impatience of restraint.

Supposed intellectual superiority and perpetuation of material thought, of course, are not the true work of the vehicle of mind. We are told in the *Cosmo* (p. 425) that: "The mind is the most important instrument possessed by the Spirit, and its special instrument in the work of creation. The spiritualized and perfected larynx will speak the creative Word, but the perfected mind will decide as to the particular form and the volume of vibration, and will thus be the determining factor."

The mind initially was given to us that we might develop purpose to action, learn discrimination, and be able to apply a brake to impulse. Our first dividend from the acquisition of this vehicle, however, proved to be cunning, which developed because, the Ego at that time being weak and the desire nature strong, the nascent mind coalesced with the desire body. Cunning caused much of the wickedness of the Atlantean Epoch. Much later, race religions were given to emancipate intellect from desire, pitting the "fear of God" against the desires of the flesh. Thus, under the laws of the old dispensation, the rule of the selfish mind was brought under a modicum of control. This still was not enough to emancipate the mind completely from the desire nature, however, so another vantage point for the Spirit had to be found. This was the heart which, under the Christ dispensation of universal love, slowly is developing into a voluntary muscle. In time, the Spirit will be able to control the blood circulation and withdraw blood from those brain centers devoted to selfishness. Then the mind will have been emancipated entirely from the lower desires. We will be free fully to coordinate "right thought and right action," and take the next step in

increasing the creative capabilities of the mind.

Although the mind is the newest, least organized, and weakest vehicle of the Spirit, its power already is evidenced by the fact that "we are what we think," and that the sensualist, the aesthete, the thinker, and the saint each can be recognized for what he is by the contours of his face, which mirrors his mind. Our ultimate mental power — that of, at the end of the Vulcan Period, being able to think into existence living creatures that grow, feel, and think — is awesome and staggering to contemplate.

The fourth evolutionary factor — the development of an independent will, with power to institute new, original causes — began earlier than perhaps might have been wise. Will itself is the positive pole of universal creative Force, the negative pole being imagination. Will is the initiator of action, and without it, nothing original in the human kingdom, or in the cosmos, could be achieved. At the same time, however, will undisciplined by wisdom initiates irresponsible action, likely to be destructive at worst and meaningless at best.

The lower will — really, an expression of the desire body — was gained by some members of humanity during the Lemurian Epoch and by the remainder in the early Atlantean Epoch. At that time, we had not the wisdom to utilize this independent force properly, and, indeed, it seems obvious that wisdom even today is not a dominant human characteristic. The very same power of will with which we can rule our stars also, if we allow, will encourage us to break the Laws of Nature and engender all manner of trouble for others, as well as inauspicious, painful destiny for ourselves.

There is a vast difference between the lower will, which speaks on behalf of personal vested interest, and the higher will, the spiritual counterpart of the true creative force. Only higher will, once entrenched and authoritative in individual and collective human life, can be relied upon to initiate the new, original, positive causes that *are* cosmic Epigenesis.

*Our evolution from now on  
will proceed through personal striving alone.  
Wisdom is garnered through experience en-  
countered in days, lifetimes, and eons  
of continuing effort.*

The fifth evolutionary goal is a summing up of the others, a characterization of god-hood itself; the transformation of all the Virgin Spirits' latent omnipotence into dynamic competence, available for instant use and under direct control of the independent will. In other words, it is the predisposition and the ability to operate creatively, constructively, and independently in all seven worlds of the seventh Cosmic Plane. It is the ability to emulate our solar God in all His activities and pursuits at the beginning of this Day of Manifestation, including the will, understanding, and power to create, maintain, and perpetuate a solar system and its inhabitants.

No doubt many people who sincerely ask, "What's the point of it all," if presented with this truly astounding picture of their destiny, would cry "blasphemy!" turn away in disgust, or laugh. Nevertheless, this is *precisely* the point of it all, and all our present "growing pains" will seem as nothing when, and indeed long before, we reach the exalted state of god-hood.

Included in the "latest omnipotence" that we so slowly are unfolding is the power to send forth the universal, impersonal, all-sustaining Love that now, as Max Heindel says, "wells endlessly from the Father" into His Creation. This Force is the one unifying agent of Life, and without it no other cohesive endeavors, whether based on scientific theory, arguments for social or collective benefit, or religion itself, could hope to enjoy more than passing success. The truth of this statement has been shown repeatedly in recent history, when many seemingly altruistic schemes for unity, from

the creation of certain communes to the establishment of groups for one purpose or another, foundered on the rocks of individual and overriding self-interest that revealed themselves once the idealistic first stages of organization were over.

The divine Love that sustains life naturally is an exalted version, many times over, of even the highest manifestation of love that humanity now can express. The brotherly love idealized in the Christian Teachings is a long way from the conception of love that will be revealed under the Religion of the Father, and still farther from the apotheosis of Love as we will comprehend it at the end of the Vulcan Period. Imperfect as human love is however, we must learn to — and *yearn* to — utilize it to the fullest of which we are capable. Only by our constant, willing utilization — directing it toward our fellow men and toward all that we encounter — will this divine quality unfold its life-sustaining potentials that now lies deep within each one of us.

The impulse of evolution is toward perfection. The perfected human being is an entity as yet far beyond our powers to imagine at all correctly. Evolution is the path of progress. The human being on the path of progress can expect to experience many future occasions when if his spiritual understanding is not sufficiently awakened, he will find cause to ask, "What's the point of it all?" Many times he will appear to himself to be getting nowhere, and there will be times, too, when what actually is progress may seem to him to be regression. Optimism, and confidence in the future and in his

*[Continued on page 413]*

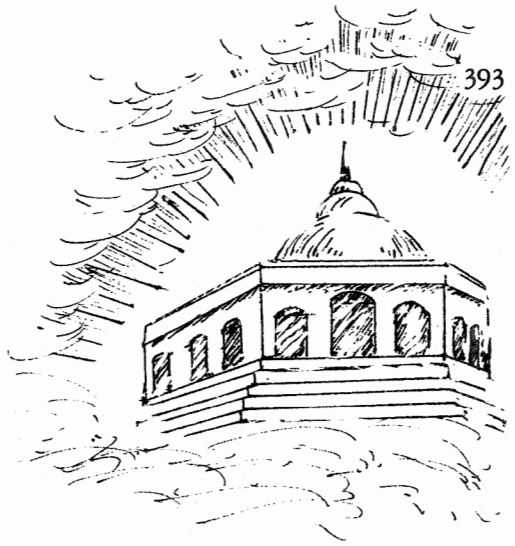
# A NEW HEAVEN AND A NEW EARTH

*Perl Williams*

**T**he Book of Revelation, which is an account of the visions seen by St. John the Divine in the higher spiritual realms, is considered by many to be the most remarkable part of the New Testament of that incomparable Book, our Christian Bible. It is composed of twenty-two chapters. The first twenty lead up, we may say, to the tremendous climax described in the 21st and 22nd Chapters. The 21st Chapter begins with St. John's statement:

"And I saw a new heaven and a new earth: for the first heaven and the first earth had passed away; and the sea was no more." The rest of these two chapters give descriptive information concerning the "new heaven and the new earth." However, there has been a great deal of speculation and difference of opinion concerning the meaning of this information. As awesomely impressive as most of it is, much of it seems to be incomprehensible, unless one has the key to its meaning. Fortunately, the Western Wisdom Teachings do provide an acceptable interpretation of this remarkable document, and we shall endeavor to apply it here in some measure.

In the 21st Chapter we are told by St. John that one of the seven Angels who had appeared before him: "...carried me away in the spirit onto a great and high mountain, and showed me that great city, the New



Jerusalem, descending out of heaven from God." This we interpret to mean that St. John's consciousness was raised to such a height that he could see the archetypes of future conditions in the higher spiritual worlds. He goes on to say that the great city had "the glory of God, radiant as a brilliant light, resembling a very precious gem; like unto a jasper stone, clear as crystal.

"It had a wall great and high; it had twelve gates, with names inscribed thereon, which are the names of the twelve tribes of the children of Israel:

"On the east were three gates; on the north three gates; on the south three gates; and on the west three gates.

"And the wall of the city had twelve foundations; and on them the twelve names of the apostles of the Lamb.

"And the city was laid foursquare, and the length was the same as the breadth. . . And the length and breadth and height were equal.

And he measured the wall thereof, a hundred and forty and four cubits. . .

". . . The city has no need of the Sun, neither of the Moon to shine in it, for the glory of God lightens it, and the Lamb is the lamp of it.

"And the people who have been saved shall walk by that very light. . .

“And the gates of it shall not be barred by day; for there is no night there.”

We see here the basis laid for describing the future conditions of our Earth and the humanity that will inhabit it. The number twelve is a cosmic number, a perfect number, here referring to the twelve signs of the zodiac which encompass our universe. It is the same on all “sides,” perfect, and the masculine and feminine principles, signified by the Sun and the Moon, have reached an equal development in both man and his Earth. This is a goal toward which we are all moving, either consciously or unconsciously.

In the 22nd Chapter St. John says: “And he shewed me a pure river of water, clear as crystal, gushing out of the throne of God and of the Lamb.

“In the midst of the great street of the city, and on either side of the river, was the tree of life, which bore twelve kinds of fruits, and each month it yielded one of its fruits; and the leaves of the trees were for the healing of the people.”

As students of esoteric astrology we learn that each sign of the zodiac has a particular radiation, or “fruit,” which indicates certain traits of character. The individual horoscope showing the positions of the planets in the signs of the zodiac gives a general portrayal of the nature of the person. Each sign presides over approximately one month of our time, so that there is a particular “fruit,” or influence, or vibration, borne by the zodiac each month. As a rule, that is the basic influence in the nature of the person born during that time.

We find spiritual perfection indicated in *Revelation*, as in other parts of the Bible, by words and phrases such as “purity,” “crystal clearness,” etc., a goal to be attained by everyone eventually by means of many rebirths into Earth life with its varied experiences. Repeated efforts to live according to the laws of God during many lives result in the unfoldment of the inner spiritual powers with which every human being is endowed.

It is taught in the Western Wisdom literature that four great Epochs of unfoldment preceded the present order of things; that the density of the Earth, its atmospheric conditions, and the laws of Nature prevailing in one Epoch were as different from those of the other Epochs as was the corresponding physiological constitution of mankind in one Epoch different from those in the others.

The bodies of ADM (the name means *red earth*), the humanity of fiery Lemuria, were formed of the “dust of the ground,” the red hot volcanic mud, and were just suited to their environment. Flesh and blood, as we know it, would have shrivelled up in the terrible heat of that day, and though suited to present conditions, Paul tells us that flesh and blood cannot inherit the Kingdom of God. It is therefore manifest that before a new order can be inaugurated, the physiological condition of mankind must be radically changed, to say nothing of the spiritual attitude. Eons will be required to regenerate the whole human race and fit it to live in ethereal bodies.

On the other hand, neither does a new environment come into existence in a moment, but land and people are evolved together from the smallest and most primitive beginnings. When the mists of Atlantis commenced to settle, some of our forebears had grown embryonic lungs and were forced to the highlands ages before their compeers. They wandered “in the wilderness” (of materiality) while “the promised land” (new conditions) was emerging from the lighter fogs, and at the same time their growing lungs were fitting them to live under present atmospheric conditions.

Two more races were born in the basins of the Earth before a succession of floods drove them to the highlands; the last flood took place at the time when the Sun by precession entered the watery sign Cancer, about ten thousand years ago as told to Plato by the Egyptian priests.

Thus we see that there is no *sudden* change of constitution or environment for the whole human race when a new Epoch is

ushered in, but an overlapping of conditions, which makes it possible for most of the race by gradual adjustment to enter the new conditions, though the change may seem sudden to the individual when the preparatory change has been accomplished unconsciously. The metamorphosis of a tadpole from a denizen of the watery element to one of the airy element gives an analogy of the past, and the transformation of the earthworm to a butterfly soaring in the air is an apt simile of the coming Age. When the heavenly time-marker, the Sun, came into Aries by precession, a new cycle commenced, and the "glad tidings" were preached by Christ. He said by implication that the New Heaven and Earth were not ready then when He told His disciples: "Whither I go you cannot *now* follow, but you shall follow afterward. I go to prepare a place for you and will come again and receive you."

In his vision St. John saw this place, the new Jerusalem, descending from the archetypal heaven world, and Paul taught the Thessalonians "by every word of the Lord" that those who are the Christ's at His coming shall be caught up in the air to meet Him and be with Him for the Age.

But during this change there are pioneers who enter the Kingdom before their brothers. In *Matt.* 11:12, Christ said that "The kingdom of heaven has been invaded, and invaders seize upon her." Some men and women have already learned through holy, helpful lives to lay aside the body of flesh and blood, either intermittently or permanently, and to walk the skies with winged feet, intent upon the business of their Lord, clad in the ethereal "wedding garment" of the New Dispensation.

This Golden Wedding Garment is the Philosopher's Stone, or the Living Stone, spoken of in some of the ancient philosophies as the Diamond Soul, for it is luminous, lustrous, and sparkling — a priceless gem. It is not to be confounded with the desire or emotional body. This soul Body is composed of the two higher ethers, attracted by loving service to others, and will eventually be

evolved by humanity as a whole. But during the change from the Aryan Epoch to the ethereal conditions of the New Galilee, there will be pioneers who precede their brethren as the Original Semites did in the change from Atlantis to Aryana. They are the ones mentioned by Christ Jesus in the 11th Chapter of Matthew.

This change may have been accomplished through a life of simple helpfulness and prayer as practiced by devoted Christians, no matter with what church they are affiliated. They follow the path of the sons of Seth. Others have attained by following the path described by the Rosicrucians. Thus the process of the unification of the two streams of humanity, Cain and Abel, head and heart, is already under way. But the war between the Spirit and the flesh is still raging in the breast of most people as fiercely as it was in the days when Paul gave vent to his pent-up feelings, and told us how the flesh was warring with the Spirit within himself, and how he did the wrong things which he would not do, and omitted the good deeds which he aspired so ardently to perform. Nor will the struggle cease for the sincere aspirant until he has learned to build the temple not made with hands. When this is completed he is ready to be raised by the strong grip of the paw of the Lion of Judah, to the Kingdoms of the Heavens. He is then immortal, loosed from the wheel of birth and death.

We should remember that races are but an evanescent feature of evolution. Before the end of the Lemurian Epoch there was a "chosen people," different from the ordinary people of that time, who became the ancestors of the Atlantean Races. From the Fifth Race of those another "chosen people" were drawn, from which the Aryan Races have descended, of which there have been five and will be two more. Before a new Epoch has been ushered in, however, there must be a "new heaven and a new Earth"; the physical features of the Earth will be changed and its density decreased. There will be one more race at the beginning of the next Epoch, but after that every thought and feeling of race will disappear.

Millions of years ago the continent of Lemuria perished by fire and terrible volcanic cataclysms. In its stead rose Atlantis. In time that was buried beneath the waves, and gave way to Aryana, but that is soon past. Already preparations are beginning for forging a "new heaven and a new earth," which the Western School of Occultism calls the "New Galilee."

In the first two Epochs man evolved a body and vitalized it; in the Lemurian Epoch he developed *desire*; the Atlantean Epoch produced *cunning*; and the fruitage of the Aryan Epoch is *reason*.

In the New Galilee humanity will have a much finer and more ethereal body than now; the Earth will be transparent, also; and as a result those bodies will be more easily responsive to the spiritual impacts of *Intuition*. Such a body will not get tired, either, hence *there is no night*, and the twelve cranial nerves, which are the gates to the seat of consciousness, then as now, consequently never closed. Besides, New Galilee will be formed of luminous ether and transmit sunlight. That land will be a land of peace (Jerusalem), for Universal Brotherhood will bind all beings of all the Earth in Love. There can be no death, for the Tree of Life, the faculty for generating vital force, is made possible by means of an ethereal organ in the head, which will be developed in those who are even now being taken out as forebears for the humanity of that coming Epoch.

That Race is spoken of as "Christ's Race," but, be it understood that that is not because of an exterior Christ, but because they will evolve the Christ Principle *within*; they will act as dictated by the Spirit through *intuition*, and all they do will be done in Love. Only by such *individual upliftment* can the salvation of the Race be accomplished.

In the coming Sixth Epoch, then, there are to be no races. Universal Brotherhood is to obtain again, and therefore a new "chosen people" must be taken out to usher in the New Dispensation; but now man has progressed so far that no outside influence may be exerted to coerce him; and therefore

each must himself choose as dictated to from within.

During past ages, our dense body has gradually grown less dense, and the amount of the two higher ethers has increased, so that human beings became fitted to live in the clear atmosphere under a decreased pressure such as we have enjoyed since the historical event known as "The Flood," when the mist condensed. Since that time we have also been able to specialize more of the solar life force. The larger proportion of the two higher ethers now found in our vital bodies enables us to express the higher human attributes appropriate to the development of this Age.

The vibrations of the vital body under the present atmospheric conditions have enabled the Spirit to build that which we call civilization, consisting of industrial and artistic achievements and or moral and spiritual standards, the industrial and moral excellence being as closely connected and interdependent as the artistic achievement is dependent upon a spiritual conception. Industry is designed to develop the moral side of man's nature, art to unfold the spiritual. Thus we are now prepared for the next step in our unfoldment.

It should be remembered that the qualifications necessary for our emancipation from the conditions prevailing in Atlantis were partly physiological: we had to evolve lungs to breathe the pure air in which we are now immersed and which allows the vital body to vibrate at a more rapid rate than did the heavy moisture of Atlantis. With this in mind we shall readily see that future advancement lies in freeing the vital body entirely from the trammels of the dense body and letting it vibrate in pure air.

This is what happened in the lofty altitude exoterically known as the *Mount of Transfiguration*. Advanced men of various ages: Moses, Elijah, Jesus (the body of Jesus ensouled by the Christ Spirit) appeared in the luminous garment of the liberated soul body, which all will wear in the New Galilee, the kingdom of Christ. Truly, flesh and blood cannot inherit the future kingdom, for it

would interfere with the spiritual progress of that day. So when Christ appears we must be prepared with a soul body and thus be ready to part from our dense body to be "caught up and meet Him in the air."

It is said that the Lord will appear with a mighty sound like the voice of an Archangel. We read in Revelation of thunders and blasts of trumpets in connection with this event. A sound is an atmospheric disturbance, and since, as was determined in recent wars, the passage of a projectile made by man can lift the vital bodies of soldiers out of their dense bodies, it needs no argument to prove that the shout of a superhuman voice could accomplish similar results more efficiently — "in the twinkling of an eye."

"When shall these things be?" asked the Disciples. They were told that as it was in the days of Noah (when the Aryan Epoch was about to be ushered in), so should it be in the Day of Christ. They ate and drank, they married and were given in marriage. But some, who perhaps seemed no different from the rest, had evolved the all-important lungs, so that when the atmosphere cleared they were able to breathe pure air, while others who still had only the gill clefts, perished. In the Day of Christ when His voice sounds the call, there will be some who have not learned to live according to Christ's Teachings, and who therefore find themselves without a properly organized soul body, unable to ascend above the discarded dense bodies. The more diligent will have so lived lives of purity and service that they have prepared the new vehicle needed to ascend and live with Christ for the New Age.

It may be difficult for us to realize that the Bible means exactly what it says when it states that "*we shall meet the Lord in the air and be with Him for the age.*"

However, if we look toward the future through the perspective of the past, it should really cause no surprise, for it is strictly in line with the path on which we have come to our present development. We have learned that at one time we lived like the mineral, embedded in the gaseous earth. We grew outward from the fiery core during a

plantlike existence. Our peregrinations commenced upon the thin earth crust at a later time; and we are now upon the highlands of the Earth, far from the inner core where our evolution commenced. The march of progression has been outward all the while, and it follows that the next step ought to raise us above the Earth level.

The majority of Fellowship students believe in Rebirth and the Law of Consequence, which are the main arbiters of destiny during the present dispensation of recurring cycles. Knowledge of these laws is of great value, as it enables us to order our lives intelligently, building in this life the conditions of our next embodiment.

Many Christians have not this great advantage, but they live, nevertheless, through all the tribulation of this Age — the Kingdom of Men — in the grand hope that they may qualify for admission to the Kingdom of Christ — the next Age. They may live less scientifically than those among us who *apply* our more exact knowledge of *present* conditions, but nevertheless they are fitting themselves for the future Age if they live by the Bible. Their information may be vague, but they live and die in the firm belief of the great and cardinal truth that they will *go to heaven* and be with *the Lord forever* — if they are real Christians.

If we believe *only* in rebirth, we can expect nothing but a continuous return to Earth to battle with the Law of Jehovah; we have no part in the *Love* of Christ. To be perfectly in line with facts, to be able to live by *the whole truth*, we must realize that birth and death are evanescent features of this age of concrete existence, but life itself is interminable. Life tells us very definitely that though it does not appear what our constitution shall be, we shall be changed to the likeness of Christ and remain deathless throughout the Age; and it behooves us to keep this great hope firmly before us and pray for the Kingdom to come, as our Lord taught. And as we pray, we must work, too — that is, we must strive to perfect ourselves spiritually and to love and serve our fellow men and women.

## *Inner Foundations*

### *A Student*

**T**he same cause — the same original event or circumstance — can produce both happiness and unhappiness, both triumph and disaster. We are constantly surrounded by blessings and opportunities of one sort and another. It depends entirely upon us, however, whether we will use them to good advantage, distort them into unrecognizable or corrupt form which they were never meant to have, or ignore them entirely.

A moment of beauty, be it a sight of Nature, the sound of music, or the smile of a passing stranger, can mean so many different things to different people. For some, it may offer a source of upliftment that will carry them through a fleeting period ahead. For others, it may be something to be regarded fleetingly with, perhaps, disinterested lip-service paid to its existence — “Oh, yes, isn’t that nice,” — but not real appreciation or sense of upliftment. For others, it may simply be another part of the normal environment, no more to be heeded than a passing car or the buildings viewed every day on the way to work. For still others, it could evoke memories — pleasant or poignant — with subsequent reveries that may or may not help them through their day.

Likewise, different people react in different ways to periods of trouble and stress. Some regard them as challenges to be overcome or as opportunities from which to learn and grow, while others lament their fate and are so busy feeling sorry for themselves that they do little or nothing to better the situation. A difficult circumstance that causes some to manifest ingenuity and epigenesis in the endeavor to extricate themselves from it induces in others a physical, mental and/or emotional paralysis

that prevents them from helping themselves at all.

The external event is not nearly so important as the internal attitude with which it is met. That which is without is merely the catalyst which brings out that which is within. If we are so far evolved that our internal fortitude, our ability to appreciate the finest and best, our innate optimism, and our ability to perceive, analyze, judge, discriminate, and decide are in good working order, we may expect to make the most of experiences that are intrinsically either uplifting or disturbing. If not, we are not likely to profit fully from either type of encounter. Our ability to do so eventually will depend upon our unfoldment of these essential qualities.

Much of our progress depends upon the degree of optimism and good cheer that we sincerely feel and manifest. If we are convinced from the beginning that ultimately all will work out for the best, no matter what intervening difficulties may present themselves, the battle is half won. If we make the effort to be always cheerful, pessimism and self-pity cannot take hold. We are then free to observe and steep ourselves for whatever ordeals may lie ahead. If we are burdened with the weight of gloom, on the other hand, the lovely and pleasant things we encounter do not readily penetrate to our consciousness. We are so thickly surrounded with the dark of our own making that we are hard put to see anything of the light.

The exuberance and radiance of our own Spirit determines to a large extent the degree to which we can rejoice at our surroundings, and the ease with which we will be able to solve problems and master challenges. If we are by nature moody and



morose, this will be much harder to do. We can literally create a heaven within ourselves if our hearts are glad, and this, in turn, more readily occurs when we focus our thoughts on the Truth as we know it, and try to live the Life that embodies Truth.

Impatience, intolerance, anger, and all similar emotions destroy our innate happiness and our ability to make the most of our surroundings and experiences. We may think that by exhibiting such emotions we are coercing others to act more in accordance with our wishes, or, at least, that by making it very clear to them that our behavior displeases us we are somehow acquiring for ourselves more freedom, power, or latitude in which to cause things to be done our way. Certainly we set great store by our "right to self-expression, which must not be inhibited, some say, if we are to develop as individuals.

It is not so much self-expression, however, as self-discipline, that determines our real progress. Whatever temporary satisfaction we may think we are gaining by the expression of negative emotions, this satisfaction is purely illusory. Negative emotions serve only to hinder the operation of our physical and spiritual vehicles and create in us a form of continuing *dis*-satisfaction which, though perhaps initially latent, is inescapable. No one giving vent to these emotions is really happy, no matter how much he may be convinced to the contrary. No one giving vent to these emotions is in a position to appreciate the beauties and blessings which surround him. The very people who are quick to exhibit explosive temper, rage, jealousy, and similar feelings are the ones who render objectionable, ugly, and disappointing all that they touch. They hurt others, but they hurt themselves even more.

Exactly the opposite is true of people who are cheerful, pleasant, and radiate the light from within themselves. Their joy is compounded by the fact of its very existence. The continuing glow of their inner light makes it possible for them to discern the glow of the light that shines without. Therefore they easily perceive the good in all

things, and for them every day and every encounter is a treasure house of additional blessings and opportunities. These are the people for whom every experience is meaningful, and of whom it may truly be said that "they get the most out of life." These are the people, too, who do the most to help others on their way.

Thus we see the foundation of individual happiness, progress, and usefulness is internal. Our perception of what lies without is governed by the degree of light that lies within. Our reaction to what lies without is governed by the extent to which our positive nature — our Higher Self — has evolved. What we contribute from within determines how that which is without will affect us.

As said, the same event can produce happiness or unhappiness, depending upon our reaction to it. If we look for the good, the good will be forthcoming. If we expect trouble, we will soon find ourselves saddled with a surfeit of that commodity.

We must, then, cultivate three things: the love of Truth that will help us ever more clearly see things as they are; the unshakable optimism that stems from a conviction of the ultimate triumph of that which is good, and the willingness to give of ourselves unstintingly in the cause of that triumph. If we work along those lines and conduct ourselves accordingly, all external factors will fall into their proper place and we will be able to see clearly, act judiciously, and contribute in great measure to our progress and that of humanity as a whole.

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*Greeting the threshold of a sacred dawn  
the morning dove sings her precious song  
amidst the stillness of desert airs  
bathing softly all your cares  
feeling thus at last tranquil  
one concentrates on the Divine Will*

—Graydon C.

Max Heindel

The

“Mysterium Magnum”

of the Rose Cross



Occasionally we get letters from students voicing their regret that they are alone in the study of the Rosicrucian Philosophy, that their husbands, wives, children, or other relatives are unsympathetic or even antagonistic to the teachings, despite all efforts of the said students to favorably interest these friends and thus obtain companionship, or at least freedom to follow their bent. This friction causes them a certain amount of unhappiness according to their various temperaments, and we are asked by these students to advise them how to overcome the antagonism and convert their relatives. This we have done by personal letters and have been privileged to help change conditions in not a few homes when our advice has been followed, but we know that frequently those who suffer most acutely are silent and we have, therefore, decided to devote a little time to a discussion of the subject.

It is truly said, very truly, that “a little knowledge is a dangerous thing,” and that applies with the same force to the Rosicrucian teachings as to every other subject. Therefore, the very first point is to find out *if you have enough knowledge* to be on the safe side. So let me ask the question: What *is* the Rosicrucian teaching which you are so anxious to have others share and to which they object? Is it the twin laws of “*causation*” and “*Rebirth*”? They are fine

for explaining a great many problems of life, and they are a great comfort when the grim reaper appears and robs our homes of someone near and dear. But then you must remember that there are many who do not feel the need of any explanation whatever. They are constitutionally as unfit to apply it as a deaf mute is to use a telephone. It is true that we work to better advantage when conscious of the Law and its purpose, but let us take comfort from the fact that these laws work for good to all whether we know it or not, and therefore *this knowledge is not essential*. They will suffer no great loss because they do not embrace this doctrine, and they may escape the danger incident to the possession of “a little knowledge.”

In India where these truths are known and believed by millions, people make little effort at material progress because they know that they have endless time and what they do not accomplish in this life may wait till the next or a later life. Many Westerners who have embraced the doctrine of rebirth have ceased to be useful members of their community by adopting a life of indolence, thereby bringing reproach on these so-called higher teachings. If your friends will have none of this teaching, leave them alone. Making converts is by no means the essential point of the Rosicrucian teaching. The Guardian of the Gate will not examine them as to knowledge, and he may admit some

who are entirely ignorant of this matter, and shut the door in the face of those who have devoted their lives to study, lecturing on and teaching of these laws.

Then, if the doctrines of "Causation" and "Rebirth" are unessential, what about the *complex constitution of man*? Surely it is essential to know that we are not merely this visible body, but have a vital body to charge it with energy, a desire body to spend this force, a mind to guide our exertions in channels of reason, and that we are virgin spirits enmeshed in a threefold veil as Egos. Is it not essential to know that the physical body is the material counterpart of the Divine Spirit, that the vital body is a replica of the Life Spirit, and the desire body is the shadow of the Human Spirit, the mind forming the link between the threefold spirit and the threefold body?

No, *it is not essential to know these things*. Properly used, this knowledge is an advantage, but may also be a very decided disadvantage to those who have "a little knowledge" in that direction. There are many such who are always meditating on "the higher self" while entirely forgetful of the many "lower selves" groaning in misery at their very doors. There are many who dream day and night of the time when they will take their daily *soul flights* as "invisible helpers" and ease the sufferings of the sick and sorrowful, yet would not spend a five cent car fare and an hour's time to bring a poor, friendless soul in a city hospital a flower and a word of cheer. Again I say that the Guardian of the Gate is more likely to admit him who did what he could than him who dreamed much and did nothing to help his suffering fellow man.

If you could get them to study the Rosicrucian teachings about death and the life after, you would feel it important that they should also know about the silver cord remaining unbroken for a period of approximately three and one-half days after the spirit has left the body, and that it must be left undisturbed while the panorama of its past life is being etched into the desire body to serve as arbiter of its life in the invisible

world. You would like them to know all about the spirit's life in purgatory, how the evil acts of its life react upon it as pain to create conscience and keep it from repeating in a later life the acts that caused the suffering. You would have them know how the good acts of life are transmuted into virtues usable in later lives as set forth in our philosophy.

You have no doubt been surprised at the assertion that a knowledge of the great twin laws is unessential.

Probably the next assertion that it is immaterial whether others learn about the constitution of man as we know it may have scandalized you, and you will undoubtedly feel shocked to have it stated that the Rosicrucian teaching concerning death and the passing of the spirit into the unseen worlds is also comparatively unnecessary for the purposes we aim to achieve. It really does not matter whether your relatives understand or believe in these teachings. So far as your own passing is concerned, an earnest request that they leave the body quiet and undisturbed for the proper period will probably be carried out to the letter, for people have an almost superstitious regard for such "last requests," and if any of your friends pass over, *you* are there with your knowledge, and can do the right thing for them. So never mind if they refuse to take up that part of the Rosicrucian teaching.

But the student may say, "If a knowledge of the before mentioned subjects which seem of such practical value are immaterial to advancement then it follows that study of the Periods, Revolutions, World Globes, etc., is entirely so. That disposes of everything taught in the *Cosmo*, and there is nothing left of the Rosicrucian teaching which we have embraced, and to which we have pinned our faith!"

*Is nothing left?* Yes, indeed; ALL is left, for those things mentioned are only the husks which you must remove to get at the meat in the nut, the kernel of it all. You have read the *Cosmo* many times perhaps. Maybe you have studied it and feel proud of your knowledge of the world mystery, but have

you ever read the *mystery hidden in every line*? That is the great and essential teaching, the one teaching to which your friends will respond if you can find it and give it to them. The *Cosmo* preaches on every page THE GOSPEL OF SERVICE.

For our sakes Deity manifested the universe. The great creative Hierarchies have all been and some of them are still *our servants*. The luminous star angels, whose fiery bodies we see whirling through space, have worked with us for ages, and in due time Christ came to bring us the spiritual impetus needed at that time. It is also significant in the extreme that in the parable of the last judgment Christ does not say, "Well done, thou great and erudite *philosopher* who knoweth the Bible, the Kabala, the *Cosmo*, and all the other mysterious workings of nature," but He says, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord. . . For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink. . ." Not one single word about knowledge; *the whole emphasis was laid upon faithfulness and service*.

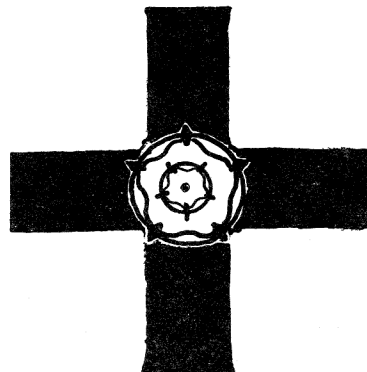
And there is a deep occult reason for this: *service builds the soul body*, the glorious wedding garment without which no man can enter into the kingdom of the heavens, occultly termed "*The New Galilee*," and it does not matter whether we are aware of what is going on, so long as we accomplish the work. Moreover, as the luminous soul body grows in and around a person, this light will teach him or her about the Mysteries without the need of books, and one who is thus God-taught knows more than all the books in the world contain. In due time the inner vision is opened, and the way to the temple shown. If you want to teach your friends, no matter how skeptical they may be they will believe you if you preach the gospel of service.

But you must *preach by practice*. You must become a servant of man yourself if you would have them believe in you. If you want them to follow, you must lead, or they will have the right to question your sincerity.

Remember, "ye are a city upon a hill," and when you make professions they have a right to judge you by your fruits, therefore *say little, serve much*.

There are many who love to discuss the harmless, peaceful life at dinner, oblivious of the fact that the red roast on the table and the cigar in the mouth dull the effect. There are others who make a god of the stomach and would rather study dietetics than the Bible; they are always ready to buttonhole their friends and discourse upon the latest food fad. I knew one man who was at the head of an esoteric group. His wife was antagonistic to occultism and the meatless diet. He forced her to cook her vegetables at home, but told her that if she ever dared to bring meat into *his* kitchen or contaminate *his* dishes with it he would pitch her and the dishes into the street, adding that if she must make a pig of herself she could go and get flesh food in a restaurant.

*Is it to be wondered at that she judged the religion by the man, and would have none of it?* Surely he was to blame being "his brother's keeper," and though this is an extreme case, it makes the lesson more obvious. It is to the everlasting praise of Mahomet that his wife became his first disciple, and it speaks volumes for his kindness and consideration in the home, an example we shall all do well to follow if we would win our friends for the higher life, for though all religious systems differ outwardly the *kernel of all is LOVE*.



# WESTERN WISDOM BIBLE STUDY

## THE EPISTLES OF THE DISCIPLES

*Corinne Heline*

### *II Peter 1:19*

*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day stars arise in your hearts.*

In the Christing of man the Disciples are assisting humanity by way of *conversion* and *Initiation*. Conversion is a process of spiritual quickening by which men turn to God en masse. Initiation is an individual process. Conversion works through the desires, cleansing and regenerating the nature of man. Initiation works upon the vital body. Feelings and emotions are transitory. The desire body is not yet definitely organized, consequently conversion is not always permanent in its effects. Each year, with the return of the revivalist, many must be reconverted. This phase of spiritual awakening is usually accompanied by rhythmic music and emotional exhortations. The color tones produced by the music and generated through the feelings at a revival meeting are a most interesting study. When, through conversion, a new man is born — and many and beautiful are the fruits of his labors — his vital body has also been affected. Whether he realizes it or not, such a person becomes a candidate for Initiation. That higher step Peter describes as an inheritance incorruptible and undefiled.

### *I Peter 1:13*

*Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.*

The highest symbolism of the church or temple is the perfected body of man, the home of the spirit.

### *I Peter 2:4-7*

*To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,*

*Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*

*Wherefore also it is contained in the scripture, Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.*

*Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.*

Peter describes those who find the way of this new life as "new born babes." This statement is a literal fact, for one entering consciously into realms beyond the cognizance of the five physical senses must learn to adjust himself to new conditions and environment as does a child new-born into physical existence.

### *I Peter 2:2, 3*

*As new born babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious.*

*II Peter 1:20*

*Knowing this first, that no prophecy of the scripture is of any private interpretation.*

New Age understanding of the Bible recognizes that evolution and Initiation are cosmic processes having to do with humanity. The Bible can never be obsolete or discarded for more "modern" teachings. Its lessons are of eternal duration, as vibrant with life and interest today as when first given to early mankind.

*I Peter 4:4, 5*

*Wherein, they think it strange that ye run not with them to the same excess of riot, speaking evil of you:*

*Who shall give account to him that is ready to judge the quick and the dead.*

The spiritually awakened and the unawakened have always been referred to as the living and the dead or asleep. Jacob Boehme writes: "Truly the time of the Rose bringeth forth and it is high time to awake, for the sleep is at an end; there shall a great rent be before the Lily, therefore let everyone take heed to his ways."

The precepts of daily living that lead to the attainment of the "inheritance incorruptible" are uniformly the same with all spiritual teachers including the foremost, the Christ, as they must necessarily be founded upon love and fellowship, the supreme ideals set forth in the Book of Acts.

*I Peter 1:22, 23; 3: 8-10; II Peter 1: 5-7*

*Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:*

*Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.*

*Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:*

*Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing*

*that ye are thereunto called, that ye should inherit a blessing.*

*For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.*

*And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge;*

*And to knowledge, temperance; and to temperance patience; and to patience godliness;*

*And to godliness brotherly kindness; and to brotherly kindness charity.*

Those who would teach others take on a great responsibility; also a priceless privilege. Such have need as no others for humility and worthiness. The Saviour washed the feet of His pupils as a token of His gratitude for the opportunity of serving them.

*I Peter 5:2-7*

*Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;*

*Neither as being lords over God's heritage, but being examples to the flock.*

*And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*

*Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject to one another and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*

*Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:*

*Casting all your care upon him; for he careth for you.*

Had all who endeavor to be spiritual teachers lived up to this admonition given by Peter, the knowledge of the Lord (law) would cover the earth as the waters cover the sea.

# Studies in the



# Cosmo- Conception

## *The First Heaven*

*Q.* What is the state of children in the First Heaven?

*A.* The children lead a particularly beautiful life there. If we could but see them we would quickly cease our grief.

*Q.* Does a child go to Purgatory?

*A.* When a child dies before the birth of the desire body, which takes place about the fourteenth year, it does not go any higher than the First Heaven, because it is not responsible for its actions. Therefore the child has no purgatorial existence.

*Q.* What becomes of the child's desire body?

*A.* That which is not quickened cannot die, hence the desire body of a child, together with the mind, will persist until a new birth, and for that reason such children are very apt to remember their immediately preceding life.

*Q.* How long do children remain in heaven?

*A.* For such children the First Heaven is a waiting-place where they dwell from one to twenty years, until an opportunity for a new birth is offered. Yet it is more than simply a waiting-place, because there is much progress made during the interim.

*Q.* Who takes care of these children?

*A.* When a child dies there is always some relative awaiting it, or, failing that, there are people who loved to "mother" children in Earth life, who find delight in taking care of a little waif.

*Q.* Is their life there all play?

*A.* No, not entirely. The extreme

plasticity of the desire-stuff makes it easy to form the most exquisite *living* toys for the children and their life is one beautiful play; nevertheless their instruction is not neglected.

*Q.* How is this instruction carried out?

*A.* They are formed into classes according to their temperaments but quite regardless of age. In the Desire World it is easy to give object-lessons on the influence of good and evil passions, conduct and happiness.

*Q.* How permanent are the impressions these make?

*A.* These lessons are indelibly imprinted upon the child's sensitive and emotional desire body and remain with it after rebirth so that many a one living a noble life owes much of it to the fact that he was given this training.

*Q.* When is such training especially valuable?

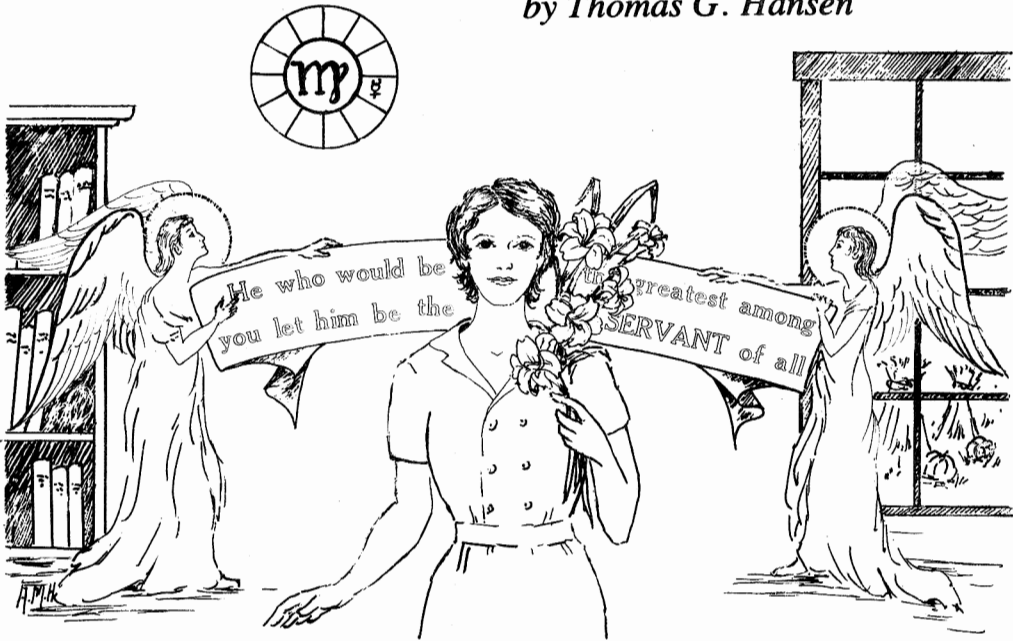
*A.* Often when a weak Spirit is born, the Compassionate Ones (the invisible Leaders who guide our evolution) cause it to die in early life that it may have this extra training to fit it for what may be perhaps a hard life.

*Q.* What might cause such weakness?

*A.* This seems to be the case particularly where the etching on the desire body was weak in consequence of a dying person's having been disturbed by the lamentations of his relatives or because he met death by accident or on the battlefield.

# ZODIACAL HIERARCHIES

by Thomas G. Hansen



## *VIRGO: Service and Humility*

**M**an's character and future demand action and expression. Growth follows experience. With each living sacrifice on the altar of purity and devotion, the Spirit of man glows, and a golden glory blends harmoniously with the ever-present heavenly blue of the Father — a powerful symbol of eternal watchfulness. Heavenly blue with pure gold represents the Virgo ideal of spiritual glory, which feeds upon the milk of human kindness, love, and service.

It was partly for our sakes that Deity manifested the universe. The great creative Hierarchies all have been (some still are) our servants. These great intelligent Forces which embody the signs of the zodiac have all in their turn worked to build, maintain, and nurture the evolution of all that was to come after. As great cosmic Periods followed, added spiritual impetus awakened hidden potentialities into dynamic powers. Every emphasis is laid upon faithfulness and service as each degree of consciousness from man to

the Ultimate adds color to the luminous soul body that alone enables the spiritually awakened to enter into the kingdom of the heavens.

Initiation can come only to those who have cleaned much of their karmic slate. Purity, holiness, cleanliness, freedom from sin, living without transgression, and spiritual intelligence all are requisites of the one who would elect to advance in the sight of God. Such a one must be possessed of wisdom and a well-developed, well-trained mind and the essence of experience of many previous lives.

He who would be a candidate for Initiation must have developed and mastered the mind, the emotions, and the moral sense, and he must have proven himself faithful in discharging duties and in helping and uplifting others. When he has done all this, the candidate has become "a good man."

Having accomplished the exoteric life,



he becomes a candidate for the esoteric life and enters upon the preparation for Initiation where he treads the straight and narrow, the Probationary Path, the path which leads to the "way of the cross." Discrimination, control of thoughts and action, endurance, tolerance, faith, and balance are attributes which must be mastered. Candidates for the mystery school must be of unblemished reputation and of a contented disposition. "Be ye therefore perfect, even as your Father which is in heaven is perfect." — *Matt. 5:48*

This is the way, The Path, and the steps that must be taken are found in the spiritual or esoteric principles of the divine hierarchy, Virgo.

Virgo is shunned as the crank, the critic, the fool, the misguided child of fate, who is in restless and eternal quest of powers and answers; yet, Virgo is the radiant possessor of saintly manner, devotion, service and kindliness.

The great creative Hierarchies, those friends who gave of themselves to establish light and consciousness for evolving greater powers of God's all-manipulating goodness and strength, are scaled in might and power. Aries and Taurus, the creators of the forces that manifest through each of the succeeding Zodiacal Hierarchies, represent the height of the powers of life. Then through Gemini, Cancer, and Leo, still powerful elements in the creation of life, to the manifestation of God-consciousness through Virgo, the sixth of the great creative Hierarchies, we see the foundation and gradual development of increasingly greater opportunities for the illumined mind.

#### *Virgo Sixth in Line*

While Virgo is the sixth in line of these tremendous forces, Virgo also represents the highest potential power (spiritual power) now present in the universe. The manifestation of Virgo is the ultimate spiritual principle *active* in the present cosmic period in which we are now evolving. Aries and Taurus passed into liberation at the begin-

ning of our Day of Manifestation. Gemini, Cancer, and Leo laid a further groundwork for the evolutionary progress of the Spirit, the soul, and the body of man. Virgo is the Spirit of Light who would lift man to radiant heights through redemption, purity, and devotion.

When much is given, much will be demanded, and Virgo must prove worthy of the creative power of the Light that transcends the physical and is directly attuned to the powers of divinity.

Virgo is the Immaculate Virgin; from her is the Virgin Birth. The Christ within never can be born into higher spheres until the lower self is purified, made a virgin fit immaculately to conceive and bear the higher self. The awakening of the same Christ consciousness, blending the chemical union of the higher and lower selves in the Mystic Marriage, inaugurates the Immaculate Conception and teaches freedom and redemption from sin by *love*. As the ideal of the Immaculate Conception grows and a new race develops and is cradled in the mystic light of this divine message of love, generative purity will become the key to salvation. From Virgo the fruit of the harvest, which is the flesh of the Earth, is gathered — Nature's wares in abundance to serve man's purpose. All things serve their purpose in life, just as the replenishing virtues of Virgo serve the Will of a higher Consciousness.

Virgo is pure and cold and free from the passion of the Earth. Virgo does not have the fire of the flame of life to bring into form, but hers is the soft blue flame of the higher gods, a flame which burns not nor destroys. Virgo gathers the life and heat of Leo and pours it on the Earth; she reflects it here and there as she wishes, but it does not touch her as she moves about on her divine mission among men.

Virgo is dressed in robes of blue and the golden stars glisten about her. As she gathers her children in her care, she instructs them in the many arts that help the Earth. It must be remembered that her children are the workers of the world; it is their purpose to

feed and tend the many needs of the Earth. Virgo ever looks upwards, for there is no union upon Earth nor in the zodiac for her. Her union is with One far away; her love is not to be easily fulfilled. She will not submit to passion, nor will she respond to lower phases of the love that is so beautiful to her. Neither submission nor persuasion capture the heart of Virgo; unless prayer and devotion blend a sacred bond, chastity and virtue reign supreme.

This child rarely hears the voice of her mate, which is a voice as clear and as full as the sound of a diamond. These Lords or Hierarchies have voices and they call to us, though we may not always be attuned to their call. The mate for Virgo speaks lightly in the purest and rarest of tones, for should it call with a full sound it would shatter and destroy — thus, only a very little part of Him can reach the Earth. The children of Virgo have the purest and finest qualities of any sign; the scarcity of its expression can only be attributed to the rarity of its tone. Those who contact this ideal will forever move on wings of love, and life will be nourished with the gentle caress of humility and devotion.

The symbol for Virgo is a bunch of tall lilies, whose hearts drop gold and dew to the daughters and sons of this sign. The waxen leaves of the lily turn back, giving all they possess, withholding nothing. Thus is clearly designated the path for the children of Virgo, the ideal and goal for the sons and daughters of this mystical figure.

An added esoteric principle is made manifest in our study of Virgo. The Sun is threefold. We can see the outer or physical, Sun. Behind that is the central Sun, from which comes the Cosmic Christ impulse which sends out a ray that manifests as Christ Consciousness to the awakened of mankind. Behind and beyond these two is what is esoterically interpreted as Vulcan, which is the body of the Father. The Father, *the source of all*, is the spirit in Vulcan, which, to the greatest of human seers, appears only as a higher octave of the photosphere of the Sun, a ring of violet-blue luminosity behind the Sun.

To study the relationship of Vulcan to Virgo we can best turn to the pages of mythology and gain a further insight as given there. Beautiful Cosmic Truths are often tucked away in these old tales. It is not true that a myth is a figment of human fancy, without substantiation or fact; on the contrary, myths often contain the deepest and most precious of spiritual truths, many so rare and fine that they cannot stand exposure to the material intellect. To shield these hidden truths they are often given to humanity in the picturesque symbolism of myths.

Vulcan was the son of Jupiter and Juno. He was born lame, and Juno was so displeased at the sight of him that she flung him out of heaven from the sight of the gods. Another story explains that, attempting to save his mother from Jupiter's wrath, he was caught by the foot and hurled from the heavenly threshold. If not lame before, either of these experiences was sufficient to produce a limp.

Vulcan is the celestial Artist and the God of Fire. Vulcan was the divine personification of the fire that burns within the Earth. From the God of Fire, Vulcan naturally developed into the god of the arts and industries dependent upon fire, especially the arts of pottery and metal working. He was the artist god who worked in a smoky smithy in the heart of the burning mountains. He produced clever works of dazzling beauty, which he gave away freely to gods and to favorite heroes. Vulcan took part in the making of the human race, and in the special creation of Pandora.

The fires of Earth were derived from Heaven and Vulcan, as God of Fire, was especially concerned with the glow of the forge over the hearth. Vulcan was blacksmith of the Gods. His workshops were under volcanic islands and he had his forge on Olympus. He built the dwellings of the Gods, he made the scepter of Jove, the shields and spears of the Olympians, the arrows of Apollo and Diana, the breastplate of Hercules, and the shield of Achilles. He

made himself two wonderful handmaidens of gold, who, like living beings, would move about and assist him as he walked. Vulcan received great praise for his bronze work of great beauty and for other living works of art.

Vulcan is a glorious, good-natured god, loved and honored among men as the founder of wise customs and the patron of artificers. On occasion, also, Vulcan was the god of healing and prophecy. He could, if he chose, be the cause of "inextinguishable laughter" to the Gods, but he was by no means a fool. This famous god could be cunning and vengeful when the emergency demanded. He was tricky, too. In order to revenge himself upon his mother who had thrown him from heaven, Vulcan fashioned a throne of cunning device which set all manner of invisible chains and fetters about her when she sat in it. His clever manipulation could not be undone by any of the Gods in Heaven, and all coaxing could not impel Vulcan to free his mother. Even Mars could not force him to undo the trickery he had performed. Finally the jovial Bacchus, dear to the blacksmith, drenched him with wine, took him to Olympus, and persuaded him to set Juno free.

Vulcan was not permanently hostile to Juno, though; he rendered her many services. Vulcan's gift to Apollo was the chariot of the Sun. His gifts were innumerable, given in kindness and love. He also aided in the spread of vegetation; the vine thrived best on his volcanic soil — thus, the close friendship with the wine-god.

Vulcan is shown dressed as a workman; he rendered service to both Gods and man. Vulcan lived under the Earth and he also communed with the Gods. In this context, then, we can trace the characteristics of Virgo.

Vulcan personifies the function of Virgo and of the spiritual Sun. Note that Vulcan is esoterically established as the highest potential spiritual force derived from the Source of all, the Father; likewise, the manifestation of the Virgo Hierarchy is the ultimate spiritual principle now active at this time.

Vulcan is the esoteric ruler of Virgo; further meditation will continue to establish greater potentialities that will manifest through this subtle feminine channel of divinity, the creative hierarchy of Virgo.

One warning, please! Students are cautioned not to consider themselves ruled by Vulcan just because they are children of Virgo. A similar consideration will apply to Pluto and Scorpio. Only the most advanced and highest types of humanity respond positively to Uranus and Neptune. What can we say, then, of Pluto, who is even more elusive and subtle than either of these? And what of Vulcan, whose significant action embodies the principles underlying millions of solar systems similar to our own, which are the fields for the evolution of many grades of beings of approximately our own status? These creative hierarchies are of a realm far more vast than our solar system, yet by knowing albeit vaguely of the force and power waiting to be explored by the pioneers of our life-wave, we are able to gain a sense of humility, kindness, and appreciation of our fellow-men.

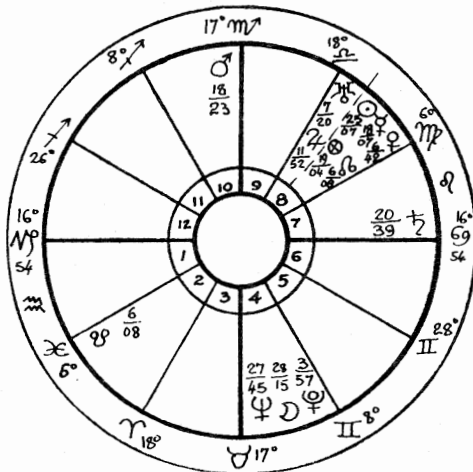
The life impulse manifests in cosmic proportions to every spiritual entity (Ego) in succeeding rays, and this manifestation is eternal, but the direct capacity for divine illumination is governed by the development of the Higher Self, which springs into being when the harmony of its particular keynote is established. Virgo, the divine channel of service, is attuned to a ray that makes it exceptionally difficult for its children to gain full pleasure and happiness from ordinary sources in the world of men. Just as Vulcan, Virgo is both human and divine, serving man and attending to the administrations of forces so vast and supreme that a limited consciousness can but faintly grasp at the power attending its purpose and existence.

Virgo may waver in establishing its heritage, but each expression that elevates the mind's eye even slightly to the heavenly picture fulfilled in this ideal, will be a permanent step that can never be retraced. Once Virgo awakens a particular response in

the hearts and minds of her charges, there is no further peace until yearning and searching bring the state of perfection that she presents for those who would walk with her in solitude. But Virgo is never alone. She holds forth to her children the possibilities of blending consciousness with the distant, yet all-present higher voice. Virgo serves in all manners, knowing that every service and act that lifts man lifts her, and the fulfilling of the law is but the means to her own salvation.

*Path of Service*

The path of Virgo is the beautiful path of service. These natives' ability to recognize the advantages of the higher life, and their willingness to serve, will free them from the limitations of the flesh. To the degree that humility becomes a part of the character, Virgo natives will invite the love and respect of all who cross their path. With this high goal before us, let us analyze the indications in the horoscope of this Virgo subject. How will she respond to the potential power of her sign?



Female  
 September 18, 1886  
 3:20 P.M.  
 47° N., 123° W.

Any configuration or unusual grouping of planets immediately signifies a person out

of the ordinary. This is so in the case of our feminine child of Virgo. Here, again, the soft reflective indications of the mystic quality of the feminine sign predominate. The Sun, Mercury, and Venus in Virgo emphasize the kindly humility and sweetness of this Spirit.

Reared in a fairly large family, this child, though young in years, expressed a care and attention to the needs of others and a sense of family responsibility worthy of one much older. But troubles and woes of every description just naturally gravitated to her tender ministrations. The Moon and Neptune conjunct in Taurus certainly lend sympathy, and Saturn in Cancer, the 4th house sign ruling the home, adds responsibility in family life.

The position of Saturn in this horoscope is interesting and possibly perplexing. Saturn could tend to deny or delay marriage or bring about marriage with one older or much younger, but in this case, Saturn brought responsibility, discouraging heartache, disappointment and some hard experience through marriage. Saturn, however, is exceptionally well aspected with a close sextile to Mercury and a trine to Mars. Saturn also sextiles the Sun and trines the Midheaven, but the first-named aspects are the strongest because exact. With no afflictions except an opposition to the Ascendant which restricts personal freedom, the results of experience derived through Saturn can only be accepted as good. Without drinking of life to the fullest, how can one sympathetically serve and understand the troubles of humanity?

This child of Virgo is likely to feel the bite and sting of life and the chastening whip of experience and struggle time after time until incentive and initiative develop compassion, spirituality, and love for all. Judging the planets, which are mainly located in feminine signs — Sun, Mercury, Venus in Virgo; Saturn in Cancer; Mars in Scorpio; Moon, Neptune in Taurus; and Capricorn rising — we find that passive subtle conditions dominate. Jupiter and Uranus conjunct in Libra, a masculine sign, are in a

poor place to exert positive pressure. When planets are confined in the west (4, 5, 6, 7, 8, 9th houses), one's life is subjected to environmental relationships. Circumstances overpower the native to a great extent. Therefore some urge to action, some forceful condition, a dominant expression, must come into her life to initiate some balance.

### *"Lady Buddha"*

Very dear friends speak fondly of this Virgo native as "Lady Buddha." Her quiet reflective nature, her detached attitude to life, and her solemn devotion and wisdom set her apart. With her conviction that circumstances mold her life and things have to be put up with, she has often been abused, rundown, and shaken up until her faith would almost break. In every instance, however, the cries and yearning of even more needy souls kept her alive to the task of rendering service wherever she turned. Like the great Hierarchy she exemplifies, this Virgo lady is not to find her life and joy on Earth, but in the fulfillment of service she sees the beauties and heights of a divinity that most of mankind barely dream of and rarely attain.

### *Need for Experience*

To return to previous observations, there is a vast need for experience, and Saturn and Mars will force alternation and incentive to action. This is the chart of a spiritual person who stands on the threshold of a new and wonderful experience. Her reactions to affairs in life are building for even greater power; her soul capacity will burst into radiant splendor and in but a short time (perhaps a life or two) there can be spiritual development and Initiation of the highest. Her path is Service, and in that she will slowly draw unto herself a garment of golden purity; goodness and mercy will light her path in heaven and on Earth.

Saturn is on the 7th cusp, and the 7th house governs open enemies. People who

oppose her in work and in principle will be hard to offset. With Saturn in this position, she is not fond of group work, because the tendency of this planet in this position is to generate selfishness and petty jealousy on the part of others. Mars exactly conjunct the Midheaven will also demand that she meet recurrent problems that come to test and weigh her inner strength. Spiritual muscle must withstand all manner of temptation in order for her to prove worthy of responsibility in years and lives to come. God does not give His children a burden they cannot carry.

This person has built practically all previous activity on the mystic or heart path of development. These concentrated experiences have produced an exalted state of consciousness, but as a pendulum swings from one side to another, so there must be a systematic balancing of the heart and the mind. Her ability to accept this challenge with quickening spirit will soften many an otherwise hard blow as invisible forces create greater and greater tests, which, when overcome, become milestones on the narrowing path of attainment.

From a material standpoint this may not be an interesting chart, yet this is the chart of a person who might represent millions of mothers whose hearts bleed with every mistake or faltering of others and whose hearts leap with joy when success and happiness comes to those they love. All are her children; the world is her family. An undying devotion to the principle of good and an unswerving allegiance to all social reform underlie her work for Christian Brotherhood. Would not these tremendous soul qualities, this natural goodness, be far more acceptable in the sight of God than material fulfillment? Then, perhaps, the success in material things shall remain for others, nevertheless, many might envy the beautiful character of our Virgo lady, whose mission in life is altered not by wealth nor by poverty.

Every Virgo native possesses these ideals. They can best learn to look not amongst themselves for the fulfillment of their hopes and ambitions. Virgo may satisfy

herself with temporary solace, but soul-hunger will create a yearning which will drive them to the higher life even as a starving man after an elusive crust. When they purify themselves, the garden of eternal loveliness will dwell within them and they shall forevermore walk in peace in His sight. Wherever Virgo goes, in business, in pleasure, in love, in every manner of experience, there is little satisfaction for this searching child until he finds the path of solitude that leads upward and onward to realms beyond human comprehension.

### *A Helpful Lesson*

One of the most helpful lessons for Virgo is to never notice the faults in others without the thought of helping to overcome. If you cannot say something good about people, learn to say nothing. The highly evolved types of Virgo can be easily recognized by their kindly, humane nature and by their urge to serve mankind without thought of self. Otherwise, petty, fussy, critical, and superficial inclinations are strong. Virgo is sometimes untrustworthy in little things. Mercury has the same office (ruler) in Virgo as in Gemini. Thus Virgo, and Vulcan, its esoteric ruler, portray a force that at present has little recognition or expression among men.

Virgo versatility equates with that of Gemini; Virgo is likely to be more studious, scientific and methodical. Virgo is an introspective child. Virgo natives are sensitive and easily hurt by things that should have no place in their consciousness. Skepticism must be avoided, and a fear of trouble, disease and poverty will only weaken this somewhat melancholy person. A love of detail is characteristic.

To receive adequate security in life, the Virgo native with whom we are concerned kept a boarding house and her money was made in this manner and through dress-making. Often classes and students took every waking hour, and long after the last request for help had been filled she worked to

complete a dressmaking order. As Virgo is somewhat indifferent to appearance, this native had to be forced upon occasion to use money or time for herself. Whenever an extra pleasure entered her life, she preferred to share it with others.

An interesting observation can be made in regard to the Moon-Neptune conjunction in Taurus. This person has always been very sensitive to conditions or vibrations in her environment, and the general positive nature of the chart has been of great value in helping her to meet most things in the right manner. A particular aversion is an intense distaste for alcohol. Yet, because she had *hated* this (hate showing lack of understanding for the lesson involved), she had to put up with many influences that continually brought her face to face with excessive drinking. When young people with whom she was acquainted imbibed unwisely, they would often come to her home to be taken care of and sheltered until all trace of alcoholic influences disappeared. Our Virgo's sympathy and willingness to serve was certain to make the best of an unpleasant situation. Many anxious parents received an assuring word that their daughter was safely sleeping at the Virgo lady's home after a late dance or party.

There were others who required frequent attention when under the influence of alcohol. Her task was clear; someone needed a helping hand. She served as faithfully in this as in all else. But, until she reached an understanding of and a more considerate reaction to this condition, these actions increased. Until the hatred of alcohol was replaced with a softer reaction, these experiences became more frequent. This became a symbol of intense (Mars in Scorpio) trial in her life. Mars plays a particularly powerful role here. Every move to put into practice her ideals of devotion and service will encounter the question, "How well are *you* equipped to follow the path you urge upon others?"

Many charts of other Virgo people could be used to illustrate the craftsmanship

of this sign, but nevertheless we can see the utility of Virgo in her designing, altering and dressmaking. Likewise, she was always searching for means with which to place needy persons in gainful occupations. With every possible opportunity, astrology (Jupiter conjunct Uranus in Libra; Jupiter rules philosophy, Uranus rules astrology) was used as a means of bringing others to a full realization of the hidden faculties and powers of the Spirit (8th house planets, occult study). Mercury goes before the Sun, and this is a valuable aid in bringing forth the

best possible results from experience in her life. Venus in Virgo is often inclined to selfishness — but this is mainly an indication that Virgo is not the best sign for the expression of personal affection (Venus).

With the shadow of the spirit closely bound on Earth, though tied in heaven, this creative unit, Virgo, the divine hierarchy of Service and Humility, feeds her children in the garden of compassion. Sympathy, devotion, and service rendered in kindness and love merits the surest, most gracious, and closest affinity with everlasting peace.

### THE POINT OF IT ALL

[Continued from page 392]

own destiny, then especially should be his watchwords.

Our evolution from now on will proceed through personal striving alone. No one can bestow progress on someone else. It must be made by each person for him or herself through the process of inner unfoldment. Wisdom, a cornerstone of all our future evolution, is developed, not conferred. Teachers can point the way, but they cannot do the work. Wisdom is garnered through experience encountered in days, lifetimes, and eons of continuing effort.

We have the free will to determine the speed with which our evolution will proceed. In the past, we lacked both free will and practical knowledge. Our activities were determined and guided for us by higher Beings and we had no choice. In time, however, and at the cost of much suffering, we acquired knowledge and the independence to use it as we see fit.

In order to hasten our further progress, it is necessary for us now to concentrate on blending the qualities of head and heart so that the transmutation of knowledge into wisdom can become automatic. Once this occurs, all our experiences in whatever form easily will be translatable into sources of strength and tools of progress. The correct use of will-power strongly influences the cultivation of wisdom. By willing ourselves

to proceed in accordance with the universal Laws that have been prescribed, we in time will gain spiritual power over life itself.

The competence and wisdom of the Adepts will be our first great reward, and from that point there will be "no place to go but up."

### TOWARD FAITH

I cannot say that barren-black the trees  
Quicken me less than diamond-bright with  
ice

Or shimmering with leaves; or that the  
breeze

Upon this gentle hill need sacrifice  
To tempest wind at sea; or that I know,  
When birds pursuing some mysterious  
wraith

Land north dead reckoning at end of snow,  
More wonder than that mankind strives  
toward faith.

Disorderly my life with fine strange things:  
Each fluid drop of light within my cup  
Recklessly treasured; nascent quiverings,  
Dull in prenatal ball, transmuted up  
To spinning worlds, wherein all force  
unbars,

And I live now by law that swings the stars!



## THE CHILDREN OF VIRGO, 1980

*Birthdays: August 24 to September 23*

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

When manifesting positively, the Virgo influence gives a logical outlook that is competent in details and able to deal with intricate and complex problems. The positive Virgo-type individual does not like to be told how to do things, for it insults his intelligence. Rather, if he is told only what needs to be done, he is quite capable of discovering what methodology is best suited for the task. He is a great experimenter and will try the same project from as many different angles as he can dream up.

The negatively oriented Virgo individual has arguing, bickering, and fault-finding as his favorite pastimes. His main

interest is in finding out what is wrong with things, but he lacks constructive suggestions as to how to make things better. He prefers to talk about things rather than do them, and a lack of physical activity caused by a worrisome, pessimistic attitude can bring on health problems in the course of time.

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

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

As the vital body is the avenue of forces  
[Continued on page 422]



# THE HOROSCOPE OF A SUICIDE

*Max Heindel*

As soon as we look at the horoscope to determine the mentality of this person, as we usually do before considering anything else, we see that there is something wrong, for Mercury is behind the Sun and entirely unpected, and as the planets are never active save when there is a configuration between them it is evident that this person cannot be a good reasoner if able to exercise that faculty at all. The trine of Mars and the Moon, Mars being in the ninth house, is somewhat of a help and makes him cunning, particularly as Saturn is also trine to the Moon. The Moon and Mercury are the swiftest planets and therefore apt signifiers of the mind, which is unstable beyond words, but the trine of Saturn to the Moon and her trine of Mars helps to check it so that he is able to sense things rather than to reason them out and the Moon in conjunction with Neptune makes him a dreamer rather than a worker. The only one redeeming feature in this horoscope is the trine of Saturn to Jupiter. Saturn is in the ninth house sign, signifying the higher mind, law, religion, etc., and in trine to Jupiter the ruler of the ninth sign. This would give him some ability to make a success of law provided he could rise above the lower aspects mentioned, and as a matter of fact he did take up this study and was admitted to the bar, but we find that Mars is in opposition to the Sun from the third and ninth houses. Therefore he lacks energy to prosecute his calling. Saturn in the first house always gives the people so afflicted a tendency to brood and look upon the dark side of things, they always think that every man's hand is against them and have a great deal of self-pity, so it was with this man, he did not wish to exert himself, but loved rather to dream, as denoted by the Moon conjunction Neptune. People who have that configuration, dream day and night. They dislike to exert themselves physically but are

adepts at building air castles, and therefore they never make a success at anything. It is all right to dream; visions and ideals are necessary if we are to advance at all, nevertheless we must work towards our ideals and struggle to make the dreams come true, a quality which was lacking in this poor fellow.

The Moon conjunction Neptune in the fifth house, and square to Uranus, shows us the direction of these dreams. The fifth house is the house of pleasure and courtship, among other things. Therefore his ambitions ran in that direction, he proposed to almost every woman he knew after he had met her the second time, but Venus the planet of attraction and ruler of the seventh house, which denotes marriage, is also entirely unpected in this horoscope; moreover the Moon and Neptune in Aries the sign of the head which excited his erotic dreams, is in configuration with Saturn and Uranus. Therefore it was impossible for him to even become engaged, and the repeated refusals naturally increased his morbid self-pity. As the years went by he became more and more of a recluse, he drew into a shell, so to speak, pitying himself as the most miserable being on earth. The saturnine sign Capricorn being intercepted in the second house, it is easily seen that his financial circumstances were of the very worst, what else could be expected by one who refuses to do any useful work, save when compelled by the whip of necessity. But Jupiter in conjunction with Neptune and Moon in the fifth house, the house of easy gains and speculations, attracted him to the race tracks as the flame draws the moth. Naturally, however, he could not win, because Uranus squares these positions from the eighth house. But despite his repeated failures he always went where there was gambling, for an afflicted Jupiter, and particularly when afflicted by a conjunction with Neptune and the Moon in the

fifth house, will urge him to take chances with his last cent.

A friend in a society which he had joined, gave him employment, but was forced to discharge him when it became known that he was a gambler. Then his self-pity reached its height, and he went to his room under the impression that every man's hand was against him, turned on the gas and was asphyxiated on the 14th of July, 1907.

The lunation on the tenth of July was an eclipse and it fell in conjunction to his radical Uranus in the eighth house, the house of death. This excited the square of Uranus at birth to Moon, Neptune and Jupiter, so that he even neglected his work to attend the races, hoping for some chimerical "dark horse" to put him beyond the immediate need of working, and he failed, of course. Then came the discovery of his vice and the discharge. On the fourteenth, the eclipsed Moon was in Virgo 4, exciting the opposition of his progressed Moon to the radical Mercury. This was the last straw

which upset his mental balance so that he killed his body to escape material care.

The configuration of Uranus square Moon and Neptune had brought him in touch with the Invisible World, and he would have become the abject tool of spirit controls had not Saturn trine Jupiter, Neptune and Moon saved him. And he knew that the spirit survives death, but, as said, what little reasoning power he possessed was gone, and he saw only the gloomy outlook of the present state and did not realize the awful tortures in store for the suicide. Some suicides say it is like the incessant pangs of hunger, others have compared it to a gnawing toothache felt all over the body, because the archetype of the dense body persists until the life should have been terminated under ordinary conditions and seeks to draw to itself physical matter, but is unable to do so when the silver cord has been severed. Uranus governs gas and electricity, being in the eighth house and afflicted, it shows very well the manner of death.

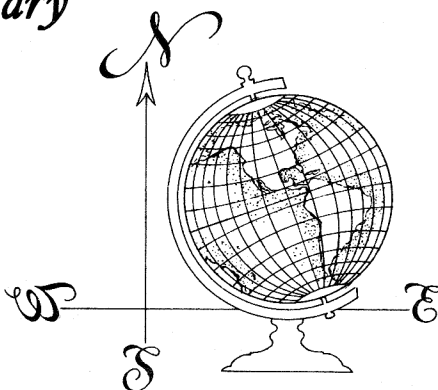
## REFLECTIONS

Feel the calming mountain breeze  
 as it whistles softly through the trees.  
 Watch the sky, blue as in storm.  
 Behold Sunshine, radiantly warm.  
 Listen to gently flowing streams.  
 Hear the echoes of your dreams.

Smell the flowers full in bloom.  
 Inhale the pines that o'erhead loom.  
 Taste the nectar of being alone  
 Digest the fruits of which ye have sown.  
 The heart can speak when mind is contented,  
 The Soul feels peace when the Ego has repented.

—Graydon C.

## News Commentary



# ASTROLOGY HELPING DOCTORS TREAT HEART DISEASE AND OTHER ILLNESSES

Doctors across America are looking to the stars — using astrology to help treat heart disease, ulcers, colitis, asthma, depression, allergies, alcoholism and drug abuse.

Internists, family physicians and psychiatrists are using the ancient science to help understand their patients, diagnose diseases and plan treatment.

"The primary use of astrology is in the undiagnosed medical situation where we can obtain some insight into what possibly might be wrong," said Chicago radiologist Dr. Donald Wharton.

Dr. Wharton — who says he has used astrology to aid in diagnosing and treating asthma, ulcerative colitis, ulcers, angina and allergies — estimates that over 500 doctors, psychiatrists and psychologists are using astrology today.

"It can help the doctor see underlying problems — like marital or financial stress."

Psychiatrist Dr. Gordon R. Loomis, chief of the alcoholism treatment program for the V.A. Hospital in Cleveland, said, "Astrology gives you information about the energy of the individual, some of the directions his life is going in and some of his problems.

"It's another way of gaining information

about a patient's life issues — anger, self-worth, dealing with others, tendencies to depend excessively on others or to avoid feelings."

Dr. Eugene Scheimann of Chicago has used astrology to treat literally hundreds of cases of alcoholism and drug abuse.

"Astrology can very definitely help the physician in coming to a psychological understanding of the patient," he said.

"It can help motivate the patient in treatment. It gives him a mirror to understand his personality problems and virtues. Finally it can give reassurance. You can see in the chart when bad cycles will end. It can offer hope to otherwise hopeless people."

New York internist Dr. James Stephenson finds that astrology helps both in understanding his patients and in planning treatment.

"If I've got a patient who's a double Aries, I know I'm not going to be able to push him around," he said.

"On the other hand, if the patient's a Pisces or Cancer, I know I may have to dominate him to get him to follow my directions.

"I'd never do that with an Aries or Leo." For the past 15 years, New York

psychiatrist Dr. Edward Whitmont has been using astrology on his patients. "I've found an astounding and impressive — even scary — correlation between the chart and the patient's history and development," he declared.

by Reginald Fitz, *National Enquirer*,  
date unknown

This article speaks for itself, and is one of the first unreserved defenses of astrology as a tool for health that we have encountered in the popular media. There is no question that public recognition of the value of astrology is growing by leaps and bounds. Undoubtedly it still will be a long time before the widely prevalent misuse of this divine science for the advancement of selfish and/or material endeavors is eliminated, but we certainly are gratified by developments recounted here. It would not be surprising if many more doctors — as yet unwilling to admit it publicly — also are using astrology in diagnosis and treatment.

We do not, of course, support Dr. Stephenson's use of astrology to help him *dominate* certain patients. Voluntary, freely-willed activity on the part of the patient must underlie all true healing; otherwise a "cure" becomes something superimposed from without and only can be tenuous. On the other hand, astrology certainly can be used successfully in soliciting the patient's *cooperation*, which is an entirely different matter, if the doctor is sufficiently knowledgeable and skillful.

Astro-diagnosis proceeds far beyond the context of a patient's Sun-sign or rising-sign, and takes in all the subtleties of the sign and house placements and the configurations of his chart. One cannot become a skilled astro-diagnostician overnight. The technical knowledge inherent in setting up and even reading a chart must be accompanied by an ability to interpret in-depth. "What do all these indications really signify, and what resources does the patient have to work with in combatting the problem?" When he or she meaningfully can answer this double

question and, with the answer, offer the patient an avenue of self-help, then the doctor has become a successful astro-diagnostician.

## EAT SUNFLOWER SEEDS, SMOKERS

Internist-nutritionist Dr. John M. Douglass says a simple way to quit smoking is to eat sunflower seeds. The effects on the body are similar.

He reported in the Los Angeles County Medical Association newsletter *Healthline* that he and other researchers found that sunflower seed oil tends to cause a glandular output similar to that caused by tobacco.

For smokers who want to quit, he said, here's the way to go:

"First, go to a store that sells raw, shelled sunflower seeds and buy three or four pounds. Stash several ounces of seeds in your pocket or purse and everytime you get the urge to light up, reach for a handful of seeds instead.

"The sooner you start munching, the sooner you will be an ex-smoker. A few weeks should do it," he said in an interview.

Tobacco increases adrenal steroid output, Douglass said, which temporarily decreases the smoker's allergic reactions. It also releases glycogen from the liver which perks up one's brain. In addition, tobacco has a sedative effect.

But the metabolic price is too heavy, he said.

Cigarette smokers have lower blood levels of vitamin C and vitamin B than non-smokers and each year about 325,000 people in the United States die of smoking-related diseases.

"Sunflower seeds, however, have similar effects on the individual without the metabolic price tag," he said. "They provide energy for the brain, and they perk us up. In addition they stimulate the output of various glands, including the adrenals and decrease allergic reactions."

Douglass said they also stabilize the nerves because the oils in them are calming

and the quantities of B vitamins they contain help rebuild the nervous system.

But sunflower seeds should be eaten raw. Cooking destroys 97 percent of the water-soluble vitamins (B and C) and up to 40 percent of the oil-soluble vitamins (A, D, E, K).

There is another way to eat them, Douglass said. Make bread of them.

"It's very nutritious. Grind them into a fine meal, moisten slightly to make a thick dough, pinch off small pieces and form them into half-dollar size wafers. Then put them on a screen and place them atop the refrigerator for three or four days until they dry.

"It kills the taste for smoking just as the seeds do," he said.

The raw sunflower seed bread "has twice as much protein as choice beef, and three and a half times as much iron, four times the B-6 and 25 times as much thiamin, ounce for ounce.

"And if you think in terms of the ecology, you can get about 15,000 to 18,000 pounds of sunflower seeds from an acre of land."

If the desire for smoking remains despite the addition of sunflower seeds to your diet, he said, stop using stimulants such as coffee, tea, colas, and cocoa which generate a desire for tobacco.

*The Blade-Tribune* (Oceanside),  
May 11, 1980

If this advice really works as well as Dr. Douglass claims, the end of the cigarette habit may be right around the corner for many smokers. Eating sunflower seeds certainly is easier on the pocket book than is attending one of the prominently-advertised stop-smoking clinics, and it may be easier on nerves and temper than quitting "cold turkey" without giving the body some kind of "crutch" to tide it over the period of initial discomfort.

On the other hand, it is possible that a two — or three pack a day chain smoker who nibbles a handful of sunflower seeds whenever the craving for a cigarette becomes

intense may ingest more oil from the seeds than his system is accustomed to. It might be wise for a person consuming such a large amount of sunflower seeds during a several-week period to reduce his or her consumption of other oil-rich foods during that time.

In any case, however, this message should be of particular interest to all smokers who want to quit, and we present it to our readers for their information.

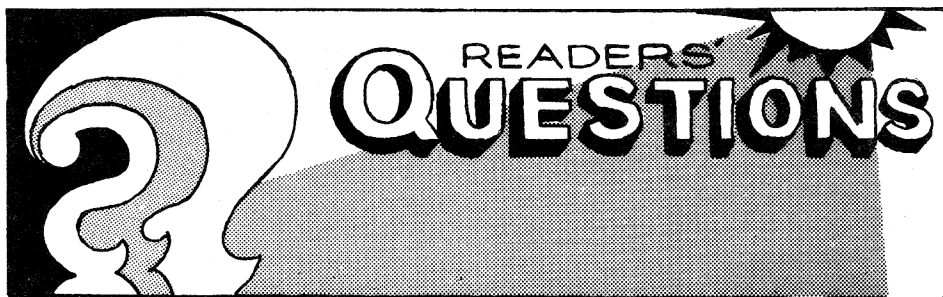
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### IN NEWNESS OF LIFE

An entirely new set of surroundings — new people, new scenes, new activities, and consequent new thought processes — often brings about a remarkable improvement in one's health. This has been demonstrated frequently. It is not uncommon for a physician to prescribe a trip as a remedy for an illness which has stubbornly refused to yield to other forms of treatment.

There is another method of achieving "newness," however, which is superior to a physical change of scene, not only because it obtains permanent results, but also because it brings soul growth. This method involves learning to transcend the power of outer stimuli by effecting a change *within* ourselves. Anyone, if he will, may change his consciousness simply by establishing different reactions to the same people and surroundings — reactions clothed in the golden aura of Christlike love and desire to serve. In view of results, the effort of will required to do this and to give up old, set ways of feeling and thinking which have brought about crystallizations manifesting as disease is indeed well spent.

By visualizing the Christ Light about ourselves and others, by emulating His wondrous love and compassion, by cultivating a firm faith in His gracious mercy, thus permeating our consciousness with His vibrations, we may walk in that "newness of life" which St. Paul mentions in *Romans* 6:4.



## *Conception and Planetary Rays*

### *Question:*

We are taught that ignorant indulgence in the creative act under inauspicious planetary rays is a sin. How does one determine “inauspicious planetary rays”?

### *Answer:*

When we wish to provide a channel for an Ego to be reborn into the physical world, we should try to provide the best possible conditions for that Ego, if we hope to see positive results. Life on the physical plane where everything is limited to a definite form is difficult enough as it is, and the pre-natal work of the Ego in the womb is very strenuous, to say the least. If we compound the situation by forcing the Ego to labor under inharmonious conditions, the quality of the vehicles (dense, vital, and desire bodies, and mind) with which it will have to live its forthcoming life on Earth will be greatly reduced. If these vehicles are impaired by poor quality, they are much more likely to break down under stress or be subject to the spiritual, mental, emotional, and physical diseases with which humanity is now beset.

Speaking first from a strictly astrological point of view, there are two main conditions to be considered if we wish to provide an incoming Ego with harmonious conditions. First, the prospective parents should be harmoniously matched, and, secondly, the time of conception should be planned for when the prevailing planetary forces are in harmonious synchronization with those indicated in the horoscopes of the parents. By

“harmonious” we do not mean necessarily all trines and sextiles, for harmony must also be balanced by the right kind and amount of dissonance in order to be effective.

Although it may be true that the fall of man came about as a result of ignorant indulgence in the creative act, however, we cannot hope to rectify the situation merely by once again planning the conception of children under harmonious planetary conditions. Man has grown and developed considerably since that time long ago, and as a result, the requirements made of modern man are also greater.

There is a great truth in astrology which, unfortunately, is ignored by many people: a horoscope cannot promise more than what is inherent in the essential nature of a thing. Consequently, we must ask ourselves: Of what value is it to take note of favorable planetary conditions if we do not at the same time consider our state of physical, moral, mental, and spiritual purity? If these things are of poor quality, then, regardless of the nature of planetary conditions, the results to be realized through them cannot be very good.

Thus, if we wish to conceive children who will be healthy on all levels, we must not only watch for harmonious planetary conditions, but we must also purify ourselves to the greatest extent possible. Then, when both the inner conditions of the parents and the outer conditions indicated by planetary positions are right, we can expect to achieve a higher standard in the conception of children.

## CONCERNING PSYCHOANALYSIS

*Question:*

Please comment on the role and usefulness of psychoanalysis in our times. It has brought healing for many mental troubles, but is based on a conception which gives an enormous role to the unconscious. Although it is impossible to reject this science totally, we find that man is deprived, in it, of his spiritual dimension and reduced to the animal state. To what does the unconscious correspond? To what, in dream analysis, do those sexual symbols correspond by which psychiatrists want us to believe that man is motivated only by his sexual instinct? Why are the notions of "culpability" and "sin," inculcated by Judeo/Christian morals, considered as injurious and harmful to the equilibrium and the unfolding of man?

*Answer:*

This reader's letter, here considerably condensed, raises a number of questions about psychoanalysis which may be of interest to the occult student. Comments given here necessarily will be incomplete and by no means definitive, since volumes have been and can be written about the teachings advanced by the various schools of psychoanalysis. Some considerations from the occult point of view may be helpful, however.

First, there is no question that psychoanalysis has helped some people. We also know, however, of instances in which it has been harmful. Our reader described someone, who, initially interested in occult philosophy, "is a complete atheist and materialist" after and as a result of six years of psychoanalysis. Other people, too, as a result of psychoanalysis, have been deprived of or discouraged from seeking spiritual foundations.

We hasten to add, however, that not all schools of psychoanalysis are excessively materialistic in orientation or application. The science as developed by Adler, for example, draws heavily on the spiritual concepts advanced by the Teachings of Christ Jesus, and bases its hope of recovery

on the desire and ability of the patient to devote himself more exclusively to the pursuit of spiritual goals and to the service of his fellow man.

We believe that those theories of psychoanalysis which *do* acknowledge man's spiritual needs and, very important, his potential spiritual abilities can play a significant role in our time, particularly for people who, to begin with, are of an intensely materialistic nature. Much of the mental and emotional trouble for which people consult psychoanalysts has its basis in excessive materiality — as do, indeed, most of the problems of every kind facing humanity today. Any form of therapy which endeavors to steer materialistically-minded people into more spiritual lines of thought certainly is to be applauded. On the other hand, forms of therapy, including psychoanalytic therapy, which are centered on the material while denying or ignoring the spiritual are of dubious temporary, and of no permanent value.

We would surmise that the so-called "unconscious" as referred to in psychoanalysis, corresponds to what occult philosophy regards as the subconscious memory. This is made by means of the etheric records, and includes an accurate picture-record of *everything* that has occurred in the individual's present lifetime. These pictures have been inspired and transmitted to the blood and thence to the negative atoms of the vital body. Perhaps, on occasion, the psychoanalytic use of the word "unconscious" also corresponds to the super-conscious memory, which is the record of all of the individual's past lives, as engraved on the Life Spirit. Revelations from the super-conscious memory, however, only very rarely are brought to light.

It may be noted, too, that one problem inherent in the most popular theories of psychoanalysis is that they fail to take into consideration the patient's past lives and influences emanating therefrom. Many of our motivations, attitudes, and reactions are conditioned in part by, and continuations of, our attitude and behavior in previous lives.

Many of our debts of destiny and the trials and tribulations with which we have most difficulty and for which we are likely to seek counseling also have their origins in our past lives. Thus, any analysis of a person's overall attitude and behavior, in order to be fully effective, would have to take into account the fact that some of the influences under which he operates have their inception, not in his "unconscious" as the psychiatrist knows it, but in another much more distant time and place.

We do not agree with the teachings of that school of psychoanalysis which holds that man is motivated only by his sexual instinct, and are not prepared to comment on "sexual symbols" employed in that theory. The entire question of dream analysis is extremely complex, from the occult point of view. When we have restless sleep, due to an incomplete separation of the vehicles, dreams are confused, and an attempt to seek meaning in them would be of little value.

On the other hand, as we are told in Christianity Lecture 4: "Not all dreams are confused; those, for instance, which bring logical solutions to problems of life or prophetically warn of impending trouble, often enable us to avoid or avert disaster. Such dreams generally occur just before waking, and only where there has been a complete separation of the vehicles previous to the awakening, for only then is it possible for a dream to be logical, and in that case it is merely that the knowledge of impending disaster seen by the Ego in the Desire World is successfully transmitted to the brain. It is a great help in furthering such impressions in the coming night if we hold the thought to the last on going to sleep; 'I want to know about so and so, and I am going to remember it in the morning.' If this is the last thought on going to sleep, it will bring the memory of the solution arrived at."

Notions of "culpability" and "sin" are considered repressive by some theoreticians, who believe that man is inhibited in his actions by the restraining force of a "guilt-complex" which is, by nature, inhibiting. Therefore, these notions, in some

circles, are considered injurious to man's development.

The Western Wisdom Teachings, however, stress selfless service and purity of life as man's highest earthly goals. Achievement of these goals requires restraint and self-discipline — it requires *self-mastery*. The passionate nature, the lower nature, must be subdued, and this requires precisely the restraint which some psychoanalysts find harmful. The license to gratify selfish lower desires — even those which on the surface do not *seem* to harm anyone else — must be taken away before significant spiritual development can commence.

Also concerning "guilt," it may be that man retains, deep within himself, a memory of our disobedience when we first followed the promptings of the Lucifer Spirits and took the creative function into our own hands, performing it indiscriminately in defiance of natural law. It is conceivable that a resulting deep-rooted guilt feeling inexplicably seems to pervade the "unconscious" of some individuals who do not *consciously* believe that modern sexual permissiveness is contrary to the laws of evolution. Perhaps this guilt feeling underlies the problems of adjustment for which some people undergo psychoanalysis.

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#### CHILDREN OF VIRGO, 1980

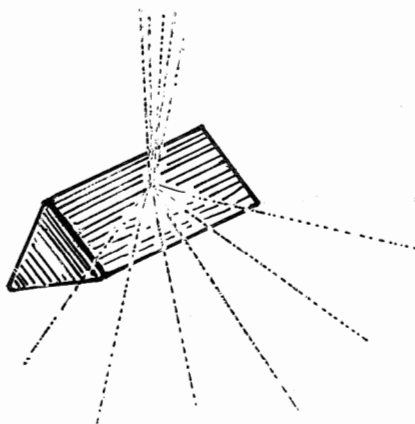
[Continued from page 414]

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

Mercury, ruler of Virgo, 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.



## BOOK REVIEW



*Light*, by Richard Morris, The Bobbs-Merrill Company Inc., Indianapolis, 1979.

This book presents, in layman's language, a summary of the last 3,000 years of man's theories about the nature of light. Although most attention is devoted to the conclusions and dilemmas of modern physics in this area, religious and mythical accounts, the treatment of light vs. darkness in fantasy fiction, and the portrayal of light in renaissance and impressionist art also are discussed.

As a "crash course" for the reader with little background in physics, this book is particularly valuable. Essentials of the techniques of photography, laser communication and other laser developments, and the theory of relativity and the quantum theory are highlighted clearly and concisely. The attentive reader is impressed simultaneously with the intellectual advances of material science and with the continuing gaps in material knowledge which will be filled in only after enlightened spiritual assessment is admitted into the laboratory as a full partner.

To the occult student, the book is as revealing for what it does not say as for what it says. Mr. Morris admits that with every discovery in physics, new puzzles are uncovered, and "we may invent more sophisticated theories and look more deeply into the atom and its constituent particles without ever reaching any ultimate truth."

At the same time, although not openly scornful of the mythological and spiritual theories from Zoroastrianism to Christianity that are discussed, he presents them as an area apart from scientific thinking and makes no attempt, even speculative, to merge spiritual with scientific thought as an avenue to more complete comprehension.

The occult student recognizes no fact more basic to the study of light than that "God is Light." Thus, he realizes that until we fully understand the nature of God, we cannot possibly fully understand the nature of light. This is by no means to discount the efforts of material science in this field. On the contrary, we must understand our environment and its laws before we can master the physical world beneficently, as we are meant to do. Modern science generally does not consider, however, that our environment is spiritual as well as physical, and that ultimately the physical merges into the spiritual. Until these facts are accepted as valid foundations for all research, scientific study, however many "secrets" it may unearth, will remain inconclusive.

Nevertheless, we do recommend this book, both as an analysis of man's emotional and mental relationship to light during the last three millenia of recorded history and as a source of insight into the "scientific approach."

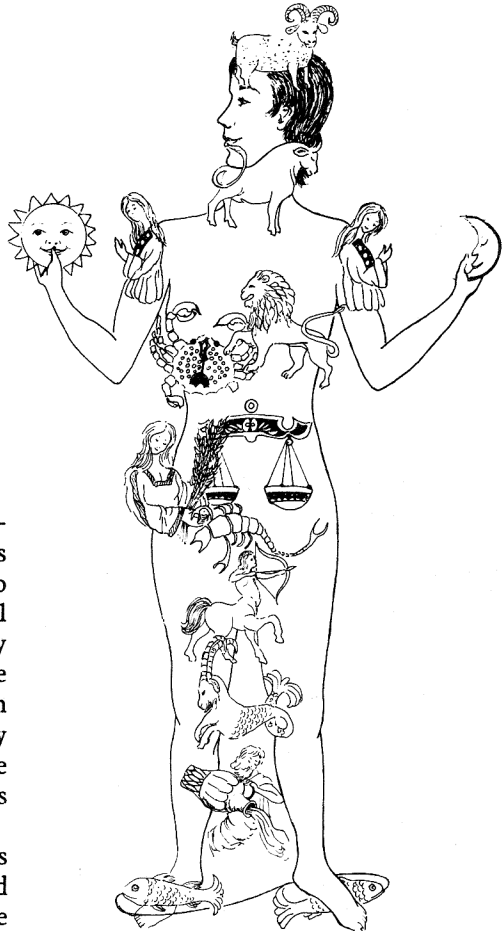
# The Importance of the Kidneys

**I**t is impossible to overstress the importance of the function of the kidneys in human body economy. The kidneys are so important to the maintenance of normal health that nature has established the ability within herself to double the size of the remaining kidney when one of them has been excized or damaged. The remaining kidney will not only double its size, but will do the work just the same as though both kidneys were functioning intact.

The kidneys are two glandular bodies about four inches long, two inches wide, and one inch thick. They are situated in the lumbar region, roughly between the twelfth dorsal vertebra and the second lumbar vertebra, and are partially set in a pad of fat. This pad of fat acts as a shock absorber and protects the kidneys against violent blows or conditions which could displace one or both of them from a normal position.

The kidneys are comprised of miles of tiny tubes, or tubules. The blood flows through these tubules and the urine and solids contained therein are actually squeezed out of the blood through fine openings. The exudate (urine) then flows down the ureter into the urinary bladder, whence it is passed out of the body.

The primary unit of function of the kidney is known as a nephron. It is the excretory unit of the kidney. Each kidney contains about one million of these. Each



nephron has a capillary bed which contains about fifty tiny capillaries and a twisting convoluted tubule. Practically all of the blood that is delivered to the kidneys passes through the capillary portion of the nephron. It is interesting to note that the nerve supply to the kidneys is derived from the vagus and splanchnic nerves. These nerves have no secretory action, as the kidneys will still function normally, even though they have been completely denervated.

The capillary bed of the nephron is known as the glomerulus, and it is located in the upper part of the tubule which is expanded to form what is known as Bowman's capsule. It is through the membrane of Bowman's capsule that the water, salt, and other substances pass, but

the capsular membrane is impermeable to blood cells and plasma proteins.

The normal urine is acid and has a PH of 6.0 but the reaction varies with diet. Most fruits reduce the acidity of the urine, as they contain certain salts or organic acids. The acid is oxidized, leaving an alkali, which is excreted. Starvation, or fasting, increases the acidity of the urine because sulphuric and phosphoric acids are formed from the body protein. There is also aceto-acetic acid, etc., and acids from fat. A high-protein diet will increase the acidity of the urine. On the other hand, herbivorous animals excrete an alkaline urine except when fasting, and then the urine becomes acid.

In diseases associated with the production of large amounts of organic and B-hydroxybutyric acids (evident in diabetes) the urine is very acid. Maintaining the normal acidity of the urine is definitely one of the most important functions of the kidneys.

We can see how important this is as the blood entering the kidneys has a PH of 7.4 (alkaline) while the urine has a PH of 6.0 (acid). Thus, the kidneys are vital in maintaining the normal blood chemistry. The specific gravity of urine is  $1.032$ , but this will vary according to the amount of fluid consumed; e.g., if you drink a large amount of water, the urine excreted for a couple of hours following this may have a specific gravity as low as  $1.001$ . In the later stages of kidney disease, the specific gravity of the urine remains fixed at  $1.010$ . Thus, as the specific gravity is lowered, there is a diminution in the amount of solids, minerals, etc., being excreted. Consequently, with the accumulation of these waste poisons in the body, the body breaks down and eventually coma and death ensue. The substances found in urine are responsible for its specific gravity, so in marked kidney disease there is a low specific gravity of the urine, as compared with the high specific gravity of the urine in normal health.

Basically there are two constituents of urine: the inorganic and the nitrogenous substances. The main inorganic substances are: chloride, expressed as NaCl; phos-

phorus, expressed as P2O5; total sulphur expressed as SO<sub>2</sub>; sodium expressed as Na<sub>2</sub>O; potassium expressed as K<sub>2</sub>O; calcium expressed as CaO; magnesium as MgO. The nitrogenous constituents are: urea, ammonia, uric acid, creatinine, and undetermined nitrogen.

Urea is formed mainly from protein foods. Ammonia is formed in the kidney itself from the urea carried to it in the blood. Uric acid comes from the purines taken in foods, as well as from the body tissues. Creatinine is derived mainly from the disintegration of the body tissue.

Approximately 1000-1500 cc's (2-3 pints) of urine are excreted in twenty-four hours. This varies with the amount of fluids consumed and the loss of fluids through the skin, lungs, and bowels. The production of protein metabolism, especially urea, increases the production of urine. Thus, the volume of urine is greater on a high-protein diet than on a low one. When there is a rise in the volume of night urine (nycturia), it is generally due to chronic kidney disease, although there are other conditions which may cause it.

Diuresis is a term used when the flow of urine is increased. The substances used to cause this are known as diuretics. There are many diuretic compounds used to remove excess body fluid. When the body, or any part of it, becomes filled with water (the common name is dropsy), the diuretics are used to remove this excess fluid. This condition is found only in disease or marked malfunction. The medical diuretics are drugs and many of these compounds contain mercury or mercurial substances. Coffee, tea (China or India), and cocoa are diuretics and should be classified as drugs. The herb teas which have a diuretic action should not be classified as drugs but as natural remedies.

Thus, we would say that the chief function of the kidneys is to maintain the normal condition of the blood plasma by eliminating excess water and waste products of protein and purine metabolism, plus inorganic salts, and, at the same time, retain the essential constituents of the blood, such

as protein, glucose, cells, and inorganic salts.

The kidneys also play an important part in the regulation of the acid base balance of the body by the production of ammonia which by being excreted in combination with fixed acids (ammonium salts), conserves the body's store of alkali, and through the conversion of alkaline phosphates to acid salt ( $\text{Na}_2\text{HCO}_2$ ) to  $\text{NaHCO}_2$ .

The chief manifestations of kidney disease are the retention in the blood of nitrogenous waste products, such as urea, uric acid, creatinine; also phosphates and sulphates, inability to excrete water, edema (dropsy or swelling of the various parts of the body), bloody urine, high blood pressure, and acidosis as seen in the late stages of disease.

A simple test for a normal kidney function or to see if there is any difficulty in excreting water is to drink a quart of water, then measure how much urine is passed. If kidney function is normal, the entire quart should be excreted in 2-4 hours.

We cannot impress too firmly on the reader the importance of the kidneys. You should not try to treat kidney disease with home remedies. Consult your doctor and be guided by his advice. All swellings of the body, such as the feet, ankles, hands, abdomen, etc., may be caused by poor kidney function and not necessarily disease, and the time to have it treated is while it can still be cured.

In kidney conditions, like all other kinds of malfunction or disease, the diet is extremely important. The kidney patient should completely eliminate all condiments such as salt, pepper, sauces, catsup, etc.; all 'hot' foods such as chili; any kind of highly spiced food; all commercial sugar products and carbohydrates should be religiously avoided, as well as alcohol, tea, coffee, chocolate, tobacco, all dairy foods and flesh foods of all kinds. The patient should drink plenty of pure water without fluorine and chlorine in it; eat fresh fruits and vegetables, both raw and cooked.

So long as the kidneys are working, we

should attempt to maintain these two very important glandular structures in their best working and functioning condition by avoiding all things that would injure or damage them.

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The only thing that enables us to live beyond childhood is the enormous eliminative power of the kidneys; were it not for them we should be old in infancy, and if we want to preserve health and youth in old age we must cease drinking and cooking with this death-dealing fluid (water), using for all internal purposes only distilled water which is absolutely free from the injurious lime-compounds.

—Max Heindel

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## HEALTHFUL CELERY

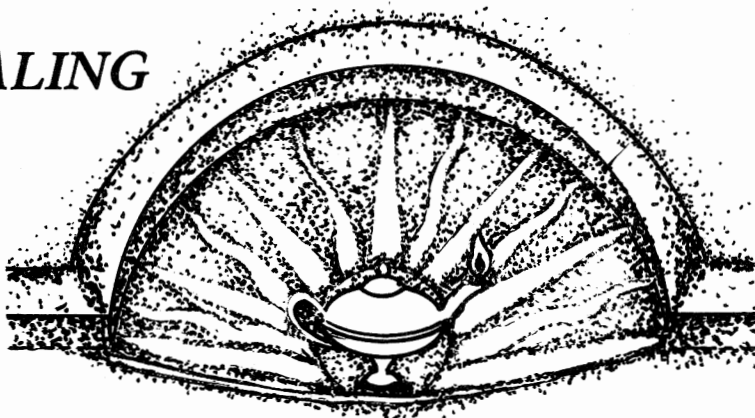
Celery is both a tasty and a versatile vegetable. It can be eaten raw as part of a salad, or served hot as a main dish. Its juice is a delightful appetizer.

The plant is generally grown on a moist, rich, peaty soil, well drained and heavily fertilized.

It is basically an alkaline vegetable, and therefore is a powerful neutralizer of acids in the body. It contains more sodium than any other food, and also is rich in potassium, iron, magnesium, calcium, chlorine, sulphur, silicon, phosphorus, and copper.

Sodium is the greatest neutralizer of waste poisons and is the backbone of the lymphatic fluid, which finds its way to all parts of the body by way of the lymphatic glands. Sodium also helps form the secretions of the mouth, the gall bladder, and the pancreas. A sodium shortage in the blood prevents the absorption of enough oxygen to burn the food carbon, a condition which eventually can lead to diabetes. Sodium keeps calcium and magnesia from hardening into gall and kidney stones. It prevents over-coagulation of blood, which in turn protects against blood clots. Sodium helps form bile, thereby aiding a sluggish liver.

## HEALING



### “IMMEDIATE” CURES NOT REALLY IMMEDIATE

Now and again we hear of immediate, “miraculous” cures. Since we know that everyone must cooperate fully with the spiritual forces in order for a cure to be achieved, how is it possible for some fortunate people, often in extremely serious conditions, literally to rise up and walk?

The answer to this, as to so much else, lies in the Doctrine of Rebirth. This is the foundation upon which all our conscious efforts are built. To become as He is requires more than one lifetime to accomplish.

We all have lived in physical bodies many times before — learning, growing, and absorbing truth. We all have made errors. As we consciously undertake to build a finer temple for the Divine Spark which is being fanned into a Divine Flame, we work our way out of the necessity of sorrow and illness. Some people started but were not able to complete the regenerative work in their last lives, and consequently still suffer with infinite patience. Others, beginning to understand the need for learning the severe lessons associated with illness, turn to God for help.

During the heaven-world existence, the desire to transmute a special piece of destiny is strengthened, and the Ego comes back in a

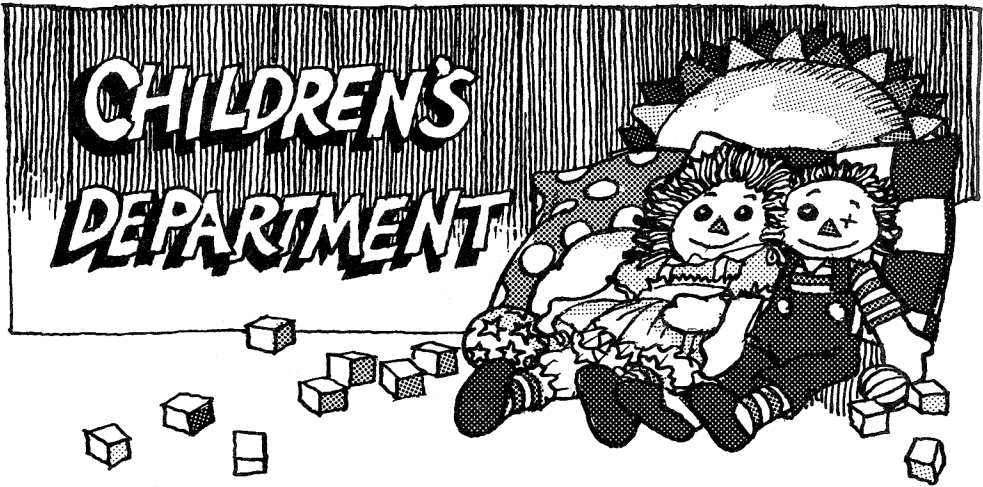
body especially prepared to permit this accomplishment. The body is frail, and all experiences intensify that frailty until the body is almost uninhabitable.

Then, when life in the body seems at its lowest ebb and is despaired of, the person is conscious of the spiritual healers at work, and he gets up and walks. The harmonization is complete. That particular debt of destiny is cancelled. Because the individual has been cooperating all along, the spiritual healers have been able to complete their assignment.

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*.

September. . . . . 3-10-18-24-30



## DUSTY

*Dagmar Frahme*

It wasn't that Dusty really *meant* to be sloppy — it was just that he was careless. He usually forgot to knock the pollen off his feet when he finished working on the flowers, so he left tracks all over the living room rug. He never brushed the cobwebs off his clothes after sweeping them down from the plants in the mornings, so his mother had to do that. Days that he worked with milkweed pods were especially bad, because, somehow, he always managed to get dozens of the seeds stuck in his hair, and Mother had to wash the sticky mess out with a cactus scrub brush.

Otherwise, though, Dusty's mother and father were very proud of him. He got good grades at school, especially in seed-polishing, which was his favorite subject. He was always cheerful, usually polite, belonged to the Elf-scouts, and already had his badges for leaf-painting and root-pushing, and just last week Father had taken him, for the first time, to the very top of the maple tree, where he learned to fasten the "wings" tightly around the little maple seeds so that they would be carried away by the autumn winds, which were to start blowing any day now.

Most of their friends and relatives had,

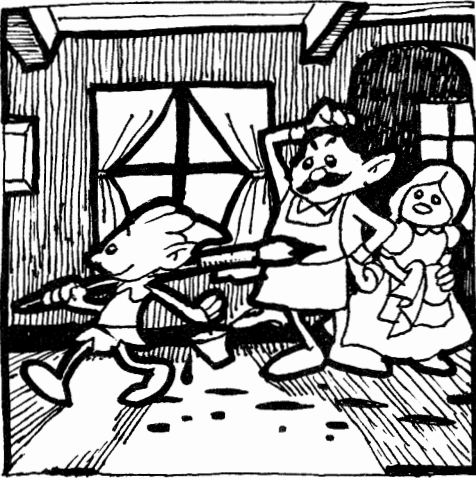
at one time or another, complimented Dusty's mother and father on what a fine young Elf they were raising. Mother always smiled her thanks and thought, "It's a good thing they can't see how messy Dusty's room is." Father usually cleared his throat in embarrassment, and said, "Why, yes — we're quire proud of him, too," and was glad that they didn't know about the latest dirty finger marks on the white-washed walls.

Only one other person was concerned about Dusty's untidiness, and that was Malcolm, the leader of the Elves. He knew, better, even, than Dusty's parents, about the way Dusty left the paint cans spotted and sticky in the storeroom instead of wiping them clean, and about the marks on the floor of the public library that Dusty had left after splashing through the dew drops one morning and forgetting to wipe his feet. Miss Decimal, the librarian, had to spend the whole morning scrubbing the floor, when she should have been cataloguing her books.

"I think you should know now," said Malcolm to Dusty's father one day, "that your son has excellent leadership qualities, and, except for one thing, I would like to begin training him to take my place some

day. But the Elves certainly cannot be expected to work under a leader who is so careless about his personal habits, no matter how fine a person he is otherwise. A leader must set a good example in *everything* he does, and Dusty must prove he can do this before I could take him on as my apprentice."

"Yes, I understand," sighed Father. "I've thought for a long time what a shame



it is that Dusty is marring all his good qualities by being so slovenly. It would certainly be a great honor for him to be your apprentice. Have you spoken to him about this?"

"You're right, of course," Father sighed again. "But I don't know how to get him to understand that neatness is important — we've tried everything!"

"Well, I hope he learns soon," said Malcolm, "or I shall have to pick someone else as apprentice. It takes many years of training to become an Elf leader, and time is not standing still."

Dusty's parents talked long after he went to bed that night, and just before turning out the lights, Mother spent ten busy minutes working around the house. Next morning, when Dusty came into the living room, he could hardly believe his eyes. The morning paper was spread out on the floor, just as Dusty himself always left it after

reading the funnies. One of the curtains, which always hung straight down, was carelessly pushed aside and the window, through which the sun shone, was full of finger marks. Some wilted flowers drooped in the vase on the piano, and a dirty dish and glass that seemed left over from the night before were on the coffee table. As he went on into the kitchen, he noticed that the good smells of breakfast were missing, and he saw his mother, her hair uncombed, looking puzzled.

"I'm sorry, dear, but you'll have to eat a cold breakfast this morning. I can't seem to find the waffle iron or the pot I make cereal in. Here are some crackers and juice, instead," she said.

Dusty, who wasn't enjoying that breakfast one bit, stared as his father came in. *His* hair wasn't combed either, his shirt was buttoned funny so that there was an extra button on top and an extra button hole on the bottom, one shoelace was untied, and his hands were dirty.

"After breakfast, Dusty," he said, "you'll have to go tell Malcolm that I can't help him on the pruning detail this morning. I've misplaced my hedge-clippers. And," — Father looked down at the floor — "I'm sorry, Son, but the saw I was going to let you use today is rusty and no good. I must have left it out in the rain. Guess you'll have to find something else to do today."

Dusty gulped with disappointment. All week, he had been looking forward to helping some of the older Elves as they went through the woods cutting out dead branches. The most responsible of the Elf-scouts were allowed to go with them on Saturday, and this would have been Dusty's first time.

Dusty felt more and more uncomfortable as he finished his breakfast, and couldn't quite understand why. "Mother and Dad look *awful*," he thought with a sudden shock. "I've never seen them so - so - messy. And the house looks awful, too."

He excused himself from the table, still hungry, delivered the message to Malcolm, who seemed both surprised and annoyed, told the scoutmaster that he couldn't work in

the woods because he didn't have a saw, and slowly went home again because he couldn't think of anything else to do.

He found his father in the garage, and as he looked around, he thought that the day was going to be full of unpleasant surprises. The usually neat shelves looked as though a windstorm had upset everything. Nails, thumbtacks, and screws were all mixed up together; a good paintbrush was pushed behind some bricks so that its bristles seemed ruined; and the glue pot, on its side, was dripping its contents slowly onto the floor.

"Ah, Dusty, I'm glad you're here," said Father. "help me look for the daffodil bulbs, will you? This is the right time of year to set them out, but I don't know what on earth I did with them."

Dusty looked at the shelf where bulbs and seeds had once been stored in neatly marked boxes. Now it was a shambles. Bulbs and seeds were all mixed up, some had fallen



on the floor, peatmoss had spilled from a torn bag all over everything, and a black beetle was crawling through the mess. Dusty took the beetle outside.

"I don't know what's happened here," he told it, "but you'd be better off in the garden. Dad is bound to clean up the garage soon — he *always* puts things where they belong — and then you might get caught under a broom. Now you stay outside," he

told the beetle firmly, and went back to searching for daffodil bulbs.

After fifteen unsuccessful minutes, Father said there was no point looking any further. The bulbs were simply lost, and he would have to do something else today. Dusty went into the house, and there things seemed to be in an even worse state. The breakfast dishes weren't washed, the beds weren't made, and Mother hadn't combed her hair. She was sitting at her sewing table, in the midst of spools of thread and bits of cloth which were scattered around her on the floor. In her lap was Dusty's favorite jacket, from which she had removed the torn zipper the day before in order to fix it.

"I don't know what I did with that zipper, Dusty," she said. "Guess we'll just have to wait till I can buy a new one."

Mother got up and left all her sewing things lying around — something she never did — and Dusty, who had stopped being surprised but had not stopped being uncomfortable, began to feel as though he were having a bad dream and should soon wake up.

"How would you like some blueberry-honeycomb cake for lunch?" asked Mother, and Dusty brightened. Blueberry-honeycomb cake was his favorite desert. He followed Mother happily into the kitchen, but his spirit began to sink as he watched her moving things around in the cupboard. "Here's the apple butter," she said, "wonder how that got up here? And here's your zipper, too!" she exclaimed, finding the zipper on the shelf with the tamari and honey and tossing it down to the floor.

Mother never threw things on the floor, and always fussed when Dusty did. Now she was doing it herself, and instead of being happy about it, Dusty wished she would put the zipper into the sewing drawer where it belonged. Even while he wished it, he knew that was a funny thing to wish. If Mother was starting to be messy, she wouldn't always be telling him *not* to be messy, so he should be happy — but he wasn't. Things were going from wrong to wronger, and Dusty couldn't figure them out at all.



In a little while, Mother stopped rummaging in the cupboard and looked around. "I'm sorry, Dear, but I can't find the honeycomb, so I can't make the cake. But we've got some more crackers, and there's plenty of cold juice, so we can have that for lunch."

After lunch, which left Dusty even hungrier than after breakfast, he wandered unhappily into the back yard. Father had left the hoe and rake, sharp sides up, lying on the



sidewalk, and Dusty put them away. He turned off the faucet that Father had left running, and picked up some old newspapers that had once been piled neatly in the garage but now were blowing everywhere.

He said down and cupped his hands in his chin, feeling miserable. What was the matter? It was Saturday and he should have been having a good time — he would have been, too, if Father hadn't been so careless and left the saw out in the rain. Dusty knew it wasn't nice to think thoughts like that, so he tried to stop, but it was hard. Then he thought about Mother being so careless that she lost everything and couldn't cook proper meals, and tried to stop thinking those thoughts too, but that was even harder because he was so hungry.

Not knowing what else to do, Dusty went to his room, and stopped short. His

clothes were on the floor where he usually left them — and Mother hadn't picked them up. The things on his shelves were as disorganized as ever. That had never bothered him before, but it certainly did now! The mirror on his dresser was all streaked, because that morning he had blown on it and drawn silly faces, and Mother hadn't cleaned it off.

Dusty looked at the room for a long moment, and then squared his shoulders. "The whole house looks terrible" he thought, "but I can at least make my room look nice," and he went to work. Picking up the clothes, brushing off the cobwebs, and even straightening up the shelves, were easy, but making the bed was hard. Mother always made his bed and it seemed simple, but now he began to realize how much work she did. When he finally finished, after several tries, it still looked lumpy — but better than unmade. Dusty cleaned off the mirror, straightened the curtains, and looked around, pleased. "That's better," he said to himself. "Think I'll keep it like this all the time."

He went back out through the untidy living room and kitchen and began to feel uncomfortable again. He spent the next two hours in the garage trying to straighten up the mess there. He was sure his father would do it sometime, but, he thought, maybe it would be a good idea to help, before other things besides the daffodil bulbs got lost. He never did find the bulbs, but everything else was picked up, dusted off, and swept out before he finished.

Then he decided to look for his friends who were working in the woods. He couldn't help them without a saw, but at least he could watch them work, which was better than doing nothing.

When he came home late that afternoon, he felt better the minute he stepped through the door. Something good was cooking for supper — he could smell it. The dishes were washed, and the kitchen looked neat as a pin. In the living room, the curtain had been straightened, Mother's sewing things were put away, the dirty dish and

glass were gone, fresh new flowers filled the vases, the newspapers had been picked up, and someone, he was sure, had even polished the furniture.

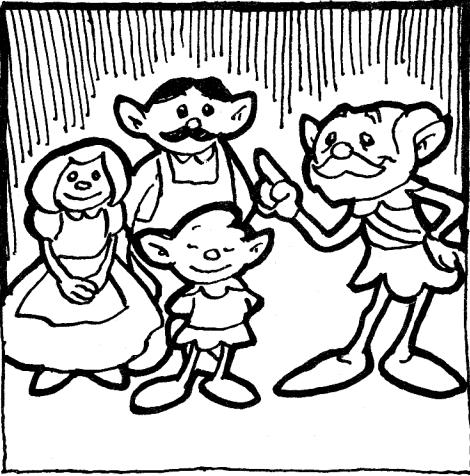
Just then, Mother and Father came in, and Dusty sighed with relief. Mother's hair was combed and she looked as neat as always. Father's hair was combed, too, his shirt buttoned right, his shoelace tied, and his hands clean.

"What is it, Son?" asked Father, seeing Dusty's face.

"You look — you look — normal!" Dusty exclaimed, and then looked startled, thinking perhaps that was something he shouldn't have said.

But Father smiled. "Yes, we do — and it's about time, isn't it?" he said. "You really noticed that things were not as they usually are today, eh?"

"I sure did, and — well — it's pretty awful when someone gets messy, isn't it?"



No wonder you keep fussing at me to pick things up and wipe my feet," Dusty grinned sheepishly at Mother.

"At last you understand why," laughed Mother.

"The bulbs were in the bedroom closet," he winked at Dusty. "I think we can set them out tomorrow. And I managed to get the rust off the saw, too, so you can work in the woods next Saturday."

\*\*\*

Several weeks later, Malcolm was finishing a long talk with Dusty's parents when Dusty came home from school.

"Sit down, Dusty," said Father. "Malcolm wants to talk to you."

"How would you like to become my apprentice, and learn to be an Elf leader?" asked Malcolm.

Dusty's eyes widened, and for a minute he couldn't say anything. "Me?" he finally blurted out.

"Yes, you," laughed Malcolm, and then grew serious. "It won't be easy. I'm going to be an exacting taskmaster, and you will have to work much harder than your friends in regular school, but I know that if you apply yourself you will become a fine leader someday and do many good things for the Elves. "Especially," Malcolm's eyes twinkled, "now that you've learned to wipe your feet!"

Dusty looked astonished, then laughed. "So that's why we had that messy Saturday!" Then he grew serious, too. "Malcolm," he said, "I'd like very much to become your apprentice. I know it's a great honor, and a great responsibility, and I promise that I will try to do my very best all the time."

"Good. Then let's start on Monday, Jeffrey."

Jeffrey? Dusty looked puzzled, and then remembered. Of course — his real name *was* Jeffrey, only no one had ever called him that. As far back as he could remember, he had always been Dusty.

"Dusty was a good name for you when you *were* dusty," Malcolm smiled at him.

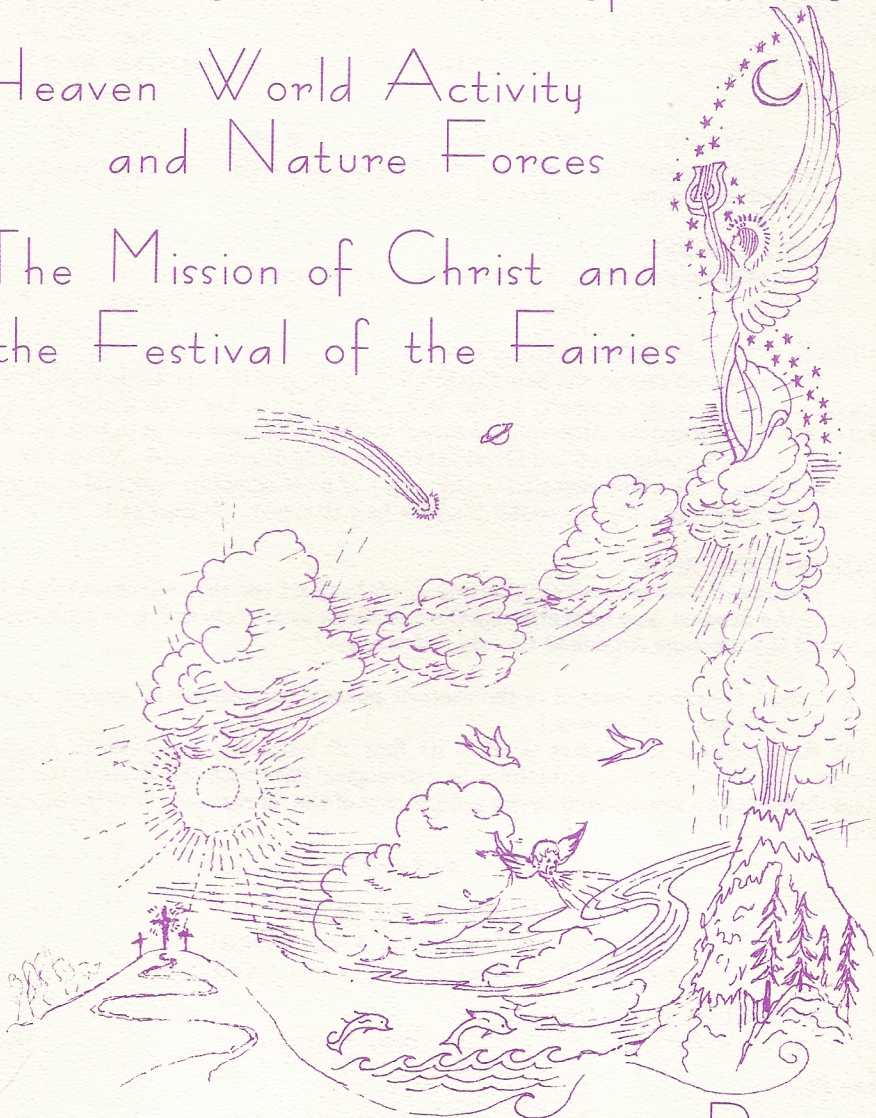
"Now that you've gotten over that, though, and are my apprentice, I think the other Elves had better start getting used to the idea of calling you by your real name. "Whoever," he turned to Jeffrey's father, "heard of an Elf leader called Dusty?"

Everyone laughed, and as Mother went out to fix refreshments, Malcolm began to tell his new apprentice about some of the things he was going to have to learn.

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