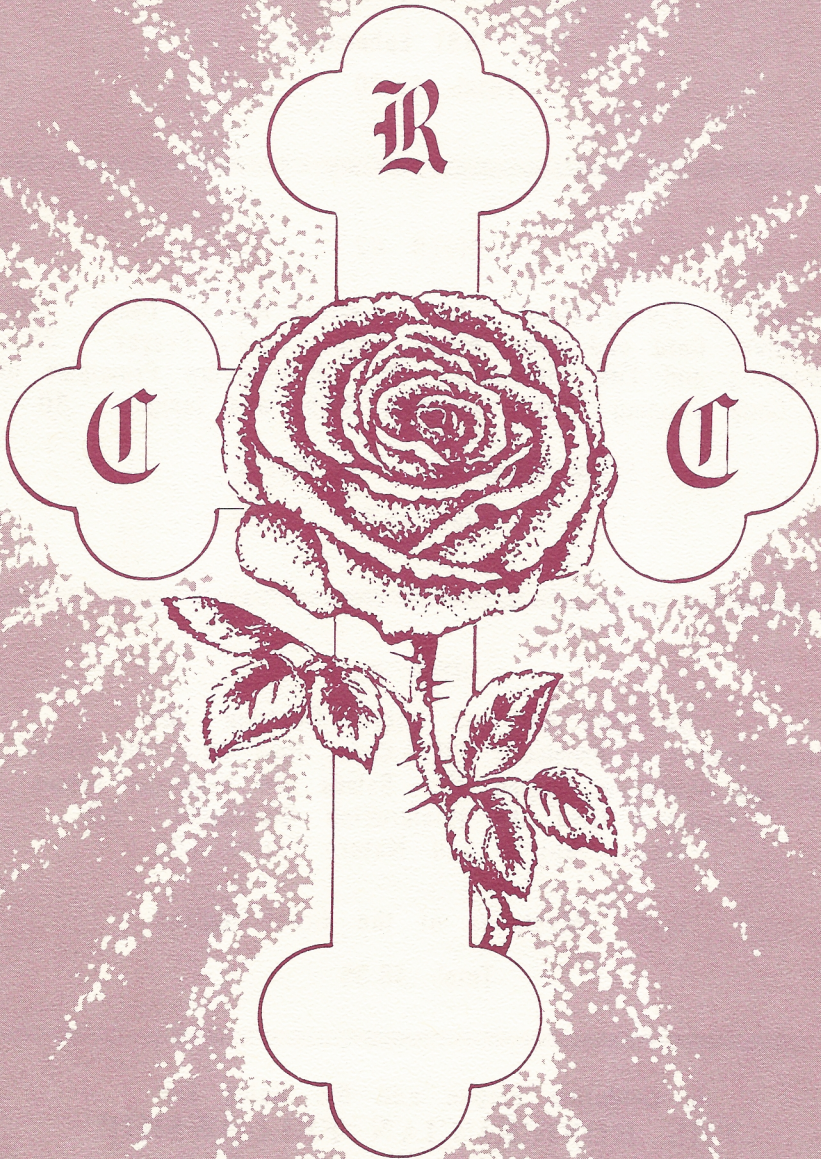


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"A SANE MIND, A SOFT HEART, A SOUND BODY"

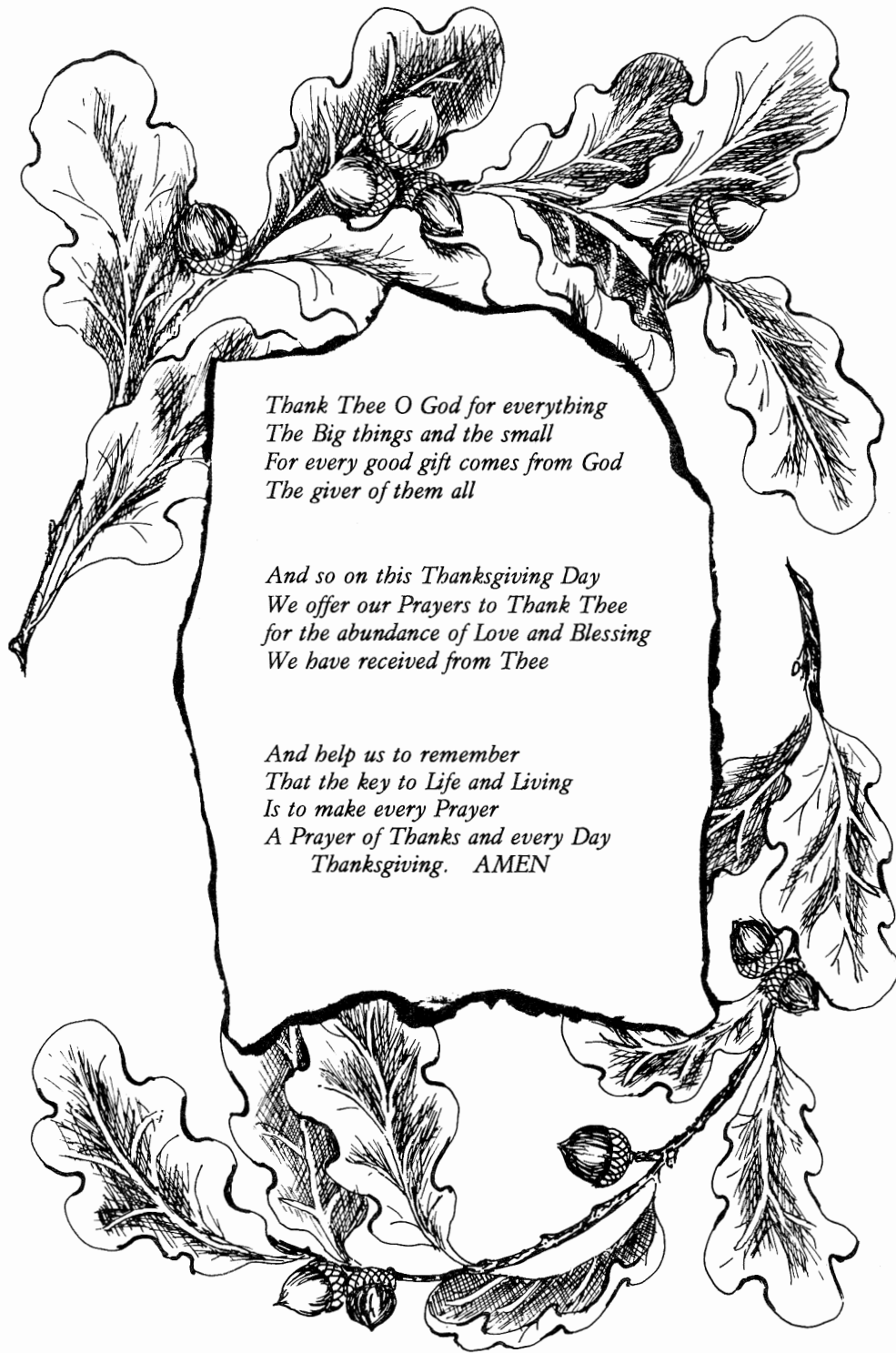
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*Thank Thee O God for everything
The Big things and the small
For every good gift comes from God
The giver of them all*

*And so on this Thanksgiving Day
We offer our Prayers to Thank Thee
for the abundance of Love and Blessing
We have received from Thee*

*And help us to remember
That the key to Life and Living
Is to make every Prayer
A Prayer of Thanks and every Day
Thanksgiving. AMEN*

from the desk of

THE EDITOR



Mutual Interdependence

That man cannot live unto himself alone is not a new idea. Savants throughout the ages have tried to impress the fact of mutual human interdependence upon their fellow men. Both common sense and the evidence of history show that for man to survive as a sentient being upon Earth, the help of other men is required.

We are all generally aware of our mutual interdependence, but how seriously do we actually regard it? Have we any conception of the extent to which our activities and even our thoughts are conditioned, not only by contemporaries all over the world, but also by those who have lived before? Have we even the remotest idea of the extent to which nearly everything we do in some way helps or hinders at least someone among our brethren?

Although the notion of universal interdependence may seem far-fetched to some, it really is not. We are all dependent on perfect strangers for many things which we take for granted. It would be impossible for every person to make his own clothes, manufacture his own car, construct his own home, and grow his own food, to say nothing of authoring the books he reads or composing the music he hears. The division of labor among mankind is an obviously necessary fact of life in society, and reinforces the concept of mutual interdependence.

Even those among us who seem most outstanding in their fields or most versatile in their activities, must acknowledge dependence. The 18th century portrait painter and critic, Sir Joshua Reynolds, wrote, in *Discourses on Art*:

"Invention is one of the great marks of genius; but if we consult experience, we shall find that it is by being conversant with the inventions of others that we learn to invent, as by reading the thoughts of others, we learn to think. . .

"The greatest natural genius cannot subsist on its own stock; he who resolves never to ransack any mind but his own will soon be reduced from mere barrenness to the poorest of all imitations; he will be obliged to imitate himself and to repeat what he has before often repeated."

The most successful inventors would not get very far if they had first to reconstruct all the preceding steps fundamental to their endeavors, which have already been perfected by other equally dedicated originators. Even the pioneers in any field, such as our space engineers today, build on the knowledge and experience of the past available from other fields of study.

Authors work with an already established language, using a legacy of vocabulary that has been expanded as history and its conditions became more complex. Architects learn from

previously utilized principles of construction. Research in all areas builds upon what has already been discovered, in order that new enlightenment may be obtained.

Then there is the type of dependence which might be termed "dependence on soul growth." The esoteric significance of the biblical episode in which Christ Jesus washed the disciples' feet is that He was acknowledging His evolutionary indebtedness to them. In *Ancient and Modern Initiation*, Max Heindel tells us that one who is more highly evolved grows by giving to those behind him on the evolutionary ladder. "The teacher grows by *giving* to his pupils and serving them. From their shoulders he steps to a higher rung on the ladder of knowledge. *He lifts himself by lifting them. . .*" and for this reason he owes them a debt of gratitude of the type that was symbolically paid by the foot washing.

Similarly, we gain soul growth when we perform service for others. If we were not able to serve our fellow men, either directly in a face-to-face situation or indirectly by such means as growing, manufacturing, inventing, or writing something that will bring assistance or pleasure to someone else, we would lack the most significant opportunity for soul growth now open to us. For this reason, we are indebted to other people by the mere fact of their existence, whether or not we realize it.

Conversely, and more obviously, we are indebted to those who teach and serve us. The student's indebtedness to his teacher, the child's to his parents, the consumer's to the producer, and similar relationships of indebtedness, require no further analysis.

Thus, as the initiate and philosopher Goethe observed: "People may live as much retired from the world as they please; but sooner or later, before they are aware, they will find themselves debtor or creditor to somebody."

Since mutual interdependence, then, is inescapable, the *responsibility* of mutual interdependence is also inescapable. Because we know that other people are dependent upon us in numerous ways, does it not stand to reason that we should conduct ourselves at all times so as best to live up to this responsibility? We will automatically do so if we direct our attentions away from selfish pursuits to matters of more universal concern. The degree of selflessness we learn to manifest will greatly affect our ability to work in the best interests of those whose lives touch ours in one way or another.

"Dependence," said Addison, "is a perpetual call upon humanity, and a greater incitement to tenderness and pity than any other motive whatever." Particularly for those of us who have developed more along intellectual and less along emotional lines, this thought would be of great help in refining the compassionate nature. Once we are prepared to accept this fact that many people — not just family and close acquaintances — are dependent upon us, we are more likely to extend ourselves in their service and perform our tasks consciously so as to best aid or inspire them. By conducting ourselves in this way, we turn away from the distractions and demands of the personal self, thus setting in motion the beginnings of what ultimately will be a universally-oriented compassion.

There's but one thing thé world has need to know,
 There's but one balm for all our human woe;
 There's but one way that leads to heaven above—
 That way is human sympathy and love.

—Max Heindel

Mystic Light

Thanksgiving



A TALK GIVEN IN OUR CHAPEL BY FRIEDA MADER

I like Spring, but it is too young; I like Summer, but it is too proud. So I like best of all Autumn, because its leaves are a little yellow, its tone mellow, its color richer, and it is tinged a little with sorrow. Its golden richness speaks not of the innocence of Spring, or of the power of Summer, but of the mellowness and the kindly wisdom of approaching age. It knows the limitations of life and is content . . . —Lin Yutang

At the last Supper (*John 22:14-38*) Christ Jesus gave thanks when He took up the cup and the bread; when He fed the five thousand (*Mark 6:37-42*). He blessed the loaves and the fishes. Thus, He set an example for His adherents to follow in using the powers which unfold from within one who strives to walk the way of the New Dispensation — the Way of Love.

Thanksgiving! There are comparatively few who realize how potent a force for healing is contained in this word so familiar to all of us! It bridges the gap between the concepts of matter and spirit. In three simple, unadorned words — “the thankful heart” lies a truth that is transcendental.

Ours is a universe of law. When we offer thanksgiving and praise we put ourselves in harmony with the law of attraction, we open the floodgates of our good, and so become receptive to an ever greater downpouring of the blessings which man so ardently seeks.

A good and bountiful Father has vouchsafed to man a day of Thanksgiving! Let us bear in mind always the true meaning

and purpose of this day. Then we can be sure that we will do all things to the glory of God. To be truly thankful helps to lift the consciousness to a realization of the spiritual impetus which one receives when gratitude fills the mind and heart for the many blessings which one has received.

Following their long and arduous journey over perilous seas, the first act of our Pilgrim forefathers, after setting foot on the land to which destiny had guided them, was to give thanks to God. This one act set the keynote for the glorious new age about to dawn.

Why was the giving of thanks to God for a bountiful harvest the first consideration of our Pilgrim Fathers who had faced disaster after three successive crop failures? Their lives were based upon faith in God’s guidance, and thus they knew that a thankful heart is the magic key which unlocks doors to the blessings of God through His boundless good.

There is in our lives a ceaseless balance to be maintained, a right perception of the cause, the necessity of and the proper evaluation of all earthly things. As we learn to establish priorities through our working towards the realization of such a balance in our lives, there is a continual unfoldment in consciousness with fewer and fewer diversions from our prescribed course. Gratitude for the bounties of God thus revealed creates an inner tranquility.

Truth, enlightenment, wisdom, and omniscience come to those who have learned thanksgiving and true humility. When our hearts grow humble and guileless, we come closer to the spiritual realm and become ever more endowed with spiritual insight. We rise above the changing circumstances of material life, above worldly opinion, and above personal and global catastrophies. When we can feel and express within ourselves, in all sincerity and thankfulness, the reverent, compassionate humility so well understood and exemplified by the Christ himself, then no material consideration, no temporal upheaval, no secular burden, will ever again have the power to thwart or overcome us. We will have changed the whole order of things in our outer life and be eternally uplifted by the serenity of our inner life. We will then be able to overcome just as Christ Jesus has overcome.

“Our whole life should speak forth our thankfulness; every condition and place we are in should be a witness of our thankfulness.”

It is good to set aside a day of Thanksgiving and to participate with our fellow men in hymns of gratitude to God. It is good on occasion to join together in brotherly fellowship, praising the One to Whom we owe all.

At the same time, we must remember that the act of giving thanks should occupy every moment of our lives. Everything then comes to us, every encounter we face, every “wind of fortune” that blows our way, is an obvious or a disguised blessing. Even that which we regard as dire calamity represents an opportunity to rid ourselves of debts of destiny or to make soul growth. We should be prepared to give thanks perpetually for these visitations and for the little trials and tribulations of daily life, as well as for our obvious joys and blessings.

Thanksgiving is expressed as much by thought and deed as by prayer and song. It is not expected that we be constantly on our knees speaking gratitude. Far from it. What is expected is that we show our gratitude by

the way in which we live our lives. We show our gratitude best by serving our fellow men. We also show it by cheerful countenance, words of encouragement to others, and concrete expressions of sympathy and love to those we encounter.

If “every condition and place we are in is a witness of our thankfulness”, the effect for good on our surroundings is great indeed. We all know people whose very presence causes rejoicing, and who, without visible effort, seem to enhance every context in which they move.

These people are giving thanks to God in a way most pleasing — the way of continuing service to their fellows. Their very presence inspires, comforts, enriches and gladdens; their every thought is how to help their fellow men. They are serene, content, and boundlessly fulfilled by virtue of their untiring desire and ability to work in the vineyard of Christ. This is the secret of perpetual Thanksgiving.

A single grateful thought towards heaven is the most perfect prayer. Praise and thanksgiving open the very flood gates of heaven. He who gives thanks for that which he has, prepares the way to receive more. Ingratitude and discontent are restricting and narrowing, closing the door to future blessings.

He who loves the Lord sings His praises and gives thanks for Him, not for what he may or may not receive from Him. To seek God for His sake alone is to seek all that there is, and to find Him is to gain all.

There are times for all of us when we can find nothing in the material scene for which to be grateful. Perhaps, if we would stop at these times and think, we should realize, and feel grateful for that which is not seen materially, but that which is the root and foundation of our very lives. If we can find the conviction to lift our hearts and voices in praise, concentrating on the Eternal instead of the temporal, we will find the weight of our problems lightened as our perspective returns to its proper focus. Such action aids in clearing the mind, making us more aware of the guidance which has been

available since the beginning but which has been hidden under our own self pity.

In *Web of Destiny*, Max Heindel says: "What shall be the burden of our invocation? And the answer is, generally, *Praise and Adoration*. We must get away from the idea that every time we approach our Father in Heaven we must ask for something . . . When we offer thanksgiving and praise we put ourselves in a favorable position to the law of attraction, a receptive state where we may receive a new down-pouring of the Spirit of Love and Light, and which thus brings us nearer to our adored ideal."

The habit of giving praise and thanksgiving brings with it joy. Like any habit, it must be practiced to become automatic; and at first there may be times when it seems difficult or impossible to do.

If we persevere, after a while we will find it becoming easier, for we will have learned that giving praise to God, even in the face of difficulties, somehow lightens the burden and begins to lift us again. Our minds begin to clear and to open to the guidance which has been there all along, but which we shut off while indulging in self-pity.

Mr. Heindel tells us that "gratitude makes for soul-growth". In speaking of Christ washing the feet of the disciples, he tells us that this was a "symbol of the attitude of mind which was of great significance as a factor in soul growth . . . we see that in nature the higher feeds upon and is dependent upon the lower for its growth and further evolution." By performing this menial task, the Christ was acknowledging His debt to His disciples.

Naturally we are thankful when another does a service for us and helps us in one way or another. But now we see that it is an even greater cause for thanksgiving when we are given the opportunity to help someone else.

No matter what our present state may be, if we search we are sure to find reasons for gratitude, for even if our own situation is not as we would like it to be, there is almost always a chance to assist another in some way.

What we must realize is that gratitude is not dependent upon *things*. What we own or are given is of little importance. True gratitude springs from the inner knowledge of who we are and the outer living to that highest within.

In this month of national Thanksgiving we may find many things in our own lives for which to be grateful, both in service given and service received. Developing the habit of gratitude and thanksgiving brings a new dimension into our lives. We are drawn away from selfish pursuits and become more aware of the needs of others.

"In everything give thanks; for this is the will of God in Christ Jesus concerning you." *I Thes.* 5:18.

Through everyone and in every circumstance of our lives God reveals Himself in endless blessings. Nevertheless it is we who must open the channel for ever greater capabilities to manifest in our lives.

As we cultivate the Spirit inherent in the grateful heart, we achieve an harmonious integration of the various organs of our bodies. This is, in turn, expressed as health. Thus does each child of God become an integrated Whole.

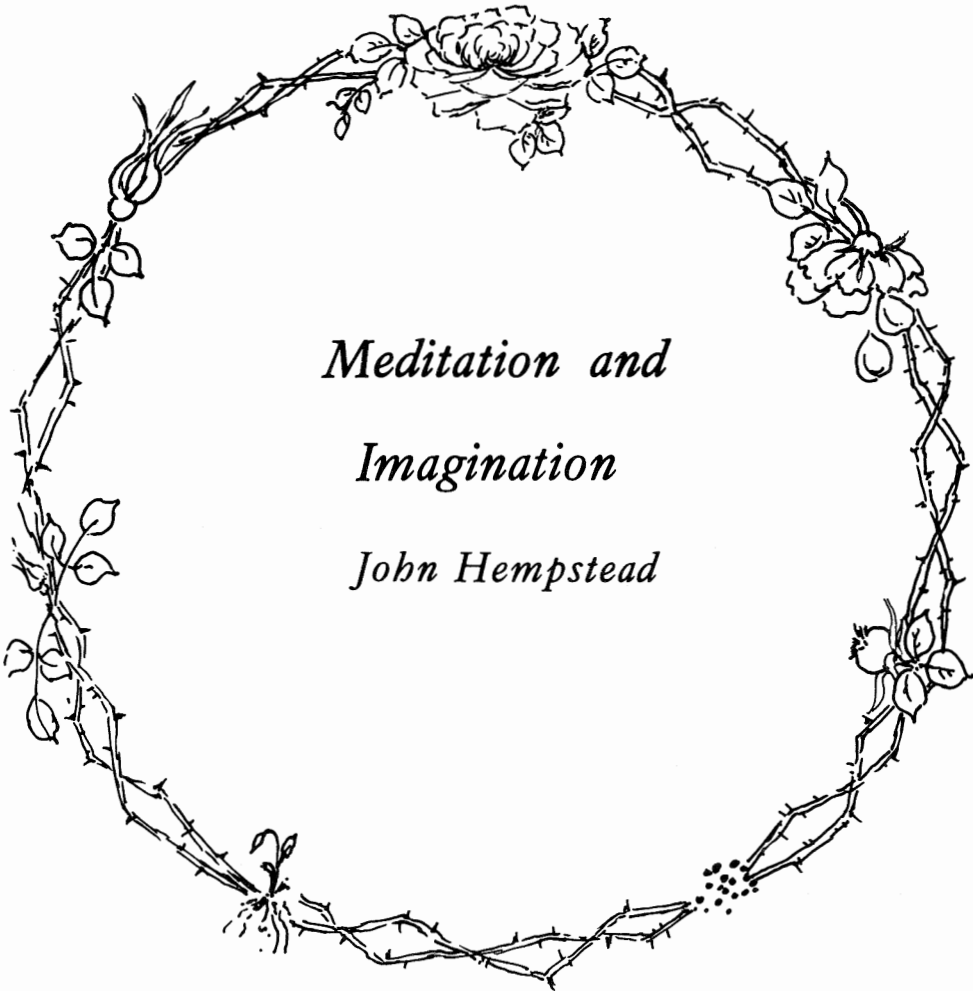
"Above all things put on love, which is the bond of perfectness. And let the peace of God rule in your hearts; . . . and be ye thankful." *Col.* 3:14, 15.

During this Thanksgiving season let us take a moment to sit down in a quiet spot and give thanks for our higher selves. Be thankful for the capacity to grow and to serve. Be thankful for the riches of the Spirit which are ours. Be thankful for eyes to see, ears to hear and a heart to understand. Be thankful for all the beauty in the world. Be thankful for personal peace and joy.

Our future depends upon our spiritual unfoldment, upon the realization of our potential, upon the development of our skills and talents, upon our dreams and our attitude toward life.

Let us give thanks for all that we are, and all that we may become.

HAVE A BLESSED THANKSGIVING!



*Meditation and
Imagination
John Hempstead*

Meditation is the word; it is a deed in fashion. Modified from Shakespeare, this quote describes a facet of our present culture. Meditation is indeed a word and deed in fashion. Due to the popularity of meditation, those knowledgeable in the Western Wisdom Teachings have an opportunity to encourage meditation suitable to the Western temperament, which promotes the goal of Western occult and mystical methods, developing the "inner vehicle" for entering and functioning in the inner worlds.

Max Heindel describes seven exercises to aid in developing the inner vehicle: retrospection, concentration or prayer, meditation, observation, discrimination, contemplation and adoration. Observation and discrimination are practiced in daily life.

Contemplation and adoration may be entered into with the aid of an inner spiritual teacher. Retrospection and concentration are encouraged as regular exercises for the spiritual aspirant, but the place for meditation remains left to individual discretion.

The previous article on meditation (see *Rays*, October 1980) examined hints gleaned from astrological study and meditation. The present article examines meditation hints based on the Rosicrucian Philosophy and the role of imagination in contacting inner realities.

The rebirth symbol pictured at the top of this article cannot come to life unless our imaginations infuse the symbol with life so it can speak with us and we can learn from the archetypal form and life behind the image.

Mr. Heindel calls imagination the first manifestation of force. In the *Cosmo*, p. 324, creation is described as follows: The first aspect of manifestation of life, the Will to create, arouses the second aspect of life manifestation and the first force of manifestation, Wisdom-Imagination to design a plan, which in turn stimulates the third aspect, Motion in cosmic substance. Wisdom-Imagination remains active to insure that motion is orderly. In meditation on the above symbol, all three of these aspects are utilized: first one must have a Will to learn from the rebirth symbol; second, one must bring the image to life with Imagination; third one must use Will and Imagination to channel Action in an orderly sequence from which one can learn.

Imagination in its highest sense is vital to both material and spiritual progress because nothing can be achieved on any level unless it is first imagined as a possibility. To examine imagination more closely, we refer now to Diagram I in the *Cosmo* which is summarized below:

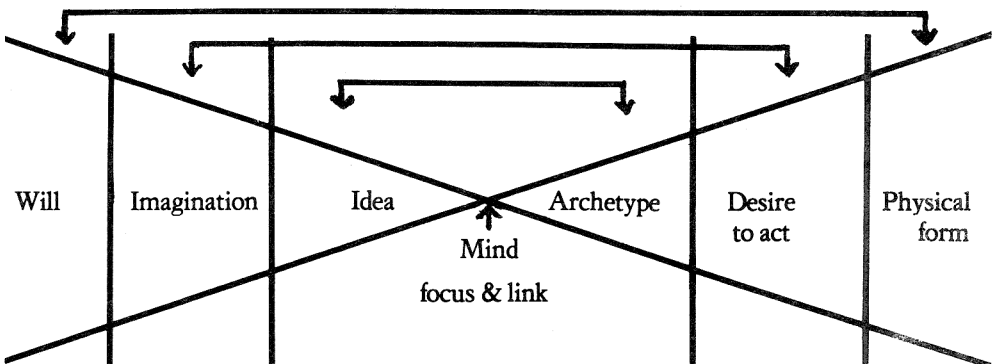
We can note from this diagram that mind links and focuses germinal ideas into archetypal form. Also imagination is focused into desire which at present is the main-spring to action. Ultimately we will evolve to a level of consciousness which will allow our primary incentive for action to flow directly from Imagination, the primary or Christ force behind manifestation. To reach this level of development, we must be able to set aside self-interest and act in harmony with Universal-interest even though it may not

seem in line with our own short run material interest.

When we humans fell in consciousness from the etheric garden of Eden, we did so because we allowed ourselves to be persuaded to use our Imagination to gain selfish material considerations. When we were developing Lemurian picture consciousness, an expression of Imagination, the Lucifer spirits gained access through our imaginative power to show us how to act in self interest.

Like Mephisto when trapped in Faust's study, we became enmeshed in the goal of our material longings. Like Mephisto we must exit by the same door we entered — our imaginations. However, our imaginings must have a spiritual rather than material goal to lift our consciousness out of its present material trap. Jupiterian picture consciousness, Imagination permeated with selfless desires to serve at the etheric plane, will turn our consciousness toward laying up treasure in heaven — away from material concerns and toward preparing to meet Christ in the air (ethers). Meditation is one means of developing imagination in such a way that it promotes growth of Jupiterian picture consciousness.

Imagination is described above as a tool for developing the inner vehicle. Dreams, meditation and clairvoyance are three channels of imagination. Dreams are a channel of imagination open to the mass of humanity, for we are all able to dream and through practice we can learn the art of lucid dreaming which allows us to seek and receive answers to questions. Clairvoyance may be



developed along voluntary or involuntary lines. Involuntary clairvoyance does not include conscious control; Heindel suggests that clairvoyance, when forced, results in a misshapen and incomplete channel. Like a rose which we force to bloom by pulling open the petals with our fingers, clairvoyance can become grotesque if we try to take by force powers we are not ready and able to use. Heindel further states that the Elder Brothers are the best judges of when we are ready.

Meditation can be a middle way between unconscious dreaming and consciously directed clairvoyance with spiritual sight. As the middle channel for Imagination, meditation has the advantage of conscious control without the disadvantage of forcing. During meditation we receive only as much cosmic wisdom as we are able to use at our present state of development. The diagram below shows the relationship between three exercises suggested by Heindel: Retrospection, Concentration, and Meditation.

Retrospection consists of reviewing past events to examine action, emotions and thought forms which we have used as channels of our consciousness. Retrospecting purifies feelings and motives so that ultimately the heart will be a clear channel of Christ energy. Concentration consists of stilling the mind so that it rests on one idea. With practice the mind ultimately is able to turn away from material concerns to serve as a doorway to spiritual concerns and the cosmic wisdom which flows from the Christ force as imagination.

Meditation can be a channel of imagination which brings spiritual benefits to all of our vehicles of consciousness: chemical body, etheric body, desire body, mind and the threefold ego — human spirit, life spirit and divine spirit. These bodies and medita-

tions which enhance their spiritual development are described below.

Chemical or Dense Body

The chemical body must first be worked on from without before it can benefit the Ego within. Pure nutrients, liquids and air taken into the body help purify it to allow it to be used as a more efficient instrument for action and meditation. Libation, a religious cleansing ritual, may still be practiced in moderation by the modern spiritual aspirant to effect cleansing of the physical vehicle from without as well as within. Awareness of air quality completes our preparatory work with *chemical* solids, liquids and gases to prepare the body from without for meditation.

Body awareness begins the task of directing the *alchemical* processes within the physical vehicle. Along with awareness of breathing patterns as described in our previous meditation article, awareness of how we relax is an important first step. Whether we sit quietly or lay down, we have two general choices on how we can relax: we can collapse, contract and crystallize our bodies, or we can expand, extend and free our bodies of obstructions. If we allow our body to collapse, we will probably go to sleep and miss opportunities for meditative insights. If we extend and free our body, we take an important step toward freeing our conscious awareness to become involved in experiences beyond the material plane.

Meditation for the Chemical Body: Body Awareness

1. Sit quietly and comfortably; breathe regularly.
2. Encourage your body to expand and relax tense muscles.



3. Bow your head slightly so blood flows to the frontal lobe — location of our human thinking capacity.

4. Imagine that your blood is flowing mainly to the right lobe of your brain, the lobe which channels creative and imaginative forces.

5. Imagine that a clear channel links your head and your heart. Imagine spiritualized blood flowing through this channel.

This meditation may be used for several sessions to sensitize your physical body for further spiritual experiences. If further images or experiences arise spontaneously, permit yourself to explore them, but return to the body awareness meditation before closing.

Etheric or Vital Body

The vital body, consisting of four ethers, is readily amenable to meditative alchemical work by the spirit from within. The two lower ethers work directly with the chemical body. Conservation is the keyword for purifying the chemical and life ethers so that the vital body is a more effective spiritual instrument. Conservation includes pure eating habits and pure use of the sex force relative to family responsibilities. When the inner vehicle is complete and freed, the two lower ethers will be left with the chemical body while the two higher ethers form the soul body, vehicle for the inner worlds. Thus meditations for the vital body will focus on the two higher ethers, the light and reflecting ethers.

The light ether serves as a channel for the five senses, while the reflecting ether channels memory and habits. Relative to the five senses, the feeling sense was first channeled through the pineal gland and later became generalized throughout the entire body. The relation between the feeling sense and emotional feeling will be discussed later. Hearing was the first sense given to us in germinal form and is the last to leave a dying person. It is our most highly developed sense in that it carries impressions from the outside world with greatest accuracy. As we evolve,

hearing and the other three senses will become generalized throughout the entire body as feeling is now.

Vision is readily susceptible to distortion, therefore protective measures are described below to encourage visual images in tune with Christ energy. While taste and smell are less commonly experienced in meditation, they are nonetheless valuable tools for receiving meditative insights. The reflecting ether, seat of habits and memory, may be developed by concentrating on *Keywords and Keyword Phrases*, which may be chosen or abstracted from nearly any topic of Rosicrucian Philosophy, astrology or Bible study. Concentration on keywords not only sharpens the memory, but it also helps to develop new habit patterns to channel our higher aspiration and imagination.

Protective Aura

1. Imagine an aura of pure white Christ energy surrounding you.
2. Know that no being which is not in tune with the Christ energy can enter this protective aura.
3. Anticipate that good things will happen each time you meditate. Like a runner at "set" position, be completely still, but let this stillness become a doorway to spiritual realms and experiences.

Meditation for the Soul Body

1. Extend the body awareness meditation described above or lay down in an expanding and freeing position, usually on the back.
2. Surround yourself with the protective aura.
3. Imagine yourself to be in a meadow you have never seen before. *See* the grass and flowers. Notice the *color* of the flowers and environment. *Hear* birds calling and other pleasant sounds such as the rustling of the wind. *Feel* the wind blowing against your skin and hair. *Feel* the ground beneath you. *Smell* flowers and other scents. Experience the *taste* that accompanies one or more of the smells.

This meditation, when used repeatedly, strengthens sensory and reflecting ethers for use in the inner worlds. The reflecting ether may be strengthened further by remembering dreams and by extending dreams with a meditation.

Desire Body

The desire body, like the other bodies, consists of two major regions plus a central focus, the region of feeling of interest or indifference. The major region of repulsion contains passions, impressions and wishes — the lower desires which we wish to leave behind during meditation. The region of attraction contains the higher desires we wish to encourage: soul-life, soul-light, and soul-power. Meditating on color and healing energy are two fruitful means of transmuting the lower desires into higher desires.

The link between the feeling sense and emotional feeling may be noted. The feeling sense is described as having three different types of experience: tactile outer feeling, visceral feeling in the internal organs, and kinesthetic inner muscular sense. Modern psychotherapists and increasing numbers of physical health professionals recognize that emotional feelings are stored in internal muscles and organs. Healing meditation becomes one of the best means of transmuting lower desires into higher motives when the meditation includes channeling energy through relaxed inner muscles and organs. A healing meditation is described later in the article.

Key to having successful meditation is directing the feeling of indifference toward intruding thoughts and desires as described in the previous article, and directing the feeling of interest away from lower desires and toward motives of universal-interest, selfless action and spiritual experience.

Meditation for the Desire Body

1. Experience an expanding body awareness and imagine the protective aura as described previously.

2. Feel indifference toward intruding thoughts and interest in the coming experience. Intense interest in the meditative experience will insure that it will not be interrupted by sleep. Indifference may be activated by affirming to yourself: "That (intruding thought) is important to think about, but not while I am concentrating and meditating." Interest may be activated by affirming that "wonderful experiences await if I am steadfast enough to reach them."

3. Experience the etheric primary respiratory system. "Breathe" the etheric Christ energy from the protective aura into the body's primary respiratory system beginning at the feet. As the Christ energy enters the feet and progresses upward through all of the body parts until it reaches the head, examine each muscle and inner organ. Note especially any muscle or organ which resists being expanded and relaxed by the Christ energy. Return to these locations later in the meditation. Flood them with Christ energy until either they relax or give an image of information explaining why they are storing emotions and what you can do about it.

4. When your body is clear, concentrate on a color and allow it to take you on a symbolic journey to teach you about your desire nature. Choose a color which was your first favorite color early in life and permit it to change if it happens during the meditation. Surround yourself with the color and experience it with all of your five senses. The color will be attracted to one or more locations within your body. As it draws into that (those) location(s), experience the message the color has for you.

The Mental Body

The concrete mind, consisting of substance from the lower part of the World of Thought, works with archetypal thought forms relating to concrete experience. Tones, music, and archetypal symbols are fruitful subjects of meditation to build the mind.

Meditation for the Mind

1. Prepare yourself physically and emotionally as described previously.

2. Imagine the zodiacal image of your sun or ascending sign. Endow it with full etheric life, full desire for independent action, and full mental powers. Direct it to take you on a symbolic journey. During meditation you will gradually learn to communicate with the symbolic image and to receive answers through one of four channels — ideas, words, feelings, visual images:

a. An idea may form in your mind.
b. You may hear a voice speaking to you from within.

c. You may feel a presence or physical sensation which is poignant with meaning for you.

d. You may see an image within which will relay meaning to you.

Sometimes the meaning and the image will come to you simultaneously. At other times you will only receive the image during meditation in one of the above four ways, and the meaning will come to you later as you ponder the image.

Do not expect great wonders at first, but little by little as you meditate regularly, you will find yourself learning more and more about the mysteries of the Rosicrucian Philosophy, astrology and the Bible which can be put to use in daily life through service to enrich your own life and the lives of those about you.

Sample meditations utilizing archetypal images useful in building the concrete mind: Archetypes of form: geometric shapes, symbols, etc. Archetypes of universal vitality: plants and plant symbols, e.g. the Rose symbol of rebirth. Archetypes of desire and emotion: animals and animal symbols, e.g. zodiacal animals. Archetypes of mental forces: humans and human interaction symbols, e.g. Bible verses, parables, etc.

The Ego, the Three-Fold Spirit

The Human Spirit, Life Spirit, and Divine Spirit which, as yet are the undifferentiated

constituents of the Ego, relate to the seven regions of the seven worlds in different ways. Without further discussion, keywords are listed below which may prove fruitful as subjects of meditation on the effects of Spirit acting in the seven different regions.

Human Spirit: Spiritually Willed Action; Loving Action; Effective, orderly Action; Efficient Action; Impulsive Action; Habitual Action; Automatic Action.

Life Spirit: Spiritual Imagination creating forms with life, desire and thought; Loving Imagination creating forms with life and desire; Effective, orderly Imagination creating forms with life; Concentrated Imagination creating archetypes for germinal ideas; Imaginative power, silent thought as feeling; Imagination, memory, habits and sensings; Automatic images.

Divine Spirit: Spiritual Will; Loving Will; Effective, organized Will; Efficient Will; Strong Will; Habitual Will; Unconscious or Automatic Will.

Healing and Imagination

As noted above, imagination will ultimately replace desire as the mainspring to action. As imagination finds its source in the World of Life Spirit, the home of the Christ, following the example of Christ may be the best method of transmuting low desires into soul-life, soul-light and soul-power. Christ taught to preach, teach, and heal the sick. Healing may be the best method of channeling imagination to purify the desire bodies of both healer and healed.

When Christ-Jesus was crucified, His healing energy flowed into the various bodies of our planet to furnish us with purer mental emotional and etheric substance. Remembering the crucifixion, we can recall that He was pierced in several locations on his body: hands, feet, side, and head. Saints display stigmata at these same locations, and religious art often depicts eyes at some of these spots including palms, forehead and the chest region of the body, indicating that these areas are windows to the spirit realms.

Not surprisingly, modern researchers

have found that spiritual healers give off energy from these same regions: palms, arches of the feet, chest and head. The Rosicrucian teachings emphasize the importance of the purified heart as the source of healing energy. Researchers have found that energy used for healing when the patient is absent comes primarily from the solar plexus or heart region.

Healing energy with the patient present is channeled primarily through the palms of the hands, but also through the arches of the feet and the cheeks, indicating perhaps a connection with the larynx. As spiritual aspirants, we may be much more effective channels for healing energy if consciously we open the healing channels through the identified points. Our imaginations are the force that opens these healing channels.

Healing Meditation

1. Prepare yourself to meditate as described above.
2. With eyes closed, imagine a rose cross in front of and outside of your body awaiting healing energy, which it will receive and channel to those in need.
3. Channel healing energy from your heart to the white rose on the cross. Imagine the healing force clearly as a flowing energy or warmth, as a pure healing light, or as harmonious healing tone. This healing flow may be enhanced by repeating the keywords *Divine Love and Healing* with each out-breath.
4. After the heart channel is clearly open, begin to channel healing energy from the heart through the palms of the hands to the ends of the horizontal arms of the white cross. Continue this until these channels are clearly open.
5. Channel healing energy from your heart through the arches of your feet to the lower end of the cross. Continue imagining this flow until these channels are clearly open.
6. Channel healing energy from the heart through the larynx to the cheeks to the point between the eyebrows (the Silent Watcher) and/or other parts of the head and on to the

upper arm of the cross. Clearly open this channel.

7. Imagine that for just a few minutes you are helping the Christ, and that you are a Christ-in-the-making, bearing the burden of the cross to heal the ills of the human condition on this planet.

When this healing meditation is vividly imagined, you will find that some channels are more productive than others. You may wish to meditate longer on sending energy through these channels after all channels have been opened briefly. You may find that the channels will open almost of themselves in a different order than is suggested above. Also the channels may open in a rotating sequence. Whatever method seems best for you, allow your own procedure to develop over the course of several meditations. Healing meditation such as described here may be a step in becoming the effective workers in the vineyard of Christ who will ultimately float the Earth and free the Christ from the bondage He has assumed for our sakes.



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The Medium and the Message

Charles Weber



In a time of intense materialism, many who aspire to live spiritually develop an understandable distaste for menial work and for human involvements that aren't structured by the shared awareness of spiritual realities. The natural tendency is to fear that our spiritual progress may be unduly deterred or that our soul might be shadowed over by the concerns of mere physical survival and simple human contact. Yet, in moments of clarity, we know this attitude to be as injurious to our own well-being as it is stultifying of general human betterment.

What, in fact, is the consequence of keeping our selves to our own peer group and living as if we inhabited a spiritual island? We alienate the very persons we might assist, who can only regard us as strange because we estrange ourselves from them. We extol our blessings in the form of precepts and lofty truths which have been vouchsafed us and which it is our duty and privilege to disseminate. In this we do not err. But in our zeal to transmit the message we neglect the medium, we may forget that the medium is, really, the message: And we are that medium. If the crux of the Rosicrucian message is Christ in Thee, or

the Life Spirit individualized in man, then the ruling impulse of our work and words spring from a love born of this esoteric understanding. We are inspired by the immeasurable Grace of a Cosmic sacrifice: and we humbly, boldly pattern our lives to accord with a Living Ideal, with a tremendous spiritual down-going and a divine Self-effacement.

In itself it is no great thing that we should commit our time, talent and energies to a religious cause, especially if our efforts are materially compensated. But to the heirs or emissaries of this body of teachings continually tests the sincerity of our motives. Because our self-elected role urges us to open our mouths and speak: But how is it for the evangel of love if he does not also open his heart? What if the Sacred Name is on the tip of his tongue but his heart be far from the Holy One? The wonderful revelations of Rosicrucian teachings carry with them a wonderful burden whose yoke, if not borne, becomes a bane to the subtle power of those same teachings. The burden is that the truth has as much reality as the life of him who channels it. For the validity of Christian truths require more than articulation, which may suffice for scientific formulas or factual

data. While we may *express* information relating to purely external affairs, we *profess* or *confess* truths of Christianity for they imply and impel a moral commitment. Even a religion, such as Buddhism, survives and stands apart from its founder; so that its substance may be encountered in the Four Noble Truths and the Eight-Fold Path. But living Christianity can not survive separation from Christ. Christ is its content, its life and its power.

The Rosicrucian teachings as formulated by Max Heindel speak for themselves in large part because they speak through one whose life confirmed their truth, whose life conditioned and even created their truth. The ardent and aspiring soul of Max Heindel made possible the birth of a body of love-wisdom teachings on the plane of sense-consciousness. This is a child of the New Philosophy. It is not merely a recasting of the ancient wisdom, an offering of the ageless doctrine in modern idiom. The philosophy is modulated by a time component and that component is the conditioner of the message. Paradoxically it is the issue of an intensely material and yet a privileged era because it can both point to a moment that gave witness to the Incarnation of God in human form and can occultly see in the death of that God's human form a Cosmic gift to man enabling him to transcend his material perspective and to re-experience his original divine nature in a state of glorified consciousness.

While the *Christian* message formulated for twentieth century consciousness, in essence, is not new, the medium is: The mode of presentation is not now dogmatic or authoritarian. The content is intellectual and rational. The faculty of mind advances as internal minister to the heart's yearning. The mind can address those facets of the Christian teaching which initially were held in abeyance or merely implied — notably the twin laws of Rebirth and Consequence. But the elaborate cosmology and anthropogenesis of spiritual science pivots dramatically at one point in history, it focuses to a cross on Golgotha, to a sacred heart crucified on the space/time cross of planet Earth, to God the

Father made realizable to man through His Son — Love incarnate. The full significance of Earth being and becoming hinges upon what took place in Palestine two thousand years ago, and may be characterized as the second creation of man. Created by the Father in Heaven before time and form, man was re-created after the likeness of the Son on Earth. While God differentiated first Adam from out of His own Being, God-in-man, Christ Jesus, becomes the prototype of the New or second Adam. God gives all-consciousness. Christ Jesus gives Self-consciousness. The New Testament terms that carry this distinction are the Son(s) of God and the Son(s) of Man.

An important feature of the Christ wisdom is that to achieve consciousness of its Self the divine in man must continually incarnate. In controlling recalcitrant physical matter and taming unruly desire energies man awakens and strengthens his Spirit-trinity. As the chaos of his personal self receives the imprint of an Ego that can bear the full orderly content of Cosmos, the Truth of Christ works and weaves towards baptism and initiation in the person of every Jesus.

The teaching of Christ Jesus is articulated in His life. His actions are His words. On earth this must be the final proof of truth: It incarnates as deed. The word become flesh. I AM is the Ego's Self-given Identity. That I-identity in human form is I DO. I demonstrates love-wisdom in action. I lighten and vitalize matter by word and deed springing from the selfless commitment to serve the Creator and His Creation.

How is the message of twentieth century esoteric Christianity to be given? As nearly as possible the reality of the living Christ is to be given as an accomplished fact, as a reality exemplified by the very channel or messenger that bodies it forth. This is the externally present Christian Incarnation: Christ in Thee; The Christ-I born in the Jesus-person of each awakened soul. The Christian message is let the Word of Christ be born in the medium of human flesh.

We sow our seeds by our spoken (and

unspoken) words, be they casual and inadvertant or intentional — seeds that shall become weeds or roses. But our intentional, gospel words may not germinate if we have not conceived them in the vessel of our heart's understanding. If this is the case, we actually weaken the potency of those viable seeds that others may sow because the ground where we have cast our mere words, void of our vital understanding, has made fallow the field of consciousness that awaited new life. The soul that seeks for truth has heard the words before, our vapid sounds, and has seen no proof in the life, so that when one appears whose life does embody the truth, the seeker may view him through the skepticism occasioned by a deception we helped induce.

If the motto "Live the life and ye shall know the doctrine" holds true, the corollary also applies: "If ye live the life *others* shall want to know the doctrine." The demonstration of spiritual truths, the *practice* of the Presence, should be our daily exercise as well as our goal. That constitutes the real dissemination of the teachings.

Christ Jesus an Example

Whereas, theoretically, Christian deeds include the seeding of loving thoughts in the planetary ethers, the primary Christian deed recapitulates, gives rebirth to, instances of the life of Christ Jesus as He moved and worked in the context of many people and many places under conditions that we could call profane or completely fallen. The living Truth, even before the rending of the temple veil on Passion Friday, had quitted its inviolable sanctuary (much to the Pharisees' alarm) and brought its reality to the mainstream of daily intercourse. The invisible light that is Deity shone through the darkness of the material form in the bearing, conduct and healing work of Christ Jesus.

Surely one of the reasons Max Heindel and the Elder Brother who was his teacher sought an Ecclesia of souls bound only by their commitment to serving Christ and at most but minimally associated by organi-

zational requirements, is that they wanted to protect and preserve the freedom of each member to freely circulate and make contact with the largest possible community that the talents given them should not tarnish or depreciate by being turned away from healthy exchange and interiorized to a condition of mere self-supporting righteousness.

A danger inherent in the group identity of any formal organization is that it tends to create polarity, foisting the pernicious duality of *them* versus *us*. Among religious groups a spiritual aristocracy may be implied. It is important to emphasize the essential factors that mankind shares *in common*, that draws us together. Otherwise we run the risk of alienating those we would encourage to re-member Christ. For we are all communicants in the Eucharist. Not to celebrate and live the *unity* of humanity in the spiritual Body of Christ is to create areas of lesion, infection and deformings in that very Body, which manifest as wars, world fever, and natural catastrophes.

The only truly admissable organization at this point in time is the community of man. Let us be candid. It is fortunate for mankind that the Rosicrucian Fellowship is not the only source of Western Wisdom Teachings and that Max Heindel is not the sole exemplar and exponent of esoteric Christianity. For Light and Life and Love stream down as a global manna upon each and every Ego from supernal reaches of Celestial Hierarchies whose Power is too staggering to contemplate. What, then, is our course of action? The message and the medium must become one. For Christ is the Way, the Truth and the Life. Christ lived as man that man might live Christ.

He who is truly intent on spreading the teachings may make pure, loving, wise, and harmless his own person. Particularly does this entail expunging the instinctive impulse to censure or judge those persons whose outward conduct and observance does not conform to the more demanding code some of us may have set for ourselves. We should not forget our recent career along life's broad

highway, nor overlook our own present frailties. Would we care to encounter the severe criticism we may level at others when we ourselves stumble on or temporarily deviate from the narrower path we have chosen? Time and again forgiveness, mercy, long-suffering, compassion are shown by Christ Jesus to sinners — while Pharisees, who are apparently incapable of sin but hawk-eyed in detecting violations, meet only with His noble indignation because they are not honest with themselves or with others. "They do not enter in, nor do they permit others to enter." This predicament arises whenever the letter of man's law takes precedence over the Law of God, whose consummation is embodied in Christ Jesus. In Him is personified the truth that Love is the fulfillment of the law. The law of Moses is transfigured by the Grace and Truth of Christ Jesus.

A valuable disclosure comes to us from Rudolf Steiner: Upon leaving the physical sheath at death, man is aware, as he moves into higher consciousness, of the presence of one whose office is to witness and record the full account of his past life on earth and to mete out strict yet just judgment. This office has been held by one looking like Moses — uncompromising, stern, remote. That is, until the 20th century. Now the Witness of our life, the One we see as we move into supersensible worlds is Christ Himself and we realize that our life on Earth has been unto Him, that all we do is absorbed by Him. The *Love* of Christ has infinitely more power to chasten and purify than the threat of punitive if just retribution. Thus, upon rebirth, man carries with him, if only subliminally, the awareness that what he does, he does unto Christ, unto Him whose sacrificial presence silently bespeaks the phrase uttered by the crucified: "Father forgive them, for they know not what they do."

The utter Self-bestowal of Christ, absorbing, leading off and transmuting the poisons of our iniquities, describes the Lamb continuously slain by our continuing denial of the reality of the Christ within each of us,

the One Who willingly suffers to transform fear and loneliness into courage and community, the One Whose sole response to worldly reputation is a Love that makes the hearts of the most callous wince with pain and floods the sensitive soul with waves of reverence and gratitude.

Our Sins

Our greatest suffering is brought about by our unconscious practice of separative thinking, by emphasizing negatives, by isolating defeats and stressing faults. Otherwise stated, we refuse to experience hardship positively, to endure temporary contradiction and grief as our *good* fortune. In sum, we avoid or deny the presence of Death in our own life: We blame the world situation, wars, the President, cancer, inflation, pollution, our neighbor, for *our* condition, *our* state of mind, body and soul. This is the great deception. It is what keeps us locked in mortal, material and fragmented consciousness.

At the threshold of the third millenium modern man sins if he seeks to keep his purity through insularity, through retreat. If the aspirant cares to raise his consciousness, he must unite with "fallen" consciousness and like an inspired nurse or doctor move among spiritual poisons and pestilence immunized by selfless concern for souls suffering from the sickness of mortal consciousness.

"My present status, however afflicted, is the gift of all creation to me as my unique access to self-understanding and soul-development." It is in this light that we may greet all difficult events. Let us not use the night of our soul as an occasion to war against the world. Let us resist the impulse to divert personal affliction by afflicting others with our jaundiced or mote-troubled eye. Gethsemane is a more authentic and critical experience of mortal life than Palm Sunday, when we may ride high on the crest of public approbation. Gethsemane is really the acid-test of self-overcoming. For in this self-reckoning no surrogate victim is present

to carry off into the world's wilderness the consequences of our own errors and frailties. As we master ourselves we shall desist totally from victimizing or blaming others. We shall transform and heal not with divisive law and the surgery of criticism but with the irresistible power of love. Let, then, our judgments be merciful that we may receive mercy. Let our words be blessings that we may be blessed. The archangel of invocation says: Do you know that the life within an unkind word comes to you to be redeemed and set free? The life within an unkind look or gesture comes to you. . .that you might bless it free.

Four rules, detailed in the occult classic *Light on the Path*, may be advanced to guide him who would make progress in spiritual unfoldment. "Before the eyes can see, they must be incapable of tears." The gloss of this aphorism may run as follows: Do not fancy that you can stand aside from the bad man or the foolish man. They are your self, though in a less degree than your friend or your mentor. But if you allow the idea of separateness from any evil thing or person to grow up within you, you bind yourself unto that thing or person until your soul recognizes that it cannot be isolated. The sin and shame of the world are your sin and shame for you are a part of it. To see clearly one acknowledges that all he sees is a part, a content of his consciousness. Therefore, the world is the responsibility of each person. The Greek myth is true: Each human soul is an Atlas. The weight of the world and its government rests upon our individual shoulders. To be incapable of tears is to have faced and conquered human nature and to have attained an equilibrium which cannot be shaken by personal emotions.

"Before the ear can hear it must have lost its sensitiveness." Nothing should surprise us. Only our false pride, our vanity and naivete prevent us from acknowledging and confessing complicity in all weakness to which human flesh is heir. If we deny our responsibility for or collaboration in the human condition we entrench ourselves in the very problems we would ignore or deny.

For the ear to have lost its sensitiveness man must confess his guilt, assume the world's woe in all its finite particular, as his own. This coming forward to accept planetary accountability teaches utmost humility and forbearance. For it is not *their* problem and *their* misery and *their* sin, but *ours*, and ultimately, *mine*. Our consolation or re-prieve in this sacrificial adoption is the "good cheer" that in due time follows. Because that in us which elects to deny the personal self and to take on the full burden of sin and error touches on and invokes the very power that can overcome the world: The Christ in our soul. First, however, we must be as much at home with and an intimate of, the painful and unpleasant as with their counterparts, and, in a real sense, we must cease to prefer one over the other.

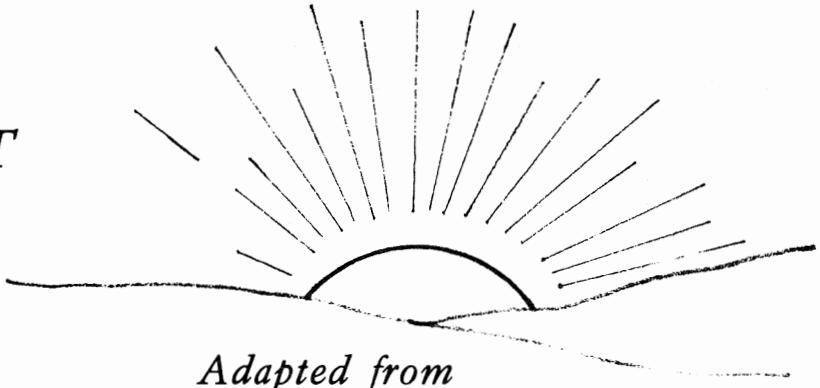
"Before the voice can speak in the presence of the Holy Ones, it must have lost its power to wound." Words materialize thoughts. Words that hurt proceed from thoughts that can destroy. Thought power is infinitely creative and potentially infinitely destructive. Man must so control his thinking that its sole motive source is love and universal well-being. Even as thinking develops the power to generate worlds it must become as harmless as a dove.

"Before the soul can stand in the presence of the Holy Ones, its feet must be washed in the blood of the heart." Complete Self-giving is our destiny, our glory, the means by which gods themselves grow in divinity. The blood that would impel us to seek any thing for our self must be shed, sacrificed. The lust for sense-life is to be fully overcome. The desire to experience life for any personal reason will be transcended. Purified blood is blood cleansed of personal motive, free to take the perfect impress of spiritual ideals and be charged to serve the Powers of Light.

In conclusion, we would do well to meditate on the reality of latent centers that can receive and disseminate spiritual wisdom as they in fact exist in the heart and mind of every human. This planetary nexus of

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LIGHT



*Adapted from
Max Heindel's Writings*

God is Light. This definition of the Divine, stated publicly by John but known by the Initiates of the ancient Mystery Schools long before New Testament times, is the most illuminating description of God that we have. If we meditate repeatedly on this theme, we will receive a clearer understanding of His Nature and be drawn closer to Him.

Light is boundless, as God is boundless. Light is the prime manifestation of Deity for, in the dawn of Creation, when God enunciated the Word that moved the sea of homogeneous cosmic Root Substance, the primeval darkness turned to light.

Light existed before the creation of the Sun as we know it. In the biblical story of Creation, we are told: "God said let there be light and there was light." (*Gen. 1:3*) This verse refers to the second Period of Manifestation — the Sun Period. The central nebula, from which eventually were formed the planets of our solar system, reached a state of glowing heat in the Sun Period. There was no necessity for outside illumination; the light was within. The Sun that we know was not formed until the Hyperborean Epoch of the Earth Period. We see, then, that light had existed long before that time.

God, we know, is one and indivisible. Nevertheless, He appears in a threefold role during manifestation by exercising the three divine functions of creation (the Holy Spirit), preservation (the Son), and dissolution (the Father). In the same way, the white light,

which contains all colors in itself as God contains all things in Himself, refracts into three primary colors. These, again, correspond to the three aspects of God: blue, the Father; yellow, the Son; red, the Holy Spirit.

When the three primary colors, in turn, are interblended, four additional colors are created. Three are secondary colors, each due to a mixture of two primaries, and the fourth is indigo, which contains the entire gamut of colors. Together these seven colors constitute the color spectrum. They represent the Seven Spirits before the Throne, each different because each has a different mission.

The source of the light we see is, of course, the visible Sun, the vehicle of the Christ. The source of spiritual Light is the invisible Sun, the vehicle of the Father. Each of the seven planets receives the light of the Sun in different measure, according to its proximity to the central orb of the solar system and the constitution of its atmosphere. The planets absorb the color or colors congruous to them and reflect the rest upon the other planets. The reflected rays bear an impulse of the nature of the beings with which they have been in contact.

The rays which come directly from the Sun are productive of spiritual illumination; the reflected rays from the planets make for added consciousness and moral development; the rays reflected by way of the Moon give physical growth.

The beings and life-waves on each planet have affinity for certain rays, depending on their stage of evolutionary development. For instance, only the strongest and most spiritual ray can penetrate to the seat of the consciousness of the mineral life-wave. Thus, the blue ray of the Father often is seen above mountain ranges. The yellow ray of the Son mixed with the blue gives life and vitality to plants. The plants are incapable of keeping the rays within themselves and therefore reflect the green color. Animals and human beings absorb all three rays. The ray of the Holy Spirit gives the red color to blood and flesh. The mixture of blue and red is evident in the purple blood, poisoned because it is sinful. The yellow Christ ray, however, does not appear evident in man until it manifests as the soul body — the golden wedding garment.

Similarly, in the Tabernacle in the Wilderness, blue and red were evident during the Old Dispensation — the Rule of Law. The yellow ray was hidden until the time of Christ, for not until His Advent had we any idea that we could rise above the Rule of Law by adapting ourselves to and living under the Rule of Love. Christ appeared to initiate us into the full liberty of the Sons of God — the Children of Light.

Man first was attracted to light in ancient Atlantis. In that fog-like atmosphere light was dim, achromatically diffused, and colorless. This was one reason for, and symbolic of, the unity of all beings who lived in that land. The Sun looked to the inhabitants as a street light seen in dense fog, but even that light had a fascination. The Hierarchs who then guided the people urged them to aspire to the light.

After the "flood," when those Egos who sufficiently had developed their lungs were able to continue their evolution in Aryana, they emerged from the foggy atmosphere into clear air where light was refracted into many hues. This light was absorbed differently by each; thus, diversity was inaugurated. The rainbow, symbolizing the "entrance gate" into the present world of diversity and segregation, indicates, with

its dazzling display of color, that this is yet the day of the kingdoms of men, while the Kingdom of God is being held in abeyance.

Light is the agent of reflection — the agent makes it possible for us to see with physical eyes. We do not see physical objects directly. They are reflected on the retina, and we see only their images inside the eye. Since light has this characteristic, objects which resist the passage of light appear opaque. Substances such as glass, on the other hand, seem clear because they readily admit light rays.

In the etheric region, light sets the ethers into violent vibration. This is excellent for stimulating activity in the Physical World. Conversely, however, it prevents discarnate entities who communicate through mediums from working with the ether and molding it, for instance, into a hand or vocal organ. For this reason, seances are held in darkened rooms.

In the Desire World, light is a property of the "matter" there, the so-called "desire stuff." Whereas in the Physical World color is caused by the reflection of the Sun's rays in the atmosphere, in the Desire World light is so much a component of desire stuff that it is *almost* correct to say that they are the same thing. The darkest colors in the Desire World are brighter than the most brilliant sunlight in the Physical World. Since our physical eyes cannot respond to so high a rate of vibration, we cannot see Desire World colors with physical vision.

The altar light found in many churches is, of course, a symbol of the God Who *is* Light. In the Tabernacle in the Wilderness, the Shekinah Glory — the Light of the Father shone around the Mercy Seat in the West Room, which was entered solely by the High Priest, who alone was considered sufficiently evolved to be granted this privilege. In the East Room was another light, fed by olive oil from the chaste plant kingdom. Its flame, not shrouded in smoke but clear and illuminating, guided the priests, who were endeavoring to work in harmony with the divine plan, in their ministrations. Today

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A Successful Life

Max Heindel

Everybody wants success; but success is spelled differently to all. Certain general standards accepted at various times are changed as we evolve.

In ancient Lemuria the most precocious were instructed in *physical* science, the arts and crafts. This teaching has flowered in our Western civilization. Prior to that time we were free Spirits unfettered by time and space; but when the Ego entered into the dense body and became its indwelling spirit, we were imprisoned. Through the entire Atlantean Epoch and much of the present Aryan Epoch it took months to travel comparatively short distances on the earth's surface. Now (1912), we have practically conquered space by mastering nature forces; the telegraph, for instance, nearly annihilates space and time.

In those past ages there was a different standard of success from the standard of today, and in the future there will be a newer criterion still.

While it is true that manufacture has never before been carried on such a vast scale as it is today, it is also generally admitted that the more ideal conditions of medieval times have been sacrificed, for then the craftsman wrought for the pure joy of creating. Like the hero of Bulwer's *Strange Story*, whose business was to heal, and to whom fees were only incidents, he worked not for hire alone, but into each piece of work he infused something of his own individuality, it was *part of himself*. He worked many hours but he never grumbled for the day flew by as his joyous song vied with the song of the hammer on the anvil or his whistle sought to drown the whistle of his saw or file. He did not keep tabs on the time it took him to accomplish his task; but his

sole concern was that when finished his work should be well done. Therefore the works of a master of any craft were justly admired by his fellow citizens and were objects of emulation on the part of his journeymen and apprentices. They attained a standard of excellence which compels our admiration to this day.

Today we have wandered far from this old-time criterion of success, namely, Creative Efficiency and have set up a new standard — Accumulative Efficiency. We have grown to despise the workman and to fawn upon the man who can make a million in a day by cornering the food supply of the world. And the workman has gone mad with the same disease; he cares nothing for his work; he regards it as a curse. He works for money and *against* time and is as miserable in his way as the man whose riches hang in the balance on the ticker of the stock-exchange. He hates the rich, the rich hate him; and both look in either pity or contempt on the idealistic artists and inventors who still work long for love and regardless of money.

Thus it is apparent that the present standard of success is not satisfactory. It is also apparent that we cannot go back to the old conditions, so the question of questions for the world to solve is: In what way may we attain permanent success? When we have found a new and a better criterion of success and start to live it, then there will be a new age. The Christ set the standard of greatness for that new age when He said "He that would be the greatest among you let him be the Servant of all" and in that age men will vie with each other to be of service as they now seek to rival one another in acquiring wealth. It is therefore the reason why this principle of Service has been made the crux

of the ritual used by the Rosicrucian Fellowship, for if we aspire to be the pioneers of a higher order of things we must set about to practice the main principles in some measure at least.

It is a fact well known to all of us, that in any line of endeavor we must have experience before we can be of use; and it is therefore a pertinent question to ask: What *qualifications* are necessary to be of service to our fellowman?

In the first place let us realize that it is not necessary for us to go abroad to seek whom we may serve among strangers. All our search will be in vain till we have done the duty closest to hand.

Let us not waste our time in longing for bright far-away worlds to conquer. Our work is where we are. If we can help to make men better, men will make conditions better. For this purpose, consider the tools with which we must work — our threefold bodies. Certain bodies, like tools, are to be "sharpened" by the care we give them. The dense body is made of chemical substance and its keynote is Inertia. The vital body is made of ether, and its keynote is Rhythm. The desire body is made of desire stuff and its keynote is (E)motion. To overcome the inertia of the dense body we should seek to spiritualize it, to build it of the very best and lightest material. True; not what goes into the mouth defiles, but the state of mind which demands coarse foods defiles.

To accentuate the rhythm of the vital body we should use the principle of repetition — pray without ceasing. This is the truth behind New Thought Affirmation.

Then comes the desire body, the storehouse of the energy which moves the

world. When it escapes from control it is temper, destructive beyond measure at times. We are not to kill out temper, however, but transmute it and direct its energy into worth-while effort.

We look at the world through our own atmosphere which colors all we see. If our neighbors appear small and mean let us see if there is not some meanness in us, and on the principle of the tuning fork the evil in us may have brought out the corresponding evil in them.

This is really the secret of our success or failure in life: we get what we give.

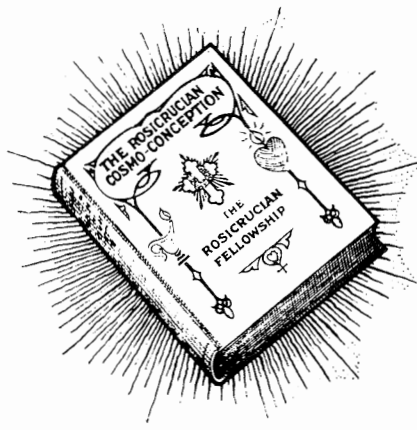
The man who is small and mean calls out that very same trait in others. He thinks himself a much-abused man and the whole world mean while he is the one who is at fault. On the other hand the man with the sunny disposition looks through his aura of sunshine and joy; he radiates cheer and calls it out in everyone he meets; thus he is a source of cheer and goodwill, an uplifting factor in all the Worlds. The desire body can be cleansed and the sunny temper cultivated. Don't criticize and find fault, don't worry, or fear. Let us count our blessings and be grateful and thus we shall increase them. Our lives are in our own hands; we can make them what we will. But the way to begin is to endeavor never to let a day pass in which we have not done something for somebody and as we do this we shall find that our opportunities for service will increase; so will our capacity, and our lives will be a success.

Thus we may say that a successful life is a life of Service to all and in the measure that we live up to that standard are we living a successful life.

THE WAY OF LOVE

"Thou shalt love the Lord thy God with thy whole heart, with thy whole soul and with thy whole mind." This is the commandment of the great God, and he cannot command the impossible. Love is a fruit in season at all times, and within reach of every hand. Anyone may gather it and no limit is set. Everyone can reach this love through meditation, spirit of service and sacrifice; by an intense inner life.

Studies in the



Cosmo- Conception

The Second Heaven

Q. What is the condition when man dies?

A. When the man dies and loses his dense and vital bodies there is the same condition as when one falls asleep. We can easily understand that there must be an interval of unconsciousness resembling sleep and then the man awakes in the Desire World.

Q. Is it otherwise when leaving the desire body?

A. Yes. When the change is made from the First Heaven, which is in the Desire World, to the Second Heaven, which is in the Region of Concrete Thought, the man is perfectly conscious.

Q. Of what is he aware?

A. No faculty is alive, yet he knows that he *is*. He has a feeling of standing in "The Great Forever"; of standing utterly alone, yet unafraid; and his soul is filled with a wonderful peace "which passeth all understanding." In occult science this is called "The Great Silence."

Q. What follows this state?

A. Then comes the awakening. The Spirit is now in its home world — heaven. Here the first awakening brings to the Spirit the sound of "the music of the spheres."

Q. Is this "music" heard on Earth?

A. In our Earth life we are so immersed in the little noises and sounds of our limited environment that we are incapable of hearing the music of the marching orbs, but the developed occult scientist hears it.

Q. What is his understanding about this music?

A. He knows that the twelve signs of the zodiac and the seven planets form the sounding board and the strings of "Apollo's seven-stringed lyre." He knows that were a single discord to mar the celestial harmony from that grand Instrument there would be a wreck of matter and a crash of worlds."

Q. How well known is this power of celestial harmony?

A. The power of rhythmic vibration is well known to all who have given the subject even the least study. For instance, soldiers are commanded to break step when crossing a bridge, otherwise their rhythmic tramp would shatter the strongest structure.

Q. Does the Bible offer incidents in support of this truth?

A. Yes. The Bible story of the sounding of the ram's horn while marching around the walls of the city of Jericho is not nonsensical in the eyes of the occultist. In some cases similar things have happened without the world smiling in supercilious incredulity.

Q. Have any occurred within our own time?

A. Yes. A few weeks ago a band of musicians was practicing in a garden close to the very solid wall of an old castle. There occurred at a certain place in the music a prolonged and very piercing note. When this note was sounded the wall of the castle suddenly fell. The musicians had struck the keynote of the wall and it was sufficiently prolonged to shatter it.

WESTERN WISDOM BIBLE STUDY

THE EPISTLES OF THE DISCIPLES

Corinne Heline

I John 3:2,3

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure.

As all the evolving kingdoms of the earth draw the life force necessary for their well-being from the physical sun, so also the privilege has been given to man to attract a spiritual life and power from the spiritual Sun that contributes toward the formation of the new soul-body of light. It is only through "living the life" that this force becomes available and operative in cleansing the passion-filled blood of man.

I John 3:22-24

And whatsoever we ask, we shall receive of him, because we keep his commandments, and do these things that are pleasing in his sight.

And this is his commandment, That we should believe on the name of his Son, Jesus Christ, and love one another, as he gave us commandment.

And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

The creative life essence, when conserved within the body, possesses an attractive power of such strength as to draw unto itself all that is necessary for its sustenance and well-being. "Whatsoever we

ask, we receive of Him." Here John in speaking from the experience of one who has attained through the processes of regeneration. Such a person dies to the physical world only to be born into higher joys of the all-abiding consciousness of eternal life.

I John 3:18-21

My little children, let us not love in word, neither in tongue; but in deed and in truth.

And hereby we know that we are of the truth, and shall assure our hearts before him.

For if our heart condemn us, God is greater than our heart, and knoweth all things.

Beloved, if our heart condemn us not, then have we confidence toward God.

In this Epistle John is writing to those who are familiar with the inner teachings. Therefore, he refers to the awakening of the Christ within man as the only means by which the Solar Christ may be contacted on the outer. To develop the inherent divine tendencies is the only way to find the path that leads to eternal life through Initiation.

I John 4:12, 15

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

The confession referred to does not mean merely an affirmation or acceptance of the truth declared — which is the sense in

which it has been taught in the Church during the Piscean Dispensation, with its exoteric concept of religion — but bears a larger spiritual significance. Its deeper truth pertains to the development of Christ powers. Man's failure to apprehend this truth has prevented him from demonstrating in his own life the results promised to the true believer. While he has accepted intellectually, in all sincerity and earnestness, the belief that Christ Jesus is the Son of God, he has not realized that he himself is also a Christ in the making; that he, too, must be Christed before the words of the Bible are applicable to him.

I John 5:12, 7, 8

He that hath the Son hath life; and he that hath not the Son of God hath not life.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.

And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

The fundamentals of occultism are universality and unity. These manifest under three aspects; they operate through three principles emanating from cosmic substance and expressing themselves in man as will, wisdom and activity. These three principles are reflections of the Father, the Christ (Word) and the Holy Ghost, the triune Godhead of which John writes.

From the three principles there must later arise a fourth. In the Godhead this fourth principle is the Comforter, the highest aspect of the Holy Ghost. In man it operates as transmutation, the most potent activity principle. It is this principle that found demonstration by the Disciples on the Day of Pentecost.

The substance involved in connection with the fourth principle has been termed Azoth. Medieval Alchemists used many names to describe this tincture or sublimated essence, this element by which is performed

the great White Work. The Christ demonstrated it for man in the glory and splendor of the Transfiguration.

In the mystery of the *three* becoming *four* lies concealed the deeper meaning of the Trinity and the Immaculate Conception.

John says that three bear witness on earth: the spirit, water and the blood. The blood is one of the profound mysteries of life. Eliphaz Levi states: "Blood is the first incarnation of the Universal Fluid; it is the materialized *vital light*. Its birth is the most marvelous of Nature's marvels; it lives only by perpetually transforming itself; for it is the universal proteus. It can be allied to neither corruption nor death; when life is gone it begins decomposing. If you know how to reanimate it, to infuse into it life by a new magnetization of its globules, life will return to it again. The universal substance, with its double motion, is the great arcanum of life."

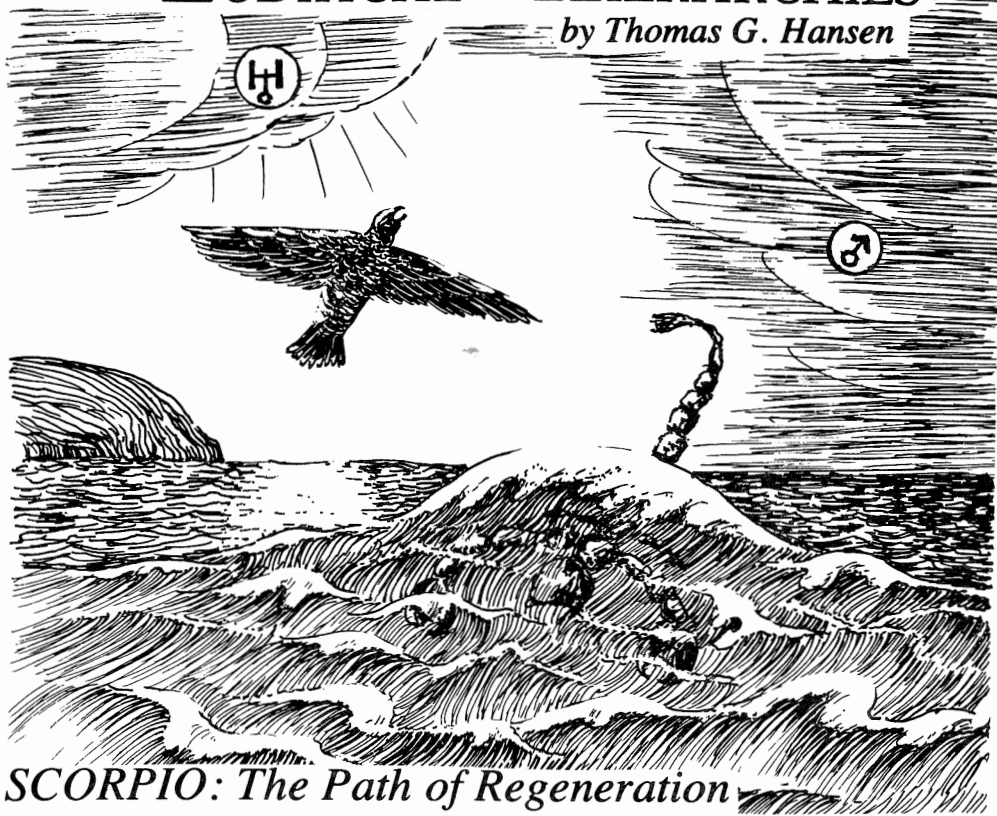
Madame Blavatsky affirms that the blood and the soul are one. The great White Work of transmutation is effected through the blood. The early Church had mystic legends connected with the lives of saints whose blood had turned white. These are but added testimonies to the regenerative process described by John. This illumined Disciple said much relative to birth by water and by blood, and about finding eternal life through the Son. The birth by water is the natural process by which the physical body is brought to the earth plane; the birth by blood is the regenerative process by which a new or spiritual body is born in which an ego may function upon spiritual planes. Eternal life in the Son is attained when Christed powers, latent in all, are awakened into dynamic activity through the process of regeneration or new birth, occultly termed Initiation.

I John 5:11

And this is the record, that God hath given to us eternal life, and this life is in His Son.

ZODIACAL HIERARCHIES

by Thomas G. Hansen



SCORPIO: The Path of Regeneration

The potential power of each creative Hierarchy is an indication of spiritual force that manifests in man, who is a composite spiritual entity (or Ego). The eighth creative Hierarchy, Scorpio, promulgates spiritual intensity that produces the practical lover of humanity as well as the martyr whose zealous forcefulness expresses the extremes of this sign.

The exalted spiritual Intelligence that manifests through the zodiacal pattern are composite Beings giving off a certain radiation of cosmic energy. Likewise, similar Intelligences operating through planetary action give off a certain radiation of solar energy. As such, these forces, zodiacal and planetary, have within themselves all manner of substance.

Only on the physical plane are these sub-divisions brought so noticeably (signs, planets, and houses) to our attention. As we progress in our study we will find that the

various elements in a chart are to be brought into a logical, consecutive whole. Seeming contradictions may be present, but they represent the opportunities offered to the individual for development.

Without the forces of "good" and "evil" — positive and negative — we would not have the creative opportunity consciously to distinguish between them and raise our standards of existence. Scorpio is a creative sign, much maligned, perhaps, but definitely an avenue of intense potential power.

At one time or another, practically every student of astrology encounters a description of the "malicious, vile, destructive" aspects of this creative Hierarchy. Most modern astrologers have gone to great length to express a better understanding of the dynamic Scorpio force. Probably one of the most interesting and earliest efforts in this direction is the work of John Gadbury in

answer to interpretations of William Lilly, an astrologer of the same era, who freely castigated this sign.

Showing that universal causes are of more efficiency and force than particular causes, Gadbury states that the promise of good or bad in a horoscope is but the result of a single cause, capable of being opposed or espoused by other more powerful causes and equally capable of developing far more favorable results than indicated in Mr. Lilly's "monstrous and untrue charges against Scorpio."

We have all elements (fire, air, earth and water) within our own natures, but the manifestation of one often becomes limited in order that another quality may predominate. Eventually our development becomes well-rounded, although in a particular lifetime an individual may appear one-sided. So let us not attempt to segregate the various constituents of life, but let us consider the many variations that result from evolutionary progress and individual lessons to be learned.

Mars, ruling both Aries and Scorpio, does not conflict with their missions, especially when this energy operates along its positive pole. Scorpio gives regeneration and shows how we may transmute the fiery Mars element into spiritual energy with which to rise above physical limitations. Scorpio is the negative or feminine sign and differs considerably from the obvious activity and energy of the masculine Aries.

Scorpio also rules or is associated with the 8th house, and it manifests inwardly, having a greater dominion over the hidden things (forces) in Nature. Scorpio must be considered in the light of its fixed nature instead of in comparison to the cardinal quality of Aries. This should give a broader conception of the unity of all manifested life and broaden our understanding in this respect.

Pluto

From all available information, Pluto's affinity to Scorpio is evident. A double character is given to Pluto: first, as the

source of all the treasures and wealth of the world (he was the regent of the physical universe); second, as monarch of the dead realms inhabited by the invisible shades of the dead (Hades).

Pluto was viewed as a benevolent deity and a true friend to man because of his power to give fertility to vegetation, to swell the seed cast into the furrows, to nourish the earth (Scorpio is a fruitful water sign), and to yield treasures of precious metals. There was also a grim side to his character: the implacable, relentless god who could not be persuaded by gift or sacrifice, to permit anyone who had once passed his gates ever to return. For this reason, death and permanent incarceration in the lower world was seen as the dismal, inevitable fate awaiting all men. Yet there must have been some consolation in the belief that the life thus claimed by Pluto originally had been his gift (Scorpio represents the Lords of Form, who have particular charge of humanity at this time). The means of comfort and pleasure in life also originated with Pluto. When the benevolent side of his nature was considered, hope of a future happy life that robbed death of its terrors became possible.

Pluto corresponds to the Ego or incarnating spirit of man. This Ego holds forth in the dark recesses of the physical body even as Pluto dwelt in the gloomy depths of the mortal nature.

The god of death was the custodian of the mysteries of life. Death is the last enemy to be overcome; therefore, death stands on the borderline between mortality and immortality. The symbolic "death" of the Mysteries was the true gate of Initiation. Pluto will be found continually expressing this quality: destroying the old and giving place to the new.

As wisdom becomes established on Earth, Pluto's influence will manifest to a far greater degree. A knowledge of Pluto's nature will increase with man's awakening to spiritual realities. Scorpio, house of Initiation, is the Path of Regeneration.

Pluto, Lord of the Underworld, guards the doors of the lower worlds through which

the spirit of man wanders on the cycle of rebirth in his eternal quest for truth. In the hidden depths dwells the animal man who seeks to destroy the Ego entangled in the maze (ripe destiny) of worldly ignorance. Thus, Pluto becomes the Adversary who tests those seeking union with the immortals. The aspirant must pass all such tests before he may earn the glories of the future — liberation from material conditions and death and freedom from the wheel of rebirth.

Liberation from the effects of Pluto's rays is found by following the twin paths of Intuition and Reason in the search for the lost Spirit. The gravest function of Mercury (servant and messenger of the gods) was to conduct the Spirits of the dead "down the dark ways, past the gates of the Sun (Cancer and Capricorn) and land of dreams, to the dark realms of Hades, where dwell the souls, the phantoms of men outworn."

To reach and understand Pluto we must cast out fears and prejudices. We must look forward into the future, and enter this realm with purity of purpose and with the cleansed Spirit of the regenerate. To pass this test, we qualify for association with the most advanced and gracious Ones, who have gone on in wisdom and light to make man's path clearer.

Within Pluto lies the power of the universe and also the three destructive expressions of universal energy: mental, moral, and physical perversion. Purification and perpetuation of this creative force result in the regeneration of the body, the illumination of the mind, and the transmutation of the emotions.

Through Pluto we are confronted with our past and our limitations. Aspects to Pluto in the horoscope force activity in our lives. Pluto is not prominent in influences of a personal individual nature; it particularly pertains to activity demonstrating or motivated through the mass consciousness of the whole. Pluto purifies the soul after death. Pluto directs us upwards and carries us aloft to the intelligible world. Pluto governs death or cessation of old ideas and emotions. Pluto largely influences or governs the under-

world, subconscious activities, and those activities dealing with the daily repair, renewal, purification, regeneration, and perpetuation of the body.

Squares to Pluto confer an inability to cooperate, particularly in work with large groups and in matters affecting the mass of humanity. Squares also may refer to irreconcilable viewpoints and to things to be endured rather than cured. Pluto exerts a dominant leavening force in the lives of those who respond to its influence. Conditions definitely develop under Pluto configurations. Action, usually of a purifying character, is certain. Therefore Pluto's influence is particularly to be noted in the lives of individuals where new patterns demand the removal of obstacles resulting from past action.

Scorpio rising or the Sun in Scorpio do not indicate Pluto as the ruler of the chart unless the individual concerned is able to rise far above the heights of man's progress to date. If the aspirant has achieved conscious realization of his potentialities, then Pluto will take him through the dark realms and joyfully caress him with the light of life, which no man can carry and be the same again. Until we recognize the power of divinity in us, Pluto will continue to lift, break up, and change old patterns into new.

As Scorpio raises himself from the Earth (generation), he soars to the skies and wings his way as an Eagle (regeneration) though he also has crawled as a serpent (degeneration). Deep as a well are the emotions of Scorpio; high as the heavens are his aspirations.

Light and darkness go together, and none can say which is the greatest. We cannot judge by material values, for who can say what secrets the darkness covers? Even the stagnant waters of the deepest forest pool contain life, for there is always an opportunity for birth and the resultant growth and development. From the dark, hidden rescues of the Earth springs the life of the fruit and the flowers.

Scorpio is secret, strong and ruthless, for he knows his goal. Scorpio is tender when he sees the light, harsh when his eyes are

veiled, violent when angered, and loving to the one who completes his being. Red roses (symbol of the occult mysteries of life) are for the children of Scorpio. This sign warns not to grasp unaware, or its thorns will stick and create sharp pain. Scorpio gives to the world Love, and it is translated into passion. His is the tenderest light; his is the flame in the lover's eyes that does not burn — flame of life eternal. It is man's task, under Scorpio, to utilize the creative force as the immortal fire of life.

Courage is the first and foremost keynote of this subtly dynamic sign. Scorpio's strength begins to manifest when difficult tasks, hardship, and danger present themselves. Herein lies the real opportunities for these people, and Scorpio possesses the innate ability to overcome obstacles with zeal and determination.

Other assets of this powerful sign are self-control in the expression of action, resourcefulness, and the capacity to meet emergencies in a clear and definite fashion. Scorpio is brusque and to the point, and has a tendency to skeptical sarcasm. He is expressive and can vividly portray life's experiences from a rugged individualistic standpoint. He possesses perseverance par excellence.

A love of work thoroughly done is part of Scorpio's nature, and this, plus the natural tendency towards the strength denoted in regeneration, adds to the potential ability of these people. They have little patience, however, with action that does not measure up to the driving standards maintained for themselves. Scorpio natives succeed through force of endeavor; they do not give up unless they burn up, and then they die with a defiant challenge on their lips. A major lesson for Scorpio is the understanding that directed energy is always far better than an expression of ruthless determination. Their experiences, once they learn to evaluate all pertinent facts, will guarantee a fuller understanding of the problems of others.

Scorpio's life is one of concentration. This Sun sign usually gives a very strong

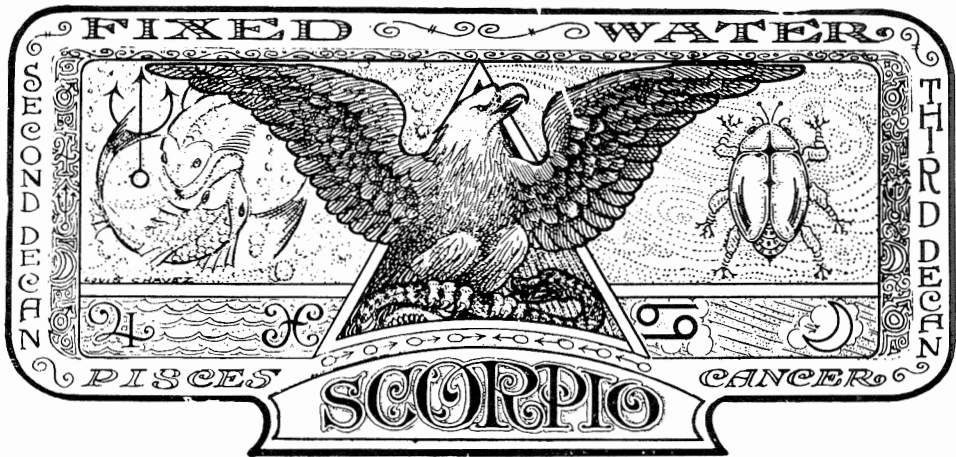
personality. Not only are Scorpio natives sufficiently forceful to make their mark in the world, but also they possess an independence of manner that makes it very easy to succeed. It may be very hard for them to change their minds, however. They possess a mental power that can represent either depth or crystallization. Refusal to listen to opinions of others or refusal to review decisions of their own could create quite a few problems for these often arrogant individuals.

Scorpio is intense. The balancing of regenerative principles with material conditions in life is difficult enough for average persons, let alone individuals who have so much of this ray operating directly through their powerful personalities and individualities.

Some Scorpios are like our Puritan forefathers: stern, forceful, dealing out severe justice, loving liberty, industrious, and having no patience with those who were not like themselves. The energy possessed here can be used either in destructive or constructive channels. Therefore, greater attention is needed in guiding this native's early growth and development.

When Scorpio has the soul-power that is built by long, tedious lives of self-sacrificing service, and when the natural reaction to life is one of helpfulness, kindness, and compassion, then his greatest height may be reached in the medical profession as a surgeon or physician. The magnetic presence of Scorpios, their great skill with their hands, clear-headed judgment, and indomitable will, coupled with an immovable self-control and an absolute belief in their own powers, helps them excel in any field, but particularly as surgeons or diagnosticians.

These qualifications also may lead to metaphysics and philosophy. Continuing in their search for a substantial path to Truth and Light, Scorpios frequently will meet the tests and temptations laid to snare the unwary. Consistent struggle and experience fully lived will insure progress, though progress merited in Scorpio's own "hard" way. *[Continued on page 523]*



THE CHILDREN OF SCORPIO, 1980

Birthdays: October 24 to November 22

Scorpio is a fixed water sign whose physical analogies are lakes, seas, oceans, or other bodies of water. When we look at a large body of water we generally see the surface thereof and a little way below it. The rest is hidden from our sight. The influence of Scorpio is similar to this in that it reveals some but hides much. That which we see on the surface is seldom a sure indicator of what lies beneath. Traditionally, Scorpio is the sign of the hidden processes and secret forces of nature. Scorpio individuals dislike bringing everything out into the open for all to see and are often the repositories of obscure and unusual information.

The positive influence of Scorpio gives an intense, determined nature that strives after complete self-mastery, and there is no quarter given or asked in this struggle. Such an individual aims toward the controlled direction of emotional energies into morally uplifting and constructive channels. In the process, a penetrating insight into the causes behind effects is often obtained. The above qualities have made Scorpio the traditional sign of the healer.

The negative influence of Scorpio gives a harsh, sulking nature, that is so wrapped in its own ambitions and problems that it has not time for the consideration of

others. It also tends to give a headstrong manner that is determined to have its own way regardless of opposition or consequences. Such an individual tends to be a loner, holding a grudge against society for its failure to see things his way.

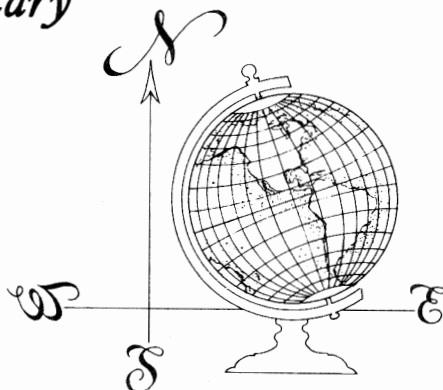
In the positive Scorpio, intensity of feeling is turned outward in cooperation with others, but in the negative Scorpio this same intensity is turned inward in self-centeredness. It is said that one cannot truly appreciate the value of selflessness until he has first experienced the deep bitterness that selfishness brings.

Turning back to Scorpio in general, both types have a tendency to put things that are disagreeable to their natures below the surface of consciousness without allowing them to come to a reasonable solution. Thus, there tends to be a build-up of psychological pressures created in the course of time which, if it goes too far, can result in undesirable neurotic and psychotic complexes. Thus, the exercise of Retrospection is particularly advisable for those people, to help them resolve each day's pressures as they are created.

Scorpio is ruled by Pluto, which is represented in Greek mythology by Hades, god of the underworld and of hidden wealth. Pluto rules the group consciousness of individuals who come together in cooperation for a common purpose. This is not to be

[Continued on page 528]

News Commentary



Doctor Says Feed Your Kids Right

Eat like a gorilla, and you'll feel better. According to Dr. Lendon H. Smith, a Portland, Ore. pediatrician, humans could take a hint from their ape brothers. Nibbling all day on raw fruits, he says, or vegetables and nuts, instead of sitting down to three squares of fatty, refined, and sugary foods would prevent, even cure, in some cases, many chronic human illnesses. But for those humans who aren't interested in eating like a gorilla, Smith recommends changes in diet and large doses of vitamins to prevent or cure illnesses. . . .

He spoke on dietary control of hyperactive children, but said his basic "Prevention Diet" can be applied to normal children and adults for general better health. High doses of vitamins and minerals and other dietary changes also can be used to treat specific illnesses.

"Medical doctors call me 'quack,' " he says. "They say following my advice will keep people from getting proper medical care. But I just see people who have had proper medical care."

Smith, who works as a pediatric consultant after 25 years as a children's doctor, says that early in his practice he used drugs to calm hyperactive children. . . .

Drugs calm the children so they can sit still, be quiet, concentrate, he says. But they don't treat the cause. Smith thinks hyperactivity and moodiness are caused by an

inadequate or uneven supply of nutrients to the brain and body. His diet therapy, he says, removes the cause instead of treating the symptoms.

About 10 years ago, Smith found that brain scans differed before and after meals. So he started asking what the children ate. Most diets consisted of convenience foods, white bread, sugary items. He theorized that processed foods and sugars were filling up children, but not supplying the nutrients they needed. Boxed cereals and white flour, for instance, have had 29 nutrients removed in processing, but only nine replaced when they're enriched, he says.

Smith's basic diet is described in *Feed Your Kids Right*:

. . . Do not eat any products made with white flour, boxed cereals or sugars.

. . . Sprinkle foods with wheat germ and brewer's yeast and fill the salt shaker (if you must use salt) with mineral-rich kelp.

. . . Eat vegetables as raw as possible and seeds, nuts, fish, chicken and white cheeses (if not allergic to them).

. . . Stop drinking milk because many people are allergic to it and don't realize it.

. . . Cut down on beef, because of the fat and cholesterol content.

. . . Add no sugars, corn syrup or molasses to foods. Honey is just about as bad as sugar, says Smith. But, if sweeteners can't be completely dropped at first, use honey — in

decreasing amounts as the diet progresses. . . . Take daily vitamins and minerals if you are behind in your requirements. (Smith includes a list of how much of each nutrient he believes a normal person needs.)

"This diet should give you a more even feeling of energy, a desire to get out of bed in the morning and a more cheerful demeanor . . . in about three weeks . . ." he writes in *Feed Your Kids Right*.

The book came out in paperback in April. The hardback edition has been on the market 15 months. Smith describes it as a book for "anyone who wants to feel good, not just children." . . .

In subsequent chapters, he describes such problems as acne, tonsillitis, arthritis, muscle cramps and anxiety, and tells his method of diet and vitamin therapy to ease these conditions. There is also a section on vitamins and minerals, telling what they are and their dietary sources.

But how does Smith persuade kids (or adults) to eat as he recommends?

He concedes it isn't easy. "Tell an adolescent to quit eating junk food, so his schoolwork will improve, and he is not likely to change. If you guarantee more stamina for sports and fewer pimples, you will probably get results," Smith says.

Promises of junk food later in the week may be helpful. By the end of the week, the child may have seen what the diet does and not want the junk anymore. If this doesn't happen, Smith suggests allowing some junk, but not as much as before. Eventually, the child "may prefer the taste of liver and onions."

"After a while, the child sees it works," says Smith. He'll find he feels good all morning after the right breakfast. But he'll notice that after a junk-food lunch he gets into more fights or feels tired.

The large doses of vitamins Smith recommends include B-complex and C, plus calcium. But the diet and megadoses are controversial in the medical community. "Most doctors get little nutrition (information) in school," says Smith. "They are locked into giving drugs. But they don't ask why a patient is the way he is. RDAs (Recommended Daily Allowances) — the

government's requirements — are for a hypothetical person. Most of us need more." . . .

by Deni Hamilton, *The Courier-Journal*,
Louisville, KY, July 16, 1980

And so the conflict continues between the entrenched medical establishment which sees little relationship between nutrition and well-being, and the increasingly vocal group of doctors whose more open-minded approach to nutrition and health parallels that of Dr. Smith. We are pleased with the favorable publicity that the work of nutrition-oriented doctors is receiving: as recently as a decade ago, articles such as this were few and far between and regarded largely as the work of "cranks."

The information made available by Dr. Smith corresponds to much that already has appeared in the *Rays* from other sources. It is important enough to bear repetition, however, and, we believe, will continue to bear repetition until proper nutrition is universally accepted in its true light as an indispensable foundation of optimum physical, emotional, and mental health.

Of course we cannot support Dr. Smith's recommendation of certain flesh foods. The Rosicrucian Teachings advocate a vegetarian diet as spiritually and morally, as well as physically, superior to an omnivorous diet. At the same time, however, we recognize that not everyone can stop eating meat immediately. Indeed, not only must physical adjustments be made by the individual concerned, but also provisions must be made to channel properly the tremendous energy which will be released to the person who becomes vegetarian. If this energy is not used positively, disastrous consequences can result. Therefore, vegetarianism, which *is* the universal dietary mode of the future, can and should be inaugurated at the speed and in the manner best suited to each individual.

Most important, we believe, is the understanding that fresh, life-bearing, grains, vegetables, seeds, nuts, and fruits are the repositories of our required nutritive

essentials. Children who from the beginning are able and encouraged to eat these foods as exclusively as possible will gain a foundation conferring life-long benefit.

USING COLORS TO ALTER BEHAVIOR

Just a few minutes earlier, the 16-year-old boy tried to jump four policemen at once. Now his arms flailed left and right, struggling to break free of the four cops hanging on to him, four strong men struggling to move him into the juvenile hall's admittance office.

Booking paperwork begins at the San Bernadino youth facility. Amid the typing and signing, the youngster pauses in his struggle long enough to ask if he can make a phone call. When there's trouble getting an outside line, he grabs the phone, jumps on a nearby staff worker and smashes the phone against the head. Again, with difficulty, he is barely restrained by several adults.

This time the boy is led straight into a room, an 8x4-foot concrete block cell whose only distinctive feature is its color — a bright pink, a shade that at first amazes, even assaults the eyes. Inside the cell, the boy starts pounding the cell-block walls, first one, then another, in frenzied fast-motion. Within about three minutes, the pounding has wound down to slow-motion. And three minutes later, the youngster is sitting calmly on the built-in cell block seat. By the time 15 minutes have passed, he's lying on the floor, nearly asleep. The door is unlocked and he's quietly led away.

The boy is an almost routine statistic, another victim involved in the soaring use of PCP or "angel dust." But his violent behavior caused by use of PCP was dampened by a new method, the use of mood-altering color schemes. And unlike youths who have been brought down by tranquilizers, shots or handcuffs, the pink-room veteran isn't expected to get into any more violent exchanges, at least not during his time at juvenile hall.

"When a person goes in once, they don't have to go back — that's been our experience," says Dr. Paul Boccumini,

director of clinical services at San Bernadino County Probation Department. This record stands in contrast to that of delinquents whose violent behavior is treated by other techniques. They virtually always become violent again, says clinical psychologist Boccumini.

In West Los Angeles, the Veterans Administration Hospital is trying both pink and blue rooms with psychiatric patients, mostly schizophrenics and drug users. "Patients do stay in the pink room for less time, they appear to calm down very quickly," observes Adam Coutts, chief of management science at the VA hospital. Coutts has been so impressed by the impact of pink room exposure on 400 patients that he's expanding the VA's use of it later this year as part of a research project to measure how this new technique may affect disturbed people.

Both Boccumini and Coutts learned about the startling power of color to halt aggressive behavior from Alexander Schauss, director of the Institute for Bio-social Research in Tacoma, Washington.

Schauss had a reputation as one of the nation's most innovative correctional planners when he left the field two years ago to pursue full-time research on the environmental and biochemical factors that influence human behavior. The soft-spoken Schauss doesn't look the type to ignite a revolution in applied psychology. But he says he made a simple discovery last year: A few minutes' exposure to bright pink greatly reduces the muscle strength of nearly all people. According to Schauss, less than 1% can resist the effect. Within 15 minutes, an exposed person turns strikingly docile. But the impulse to be assertive and the strength are regained after exposure to blue.

Indeed, even the color-blind are disabled by pink, the Washington psychologist reports. And that provides a potentially vital clue. Researchers now believe that the eyes are picking up the color as waves of electro-magnetic energy. When the pink band is detected, it's theorized that glands release hormones which slow secretion of adrenalin. This in turn slows down the heart muscle. Even if a person tries to be angry or

aggressive, he can't because the heart muscle won't race that fast.

"Pink is a tranquilizing color that saps energy," says Schauss. "It works because our bodies' biochemistry works." Exposure to sky blue appears to trigger an opposite glandular process, emotionally exciting and physically empowering people.

Schauss' findings have captured the interest of officials at mental hospitals, prisons, schools, old people's homes, other research agencies, universities and businesses. The humanistic benefits appear plentiful.

"Again and again, we get into situations where disturbed people are in crisis," says Coutts at the West Los Angeles VA. "The pink room may develop into a substitute for heavy tranquilizers and other medications that can have harmful effects."

There are other questions raised by Schauss' discovery:

What about the pink world in which so many female babies and growing young girls live? Their pink environment may include sheets, blankets, walls, clothing, even playthings that preoccupy them for hours on end.

"We don't know the cumulative effect over time," says Schauss. "But I believe the color differences for boys and girls certainly have some effects. Although this is just an infant field in terms of practical applications, we know that the way you feel about yourself and your physical strength are strongly affected by colors." . . .

Then there's the matter of how long the hospitalized or imprisoned should remain locked in the pink rooms. Schauss recommends a maximum of 15 minutes. But what about unscreened people with various heart conditions? What impact would the heart muscle slowdown have on them? Nobody knows for sure. Boccumini tells of a "mistake" in which a young boy was overlooked and left in the room for 25 minutes. "We practically had to scrape him off the floor," recalls Boccumini. At another time, when a depressive girl was locked in the room for just 15 minutes, she soon was on the floor sobbing, plunged into an even deeper depression. Although neither of these incidents appeared to leave a perma-

nent effect, they prompted Boccumini to draft careful guidelines for staff use of the pink room. . .

One organization that turned pink into green is the Prescribed Activity Center, a nonprofit agency in Des Moines, Iowa. Sherry Wood, executive director, says, "After I heard about this at one of Alex's classes in criminal justice, I thought to myself, 'Wow — I wonder if it would make people give more money if we told our fund-raiser to wear this color.' I had her go out and buy pink outfits, then she would wear them when she solicited donations from corporations."

The effect?

"For the first time, I never had a single turndown," reports Sue Davison, information and development manager at the Des Moines center. "Before, I'd been frequently postponed, put off. But when I was wearing pink, they responded on the spot. When they couldn't give right then, they'd name an exact date when they would donate. They just gave more readily." . . .

After concern arose over the use of subliminal techniques in advertising during the late 1950's, the Federal Communications Commission issued a public notice (not legally binding) that such subliminal methods were contrary to the public interest. But the potent power of color to shape human behavior has been barely explored. And many believe that Schauss' findings offer potentially immense benefits — not for emotionally ill people alone but for the rest of us battling our "normal" garden-variety stresses.

"Think of the great advantage it would be to have a simple, harmless method of reducing tension under one's own control. You don't need drugs or alcohol. Indeed every home might do well to have at least a corner painted in this pink," remarks Dr. Humphrey Osmond, a Scottish psychiatrist and authority on schizophrenia now practicing and doing research in the United States.

For the last four months Osmond has been offering small squares of pink cloth to his patients as "personal detention devices." "I tell them if they start to feel agitated, they should stare at the pink cloth for a few

minutes. Many use it for five minutes of every hour. At first I didn't believe it," says Osmond, "but we find that it works remarkably well."

As is true for those on bad LSD trips, schizophrenics often experience perceptual distortions. "They see things, hear voices. And when the voices start to discuss killing them, patients get terribly frightened and anxious. But the panic only exacerbates the pain. The world feels like it's falling in on them," Osmond explains. "When they use the pink cloth, it can calm them to the point where the distortions simply pass away. They're not panicked anymore. And even when it's done repeatedly, the pink exposure doesn't seem to lose its effect.

"One group that it would be well worth trying out on is alcoholics. Many of them get such a tension, then the longing for alcohol. But they always say the tension comes first. What if they used this device when the tension first emerged?"

Although Osmond sees potentially great benefits here for the emotionally disturbed, he believes the boon for seemingly normal people could be just as far-reaching. "When you consider how much stress-related illness there is in the United States — and that most people tend to use pot, alcohol or tranquilizers to relax, habits that can do a great deal of harm — I don't see how color therapy can match that harm. It doesn't seem to be awfully open to abuse, not like the other things. Oh, you wouldn't want it in a work place — most likely everyone would go to sleep. And painting it on the inside of a car probably wouldn't be safe."

Some of the most idealistic applications are being tried on the very young and the elderly, Schauss reports. A South Bronx school for severely hyperactive children has experimented with a pink "quiet room" for the last several months, notes Schauss. "They say the response so far has been very good," . . .

Geriatric facilities also have started to try out the technique with elderly people who develop neural abnormalities that trigger sudden fits of rage. At least if the pink exposure calms them down they don't need to be zapped with drugs, Schauss says.

"I know that color therapy might be misused at some time," the psychologist admits. "But you have to realize what would be used instead of it — drugs, restraining a person for hours on end, nightsticks, electro-shock therapy. I really see this as a humanistic alternative." . . .

by Marilyn Elias,
Los Angeles Times, August 3, 1980

This article amplifies information given in a news commentary in the *Rays*, Feb. 1980 ("Effects of Milk, Pink," p. 78).

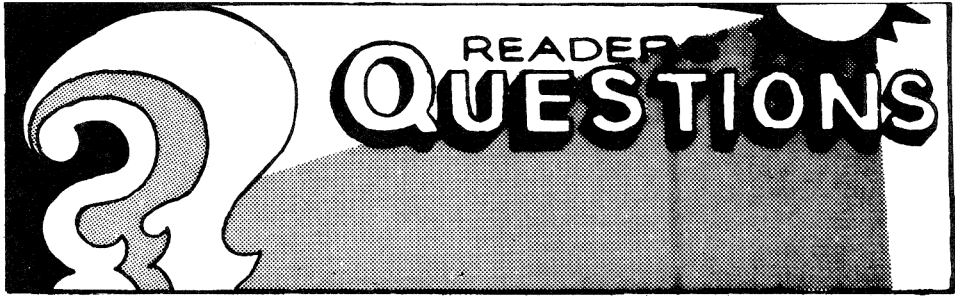
The effects described by the researchers do not seem too surprising, in view of an observation made by Max Heindel in *Christianity Lectures*, p. 122, where he discussed child training:

"In regard to the education of the temperament it will be found that colors are of the greatest significance, although the matter involves not only a knowledge of the effect of colors, but particularly of the complementary colors, for it is the latter that do the work in the organism of the child. If we have to deal with a boisterous, hot-tempered nature, it is soothed and softened by an environment of red. Rooms, furniture and clothing of red will produce in the child the cooling green effect and calm its nerves. One who is of a melancholy and lethargic nature will be roused to action and life by an environment of blue or blue-green, which creates in the child's organs the warm, rousing red or orange."

Of course this refers to children only, and left unsaid here is an explanation of the tranquilizing effect of pink on adults. Much research still must be done in the field of color therapy but, as is often the case, it is likely that if the material scientists would combine their efforts with those of the occult scientists, the ground would be covered more quickly and with less need for trial and error.

Obviously, as also so often is the case, harm as well as good can be done with the deliberate imposition of certain colors into certain situations. Needless to say, we

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When our Views are Rejected

Question:

One of our readers sent Fellowship literature about various aspects of nutrition, including vegetarianism and the advantage of drinking distilled water, to the editor of a nutrition magazine, in response to articles in that magazine advocating the eating of flesh foods and the consumption of hard water. The editor responded with a letter emphasizing the magazine's point of view and generally, albeit politely, dismissing the Fellowship material as invalid. The reader forwarded the letter to us, with this comment: "I know they are wrong and yet they are in the position to give advice to thousands of people. What can be done?"

Answer:

First, we are grateful to this reader, as to all our friends who do what they can to help spread the Teachings. Although rebuffs such as this can be expected to continue, interest in all aspects of the higher Teachings is growing by leaps and bounds, and curiosity and the desire to learn more, if not outright acceptance, very likely will equal or exceed the negative reactions received.

As to what can be done, we do well to proceed in the context of: "He who has ears to hear, let him hear." We would be undone from the beginning if we expected everyone to whom we spoke or gave literature about any aspect of the Teaching to agree with us. In a world of individuals following many paths to the Truth, it obviously would be

ridiculous to expect compliance with one point of view exclusively.

Although the Rosicrucian Teachings regard the vegetarian diet as superior to one including meat, for instance, and although we know that all humanity *eventually* will become vegetarian, we understand too that many people are not yet ready, either physically or spiritually, to opt exclusively for vegetarianism. They will do so when they *are* ready. Meanwhile, certainly we should continue to express our reasons, both spiritual and physical, for vegetarianism, but we must not take it amiss if our hearers, armed with everything from statistics to unsubstantiated emotionalism, endeavor to refute our words. Of course some will rationalize, simply because they do not *want* to give up meat, and others sincerely will continue to believe that meat has its place in a balanced diet. Again: he who has ears to hear, will hear; he who will have ears to hear in the future, after first having undergone other experiences of prior necessity to his development, will hear in the future.

This is true of every facet of the Teachings, from the most fundamentally spiritual such as information about the nature of God or the Laws of Rebirth and Consequence to the most practical applications of natural Law to daily life in the material world. When an individual's previous evolutionary experience and his inclinations are such as to create a need or desire

for the Teachings in their totality or for one particular phase thereof — whether or not he knows, at the moment, what he is looking for — in one way or another he will be exposed to the information and he will seize upon it. Another person, also exposed but not yet ready, will dismiss, deride, or ignore the same information.

It is our function to make the information available in a context of tolerance, understanding, sympathy, and love, amplifying when amplification seems feasible or is requested but in no way either giving up or closing our hearts if what we have to offer is rejected. We can continue to express ourselves without force or rancor. If one editor to whom we write refutes our message, there are others to whom we also can make our views known. If one library rejects the *Cosmo*, there are other libraries.

Then, too, there *are* times to be still. Sometimes the best form of service is to listen and let other people express and share their views. We always can learn something by listening, and we make a grave mistake if we automatically classify everything not in agreement with our beliefs as “wrong.” It may indeed be wrong for us, but is it wrong for someone else? How can we answer this for sure unless we know the person far more intimately than most of us know ourselves at the present time?

Of course we must be true to ourselves, but we also must accord the same privilege to everyone else. If someone is not being true to himself — if he is “playing games,” rationalizing, or simply denying his feelings in order to appear more cast in the mold of a person he is trying to impress — eventually of course he will suffer and have to recapture lost ground. If someone *is* being true to himself by not following the Fellowship (or any other) Teachings, however, he is doing the right thing *for him*.

As Max Heindel emphasized, the most successful promulgation of the Teachings is made by living the life in which we profess to believe. Our deeds have an even more powerful impact on other people than do our words, written or oral, and spreading the

Teachings by example is an activity in which we profitably can engage during every moment of our waking day. Manifestation of the healthy glow and the abundant energy that so often accompanies the vegetarian diet may convince more people of the advantages of vegetarianism than would dozens of articles on the subject. The more we live the Teachings, the more our example of understanding, kindness, tolerance, and compassion will commend itself to the most hardened skeptic, even though that individual might continue to shun the formalized expression of the Philosophy.

Finally, with regard to the nutrition magazine whose editor’s letter prompted this question, we may say that we are familiar with the magazine and have read it often, finding much information that coincides with and amplifies what we believe to be healthful dietary practices. Although we naturally have not agreed with all of this publication’s views, we nevertheless continue to find in it many articles of value, the suggestions in which we can and do act upon with clear conscience.

WHY FISH FOR THE MULTITUDES?

Question:

In view of the Fellowship’s position on vegetarianism, why did Christ Jesus feed the multitudes fish?

Answer:

The fish is the symbol of the devotional sign Pisces and, as the approximately first 2000 years of Christianity are occurring during the precession of the Sun through Pisces, the fish is an appropriate symbol of the Saviour. Thus, we can look at this incident from the spiritual rather than the material point of view and suggest the symbolical significance of the incident to be that Christ Jesus was “feeding” His Teachings — the principles of Christianity — to the multitudes.

On the other hand, if we regard the matter purely from the practical, physical angle, we also could speculate that Christ

Jesus may have fed the multitudes fish simply because fish was a dietary staple in those days, just as was bread which He also offered. Concern for the welfare of the animal kingdom naturally is part of the Christ Teaching of universal Love, but Christ Jesus knew that the full significance of this then-revolutionary philosophy only could sink in slowly. Although the Essenes already were vegetarians, most other people at that time had no conception of the physical — to say nothing of the spiritual — significance of this way of life.

It was enough at that time that His hearers consider the implications of "love thy neighbor" in a human context. They were hardly ready even for this concept, and very likely a restriction on eating fish would have been more than the people of that period could have tolerated.

Christ Jesus knew better than anyone how long it would take — and as we see, how long it *is* taking — for the *practice* of His Teachings to become universal. Today at least the theory of Christianity is receiving considerable recognition, even though the practice of Christian principles still is far from an accepted fact. During His earthly ministry, however, even the theory was unacceptable in many quarters. Christ Jesus was well aware that all things consistent with His Teaching could not come at once, and that centuries of patience would be required.

LIGHT

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also the mystic light shines at the altar of fellowship. Let us inject power into this actuality and work for true international fellowship, not for a literal organizational structure intent on membership quotas and self-directed schemes for simple internal busyness. How many faces has Christ? As many as the souls that are numbered in Earth's humanity. Every effort we make to integrate our deeds and being in the total society of man is to be commended. Because we must be wary of saddling the material Teachings with the onus of our spiritual

responsibility. The Teachings may saturate the media and monopolize public attention, but if strong and enduring effort is not made to flesh this revelation in practice and example the world is none the better for our program. Let us do and be the teachings and they will speak louder and clearer than the finest lecture or the most eloquent essay.

Christianity is only secondarily a doctrine or a system of truths. Primarily Christianity points to the presence and operation of a Cosmic Force. It denotes the power of Love and Light that is being given to man by the archangel Christ. It is this Love and Light that in turn the apostle and aspirant may radiate as the life force of their very beings. The Christian mission is for mankind individually and collectively to put on Christ and through the world's work give him to God.

MEDIUM AND THE MESSAGE

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awakened souls in Christ describes the true self-sacrifice, guiding all who endeavor to devote themselves to service and spiritual living.

Just as the inhabitants of ancient Atlantis had to develop lungs in order to survive in the clear air of Aryana, so also will we have to develop ourselves in order to dwell in changing Earth conditions. The element phosphorus gradually will take the place of oxygen in our atmosphere. This luminous substance is the element by means of which the Ego is able to express thought, and is being used to build the brain.

Phosphorus is a physical medium which enables spiritual light to express through the physical brain. The light within itself is a product of soul growth, which is acquired alchemically through service, self-sacrifice, and pure living. As we make soul growth, we build the golden wedding garment, our vehicle of light and future development. Without this vehicle, we will be as unfit to live in coming Earth conditions as were the Atlanteans who had not developed sufficient lung capacity to move on into Aryana.

BOOK REVIEW



Secret Go the Wolves, by R.D. Lawrence, Holt, Rinehart and Winston, New York, 1980.

The role of alpha male in an unorthodox, miniature wolf pack was assumed inadvertently by Mr. Lawrence when he purchased two infant wolves from a man who had just slain their mother, and embarked upon the formidable but intensely rewarding task of raising them himself. This book follows the wolves through childhood, adolescence, and into maturity to the day when, trained, independent, and fully prepared to cope, they were returned to the wilderness.

Obviously it is no simple matter to raise two wolves and train them, as they would be trained with parent wolves in a natural environment, eventually to fend for themselves. The adventure is by no means parallel to that of raising a puppy as a household pet, as the author aptly and often humorously documents. As the result of many years' experience as a naturalist in the Canadian wilderness, however, Mr. Lawrence is one of few human beings possessing the knowledge to act as "alpha male" in a "wolf pack." (These terms are the author's.) He had to determine everything from the proper formula with which to feed the day-old cubs to the best way of inducing them to seek food for themselves. Eventually, just before the mature wolves were released, he literally had to fight a harrowing battle to maintain his

supremacy — in the absence of which the wolves, still so close to civilization, would have been in jeopardy.

Other members of the "wolf pack" included: the author's wife, who fell in love with the cubs at the outset while they, in turn, regarded her with an often boisterous affection (simultaneous "embraces" from two exuberant 60 pound wolves is not easy to withstand, however well-intentioned!) that continued throughout their association; Tundra, the family's Alaskan malamute, who took their cubs under his paternal wing from the moment of introduction and called on "memories of his wild ancestry" to assist remarkably in their training.

The narrative is full of the unexpected. On the day the cubs' eyes opened, Mr. Lawrence realized that the first cub was suffering shock because of the bright light in the room. Ordinarily, of course, wolf cubs first open their eyes in a dark den where light is minimal. Only after remembering this did he dim the lights in preparation for the second cub's "eye opener," which thus was far less traumatic. The Lawrences went to extreme lengths to keep the existence of the cubs a secret, since in the countryside where they lived wolves commonly were regarded as a menace to be disposed of. Fortunately the young wolves exhibited an innate aversion to human contact, except with the Lawrences themselves, so it was possible to

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NUTRITION AND HEALTH

Cosmic Biochemistry

Lillian R. Carque



According to Paracelsus, renowned occult physician of the middle ages, universal sympathy, attraction and mutual interaction and relationship prevail everywhere in the universe between those forms or qualities of will that are identical or harmonious in their nature. Sympathy exists between stars and plants, between planets and planets, between plants and plants, and between plants and the organs of the body.

Man is not constituted out of separate material essentially distinct from all other cosmic material in its make-up. He is organized from the whole of the macrocosm and of all its component parts. That is why he is capable of receiving the influences residing in the whole universe. For the soul of the great cosmos has the same divisions, proportions, and parts as has the soul of man, and the material body of man draws from its sustenance from material nature in a manner analogous to that of the foetus receiving its nourishment from its mother. Man's own soul is the quintessence of everything in creation, and is connected sympathetically with the whole of Nature; hence every change that takes place in the macrocosm may be sensed by the eternal essence surrounding his spirit, and it may

come to the consciousness and comprehension of man.

Each planet has a different rate of vibration or motion; some are strong, others are weak or neutral. Each has a prototype in an organ in the human body. Every planet co-ordinates with a specific part of the human body. These vibrations impinge on the human body — the epitome of the cosmos — but only to the degree that the blood stream is chemically pure and the body normal in function are we in a position to set up the corresponding cosmic rate of vibration, activating a given planet at a specific time of the year.

Because Spirit or Life is the All-Permeating and Unlimited Source from which all proceeds and to which all must return, many students of metaphysical, occult, and kindred philosophies assume erroneously that there is only *one end* to the pole of everything, and does everything. The spiritual element becomes active only to the extent that the human instrument through which it desires to act enables it to manifest that activity.

Power can be generated, namely, the invisible brought into the objective, only because of the attraction of the more

ponderable substances. They are of the nature of Mothers or magnets. Just as the female attracts the male, so does matter (mater or mother) attract Father Spirit, the masculine principle which gives the initial impetus to all creative processes. The feminine principle, however, always does the active creative work on all planes; it is analogous to the Universal Mother Nature, from whose womb all things are born. Spirit and matter, father and mother, positive and negative are the two ends of the Pole of Being; comprising one and the same essence, they complement each other.

A seed thrown into the soil may grow and produce a plant, but this could not be achieved unless the seed were acted upon by the sun; the soil in like measure would be powerless to produce a seed, no matter how long the sun would shine on it. An adequate inbreathing of oxygen, the Life Breath (the male principle) depends upon a full quota of iron (the female principle) in the blood. Nothing from without, no breathing exercises can induce the entrance into the body of the finer etheric forces or air in absence of the chemical pull or attraction of the iron mineral element. Electricity cannot be generated until there is breath or air, the medium of Spirit. Only in direct ratio to the presence of iron in the body is the intake of that finer force called oxygen possible.

In her *Zodiac and the Salts of Salvation*, Inez Eudora Perry writes: "Nature and Nature's God now demand an expansion of consciousness in man. Disorganization, disruption and spasmodic reaction take place in the bodies of persons chemically starved in those 'mothers' or materials (mineral cell-salts) which Father Spirit demands at this time.

"Each human being is a battery, an aggregation of cells, and the law governing its *charging* is exactly the same as that with which electricians are familiar. It *must* have the necessary *material* to attract *electricity*, the proper *kind* and the right *quantity*. Spirit is never deficient. The trouble lies with the human battery. The only material that is so constituted that it has the power to produce

light or fire is potassium phosphate," a basic mineral cell-salt. Potassium phosphate abounds in all protein foods (the first substance), occurring naturally in all grains, nuts, legumes, seeds, and dairy products, providing also foundation building material for all fruits and vegetation, and the principal mineral basis of all protoplasm or cell structures. Many people, however, because of deficient digestion, abnormal function of the liver or other vital organs and glands are hindered in their capacity to release sufficient electricity from foods ingested; hence the consumption of the accessory mineral cell-salt, potassium phosphate, is well nigh imperative.

Obviously natural foods must not only contain elements for the renewal of tissues and for the production of bodily heat and energy. While the mineral salts furnish little or no potential energy, they are none the less indispensable in the performance of all the physiological functions of the system, in the processes of digestion and assimilation, secretion and excretion, in the neutralization of poisons constantly arising from the processes of oxidation in the cells, and in the purification of the blood from waste matter.

If the chemical elements are not furnished in the right proportions, the living cells of the body are rapidly broken down in order to make up for this deficiency of our diet. Thus the mineral reserves of the organism are depleted, thereby lowering our powers of resistance. Sodium, calcium, and iron especially are Nature's real antitoxins, insuring as they do an ample supply of life-giving oxygen and the quick removal of such poisonous wastes as carbonic acid, uric acid, etc., from the system. Blood enriched with alkaline salts makes the digestive juices stronger and more effective; in this way more nutriment is abstracted from a certain quantity of food than when the blood is in an acid condition.

Despite the fact that the mineral salts comprise but five per cent of the human organism, they are nevertheless most vital constituents, each element having some distinct physiological duty. They hold the

key to nearly all the material manifestations of life. They are indispensable in the formation of cells and tissues, giving them firmness and form. They are also the conveyors of vital electricity and magnetism, constantly recharging the human dynamo. The life-giving oxygen is carried to all parts of the body through their medium. To enjoy perfect health and immunity from disease, our blood stream must therefore contain all the necessary minerals in their wonderful combinations. For it is the blood that transports them to the different parts of the body, nourishing and cleansing the tissues and creating animal heat, magnetism and electricity.

The form or shape of each organ, part, or cell must be constructed in accordance with a geometrically perfect pattern. This is

possible only by the presence of the exact number of particles and other chemical elements entering into their structure, for normal function is impossible when numerical and chemical imperfections exist. The indwelling Spirit is moreover inhibited in its efforts to manifest Christ Consciousness or perfection, nor can Spirit reside indefinitely in any vehicle, form, body, or coat of flesh if there is insufficient chemical attraction to retain it therein. Growth, action, and physiological processes must inevitably become chaotic or cease. To the extent that the cells of the cerebrum become chemically and geometrically perfect can they serve as a fitting receiving and broadcasting mechanism of the Father within.

BOOK REVIEW

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keep the secret even when the wolves were older and independently mobile.

The day Mr. Lawrence saw them kill their first deer was emotionally shattering. Although this sign of self sufficiency was exactly what he had been working toward, his love for the cubs had in no way diminished his affection for all other animals, and the conflict was almost unbearable. His "human involvement," in incidents such as this and also on the day he released them for the last time, probably was the most difficult aspect of the entire project.

Mr. Lawrence also is the author of *Paddy: the Story of an Orphaned Beaver* (1977) — an account of another infant animal that he raised to maturity — and we recommend both volumes to all nature and animal lovers.

ZODIACAL HIERARCHIES

[Continued from page 510]

There can be no compromise with this expression: there is but one way to know life — *by experience*. He who tastes of the dregs

can better appreciate the wine! Thus Scorpio will amply qualify in both instances and every lesson learned, every regenerate impulse instilled into an intense being, will lead them along the way until the way becomes narrow and self-sacrifice demands the final and utmost appeal. Then regenerate principles will represent salvation and Scorpio will know the glories of life everlasting.

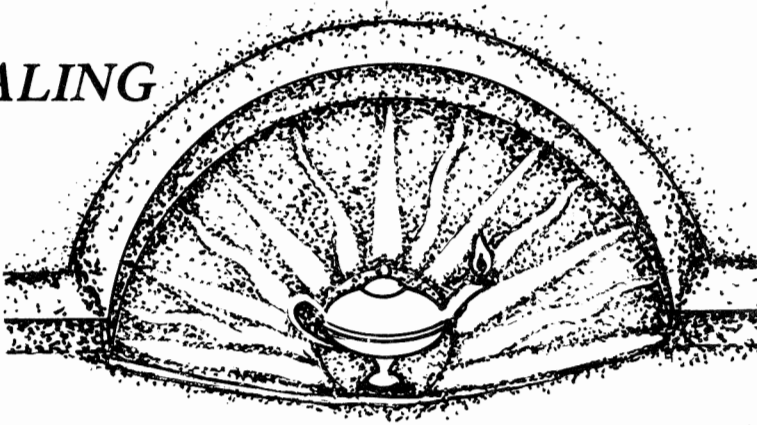
As Scorpio approaches himself and his own nature in peace and quiet, there unfolds the answer to life. The power he sought far afield is forever locked in the innermost hearts of every man. The regenerate path is the hard path, but the avenue of regeneration is the path of purification. The goal is Initiation.

NEWS—USING COLORS

[Continued from page 516]

cannot condone the use of color (or any other "subliminal technique") as an inducement for raising money, however innocent the practice may seem or however worthy the cause. As human knowledge advances, the temptations for using it wrongly become ever more subtle. Thus, the need for intensified spiritual understanding and the will-power to use this understanding correctly also increases accordingly.

HEALING



Three Factors in Healing

“These are the three factors in healing: first, the Power, from our Father in heaven; next, the Healer; and third, the obedient mind of the patient, upon which the power of the Father can act through the healer in such a way as to dispel all bodily ills.” —*Max Heindel*

“The whole universe is pervaded with the Power of the Father, always available to cure all ills of whatever nature.” Truly, “in Him we live and move and have our being,” and the more conscious we become of the nearness of this ever-present, beneficent Power, the more likely we are to observe its effects in our lives.

“The healer is the focus, the vehicle through which the Power is infused into the patient’s body. If he is a proper instrument, consecrated, harmonious, and truly in tune with the Infinite, there is no limit to the wonderful works of the Father which may be performed through him.” Because disease is a manifestation of ignorance, the healer should be spiritual and endeavor to imbue his patient with high ideals so that he may eventually learn to conform to God’s laws. These laws govern the universe, and thus the reformed individual can look forward to

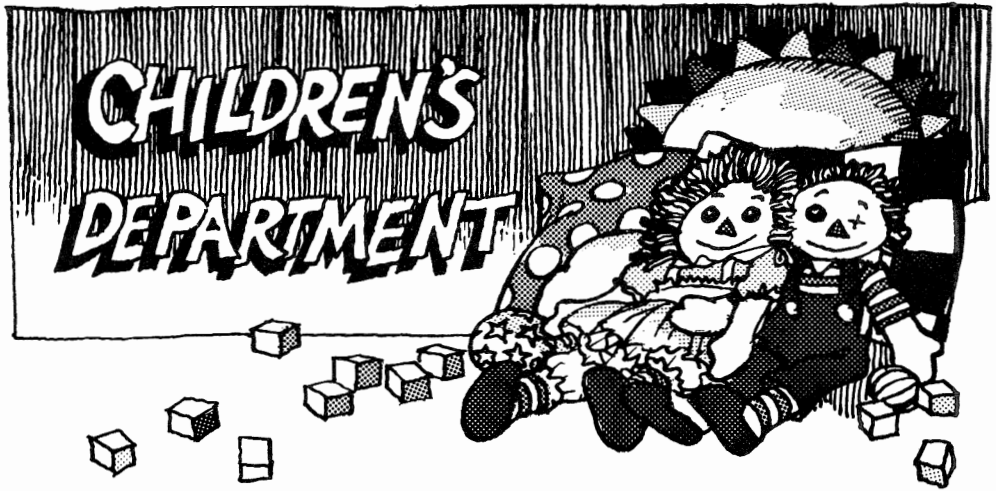
good health in future lives as well as now. The Christ is our Wayshower in this work, and as we emulate Him, we become better channels for the healing force.

The patient must have “a properly receptive and obedient mind.” This means that he or she must have faith, according to the law enunciated by Christ Jesus when He said: “According to your faith be it unto you.” Doubts obstruct the healing force. The mind must welcome the healer and be ready to obey his instructions.

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*.

November 4-11-18-24



When Work is Fun

Dagmar Frahme

Bainbridge sat on a rock, watching the leaves tumbling down. He wrapped his arms around himself and shivered in the sharp wind, but he was smiling.

"At last!" he thought happily. "Fall is here, winter is coming, and we won't have to work for months!"

Bainbridge was a pretty good worker — that is, he was if Nicholas remembered to come around every so often and remind him to get with it. "No supper tonight if you don't finish curling the lettuce leaves," Nicholas would say, or "There are still seven more rhubarb stalks to be polished." Then Bainbridge would sigh, stop the daydreaming he had only just begun, and concentrate on what he was supposed to be doing.

Bainbridge did not really like to work — not in the least. He worked because his conscience told him he should. Sometimes he only worked because Nicholas told him he should. He usually did his share of what had to be done, carefully and neatly, but not because he enjoyed it. Work, for Bainbridge, was something to finish as quickly as possible. Life wasn't really any fun until work for the day was over.

No wonder he was so happy now.

Weeks and weeks of no work lay ahead. He could read, or sleep, or eat, or play marbles with the pebbles on the river bank, or do nothing at all, and no one would tell him to get busy. He had waited for this moment all spring and summer.

Bainbridge saw Nicholas hurrying toward him, collar turned up, hands in his pockets, his big notebook under his arm, and a worried look on his face. Nicholas often had a worried look on his face. Fairies were always coming to him with their problems — big and little, serious and silly. And what thanks did he get for helping solve them? Very little. No matter what Nicholas did someone was bound to criticize. No, thought Bainbridge, he would *never* want to be Head of the Fairies.

"Ah, there you are," said Nicholas. "Come with me. We're going to have a meeting in a few minutes."

"Meeting?" echoed Bainbridge. "What meeting? What for?"

"To plan the winter schedule."

"Winter schedule? You mean we have to work in winter?"

"Of course," Nicholas smiled wanly. "There are always a lot of preparations to make ahead of time, so that our spring and



summer jobs will go smoothly. Come on, I don't want to be late."

Bainbridge was thunderstruck. Was there no end to working? He tagged along behind Nicholas, dragging his feet through the leaves. Why did Nicholas have to hurry so fast? Why was he always so eager to get things done? The world wouldn't end if some of these projects were postponed for a while, or even if they weren't done at all.

"At least it's warm in here," Bainbridge thought as they walked into the meeting room set up in a hollow log. Nina had done a fine job of decorating the cheerful room. Bainbridge fluffed up a pussy-willow pillow behind his head and stretched out his legs. "Might as well be comfortable," he said, as Cariad flopped down beside him.

Cariad had certainly changed in the last few months, thought Bainbridge. Now she finished her jobs early and was always doing extra work — almost as bad as Nicholas himself — but she still jumped and hopped and bounced and flopped, and turned summersaults at the drop of a hat. "But then," thought Bainbridge, "she's a lot younger than me. She'll settle down."

"Hi," said Cariad. "Isn't this fun? I can't wait to get started."

"Fun?" repeated Bainbridge. "Are you crazy? We're going to have to *work*."

"I know," said Cariad. "I like to work. Don't you?"

Bainbridge looked at her. "You *are*

young," he said, not very politely. "You'll get over that after a while — I hope."

"Get over what?" Cariad gazed at him with her big, bright eyes. "Liking to work? Why should I? Lots of fairies like to work. Look at Nina. And look at Egbert."

"Nina," said Bainbridge firmly, "is a very unusual fairy. They don't make many as special as she is. And Egbert is Nicholas' assistant and I suppose he's going to be Head of the Fairies some day and he probably *has* to like to work. But common ordinary fairies like us — why should we like to work?"

"Well, for one thing," said Cariad, who had learned a lot since the day when a poor little sunbeam who didn't know any better had turned into a cloud all because she hadn't done her job, "if you like your work, it's a lot easier to do. And for another, if you like your work, you can do a better job."

"Bah!" snorted Bainbridge. "I do what I'm supposed to do and I do it right, but nobody can accuse me of liking to work."

Cariad giggled. "I guess you're right," she agreed. "But you could do your job even better than you're supposed to and even righter than right if you could get yourself to like what you're doing."

"What for?" demanded Bainbridge, but he got no answer because at that moment Nicholas called the meeting to order.

It was a long meeting, and Bainbridge was shocked to find out how much work would have to be done during the winter. Some plants didn't lose their leaves at all and the fairies would have to go right on taking care of them just as they did in summer. The sap in the maple trees that human beings made syrup out of would start running long before it got warm, and a whole squad of fairies would be needed to help that along. The sleeping seeds had to be cared for, and that wasn't always easy even with the deep blanket of protective snow that fell each winter. Nicholas, Egbert, and the squad leaders would have their heads together on many long, cold evenings, organizing the big work programs that would start in spring. Nina and her crew would be kept busy in the kitchen making fairy brew and in the sewing

room mending clothes and sewing new ones.

Bainbridge and a group of his friends were assigned the job of seeing to it that the leaves that had come down in fall would be disintegrated so they could fertilize the earth in spring. "Making compost," Nicholas had called that. It meant burrowing around in the snow day after day, and although Bainbridge really liked snow and cold weather, this certainly was not the way he had intended to spend the long winter months.

Cariad's job would be to act as secretary when Nicholas and the squad leaders had their meetings, writing down the plans that were made and keeping Nicholas' big notebook in order. She was jumping with joy as they left the room. "That's the most wonderful job!" she bubbled. "It's going to be such fun!"

"Fun," thought Bainbridge gloomily. "That child's whole life is nothing but fun! You'd think she never worked at all, to hear her talk. But there was a time not long ago that she didn't like to work either. She was always goofing off. At least I don't do that."

Bainbridge walked slowly home. Winter work wouldn't start until Monday, so he had the weekend in which to do as he pleased. "Big deal!" he growled. "Two whole days off, and it should have been weeks!"

Bainbridge enjoyed himself as hard as he could over the weekend. He tried to do something he liked every minute. His soccer team played several games, he read some magazines that had piled up, painted a picture to hang in his room, and on Sunday afternoon he visited friends in the gnomes' rock quarry on the other side of the woods. He didn't get home until very late, and was very tired when he reported for work next morning.

"I don't care," he told himself. "At least I had fun. Now it's going to be nothing but monotonous old work."

The first snow of the year had fallen during the night. Bainbridge worked hard all morning but, probably because he was tired to begin with, he felt colder than usual and was delighted when Nina brought the big



lunch hamper. Hot soup and a hot carob drink warmed him up, but when quitting time came, he didn't even have to think about having fun. He had a quick supper, crawled into bed, and was asleep long before bedtime.

Next day there was more snow, but Bainbridge didn't get cold. He was working too hard, for one thing, and the cold air made him feel peppy. The smell of the wet earth and leaves was good, too, and when Nicholas, making an inspection tour, said, "Say, you fellows are doing great — much faster than I expected," Bainbridge felt very proud.

As the days went by, Bainbridge found himself looking forward to going to work. "It's not the work, of course," he insisted stubbornly to no one in particular, "but I do like being out in the snow. That is rather fun."

Then one evening Bainbridge was asked to come to a meeting of the squad leaders. "What now?" he wondered, worried that his work was going to be criticized. He felt uneasy as he entered the meeting room, but when Cariad, sitting next to Nicholas with the big notebook in front of her and a big, sharp pencil in her hand, winked at him, he had to smile. "She really looks happy," he thought.

"How would you like to be the leader of your squad, Bainbridge?" asked Nicholas, taking Bainbridge completely by surprise. One thing about Nicholas — he always came right to the point!

"Er — what?" Bainbridge blurted out.

"I've asked your squad leader to do a special job for me, and we need someone to replace him," explained Nicholas, laughing at the startled look on Bainbridge's face. "Would you like to be that someone?"

"I — squad leader? — but — why me?" was all Bainbridge managed to say.

"Because your work out in the snow has been excellent, and we think you'd be a good example to the rest of the fairies."

"But I don't even *like* to work," Bainbridge blurted out again.

"Are you sure?" Nicholas smiled knowingly. "You've seemed pretty happy these last few weeks."

"Well — uh — I admit I like being out in the snow, and I like the good smell of the leaves and the earth, and I like the way the cold air peps me up, and I like the guys on the squad, and I like doing what I'm — doing?"

Bainbridge's voice trailed off into a question, and a baffled expression spread across his face. "Did I say that?" he asked.

Everyone roared with laughter, and Nicholas could hardly stop long enough to say, "You said it, Bainbridge. You said you liked doing what you're doing."

"But that can't be," protested Bainbridge. "I don't like to work. How can I like doing what I'm doing?"

"You might as well give up and admit it, Bainbridge," Nicholas was still laughing. "You've learned to like your work, in spite of yourself."

"Gosh," said Bainbridge, not at all sure if this was a calamity or something to be happy about.

"Guess you'll need a little time to get used to that idea," said Nicholas. "Meanwhile, what about being squad leader?"

"Sure! Why not?" said Bainbridge positively.

"Good," said Nicholas. "Now let's get down to business."

"Well, Squad Leader," teased Cariat after the meeting, "now that you enjoy your work so much, you aren't going to have time for fun, are you?"

"Ooooh — humph!" muttered Bainbridge, trying to keep a smile from turning up the corners of his mouth. He didn't succeed, though, and burst out laughing. "Oh, you win!" he said. "I seem to be stuck with liking my work, whether I approve of that or not."

"See how much better you do your work when you like it?" said Cariat in an I-told-you-so tone of voice. "You did such a good job, Nicholas even made you squad leader."

"Yeah," agreed Bainbridge thoughtfully, "he did, didn't he? In that case, I'd better go home and make some plans for the other guys. I'm going to get them to like their work too, or know the reason why."

As Bainbridge strode off, Cariat took the big sharp pencil from behind her ear. Now she had many good things to write in the big notebook.

CHILDREN OF SCORPIO

[Continued from page 511]

confused with social groups or indistinct aggregates of people, which are ruled by Aquarius. In a negative sense, Pluto indicates a loss of the sense of participating and an obsession with self.

In the esoteric anatomy of man Scorpio represents the emotional soul. This aspect of the soul is developed by right feeling — a feeling for that which is esthetically uplifting and that which is morally downgrading.

As the Sun passes through Scorpio, the Christ works upon man to develop in him an awareness of his responsibility to his fellow man and a spirit of mutual helpfulness and cooperation.

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