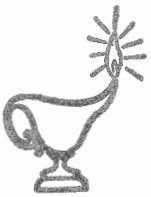
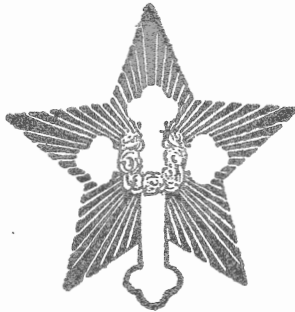


T H E
ROSI CRUCIAN FELLOWSHIP
M A G A Z I N E

RAY S FROM THE ROSE CROSS



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*Observation and Spiritual
Development*

The Taming of Earthquakes

Campus Unrest and Dissent

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Rays from the Rose Cross

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The Nature of Spirit

The One Universal Spirit expresses Itself in the visible world as four great streams of Life, at varying stages of development. This fourfold spiritual impulse molds the chemical matter of the Earth into the variegated forms of the four Kingdoms — mineral, plant, animal, and man.

The Spirit or Life which molds the form into an expression of itself is as extraneous to the matter it uses as a carpenter is apart from and personally independent of the house he builds for his own occupancy.

There is but one Spirit pervading space. Life and Form, its positive and negative poles, are one.

Space is spirit in its attenuated form; matter is crystallized space or Spirit. That which we see as Form is the negative manifestation of Spirit; the positive pole of Spirit manifests as Life, galvanizing the negative Form into action; both Life and Form originated in Spirit, Space, Chaos.

Every descent or step into coarser matter is to Spirit what the putting on of a pair of gloves would be to the musician. Every step down limits its power of expression until it has become accustomed to the limitations and has found its focus.

The Involution of Spirit runs side by side with the Evolution of Form. The Form was built by Evolution; the Spirit built and entered it by Involution; but the means for devising improvements is Epigenesis.

At the beginning of Manifestation God differentiates *within* (not *from*) Himself Virgin Spirits as sparks from a Flame, of the same nature, capable of being fanned into Flames themselves. Evolution is the fanning process which is to accomplish that end.

In the Virgin Spirits are enfolded all the possibilities of their Divine Father, including the germ of independent Will, which makes them capable of originating new phases not latent in them.

The ingress of the Spirits into the human bodies as constituted at the present time, commenced in the stage of the world's solidification known as the Lemurian Epoch, and was not fully completed until the middle of the Atlantean Epoch, a period of time occupying, perhaps, millions of years.

In reality there is but one Spirit, the Ego, but looking at it from the Physical World, it is refracted into the three aspects: the Divine Spirit, the Life Spirit, and the Human Spirit.

The creative energy of the Spirit is bi-polar, expressing itself as *Will* and *Imagination*, masculine and feminine.

The Spirit is undivided as the white light which comes from the Sun through interplanetary space, but as the light may be refracted into three primary colors — blue, yellow, and red — when passing through the denser atmosphere of the Earth, so also the Virgin Spirit appears as threefold during manifestation, because sheaths of matter of varying density are placed around it.

There is only one instrument which is adequate to investigate the things of the spirit, and that is the Spirit itself.—*Max Heindel*.



Man Is a Spirit

OCCULT students are taught to think of man and his activities in terms of the accepted fact that he is a Spirit, an individualized part of his Creator in whose spiritual image he is made. Thus man, the Spirit, is triune, possessing in latency the three powers of God: the Will, Wisdom, and Activity principles, or the Father, the Son, and the Holy Spirit. The terms Divine Spirit, Life Spirit, and Human Spirit are used in referring to the triune nature of man as correlated to the triune nature of God.

Man, the Spirit, also possesses three bodies: the dense, physical body, the vital or etheric body, and the desire or emotional body, these being linked to the Spirit by the mind. In these bodies, which are correlated to the visible and invisible worlds in which he is evolving from all-consciousness to self-consciousness, man carries on his physical, emotional, and mental activities, generating food or sustenance for the Spirit. This food is called *soul* in the Western Wisdom Teachings, and is also threefold.

By means of observation and right action in relation to external impacts, man generates the conscious soul, which provides sustenance for the Divine Spirit (Will Principle); by means of discrimination (distinguishing between the real and the unreal, the essential and the non-essential), persistence, memory, and reason, man generates the intellectual soul, which feeds the Life Spirit (Love-Wisdom Principle); by means of devotion to high ideals, prayer, and sincere retrospection, man generates the emotional soul, which feeds the Human Spirit (Activity Principle).

Thus man's growth and his needs as an evolving being are considered from this background of his spiritual nature. Permanent results in attaining spiritual unfoldment, in building character, and in perfecting the physical body come as a result of conscious use of the will in obeying the laws governing the universe. It is all basically an inner process.

However, it is not to be assumed that outer help is of no value and to be refused. Temporary assistance may be obtained from various outer sources, but it should be understood that the improvement is only temporary. Necessary adjustment or change must be made within the consciousness for the effects to be permanent — for them to last from one life on Earth to a subsequent one. *Selflessness* must replace selfishness.

Another viewpoint toward man and his activities, the materialistic viewpoint, considers him to be the physical being we see, the short span of one life marking his beginning and his end. Means of assisting man

to build a better character (if that is thought of by the materialist) and a better body are chiefly of a material nature. Thus the educational system is fashioned so that outer stimuli play the main role and material objectives come first. "Making a living," getting material possessions, reaching positions of power and authority loom large in attaining "success" in life. Physical substances are of primary use in treating disease.

During recent years, though, there has been observable a trend to recognize man as something more than a physical body. Psychosomatic medicine takes into consideration man's emotional and mental makeup, and psychiatric treatment has in many cases proved to be beneficial. Perhaps out of all the psychological delving has come the present search for answers to the whence, why, and whither of life, especially by the younger people. Truly, the Spirit which is man is awakening, reaching out for something beyond the material rewards of worldly living. This inner awakening, often misunderstood and misguided, has led many after false gods, such as LSD and other hallucinogenic drugs. The use of these has produced an awareness of the inner worlds, a negative clairvoyance which enables the victim — and victim he surely is — to see colors and scenes in the lower Desire World, as well as experience a feeling of satisfying "attunement" at times. At other times the experiences are terrifying, and of course the ultimate effects are degrading. As destructive as the addiction to such drugs is to the human bodies and the faculties of the Spirit, however, their use has proved to their users that the inner worlds and hitherto unknown states of consciousness do exist. An inner phase of the self is recognized, though not understood nor under control.

One of the latest evidences of the efforts of forward-looking medical scientists to learn more about and how to deal with the inner man has to do with "brain waves" and the use of electronics. In the October 6, 1970, issue of *Look* appeared a most intriguing article describing the results of research during the past decade by some of the pioneers in that field.

The writer of the article, David M. Rorvick, first points out that as "unsatisfactory, unpredictable, and unsafe as" the use of hallucinogenic drugs was, "it was a start. In considerable numbers we began to engage the mind, the consciousness, the inner man directly." He goes on to compare the results of using LSD with the results of meditation by Zen followers, concluding that the "Zen adepts" had something better: "conscious control over one's internal states of feeling and being, rather than mindless submission to them."

This discovery led the researchers to wire meditators to "electroencephalogram (EEG) machines and (they) found that meditators could, by sheer force of will beefed up by years of training, produce on command profound trance states, raise and lower blood pressure, reduce body temperature, slow heart rates, and, in general tap into physiological functions thought to be forever beyond the reach of conscious control."

Continued research and experimentation has resulted in an electronic device called Bio-Feedback Training, or BFT, which "puts you in touch with inner space . . . but . . . leaves you in full control of your senses. . . . It gives strong indication of being safe and predictable and promises to revolutionize psychology and medicine. Bio-feedback pioneers say that BFT could . . . completely replace many drugs, help people overcome anxiety, overwhelm numerous psychosomatic ills, facilitate learning, enhance memory, alleviate heart and circulatory diseases"

More specific details as to how all this is accomplished are given as follows: “. . . the brain produces electrical activity that can be visualized — with the help of an EEG machine — in the form of constantly changing wave patterns. Electrical signals, picked up by electrodes attached to the scalp with a special conductive glue, are translated onto graph paper by the EEG machine, revealing brain waves of varying frequencies and amplitudes.” Of these “brain-wave” patterns four “have been identified . . . — delta, theta, alpha, and beta, all contained within a total energy spectrum of about 0 to 40 cycles per second.”

Continued experimentation revealed that subjects could soon learn to distinguish between two states — the brain waves being monitored “from an adjacent cubicle.” Then “. . . it developed that they could switch either state on or off at will, on command from the experimenters!”

Dr. Barbara Brown, “Chief of Experiential Physiology at the Veterans Administration Hospital in Sepulveda, California,” and “one of the leading BFT researchers,” has “her subjects watch the ‘music’ of their minds and bodies flicker across various screens in a dazzling matrix of colors, each coded to a different function. . . . One literally confronts one’s inner self — and learns how to manipulate it.”

In addition to the “areas in which BFT may have profound impact” already mentioned, Dr. Brown suggests the following: athletics, appetite control, preventive medicine and psychosomatic ills, heart-rate control, blood-pressure control, skin temperature control, muscle control, and education. She “foresees the collapse of mental hospitals when ‘brain-wave analysis reveals an incipient neurosis or psychosis, an individualized program for feedback can be supplied. The potential patient can then visit his neighborhood computer self-treatment center where he inserts the taped treatment program into the computerized feedback system and continues treatment until all signs of the potentially abnormal condition have disappeared.’”

When we fully comprehend the import of what is foreseen here — and what is foreseen seems well on the way to becoming an actuality — we can hardly avoid a feeling of wondering amazement, even though we recall that Max Heindel wrote in 1917:

“When such great strides have been made during the seventy years while the Sun was just beginning to transmit the influence from the outskirts of Aquarius, what then may be expected when it enters the sign itself? Both the possibilities and probabilities are far beyond the range of the wildest imagination, and this applies to both the physical and the psychical sides of life.”

In spite of all that has taken place, however, and all that will take place in the way of discoveries and inventions of an outer nature which will affect the lives of human beings, it should always be kept in mind that the only way for man to make permanent growth is from *within*. No matter how much help he may have from outer sources to improve his character and his bodies, he will find the results of such help but temporary unless he corrects the spiritual imbalance causing the difficulty, whether it be physical, mental, or emotional.

Even though the lower nature rebel strenuously against the process of becoming subjected to the commands of the Spirit, it must eventually give way — become transmuted. Man is a Spirit, and he progresses only as he becomes master and director of all his faculties and vehicles.

THE Mystic ... LIGHT

 The title 'THE Mystic ... LIGHT' is rendered in a mix of fonts. 'THE' is in a simple sans-serif font. 'Mystic' is in a large, elegant cursive script. '... LIGHT' is in a bold, blocky sans-serif font. To the right of the word 'Mystic' is a decorative illustration featuring a central cross with a heart at its base, surrounded by a star-like pattern. Two lit candles are positioned on either side of the cross. Below the cross, several lines radiate downwards, passing through the word 'LIGHT'.

Observation and Spiritual Development

CHRISTINE LINDEMAN

IN citing various skills to be developed by those striving toward the higher life, Max Heindel said: "One of the most important aids to the aspirant in his efforts is observation. Most people go through life blindfolded. Of them it is literally true that they 'have eyes, and see not; . . . have ears, and hear not.' Upon the part of the majority of humanity there is a deplorable lack of observation . . . It is very important to one aspiring to the higher life that he be able to see all things about him in clear, definite outlines, and in full detail." (*Cosmo*, p. 492.)

In *Christianity Lecture* No. 11, "Spiritual Sight and Insight," it is stated further: "Observation is the use of the senses as means of obtaining information regarding the phenomena around us. Observation and action generate the *conscious soul*. It is of the highest importance to our development that we observe the sights and scenes around us *accurately*, otherwise the pictures in our conscious memory do not coincide with the automatic subconscious records. The rhythm and harmony of the dense body is disturbed in proportion to the inaccuracy of our observation during the day."

In the same lecture, we find explained the relationship of observation to the other skills required by the aspirant in sensitizing the vital body and making himself more receptive to spiritual fulfillment: "The vital body is like a mirror or, rather,

like the film of a moving picture; it pictures alike the world without according to our faculty of *observation*, and the ideas of the indwelling Spirit from within according to the clarity and training of the mind. *Devotion* and *Discrimination*, otherwise emotion and intellect, decide our attitude toward these pictures, and their balanced action leads to a well rounded development. When evolved to a certain point they inevitably bring about a process of *Purification*. The man will realize that in order to attain the goal he must lay aside whatever clogs the wheels of progress . . . *Discrimination* teaches us what hinders, and *Devotion* to the higher life helps to eliminate undesirable habits or traits of character by suspending mere desire."

Thus we see that accurate, detailed observation is really the foundation for spiritual development. Without the pictures given us through observation, the material on which to exercise the forces of devotion and discrimination is meager, and we are unable to react properly because we are unaware, in large measure, of what we should be reacting to.

Observation means more than simply looking. Observation means seeing all that is to be seen, clearly and precisely, so that a minute description can later be given. The pictures of our surroundings which are constantly being recorded on our vital bodies are as accurate repro-

ductions of the scenes through which we move as would be made by a camera. As far as many of us are concerned, however, these pictures are at considerable variance with what we actually do see and consciously record as impressions. It is as true today as in biblical times that we "have eyes and see not."

For some of us, unfortunately, inaccurate observation cannot always be helped. Many city-bred people, whose eyes since childhood have been unaccustomed to looking into the distance, and who for many hours each day do close work, either in school or in business, are afflicted with nearsightedness or other eye difficulties resulting directly from the lack of opportunity to view things far away.

The Western Wisdom Teachings tell us that many people are also suffering eye trouble because their eyes are changing and adjusting to a higher octave of vision than before, as a result of the fact that the ether surrounding the Earth is becoming more dense and the air is growing more rare. The Christ currents streaming to the Earth are becoming more and more forceful and their static electricity is being liberated. The etheric impulse which they give will inaugurate a new era, and our eyes are changing in order that they may grow into even more useful tools than they now are. Presently, the etheric rays which emanate from an object bring a reflected image to the retina of the eye. In the new visual era, however, the so-called "blind spot" will be sensitized and we shall look out through the eye and see the thing itself directly, instead of seeing its image upon the retina. Then we shall see, not only the surface of what we observe, but also its interior. In other words, we shall be able to see *through* whatever we are looking at. In order that the eyes may be accommodated to this change, we must now experience the discomfort incident to all reconstruction.

It stands to reason, however, that we must learn to observe properly that which is on the surface before we can begin profitably to regard and understand the

internal complexities of things around us. So many of us fail to see the detail of what is now before our eyes; how much more detail there will be when that which is now hidden within is revealed to us! Had we not better begin now to look intelligently and discriminatingly at what is before us, so that by the time the "new vision" becomes universal, we will be able to utilize it to best advantage?

Even those of us with eye trouble must learn to use our eyes as effectively as possible, not permitting the handicap to hinder us any more than is absolutely, physically, necessary. In many cases, weak eyes can be helped by exercises, and certainly the acquisition and use of proper eye glasses, when necessary, are essential. If circumstances force us frequently to do close work, let us daily set aside some time for looking into the distance, and let us very consciously consider what we observe while doing so. Let us also remember the rules of eye care and diet. Periods spent in smoke-filled rooms — even if we ourselves do not smoke — can only irritate our eyes; conversely, hours spent in clear, fresh country air, looking at Nature's wonders or working in the garden, soothes the eyes to an unbelievable extent, and causes even the most tired and overworked of eyes to be comforted and to respond with a gratifying upsurge of ability to see.

How many of us now can walk one block down the street and report accurately, in detail, on what was passed? Were the curtains in the upstairs window of the third house red or yellow? What kind of flowers were in front of the fourth house? What was the expression on the face of the child riding his tricycle? Can we answer these and similar questions promptly and with assurance, or do we have to rack our brains and wonder, "The curtains in what upstairs window?" or "What child?" Have we hastened by rapidly, so intent on our own affairs that we were completely heedless of what we passed? Were we anxiously glancing at our watch, wondering if we were going to make that next bus, or did

we walk more slowly, having a good look at the surroundings? Could we, at the end of the day, describe even the generalities, let alone the minutia, of the world through which we have moved during the previous hours?

In this respect, certainly, the exercise of retrospection helps, in time, to cultivate better power of observation. How frustrating it is, especially for those still relatively new at the exercise, to be unable to reconstruct accurately the various scenes of the day! Little by little, almost as if in self-defense, one learns to look harder at and consciously remember more of what goes on, simply in order that retrospection will be more meaningful.

Those of us who *can* see, even with limited vision, can learn a great lesson in observation from our blind friends and acquaintances. Many of these people are incredibly self-reliant, making their way in the world almost unaided. Many of them can tell more about the nature of their surroundings and the physical characteristics of their friends than can those of us with full vision. Frequently a glowing account in a newspaper recounts the feats of description, movement, and insight of one or another blind person. Their abilities of observation — for it is observation that underlies their success—stem from the high degree to which they have developed their other senses.

We know, of course, that in the physical body when one organ, limb, or sense is lost, other organs, limbs, or senses will compensate as much as possible. Because the blind person is handicapped to begin with, and because he would be completely helpless if he did not do something to mitigate his lack of vision, all but perhaps the laziest or most despondent of these people work at unfolding the powers of their other senses to the utmost. The skilled blind person can often recognize his location by sounds not generally heard there by sighted individuals who pass through each day; he can tell more about a person by his tone of voice than

can many who often see his face and bearing.

The blind people who have learned to observe in this way — through persistence and hard work as well as through the natural compensation that is being made by their healthy senses — have an excellent foundation on which to exercise their powers of devotion and discrimination. It is often remarked that this or that blind person has splendid insight and judgment. This he has, simply because, as a result of his superior abilities of observation, he knows accurately what exists around him, and can then make his determinations accordingly.

Many of us take our powers of vision too much for granted. We usually are glad when we see just that which is immediately necessary — the words in the book we are reading, the directional signs on the freeway telling which lane to choose, or the program on television — and we are not concerned with the other things also around us at the moment. In one sense this is good; the book or program is certainly more meaningful when we are not distracted by other things, and when driving, full attention *should* be on the road. But when we are not engaged in chores necessitating full attention, and are simply walking from one place to another, engaged in light conversation with friends, riding a public conveyance, attending a picnic, or any one of hundreds of other things not demanding such close scrutiny, it seems as though our powers of observation are likely to be turned off completely.

The eye, in other words, becomes a tool to be used consciously when accurate observation is necessary to an immediate end, but at other times merely permits our surroundings to act as “background” to ourselves. Of course we would be distressed if this background were suddenly to disappear; as long as it is there, however, few of us give a thought to examining it closely and really *seeing* it, rather than simply passing through it.

It behooves us all, therefore, to pay
(Continued on page 69)

Hermes Trismegistus--Mercurian Teacher

SHIRLEYANN O'NEILL

Part 2

NASCENT humanity was taught directly by Hermes in all law and science and wisdom. His mission met with success and the world was filled with a knowledge of the Path of Return. But before making his ascent into Heaven, he had a petition to the Father, that not only Earth but also the surrounding spaces up to Heaven itself might be filled with a knowledge of the Truth.

Thus it was, as Hermes desired, that his most profound teachings were preserved in the zones of sight in the unseen world and only those possessing spiritual sight could recover them. The extant fragments remaining today verify the thought that this was the earliest esoteric teaching given to humanity. As the Theosophical writer, G. R. S. Mead has stated:

The doctrine contained in the mystic writings of Egypt was nothing else than an account of the Path pursued by the neophyte when, the bonds of the flesh being loosed, he passed through stage after stage of spiritual growth: the Entrance into Light, the Instruction in Wisdom, the Second Birth of the Soul, the Instruction in the Well of Life, and Justification in Judgment; until, illumined in the secret Truth and adorned with the jewels of Immortality, he became united with Him whose name is Light, the Great Creator.

It is apparent from the writings of Hermes that far in the past there was a mighty race, a race devoted to the growth in Wisdom, and who left great monuments of that Wisdom in the work of their hands, dim traces of which were to be seen in the renewal of the times. This seems to be a clear reference to the general belief that there were alternate periods of destruction and renewal. In Egypt the common belief was that the last destruction had been by water and flood. Prior to this there had been a

mighty race of Egyptians, the race at the time of Hermes, and that some dim traces of the mighty works of this bygone wisdom-loving civilization were still to be seen. There is much speculation among students of the Ancient Wisdom Teaching as to the possibility of there being buried beneath one or more of the pyramids the remains of some prehistoric buildings that have survived the Flood and which contain heretofore undiscovered writings of Hermes.

In the religion of Egypt, the deepest and most fascinating mystery of antiquity, the visible creation was conceived as the counterpart of the unseen world. The substance consisted not of a mere vague belief in the life beyond the grave, but in tracing out the Path whereby the just, when Cosmic Consciousness was obtained, passed through the successive stages of Initiation, Illumination, and of Perfection necessary to fit the individual for an endless union with the Light. The guide through all these steps on the Path was Hermes, the Eternal Wisdom. He bathed the spirit of the justified a million times in a garment of true linen representative of the Golden Wedding Garment, of that substance which by its purity and its brilliancy reminds us of the mantle woven out of the rays of light, wherewith the Sun enwraps the Earth after each day as she rotates before him; just as the soul of man is invested with new radiances each time that he stands in the presence of his Creator.

The goal set before the neophyte was Illumination, and the whole of the disciplines and doctrines insisted on this way to Wisdom. The religion of Hermes and of Egypt was essentially the Religion of the Light. But most characteristic of all was the all-dominating sense of the fatherhood of God producing the familiar, and in some aspects, even the joyous aspect

which the Egyptians imparted to the idea of death, and to the sense which they possessed, both of the Divine Personality and of their own ultimate union with the Logos. As the Light was the Father of the Religion of Illumination, so was Life. Life was the center, the totality of God. "Be not ungrateful to thy Creator," we are admonished in perhaps what is the oldest document in existence, the Book of the Dead, "for He has given thee life." "I am the Fount of Life and Light," says the Creator in the Ritual. "I pierce the darkness. I make clear the Path for all." Here we have the full doctrine of the Light and Life — the doctrine of the endless turning of the spheres which end where they begin when the revolution and the rotation of our planet were simultaneously completed and begun afresh.

The early church Fathers in general accepted the Trismegistic writings as exceedingly ancient and authoritative, and in their apologetic writings quoted them in support of the main positions of Christianity. In the revival of learning, for nearly a century and a half, all the Humanists welcomed them with open arms as a most valuable adjunct to Christianity, and as being in accord with its doctrines; so much that they laboured to substitute Hermes in place of Aristotle in the schools.

During the last two centuries and a half, however, a body of opinion was gradually evolved, infinitesimal in its beginnings but finally shutting out every other view, that these writings were Neoplatonic forgeries and plagiarisms of Christianity. Finally, with the dawn of the twentieth century, the subject has been rescued from the hands of opinion, and has begun to be established on the firm ground of historical and critical research, opening up problems of the greatest interest and importance for the history of Christian origins, and the connection with Hellenistic theology and theosophy, and throwing a brilliant light on the development of the Wisdom Teaching.

Christianity was precisely the consum-

mation of the inner doctrine of the Mystery Schools of all the nations. The Christ Teaching was not an innovation but the full flowering of the Ancient Wisdom Teaching that had been given out over aeons of time beginning with Hermes. This Wisdom Teaching had obviously existed in the world from the time of ancient Atlantis as evidenced by the writings of Trismegistus. The finding of the Dead Sea Scrolls proved that the Essenes knew the teaching; the Christ came to reaffirm it and show us the way along the Path of Attainment.

In the early days of ancient Egypt, following the Flood, so great was their love of the Holy Mysteries, so high their virtue, that they left the Earth below them and, in their deathless Spirits, became "heaven walkers" and knowers of things divine. This was the time of the Divine Kings whose wisdom was handed on in the mystic tradition by the lesser descendants of that race who returned from exile, or reincarnated on Earth, to take charge of the new populations which had gradually returned to the lower Nile plains after the waters had receded.

Both Egypt and Phoenicia, the two most sacred nations, derived their Wisdom-Teaching and mystery tradition from the same source, that being traced to the most archaic inscriptions of Hermes.

It is thought by many that the title, "Thrice Blest," or "Trismegistus," was given to Hermes by the Greeks, but actually he referred to this title in his own writings, and it was also inscribed on the famed Rosetta Stone. Hermes called himself by this epithet when he declared:

Whoever thou art who readeſt theſe things, whether grammarian, or rhetorician, or philoſopher, or theologian, know that I am Hermes the Thrice-greateſt, at whom firſt wondered the Egyptians and the other nations, and ſubſequentlſ the ancient Chriſtian theologians, in utter ſtuporificatiſ at mſ doctrine rare of things Divine.

How awe-inspiring it is to realize and ponder that these words were written aeons of time before Christianity came into being!

Hermes was known to those initiated into the Ancient Wisdom Teaching to be a teaching Power who taught from within spiritually. According to the Egyptians he was the Lord of Rebirth and guardian of the three grades of the Egyptian Mysteries which were:

Mortals: probationary pupils who were instructed in the doctrine but had not yet achieved the "Inner Vision."

Intelligences: those who had achieved the inner vision and received the "Mind."

Sons of Light: those who had become one with the Light and had realized Cosmic Consciousness.

The books of Trismegistus offer an almost complete exposition of the esoteric philosophy of ancient Egypt. From the clouds of obscurity the sun of the Thrice-Greatest Hermes and the radiance of his wisdom have once more shone forth in the skies of humanistic inquiry and unprejudiced research. He is no longer to be called a plagiarist, but must be regarded as a genuine teacher of men giving freely of his substance to all those who will receive the gift. As the philosopher Artaud wrote:

Hermes was a symbol of the Divine Mind; he was the incarnated Thought, the primitive type of the Logos of Plato and the Word of the Christians.

Throughout many ages Hermes has been depicted in art in varying ways. In one such representation he is shown with a staff resembling a Caduceus. The two serpents wound about the staff indicate the perfect union of the two poles of being, the masculine and the feminine, in a state of equilibrium and the wisdom attained from this union. Hermes is also pictured as carrying a lighted lamp. This is symbolic of the Higher Self or the Christ Light, as the initiated alone can advance through the darkness leaning on his staff, enveloped in his mantle, and with his way lighted by his lamp which is the Christ Light within. Another very common portrayal of Hermes depicts him as a shepherd. Here he is shown clad in a single robe, right hand upraised, and

the left holding his staff, representing the mind or wisdom. With the left hand holding the staff, he shows the two poles in perfect balance, while with the right hand upraised he leads Spirits out of genesis to regeneration.

The beautiful idea of the Christ as the "Good Shepherd" is familiar to every Christian. Why Christ is the shepherd of all men is revealed in much of Christian literature. In it we have the universal doctrine apart from any historical dogma, the eternal truth of an ever-recurring fact, and not the exaggeration of one particular instance of it.

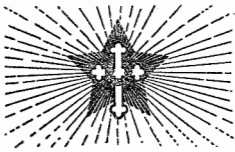
The representation of Christ as the Good Shepherd was one of the earliest efforts of Christian art; but the prototype was far earlier than Christianity, it was exceedingly archaic. Statues of Hermes with a ram or a lamb standing beside him, or in his arms, or on his shoulder, were one of the favorite subjects for the chisel in Greece. We have specimens dating to the archaic period of Greek art. In these replicas Hermes has a pointed cap, and not the winged head-dress and sandals of later art. This type in all probability goes back to Chaldean symbolic art. Here we see that the Greek tradition itself was not pure Aryan even in its so-called archaic period.

Chaldea had given of her wisdom to post-diluvian Greece, even as she had been in relation with "Greece" before the Flood. Here, then, we have another idea in the Hermetic tradition. In fact, nowhere do we find a pure line of tradition; in every religion there are blendings and have been blendings. There was conscious and unconscious syncretism long before the days of Alexandria for unconscious syncretism is as old as race-blendings. Even as all men are kin, so are popular cults related; and even as the religion of nobler souls is of one paternity so are the theosophies of all religions from one source.

One of the greatest secrets of the innermost initiated circles was the fact that all the great religions had their roots in one mother soil. It was the spreading of the consciousness of this stupendous truth

which subsequently, after the initial period of scepticism of the Alexandrian schools, gave rise to the many conscious attempts to synthesize the various phases of religion, and make "symphonies" of apparently philosophical tenets.

Modern research, which is essentially critical and analytical, classifies all these attempts under the term "syncretism," characterizing the blending of absolutely incompatible elements in the most uncritical fashion. But when the pendulum swings once more towards the side of synthesis, as it must do in the coming years, for we are but repeating today in greater detail what happened in the early centuries, then scholarship will once more recognize the unity of religion under the



diversity of creeds and return to the old doctrine of the Mysteries.

In connection with the Good Shepherd glyph it is well to remember that the representation was immediately adapted from a current figure of the Greek Hermes. It is probable that there were no statues before the age of Constantine except for this one. The Shepherd is no other than Hermes treated as a symbol of the Christ. From all evidence apparent it must be concluded that the Good Shepherd was one of the leading ideas of Hellenistic theology.

From the remaining extant fragments of the writings of Hermes there is one which gives an account of creation not unlike that contained in Genesis but which is perhaps the most beautiful and expressive contained in all esoteric literature. Hermes saw the world-creation, that is, the creation of our own Earth system and describes it thusly:

The Watchers approach the Creator. The hour has struck for a new Cosmic Dawn, for a new Day. The time has come for the

Cosmos to awaken after the Night. The Creative Mind of the universe turns His attention, His thought, to a new phase of things, a new world-period. God smiled, and His laughter thrilled through space, and with His Word called forth into the light the new dawn from out the primeval darkness of the new world-space. His first creation, transcendental or intelligible Nature, stood before Him in all the marvel of her new beauty, the potential fullness of the new universe or system, the ideal cosmos of our world, for there were many others. Darkness that knew no bounds was in abyss, and Water and subtle Breath intelligent; these were by the Power of God in Chaos. Then Holy Light arose; and there collected beneath Dry Space from out Moist Essence elements. And there shall be memorials mighty of His handiwork upon the Earth, leaving dim traces behind when cycles are renewed.

Hermes was, and is, the Great Central Sun of occultism, whose rays have served to illumine the countless basic doctrines which have been promulgated since his time. All the fundamental and basic teachings embedded in the esoteric teachings of every race may be traced back to Hermes. Even the most ancient doctrines of India have their roots in the original Hermetic Teachings. The lifework of Hermes seems to have been to plant the great Seed-Truth which has grown and blossomed in so many strange forms, rather than to establish a school of philosophy which would dominate the world's thought.

Nevertheless, the original truths taught by him have been kept intact in their original purity by a few men in each age, who, refusing great numbers of half-developed students and followers, followed the Hermetic custom and reserved their truth for the few who were ready to comprehend and master it. There have always been a few Initiates in each generation, in the various lands of the Earth, who kept alive the sacred flame of the Hermetic Teachings, and such have always been willing to use their lamps to re-light the lesser lamps of the outside world, when the light of Truth grew dim. There were always a few to tend faithfully the altar of the Truth, upon which was kept alight the Perpetual Lamp of Wisdom.

(Continued)

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(TWENTY-FOURTH INSTALLMENT)



Man's Desire Body in the Invisible World

(TWENTY-FIFTH INSTALLMENT)

The First Heaven

DURING the earlier part of its evolution mankind committed the most atrocious crimes because actuated entirely by selfishness and disregard for other people's feelings. In those early lives we were cunning, cruel, and seldom did a good deed. In fact, it is recorded that at that time man spent the whole of the interval between lives in the purgatorial regions expiating the crimes he had committed during his physical life, and there was no heaven life to speak of. That was the condition spoken of in the Bible as "lost in trespasses and sin," which made it necessary for the Christ to enter the Earth and attempt the task of raising the vibrations, so that altruism might gradually conquer egoism and give us a heaven life upon which promotion and progression in our evolutionary career could be based.

We saw in the last lecture how the evil acts of life and our undesirable habits are dealt with by the impersonal Law of Consequence, and make for good in future lives, and to illustrate we noted its operation in such cases as those of the murderer, suicide, drunkard, and miser. These are extreme cases, however, and there are many people who have lived good moral lives, tainted more by petty selfishness, which is the besetting sin of our age, than by actual pronounced evil.

For them the stay in the purgatorial regions of the Desire World is of course correspondingly shortened and the incidental suffering is lightened. Thus in time all pass to the upper regions of the Desire World where the First Heaven is located.

This is the "Summerland" of the Spiritualists. Of the matter of this region the thoughts and fancies of people during life build the actual forms they see in their imagination. It is a characteristic of the inner worlds that the matter in them is readily molded by thought and will, and all these fantastic forms created by people go about, ensouled by elements and enduring as long as the thought or desire which formed them endures.

Around Christmas time, for instance, Santa Claus actually lives and rides around in his sleigh. There are all sorts of varieties of him, and he remains in vigorous health for a month or more until the desires of the children who created him cease to flow in that direction, then he fades away till he is re-created next year. The new Jerusalem, with its pearly streets and sea of glass, and all the other pious and moral fancies of the church people are there also. Purgatory has its thought form devil, with horns and cloven hoof, created by the thoughts of people, but in this upper part of the Desire World we find only that which is good and desirable in human aspirations. Here the student revels in libraries and is able to pursue his studies in a much more effective way than while confined to the dense

body. If he desires a book, presto, it is there. The artist by his imagination shapes his models perfectly; he paints with living fiery colors instead of with the dead and dull pigments of earth, which are the physical artist's despair, for here in earth life it is impossible for him to reproduce the tints he sees with his inner vision. But the Desire World is the world of color par excellence, and therefore he obtains his heart's desire in the First Heaven, and receives inspiration and power to continue his work in future lives.

The sculptor likewise finds this part of the post-mortem state a joy and an upliftment; he shapes with facility the plastic materials of this world into the statues he dreamed of in earth life. The musician is also benefited, but he is not yet in the true world of tone. That ocean of harmony, where the heavenly "music of the spheres" is heard, is in the part of the Region of Concrete Thought which, in the esoteric Christian religion, we call Second Heaven; and so the musician hears only the echoes of the celestial strains; yet they are sweeter than any he ever heard on Earth, and his soul revels in their exquisite harmony, the earnest of better things to come.

Here we also find all the little children, who go directly to this place after passing out, and if their friends could see them, there would be no mourning, for theirs is rather an enviable life. They are always met by some relative or friend who has previously passed out, and are taken care of in every respect. There are people who lay up a great deal of treasure for themselves by giving much of their time to the invention of plays and toys for the little ones, and thus life in this First Heaven is spent in the most beautiful way by the children, nor is their instruction neglected. They are brought together in classes, not only according to age and capability, but according to temperament, and are particularly instructed in the effects of desires and emotions, which can so easily be done in a world where those things can be objectively demonstrated.

Thus they are taught by object-lessons the benefit of cultivating good and altruistic desires, and many a soul who lives a moral life now, owes it to such a cause as the death in infancy and fifteen or twenty years in the First Heaven before a new incarnation was entered upon.

In the lower regions of the Desire World the whole body of each being may be seen, but in the highest regions only the head seems to remain. Raphael, who, like many other people in the Middle Ages, was gifted with a so-called *second-sight*, pictured that condition for us in his Sistine Madonna, now in the Dresden Art Gallery, where Madonna and the Christ Child are represented as floating in a golden atmosphere and surrounded by a host of genie-heads; conditions which the occult investigator knows to be in harmony with actual facts.

In the higher regions of the Desire World the confusion of tongues gives place to a universal mode of expression which absolutely prevents misunderstandings of our meaning. There each of our thoughts takes a definite form and color perceptible to all, and this thought symbol emits a certain tone, which is not a word, but it conveys our meaning to the one we address no matter what language he spoke on Earth.

(Continued)



Lord, help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for — *others*.

Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for — *others*.

—Chas. D. Meigs

Studies in the Cosmo-Conception

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken from the Rosicrucian Cosmo-Conception.

The Wisdom of the Group Spirits

Q. Do not animals act on blind instinct?

A. There is no such vague, indefinite thing as "blind" instinct. There is nothing "blind" about the way the Group Spirit guides its members — there is Wisdom, spelled with capital letters.

Q. Is there proof of this?

A. Yes, the trained clairvoyant, when functioning in the Desire World, can communicate with these Spirits of the animal species and finds them much more intelligent than a large percentage of human beings. He can see the marvelous insight they display in marshaling the animals which are their physical bodies.

Q. How can we note their control among the birds?

A. It is the Spirit of the group which gathers its flocks of birds in the fall and compels them to migrate to the south, neither too early nor too late to escape the winter's chilly blast; that directs their return in the spring, causing them to fly at just the proper altitude, which differs for the different species.

Q. Is the Spirit's wisdom as apparent among animals?

A. The Group Spirit of the beaver teaches it to build its dam across a stream at exactly the proper angle. It considers the rapidity of the flow, and all the circumstances, precisely as a skilled engineer would do, showing that it is as up-to-date in every particular of the craft as the college-bred, technically-educated man.

Q. How does it manifest among the lesser species?

A. It is the wisdom of the Group Spirit that directs the building of the

hexagonal cell of the bee with such geometrical nicety; that teaches the snail to fashion its house in an accurate, beautiful spiral; that teaches the ocean mollusk the art of decorating its iridescent shell. Wisdom, wisdom, everywhere!

Q. If the animal Group-Spirit is so wise, considering the short period of evolution of the animal as compared with that of man, why does not the latter display wisdom to a much greater degree, and why must man be taught to build dams and geometrize, all of which the Group Spirit does without being taught?

A. The answer to that has to do with the descent of the Universal Spirit into matter of ever-increasing density.

Q. How does this effect such a difference?

A. In the higher worlds, where its vehicles are fewer and finer, it is in close touch with cosmic wisdom which shines out in a manner inconceivable in the dense Physical World, but as the Spirit descends the light of wisdom becomes more and more dimmed, until in the densest of all the Worlds it is held almost entirely in abeyance.

Q. How does this apply to the two kingdoms?

A. The Spirit of man has descended to the nadir of the Physical World, is indwelling, and is beginning its ascension toward the higher levels, whereas the Spirits of the animal kingdom are still descending, having dropped no lower than the Desire World. In this higher realm they are naturally in closer touch with cosmic wisdom which they readily transmit to their charges.

—Ref.: *Cosmo-Conception*, pp. 78-80.

WESTERN WISDOM BIBLE STUDY

The Rite of Transfiguration

(Cont.)

THE Transfiguration marked a crisis in His career. After that experience He gave the deepest of His esoteric work to the Disciples, and performed the greatest of His acts for mankind. Following the dazzling glory of the Transfiguration He came down from the Mount to spend His few remaining days upon Earth in tender, loving, healing ministries for the sick and sorrowing. The bright heavenly radiance of that which He brought from above offered surcease of woe to those about Him. The lesson to be learned from the Transfiguration is that the only real reason for great spiritual attainment is that we may become more efficient helpers and servers in lowly places. From His great spiritual exaltation, which we can but dimly comprehend at this time, the Master returned to find only the cross awaiting Him.

The Transfiguration represents an actual occurrence wherein a process of transmutation takes place within the body of the Initiate. The essence of the powers gained through his lives upon the heart path are blended with the essence of experiences gathered upon the head path, and the union of the two produces a radiant light throughout the body which may be seen by those who have the eyes to see. This amalgamation occurs in the spirit fire or kundalini force within the spinal cord.

This spinal cord is divided into three segments; one portion is worked upon in heart development, another in the head process, and the third in connection with the union of the two. The soul body built by the mystic is like the whiteness of snow; that of the occultist is golden, tinged with red. The Transfiguration marks the uniting of the two; this union ever occurs at the foot of the cross, or

with the liberation of the Ego into a larger life or sphere of service. The Christ was transfigured in the presence of the most spiritual of His Disciples.

Moses symbolizes the feminine or heart path, which correlates with the Moon, the divine law giver, the measurer of time and regulator of physical events. Elijah represents the masculine or head path, which relates astrologically to the Sun. He is called the prophet of fire and ascends into heaven in a chariot of fire, having accomplished the Initiation by this element.

The voice of God repeats the same blessing given at the Baptism: "This is my beloved Son, in whom I am well pleased." This was the benediction when the Christ accepted the body of Jesus for His three-years' Ministry; it was again the benediction when He prepared, through the Transfiguration, to complete the work of the Crucifixion.

The bodily transfiguration is an actual experience in the life of every high Initiate or Teacher. Buddha says: "On that night in which one attains to the supreme and perfect insight and on the night in which he finally passes away, on these occasions the color of the skin becomes clear and exceedingly bright."

The other world teachers, through a transfiguration, attained unto the Christed consciousness and gained entrance into Christ's own home world. Their Earth mission was then complete and they passed on into that high plane. The Christ Spirit had access to this realm at all times and it was there that He went when He departed into the desert, for instance. In the Transfiguration He revealed Himself to those able to see Him as He normally functioned in His own home world, the realm of the Christ Consciousness.

(Continued)



The Bible Story in the Stars

Z. L. M.

The Constellation Taurus

"For the indignation of the Lord is upon all nations, and His fury upon all their host; He hath utterly destroyed them, He hath delivered them to the slaughter . . . For it is the day of the Lord's vengeance."
—(Isa. 34:2, 8.)

PART NINE

IN this third and last group, of Taurus, Gemini, Cancer, and Leo, we come to the concluding portion of this Heavenly Revelation. Its subject is Redemption completed and consummated in triumph. No more sorrow, suffering, or conflict. We have now done with the prophecies of "the sufferings of Christ" and have come to those that relate to "the glory that should follow."

No more reference now to His *first* coming in humiliation. No more coming "forth" to suffer and die, a sacrifice for sins; the reference now is only to His second coming in glory; His coming "unto" this earth is not to suffer for sin (Heb. 9:28), but it will be a coming in power to judge the earth in righteousness, and to subdue all enemies under His feet. In the following four chapters we shall see the prophecy of the coming Judge of all the earth; the twofold nature of the coming Ruler; the Messiah's redeemed possessions, the R e d e e m e d

brought safely home, all conflict over; and the Savior's consummated triumph.

TAURUS

The old Egyptian Zodiacs called this figured bull by names signifying the head, the captain, the mighty chieftain who cometh. There are several Hebrew words for bulls and oxen, but the common poetical term is *Reem*, conveying the idea of loftiness, exaltation, power, and pre-eminence. The brightest star in the sign is *Al Debaran*, the leader or governor. There is also the cluster of stars high on the Bull's back, known as the Pleiades, which through Greek translation of the Hebrew *kimah* means the heap or accumulation. The brightest of these "Seven Sisters" is *Al Cyone*, which means *the center*, giving the idea to some astronomers that it is the center of the whole universe. Another group of stars in the sign is called *The Hyades*, which has the similar meaning of *the congregated*.

Among the early nations there was a wide-spread idea connecting this Bull with the Deluge, and the Pleiades of "sweet influences" with the ark of Noah and those saved by it in that great judgment. The Pleiades, according to the myths, were the seven daughters of Atlas, the upholder of heaven and earth, who with their half-sister, the Hyades, in the Bull's head, were placed in heaven be-

cause of their virtues and mutual sympathy and affection. They beautifully symbolize the saints who are securely supported by the terrible Judge, and who, together with the holy angels whom they are like, thus move with Him and His inflictions upon the guilty world.

The Scriptures everywhere tell us of a period of indignation, when the Lord shall come forth out of His place to punish the inhabitants of the Earth for their iniquity; when He will no longer keep silence; when the Earth shall disclose her blood and shall no more cover her slain. (Isa. 26:21.) He is very long-suffering now. Men sin, but His judgment does not quickly follow upon transgression. Sin is added upon sin, and wickedness upon wickedness, and yet the Lord keeps silence, not willing that any should perish but that all should come to repentance. But there is a limit to His forbearance. His own word is: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. The earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger. Every one that is found shall be thrust through." (Isa. 13.) "Behold the Lord cometh with ten thousands of His saints to execute judgment upon all and to convince all that are ungodly." (Jude 14, 15.)

ORION

The spelling of this name was anciently *Oarion*, from the Hebrew root which means *light*; the ancient Akkadian name was *Ur-ana*, the *light heaven*. The book of Job speaks of Him as invincibly girded, whose bands no one can unloose. *Betelgeuse*, flaming on his right shoulder, means *The Branch coming*. The star *Rigel*, in His lifted foot, means *the Foot that crusheth*. In his great belt are three

shining brilliants, called the Three Kings, also Jacob's Rod (Isa. 11:1), also the *Ell* and *Yard*, giving the rule of celestial and righteous measurement, just as it is said of the Rod and Branch from Jesse's roots, "Righteousness shall be the girdle of His loins and faithfulness the girdle of His reins." (Isa. 11:5.) In his left breast shines *Bellatrix*, which means *Swiftly coming* or *Suddenly destroying*. Other Arabic names of stars here are *Al Giauza*, the *Branch*; *Al Mirzam*, the *Ruler*; *Al Nagjed*, the *Prince*.

In the myths Orion is described as the greatest hunter in the world, able to cope with and conquer every animal on earth. He cleared the country of all noxious wild beasts. One account is that an enemy came upon him when he was asleep one day and put out his eyes. He recovered his sight by turning his face to the rising sun, and went forth to avenge the perfidious cruelty of his foes.

ERIDANUS

From beneath the down-coming foot of Orion, there flows out a great tortuous river, down into the regions of darkness in the underworld. This is Eridanus, the River of the Judge. It is specially connected in the myths with a confusion in the management of the chariot of the Sun, by which heaven and earth were threatened with a universal conflagration, during which trouble the vain and obtrusive Phaeton was killed by a thunderbolt from Jupiter and hurled headlong into this river, in which his body burned and was consumed with fire, while at the same time such burning heat fell upon the world that it dried up the blood of the Ethiops and turned vast sections into sterility and emptiness.

"For behold, the Lord will come with fire, and with His chariots like a whirlwind to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh; and the slain of the Lord shall be many." (Isa. 66: 15, 16.) "Who can stand before His indignation? and

who can abide in the fierceness of his anger? His fury is poured out like fire." (Nahum 1:6.)

The River of Fire, issuing from before Taurus and Orion shall receive the guilty and unbelievers. The burning breath of the angry Judge shall sweep them head-long to "the lake which burneth with fire and brimstone." (Rev. 20: 14, 15.)

AURIGA

We have had the picture of a mighty Bull rushing forth; then the fiery river of the Judge, and now we see a Great Shepherd. Auriga is from a Hebrew root which means a *shepherd*. This is a mighty man seated on the Milky Way, holding a band or ribbon in his right hand, with his left arm holding up on his shoulder a she-goat, while in his lap are two little kids, supported by his great hand. In the Zodiac of Denderah, Auriga holds a scepter, the upper part of which shows the head of the Lamb, and the lower part of the figure of the Cross. Capella, the brightest star of the figure, means a she-goat, and is placed in the body of the goat in the picture. Some other stars therein and their meanings are: *Menkilnon*, the band, or chain of the goats; *Maaz*, a flock of goats; *El Nath*, wounded or slain.

The meaning of this picture is clear. Those who take refuge in Jesus shall find shelter and security. On the throne of His majesty in the heavens He sits with open arms, saying, "Come unto Me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of Me, and ye shall find rest unto your souls." (Matt. 11:28, 29.) "Fret not thyself because of evil-doers . . . Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be . . . For the Lord loveth judgment and forsaketh not His saints; they are preserved forever . . . The salvation of the righteous

is of the Lord: He is their strength in the time of trouble . . . He shall deliver them from the wicked, and save them, because they trust in Him." (Ps. 37.)

The Constellation Gemini

"And so shall we ever be with the Lord."
(I Thess. 4:17)

PART TEN

GEMINI. We see here two youthful looking figures peacefully sitting together, with their feet resting on the Milky Way. Their heads lean against each other in a loving attitude. The one holds a great club in his right hand, while his left is clasped around the body of his companion. The other holds a harp in one hand and a bow and arrow in the other. Both the club and the bow and arrow are in repose, the same as the figures which hold them. The club, uplifted, lies against the shoulder of the one, and the bow, unstrung, rests in the hand of the other. The picture looks like a readiness for

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Data required are name, sex, birth-place, and year, month, and date of birth, also hour and minute as nearly as possible. If *Daylight Saving Time* was in effect this should be stated.

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warlike action, but at the same time like a joyful repose after a great victory already gained.

Ancient Greece called these figures *Apollo* and *Hercules*. The Latins called them *Castor* and *Pollux*. The old Denderah Zodiac gave the sign the name *Clusus*, or *Claustrum Hor*, which means *the place of Him who cometh*. It is represented by two human figures walking, or coming. The second appears to be a woman. The other appears to be a man. The old Coptic name was *Pi-Mahi*, *the united*, as in brotherhood, or in one fellowship. The two brightest stars in the figure are, according to the ancients, *Apollo* (in the head of one), which means *ruler or judge*, and *Hercules* (in the head of the other), *who cometh to labor*, or *suffer*. Another star (in the left foot of one) is called *Al Henah*, which means *hurt, wounded, or afflicted*; *Wasat*, which means *set, seated, or put in place*; also (in the knee of the other) *Mebsuta*, which means *treading under feet*; *Propus*, *the branch, spreading*; and another, *Al Gi-uzza*, *the palm branch*.

Grecian myths show *Apollo* (*Castor*) and *Hercules* (*Pollux*) heroes of extraordinary birth — sons of *Jupiter*. They were supposed to appear at the head of armies; and as they had cleared the seas of pirates, they were looked upon as the patron saints of navigation. They were held in high esteem by both Greeks and Romans, and the common practice of taking oaths and of swearing by their names has descended to our own day in the swearing "by *Gemini*."

Here the two great primeval truths are presented in two persons; for the two natures were one Person, "God and man in one Christ." As man, suffering for our redemption; as God, glorified for our complete salvation and final triumph. We see in this picture the Messiah's peaceful reign. All is rest and repose. We see "His days," in which "the righteous shall flourish; and abundance of peace, so long as the moon endureth." (Ps. 72.) The sign shows us the union of the Seed of the woman with His redeemed, His congrega-

tion, as set forth in all His word as the hope and joy of His people, to be fulfilled at His revelation and coming.

LEPUS, THE HARE

The ancient Zodiacs showed this figure as a serpent, trodden under *Orion's* foot; also a hawk with a serpent in its claws. It was also called *Bashti-Beki*, *the Offender confounded*. Names of some of the stars in the figure include *Nibal*, *Rakis*, and *Sugia*, which mean *the Mad*, *the Caught*, *the Deceiver*.

This constellation shows and records the nearing end of the *Enemy* and the close proximity of his utter overthrow when the heavenly union is celebrated. "He shall tread down the wicked" (Mal. 4) and every enemy will be subdued under His feet.

CANIS MAJOR, THE GREAT DOG

This is the great dog, anciently the *Wolf*, the special hunter and devourer of the hare. The principal star in this constellation is the most brilliant and fiery in all heavens. This star is called *Sirius*, from *Sir* or *Seir*, which means *Prince*, *Guardian*, *the Victorious*. In the ancient Akkadian it is called *Kasista*, which means *The Leader*, and *Prince* of the heavenly host. The Sacred books of Persia contain many praises of the star *Tistrya* or *Tistar* (*Sirius*), *the Chieftain of the East*. The figure in the Egyptian sphere was often given as *Naz-Seir*, or *Nazir*, which means *the Sent Prince*. In this unexpected quarter we find the nearest and most literal foreshowing of the name, given in place as a designation of the Seed of the woman, of whom *Matthew* said, "He came and dwelt in a city called *Nazareth*, that it might be fulfilled which was spoken by the prophets. He shall be called *Naz-Seir-ene*." (Matt. 2:23.) Names and meanings of some other stars in this constellation are, *Mirzam*, *the Ruler*; *Muliphen*, *the Leader*, *the Chieftain*; *Wesen*, *Shining*, *Illustrious*; *Adhara*, *the Glorious*; *Al Harbor*, *the Mighty*; *Al Shira* *Al Jemeniya*,

the Prince or Chief of the Right Hand; Seir, the Prince.

The names of the stars have no meaning whatever as applied to an Egyptian Wolf or a Greek Dog. But they are full of significance when we apply them to Him of whom Jehovah says: "Behold, I have given Him for a witness to the people, a leader and commander to the people." (Isa. 55:4.) Here is the true Pollux, the real Sirius, the mighty Chieftain, the Wolf or Eagle coming upon the enemy, the glorious Hero of salvation, arrayed in brightness and triumphing in the greatness of His strength.

CANIS MINOR, THE LITTLE DOG

Just as this chapter begins with two persons in one in the sign Gemini, one victorious, the other wounded; so it ends with a representation of two princes, one of whom is seen triumphant and the other as the Redeemer. The brightest star in this constellation is *Procyon*, which means *Redeemer*, and it tells us that this glorious Prince is none other than the one who was slain. This is confirmed by the next star (in the neck) which is named *Al Gomeisa, the burthened, loaded, bearing for others*. The names of some other stars in the figure are: *Al Shira* or *Al Shemeliya, the Prince or Chief of the Left Hand*, answering to the star in Canis Major, one right, the other left, as the two united youths are placed; *Al Mirzam, the Prince or Ruler*; and *Al Gomeyra, who completes or perfects*.

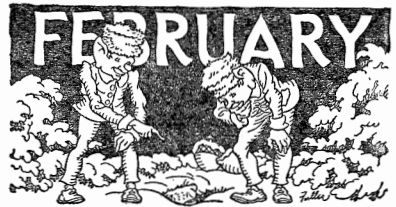
The second dog differs from the first only in being smaller and feebler, and following a little behind the first, as the saints, like unto their Lord, follow Him whithersoever He goeth. In the Egyptian Zodiac this constellation has a human figure with the Eagle's head; hence a sign of humanity exalted to power against the Serpent-Seed. It is called *Sebak*, that is, *Conquering, Victorious*.

The Procyon is a starry symbol of those heavenly armies which come forth along with the King of kings and Lord of lords

to the battle of the great day of God Almighty, to make an end of misrule and usurpation on earth, and clear it of all the wild beasts which have been devastating it for these many ages. Death gone. Mortality swallowed up of life. Union with the King complete!

The records in the stars combine with the records in the Book to picture to us a most sublime destiny for the congregation of believers. They are betrothed to Christ even now and love Him and oft have sweet and blessed communion with Him, by faith and not by sight. We are promised that the time is coming when we shall not only "stand in the judgment" but shall be lifted "caught up to meet the Lord in the air." That is the true meaning of Gemini's Castor and Pollux, of the world to come, supremely blessed in each other, and making blessed, putting glad songs where tears and groans have moaned their *miserere*, and establishing the order, peace, and permanence of that kingdom when all shall "be peace on earth, and good-will to man."

(To be continued)



OBSERVATION AND SPIRITUAL DEVELOPMENT

(Continued from page 56)

more attention to that which is around us, and to be aware of what we are looking at. Only in this way will we be able to obtain the accurate information we need in order intelligently and successfully to make judgments concerning the world — both physical and, eventually, spiritual — in which we live.



The Children of Aquarius, 1971

Birthdays: January 21 to February 19

AQUARIUS, fixed-air sign, is symbolized by a man pouring water from an urn, or dispensing altruistic and enlightening forces upon humanity, and people born while the Sun is passing through this sign usually possess the humanitarian, altruistic qualities.

The Aquarian has an inner source of certainty, an intuitive knowing apart from reason, from which stems an unlimited, creative idealism, and a highly independent and individualistic nature. When he directs his efforts constructively, he is a great force for good as an inventor, social worker, reformer, or mystic.

The Aquarian native is eminently sociable; people with their human traits, aims, and problems are his chief interest, and friendship satisfies his deepest needs. Although generally quiet and unpretentious, he often has vast emotional and nervous reserves, is capable of flaming zeal and of exerting a magnetic influence.

The undeveloped Aquarian, however, seems enslaved by a passion for freedom — a rebel Spirit, who with more anger and fury than reason, disrupts the beliefs and security of society. Or, when of a more harmless type, he may waste his life

and talent in empty talk, in erratic social conduct, or in ineffective concern with gadgets.

Nevertheless, desire to befriend others and aid them toward better living is rarely lacking. His kindness is real, though casual and offhand; his friendship detached and universal; his affections deep, though un-sentimental. Because of these attitudes and his advanced or unconventional views, he is often misunderstood by his associates.

Jupiter and Neptune are in conjunction all of this solar month, pointing toward an inspirational, mystical nature for all the children born during this time. However, the specific influence of this configuration will be tempered by aspects from other planets.

From January 21 to 31 the Sun sextiles Jupiter and Neptune, a splendid configuration, both physical and spiritual. The nature is optimistic, generous, and friendly, and there is an abundance of vitality and resistance to disease. These natives are also trustworthy, religious, sympathetic, and have good judgment and executive ability. If Mercury, the lower octave of Neptune, gives the requisite dexterity, they may become musicians of high inspirational ability.

The Sun also sextiles Mars from January 21 to February 4, adding vital energy, determination, courage, and resourcefulness to the nature. Executive ability, constructive power, and an indomitable will enable these natives to overcome any obstacle they may encounter; but for their enterprise and energy the world would move much more slowly.

From January 21 to 26 Venus and Uranus are in sextile aspect, making the person mentally alert, of quick intuitive perception, and exceedingly magnetic. There is a love for art, music, and poetry, and a happy marriage is favored.

Mars, Jupiter, and Neptune are in conjunction from January 21 to February 7 (in Sagittarius), strengthening the constitution, increasing the vitality, and giving good earning capacity, unless the configuration is afflicted by another planet. Also, there is apt to be an inspirational, mystical side to the nature.

From January 22 to 31 Mercury squares Uranus, pointing toward the need for giving these children special training in poise, consideration for others, and tolerance for the opinions of others.

A more desirable mental aspect is the trine of Mercury to Saturn, lasting from January 24 to February 2, and acting as a brake upon the flighty mind. There is a seriousness, depth, and power of concentration which are of inestimable value in life. Patient persistence, caution, and diplomacy make these people practically invincible; they are in demand for high positions where a steady hand is needed on the helm.

From January 27 to February 10 the Sun and Uranus are in trine aspect, indicating one who is intuitive, original, independent, and inventive. These natives are the media for bringing to our ken methods of using Nature's finer forces. They are idealists and of a highstrung temperament but usually have themselves well under control.

A less desirable solar aspect is the square to Saturn, which lasts from January 28 to February 13. This configuration tends to lower the resistance, and calls for the

cultivation of patience, unselfishness, optimism, and consideration for others.

Mars and Uranus are in sextile aspect from February 3 to 20, giving an energetic and ambitious disposition, an original, intuitive, inventive, and alert mind which is highly resourceful. The inventiveness of these people usually expresses itself along electrical lines, aviation, or other New Age fields. They are dreamers of dreams but also practical and enterprising enough to bring their dreams into manifestation.

From February 6 to 13 Mercury sextiles Neptune, giving a mind peculiarly adapted to the occult art. Ability as a magnetic healer is probable.

Mercury sextiles Mars and trines Uranus from February 12 to 19, pointing toward an unusually fine mentality. The mind is keen, ingenious, resourceful, enthusiastic, original, intuitive, independent, witty, and fond of debate. These natives have remarkable dexterity, their ideals are exceedingly lofty, and in addition to their inventiveness, they have talent in both literature and science.

During this same period, from February 12 to 19, Venus squares Uranus, tending toward a lack of balance, so that the native is apt to have opportunities to learn valuable lessons in poise, emotional control, and kindly consideration for others. Respect for convention and regard for friends should also be cultivated.

Mercury squares Saturn from February 14 to 19, tending to bring delays and obstacles into the life. These children should be taught from early years to cultivate unselfishness, truthfulness, frankness, and optimism, as well as humility and obedience to God's Laws. "Not my will, but thine be done."

From February 15 to 19, Venus trines Saturn, a fine aspect to help end the solar month. These natives are faithful and true, just and methodical, qualities which make for success in all departments of life. They are also trustworthy, simple in their tastes, and of unimpeachable morality, so that honor and esteem usually come to them in their community.

Readings for Subscribers' Children

LINDA S. M.

Born February 5, 1957, 1:06 P.M.

Latitude 36 N., Longitude 119 W.

Signs on Cusps of Houses:

ASC, Scorpio 21.40 4th, Pisces . . . 1.00
 2nd, Sagitt. 22.00 5th, Aries . . . 3.00
 3rd, Capricorn 26.00 6th, Taurus . . 0.00
 Aquarius intercepted in 3rd; Leo in 9th

Positions of Planets

Dragon's H. . . 24.50	Scorpio 1st
Saturn 12.33	Sagitt 1st
Mercury 21.09	Capricorn 2nd
Part of F. . . . 21.43	Capricorn 2nd
Venus 29.26	Capricorn 3rd
Sun 16.19	Aquarius 3rd
Moon 16.22	Aries 5th
Mars 4.45	Taurus 6th
Uranus 4.26R	Leo 9th
Pluto 29.29R	Leo 9th
Jupiter 1.08R	Libra 10th
Neptune 2.36R	Scorpio 12th

Widely scattered planets, Sun and four planets in fixed signs, fixed signs on 1st and 7th houses, Moon and three planets in cardinal signs, 1 planet in common signs, common signs on 4th and 10th houses, all point toward a rather fixed but active nature, perhaps lacking flexibility at times. Many varied experiences in numerous departments of life will give this girl plenty of opportunities for growth.

The Sun is in the fixed-mental sign Aquarius, intercepted in the 3rd house, sextile Saturn in Sagittarius in the 1st and the Moon in Aries in the 5th, so that we judge Linda to be progressive and humane, intellectual and intuitive, with an interest in science, literature, and philosophy. Her innate ability will enable her to rise in life, but she will also attract the aid of friends in achieving her hopes, wishes, and aspirations. She is methodical and diplomatic, and has organizing and

executive ability, as well as moral stamina. Kindly, honorable, and considerate of others, she yet will not swerve from a course of action she believes to be right.

Mercury in Capricorn gives depth to the mind, so that there is ability to think deeply and seriously. The square of Mercury to the Moon, though, suggests that cultivation of the memory, as well as repeated practice in decisive action, may be needed.

The Moon in Aries in the 5th points toward independence of mind, ambition, courage, and self-reliance, but a fondness for pleasure and rather changeable affections. The trine of the Moon to Saturn, however, accentuates the self-reliant, systematic, and thrifty side of the nature. Patience, persistence, and trustworthiness are other fine traits signified by this stellar pattern.

Saturn in Sagittarius in the 1st, sextile the Sun and trine the Moon, is further evidence of patient persistence, self-control, and a wonderful capacity for work. The nature is charitable and philanthropic, with a desire to elevate humanity by self-help under just laws and true religious impulse. Thus Linda is well fitted for positions of trust in social, religious, and industrial fields.

Uranus in Leo intercepted in the 9th sextiles Jupiter, but squares Mars in Taurus in the 6th and Neptune in Scorpio in the 12th, and opposes Venus in Capricorn in the 3rd. This configuration presents probably the most difficult problems, inner and outer, with which Linda will have to contend. However, she has the high ideals and will power to overcome the tendencies toward a quick, violent temper, resentment toward authority, stubbornness, and gratification of the senses which may appear at times. A well aspected Jupiter in Libra in the 10th indicates an interest in all the finer things of life which further fortifies her to handle her less desirable impulses.

NICHOLAS A. M.

Born November 13, 1957, 7 P.M.

Latitude 40 N., Longitude 75 W.

Signs on Cusps of Houses:

ASC, Gemini 29.12	4th, Virgo . . .6.00
2nd, Cancer .20.00	5th, Libra . . .9.00
3rd, Leo11.00	6th, Scorpio .21.00

Positions of Planets

Moon9.29	Leo2nd
Uranus11.39	Leo3rd
Pluto2.05	Virgo3rd
Jupiter20.34	Libra5th
Neptune3.04	Scorpio5th
Mars3.26	Scorpio5th
Sun21.21	Scorpio6th
Mercury3.27	Sagitt6th
Saturn13.55	Sagitt6th
Venus8.26	Capr7th
Part of F. . .17.20	Pisces10th

The presence of Sun, Moon, and three planets in fixed signs signifies considerable stability and firmness in this little boy's nature, but there are also adaptability and flexibility, due to the four planets in common signs and common signs on all the angles. Two planets are in cardinal signs, and the cardinal sign Cancer influences the 1st house.

The Sun is in the Mars-ruled sign Scorpio, in the 6th house, unaspected save by a parallel to Uranus, which mitigates to some extent the power and fixed nature of this 8th house sign. However, Nicholas has splendid constructive and executive abilities, determination to accomplish, courage, a vivid imagination, and a clear and penetrating mind. The ruler of Scorpio, Mars, is powerful in its own sign (in the 5th), greatly accentuating the courage, mechanical ability, forcefulness, and energy of the Scorpio nature. Mars squares the Moon, though, which bespeaks a quick temper and strong resentment against authority. Thus Nicholas will need to be

taught self-control and kindness toward others.

Mars conjuncts Neptune, sextiles Venus and Pluto (the latter said to be the higher octave of Mars), trines the ASC and MC, aspects which bring out the more constructive side of this planet. There is ambition, aspiration, love of adventure, an abundance of energy and business acumen, but a tendency to spend too freely.

Mercury in Sagittarius in the 6th tends to give a noble mind of a religious and philosophical turn — a mind that scorns the shackles of convention where they interfere with freedom of thought and speech, yet confines itself within the boundaries of law and order. There is a fondness for the study of hygiene and diet, for travel, and for animals and pets. A tendency to be too active mentally needs curbing, as well as a supersensitiveness to the conditions of others. The trine of Mercury to the Moon adds receptiveness to the mind, along with a retentive memory.

Jupiter in Libra in the 5th, though unaspected, points toward a kindly, sympathetic, conscientious, and sociable nature interested in all that makes for the upliftment of humanity — music, art, literature, etc. Success in teaching, educational work, and publishing is favored.

Venus in the Saturn-ruled Capricorn is somewhat limited in expression, but since it sextiles Mars, Neptune, and the MC, trines Pluto, and is unafflicted, casts a favorable influence on social success and popularity. The presence of Venus in the 7th house augurs well for happiness in partnerships and increase of prosperity after marriage. Vocal activities before the public will be well received.

Saturn in Sagittarius, since it is well aspected (trining Moon and Uranus), points toward a charitable and philanthropic disposition with a desire to elevate humanity; also the ability to handle employees in an efficient and quiet manner. Saturn trines the Moon and Uranus, adding tact, self-reliance, thriftiness, mechanical ingenuity, and a powerful intuition to the nature.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—EDITOR.

Dentist's Asst., Ins. Agent

MICHELLE R. S. — Born June 8, 1955, 3:39 A.M. Latitude 34 N., Longitude 118 W. This girl's chart shows the Sun in the common sign Gemini in the 2nd house, unaspected save for a sextile to Pluto in Leo. Mars also, in Cancer in the 3rd, is unaspected save for a sextile to the ASC. Cultivation of the will is very important in this case. Mercury is also in Gemini, sextile Pluto, trine Neptune, giving a quick, rather changeable mind, especially interested in the occult. The fixed sign Taurus is on the ASC, and its ruler, Venus, is in this sign in the first house. Its sextile to Uranus and Jupiter (in Cancer), trine to Moon (in Capricorn) and MC, indicate a pleasant, charming personality, with considerable determination. Capricorn is on the MC, and its ruler, Saturn, is posited in Scorpio in the 7th, sextile the Moon. As a dentist's assistant, repairer (of clothing), dyer, or insurance agent, Michelle's natural talents could be used to advantage.

* * *

Artist, Musician

LYLE G. — Born October 8, 1955, 4:56 A.M. Latitude 35 N., Longitude 90W. With Libra rising and the Sun, Venus, and Mercury all in this sign in the first house, Lyle is very strongly Libran — interested in all the arts. The Sun is unaspected save for a square to the Moon in Cancer in the 10th; the Moon trines Saturn in Scorpio in the 2nd. Venus, strong in Libra and in the 1st, conjuncts Mercury and Neptune, sextiles Pluto and Jupiter, trines the MC., distantly squares Uranus in the 2nd degree of Leo in the 10th. Both the Moon in Cancer in the

10th and the first house planets in Libra need to be considered in vocational guidance for this boy. He should be quite musical and artistic, and with training could be proficient in either or both. As an art, antique, or curio dealer he could use his talents well, and if he pursues music as a profession he could succeed as a teacher. His interest in and understanding of the occult could be a helpful factor in directing his professional activities into high channels.

* * *

Reporter, Advertiser

JOSEPH C. K. — Born May 13, 1948, 8:51 A.M. Latitude 41 N., Longitude 74 W. Here we find the Sun in the fixed sign Taurus intercepted in the 11th house, sextile the Moon in Cancer in the 1st and the Piscean MC, square Saturn and Mars in Leo. There is ability to make his own way, but the squares will offer challenges to become more humble and considerate of others. The emotional sign Cancer on the ASC, and its ruler strong in its home sign and in the 1st house, unafflicted, suggests a very changeable nature, but a liking for home. Distant pastures are apt to seem the greenest to those with the lunar orb in the 1st house, so a vocation that requires travel usually suits them best. The watery, sensitive sign Pisces is on the MC, and its ruler, Jupiter, is in Sagittarius in the 6th, trine Mars. The co-ruler, Neptune, is in Libra in the 4th, sextile Saturn and Pluto, trine Mercury, square Venus and the ASC. As a travel bureau operator, advance agent, advertiser, newspaper reporter, or operator of a steamship company, this native should be able to give satisfactory service. He would also likely be attracted to the navy.

Daily Thought and Guide

These daily meditations are based partly on the planetary hours of the day, daily aspects and vibrations.

MONDAY — FEBRUARY 1

The earlier hours of this first day of the shortest month of the year carry a Venusian vibration, encouraging harmony and peace. A favorable vibration for beginning new projects.

TUESDAY — FEBRUARY 2

Saturn's restraining hand may be felt today. A rewarding thought for meditation: "Liberty exists in proportion to wholesome restraint."

WEDNESDAY — FEBRUARY 3

Serious mental endeavor is favored during the early hours of this Mercury-ruled day. A fine time to probe deeply into some of the philosophical problems that may have been previously considered.

THURSDAY — FEBRUARY 4

Opportunities for guarding one's speech are apt to come today. We may well heed the injunction from Ecclesiastes: "Let thy words be few."

FRIDAY — FEBRUARY 5

"God answers sharp and sudden on some prayers,

And thrusts the thing we have prayed for in our face.

A gauntlet with a gift in it."

—*Browning.*

SATURDAY — FEBRUARY 6

A morning filled with thoughts of faith and trust will lift us to spiritual heights from where unexpected events may be seen in their true light — and handled calmly.

SUNDAY — FEBRUARY 7

"God is love; and he that dwelleth in love dwelleth in God, and God in him...."

There is no fear in love; but perfect love casteth out fear . . . And this commandment have we from him, That he who loveth God love his brother also." — *I John 4:16, 18, 21.*

MONDAY — FEBRUARY 8

The morning hours may yield much of spiritual benefit for those who seek today the higher way of benevolence and compassion.

TUESDAY — FEBRUARY 9

"So many worlds, so much to do,
So little done, such things to be."

—*Tennyson*

WEDNESDAY — FEBRUARY 10

On this day of the Full Moon we may note things "falling in place," according to how we have sown earlier. Thoughts, words, and actions have set in motion the forces that are now manifesting.

THURSDAY — FEBRUARY 11

Venusian vibrations help us to keep harmonious and peaceful within ourselves today, but we may need to guard against exaggeration. Moderation in all things is best.

FRIDAY — FEBRUARY 12

Saturn's stabilizing rays may be used to advantage today. Persistent effort, depth in thought, and careful analysis are all favored.

SATURDAY — FEBRUARY 13

Travel, especially for a worthy purpose, should bring rewarding results today. Service in partnership with others is favored, too.

SUNDAY — FEBRUARY 14

Early meditation on uplifting subjects will prepare the way for touching spiri-

tual heights later in the day. Intuitive messages may bring blessed fulfillment.

MONDAY — FEBRUARY 15

Harmonious solar-lunar vibrations focused through Libra and Aquarius today augur well for both mental and emotional experiences. New Age ideas may be contacted and used.

TUESDAY — FEBRUARY 16

“A little learning is a dangerous thing; Drink deep, or taste not the Pierian spring; There shallow draughts intoxicate the brain, And drinking largely sobers us again.”—*Pope*.

WEDNESDAY — FEBRUARY 17

Mixed vibrations today call for extra effort in keeping poised and purposeful. “In this thing one man is superior to another, that he is better able to bear adversity and prosperity.”—*Philemon*.

THURSDAY — FEBRUARY 18

Favorable influences from both Jupiter and Neptune on this Jupiter-ruled day can be used to advantage in cultivating higher levels of consciousness. “Plain living and high thinking” is a fine adage.

FRIDAY — FEBRUARY 19

Listening to the “still, small voice” of intuition this morning will prove rewarding. The latter part of the day brings favorable energetic impulses from Mars. Accomplishment is in order.

SATURDAY — FEBRUARY 20

“The more we sympathize with excellence, the more we go out of self, the more we love, the broader and deeper is our personality.”—*Chapin*.

SUNDAY — FEBRUARY 21

“Faith is mind at its best, its bravest, and its fiercest. Faith is thought become poetry, and absorbing into itself the soul’s great passions. Faith is intellect carried up to its transfiguration.”—*Parkhurst*.

MONDAY — FEBRUARY 22

“The era of Christianity — peace, brotherhood, the Golden Rule as applied to governmental matters — is yet to come, and when it comes, then, . . . will the future of nations be sure.”—*Kossuth*.

TUESDAY — FEBRUARY 23

Favorable lunar-uranian influences from Aquarius to Libra today may bring opportunities for progressive ideas and actions. Attune the mind to the intuitive inflow.

WEDNESDAY — FEBRUARY 24

On this Mercury-ruled day the mental influences are being quickened, through Aquarius. Writing and speaking, especially on progressive, New Age subjects, are favored.

THURSDAY — FEBRUARY 25

Today we have a New Moon in Pisces squaring Jupiter in Sagittarius, warning us to avoid extravagance and ostentation. “There is a majesty in simplicity,” said Pope, and “The badge of honesty is simplicity,” said Novalis.

FRIDAY — FEBRUARY 26

Extra effort to remain calm and poised during the earlier hours today will bring happy results, and favorable rays from Venus are present to aid us in this.

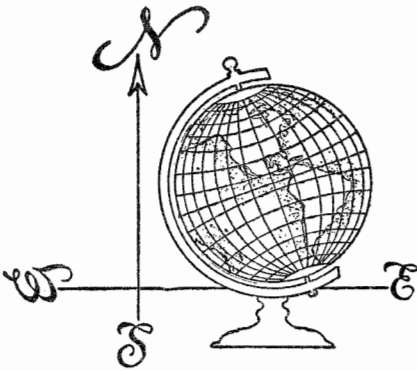
SATURDAY — FEBRUARY 27

“Blessed is the man that endureth, stands up under temptation, resists, conquers. ‘Blessed,’ for it means new wisdom, new strength, new joy — ‘the crown of life.’”—*Babcock*.

SUNDAY — FEBRUARY 28

Both physical and mental energy are encouraged today. “We should act with as much energy as those who expect everything from themselves; and we should pray with as much earnestness as those who expect everything from God.”

—*Colton*.



MONTHLY

News

INTERPRETED

The Taming of Earthquakes

Japanese mythology once held that earthquakes were caused by movements of a great spider that carried the earth on its back. Mongolians blamed earth tremors on the unsteady support of a giant hog. Early seismologists assumed that the chronic buckling and lunging of the earth's surface was the result of the globe's slow cooling and contraction. Now new instruments and theories are changing what was once a guessing game into precise science. Some seismologists are even saying that accurate prediction of earthquakes is only three to five years away, and that control of quakes may be just beyond that.

The key to this optimism is the upheaval in geological thinking that took place during the 1960s. No longer is the earth's crust thought of as a rigid shell, but rather as a dozen gigantic, mobile "plates." These plates are thought to be driven slowly across the terrestrial surface by enormous currents within the earth. When two plates collide, one slides under the other, causing deep and devastating earthquakes like the one that rocked Peru in June. Shallower quakes occur when two plates slide past each other, as do the two sides of the San Andreas Fault system in California.

Seismic Symphony. The California legislature has released a progress report by its Joint Committee on Seismic Safety that includes a stark scenario describing the effect in 1970 of an upheaval as great as the 1906 San Francisco earthquake — an event to be expected every 60 to 100 years. Water mains would burst, elevators stop and power lines topple. At least one of the area's 228 dams and reservoirs would give way. Countless Bay Area buildings would sink into the shifting alluvial soils on which they have carelessly been built; such soil can turn into quicksand during a quake

This specter and the two huge earthquakes of 1964 in Alaska and Niigata, Japan, have recently resulted in new funds for research facilities and grants to study the million quakes a year that produce the world's seismic symphony. Understandably, the

U.S. is concentrating its efforts on quivering California

At the Geological Survey's lab at Menlo Park, a fired-up corps of young scientists is "bugging" central California's creaking faults with ultrasensitive new instruments. The lab has already set up more than 100 seismic stations, one-eighth of the world's total, to detect ever smaller earth tremors. "This enables us to use small earthquakes to paint in the boundaries of the blocks of the earth that are moving," says Menlo Park's Jack Healy. Scientists are also studying the minute tilting of the ground that may precede quakes and the slow fault "creep" of those parts of the San Andreas that are moving freely. They are measuring the minute warping of rock along "locked" areas, changes that reflect the gigantic, subterranean forces urging that part of California west of the fault to move toward Alaska. In addition, the electrical and magnetic properties of rocks have been found to depend upon the amount of strain the rocks are undergoing. Predicts Jerry Eaton, Menlo Park's chief scientist: "We will be able to put all our clues together pretty soon and make short-term predictions on the order of days or hours."

Many engineers argue that because quakes are here to stay, the best approach is not predicting them but erecting sound buildings, bridges and dams on relatively safe sites. "It's not earthquakes that kill people," says Don Tocher of the new ESSA lab, "it's the buildings that people build that kill people." But seismologists point out that high costs have discouraged the construction of better buildings.

Locked Faults. There is one ideal solution: earthquake prevention. Some scientists have proposed using H-bombs to jar loose locked sections of faults, thus relieving accumulating strain that would otherwise build up to dangerous levels. More realistic is the possibility of using pressurized water or liquid waste to release this pent-up seismic energy. At two carefully studied sites in Colorado, liquid injections have been found to "lubricate" locked fault systems. This allows the plates to resume sliding past each other, telling off small but rela-

tively harmless energy-dissipating tremors.

Before putting earthquake controls into practice, seismologists are striving to perfect their predicting techniques. They are making progress. In June, Menlo Park scientists correctly assured worried county officials that a "swarm" of hundreds of small tremors near San Francisco would not threaten the city. The Japanese have made successful forecasts days and weeks in advance . . . —*Time*, September 7, 1970.

Although the strides being made in the ability both to predict and prevent earthquakes are encouraging, and although much is continually being learned about the Earth's crust, scientists have not yet determined the underlying cause of earthquakes. The Rosicrucian Teachings tell us that man has only himself to blame for the natural disasters that befall, and that as long as he continues to break the laws of God and Nature he will, under the Law of Consequence, continue to fall prey to catastrophies of one sort or another. He may eventually succeed in preventing earthquakes, just as he has succeeded in curing the plague and other dread ancient diseases. Just as new, presently "incurable," diseases appeared to take their places, however, so too will new devastations replace earthquakes — unless man frees himself from this necessity by learning to live under, rather than fight against, natural law.

Briefly, this means that man must learn to exercise compassion for others, as taught by Christ Jesus; he must improve his moral behavior and use the creative force for its proper purpose; he must turn his thoughts toward spiritual advancement — his own, and that of the life wave — and break the attachment to material pleasures that now holds so many of us in bondage.

Detecting earthquakes, building stronger dwellings to withstand them, and even prevention itself, are treatments of the symptoms, not of the cause. Until man learns to live as he should, only the forms of calamity may change. Disasters themselves will of necessity continue.

There are many encouraging signs of such a change in man, however, despite the overwhelming evidence of the selfishness and materialism that still exist among

us. The awakening collective social conscience and the new interest in esoteric teachings are taking many forms, and much more good is being done around the country than is evident from a perusal of what is publicised in the information media. If we do all we can to work with this trend of the times, and encourage others to do likewise, if man changes himself, disasters will no longer be a problem.

Transplant Heart Has Two Rhythms

The transplanted human heart conducts its rhythmic activities according to two clockworks, the donor's and the receiving patient's, it has been found.

Each of these clockworks has its own "circadian rhythms," its cycles of day and night, light and darkness, high and low action. Their effects have been observed separately.

The homograft, the transplanted heart, goes through the cycle of rhythms of its original body, the donor's, and after a while sets according to the rhythms of the patient's body. Records of the two separate "circadian rhythms" in the activity of the transplanted heart, shedding significant light upon the "individuality" of the heart, were made by a team of researchers.

Drs. Irvin A. Kraft, Steven Alexander, Delbert Foster, Robert D. Leachman and Harry S. Lipscomb, of the departments of psychiatry, physiology, and pediatrics of the Baylor College of Medicine, Houston, Tex., have reported such findings to the American Ass'n. for Advancement of Sc.

In a typical study the patient was 50 years old, whose diseased heart had been removed, but a healthy little tissue had been left, to serve as an anchorage for the transplanted heart. It was in this left-over tissue that the pacemaker tissue, the stub of the biological clock of the patient's removed heart, still operated.

For 32 days the record of the working of the transplanted heart was made continuously.

Particularly the study was made of the complex pattern of heart action rhythms for 72 hours. The record showed "clearly that there was a circadian rhythmicity of the donor heart."

That is, a cycle of 23 hours and 24 minutes, a day and night cycle, of "maximum and minimum" heart pulsations was recorded: but this was the cycle of the donor's heart, the transplanted heart itself.

Again, after 135 minutes, another comparable cycle was recorded; and this was of the heart of the patient, the heart which had been removed, except for the left-over clock tissue.

Every normal, working human heart has its pace-maker, a packet of cells called sinoatrial node, SA-node, which produce rhythmic, contractions and initiates the beating of the heart muscle fibers. This clockwork, operated by some hormone-like chemicals, takes on the individuality of the person's habits of sleep and waking, day and night rhythms.

In the case of the 50-year-old patient, the donated heart belonged to a person with most heart action in the afternoon, least in early morning.

—*Los Angeles Herald-Examiner*, 9-1-70.

It is likely that the information in this article may be of far more consequence than presently dreamed of by the doctors concerned. The "Individuality" of the heart is evidently at last beginning to be recognized — but just *how* individual and personal each human heart really is will not be fully realized by members of the medical profession until they understand the occult teaching that each person's heart is the repository of his individual seed atom, and that, consequently, to transplant one person's heart into another person's body is to invite complications, at the very least.

From this description of the rhythmic behavior of the donor heart, it seems almost inevitable that the recipient of another person's heart would undergo some apparent minor, if not major, changes in "personality." The fact that the new heart seems to belong "more" to a person at one time of day than at another presents the possibility that the recipient might be "more" like his old self at certain times than at other times.

The problem of the disposition of the dense seed atoms — that of the recipient and that of the donor — remains. We may speculate that, if some of the recipient's original healthy heart tissue remains in his body to act as pacemaker, the angelic Beings in charge of these matters transfer the seed atom from his rejected heart into the remaining healthy tissue, rather than into the newly-implanted donor heart, which is also a possibility. In any case, the fact remains that the substitution of a person's own heart with that of another creates an artificial situation not intended by the higher Powers.

Clue in the Hair

With new awareness that malnutrition is widespread in the United States, many nutritionists believe that a patient's nutritional status should be checked as routinely as his blood pressure.

The National Institute of Arthritis and Metabolic Diseases last week called attention to a simple test developed by researchers to whom it had given a grant. Proteins of hair root are easily measured, according to Dr. Robert G. Crouse and colleagues at the Medical College of Georgia. In 28 mental hospital patients with clinical symptoms of malnutrition, these workers found protein levels less than half those found in hair samples from 53 healthy persons. Similarly reduced protein levels were found in hair samples mailed from Biafra to the researchers. Low hair-root proteins were found in a number of persons with malnutrition who had normal levels of protein indicators in the blood, indicating that the hair analysis technique is more sensitive.

—*Science News*, Sept. 12, 1970.

The shocking fact that malnutrition is widespread in this country has only recently been recognized by many health authorities. Furthermore, malnutrition appears not only in areas where its existence would seem plausible, such as ghettos and impoverished farming or mining communities, but also in the heart of "middle class suburbia" with its lavishly stocked supermarkets and its plethora of creature comforts which belie any suggestion that its inhabitants might not be eating properly. The fact that a family food budget totals many hundreds of dollars each year does not necessarily indicate that the family is being adequately fed — not if starches, sweets, processed foods, soft drinks, and stimulants constitute the bulk of the diet, as they often do.

Certainly, under these conditions, it appears that to establish a patient's state of nutritional well-being should be a part of any medical examination. If it is as easy to measure the protein level in hair roots as this article suggests, routine use of this test by doctors in schools and industrial and commercial establishments might be profitable. Much ill health in this country could be alleviated if the people concerned came to understand that the cause of their sickness was nothing more than an inadequate diet.



BOOK REVIEWS

Literature Plays
Motion Pictures Music

"Breakthrough to Creativity"

Breakthrough to Creativity, by Shafica Karagulla, M.D., DeVorss & Co., Inc., Los Angeles, 1967.

HIGHER sensory perception (HSP), or the ability consciously, by using personal initiative and free will, to observe and experience hitherto unperceived dimensions of environment, has been the subject of years of extensive research on the part of Dr. Karagulla. In this book she tells of her findings after working with positive clairvoyants, telepathists, clairsentients, psychometrists, and others with similar aptitudes.

Dr. Karagulla, a neuro-psychiatrist with outstanding medical and psychiatric qualifications and international experience, was a skeptical "material scientist" until a friend persuaded her to read a book about Edgar Cayce. His ability consistently to give accurate information about people and events at a distance disturbed and intrigued Dr. Karagulla, who envisioned the potential value to mankind of such skills and determined that there must be other people with these capabilities. Eventually, her interest and concern led her into a carefully planned, systematic program of research in which she was to investigate the abilities of, and work with, hundreds of individuals who possessed varying degrees of HSP.

Humanity, she states, which has so long been a prisoner of its five senses, is now moving out of the solid, concrete, rigid world into a "fluid intangible world of vibrating, radiating energy." Our job is

one of adaptation to this "new" environment; we must develop additional senses or expand the ones we already have. Dr. Karagulla has learned that many people have indeed developed what she calls a "sense of frequency" with which to investigate the world of energy that surrounds and penetrates our familiar world of matter. Further development of this skill, and continuing enlargement of the "mutation in consciousness" now gradually but steadily taking place in mankind, will, if properly utilized, enable us to produce a more dynamic, richer culture, a society in which humanitarian objectives will be realized to a hitherto undreamed-of extent, and a climate in which tremendous scope and latitude for a "breakthrough to (human) creativity" will exist.

The descriptions of Dr. Karagulla's work with her subjects bring to mind a number of phenomena considered in the Rosicrucian Fellowship Teachings. The very title of her book, for instance, suggests Epigenesis — the ability to choose and follow a course that is altogether new and independent of what has gone before — which is an essential factor in universal advancement. Epigenesis is a power which we all must perfect before attaining the ultimate evolutionary objective of every member of our lifewave — that of becoming a dynamic Creator.

One of Dr. Karagulla's most remarkable and helpful associates in her research is identified only as Diane. This extremely

gifted woman was able to see what she termed a field of vital energy, an emotional field, and a mental field belonging to each human being — in other words, the vital, desire, and mind bodies which, the Teachings tell us, are possessed by every person in addition to his dense vehicle. Although she had no formal medical training, Diane could accurately determine the physical condition of people by examining their vital bodies, and learned that pathological manifestations appear in the vital body long before they do in the physical body.

The author also worked with people who can influence objects by thought — and certainly the Teachings tell us of the tremendous power that thought, properly channeled, possesses. A number of her subjects could read by running their fingers over the words on a printed page, and we are reminded that eventually all our senses, not merely that of sight, will be found throughout our bodies instead of localized as they are now. In discussing her experience with psychometrists — those who can tell the history of an object by examining and handling it — she offered the hypothesis, originally made by another scientist, that there might be “somewhere in space a sound movie of everything that has ever happened on the planet.” Here we are certainly close to the concept of the Memory of Nature. Some of her subjects spoke of attending “classes” while asleep, and gave clear descriptions of what had transpired. Western Wisdom students know that we can and do attend classes dealing with our special fields and interests in the invisible world at night.

Some of the most significant material in this book concerns the extent to which HSP is already evident in the medical profession. The author found that surprisingly many doctors diagnose and treat with the aid of HSP, although, fearing to be labeled “crackpots,” they also perform the accepted, routine medical procedures in order to keep up the appearance of “normalcy” and do not speak of their more “exotic” skills. We can all be

encouraged by the revolutionary advances in prognosis and treatment which will result as more and more doctors learn to diagnose by first-hand observation of the vital body instead of with present indirect methods such as tests and x-rays. The author also found that the power to heal with hands is now an attribute of many doctors — as well as other people — and surely this faculty, too, will become more prominent as the humanitarian Aquarian Age approaches.

It is impossible to list here all the exciting, extraordinary, and potentially beneficial findings unearthed by the author. She carefully states that she has reached no definitive conclusions concerning HSP, but is unabashedly enthusiastic about the possibilities of its use. It is obvious — particularly to the Rosicrucian Fellowship student already familiar with the existence of these “exhilarating . . . new dimensions of reality and experience” — that the potential of this “sixth sense” in all fields of human and humanitarian endeavor is limitless. We know that mankind is destined to cultivate awareness, and eventually accurate knowledge, of the etheric world, and of its implications and ramifications, and that in the Aquarian Age the use of this ability will become commonplace. The remarkable extent to which HSP is *already* being utilized by scientists, scholars, and industrialists, as well as by social, political, and religious leaders, however, is not generally known and was, to the author, one of the most surprising revelations of her work.

HSP is very definitely a part of human experience today, and despite continuing skepticism and scorn in some quarters, has become an increasingly more recognized and respected phenomenon during the past decade. We may expect it to become even more “popular” in the years to come, and suggest this book as an excellent source of information both for those who are already familiar with HSP, and those as yet unacquainted with, or skeptical of, its various forms, the context in which it operates, and its uses and potentials.

Readers' QUESTIONS

Campus Unrest and Dissent

Question:

I would appreciate hearing the Fellowship's viewpoint on campus unrest and lawful dissent.

Answer:

The Western Wisdom Teachings emphasize the importance of the individual, initiative, and self-reliance. At the same time they also emphasize service to others, unselfishness, and cooperation. With these as a background we can assess very well the real value of current movements and conditions.

As for campus unrest, so long as it is based on youthful desire to explore, search for truth, and weigh values, and is carried on in a manner that considers the welfare of all people involved, it can be productive of both material and spiritual progress. It is when a selfish, uncooperative attitude prevails, involving distress and violence that it becomes destructive and intolerable.

"Lawful dissent," carried on in an amicable manner, is certainly permissible. However, here again, the welfare of all concerned needs to be considered. Each one of us has a perfect right to think as we wish, and so long as we do not disturb others, to act according to our beliefs. But no one has the right to perpetrate a selfish trend of action that results in unhappiness and suffering for others. It is all too true that violence begets violence; kindness begets kindness.

It should be remembered in all these trends and conditions where violence is involved that there are definitely forces of destruction active in this world, as well as forces that work for spiritual progress. Each one of us has to choose what kind

of forces we will align ourselves with, and *how* we are going to help accomplish the goals we have before us. We are free agents, but at the same time progress on the evolutionary path can be made only when we overcome selfishness and strive for the upliftment of *all* our brothers and sisters.

Concerning Jesus and Christ

Question:

In *Questions and Answers*, Vol. I, page 203: How could Christ be born as stated in that question if the Cosmic Christ Spirit entered the body of Jesus after he had been baptized at the age of 30?

Answer:

First of all, it is necessary to understand that Jesus, Christ-Jesus, and Christ are three distinct entities, as explained on pages 378-383 of the *Cosmo-Conception*.

Jesus was a human being; he belonged to our human life wave; he was born to Jewish parents (Mary and Joseph) of an immaculate conception—Mary and Joseph being high Initiates were able to perform the creative act without passion.

When Jesus was thirty years of age, the Ego inhabiting his body departed from it (at the Baptism) and a Ray of the Cosmic Christ entered into the body and functioned in it until the Crucifixion. This composite Being we designate as Christ Jesus.

The Christ was a member of the arch-angelic life wave, and the lowest vehicle of the members of this life wave is the desire body. That is why it is stated that "Christ could not be *born* in a dense body, because He had never passed through an evolution such as the Earth

Period; therefore He would first have to acquire the ability to build a dense body such as ours." (*Cosmo*, p. 380). Thus it was necessary that a dense body be provided for the Christ Spirit so that He could live and teach here on our Earth. Jesus was selected to provide this vehicle because he had lived so as to create a body of superior nature — the most perfect on the Earth at that time, in fact.

If you will carefully consider these facts and re-read the references in the *Cosmo-Conception*, you will find, we believe, that there is no discrepancy in the statements you mentioned.

Loyalty to the Teacher

Question:

We are told that the Rosicrucian Fellowship method of attainment attempts, from the outset, to make the pupil self-reliant in the very highest degree, so that he may be able to stand alone under all circumstances and cope with all conditions. Why, then, are we also told that the Rosicrucian student must have unwavering confidence in and loyalty to the Teacher?

Answer:

Loyalty to the Teacher is required because the relationship is what it is: an intimate spiritual relationship in which the Teacher endeavors to help the aspirant on the Path in the most advantageous way.

Discussing Lohengrin in *Mysteries of the Great Operas*, Max Heindel says: "Please remember — let it imprint itself upon your mind, let it sear itself into your very being with letters of fire — that having come in answer to the prayer (which is not only words but a life of aspiration), the indubitable, unquestionable proof is given of the ability and power of the Teacher to teach, to guide, and to help; and then the requirement is made that henceforth there must be absolute faith in him, otherwise it becomes impossible

for him to work with the aspirant."

This does not, of course, mean that we are to expect the Teacher to make all our decisions for us. We will become more and more self-reliant (or should) as time goes on, but in matters concerning which the Teacher deals, there must be no questions as to the pupil's faith in him.

Where Our Life Wave Functions

Question:

When our humanity reaches the next planet will the present animals who will then have reached the human stage, go to these various planets with us?

Answer:

The Rosicrucian Philosophy does not teach that man will progress from one of the seven planets to another. This Philosophy teaches that our life wave, which started at the beginning of the Saturn Period of manifestation, was differentiated at the beginning of the Earth Period, parts of it being thrown off at different times on the planets of our solar system. It also teaches that each of these planets is supervised by an independent Planetary Spirit which takes charge of the evolution of the beings placed there. Each of these planets has a separate dense body, vital body, desire body, and mental body, but the World of Life Spirit is common to and penetrates them all. Therefore in order to visit any of the other planets it is necessary to have a vehicle correlated to the World of Life Spirit under one's *conscious* control. Very few of our present humanity are conscious of and able to function in the soul body built of the light and the reflecting ethers, and therefore they are not able to visit or function consciously on other planets.

During the Jupiter Period the animals will be human and will inhabit the same globes on which we will function. At that time our densest vehicle will be the vital body.



Another Look at Vitamins

DIANA DUPRE

MOST people nowadays are more or less aware of the importance of vitamins in general and even of their more specific values. However, it is well to review these occasionally, and Dr. Henry Borsook, for many years an authority on vitamins and general nutrition, has authored a book which provides an excellent means of such review. First issued in 1940, *Vitamins, What They Are and How They Can Benefit You*, has now been re-issued in paperback (Pyramid Books, New York, 1970, 95c). It describes quite adequately the nature, purposes, sources, and potency of vitamins, but Dr. Borsook indicates he has written for the "general reader," and has omitted the "technical details" and "minutiae of proof" required by professionals in the field of nutrition.

The familiar vitamins are described, concisely and individually, and there is an explanation of how to evaluate vitamin concentrates. The Appendix is particularly valuable, containing a list of the chief common natural sources of the various familiar vitamins, and a summary digest of the vitamin content of food in amounts used in average servings: i.e., $\frac{3}{4}$ cup of custard, or $\frac{1}{2}$ cup of oatmeal. There is also a listing of the vitamin content of relatively inexpensive foods such as peanut butter and raw cabbage, provided particularly for those whose food budgets

are in the lower brackets.

Although most people are now imbued with a general and somewhat vague idea that vitamins are necessary for general well-being, too many still labor under the illusion that sufficient quantities of these essentials will be supplied by gulping down one daily capsule containing the "minimum daily requirements" of the known vitamins. As Dr. Borsook states, however, the minimum daily requirement of vitamin is not enough to maintain abundant health. He points out that, although severe vitamin-deficiency diseases are not wide-spread in the United States, the general level of health is lower than it should, or could, be. Such ailments as "minor aches and pains of middle age," undue fatigue, tooth decay, and other conditions which are too "insignificant" to be considered actual illnesses but noxious enough to sap energy, productivity, and enjoyment of life, are frequently caused by inadequate amounts of vitamins in the ordinary diet. Certainly anyone who knows even the barest principles of nutrition, and then observes the vast quantities of starchy, sweet, or artificial foods and soft drinks consumed at the expense of fruits and vegetables by many adults and — far worse — by many children, cannot help but agree.

Dr. Borsook emphasizes the seemingly obvious, but evidently often ignored, fact

that an adequate supply of vitamin is particularly necessary for children in their formative years. A lack of these essentials will cause structural or other abnormalities which cannot be completely cured by proper diet in adulthood, no matter how many food essentials are then consumed. He reminds us that the diet of children is (or should be) under their mothers' control, implying that there is no excuse for the child of any enlightened mother to suffer nutritional inadequacies. How obvious this is — yet the reader cannot help but again envisage the quantities of candy, cola beverages, white bread, potato

chips, and similar edibles eaten daily by so many children and wonder, in consequence, if all those mothers are actually "unenlightened," or if they simply do not care enough to regulate better what their children eat.

Although this book may not be complete in the light of recent disclosures about vitamins, it has nevertheless considerable value as a general reference on vitamins and general nutrition, particularly for the average reader who would like to inform himself about this field but does not wish to be burdened with technical terms and medical parlance.

The Pulse Test

The Pulse Test, by Arthur F. Coca, M.C., ARC Books Inc., New York, 1959.

TO many people, the thought of allergy denotes an outbreak of hives, hay fever, or, perhaps, an upset stomach. According to Dr. Coca, however, allergies can also cause some cases of high blood pressure, diabetes, epileptic seizures, stammering, angina pectoris, conjunctivitis, and a host of other conditions. Dr. Coca has served as medical director of a large pharmaceutical house, and as professor of Clinical Medicine at Columbia University and has had considerable experience with the treatment of serious and "incurable" diseases as allergies.

Briefly, Dr. Coca's theory, evidently borne out by years of work and by the finds of some of his colleagues, is that exposure to "alergens" — foods, tobacco, dust, or other substances to which a particular individual is sensitive — speeds up the pulse rate of that individual. By taking the pulse after an encounter with one of these substances, the fact of its allergic nature to that individual can be determined. Once that particular substance has been removed, in Dr. Coca's experience, the individual is freed from the disease that it has brought about. If the substance is returned, the disease also returns.

The author first began to think along these lines of diagnosis after his wife suffered a severe heart attack which had incapacitated her, and the doctors predicted her death within five years. When she casually remarked that her heart seemed to race after certain meals, Dr. Coca suggested that she take her pulse after eating single foods. She found that after some foods her pulse was normal, but after a number, her pulse rate went up dramatically. When these foods were eliminated from her diet she was freed from heart pain and soon leading a moderately active life. Dr. Coca then began to treat patients with other ailments in the same manner and often discovered that, after a food or substance which caused an accelerated pulse rate had been eliminated, the patients' diseases — some of many years' standing and pronounced "incurable" by other doctors — also disappeared. He recounts a number of interesting case histories in his book.

The process of diagnosis involved in this method is slow, and the patient must be exceptionally cooperative. Since the doctor cannot accompany him, the patient, during the several weeks of intensive "testing" sometimes required before a definitive diagnosis can be achieved, must take his own pulse after eating single foods

at hour intervals, rather than three meals composed of many foods each. Since some people have proven allergic to chewing gum, lipstick, aluminum, and unbelievable other substances with which they are in routine daily contact, it is sometimes extremely difficult to determine the culprit.

The author admits that medical authorities have been reluctant to recognize his unique diagnostic approach, and that the evidence he presents is "preliminary." There are other doctors, however, who have also successfully adopted his methods. Although this study is perhaps not yet to be considered definitive, Dr. Coca has shown that in many instances despairing individuals *were* relieved of serious ailments which had long tortured them and ruined their lives simply by removing an allergen from their contact — an allergen which had been discovered by means of the pulse test.

* * *

PARSLEY TEA

A gentleman in his sixties was in acute distress because he was unable to pass water. The doctor was called in and a catheter passed. He was told he was suffering from "prostate" and would have to undergo an operation.

But it was then discovered he had glucosuria (sugar in the urine), and it could be dangerous to operate while the diabetic condition was present. Injections of insulin were given. Finally, the patient was recommended to take parsley tea. The result was astonishing. Not only was he soon able to urinate freely, but in a very short time all traces of sugar had vanished from his urine.

After drinking parsley tea, a lot of offensive discharge came away with his urine. The urine soon became normal. The man is now in fine fettle and able to play his rounds of golf with enjoyment. He declined the doctor's offer to treat him with insulin, feeling much better without

it. There was no more thought of any operation.

Parsley tea: Place a handful of fresh parsley in an enamel milk sauce pan and cover with one or one and a half pints of cold water. Bring to boil. Simmer for one minute. Strain when cold. Drink one tumblerful once, twice, or three times daily. Also a pleasant summer drink. As it is harmless, over-dosing is out of the question.

—Cyril Scott in *Grace*, Summer 1970.

* * *

ONIONS AND BLOOD CLOTS

Time magazine of March 28, 1969, reported an unusual benefit derived from eating onions. A Burmese doctor who had conducted tests with 22 patients found that the lowly onion contains something that works against blood clots. He found that when 14 patients had eaten a breakfast containing over three ounces of fat, their blood-borne protection against clotting dropped quickly. On another day when they were given the same breakfast with two ounces of onions added, their level of anti-clotting factors rose instead of falling. The tests with the other 8 patients were much the same.

—*Grace*, Summer, 1970.

* * *

ROSICRUCIAN PRINCIPLES

The Rosicrucians advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and a detriment to the Spirit. They believe in the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. They hold, however, that physical means can often be used to advantage to supplement spiritual and mental means.



Influence of the Moon in Healing

(Conclusion)

THE general rule is: From the time of the New Moon to that of the Full Moon stimulants produce the greatest effect and sedatives are weakest. Decrease the dose of stimulants and increase that of sedatives.

The exception is: When the Moon increasing approaches a conjunction with Saturn give larger doses of stimulants and smaller doses of sedatives.

When the Moon is increasing and approaching a conjunction with Mars and Mercury, stimulants have their maximum and sedatives their minimum effect.

When the increasing Moon is in good aspect to Jupiter and Venus, cardiac stimulation produces the most lasting results. Palpitation is most effectively treated when the Moon is decreasing and aspects the before-mentioned planets favorably.

Apply heart stimulants with extreme care when the Moon aspects these planets unfavorably, especially when dark. Anesthetics are also then most liable to produce fatal results.

If we inhibit the functioning of the pneumogastric nerve to a certain extent, we quiet the heart action and are then applying what would be the equivalent of a sedative in medicine. Manipulation of this nerve in such a way as to stimulate action is applying the equivalent of a medical stimulant.

When an operation is performed while

the Moon is increasing in light, it is more apt to be successful, with no complications setting in. When circumstances compel the performance of an operation when the Moon is going from the full to the dark, there is danger and the operation is not so apt to be successful. — *Max Heindel.*

* * *

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, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

HEALING DATES

January..... 3 — 10 — 17 — 24 — 30
February.... 6 — 13 — 20 — 27

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.*



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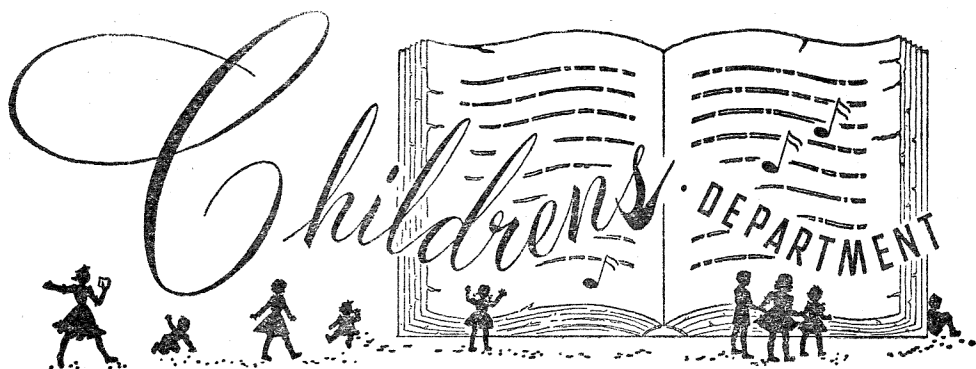
California—This morning when I woke up there were no nervous tensions in my stomach nor any negative feelings, as heretofore. I am getting better. Thank you.

Wisconsin—This diet has created a whole new awareness and therefore new eating habits. I am certainly grateful!

California—In the past two months I have begun my menstrual periods without any cramps or discomfort at all for the first time in 14 years! It is so good to have vitality and energy, and I find that the more I use in serving God the more I have. Truly a beautiful exchange! Now that I have accepted this idea of looking in every place for an opportunity to serve, the happiness I am finding is greatly multiplied. Your influence has brightened my life; with all my heart I thank you.

Texas—Last week due to a miscalculation on my part with the budget I was unable to obtain enough supplies for my diet. The results still amaze me. Knowing I was breaking the diet, the things that were delicious to me before were absolutely tasteless! What's more, my teeth started hurting even when I drank water . . . and I haven't stopped sneezing since that fateful day. Your writing to me is like a shot in the arm — it lifts my spirits and strengthens my determination to continue.

Michigan—My difficult assignment is becoming a little less burdensome. I used to be amused at people who mentioned nerves. I'm not amused any more, and I am growing quieter and less frustrated. My husband for the past week has been drinking lots of carrot juice, and occasionally I am able to get him to eat some of the vegetables which I have always enjoyed, but which I have neglected because it was easier to fix what he liked. People returning from their summer months away exclaim when they see me, thinking I've improved so much. It can be only one thing: prayer and my change in habits — and I am grateful.



The Day Time Stood Still

DAGMAR FRAHME

LISA was just learning to tell time. She knew all about the hour hand, and quite a bit about the minute hand and when it was on 12, or 3, or 6, or 9. She could tell when it was 10 o'clock, or 7:30, or even quarter after 8, which some of her friends in first grade couldn't do. She didn't know anything about the second hand, except that it seemed to go around very fast, but her teacher said she would learn more about that when she got older.

Lisa looked at the clock now and saw it was 4:30 — her favorite time. 7 o'clock was getting-up time, and 7:30 meant breakfast, and quarter after 8 was time to go to school, and quarter after 9 was fun because that was when the children in first grade had their reading groups. 10 o'clock meant recess, but 10:30 was spelling time, and Lisa wasn't too happy about that. She liked 1:30 in the afternoon, because that usually meant art, or music, or even a nature walk. 5:30 wasn't much fun because it was Mother's "don't bother-me-now- Dear-I'm - fixing - supper" time, but she liked quarter to six because that was when Daddy usually came home. 6:30 was nice, too, because then she could watch television for half an hour, but after that the clock scurried as fast as it could to 7:30, which was bedtime, and Lisa didn't like that one bit.

But 4:30 was the time when Lisa could do anything she wanted to. At 4:30 she had been home from school for almost an hour, told her mother all about what had happened during the day, put on her playclothes, swept off the back steps, had some milk and cookies, and by 4:30 had done everything she was supposed to do. Then she could just have fun.

Lisa picked up her doll with its suitcase full of clothes, to play with outside, and then remembered that at quarter after 5, because this was Tuesday, her piano teacher was coming. She didn't want to have a piano lesson—she wanted to play outside.

"Oh, I wish it would just stay 4:30 for ever and ever and ever!" said Lisa to herself.

Pinnng! came a soft, bell-like sound from the clock. Lisa looked up to see a lovely little creature with wings that sparkled like diamonds and a magic wand which glowed with a pretty yellow light. Lisa knew she was a fairy, but was so surprised that she said, "Oh, who are you?" anyhow.

The little creature smiled. "I am the Time Fairy. I heard you make your wish and came to see if you really meant it."

"You mean you *could* make it be 4:30 for ever and ever and ever?" asked Lisa.

"Yes, if you are sure that's what you want," answered the fairy.

"Oh, yes, I *am* sure!" exclaimed Lisa.

"Very well," said the fairy, "you shall have your wish."

And with that, the fairy touched the clock with her magic wand. The clock stopped ticking and the second hand stopped going around. It was exactly 4:30.

"There you are, Lisa," said the fairy. "I hope it's what you really want."

"It is, it is! Thank you, Time Fairy," Lisa called, as the fairy flew out the window.

Lisa was so happy she didn't know what to do first. Then she remembered that, since it would be 4:30 for ever and ever and ever, she would be able to do *all* the things she wanted to do and no one would come to tell her that it was a different time now and she would have to do something else.

"First, I'll play with my doll and dress her up," she thought. "Then I'll take the puppy for a walk to Janet's house and tell her about how it's going to be 4:30 for ever and ever and ever. Then I'll read my library book, and ride my bicycle, and — oh, golly, I'll just get to do *everything!*"

So Lisa played with her doll and dressed her up. Then she called the puppy and went to Janet's house, and Janet was just as happy as Lisa about it being 4:30 for ever and ever and ever. Lisa and Janet played hopscotch, and played on Janet's swing, and threw a ball for the puppy, and played a guessing game, and made up arithmetic problems for each other, and it seemed to them that they had *never* been allowed to play together for such a long time before. After a while, though, when they had played for so long that they were very tired, Lisa said something that Janet didn't like, and Janet said something that Lisa didn't like, and Janet went into her house and slammed the door, and Lisa called the puppy and went home. She had never had an argument with Janet before, and was very unhappy.

The clock still said 4:30, just as the

Time Fairy had promised. Lisa took her library book off the shelf, but didn't feel much like reading it. She sat down and stared out of the window, and then realized that she was hungry.

She went back downstairs and asked Mother for something to eat.

"No, Honey, you'll have to wait. After all, it's 4:30 and you just had your milk and cookies. You know you won't eat your supper if you nibble anything more now." Mother, who was writing a letter, smiled at Lisa. "My, this is turning into a nice, long, relaxing afternoon. I still have a half an hour before fixing supper."

Lisa didn't say anything about the Time Fairy, or it being 4:30 for ever and ever and ever. Instead, she began to wonder when she was going to get something to eat. Mother never fixed supper till 5 o'clock, and it wasn't ever going to be 5 o'clock again.

She went outside, took her new bicycle out of the garage, and rode around the block a few times. She saw two of her friends, but they didn't want to play because they had been playing for so long they were tired and really wanted to go inside, and they wondered why their mothers hadn't called them in for supper. Lisa started to tell them how it was going to be 4:30 for ever and ever and ever, but then decided it was just too much trouble, and rode her bicycle home and put it back in the garage.

She went to her room and lay down on her bed. Why did she feel so tired? She didn't remember ever being *this* tired even at bedtime. She was getting hungrier and hungrier, too. Maybe Daddy would have a piece of candy for her in his pocket when he came home. He sometimes did, and she had it as a special treat after supper. Maybe today she could eat it before supper. And then she remembered again that there wasn't going to be any supper because it wasn't ever going to be supper time again.

What a predicament! ("Predicament" was a new word Lisa had learned, and she used it whenever she could.) But maybe Daddy could figure out what to

do. He always seemed to find a way out of predicaments.

Lisa went downstairs again. "Why isn't Daddy home yet?" she asked Mother who was licking the envelope of her fourth letter. "He's been gone an awful long time."

"Oh, Lisa," Mother sounded cross, "you know Daddy never get home till quarter to 6, and it's only 4:30 now. I thought you could tell time better than that!"

Lisa's eyes filled with tears, and when Mother saw that she reached out for her and hugged her. "I'm sorry, Honey. I didn't mean to sound angry, and of course I know you can tell time very well. Don't know why I'm so tired and cross all at once. But cheer up. Daddy will be home in a little more than an hour."

Lisa tried to smile at Mother, and gave her a hug, too. Then she started back up the stairs. Mother didn't know the real reason why she was crying. It wasn't because Mother had been cross. It was because, if it was never going to be quarter to six again, then Daddy was never going to come home again.

How was she ever going to tell Mother? And her friends' daddies weren't ever going to come home, either. And because it was always going to be 4:30, they wouldn't have the picnic they had planned for Saturday, and first grade wouldn't have any more reading groups — in fact, first grade wouldn't even *be* any more because nobody was in school at 4:30. And she and Janet would probably always have their argument, and nobody would ever get supper — or breakfast or lunch — ever again.

Then Lisa thought of something even worse. Her daddy always worked at 4:30, and that meant he would have to work for ever and ever and ever and never get any rest. And the nice paper boy in junior high who sometimes let her catch his football always delivered his papers at 4:30 and he'd never be able to play football with the other big boys the way he used to do at 5 o'clock. Her 6:30 television program would never be on again, and Mother would never fix her new

party dress because she always did her sewing in the mornings.

But worst of all was the fact that she would never see her daddy again. Mother, she thought, would be angry with her because she had fixed it so that he couldn't come home, and all her friends would be mad at her too when they found out. Why did she ever make such a silly wish?

Lisa sat on her bed and tried to keep from crying, but it was very hard. If only the Time Fairy would come back and make things right again. She would even be glad to have her piano lesson and her spelling class tomorrow, if only time would go again. Lisa blew her nose hard, and wiped her eyes, but more tears came.

"Well, Lisa, are you happy with your wish?" said a little voice near the clock.

"Oh, Time Fairy — you're back!" sniffed Lisa. "I'm *so* glad to see you. Please, *please* make time go the way it should go again."

"You mean you don't want it to be 4:30 for ever and ever and ever any more? I thought that was your wish."

"It was, but I don't wish it any more. Nothing is right, and Daddy won't come home any more, and I'm so hungry, and I had a fight with Janet — oh, *please* make time go again."

"Well," said the Time Fairy thoughtfully, "that's not so easy. One can't just make time stop and go and stop and go, you know. It confuses people too much."

"But I won't ask you to make it stop any more. And I'll tell all my friends what happened so they won't ask you either. Maybe they know — they must feel sort of funny too by now."

The Time Fairy still looked thoughtful, as if she hadn't made up her mind what to do.

"Please, Time Fairy," whispered Lisa, starting to cry again. "If you don't make time go I'll never see my daddy again."

The Time Fairy looked at Lisa for a long minute. Then she took a deep breath and smiled a little.

"All right, Lisa, I think you've learned your lesson. But from now on I hope you'll remember that there is a right time

for everything, and that 5:30 and 9:30 and 12:30 are just as important as 4:30."

"I *will* remember," promised Lisa, "and I'll be happy no matter *what* time it is."

"Very well," said the Time Fairy. She touched the clock with her wand again, and Lisa could hear it ticking and see the second hand start to move.

"Thank you so much, Time Fairy," she said, and the fairy gave a little wave of her wand which made pretty golden sparks fill the room. Then she was gone.

Lisa sat on her bed and watched the clock. The second hand kept going around, and finally the minute hand moved too. After a while she saw that it was quarter to five, and then almost five. She went downstairs, to find Mother going into the kitchen.

"Well, I certainly never expected to get so many letters written, but I must say I'm tired!" exclaimed Mother. Then she looked at Lisa's face, which seemed rather white. "Are you still hungry, Honey?" she asked. Lisa nodded.

"All right. I won't give you any sweets, but how would you like a carrot?"

Lisa loved crunchy, fresh carrots, and she nodded again, but felt too tired to say anything. Mother fixed a carrot for herself, too. "I'm hungry, too," she said. "What a funny afternoon it's been!"

After a while, Lisa thought, she would tell Mother why it had been such a funny afternoon, but right now all she wanted to do was lean back in her chair and eat the carrot. Then she ate a long piece of celery, too, stuffed with peanut butter, and started to feel much better.

At quarter after five the doorbell rang. Lisa remembered the piano teacher, and jumped up to let her in.

"I've just had the strangest experience," said the teacher to Mother as she took off her coat. "I feel as though I've been riding that bus for hours. We went on, and on, and on, and never seemed to get anywhere, and every time I looked at my watch it was still 4:30. The afternoon just dragged on for hours."

"I know," said Mother, "I felt the same way. Wonder what it was?"

Lisa said nothing, but started her lesson. She was tired and made more mistakes than usual, but the piano teacher didn't seem to mind. "I think we all feel that way today. It must be the weather."

Just as the piano teacher left, Lisa heard the car in the driveway. She ran outside as fast as she could, calling, "Daddy! Daddy! DADDY!" and was giving her daddy a big bear hug before he even had a chance to get out of the car.

"Well, my goodness, to what do I owe this effusive greeting?" Daddy used big words to tease Lisa sometimes, and Lisa liked it. She usually knew what Daddy meant, even though she didn't know exactly what the *words* meant.

"I'm just glad to see you," she said, snuggling up to him.

"And I'm glad to see you, too," laughed Daddy, picking her up and carrying her upside down over his shoulder into the house.

As he set her down he said to Mother, "I thought this afternoon would never end. I had a pile of work on my desk, finished it all, and did half of the annual report, and still it never seemed to get beyond 4:30. I'm bushed!"

"The same thing happened to me," said Mother. "I wrote letters to everyone in the family, and the Johnsons, and that one to Mabel I've been putting off. I'm glad to get them done, but I feel as though I've cleaned about six houses today."

Daddy looked thoughtful for a minute. "You know," he said finally, "it was almost as though time actually stopped."

"Yes, it was rather like that, wasn't it?" said Mother.

"What would happen if the time really and truly did stop?" asked Lisa, who had been very quiet.

Daddy chuckled and lifted Lisa into his lap. "Well, young lady, we'd be in quite a predicament, wouldn't we?"

"We sure would," smiled Lisa, and she sent another happy little thought of thanks to the Time Fairy who, she knew, was not very far away.

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