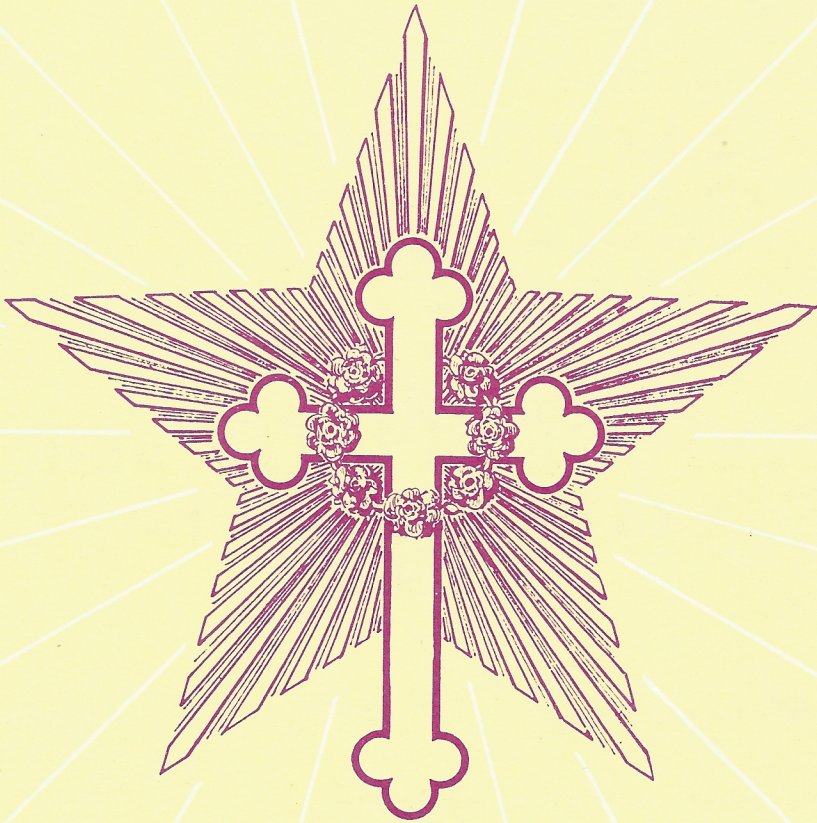
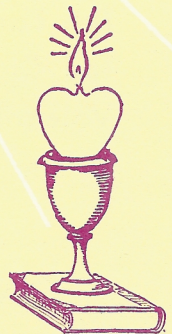


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RAYS from the Rose Cross



*The
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THE MYSTICAL INTERPRETATION OF EASTER

by Max Heindel

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The Cosmic Christ

An Event of Mystic Significance

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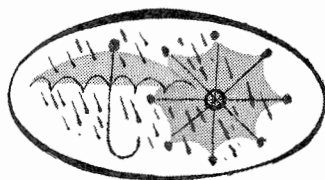
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Do You Deserve to Die?

Do you deserve to die? I do not ask
 Have you committed some atrocious deed
 Too dastardly and base to think upon.
 Or have you in premeditation taken life,
 Or killed another in a passionate mood.
 Nor do I ask, if false or cowardly,
 You broke a trust and let an army fall.
 Had you done any one – or all of these
 You were not fit to die!

Do you deserve to die?
 Have you done what is well,
 And lived with gracious gladness in your
 heart,
 And used your power to think, to love,
 To give, to strive, and to endure,
 Until at set of sun you long
 To sink away in Mother Nature's arms,
 Assured that a Tomorrow lies beyond?
 I ask you this;
 Do you deserve to die?

—*Bess Foster Smith*

Tell Me Not

Tell me not of pain that hugged
 And cried the wretched tree
 And held the Master of the world –
 With nails of agony.

Tell me not of weeping eye
 of royal and ragged breath
 but tell me of the joy and triumph
 of life, over coming death.

Tell me of the Angels
 singing 'neath the Cross
 And many Mary Magdalens
 Who mourned at the cost.

The sacrifice, the infinite cost
 that only love will pay
 Tell me of the resurrected Christ
 The Perfect Easter Day.

— *Norma Smith*



Life's Animation

The Flame of life is only seen
 With its stately candle beam,
 Burning from its body's

Animation.

And the passing years but mature
 And lift to adoration

The spirits deep progression
 Through life's many lessons,
 Until the Way is sure.

Then with its bright lure
 The path of body and spirit
 Meet in heaven.

This can be on earth
 When we find the leaven:
 The theory of re-birth.

—*Michael Miles*

No Darkness at All

Dear Giver of all light in whom
 no darkness is at all
 whose sunshine brings the rose to bloom
 beside my garden wall,
 thank You for moments that illumine
 my world when shadows fall;

for restfulness creative, deep,
 through starglow dim or bright.
 and for this shining text to keep:
 "At eventide it shall be light."
 Thank you that I your child may sleep
 close to your heart tonight.

—*Irene Stanley*

Editorial



Meditation on Lent

According to the dictionary the word Lent means, literally; lengthening (of daylight hours). Lent comes at the time of the Vernal Equinox when the Sun begins its journey back into the northern hemisphere and nature begins to re-awaken for another season of growth.

We can use this as lovely symbolism and join with all nature in renewal and new growth. We can say with Paul, "The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." (*Romans 13:12*)

"God is Light and in him is no darkness at all." (1 John 1:5)

All of this symbology of day and night, light and darkness, can become means of inspiration to us, leading us into meaningful meditations, and thus to spiritual enlightenment.

The new life that quickens all nature may also quicken us. The Lenten season has always been a holy time of contemplation and devotion. We may enter into the rhythm of the universe and ponder the re-awakening and new growth in nature, and the lengthening of the daylight hours, lifting us out of the long dark nights of winter when everything lay cold and dormant. We long for this spiritual awakening in our own lives which will lift us from darkness into Light, from dormancy into spiritual understanding.

The time of Lent may be a very special time of inspiration and spiritual growth. With quickening nature about to inspire us, we turn our thoughts to the higher inspiration of the example of the Christ. He spent forty days in the wilderness in prayer and fasting that He might be more perfectly tuned to the will of God.

We are left humble and speechless before His example of sacrificial love on Good Friday.

The exaltation of His victory at Easter is a high and holy time.

So we may use these forty days in a special way. A way of rededication and renewal. A time to strengthen old habits of devotion that have served us well and to learn new ways that will bring further growth. A time to increase the hours spent with God, sacrificing worldly pleasures if necessary. A time to work toward the victory of our own resurrection from bondage to darkness (unholiness) into the Life which is the Light of men.

When we make the choice to devote ourselves to a deeper spiritual commitment, we find ourselves in harmony with the forces of heaven and earth. All nature comes to our aid and we have placed ourselves on the side of the angels.

Mystic



Light

Pilgrimage to Light

Dagmar Frahme

In another time and another place, there was a people who lived deep within the Earth. Theirs was a world of darkness. They could not see and knew not what it meant to see.

Their hearing was keen, and they could distinguish from miles away the sound of approaching footsteps, whether they were of enemies or friends. Each one could tell, by touch, what belonged to him and what belonged to another. They could taste the difference between their food and that of their neighbors, and could detect unerringly whether the odor of someone nearby proclaimed him as one of their tribe or an outsider. But they could not see and knew not what it meant to see.

Their government was severe. Laws regulated their every act, and the slightest infraction was rigorously punished. The Ruler's orders, imperiously declared, were instantly obeyed. The Council of Delegates convened scrupulously once a month, but only to underwrite and implement what the Ruler already had proclaimed.

Their civilization was impressive, if the grandeur of form is impressive. With massive machinery they had

constructed tunnels and passageways through the Earth. Fast-moving vehicles powered by a mysterious energy sped through the tunnels so that all who lived in that land were connected with each other, and communication was rapid. Their great buildings were symmetrically hewn of rock, and in them they lived and worked, ate and slept. They had museums of which they were proud, wherein artisans working in metals and stone displayed the complex and inexplicable shapes which they had wrought. They had libraries where books carved in stone were perused by seekers of knowledge who endlessly ran their fingers over the hieroglyphics, slowly wearing them away.

The people, even as infants, were clad in armor processed from metals found in the great mines nearby. They ate stone and rock finely ground, and a great delicacy was the calcium carbonate of which they made varied desserts.

It was cold in that land deep within the Earth – bitter cold. The buildings had no heat, the stone books were glacial to touch, and the fast-moving

vehicles generated no sparks inside or out. The people's armored clothing felt as ice upon their skins. But to them this was natural, and there was no word in their language for warmth.

No churches existed in that inclement land. The Ruler was the people's god, his laws their creed, his rewards their heaven, his punishment their hell. Their possessions and their desires were lesser gods, and these they worshipped with a delirium unknown in the fearful reverence they extended to their Ruler. They fought his wars of tribal acquisition methodically and skillfully because they were obliged to do so, knowing that his defeat would be their undoing. But they fought their battles of personal acquisition with an abandon frightful to contemplate. "Mine" and "thine" were their strongest concepts, and the word for "ours" was taught the children only as an anachronism — an illustration of an absurd fantasy.

Now there was, in that baleful place, a Philosopher of venerable age. He dwelt in a cave far from the Ruler's city, for he scorned the symmetrically hewn buildings and the inexplicable shapes so proudly displayed in museums. He had traveled afar in his younger years, and although everyone in the land knew that the Earth was limitless, rumor persisted that he nevertheless had once gone beyond its borders.

There had been a time, when he and the Ruler were younger, that they had spoken together — the Philosopher burning with zeal to impart the message of an existence beyond the dark land within the Earth, and the Ruler indulgent and amused.

The Philosopher spoke of a phenomenon which he called Light, and which he said was the opposite of darkness. In Light, people could know what the shapes of things were without touching them. They could tell from afar what was ahead of them without having to

reach out and feel where they were going. They could determine what was inscribed in books without having to run their fingers over the hieroglyphics.

The Philosopher also said that people who lived in Light practiced another phenomenon, which he called Love. Love meant caring for other people instead of for self. Those who practiced Love were far more content and healthier than those who did not. In time, those who practiced Love even developed Light within themselves and gave Light to all that was around them.

These and many other fanciful tales the Philosopher told, and finally the Ruler ceased to be amused. He had wearied of the discourse and had begun to fear that if any citizens were foolish enough to believe the Philosopher's stories, dissention could easily spread in the land. So he banished the Philosopher from his presence and forbade him to philosophize or to speak of anything that could not be verified by the four senses.

Sadly, the Philosopher retired to his cave, so remote that not even the Ruler knew where it was. Here he spent many years in contemplation, performed mysterious rituals, and inscribed mysterious legends in stone. He seldom went out among the people and, in time, few remembered him.

As year followed upon year in that dark land, those who were content with the existing order of things noticed the onset of a disturbing element. Some of the younger citizens assumed their duties in the service of the Ruler only with great reluctance, and a few refused to assume them at all. Such unprecedented defiance could not be ignored, but even the most severely repressive measures against the young upstarts failed to stem the faint but unmistakable tide of incipient rebellion.

No one thought to connect the Philosopher with what was going on, mainly because most people had forgotten his existence. If the authorities had

been more intent on finding the cause of the rebellion than on punishing those who took part, however, they might have noticed that the dilapidated, little-used tunnel leading to his cave had lately been shored up. Singly and in twos and threes, some citizens – mostly young, but a few, too, who were older – were making their clandestine way to the Philosopher's side.

To them he spoke of the things he had once told the Ruler, but they neither laughed nor scoffed. They believed. They knew, deep within themselves, that what the Philosopher said was true, although his words negated all they had ever before been taught. They yearned with all their hearts to experience this wondrous thing which he called Light and to feel this Love that would have the power so to illumine them.

"You will not find Light and Love in this darkened land," the Philosopher told them. "You must search for it beyond the confines of the realm of self-seeking. The journey you must take will be long and arduous. You must be prepared to renounce everything you have that is external to you. You must steel yourselves to undergo privation, danger, suffering, and the depths of despair, and you must never lose sight of your goal. Be sure that you are prepared to do all this before you set out. The rewards at the end of the journey are glorious beyond description, but to fall by the wayside would mean the most intense of agonies."

Then the Philosopher bade his disciples draw apart for a time and meditate on his words. Only after each one, alone with himself, had searched his heart and believed himself truly fit to undertake such a journey, should he return to the cave.

This the disciples did. A few indeed found their resolution too weak and thought they could not endure the rigors of the trip. They returned to their homes and tried to resume their former lives, but ever after a deep discontent

gnawed at them which they were unable to resolve in that lifetime.

The others went back to the cave and declared themselves prepared to undertake the trip. When all was in readiness, the Philosopher escorted the little band of pioneers to a rock wall nearby. Murmuring a word too sacred to be written, the Philosopher placed his hand gently on the wall, which opened inward. Before them lay a tunnel – high-domed and wide, so that the disciples could walk upright and side by side in comfort. But the Philosopher had already told them that only at the beginning would the tunnel be so easy to traverse.

Gradually, as the ascent became steeper – and the path ahead led only upward – the tunnel would become narrower and more confining.

Hesitating at the entrance, the disciples begged the Philosopher to accompany them. Gently, he declined.

"I have already made the trip," he told them, "as you know. I could have remained in the Land of Light, but I returned to this dark place that I might point the way to others. For many years I had thought my return to be in vain, but now at last the hearts of our people are beginning to soften and I can do the work that I came back to do. You, dear friends, are the vanguard of many who are to follow. There will be other groups to whom I must yet show the way, but the time is not too far off when this secret portal will stand open for all who will to enter. No authority then will dare interfere with the quest for Light, for the urge to seek it will have become too powerful among all our people. When that time comes, my work here will be finished, and I will be free to travel to a higher realm so sublime that even the glorious goal of your present journey cannot compare with it."

So saying, the Philosopher embraced his disciples one by one, and as the last disciple passed through the portal he again placed his hand on the rock and murmured the sacred word. Immedi-

ately the opening was closed, and the disciples were irrevocably shut off from the land of their birth.

At first, as the Philosopher had predicted, their progress was easy. The ascent was gentle and the path wide. The disciples proceeded companionably, talking softly of the glories awaiting them at the end of their journey and sometimes joining together in song.

As the days went by, however, they began to notice a change. The ascent became steeper, and first loose gravel and then rocks and boulders impeded their progress. The walls and dome of the tunnel seemed gradually to be closing in on them, and the atmosphere seemed ever more stifling. The companions tired easily, and every day a few stumbled and fell over the obstacles that increasingly came before them.

Finally, after the journey was many months old, the day came when one of the group fell and did not get up.

"Go on without me," he whispered to the companions anxiously gathered around him. "I can go no farther. The way is too hard, and I am weary."

"Not so," said the leader of the disciples. "Our quest cannot be fulfilled unless we all partake of its rewards. The journey will be meaningless if one of our companions is left behind. We will all stop here for a few days and rest while you recover your strength. Then we will proceed together."

In spite of the protests of the fallen one, the companions made him and themselves as comfortable as they could, and waited the few days as prescribed by the leader. When the one who had fallen attempted to rise, he was surprised at the feeling of strength that surged through him.

"I *can* go on," he said, an edge of new determination in his voice. "Your care and your concern have sustained me so that I now feel my own strength returning. I could not have gone on without your help, and for this I am

forever grateful." He pressed the hands of those nearest him. Then, without another word, the group continued on its way.

And so they progressed, day after weary day, sometimes falling and sometimes climbing over boulders with ease, sometimes slowly, sometimes with more speed, ever onward, ever upward. They were tired – very tired – but beneath the fatigue a new sensation began to manifest. It was a feeling of resurgence, of power, of well-being unlike anything they had experienced before. It was a feeling so noble, so refined, and so rare that none dared speak of it, although everyone in the group reflected it.

Only the leader knew what it meant. The Philosopher had told him that it would come to them shortly before the end of the journey, and that it would be the product of their own determination and steadfast devotion to their goal. It would confer a sense of power, awesome and glorious, that could be turned to good or ill. It would be best, the Philosopher had warned, to allow it slowly to seep through the companions, letting them only gradually become aware of it, reverently and thankfully. For otherwise, if the power came over them too quickly or if they made much of it before understanding its essence, they would be in great danger of misusing it and failing in the very last stages of the quest.

Thus, the leader remained silent, straining every day for a glimpse of the Light he knew could not be far ahead, and urging moderation as his companions, fired by an intensity they could not explain, attempted to hasten their progress.

Then, one day, they came to a bend in the tunnel, which had narrowed so that they were forced to walk single file and squeeze their way between the walls. As the leader struggled around the bend, he gave a loud cry of mingled agony and bliss, and buried his face in

his hands.

“The Light!” he cried. “The Light!”

Eagerly his followers pressed forward, struggling one by one around the last onerous obstacle. Each one, after he had made his final effort and found himself at the end of the tunnel, became as one struck dumb.

Before them was an immensity beyond their comprehension. At first, in terror, they covered their faces as the leader had done, some falling to the ground, some standing, unable to move. Now they knew what it meant to see, and the knowledge overwhelmed them.

For a long time they remained thus, seemingly comatose, but actually absorbing into the very depths of their beings the almost unbearable first impressions of light and color. Then, one by one, they raised their heads and looked around, cautiously at first but with mounting excitement.

They saw trees and mountains, birds and butterflies, small white clouds drifting across a blue sky, and in a valley far below a lake into which several winding ribbon-rivers emptied. What these things were they knew not, but their beauty filled the companions with such rapture that they sought to embrace and hold to themselves all that lay before them.

Then, for the first time, they looked upon each other. Stained with the grime of the tunnel and of years of existence in the Earth, burdened with the disfiguring armor in which they still were clad, sallow-faced from living in perpetual darkness, the disciples nevertheless saw in each of their companions a spark of the same Light that surrounded them from without. They thought of the hardships of the journey just ended, of the contributions each one had made, and of the fellowship that had grown up among them. Tearfully, joyfully, silently, they embraced.

“This, then, is Love,” said the

leader at last. He breathed a sigh that wrenched from deep within him all that yet remained of the residue of dark days, now lying forever in the past.

* * *

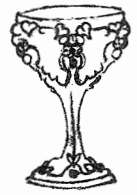
Spiritualization, like civilization, is a matter of becoming, of living, of attaining. Live the life and you will attain to its knowledge; and unless you do that you cannot possibly attain to complete understanding, for actual experience is the required basis for understanding. No doubt, you have found this true of the physical and of the mental; did you expect something different of the spiritual? One law governs the whole universe.

THE PRAYER OF THE CHALICE

Father, to Thee I raise my whole being
 —a vessel emptied of self. Accept, Lord,
 this my emptiness, and so fill me with
 Thyself—Thy Light, Thy Love, Thy
 Life—that these Thy precious Gifts
 may radiate through me and over-
 flow the chalice of my heart into
 the hearts of all with whom I
 come in contact this day
 revealing unto them
 the beauty of
 Thy Joy
 and
 Wholeness
 and
 the
 serenity
 of Thy Peace
 which nothing can destroy.

—Source unknown

The Eucharist



Thomas Decker

The Eucharist, or the partaking of the body and blood of Christ, is the most important sacrament in the soul life of the spiritual aspirant. In considering the Eucharist, we will have to distinguish between its outer and inner aspects.

In what follows, we will label the outer aspect of the Eucharist the Eucharistic Mystery Drama. The name mystery drama is derived from the dramas of classical Greek times which were part of the religious life of man during that period and which portrayed in symbols the exoteric doctrine of the Mysteries as well as a carefully concealed esoteric doctrine. A mystery drama may be considered a symbolic portrayal of spiritual events. The Eucharistic Mystery Drama is the communion ritual which takes place in a church or temple.

Just as the ancient mystery dramas contained a concealed esoteric or inner meaning of the Mysteries, so also the Eucharist contains an inner aspect which we will term the Mystery of the Eucharist. This Mystery of the Eucharist does not occur in the physical world as does the Eucharistic Mystery Drama, but is that which takes place within the soul of man. The Eucharistic experience that takes place within *is* the Mystery of the Eucharist.

The Eucharistic Mystery Drama which we see in the physical world stems from the spiritual reality of the Mystery of the Eucharist. In other words, all of the elements of the communion ritual are an outward manifestation symbolical of the spiritual reality, the Mystery of the Eucharist.

It should be emphasized that this

does not invalidate the Eucharistic Mystery Drama but rather provides us with a means of understanding why the Eucharistic Mystery Drama has the effect it does.

Because the Eucharistic Mystery Drama is based upon the spiritual reality of the Mystery of the Eucharist, it is capable of awakening within man the corresponding seeds of these realities, much the same as a myth stirs the soul and provides symbols which nourish the soul and which the soul can understand.

We will consider four of the elements that are associated with the Eucharist, that is with both the Mystery of the Eucharist and the Eucharistic Mystery Drama. These elements are the altar, the chalice, the bread, and the wine (which ideally is unfermented). The first two elements are commonly overlooked, while the last two are invariably associated with the Eucharist. This is understandable, as they are extremely important and make a much more profound statement to the soul of man than do the altar or the chalice. We will consider these elements of the Eucharistic Mystery Drama (where they are more commonly encountered) in light of the inner aspect of the Eucharist, the Mystery of the Eucharist.

Altar

The altar of a church or temple is not merely a mute piece of stone, but a highly magnetized hallow built by repeated performances of the Eucharistic Mystery Drama which takes place upon it and for which it has been consecrated. The altar is the holy of holies of a church or temple, and in a sense it may

be considered the rock (petros) upon which Christianity was built. Without the altar the Eucharistic Mystery Drama could not be performed, and consequently the majority of mankind loses a means of attaining the Mystery of the Eucharist, which is the root of Christianity. Since the majority of mankind does not consciously seek the Mystery of the Eucharist, these people would thus lose the seeds of that search, which would germinate at some later point in their evolution.

To the soul, the altar speaks of the physical world and the endeavor to transmute the lower parts of man's being through service and compassion. It begins the process, or at least speaks of the process, whereby the altar within man may be hewn out of the unformed and unregenerate phases of his being and thus prepare him for the Mystery of the Eucharist.

In the Catholic church, before a person can approach the altar and receive communion he must first go to confession. Thus we have the process that forms the altar within man – confession. However, confession is only an outward representation of the daily retrospection that an aspirant to the higher life should practice – a retrospection that occurs not only before going to sleep but one that is also lived the entire day. This retrospection, as symbolized by confession, is important, because from it the intellectual soul, the pabulum of the Life Spirit or Christ principle in man, is extracted from the vital body. Retrospection also makes the aspirant more aware of his actions, and consequently he knows what his weaknesses are and what he must do to purge himself of them. Retrospection brings the aspirant much closer to the Christ within; and if through retrospection he feels the deepest contrition for his misdeeds and endeavors to atone for them, his seed-atom will be cleansed and made pure, preparing him to receive the Christ within and attain the Mystery

of the Eucharist.

Thomas á Kempis, in the 12th chapter of the fourth book of his *The Imitation of Christ*, gives a good idea of what an aspirant must do in order to build the altar within and thereby attain the Mystery of the Eucharist. A small section of this inspiring chapter is quoted, but the reader is strongly advised to read the whole chapter himself as much is lost if only a few sections are taken out of context.

“I am the Lover of all purity, and the generous Giver of all holiness. I seek a pure heart. . . (and) if you desire that I should come to you and dwell with you, free yourself of the old filth of sin and cleanse also the habitation of your heart. Exclude the world and all the clamorous noise of sin, and sit solitary as a sparrow on the eaves of a house, and think upon your own offences with great bitterness of heart, for a true lover will prepare for his beloved the best and the fairest place he can. . .”

Chalice

Just as the altar speaks of the physical world and the regeneration of the lower parts of man's being, so the chalice speaks of the soul of man striving for the spiritual.

The chalice used in the Eucharistic Mystery Drama must always be made of gold. If it is made of some other metal the inside must be lined with gold. The significance of this is that in order to receive the Christ within, man must prepare himself by living a pure and chaste life and must have the prerequisite soul development.

Nowadays the chalice has become much more simple and less ornate. But in medieval times no effort or cost was spared in the making of a chalice. In many cases it was encrusted with rare gems and delicate engravings. To the medieval soul the chalice had more meaning than it does in modern times. It is significant that after the Middle Ages (which lasted from the 5th century A.D. to the Renaissance or about 1350

A.D.) the chalice was taken away from the layman and became the sole article of the priest. We believe it was wrong symbolically to take away the blood of Christ from the layman. In a sense, however, this indicates that man has reached a stage where he must look for the spiritual meaning of the chalice within himself, that he consciously must strive to understand and behold the real chalice which can only be found within, rather than its symbol. It was during this period that the last remnants of the old clairvoyance disappeared in the majority of mankind. This transition in the consciousness of man was needed so that he would have to strive consciously for spiritual development and that he would have to achieve an understanding of the Eucharist and the other Christian Mysteries by his own efforts.

The inner meaning of the chalice is quite profound, quite involved, and closely intermeshed with the Grail Mysteries. Essentially, it indicates the quest for the attainment of the Eucharist as well as all the forces within man which endeavor to purify him and prepare him to receive the Christ.

Bread

The outward use of the bread and wine is so bound up with the inner meaning of the Eucharist that it is best to consider what they mean to the soul and the Spirit rather than become too enmeshed with the form and lose sight of the spiritual. So let us now try to understand with our souls the most sacred part of the Eucharist: the body and blood of Christ.

"I am the bread of life, he that cometh unto me shall never hunger, and he that believeth in me shall never thirst," said the Christ. In these words we have one of the keys to understanding the Mystery of the Eucharist. If we examine this statement very carefully, meditating upon it, taking it within ourselves and incorporating its essence into our inner life we shall truly

be partaking of the Eucharist.

Let us look at these words in the light of occult teaching. If we pause after pronouncing the "I am," we find that the Christ is referring to the Ego of man, the Christ within. The "I am" is the higher man, the three-fold Spirit which seeks experience in the material world, which is crucified on the cross of matter so that it may understand the sorrows of the world and redeem them, which seeks individuality yet unity with God through the wisdom gained through repeated existences in the physical world.

The "I am" is the bread of life, the bread of life that seeks to overcome the personality, which is the stone or bread of corruption and death offered to Christ by Satan.

If a man cometh unto his "I am," that is, if a man seeks to unite himself with his "I am" by following the path of Initiation which leads to the Christ, he shall never hunger after spiritual truth because he will become one with spiritual truth. However, if a man aligns himself with the personality, the shadow self, he will hunger and never be filled; he will descend into the shadows rather than ascend into the light. The personality will stand before and with him like a will-o'-the-wisp and lead him further and further into the mire of materiality, emptiness, and decay.

If a man believeth on his "I am," that is if a man listens to the voice within his heart, and looks to it for guidance, he shall never thirst after the waters of life because the "I am" is the fountain of Cosmic Love and Wisdom through which and from which life manifests. The man who drinks of the waters of death, the waters of the personality, is deluded by a mirage. He is in a desert devoid of life: the water he drinks is sand.

Christ also said, "I am that bread of life. . . which cometh down from heaven; that a man may eat thereof and

not die. I am the living bread which came down from heaven: If any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."

In the first verse that we considered it is the man who comes unto the "I am" of Christ within. In this verse it is the "I am" which comes to the man. This is important because it shows that it is the man who must make the initial effort, that it is he who must labor for that meat or spiritual food which endureth unto everlasting life and which the Son of Man will give unto him. After the man makes the initial effort, *and* if he continues to labor for spiritual food through loving self-forgetting service that looks for no reward, through deeds of kindness and compassion and through silence, then the Christ within, the "I am," shall descend from the heavens so that the man may truly live. It must be kept in mind that the bread of life will never descend into a vessel (the golden chalice) that has not first been purified by right thought, right action, and right feeling.

If a man follows the intuitive love and wisdom inspired by the "I am" in moments of meditation, contemplation, and adoration he will truly become one with Christ and truly partake of the Eucharist. However, if a man follows the promptings of the personality, that flow of intuitive love and wisdom will be cut off and the man will fall ever deeper into the mire of illusion and despair.

Wine

After the Last Supper, the Christ gave another Eucharistic discourse. This one dealt primarily with His blood. If we combine this discourse with that concerning the bread of life we have a means of understanding the Eucharist completely. Let us consider the following words of Christ, trying to picture them in our souls. "My Father is the

Husbandman," my Father is the laborer in the field of activity, the Cosmos. "I am the true vine," the seed of the Tree of Life that he planted, the true vine through which all exists and has its being. "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the Word which I have spoken to you. As the Branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, *and I in him*, the same bringeth forth much fruit; for without me ye can do nothing."

If one negates the Christ within by following the promptings of the personality, he is like a branch that refuses the life-giving forces supplied by the vine: eventually he withers, dries up, falls away, and finally decays. He cannot bear fruit because he has refused that which would give him life and accepted that which brings only death. It is absolutely necessary for an aspirant to the spiritual life to forget the personality. He must overcome and transmute all that is of the personality so that one may be in communion with the Christ within. Even though it is difficult to overcome the personality, if he but tries with all his might he shall bear fruit — small fruit, yet he will have something to show when invited to the Feast of the Eucharist. Then he will be purged by undergoing the trials of suffering, disappointment, and temptation so that he may bring forth even more glorious fruit and ascend into a greater sphere of activity, at one with Christ.



Peter, the Rock

LOUISE SAMMONS

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon-Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it. — *Matt. 16:13-18*

The never-ceasing wonder of the Bible is that its every incident finds a parallel in consciousness, at whatever level we wish to place it. There is no other book so full of life and so intense with life. It is the supreme textbook of life itself, for it is above all creeds, dogmas, and differences in religious belief.

The Old Testament is a wonderful book of occultism, filled with great truths which become very plain when we are able to look behind the veil that blinds us. So also is the New Testament a book of profound metaphysical revelation. It unfolds the story of the Christ, the World Savior Who came to teach man how to save himself by awakening the Christ within. Those who have the occult key to these revelations can unlock the hidden truths concealed within its pages.

The deep teachings were kept secret, and the mass of people were permitted to come in contact with occult truths through the use of allegories. This is apparent in the practice of Christ Jesus, who spoke to the multitude in parables but gave the hidden meaning to his dis-

ciples in private. When the disciples asked him why He spoke to the people in parables, He answered, "because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given."

Mr. Heindel wrote that it was never intended to give the hidden symbols to ordinary people, or to make the Bible an "open Book of God" as people now believe.

Regarding the four Gospels, he wrote that, contrary to ordinarily accepted opinion, they are not merely the biography of Christ Jesus written by four different people. They are, in reality, formulae of initiation of four different Mystery Schools, symbolically depicting the experiences which everyone must eventually pass through on the way to the truth and the light.

Esoteric Christians are always seeking for a deeper meaning hidden beneath the various experiences in the lives of the different biblical characters. We see, for instance, the depth of Peter's spiritual understanding when he said, "Thou art the Christ, the Son of the Living God." In other words, he recognized the Christ as being "the One Who was to come" as prophesied in the Old Testament.

In Simon Peter we see one of the most important, and perhaps the most colorful, of that immortal twelve. The name Simon means "favorable hearing." The new name bestowed upon him by the Christ was commensurate with his evolving spirituality, for Petros, or Peter, means rock — the Rock upon which the New Church will be built through initiatory revelation.

Mark, the writer of the second Gospel, was Peter's foremost disciple and is said to have acted as Peter's

secretary in his later years. Mark's Gospel, containing an account of Peter's initiation, was written during Peter's imprisonment in Rome.

Mark's Gospel recounts in clear, concise fashion incidents of the Great Ministry. He describes Peter's vacillations and temptations so unflinchingly that the reader can almost see and hear the great disciple himself.

Peter is portrayed as being intensely human. He is not covered with a veneer of sainthood and he does not ooze with piety. It is impossible to read the Gospels and believe that this great leader of the disciples and the early church was anything but human. He blunders, denies, withdraws, weeps, shouts, misunderstands, sins – but most of all, he finds forgiveness.

Peter is the one who asks the question: "Lord, how often shall my brother sin against me, and I forgive him? Till seven times?" And the answer: Not until seven times, but 70 times seven. Peter is the one who makes the affirmations of faith: "Lord, I am ready to go with thee, both into prison and to death." "Lord, I will lay down my life for thee."

Peter is the only disciple who was overwhelmed in the presence of Christ Jesus. He obeyed the instructions to let his nets down again into the sea where just a few moments before he had been unable to catch any fish. The nets came up full to the breaking point. At that moment Peter was inundated by the divine power and goodness that seemed to make him feel so small and unworthy. He fell on his knees saying, "Depart from me, for I am a sinful man, O Lord." And Christ Jesus said, "Simon, fear not, from henceforth thou shalt catch men." And when they had brought their ships to land, Peter, James, and John forsook all and followed Him.

Esoterically this incident relates to a process belonging to the inner preparatory work of true discipleship. The repeated references in the New Testament to fish relate to the process of Initiation. These three fishermen –

Peter, James, and John – became the innermost circle of the disciples, the so-called "Pillars," because they were sufficiently advanced to receive the deepest esoteric teaching given by Christ Jesus.

Medallions found several centuries after Peter's death portray him as a man with a rather large head and jutting jaw. No doubt he was a man of great physical strength and great determination, who had fought many battles on the raging Sea of Galilee. The restless, changing tides of the sea by which he spent his life seemed to beat in his blood.

That sea was also the scene of a failure. In a moment of great faith, Peter stepped out of a boat to join his Lord on those tumultuous waves. For a moment, like a young child testing his walking ability, he makes his way toward Christ Jesus. Then he is overwhelmed by his own brash, impulsive decision, and begins to sink into the waves. "Lord, save me," he cries, "lest I perish."

Walking upon the water represents mastery of the emotions. This includes the domination of fear and the attainment of the power of faith. But like Peter, the Neophyte eternally cries "Lord, save me," in moments when he is in over his head, threatened by disaster and despair.

Peter's crucial test came on that memorable night of the Last Supper.

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

But after that I am risen, I will go before you into Galilee.

But Peter said unto him, Although all shall be offended, yet will not I.

And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.
—Mark 14:27–31

And when they came to Gethsemane, Christ Jesus took Peter, James, and John a little apart. He said, "Tarry ye

here and watch," and went forward a little and prayed the prayer that all disciples must someday pray: "Abba, Father, all things are possible unto thee. Take away this cup from me. Nevertheless, not what I will, but what thou wilt." Three times He prayed the prayer of subjection to the Father's will.

We are all familiar with the details of that night: how, after the betrayal, the soldiers led Christ Jesus away and John and Peter followed into the palace. Peter stood with the servants in the court, warming himself at the fire which they had kindled.

Twice, then, Peter was accused of being a follower of Christ Jesus, and twice he denied knowing his Lord. The third time, Peter was more vehement in his denial: "I know not what thou sayest." "And immediately while he spake the cock crew."

At that moment the Savior turned and looked at Peter – a look Peter surely never forgot. There was no rebuke, no anger. It was a look of great compassion, which no doubt brought to Peter's mind what his Lord had said only hours before: "I have prayed for thee, that thy faith fail not." *Luke 22:32*

And Peter went out and wept bitterly.

Mr. Heindel has written that "When we are on the pinnacle of grief we are nearest the throne of Grace." After his denial, Peter returned to the Garden, the place of sorrow and tears, to face his own Gethsemane, which became his final conquest. Through the deep sorrow of this experience he learned well the lesson of humility. In his Epistles he never fails to remind his disciples to be clothed with this virtue.

Several legends have grown up around Peter. One is that for the rest of his life he fell on his knees whenever he heard a cock crow, and with bitter weeping, asked God for forgiveness. According to another, Peter's cheeks were marked with furrows down which the tears continued to flow. The third says that on one occasion Peter was preaching to a large crowd, and the

sermon wasn't going well. He faltered, and in the distance a rooster crowed. Peter paused for a moment and then preached as he had never preached before. Of these legends, the third is probably the most plausible.

According to the historian Ambrose, another legend has it that when Peter was in Rome during the time of the Christian persecution by Nero, his friends entreated him to leave Rome so that he might be spared to continue in service to the Lord. Peter yielded to their entreaties. Emerging from the city gate he met Christ approaching. To his inquiry, "Lord, whither goest thou?", the Christ replied, "I am come to be crucified anew."

Thereupon Peter returned to the city to be martyred and die upon the cross, even as his Lord had died. This incident is commemorated by a small edifice that stands near the Appian Way and bears the inscription, "Domine Quo Vadis?" (Lord, whither goest thou?)

When the disciples apportioned the known world among themselves as fields for missionary service, Peter was sent to Rome and the European empire, which at that time was considered the barbaric West. There his rugged character and simple, straightforward intelligence made him an ideal leader and teacher.

The second Epistle of Peter contains his final admonition to the followers he is about to leave. He bids them live in peace, without spot or blemish, that they may dwell in that new heaven and earth where abideth righteousness.

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen." *II Peter 3:18*



Random Reflections

Yvette J. Frymann

Until I went to Jerusalem, I had not realised that Solomon's Temple was built on the rock on which Abraham was believed to have prepared to sacrifice his beloved only son Isaac. Solomon's Temple was destroyed, as was the temple that was rebuilt on the same spot. That too was destroyed. The temple in which Jesus of Nazareth worshipped was built by Herod the Great, who was an elderly man when Jesus was born in Bethlehem.

The Romans conquered Palestine in A.D. 77, and destroyed Herod's temple, "so that not one stone shall be left upon another" – yet the prophecy was not completely fulfilled. Parts of the four lowest courses of one wall of the temple still stand, and constitute the Wailing Wall, the most sacred spot on earth to the devout Jew.

The Romans, in an attempt to make sure that the Jewish temple was never rebuilt, constructed a temple to their own gods on its site, thereby efficiently marking the place. When the Moslems overran Palestine in the eighth century, they pulled down the Roman temple and since they venerated Abraham as a great prophet, built a mosque over the rock on which he prepared to sacrifice Isaac. That mosque stands to this day, and is regarded by Moslems as second in importance only to Mecca. Under its great dome the rock remains, bare, silver grey.

The mosque, the Dome of the Rock, is beautiful, inside and out. The outer walls are covered with tiles, added in the sixteenth century, decorated with geometric patterns in colours of turquoise and gold. The dome is gilded and shines in the clear, bright sunlight. Surely not even Solomon's Temple, in all its glory,

could have exceeded this mosque in beauty.

Adjoining the temple area are some of the sacred places of two other great religions. The tomb of David, appropriately built on part of Mount Zion, is quite close to the building put up by the Crusaders on the supposed site of the house which contained the upper room. This was where Christ took supper with His disciples on the night on which He was betrayed. Near to this is the church called the Abbey of the Dormition, which commemorates the death of the Virgin Mary. There is a strong feeling in Jerusalem that it is the place where Mary was born, grew up and died.

Matthew probably has the right idea. It is plain from his gospel that it was after the journey into Egypt that Mary and Joseph made their home in Nazareth. Certainly it would have been very difficult for Mary to have visited her cousin Elizabeth when they were both pregnant, had Mary at that time been living in Nazareth, which is over a hundred miles from Elizabeth's home at Ein Kerem. Had Mary been living with the Essenes at Qumran, or with her mother in Jerusalem, it would not have been too difficult for her to have walked to Ein Kerem.

Jerusalem is 1500 feet above sea level; Jericho several hundred feet below sea level. So when we read in the Bible that Jesus went up to Jerusalem, or down to Jericho, we may rest assured that the writer was describing exactly what happened. "A city which is set on a hill cannot be hid" – many of the

towns of Israel are built on the tops of hills.

The place that I found most moving in Jerusalem was the basement of a convent. I have heard or read that archeologists reckon that cities grow upwards about a foot in a century. Buildings are pulled down and new ones built on top of a certain residue of bricks, stones or whatever the old building was made of. This basement is far enough below present ground level to have been at street level two thousand years ago. Experts who have examined it and its surroundings are reasonably sure that the granite blocks of its flooring were in fact the courtyard of the Antonia fortress, where Christ was brought before Pilate.

The grooves scored in the stones to prevent chariot wheels from slipping are still there, as are also the scratches made by soldiers when they played the "game of the king", as described in the 27th chapter of the gospel according to St. Matthew. The man who was forced to take the part of the king in this game was usually so knocked about that soldiers were only allowed to play it with a prisoner condemned to death. But there, in a somewhat gloomy basement, in spite of an unattractive mosaic picture on a wall of Christ carrying his cross, I felt that I was actually treading on the same stones on which Christ had stood, long ago.

It has been said that when Christ cried from the cross: "My God, my God, why hast thou forsaken me?" He was quoting the first verse of Psalm 22. That Psalm contains a wonderfully exact prophesy of what would be done to the Messiah. The Pharisees looking on at Jesus' death would recognise the quotation instantly, and remember the rest of the Psalm too, so that, far from being a cry of despair, those words were a most audacious statement of Christ's belief in His ever-loving Father and in Himself as the Messiah. A cry

of despair at the end has always seemed out of character; an affirmation of faith seems to be much more likely.

Of course, many of the Holy Places are thronged with tourists. But to walk beside the green waters of the Sea of Galilee, knowing that the Christ, in the body of Jesus of Nazareth, once walked there too; to take communion beside the lake, at the place where Peter was once asked by his Master, three times over (to balance the denials?): "do you love me?" furnish memories which will inspire me as long as I live.

* * *

The Lesson in the Parking Lot

A Probationer

I was waiting in the parking lot for a friend when a car drove up and parked next to mine. An attractive young woman was seated in the driver's seat, and I immediately felt drawn to her because of the pleasant expression on her face. Her door opened, and, surprised, I watched her curl her bare toes (it was a cold day!) around the strap of a shoulder bag, hoist it expertly with her toes, and place it between her teeth. From there she transferred the strap to her shoulder, and it was only then that I realized that the jacket slung over her shoulders concealed the fact that she had no arms.

Stepping from the car, she slammed the door shut with a swift motion of her hips and walked jauntily into the post office. In a few moments she returned to the car and, standing on one foot, opened the door with her toes as casually as we would with our fingers. Still with her toes, she removed the bag from her shoulder, placed it on the floor of the car, and seated herself cross-legged in the driver's seat. Then she reached her foot up onto the dashboard, curled

(Continued on page 164)

Amazing Grace

Tanya South

He awoke and stretched. How good it was to be alive. He had been very sick last night, after eating so heartily at Grace's wedding. He'd even been too sick to wake Martha. But after all Grace was his fourth and last child. He had felt like a freed man and had let himself go, in spite of Martha's warnings to take it easy. Sure Martha had been a good wife all these years – a very good wife. But did she fully understand how he felt about Grace's marriage? No. She was looking forward now to the trips they would be free to take, and doing the old homestead over. But he couldn't help looking back. He'd accomplished a tremendous work, by raising four wonderful children and becoming a bank executive. Grace's marriage was like a pat on his back – as if Fate were telling him, "Well done, thou good and faithful servant."

Now he craved just to let go for a while. The "gold watch" sort of retirement. Every firm had a gold watch for the oldster with long service. Well, he was ready for his. Hadn't he served his marriage apprenticeship well? He'd made lots of provision and insurance for Martha and the others, in case anything happened to him. Oh, it wouldn't yet, of course – not for a long time. He was only seventy.

He rose lightly from his bed and began moving about the room. How fresh and fine he felt, relieved of every pain and weight. He was floating.

He stopped. He stood staring down in sudden shock at his body, sprawled out untidily, his mouth open. He'd better wake up and get up. Rise and shine, that was it.

Rise and shine? What was he doing

marching about like this? Was he – could it possibly be that he was –? Oh, no! He couldn't be dead!

He didn't want to be dead! He was too young to die. It was too soon. He was only seventy. He couldn't be dead! He hadn't been living to the fullest. He hadn't expected it would all be over so soon. He should have been more aware and alert. There was yet so much for him to do, so much left undone that he might have accomplished. Oh, dear God, Heavenly Father, *please!*

Panic gripped him.

He stretched himself out back into his body. It was all wrong. He was reviewing backwards, as he'd reviewed his entire life so swiftly when he almost drowned a year ago. It had been a frosty cold day, but the boat had no shower and for him a shower at rising was more important than food. So he'd pulled on his swim trunks and jumped overboard. Oh, that icy chill! He was reliving it again now. If Peter hadn't pulled him back in again --

Scenes unrolled for him back and back. He was no longer an old man. Now he was a young father. Now he was meeting Martha for the first time, when he fell so desperately in love. He was reliving his entire life backwards.

It stopped. Reluctantly he roused to the sound of tortured sobbing. Grace was kneeling beside his bed, her arms flung over his body. She was weeping terribly. But what was she doing here, at home? She had left on her honeymoon directly after the wedding. Had she been called back? Never before had he seen her so torn with grief.

He dropped to his knees beside her, his arms tenderly about her. He smoothed her long, soft brown hair. Her grief agonized him. "Honey, baby, why are you crying? I'm not dead. Your Daddy is right here, beside you, loving you just as much as ever. I'm alive. There's no such thing as death. Lovey, look up at me. Open your eyes. See me! Oh, merciful God, this terrible blindness is crazy. Please make her see. Make us all see. Gracie, baby, remember what I taught you. There's no such thing as extinction. Life is eternal because we all live in God, waking or sleeping. You and I will meet again. We'll know each other, believe me. I love you, baby. Just love me as I love you. Love is the entire warp and woof of good living, and in the endlessness of life we'll be together again. There can be no such thing as separation."

He drew away at last. She was too steeped in grief for his comforting thoughts to reach her then. In time the wound would become bearable, and even heal, as experience taught her more wisdom.

He glanced about. There was his Martha, gently struggling with Grace just as he had been doing. There were Peter and Ronnie, his two sons of whom he'd always been so proud. They were looking terribly sober and years older all at once. He was sorry his passing had caused his dearest beloved all this grief. It grieved him too, terribly. And there was his golden-haired princess, his adorable child Amy, who had already given him two grandsons. She sat weeping silently.

The air was thick with mourning. He felt helpless and had to escape. Drawn to the kitchen, he saw Doctor Williams drying his strong hands on one of Martha's guest towels. The good doctor had seen death so often, that it was no longer an ordeal. About him was an aura of practicality and peace.

It made him see his passing in a

different perspective. Well, so he was dead. Big deal. Sure he was sorry. It's a shock to wake up and find oneself no longer encased in blindness. But this was the way it was. And he supposed, if his circumstances had been different, if he were leaving helpless babies with no protection at all, he'd be crazed with grief to learn he was dead. But he'd lived his life humbly, trying earnestly to walk with God every step of the way. Perhaps this was now his "gold watch" – the step ahead, a brand new Pathway opening up. Anyway it was all in the Hand of God.

He was back inside his life, unrolling again as an open book. Back and back and back. At times, fleetingly he'd get the impression that certain acts had actually been the direct cause of one sneaking thought he could have controlled. But there was no time. He could only view his life objectively as it went back.

The room was suddenly filled with flowers. He was a tiny baby, lying in a lace-trimmed crib, and he couldn't stand this horrid living, any of it. The fabric about him hurt him. He was hungry. He cried rebelliously.

But he was no longer a baby. He was in his present body, lying neatly garbed in a coffin, in a room much more profuse with the scene of greenery and flowers. These he liked better. There was even a huge horseshoe of them, and one tremendous bouquet of calla lillies, which he had always admired. It was nice. He approved.

All at once he chuckled. Come to think of it, this was his funeral. His last remains. What a farce, the last remains. It was only the beginning. It came to him that death was last year's overcoat. He must have been ready for the passing, or it couldn't have happened.

All at once he caught a mental vision of Ronnie's face creased in shock and worry. At once the regret was no longer in Ronnie's face, but in himself.

And with that came memory. He had promised Ronnie to keep a big confidence. But he hadn't fully realized how important it had been to Ronnie for his father to keep silent. He had blabbed. And it had hurt Ronnie terribly.

But that was seven years ago! Apparently it had been rankling Ronnie all this time – his own indiscretion and his father's betrayal. He should have realized and tried to make amends to Ronnie. He was so sorry – now that it was too late. Youth is so sensitive and feels pain so acutely.

Then death wasn't all joy. It was too typically life. It was glory or disgrace – reward or punishment – struggle or fulfillment. It was mainly a re-capitulation for a cleansing, with a broadening view, God willing.

He sat on the edge of his coffin, cogitating and watching the mourners filter into the room. This one he had helped – that one wronged and because of that had disliked him immensely. He seemed to know only too well inside him how and why. Perhaps, if he had tried a little harder, realizing how very short a day life was, he might have made a friend of another instead of an enemy. He felt intricately involved with each.

The thought came to him that when he returned to rebirth, he'd live differently. He realized it now, that everything we did to anyone at all, even to the animals, we were doing entirely to ourselves. Apparently it was impossible to do anything to others without doing it to ourselves, whether in life or death, in thought, word or deed.

All at once he became flooded with the incredible wisdom and grandeur of this life cycle. Oh, how comforting it felt to be part and parcel of the holiness all about. One was never out of the Presence. God was guiding us step for step to godhood by love divine, along the Pathway of Love, to the power that only true love could evolve. If we stumbled, He picked us up. If we hurt,

we wept on His Bosom. If we were sorry for our misdeeds, He forgave us and showed us the way all over again by rebirth.

Oh, Father-Mother God, eternal Presence and Holy Source of all being! He sat with head bowed in praise and worship, and humble gratitude for His amazing grace.

* * *

THE LESSON IN THE PARKING LOT

(Continued from page 161)

her toes around the nose piece of a pair of glasses, and put them on. With the same foot, she reached out for the door handle and pulled it shut. The closed door obscured some of my view of what she did next, but it seemed obvious that she was starting the car with her toes. Still in the cross-legged position, she curled her feet around the steering wheel, backed out of the parking space and, smoothly, drove off.

Stunned at the tableau I had just witnessed, I could do nothing but send thoughts of blessing to that courageous Spirit and tell myself fiercely that, whatever difficulties I may think myself to be laboring under, I certainly have no problems! The most remarkable thing about the young woman's demeanor was the fact that she did not seem to think she had problems, either. Her expression remained pleasant and animated throughout, there was a spring in her step lacking in many far less handicapped people, and she went about her business in what certainly appeared to be a matter-of-fact and extremely competent manner.

Whatever debt of destiny she may be paying off, there can be little doubt that she is making the most of her present opportunities, and that she will profit greatly from the experience of her present lifetime. In addition, who knows to how many other people she already has served as inspiration and shining example. Let this be a lesson to us all!

MAX HEINDEL'S MESSAGE

The Son of Man



Properly to understand who the Son of Man was, it is necessary to know the Masonic legend as well as the biblical story of the creation of the world and man. The following gives the more salient features of the Masonic legend:

In the beginning the Elohim Jehovah created Eve. Then the Elohim Samael, who is the ambassador from Mars to the Earth, united with her. Cain was the offspring of this union. Afterwards, the Elohim Jehovah also created Adam. Adam united with Eve, with the result that Abel was born. Thus Abel was the son of human parents, both of them creatures of Jehovah. He was docile and amenable to the commands of the God Whom he regarded as his Creator. Cain was the semi-divine offspring of a human mother and a divine father. On that account he had the inherent divine urge to create. But Abel was content to tend the flocks, also created by Jehovah. The flocks, like himself, fed upon the plant food which grow wild without effort on his part, a gift of the gods.

Cain was different. In him was the dominant desire to create something new, a divine urge to make two blades of grass grow where formerly there was but one. This was an impelling power, and he could not be satisfied until he had achieved something by his own initiative. So he planted the seeds which he found, he cultivated the grain, and he offered to Jehovah the work of his hands. But his offering was not pleasing to the God Jehovah, who saw in him a possible rival, one not to be entirely dominated. As a consequence there was war between

Cain and Abel, and the blood of the latter was shed.

Then Adam again united with Eve, and from this union Seth was born. Since then there have always been in the world two classes of people: the sons of Cain and the sons of Seth. From the latter was born the long line of kings who held their office "by the grace of God." This line culminated in Solomon. It is the line of the sons of men; that is to say, they are born of a human father and a human mother, whose ancestors were Adam and Eve, both created by God, amenable to his dictates, and both thoroughly and entirely human.

In this respect the sons of Seth differ radically, very radically, from the sons of Cain. Cain was virtually the son of a widow because Eve had been left by her divine husband, Samael, at the moment when fertilization was accomplished. He had never taken the part of a husband or father, and therefore his offspring was virtually the son of a widow.

From his semi-divine progeny, Cain, a long line of sons has descended who have originated all the industries, as one will see by consulting the Bible. They have invented all the arts and sciences. All the material progress of the world has been due to them. Their line culminated at the time when Solomon, the son of man, sat upon the throne of Israel; it culminated in the birth of a "son of the

widow" called Hiram Abiff, which will also be found chronicled in the Bible. I do not mean Hiram of Tyre, but I mean Hiram the master workman, who was sent by king Hiram of Tyre to build the temple of Solomon. He, then, was "the widow's son," and Solomon was the "son of man."

At a later time both of these characters in the world drama were reborn. Solomon became Jesus of Nazareth, the Son of Man. Hiram Abiff became Lazarus. He was also the widow's son of Nain. The two resurrections recorded, namely, of Lazarus and of the son of Nain, are one event referring to Initiation. Since then these two characters, the Son of Man and the son of the widow, have worked for the same ends but in different spheres. Jesus, the Son of Man, has worked among the churches and is doing so still. Christian Rosenkruz is the later name of Hiram and Lazarus, the son of the widow. Jesus, the Son of Man, stands as the genius and protector of all church craft, whereby religion is fostered and man is brought back to God along the heart's path of devotion. Christian Rosenkruz, the son of the widow, works with the world powers, the industries, and science in order to bring about the union of the temporal and the spiritual powers, the head and the heart, which must take place before Christ the Son of God, can come again.

At the time toward which we are looking, namely, that of the kingdom of Christ, there will only be one ruler, who will then be both king and priest. Therefore, naturally, the human race must be educated to a point where their human rulers approach the ideal of union more and more, being wise enough to guide a state and good enough to guide the hearts of men. Thus and thus alone can we approach the Kingdom of God, and that is the condition which Christian Rosenkruz and Jesus are now endeavoring to bring about in church and state.



The Inner Urge

It may be said with reference to the aurora borealis and its effects upon us that these rays are radiated through every part of the Earth, which is the body of Christ, from the center to the periphery; but in the inhabited parts of the world they are absorbed by humanity as the rays of the plant Group Spirits are absorbed by the flowers. These rays constitute the "inner urge" which is slowly but surely impelling mankind to adopt an attitude of altruism. They are the impregnating rays which fructify the soul, so that eventually the immaculate conception will take place and the Christ will be born within each of us. When we have all thus become perfectly impregnated, the Christ light will begin to radiate from us. Then we shall walk in the Light as He is in the Light, and we shall all have fellowship one with another.

—Max Heindel

Studies in the Cosmo-Conception

Esoteric Training

Q. How may the organs for spiritual perception be awakened?

A. By esoteric training which may be only partially described for the public.

Q. Is the ascending current necessary for such awakening active in most persons?

A. In the majority of people the greater part of the sex force which may legitimately be used through the creative organs is expended for sense gratification; therefore in such people there is very little of the ascending current.

Q. When is there evidence of such development?

A. When the aspirant to the higher life begins to curb these excesses more and more, and to devote his attention to spiritual thoughts and efforts, the trained clairvoyant can perceive the unused sex force commencing to ascend.

Q. What course does it follow?

A. It surges upward in stronger and stronger volume, along the path traversing the heart and the larynx, or the spinal cord and the larynx, or both, and then passing directly between the pituitary body and the pineal gland toward the dark point at the root of the nose where "The Silent Watcher," the highest Spirit, has its seat.

Q. Which "path" does the current usually follow?

A. These currents do not usually take one of the two paths to the entire exclusion of the other but generally one path is traveled by the greater volume of the sex-currents according to the temperament of the aspirant.

Q. How may such temperament be described?

A. In the occultist, who is seeking enlightenment along purely intellectual lines, the current travels particularly over the spinal cord and only a small part goes over the path through the heart. In the mystic, who feels rather than knows, the currents find their way upward through the heart.

Q. Does either represent normal development?

A. Both are developing abnormally and each must take up sometime the development he has neglected so as to become fully rounded. Therefore the Rosicrucians aim to give a teaching that will satisfy both classes although their main efforts are expended in reaching the intellectually minded for their need is greater.

Q. Is this current the sole requirement?

A. This current of itself, even though it assume the proportions of a Niagara and flows until the crack of doom, will be useless. But still, as it is not only a necessary accompaniment but also a pre-requisite to self-conscious work in the inner world, it must be cultivated to some extent before the real esoteric training can begin.

Q. Then a moral life must precede esoteric training?

A. A moral life devoted to spiritual thought must be lived by the aspirant for a certain length of time before it is possible to commence the work that will give him first-hand knowledge of the super-physical realms and enable him to become, in the truest sense, a helper of humanity.

Ref. *Cosmo* — pp. 477—478

WESTERN WISDOM BIBLE STUDY

The Crucifixion

And when they were come to the place, which is called Calvary, there they crucified him, and malefactors, one on the right hand, and the other on the left.

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment and cast lots.

And the people stood beholding him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself.

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

And when Jesus had cried, with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. — Luke 23:33–36.

An understanding of the inner meaning of the Crucifixion reveals this experience as a glorious consummation of the Way of the Cross. Instead of exclaiming, "My God, my God, why hast thou forsaken me?" Christ Jesus actually cried in exultation, "My God, my God, how thou hast glorified me." The liberation of the Christ Spirit from the bodies of the man Jesus made it possible that the Earth receive an indwelling Planetary Spirit, and the coming of this powerful purifying Force made it possible for all who will to enter the path of initiation and attain to heights of spiritual glory.

The superscription placed on Christ Jesus' cross, *Iesus Nazarenus Rex Iudaeorum*, gives the key to what takes place in man's body on the Path of Initiation. The letters INRI represent the names of the four elements in Hebrew: *Iam*, water; *Nour*, fire; *Rauch*, spirit or vital air; and *Iabeshah*, earth. Of these is the human being made, and through their spiritualization he comes

to the point, as had Jesus, where he can step out of his lower vehicles and travel in his soul body. As Max Heindel tells us:

"This stage of the Christian Mystic's spiritual development involves a reversal of the creative force from its ordinary downward course to an upward course through the tripartite spinal cord, whose three segments are ruled by the Moon, Mars, and Mercury respectively, and where the rays of Neptune then light the regenerative Spirit Fire.

"This mounting upward sets the pituitary body and the pineal gland into vibration, opening up the spiritual sight; and striking the frontal sinus it starts the crown of thorns throbbing with pain as the bond with the physical body is burned by the sacred Spirit Fire, which wakes this center from its age-long sleep to a throbbing, pulsating life sweeping onward to the other centers in the *five-pointed stigmatic star*. They are also vitalized, and the whole vehicle becomes aglow with a golden glory.

"Then with a final wrench the great vortex of the desire body located in the liver is liberated, and the martial energy contained in that vehicle propels upward the sidereal vehicle (so-called because the stigmata in the head, hands, and feet are located in the same positions relative to one another as the points in a five-pointed star), which ascends through the *skull* (Golgotha), while the *crucified Christian* utters his triumphant cry, *Consummatum est* (it has been accomplished), and soars into the subtler spheres to seek Jesus, whose life he has imitated with such success and from whom he is thenceforth inseparable."



ASTROLOGY

Astro-Dynamics

Elman Bacher

The term *astro-dynamics* is used to indicate the study of a horoscope from the standpoint of the planetary influences being diminished or intensified by the native's reactions to his experiences during a given incarnation. The cyclic functions of life forces create a periodic emphasis on each planetary influence and aspect and to the degree that each emphasis is utilized constructively is the alchemical transmutation made. To the degree that the negatives are expressed will the positives be depleted and made less effectual for growth. This is easily understood when we consider that no human being is ever "cut off" from any part of his horoscope. There is no such thing as a "stoppage" of planetary influence. Even the inhibitive and restrictive ray of a heavily afflicted Saturn is still "expressing" in the consciousness of the person who is expiating such a form of karma.

A practical application of astro-dynamics may be stated thus: any person who consults an astro-psychologist does so because he is "in trouble." He is in trouble because he has been "living with his negatives." Without a dynamic approach to interpretation, the reader can easily fall into confusion if he interprets the trines and sextiles of his

client's chart as "statistically good." A trine or sextile is "good" only if it is put into concrete expression as a counteractive to that which is destructive or retrogressive in the person's nature. Poverty, sickness, unfulfilled or distorted love-impulses, fears, and the like are evidences that the client has not applied the urge to fulfill the promises of his sextiles or the benefits of his trines, but has expressed his energies in terms of his squares and oppositions, thus depleting his possibilities for good as life goes on. A continual expression of negatives will result in depletion of the regenerative urges and a tighter bondage to the Wheel of Life is created.

In musical parlance, the term "modulation" is used to indicate a chord or passage which serves as a bridge from one section to another in a different key or tonality. This term may also be used, in the astro-dynamic terminology, to describe the purposes of the sextile and opposition aspects. These aspects, in a given charge, may be considered the "points of transmutation" when the two planets of an opposition receive the trine and sextile from a third planet, and when one planet of a sextile is squared by a third planet.

In either of these cases, the planet making the good aspect to the affliction represents the agency by which the person finds his "redemption from evil." Thus, through the exercise of that planetary energy transmutation is made and the power of the square and opposition to express discord is diminished and neutralized.

The aspects described above represent the "easiest" form of alchemy. However, others must be considered: In all probability, the transmutation of an unrelieved square is more difficult than any other experience in life. This term indicates two planets in square aspect to each other with no trines or sextiles to other planets. Superficially it represents an aspect of "heavy karma," indicative of a serious problem through which the native must learn a much needed lesson. Since each of the two planets concerned will be activated from time to time by favorable aspects of lunations and progressed Moon, etc., there is a certain amount of "assistance" assured. But, because such an aspect indicates the possibility of great sorrow or difficulty, the native must be instructed as to the basic, positive qualities of both planets. When the aspect is activated recognizably, the native must do his utmost to express, to some degree at least, the positive expression of the two planets, or at least the one that is most directly being expressed. Since the two planets of the square are continually "hand-in-hand" they are constantly affecting each other — the negatives of one intensify the negatives of the other, and the resultant evil breeds more evil in the future. However, if, by spiritual discipline and/or corrective psychology the native allows only a constructive vibration of each planet to be expressed, then the good of each stimulates the other, transmutation is made and, in time, destiny is transcended.

Much the same approach can be made to the unrelieved opposition, with

the exception that the function of fusing the two at once would apply more practically and more possibly than in the case of the square. There is such an element of "seesaw" about the opposition aspect that if one planet is emphasized at the expense of the other, a condition of lop-sidedness could result — hardly a manifestation of harmony or balance! In other words, the alchemical transmutation demanded by this type of aspect is "expressing the affairs of each in terms of the other" or "in cooperation with the other."

The most important thing for the astro-psychologist to bear in mind with reference to adult clients is that, in most cases, negative aspects have been expressed and experienced for many years of life, and that many people are not really aware of the best good that they are capable of expressing and realizing. Humanity becomes so accustomed to its troubles, fears, bad habits, frustrations, and sordidness that the majority become reconciled to the attitude, "That's the way I am and I can't do anything about it." All of which is very foolish and wrong. There is a solution to be found for every human problem, in so far as a "problem" is only the result of some form of misdirected energy. But, with the horoscope as the way-shower, the agencies of solution can be found in all of the benefic aspects of the chart.

The dynamic approach to astrological interpretation finds its master-work as a guide for children. The newly incarnated Ego, boy or girl, comes to parents who have undertaken the sacred responsibility of guidance. They may have preconceived ideas of what they would like their child to be, but if they wish to be *real* parents, they will guide that child along the lines that are best for him. Such guidance includes much more than vocational guidance, important as that is. It means that they themselves must act as neutralizing agencies for

the negatives indicated in the child's chart. No woman whose child has Mars afflicting Moon should allow herself to indulge in "temper" in the child's presence. Why? Because every time she does, she emphasizes that discordant vibration in the child's subconscious, his instinctive irritability becomes intensified, and a "picture of cruelty" is etched more deeply into the child's vibration-pattern. However, because a little child *reacts* to everything that goes on around it, every manifestation of calmness, poise, kindness, and consideration neutralizes, to a small degree, the harsh impulse of Mars square Moon and makes it possible for the child to deal with those impulses much more easily as he grows up. In other words, the mother, in right conduct, emphasizes something that is harmonious and constructive in the child. She then represents something that is good, not evil, in its chart - and in its life.

This material is presented for the consideration of advanced students and astrological practitioners. It correlates the dynamic factors of alchemical transmutation with the mathematical calculation and tabulation of progressed aspects.

The title derives from the approach that at no time does a horoscope "stop functioning." Nature, they tell us, abhors a vacuum; there is no such thing as "nothing" in manifestation. Correspondingly, there is no such thing as "nothing," "emptiness," or "cessation of activity" in a horoscope. There are, to be sure, periods of apparent quiescence, routine activity, and a general smoothness or monotony of function. These, however, in their own good time, build to peaks of climax, intense experience, drastic change fulfillments, and/or seeming descents.

It is the purpose of the astrodynamic approach to study the progressed aspects, or cycles, from the standpoint of their representing a stimulation of not

just one planet at a time, but of an entire "area" of the horoscope.

The nature of planetary vibration allows a "field of extension" which we call the "orb." This extension of either side of a planet's exact position allows it to "reach out and take hands" with the other planets that it aspects. Thus, the "life" of the horoscope is activated.

Ordinarily, in the preparation of an astro-analysis, we list the progressed aspects in order for the current year or two for the purpose of determining the principal sources of experience in the person's life at the present time. In astro-dynamics we do the same, except that we list the progressed aspects by "groups" or "areas." It is this approach which most clearly indicates the possibilities for alchemical processes. We contrast the positives and the negatives that are being stimulated simultaneously or in sequence and thereby determine which factors are available for regeneration of emotion and redirection of reactions.

Whatever extra mathematical calculations may be involved for this kind of "horoscopical treatment" is more than compensated for in the vivid and vitalized presentation of the progressed aspects concerned. The whole horoscope takes on added "dimension" - from a picture on a flat piece of paper it becomes a galvanic representation of a living thing. Attention!

A man requests your assistance concerning a marital problem. You calculate both his and his wife's charts, tabulate the aspects pertaining to each and pay particular attention to the mutual conjunctions. These mutual conjunctions form the basis for your problem-analysis.

In his chart you find Pisces on the Ascendant; Mercury, ruler of the seventh, is in nine of Aquarius, in the eleventh house. Mars is in twelve of Scorpio, eighth house, square Mercury. You find one mutual conjunction uniting the two

charts. Her Mars is in ten of Aquarius – conjunct his Mercury – square Moon in Taurus, which is opposition his Mars in Scorpio. The conjunction of her Mars to his seventh house ruler is the key to a difficult marital situation, characterized by the vibration of unregenerate Mars. His alchemical agency is his unafflicted Venus sextile to Mercury. (Get the picture by putting these positions on a blank chart.)

In tabulating his current progressions, you find that from the previous Adjusted Calculation Date to the next Adjusted Calculation Date the Moon travels thirteen degrees and thirty-eight minutes. By division of twelve the monthly travel of the progressed Moon is shown to be one degree and eight minutes. The ACD is the fifteenth of the month. There are thirty-four minutes of Moon-travel each half month.

Tabulating the monthly positions of the progressed Moon for this year period – from the fifteenth of each month – reveals that during the last two weeks of March, 1947, the progressed Moon makes the exact conjunction of his Mercury. In early June it makes the exact square of his Mars. In early August it makes the exact sextile of his Venus. (On the outside of the practice chart indicate these Moon positions. Tabulate these aspects and dates, at the bottom of the page. Bracket them so as to impress your mind with the fact that you are dealing with a “field of stimulation.”)

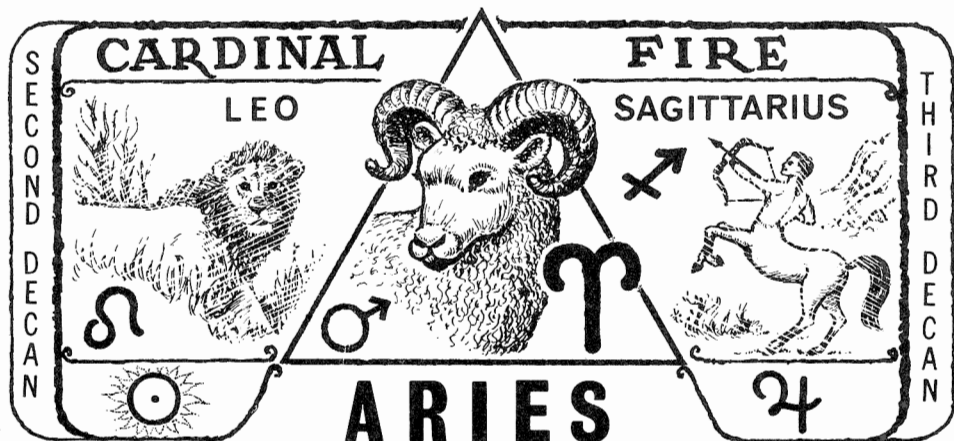
The Mercury-Mars square shows that from late March to early June the marital problem is going to be stimulated in a very decided way. (Since you are, in this hypothetical case, dealing only with the man, it is not particularly necessary to concentrate further on the wife’s chart. It is his reactions that you are concerned with. Whatever the wife may do during those months will tie in with his aspect.) However, with the conjunction to Mercury, the sextile to Venus begins to

vibrate simultaneously with the square to Mars, because Venus is in orb of sextile in the native chart. Therefore, Venus is the alchemical agency for this man to use during this period of a little over four months. He must counteract the Mars vibration (which in Scorpio is very strong) with the principle of the Venus vibration. It is his panacea at this time. Using it persistently during this troublesome time will result in great soul growth and as his marital experience progresses he will be much better able to direct his part constructively.

A short elaboration on the above: Suppose that both the man and his wife consult you jointly. Both are eager to learn more clearly how to harmonize their marriage experience. You then combine the factors of both charts and find that she has Saturn unafflicted in Gemini, trine to her Aquarius Mars and sextile to his unafflicted Venus. In this case, tabulate her progressed aspects – by “area” for the same months. Each person provides a negative stimulation of Mars for the other. But each one has an alchemical agency to work with. In mutual understanding that each must use a certain constructive vibration to neutralize and harmonize discord they then can face the coming period with greater assurance of mutual help and consequently greater marital happiness. She must counteract a violent disposition (Mars square Moon) with the patience and poise of Saturn in Gemini. He must transmute the tendency to mental discord through ever deepening affection and out-pouring of love. Each has his own pattern to deal with, but, since they are, together, a partnership, mutuality of growth and alchemy can be achieved.

The above is a very simple, direct illustration of this approach. However, the procedure is the same for any complexity of progressed aspects. The principles of alchemy and transmutation

(Continued on page 176)



The Children of Aries, 1976

Birthdays: March 20 to April 19

ARIES

SIGN – Aries the ram.

QUALITY – Cardinal, or forceful application of kinetic energy.

ELEMENT – Fire, or Spirit. The eternal spark of life.

PHYSICAL ANALOGY – Flame.

EXOTERIC ANATOMY – Specific: The head and most of its internal and external structures, excluding the lower jaw, ears, and cerebellum, which are ruled by Taurus, and the nose, which is co-ruled by Scorpio. The pineal gland is ruled by Neptune and the pituitary gland by Uranus. Certain of the pituitary hormones are sub-ruled by other planets. General: Motor nerves, cerebro-spinal nervous system, and muscles. Mars, the ruler of Aries, governs the physiological processes of body temperature regulation, muscular movement, excretion, digestion, and utilization of proteins in the body, and the production of red blood cells in the bone marrow.

ESOTERIC ANATOMY – The Human Spirit.

TABERNACLE IN THE WILDERNESS – Aries corresponds to the fire of divine

origin on the altar of burnt offerings. This blazing fire was the first thing which met the person who approached the Temple Gate and it symbolized the fact that the very first qualities which the aspirant to the higher life must cultivate are enthusiasm, courage, and a pioneering spirit.

BASIC INFLUENCE – Enthusiastic, spontaneous, energetic, and forceful.

POSITIVE INFLUENCE – Positive Aries imparts courage to the nature, enabling it to forge ahead in life despite unfavorable odds, and gives a pioneering and adventurous spirit that is not afraid to tackle the unknown or try something new. There may also be an innovative ability to apply fresh ideas to the solution of old problems and open up new vistas of opportunity for the expanding energies of evolving man.

NEGATIVE INFLUENCE – Negative Aries can be overly impulsive and impatient, rushing into action without sufficient forethought or recognition of the responsibilities and consequences involved. This type of imprudent action can result in much friction with others. But the combative nature of negative

Aries is often more inclined to fight blindly on rather than admit a mistake and stop to make amends.

LESSONS – In order to counteract the development of these negative traits and realize the highest good from the positive ones, Aries influence should be tempered with the qualities of patience, persistence, gentleness, and forbearance.

RULER – Mars, the planet indicating individual mode of initiative and self-motivation, finds its home in Aries and expresses its innate nature most strongly here.

EXALTATION – The Sun tends to express its more desirable side in Aries, imbuing such people with a strong sense of purpose and direction in life. This enables them to apply themselves with vigor to whatever line of endeavor they choose, for to them there is purpose in being active and on the go, whether it be physical, mental, or otherwise.

DETRIMENT – Venus, the planet indicating individual mode of feeling, finds itself rather weak and imposed upon in the aggressive environment of Aries. The finer, more delicate fabric of the feelings is often torn and left unheeded by the demand for *action*. A brusque manner may hide the expression of a more refined nature because such may be looked upon as a "weakness."

FALL – Saturn, the planet of consideration and understanding for the rights, needs, and viewpoints of others tends to show its more undesirable side in Aries. The forward-rushing qualities of Aries are often noted for their lack of consideration for others. Thus, Saturn in Aries may sometimes indicate an attitude of indifference toward others while placing the interests of self first. Such a one may feel that he is deeply wronged and misunderstood by others who fail to see his viewpoints and to respect his interests.

GREEK MYTHOLOGY – Greek mythol-

ogy tends to portray mostly the negative side of Aries. Ares is the god of war and mischief, while Eris is the goddess of strife. Yet, without the impetus of these two, there would be very little left to tell about in mythology. Likewise, without the spark of life supplied by Aries we would soon slip into a lethargic state where little or nothing could be accomplished.

COSMIC CHRISTIANITY – Aries is the sign of Easter and of the resurrection. Just as the tomb could not hold Christ, so there is nothing that can keep the life-giving, exuberant impulse of Aries from finding expression. New hope springs up in the breast of man as the Sun passes through Aries, giving him the necessary courage and energy to face the experiences of the coming year. And throughout the world the cry is sounded, "Death is swallowed up in victory!"

The exalted Sun in Aries squares Mars in Cancer from March 20 to April 6, a combination that gives an explosive, restless disposition intolerant of restraint and authority. These children will have energy and enthusiasm to carry out tasks but must learn how to meet obstacles and difficulties without being overbearing and demanding.

From March 20 to 25, the Sun trines Saturn, favoring a disposition that is self-assured and confident, and general success in endeavors. The Sun trines Neptune in Sagittarius from March 27 to April 11, endowing these children with an aspirational and religious nature. They can be dramatic and expressive in revealing their emotions, and possess an intuition that will guide them in their decisions.

The Sun opposes Pluto from March 25 to April 8, indicating a rather egotistical and quarrelsome temperament when their authority is challenged. These children must learn to be tolerant and to make fair decisions. They may

have difficulty co-operating in group activity due to too much self-assertion. From April 8 to 19, the Sun squares Saturn in Cancer. Saturn finds difficulty expressing in this sign, so these natives need to develop a stride in overcoming the obstacles placed in their path, and to gain through experience an amount of self-reliance.

Venus in Pisces squares Neptune in Sagittarius from March 21 to 30. In the sign of her exaltation, Venus is inherently compassionate and there is a love of music. However, the square warns these natives to be careful of becoming involved in fraudulent schemes and to beware of emotional attachments to disreputable individuals. They must learn discipline and preparedness in order to cope with these situations.

From March 20 to 25, Venus trines Uranus, giving depth to the feelings. Idealism is ever present in their affairs, attracting into their lives enriching and harmonious experiences. They seek to express love in a universal and altruistic way, caring for all in need in an impersonal manner. Venus trines Mars in Cancer March 20-21. These children can be warm and affectionate, and are domestically inclined and home-loving. They will put a great deal of feeling into whatever they do, and their abode may be the hub of their life as they strive to create an atmosphere of family harmony. Venus trines Saturn in Cancer March 11 to April 10, emphasizing the domestic inclination of these children and a faithful love nature. They can be tolerant, self-disciplined, and successful in their undertakings. Although Saturn is somewhat weak in this sign and there is difficulty in expression, it provides an avenue for constructive living.

From April 12 to 19, Venus in Aries squares Mars. These natives need to make a diligent effort to work in harmony with other people, particularly those of the opposite sex. They can be explosive

and self-centered and must learn to be patient and fulfill obligations without complaining.

Venus trines Neptune from April 14 to 19. This combination in fire signs lends aspiration to the already warm and exuberant nature of the Aries Sun. It gives a taste for the refined and may seek to express through the arts. With high spiritual convictions life is very meaningful to these natives. Venus opposes Pluto in Libra from April 11 to 19, inclining these children to hypersensitivity. They may sometimes have unbalanced emotions. They must learn that everything they desire may not be the right thing for them. They must use discretion when choosing a partner, whether it be marital or business.

Mercury in Pisces square Neptune on March 20-21 indicates an easily swayed and gullible nature. These children can be easily fooled and persuaded to do things, and must develop some sense of logical thinking, otherwise they may be continually hurt by circumstances they feel are out of their control. The ability to face issues squarely must be developed. From March 21 to 28 Mercury trines Saturn, giving depth of concentration and stability to the thinking process, and the ability to use all available information in solving problems.

From March 31 to April 1, Mercury in Aries squares Mars in Cancer, encouraging an active but argumentative mentality. These children should learn early in life that not a "me first" attitude, but consideration and compromise with others, will help them realize their objectives. They will realize their goals by being more diplomatic. Mercury trines Neptune from March 30 to April 5, and this influx of force gives an inspired and spiritualized mind. Their decisions can be made with wisdom. They have an artistic imagination and creative talents. These children should be encouraged to use their insight and

talent to benefit others.

Mercury opposes Pluto in Libra from March 29 to April 4, inclining these natives toward indecision in problem-solving. They must learn to be less impulsive and to see the whole picture of a problem instead of just fragments. Mercury squares Saturn from April 5 to 11, and these children tend to resist changes and retain a narrow-minded, fearful, insecure attitude. They are not incapable, but they feel thwarted in their efforts and should be encouraged to work mentally even if it hurts a little and to develop an optimistic outlook.

From April 9 to 15, Mercury conjunct Jupiter in Taurus insures a refined, cheerful state of mind with artistic potential and good judgment. Mercury sextile Mars from April 13 to 19 shows a mental sharpness, a good debating knack, and the ability to express high thoughts well. From April 9 to 16, Mercury opposes Uranus in Scorpio, inclining toward a stubborn and somewhat avaricious intellectual expression. This aspect gives vitality, but also an uncompromising nature that could cause problems with associates. These natives must learn to control the emotions and be rational.

Mars in Cancer trines Uranus from March 20 to April 12. With an exalted Uranus, this aspect gives an extremely original and creative nature. These natives will express with dramatic feeling. Although they may shun limiting circumstances and seek mobility, their interests tend to be personal and domestic, and they continually strive to create a comfortable and protective home atmosphere.

Mars square Pluto from March 27 to April 19 indicates an explosive and aggressive nature and a need to balance and temper feeling with regard for others, and limitation of ambitions. Mars sextile Jupiter from March 20 to April 8 modifies the above aspect with good-naturedness and reliability. Since Jupiter

is in Taurus, these natives will seek more-than-adequate surroundings, tending toward the opulent. They are energetic and honest in their pursuits, and interested in the artistic.

Jupiter square Saturn from March 20 to April 7 shows that these children have a need to be encouraged and given praise for their efforts, for, lacking self-confidence, they can be easily discouraged. They must learn to be more organized in their goals and persist in what they want to do.

Neptune in Sagittarius sextiles Pluto in Libra through the solar month. Children born during this period will have an interest in philosophy, education, religion, and human relations, and placing right value on these, they will insist on integrity for those placed in positions of leadership. This aspect shows that children born during this period will have completely revised attitudes about religion, philosophy, education, and human relationships. They will be deeply concerned for their fellow-man, and will make compromises if it will prove beneficial to others in the long run.

* * *



ASTRO-DYNAMICS

(Continued from page 172)

demand that we look for the solution of the problem, but if we consider each progressed aspect as "a thing in itself" the solutions may not be so evident. Effects and solutions will be so much more "livingly" manifested.



NEWS

COMMENTARY

Not Enough Bees

When the Wall Street Journal last year reported that "the nation's honey bees slowly but steadily are being exterminated," the message came as no surprise to entomologists in Minnesota, where beekeeping is a \$7-million-a-year business. Their thoughts on possible causes, effects, and remedies of the problem are outlined in an article by Bob Drechsel in *Minnesota Science* (Summer '75), published by the Agricultural Experiment Station of the University of Minnesota.

The drop in bee population is sometimes blamed on pesticides, but some believe that herbicides do more damage by destroying forage. A team of UM entomologists also found that two-thirds of the apiaries in the country are infested with a severe bee disease, nosema, caused by microsporidia that damage the insect's digestive system. Ironically enough, much of the skyrocketing price of honey (from 12 cents per pound in 1970 to more than 50 cents per pound in 1973) resulted from rising sugar prices, since beekeepers must use a sugar mixture to feed the hives during winter.

Bees have perhaps 10 to 20 times as much economic value for their pollination activities as for their honey, so preventing any further deterioration of their population is taking on higher and higher priority. Steps include increased treatment of hives with fumagillin to prevent nosema, better care of hives in winter (when one-quarter of the domestic hives are perishing, compared to 5 percent with proper care) and more judicious application of pesticides and herbicides. (Some popular substitutes for DDT are far more harmful for bees.)

Science News, Oct 4, 1974

We wonder if the bee disease nosema also might ultimately be linked in some way to man's releasing of toxins into the atmosphere or to another of human-

ity's destructive activities. The debt that the human race will have to pay with regard to the depletion of other life-waves in the interest of its own presumed "well being" must indeed be staggering!

Alcoholism and the Poison Cycle

Ethanol, the alcohol in beverages, is toxic to the human body. Researchers are now finding, however, that a metabolic product formed by the oxidation of ethanol in the liver may be even more harmful. Studies reported in the past five years have linked high levels of the metabolite, acetaldehyde, to physiological dependence, and to brain, heart and liver damage in alcoholics.

Earlier this year, Mark A. Korsten, Charles S. Lieber and colleagues at the Bronx Veterans Administration Hospital and the Mount Sinai School of Medicine reported that alcoholics have significantly higher levels of acetaldehyde in their blood than nonalcoholics after the same consumption of ethanol. Working with laboratory animals, Lieber, Rolf Teschke and Yasushi Hashumura now report (*Science*, Aug. 29) what may be the mechanism that leads to higher acetaldehyde levels.

The results of a series of experiments have lead the team to postulate the following mechanism: When alcohol is consumed, the two systems in the liver that oxidize the ethanol produce initially high levels of acetaldehyde. After chronic consumption, these high levels of the toxic metabolite injure the liver mitochondria, the normal site for acetaldehyde breakdown. The impaired ability of the mitochondria to break down the poison results in even higher blood levels

of it, further liver injury, greater damage to the heart and brain and stronger addiction.

The team's next step, Lieber says, will be to determine whether some persons are genetically predisposed to these higher acetaldehyde levels and therefore to alcoholism.

Science News, September 27, 1975

How much more research will be required before the majority of human beings take heed of the many medical, as well as moral, warnings against the use of alcoholic beverages? The prospect of a combination of brain, heart, and liver damage, coupled with physiological dependence, should be enough to cause any thinking person to reject alcoholic beverages once and for all. Obviously, however, many people's desires still override their mental admonitions.

Stunted Growth

In recent years, a number of studies have shown that babies born to mothers who smoke or take narcotics tend to be lighter and smaller than other infants. Yet no one has been able to explain why. Two Johns Hopkins physicians who have been investigating how the fetus receives oxygen from its mother may have found the answer.

Drs. Barry Burns and Gail Gurtner found that when pregnant sheep were given a drug such as morphine or the tranquilizer Thorazine, the amount of oxygen reaching the bloodstream of the fetus was reduced. The researchers knew that drugs are metabolized and excreted from the body through the action of certain oxygen-binding enzymes, including cytochrome P-450. They reason that cytochrome P-450 in the placenta is responsible, at least in part for carrying oxygen from the mother to the fetus. But when drugs or other chemicals reach the placenta, the enzyme is diverted to metabolizing them and can no longer adequately transport oxygen between the maternal and fetal circulations.

Carbon monoxide, which is always present in cigarette smoke, readily replaces oxygen in attaching to the cytochrome molecule, and thus could also interfere with its role in carrying oxygen to the fetus. All cells need oxygen for growth, the researchers note, and the bigger a fetus grows, the more oxygen it needs. Without an optimum supply, the fetal growth rate simply slows down.

Newsweek, Sept. 29, 1975

It is peculiar that, although most

people take warnings against inhaling carbon-monoxide impregnated car exhaust seriously, many of the same people willfully inhale cigarette smoke, which also contains carbon monoxide, without evident concern. Non-smokers in a smoke filled room, and sometimes in the presence of only one smoker, are uncomfortably well-aware of the depletion of oxygen in the smoky atmosphere. Mothers who are responsible for stunting the growth of their unborn children because they cannot bring themselves to renounce the "pleasure" of tobacco or drugs will have much to answer for.

Aspirin

and Newborn Deaths

An increasing number of drugs are being found to hurt the fetus. Now none less than aspirin is being indicted for increasing anemia, hemorrhage, prolonged gestation, complicated deliveries and perinatal mortality.

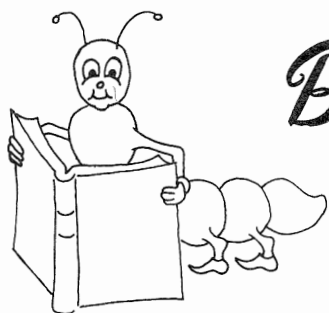
Edith Collins and Gillian Turner of the Royal Alexandra Hospital for Children in Sydney, Australia, followed 144 pregnant women who took aspirin regularly during pregnancy — two to twelve aspirin a day. They compared them to pregnant women who did not take aspirin. They report in the Aug. 23 *Lancet* that the regular aspirin takers had the complications cited above; the controls did not.

Although the evidence is not watertight, it is strong.

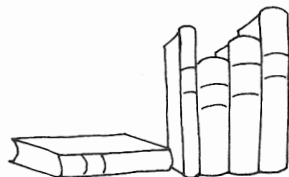
Science News, Oct. 4, 1975

Here is another warning of the dangers of aspirin (see *Rays*, Sept. 1975, p. 415) This common medication has been known to intensify the distress of ulcer patients and cause other gastro-intestinal problems. Is it not possible, then, that such a hazardous substance might also damage a fetus being carried by a mother who consumes this substance?





Book Review



"The Mysteries of Chartres Cathedral"

The Mysteries of Chartres Cathedral, by Louis Charpentier Avon Books, New York, 1975. Translated into English by Sir Ronald Fraser.

The majestic Gothic Cathedral at Chartres draws tens of thousands of reverent and merely curious visitors annually. As M. Charpentier points out, no matter what his level of spiritual evolution and no matter whether he enters as pilgrim or tourist, "no man can boast, not even in a practical sense, that he leaves the cathedral at Chartres the same as he was when he went in."

What is the power that this magnificent edifice has, and whence does it come? The author contends that the Cathedral is a symbolic physical manifestation of timeless initiatory mysteries dating from ancient Druidic and Egyptian civilizations and equally applicable today. The secret of the Cathedral — indeed, the secret of all true, as opposed to imitative, Gothic architecture — was symbolically communicated to man in order to help him realize his spiritual potential.

M. Charpentier, a French journalist, author, and publisher, devoted years of research, speculation, and creative thought to the "magic" he so strongly felt on his first and all subsequent visits to the Cathedral. Although some

questions in his mind remain unanswered, he presents a theory of the origins and construction of Chartres Cathedral which is thought-provoking at the very least and awesome in implications and scope.

Much of the impetus for the construction of the Cathedral rested with the order of the Knights Templar, those mysterious "Soldiers of Christ" who first established themselves in Jerusalem in 1118, ostensibly to protect travelers from highwaymen. Although they did perform such guard duty, their real mission, believes M. Charpentier, was much more exalted and dangerous than to act as defenders on public roads.

The dwelling in which they were lodged had been built over the ruins of Solomon's Temple. It is known that the Ark of the Covenant had been buried in a crypt below the Temple. The author speculates, on the basis of evidence and logic, that the Templars may have found the Ark and transported it to Chartres immediately before construction of the Cathedral began. It may be that the secret of Chartres lies within the Ark itself.

With this as background, M. Charpentier proceeds to an intricate analysis and description of the process of construction and the profound symbolism to be found in all facets of the building.

The Cathedral was built on land

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The Rosicrucian Fellowship
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long held sacred by Druids, Celts, Gauls, and Christians. A strong magnetic current is active here, and the edifice was constructed deliberately so as to offer the most harmonious response thereto. The author explains the intricacies of Gothic construction in depth, and shows, with mathematical formulae, how stone was laid upon stone in such a way that the Cathedral vibrates to the slightest sound.

Three plans were used in the construction of the Cathedral. Two of these, one establishing its superficial two-dimensional limits and one underlying its elevation, M. Charpentier is able to explain convincingly. He is unable to decipher the unit of measure in the third plan, the "plan in movement," however. ". . . everything in the Cathedral moves, the counter-movements of stones taut as springs, neutralizing instantly each other's movement." The clues to this plan too, he believes, are probably to be found somewhere in the Cathedral itself. They will surely be deciphered when the time is right. These clues "are without doubt the clues that enable one to open the doors to this kingdom of the essential harmony of Earth and Cosmos in movement. . ."



"There is an undescribed, undescrivable presence, dwelling very peacefully in us, our rightful Lord: we are not to do, but to let do; not to work but to be worked upon. . . . In all the worlds of God there is no escape except performance. . . . The secret of power is delight in one's work."

—Emmerson

READERS' QUESTIONS

Achievement of Genius

Question:

Would not the Lords of Destiny and the Hierarchies play a more important role in a person becoming a genius than the individual's own advancement? The time element must be right, as in Thomas Edison's case, for without the technical materials, knowledge in itself wouldn't be of much use. Were not the people of Atlantis a very highly advanced people, far exceeding our present technology?

Answer:

No one can become a genius unless he personally makes the effort to do so. Each person must study, work, and develop his own talents, and neither the Lords of Destiny nor anyone else can do this for him.

The Lords of Destiny see that individuals are born at certain times when their abilities are needed for the general progress of the race. As far as the time factor is concerned, yes, the general technological, cultural, or other level of civilization may serve to give some foundation for particular accomplishments. The true genius, however, is well ahead of his time. Consider, as only two examples, Einstein and Leonardo da Vinci. Thomas Edison required certain technical materials for his inventions, of course, but, conversely, the many other people then working with those same materials could not or did not manipulate them as Edison could and did to achieve his results.

Evidently the Atlantean technological achievements exceeded ours of today, and the Atlanteans were advanced in a *material* sense. Spiritually, however, they misused their powers, and the destruction of the continent was brought

about because of the wickedness of its inhabitants. Their advanced technology did not avail them when the cataclysms, engendered under the Law of Consequence, came upon them.

The Atlanteans had allowed the separative, selfish mind to become disproportionately strong in their natures. Now we are to evolve those powers of the Christ which will properly direct our technological knowledge.

Position of Saturn

Question:

We are told that when Saturn in the horoscope of one person occupies any degree of the zodiac included in the first or sixth house of another, there can be no profitable mutual interaction for healing purposes between these two people. Does this by analogy extend into other areas of inter-relationship? For instance, would such a reciprocal placement of Saturn in the third house of psychiatrist or patient, or in the ninth house of lawyer or client, also have a mutually adverse effect?

Answer:

Saturn's position in the *first* and *sixth* houses is of major significance in all these similar relationships. In the first house, it affects the individuals' temperament and can very likely hinder their ability to get along. If two people do not get along, obviously a counsellor/client or professional/client relationship between them is inadvisable. The sixth house is that of service. Saturn in this position is likely to impede the rendering of service of whatever nature and, again, make inadvisable this sort of a relationship between the two people concerned.

Epigenesis After Conception

Question:

In the *Cosmo*, p. 344, we are told that Epigenesis allows the human ovum to add to its body something new, which makes the child different from its parents. Since an Ego who does this presumably has incorporated the innovations into his archetype before coming to re-birth, is it correct to say that Epigenesis, in this case, actually takes place in the Second Heaven, and that the work done by the Ego in the womb is really only a repetition thereof?

Answer:

In a sense it is correct to say that the Ego first uses his Epigenesis in the formation of the archetype in the Second Heaven. The work he does in the womb, however, is not merely "repetition." The plan, or blueprint, of the innovations he is making does exist in the archetype, which has been made of "mind-stuff" in the World of Concrete Thought. After he begins to receive material embodiment, however, the Ego must know how to work with the chemical and etheric matter in order to give his archetypal innovations concrete expression in the physical world. The ability to work with this matter – to create something new out of the chemical and etheric substance and to construct the physical manifestation in accordance with the blueprint – is Epigenesis.

Most Powerful Aspect?

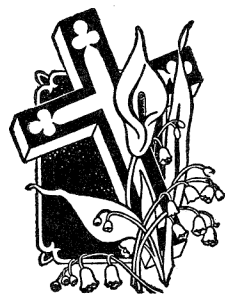
Question:

How do we tell which aspect is the most powerful in reading a chart? Does a good aspect always take precedence?

Answer:

We do not consider any aspect on a chart to be "the most powerful" one. Neither benefic nor malefic aspects

automatically take precedence. The aspects indicate tendencies and proclivities, for good or ill, which we have earned by our behavior in past lives. Which of these take precedence depends on the will-power of the individual. If he allows himself to be swayed by unworthy propensities, displaying bad temper, laziness, or dissipation because they seem to come easily to him, his life naturally will manifest the malefic inclinations. If he recognizes such tendencies within himself and learns to overcome them, he rules the malefic aspects and transmutes negative into positive force. Similarly, if favorable tendencies such as spiritual or intellectual strengths are indicated on his chart, they will take precedence only if he utilizes them. He must make the effort to avail himself of these strengths and work and serve accordingly. Only in this way can the presence of such aspects on his chart be translated into concrete manifestation in his life and development.



ROSIKRUCIAN 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 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.

NUTRITION



and

HEALTH



Foods for Infants

An article in the September 1975 issue of *Consumer Reports* entitled "Are Baby Foods Good Enough for Babies?" is, we believe, of considerable importance. Consumers Union of United States, Inc., publishers of *Consumers Reports*, tested three nationally known brands of baby food for substance content, nutritional content, and cleanliness, and made some startling findings.

Many of the strained baby foods tested contained modified starches, added mainly to lessen the "watery" texture of the food and to keep the other ingredients from separating. According to the article, although the Food and Drug Administration has cautioned that any modified starch developed after 1970 should be tested for suitability and safety before being added to baby food, new modified starches presently used in some of these foods have not been so tested.

Many of the foods tested contained sugar, added, theorizes the article, to please parents' taste. Infants' sense of taste is not well-developed. The dangers of refined sugar are being increasingly documented by nutritional and medical authorities. Sugar is notorious as a contributor to many of the so-called "diseases of civilization." In addition, some nutritionists claim that the presence of sugar in baby foods is likely to stimulate an unhealthy craving for sweets that will remain with the

infant throughout life.

Despite the fact that infants accept unsalted foods readily, salt, too, was added to many baby foods tested — again probably for the parents' benefit. Some nutritionists believe that excessive salt intake during infancy may betoken a tendency to high blood pressure in later years.

In view of the prevalence of additives in most commercially processed and prepared foods, these revelations, although disturbing, are not too surprising. Another finding reported in the article, however, can be described only as shocking: "insects, insect parts, or rodent hairs" were found in ten of the foods tested!

The article speculated that some of this unsavory material may have accumulated because in certain of the baby food jars, there is "a visible gap between the sides of the lid and the glass," allowing foreign matter to collect and be admitted to the jar when the seal is broken. Whatever the reason, it goes without saying that the presence of such foreign matter in food for infants or for anyone else is inexcusable. Indeed, this revelation makes one wonder what kind of residue is likely to be present in other commercially processed and prepared foods.

Consumers Union also prepared homemade baby foods in four categories: vegetables, fruit, custard desserts, and

meats, in order that a comparison might be made with the commercial variety. According to the article, the homemade baby foods contained less water, starches, and sugar, and more fiber, protein, vitamins, and minerals than did the commercial foods in the same categories that had been tested. The overall cost of homemade baby foods is also likely to be less than that of the commercial variety.

Simple directions for preparing baby foods were given as an appendage to the article. A strainer or blender can be used to puree fruits and vegetables, and a food mill, in addition, will separate out seeds, cores, and skins. Babies old enough to eat strained solid foods can partake of much that is prepared for family meals, if the baby's portion is set aside before spices and seasonings are added and then pureed. Only fresh food should be used for this purpose; canned and frozen foods may contain undesirable additives.

Specific suggestions such as the following are made: bananas, usually the first fruit given to infants, need only be mashed with a fork. It is advisable to cut other fruit into small pieces, then steam and puree it. Vegetables such as peas, carrots, zucchini, and sweet potatoes may be prepared in the same way. Spinach and beets may contain excessive harmful nitrates: cabbage, broccoli, and cauliflower may produce gas; corn is considered difficult for babies to digest. Pureed cottage cheese and homemade soup without spices are considered good sources of infant nutrition.

Give Your Life a Boost by Cutting Down on Sugar

If you want to lead a more healthy life, cut back on your sugar consumption. It's the best prescription for curing your ills,

says William Dufty, a self-confessed former "sugar-addict."

Since he kicked the habit 15 years ago, his health has improved dramatically. And his weight has plunged from 205 pounds to 135. Dufty writes about his experiences in a new book, *Sugar Blues* (Chilton Book Co. \$7.95)

He says: "I ended up with a new body, a new head and a new life. Since I stopped taking sugar I haven't had to see a doctor or even take an aspirin."

Before, he suffered one malady after another — from migraine headaches to skin problems.

"I subjected myself to endless doctors and endless tests, but not one doctor ever questioned what I ate or drank," he says.

Finally, in 1960, he read a book which claimed that sugar was "more lethal than opium and more dangerous than atomic fallout."

He threw out everything in the house with sugar in it and lived on whole grains and vegetables.

"I was in total agony for 48 hours," he recalls, "like a drug addict going cold turkey. But then one morning I woke up feeling reborn.

"The next few days brought a succession of wonders," Dufty said.

"My gums stopped bleeding. My skin began to clear up and had a totally different texture when I washed.

"I discovered bones in my hands and feet that had been buried under bloat.

"I bounced out of bed at strange hours in the early morning, raring to go. My head seemed to be working again.

" "I had no problems any more. My shirts were too big. So were my shoes. One morning while shaving, I discovered I had a jaw. One day I burned my Blue Cross Card." . . .

Now Dufty is attempting to warn others of the dangers he sees in feeding our national sweet tooth. He says:

"Sugar addiction is a world-wide phenomenon today."

"World production in 1975 will exceed 150 billion pounds, and consumption is about 100 pounds per person per year in countries like the United States."

Nearly everything Americans eat, drink or smoke contains sugar, Dufty charges.

It's in soft drinks, coffee, tea, milk, beer, juices, liquor, baby food, cereals, white bread, cakes, cookies, candy.

"It's even in toothpaste, vitamin pills and tobacco."

Meanwhile, the incidence of diabetes, the

most serious and often fatal disease related to the body's inability to handle sugar — has increased with the consumption of sugar.

“Estimates of the number of diabetics in the United States range from four to 12 million,” he says.

“And the number of prediabetics — people suffering from low blood sugar — is even higher.”

Dufty's explanation of how the body reacts to sugar is this:

“When we eat, the process of digestion converts the food into glucose.

“For maximum body efficiency, the amount of glucose in the blood must balance with the amount of blood oxygen.

“In a healthy body, the blood glucose level is maintained by the interplay of insulin, and hormones.

“In an unhealthy body overloaded with refined sugar, the swings in the blood glucose level are much greater.

“This is the first stage in the sugar blues. It causes a person to feel listless and irritable.

“If the insulin supply is inadequate, the liver cannot convert excess glucose to glycogen. This is diabetes, the last stage of sugar blues.”

The Star, Nov. 25, 1975

With warnings such as that issued by Mr. Dufty on the increase, perhaps the general public is at last waking up to the dangers — and the prevalence — of refined sugar. As Mr. Dufty points out, sugar exists in most of the substances that we take into our bodies; often we are unaware of its insidious presence. The fact that sugar, one of the leading causes of tooth decay, is even contained in some toothpaste, is particularly incomprehensible.

The more we can eat of natural, organic foods as opposed to processed foods and those that have in any way been tampered with, the less we are in danger of burdening our bodies with excess sugar.



From the Rosicrucian Fellowship Vegetarian Cookbook

SOYBEANS

Soybeans date back in Chinese culture to about 3000 B.C. Known in Europe in the 18th century, in the United States only since the 19th century, and not accepted as food until recent years, although widely used industrially. This high protein food also contains calcium, iron, lecithin, niacin, phosphorus, vitamins A, B-1, B-2, B-complex, B-12 and C.

SOYBEAN MEDLEY

2 cups cooked soybeans
2 cups stewed tomatoes
1 cup fresh yellow corn
1 Tbsp minced green pepper
 $\frac{1}{2}$ tsp paprika
Pinch basil
 $\frac{1}{4}$ tsp vegetable salt
3 Tbs wheat germ
 $\frac{1}{2}$ stalk celery, chopped
2 Tbs minced parsley

Combine all ingredients in heavy skillet; cover and simmer slowly until corn is tender. Serves 6 to 8.

SOYBEAN TOMATO ASPIC

$2\frac{1}{2}$ tsp vegetable gelatin
1 $\frac{1}{3}$ cups tomato juice
 $\frac{1}{4}$ tsp vegetized salt
1 sliced onion
Salad greens
1 tsp celery seed
1 Tbs chopped parsley
1 cup cooked soybeans
 $\frac{1}{2}$ cup chopped celery
Dressing as desired

Soak gelatin in $\frac{1}{3}$ cup tomato juice. Heat remaining tomato juice with salt, onion, celery seed, and parsley. Simmer 4 minutes. Strain and add to soaked gelatin. Stir until dissolved. When slightly cool, add soybeans and chopped celery. Chill until firm. Serve with salad greens. Garnish with dressing.



HEALING

House Not Made with Hands

If a house that has been built according to our plans and specifications proves to have faults and flaws due to oversights in design, we can blame only ourselves – not the builder who followed the blueprints. If we are smart, we learn from our mistakes. Then, next time we have the opportunity to build a house, we know enough to design one that is more serviceable and pleasing.

The same thing is true of our bodies. Their present strengths and weaknesses are the result of what we, in our past lives, designed for their “blueprints” – their archetypes. The more our past lives were in harmony with natural law, the more useful and healthy our present vehicles are. Conversely, the more we lived out of harmony with natural law, the more our present bodies are subject to debility, sickness, and pain.

It is important also to bear in mind that, no matter how excellently a house is designed, if it is not maintained, it will deteriorate. This, too, is true of our bodies. No matter how much buoyancy, resistance to disease, and similar manifestations of good health may be indicated in our natal charts, if we abuse our bodies by wrong eating or living they will deteriorate. Even if no *obvious* harm occurs in the present life,

the price will have to be paid when another body is built.

Thus, with every thought we think, with every deed we do, with every morsel we eat, we are, in effect, building or rebuilding our body temples. The care or lack of care we provide for our dense body helps determine our present state of health. In addition, in our day to day living now, we help build an archetypal form which will determine the state of physical and mental health in our next embodiment.

* * *

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 4:15 P.M. when the Moon is in a cardinal sign on the following dates:

April. . .6--13--19--26

Children's Department



Golden Shoes

Dagmar Frahme

Once upon a time, in a castle surrounded by high stone walls and a moat guarded by a dragon, there lived a Princess with sore feet.

Her feet were always sore. They were sore when she wore slippers. They were sore when she wore dancing shoes, or hiking shoes, or school shoes, or Sunday shoes. They were sore when she wore new shoes and sore when she wore old shoes. They were sore when she wore boots in the snow, or rubbers in the rain, or sandals in the Sun, or sneakers in between.

The Princess did not like to walk, or run, or skip, because whenever she did those things her feet hurt. She did not like to jump rope, or run a race, or play follow-the-leader or hopscotch, because when she did those things, her feet hurt. She did not like to go for walks in the woods, or scuff through autumn leaves, or wade in brooks, or run through the sand, because when she did those things, her feet hurt.

The Princess *did* like to sit and read, or sit and eat, or lie down and sleep, or lie down and do nothing, because when she did those things, her feet did not hurt. She *did* like to be carried in her litter, or ride in her

carriage, or be carried up and down stairs by a footman, because when she did those things, her feet did not hurt.

But because the Princess spent so much time sitting, and lying down, and being carried, and so little time walking, and running, and climbing stairs, she got very little exercise. And because she got very little exercise, she gained weight.

Although the courtiers didn't mention it to her, they did a lot of whispering behind her back. "Have you noticed how fat the Princess is getting?" they asked each other. "The Princess is getting very fat," they told their relatives in other parts of the country when they went home on visits.

The King and Queen were very worried about the Princess and her sore feet. They were very worried about how fat she was getting. They did not like to see her sitting around and lying around and being carried around. They wanted her to walk and run and climb stairs. They wanted her to loose weight. They wanted her to stand on her own two feet.

Finally, the King decided to offer a reward to anyone who could help the

Princess. He sent messengers to the four corners of the Earth, proclaiming that he would give his daughter's hand in marriage to anyone who could make her feet stop hurting.

After the King's messengers had gone forth, shoemakers from far distant lands began to come to the castle.

One shoemaker brought the softest leather that the King and Queen had ever seen. He said that if the Princess would wear shoes made of that leather, she could climb to the top of the highest mountain with ease, and her feet would never hurt again.

So the shoemaker carefully measured the Princess' feet and fashioned a pair of shoes that were so light they weighed no more than a leaf and so soft they could be bent in all directions and rolled up into a ball.

But when the Princess put them on, she screamed, "Ouch!" she cried. "Ouch! Ouch! They hurt! I can't stand them! Take them off!"

The shoemaker was distressed. The King and Queen were distressed. The courtiers were distressed. The Princess continued to cry, "Take them off! Take them off! I can't stand them!"

Then an old man with long white hair and a long white beard stepped forward. He was the wisest of the King's advisors.

"Sire," he said, "it is the leather of which the shoes are made that is hurting the Princess. The leather comes from animals who were killed to obtain it. Because of this, there is much evil in the leather. The Princess is sensitive and cannot bear the pain of such evil."

The King thought over the words of his advisor. "Yes, I understand," he said at last. Then he ordered the shoemaker, "Remove the shoes."

And there was nothing for the shoemaker to do except take the shoes from the Princess' feet and leave the castle in disgrace.

The next day, another shoemaker came. He brought a roll of the softest

and most beautiful bark that the King and Queen had ever seen. He said that if the Princess would wear shoes made of that bark, she could climb to the top of the highest mountain with ease, and her feet would never hurt again.

So the shoemaker carefully measured the Princess' feet and fashioned a pair of shoes that were so light they weighed no more than a leaf and so soft they could have been pillows on the Princess' bed.

But when the Princess put them on she screamed. "Ouch!" she cried. "Ouch! Ouch! They hurt! I can't stand them! Take them off!"

The shoemaker was distressed. The King and Queen were distressed. The courtiers were distressed. The Princess continued to cry, "Take them off! Take them off! I can't stand them!"

Then the old man with the long white hair and the long white beard stepped forward again.

"Sire," he said, "it is the bark of which the shoes are made that is hurting the Princess. The bark is indeed very soft and very beautiful, but it is weak, and the shoes would not last long. The Princess is sensitive and cannot bear the pain of such weakness."

The King thought over the words of his advisor. "Yes, I understand," he said at last. Then he ordered the shoemaker, "Remove the shoes."

And there was nothing for the shoemaker to do except take the shoes from the Princess' feet and leave the castle in disgrace.

On the third day, another shoemaker came. He brought a pane of clear glass that sparkled in the morning Sun. He said that if the Princess would wear shoes made of that glass, she could climb to the top of the highest mountain with ease, and her feet would never hurt again.

So the shoemaker carefully measured the Princess' feet and fashioned a pair of shoes that were crystal clear and

sparkled in the morning Sun.

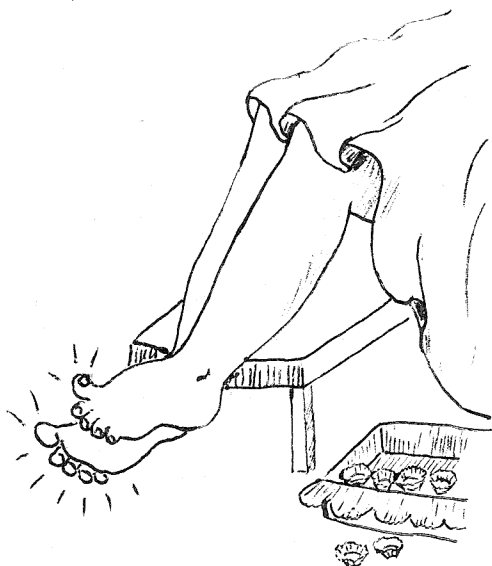
But when the Princess put them on she screamed, "Ouch!" she cried, "Ouch! Ouch! They hurt! I can't stand them! Take them off!"

The shoemaker was distressed. The King and Queen were distressed. The courtiers were distressed. The Princess continued to cry, "Take them off! Take them off! I can't stand them!"

Then the old man with the long white hair and long white beard stepped forward once more.

"Sire," he said, "it is the glass of which the shoes are made that is hurting the Princess. The glass is indeed crystal clear and sparkles in the morning Sun, but it is very hard. It allows nothing to pass through it. Nothing good that is without can come in, and nothing bad that may be within can go out. The Princess is sensitive and cannot bear the pain of such hardness."

The King thought over the words of his advisor. "Yes, I understand," he said at last. Then he ordered the shoemaker, "Remove the shoes."



And there was nothing for the shoemaker to do but take the shoes from the Princess' feet and leave the castle in disgrace.

Then the Princess was so unhappy that she ordered the footman to carry her upstairs, where she reclined on her bed and ate a whole box of candy. The King and Queen were so unhappy that they ate nothing at all, but spent the rest of the day in the library consulting ancient and crumbling manuscripts, hoping to find one that told what to do about sore feet. The courtiers were so unhappy that they ate a big dinner in silence in the banquet hall, and then went to their rooms to sleep.

Only the old man with the long white hair and the long white beard was not unhappy. He left the castle when the courtiers were eating their dinner, and no one saw him go. He returned when the courtiers were asleep, and no one saw him come back.

But the next day, when the Princess and the King and the Queen and the courtiers were having breakfast, a strange young man came into the banquet hall. He was tall and straight and fair, his step was firm, and his eyes were gentle. His face glowed as if made of sunlight, and his smile brightened the whole room. He was young, but something about him made him seem wise beyond his years.

He bowed to the King and the Queen and the Princess, graciously greeted the courtiers, and asked if he might join them for breakfast while he told them his story. He was given a place of honor at the table between the King and the Princess, and a bowl of ambrosia and a silver spoon were set before him.

After he had eaten, he told the Queen that the ambrosia was the most delicious he had ever tasted, and began his story:

"I am a shoemaker from the Land of the Sun, and have heard the words of your messengers. I, too, would like the honor of trying for the Princess' hand in marriage."

"The Land of the Sun!" exclaimed the King, amazed. "But the Land of the

Sun is inaccessible to us. No earthling can cross its borders. My messengers could not have entered that fair realm."

"That is true, Your Majesty," agreed the shoemaker. "No earthling now can enter the Land of the Sun, although some day all men will live with us there. But we of the Land of the Sun know all things that take place on Earth, and we have long felt sorry for the Princess in her affliction. Now that you have asked for help, we are eager to give it. I have received permission from the King of the Land of the Sun to fashion a pair of shoes for the Princess in which she can climb the highest mountain with ease. If she wears these shoes, her feet will never hurt again."

The King looked long and thoughtfully at the shoemaker. Then he said, "The Princess has tried many shoes and has had many disappointments since my messengers went forth. I do not wish for her to be disappointed again. But, since you are from the Land of the Sun, perhaps your shoes will give her the relief she seeks. I will let her decide."

He turned to the Princess and said, "My child, you have heard the words of this shoemaker and know from what place he comes. Are you willing to try his shoes?"

"I am willing, Father," said the Princess with a faint smile. "If a shoemaker from the Land of the Sun cannot make the shoes I need, no one can. Please let him try."

"Very well," said the King, "you may proceed."

So the shoemaker carefully measured the Princess' feet, and said that he had to go into the forest that surrounded the castle to get the material from which to fashion the shoes. The King, the Queen, the Princess, and the courtiers, wondering greatly, followed.

In the middle of the forest was a fairy ring where the Princess had often asked to be carried in her litter. Here the shoemaker stopped. He walked

slowly around the ring, gently touching each of the trees surrounding it, and when he had walked the full circle, he stepped into the center of the ring and reached up his arms toward the Sun. As he did so, a ray of sunlight enveloped him, and he disappeared into the Earth.

The King, the Queen, and the courtiers gaped in dismay, but before they could do anything but look at each other, the shoemaker reappeared in the center of the ring. In his hand was a lump of gold that had come from deep within the Earth.

He held the lump of gold up to the sunlight, and it gleamed and glistened. It appeared to be catching the sunrays and sending them back. The shoemaker dipped the lump of gold into the cool, mountain stream that flowed merrily nearby, and then let it dry by holding it up to the soft, fresh breeze that was blowing.

Then he began to knead the lump of gold with his fingers, and before the astonished eyes of everyone who watched, the lump turned into a pair of golden shoes.

The shoemaker knelt before the Princess and gently slipped the shoes onto her feet.

The Princess took one cautious step, then another. Her eyes widened, and the corners of her mouth turned up into a little smile that wasn't quite sure how much bigger it would get.

"They feel good," she whispered.

The King and Queen looked at each other happily, and something like a sigh came from all the courtiers, who had been holding their breaths.

"Walk some more, Your Highness," urged the shoemaker. "Walk around the ring."

So the Princess walked the full circle of the fairy ring, slowly at first but gradually faster and faster until she was almost running.

"They *do* feel good!" she exclaimed. "My feet don't hurt at all."

Then she looked at the shoemaker, and the unsure little smile on her face became radiant. The courtiers had never seen their Princess look so beautiful.



"I'm going to climb the mountain," she said to the shoemaker, who nodded. "I'll go with you," he said.

"Are you sure you are ready for that, my dear?" asked the King, reaching out to stop her.

But before he could take hold of her hand, the Princess turned and ran off through the woods in the direction of the highest mountain. The shoemaker, running too, easily kept up with her, and the King and Queen, who followed, were not too far behind. Behind the King and Queen straggled a long line of

courtiers, some running, some walking, and some barely moving forward at all.

The Princess and the shoemaker soon came to the bottom of the mountain and started to climb. The slope was steep and rocky, and in many places it looked impossible to get a foothold. But it seemed to those who watched that the Princess and the shoemaker had wings on their feet, for they barely touched the ground but leaped up from rock to rock until they were out of sight.

The King and Queen, who could have followed, stayed at the bottom of the mountain. None of the courtiers dared attempt the steep climb.

When the Princess and the shoemaker reached the top, the Princess looked around and gasped. There below them, as far as the eye could see, were all the lands and oceans and rivers of the world. There were deep green pine forests and light green woods of aspen and birch. There were snow clad mountain peaks that reflected the light of the Sun, and tall spires and turrets of distant castles. The oceans were a deep blue, and rivers wound around the world like silvery ribbons. There were many patches of bright color where fields of flowers bloomed. Above a shoreline far, far away was a bank of gray clouds from which silvery rain was falling, and farther still was the arch of a magnificent rainbow.

As the Princess and the shoemaker watched, a lone eagle, flying below them but far above the land where the King and the Queen and the courtiers waited, lifted its wing as if in salute and swooped on about its business.

For a long time the Princess gazed out over the world and said nothing. Then she breathed deeply and turned to the shoemaker.

"It's beautiful," she whispered. "I wish everyone could see the world as it really is."

"Some day they will," the shoemaker assured her. "Your father and mother have already seen it, and there

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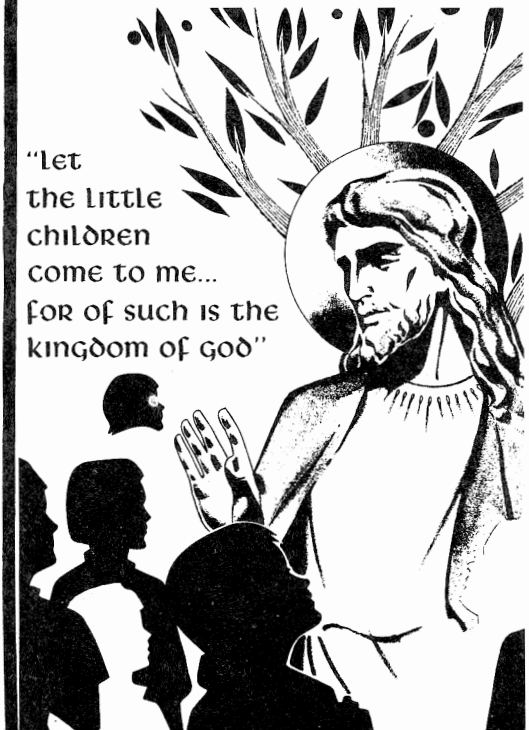
are others who will soon also climb the highest mountain in shoes like your own. Little by little, all the people of Earth will follow."

Then, hand in hand, the Princess and the shoemaker came down from the mountain and were warmly welcomed by those waiting below.

The very next day, the Princess and the shoemaker from the Land of the Sun were wed. They built a castle at the top of the highest mountain, where there was no need for high stone walls or a moat guarded by a dragon, and they lived in that castle for many more moons than the most clever mathematician of Earth could count.

Gradually, as the shoemaker had foretold, other people, too, climbed the mountain in their own golden shoes. Everyone who reached the top was embraced by the Princess and the shoemaker and taken to dwell with them in the castle for many more moons than the most clever mathematician of Earth could count.

"let
the little
children
come to me...
for of such is the
kingdom of god"



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