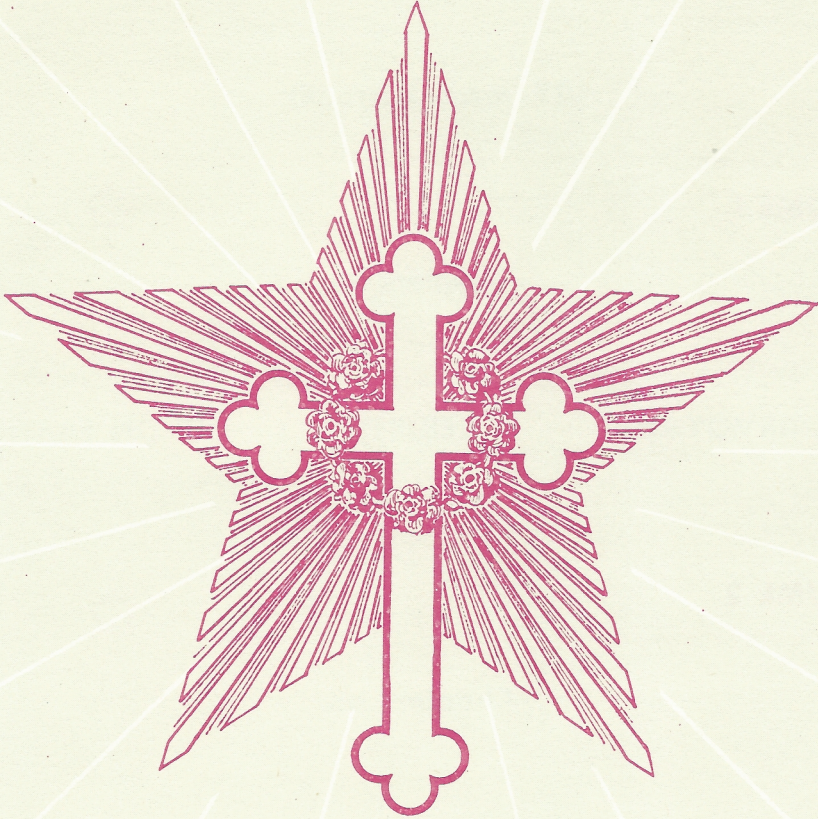
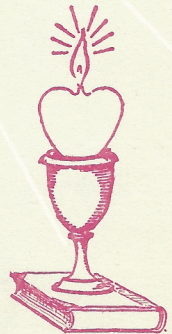


November, 1976 50¢

RAYS from the Rose Cross



*The
Rosierucian Fellowship*



ROSICRUCIAN PHILOSOPHY in QUESTIONS AND ANSWERS

BY MAX HEINDEL

VOLUME 1



Chapters on:

CLAIRVOYANCE

REBIRTH

LIFE ON EARTH

VOLUME 2



Chapters on:

THE BIBLE

THE INVISIBLE WORLDS

INITIATION

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“A Sane Mind, A Soft heart, A Sound Body”

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Procrastination

I'll get it tomorrow
I thought,
But to my sorrow
What I sought, was bought
Before the morrow.

Unfinished, the letter waited
Gathering mold,
Fated to become out-dated
As news old, friendship cold
It arrived belated.

Gratitude today delayed
Grows less:
Thoughts fade
Unprofessed appreciation does not express
Thanks to be made.

I love her so,
I said.
Tomorrow, I'll go.
I went instead, when she was dead
Too late, for her to know.
--Charlotte Oswald

Content

Happy the man, of mortals happiest he
Whose quiet mind from vain desires is
free;
Whom neither hopes deceive, nor fears
torment,
Who lives at peace, within himself
content;
In thought and act accountable to none,
But to himself and to his God alone.
Selected

Who Shall Enter

Rich man, poor man, beggar-man, thief;
Each by the selfsame question driven
Came to the Master to find relief -
"How can I enter the Kingdom of
Heaven?"

The rich man was told to give up his
wealth -
The poor man to put away his pride
The beggar-man found his way to health
And the thief on a cross by the Savior
died

Rich man, poor man, beggar-man, thief,
Entered the Kingdom by different guise;
But each for his suffering found relief
And dwells with his Lord in Paradise.
--Bess Foster Smith

Flight

In Gracious God's Good Time
In upward sunlit flight,
Beyond the blue ozone
Of stratospheric planes,
In flight past golden rounds
Of galaxies unknown,
With angels' songs of joy
And symphonies in play,
We fly with Christ the Way
The Truth, The Life, Within
Our Lord's Eternal Love.
-- Isabel Powers Crutchett.

Our Noblest Prayer

When we stretch our arms out and enfold
All needy things that our arms will hold;
When we share, whether we're rich or poor,
Our daily bread with those who need it more;
When we help another his load to bear—
We shall then have said our noblest prayer.
—Hazel J. Fristad



Giving Thanks

As we walk the Path of spiritual development, we find that our prayers are changing. In former times we thought it proper to ask God for all manner of things, material gifts as well as spiritual. Gradually, as we learn and grow, we find that we ask less and less. Instead we are filled with praise and adoration for the beauty, glory, and Love of which we are becoming aware. The joy of communion with the Highest we know supersedes any request for favors and we no longer wish to use the Divine in this manner.

In *Web of Destiny* we read: “. . .when we offer thanksgiving and praise we put ourselves in a favorable position to the law of attraction, a receptive state where we may receive a new down-pouring of the Spirit of Love and Light, and which thus brings us nearer to our adored ideal.”

We see the importance, then, of being truly grateful and expressing our gratitude. This attitude of appreciation opens the way for further inflowing of the Love and Light which guide us along the Way on which we have set our feet.

The pilgrims and founding fathers were, perhaps, wiser than they knew when they declared a time to give thanks for blessings received. In our personal lives we, too, should be alert to giving thanks, for, as St. Paul said: “. . . I have learned, in whatsoever state I am, therewith to be content.” — *Phil.* 4:11

As we retrospect at the close of day we may find cause to be thankful, not only for the pleasing things we discover, but also for those we find not so pleasing. Often it is through these that we learn our most important lessons and make our greatest growth.

In our daily living we find that the habit of giving thanks to those who are helpful is a fundamental condition for gracious living. Actually it is an act of thoughtfulness and love to be appreciative of others. If we cultivate the habit of concern and appreciation for those with whom we come in contact it will be only natural to extend this feeling to God, to whom we owe all we have. The daily inclusion of appreciation and thanksgiving in our retrospection will help us develop this valuable aid to spiritual growth.

Mystic



Light

The Builders

by a Student

Today we find ourselves in the midst of many changes, with a seething mass of turmoil and unrest existing in the world; men's minds have never been so disturbed. This is indicated by doubt, mistrust, and fear of one another, which destroys the faith of man in God. Scoffers boldly tear at the foundations of religion. The sanctity and harmony of the home is being destroyed. Old social standards are being torn down. The new radical standards cause folks to stand aghast and predict that humanity is headed for the rocks.

Let us not be discouraged, for all world changes create disturbances and lead to extremes. They are the Earth's moving periods, which bring inharmony and discomfort to its peoples. Also, we find world changes occurring before the dawn of a New World Period. Old and outmoded customs begin to crumble, people are restless, manifesting an inner longing for something new.

What is the reason for this rapidity of movement? Why are things speeding up so? In the *Cosmo-Conception*, Max Heindel writes:

"After the nadir of the material existence has passed, and the life ascends into more tenuous and mobile conditions, the progress is greatly accelerated."

This is an indication that mankind is entering the upward evolutionary path of the Mercury half of the Earth Period, during which he will become self-conscious. Mankind is now being given the opportunity of choosing the evolutionary path of Initiation, an alternative to the longer, spiral, path of evolution which ordinary humanity chooses. Christ, by the shedding of His blood, made it possible for man to have a choice of the two paths. The Piscean Age is slowly preparing mankind for the coming Aquarian Age. The seeking mind of man will, during the coming Age, demand to know the why and wherefore of everything.

With all that has transpired in recent years, humanity has been put through a crucible and, like gold which is melted, refined, and reshaped into forms, mankind is passing through a similar refining process. Established orders of the past are being demolished, accompanied by great confusion which disturbs the minds of the masses of humanity. Many are losing their poise, others are being swept away by the tide of unrest. Some seek to blind and stupefy themselves in unrighteous living, endeavoring in this way to quiet the still, small

voice of the Spirit which cries from within -- the Christ seeking expression. It is only the backward Egos who fail to recognize the inner voice of the Spirit, but the time will come when they, too, will awaken. Still other Egos cling stubbornly and critically to old dogmas, creeds, and religions. In some ways, this group does more to retard and interfere with the forward march of mankind than do those who seek to satisfy their soul hunger with pleasures and riotous living.

Soul Consciousness

Those Egos who, no longer satisfied with the old creeds, are seeking something more advanced, have been in the minority. They are now multiplying rapidly, however, finding theories of man's past, present, and future an interesting study. Many are awakening to that soul consciousness which is giving them a deeper conception of man's relation to the Universe. This type of mind will no longer permit itself to be led by a creed-bound interpreter of the Bible. The man who belongs to this group must dig and find the reason for things supernatural.

Some among this group are not inclined to deep mental reasoning, but are willing to follow a teacher whose lectures or writings appeal to their logic. After becoming satisfied that man possesses a soul, and that soul consciousness and soul development are the most valuable of treasures, they begin to seek that which will help to acquire this spiritual treasure. Such individuals -- once started on this path of spiritual unfoldment -- find it a fascinating but also a most dangerous path, being caught between two great forces whirling them about. One force is the Higher Self -- the good in them -- and the other is that power ever ready to listen to the Lucifer Spirits which rebel, responding to the evil elements. This battle between the Higher and lower natures goes on continuously, but just as soon as the Higher consciousness is awakened, the battle rages ever more fiercely.

The search for Divine Truth is being

aided through magazines, books, and newspapers, so that all may become familiar with the spiritual teachings. Mankind is becoming more intelligent, for we are entering an intellectual Age where there will be no limit to the mental development of mankind. All avenues will be opened for a better education of children.

Education

Astrology will be used to understand the mental and moral qualities so that subjects in which a child has no interest will not be forced on him as a basis for a life's work. The newer methods of education are already very much in evidence in schools on the West Coast where child culture receives an unusual amount of attention.

In order to carry forward this educational work so that humanity of the future may attain the best results, we must depend upon our leaders and teachers. World leaders are needed who have unselfishly entered the arena of humanitarian work -- men and women who have the fear of God in their hearts, who have been softened through pain and suffering, who have been cleansed by the refining fire. They must be strong Egos to stand at the head of the rank and file of truth, for they will be tried and tested every step of the way. All advanced movements will be tested, and those who stand firm under the cruel mental onslaught will have a great work to do. Hidden things will be brought to the surface and weak places will be strengthened.

World Change

Great havoc and suffering are created by the rapidity with which these changes are coming, by the struggle of opposing forces, and by the fear and resistance of those who rebel against these world changes. The world soul is, figuratively speaking, going through the pain and discomfort of a new birth. The enlightened, spiritually awakened persons who realize these conditions can bring peace, hope, and faith to suffering humanity. Teachers are needed

to help people become poised and calm, to help them find the Christ within, and to urge them to cease following after the false gods -- those soul-destroyers which have such a powerful influence on mankind today.

The great struggle is on and we cannot get away from it! This is the Age when the strong Spirits will be forced to the front. There is no place for leaners; all must be willing and ready to lend a hand.

During the years before us, we dare not fail the Elder Brothers of the Rose Cross in helping mankind. In this period of re-adjustment we must rise to the call of the elect, who will serve this Spirit of Earth, the Christ. We must raise ourselves and our brothers to a higher standard, and thereby raise the whole world, for we rise only through our efforts to lift others.

Spiritual Development

As man aspires to spiritual development and makes the right effort, he builds into his vital body the pure, higher ethers, namely, the light and reflecting ethers. As these become stronger and gradually separate themselves from the two lower ethers, the spiritual senses develop. When these are developed and, while still functioning in his physical body, man can perceive the spiritual world; then his physical senses become keener. He feels, sees, hears, and knows things which are beyond his physical senses, for the higher vehicles sensitize all parts of the body. Max Heindel, in *Web of Destiny*, states:

"As the weaver always does his work on the reverse side of his tapestry, so are we also weaving without fully understanding the ultimate design or seeing the sublime beauty thereof, because it is yet on the side away from us -- the hidden side of nature."

Man is truly building for the future, using as his tools love, hopes, wishes, passions, hate, and many other emotions.

Physical World

The world in which man presently is most interested is the Physical World, for

in this world he is developing his vehicles. Through crystallized material matter, he is learning the lessons that bring him the knowledge and wisdom with which to create. As soon as man has gained the knowledge and the uses of the solids, liquids, and gases, he can then be trusted to learn about and handle the elements of the Etheric Region of the Physical World. He is now reaching that stage, and is becoming familiar with the 4th Region of the Physical World -- the Chemical Ether -- as well as the 5th Region -- the Life Ether. The scientist, the botanist, and the chemist have been unconsciously working with these two lower ethers. Mankind unconsciously uses them in the building of his etheric body, as well as the ethers of the 6th and 7th Regions of sense perception and memory. When the proper use of these ethers is understood, men will be better able to control and master the desires and the Desire Body. Only after mastering his desires can man be entrusted with a knowledge of the forces of the various regions of the second World, the Desire World. Then the soul life, soul light, and soul power of that world will be open to him.

World of Thought

The next world to which man may gain entrance is the World of Thought. The Mind, still in its mineral stage, forms the link between the three-fold body -- dense, vital, and desire -- and the three-fold Spirit -- divine, Life, and Human. It acts as a regulator to check and keep under control the desires and emotions. The World of Thought is likewise the link between the two lower worlds -- Desire and Physical Worlds -- and the three higher worlds -- Worlds of Life Spirit, Divine Spirit, and Virgin Spirits. At the present stage of development, man is working to develop the creative mind. Later, after progressing so that he can function and be at home in the World of Thought, he will become master of his environment. He may then be classed among the Masters of Wisdom.

The work of building and destroying

goes on everywhere. As long as there is harmony and equilibrium between the builders and destroyers, life flows along smoothly. There is need for both the positive and negative elements, but once the negative gains mastery over the positive, there is inharmony, with resultant sickness, decay, and death. The struggle of life and death goes on, not alone in the four life-waves, but also in nations, races, societies, and families. Everywhere we find builders and destroyers in the struggle for supremacy. As long as the builders remain positive, they attract to themselves health, prosperity, and success. Were it not for these two elements, the positive and the negative, there would be no progress. All strong men are developed through opposition; those who overcome, rise, while those who do not become weak and fall.

Builders or Destroyers

Man is apt to think that stones and minerals are dead because they are unable to move, but the occultist knows that *all* in God's universe is living. The very air we breathe is filled with millions of tiny lives. The ether is living matter of various grades. The dust we walk upon is alive with tiny cell life. Every little cell has a specific work to do, either as a builder or a destroyer, and we may hinder its work or help it.

All things are bound to fulfill a certain mission, and whether they are builders or destroyers, all have their work to do in this great scheme of evolution. The king on his throne is dependent upon those who help preserve the health of the nation and the health of the king. We are all called to fill some mission in life. We are all part of the great life of God.

The finer etheric forces will become known, and man will be able to use them as he has, in the past, found ways to use steam, electricity, and the power of the Sun's rays. Many wonderful inventions have been and are continuing to be made. To live in this Age is a privilege, in

spite of its disappointments, heart aches, and the distrust of mankind. Those who are awake and wise enough to understand the reason for all of these difficulties will find many opportunities to grow.

All are architects of fate
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

Let us do our work as well,
Both the seen and the unseen;
Make the house where gods may dwell
Beautiful, entire, and clean.

Thus alone can we attain
To those turrets, where the eye
sees the world as one vast plain,
And one boundless reach of sky.

--Henry Wadsworth Longfellow



“In all the worlds of God there is no escape except performance. . . . It is impossible that the creative power should exclude itself. Into every intelligence there is a door which is never closed through which the creator passes. . . . That which each can do best, none but his maker can teach him. . . . Forego all low curiosity and work and live, and all unawares the advancing soul has built and forged itself a new condition, and the question and the answer are one. . . . It is the privilege of any human work which is well done to invest the doer with a certain haughtiness. He can well afford not to conciliate whose faithful work will answer for him.”

—Emerson

Equilibrium

Helen Pelletier

The dictionary defines equilibrium: "A state of balance, or even adjustment, between opposing forces or interests." "Even adjustment" may suggest on-the-fence compromise, until we consider these definitions for "adjustment": "to free from differences or discrepancies; to bring to a satisfactory state so that parties are agreed."

We learned very young our need for equilibrium as we struggled for strength to stand erect and walk on two feet, with gravity opposing us. This experience at the material level and all others that follow provide us with incentive to learn and grow.

Students of the occult life have resolved for themselves and rejected that middle-of-the-road position between opposing forces merely for harmony. Balance may be our goal, but it cannot be attained at the cost of Truth. Finding indecisiveness intolerable and having learned that we possess a mind capable of thought, we entered the mental realm for logic and reasoning as a better, more intellectual way to increase equilibrium-power.

We needed a better way, for all about us we found opposition that required our overcoming efforts. Force had proved inadequate. Coercion succeeds *only* momentarily, never achieving lasting control. We would try logic. But with limited knowledge and experience, our best *intellectual* efforts succeed only for a time, also. For wisdom we turned to our spiritual level of consciousness and there learned "the more excellent way" taught so simply by Christ Jesus: "love one another, even as I have loved you," and more specifically, "love thy neighbor as thyself."

Willingness to abandon the use of force, accept a better way with reason, then advance to the more excellent way of love, brings

those who choose this route to awareness that mankind is in an Earth Preparatory School — one day of it each lifetime, under the supervision of God as Law, our infinitely wise Schoolmaster.

With new awareness and high zeal, our desire and will unite to grow forward. We *will* learn to love; we will *live to love!* Now we know what happens when an intense desire captures the support of our will power. The Law is activated to deliver to us whatever we intensely desire, whether the desire be altruistic or downright selfish. How could it be otherwise for the growing sons and heirs of the Most High God, fashioned in His likeness with minds capable of creative thought and free will to command the Law? Our Father honors our commands. Learning right use of will-power is a vital step in our experience with the Law of Consequence.

The high desire for lessons in love is realized. They appear about us in abundance as problems, conflicts between opposing forces which we are to bring into agreement. We are surrounded by them, as are all students with lessons in the courses for which they enroll. We find neighbor disagreeing with neighbor, groups opposing one another, nations warring against neighbor nations.

This new awareness is proving painful. We complain! The added Light is distressing! Perhaps we're not ready for these lessons! But, no mistake, the student who desires new Light is ready for it, even though, momentarily, he cries out, bewildered. Gradually we adjust to the new Light and commence our work. The cry for help, silently, faithfully, has been answered by the Higher Self. We need only still our thoughts

and listen to perceive such truth as: "Always remember, you are Spirit — immortal, overcoming Spirit! Look beyond exterior conflicts and get on with your lesson by radiating love to every neighbor-Spirit!"

If we cannot listen long enough to perceive this wisdom and act on it, we are likely to join the fray until we are physically and emotionally exhausted. This is when we, as tireless Spirit, must withdraw and allow a period of restful sleep so that our wonderful vital body can do its restorative work on the physical body, cell-by-cell. However, the message may not go unheard. Often during such rest periods the Schoolmaster's instructions are implanted in the mind where we find them upon waking and, refreshed, find courage to obey. Patience

Of course, when rested, we do our best work. With patient practice, our skill in mediating differences grows, and it is easier to understand that loving the brother-Spirit of our neighbor serves him better than anything else we might do for him. Without words, it conveys our recognition of him as an equal son of our Father, and joint heir to His mighty powers. Should our neighbor not immediately understand the love we bear him, this brings us added experience in patience. However, love begets love and, ultimately, he shall understand and respond to our good will.

Where merited, true praise and respect, like love, draw forth good will reactions in all of us. With patience added to our work on Love lessons, we earn good experience with the Law of Consequence — this time, good effort manifesting as good outer conditions. Where all about us there had been problems with opposing interests, we now see much of the conflict replaced by more harmony. The Law has delivered results proportionate with effort expended.

Western Wisdom lessons interpret the Christ Teaching as loving service to others. With loving service, our altruistic *thoughts* increase and selfish ones diminish. This change aids us in overcoming selfish will,

man's greatest challenge to his growth in equilibrium. Therefore, when we willingly approach our Love lessons with service to others, we *are* taking the shortest, the safest, and most joyful road to reunion with our Father.

Service

Encouraged by some progress, in a climate of renewed zeal, we step up our balancing act to achieve greater equilibrium power. We patiently try to give adequate care to the physical body, find time for study to improve the intellect, and time for deeds of loving service from which the Soul draws nourishment for the Spirit. A balancing act, indeed!

We are told that each one of us has brought from past school days some talent, latent or developed: a singing voice, ability with musical instruments or some other art or, more materially, skill in accumulating money in business, or persuasive power in politics. Whatever the field, we are strongly inclined to continue in it, perhaps to the exclusion of proper health-care for our body-garments, although equilibrium *is* our major in this Earth School. The intellectual world greatly admires those who perfect one talent, heaping honor and praise on them. But if pride and self-will ignore the Teacher's signals for need of balance, the *Law of Balance* is violated, and the *imbalance* of ill-being is the painful consequence.

Ill-being, when allowed to permeate all the vehicles of spiritual man, grows increasingly painful. Some degree of harmony must be restored! With pain acute in etheric and physical bodies, this is no time for logic. The intellect is in as great trouble as is the selfish will. Now *we* are the ones in need of loving service, and we turn to God for spiritual aid.

The counsel: "In time of need, turn first to God, then to man, as God directs," is difficult to follow in painful emergencies, but we start with, "Oh, God, help me!" That part is easy; we do it instinctively; but listening with stilled mind until we perceive divine instructions is the hard

and often neglected part. Physical pain is an opposing force we are unprepared patiently to mediate with love. However, if we have not yet learned it in our Earth School, now is when we discover how very much we need one another in brotherly love.

Healing

At the intellectual level where scientists practice healing for the physical body, Spirit-man finds partial relief, when necessary, in a hospital bed. Then nurses and doctors practice *their* services to restore us to health. During quiet hours of hospitalization, the Christ Self within us may be heard. And, although there are no medical journals attesting to it, this is where man, as Spirit, often learns to commune with his Higher Self, align his will with Divine Will and — with all vehicles re-attuned — frequently demonstrates so-called miracle healings. The patient having restored himself, the Schoolmaster calls him to resume his studies, this time with wiser love. If he can forget the much desired world acclaim and respond, the spiritual lesson learned can manifest as wholeness, a true healing for all vehicles.

But failing this, should the imbalance rebuild and become rebellion against man-made laws, the country's judicial system, represented by a judge, a jury, guards, and a prison cell may be the harsher means of supplying the quiet hours in which to understand, accept, and obey what the Higher Self counsels. With our penal system as it is today and prison conditions as *they* are, it is fortunate when this procedure need not be repeated, perhaps many times, before Spirit-man, his bitterness and sense of defeat washed away, can experience rehabilitation. When it does occur, however, we learn of great forward strides made by the individual in a right-about-face attitude — most apparent by turning his attention from self to others — with Love! Love has been accepted as the more excellent way to grow — this success episode of bringing self-will into agreement with Divine Will, the crucial step that each of us must take on the path to Equi-

librium.

There *are* times when all of us, facing consequences resulting in physical pain, have appreciated the aid of those who have closely studied the physical body. These are brothers who, with us, discarded force as the means for solving life's problems and embraced the better way of logical reasoning. But when we found the more excellent way of Love and added work at the spiritual level of consciousness, they remained at the mental level, too engrossed in extending the life-span of this dense vehicle. Many physician-brothers continue these labors, unwilling to consider any theories but their own, especially unwilling to acknowledge that man is immortal Spirit clothed in various garment-bodies for functioning on various levels of consciousness. To them, the idea that we are indestructible Spirit possessing garments of which the physical body is but *one*, is preposterous.

Leaners

Now it *is* true that spiritual man must learn to heal himself when his consequences distress him. Nevertheless, at our present stages of growth, we always learn something by accepting our neighbor's services, whatever his level of consciousness. But unless we carefully resist the temptation to lean longer than necessary upon our scientist-brother, we are likely to set aside our Love lessons and allow him to teach us his intellectual concepts. Of course, becoming a leaner for a time causes an interruption in our Truth schooling. As willful students, we are neglecting the building of strength to demonstrate our vast potential in right use of Love-power. A negative cause has been created, which carries its own negative effect under the Law. *With* the penalty, we also must assume some responsibility for delaying our scientist-brother's acceptance of Love's more excellent way as *his* path to equilibrium.

Equally serious are our consequences along with those who call themselves spiritual healers. They too are eager to serve man, but many are prepared only with limited concepts that lack wisdom of the

Law. Like our scientist-brothers, they interject their services of prayer, of laying on of hands, of Toning, or whatever, between a sufferer and his consequence-lesson, thus prolonging the learning of it with removal of the pain. Such interference carries its responsibility effects, even though the practitioners admonish: "Accept your lesson and learn from it," similar to Christ Jesus' words: "Go and sin no more." Merely being in the powerful presence of the Master Teacher had a healing effect upon many of His hearers, His admonition making a deep impression upon them to obey.

Love-Law

Until equilibrium has advanced us on the Path of Holiness, we serve one another best as fellow-students only in our Earth School. This vast segment of society, eager to perform spectacular healing services to mankind at both intellectual and spiritual levels, has not qualified as teachers of the more excellent way that Love includes wisdom of the Law. With wiser love, student-to-student, we aid but never interfere with needed experiences under the Law of Consequence. Ignorance of it does not free us from costly penalties, however kind our intent. Service, of itself, is neither wise nor loving; but "Loving, *self-forgetting* service" teaches us how to help others to help themselves.

With right use of Cosmic School lessons, our sense of total security grows. As we rely upon the guidance of wisdom ever at hand, fears fall away, and we walk in God's Light. This is assurance supreme, greater than the most comprehensive insurance coverage obtainable commercially. *Now* we need fear only our self-will; and records of selfishness, we know, can be erased from our permanent seed-atom by true remorse and restitution as we are able, allowing us to resume our secure walk in the Light.

Harmonizing with Earth's seasons extends our preparation, a season for everything, as expressed in *Ecclesiastes*. From the sowing of seed, a season for rejoicing in the Gift of Eternal Life at

Eastertime, a season for cultivating, for growing, for resting, then harvesting that which was sown, we come to a season for weighing our yield. Not only is this true for growers of grains and fruits in all latitudes, but also it is true for those working at mental and spiritual levels, measuring the quality of the year's work — their growth in control of equilibrium.

In accordance with God's Plan for Earth and its inhabitants, there is further *spiritual* confirmation of our spiral progress from season to season. It is the heartening truth that, again, another Visitation of the great Sun Spirit is immanent — the descent into our atmosphere already begun!

The purpose of this annual sacrificial visitation we understand to be the purifying work needed that man is too selfish to do, but for which he is preparing. Planet Earth must remain habitable and fruitful for man's subsistence until that Christ Spirit, slowly developing in us, is powerful enough to purify Earth and break away the crystallization our hard thoughts have formed. Without this blessed sacrifice, we could not survive here. However, the Father's eternally forgiving love, manifested in this great gift, shows us how tenderly and mercifully we are loved and protected.

Love Begets Love

As ever, Love begets Love. Our hearts swell in grateful response. We lift hymns of praise and thanksgiving to God. We declare awareness of His Plan for mankind, our faith that it shall succeed, and, we accept a share of responsibility for fulfillment of that Plan, although its magnitude is most sobering.

Radiating Love is prayer. Do we fully know what prayer can do? Thoughts of Love radiated to individuals, groups, or nations, assume no karmic responsibility. Instead, they free each recipient to respond as he is able. Again, Love begets Love. The freedom of our gift-thoughts imposes no strings — no selfish ties; therefore, when a loving heart responds to our offering, it is response in freedom. One by one and multiplying, Love-gifts result

in the harmonizing of man's will with divine Will. One by one, anonymously — without names and faces — the sustaining thread of Love we visualize is increasing to an ever-widening band of Power, uniting mankind in Universal Love and becoming man's Way of Life.

Already this is apparent as we take loving dominion over *some* creatures of Earth. Force has failed. The trend now is to protect all life. Who, among the children presently watching various television Nature Series, one day may ask the pointed question: "Why are we kind to some animals, but slaughter others to make coats of their hides, and still more for food?" Equilibrium is advancing in those whose logic leads them to the more excellent way of Love. The age-old carnivorous habits of violence shall give way, eventually, to Love. As they do so, wildlife shall find no violence in our auras as they do now, and shall become the friends of man that the domesticated species are. Then, too, all men shall know Brotherhood.

And what of our future? Building patience to achieve loving dominion over Earth and its creatures undoubtedly must come first. Man has evolved *this* year to the extent that he more deeply desires greater equilibrium through harmonizing his will with God's Will.

With some self-awareness transmuted to altruism, with some fears replaced by security, knowing that Divine Wisdom is ever available, students of the spiritual life can overcome the dismay caused by Earth's outer appearances today. Instead, they are heartened by the Christ's words: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do. . . ."

Blessing thought by blessing thought, the band of Love is forming, uniting mankind in Brotherhood with Christ-power great enough to cleanse Earth so that it can sustain life, thus repaying our debt of gratitude to the Sun Spirit. We commence this freeing of our blessed Benefactor with each thought of purity and love-power we

radiate now. Confident that Love-power is God-power capable of overcoming all opposing force, let us not be weary in *our* well-doing; for, in due season, we shall reap as we have sown.

* * *

Unselfishness

Max Heindel

Selfishness is the one fault we never confess. I have heard men and women stand up publicly or in private and confess to almost every sin on the calendar save this single one of selfishness. Yes, we even deceive ourselves by imagining that we ourselves are not selfish. We see this trait of character very plainly in others if we at all observant, but fail to perceive the beam in our own eye; and so long as we do not admit this great fault to ourselves and strive seriously to overcome it, we cannot progress upon the pathway of love.

Thomas a Kempis says: "I would rather feel compunction than know how to define it;" and we may well substitute the word love for compunction. If we could only *feel* love rather than merely be able to define it!

In the measure that we cultivate this virtue of unselfishness we shall attain to love, for they are synonymous as was shown by Paul in that inimitable thirteenth chapter of 1st Corinthians.

When a poor brother knocks at our door, do we give him as little as we can? If so, we are selfish. Or do we help him only because our conscience will not allow us to let him go? Then also this is selfishness, for we do not want to feel the pangs of conscience. Even though we give our lives for a cause, is there not the thought that it is *our* work? . . . Let us not deceive ourselves; let us fight the demon of selfishness and be ever watchful against its subtle onslaughts.

As a matter of actual fact we only keep what we give; our bodies decay and our possessions are left behind, but our good deeds remain ours for all eternity.

Being Thankful for All of Life

Louise Sammons

Two paintings by Norman Rockwell are of interest at this time of year when we observe a day of thanksgiving. The first portrays an elderly woman who pauses to say her prayer of thanks for a meager meal in a cafeteria. Her hands are folded as her head bows to give thanks, completely oblivious to those around who observe her with considerable interest. The second was the cover for the Thanksgiving issue of the *Saturday Evening Post* in the midst of World War II. A young girl, obviously sad, kneels in prayer before a grave. The evidence of war with its rubble is all around her. A kindness has been shown to her. To keep her warm, a Master Sergeant has draped around her shoulders an Eisenhower jacket.

In both cases, Rockwell has captured something of this spirit of giving thanks for all of life. Though the meal is meager, there is cause to be grateful. Though life has tumbled in about us and those nearest to us have left, there is still reason to give thanks.

These portrayals are somewhat akin to the spirit that infected the Apostle Paul when he sat down to write a note to the church at Philippi. It was the only group of Christians that had shared a gift with him during a difficult time, and he was grateful for their remembrance. He writes: "Not that I speak in respect of want, for I have learned, in whatsoever state I am, therewith to be content."

A great way to live, isn't it? Paul knew how to live when things were difficult, and he knew how to live when things were prosperous. Come what may, I shall be content.

Would we question that statement? Perhaps. As long as life moves the way we believe it should and does not impinge on us, we can be thankful and content. However, contentment can come in another dress, in a subtle way. It can come as the result of smugness, or by ignoring responsibilities, or in being insensitive to the world around us.

Smug, insensitive, or indifferent people find it hard to face up to the extremes of life. They seem never to take a positive stand on any issue, but are like sheep following the lead ram who has a bell around his neck. Yet they do attain a kind of pseudo-contentment. There is no gauge for measuring spiritual blood-pressure, and in a lukewarm attitude toward life there is danger of becoming spiritually commonplace, of being neither cold nor hot, or, worse still, of being neither pessimist nor optimist. Such people live in the borderline between a positive and negative world.

Nevertheless, we all have to solve our problems in some measure. They may be extremely dramatic at times, and sometimes they may even be tragic, but we have to face up to them. The eternal question has always been, how can we cope with the extremes of life?

Optimistic Attitude

The pessimist is prone to see only the clouds of uncertainty which rise on the horizon; when this happens life becomes a bitter experience. When the moment comes that we begin complaining about life and listing our grievances with circumstances, or with men, or with God, contentment vanishes. On the other hand, the optimist can almost always visualize the pot-of-gold

at the end of the rainbow; or, better still, he can see the light that filters through at the other end of the dark tunnel. So we have the alternative of being resourceful and thankful for all of life and its experiences, or, in uncertainty and desolation, of complaining and being dissatisfied no matter what life has to offer.

Many pages have been written about the virtues of an optimistic attitude toward life. Mr. Heindel writes in *Web of Destiny* that by cultivating an optimistic frame of mind we can attune our desire bodies to any key we wish. He states very definitely that the path of the optimist leads to soul growth, while the pessimistic approach to life breeds fear and worry.

It is indeed true that the pathway of human endeavor is strewn with obstacles, and in all fairness we should point out that both the optimist and the pessimist have difficulties peculiar to their instincts. The cultivation of an over-optimistic demeanor can be the cause of general annoyance. Haven't we all known folks who try to meet the difficulties of the day with a formula of cheerfulness, even when there is no real reason to be cheerful? They actually make a ritual of the broad, if somewhat frozen, smile, come what may. Real optimism is not a technique. It is the expression of an interesting and useful life, enriched with constructive overtones.

Understanding

An old Chinese sage exemplifies this in his contemplation of a weed growing beside the door of his mountain hermitage. To the average person there is nothing wonderful about a weed; in fact, it is rather troublesome. But the old scholar began to contemplate the mystery of life behind this common plant. Ultimately he was lifted up into a sublime experience of consciousness, for he realized that beyond acceptance or rejection was understanding. To understand even a weed is to share in the life of the Cosmos.

People sometimes appear like weeds, but if we are gifted with understanding we can have some optimism about their ultimate

natures, the purposes which they serve, and the confused way in which they are trying to grow. We all often have to be patient, generous, and forgiving, but this is easier for an optimist than it is for a pessimist, for pessimism verges on bitterness, where there can be little of forgiving or forgetting.

Psychologically, the pessimistic person is often considered as having been defeated by environment, and this can only mean that his inner resources are undeveloped. As a consequence, he becomes continually skeptical and suspicious of other people and their motives.

Negation always leaves a Spirit in a ghost-ridden world, conquered by shadows and clouds where the bright light of the Sun can never pierce his dark grey armor.

Light

Paracelsus taught that there is a radiant miniature Sun in the heart of every living thing. This light within is given to us that we may overcome the darkness of the world in which we live. So it is not optimism, pessimism, or any other "ism" that keeps the flame in man's heart burning bright, it is the desperate need for light which we all must realize and experience. This light arises in Spirit, for Spirit is a flame, or Spark of God, concealed in man, and overshadows the deep despair that pierces the soul in time of crisis.

During World War II, there was an unforgettable story about a young girl in the Warsaw Ghetto who managed to escape over the wall and hide in a cave. She died there shortly before the Allied Army liberated Poland. Before she died, she scratched on the wall three things: "I believe in the Sun, even when it is not shining. I believe in love, when feeling it not. I believe in God, even when He is silent."

Life can swing from one extreme to another. There are times when it is difficult to accept what life dishes out, but the person who has achieved an inner contentment is one who is able to strike a balance,

to roll with the punches, and thus place events, needs, and necessities into proper perspective.

When Paul wrote, "I have learned in whatsoever state I am, therewith to be content," he had been touched by the cold, bitter winds of life. He knew what it was to suffer, to be ill, to be lonely in jail, to be persecuted, and to escape shipwreck. One cannot say to him, "You don't know what you are talking about, being content with your condition." He knew exactly what he was talking about. To him, it was a way of affirming that circumstances of life could not affect his inner contentment, and that this was not his doing, but came from his Lord, Christ. This was no secret, for he said, "I can do all things through Christ which strengtheneth me." He had adjusted to plenty and to poverty, to abundance and absence, to prosperity and to being a pauper. *He had been initiated into life.* He had recognized the Christ as being at the very center of our personal lives and knew that there are no barriers too great, no walls too thick, no fences too long, for him to tear down.

Paul speaks of this when he talks about the quality of all Christians. "In Jesus Christ there is neither slave nor free, rich or poor, Jew or Greek, male or female." Frank Crane once said, "Jesus was the only teacher tall enough to see over the fences that divide the human race into compartments."

Mastery

All men, like Paul, are given mastery over the extremes of life. Though the pendulum of the clock swings from one side to the other, the minutes go on without hurrying or halting. There are times when life erupts like a volcano and it can rain down trouble or a sudden burst of good fortune. Can we cope with it? If it be trouble, will it flatten us? If it be fortune, will it spoil us?

If we can become learned in values we can build foundations under hopes. If we are ever mindful of the good that

has been accomplished in the world we can point our thoughts toward an appreciation of the dignity and sublimity of the human achievement.

Certainly we have had our Napoleons and our Hitlers, but we have also had Buddha and Jesus of Nazareth. We have had tyrants, but also great humanitarians. We have had corrupt politicians, but also noble rulers. Even in the most selfish of times, the world has brought forth idealists, philanthropists, great artists, musicians, and poets. It is true we have inherited ages of feuding and intolerance, but we have also inherited the magnificence of Leonardo da Vinci and Michaelangelo.

For each tyrant who has profaned the pages of history, there have been thousands, even millions, of gentle people living unhonored and unknown, keeping their principles and living their convictions under the most difficult situations.

To see this good and to know it is to find a new courage, a new faith, and inner contentment.



"There is a principle which is the basis of all things, which all speech aims to say and all actions to evolve, a simple, quiet, undescribed, undescribable presence dwelling very peacefully within us, our rightful lord; we are not to do, but to let do; not to work but to be worked upon; and to this homage there is a consent of all thoughtful and just men in all ages and conditions. To this sentiment belong vast and sudden enlargement of power. . . . Prayer is the soliloquy of a jubilant soul beholding the works of God and calling them good."

—Emerson

A Foggy Island

An Allegory

Elsa M. Glover

Some place in the middle of the ocean there is a large island. In the middle of this island is a mountain. Surrounding the mountain are rolling hills, which make the traveler go up and down and up and down if he is to go toward the mountain. The climate is such that most of the time there is dense fog along the coast and for a considerable distance in land. But the air does gradually clear as one gets closer to the mountain. The reason people are interested in this island is that on top of the mountain is a magic castle and all who enter it see wonderful visions and attain wisdom concerning all things.

At any given time there are usually many travelers on the island, all aiming at reaching the mountain top. They come in boats from all over the world, land somewhere on the coast, and then travel inward on foot.

The main problem is that because of the fog, the travelers often get lost. Some travelers are not aware that the magic castle is on a mountain. They tend to wander aimlessly, hoping that by chance they will some day bump into the castle. Since they tend to take the easiest paths in their aimless wanderings, they tend to follow the valleys between the hills which surround the mountain. These valleys go in circles around the mountain, and these wanderers do not get very far very fast. It is said, however, that those following the valleys do gradually get closer to the mountain, somewhat in the same way as a microbe following a groove on a phonograph record would gradually get closer to the center of the record. This path takes so long, however, that even among the first travelers who landed on the island, none going this route have yet reached the castle.

Some travelers do believe that the castle is on a mountain, but they are not aware of the many hills surrounding the mountain. They think that to get to the top of the mountain all they need to do is always to travel in the direction in which the land rises upward. Their problem is that when they get to the top of a hill they sometimes think that they are on top of the mountain itself, and there they stop. They furthermore tell everyone within listening distance that they have reached the top of the mountain and become all-wise, and they sit there feeling superior not only to those in the preceding valley but also to those in the next valley toward the mountain.

As the wind blows the fog around, occasionally a clear space or channel occurs in the air temporarily. If someone is alert at such times, he may see as far as the next hill, or even (once in a great while) as far as the mountain itself. If he then walks firmly in the direction of his vision, he may make considerable progress before the sense of the direction in which he must go again fades from his mind.

When one has had such a vision, he may call out directions to all those within listening distance, so that they also may go toward the mountain. When this happens, some of the neighbors do not listen because they think that since they cannot see through the fog, no one else can either, and thus they do not think one who says they saw is worth following. Some do follow the directions they hear called and with the attitude of "Let's try it and see if it helps." If they do move toward the mountain, and if they are observant, they can notice the fog getting slightly less dense. A problem encountered by those who are trying to follow someone else's directions is that, not

being in precisely the same place as the one giving the directions, they find that what he says does not always apply to them and they may end up going astray.

Sometimes someone gets a glimpse of the mountain and the way to get there, and then writes down specific instructions as to how to get to the mountain. These may get passed from person to person and sometimes even end up on the opposite side of the mountain from where they originated. Then people following the instructions, to their surprise, find themselves back on the coast instead of at the mountain.

The travelers who have reached the mountain top often set lights up there, hoping that these lights will shine through the fog and help guide the rest of the travelers. The more travelers who reach the mountain top and set up lights, the stronger the mountain top shines and the deeper the light is able to penetrate the fog. But light tends to be diffused and scattered by fog, so the travelers in the fog still have a hard time telling what direction they should go to reach the source of the light.

Some people have thought of another method by which all travelers who have not yet reached the mountain top might be helped. They suggest that all those at the coast might join hands and form a great big circle that completely surrounds the island. Then they could gradually make the circle smaller by drawing their hands together and occasionally letting a person step inwards and rejoining their hands behind him. Thus the circle would gradually get smaller and smaller and all would then necessarily get closer and closer to the mountain. A few attempts have been made in this direction, but so far the attempts have been unsuccessful because the travelers do not have the patience to stand in place while the circle is forming. And I would guess that even if the circle did get formed some would say that those next to them were moving too slowly and they would break out of the circle and rush

blindly forward. But we should not give up hope. Some day, after they have wandered blindly long enough, they may at last be willing to form the circle and stay in it until they have reached the mountain.

* * *



Write Your Ideas Down

There is a deep occult principle underlying the practice of writing one's ideas down as they come to him. One keeps only that upon which he performs work. If you let ideas which come to you from the Ego or Higher Self flit through the mind without doing anything with them, they will be lost, and the Ego will eventually stop sending messages; then your progress will stop. After you have crystallized your ideas into concrete form by writing them down, they are available for putting into practice in the physical world, which of course is a very necessary part of the process. But the mere act of inscribing them on paper and clarifying them in your mind is of great value, for it requires an act of will, and the results are engraved upon the mental body, adding to its scope and efficiency. One cannot always tell whether an idea is an original one coming from the Ego or whether it is generated by someone else; but if it is constructive, it does not matter, and should be utilized in either case.

By the writing down of one's ideas one develops principles of character, and thus is accomplishing exactly what is accomplished both in the purgatorial and first-heaven regions; that is, he is assimilating the spiritual value of his experiences and converting them into definite principles of action to serve as a guide in the future. Far-seeing students will grasp the importance of the principle here outlined and utilize it for their more rapid evolution.

— By Darjos

MAX HEINDEL'S MESSAGE

Commendation Versus Condemnation



The Rosicrucian Fellowship lays stress upon service to humanity. Very often the question is asked, "How can I serve my fellow men? I do not seem to have the opportunity." It may be well, therefore, to point out that service does not necessarily mean a great and spectacular deed such as going into a burning building to rescue people. Such opportunities do not come to everyone every day. All, without exception, however, have opportunities to serve, no matter what their environment is. The line of service that we shall indicate in this article is of even greater value than is any one single act of saving someone from a death which must sooner or later be the portion of all, for surely it is of greater value to help people to live well than to help them merely to escape death.

The great majority of us are selfish to a high degree. We seek the best in life with an almost entire disregard of our neighbor. One of the ways in which this selfishness expresses itself most frequently is in maintaining an attitude of self-satisfaction. We are too prone to compare our efforts, belongings, and faculties, with those of others. Where it is manifest that they have more than we, or more accomplished, there is a feeling of jealousy and envy that prompts us to speak slightly of them or in some other way minimize their attainments, under the delusion that, by this comparison we rise to their level, or above it. If, on the other hand, it is manifest that they have not as much as we, if it appears that

their social standing is beneath our own and it seems easy to establish their inferiority, we may adopt a supercilious attitude. We may speak of them patronizingly or condescendingly, thinking that by such comparisons we raise ourselves greatly above our actual position.

If we hear someone speak evil of another, we are often ready to believe the very worst because then, by comparison, we seem to be so much better, so much holier, and so far exalted above the culprit. But where merit is so manifest that praise cannot be withheld, we often give it in a most grudging manner, for we feel as if the praise given to others takes something away from ourselves.

That is the general attitude of the world. However deplorable the fact may be, it is true that the great majority of mankind seems concerned to keep everybody else back. This is one of the greatest items in man's inhumanity to man.

What greater service can we render to anyone else than that of adopting a systematic attitude of encouragement and commendation? There is nothing more true than the sentiment of the lines: "There is so much bad in the best of us, and so much good in the worst of us, that it scarcely behooves any of us to talk about the rest of us."

In the home, shop, office — everywhere — we meet with different people, every one of them amenable to encouragement. As the sunshine is to the flower, so is an encouraging word to every person. If someone has done well and we speak a word of appreciation, that word will help him or her do even better next time. If someone has done wrong or failed, a word of sympathy or confidence in his ultimate ability to achieve or retrieve will encourage him to try again and to win. This is as sure as that the attitude of discouragement will wither and make a wreck out of a life that might have been saved by a word of cheer.

When someone tells a tale of evil about someone else, be very slow to believe and slower still to tell anyone else. Endeavor by every means of persuasion to stop the one who came to you with the tale from repeating it to others. No good can ever accrue to you or anyone else from listening to and believing such tales.

This line of service may seem very easy at first thought, but you must bear in mind that it will often require a very great deal of self-abnegation to carry on the work, because we are all so imbued with selfishness that it is next to impossible for most of us always to put that self away entirely, place ourselves in the position of others, and give them the encouragement and commendation for which we ourselves so earnestly long.

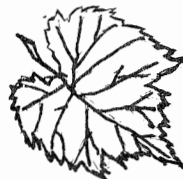
But if we persist in this attitude and carry it out consistently with everyone in our environment, we shall presently find that people come to us not only with their sorrows, but also with their joys, and that thus we may gain some recompense. We shall feel then that we have had a large share in their attainment. In all these successes of other people there will be a joy and a success that legitimately belong to ourselves, a success, moreover, that no one can take from us — something that will go with us beyond the grave as treasure in heaven.

Let it not be forgotten that every

act is engraved upon the seed atom in our hearts, and that the feeling and emotion which accompanied that act will react upon us in the post-mortem existence. Thus all the joy, pleasure, and love that we poured out to other people will react upon us in the First Heaven and give us a sublime experience, inculcating in us the wonderful faculty of giving more and more joy to others and of being of ever greater service. This is the only true greatness — the only greatness which is worth working for.

Above everything — even more than encouraging others in their work — let us remember that part of service which deals with stopping tales. When anyone comes to us with a tale concerning someone else, no matter what we ourselves may think, no matter what may be the justification, repetition of such a tale does no good; it does harm. As a snowball that rolls down a mountain accumulates more and more snow, so also the tale which is carried from one mouth to another becomes exaggerated, and much sorrow and suffering are caused by the tongue of the gossip. Therefore, we can render no greater service to the parties involved or to the community than to endeavor to get those who carry tales of evil to stop that habit.

Homes have been wrecked, communities have been disrupted, men have gone to the gallows time and again or to a life-long servitude in some institution because of the idle tales carried about. Therefore, we can render as great a service by refusing to listen to gossip as we can by encouraging those who have failed in their ambition or commending those who have succeeded. Every day opportunities are knocking at our door, no matter where we are or what our station is in life.



Studies in the Cosmo-Conception

Meditation

(continued)

Question:

What becomes of the boards and planks we visualize in meditation?

Answer:

Some of the wood is selected to form part of a building, but the best of it is taken to a furniture factory and put into a kiln where it is dried by steam so that it will not shrink after it has been made into furniture.

Question:

How is it made into furniture?

Answer:

It is taken out and put through a great planing machine with many sharp knives which makes it smooth. Next it is sawn off into different lengths and glued together to form table-tops. The legs are turned from thicker pieces and set into the frame which supports the top; then the whole article is smoothed again with sandpaper, varnished, and polished, thus completing the table in every respect.

Question:

Does this complete the visualizing process in regard to our table?

Answer:

No, we must "see" it sent out, with other furniture, to the store where we bought it, and we follow it as it is carted from that place to our home and left in our dining room.

Question:

Besides the practical benefit of knowledge so gained, what advantage toward spiritual development would such detailed visualization provide?

Answer:

Not only does it train our minds to obey us, but also it develops the indispensable power of Will.

Question:

What is the next step for the aspirant?

Answer:

Observation. One of the most important aids to the aspirant in his efforts is observation. Most people go through life blindfolded. Of them it is literally true that they "have eyes, and see not; . . . have ears, and hear not." The majority of humanity are deplorably lacking in observation.

Question:

How important is good eyesight in observation?

Answer:

It is very important to one aspiring to the higher life that he be able to see all things about him in clear, definite outlines and in full detail.

Question:

How is this faculty then used?

Answer:

When the aspirant has attended to his eyesight he should systematically observe everything and everybody, drawing conclusions from actions, to cultivate the faculty of logical reasoning. Logic is the safest guide in any world.

Question:

Might not such practice develop criticising tendencies?

Answer:

While practicing this method of observation it should always be kept in mind that it must be used only to gather facts and not for purposes of criticism, at least not wanton criticism. Constructive criticism, which points out defects and the means of remedying them, is the basis of progress; but destructive criticism, which vandalistically demolishes good and bad alike

(Continued on page 515)

WESTERN WISDOM BIBLE STUDY

Sixth Commandment

“Thou shalt not kill.”

We sprinkle poison on a trail of ants going into our kitchen; unknowingly, while walking through the woods, we crush a beetle with our feet. The shadows of war are ever around us. It is not so easy, after all, to obey this simple edict, “thou shalt not kill.”

If we look back at the Israelites to whom the Commandment was given we find perplexing contrasts in regard to it. For instance Moses, the first to receive the Commandments, caused a number of his own people to be killed. Joshua, his successor, waged wars and killed many people. David killed, and so did Elias.

Once again, then, it behooves us to regard the Commandment from the esoteric point of view. Truth is a diamond, many sided, and facets of this diamond can be directly opposite each other. Just as a diamond has its point of refraction within, illuminating all facets, so, too, does Truth illumine from within. Therefore apparent contradictions, in the light of Truth, resolve into a harmonious whole.

The number of this Commandment — six — stands for materiality and form. Under the number six God, the Word, and man, were made flesh. The symbols of matter in our three-dimensional world are the cube and the sphere, both built on six. A cube has six sides; a sphere is measurable by its radius, which is $1/6$ of its circumference.

The sixth house of Virgo fixes creation on the human plane. Virgo is the mother sign of the harvest and ripe fruit bearing seed, the triumph of matter. Virgo gives form to life, but because of its symbol of fruit and the harvest it also imparts continuance and preservation

of life. Virgo is the store-house of the fruits of our labors. The storehouse assures the future. The full storehouse of Virgo includes the microscopic and the macroscopic. And also, on the sixth day of creation God saw everything that He had made and, behold, it was very good.

The unalterable fact of God’s creation is continuance, maintenance, preservation. The sixth Commandment was given to insure the continuance of creation. Thou shalt not kill, thou shalt not destroy or disturb that which is created. Thou shalt not take life. On the contrary, thou shalt bestow immortality. This is the new way of reading the sixth Commandment. The lessons of a literal “Thou shalt not kill” should be behind us. The way of life now should be to bestow immortality. But how?

We have been told that “loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God.” We can be literal. Service is a road. Roads connect individual towns and bring them to life and unification. Service to others is a shining road giving life and purpose to all we thus touch. Only in mutual service do all orders of evolving beings become bound together; lack of service isolates them.

Service plays a very great part in the divine Plan. Service builds an archetype of unity in preparation for the Religion of the Father. Anyone, anything that disturbs or destroys this unity is guilty of killing. Service is the sustaining force of life. It is the ingredient of survival. Service is the servant of eternity.

In Service thou shalt bestow immortality along life’s road. This is the sixth Commandment for the New Age.



ASTROLOGY

Saturn Square Uranus!

Karl Kleinstick

It seems that for some while now, many people who are inclined toward living a spiritual life or who profess a spiritual orientation toward life have been experiencing a crisis period in their lives. It is not unusual, when one is trying to walk a spiritual path, that he meet with many crisis situations on his way and that he must face many difficult decisions. Many are the disciplines and sacrifices required. But perhaps some significance lies in the observation that so many people are experiencing, at this same time, crisis situations of a particularly acute and dramatic nature. Many a person is finding his basic assumptions about life and his orientation to experience in some way threatened or called into question.

Where could we look for an explanation of this phenomenon, assuming that we have made a reasonably correct observation? Perhaps we can learn something from a study of the transiting Saturn square to the transiting Uranus. This aspect has about a two year duration. Allowing a six degree orb for effective aspect, Saturn square Uranus entered its effective orb in July, 1975, and leaves in June, 1977. During this time Saturn and Uranus make an *exact* square to each other five times.

The aspect enters into effective orb with Saturn in Cancer and Uranus in Libra, but all five of the exact squares occur with Saturn in Leo and Uranus in Scorpio. The relevant data for each square appear below.

1) Occurred in late September and early October, 1975, in 1:26 of Leo-Scorpio. Saturn and Uranus were both direct in motion.

2) Occurred in mid-October, 1975, in 2:07. Saturn and Uranus were both direct.

3) Occurred in late June and early July, 1976, in 3:04, with Saturn direct and Uranus retrograde.

4) Will occur in late February and early March, 1977, in 11:45, with Saturn and Uranus both retrograde.

5) Will occur in late April and early May, 1977, in 10:05, with Saturn direct and Uranus retrograde.

The first and second squares occurred very close to one another and, for all practical purposes, could be considered as one extended aspect. The period between the fourth and fifth exact squares likewise will occur with Saturn and Uranus remaining in very close formation, giving an extended period of rather intense activity.

In the periods between the second and third squares, and the third and fourth, Saturn and Uranus separate formation by up to ten degrees, with Saturn retrograding into Cancer for a short time between the second and third squares.

What we basically have here is a picture of struggle and confrontation between structure and design. (A square aspect can be like a wrestling match.) The dynamic tension produced by this struggle definitely has the potential for precipitating crisis situations. Saturn, outermost of the classical planets, sets the ring of limitation, saying, "You cannot pass beyond this point until you come up to a certain standard. Until that time you must work within the boundaries that I impose." But when we have proven ourselves worthy to pass on by meeting the required standard, then we come under the influence of the next planet, Uranus, the liberator, the planet which recognizes no limit.

The question, then, that confronts us through the square of Saturn and Uranus is this: Will we be content with the limitations that beset us; will we yield to the boundaries that surround us and cease to try for better things, or will we seek a way *through* the pain and break our ring of limitation to find a wider vista of possibilities? Actually, the question goes much deeper than this, but in order to understand it we must first explore other matters.

We learn from the Rosicrucian Philosophy that there are approximately six billion Virgin Spirits of the human life-wave presently evolving through cycles of rebirth on the Earth. We are further informed that, "At certain periods of our development as many as 50 percent inhabit the Earth, clothed in the earthen vessel of physical bodies." (*Questions & Answers*, Vol. 2 p. 102) The present population of the Earth has passed the four billion mark, or two-thirds of the Virgin Spirits who inhabit the Earth sphere. In light of the above statement we certainly ought to be alerted to the fact that something quite

unusual is happening!

There are at least two possible reasons for this state of affairs. One, that everyone is here to experience some condition or environment that may not be available much longer, so they must try to get the experience while they can. Or, two, that everyone wants to be here in a physical body to experience some event which is near to manifestation. In either case it appears that some major change is in the offing and that everyone wants to be here to take part in it, or to get their experience in before it happens.

What is the probable nature of the change thus indicated?

Many clairvoyants and seers of renown and proven accuracy have indicated that there are major Earth changes scheduled to take place before the end of the 20th century. Among these are Nostradamus, Mother Shipton, Edgar Cayce, and Max Heindel. Max Heindel had a positive clairvoyance that enabled him to see the creative archetypes of the physical world, which exist in the first subdivision of the World of Thought. We here quote his statements on the subject of coming Earth changes. (*Questions & Answers*, Vol. 2 pp. 494-495)

The writer has seen for a number of years great subterranean caverns filled with oil and gas which run in a general direction from Maine across the American continent in a southwesterly direction, beneath Southern California and far out into the South Pacific Ocean. Their explosion would make a great gap in the earth. At the same time he sees an archetype in the process of construction which shows the shape the earth will take at that place when a cataclysm or series of cataclysms have broken up the present shape of this continent and the adjoining ocean. Perhaps it is hazardous to set a time when this remodeling of the earth will begin, but the archetype or matrix molded in mind stuff, and representing the creative thought of the Grand Architect and his builders, seems so nearly complete that, judging by the progress made during the years the writer has watched its construction, it seems safe to say that by the middle of the present century (1950), if not before, the upheavals will have started. . . . However, perhaps the writer is premature in judging that the upheavals will start in the middle of the century. They may be deferred to the end. Only time can decide, but certain it is that preparations for a great change

have been going on for centuries and are now nearing completion in the invisible world.

Could it be that *this* is the change of major proportions which an unprecedented two-thirds or more of the Virgin Spirits in the Earth sphere are here in physical bodies to experience? It seems very likely that it is. It also seems very likely that we are coming very close to this change and that we must stop pussy-footing around as though we were not.

Indications are that the coming changes will affect the entire Earth and its population, and that they will take place within a relatively short time span — perhaps as short as weeks or months. Once the changes get started they may turn into a chain reaction setting off many major changes together. The effect may well be the physical death of millions or even billions of people within the same short time span. The result would be an unprecedented shock wave on the inner planes and on those people who survive in the physical body. Even those Virgin Spirits who inhabit the inner planes at the time of the event would find themselves in the midst of its effects.

This is not to say that cataclysmic upheavals of such magnitude have not taken place before. Indeed, during the time of Lemuria, while the Earth's crust was still soft and highly unstable, such cataclysms caused by volcanoes, earthquakes, and kindred natural forces were relatively frequent. There were also the floods of Atlantis, but they took place in stages over an extended period of time. Since the time of Atlantis there have been isolated upheavals but nothing of world-wide magnitude. Thus, it seems that the coming Earth changes promise to be a first of their kind in the present Aryan Epoch.

In order to get a better perspective, let us examine the following quote from *Teachings of an Initiate*, pp. 74-75:

In the ordinary course of evolution the perfecting of the various vehicles is gradual, and the soul substance is then garnered and assimilated by the spirit between earth lives. But at a certain period in the larger life when we are entering upon a new spiral, a different phase of evolution, it is usually

necessary to employ drastic measures to turn the spirit out of the beaten pathway into a new and unknown direction. Formerly when we possessed less individuality and were incapable of taking the initiative ourselves these changes were accomplished by what may be called great cataclysms of nature, but which were in fact planned by the divine Hierarchies who guide evolution, with a view to destroying multitudes of bodies that had served the purpose of human development in a given direction, changing the environment of those who had learned the possibilities of a new road, and starting these pioneer people upon a fresh career. Such wholesale destruction was naturally much more frequent in the earlier epochs than in later times. Lemuria had all the requisite conditions for numerous attempts at making a fresh start with one group when another had failed and had been destroyed. As a matter of fact, there was not merely one flood in Atlantis but three, and a period of about three-quarters of a million years elapsed between the first and the last.

We may not expect that the method of wholesale destruction and a new start can be abrogated until we as a whole awaken to the necessity of taking a new road when we have come to the end of the old. . . .

We begin to understand from the above that the coming Earth changes will be for the purpose of breaking up crystallizations and heading man in a new direction. Do we realize what a crystallized state the world is in? Do we begin to have any real idea of what a crystallized state we ourselves, individually, are in? The world and the vast majority of its individual inhabitants are crystallized beyond the imagining of most people. We are all caught up in our own pettiness to an unbelievable extent. That in itself would not be so bad, but the trouble is that we utterly mistake our smallness for greatness. We are blind and yet think that we can see. We certainly do have untapped potentials for greatness but we make a grave error to think we have already attained to them.

How many millions of people are there, and in how many countries, who are no further along than they were two thousand years ago? How many are still tied to their race or nation or ethnic, cultural, ideological, or other group that continues to keep them separate from their fellow men? How many are so steeped in materialism that they actually and seriously can doubt the existence

of spiritual realities? How many are intolerant of anyone who does not think as they do, and who reek with lies, hypocrisy, and self-deception?

Even those who profess to be on the spiritual path fall far short of the mark. How many are there who, having gained the slightest intimation of spiritual sight or insight, take it to be "cosmic consciousness," "universal enlightenment," or some similar nonsense? Or worse, how many are filled with superficial book-knowledge and think they are privy to great and mighty occult secrets? How many are terribly deceived by a lot of goody-goody nonsense filled with grand nothings, and take it to be sublime revelations of great "spiritual masters?" The fact is that he who has not faced that dread entity, the Dweller on the Threshold, has not taken even the *first step* upon the path of true esoteric development and understanding.

How can we dare to be so presumptuous, so self-content and self-justified, so asleep to the true nature of things? And yet, who will admit that these things are really true, deep down inside? We refuse to recognize our profound ignorance and our multitudinous shortcomings. And if we do get some slight hint of them we refuse to admit it either to others or to ourselves. Can we not see how incredible and alarming this whole situation is? It is a hard thing to admit to these things and we loudly disclaim the idea that there just *might* be something to them. But it is because of these very attitudes that the Earth changes must come. We must be shaken out of our shell, out of our complacency, and out of our blindness. "Man's inhumanity to man hangs like a funeral pall over the earth, and must inevitably bring about destruction of existing conditions." (*Gleanings of a Mystic*, p. 43)

These days one can walk down the street and see people encased in their own little shells that repel the entry of feelings from other people. They will not allow anything to get past that barrier in either direction, to touch others or to be touched by them. Their unconscious attitude is one of, "No

one or no thing is going to hurt me, surprise me, or catch me off my guard." And so they put on their show of disdainful aloofness, cold indifference, or mock interest, which cuts them off not only from their fellow men but also from any spiritual influences. Being thus cut off they tend to become callous and unfeeling toward anything which exists outside of their own personal interests.

Perhaps the case seems to have been stated a little too strongly? It hardly begins to convey the picture. We must stop placating ourselves with sweet nothings and dress ourselves in battle array to fight as never before on the side of the Light, by being alert to every opportunity for loving, self-forgetting service, no matter how seemingly small, each within his own immediate environment. The indicated magnitude of the coming Earth changes ought to make it as plain as can be that the causes behind it are of no trivial nature but can be regarded as very serious indeed! And let us not be deceived by the fact that everything seems to be relatively quiet so far, or we shall find ourselves unaware and unprepared when the change is suddenly upon us.

We do not want to confuse the coming changes with the advent of the Aquarian Age, the end of the Aryan Epoch, the beginning of the Galilean Epoch, or the second coming of Christ. In all likelihood the Earth changes are only a necessary preparation for these other things yet to come. It is evident that not much further progress can be made toward the Kingdom of Christ until people cease to deprecate and prey upon one another and begin to respond to the spiritual kinship of each with all. And it is further evident that most people are not going to be inclined to do that until they are given an unmistakable and unforgettable jolt.

We have said that the coming Earth changes promise to be unprecedented. But in exactly what way, since we already have seen that there have been cataclysms of similar magnitude in the past? The difference is that the cataclysms of the past took place when the majority of mankind was still in a more or

less half self-conscious state, and it took an experience of major proportions to make even a slight-to-moderate impression on him. But now, even though man may be more materialistic and spiritually blind than before, he is also much more self-conscious and his awareness of external things is many times sharper. With this greatly enhanced awareness of self, a world-wide cataclysm would have many more far reaching consequences in terms of its effects on man's consciousness.

We also have seen that the coming changes are unprecedented in terms of the numbers of people who will be in physical bodies to experience them. Can we imagine the effect of millions upon millions of people being suddenly thrown out of their physical bodies and finding themselves awake on the inner planes? Can we picture the inevitable mass confusion, disorientation, and hysteria which must follow closely on the heels of such a drastic change, not only in those who make the sudden transition but also in those already on the inner planes who find themselves inundated by the sudden inflow of dazed inhabitants, and in those who are left in physical bodies? Hopefully it will be enough of a shock to get us headed back in the direction of where we ought to be going.

We must realize that a great psychic tension resulting from those passing into the invisible worlds would have an enormous impact on those left in physical bodies, who already would be in a more receptive state due to the sudden loss of their material security and stability. Thus, we may expect that many a veil between the two worlds will likely be rent, perhaps resulting in a more tangible and permanent communication link between them.

We realize, of course, that in modern times there have been global wars which took the lives of several million people. But the effects were spread over a number of years, while here we are talking about considerably greater numbers of people being affected over a much shorter period of time. Furthermore, this is something that will involve all of humanity together, as a whole, not one

faction against another.

But what does all this have to do with Saturn square Uranus? It is evident that if the full advantage is to be gained from the shock of the Earth changes, there must be some people who will retain sufficient presence of mind and spirit to direct its consequences in the right direction. There must be some people prepared to take advantage of the temporary disorientation and defenselessness of the majority as an opportunity to steer them in a new direction and help them break away from their crystallized past. Such people will be needed not only in the physical world but also in the invisible world.

It is possible that those who oversee the evolution of mankind are using the opportunity presented by the transiting Saturn square Uranus aspect to determine who will be the helpers in the coming change. Perhaps they are using it to bring crisis situations into our lives in order to test our mettle and see if we have what it takes to be among that select group. If we do not have the strength to handle a crisis in our own personal lives, how can we hope to be of any help when the *real* crisis comes? We must be able to show that we can maintain our equilibrium and self-control in the face of trying circumstances. Only then do we show ourselves worthy to be prepared as helpers in the coming change. But what if we do not show ourselves worthy of this great privilege? What if we break under the pressure and do not rise to meet the challenge?

With Uranus in Libra and Saturn in Cancer as the square entered effective orb, it appears that there may have been a preliminary sifting before the real effects of the square were applied. Saturn in Cancer pictures one who has created a niche for himself and does not want to be disturbed out of it. It indicates one who is more or less satisfied with his position and place in life and who will fight to maintain or defend it. Uranus in Libra, however, weighs the value of what we have against the necessity for further progress. If we are found wanting,

it throws our personal world into disarray in order to get us out of our rut and spur us back onto the road.

This reminds us of the fifth chapter of Daniel where the king of Babylon, Belshazzar, feeling secure in his power and glory, was found reveling in his ease and desecrating the vessels from the temple of the Lord. Suddenly a hand appeared and wrote upon the wall: *Mene Mene Tekel*, . . ., meaning "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting."

The Spirit can continue to be outraged for only so long before the consequences must fall. For a time and a season we may think that we are getting away with something, but eventually we shall be required to give an accounting and shall stand revealed in the enormity of our folly. "there is nothing hid that shall not be revealed."

It is more likely that those who are of a spiritual inclination will feel the full effects of the Saturn square Uranus aspect. This is because it will take such people to help in the coming change. Thus, it is they who will likely receive the most severe testing. Those of a more materialistic nature possibly will experience some disarming upsets in their accustomed way of doing things, perhaps even to such an extent that a few will begin to awaken to spiritual necessities and also prove themselves worthy to be helpers in the coming change.

Those of a spiritual nature who favorably pass through the present crisis may suddenly (Uranus) begin to find themselves more spiritually aware and in closer conscious contact with the invisible worlds. This may be because, having proved themselves worthy, the spiritual hierarchies will begin to work with them more directly to give them the necessary preparation and training to be of help at the time of the Earth changes. Time is now moving ahead swiftly and such methods may be advisable.

Those who fail to come through the present crisis satisfactorily may suddenly find themselves less inspired toward spiritual things than previously. The fire of their

aspirations may burn lower and no longer have the power to spur them on in the quest as insistently as before (negative Saturn in Leo). Having failed, they may content themselves with a lesser goal and cease to strive with the same zeal and consecration as before. Or they may cease trying out of a deep feeling of despair and frustration, even though they do not feel satisfied with what is left (negative Uranus in Scorpio).

As one saying goes, here is where we separate the men from the boys. We either make the grade or do not. There are times when it is possible to be only half-way committed to a spiritual life and still derive a certain amount of benefit from it. But when a major crisis approaches it is necessary to find out with sharp clarity who stands on which side of the fence. What better condition through which to accomplish this than a contest (square aspect) between the forces of restriction (Saturn) and liberation (Uranus), and in fixed signs (Leo-Scorpio), which lends a certain sense of finality to the outcome? The great contrast between these two forces will surely reveal where we stand in our relationship to them.

There may be some who will object to interpreting a transiting aspect in this manner. But let us clearly realize that the effects of any astrological condition are dependent upon more than just the planets, signs, aspects, etc., which are involved. Any astrological configuration potentially can have a multitude of meanings. Which one actually will manifest depends upon the environmental conditions under which it operates (this includes the state of amenability of the people affected by the configuration) and the contemporary designs of the spiritual hierarchies concerned with man's evolution; for these beings use the planetary influences to help accomplish their ends.

Realizing these things, let us now review the factors which lead us to the present interpretation of the Saturn square Uranus aspect. 1) The astrological nature of the factors comprising the configuration. 2) the observation that so many people striving on

the spiritual path seem to be at this same time facing an important crisis in their lives. 3) The unprecedented world population, comprising about two-thirds or more of the Virgin Spirits evolving through the Earth sphere. 4) The strong indications of a major cataclysm of world-wide proportions to happen before the end of this century (less than 25 years away), which itself promises to be unprecedented in terms of the conditions under which it occurs. When we add these factors together, meditate upon them, and consider their natural ramifications, our conclusions seem to have considerable justification, or at least, to be worthy of careful examination.

What then may we expect as to the requirements laid upon those who hope to pass through the present crisis? By now we must realize that an ordinary effort will not do at all, but that it will take a very extra-special effort. Those who are not inclined to put forth this kind of effort must fall by the wayside.

Uranus is exalted in Scorpio and tells us that in order to overcome in a positive way the restrictions imposed by the square from Saturn, it will be necessary consciously to dedicate and consecrate ourselves to the higher life as we have never done before. It says that we must redouble our efforts and redouble them again, throwing ourselves into the quest with ever greater-zeal and with accelerating energy until we attain results. Obviously we are not going to accomplish this by just sitting around and *waiting* for the inspiration to happen upon us. We will have to rouse ourselves out of our lethargic state and fan the flames by our own creative efforts. The square of Saturn indicates that it will not be easy — that we may expect to come up against a wall many times and seem to meet with defeat over and over again. But the fixed sign positions tell us that, “If we persist though oft we fail, in time our efforts *shall* prevail!”

So let us not be discouraged by our failures — that will only rob us of the strength needed to carry on. But let us pick ourselves up after each fall and recommit

ourselves to the struggle. Let us stand firm in the conviction that the only failure lies in ceasing to try.

We do not wish to malign Saturn and make it look as though he is doing all the dirty work. Yes, Saturn represents the forces of obstruction and restriction, but that does not make it an “evil” planet. We must realize that any force, in and of itself, is neither good nor bad. It is how we *use* a particular force that makes the difference one way or another. When the forces represented by Saturn are channeled in a positive way, they bring us such valuable qualities as concentration, caution, persistence, patience, endurance, structure, and so on.

Saturn’s half of the square tells us that it will not be sufficient merely to be liberated from our old crystallizations. It also will be necessary to give some *structure* and endurance to our efforts in living a spiritual life. There must be some definite pattern and plan to direct our efforts so that they will not be dissipated in meaningless and wasteful outbursts of energy.

Too many, alas! think that a spiritual life consists in chasing after every ghost or phantasm flitting by which happens to have the label, “spiritual,” attached to it. Too many think that they dare not limit themselves to any one path of attainment, fearing that they might lose out on something else if they did. They are suffering from the dread “All is One” syndrome. They do not realize that this is just an excuse to avoid the continual disciplines of the true spiritual life. Manifestation without limitation is impossible and in order to make any worthwhile spiritual progress we must conserve our efforts by concentrating them in one area or direction. He who hopes for fast results through little effort or self-discipline is not worthy of the goal.

Thus we see that in order to get through the present crisis one of the things we must do is to gather our forces together and direct them with greater concentration and more one-pointedness of

purpose. When we can gather up the lightning-like forces of Uranus in this manner and harness them to our bidding, we cannot fail to succeed. Thus, we shall surmount the barriers of personal, ethnic, or racial prejudice and help bring closer the brotherhood and friendship of *all* mankind. But again, let no one think to accomplish this without exerting his strength to the limit.

There is a lot more that could be said about the Saturn square Uranus aspect and matters related to it, but let us just briefly outline a few more points that each person can take for further meditation on his own.

For further astrological consideration it might be profitable to study the retrograde or direct motions of Saturn and Uranus at the times of their exact squares with each other. A retrograde planet is no weaker than a direct one but it is more inwardly directed, and, thus, may not as easily manifest its influence in an outer way as compared with a direct planet. A retrograde planet can stimulate a more intense inner activity, however.

Also of interest is the current placement of Pluto in Libra, the sign of judgment. Pluto rules the sign where Uranus is currently placed (Scorpio), and will therefore exert an indirect influence on the activities of Uranus, including the Saturn square Uranus aspect. Pluto itself is involved in a 50-year sextile with Neptune which endures through most of the second half of this century.

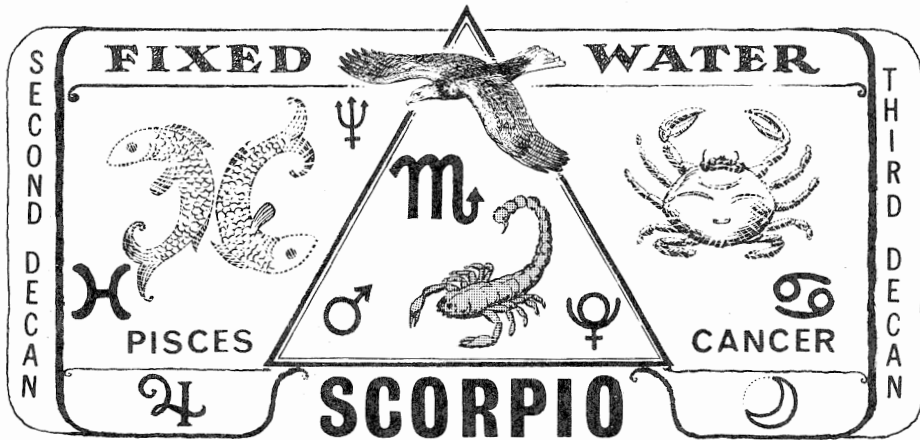
Just a word on the Pluto sextile Neptune aspect, though the student is left to tie it in with the Saturn square Uranus aspect for himself. (Note how these two aspects involve the four outermost planets.) This aspect has offered and is offering an unusually protracted opportunity during the last half of this century for people to reorganize (Pluto) their approach to spiritual knowledge and perception (Neptune), or to make a more definite and conscious commitment (Pluto) to the search for spiritual understanding (Neptune).

There is just a *hint* for those who are trying to live a spiritual life but are at this time of crisis finding it especially difficult. Startling as it may seem, many a spiritual life is on the rocks through lack of *faith*. There are many who understand and believe in spiritual principles and who perceive their essential beauty and truth, but who lack the real faith to put them into action in their own daily lives. Most people who are guilty of this do not realize it.

Faith is of such a nature that it cannot operate as long as the shadow of a doubt remains, for then it is not really faith. Faith should not be confused with innocence or ignorant naivete. Faith is an inner experience of living in the surety and reality of the power of the Christ within. Without that faith it makes no difference how high our ideals are, for they will lack the power to help us live a better life. How sad it is to see people who profess such high ideals and yet who act as though they were totally ignorant of them, because they cannot let go of their pride and their ego. Whatever excuses we may offer up in our defense are of no avail. It is impossible to comprehend the principles of Christianity or to have access to the power of Christ without first putting those principles into action. "Earthly things must be known to be loved: divine things must be loved to be known." (Pascal)

So let us re-affirm our faith in the power of good, without expecting everything to go just as we think it should or to be done just as we think it should be. Let us bear our burdens and our pains with calm and equanimity for the sake of Christ, instead of running away from them in order to spare our selfish egos from the anguish. Let us ceaselessly strive to be found among the helpers of humanity in the great crisis that approaches, or at any other time for that matter, and let us not be found among the helpless ones.





The Children of Scorpio, 1976

Birthdays: October 23 to November 21

SIGN — Scorpio, the scorpion or the eagle.
QUALITY — Fixed, or consistent and steadfast application toward the achievement of a chosen goal. Resourcefulness and one-pointedness in concentrated efforts.

ELEMENT — Water, or the Soul. The essence of experience; the yearning for a sense of inner peace through self-conscious control of one's powers and faculties.

PHYSICAL ANALOGY — Lakes, seas, and oceans.

EXOTERIC ANATOMY — Specific: bladder, urethra, large colon, rectum, excretory organs, appendix, pelvis, perineum, prostate gland, external generative organs, and nose. General: entire genito-urinary system, and hemoglobin in the blood.

PHYSIOLOGY — Mars as the co-ruler of Scorpio rules the following physiological processes: blood heat, body temperature regulation, muscular energy, maintenance and distribution of the body's energy resources, production of male hormones, digestion of proteins, catabolism, excretion, function of motor nerves, production of red blood cells, and antibody and immune

reactions.

Pluto, the primary ruler of Scorpio, being one of the transcendental planets, does not seem to have much direct influence over physiological processes in the dense body. However, it may be that Pluto has something to do with reproductive processes and sex forces. On a spiritual level, Pluto governs the production and operation of the regenerative fluids produced in the gonads, spinal column, and brain. These fluids are produced when the sex force ceases to be expended in sense gratification and the mind is turned from selfish purposes to altruistic ones (Uranus, the planet of altruism, is exalted in Scorpio). These regenerative fluids have the power to heal and rejuvenate the dense body to a great extent, and to vivify the mind and increase its creative potential many-fold.

ESOTERIC ANATOMY — Scorpio is one representation of the Emotional Soul.

TABERNACLE IN THE WILDERNESS — Scorpio corresponds to the Laver of Purification, which contained the Molten Sea. This Laver stood in the outer court of the Tabernacle and the priests were required to cleanse themselves in it before they were

allowed to enter the Temple proper. This indicates that the aspirant to the higher life must purify himself of the negative side of his emotional nature and dedicate himself more exclusively to the service of holiness if he wishes to gain self-conscious entry into the invisible worlds as a lay brother or sister of a true Mystery School. He must make generative purity his watchword and strive to transmute the sex impulse into higher creative channels. To a certain degree, he must master the alchemical processes of transmutation and regeneration.

Scorpio is a sign of great intensity, whose roots go deep and hold firmly. Thus, he who treads the path of initiation must consecrate his life to that end with an unwavering intensity. His whole heart and soul must be dedicated to the goal, and the intensity of his aspirations must permeate every fiber of his being and flow into every aspect of his daily life. He who lacks this intensity of effort will not find his way to the Temple door. Half-hearted or sporadic efforts will not suffice.

BASIC INFLUENCE — The basic qualities of Scorpio are: intensity, resourcefulness, and consistency in the pursuit of goals; penetration, exactness, and the striving to learn *right feeling*. Scorpio has the capacity to command and direct very powerful emotional forces. Scorpio tends toward secretiveness and only reveals itself more fully to the careful, persistent, and tactful observer or investigator.

POSITIVE INFLUENCE — Development of positive Scorpio traits tends to give a high degree of self-control and self-reliance, a ceaseless striving for greater perfection in oneself and one's abilities, and an innate interest in learning more about the occult, or hidden, side of life.

NEGATIVE INFLUENCE — Development of negative Scorpio traits tends to give vindictiveness, a sulking attitude when met with defeat, a tendency to manipulate others, and a somewhat morbid or coarse outlook on things. People under this influence are often swayed and controlled

by strong negative emotional currents without being aware of it.

LESSONS — The positive traits of Scorpio can be applied more effectively and the development of negative traits counteracted by the integration into the Scorpio nature of the following traits: ability to compromise one's own personal desires in order to accommodate the rights and needs of others; greater diplomacy in expressing one's viewpoint and in dealing with others; ability to forgive those who disagree with or work contrary to one's own personal goals; and a careful regard for justice and fair play in applying the same standards to oneself as to others, and in giving credit where credit is due.

RULER — Mars is considered as a co-ruler of Scorpio, but Pluto is now usually considered as the primary ruler. Pluto in Scorpio has its greatest freedom of action to express its essential nature. It is the planet of regeneration or degeneration. Pluto inclines toward a total commitment in either one direction or another with very little shading in between. Pluto can be aware of or knowledgeable in other areas or techniques, but usually will practice only the approach it has chosen, tending to have a distaste for mixing methods. Pluto tends to bring irreversible changes and transformations into a person's life. Once touched by Pluto, a person is never the same again! Under a strong Pluto influence a person may be inclined to risk himself for some collective purpose, or to surrender personal desires for dedication to a more inclusive goal. Pluto rules collective motivation and purpose.

EXALTATION — Uranus is exalted in Scorpio, and is therefore made more potent than normal through the reinforcement of Scorpio-Pluto influences. Uranus is the planet of design, innovation, intuition, altruism, and unexpected changes. When in Scorpio, the sudden changes and innovations inaugurated by Uranus become less tentative and acquire more depth and permanence; the designs and intuitions are more penetrating and far-reaching; and the feelings

of altruism are rooted more firmly and are more likely to become motivations upon which the individual takes serious action. (Note: Uranus is presently in Scorpio by transit and will remain so until the end of 1981.)

DETRIMENT — Venus is in detriment in Scorpio, and therefore is more restricted than normal in its ability to express its essential nature. Basically, Venus tends to be attractive, harmonious, peace-loving, delicate, and unassuming. When in Scorpio, the feelings tend to be more harsh, demanding, and suspicious than normal. This makes it less easy for a person to be imposed upon, but also tends to make him less able to express appreciation for, and respond gracefully to, beauty and refinement.

FALL — The Moon is in fall in Scorpio, and therefore tends to sacrifice itself for the sake of greater Scorpio-Pluto fulfillment. Moon in Scorpio tends toward dramatic upheavals in self-evaluation and feelings of self-worth. One's moods tend to be more intense and are likely to be powerful motivating factors. A person with Moon in Scorpio tends to be more serious, harsh, and demanding of himself and to project his values and standards more forcibly onto others. Often, there may be a feeling of being misunderstood, which could lead to too much self-pity or self-righteous indignation.

GREEK MYTHOLOGY — Pluto is represented in Greek mythology by Hades, god of the underworld, of the hidden wealth of the Earth, and ruler of the souls of the dead. Hades was one of the triumvirate of gods who ruled over the created universe. Through the casting of lots, Zeus was given dominion of the sky, Posiedon of the seas, and Hades of the Earth. We should note that Hades was not wont to punish or reward the souls of the dead according to some personal motive. It was merely his task and duty to administer the natural consequences of each man's life on Earth. Hades has a connection with generation and fruitfulness through his wife,

Persephone, representing the Moon, which is exalted in Taurus, the opposite sign to Scorpio.

COSMIC CHRISTIANITY — As the Sun passes through Scorpio the Christ Spirit penetrates more deeply into the Earth and into the soul of humanity, aiming to re-awaken us to the need for regeneration and for greater consecration and dedication. The Soul is stirred to strive harder to purify itself of all the negative miasma which clings to it and holds it down in the mire of selfishness and self-indulgence. A deeper yearning toward spiritual development and attainment is awakened, being spurred on by an increasing disgust of stagnant self-satisfaction. This time of cleansing and purification prepares us to be able to receive more of the spiritual power radiated with increasing abundance as the Christmas season approaches.

The 1976 solar month of Scorpio has several constant influences: Sun, Uranus, and Mars are in Scorpio, Saturn, Pluto, and Neptune form a close harmonious aspect pattern, and five planets are in fixed signs. These influences blend the typical Scorpio drive for self-mastery and understanding of higher ideals with ability to express abstract ideals in practical pursuits. The determination and tenacity of these children will be greater than average, and, especially for those born with the Moon in a fixed sign, the parents will need to emphasize flexibility.

Mars, Uranus, and Sun all in Scorpio emphasize strong will, a quick, daring approach, and deep penetrating minds always desiring to know what lies behind surface explanations. The intuition and astute practical understanding of these children will justify using the Eagle symbol with the Eagle's eye which observes small movements at a great distance. The Sun conjuncts Mars the entire solar month. The beginning orb is wide and closes to nearly exact at month's end, picturing martial initiative, courage, strong will, and resourcefulness in times of crisis which will be the common possessions of these

children.

INDIVIDUAL PATTERNS

Oct. 23—24, Sun, Mars, and Uranus are all conjunct in Scorpio, and the Moon is also in this sign. Sun and Moon in Scorpio emphasize the positive tendencies of strong will, efforts to self-mastery and self-reliance, but, also, increase the tendency to secrecy and jealousy. Fortunately, Mercury in Libra contributes a tendency to diplomacy, and Venus in Sagittarius aspects Jupiter, giving capacity for a happy, jovial outlook and ability to cooperate with others. This offsets tendencies to discordant emotions and strong self-will common to Scorpio.

Oct. 23—Nov. 7, the Sun conjuncts Uranus. Oct. 23—27, Mars also conjuncts Uranus. Both conjunctions denote ingenuity, great courage, progressive vision, as well as possibility of temper, rash acts, and need for self-control. Uranus conjunct Mars emphasizes erratic behavior and sudden anger. Likely past refusal to master these impulses is the cause of being born under the simultaneous Mars square to Saturn (Oct. 23—Nov. 9), indicating that early in life these children will feel restraint of freedom. Early external discipline will ingrain self-control, high moral ideals, and faithfulness in work with the ability quickly to tackle obstacles and tenaciously continue.

Oct. 25—26, the Moon is in Sagittarius, combining the stable deep-seeking Scorpio nature with the high aspirations and positive jovial Sagittarian outlook. Mercury's influence in Libra adds to the lunar, venusian influence in Sagittarius to give an artistic, diplomatic, and warm social nature.

Oct. 26—Nov. 4, Venus conjuncts Neptune, sextiles Pluto, and trines Saturn. These children have a highly developed potential for receiving and applying artistic and musical inspirations and the ability to appreciate and relate to large groups and individuals holding advanced concepts of brotherhood and love. Venus conjunct Neptune is also the signature of one whose love

ideals are so high they can become very unrealistic, thus a quick change of partners or marital dissatisfaction. A warm, loving parental example is likely the best method of instilling realistic love concepts and avoiding love illusions and disillusion.

Oct. 27—29, the Moon is in Capricorn, giving these children a highly self-controlled mental approach to life. The ambitions will be strong with sufficient saturnian virtues of charm, shrewd practical judgment, and perseverance.

Mercury is in Scorpio Oct. 29—Nov. 16. During this period, four planets in Scorpio combine with the fixed influences of Jupiter in Taurus and Saturn in Leo to give a strong tendency to slowness in decision-making but great tenacity in holding to an idea once a decision is made. Efforts should be made to encourage these children to be flexible, think before speaking, and be more considerate of others.

Oct. 29—31, Aquarius blends with Scorpio, bespeaking impersonal feelings which create a calm, detached manner for these children. The outlook will be progressive, scientific, and friendly. The intuition is highly developed and the energy and power of the Scorpio placements are easily expressed in a variety of creative projects ranging from painting the home to singing in the opera.

Oct. 30—Nov. 5, Mercury conjuncts Uranus and the Sun. This intensifies the intuitional mental faculties and makes the mind penetrating and fast but likely to jump to conclusions. Oct. 31—Nov. 16, the Sun squares Saturn, an indication of much ambition and a life of facing obstacles. Facing challenges appeals to the martial nature, but the Scorpio Sun aspect to Saturn indicates rebellion against authority and an extreme dislike of discipline. Eventually these children learn the value of self-discipline and become successful.

Oct. 31—Nov. 2, the Moon is in Pisces. Scorpio and Pisces are both water signs which promote the intuitional, mystic, and sympathetic sides of the nature. The Neptune-Venus conjunction emphasizes the potential for artistic or poetic expressions

to communicate the mystical understanding of the Scorpio-Pisces combination. These children will be friendly but very sensitive and will likely find their friends among the few who have similar sympathies. They will likely enjoy caring for animals and plants and mature into strong healers and nurses.

Nov. 4—7, Venus trine Saturn, tends to faithfulness in love, tact, appreciation of others, and harmony, especially with those in authority. These qualities and a practical understanding of money values will aid the social and business success of the children born Nov. 3—4, when the Moon is in Aries. Mars rulership of Aries adds to the strong Mars influence from Scorpio. Holding these children down will be no easy task, and their own greatest difficulty may be in holding themselves back from impulsive actions. The great energy of this pattern lends itself to the healing arts, especially along lines of surgery. The nature will be an executive type, which loves challenges and possesses ambitious drive and understanding of business affairs. Learning moderation and calmness will likely repay these children handsomely with health dividends.

Nov. 4—11, Mercury squares Saturn, giving a needed sense of caution and adding depth and thoroughness to an already deep mind. Saturn square Sun and Mercury encourages the Scorpio tendency to secrecy, the holding of grudges, and sarcasm. More consideration of others is called for.

Nov. 6—20, Mercury remains conjunct Mars and Sun; thus the mind is still somewhat sharp and impulsive but given to deep thought which balances pragmatic concern with intuitive analysis.

Nov. 5—7, Moon in Taurus gives a potentially harmonious personality, a liking for family and home life, and ability to be a good provider. However, Sun and Moon in opposite signs often indicate an individual at war with himself; here, the likely battle would be between the Spirit aspiring to self-mastery and the self-indulgent tendencies denoted by an opposition to the Taurus Moon. The influence of Saturn trine Venus will temper the Scorpio nature toward

moderation of the appetites.

Nov. 9 through the end of the solar month, Mars opposes Jupiter, denoting generosity, the urge to protect others, and potential for a challenging, stimulating partnership. Potential difficulties of the opposition are: to expect more from a partner than one is willing to give in return; an overly-expanded sense of self-worth in terms of wealth, social position or family; occasional over-optimism. Nov. 11 through the solar month, the Sun opposes Jupiter, giving high esteem for a partner but intensifying the false sense of self-worth. Partnership difficulties may arise from domination of, or having unrealistically high expectations of, the partner. Also, Mercury opposes Jupiter Nov. 11—17, highlighting the tendencies of afflicted Jupiter to exaggerate and make over-optimistic judgments. The mind will be imaginative and able to delve into philosophy, science, and religion. However, it must be trained to think clearly and impersonally, for each Jupiter affliction carries the danger of prejudice, the tendency to attack others' religious beliefs, and an internal battle between personal faith and intellectual concepts.

Nov. 8—10, the Moon is in Gemini. The tendency of Scorpio to research hidden knowledge finds its highest expression with the Gemini Moon focusing interest on intellectual studies. This position also gives an urge to travel and worldly talents of selling, writing, or advertising.

Nov. 10—12, the Moon in Cancer intensifies love of home, luxury, and the good things of life as already denoted by the several Jupiter aspects. Additionally, the sensitivity, creative imagination, and psychic intuition allows these individuals to be very shrewd not only in practical endeavors but also in accurate judgments of the characters of those with whom they deal.

Nov. 13—14, the Moon is in Leo, giving the intense Scorpio feelings an outlet along lines of drama and romance — especially for those born the 13th who will

be subject to sudden intense attractions to the opposite sex. On the 14th, Venus enters Capricorn, ruled by Saturn, and the Moon in Leo conjuncts Saturn, giving double indications that these children will feel the need for attention and a dramatic release, yet will hold back with an intensified reserve.

Venus enters Capricorn Nov. 14 and remains for the duration of the solar month. Venus functions well in Capricorn as regards things of the world (Venus through Taurus) — finances and appreciation of what others consider beautiful. In regard to relationships (Venus through Libra), Venus in Capricorn is often too attached to duty and material gain to give over easily to feelings of love; thus love relationships are sometimes tinted with a feeling of unfulfillment. Nov. 16 through the end of the solar month Venus sextiles Uranus, giving a wonderful capacity to strive for the self-control which leads to the highest moral behavior and to higher expressions of love. The Uranus-Venus aspect also indicates response to many practical creative ideas along lines such as interior decorating and judgment of art and antiques.

Nov. 15—17, the Moon in Virgo blends with Scorpio influences to give an extremely analytical and penetrating mind. This is another indication of the healer, giving the healing energy of Scorpio and the interest in preserving health which Virgo focuses. The Virgo Moon increases the tendency to be of service to others. Thus, these individuals will make faithful friends and possess practical mental qualities for success in business.

Nov. 17, Mercury enters Sagittarius for the remainder of the solar month, influencing these children to have a jovial disposition. Mercury in Sagittarius directs the mind to principles — the overall pattern rather than details — and thus the Scorpio mind is easily turned to occult philosophy, community projects, or political activity.

Nov. 17—19, the Moon in Libra gives politeness and gentleness. With this combina-

tion, the creative energy and intense emotions of Scorpio find an outlet in art, music, and poetry.

Nov. 19—21, Sun and Mars are on the Scorpio-Sagittarius cusp and the Moon is in Scorpio. This combination probably will be sagittarian in outlook, long range goals, jovial nature, and philosophical and abstract thinking. Also, however, there will be a certain Scorpio reserve, emotional nature, and reactions to slights, as well as the desire to penetrate beneath the surface of philosophical and religious ideas.

* * *



MEDITATION

(Continued from page 500)

without aiming at any higher attainment, is an ulcer on the character.

Question:

When may we rightly criticize?

Answer:

Remembering the parable of the mote and the beam, we should turn our most unsparing criticism toward ourselves. None is so perfect that there is no room for improvement. The more blameless the man, the less prone he is to find fault with another. If we point out faults and suggest ways for improvement it must be done without personal feeling. We must always seek the good which is hidden in everything. The cultivation of this attitude of discrimination is particularly important.

Ref. *Cosmo*, pp. 491-493



NEWS

COMMENTARY

School Nutrition and "Junk Foods"

Almost the entire April, 1976 issue of the *National Health Federation Bulletin* is devoted to the problem of "junk foods" in school vending machines. Concerned parents and other citizens in a number of states have successfully eliminated objectionable foods -- those that are nutritionally worthless and/or dangerous -- from such machines in their districts. Predictably, the vending industry and the manufacturers of foods to which exception has been taken are working to prevent similar successes elsewhere.

The Dallas, Texas, Board of Education, for instance, adopted a resolution that stated, in part: "Vending machines in schools shall offer optimal health choices to students, and all foods and drinks sold in vending machines and through the foods services department shall be nutritious, and selected for maximum appeal to students, *excluding any foods or drinks with a highly concentrated sugar base* (such as soda pop, candy bars, chewing gum, coffee, and additive-filled pastries)."

A mother in Indiana, Mrs. Jean Farmer, embarked upon a protracted campaign of personal pleas and correspondence to the local school board, the PTA, and public and private citizens - a campaign which finally resulted in the removal of junk food from vending machines in her childrens' school. It also sparked the attention and interest of concerned citizens in other

parts of the country who are now endeavoring to achieve similar success in their own areas.

Particularly noteworthy is a statement by the Council on Foods and Nutrition of the American Medical Association: "One function of a school lunch program is to provide training in sound food habits. The sale of foods, confections, and beverages in lunchrooms, recreation rooms, and other school facilities influences directly the food habits of students. Every effort should be extended to encourage students to adopt and enjoy good food habits. The availability of confections and soft drinks on school premises may tempt children to spend lunch money for them and lead to poor food habits. Their high energy value and continual availability are likely to affect children's appetites for regular meals. Expenditures for soft drinks and most confections yield a nutritional return greatly inferior to that from milk, fruit, and other foods included in the basic food groups. When given a choice between soft drinks and milk or between candy and fruit, a child may choose the less nutritious. In view of these considerations, the Council on Foods and Nutrition is particularly opposed to the sale and distribution of confections and soft drinks in school lunchrooms."

The American Dental Association has adopted a resolution expressing similar

concern.

According to the *National Health Federation Bulletin*, people interested in launching programs to get nutritious food into school vending machines and in improving the nutritional quality of meals served in school lunchrooms can receive help and information from various sources. Mrs. Jean Farmer, 1115 East Wiley, Bloomington, Indiana, issues a form letter suggesting specific courses of action. (The *Bulletin* urges that postage and a contribution for copies of the letter be sent to Mrs. Farmer, as she is, evidently, financing this project out of her own pocket).

A list of firms which sell natural and/or organic foods *in bulk* to schools and other institutions is available without charge by sending a stamped, self-addressed envelope to Mrs. Rosemary Bortz, *Prevention Magazine Readers' Service*, 33 E. Minor St., Emmaus, Pa. 18049.

Although it is important that nutritious food be available in schools, such campaigns in themselves will avail little if students go elsewhere for the "junk foods" to which they have become accustomed and which they claim to enjoy. Nutrition education programs, in which students are taught and encouraged to understand the importance of eating natural, healthful foods are essential. At present, the food industry, and particularly the manufacturers of pre-sweetened cereals and other nutritionally objectionable foods aimed primarily at the children's market, dominate the nutrition education programs that do exist with hand-outs and materials such as booklets, charts, films, and leaflets. "At a time when diet-related diseases, ranging from tooth decay to heart disease, affect virtually everyone, our nation can no longer afford to allow the food industry to run our nutrition education programs."

Run for Your Life

An interesting and provocative article entitled "Run For Your Life" by George

F. Will (*Newsweek*, April 19, 1976) emphasizes the active role that each person must play in safeguarding his own health. Centered around the value of jogging as an exercise, this article paints a grim picture of the way in which many Americans are ruining their physical, mental, and emotional well-being and warns that poor living habits must be changed if this picture is to improve.

. . . We are a people of regular habits, many of them literally sickening, others lethal.

In its 200th year the Republic is suffering middle-age spread. We the people are at least a billion pounds overweight, which is not surprising considering the calorie content of the nation's favorite drugs, alcoholic beverages. Last year Americans swallowed 621 million gallons of wine and distilled spirits, and the equivalent of 49 billion 12-ounce bottles of beer. With all that sloshing through its system, the populace probably would be short of breath even if it had not smoked 8.7 billion cigars and nearly 600 billion cigarettes. . . .

The principal killers of Americans are heart disease, stroke and cancer, all of which are often closely related to victims' habits. Fifty-five percent of all deaths involve diseases of the heart and blood vessels, diseases frequently associated with obesity and lack of exercise. According to National Cancer Institute statistics, 70,000 of the 80,000 lung cancer deaths each year result from smoking. Women and teen-agers are smoking more, and the lung-cancer death rate among women has tripled in the last fourteen years. . . .

Medical achievements between the 1930s and late 1950s, especially in combating infectious diseases, have done much to make America healthier. But now the nation must deal with the behavioral component in the causes of its worst killer diseases. It is irrational for Americans to spend so much to cope with illness when so much illness is the predictable consequence of habits. They are paying increasing sums of private and public money for "post facto medicine" that treats the consequences of dumb behavior.

Exercise (defined broadly to include vigorously pushing away from the dinner table, and strenuously snuffing out cigarettes) is among the best investments people can make in their health, and it doesn't cost a dime of public money. So the government budget is no obstacle to progress: the only immediately possible quantum jump in improved American health is up to individuals, masters of their own behavior. . . .

Truly, *self-mastery* is the keynote of all future human progress!



Book Review

"Gothic Art from the Twelfth to the Fifteenth Century"

Gothic Art from the Twelfth to the Fifteenth Century, by Andrew Martindale, Praeger Publishers, New York, 1974.

This is an excellent survey of a complex period of human creative endeavor. One of the distinguished "Praeger World of Art" series, this profusely illustrated volume is a valuable introduction to and guide through the intricate world of Gothic art.

The term "Gothic" has had a confused history. It was long used to describe all medieval art and is now generally considered to include all art produced between the Romanesque and Renaissance periods. As Mr. Martindale shows, however, it is virtually impossible to define Gothic in terms of one single, individual style of art, because European art underwent many changes during the period now generally considered to have been Gothic.

Mr. Martindale, Senior Lecturer in the History of Art at the University of East Anglia (Great Britain), considers Gothic art primarily as that style which was developed in the Ile-de-France and northern France between 1140 and 1240. This style was embodied in the architecture and sculpture of cathedrals such as Chartres (see review

of "The Mysteries of Chartres Cathedral," *Rays*, April 1976), Notre Dame in Paris, and Rouen. It also proliferated, with localized modifications, into England, Germany, Bohemia, and other areas outside of France.

Gothic influences traversed the Alps to cast some sway over Italian art, including, as Mr. Martindale shows, the work of the master painter Giotto. "The question (of the extent to which Giotto may be considered a Gothic artist) is not to be answered in abstract terms but by the yardstick of French art Once again an Italian had put an assemblage of French ideas to his own special use and had emerged with a type of art which was triumphantly different."

Comprehensive in its treatment of the major art forms of the period -- architecture and sculpture -- this book offers an equally thorough examination of the more minor arts of the time, including painting, manuscript illumination, tapestry, stained glass, and metal work. It includes, also, an illustrated glossary of architectural terms and a chronological outline of major historical, social, religious, and economic factors of the period.

READERS' QUESTIONS

What About Rock and Roll?

Question:

What is the matter with rock and roll? The answer, to be most useful to me, should include a definition of rock and roll. (The reader who asked this question also sent a newspaper clipping telling of a church youth group whose members voluntarily decided to burn their rock and roll records. The pastor of the church is quoted as saying: "We're just trying to teach our young people that you don't have to be caught up in this satanic force of rock music in order to be popular.")

Answer:

We are indebted, for this answer, to one of our Members who is a professional musician and a music teacher. She writes:

"American popular music is distinctive because of its origin as a synthesis of the harmonies that the colonists brought over from Europe and the African rhythms brought to America by the slaves. Since music is an expression of man's experiences, pop music over the years has appeared in a variety of forms. From blues, ragtime, swing, rock, gospel, soul, to jazz, each style has its distinctive characteristics in the use of certain chord progressions and rhythmic patterns and has had its decade of prominence in American music history.

"Rock music may be thought of as a combination of blues and country music which has few chord changes plus a

pronounced lively rhythmic pattern consisting of many repeated notes. There is much criticism of rock music because some groups play too loudly and repeat rhythmic patterns, certain tones, and chords over too long a period of time. Any kind of music when played too loudly is destructive to the sensitive ears of human beings. When a particular pitch is sustained too long and at too loud a volume, a person may be injured or killed, for the pitch being sounded may be the keynote in the archetype of a particular individual. Pop music writers and performers are responsible for the effect their music has on others and held accountable under the law of cause and effect."

"Bless This House"

Question:

I know someone who blesses her home each evening before going to bed. She says it makes the "vibrations" better. Is it really possible to bless and protect our homes in this way?

Answer:

Yes, it certainly is possible to establish a spiritual, protective atmosphere in our homes by devoting a few moments each day to a sincere prayer of blessing and thanksgiving. By doing this, we set up a vibration which attracts such desirable unseen guests as the ministering angels and their co-workers into our midst, and helps to make of home the place of comfort, inspiration, and strength that it should be.

Children who grow up in homes where

harmony and happiness of a prayerful life prevail are immeasurably fortified for life's future experiences by having these vibrations built into their vital bodies.

Occult students who understand the power of thought have a great privilege as well as a responsibility in connection with the thought force with which they impregnate not only their homes and places of business, but also all other buildings which they enter. Mindful of this, they would not occupy a hotel room, for instance, without imparting a blessing upon it.

Buildings that are constantly filled with constructive thoughts of peace, love, and harmony give forth such emanations of blessing that one who is sensitive receives and responds to them in passing. By the same token, undesirable entities find the spiritual vibrations in such buildings too high for their comfort, and avoid them.

Newspaper "Astrology"

Question: Why do I find that newspaper "astrology" columns are frequently accurate for me, but not for my friends?

Answer: The writers of these daily columns, who use even the simplest of astrological data, base their statements primarily upon the angular relationship between the position of the transiting Moon and each of the twelve signs. This method is extremely general, but does have basis in fact. The angle with which planetary rays blend modifies their influence. The number of signs between the transiting Moon and any Sun sign is a key to a subtle influence. When the Moon is in a certain sign, it is said to give a first house influence to individuals having that Sun sign. When the Moon is ahead of the natal Sun by one sign, it is said to give a second house influence. When the Moon is ahead by two signs, a third house influence is given, and so on through the twelve houses.

Consider a typical "daily forecast." On a day when the Moon is in Cancer, a person with natal Sun in Gemini reads "finances figure prominently in your life today." This "forecast" is based on the fact that the transiting Moon is one sign ahead of the natal Sun, thus giving an influence to the second house, the department of wealth. However, this angular difference does not give a true house vibration. Instead, it operates on an abstract level, which for the second house is more properly a concern for values that may not be directed to physical wealth. In the true natal horoscope, our Gemini person might have Cancer on the 7th house of partnership. Thus might be stimulated a concern for the value (2nd house influence) of partnership (7th).

Approximately one person in twelve has the same rising sign as Sun sign; such a person will find the abstract house influences closely corresponding to the concrete manifestations. This correspondence occurs because the house areas in the natal chart are based upon the Ascendant. Neglecting interceptions, the natal chart house areas will be removed from the Ascendant the same number of signs as the transiting Moon is removed from the natal Sun for the same house influence. Therefore, an individual with the same Sun and ascending sign will experience a dual influence stimulated by the Moon's transit of a house, and an abstract interest of the same nature as the affairs of that house stimulated by the Sun-Moon angular relationship.

For the astrology student, it is much better to prepare a true horoscope based on the time, date, and place of birth, and then observe how the transiting Moon stimulates interest in each of the twelve departments of life as it transits each house area once per month. When lunations, especially eclipses, closely contact a natal planetary position, interest or activity in that department usually follows. Observing these influences in connection with progressions can bring to light self-knowledge and reveal much of the working of astrology.



NUTRITION and HEALTH

“Supernutrition”

“Supernutrition” is a unique nutritive program devised by Richard Passwater, a biochemist widely known in scientific circles for his research on cancer and heart disease. The originality of the supernutrition program lies in the fact that it is based on determination of the optimum level of each nutritive factor for each individual, and in the fact that it enables each individual to decide for himself at what point he has reached his own optimum level of health.

Supernutrition integrates several concepts of what Mr. Passwater terms “nutritional optimization.” These include: orthomolecular medicine, which means having the right molecules in the right amounts within the body; mega-vitamin therapy, which implies the use of large doses of certain vitamins; and antioxidant therapy, the use of a substance to prevent oxidation.

Details of this plan are outlined in the book, *Supernutrition — Megavitamin Revolution*, by Mr. Passwater (The Dial Press, New York, 1975).

The objective of the supernutrition plan is to obtain optimum health by regularly taking the quantitative measurement of present health while systematically increasing the intake of vitamins and minerals. The author advocates that two steps be taken before the supernutrition program is begun: a quantitative measurement of present health, which can be made by each person for himself, and a

physical examination by a doctor. The quantitative measurement is derived from a quiz furnished by the author, in which such factors as “mood,” energy level, pulse rate, circulation, condition of skin, and similar indicators are taken into consideration. The physical examination registers factors such as uric acid level and blood glucose.

The author has set up a suggested vitamin guide, listing various vitamins, their functions, signs of deficiency and toxicity in the body, and suggested levels of dosage geared to the particular state of health of the individual. He suggests beginning with low dosages of the nutrients and following the step-by-step suggestions for increasing dosage which he presents.

After these initial dosages have been taken for two weeks, the first two-week check of the supernutrition score — the quantitative measurement of present health based on the author’s quiz — should then reveal progress based on the initial state of health. If, at the beginning of the program, health was “near perfect,” measurable progress is likely to be minimal. If the program is continued, however, and dosages are increased in accordance with the author’s suggestions, “your health will progressively become optimized.” If the initial health was poor, swift and more noticeable progress should, according to the author, be immediately evident.

Specific suggestions about vitamin selection are made, which clearly empha-

size the fact that nutritive intake is a highly individual matter. Specific body tolerances vary greatly among different people. A vitamin formula that one person finds beneficial may be intolerable for someone else. Oil-based capsules are harmful to some people. A "complete" vitamin-mineral formula will very possibly not give the proper individual ratio of nutrients necessary to the individual system.

The author stresses that the only way for each person to determine the proper nutritive amounts for his own particular needs is to begin with a relatively low dosage of each essential, take succeeding higher quantities, and observe the results. Body chemistry can be influenced to the good by a "super-saturation" of certain vitamins. This is particularly true when there are enzyme deficiencies or ravages of stress, and in the case of the aging process.

"Self-discovery" with regard to the levels of nutrition that are most beneficial to each individual is far more accurate than are the "minimum daily requirements" and "recommended daily allowances" established by the National Academy of Sciences, says Mr. Passwater. The MDR and the RDA "do not take into account biochemical individuality," nor do they make allowances for the influences on the body that stem from differing life-styles, environments, emotional stresses, bad habits, occupations, and the like — all of which tend further to increase the differences among peoples' already individualized body chemistry. Some people embarking on the supernutrition program will find that they need few, if any, supplements; others will find that they need them in quantities that seem large by former standards.

Participation in the supernutrition program would obviously require self-discipline. A careful reading of Mr. Passwater's book with its myriad suggestions is first in order. Once the program begins, strict attention to dosage and timing are essential. It is important that the person be willing to

take the time, on a bi-weekly basis, to make the quantitative measurements of his health that are required. Only in this way will he know how well the program is working for him, and at what point he should stop increasing his vitamin and mineral supplements and "level off" so that he can continue to maintain his maximum degree of good health.



From the
Rosicrucian Fellowship
Vegetarian Cookbook

BEETS

As commonly known today, beets first appeared in Germany about the middle of the 16th century; not known in the United States until early 19th century. Considered good for the heart and blood. Contain calcium, chlorine, flourine, iron, sodium, potassium, vitamins A and B-complex.

BEEF GREENS

Young leaves from 2 bunches beets.
Boiling distilled water
Butter
Lemon juice

Wash thoroughly; cut in 1 inch pieces. Put in heavy pan with little water; simmer 10 minutes. Serve with lemon juice and butter.

LEMON-PICKLED BEETS

Fresh beets (small, young)
1 cup lemon juice
Few whole cloves
1 cup unfiltered clover or sage honey

Wash thoroughly; steam over hot water until tender, about 20 minutes. Remove skins and slice evenly. Mix lemon juice, honey, and cloves; bring to a boil and pour over beets. Allow to cool and serve.



HEALING

"A Sane Mind, A Soft Heart, A Sound Body"

"The Rosicrucians. . . know that Lucifer, the false Light of Lemuria, implanted passion, inaugurating begettal in sin, and caused sorrow, pain, and death; also that Christ, the true Light of the coming New Galilee, inaugurated the Immaculate Conception, and preached the gospel of redemption from sin by Love.

"It is a scientific fact that the state of the blood affects the mind and vice versa. A sound body is therefore indispensable to a sane mentality. Only a sane mind can transcend passion; only a sound body can generate another that is as pure. The Rosicrucians have aimed to heal the body that it may harbor a sane mind and a pure love, for each conception under these conditions is a step toward the day of the Lord for which we all long so ardently. This is the reason for the healing activities, and it is the meaning of our motto, 'A Sane Mind, A Soft Heart, A Sound Body.' "

This statement by Max Heindel makes it clear that permanent healing necessitates education in the principles or spiritual laws governing our life and being. It is not enough that we have our physical pain temporarily assuaged or our ailments temporarily "cured." We must realize that there can be no lasting cure until we learn to control our thoughts and feelings so that the spiritual cause of the disease can be

removed from within ourselves.

Have we been selfish, greedy, jealous, intolerant, untruthful, suspicious? Then we may be sure that the blood was affected by these poisons and carried them into the bodily tissues and organs. Have we been loving, kind, tolerant, forgiving, helpful? Then we may be confident that these thoughts and feelings, too, affected the blood and body in a health-giving way.

Purity of thought and life is the highway to health. By following "in His footsteps," we may attune ourselves to that higher love which He exemplifies, and thus make possible for ourselves and all humanity "A Sane Mind, A Soft Heart, and A Sound Body."

* * *

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:

November. . . 3—11—18—24—30

Children's Department



Colette

Dagmar Frahme

When Colette came to live at Mrs. Martin's house, the first thing she heard somebody say was, "Oh, what a darling little dog!"

The second thing she heard somebody say was, "Oh, what lovely, long, soft fur!"

And the third thing she heard somebody say was, "Oh, isn't she beautiful!"

Colette was only four months old then, but she understood every word. She knew that all the people in Mrs. Martin's living room were oh-ing and ah-ing and gushing and fussing about her, and she quickly decided that she must be a very beautiful dog indeed.

Once she decided that, it did not take Colette long to become vain. In no time at all she learned to hold her little black button nose high up in the air and to saunter elegantly into the room whenever Mrs. Martin had company, her long, well-brushed, shiny, bronze-coloured fur sweeping the ground.

Privately, she thought it rather disgusting when the ladies who visited Mrs. Martin held out their hands to her and said, "Oh, tum here, ou tweet wumpums," and other equally silly things. But that was all part of being a beautiful dog, she thought, and she certainly *did* want the ladies to notice what a beautiful dog

she was.

Colette soon grew so vain that she would have nothing to do with the other dogs in the neighborhood. Sometimes she sat at the window watching them play and roughhouse and roll in the dirt.

"Ugh!" thought Colette, "how icky! How can they stand getting so dirty? No wonder they're such rag-a-muffins!"

Actually, the other dogs in the neighborhood were not rag-a-muffins at all. There were several mutts, whose owners brushed them every day and fed them well. There was an airedale, whose fur was crinkly instead of smooth and dull instead of glossy, but that was the way it was supposed to be. And there was a golden retriever, quite as beautiful as Colette and much bigger, but he didn't waste time thinking about whether he was beautiful or not. He was having too much fun just being a happy dog.

If Mrs. Martin had realized how vain Colette was becoming, she might have done something about it. She might have shut Colette in another room when company came so she couldn't show off. She might have made Colette go outside more often, although she really couldn't have *forced* Colette to play with other dogs.



But Mrs. Martin didn't realize how vain Colette was becoming because she didn't even realize how vain *she* was becoming. Mrs. Martin was very proud of having the most beautiful dog in the neighborhood (although the golden retriever's owner could have argued with her about that!) and she liked nothing better than to boast about Colette to her friends.

"Her pedigree is impeccable," Mrs. Martin would say, while her friends made admiring noises over Colette. "I've joined the Kennel Club, you know, and I'm going to enter Colette in the dog show next month."

Even though Colette was a smart dog, she didn't know what all that meant. But from the way that Mrs. Martin's friends went on saying "Oh!" and "Ah!" and "How wonderful!", she was sure it meant something good.

There was only one problem about thinking herself the most beautiful dog in the neighborhood and having an owner who thought her the most beautiful dog in the neighborhood: Colette was getting bored. Colette didn't know she was getting bored. She didn't know what "bored" was.

But, truth to tell, she was getting tired of doing nothing but showing off in front of company, watching other dogs through the window, letting Mrs. Martin brush her for a long time each day, eating well, and sleeping. She started feeling peevish

and snappy and one day she even growled at a lady who was trying to pet her.

"Oh!" said the lady, in a tone of voice that Colette had never heard "Oh!" said in before.

"Oh, dear, I'm so sorry!" said Mrs. Martin, very embarrassed. She scooped Colette up into her arms and looked at her closely. "She must not be feeling well. But her nose is cold."

Colette, who didn't like having her nose touched, growled again.

"Oh, dear," repeated Mrs. Martin nervously. "She really must be sick, even though her nose is cold. I'll put her in the other room."

So Mrs. Martin put Colette in the bedroom, right in the middle of her own bed, covered her with an afghan, and went back to her guests, shutting the door behind her. She was so upset and embarrassed that she spilled coffee twice and dropped a plate of cookies, and the ladies who were visiting went home much earlier than usual.

Meanwhile Colette, who was not really sick at all but just bored, had shaken off the afghan and jumped off the bed. It was no special treat for her to be in the middle of the bed because she was allowed to sleep on it every night.

Colette prowled around the room, every inch of which she knew by heart. She growled at Mrs. Martin's slippers and dragged one across the floor, leaving it right in front of the door for someone to fall over. She tugged at the long curtain with her sharp little teeth and almost, but not quite, managed to pull it down. She felt like biting someone -- even Mrs. Martin -- but because there was no one around to bite, she chewed a tassel off the bedspread instead.

Then a breeze blew the curtains, and Colette noticed that the window was open. She had never been much interested in going outside before. She went when Mrs. Martin took her and had never thought about going alone. But now, without knowing why, she jumped up on the chair

next to the window and sniffed the fresh air. Then she jumped right through the open window (which fortunately was on the first floor) and landed right smack on top of Mrs. Martin's prized azalea.

Colette wanted to run. Without stopping to see what damage she had done to the azalea (she had broken off two branches) she shook herself hard and took off across the grass. She ran right out into the middle of the street (fortunately there were no cars coming) and went on running as fast as she could go, past the neighbors' houses, past the church with the tall spire, past the schoolhouse, past Mr. Cramer's grocery store and Mr. Barlow's gas station, past the big empty lot at the edge of town, and on out into the country.

The mutts, the airedale, and the golden retriever were playing in the empty lot, chasing each other and worrying an old shoe that one of them had found in a trash can. They stopped and stared as Colette ran by. They had never seen her off the leash away from Mrs. Martin, and didn't know what to make of her running loose.

The airedale barked at her, but Colette didn't look around. She ran on and on, turning off the road and streaking across the meadow toward the farm in the distance and the woods beyond. She had never run free before, and it felt wonderful.

After a while, though, Colette got tired. She was not used to running, and was quite out of breath. Panting, she lay down to rest in the middle of the meadow. She did not look around to see what else might be in the meadow that she should keep an eye on.

Colette had almost fallen asleep when suddenly, from right behind her, came a loud "Moooo-o-o-o-o!" Colette had never heard such a sound before, and it scared her stiff! She jumped up, yipping in a very undignified way, and ran off as fast as she could go.

The cow, who was quite used to having dogs run through her meadow, stared curiously after Colette for a minute and

then went on with her lunch.

Colette didn't know this, though, and thought that whatever had made the horrible noise was still behind her. Yipping loudly, she ran the rest of the way across the meadow, across the lawn of the farmhouse, and right through the open gate that led to the farmer's vegetable garden. She ran across the rows of lettuce, the rows of carrots, and the rows of parsley, leaving a trail of upturned plants in her wake.



The farmer's wife, who had been standing at her kitchen window, ran out of the house with a broom. "Get out of there! Bad dog!" she called. "Get out! Get out!"

The farmer's wife didn't actually hit Colette with the broom, but she came close to it, and Colette was even more afraid of her than she had been of the unknown thing that had made the horrible noise. After a good deal more of running through rows of vegetables and upturning of plants, Colette finally found the gate and ran out of the farmyard, the farmer's wife calling after her, "Get out! Get out!"

Colette had never before been talked to or treated like that. Always when people were introduced to her they had said, "Oh!" and "Ah!" and "Isn't she cute!" Now this dreadful person was trying to hit her with a broom and yelling at her to get out. It was all too much for poor Colette, who had completely forgotten to act dignified, the way the most beautiful dog in the neighborhood should act.

Instead, she tucked her elegant furry tail between her legs and, yipping more loudly than before, ran blindly into the woods. She ran and ran, darting around trees and getting her fur caught in the underbrush, until she could run no more. Somewhere deep in the woods, far from the farmer's wife and the cow, but also far from Mrs. Martin, Colette dropped to the ground, exhausted, and fell asleep.

When she woke up, it was late afternoon and the woods were already getting dark. Colette was lonely and scared and hungry, and had no idea where Mrs. Martin's house was. Besides that, she had the feeling that she didn't look very beautiful any more, and she was right. A mass of burrs was stuck to her fur, her tail seemed to be one long rat's nest, she was covered with dirt, and she looked much more like a rag-a-muffin than any of the neighborhood dogs ever had. If any of the ladies who had "oh-ed" and "ah-ed" about her had seen her then, they probably would not have recognized her at all.

Colette had almost never been in the woods before, never when it was getting dark, and certainly never without Mrs. Martin. She was afraid to move, but even more afraid to stay where she was. She wandered around from one tree to another, sometimes coming back to one where she had been before.

After almost an hour, however, and quite by accident, Colette found herself at the edge of the woods, in the farmyard. She looked carefully around, didn't see anybody, and ran across the farmyard and into the meadow. She kept on running, not looking to one side or the other, and this time she didn't stop running until she found herself once more on the road going through town.



It was almost completely dark and the street lights were on. The mutts, the airedale, and the golden retriever had long ago gone home. The children had long ago finished school for the day. Mr. Cramer had long ago closed his grocery store. Except for Mr. Barlow who, with a big yawn, was just locking up his gas pumps, no one was around.

Whimpering, Colette limped down the road toward home. At least now she knew where she was going, but she didn't know if she had the energy to get there. Somehow she had cut her paw and that, on top of being dirty and messy and hungry and tired and miserable, was just the last straw. Poor Colette felt very sorry for herself indeed.

After a long time, Colette finally did arrive at Mrs. Martin's front door. The outside lights were on and the inside lights were on, and she heard voices in the living room. Mrs. Martin probably was having company again.

Colette pushed at the door with her nose, but nothing happened. She whimpered and whined to be let in, but so many voices were talking inside that no one heard her. She whimpered and whined a few more times, but when the door didn't open, Colette simply curled up into a ball on the top step and fell asleep again.

About an hour later the door opened. "Thank you so much for coming," Mrs. Martin was saying as Colette woke up with a start. "It's good of you to care. As soon as it's light tomorrow I'll start making the rounds of--" Mrs. Martin stopped and stared.

There at her feet was the dirtiest, messiest, little dog she had ever seen. The dirty, messy little dog whimpered and held up a sore paw.

"Colette?" asked Mrs. Martin, not believing her eyes. "Is that you?"

Colette wagged the very tip of her rat's nest tail just a bit.

"Colette!" exclaimed Mrs. Martin. "You poor baby! What happened to you?"

She scooped Colette up into her arms and,



as it once was. Colette was still a dear little dog, said Mrs. Martin with a sigh, but she certainly wasn't the most beautiful dog in the neighborhood any more.

The mutts, the airedale, and the golden retriever couldn't have cared less whether Colette was the most beautiful dog in the neighborhood or not. They thought she was a lot of fun.

* * *

almost bumping into the people standing in the doorway behind her, Mrs. Martin went back into the house.

Next morning, a very tired, very sore Colette caught a glimpse of herself in the long mirror in Mrs. Martin's bedroom. It was as she had thought. She certainly was not the most beautiful dog in the neighborhood any more.

Mrs. Martin had had to cut off much of Colette's soft, long fur, because she couldn't get the burrs out any other way. She even had to cut fur off of the once-elegant tail, because she couldn't brush out the rat's nest any other way. Now, although Colette had had a bath and the dirt was gone, she still looked terrible. None of her fur was as long as it had been, and in a few places patches of skin were showing. Mrs. Martin had put salve on the sore paw and it felt better, but it was a bit swollen and, frankly, Colette looked as though she had been in a fight.

Colette shuddered and turned away from the mirror. She was a most unhappy little dog.

A few weeks later, a lady who had not visited Mrs. Martin for a long time was surprised to see a scruffy little mongrel playing with the mutts, the airedale, and the golden retriever in Mrs. Martin's front yard.

The lady was even more surprised when Mrs. Martin told her that the scruffy little mongrel was Colette. Her fur was growing back in, but it would never be as beautiful



If on rounding a corner
You meet nose to nose
A be-fanged Russian wolf hound,
Don't lose your composure
Because although he
Is a beast of rare prominence
You have the advantage
Of entrenched human dominance.

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