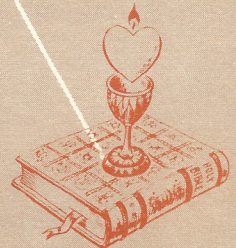


October, 1977 .50

RAYS from the Rose Cross



*The
Rosierucian Fellowship*

GLEANINGS OF A MYSTIC

by Max Heindel

A Series of Essays on Practical Mysticism



Partial Contents:

A Living Sacrifice

Magic, White and Black

Sound, Silence and Soul Growth

Initiation: What It Is and Is Not

The "Mysterium Magnum" of the Rose Cross

186 Pages

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

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The Pharisee

I was of the wealthy and the chosen;
My Lord would never say, "Give all thou
hast!"

I walked one day among a throng of people,
The meek and lonely —
Quite a different caste.

Within my heart I counselled and consoled
me,

And thanked God I was not as one of these —
What could they know,
This seething mass of brute-flesh,
Of life's high purpose or of God's decrees.

From somewhere there arose a sudden riot —
And something would have struck me on
the head;

But one of these sprang forth as my
protector,
Gave all he had —
And lay before me dead.

A sickening remorse arose within me —
Before me yawned a bottomless abyss —
And then I heard a voice
With deep compassion,
Say, "No man hath greater love than this!"

—*Bess Foster Smith*

Come, oh wanderer,
And join our tiny testing
On a small, green planet
Trav'ling 'round a yellow sun.

Come! we make mistakes,
But we've grown, age on age, and
We *will* mature, our will is strong,
Until we take our role amid the
Stars.

—*Deborah Jorgensen*



All those touching fire
to matter or desire;
Might well ponder this,
their Promethean gift:

Lest something burned —
elimination,
Obscure essence earned —
illumination.

—*Colin Berg*

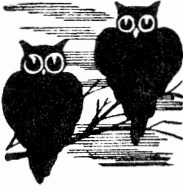
To Casper David Friedrich

Christians have been thought of
as Evergreens,
Tall straight Firs and Pines;
Why?
Because in Christ they never die
Watered by the tears from His eyes.

All other ways are as autumn leaves
Glorious in their final day
Flaming awe as if to please
The soul,
But only glimmer in the eye
Leaving barren ruin in the sky.

O immortality of the soul
Is not a distant future goal
Built upon the promised past;
It is now, when Christ is formed
In thy heart at last.

—*Michael Miles*



Thought Paths

It has been said that we, ourselves, build the road over which our good comes to us. Every thought of love which we send toward another makes a path for love to come to us. Every word and act of love widens and lengthens the path.

This is the ancient law of reaping and sowing which works as surely as the law of gravity. Whatever we send forth will sooner or later return to us in "good measure, pressed down and shaken together, and running over. . . . For with the same measure that ye mete withal it shall be measured to you again." *Luke 6:38*

More than material things, this refers to the thoughts, words, and actions which are flowing from us all the time. And the most powerful path builder of them all is our thought. Scripture corroborates this in the well-known and often repeated "As a man thinketh in his heart, so is he."

Long ago an Eastern sage wrote, "All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts."

When we are having troubles of one sort or another, we are reluctant to admit that we are responsible in any way, but when we begin to learn the Law of Cause and Effect, we can see that actually nothing happens to us, good or bad, that we have not in some way caused, whether in this life or a previous one.

In the book of *Galatians*, we are told that if we sow to the flesh we shall reap corruption, but if we sow to the Spirit we shall reap Spirit. Prolonged negative thinking will sooner or later bring negative conditions into our lives. Like attracts like.

A positive situation cannot be created from negative thoughts. By the same rule, positive, pure thinking cannot result in negative conditions, and in fact will in time lift us out of them. Truly, we are what we think.

Mystic



Light

Self-Perception

Dagmar Frahme

On the Temple of Apollo at Delphi are engraved the following words: "Know thyself, and thou wilt know the Universe and the Gods." "Man know thyself," is an admonition handed down through the ages, to all who seek seriously for enlightenment.

The ultimate in enlightenment will come to us only when we *do* know ourselves, far more fully than we can imagine now. As we read in the *Cosmo*: When man, in his involution, progressed to the point where he needed a partner for purposes of generation, "he ceased to know himself — thus his consciousness became more and more centered outside himself in the outside world and he lost his inner perception. That cannot be fully regained until he has passed to the stage where it is no longer necessary to have a partner in generation, and he has reached the development where he can again utilize his whole creative force at will. Then he will again know himself as he did during the stage of plant-like existence, but with this all-important difference, that he will use his creative faculty consciously, and will not be restricted to using it solely for the pro-creation of his own species, but may create whatever he will." (*Cosmo*, p. 537)

To know thyself, then, means a good deal more than merely to know ourselves in terms of the physical world. As a matter of fact, even this form of self-knowledge is not easy to achieve. When we first begin the exercise of retrospection and, often, even after we have been performing this exercise for some time, it is painfully obvious how little we really know about ourselves, even in purely physical terms.

Full self-knowledge, however, means not only knowledge of the way we live our earthly lives and exhibit our earthly manners in relationships with other people and in the performance of our duties. It means also that we understand our spiritual natures, our origins, our destiny, and the god-like capabilities which most of humanity little dreams are latent within us.

A familiarity with the seven Hermetic Principles which underlie occult teaching from ancient Egypt to the present time is a valuable aid in the pursuit of self-knowledge. The first Hermetic Principle defines the nature of the Universe itself, as well as of all things contained therein; it is the principle of mentalism. "The All (the Absolute) is Spirit; the Universe is mental." The All may be considered

as an universal, infinite, living mind and we, as well as all other phenomena in the Universe, are mental creations of the All. Thus it is truly in the All that "we live and move and have our being."

The second principle is that of correspondence: "As above, so below; as below, so above." Knowing this, man can reason intelligently from the known to the unknown — including, particularly, the unknown depths of himself. Thirdly, there is the principle of vibration: "Nothing rests; everything moves; everything vibrates." This principle can be applied to the conquering of natural phenomena in various ways and, in the words of one ancient writer: "He who understands the principle of vibration has grasped the sceptre of power."

The fourth principle, of polarity, maintains that: "Everything is dual; everything has poles; everything has its pair of opposites which are identical in nature but different in degree; extremes meet, therefore all paradoxes may be reconciled." On this principle is based the facility of transmutation — most importantly, the transmutation of evil to good. An understanding of this principle will also enable a person to change his own polarity, if he is willing to devote the time and effort.

The fifth principle, of rhythm, states that: "Everything flows out and in; the pendulum-swing manifests in everything; the measure of the swing to the right is the measure of the swing to the left." All people who have attained any degree of self-mastery are at least intuitively aware of this principle. By using will-power to remain, in all things, on a more-or-less even keel, they are able to neutralize the effects of the principle of rhythm within themselves, thereby developing a degree of the equilibrium essential to self-mastery.

The sixth principle, of cause and effect, is one with which everyone who retrospects his day's activities comes to be very familiar.

"Every cause has its effect; every effect has its cause; there are many planes of causation; nothing escapes the Law." The majority of people are carried along from day to day obedient to the whim of circumstance, environment, desire, lassitude, or the wills of those stronger than themselves. As we gain self-knowledge, however, we learn to what degree we allow ourselves to be thus pushed around by external factors. Then we can take steps to *use* the principle of cause and effect profitably in the world's work, instead of being, merely, its tools and its pawns.

Finally the principle of gender states that: "Everything has its masculine and feminine principles; gender manifests on all planes." No creation — physical, mental, or spiritual — is possible without this principle. The feminine principle conducts the work of generating new thoughts, imaginings, and concepts. The masculine principle does the work of the will, which activates the thoughts and imaginings. Ideally, masculine and feminine principles co-ordinate and act harmoniously with each other. In many people, however, will-power is too slight — or, contrariwise, it acts rashly without the preparation of proper thought — and the full cooperation and coordination between the two elements is as yet a thing of the future. Again, we may remind ourselves that full self-knowledge will be attained only when the Ego has developed so far that he no longer needs a partner in generation and can utilize his whole harmoniously co-ordinated creative forces at will.

Self-knowledge

The inception of self-knowledge heralds the inception of self-awakening. Mystics such as Meister Eckhart and Angelus Silesius and philosophers such as Plato and Goethe have pondered the problem of self-knowledge. For the most part, they have concluded that an increase in accurate self-knowledge parallels an increase in comprehension of the oneness of life and the unity of all. The more clearly

we understand ourselves, the more clearly we understand the world around us — and vice versa.

The world outside ourselves exists for us to the extent that it communicates itself to our consciousness — or, more accurately, to the extent that our consciousness is prepared to receive it. Just as access to all the books in the world will avail us nothing if we do not know how to read them, so, also, we can comprehend no message from anything else external to us unless we have developed within ourselves the ability to understand its “language.” Once we learn the “language” of whatever external facet or thing we wish to comprehend, we are able to receive it and absorb it into ourselves. Then, if we really have been “alive and alert,” it can become, literally, a part of us.

Knowledge, then, does not flow from the things observed so much as it flows from the observer. Color exists in everything we see, but it can give the eye nothing from out of itself. Instead, the eye must recognize what color is.

Inner Comprehension

Thus, external things “speak” to us, as it were, only inasmuch as this “speech” can be comprehended from our inner natures. If man would have knowledge, he cannot remain passive in the midst of his environment. He must actively bring forth reactions to that environment from within himself. Therefore, there can be no such thing as an external revelation, but only an inner awakening.

Each person has what might be called his own truth, because each person is an individual, separate being. From the particular standpoint to which, in his place on the evolutionary ladder, he is attuned, and according to the context in which his perceptive powers operate, he builds up a relationship with that which appears to be external to him and, thus, acquires his own “truth” for himself. The accuracy

of this “truth” will depend on the degree of his self-knowledge. As Goethe said: “If I know my relation to myself and to the outer world, I call it truth. And thus everyone can have his own truth, and yet it is always one and the same.”

It has been said that there are two types of knowledge: one, that which colors our acquaintance with external objects, and the other, that which itself *is* the object of which we gain knowledge: things as we see them, and things as they are. The first kind is dominant in material science, which tries to explain things and events in the outer world. The second kind is in us when we live in the knowledge which we have acquired. The second kind of knowing, then, grows out of the first.

It is, perhaps, only natural that two types of knowledge should exist in this way. Man’s sense perception tells him that he is an individual among other individuals and separate from other things. When he learns to understand, however, that he is a god in the making, built in the image of our solar God — when, in other words, he opens himself to higher knowledge by comprehending his own divine nature — the knowledge he has of *things* begins to transform itself into an understanding of the very *being* of things. This transformation, however, can be accomplished only by the man alone. Man becomes truly *himself* only as he achieves this higher knowledge.

Most people seem to vacillate back and forth between the two types of knowledge — looking, and truly *knowing*. When someone refuses to look, he shuts himself off from the *things* whose nature he must learn to know. When he refuses to work toward higher knowledge, he shuts himself off from the *real nature* of things.

Oneness

Man would not be man if, at some time on his evolutionary journey, he did not feel himself to be an individual separated

from all other individuals. He will not be man in the highest sense, however, until he learns to transmute this sense of isolation into a renewed sense of oneness with the Universal Whole.

Angelus Silesius, a mystic whose comments about the birth of the Christ within should be familiar to all students of Max Heindel's writings, taught along these lines. As a being endowed with sense perception, he said, man is an entity among other entities, and his sense organs bring to him information that there are things in time and space which seem to be outside of him. When the Spirit speaks in man, however, there is no longer a "within" or a "without," or an earlier or a later. Space, time, and separateness all vanish in contemplation of what Silesius termed the "All-Spirit."

It is at this point, said Silesius, that: "The world, it holds thee not; thou art thyself the world that holds thee. . . so strongly captive bound. Man has never perfect bliss before that unity has swallowed up otherness."

This pinnacle of being is reached when a person learns to stand beyond his individual "I" and to vanquish every sense of opposition between the world — or "others" — and himself. Then a higher life begins for him. He has overcome all within him that is arbitrary, self-seeking, and individualistic. He feels, from then on, the tremendous obligation to function only in a way that is necessary to the whole. His sense of moral responsibility grows far beyond what it had been in his separatist state. The whole man, at one now with God and the Cosmos, does all that he does for the good of the Whole, for he knows that to do otherwise would be to withdraw his contribution from the universal well-being.

Paracelsus

Paracelsus also concerned himself with the problem of self-knowledge. He resolved the nature of man into three factors, all of which we must know thoroughly before

we can know ourselves. There is our sense — physical nature, which makes each one of us appear as one human being among many other human beings. Secondly, there is our concealed nature, which, said Paracelsus, is a link in the chain of the whole universe and radiates and receives the workings of energy upon and from the entire universe. This, perhaps, can be compared to our vital and desire vehicles. Then, continues Paracelsus, there is our highest nature, the Spirit or Ego itself, which lives its life in a purely spiritual manner. When we fully understand all these facets of our nature, Paracelsus concludes that: "It is a great thing whereon to dwell: there is naught in heaven or upon Earth that is not in Man. And God who dwelleth in Heaven, He also is in Man."

Good and Evil

To Paracelsus, however, self-knowledge represented more than a full understanding of *being*; it included, also, a full understanding of *becoming*. What we are at this moment — physically, morally, mentally, and spiritually — is less than it can and will be in the future. The Root Being of the Universe, said Paracelsus — and, by analogy, the God of our Solar System — is by no means finished and completed for all time. The Divine itself is in the process of continual Becoming. So, also, is man. Therefore, the Divine is continually creative, and, again, so also is man. Man, therefore, has an active role in the building of the Universe — a role which, in the terminology of the Western Wisdom Teachings, is characterized by the word "Epigenesis."

Part of the process of self-knowledge is an understanding of the problem of good and evil as it applies to us individually. To what extent we strive for the former, to what extent we allow ourselves to be seduced by the latter, to what extent the higher and lower sides of our natures are fighting for possession of our allegiance, all has great bearing on what we are.

Jacob Boehme, who devoted considerable attention to the problems of good and evil, and self-knowledge in general, posited the theory that evil is determined by the way in which the good lives. "As the light is able to shine only when it pierces the darkness, so the good can bring itself to life only when it permeates its opposite. From out of the fathomless abyss of darkness there streams forth the light; from the groundlessness of the indifferent there is brought to birth the Good. Every being has in itself good and evil, and in its unfoldment, as it passes over into division, it becomes a contradiction of qualities, as one seeks to overcome the other."

Intimately connected with the problem of good and evil is the degree of freedom actually possessed by the Ego. The better we understand how much we are influenced by evil and how much we truly devote ourselves to the good, the better able we will be to pinpoint the extent of our own freedom of bondage.

As Pythagoras said, and as many others have echoed since his time, human freedom does not exist for those who are the slaves of their passions or for those who do not believe in the Spirit or in God. The former live in the servitude of the lower self; the latter live in the slavery of intelligence limited to the physical world.

The genius and spirit of humanity is liberty, continued Pythagoras, because the moment man perceives truth and error — or good and evil — he is free to choose. He can associate himself consciously with the higher Powers in accomplishing truth, or, by following and enlarging upon error, he submits himself to the whiplash of "destiny."

Every Ego, believed Pythagoras, intuitively senses to some extent a fact that some Egos perceive intellectually — namely, that evil causes man to descend to the fatal influence of matter, and good is what makes him rise to the Divine. His true destiny is to rise ever higher as a result of his own efforts, but in order

to be free to do this, he must also be free to descend to the very lowest should his efforts lead in that direction. The circle of liberty widens to the infinitely great as the Ego ascends; it shrinks to the infinitely small as he descends.

The higher a person rises, then, the freer he becomes, for the more he enters into the Light, the more power for good he acquires. In contrast, the deeper a person descends, the more enslaved he becomes, because each fall into evil diminishes the ability to comprehend truth and the capacity for good. Destiny, accordingly, reigns over the past, and liberty over the future.

We can continue this line of thought, then, to say that only with full self-knowledge does man attain full freedom of action. Human action at present is determined largely by motives. Most motives, as we know, are based on self-interest or on the incorrect assumption of individual separateness. That rare person who has achieved self-knowledge and has thus risen in thought from the level of the individual self to that of the Universal Self is fully free in his actions. The motivations of separateness that formerly bound him no longer exist. He is rising ever higher, illumined by the Light and strengthened in spiritual power to do good.

He learns to do the Universal Will for the Universal good, and he does so freely, spontaneously, and with no thought or feeling of conflicting interests. He learns, in other words, to do right because it is right, and, in so doing, he feels himself in harmony with Universal Being.



"It is as easy for the strong man to be strong as it is for the weak to be weak."

—Emerson

Power

Louise Sammons

“The Fellowship Teachings have within them an inner power that is bound to make a place for them in the world, but we shall acquire merit in proportion to the way in which we help to bring these teachings of the Elder Brothers to the notice of humanity in general.” (*Letters to Students* p.229)

“Blessed are the meek for they shall inherit the earth.” *Matthew* 5:5

The Beatitudes have been subject to many and varied interpretations. Some say they were not meant as a standard of living, but as a time-capsule containing spiritual laws which will be operative in the far distant future. Others argue that Christ Jesus was holding up a standard that we cannot achieve unless we withdraw from the world — that world affairs, business, commerce, and especially politics are places for competition, and surely the meek will never make it.

Page 321 of the *Cosmo-Conception* helps clarify confusing scriptural passages by giving a broader viewpoint: “The truth is many-sided and multiplex. Each occult truth requires examination from many different points of view; each point presents a certain phase of the truth, and all of them are necessary to get a complete, definite conception of whatever is under consideration.” So it is with the Beatitudes, especially, “Blessed are the meek for they shall inherit the earth.” Often we meet people who allow others to walk all over them. They usually are ridiculed and many times find themselves open to criticism or pity.

Some time ago a cartoon was featured in the Sunday comics about Casper Milquetoast, a kindly, meek, wishy-washy, pathetic, little man. Once Casper was shown standing on the corner during a torrential

downpour. Water was running out of the brim of his hat and he shivered in misery as he said: “If that fellow doesn’t come in another 45 minutes, he can just go and borrow the money from somebody else.” This cartoon seems over-drawn and ludicrous — but is it really?

“Meek” is defined as “mild-mannered, patient under injuries, long suffering.” The unfavorable definition is “spiritless.”

We all would like to express the true, positive, qualities identified with the word “meek,” and we are working toward this goal; but all too often we use the unfavorable definition “spiritless” when our neighbor doesn’t measure up to our expectations.

The negative definition of meekness seems often to be associated with Christianity and with our Savior in particular. We often hear the phrase “the meek and mild Jesus.” The poet Swinburne called him “. . . the Pale Galilean.”

Harmless, spineless, mild-mannered, gentle — is this what He meant when He said to His Disciples: “You will inherit the earth if you are meek — inoffensive”?

If this was the import of His words, they certainly fell on deaf ears. Probably no other group of men has so defied the proverbial definition of meek. They argued, fought, stood up to those who challenged the Christ Teaching; one of them grabbed a sword and cut off the ear of Malchus. They defied the authority of Rome. “We should obey God rather than men,” they stormed. They were thrown into prison, not because they were meek and mild, but because they were men of character and conviction.

If we reject the current concepts and

usage of the word meek, what, then, is this Beatitude telling us?

The keyword for this Beatitude is: "Meekness or impersonality, the complete renunciation of self." The planetary correlation is the Moon. The Moon attracts and increases as it touches each sensitive spot in her 30-day travel around the magic circle, the horoscope. The Bible correlation is: "He who loses his life for my sake shall save it." That gives a completely new connotation to this Beatitude so far as the popular version is concerned. "Meekness" here equates with "Impersonality."

The word "meek" is not used very often in the Bible, and it is used there to describe only two people: Moses and Jesus.

Moses

In the book of *Numbers*, it says of Moses: "Now the man Moses was very meek, more than all the men that were on the face of the earth." Mild-tempered? Long-suffering? These phrases do not square with the dynamic personality of the Old Testament hero.

Two pictures of Moses come to mind. The first is of Moses as a young man who had been raised in the house of Pharaoh. One day he saw an Egyptian beating a slave. It was too much for this young Jewish lad, and he killed the Egyptian. Call it a fit of anger or a rare moment of passion, but it cannot be called an act of meekness in the popular sense of the word.

The second picture is the episode of the Ten Commandments. As Moses comes down from the mountain with the tablets of stone, he sees his people dancing around a golden calf: "And Moses' anger burned hot, and he threw the tablets out of his hands and broke them at the foot of the mountain. And he took the calf which they had made and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink it." (*Exodus*

32:19-20) This, again, could not be called an act of meekness.

Is it necessary to speak of the anger of our Lord Christ Jesus? It may be necessary for some who can never picture our Lord being angry. He was. What we need to say, and this helps us to get at our understanding of the esoteric meaning of the word "meek," is that His anger was directed against the wrongs and injustices which were done to others. It was never a defensive reaction on His part to what was happening to Him. He was beaten, jeered at, threatened, but He never answered a word nor did He strike back. His anger was directed toward religious leaders and the heavy burden which they placed upon the people, and toward those who short-changed the people in the Temple. Tables upset, doves released from their cages, the moneychangers scurrying for cover to avoid the sting of a whip: (*Matthew 21:13*) "My house shall be called the house of prayer; but ye have made it a den of thieves." Once more, this was not an act of meekness.

These dramatic incidents coincide with Earth-life as it appears today.

Interpretation

We are leaving the Age of Pisces and entering the Aquarian Age. Are we, like the children of Israel, clinging to and worshipping the golden days of uncertainty rather than looking into the future, where the golden calf of this dispensation is being ground and strewn upon the waters of spirituality? Are we harboring the money changers, the materialistic desires, which have polluted the Temple of God, our personality? Yes, indeed, there is an inner and an outer interpretation of all these scriptures.

In the Bible we find allegories, symbolism, and myths which are used to veil sacred truths and which only can be interpreted by the advanced Spirits who have been given the key. Mr. Heindel was one of them, and through him the Elder Brothers have been able to reveal

many true interpretations of the sacred Teachings.

A myth is a casket containing at times the deepest and most precious jewels of spiritual truth, pearls of beauty so rare and ethereal that they cannot stand exposure to the material intellect.

In order to shield them, and at the same time allow them to work upon humanity for its spiritual upliftment, the Great Teachers who guide our evolution, unseen but potent, gave these spiritual truths to nascent man encased in the picturesque symbolism of myths, so that they might work upon his feelings until such time as his dawning intellect shall have become sufficiently evolved and spiritualized so that he may both feel and know them. *Christianity Lectures*, p. 195.

Spiritual powers lie dormant within every human being, but they are developed only by patient application and continuance in well doing, extended over years.

Only a few have faith to start upon the Path to attainment or perseverance to go through with the ordeal. If our lives are not actuated by the most pure and unselfish motives, we could be a scourge to humanity, for any power used without the guidance of the Christ Principle is destructive, and the reactions bring suffering. Therefore, the exercise of any power entails a responsibility to divine Law.

A paragraph in the book, *The Desire of Ages*, by Ellen G. White, has explained this so beautifully: "The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses, — extortion, intolerance, and grinding cruelty. Yet the Savior attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart. Listen — Christ Jesus cared about people. He healed their diseases, He fed them when they were hungry.

No one could say He was indifferent to the needs of people."

The Blessed Meek

He was the example persona of the Blessed Meek. There are great expectations for those who wish to follow Him. The whole history of mankind can be summarized in the word, "mastery": being able to tame those desires, passions, and instincts which cause a person to lash out, obliterate, or try to destroy another. The blessed meek are the men of God who use that temper and determination to achieve a purpose and a goal. The blessed meek is a Ghandi who was able to bring the once-mighty British Empire to terms, not by force and "the sword's loud clashing," but through his own disciplined power and moral energy. The blessed meek is a Lincoln announcing during an election: "I know there is a God and that He hates injustice and slavery. I see the storm coming and I know His hand is in it. If He has a place and work for me, and I believe He has, I am ready. I am nothing, but truth is everything." The blessed meek is a Florence Nightingale fighting like a tigress for the healing of her wounded. All of them were meek in the Christian sense of the word, for their anger was directed against the injustices and maltreatment of others, not for themselves.

Man has evolved power over his environment. He has made a desert where a garden bloomed. He has redeemed the deserts by directing the waters for fertility. He has used the fire and the metals to create for his needs. He uses the air for a highway of transportation. Man is a creator. He has evolved many powers, but man is not yet master of himself. In the days of self-mastery man will direct all his powers with wisdom and love, and the kingdom of heaven shall be manifest on Earth. It is the law of his divinity. Time destroys the creations of his hands, but the soul of man ever

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In Search of Christ

James Noel

There is only one Christ. In the world today, we have over one billion Christians — one billion, one-thousand million Christians. Yet of those one billion-plus Christians, how many would be able to reach an agreement as to Who that one Christ is?

There is only one Christ, and throughout the centuries men and women have searched for Him. Many have been the paths that they have followed. Some have followed the orthodox path, while others followed the occult. Still others followed the heart path, while others followed the mind path.

There is only one Christ. Yet looking over the past two thousand years, we see so many different teachings, all claiming to be the one, the only, the true Teaching of Christ.

There is only one Christ, but many, seeing the divisions of the past centuries, have been left confused and bewildered, heartbroken and frustrated over which one of these groups proclaimed the true Christ.

Since there is only one Christ, many believe that there must be only one Christian Church, one Teaching. They search for the "True Church" and the "original Christian religion." Those who claim to have found the one and only church have done so only by ignoring or altering historical facts. When we go back and study early Christian development, we find that there never has been complete unity among Christians.

The first Christians were Jews, and they preached only to Jews (*Acts* 11:19). These early Christians were influenced by their religious background. After a time, Gentiles were also attracted to these new teachings. Soon there were Jewish Christians

and Gentile Christians, as well as Christians with Greek, Egyptian, and even Roman backgrounds. As Hans-Joachim Schoeps states in his book, *Jewish Christianity*, ". . . we must not postulate a fully developed conceptual system for the period when the Christian groups were taking form but rather accept as typical of the spirit of the Age in which Christianity has its beginning precisely the variable, accidental and even contradictory elements which we encounter so frequently in the books of the New Testament." (p. 2)

The early Christians were faced with a number of important questions. Who was Christ? What was His message? Who was authorized to speak for Him? What was demanded of His followers? These and other questions such as those dealing with the meaning of the fall, salvation, and sin, were of primary importance to the early Christians. In finding the answers to these questions, the groups were divided. Each of the groups claimed to have the right answer, the only answer, the Christian answer.

Who was the Master? Was He, as the Romans feared, a rebel leader? Or was He just another in the long line of prophets? Was He the Son of Man or was He the Son of God? It is interesting to note that one group, the Ebonites — a Jewish Christian group — believed that Jesus became the Christ at the Baptism and that the Christ is really an Archangel.

What was His message? To what degree did His message modify or change the teachings found in the Old Testament?

Who was authorized to speak for Him? Who was this Paul, whom the Ebonites

disliked so much, to go around speaking in the name of Christ! The Ebonites followed James, whom they considered the new leader of the Christian community. Others claimed Peter, and a long line of Popes, as the authorized representatives of Christ.

What was demanded of His followers? Christ came among the Jewish people; He fulfilled Old Testament prophecy. Since the first Christians were Jews, many felt that one must first become a member of the Jewish faith before one could become a Christian. This idea led to the New Testament controversy over circumcision. Others maintained that faith was all that was required. Yet others claimed works as being fundamental to salvation. Smaller groups included the ideas of vegetarianism and pacifism.

Another source of authority included early Christian writings, and a large number of these writings circulated among the early Christians — various Gospels, Acts, and Letters. During the first few centuries, some of these writings gathered more acceptance than others. Certain writings had greater popularity in one section of the country than in another section. Not all of the writings that were circulated during these first centuries were incorporated into the New Testament. Some were omitted because they were out-and-out fakes. Others were omitted because they expressed ideas that were not accepted by the majority.

Soon those writings, which were to develop into the New Testament, were the only ones considered as inspired. They became the word of God. This led to a question: should these teachings be taken literally or figuratively? Hans-Joachim Schoeps states that these writings reflected "the accepted view of Christian beginnings held by only one of the parties of early Christianity, namely, the victorious party." (p. 3)

The common mistake which has been made in the search for the true Christ has been to look for external evidence. In reality, the only evidence that can be

accepted as absolute proof must come from within. It is not what has been written on clay or gold tablets, or papyrus, or on paper that counts, or even who wrote it or said it. The only thing that matters is what is written on the hearts of humanity. The Christ message is not one that can be entangled in theological dogma; it is as pure and simple as are the words Light and Love.

No one stands between the individual and Christ. No one needs to tell us what Christ meant and what we should do or not do. Be still. Listen and Christ shall speak. "Seek and ye shall find."

Christ did not come to one church or to one people or to one nation. Christ has come for all. Christ is Universal. Christ IS!

The problems of the early Christians, the questions they asked, the problems they faced, and the divisions that took place are the same questions, problems, and divisions that we face today.

We cannot find one pure form of Christianity by going back in time. The same divisions that face us today faced us then; only the names of the groups have changed. We must turn our eyes away from the past. We must look forward to a New Day and a New Earth. What we claim as the Christian religion today is in reality only a shadow of that which is to come. Christ cannot be found in His completed form in the early writings or early beliefs. Christ can be found only in the hearts of each and every one of us.

May the Spirit of the Christ fill us all!

* * *

POWER

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increases in the riches of his experiences.

Again we repeat: "Blessed are the meek." It is impossible to break, dispossess, or destroy them. They shall inherit the Earth.

Ancient and Modern Alchemy

S.H.

The ancient science of alchemy was the forerunner of our modern science of chemistry and was generally concerned with trying to transform one kind of element into another. Most of these efforts were made toward changing the baser metals into gold, elaborate formulae being given to accomplish this. The name alchemy likewise became associated with the discovery of a universal medicine, or elixir of life.

The practice of alchemy is thought to have had its origin among the Alexandrine Greeks in Egypt, although there is also evidence of an Asiatic influence. The science has a philosophic basis, with its knowledge systematic and unified. It inclines toward magic, recognizing the intervention of both good and bad spirits, and identifies the metals with their corresponding planets. By the end of the Middle Ages a great body of literature had accumulated, mostly regarding the Philosopher's Stone and the Grand Elixir. Sometime during the sixteenth century the prefix "al" was dropped, and Paracelsus, probably the greatest of all alchemists, gave great impetus to the materialistic phase, chemistry.

The popular custom has been to smile condescendingly upon the work of the old alchemists, but in the twentieth century the new science of nuclear physics has vindicated the ancients by transmuting one element into another — something chemistry textbooks of some years ago said was impossible.

Francis Bacon, speaking of the physical outcome of alchemy, said: "Alchemy may be compared to the man who told his sons he had left them gold buried somewhere in his vineyard; where they, by digging, found no gold, but by turning up the mould about the roots of the vines, procured a plentiful vintage. So the search

and endeavors to make gold have brought many useful inventions and instructive experiments to light."

All sciences possess two aspects, the physical and the spiritual. In this light astronomy deals with the physical bodies of the stars and planets, while astrology is the study of the spiritual powers resident within those same bodies. This is the relationship that alchemy bears to chemistry. The one is more concerned with the soul of things, the other with outward appearances. Before one can be considered thoroughly educated in the practice of his chosen science, he should be well acquainted with both aspects of his subject. For example, the practice of medicine consists not only in prescribing pills and drugs, but also in delving into the very life processes. All life, wisdom, and healing originates from the common Source, and unless a physician understands the Chemistry of Life — that is, unless he is an alchemist — his practice, even though it may qualify to be termed a science, fails to attain its acme in what we call an art.

Regarding this, Paracelsus said: "Alchemy — i.e., the employment of strong will, benevolence, charity, patience, etc., — is, therefore, the principal cornerstone in the practice of medicine."

Alchemy is said to be based upon the assumption that everything consists of a threefold nature, of which the objective form is but the lowest manifestation. In keeping with this there would be a spiritual gold, ethereal or astral gold, and the earthly gold. Since the objective is a projection of the two higher natures, it stands to reason that any influence that would alter those natures would likewise have an effect upon the visible form. Alchemy then

is a spiritual process, and although certain external manipulations may be used to assist the spiritual powers, success is assured only to those possessing a certain degree of soul development. In its highest phase alchemy deals with the perfecting of the spiritual man; its second aspect teaches the purification of the desires and feelings, the thoughts and mind; the third aspect concerns physical matter, entering the realm of chemistry.

The reason alchemy is so little understood is because it has to do with the supersensual nature of things, which in thorough investigation requires the power of extra-sensory perception. Chemistry can be comprehended by anyone with an ordinary degree of intelligence, but the mastery of alchemy calls for a certain amount of spiritual understanding and development. Without these, the allegories of the alchemical formulae cannot be uncovered.

Transmutation

The highest work of the alchemist is to regenerate the nature of man, or to transmute its "base metal" into "gold." If we remember the occult maxim, "As above, so below," we may find that the physical body itself acts as an image of the true spiritual man in miniature.

Our being is the very greatest of mysteries, which prompted Socrates to admonish, "Man, know thyself." As the microcosm, man contains potentially all the powers of the universe. The Macrososm and the microcosm are not only comparable to each other, but also actually are one in the unity of their essence. Venus is not only up in the sky, but also within us. Mars likewise is in iron as well as in our blood. Saturn is lead, and lead is Saturn; whoever fully understands the attributes of lead will also understand the attributes of Saturn. The human body is a constellation of those identical powers that find expression in the stars.

Chemistry consists of the rearrangement of physical substances in certain proportions; alchemy changes the atomic vibrations of the elements, transmuting them to higher forms

of existence. To take a material substance and control, purify, and transmute it by the power of the Spirit is the work of alchemy. To accomplish this requires more than mere manual labor. It calls for artistic skill. The alchemist is an artist because he takes the materials at hand and out of them creates something which did not exist before outside of his own mind.

Nature is the greatest of alchemists for she creates worlds and all that is contained therein. Out of her laboratory she produces an abundance of gold and jewels. Out of dirt and leaves she brings forth such things as coal and oil. From a seed springs forth a majestic tree, and out of a microscopic germ is born a man or an animal. All of these processes are alchemical, for life is the necessary factor for their success. Out of the Mysterium Magnum are born all things into the separateness of existence. From this Source, Nature draws all things into manifestation as a pattern for the spiritual alchemist. The alchemy of spring is a wonder to behold.

The same powers that are evident in Nature are at work in the physical body of man. It is natural alchemy that breaks down the food in the stomach, separating the various elements and sending them through the body, to become incorporated into bone, blood, muscle, and organ. A physician who is not an alchemist is at best only a servant of Nature forces, not their master. He is powerless to direct Nature's forces in effecting a cure, but can cooperate with her, letting her accomplish her own cure in her own good time. Anyone can see physical things with physical eyes, but the physician should be able to see deeper than this.

Creative Hierarchies

The ancient alchemists, dealing with the spiritual evolution of man, used the terms salt, sulphur, mercury, and azoth to indicate the forces, or creative Hierarchies, working in man to bring about his ability "to form thoughts and speak the word of power that shall make his thoughts

flesh. . . ; the Angels from the Moon, the Mercurians, and the Lucifer Spirits from Mars. . . . They used this symbolic presentation," Max Heindel writes, "partly because of the religious intolerance which made it unsafe to promulgate any other teaching than that sanctioned by the orthodox church of that day, and partly because humanity as a whole was not yet ready to accept the truths which were embodied in their philosophy. . . ."

"The alchemists knew that the moral and physical nature of man had become gross and coarse on account of the passions inculcated by the Lucifer Spirits, and that, therefore, a process of distillation and refinement was necessary to eliminate these characteristics and elevate man to the sublime heights where the splendor of the Spirit is no longer obscured by the coarse coating which now hides it from view. They, therefore, regarded the body as a laboratory and spoke of the spiritual processes in chemical terms. They noted that these processes have their inception and their particular field of activity in the spinal cord that forms the link between the two creative organs: the brain, which is the field of operation for the intellectual Mercurians, and the genitals, which are the vantage ground of the sensuous and passionate Lucifer Spirits.

"This tripartite spinal cord was to the alchemists the crucible of consciousness; they knew that in the sympathetic section of the cord which governs the functions that have to do particularly with the upkeep and welfare of the body, the lunar Angels were specially active, and this segment was therefore designated as the element *salt*. The segment governing the motor nerves which expend the dynamic energy stored in the body by our food they saw clearly to be under the dominance of the martial Lucifer Spirits, and they, therefore, named that segment *sulphur*. The remaining segment, which marks and registers the sensations carried by the nerves, was named *mercury*, because it was said to be under the dominance of spiritual beings from

Mercury. The spinal canal. . . is the field of action of the great spiritual Hierarchy from Neptune and is designated Azoth by the alchemists. This spiritual fire is not alike in every man nor is it as luminous in one as in another. The state thereof depends upon the spiritual advancement of the person in question."

Philosopher's Stone

In the study of alchemy we also read much about the Philosopher's Stone, a gem thought to have wonderfully magical powers. This conception of it, however, is taken from the symbolic manner of describing the real alchemist's work, which was the transmutation of the base lower nature into usable soul power. Concerning the formation of this stone, we find in *Freemasonry and Catholicism* the following: "In the future your whole creative force must be turned upwards so that you shall become a hermaphrodite spiritually, and thus able to objectify your ideas and speak the living word which shall endue them with life and make them vibrant with vital energy. This dual creative force thus expressed through the brain and larynx is the 'elixir-vitae' which springs from the living stone of the spiritually hermaphrodite philosopher." In other words, the aspirant eventually becomes the Philosopher's Stone.

Since the fundamental goal of the alchemist is the transmutation of the base elements of his physical nature into the gold of spiritual power, he seeks out all vestiges of the lower nature and, as Wordsworth said: "Controls them and subdues, transmutes, bereaves of their bad influence, and their good receives." This is the great secret — not to fight our animal nature, to stamp it out and kill it, but to transmute it into the gold of the soul body.

That which the mystic calls initiation and the religionist calls salvation is a rebirth from the old to the new. "Ye must be born again." The life of the senses must give way to the life directed by the indwelling Spirit — the life of self-forgetting

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Living a Spiritual Life — Exercises

Michael Miles

What must we do to live a spiritual life? In this article we will consider some of the exercises which are paramount to the individual who desires to live a spiritual life. In the introduction to the *Cosmo-Conception* we read:

“The man who realizes his ignorance has taken the first step toward knowledge.

“The path to first-hand knowledge is not easy. Nothing worth having ever comes without persistent effort. It cannot be too often repeated that there are no such things as special gifts or ‘luck.’ All that anyone is or has, is the result of effort. What one lacks in comparison with another is latent in himself and capable of development by proper methods.

“If the reader, having grasped this idea thoroughly, should ask what he must do to obtain this first-hand knowledge, the following story may serve to impress the idea, which is the central one in occultism:

“A young man came to a sage one day and asked, ‘Sire, what must I do to become wise?’ The sage vouchsafed no answer. The youth, after repeating his question a number of times, with like result, at last left him, to return the next day with the same question. Again no answer was given and the youth returned on the third day, still repeating his question, ‘Sire, what must I do to become wise?’

“Finally, the sage turned and went down to a near-by river. He entered the water, bidding the youth follow him. Upon arriving at a sufficient depth the sage took the young man by the shoulders and held him under the water, despite his struggles to free himself. At last, however, he released him and when the youth had

regained his breath the sage questioned him:

“ ‘Son, when you were under the water, what did you most desire?’

“The youth answered without hesitation, ‘Air, air! I wanted air!’

“ ‘Would you not rather have had riches, pleasure, power or love, my son? Did you not think of any of these?’ queried the sage.

“ ‘No sire! I wanted air and thought only of air,’ came the instant response.

“ ‘Then,’ said the sage, ‘to become wise you must desire wisdom with as great intensity as you just now desired air. You must struggle for it to the exclusion of every other aim in life. It must be your one and only aspiration, by day and night. If you seek wisdom with that fervor, my son, you will surely become wise.’ ”

Those who want to live a spiritual life must seek it in the same way in which the poor boy was seeking air. We must want it with all of our might.

There are several things we must keep in mind in relation to spiritual exercises and living a spiritual life. We are aspiring to a Christian school of occultism. One of the paramount virtues of western occultism is self-reliance. There is a paradox, however. We are supposed to aspire to self-reliance, yet at the same time we are told that Christ is the power behind all we do. Most people have never really thought about this. But we must think about the paradox if we want to live a spiritual life: we are to try to do everything we can by ourselves, but at the same time we cannot do it alone.

Christ Within

There is a simple solution to this

paradox. Most people regard Christ only as an individual outside of us. When we study western occultism, however, we find there is something more powerful than just the external Christ. It is true that He exists in all the world. As said in St. John's Gospel: "I am the vine, ye are the branches." The same sap that runs through the vine runs through the branches.

People who aspire to live spiritual lives find that they wake up within themselves the very ideal they aspire to. Christ said: "Seek ye first the kingdom of heaven," and He said that the kingdom of heaven is within. In the same way, Christ is within each and every individual. The power and the force with which each individual can gain self-reliance comes from Christ.

What we are aspiring to in self-reliance is the same thing that will help us to gain self-reliance. Christ is the force and the power behind our spiritual activities. Individuals who aspire to the understanding of Christ within their own souls will have the sustenance with which to be self-reliant and be the individuals they are supposed to be — not what the world tries to make them.

Three Steps

What can we do, then, to become more spiritual? We can begin with three steps, the first of which is thought. Our thinking ability is the bridge between the spiritual and the material worlds. Through our thought, we can contact both the inward and the outward part of man. Thus, we must begin to understand Christ in our thoughts. We study, we look, we listen. We get ideas. We study the *Cosmo*, and try to understand what Christ is as a spiritual cosmic power.

We begin to understand Him in thought. We understand that He is a cosmic Being. He came to Earth to do something for mankind. When we understand Him mentally, we take a big step in living a spiritual life.

But this is not enough. We must also *feel*. Our thoughts, in a sense, reach out

into the cosmos and pull things down to us, or they reach out into the world and draw things to us. Our feelings come from our hearts, from within. So we take our thoughts — our ideas of what Christ represents, our ideas of what living a spiritual life is — and we try to permeate them with our own feelings. "As man thinketh in his heart so is he."

Mr. Heindel tells us that desire is the mainspring to action. The next step, therefore, is action. When we have thought about something and permeated it with our feelings, we are ready to put it into action. What good is it for us to try to act out love if we don't feel it? These things, then, are the mainsprings of human activity: the way we think; the way we feel; the way we act. If we are going to understand from a spiritual point of view what Christ means to us, we will have to think about Him, we will have to feel Him, and we will have to act as He acted.

Man's ability to live a spiritual life comes from the sacrifice of Christ 2000 years ago. Because of the power with which He infused the world, man has been becoming stronger and stronger in his individuality. Because of his spiritualized individuality, he is able, as Christ said, to "Be of good cheer, for I have overcome the world." Christ gave us the power with which to overcome the world; not leave the world but to overcome it and spiritualize it — to transform it.

Retrospection

From here we take another step to understanding and growing into the spiritual life. This exercise should be done at the same time as attempting the others. It is called retrospection. The alchemists heated metals over a fire in the crucible, and every so often would skim off the dross. This was a purification process. The metals were then very pure. Our body is a crucible, and the fire we burn under that body is conscience. Retrospection, which strengthens conscience, is part of our purification process.

In order for individuals to become effective channels for spiritual forces, they must be purified. Retrospection is an exercise which each person can use to make his thoughts, feelings, and actions more pure. Retrospection is an exercise suggested to Mr. Heindel by the Elder Brothers, but it is not a new exercise by any means. It was used in the Pythagorean school as a sure guide to self understanding. The Catholic Church has been practicing it for a long time, under the name of "confession." Retrospection in the Rosicrucian School, however, is a little more scientific.

It is done at night, before retiring. The individual takes the events of the day and reviews them in reverse order, from the time he lay down to the time he got up in the morning. We must, as Paul said, "die daily." Retrospection is a method of dying daily. If we die daily in the sense of the Spirit, we have the ability to live. Christ died and He lived. He was resurrected through the power of death and was stronger because of it. By this we mean that through His ability to accept death and do it voluntarily He was able to take the forces created by dying and transmute them into the power to live, only on a higher level. Each time we allow ourselves to die to an old habit which is of a negative nature and we overcome it, the power it had over us is transformed into the power to do good or better. Through dying we transmute the old power into new power which is life. Just as Paul did when he died daily. The following quote from George MacDonald's *The Golden Key* is an excellent illustration of this point:

"You have tasted of death," said the old man, "how is it?"

"It is good," said Mossy, "it is better than life."

"No," said the old man; "it is only more life."

When we review events in reverse order, we are following a cosmic pattern. After death, the individual reviews his life panorama in reverse order, from the time

he dies back to the time of his birth. This unwinding has a powerful effect upon the person's spiritual vehicles. If he reviews the events of the day in reverse order, as in the life panorama, he releases forces from within himself and purifies his vehicles.

It is true that "an unclean vessel cannot contain pure and wholesome water." We must eventually, slowly but surely, purge ourselves of all negative things.

If we retrospect correctly, we learn to feel, in our hearts, forgiveness of our enemies. In the same way, we learn to recognize what we have done wrong. This is one of the most powerful things about retrospection. We don't just feel pain for things we have done that are wrong. We also try to feel what the other person felt. In addition, we try to feel the good we have done for other people, however little that may have been. If we've done something to cause other people happiness, we feel that. We try to feel how they felt in their happiness.

The important thing is that the exercise is impersonal. When we are feeling what the other person felt, we are not thinking of ourselves, we are thinking of somebody else. This is one reason why the exercise is important. When we think of other people, we begin to understand other people.

Retrospection is an exercise for a lifetime. The more we do this exercise, the more we will develop insight into people around us. The purer we become, the less we see through a glass darkly.

Concentration

There are many benefits from this exercise in addition to purification. Lack of concentration is perhaps the hardest thing for any of us to overcome. In spite of the heaviness of our physical bodies, our minds still float away into the clouds. Concentration, in the western world, is one of the most difficult things for people to attain. Why? We will see if we look around us. On television, for instance, every few minutes there is another commercial. The newspaper with its many super-

ficial articles on each page — in school, we must learn many little bits of fact and information.

This type of scattering slowly is undermining the ability of man to concentrate. Man must do something on his own to combat this. The idea of spiritual exercise is to gain control over ourselves, that we learn not to allow exterior circumstances to control our lives. When we follow the day's events in reverse order during retrospection, that takes concentration. The mind becomes sharper. Concentration, then, is one of the side benefits of retrospection. It is hard at first, but the more a person persists, the more he will be able to do. The keyword of all spiritual exercise is persistence.

How many people have a poor memory? Our memories, too, are being badly undermined. We are so imbued with the idea that we should be tape recorders and computers that we forget about the humanity of man. In consequence, our memories slowly become undermined. Memory is not a tape recorder. Memory is a living thing.

Retrospection works subtly on the memory. No longer is the memory just a repository for intellectual concepts; we must also remember the *feelings* surrounding our actions. We must remember the actions themselves and the thoughts behind them. In the thought, we have the reason for doing something. With the feeling, we have the incentive for action behind what we do. Then, finally, we have the action. The person who persists in retrospection will find his memory becoming sharper and clearer. He will no longer see the world in vague, shadowy outlines or unclear ordinary consciousness; instead, the physical world will start to have more meaning — more clarity. We see the world clearly only when we are clear inside.

Organization

Another side benefit is organization — something that we often find very difficult. In business it may be easy to organize, but it takes a lot of housecleaning to

organize our lives. We learn organization in retrospection because, again, we have to follow sequence.

Retrospection helps organize the conscious memory with the subconscious memory. If we start consciously to take hold of our lives and attempt to see as clearly as possible what we did that was right, and no longer try to justify ourselves about the things we did that were wrong, the true memory that is in our vital body will start to organize itself with the consciousness. We eventually will have more control over our subconscious urges. So much of our lives are controlled by suppressed, undisciplined thoughts. By slowly but surely purging ourselves of these thoughts and organizing our thinking, we can start to live better spiritual lives.

We also can retrospect events of past days and years, face them, and see exactly what they mean. This, too, will help us purify ourselves, that the Christ may enter in.

Meditation

The next exercise to consider is meditation, a word not too much used in modern days unless combined with an eastern frame of reference. However, the very foundation of Christianity was based upon meditation. Meditation and prayer were two things that helped the monks gain the spiritual insights they had. But now, apart from transcendental meditation and some of the exercises of yoga, meditation in the western sense is almost nonexistent.

Meditation includes thinking and feeling in a much deeper manner than we are accustomed to. Many individual experiences in meditation cannot be defined, but its benefits soon become obvious in the lives of those who practice it.

Meditation, we might say, is concentration on an idea, to such a degree that he experiences it, both as an outward idea and an inward reality. A person may meditate on a phrase such as: "God is light," or "God is love." Much

power lies in these phrases which can and do give an inward strength to the life. A person may meditate upon any uplifting phrase, such as from the Bible or a devotional book. This is not the kind of meditation through which we obtain knowledge. It is, instead, the meditation of sustainment — the meditation that gives us the power and ability to live in the physical world and tune in to the Christ Life.

Meditation, to be effective, however, cannot be done just every once in a while. Persistence is the key. Meditation must be done every day if we are to derive any benefit from it. A person should allot a certain time each day to meditation, in a disciplined manner. Discipline is at the basis of living a spiritual life. For without discipline we would have no art, no music, no furniture, no clothing. To achieve discipline in meditation, we meditate at the same time every day. Once in the morning and once before going to bed are good times for meditation — most particularly in the morning because that is when we need the strength most.

Visualization

Visualization is also important in the understanding of certain concepts. For example, we may take a rose and visualize it. This can help in controlling the imagination, which is also uncontrolled in most at present. When we first meditate, many pictures and images and ideas may run through our minds like water through a sieve. If we persist, however, we gradually can learn to hold one particular thought. For some people, phrases work very well. Other people are more visual, so for them visualizations work very well. Through visualization one can create certain feelings and subtle effects. When we meditate upon the white rose, for instance, we begin to realize the purity of the plant, and our own potential purity.

Of course, we meditate upon noble things. We can meditate upon Christ, visualizing Him healing the sick, and feeling

that force inside of ourselves that is of Him healing the sick. We can visualize Him at the resurrection when He came to His disciples, and the power that sustains us is there. The point is that we choose subjects which will be uplifting to our lives and point us, for a time, upward toward God.

With meditation, we plant seeds for the future. The development of man is very subtle. We are not changed overnight. Our lives have been lacquered over with many hardening tendencies. We live in a physical world which basically does not understand the soul of man and oftentimes denies it. We live in a world where technology slowly is taking over the development of man's consciousness. There are machines now which, we are told, will "help you develop yourself spiritually." It is impossible for machines to do that. They may do something for our psychological nature, but they cannot make us grow spiritually. Spirituality is a matter of the Spirit manifesting through the consciousness, and no machine can wake up the Spirit in anyone unless it does it through pain. Then the Spirit cries.

In meditation, we slowly are going to be breaking away from all the artificial things that have been building up in our lives. Sometimes we may meditate on something for months and nothing will happen. But we planted the seed and, a year later, or more or less perhaps, suddenly we may realize and experience the feeling we were looking for.

Spiritual Exercise

The idea of spiritual exercise, then, is not to withdraw from the world, but to make us better people. What good is it for us to do our jobs in the world if there is no strength of spirit behind our efforts? Meditation gives us the strength to endure the physical world — and endure it we must. We are here for a long time and have many lessons to learn. We can't do it alone. We must tune in to spiritual forces to give us the strength to be like

Christ. "For in the world ye shall have tribulation; but be of good cheer, for I have overcome the world."

Meditation, retrospection, and attention to our thoughts, feelings, and actions are the means by which we gain sustenance to overcome the physical world and break those bonds which tie us. We must have retrospection before we can profit from meditation. We need purification because, if we meditate without being purified, we bring in spiritual forces which only intensify our impurities. Thus, before getting strongly into meditation, at least six months of retrospection are advisable.

Our consciousness is like a field. The fields have been given to us by God, but it is up to us to cultivate them. That is what these exercises do. First we retrospect and plow the field. We get rid of the rocks and weeds. We prepare good soil and water it. Then, through meditation, we plant the seed, row by row. And, slowly but surely, the seeds begin to bear fruit. It is slow, but it is sure. Again, persistence is the keyword.

In conclusion, we must reiterate that spiritual things are not an escape. Meditation is not to be something with which to get away from the world. The western world is to do as Christ did: *overcome* the world, not leave it or escape from it. So meditation, retrospection, and the other spiritual exercises, are meant to strengthen us, sustain us, and give us the power to overcome the physical world and go beyond into the spiritual world.

* * *

Kind Thoughts

Winifred Wilton

Kind thoughts are friends — good means, good ends."

Now it is obvious, isn't it, that when we

think kindly thoughts we cannot at one and the same time be thinking of anything unkind.

Trying this for a little while, we prove to ourselves this is so. As thoughts of love and kindness come from the finer portion of our mind, that is the part we should want to cultivate.

Thoughts have a far-reaching effect, not only on ourselves, but on those with whom we come in contact, thus serving a two-fold purpose. We find, too, that eventually our countenances become alike unto the thoughts we harbour in our minds. Yes, thoughts are living things, and we should never lose an opportunity of passing on a kind thought.

Sometimes the even tenor of living is disturbed, and life in all its vicissitudes gives us the "run around." Then it is wise to stop and think before giving vent to unruly thoughts, which, make no mistake, can have a "boomerang" effect. Should we fail ourselves and give utterance to such thoughts, we may temporarily hurt others, but the damage we shall have done to ourselves will be more lasting.

Our Higher Mind, from whence come all good ideas and thoughts, is a very sensitive instrument. Some call it our Soul and we would ever want to keep this bright and unsullied. We can do this, of course, by exercising the godly gift of "free-will."

Keeping a check thus on our thoughts helps us to mature wisely, better able to play our part in the world as good citizens. Thinking comes just before words, and can create an effect for good will.

It behooves us, then, to get loving thoughts of goodwill, charity, peace, and truth domiciled forever in our hearts, knowing that when we live in a world of kind thoughts, we shall perforce demonstrate the love of our Creator.

Could we visualize our minds as open books, what matter who opens our book of thoughts? May they always find something of love, beauty, and light, so that they will want to contact us again and again, to share in our kind thoughts, thus making a double achievement.

MAX HEINDEL'S MESSAGE

The New Sense of the New Age



At the end of the Taurean Age, about 4,000 years ago, "God's people" fled from the wrath to come when they left Egypt, the land where they worshipped the Bull. They were led in their flight to the promised land by Moses, whose head in ancient esoteric pictures is adorned with wreathed ram's horns, symbolical of the fact that he was herald of the Aryan age of 2100 years. During this time, each Easter morning, the vernal Sun colored the doorposts red as with the blood of the lamb, when it passed over the equator in the *constellation* (not the *sign*) of the ram Aries.

Similarly, when the Sun by precession was approaching the watery constellation Pisces, the fishes, John immersed the converts to the Messianic religion in the waters of Jordan, and Christ Jesus called His Disciples fishers of men. As the lamb was slain at the Passover while the Sun went through the constellation Aries, the ram, so the faithful have, in obedience to the command of their church, fed on fishes during Lent in the present cycle of Pisces, the fishes.

When the Sun, by precession, left the constellation Taurus, the bull, the people who worshipped that animal were pronounced heathen and idolaters. A new symbol of the Savior was found in the lamb, which corresponded to the

constellation Aries. When the Sun, by precession, left that sign, however, Judaism became a religion of the past, and thenceforth the bishops of the new Christian religion wore a mitre shaped like a fish's head to designate their standing as ministers of the church during the Piscean Age, which is now drawing to a close.

By viewing the future through the perspective of the past, it is evident that a new age is to be ushered in when the Sun enters the constellation Aquarius, the water-bearer, a few hundred years hence. Judging by the events of the past, it is reasonable to expect that a new phase of religion will supersede our present system, revealing higher and nobler ideals than our present conception of the Christian religion. It therefore is certain that, if in that day we would not be classed among the idolaters and heathen, we must prepare to align ourselves with these new ideals.

John the Baptist preached the gospel of preparedness in no uncertain words, warning people that the ax had been laid at the root of the tree. He cautioned them also to flee from the wrath to come, when the Son (Sun) of God should come to separate the wheat from the chaff. Christ likened the gospel to a little leaven which leavened a measure of flour.

Initially, the method of John seems to

be most drastic, laying the ax at the root of the whole social structure, while the leavening process mentioned by Christ appears to be more gentle. In reality, however, the leavening process is even more thoroughgoing and drastic, as will be evident if we consider carefully what takes place when we make a loaf. It is a chemical revolution, a miniature war, involving an entire transformation of every atom of flour in the vessel. This war of the atoms, this chemical revolution, is absolutely indispensable in the practice of breadmaking, for if the leavening process were omitted, the result would be a heavy, unpalatable, indigestible loaf. The transmutation wrought by the leaven makes the loaf wholesome and nutritious.

The process of preparation for the Aquarian Age already has commenced, and as Aquarius is an airy, scientific, and intellectual sign, it is a foregone conclusion that the new faith must be rooted in reason and able to solve the riddle of life and death in a manner that will satisfy both the mind and the religious instinct.

Such is the Western Wisdom religion promulgated by The Rosicrucian Fellowship; like the leaven in the loaf, it is breaking down the fear of death engendered by the uncertainty surrounding the post-mortem existence. It shows that life and consciousness continue under laws as immutable as God, which tend to raise man to increasingly higher, nobler, and loftier states of spirituality. It tells us that, as we already have evolved the five senses by which we contact the present visible world, so also in the not distant future we shall evolve another sense which will enable us to see the denizens of the etheric region, including those of our dear ones who have passed on.

Aquarius is an airy sign having special rule over the ether. The Flood partly dried the air by depositing most of the moisture it held in the sea. But when the Sun enters Aquarius by precession, the rest of the moisture will

be eliminated, and visual vibrations, most easily transmitted by a dry etheric atmosphere, will become more intense. Thus conditions will be more particularly conducive to production of the slight extension of our present sight necessary to open our eyes to the etheric region.

Thus faith will be swallowed up in knowledge and we shall be able to utter the triumphant cry, "O death, where is thy sting; O grave, where is thy victory?" By aspiration and meditation, those who are longingly looking for that day are taking time by the forelock and may quite easily outstrip their fellows, who are unaware of what is in store. The latter, on the other hand, may delay the development of extended vision by the belief that they are suffering from hallucinations when they begin to get their first glimpses of etheric entities.

Therefore, The Rosicrucian Fellowship has been charged by the Elder Brothers with the mission of promulgating the gospel of the Aquarian Age, and of conducting a campaign of education and enlightenment, so that the world may be prepared for what is in store. The world must be leavened with these ideas:

(1) Conditions in the land of the living dead are not shrouded in mystery, but are as available as knowledge concerning foreign countries from tales of travelers.

(2) We stand now close to the threshold where we shall all know these truths.

(3) We shall hasten the day in our own case by knowledge of the facts concerning the post-mortem existence and the things we may expect to see, for then we shall know what to look for and not be frightened or incredulous when we obtain glimpses of these things.

Students should also realize that a serious responsibility goes with the possession of knowledge. "To whom much is given, of him much shall be required." The Rosicrucian Fellowship can only fulfill its mission in so far as each member does his duty in spreading the teachings,

and therefore it is to be hoped that this may serve to call the attention of the student to the fact of his individual duty.

Etheric sight is similar to the X-ray in that it enables its possessor to see right through all objects, but it is much more powerful and renders everything as transparent as glass. Therefore in the Aquarian Age many things will be different; for instance, it will be extremely easy to study anatomy and detect a morbid growth, a dislocation, or a pathological condition of the body.

Etheric vision will not enable us to see one another's thoughts, for they are formed in still finer stuff, but it will make it largely impossible for us to live double lives and act differently in our homes than we do in public. If we were aware that invisible entities now through our houses, we would often feel ashamed of the things we do. In the Aquarian Age there will be no privacy which may not be broken into by anyone who desires to see us. It will avail nothing that we send someone out to tell an unwelcome visitor that we are "not in."

This means that in the new age honesty and straightforwardness will be the only policies worth while, for we cannot then do wrong and hope to escape detection. There will be people whose base characters will lead them into ways of wickedness then as now, but they will at least be marked so that they may be avoided.

* * *

"I say no man has ever yet been half devout enough;
None has ever yet adored or worshipped half enough;
None has begun to think how divine he himself is, and
how certain the future is."

—Walt Whitman

Groups in Other Countries

ARGENTINA

Buenos Aires: — Casilla 118; Suc. 6
Buenos Aires: — Ave. Carabobo, 836
Córdoba: — Calle 1 No. 40; B, Yapeyú
Córdoba: — Gomez Pereyra, 3195
Corrientes: — Casilla 118
Formosa: — Casilla 95
Formosa: — Moreno, 979
Rosario: — Jujuy 2662
Salta: — Casilla 238
Tucuman: — Casilla 81; Suc. 2

BRASIL

Sao Paulo: — Sede Central do Brasil R. Asdrubal do Nascimento, 196 — Caixa Postal 7962
Sao Paulo: — Penba: R. Cirene Jorge Ribeiro, 188
Sao Paulo — Lapa: R. Joao Anes, 18
Sao Paulo — Santo Andre: R. Dr. Cesario Bastos, 366
Sao Paulo — San Jose dos Campos: Caixa Postal 369
Sao Paulo — Piracicaba: Rua do Rosario, 1331
Rio de Janeiro: R. Jose Bonifacio, 1035, Apto. 204 — Todos os Santos
Porto Alegre: — Rua Santana 1021 R.G. do Sul

CHILE

Santiago: — Casilla 9154
Viña del Mar: — Ave. Marina, 970

COLOMBIA

Bogota: — Apartado Aereo 2127
Bucuramanga: — Carrera 8 A No. 41-19

COSTA RICA

San Jose: — Apartado 6239

CUBA

La Habana: — Santa Amelia, 22114; Aroyo Naranjo

ECUADOR

Quito: — Salinas, 446

MEXICO

Mexico, D.F.: — Apartado M-7569

PARAGUAY

Asunción: — Washington, 673

PERU

Lima: — Casilla 10134

PUERTO RICO

Caguas: — Calle Baldorioty No. 44 00625
Rio Piedras: — Calle 34 S.O. No. 1324 00921

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Santo Domingo: — Apartado 613

URUGUAY

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Studies in the Cosmo-Conception

Rosicrucian Mystery Schools

Q. How much study of the Teachings is required to become a Rosicrucian?

A. In order to rout a common misconception we wish to make clear to students that we are not Rosicrucians because we study their teachings, nor does even admission to the Temple entitle us to call ourselves by that name.

Q. May one call himself so when he has graduated from a Mystery School?

A. In the school of life, because a man has graduated from the Rosicrucian Mystery School, he is not even then a Rosicrucian. Graduates from the various schools of the Lesser Mysteries advance into five schools of the Greater Mysteries.

Q. What may be told concerning these schools of the Greater Mysteries?

A. In the first four, the graduates pass the four Great Initiations and at last reach the Liberator, where they receive a knowledge concerning other evolutions and are given the choice of remaining here to assist their brothers or enter other evolutions as Helpers.

Q. How are those who choose to remain here occupied?

A. Those who elect to stay here as helpers are given various positions according to their tastes and natural bent.

Q. Do we know of any such?

A. The Brothers of the Rose Cross are among those Compassionate Ones, and it is a sacrilege to drag the Rosicrucian name in the mire by applying it to ourselves when we are merely students of their lofty teachings.

Q. How do these Brothers serve humanity?

A. During the past few centuries the Brothers have worked for humanity in secret; each night at midnight there is a Service at the Temple where the Elder Brothers, assisted by the lay brothers who are able to leave their work in the world, gather up from everywhere in the Western World the thoughts of sensuality, greed, selfishness, and materialism.

Q. For what purpose is this done?

A. Those they seek to transmute into pure love, benevolence, altruism, and spiritual aspirations, sending them back to the world to uplift and encourage all Good.

Q. How effectual is this?

A. Were it not for this potent source of spiritual vibration, materialism must long ago have totally squelched all spiritual effort, for there has never been a darker age from the spiritual standpoint than the last three hundred years of materialism.

Q. Must their service always be in secret?

A. No, the time has now come when the method of secret endeavor is to be supplemented with a more direct effort to promulgate a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspect.

Q. How complete is this teaching?

A. It is a teaching which makes no statements that are not supported by reason and logic, a teaching which is satisfying to the mind, for it holds out a reasonable solution to all mysteries. It neither begs nor evades questions, and its explanations are both profound and lucid.

WESTERN WISDOM BIBLE STUDY

An Interpretation of the Revelation to John

Part 2

Elsa M. Glover

After one has attained Initiation, he has the ability to see in the higher Worlds. John first indicates the Creative Powers which can be contacted in the higher Worlds (*Rev.* 4). The One which John saw sitting on the central throne represents God. The twenty-four elders surrounding Him represent the positive and negative poles of the twelve signs of the zodiac. The seven torches represent the seven planetary Spirits (the Spirits of Mercury, Venus, Earth, Mars, Jupiter, Saturn, and Uranus). The sea of glass represents the total of all wisdom, the Cosmic Mind. This is the same as the Molten Sea made by Hiram Abiff in the Masonic Legend. The four living creatures, which bear resemblance to the symbolical representations of the four fixed signs of the zodiac, can be associated with the four elements associated with these signs and with the four states of matter associated with these elements and with the beings which work in these states of matter. Thus the Lion (Leo, Fire, Etheric Region) represents the Angels, the ox (Taurus, Earth, Dense Physical Region) represents man, the man (Aquarius, Air, World of Thought) represents the Lords of Mind, and the eagle (Scorpio, Water, Desire World) represents the Archangels.

An alternate level of interpretation of John's view of the Creative Hierarchies is possible. For every creative power in the universe there is a part of this creative power within man. Thus, taking the microcosmic view, the one on the central throne can be taken to be the God Within (the Ego), the elders and torches can be taken to be the zodiacal and planetary forces within man, and the four living

creatures can be taken to be the vital, dense, mind, and desire bodies of man.

In the higher worlds, the past evolution of man, the life and life-after-death activities, and the planned future evolution of man can be seen. John describes these in symbolical form (*Rev.* 5:11). Chapter 5 tells of a scroll sealed with seven seals, which only a slain Lamb was worthy to open. The Lamb represents the Christ consciousness. The scroll represents the wisdom which can be attained in the higher worlds. In chapter 6, John says he saw a white horse with a rider holding a bow who went out to conquer. This represents man at the start of his evolution. The white horse indicates innocence. The bow represents aspirations. Then appeared a red horse and rider who took peace from the Earth. This represents man acting under selfish passions. Then appeared a black horse with a rider carrying scales in his hand. This represents man enmeshed in materiality (spiritual darkness). The scales indicate that man in this state must be guided by laws. It is added that the oil and wine must not be harmed. The oil is the oil for the lamp of life, which is the soul. The wine is the life force. The laws must guide man in such a way that he will not stop his soul growth and will not misuse the life force.

Finally, a pale horse appeared whose rider was Death. Eventually all mortal men die physically. *Rev.* 6:12-17 describes the process of dying. Since a microcosmic level of interpretation is being taken here, the Sun and Moon represent the solar and lunar forces within the body, and the kings of the Earth represent the forces which rule the various parts of the body.

The stars of the sky falling to Earth represent the cosmic forces which take over in the body as the individual Spirit leaves. The sky vanishing like a scroll being rolled up correlates with the fact that when the vital, desire, and mind bodies leave the physical body, they leave with a spiral motion.

The consciousness of John then enters the Desire World and sees what happens to men in purgatory and the First Heaven. In *Rev.* 8:1-5, John describes an Angel with a censer containing incense, the smoke from which mingled with the prayers from saints. Then the Angel took the censer and filled it with fire and threw it on the Earth. The censer with incense represents the hurt feelings of innocent people. The censers being filled with fire and thrown on the Earth indicate that in the same measure as a person caused others to suffer, he will suffer himself, and thus the earthy (or lower) part of his nature will be burned out (or purged). *Rev.* 8:6-9:19 describe more of the purging process. The four Angels mentioned in 9:15 are the four Recording Angels who watch over the workings of the Law of Cause and Effect. In *Rev.* 9:20 it states that: "The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands. . . ."

Those parts of our lower nature which have not been killed in one purgatorial experience will still be present in our natures in our next life. We cannot learn all our lessons in one life.

In *Rev.* 7:1-17, the experiences of man in the First Heaven are described. The four Angels mentioned in 7:1 are again the four Recording Angels. They were told not to harm the 144,000 people who were sealed as servants of God. According to the customary procedures used in numerical symbolism, 144,000 equals (adding the digits) 9, which is the number of man. This indicates that virtually all men (after passing through purgatory) reach the First Heaven. This interpretation is further substantiated by the statement in 7:9 that a great

multitude was there which no man could number, from every nation, from all tribes and peoples and tongues, clothed in white robes. In 7:14-17, it further states that: "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. . . . They shall hunger no more, neither thirst any more. . . . and God will wipe away every tear from their eyes." The great tribulation (in a microcosmic level of interpretation) is purgatory. The white robes indicate that the suffering in purgatory cleansed their desire bodies. That they will hunger and thirst no more indicates that whatever they had desired on Earth (of an uplifting nature) will here be realized.

When man passes into the Second Heaven, he spends some time evaluating and assimilating his experiences of his past life. This is described in *Rev.* 10:8-11:2. John tells how an Angel gave him a scroll to eat which was sweet in his mouth but bitter in his belly. The scroll represents wisdom. Eating the scroll represents taking wisdom into his consciousness. Being sweet in his mouth represents seeing the beauty or rightness of some piece of wisdom. Being bitter in his belly indicates that when it comes time to use wisdom and to do what one knows is right (after return to Earth life) it is not always easy or pleasant. The measuring of the Temple of God indicates the evaluation of the structures of one's physical body, habits, desires, and thoughts of the previous life. John was told not to measure the courtyard. This indicates that one should not evaluate his associates and blame them for any of his shortcomings.

Rev. 11:4-19 briefly describes the planned direction of the evolution of man. The two lampstands and two olive trees are the sources of divine guidance for man and the opportunities for soul growth which come to men (remember that the olive oil used in the lamps of life represented the soul). The beast that ascends from the

(Continued on page 465)



ASTROLOGY

Pluto — Principle of Frozen Fire

Elman Bacher

Part 1

This material is presented in the hope that it will assist those astrological students who are sincerely interested in psychology to clarify their approach to patterns pertaining to the desire-aspects of human consciousness. We fail our task as “enlighteners” unless we make inner agreement to search for solutions to those complex and devious emotionalities that result from confusions and frustrations of the sexual consciousness of people. Evolution is generation and regeneration; phobia, psychosis, fixation, and the like are terms used to indicate levels of emotional consciousness which, because of lack of constructive releasement, have been permitted to stagnate, crystallize, congest, and back-track.

In the application of astrological interpretations to the findings of modern psychology there is no single symbol more significant than the sign Scorpio in its placement as vibratory significator of the eighth house of the abstract wheel.

As a fixed water sign, it may be likened to ice, compressed and immobile. As an emotional significator it is feeling in its most intense form. It is the great ocean of desire-power from which all

humanity derives its emotional pabulum, to be transmuted **through** love for the regeneration of Life. (Physiologically, Scorpio represents all excretory functions of the body — the releasements of materials, in fluidic states, which for health must be “let out” so that the body’s regenerative and transmutative processes may be carried on.)

The above reference to Love might be better clarified if we use a design to illustrate. On a blank wheel, put Aries on the cusp of the first house, Taurus on the cusp of the second house. This is the picture of “I AM” — the statement of conscious being — and “I HAVE” — the recognition of relationship with the things of Life through the consciousness of possession. Taurus-Venusian, earthy, and fruitful — symbolizes the maintenance and sustenance of physical life; it is our roots in Earth by which we, through the sense of having, maintain our hold in life experience. In primitive levels the second house does not, nor need not, necessarily imply the consciousness of relationship with another person; but it is a state of feeling or emotion of ownership by which we carve our destiny according to our consciousness of evaluating the things of

Earth.

To this design we now add Libra on the cusp of the seventh house. The "I AM" of first-house Aries now finds its fulfillment, or transcendence, in the "WE ARE" of partnership, marriage, or relationship of any kind. The isolative awareness of the first house is amplified through the mutuality of experience in "togetherness."

The seventh house is the first house of the upper hemisphere, the initiation into soul-consciousness levels by the experience of love-recognition or love-distillation through the mechanics of relationship. The maintenance or sustenance of the seventh house is found in the eighth house, the "soul-consciousness polarity" of the second house. It is, as has been said, the desire-resource, the fires of polarity exchange.

We now place the symbol of Scorpio on the cusp of the eighth house, thus completing the picture of the individual thrust into the evolutionary levels of experience through the power of love for the transmutation and regeneration of his consciousness. Suggest that all astrological students meditate on this design; it is the symbolic picture of the biblical account of the Garden of Eden, the birth of sex consciousness and the initiation of marriage. The perverted interpretation of this allegory, through ages of human experience, has been the cause of more tragedy and suffering than can be ascribed to any other one factor. "Eve" is the soul-consciousness, or the upper half of the wheel. She is derived from the need of each individual to transcend the states of the first house — isolative self-maintenance, innocence and/or ignorance. Each human being is a vibratory composite of Adam and Eve; physical sex is merely a specialization of polarity expressed in physical terms during a given incarnation for specific generative and evolutionary needs. There can be no such thing as superiority of the male over the female — we are all, in consciousness and subconsciousness, inherently both. Astrologers

must understand this.

We will now create another design in our study of the sign Scorpio. In a blank wheel, connect the mid-points of the fixed houses — second, fifth, eighth, and eleventh — by straight lines. The result is the perfect geometric form of a "static square" resting on its base. This is the symbol we use for the square aspect — a relationship between two planets that are within orb of ninety degrees from each other. Since the vibratory significators of these houses are all signs of emotional power, we must study the polarity-relationship of these signs by pairs. We connect the mid-point of the second with the mid-point of the eighth and the mid-point of the fifth with the mid-point of the eleventh. The Leo-Aquarius polarity is the power of personal creative love, expressed in relationship of parent to child, being spiritually fulfilled in the Aquarian vibration of impersonal love-power which includes all relationship patterns as they are fulfilled in friendship or brotherhood. These two signs are love-power as radiations. The Taurus-Scorpio pattern represents resources of love-power through the evolutionary agencies of desire for possession of things and desire for possession of love-experience.

The static square here depicted gives us a clue to the real meaning of the square aspect that we use in astrology. Frictional patterns shown in a horoscope symbolize potentials for suffering due to the frustrations and/or unspiritualized expressions of desire power. To explain:

Our problems are ignited in our consciousness, as pain, by the contacts we make with other people and through our vibratory reaction to their patterns of consciousness. This can be possible only through the experiences delineated by the seventh and eighth house sector of the wheel, which is the sector of vibrational exchange. Our states of unregenerative consciousness, unexpressed or unfulfilled desires, synchronize with a complementary pattern of the other person and our relationship-experience is objectified. Since

this phase of life is brought to us through the other fellow, let us consider the design of the static square as starting with Scorpio.

The wheel, as we know, is an abstract picturing of evolutionary processes through successive incarnations. Physical birth is symbolized in each incarnation by the ascendant, the cusp of the first house. However, in each incarnation, a "second birth" is initiated by the first reaction to sex awareness: the recognition of one's complement, one's "other self," one's living symbol of desired and needed fulfillment. So we may think of the wheel as having started its revolutions from the moment that humanity — in the abstract (Adam and Eve) — became aware of the desire for fulfillment through the processes of polarity-exchange, starting with the vibratory exchange of physical sex-experience on through all stages of development on mental and creative exchanges and in biological and unbiological relationships.

Scorpio, then, is seen as the vibratory resource of desire-power for that entity we call humanity, and from which all living things derive their creative expression and perpetuation. Because we are backed up by many, many incarnations of having expressed this power in certain ways, we may think of each human being as resembling, symbolically, an iceberg which shows above the surface only a small fraction of its entire bulk. Each of us has a great area of submerged or unrecognized desire-potentials which stem directly from our affiliation to this resource. Thus mutual affiliation has been referred to by many thinkers as the collective unconscious. Every human being, at any given moment of any stage of his evolution, vibrates to a certain level of this "elective desire body."

In terms of conventional, orthodox viewpoint we may say that Scorpio represents or symbolizes the source of evil. The devil is the eternal tempter, the eternal push-in-the-wrong-direction, the eternal trap for the unwary, the arch-destroyer, the enemy of good, the foe of Man and a

"stench in the nostrils of the Most High." We do not quarrel with orthodoxy but these phrases represent the attitudes of people who see life as black or white, essentially good or essentially evil. These levels of concept have been and still are necessary, because they serve as guideposts for the conduct of evolving humanity. There must be molds of some kind into which man pours his expressions of himself, else all evolving life would be chaotic and pointless. Desire, itself, would have no evolutionary purposes to assist beyond the satisfaction of the most primitive needs.

However, an alchemical process works throughout the evolution of any individual or pair or group of individuals by the spiritualization of the love-consciousness and the development and expression of intelligence. Self-love becomes love of mate and progeny; self-protection becomes devotion to family, tribe, and state; the forces of sexuality are raised in vibratory quality to extend into levels of creativity and mental power. Through it all the consciousness of the individual ripens and matures into desire for improvement, expansion into wider and wider acquaintance with the universe of other people and, ultimately, for wisdom and realization of ideals. Thus Scorpio, through the eighth house patterns, makes possible the extension of experience into the transcendent expressions of the ninth, tenth, eleventh, and twelfth houses. Scorpio is evil only to the mind that sees evil as a static entity. However, from the approaches made by dynamic realization, Scorpio is the source of all love, all aspiration, and, through the fulfillment of relationship-experience, the source of all wisdom.

Since Scorpio is a fixed sign of great potential power, planetary placements or patterns involving its vibration may be interpreted as being backed up by intense resource, the result of a long time compression of desire force at that point. Scorpio patterns and Scorpio types are never superficial or insignificant. Give careful attention to any natal aspects pertaining to

this sign because its potentials are very great for great good or great ungood. Desire is concentrated there and its constructive releasement and expression is a must in this incarnation. Failing, painful destiny is assured for the future. No emotional inhibition can compare with Saturn in Scorpio for intensity of fear or fixation; no purpose potential is more unwavering than Sun in Scorpio. Mars in Scorpio may represent sex desire at its most shrill need for expression. Mercury in Scorpio must watch its expressions — backed up by unregenerate impulses of jealousy, frustration, fear, etc. Its words can have a devastating effect on the minds and feelings of other people. Moon and Venus in Scorpio intensify to a high degree those patterns which pertain specifically to the levels of feminine consciousness of anyone, male or female. There is, or can be, a certain implacability, ruthlessness, or tendencies to express through domination when these factors are not satisfactorily released. All of these planetary positions demand transmuted expression through releasements made possible by the love-consciousness of mutuality in relationship, satisfactory sex-exchange and fruitful generation or, on impersonal levels, in loving work-service or creativity of some kind. These are fires which cannot, indefinitely, remain in a state of suppressed smouldering; they must be allowed to blaze with the fires of living.

Since we are searching for understanding, there is a psychological factor involved in the Scorpio vibration which we must consider, unpleasant though it is. That factor, and it is an individual and collective emotional state, is the essential result of the failure to release constructively those necessarily intense desire urges. Because the physical body is an outer expression of the inner, let us consider how this problem manifests on the physical plane.

As we said before, Scorpio represents all excretory functions of the physical body. Failure to make these needed releasements insures the condition of congestion with

all its attendant possibilities of physical inharmony.

In comparison, then, how much more difficult it is to remedy the congestion of the desire nature. Any student can, by a few moments of reflection, recognize conditions of desire congestion in himself or in the natures of those he knows well. These congestions take very tragic forms sometimes and we must learn to recognize them.

The essential basic tragedy of unreleased Scorpio is the frustration of the generative urge. From this particular congestion stems a myriad of emotional, nervous, and mental ills that may afflict humanity in almost every phase of development. True that there are a few persons in incarnation at any time who do not require this particular form of releasement, but these people are few and far between. It is natural and healthy that people, generally speaking, experience the fulfillment of the mating urge in the companionship of love-relationship. Failing this fulfillment, when its need is deeply felt, there is presented a horrible picture of suffering and perpetration of wrongs on others. Unfulfilled Scorpio — wherever it is placed in the chart — gives us a picture of possibility that the person may yield to expression of cruelty, dishonesty, murder, and all manner of destruction as a substitute satisfaction for this thing which, in his desire nature, screams for gratification. As the physical body may erupt with boils due to unreleased toxic conditions, so the consciousness may erupt with all kinds of black urges to get some form of releasement. The history of humanity's development as a sexual organism is riddled with chapters of fear, perversion, disease, and madness because so many human beings agreed to live, emotionally, by standards completely removed from the processes of natural experience and healthy, loving fulfillments.

Marriage, which should be a natural response of two people to each other in terms of emotional rapport, has been made a tool to serve family interests, property acquisi-

tion, fortune, temporal power, dynasty, and heaven knows what else. An entire religious form was based on the attitude that man, being a worm and fit for nothing but eternal punishment, had no right to spontaneous enjoyment and fulfillment of his urges and his life. This philosophy has tainted the minds and emotions of millions of people for many hundreds of years. We are, in these times, beginning to get at the roots of these emotional diseases and, in studying them, we are forced to the conclusion that life cannot be well lived unless it is based on a philosophy of healthy, constructive, loving, and happy releasements.

Some of the results of having been instrumental in deflecting the emotional life and happiness of others:

People whose lives seem to be consecrated to suffering because of the lack of love experience; marriages which seem to be an eternal friction between the partners concerned — old enmity; children brought in who are sources of continual anxiety and care because of illness of mind or body — or deficient in essential character; women who are persuaded to marry men who keep them in continual enslavement to their desire urges without fruitful results; men who cannot free themselves from psycho-emotional bondage to their mothers; children who come to parents who cannot — who will not — treat them with reasonable affection or consideration; people who live an entire incarnation in fear of their own sexuality and shame at the thought of trying to do anything about it.

* * *

REVELATION TO JOHN

(Continued from page 460)

bottomless pit may make war on the prophets and kill them. The beast is selfish passion. Passion may tempt man not to follow the divine direction and may succeed.

But the prophets come back to life. Although the divine Light may be disregarded for a while, it cannot be extinguished and it will return to the consciousness of man. Eventually, the kingdom of the world becomes the kingdom of Christ. This section ends with the Ark of the Covenant being seen in heaven. The Ark is the symbolical representation of the Initiate (the Ark contained the tables of law, a gold pot of manna, and Aaron's rod, which represent the Initiate with the Law within his heart, the soul body, and the spiritualized creative force currents).

Continued

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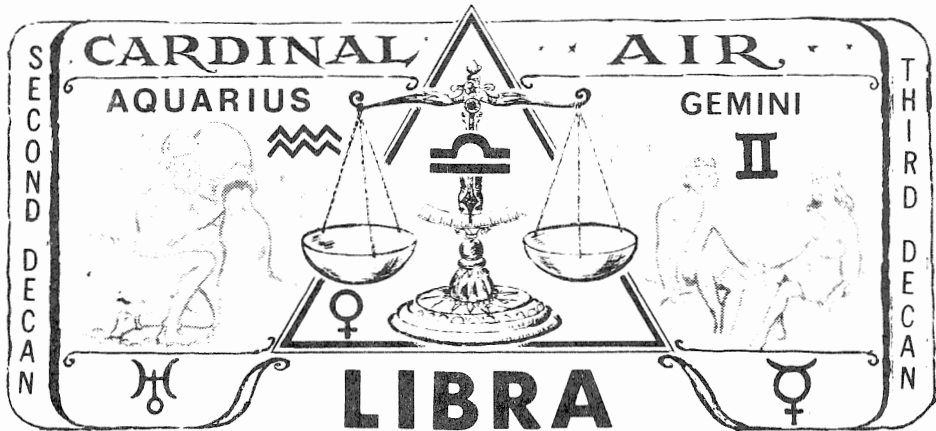
ANCIENT AND MODERN ALCHEMY

(Continued from page 448)

service to others which attracts the two higher ethers of the soul body. St. John wrote: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." This "white raiment" is the Golden Wedding Garment, the true Philosopher's Stone, a priceless gem imbued with truly magical powers — verily the Elixir of Life.

* * *





The Children of Libra, 1977

Birthdays: September 24 to October 23

SYMBOL — The balance.

QUALITY — Cardinal; or consciousness directed actively and dynamically toward the pursuit of specific goals.

ELEMENT — Air; or a social and intellectual orientation of consciousness. Among other things, the air element corresponds to gasses, the mind, and the World of Thought.

ESSENTIAL NATURE — Integrated.

PHYSICAL ANALOGY — Wind.

RULING PLANET — Venus is the ruling planet of Libra because it is able to express its function easily and freely when placed in this sign. Venus represents the urge to express love and appreciation, to experience an awareness of moral, ethical, and aesthetic values, and to strive for greater peace, harmony, and beauty.

CORRESPONDING HOUSE — The 7th house corresponds to Libra and represents the desire for action based upon relationship and communication with others.

SYNTHESIS — Venus in Libra represents the urge to express love and appreciation in a dynamic, intellectual, and integrated manner. The ability to express this urge partially would be dependent upon an aware-

ness of moral, ethical, and aesthetic values. Venus in the 7th house would indicate that the desire for action based upon relationship and communication with others tends to stimulate the quest for greater peace, harmony, and beauty.

ESOTERIC ANATOMY — Libra is one representation of the subconscious mind. **EXOTERIC ANATOMY** — Specific: kidneys, ureters, lumbar region of the back and spine, adrenal glands, ovaries, and fallopian tubes. General: Internal reproductive organs, endocrine glands, vasomotor system, veins, and the skin as an organ of elimination.

PHYSIOLOGY — Venus, the ruler of Libra, governs the physiological processes of taste, smell, digestion of sugars, starches, and cellulose, utilization of sugars and production of cellulose in the body, selective filtration of substances in the kidneys, circulation of blood in the veins, and the production of estrogen and other female hormones. Venus also rules the appetite and the function of the thymus gland. **TABERNACLE in the WILDERNESS** — Libra represents the lessons of consciousness contained in the outer court of the Tabernacle. Libra is the sign of the balance and through this sign man learns the

workings of the twin Laws of Rebirth and Consequence. He learns how the Law of Cause and Effect keeps the cosmic scales of justice and harmony in balance and how through cycles of rest and activity, progress and recapitulation, death and rebirth, man evolves from one level to another.

GREEK MYTHOLOGY — Venus is symbolized in Greek Mythology by the goddesses Aphrodite, Eros, Hera, and Athena, though the latter two are especially indicative of Venus in Libra. Hera was the goddess of marriage and the goddess of justice to those who were victims of unfaithfulness or betrayal. Athena was the goddess of wisdom, or knowledge tempered with love, a patron of the arts, and a warrior against injustice, unrighteousness, and all that sought to enslave the nobility in man to the evil lust for power and self-aggrandizement.

COSMIC CHRISTIANITY — The Sun's entry into Libra marks the re-entry of the Christ Spirit into the Earth for another season. As previously stated, the Sun is in fall in Libra, indicating restriction in the capacity freely to express, and a call to sacrifice. Likewise, the "fall" of the Christ Ray into the Earth greatly restricts and hampers the freedom of this great Spirit. But He sacrifices Himself unreservedly in order to restore the equilibrium in man and the Earth that has been unbalanced through the blight of greed and selfishness resulting from mankind's spiritual blindness and egoism.

Avoidance of Fatalism in Astrology

When our friends are sick, we are very careful to avoid carrying to them the mental suggestion of sickness by useless inquiries as to the state of their health, which inquiries would recognize a negative condition and thereby help to promote it. At least refraining from negative suggestions of this sort is practiced by all

exponents of advanced thought. Such advanced thought people recognize the fact that all is good in the making. They also recognize that disease is a fire, in many cases the only means of freeing the Ego from a crystallized mass of conditions which so hamper him that he would be unable to proceed in his evolution if they were not thus precipitated.

In the matter of astrology many people belonging to the advanced thought orders do not make the same application which they make in the case of sickness. They take a fatalistic view of astrology to the extent that they attribute evil effects to astrological influence. In such cases in reading a chart they give out many negative suggestions. The result of this is that people of a sensitive type who have been interested in astrology are adversely affected by the knowledge of their own chart when they become sick or subjected to undue strain of any sort.

At such times all the negative suggestions which they have obtained from the horoscope sweep in upon them, creating a fixed false belief that they are assailed by forces which cannot be resisted. This in turn creates a state of hopelessness, often sufficient to destroy the chances of recovery which would exist if the person knew nothing of astrology.

Of course we do not need to go to the opposite extreme of certain phases of mental science and say that evil has absolutely no reality. We know that evil is due to the counter-clockwise vibration in nature, which is opposed to the clockwise vibration employed by all beings which are working in accordance with the divine plan. However, as stated above, this reverse vibration is at times beneficent in the destruction of growths which are encasing the Ego and shutting out life. Therefore when the chart indicates this vibration, we should not speak of it as evil but as an opportunity for experience and the gaining of freedom from limiting conditions. Humanity possesses altogether

(Continued on page 475)



NEWS

COMMENTARY

Cremation: Ancient Rite Gets Modern Approval

Cremation, an ancient means of disposing of and honoring the dead, is slowly but steadily gaining acceptance in the Kansas City area.

Its practical and relatively inexpensive appeal has brought on the construction of new crematoriums in Missouri and Kansas. Although funeral directors and cemetery managers said they are not campaigning for cremation, they do point out that it is one of the methods from which all of us or our relatives must choose.

The number of cremations in Kansas have gone from 150 in 1973 to 242 in 1976, and in Missouri from 1,356 in 1973 to 1,575 in 1975. Mrs. Jean Scribner, assistant editor of "The Cremationist in North America," a magazine published in California, said.

Cremation rose about 1 percent to 6 1/2 percent in the U.S. from 1973 to 1975; during the same period the number of deaths decreased 1,973,000 to 1,910,000, Mrs. Scribner said. . . .

Mrs. Scribner said that urban encroachment on the East and West coasts has limited the space available for graveyards and mausoleums but has not been a major factor in the Midwest. But, she added: "There is a correlation between total deaths and cremation everywhere. The ratio (of cremations) is going up."

Part of the reason for the increasing acceptance of cremation is the emphasis on the individual that "was," not on the body. David Newcomer said, "For a long time (a funeral service) was just the reading of prayers . . . or the 23rd Psalm . . . Now people get up and talk about the nice guy they knew . . . Ministers talk after the cremation and wear white garments and talk about resurrection. It's more humanizing, with less emphasis on the body."

Many Protestants agree with the trend, the Rev. Dean Maas, pastor of St. James

Lutheran Church, 1104 N.E. Vivion Road, said. Mr. Maas said he has taken part in three or four crematory services in 10 years. "We don't feel the bones and flesh are of any value. There's a trend to memorial services without remains . . . We are celebrating our victory, resurrection.

"We certainly don't feel cremation prevents newness of life."

Funeral directors said it is not wise to view cremation. "We say it (cremation) does what nature takes a long time to do, and does it simply," Mrs. Jean Scribner said.

The ancients apparently saw it that way, too. Except for China, Egypt, where embalming originated, and Judea, cremation was standard practice. Anthropologists and archaeologists say it may have originated as a way to warm the dead in preparation for or to light their way to the afterlife. Primitive peoples also saw fire as a purifying agent or as a method of warding off evil spirits.

Buddha was cremated in 483 B.C. and cremation spread with the religion he spawned. It has always been prevalent among Hindus who, whenever possible, spread the ashes on the sacred Ganges River.

It was fashionable disposition for the Roman Caesars, but with the advent of Christianity, cremation began to lose its popularity. Destruction of the body ran counter to the doctrine of resurrection. Charlemagne, first Holy Roman emperor, punished the act of cremation with death for the practitioners.

The Catholic prohibition against cremation remained in effect until early in this decade. "After death, the greatest possible respect must be shown for the body, in imitation of the body of Christ," the Rev. Tom Reardon, a priest at the Catholic Formation Center here, said. "Cremation

is now legitimate, but it's not necessarily encouraged...."

In cremation, the embalmed body is placed in a \$25,000 brick-lined furnace which is fired by crude oil or natural gas. Cremation takes 50 minutes to two hours at temperatures at a minimum of 3,000 degrees Fahrenheit.

All that remains is the off-white calcium of the bones about the size of a fine rock salt to small gravel and weighing about six pounds for the average adult. The remains then are ground down with a mortar and pestle or a marble instrument similar in shape to a rolling pin.

For those not bound by religion, cremation appeals to rich and poor alike, funeral directors said. As a general rule, the minimum costs without services for cremation, burial and entombment are about \$500, \$1,000 and \$1,500, respectively. Cremation can be accompanied by a funeral or memorial service as elaborate or as simple as the rites that precede or follow burial or entombment.

The "cremains," as the remains from a cremation are called in the jargon of the profession, are placed in an urn, then are interred, placed in a family "niche" in a columbarium, similar to a mausoleum, or "on the top shelf of the bedroom closet," in the words of one funeral director. . . .

—by David Griffiths, *The Kansas City Times*,

We are glad to see that cremation is becoming more widely accepted. According to the Western Wisdom Teachings, once the Spirit, for 3 1/2 days, has been allowed quietly to view the post-mortem panorama of the life just ended — a panorama which appears to everyone who passes on — the physical form, now of no further use to the individual, is best disposed of in this manner. Cremation is very helpful to the Spirit, which is attracted to and often hovers over its decaying body. Burning the body, however, frees the Spirit so that it may more quickly begin the work of its life in the higher worlds.

Saving Pets From the Sun

Many an animal lover has cringed at the sight of a panting dog shut inside a hot car parked in the sun. To warn pet owners of the dangers of such thoughtlessness, the Escondido, California, Humane Society supplies warning notices that explain how a closed car's interior can reach 160 degrees in the sun and cause a pet to die of heat prostration within 20 minutes. The

notices are put out by Kindness in Nature's Defense, a national youth organization affiliated with the Humane Society of the U.S., and are given to caring citizens to place on the windshields of appropriate cars, according to Carla D. Carpenter of Escondido. To find out if the group offers the flyers in your area, contact your local humane society.

—McCalls,

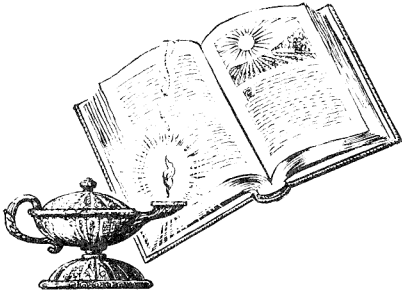
It is hard to believe that some pet owners are still so blissfully unaware, or uncaring, about this type of confinement of their animals, but it is not at all uncommon to find dogs and cats left, sweltering and miserable, in parked cars. Certainly this is an area in which local humane societies and private citizens on their own have ample scope for an educational effort.

Growing School Lunches

Parents in Hartsdale, New York, know their children eat well at school — because they grow some of the food themselves. Last spring the school district donated two and one-half acres of unused school land to residents, on the condition that 10 percent of the produce they grew would be returned to the town, says Judi Prichinello of nearby Peekskill. Local professionals donated their services to plan the site, and a hardware store gave a free box of fertilizer to each plot holder. The town collects its share twice a week, with the produce from the summer months going to a senior-citizen lunch program and that from September and October to school lunches.

—McCalls,

Here is one answer to the twin problems facing nutritionists in many schools: the proliferation of "junk food" and the fact that much food served in school lunchrooms is wasted because the children claim they do not care for it. Home grown, organically grown, produce, if properly prepared, is generally much more flavorful than commercially grown, processed, packaged foods. If children, in addition, were given the chance to cultivate plots of land and grow, themselves, the produce served in their lunchrooms, the experience, as well as its end result, would be even more beneficial to them.



Book Review

"Joy of Nature"

Joy of Nature, The Reader's Digest Association, Inc., Edited by Alma E. Guinness, Pleasantville, New York, 1977.

Subtitled "How to Observe and Appreciate the Great Outdoors," this new book is a delight from cover to cover. Replete with lavish color illustrations of the minutiae and the magnificence of Nature, it is a storehouse of information sufficiently varied to inspire and enthuse the experienced amateur naturalist as well as the outdoor neophyte.

Commentary on plant and animal life, the various land formations, seas and rivers, weather and astronomy, and geology and earth history complements chapters on the techniques of observation and active participation. For the spiritual aspirant, aware of the importance of accurate observation to harmonious evolution, the book is an aid in the development of proficiency in "paying attention."

Facts about major and minor outdoor sights, sounds, color and light, animal and plant adaptation and general life styles, the role of time in the development of natural phenomena, and patterns, cycles, and rhythms in Nature all are set forth. The reader who becomes more aware of these factors and learns to look at his surroundings in a thus-expanded context soon finds his powers of observation significantly increased.

Suggestions for active participation in outdoor activities include information about

birdwatching, animal photography, trail-blazing and maintenance, hiking and backpacking, map-reading skills, outdoor safety precautions, and much else.

For the occult student, the one significant missing feature of the volume is a recognition of and tribute to the role played by the creative Hierarchies in the functioning of Nature as we see it. The subheading for the chapter on trees and forests, for example, states: "What plants do — how they live and adjust — is so ingenious, it's hard to believe they can't think, plan, or cooperate consciously." Although recognizing the truly awe-inspiring aspects of plant life, growth, adaptation, and proliferation, material science has not yet learned to recognize the role played by the plant Group Spirits in giving evidence of reasoning power and cooperation in the plant kingdom.

Nevertheless, the spiritual impact made by Nature upon those who respond to its beauties is not lost upon the authors, who acknowledge, for instance, that, "Not the least important thing about trees and forests is their power to influence the human spirit somehow to soothe and inspire at the same time."



READERS' QUESTIONS

Creating New Bodies

Question:

How can an Initiate create a new adult body "ready to wear" before he relinquishes his old one?

Answer:

When food is taken into the body, the Law of Assimilation requires that the Ego must overcome every particle and conform it to himself; he must subdue and conquer the individual cell life before it can become part of his body. When this has been done, the cell will stay with him for a longer or shorter time, according to the constitution and place in evolution of the life that dwells within it.

Food consisting of vegetables, fruits, and nuts is interpenetrated by a great deal of ether which composes the vital body of the plant. Such food is easy to subdue and incorporate into the body; also, it stays there longer before the individual cell life asserts itself.

Therefore, the Adept who wishes to build a body "ready to wear" before he leaves his old one builds it from fresh vegetables, fruits, and nuts, taking them into the body which he uses daily, where they become subject to his will — a part of himself.

The soul body of an Adept naturally is very large and powerful. He separates a part of that and makes a mold or matrix into which he then builds, each day, particles superfluous to the nourishment of the body he is using. Thus, by degrees, having assimilated a considerable surplus of new material, he can draw also upon the vehicle he is wearing for material that can be incorporated into the new body. In the course of time he gradually transmutes one body into the other. When the point at which emaciation of the old body

would be observable to the outside world is reached, he will have balanced matters so that the new body is ready to wear. He then can step out of the old and into the new.

He does not do this merely for the purpose of living on in the same community, however. It is possible for him, by reason of his great knowledge, to use the same body for many years in such a manner that it would seem still young, for there is no wear and tear upon it such as we ordinary mortals cause by our passions, emotions, and desires. When the Adept creates a new body, it is generally for the purpose of leaving his present environment and taking up his work in new surroundings.

Inability to Leave Body

Question:

For some time I have been attempting to leave my body consciously with no results. Concentration on doing so seems to do no good. I'm afraid I am making no progress at all. Have you any suggestions or any exercises I can do?

Answer:

We do not believe that one should concentrate too much on trying to leave the body consciously, any more than a child should endeavor to drive a car before he has grown to the proper proportions and has adequate control over his reflexes. Ability to leave the body consciously requires a vehicle capable of functioning on the inner planes, and this vehicle must be built by each person individually. It is built only by service to others and the development of a loving attitude without thought of self. Then ability to leave the body consciously will come

as a natural process of growth. Growth which is forced is likely to result in disaster.

As an exercise, meditation on 1 Cor. 13 will give much food for thought. If you try to develop a loving attitude, you will find that you are learning to pray well without ceasing. Emerson said: "And though your knees are never bent To heaven, your hourly prayers are sent;

And, be they formed for good or ill,
Are registered and answered still."

Every thought and every act is a prayer. If you have more self-control, if you are being more helpful to those around you, if your heart begins to feel for others besides yourself, then you are growing spiritually and further progress will proceed apace.

Pain As Blessing

Question:

I have heard it said, by people I would call "spiritual," that pain is a blessing. I understand the reason for pain — that we are paying off "bad debts" from past behavior — and I understand that it is necessary, but I cannot bring myself to consider it a *blessing*. Can you shed some light on this?

Answer:

Those who have intense physical suffering during Earth life usually are, as you say, paying the penalties for sins committed in the past. In many cases they are paying for the sin against the Holy Spirit (the abuse of the creative force) which cannot be forgiven but which must be expiated through living in vehicles of impaired efficiency.

Strong Spirits are permitted to pay off their worst debts of destiny as quickly as possible, and this may mean an unusually heavy burden of suffering in a single lifetime. Their pain, thus, is intense, but it is experienced quickly rather than being diffused over several lifetimes.

If it were not for the burn which warns us of the proximity of too much heat, and the painful sting of the burn which causes us to withdraw from that heat, instances are conceivable in which our bodies might be destroyed before we realized we were near a fire. Pain acts in the same protective capacity to the Spirit. For this reason, pain felt by both children and adults can be, and is, regarded by those who understand as a blessing. It warns us before we have gone too far that a certain course of action is destructive to the Spirit's progress. Were it not for this suffering, we might slip irrevocably from the upward path of evolution before we realized it, and thus become lost to our own life-wave.

Tree of Life

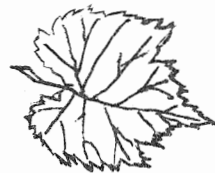
Question:

Exactly what is the Tree of Life, as mentioned in the Bible?

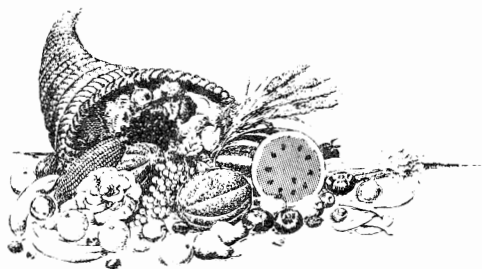
Answer:

An etheric organ is being built in the spine, throat, and head of each individual by the unused creative force and by service. To spiritual sight, this organ appears as the stem of a flower ascending from the lower part of the trunk, the blossom beginning in the throat and unfolding in the head. The function of this organ is the generation of vital force. This force will renew the vital body, which sustains the physical organism, and thereby overcome death.

This organ, therefore, is symbolically called the Tree of Life. It truly is a creative organ, capable of speaking the word of life and power. Immortality, therefore, is the fruit of the Tree of Life.



NUTRITION and HEALTH



Health in the News

A New England physician wrote to the *Journal of the American Medical Association* a few years ago to protest a consulting editor's statement that it was unwise and unsafe to raise children on a vegetarian diet.

He said, "My three children are now the third generation of my family to have never tasted meat, and it certainly has not been detrimental to our health. My 13-year-old high school boy is 6'3" and size 14 shoes can hardly be accused of retarded physical growth, and all three children are at the top of their classes at school and are socially well adjusted."

Although the doctor's anecdotal case can hardly prove the point, it does show that growing up a vegetarian can be compatible with good health and full mental and physical development. In fact, various studies have suggested that vegetarians who adhere to a balanced, varied diet may indeed be healthier than comparable Americans who regularly eat meat, fish and poultry.

On the other hand, certain limited "cult" vegetarian diets can be downright dangerous and have led to serious deficiency diseases, starvation and even death.

There is great variety in vegetarian diets, so just knowing a person is a vegetarian really tells you very little about his diet. The three main types of vegetarian diets can all be nutritionally sound if foods are selected wisely. They are:

Strict vegetarian — These diets contain no foods of animal origin. All protein is derived from plant sources.

Lactovegetarian — Animal protein in the form of milk, cheese and other dairy products is included, but no eggs, meat, poultry or fish.

Ovolactovegetarian — Animal protein in the form of dairy products and eggs is included, but no meat, poultry or fish.

In addition, many people are partial vegetarians, eating meat, poultry or fish on occasion. An adult can easily obtain enough protein on any of these traditional vegetarian diets, but a strict vegetarian

diet is generally not recommended for young children since some essential vitamins and minerals are in short supply and it is difficult for small children to eat enough plant foods to meet their protein needs for proper growth. An infant needs four times more and a preschool child needs two times more protein per pound of body weight than an adult.

However, children as well as adults have little difficulty obtaining needed protein and essential vitamins and minerals from vegetarian diets that include dairy products and/or eggs.

To understand nutritive value — and potential pitfalls — of vegetarian diets, it is important to know something about human protein needs and the protein content of various kinds of foods.

About 20 amino acids — the chemical building blocks of protein — are needed to make the proteins that form our muscles, enzymes, organs and other tissues. The human body can make all but eight of these amino acids out of any kind of protein-containing foods — plant as well as animal sources. But the eight — called "essential" amino acids — must be supplied ready-made in the diet, and all must be present in the same meal for the body to use dietary protein to build body proteins.

Animal proteins are called "high quality" because they contain the eight essential amino acids in nearly optimal amounts. However, plant proteins are considered lower quality because they are missing or deficient in one or another of the essential eight. Fortunately, they are not all deficient in the same ones.

But to use plant proteins efficiently complementary plant proteins — where one supplies the amino acid that is deficient in the other, and vice versa — should be consumed together. Otherwise, the plant protein will be "wasted" — the body will excrete the nitrogen as urea and the carbon will be stored in the fat depots. But no new protein will be constructed.

Cereal proteins, for example, are low in the essential amino acid lysine. Legumes (peas and beans — the dried, not the green, ones — and peanuts) have plenty of lysine but are low in another

essential amino acid, methionine, which is high in cereal proteins. If cereal protein — for example, wheat bread — is eaten with a legume — for example, peanut butter — you have the makings of complementarity, the equivalent of animal protein in a peanut butter sandwich.

Other combinations that provide high quality protein are beans (dried) with corn, beans with rice, and soybeans with sesame seeds. Complementary proteins don't have to be mixed into the same dish, but they should be consumed in the same meal.

Even on a strict vegetarian diet, adults rarely have trouble consuming the approximately 40 grams (1.4 ounces) of pure protein needed to maintain good health. Studies have shown that both vegetarians and people on traditional American diets generally consume at least twice the needed amount of protein each day.

To meet protein requirements, the National Academy of Sciences recommends that vegetarians should consume two servings each day of high protein meal alternatives, such as legumes, high-protein nuts, peanut butter, dairy products, eggs or meat analogs.

—by Jane E. Brody
The Evening Bulletin, (Philadelphia)

We were delighted to read this article, sent us by a reader. Vegetarianism appears to be receiving ever more sympathetic and enlightened coverage in news media in many parts of the country. There can be little doubt that vegetarians are not so generally regarded as the “cranks” they were considered to be even just a few years ago. More and more people are discovering that there is something to the vegetarian diet, after all.

B-15 A “New” Nutrient

Vitamin B-15, clinically known as Pangamic Acid or pangamate, is a recently-discovered nutrient shown helpful in the treatment of heart and lung disease, senility, cancer, diabetes, gangrene, alcoholism, liver and kidney diseases, and asthma. Its effects are similar and complementary to those of vitamin E, although the methods of action in the two vitamins differ considerably from each other.

The benefits of vitamin B-15 seem to derive chiefly from its ability to increase

oxygen available in the blood, which, in turn, reduces the detrimental effect of a diminished blood supply. This nutrient also has been found helpful in reducing fatigue and building muscles, thus making it useful to professional and other athletes wishing to increase their stamina.

It is considered non-toxic and water soluble, although researchers are not fully agreed about the levels of optimum and maximum dosage.

Among the best natural sources of Vitamin B-15 are sunflower seeds, pumpkin seeds, yeast, rice bran and polish, whole grain cereals, and apricot kernels. It exists, also — although not yet widely in the United States — in supplemental form available at some health food stores, but this as yet seems to be considerably more expensive than most other nutrient supplements.

Research on this nutrient is still in relatively early stages, but enough already has been learned to indicate some of its value. Richard A. Passwater, gerontological biochemist and author of *Supernutrition — Megavitamin Revolution* (see *Rays*, Nov. 1976, p. 521) is a pioneer researcher into vitamin B-15. The most extensive investigations, however, appear to have been made in the Soviet Union.

Writing in *Let's Live*, January and February 1976, Mr. Passwater described some of the experiments in Soviet hospitals and clinics, showing the truly dramatic effect of vitamin B-15 on some patients suffering diseases that had heretofore been deemed difficult to cure or largely incurable.

Mr. Passwater also stresses that, in addition to B-15, “there are many essential nutrients (also) still to be discovered. Nutritionists know that they are in whole foods because experiments with purified synthetic diets of the known nutrients do not support life as well as natural diets.” He cautions, therefore, against resting all confidence in a “purified synthetic diet” while ignoring, at the same time, a balanced diet of pure, natural food.

From the
Rosicrucian Fellowship
Vegetarian Cookbook

SOYA FLAP JACKS

1 cup finely ground whole wheat flour
1 tsp baking soda
1 egg
1 cup soya milk (sour)
1/2 tsp vegetable salt

Add soda to milk; beat egg slightly. Combine all of the ingredients and bake on oiled griddle at medium heat.

100% BRAN WAFFLES

1 cup 100% bran
2 cups sifted flour, unbleached
3 1/2 tsp tartrate baking powder
1/2 cup vegetable shortening
2 eggs, separated
2 cups certified raw milk
3/4 tsp vegetable salt

Soak bran in milk for 5 minutes. Resift flour with baking powder and salt; cut in shortening until fine as meal. Beat egg yolks; add to soaked bran; mix thoroughly. Beat egg whites until stiff; fold into batter. Bake in hot waffle iron. Serve with maple syrup or preserves.

CORN MEAL WAFFLES

3 cups whole yellow corn meal
3/4 cup whole wheat flour
2 tsp tartrate baking powder
2 tbs brown sugar
2 eggs, separated
1 1/4 cup certified raw milk
5 tbs vegetable oil
3/4 tsp vegetable salt

Sift twice the corn meal, baking powder, flour, and brown sugar. Beat egg yolks, adding milk and vegetable oil. Blend with dry ingredients, fold in egg whites beaten stiff. Bake on hot waffle iron.

SOY WAFFLES — WHEATLESS

2 cups Soya Powder
4 tsp baking powder
3/4 tsp vegetable salt
2 Tbs brown sugar
3 eggs
1 1/2 cup certified raw milk
4 Tbs vegetable oil or shortening

Sift soya powder 3 times while adding baking powder and salt. Beat eggs well, add oil, sugar, and milk, and fold in dry ingredients. Beat into smooth batter; for crisp waffles, make sure batter is thin. Bake on medium hot waffle iron.

ORANGE WAFFLES

1 1/2 cups unbleached flour
1 tsp brown sugar
1/3 tsp vegetable salt
1 1/2 tsp tartrate baking powder
3 Tbs melted butter
3 eggs, separated
3/4 cup certified raw milk
3/4 cup orange juice
1 Tbs grated orange rind

Mix thoroughly, adding orange rind last. If mixture is too thick, add more orange juice until the desired consistency is obtained. Fold in stiffly beaten egg whites last. Bake in moderately hot waffle iron.

* * *

**AVOIDANCE OF FATALISM
IN ASTROLOGY**

(Continued from page 467)

too much tendency toward discouragement and retrogression without these elements being fostered through the agency of astrology and occult science.

Astrologers who broadcast negative suggestions are assuming a great responsibility and one which is very likely to react disastrously upon them at a later date.



HEALING

Food for the Future

It is becoming increasingly evident that destructive mental attitudes and improper diet both contribute to a large percentage of human ailments. Actually, the two are closely related. People who eat too much or too often or who insist on unbalanced meals must change their mental attitudes.

In contrast are those people who have learned the wisdom of using will-power in regulating diet and who find themselves unable to maintain health on foods which sufficed for their parents and grandparents.

All humanity will have to learn to eat differently as time passes, for a gradual change is taking place in the physical body which demands a corresponding change in food. Evolution is slowly bringing about the etherealization of man's bodies. Also, gradually, the mind is being refined. In consequence, man must begin to live on fresh fruits and vegetables, which are better suited to his present and future body needs.

Meat and wine both have served their purpose in man's evolution, but they are not for the future — nor are the heavy, overcooked sweets and starches inherited from the past. Today fresh fruits and vegetables are coming into their own as food and medicine. They contain the chemical elements needed by the human body, as well as an abundance of ether, and leave a minimum of poisonous residue in the body.

Occult philosophy teaches that future man, being ethereal, will imbibe his food through the ethers. That is still in the distant future. In the meantime, however, those who wish to work with the trend of evolution are learning to eat more and more raw fruits, vegetables, and nuts, which are filled with ether.

* * *

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.

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:

October 4 — 11 — 18 — 24

Children's Department



The Shadow Without A Person

Dagmar Frahme

There was once a shadow ascending a hill,
Despondent, depressed, and alone;
Its silhouette drooped, weighted down, for
it had

No person it could call its own.

Sadly it plodded along up the slope
Though it had no particular goal;
It was that most pitiful thing of them all —
A shadow without a soul.

It once had belonged to a fine, strapping lad,
Whose figure was straight, tall, and strong.
In those hallowed days life was boundlessly
good,
For the shadow'd committed no wrong.

It would follow along in the steps of the boy,
Each move with precision repeat,
And emulate everything that the boy did.
Its manner was deft but discreet.

Those halcyon days were a time of delight,
Of running and leaping on high,
For the boy was a gymnast of consummate
skill

All feats he was willing to try.

The shadow was carefree and happy and
blythe,

More fortunate then than it knew,
For many a shadow cannot undertake
What its boy allowed it to do.

There's many a shadow today that's
enchained

To someone encumbered and stiff,
Or one who is indolent and who will look
At exercise with haughty sniff.

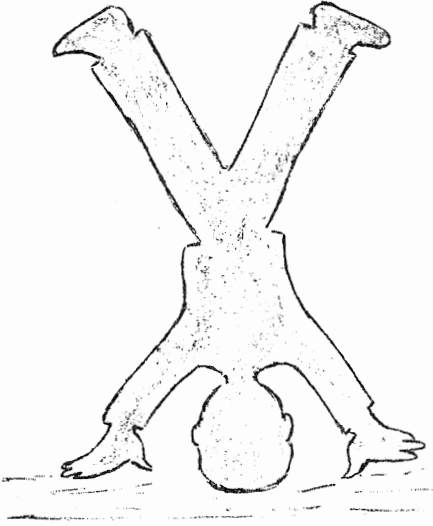
Now those are the shadows with grounds to
complain

That they are repressed and restrained;
They are the ones who must sit, motionless,
Of vigor and eagerness drained.

Our shadow, however, unfettered and free,
Had no single cause to lament.
It couldn't have had a more obliging boy,
Or one of more mobile intent.

But ever unsatisfied, ever put out,
The shadow in protest rebelled;
It thought that it didn't have leaway enough
To show tricks in which it excelled.

So quite on its own it began to perform,
Doing headstands and cartwheels and such
Precisely at times when the boy was at rest —
And it really was asking too much



To expect that the boy would just quietly
watch

His shadow cavorting around
Without any guidance, direction, or plan
From one who had feet on the ground.

The boy was at first only mildly annoyed
And asked that the shadow please cease
Conducting itself in that unseemly way,
And stop its eccentric caprice.

The shadow, however, made bold by its
thrusts

Into an indulgent new world,
Refused to abide by the laws of its kind,
And into more stunts itself hurled.

The boy once again asked the shadow to stop
Indulging its rash, purile whim,
But fierce independence asserted itself;
The shadow's demeanor grew grim.

"I will not submit any more to your rule,"
The shadow informed him with ease.
"From henceforth I'll gyrate as much
as I like;
I'll do what I jolly well please."

"Very well," said the boy, "since you're
taking that tone,
I'm not going to argue with you;

You'll just have to learn from experience that
You're doing what shadows shan't do.

"But this I will say, since you seem to
insist

That you want to be on your own:
Remain far away from me and don't return
Till all your wild oats you have sown."

"No buts!" said the boy as the shadow
began

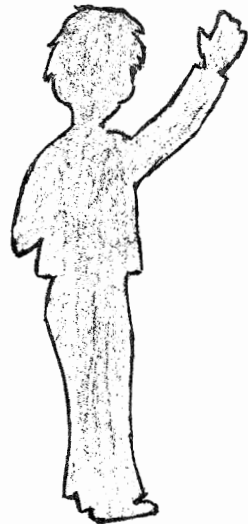
Protesting it wasn't prepared
To live by itself in a physical world
That heretofore those two had shared.

"You said that you would not submit to
my rule,"

The boy, not relenting, was stern.

"If that is the case I don't want you
around —

Go off on your own, then, and learn!"



And so, with defiance it no longer felt,
The shadow had turned and was gone,
Without a farewell to its master of years,
To live on sheer moxie and brawn.

At first all had seemed to be one giant
lark —

Diverting, amusing, and fun.

“Who needs that boy anyhow?” gaily it
asked,
When it saw it could still jump and run.

So all through the day it went merrily on
Its bold, uninhibited way,
Until at the sunset it vanished from sight,
And there in the darkness it lay.

Always before in the dark, lonely hours
It snuggled up close to its boy,
And there was no difference between it and
him;
Thus, safely, it sleep would enjoy.

But now, all alone in the terrible dark,
It spent a disquieting night;
Never before had it known trepidation,
And never the feeling of fright.

At last there were seen the first rays of
the Sun.

The shadow thought, “Ah! now at last
My way I can make once again by myself.
I'd better be going, and fast!”

The shadow, delighted, rose up with a leap
And, dazed, fell right back on the ground.
It had no more strength; that belonged to the
boy
The shadow in weakness was bound.

And thus was the truth of the matter
made clear:

The shadow was helpless alone.
It needed the force that the boy could
impart;
Without it, it was but a drone.

In misery, then, did the shadow once more
Attempt to rise up and to move;
With painstaking effort it managed to stand,
but
Its energy did not improve.

Proceeding, it went on its enfeebled way,
Uncertain and woeful and scared;
Not knowing at all what it ought to do
next;
Not knowing a person who cared.

Its steps were sheer agony, wobbly and weak,
Not once did it try leap or hop.
Not now did it bound or cavort through the
air;

Its instincts all told it to stop.

It realized that soon it would need to
replace

Its source of protection and power,
For otherwise it would depart from this
world;

Never again would it flower.

It tried to attach itself, then, where it could,
To anyone who came in view,
But all cast it off, saying “Shadow I
have.

Tell me, what do I need with two?”

The animals also repulsed its attempts
To foist itself off on their group:

“We will not put up with so unnatural
A thing as two shadows. No troop

Of lions or tigers or badgers or snails
Or hippos or ducks or their kin,
Will deign to accept as a permanent thing
A shadow that's only a twin.”

And even the plants were appalled at the
thought

Of living with shadows in twain:

“Please don't bother us with an idea that
Is clearly, completely, insane.”

And so the poor shadow continued alone,
Its steps growing ever more slack.

It barely could drag its feet, one at a time,
And no longer straightened its back.

It came to a hill and began to ascend,
And hoped at the summit to rest;

Its vision of freedom from rules and restraints
Had lost every vestige of zest.

Completing at last its laborious climb
It found, to its joy and surprise,

Its own strapping lad sitting under a tree,
And watching with questioning eyes.



“Well,” said the boy, “I must say that you don’t

Give any appearance of glee.

I thought that your life would be brimful with joy

The moment you got rid of me.”

“Oh please,” cried the shadow, “no sarcasm now.

I’m too weak to stand an attack.

You knew all the time that I’d fail by myself.

I beg you, please let me come back.”

“You’ve had a rough time, I can see,” said the boy.

“I think that your lesson you’ve learned. All right, if you think you can live by the rules,

One more chance, I guess, you have earned.”

With gratitude then did the shadow again Attach itself close to its boy.

At once a sensation of strength and well-being

Imbued it with warmth with joy.

Then down-hill and up-hill the two of them ran.

Their steps and their leaps were compact:
The boy in the lead pointing out how to go;
The shadow in copy exact.

And never again did the shadow attempt
To conquer the world on its own;
It faithfully followed the rules of its kind,
And copied, exactly as shown.

* * *

Letter Perfect

There once was a white-feathered duck from
La Russe,

Whose talent for spelling was clearly obtuse.
His struggles to learn that i goes before e
Except (with exceptions) following c,
Were only surpassed by his agonized tries
To pluralize singulars ending in y’s.

“If the f sound is wanted,” he was heard
to moan,

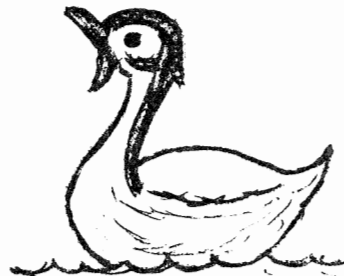
“Why must we pay bills that are marked
‘telephone?’”

It troubled him greatly, while tossing in bed,
How one could distinguish between read and
read,

Or, equally bothersome, how one could see
What difference there might be between
flea and flee.

At last, in defeat, with extravagant show
He offered his Webster’s to a gifted crow,
And said, as he turned to the page
headed “mien,”

“I hope this enlightenment won’t make you
mean!”



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