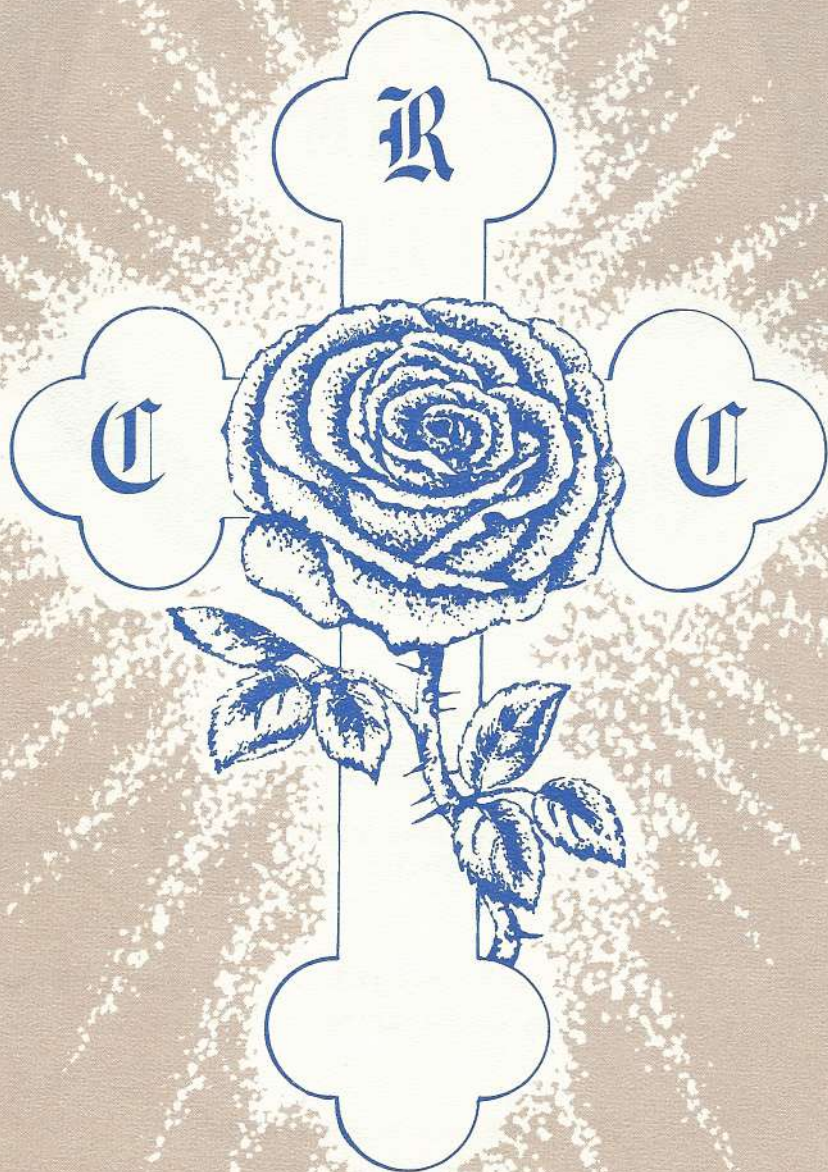


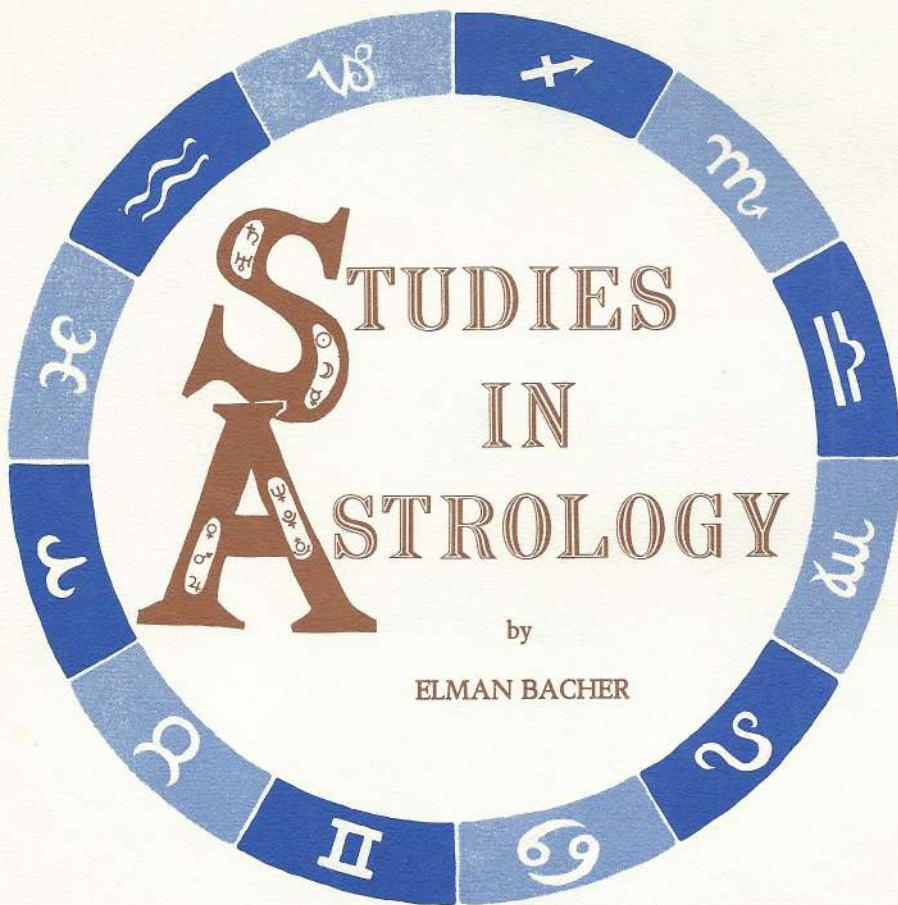
# Rays from the Rose Cross

September, 1981 .65



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

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## *The Autumnal Equinox*

*We are now at the fall equinox where the Sun is leaving the northern hemisphere, after having provided us with the necessities of life for the coming year, and the spiritual tide which carries on its crest the life which will find physical expression in the coming year is now on its way toward our Earth. The half-year directly before us is the holy part of the year. From the feast of the Immaculate Conception to the Mystic Birth at Christmas (while this wave is descending into the Earth) and from that time to Easter (while it is traveling outward) a harmonious, rhythmic, vibratory song, not inaptly described in the legend of the Mystic Birth as a hosanna sung by an angel choir, fills the planetary atmosphere and acts upon all as an impulse to spiritual aspiration.*

*You know the analogy between man — who enters his vehicles in the daytime, lives in them and works through them, and at night is a free Spirit, free from the fetters of the dense body — and the Christ Spirit dwelling in our Earth a part of the year. We all know what a fetter and what a prison this body is, how we are hampered by disease and suffering, for there is not one of us who is always in perfect health so that he or she never feels the pang of pain, at least no one on the higher path.*

*It is similar with the Cosmic Christ, who turns His attention toward our little Earth, focusing His consciousness in this planet in order that we may have life. He has to enliven this dead mass (which we have crystallized out of the Sun) annually, and it is a fetter, a clog, and a prison to Him. Therefore our hearts at this time should turn to Him in gratitude for the sacrifice He makes for our sakes during the winter months, permeating this planet with His life to awaken it from its wintry sleep, in which it must remain were He not thus born into it to enliven it.*

*Without this yearly infusion of Divine Life and Energy all living things on our Earth would soon perish, and all orderly progress would be frustrated so far as our present lines of development are concerned. It is the fall of the spiritual Ray from the Sun in autumn which causes resumption of the mental and spiritual activities in winter. The same germinative force which leavens the seed in the Earth and prepares it to reproduce its kind in multiple, stirs also the human mind and fosters altruistic activities which make the world better.*



pendent upon the activities of the head and heart. (For purposes of this article, head and heart are used interchangeably with mind and soul.)

As an expansion of consciousness (or soul growth) begins to take place, an action similar to tuning to a program on the radio is experienced. For example, programs are broadcast from a radio station having an assigned frequency that is known as a carrier wave. It differs in vibratory rate from all other stations, and should we desire to receive a program, it becomes necessary to turn the radio dial. By such action, the frequency within the radio has been changed to the same vibratory rate as the carrier wave of the station broadcasting the program. Only when we experience the action known as resonance (same vibration within the radio as that coming from the station) can we receive the desired program. Hence, only as we are able to raise our own inner frequency *by*

## Symbolological Significance of Moses and Aaron

*Evans Waterman*

**P**rior to the accomplishment of divine Purpose, it is the perception of the Rosicrucian Teachings that the heart (or soul) must use its latent powers to "burst its prison bars" of restrictive *mental* domination and "become a power greater than the mind." Therefore, when this event eventually has transpired and man has been "lifted up" to become the intended spiritual being, the head and heart will be due for much of the credit. (Gained by united effort.)

It is an accepted premise of these Teachings that, although we are of the Earth (i.e. earthy and lacking knowledge), we definitely also are linked with the Cosmic World — often without conception or appreciation. What is not generally understood, however, is that such doctrine often is concealed within a symbolic framework of parables and myths; with final interpretation being de-



*living the life* is it possible for the spirit to react to the higher Teachings concerning the destiny of man. In due time, and as a result of the frequency change within, we shall discover numerous Bible teachings, symbolic in form, which have spiritual application to these very principles.

This postulate becomes the *gate* to the sheepfold, there being no such thing as an initiatory rite that quickly will transform a person into a spiritual being (i.e. bring him in touch with spiritual teachings). For this reason, abstract studies such as symbology and mythology have been recommended as a means of accelerating or achieving this desired growth. Let us recognize that this growth is the result of the urging or leadership of the heart and the subsequent action on the mind.

As an introduction to these principles, let us review some of the teachings that relate to soul, for only as we understand how we are composite beings, in possession of Spirit, soul, and body, do we acquire the understanding we seek.

*While man lives an outward life in the Form-World, where he lives a form life among other forms, he lives also an inner life, which is of far greater importance to him; a life where his feelings, thoughts, and emotions create before his 'inner vision' pictures and scenes that are ever changing. . . . If we analyze this inner life we shall find that it is twofold: 1. The Soul-life, which deals with the feelings and emotions, and, 2. The activity of the Ego, which directs all actions by thought.*

In contrast with soul, the mind functions in an entirely different manner. Mr. Heindel explained that should it be allowed to reason without proper supervision, it could dominate the heart. And this is the problem, for the two must work together, with the heart providing thought and stimulus and the mind providing the activity or effects. In all this we discover the application or meaning of "Logos" (the "Word"). First we have the thought, and then comes

the creation. Although functioning on a much smaller scale, the activity of mind and soul (head and heart) occurs in precisely the same manner. The symbolic story of Moses and Aaron reveals an identical activity, and we discover detailed instructions how we should manage our own head and heart as we endeavor to construct our sanctuary for the Most High.

Here are revealed activities that should receive our undivided attention, as we depart from our own "Egypt" and resolve no longer to pay the tithes and tributes demanded by the Egyptians (lower nature). Every segment of this grievous bondage must be removed before we can expect to enter the Promised Land. Let us all rededicate ourselves to the goal (it is attainable if we are willing to pay the price) of constructing our future dwelling-place in the New Jerusalem.

We discover *The Rosicrucian Cosmo-Conception* to be in complete accord with the book of *Genesis*, where man's involution into the physical world and the evolutionary journey back into the spirit world is outlined. The change from involution to evolution is said in *The Cosmo-Conception* to have begun in the second half of the Earth Period, and that evolution implies many problems. In *Genesis*, Chapters 37 and 38, they begin in earnest when it is stated that there was a famine in the land (spiritual famine) and Jacob and his sons, in an attempt to get food, went into Egypt (lower desires). Of course not much spirituality is to be found there; but this event marks the beginning of the heart activity, or desire for the higher life.

The record of Jacob's family is concluded in the first chapter of *Exodus*, where it is recorded that they (mankind) now lived in Egypt. Great hardships were experienced, and this entrapment stimulates a desire to escape from so restrictive a life into the "Promised Land." During this period we see the heart becoming an active *inner force*, with a desire so intense that escape from Egypt becomes a reality. We shall continue this parable with the help of a dictionary on symbolism. It is recorded that Joseph (Jehovah shall increase) and his brethren had

passed on (*Exodus 1:6*). The daughter of the Pharaoh (new higher emotions) discovered Moses (higher consciousness) and, claiming him as her own son, raised him from the waters of the river (desire mind). Moses in the ark represents a time when our higher nature rose above the waters of generation.

There is significance in the fact that as soon as Moses was discovered his mother was called to nurse him. The soul is being prepared for a more active role in the evolution of man.

*And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water. Exodus 2:10*

This signifies that through proper care the higher nature was being elevated above the waters of generation. Following this, the story records that Moses discovered an "Egyptian smiting an Hebrew." He slew the Egyptian "and hid him in the sand." Interpreted, this means that trouble from the lower nature (Egypt) is a hindrance while we are growing to maturity. Since death means a change of state, Moses (soul) had redirected a restrictive influence discovered emerging from the lower nature and proceeded to transform it into a constructive achievement. Therefore this unwanted Egyptian influence was promptly killed out and buried in the sand (which is tossed about by every wind that blows). Note that this is one of the first things recorded as Moses goes into action. The reason for this is that before we make any notable progress, we must first transform all that hinders from the lower nature and attain a oneness with the consciousness of the Higher Self.

Moses discovered that such actions did not lead to peace and harmony, for soon he experienced trouble and strife. When the Pharaoh learned of the "killing," Moses had to flee to the land of Midian (rule, judgment) where he began to drink of the waters of life at the well. This action reveals that as Moses matured, it brought a higher degree

of understanding. It was not long, however, before Moses became capable of assuming leadership, and in this manner is revealed how the Higher Self becomes the great legislator. Moses, now in his new position as leader of the Israelites (who prevails with God), represents a new and higher state of consciousness. The trials of living in the restrictive environment of Egyptian darkness have resulted in a keen desire for higher understanding.

Moses was a Levite (responsive to thoughts or urgings from the heart), of the family of Kohath (unifying gathering element in love), house of Amram (inexperience). Jochebed (Jehovah is the great one) was the mother of Moses. Both parents of Moses were of the house of Levi (were serving God). Because of this environment, Moses was naturally qualified to assist in the movement of his people (the Israelites, prevailing with God) from the darkness of the land of Egypt. (Note that all great development comes from darkness of the Cosmos — not light.) Again, Moses represents the *necessary heart activity* of love and devotion that motivates the coming out of Egypt. The purpose of this record is to instruct, or escort us during the time of our own passage into the "Promised Land." Since this is a very personal experience, there are things that must be worked out by each individual, as a little thought will reveal.

In chapter three, Moses was keeping the flock (virtues evolved from the lower nature) of Jethro (his abundance), the priest of Midian (judgment): ". . . and he led the flock to the back side of the desert (or wilderness, a place of preparation — our body) and came to the mountain of God (high state of consciousness) even to Horeb" (realization). We are being told that we must go into the inner solitude and lead our own flocks through the wilderness (place of preparation) and then we shall find the exalted one, the Divine, whose kingdom is good judgment. This preparation will last 40 years, or until we have achieved a balanced state of mind (a balance of the 4 elements).

When Moses was in this exalted condi-



tion, the Angel of the Lord appeared, and we now have the episode of the fire coming out of the midst of the bush. The vital body (vehicle of the Soul) was aflame with fire of Spirit, and the bush was not consumed. Feet represent our spiritual foundations and understanding. When Moses was instructed to remove his shoes (shoes were a hindrance to his understanding) and stand on the holy ground with bare feet, he (his understanding) was receiving counsel directly from God! Moses is informed that those suffering in Egypt (who aspire to the higher life) would be rescued and brought to a land "flowing with milk (product of wisdom) and honey" (spiritual nourishment). Without doubt, this refers to a raising of consciousness — influence of the higher or Christ Consciousness is beginning to be felt. Here (and please note) God is beginning instruction on how to deliver our people (or attributes) out of Egypt.

Moses needed a helper to accomplish such a difficult assignment, and we discover such a one in *Aaron*, who became a constant companion and converter of Moses' desires into positive action. That is, Aaron signifies the ruling power of the intellectual consciousness, and Moses (meaning water-saved, drawing forth) reveals to us that out of seeming negative conditions of the emotions comes the New Birth that we are seeking.

(Concerning Aaron) . . . *I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.* (Aaron will take instruction.)

*And thou shalt speak unto him, and put words in his mouth* (Moses, the soul in action): *and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.* (The chain of command is to be from God to Moses and then to Aaron, who will act.)

*And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.* (Aaron, mind, will follow instructions and Moses will give them as if they were from God.)

*And thou shalt take this rod* (creative

force from God) *in thine hand* (control it), *herewith thou shalt do signs.* (The rod will be of great benefit when properly used.)

*And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.* (Aaron, mind, followed instructions from the heart.) *Exodus 4:14-17, 30*

The significance of the rod (channel for creative energy) is that when it is cast on the ground and used in a sensuous manner, it becomes destructive. It stings us! When we have learned to control this serpent power with our hands (our activities directed), it becomes a staff that supports us.

In *Genesis*, the serpent (same meaning as *staff*) that deceived Eve is described as "more *subtil* than any beast of the field." From the beginning of time, the serpent has symbolized our creative force, good when properly used and destructive when misused. From the *Secret Doctrine* we learn:

*The primitive symbol of the serpent symbolized divine Wisdom and perfection, and has always stood for physical Regeneration and Immortality.* Vol. 1, p. 102

Bible translators are not consistent and we discover the words *subtil* and *subtle* being used indiscriminately. Furthermore, even the definitions in dictionaries lack uniformity. As used in the King James version, *subtil* is intended to imply ethereal or spiritual. Conversely, *subtle* means crafty and sensual. With this definition, we can understand why Jesus instructed his disciples to "be ye therefore wise as serpents and harmless as doves." Another reference reads: "As Moses *lifted up* the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life." Viewed in this context, isn't it all very understandable?

*And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went,*  
[Continued on page 400]





## *The Law of Analogy*

*Adapted from  
Max Heindel's  
Writings*

Every realm in Nature is governed by natural Law. We are all familiar with the Law of Gravity, the manifestations of which we see clearly in our Physical World, but there are many other laws with which the general public is not so well acquainted: the Law of Alternation Cycles, Periodicity, Attraction, Repulsion, and numerous others. However, one that is of particular significance to the spiritual student, and the one we are here considering, is the Law of Analogy. Max Heindel has given us a great deal of pertinent information concerning this law in his writings, and this article is composed of what he wrote, most of it verbatim.

The Law of Analogy is expressed in the Hermetic axiom: "As above, so below," and "As below, so above." It is not only the master key to all mysteries and to all spiritual problems, it is also a protection against deception. The same for the microcosm and macrocosm, this Law tells us that what befalls human beings under certain conditions must also apply to the superhuman under analogous circumstances.

The admonition, "Man, know thyself," was found above the entrance to a Greek temple as an indication of the fact that it is obligatory upon man to understand thoroughly the mystery of his own nature,

which is much deeper than is apparent upon the surface. When man understands himself, he will by analogy know about God. It is said truly that Man was made in the image of God.

During the Age of Alternating Cycles there is an ebb and flow of the spiritual light as well as of the waters of the ocean. There are days and nights for the greater Spirits as for human beings. As we live in our bodies during the daytime, work out the destiny we have created for ourselves in the Physical World, and are then liberated into the higher worlds at night to recuperate, so also is there an ebb and flow of the indwelling Christ Spirit of the Earth. It dwells in our planet a part of the year and then withdraws into the higher Worlds.

This periodical ebb and flow of the material and spiritual forces which invest the Earth are the invisible causes of the physical, moral, and mental activities upon our globe. Man is but a minor edition of Mother Nature; the periodical flow in mankind becomes the sinew and backbone of racial development and progress; the periodical flow of the Earth's spiritual forces results in the birth of saviors who from time to time come to give renewed impetus to the advancement of the human race.

Man is actually a miniature of Nature.

What happens on a large scale to the life on a planet like our Earth takes place on a smaller scale in the course of human events. A planet is the body of a wonderfully great and exalted Being, one of the Seven Spirits before the Throne (of the parent Sun), a Ray of the Cosmic Christ. Man is also a Spirit, and made "in their likeness." As a planet revolves in its cyclic path around the Sun whence it emanated, so also the human Spirit moves in an orbit around its central source — our solar God.

Planetary orbits are ellipses, have points of closest approach to and extreme deviation from their solar centers. Likewise the orbit of the human Spirit is elliptical. We are closest to God when our cyclic journey carries us into the celestial sphere of activity: the heaven worlds; we are farthest removed from Him during our Earth lives. These changes are necessary for our soul growth, for our evolutionary progress, and for the unfoldment of the divine potentials latent within us.

As the festivals of the year — the spring and fall Equinoxes and the summer and winter Solstices — mark the recurring events of importance in the life of a great Spirit, so our births and deaths are events of periodical occurrence. It is as impossible for the human Spirit to remain perpetually in heaven or upon Earth as it is for a planet to stand still in its orbit. The same immutable Law of Periodicity which determines the unbroken sequence of the seasons, the alternation of day and night, and the tidal ebb and flood, governs also the progression of the human Spirit, both in heaven and upon Earth.

The doctrines and sacraments of the church will be found to rest upon immutable cosmic laws of no less importance than the Law of Gravity, which maintains the marching orbs in their paths around the Sun. As the points of the Equinoxes and Solstices are turning points in the path of a planet, marked by festivals such as Easter and Christmas, so birth into the Physical World, admission to the church, to the state of matrimony, and finally the exit from physical life, are points in the cyclic path of

the human Spirit around its central Source — God, which are marked by the sacraments of Baptism, Communion, Marriage, and the Last Blessing.

From realms of celestial light where we live in freedom, untrammelled by limitations of time and space, where we vibrate in tune with infinite harmony of the spheres, we descend to birth in the Physical World where our physical sight is obscured by the mortal coil that binds us to this limited sphere of our existence. We live here a while; we die and ascend to heaven, to be reborn and die again. Each Earth life is a chapter in a serial life story, extremely humble in its beginnings, but increasing in interest and importance as we ascend to higher and higher stations of human responsibility. No limit is conceivable, for in essence we are divine and must therefore have the infinite possibilities of God dormant within us.

Nature, which is God in manifestation, always aims at the conservation of energy, attaining the greatest results with the least expenditure of force and the least waste of energy.

Someone asked Max Heindel the following question: "Does the purgatorial experience of the Ego continue from death until the panorama reaches the birth of the life just ended, or are there periods of respite between the ends of suffering for this, that, or the other deed and the beginning of suffering for the next?" Mr. Heindel replied that the Law of Analogy applies in this case, explaining in these words: "If we study the effects of change in the Physical World, we shall learn something of its consequences in the realm above us. A person who is suffering here acutely for a short time usually feels pain very intensely; whereas those who suffer years in succession, though the pain which is inflicted upon them may be as severe, do not seem to feel the suffering in the same measure. They have, as it were grown used thereto, and their frame has in a certain sense become emaciated and adjusted to pain; hence the suffering is not felt as keenly by these people as by the person in the first case."

"It is similar in the purgatorial experience. When a man or woman has been very hard or harsh in past lives, when he has thought nothing of the feelings of others, when he has inflicted severe pain here, there, and everywhere on whatever occasion offered, the suffering in Purgatory will be very severe, intensified of course by the fact that the purgatorial experience is shorter than the life lived on Earth; but the pain is intensified in proportion. Therefore, it is evident that if his experiences were continuous, if the pain engendered by one act were followed immediately by the next, much of the suffering would be lost upon the Ego because it would not feel its intensity. Therefore, the experiences, as it were, come to them in waves so that there is a period of respite after each period of suffering in order that the full intensity of the next may be felt."

"God never seeks to revenge or avenge any wrong, but only to teach those who permit themselves to do wrong not to repeat the act, by giving the wrong-doer pain for pain. The tendency in a future life is to respect the feelings of others and so be merciful to all the world. Thus the very highest intensity in pain is necessary for the conservation of energy, and to make a person good and pure sooner than would be the case if the pain were continuous and the suffering correspondingly lessened."

The Law of Analogy is the key to the intriguing spiritual mystery of Masonry and Catholicism. Although Masonry and Catholicism do not begin until we arrive at the Earth Period of our evolutionary journey, they have their prototype in the earlier of the seven Great Periods.

In the first or Saturn Period, the Earth-in-the-making was dark: *heat*, which is the first manifestation of the ever-invisible fire, was the only element then manifest; embryonic mankind was mineral-like, the only lower kingdom of evolving life. Unity was everywhere observable, and the Lords of Mind, who were human then, were at one among themselves.

In the Western Wisdom Teaching we

speak of the highest Initiate of the Saturn Period as *The Father*.

In the second, or Sun Period the root of a new element, *air*, was evolved, and coalesced with the true fire, which, we note, is always invisible, and which manifested as *heat* in the Saturn Period. Then fire burst into *flames*, and the dark world became a blazing ball of luminous firemist at the words of power, "*Let there be light.*"

We should ponder well the relationship of *fire* and *flame*; the former lies sleeping, invisible in everything, and is kindled into light in various ways: by a blow of a hammer upon a stone, by friction of wood against wood, by chemical action, etc. This gives us a clue to the identity and state of The Father, Whom we are told in John's Gospel "no man hath seen at any time," but Who is revealed in "The Light of the World," the Son, Who is the highest Initiate of the Sun Period. As the unseen fire is revealed in the flame, so also the fullness of the Father dwelt in the Son, and they are one as fire is one with the flame in which it manifests. This is the root of all true Sun or Fire worship. All look beyond the physical symbol and adore "Our Father Who art in heaven." The Mystic Masons of today hold this faith in fire as firmly as ever.

Thus it will be seen that the Unity which prevailed in the Saturn Period continued in the Sun Period. The ordinary humanity of that time has now evolved to the glory of Archangels; some were more advanced than others, but there was no antagonism among them. Our present humanity had advanced to a plantlike stage and was slightly above the new Life wave started in the Sun Period, and unity prevailed in this Period also.

In the third or Moon Period, contact of the heated sphere with cold space generated moisture, and the battle of the elements commenced in all its fierceness. The heated ball of fire endeavored to evaporate the moisture, force it outward to create a vacuum wherein to maintain its integrity and burn undisturbed; but there is and can be no void in Nature. Hence, the outrushing steam

condensed at a certain distance from the heated ball and was again driven inward by the cold of Space, to be evaporated and propelled outward in a ceaseless round for ages and ages, as a shuttlecock between the separate Hierarchies of Spirits composing the various Kingdoms of Life, represented in the Fire-Sphere and Cosmic Space which is an expression of the Homogeneous Absolute Spirit. The Fire Spirits are actively striving to attain enlargement of consciousness, but the Absolute rests ever-clothed in the invisible garment of Cosmic Space. In "It" all powers and possibilities are *latent*, and It seeks to discourage and check any attempt at expenditure of latent power as dynamic energy required in the evolution of a solar system. Water is the agent It used to quench the fire of active spirits. The zone between the heated center of the separate Spirit Sphere, and the point where its individual atmosphere meets Cosmic Space, is a battleground of evolving Spirits at various stages of evolution.

The present Angels were human in the Moon Period, and the Highest Initiate is the Holy Spirit (Jehovah).

Our humanity and the other kingdoms of life on Earth are variously affected by the present elements, so that some like heat, others prefer cold, some thrive on moisture and others require dryness. So also in the Moon Period among the Angels: some had affinity for water; others abhorred it and loved fire.

The continued cycles of condensation and evaporation of the moisture surrounding the fiery center eventually caused incrustation, and it was the purpose of Jehovah to mold this "red earth," translated "Adam," into forms wherein to imprison and quench "the spirits in the fire." To this end He issued the Creative Fiat, and the prototypes of fish, fowl, and every other living thing appeared, even including the primitive human form, which were all created by His Angels; thus He hoped to make all that lives and moves subservient to His will. Against this plan a minority of the Angels rebelled; they had too great an

affinity for fire to bear contact with water, and refused to create the forms as ordered. Thereby, they deprived themselves of an opportunity for evolution along the conventional lines and became an anomaly in Nature. Furthermore, having repudiated the authority of Jehovah, they must work out their own salvation in their own manner. This has been or is being accomplished by their great Leader, Lucifer. In the Earth Period, when the various planets were differentiated to provide proper evolutionary environment for each class of Spirits, the Angels under Jehovah were set to work with the inhabitants of planets having moons; the Lucifer Spirits have their abode upon the planet Mars.

The Angel Gabriel is representative on Earth of the Lunar Hierarchy, presided over by Jehovah; the Angel Samael is ambassador of the martial forces of Lucifer. Gabriel (who announced the birth of Jesus) and His lunar Angels therefore are the givers of physical life, while Samael and the hosts of Mars are the Angels of Death.

Thus originated the feud in the dim dawn of this Cosmic Day, and that which we see as Free Masonry today is an attempt by the Hierarchs of Fire, the Lucifer Spirits, to bring us the imprisoned spirit "Light," that by it we may see and know. Catholicism is an activity of the Hierarchs of Water, and places "Holy Water" at the Temple Door to quench the Spirits seeking light and knowledge and to inculcate faith in Jehovah.

Considering further the development of these two mighty forces in the world's work, we note that when Solomon, the Son of Seth, was unable to execute the design of the Temple given to him by Jehovah, he tried to call the "workmen" (the Nature Spirits) to work upon the Temple, but none responded. "They knew the voice of their shepherd," Hiram Abiff, the Sun in Aries. They were trained to obey his call and would heed no other voice. Therefore, Solomon was forced to send for Hiram Abiff and request that he call his artisans, and the moment that Hiram lifted his hammer, the sign of Aries, which is the sign of his (Sun) authority and



exaltation they came in a multitude that could not be numbered, each one eager to do his will.

In the spring the Sun (Hiram) enters Aries, ♈ the sign of his exaltation. This sign is shaped like the hammer which Hiram raised, and all the workmen on the Temple (the universe) rush to do his bidding and authority in the northern heavens. He is their shepherd because at the Vernal Equinox he enters the sign Aries ♈, the sign of the ram or lamb. Him they hear, but these Nature Forces take command from no other than the Sun in Aries, the Eastern Sun.

This is the cosmic interpretation, but according to the Law of Analogy, Hiram, the son of Cain, must also be raised to a higher degree of initiation. Only the Sun Spirit, the Christ Ray, about to soar into the heavens could accomplish this feat. Hence Hiram was reborn as Lazarus and raised by the strong grip of the Lion's Paw. In the 11th Chapter of St. John's Gospel this first of the Great Initiations, or the Solar Initiations, is described. We remember that there it is related that Christ Jesus cried "with a loud voice, 'Lazarus, come forth.' And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, 'Loose him and let him go.'"

Hiram had been a leader of the craftsmen during the regime of Jehovah and His creature, Solomon. By this first of the Solar Initiations he was raised up for the purpose of being a leader in the Kingdom of Christ and helping the same people on into a higher phase of their evolution. Therefore, he became a Christian, charged to explain the mysteries of the Cross, and as a symbol of this mystery, the Rose was added thereto, and this mission was embodied in his symbolic name, Christian Rosenkreuz — Christian Rose Cross.

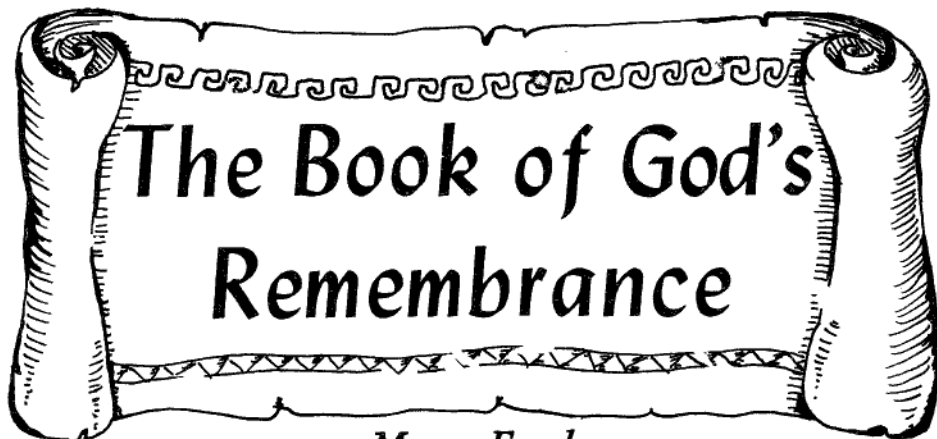
The Rose is the emblem of the mystery of the Cross because it explains the path of chastity, the transmutation of blood from passion to love. Lazarus therefore became Christian Rose Cross, and the Rosicrucians

became the special messengers of Christ to the Sons of Cain, as Jesus is to the Sons of Seth or Abel.

As another example of using the Law of Analogy we may mention the process of evolution. In trying to understand this complicated process, we find again that the Law of Analogy is our best help. In the *Cosmo-Conception*, Chapter 14, entitled *The Occult Analysis of Genesis*, may be found a description of what occurred during the seven days mentioned in the Bible story in Genesis as correlated to the Western Wisdom description of the past three Great Periods and the Epochs of the present Earth Period. At first reading this chapter may seem quite complicated and bewildering, but it is really not so difficult to understand when carefully considered in the light of the Law of Analogy. There is an orderly method running through it all, and in time one is able to perceive and follow the workings of this method, as a clue leading through a maze. A thoughtful re-reading and study of this chapter is recommended to all students of the Western Wisdom Teachings; it merits careful study but it is too lengthy to be given full consideration here.

We see, then, that the Law of Analogy, when applied from our microcosm to the Great Macrocosm, offers us deep understanding not only of ourselves but also of our wonderful universe and its intricate and mysterious workings. Ours is the privilege to apply this law so that truth in all its effulgence may fill our hearts and minds and illumine our paths, making us more usable self-conscious channels for our Elder Brothers of the Rose Cross to use in their beneficent work for humanity.





# The Book of God's Remembrance

*Mary Ford*

Among the "gifts of the Holy Ghost," as described in Christian mystical literature, is the power to "read in the Book of God's Remembrance." This is mentioned in a number of the apocryphal books associated with the Bible. Some of these apocryphal books are Christian, some Hebrew or Jewish. Churches and synagogues dropped them from the canon of sacred literature because, as materialistic thought became more and more dominant in the occident, they lost the key to their meaning. The Orient is now, in our own time, entering into a more materialistic phase of its history, but comes to it at a time when Western peoples are seeking spiritual light, having found materialism not only unsatisfying but unscientific; hence the Orientals cling to their "Mystery Books."

Oriental philosophy, too, had its science of the soul, which included knowledge and use of the Book of God's Remembrance. It is commonly spoken of in Indian literature as the Akasha, or Akashic Records. In Western esotericism it is termed the Memory of Nature.

We learn in the Western Wisdom Teachings of the Rosicrucians that there is a threefold Cosmic Record, all included in the general term "Memory of Nature." The highest is found in the World of Life Spirit, which is the plane of the Cosmic Christ Consciousness. This includes the living record of the entire seven-fold evolutionary scheme of our solar system, from the dawn of the

"Saturn Period" to the end of the "Vulcan Period" in the far-off future. It is spoken of as being "absolutely permanent."

Another Cosmic Record is found in the mid-region of the World of Thought. The World of Thought has seven regions, so-called; the fourth is the mid-region, and it contains the Archetypal Forces. Here also, in this mid-region, the human mind has its focus. The three higher regions of the World of Thought are the home world, or "base," or focus, of the "Holy Spirit", Jehovah God in Rosicrucian terminology. In this Teaching, the name "Jehovah" does not refer to God, the Absolute Supreme Being; it refers to a Cosmic Being belonging to our own solar system evolution. This Being works in and from the Region of Abstract Thought, where the Human Spirit has its seat. The mid-region, where the mind is located (diagrammatically speaking), is the threshold of the World of Jehovah God; and therefore when the Initiate or Mystic can read in this record he is already close to entering the World of the Holy Spirit. He has not yet attained Union with the Holy Spirit, but he is close to it; so in mysticism the power to "read in the Book of God's Remembrance" is often included among the "Gifts of the Holy Spirit." The Records in the World of Thought include the events of the entire Earth Period, and Max Heindel terms them "permanent records."

The third and lowest of the three

Records is found in what we call the Reflecting Ether. This is really a "hyper" ether; yet it belongs to the Physical World, and it receives impressions, reflections, from both the outer Physical World and from the inner astral (Desire World), mental, and spiritual worlds.

Since the two higher ethers (Light and Reflecting) are those which, in essence, comprise the Golden Wedding Garment; and since these ethers are the "crystallized" representation or reflection of the Life Spirit; therefore, the Life Spirit and its wisdom in the Christ Consciousness may penetrate directly into the Reflecting Ether and thence to the physical brain, for it is by means of the Reflecting Ether that thought is impressed upon the brain. This is the Voice of Intuition, of the Christ Within, flashing down to its physical foci in the pituitary gland and heart.

The Reflecting Ether is not confined to the head, however. A thin film of this ether, as also of Light Ether, surrounds and interpenetrates every atom in the body; and Max Heindel states that the seed atom in the heart swims in a sea of this highest ether. This atomic Reflecting Ether constitutes the "body memory," including the genetic code. Without the Reflecting Ether no record could be impressed on the seed atom in the heart, where the record of our lives is imprinted. The seed atom in the heart is also known in esotericism as "the Book of God's Remembrance."

The records in the Reflecting Ether are transitory. They may last for a few centuries; some more important events may remain impressed on the ethers for one or two thousand years, or somewhat longer. It is readily available to psychics still living in the body, and psychometric reading is really, as a rule, reading in this Reflecting Ether Record. Inasmuch as the Reflecting Ether is almost physical — at least it belongs to the Physical World — we may expect to see its discovery by physical science in the near future.

To read even in the lowest of these records in the Memory of Nature, however,

with accuracy, requires the ability to rise in consciousness into those regions which lie outside the Earth's physical atmosphere. The Soul Body (called also the "imperishable Body") naturally levitates, so the positively developed psychic rises in waking consciousness to this region, and can read in the records which are much clearer there than close to Earth's surface, where the mental and emotional currents are in a state of constant turbulence. Inside the human body the streams of ether mingle with the blood, and the higher ethers grow in volume and brilliance, forming the aura of the Saint or Initiate. This aura, consisting of the blue Reflecting Ether and the gold Light Ether, is the "sign of the Master." They appear in the auras of all spiritually minded people, but of course the aura of the Initiate is of superlative quality and brilliance. The blue color is generally seen close to the body, for it is the higher color and there is less of it in the aura; the golden Light Ether extends beyond this inner celestial azure field. The "Soul Body" itself is clad in this garment of blue and gold, which is basic, and to which other colors are added. The aura of the Soul Body is compared to the light of a flame, where the blue is the core and the outer yellow flame spreads light. The records which the Reflecting Ether contain, focused in the seed atom of the heart, are etched into the desire body at death, and are the basis of the experiences which the Ego meets there.



The quintessence of all life experiences is impressed upon the seed atom in a permanent record, and acts as the voice of conscience in a future life. The quintessence of good extracted from the migratory part of the vital body in one life determines the quality of the prismatic stationary ether atoms in the next. The highest in one life becomes the lowest in the life following; thus we gradual-

ly ascend the ladder of evolution to divinity.

The ether which forms the Soul Body aura is in constant motion. Yet compared with the motion of astral substance its motion might be likened to a snail's pace as against the speed of light.

Again we read in *The Web of Destiny* (pages 16-25): "There are various grades of spiritual sight. . . . Other and higher variants give him the faculty to see the Desire World and even the World of Thought while remaining in the physical body. But these faculties, though valuable when exercised under full control of the human will, are not sufficient to read the Memory of Nature with absolute accuracy. To do this one must be able to step from the physical body and function outside in that Soul Body which we have spoken of as composed of the two higher ethers, this being also invested with the desire body and mind — in full possession of his faculties — it requires study and application to become thoroughly familiar with the facts."

Negative psychics, or mediums, who leave their bodies unconsciously, also levitate to the place of the etheric records above Earth's atmosphere. Some of these negative psychics do attain a degree of consciousness out of the body; but it is usually true that negative psychics do not remember anything they have seen while in trance and do not know what words they have spoken.

But to work among these Records in full waking consciousness, and at will, requires Initiation — the First Initiation in the Rosicrucian School. Yet positive sensitives may sometimes rise momentarily to this realm when out of the body in waking consciousness, or in the "clear sleep" which is also wakefulness, even before Initiation.

In contrast with this transitory Memory of Nature which lies high above Earth's surface, the Memory of the Earth Spirit proper lies deep within the planet. It is found in what is termed the "Water Stratum," a term which is to be taken as symbolical rather than literal. This Water Stratum corresponds to the Region of Archetypal Forces where the human mind is focused;

yet we know we are not functioning inside the Earth, but only on its surface.

To read consciously and at will in this Memory of Nature which belongs specifically to the Earth Period and is called "the Permanent Record," requires the powers developed, or released, in the Fourth Initiation. Note that the "Worlds" or "Planes" of the Earth Spirit permeate the Earth Globe, with each successively more spiritual sheath extending farther out into space. Each individual has specialized a little sheath of his own, of each of the cosmic planes; just as the physical body is specialized in the substance of the physical and etheric planes. However, when the child is still in the womb it is shut off from the outside or planetary world, and it must be "born," or released into that world in order to function there freely. So also there is a protective sheath around the etheric, astral, and mental bodies, while they are still in an embryonic evolutionary state; and Initiation consists, in part, of removing that protective covering and releasing the Ego into the planetary world of ether, Desire World, or Mental World. The protective covering becomes thinner as time goes on, and eventually disappears, and the Ego begins to be aware of the planetary spiritual worlds long before he is able to function freely and independently within them. But until he has taken the Fourth Initiation, it is not ordinarily possible for him to descend to the inner parts of the planet to read the Records that are found there. There are instances, however, of Initiates (like Max Heindel) having been helped by these beings, who raised his consciousness so that he might behold these Records and read in them before achieving the Fourth Initiation.

To read in the Records of the World of Life Spirit of course requires Initiations still higher than the Fourth, which enable the Initiate to read in the "permanent" Memory of Nature belonging to the entire Earth Period.

We may compare these three kinds of Records to first, the day-to-day memory of the embodied individual; second, the life-to-life memory of a chain of incarnations; and

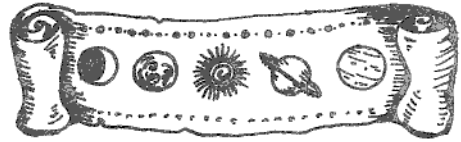


finally, a superconscious memory going back to the start of evolution, a Period-to-Period remembering. In *The Web of Destiny* (pages 16-25, 107) Max Heindel writes after discussing the human vital body, in which changes are observed to occur:

“As above, so below; and vice versa, there are also changes in the planetary ether which constitutes the vital body of the Earth Spirit. As the conscious memory of recent events which is strong in the human being gradually fades, so also the etheric record, which is the lowest aspect of the Memory of Nature, fades in time.

“In the highest subdivision of the Region of Concrete Thought, just on the borderline between pure spirit and matter, an impress is made of the things and events in this world which is relatively much clearer and more lasting than the etheric record, for while events inscribed upon the etheric record fade away in spots in a few hundred years, and even important events may last only one or two thousand years, the record in the highest sub-division of the Region of Concrete Thought lasts for the Earth Period. While the records made on the Reflecting Ether may be read by the uninstructed who have just a little spiritual sight, several Initiations are required before it is possible for anyone to read the records kept in the higher regions noted above. You will readily understand the relation of this record to the one made in the ether, and also to the absolutely permanent record which is inscribed in the World of Life Spirit, if you examine Diagram No. 1 on page 52 of the *Cosmo-Conception*. Paracelsus calls the record made in the ether Sidereal Light; and Eliphas Levi, the great Kabbalist, speaks of these records as being kept in the Astral Light. This is in a sense correct, for though they have nothing to do with the stars, as the name would seem to imply, they are found in the etheric region outside the Earth’s atmosphere. The medium or hypnotic victim who leaves the body by negative processes under outside control, levitates toward these realms as naturally as our physical body gravitates toward the Earth.

“As stated in the *Cosmo-Conception* in connection with the constitution of our planet, the path of initiation goes through the Earth from circumference to center, one stratum at a time, and though our physical bodies are drawn that way by the force of gravitation, their density prevents trespass as effectually as the force of levitation which repels the uninstructed class spoken of from the sacred precincts. Only when by the power of our own Spirit we have left our dense body, instructed by True Teachers and because of right living, are we able to read the etheric record to best advantage. At a further point of progress the ‘Water stratum’ in the Earth is opened to the Initiate, and he is then in a position to read the record of past events permanently engraved in the living substance of the Region of Archetypal Forces, where duration and space are practically non-existent, and where all is an eternal now.” (*Web of Destiny*, pp. 23-4)



Of the World of Thought he has said that when the seer’s vision first penetrates to this realm, there is a sense of indigo darkness, but as the vision continues to unfold the seer beholds the World of Thought as absolutely clear, full of pure white light, against which the forms and colors stand forth with superlative distinctness. The images in the Memory of Nature belonging to this realm are similarly seen within a pure white light and in perfect distinctness of pure color.

In *Teachings of an Initiate* (pp. 154-6) Mr. Heindel states: “Strenuous work, both physical and mental, even to the present day, has kept the physical instrument in anything but an enjoyable condition. Friends have cautioned me, and I have tried to heed their warnings, but the work must be done, and until help comes I am forced to continue regardless of health. . . . Out of this precarious condition, however, has come an in-

creasing ability to function in the spiritual world. While, as said, at the time of the experience here related, my tonal vision and the ability to function in the Region of Concrete Thought was indifferent and chiefly confined to the lowest sub-division thereof. A little assistance from the Brothers that night enabled me to contact the Fourth Region, where the archetypes are found, and to receive there the teaching and understanding of that which is contemplated as the highest ideal and mission of The Rosicrucian Fellowship.

"I saw our Headquarters and a procession of people coming from all parts of the world to receive the Teaching. I saw them issuing thence to carry balm to afflicted ones near and far. While there in this World it is necessary to investigate in order to find out about anything, there the voice of each archetype brings with it as it strikes the spiritual consciousness a knowledge of what the archetype represents. Thus there came to me that night an understanding which is far beyond my words to express, for the world in which we live is based upon the principle of time, but in the high realm of the archetypes all is an eternal now. These archetypes do not tell their story as this is told, but there is borne in upon one an instant conception of the whole idea, much more luminous than can be given by the reciter in words."

As shown previously, the "lower" record of the Reflecting Ether lies high above Earth's atmosphere; the "higher" record lies deep within the Earth in the "water stratum." Initiation is required to reach these records and to read in them with complete accuracy; yet individuals living in physical bodies on the surface of the Earth have glimpses of these Records, as if reflected into the brain through the Reflecting Ether specialized by the Ego in the body. This is possible only because, as Max Heindel has said, time and space are virtually nonexistent in the spiritual worlds; and the Memory of Nature in the interior of the Earth is reflected in a flash into the Reflecting Ether above the Earth, and also into the Reflecting envelope of the physical body.

## SYMBOLICAL SIGNIFICANCE

[Continued from page 390]

*and met him in the mount of God, and kissed him. Exodus 4:27*

Again, wilderness refers to a place of preparation. The implication is that in such a place there is a lack of "material" things to feed the lower nature. This command, given to Aaron, means that when he and Moses meet in the "mount of God" they are on a very high plane. When they have united here, the people are impressed and convinced because of the wonders which they performed. When the two can work together, the spiritualized reason will bring the person to God. Remember, this story relates to us and the many accomplishments we must experience during the course of our own journey. Otherwise, what is the value of such an account?

In chapter 17 of *Exodus*, the Israelites thirsted for water and began to complain against Moses (higher consciousness). God told him to smite the rock Horeb (a high state of spiritual realization) with his staff. He did so, and the water of life gushed forth to satisfy the people. This means that when we become thirsty, all we need to do is smite the rock (Philosopher's Stone) with the staff or rod (spinal cord), and from the Stone will come forth the waters of eternal life, abundantly.

It has not been our intention to interpret in detail the story of Moses. However, in conclusion there is one final important point that should be made. You will recall that while Moses was on the mountain, Aaron was left in charge of the "camp" (ordinary consciousness), and it was during this time that the people melted their gold and recast it into the golden calf. Here is a lesson we should consider, for is not gold the symbolical product of the spiritualized mind? Was not this gold mis-used when it was recast? Is not the calf a symbol of materiality? Could we not, therefore, conclude that the heart must, indeed, constantly supervise the "intellectual consciousness?"



## *Max Heindel's Message*

### *Creating A New Body*

The question has been asked: "How can an Initiate create a new adult body ready to wear before he relinquishes his old one?"

You will understand in the first place that it is not everyone who has just become aware of the invisible worlds and perhaps learned to function in the soul body that is capable of performing this feat. This requires vastly more spiritual development, and only those who are very highly developed at our present time are able to perform the feat. However, the method is said to be as follows:

When food is taken into the body of anyone, be he Adept or ignoramus, the law of assimilation is that he must first overcome each 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 the place in evolution of the life that dwells within it. The cell composed of tissue that has once been interpenetrated by a desire body has the most evolved life. Therefore, this life quickly reasserts itself and leaves the body into which it has been assimilated.

Hence one who lives upon a flesh diet must replenish his food supply very often. Such material would therefore be unsuitable for the purpose of building a body that has to wait for a while before the Adept enters it. Food consisting of vegetables, fruits, and

nuts, particularly when these are ripe and fresh, is interpenetrated by a great deal of the ether which composes the vital body of the plant. They are much easier to subdue and incorporate into the polity of body. Also, they stay longer there before the individual cell life asserts itself. Therefore the Adept who wishes to build a body ready to wear before he leaves the old one, naturally builds it from fresh vegetables, fruits, and nuts, taking them into the body which he uses daily where they become subjected to his will — a part of himself.

The soul body of such a man is naturally very large and very powerful. He takes a part of it, and makes a mold or a matrix into which he may build 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 may also draw upon the vehicle he is wearing for material that can be incorporated into the new body. Thus, in the course of time he gradually transmuted one body into the other. When the point is reached where emaciation of the old body would be observed by the outside world and cause comment, he will have balanced matters so that the new body is ready to wear. He can step out of the old and into the new. But he does not do that merely for the purpose of living on in the same community. 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. However, when he does create a new body, it is always, as far as the writer knows, for the purpose of leaving that environment and taking up his work in a new.

It is for reason of this fact that we hear in history of men like Cagliostro, St. Germain, and others who one day appeared in a certain environment, took up an important work, and then disappeared. Nobody knew whence they had come or whither they had gone, but everyone who knew these people was ready to testify to their remarkable qualities, whether for the purpose of villification or praise.

It is taught by the Elder Brothers that Christian Rosenkreuz has a physical body, or perhaps he has had a series of bodies which he has worn continually since the Order was founded in the fourteenth Century. But though the writer has spoken to Lay Brothers of high degree, none has ever admitted that he has seen Christian Rosenkreuz. We all understand that he is the thirteenth member

of the Order, and he is felt at meetings in the Temple as a presence, but is neither seen nor heard, so far as anyone whom the writer had dared to question, knows.

The manner of the Elder Brothers when speaking of their illustrious head has been one of reticence, and it would seem undue inquisitiveness to ask anything further than they are prepared to tell. It is known, however, that his work is with the government of the world. And though we are unable to point to any character on the world stage now who may be this great Spirit we are certain he is there and taking his proper part. It has been said that he wore the garment of a lady of the French Court prior to the revolution and worked hard and earnestly to prevent that impending catastrophe, though without success. Although we believe this is true, it is mere heresay. Were we to point him out at the present time we should rather look for him as the power behind the throne somewhere rather than the actual incumbent of one of the seats of power in the world today.



*God Who touches Earth with beauty,  
Make me lovely too;  
With Thy Spirit recreate me,  
Make my heart anew.*



*Like Thy springs of running waters,  
Make me crystal pure;  
Like Thy rocks of towering grandeur,  
Make me strong and sure.*

*Like the arching of the heavens,  
Lift my thoughts above;  
Turn my dreams to noble action,  
Ministries of love.*

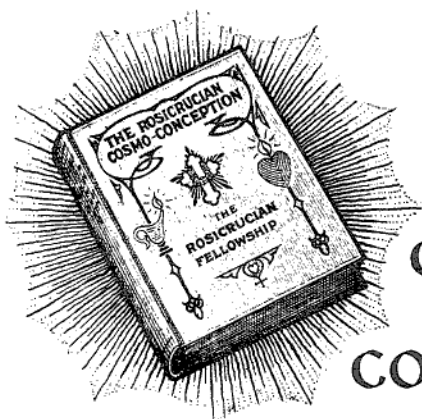
*Like Thy dancing waves in sunlight,  
Make me glad and free;  
Like the straightness of the pine trees,  
Let me upright be.*

*God Who touches Earth with beauty,  
Make me lovely too;  
Keep me ever by Thy Spirit,  
Pure and strong and true.*

— E. W. Bullwinger



STUDIES  
in the



cosmo-  
conception

## *Maturity of Higher Vehicles*

Q. How does the child's mind mature?

A. After the fourteenth year, when the individual desire body is born from the womb of the macrocosmic desire body, the mind is in turn brooded over and nurtured by the macrocosmic mind, unfolding its latent possibilities and making it capable of original thought.

Q. How important is this to the Ego?

A. The forces of the individual's different vehicles have now been ripened to such a degree that he can use them all in his evolution, therefore at the twenty-first year the Ego comes into possession of its complete vehicle.

Q. By what means does the Ego take possession?

A. It does this by means of the blood-heat and by developing individual blood.

Q. Which ether is here involved?

A. This is done in connection with the full development of the light ether.

Q. How does this relate to the blood?

A. In infancy, and up to the fourteenth year, the red marrow bones do not make all the blood corpuscles. Most of them are supplied by the thymus gland, which is largest in the fetus and gradually diminishes as the individual blood-making faculty develops in the growing child.

Q. How does this affect the child?

A. The thymus gland contains, as it were, a supply of blood corpuscles given by the parents and consequently the child, who draws its blood from that source, and does not real-

ize its individuality. Not until the blood is made by the child does it think of itself as "I," and when the thymus gland disappears, at the age of fourteen, the "I" feeling reaches its full expression, for then the blood is made and dominated entirely by the Ego.

Q. How does this relate to the light ether?

A. During the third of the seven-year periods the light ether, which is the avenue for the blood-heat, is developed and controls the heart so that the body is neither too hot nor too cold.

Q. Can the temperature of the blood affect the Ego?

A. Yes, it can drive the Ego out of the body. In the hot-headed, unrestrained youth, passion and temper very often drive the Ego out by over-heating the blood, causing the person to "lose his head," i.e., become incapable of thought.

Q. Has such a person actually "lost control of himself?"

A. Yes, because the Ego is outside of his vehicles and they are running amuck, bereft of the guiding influence of thought which can act as a brake on impulse.

Q. Are such outbursts dangerous?

A. The great and terrible danger of such outbursts is that before the owner reenters his body some disembodied entity may take possession of it and keep him out. This is called "obsession." Only the man who keeps cool and does not allow excess of heat to drive him out can think properly.

Ref: *Cosmo*, pp. 142-144

# WESTERN WISDOM BIBLE STUDY

*Corinne Heline*

## *The Journeys of Paul*

*(Continued)*

By divine guidance Paul and his companions were led to the busy seaport of Troas, situated upon the extreme western coast. Thinking this to be the place assigned for their next work, they looked about to establish themselves for some months. But their plan was changed by Paul's night vision of the man from Macedonia and his plea for assistance. Ever obedient to inner plane instructions, Paul and his little company sailed from Troas on the following day, their destination being the Western World.

*Acts 16:8-10*

*And they passing by Mysia, came down to Troas.*

*And a vision appeared to Paul in the night; There stood a man of Macedonia, and he prayed him, saying, Come over to Macedonia and help us.*

*And after he had seen the vision immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.*

The ability to receive direct spiritual instruction, and to "bring through" clearly the directions given by the great Ones who are ever seeking such channels, depends primarily upon an utter selflessness of motive and a mind unclouded by emotional excesses. Paul could maintain his mind unruffled and crystal clear, a perfect reflector of the light from spiritual realms.

From the landing port of Neapolis, the city of Philippi lay inland about twelve miles. This place afforded a fertile field for the disci-

ples of the new way. The population was composed of Romans, native Macedonians and Orientals. Philippi was a crossroads city, a meeting place for East and West.

It is significant that Paul's initial work in the Western World was with a group of women he met in their "place of prayer," a secluded nook on the river bank just outside the city. The leader of this group was Lydia, who afterward became one of his most active feminine disciples.

*Acts 16:14, 15*

*And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.*

*And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.*

Throughout the New Testament the spiritual development of man and woman is traced side by side. The inner work of the Christian religion is the establishment of balance between the masculine and feminine principles in man. As this work progresses its reflection on the physical plane will manifest in a growing equality between men and women in the world of affairs.

With his entrance into Macedonia, Paul commenced a new and important cycle of his work. He now opened the door of Europe to the Christian religion.

"God hath called us." This knowledge

was all that was ever necessary to keep Paul on the move. "And I was never disobedient to the heavenly vision." In these two statements are to be found the two central ideals of Paul's life. No journey was ever too hazardous, no mountain path too difficult or too infested with bandits to deter him from going wherever he felt his work called him. Equally at home among enemies or friends, he ministered to both alike, thus making beautiful demonstration of the affirmation of a modern seer that "No man is your enemy, no man is your friend. All alike are your teachers."

Eagerly he returned to those cities wherein he had been beaten, stoned or imprisoned, counting his stripes and wounds as marks of honor won in the service of Christ Jesus. He was undaunted by obstacles, unafraid of persecution, and undeterred by the enmities of those who still clung to the rapidly disappearing faiths of the old Taurean Dispensation.

The dominant ideal of Paul was expressed in the phrase "to know only Christ and him crucified." This was used as a mantram of power by an occult Brotherhood of the thirteenth century. As a mantram, the words possess a spiritual potency far-reaching in its effect on every vehicle of the spirit, from its dense physical garment to its most tenuous and filmy robe of the highest spiritual essence. It is only true, however, if the disciple is earnestly and sincerely *living the life* which these words imply. They have no value as mere lip service.

It is well to note here that Lydia, Luke, Silas, Titus, and many others did not belong to the Jewish race although they were followers of the synagogue. It must be remembered that at this time the Taurean religion was decadent and its temple worship in a state of degeneration. The Semitic peoples, however, had come under the rulership of their race god Jehovah and the Arian religion. This was the most advanced teaching until Christ came. Therefore, pioneers among the Gentiles sought the light of the synagogue and received the name of "God-Fearers." It was the intense animosity of priests and conservative adherents of Tau-

rean and Arian temples, and their refusal to accept anything outside their established codes, which caused the bitter persecution of the Christ and of exponents of the new Piscean way.

History repeats itself today. The opposition is violent from conservatives in both religious and political fields as pioneers seek to teach and demonstrate truths belonging to the Aquarian Dispensation.

During the imprisonment of Paul and Silas in Philippi a severe earthquake occurred which gave rise to the beautiful incident of the conversion of the jailer and his entire household, and their gentle, tender ministry to their bruised and maltreated prisoners.

By the time Paul left Philippi the work had grown to such proportions and was of such importance that Luke remained to take charge of it. He stayed until the spring of 57, then rejoined Paul at the conclusion of the latter's third journey and accompanied him to Jerusalem, never to leave him again.

Paul's way now led to Thessalonica (the modern Salonika) which in Paul's day was Macedonia's foremost city. Its founder, Casander, had named the city for his wife, a sister of Alexander the Great. Paul's work here met with much success. His converts were largely among the God-Fearers, and both numerous and promising were the women among them.

#### *Acts 17:1-12*

*Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:*

*And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,*

*Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.*

*And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.*



How many are aware of the vast drama of life which is going on about us every minute of time? Have we ever contemplated what would be the result if our Sun for one moment lost its magnetic attraction to the Earth? Cataclysms and chaos would be the instant result. Of this we are assured by all natural and scientific laws. But, has science ever pointed out why this so called phenomenon of nature should exist? You are told only that this is a natural law which exists throughout the universe. Science cannot go beyond anything which is coldly intellectual and capable of proof in concrete example upon the physical plane.

As the Sun is fiery and consists of light it is spiritual in nature and its influence upon man cannot be defined merely by the intellect and the senses, but by the spirit.

In the Bible, the First Epistle of John, chapter 1, verse 5, we find, "This then is the message which we have heard of him, and declare unto you, that God is light, and in Him is no darkness at all." Using this then as a key to the things of the spirit we find that God and light are really indicative of those forces which are of the spirit or spiritual. We must remember that in various recordings of the Bible, God spoke to the elect through the symbolism of fire or light. In both the Old and New Testaments fire plays an important part as an agent of purification and thereby an aid to humanity in its quest for spirituality. How logical it is then to believe that the Sun, the greatest light in our world, is the visible symbol and expression of God.

In all esoteric schools of thought we are

told that all of humanity must eventually master the various elements in nature. These are known as Fire, Earth, Air, and Water. These elements are an inseparable part of the twelve zodiacal signs as are also the forces which play through the planets of our solar system.

The Sun is the center of our solar system about which revolve the planets at various speeds and distances. This planetary system in turn travels in an imaginary belt in the heavens, sixteen degrees broad, called the zodiac. The various angles of the planetary rays and the zodiacal signs they are in at the time of birth form astrological aspects, and these aspects determine, among other things, our status in evolution, showing our strength of character, will, spirituality, determination, and ability to cope with life's problems.

The four elements, Fire, Earth, Air, and Water are symbolical and represent spirit, body, mind, and soul. Astrologically these are the various forces in nature and man, which when mastered, will eventually liberate all mankind from this world of sense, so that we can do the greater things in higher realms for which we were originally intended.

#### *Earthy Trinity*

Considering first the earthy trinity of the zodiacal signs we find that average humanity responds purely to the materialistic side. Taurus, the first of earth signs, will eventually develop true family love through its

ruler, Venus. At present these relations are crystallized by greed and possessiveness. This negative or destructive covetousness has been instrumental in bringing about much of the world's woes. For this reason the sign of Taurus, at home in the second house, is known to rule money, and as long as the affairs of men are gauged by a monetary standard, greed and strife will be a natural result. The only panacea for this greatest evil is summed up by Lowell in the Vision of Sir Launfal:

*Not what we give, but what we share —  
For the gift without the giver is bare;  
Who gives himself with his alms feeds  
three —  
Himself, his hungering neighbor and  
Me.*

The next of the earthy signs is Virgo, the celestial virgin. Virgo symbolizes purity in the sacrament of marriage ties. This creative principle in nature is openly flaunted by sex-control instead of self-control. Let us ever keep before us this principle and realize that self-control is only gained through repeated Earth lives of application and prayer and devotion to the higher life of the spirit. Then only can we hope to be born of an immaculate conception, born without sin as was Christ Jesus.

Capricorn, the last of the earthy trinity, is pictured as the goat, ever striving to climb the heights. Saturn, its ruler, encourages us to keep on trying by persistent effort, honesty, wisdom, and sometimes sorrow, to turn our steps toward the upward path. The period of the Sun's entry into Capricorn is celebrated as Christmas, the most Holy season of the year, at which time the Christ child was born. All humanity rejoices, not only because it is the birthday of the Lord, but also because the Christ Ray has again entered into the confining conditions of the center of the Earth and is imbuing our planet with His Life and Spirit. In this annual event we can see what a great sacrifice the Sun Spirit the Christ is making in our behalf, and we should ever strive diligently for the neces-

sary spiritual development to be able to take over this task as soon as possible. But alas, instead of this the Capricornian many times fails in his calling and only considers the struggle of life as a means toward material and social advancement, generally at the expense of those who fall by the wayside.

### *Airy Trinity*

Our next consideration is that of the airy signs. The main keynote of the airy signs is mental. The first of these, Gemini, is called the path of the angels and when its forces are used constructively they act as a brake upon the forces of desire.

Mercury, the planet of reason and ruler of Gemini, is symbolized by the caduceus. This is the ancient symbol of Hermes the Great, an Egyptian initiate, and contains within itself the answer to all past and future progress of man. Therefore the planet Mercury and the airy sign Gemini symbolize the liberation of man, because it is only through the constructive forces of the mind, which is the focus between spirit and matter, that humanity will at some future time become aware of the great hosts of beings who are ever working in the Master's vineyard to help liberate humanity.

At present, man's mentality is almost entirely dominated by scheming, despotic, and destructive ideas. As a witness of this consider the condition of the world today. If these destructive ideas were not balanced by prayers of the people, and the loving thoughts of helpfulness and service of the Elder Brothers of humanity, the evil and destructive forces would soon bring about cataclysmic disturbances on this planet which would retard man's progress for ages to come.

The symbol of Gemini is an indication of duality or separateness, and plainly points to the necessity of the male-female of the present day. This division of sex is necessary so as to gain the various experiences the ego contacts on the road from clod to God.

Man will again become a bisexual being as he was prior to the fall in the Garden of

Eden. The time of this future event is entirely dependent upon man's ability to control his thoughts, desires, and emotions, which teaching is given in the mystery schools of today. Then and only then will the destructive forces of separateness, of mine and thine, be blended by the universal love and understanding which is the basis of esoteric Christianity.

The second sign in the airy trinity is Libra. The Libra influence is indicative of cosmic balance in the universe. This represents man's cosmic bank, for as we balance our accounts and share with others, so do we receive.

Libra is under the mystical number seven (seventh house), and clearly indicates the connection between man and divinity. Average man is of the Earth, earthy, indicating the limitations of the world of sense, but the world also contains the material and substance of all four elements and man must use these elements as an aid toward liberation.

As Libra rules the marriage tie and partnerships, it is under its dominion that much of life's karma works out, for we are attracted back each Earth life into those associations and partnerships which have had unfinished endings in past lives. It is through these repeated contacts and the opportunities which present themselves that we work out our differences. After many repetitions we finally learn the lessons intended, and then we gain tolerance, the spirit of cooperation, and balance. It is then that we shall understand the Venusian words of Christ Jesus, "Love thy neighbor as thyself."

The last of the airy trinity is the sign Aquarius. Under this mental and humanitarian sign the old preconceived ideas of the past must be rededicated to the needs of the future. Under its influence, humanity must ever strive toward intellectual perfection, harnessing all thoughts, desires, hopes, wishes, and aspirations toward the unifying principle of brotherly love and altruism. Many, alas, cannot come up to this high standard, and instead use these gifts destructively by mental assault and persecution. In

time this will crystallize the forces of the spirit within the individual if he does not mend his ways.

We shall enter the sign of Aquarius by precession of the equinoxes approximately 700 years hence, and are starting even now to experience many of the influences which will prevail then. There will be no place in this coming era for people indifferent to the call of the spirit. We are now living at the end of a cycle known as the Piscean dispensation. If we are to qualify for this coming period of universal brotherhood and peace, it behooves us to apply our full consciousness toward perfecting our spiritual gifts.

In this coming age the leaders of humanity tell us that all swords shall be turned into pruning hooks and that war will be a thing of the past. It is reasonable to suppose then that all past differences of the masses must be liquidated so that humanity as a whole can gain through this coming age. Remember that death and sorrow are symbolized by the planet Saturn, and as Saturn is co-ruler of Aquarius it plainly shows us that destiny must play its part before we are able to proceed according to cosmic law and order, a Saturn principle. After being purged by sorrow and suffering, we shall again be found worthy to enjoy the benefits which will be showered upon humanity at this future day of Aquaria. If we could rise above self we would readily see that Saturn represents a universal principle in nature and is therefore a great benefic, and that Uranus is comparable to the Christ force of the universe, which is the great sustainer or the redeemer.

#### *Watery Trinity*

Watery signs and planets of a corresponding nature are emotional and psychic. They deal with the feelings, and indicate how these various forces may be used as an aid to the development of soul growth. First in the watery trinity is the sign Cancer.

The ancient Egyptians pictured Cancer with the symbol of the sacred beetle, or scarab, which indicated the soul. Cancer is primarily ruled by the Moon and therefore



the lunar forces when fully understood and mastered will help us to gain a maximum amount of soul growth.

Cancer is intensely feminine, not only on the spiritual plane, but on the earth plane as well. Because of this, many people coming under its influences are extremely sensitive, intuitive, psychic, sympathetic, and lovers of the home and its comforts. Cancer may well be called the mother principle of the universe and coupled with its main keyword, fecundation, we can readily understand its relationship as a channel for the incarnating ego. Thus Cancer is called the gateway of life. The sex force in man is a reflection of the creative energy in nature, the Holy Spirit, or Jehovah, who builds bodies by means of the crystallizing Moon forces. Misuse of this power is called the sin against the Holy Spirit, which is not forgiven but must be expiated in impaired efficiency of the vehicles.

The next of the watery signs is Scorpio. We must truly stand in awe when we contemplate the vast horizons of future incarnations which it is possible to direct through the process of regeneration. Scorpio rules the eighth house so it is true that "all that opens the womb is subject to the sting of death, contained in the Scorpion's tail." As death on the physical plane is in reality birth into the spiritual realms, we can readily see that birth and death are only states of consciousness through which the ego is constantly going, so that eventually he will master all conditions on all planes.

Scorpio, ruling the hidden side of nature and the eighth house, shows the latent occult ability ready for development by which many people are attracted toward seeking the answers to the riddle of life and death.

The last sign of the water element is Pisces. It is known as the sign of compassion and unfoldment, but also of sorrow, limitation, and self-undoing. The esoteric astrologer realizes that this is only because of the high destiny involved in the highly mystical sign Pisces. The symbol itself is composed of two moons back to back and connected by a bar (X) which indicates a tremendous outwelling of emotional or lunar energy, not

properly controlled by humanity of the present day.

As Pisces is the twelfth house sign and the last of the zodiacal signs, it also represents man's past destiny, and those karmic ties which must be liquidated before he can continue on the higher path. If therefore the individual's twelfth house, and the sign of Pisces are afflicted, he would do well to analyze himself thoroughly, and make a definite effort to correct his faults.

### *Fiery Trinity*

The last of the elements are the fiery signs. The first of these is Aries. Being the first sign in the zodiac, Aries indicates the beginnings of things and new opportunities. As it is fiery or spiritual in essence, it was only cosmically possible under this sign to usher in the Christian religion. This occurred when the Sun by precession entered about the seventh degree of Aries, and therefore Christ Jesus was known as the Lamb (Aries) of God.

The Sun, home of the Solar Christ, is exalted in Aries, and this drama of the cosmos is re-enacted annually as the Sun, our day star, crosses the celestial equator and enters the first degree of the intellectual zodiac, which is designated as the first point of Aries. This day is also known as the first day of Spring. It is therefore with the deepest reverence that the esoteric student attends the vernal equinox service. He knows that the Christ (Sun Spirit) is again released from the cramping confines of the Earth at Easter-tide and therefore worships at the shrine of the risen Christ.

The vibratory force of Aries is essentially spiritual, but today this spiritual vibration has been lowered because of too much materialism. Being perverted this energy is used almost exclusively for personal gain and selfishness. This is due mostly to the influence of Mars, which many times holds people in bondage, because of uncontrolled desires, emotions, passions, and temper.

If we would like to work constructively with our Arian gifts, our first consideration

should be the welfare of others, and in order to attain this possibility, let us remember the words of the initiate Goethe, who said, "From every power that all the world enchains, man liberates himself, when self-control he gains."

The second of the fiery signs is the zodiacal sign of Leo, ruled by the Sun. The Sun is not only the center of our solar system in the macrocosm, but because it rules the human heart astrologically and is placed in the center of man's anatomy, it may be said that the Sun is also the ruler of man the microcosm. It is for this reason that the Sun is called the power house of man.

Within the left ventricle of the heart is located the seed atom of the physical body. At death this seed atom is ruptured, and man is released from his physical body, so that he may continue his evolution in the heaven worlds. The true mystic, who controls the functions of heart and mind, need not wait for death to investigate these inner realms, but can do so consciously under the control of his will. Is it so hard to envisage, then, that the Sun in the horoscope represents the real spiritual *you*, and that through sign, position, and aspects, it denotes the spiritual lessons to be mastered in this life?

The sign of Leo and its ruler the Sun greatly influence the love nature in man. As the Sun is the visible symbol of God, it behoves all humanity to change this symbol into a living reality, and strive ever onward to that divine goal for which humanity was intended, and which it must eventually achieve.

Our last consideration of the fiery signs is that of Sagittarius. The symbol of the archer clearly expresses the high spiritual ideals and mental effort (Jupiter) which are so noticeable in the true Sagittarian. As the archer is half animal and half man, it indicates the duality of man and the tendency to scatter his forces intellectually and spiritually. The human part represents the higher side of man's nature which is ever striving upward, while the animal part indicates man's carnal nature which is enmeshed in materiality, and ever dragging man down-

ward toward crystallization and degradation.

The sign Sagittarius, the ninth house, and the ruler, Jupiter, are all indications of a religious nature. Being religious is not always the same as being spiritual. Religion is the external or form side of the ancient mysteries, whose true significance has been lost to the masses through the ages. Spirituality is that force of the spirit which is gained by living the Christ life, meeting and overcoming the daily problems of life as they arise.

Ignorance of cosmic law breeds superstition and it was never intended by the Lords of Destiny that humanity should be kept in ignorance about the mysteries of life. Christ Jesus told His disciples: *Seek and ye shall find. Knock and it shall be opened unto you.* Sagittarius, the archer, seeking heavenly things through high ideals, and Jupiter, rich with the spiritual gifts learned through benevolence, ideation, and philosophy, synthesized with the ninth house affairs of the higher mind, is plainly the open sesame to the treasures of the spirit. Then the lower animal form as pictured in the Sagittarian zodiacal sign will be transmuted into the higher archer, and the archer himself will have realized his high ideals and instead of shooting at the stars will have mastered them.

With the esoteric key to astrology we can help to unlock the doors of ignorance and superstition. Only then can we hope to educate the masses of people who are struggling in the darkness of despair because their eyes are blinded to spiritual truth. Let all who are enlightened with this marvelous Western Wisdom Teaching help to alleviate the sorrow and suffering which are in the world today. One of the first laws of self-mastery is *Man, know thyself.* Let us undertake to learn the truth, and as Christ Jesus said, "The truth shall make you free." Knowing that truth is light and according to St. John 1:5, that "God is Light," let us strive to bathe this planet in a sea of light and understanding, so that in reality our planet will be a Sun, and all mankind shall "walk in the Light as He is in the Light."



## THE CHILDREN OF VIRGO, 1981

*Birthdays: August 23 to September 23*

People born while the Sun is passing through the mental, common-earth sign Virgo seem primarily concerned with satisfactory adjustment to the requirements of life. Eminently practical, these natives seek what is exact and fitting, calculating to regulate all things to schedule or reduce them to original principles. Life is viewed with cool discrimination; things are seen "as they are" — without emotion or glamor — and evaluated accordingly.

The Virgoans rarely lack an interest in better moral, technical, and living standards obtainable through analysis, purification, and correction. They are usually alert, discreet, dexterous, versatile, and discerning. However, over-development of the mentality can make them skeptical, cynical, and overly critical. These traits, and being fussy, or officious, may antagonize others, though these people may be admired or respected for their abilities and morality.

Keen interest in the results obtainable through applied knowledge and work usually makes the Virgo native industrious, taking pride in being willing, competent, pains-

taking — in giving expert care to detail. A common fault is straining over trifles while losing sight of more important issues. They are quite sensitive to suggestions of ill health, and should therefore associate as much as possible with those who are optimistic and cheerful and take the larger view of life. Having a natural interest in science, chemistry, hygiene, and diet, they make excellent workers in any of those fields, being especially apt in detail work. However, the same interest can prove detrimental should it lead to needless anxiety over symptoms or imaginary ailments, and, when sick, negative thinking or the expectation of solicitude from others could produce illness. When not overly amenable to suggestion the Virgoans excel as nurses, doctors, and promoters of public health through natural methods. Others become druggists, chemists, technicians, and research experts.

The higher type Virgoan expresses an inner purity and a great capacity for service. Those who have become awakened to the call of the Spirit may unfold these qualities to a high degree and make much soul growth.



## *Readings for Subscriber's Children*

J. R. Moloczniak

Born November 12, 1977, 7:20 A.M.

Latitude 41 N.

Longitude 74 W.

This chart is somewhat unusual in that the Sun, Moon, and five planets are all on the left side. This indicates that to a considerable degree the life is under the direction of destiny — that the native must “bow to the inevitable,” so to speak, trying to make the best of whatever experiences may come.

The Sun is in the fixed-emotional sign Scorpio in the 12th house, with no aspects except a distant (8 degrees) conjunction with Uranus. This sign position indicates energy, courage, and independence, though not to the extent that would be the case if there were favorable aspects to a planet or planets. Also indicated are such traits as bluntness of manner, indifference to suffering, and a tendency to ride roughshod over anyone or anybody that stands in her way. The 12th house position suggests a lonely soul who shuts herself off from her associates. The first third of life may be spent vainly trying to find a balance and settling down to some life work. Scorpio on the ASC accentuates the martial, unfeeling traits. However, the more desirable traits of persistence, courage, and resourcefulness are also accentuated.

Since there are twenty-eight degrees of Sagittarius in the first house, and Mercury, Moon, and Neptune are placed therein, the personality will be strongly affected by this configuration. The Scorpio influence is considered moderated by the benevolent, Jupiter-ruled Sagittarius and the planets it contains. Mercury in this sign is strong and inclines one to be noble, independent, and religious. The conjunction of Mercury with the Moon denotes a retentive memory, and its trine to Mars in Leo in the 9th, bespeaks a keen, sharp, and ingenious mind, a broad and progressive view of all the problems of life. There is a fondness for travel, and benefit may come from changing from one place

to another. However, Mercury squares Saturn in the last degree of Leo in the 9th, a limiting influence. There may be a tendency to melancholia at times, as well as an inclination to be untruthful. Early training in the wisdom of truthfulness and optimism will be a great help in directing this child's life toward its highest potential of growth.

The Moon in Sagittarius points to an alert, active personality, a love for physical exercise, a fondness for animals, and a love for travel. This configuration tends toward a happy disposition, too, which helps to offset the square to Saturn of Mercury and Moon. Emphasis should be given this trait during her early years, so that she will grow up with a happy, optimistic attitude.

Neptune in Sagittarius in the first house, conjunct the Moon, and sextile Pluto in Libra in the 12th, increases the inspirational, devotional, and religious tendencies of the nature. Dreams, visions, and occult experiences are probable; Jessica has a sensitive body, capable of feeling the finer vibrations of nature. Her early environment should be as clean and wholesome as possible.

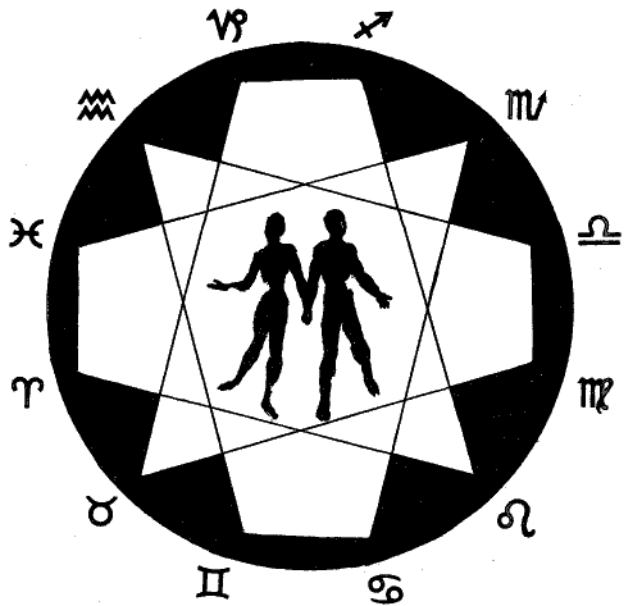
Venus, placed in Scorpio and square Mars, sounds a warning to the parents of this child to guide her carefully in controlling her emotions. She is prone to respond to whatever stirs the emotions or wherein the senses may revel. Her deep religious feeling will be a great help in providing an outlet for her overcharged feelings.

A mercurial vocation would probably be most suitable for this child, but training in music will be a great help to her. She could find satisfaction in teaching, as well as in oratory and music. There should be physical activity as well as mental and emotional activity.

Jessica's parents would do well to see that her associates are of a clean, moral nature. With warm parental affection she can be guided so as to make a great deal of spiritual progress in this life.

# The Generic Spectrum

Elman Bacher



In the last few years of the eighteenth century and the first two decades or so of the nineteenth occurred one of the most remarkable stellar phenomena of modern history — the conjunction of Uranus and Neptune, in Sagittarius and Capricorn. This *hyper-lunation* was seed-planting in terms of the cosmic vibratory powers of these two giants — rulers of the last two signs of the zodiacal belt.

As a conjunction of any two planets carries out the pattern of the Sun-conjunct-Moon lunation (with its extensions of first quarter, trine, opposition and so forth), so it was with this conjunction. During the years of the nineteenth century and up through the first fourteen years or so of this one Uranus and Neptune moved, in relationship to the conjunction-point and to each other, to make patterns of aspects that represented a turning point in the vibratory evolution of the human race.

The Full Moon pattern of this tremendous aspect was represented by the opposition of Uranus to Neptune. This pattern prevailed when Uranus had returned to Sagittarius and Capricorn and Neptune had gone half-way around the wheel to Gemini and Cancer. This crescendo of vibratory powers on the part of Neptune, included the

last four signs of the zodiacal sequence (Sagittarius through Pisces) and the first four signs (Aries through Cancer). The objectified climax, shortly following the period of exact opposition in the middle degrees of Capricorn-Cancer, was the first World War — the spewing forth of congested and putrified energies on the part of nations all over the world and the imagination of an entirely new phase of unfoldment on all planes.

Let us consider this great conjunction in terms of house-sign patterns.

The inception of this conjunction occurred in the abstract ninth house sign Sagittarius, ruled by Jupiter, significator of abstract mentality, ideas, concepts, understanding, and philosophy. Jupiter is the Principle of Improvement and of Expansion. In Sagittarius, Uranus — ruler of Aquarius, the eleventh house sign — was in its own eleventh house sign, the keyword of which is liberation through universal, or impersonalized Love-Power. This position of Uranus had the effect of an electrification of human consciousness in the form of a vitalization of humanity's need for greater freedom on all planes. There were revolutions like nothing that had been known for ages — by actual warfare and by protest against the effect of centuries of spiritual and intellectual shack-

ling by temporal powers. There was a blasting open of horizons of knowledge and thought so that the mental and spiritual capacities of humanity might find new pastures. New philosophies and religious forms sprang up on all sides that man's need for broader understanding might be fulfilled.

Neptune in Sagittarius was in its own tenth house-sign from its dignity in Pisces. It had reached the three-quarter mark in its own cycle and had come to the point analogous to Capricorn in its relationship to Aries. This was a timing for a new releasement of the powers that serve the purposes of redemption. That which was to be "redeemed" was the effect of many preceding centuries during which mankind's ideality had become congested to the choking point by corruption and perversion of ideals.

In Capricorn, Uranus reached its own twelfth house sign, the last position in the cycle from its dignity in Aquarius. In this sign, Uranus' influence was to disintegrate outmoded forms to make way for new formations on all planes. In Capricorn, Neptune reached its own eleventh house sign; a wave of Egos (Elder Brothers and Sisters) incarnated during this period who served to act as instruments (Neptune is the Principle of Instrumentation) for the down-pouring of tremendous spiritual powers to recharge the spiritual consciousness of mankind.

During the years of the nineteenth century Egos of great and remarkable development incarnated in, shall we say, swarms — philosophers and religionists, musicians, artists and writers, scientists and mathematicians, healers and teachers. These persons, whatever their specific field of activity was, served to bring humanity closer to each other by the tremendous range of their influence. A particularly significant opening up took place by the advent — in the western world — of the sciences pertaining to psychology and psycho-analysis. A few great minds incarnated during this period who were determined to investigate the principles pertaining to human sexuality, emotionality, and the function of the subconscious mind. To these people we owe an unpayable debt. They pio-

neered in a field of research that had scarcely been tapped, and they stood strong and unshakable against the powers of crystallization, ignorance, and prejudice in order to bring to mankind a *new Light* toward greater understanding.

In our particular subject at hand — the generic spectrum — we will deal, in astrological symbology, with one of the most important of the factors pertaining to the inner nature of man's constitution: the factor of bi-polarity.

Experience as male and experience as female is represented abstractly by the division of the wheel by any diameter. The arch-symbol of this pattern is, of course, the Aries-Libra diameter of the Great Mandala — the abstract or natural wheel having thirty degrees of each sign per house, starting with Aries as Ascendant and moving counterclockwise around the wheel to Pisces at the twelfth cusp. The Aries cusp is the *I AM* of human consciousness. It is the projection of all potentials from the center of the wheel to the circumference — the point of incarnation or the objectification on the physical plane. All radii of the wheel are simply emanations of this Ascendant line, since there is only one radius for any circle.

The horoscope in its totality is the composite of all consciousness of the individual, and this means the composite of all masculine and feminine potentials. Relationship is within; it is not, essentially, outside of the individual. This can easily be proven by consideration of the fact that when you change your reaction to another person, you change your relationship with him or her. The outer aspect of relationship is its picturing in space-time on the physical plane — the mirroring of inner states by their expressions in form. The maleness and the femaleness of human beings serve to focus generic qualities, both in expression and by reflection. Certain experience patterns, in actual physical living are peculiar to the male, others are peculiar to the female. Each in its own way, is a picture of karma, since we incarnate by law in the dimensions of space time and the physical expressions of gender sex.



Since our essential bi-polarity is not, as yet, fully realized, Nature makes possible, by the faculty of emotional reaction, a recognition of our latent generic states. This recognition is found in our relationships with other people, and we identify them — seemingly outside ourselves — by the stimulation that they make of our vibratory being. Because the quality of our relationship patterns resides in our consciousness, we now recognize, when our viewpoint is sufficiently detached, that each human being is his/her own father/mother, husband/wife, brother/sister, and son/daughter. Our generic being serves to identify other human beings as factors in one or more of these basic relationship patterns, and their many variations, in accordance with our generic patterns and our congested or regenerate levels of consciousness. We do not have enemies. We ourselves, are the source of what we interpret as enmity. The regeneration of our emotional reaction faculty improves the quality of our vibratory being and thus improves our consciousness of relationship with other people. That is the only way we can defeat our enemies and redeem relationship-karma.

In consideration of this material, it is suggested that each student try a little inner adjustment. Stop thinking of yourself as male or as female. Think of yourself — and this may require considerable elasticization — as composite of masculine and feminine. Recognize that you, as an individual expression of the idea, humanity, contain in your vibratory being everything that is meant by the words man and woman. You are simply specializing as male or as female in this incarnation. You may have been the opposite in the previous incarnation, you may be the opposite in the one to come. If you are male your feminine patterns will, for the most part, be objectified by reflection in the women in your life and the reverse holds true for females. But — and this is very important — the bi-polarity of our being is coming into clearer manifestation as we evolve through the exercise of our potentials of Love-Power and Wisdom-Power — one of

the remarkable phenomena resulting from the Uranus-Neptune conjunction and opposition during the last century and a half. The study of human relationships is no longer centered on the differences between the sexes as much as it is on the similarities of men and women as bi-polar mechanisms. We are coming into a realization that opposite sex really means latent generic quality which is ignited by contact with persons whose vibratory being complements ours, in some degree or pattern.

The astrologer, in fulfilling his service, functions — or should function — as a bi-polar consciousness. If he is to understand the problems of the client he must draw on his experience-memories as male and as female in order to perceive the vibratory roots of the client's problems and potentials. The astrologer, in this functioning, is not neutral; he is compositing his vibratory elements as a ray of Light, focused into whiteness, to enlighten the consciousness of the client to clearer awareness of the source of the problems and their inherent correctives. Masculinity and femininity are not words of opprobrium when applied to females and to males, respectively. They are words that refer to the two-fold expression of our vibratory being which, in the final analysis, is the basic life expression of our inner nature. Cause (masculine) and Effect (feminine) may be said to designate the Life expression — polarity — of the Cosmos.

The consultant astrologer who does not function with awareness of his/her bipolar reality will not do justice to his work as an analyst of relationship and sex problems. He must be able to perceive the combined masculinity-femininity of any one whose chart is studied to assist this person to recognize more clearly the inner source of relationship-problems. The male who does not know or recognize his own femininity is not going to perceive the woman-part of anyone he reads for. Truly, our brother-human is the masculine element of human nature and our sister is the feminine element, regardless of the physical envelope that is worn. Each astrologer should apply his analytical powers toward

a more clarified understanding of his own personal relationships and see, with the Eye of White Light, how he affects, and is affected by, each person with whom there is close association. It is necessary to analyze the chart from the generic standpoint to determine the relative masculinity/femininity that is pictured. We now offer, as food for thought, a generic analysis of the twelve signs.

Use a copy of the Great Mandala without the planetary symbols — just the sign symbols outside the wheel. Notice that the first four signs — Aries, Taurus, Gemini, and Cancer — each represent one of the generic elements: fire, earth, air, and water, respectively. Two of these, Aries and Cancer, are cardinal structure-points.

Since rhythm is the archetype of movement (in time-space), we recognize that the progress around the wheel, through the twelve signs, is a rhythmic progression. The simplest basic rhythm is what we call two-four rhythm — two counts, each of which has a down-beat and an up-beat. The down-beat is the masculine “initiation” of the count, the up-beat is the releasement — or feminine complementation — of the down-beat.

In this sector of four signs we see two halves of two full rhythmic beats. Count one is Aries-Taurus — the down-beat is Aries, the up-beat is Taurus, count two is Gemini-Cancer — Gemini is the down-beat and Cancer is the up-beat. Each count, then, has its two-fold generic quality, and the four-fold sector has its two-fold generic quality in its division of two complete counts. Aries-Taurus is, then, the male down-beat of the sector. Gemini-Cancer is the female up-beat, or complementation. Aries and Gemini are the masculine down-beats of each of the two counts; Taurus-Cancer are the feminine up-beats of each of the two counts.

The ideal realization of humanity’s vibratory nature is found in the spiritualization of all generic qualities: the “Grand Man” is the perfection of composite masculinity/femininity. So we see how this spiritualization is pictured in astrology: the circumference of the wheel is the seconds,

minutes, and degrees of the sequence of twelve signs. There are four groups of trines, each representing the Power-Love-Wisdom aspects of one of the elements. Each element, in three octaves, covers the wheel and each one is a specialization of generic quality. The trines are initiated by the four cardinal signs, each of which is a basic generic statement of I AM, and each represents one of the structure points in the total pattern of human relationship: the male as husband and father; the female as complement — wife and mother.

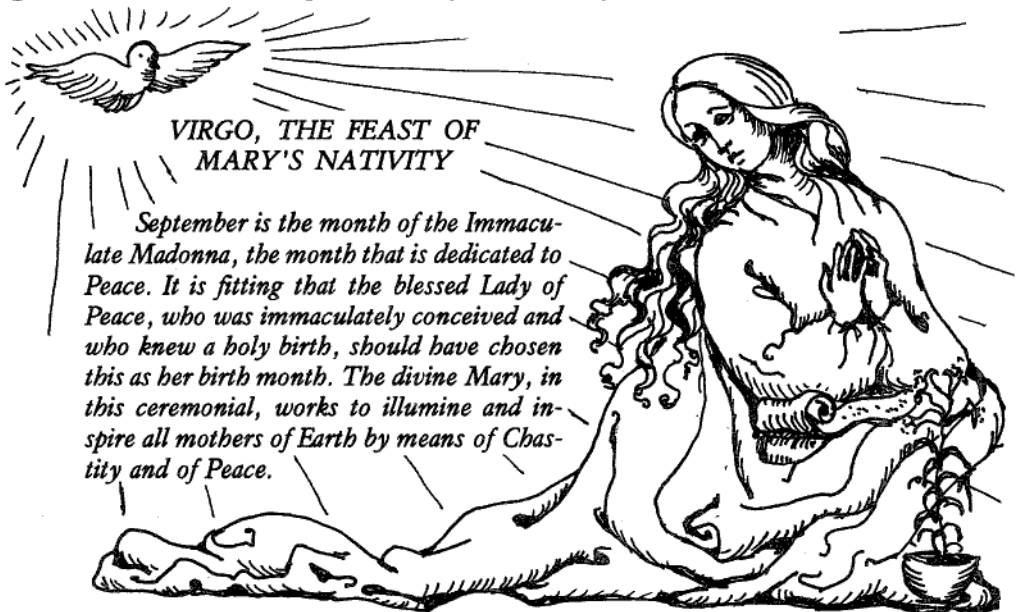
Number the signs around the wheel as follows: Aries — 1, Leo — 2, Sagittarius — 3, Capricorn — 4, Taurus — 5, Virgo — 6, Libra — 7, Aquarius — 8, Gemini — 9, Cancer — 10, Scorpio — 11, and Pisces — 12. Place your pencil point on Aries and travel through the zodiac this way: Aries to Leo to Sagittarius to Aries — to Capricorn; Capricorn to Taurus to Virgo to Capricorn — to Libra; Libra to Aquarius to Gemini to Libra — to Cancer; Cancer to Scorpio to Pisces — to Aries. This *tour* of the zodiac starts with the most masculine of male signs and ends with the most feminine of female signs. Each cardinal sign is the most masculine of its element, each mutable is the most feminine and adjustable. Aries (dignity of Mars) joins the earth element at Capricorn (exaltation of Mars); Capricorn (dignity of Saturn) joins the air-element at Libra (exaltation of Saturn); Libra joins the water-element at Cancer (dignity of the Moon) as initiator of the water-trine, the third octave of which is Pisces, exaltation of Venus, which is ruler of Libra; the Moon, ruler of Cancer, is exalted in Taurus, earth-dignity of Venus and second — or love-power octave — of the earth-trine initiated by the Moon’s complement, Saturn, ruler of Capricorn. Pisces, exaltation of Venus, is ruled by Neptune and represents ideality. Venus’s exaltation in this hyper-feminine sign symbolizes the perfected mirroring of the best in humanity’s consciousness. The renunciation implied by the Piscean vibration is that of giving up the negative, unregenerate feeling-reactions in favor of perception of the in-

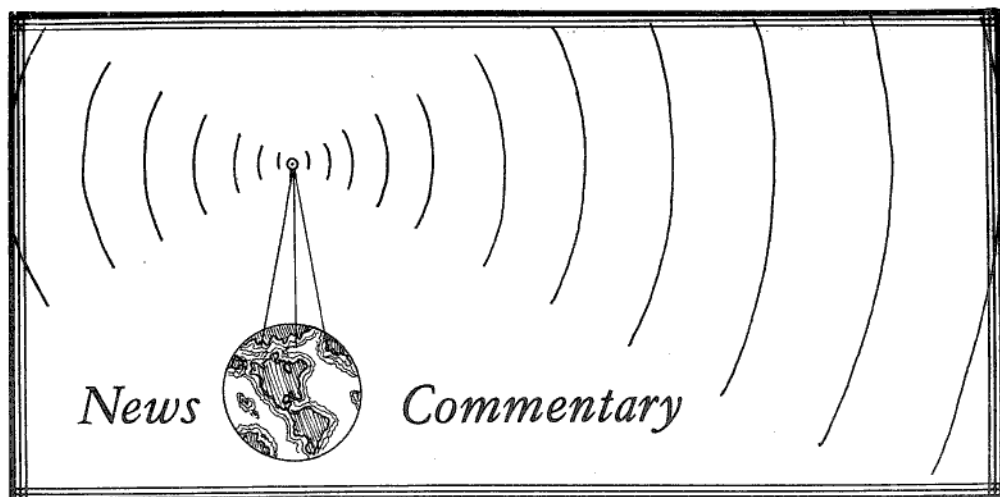
herent ideal — which is goodness, truth, and beauty.

Now we have the entire zodiac lined up by generic quality. The whole belt of twelve signs by trine division represents the healing power of three-four rhythm — each element thus picturing a spiritualized key-note in which the music of human consciousness can be played. Each sign, by three-fold decanate division, composites its element. You can now list your own planetary positions by generic quality, synthesize them with your Ascendant and ruler, and evaluate your listing by comparison with the gender of planets. We suggest listing Mars, Sun, Jupiter, Saturn (the father-symbol), and Uranus as masculine planets. The Moon, Venus, Pluto (ruler of Scorpio — the womb of compressed desire-power), and Neptune can be listed as feminine planets. Mercury, the intellect, is neutral — or rather androgynous. Mercury, in its rulership of Virgo (a male sign) is masculine, and as ruler of Gemini it is feminine. This planet adapts to the sign in which it is placed and adds an emphasis to the generic quality represented by the sign.

Apply this listing to many charts in addition to your own. Learn to size up the generic values of charts for practical analysis

of relationship problems. Pay particular attention to all planets that are dignified by sign placement. A planet in dignity is a first house vibratory placement — a start of a new cycle of aspect patterns to be made by that planet in future incarnations. Also, pay careful attention to the structural rulers: Mars, Moon, Venus, and Saturn as respective rulers of the cardinal (structural) signs, also planets placed in the cardinal signs because they will be disposed by the structural rulers. If you wish, it may be helpful to list the planets of a given chart by their maleness and femaleness (fire-earth, air-water) as well as masculinity and femininity (fire-air, earth-water). Check the element or grouping (this is very important) that contains the most of uncongested planets, or any chart that is uncongested. In this factor, we see a registration of definite spiritualization of generic quality — an important signification of inner freedom. Also, the structural planet (Mars, Moon, Venus, and Saturn) that is most congested and most regenerate. Study these two planets not only by their aspect patterns but also in terms of the congestion and regeneration of the planet which disposes it. We must know the generic quality that each planet is focalizing, and this dispositorship gives us that key.





## *The Mystery of Memory*

The man known to his doctors as N. A. lives in the perpetual present. Injured 21 years ago when a fencing foil penetrated his nose and stabbed his brain, he is virtually incapable of forming new, enduring memories. What normal people remember for weeks, N. A. retains for a few minutes. If he is taught a new skill such as reading mirror-reversed writing, he masters and retains the skill itself, but forgets how and when he learned it. No memories of events after his accident fill the archives of his mind. Researchers are far from understanding memory; they can't offer foolproof ways to remember bosses' names and lovers' birthdays, let alone cure N. A. Yet, ironically, they can use him to learn how fleeting experiences become either permanently engraved on the mind or lost forever.

Today's quest to understand memory is as urgent as yesterday's drive to crack the genetic code. As Colin Blakemore of Oxford University puts it: "Memory is the unsolved challenge for brain research. It is, perhaps, the central question." The ability to remember lifts man out of the terrible eternity of moments; it makes possible his sense of self and his civilization. Traditions, learning and reason all emerge from the tenuous connections of tiny nerve cells.

Because memory spans the territories of the psychologist and the cell biologist, the

research is unusually diverse. Pieces of the memory puzzle come from interviews with amnesiacs and experiments on maze-running rats. But there is a hitch. So far, the biologist's chemical and anatomical models of how man forms memories don't always mesh with the psychologist's descriptions.

Researchers have drastically revised what neuroscientists once believed about memory. Experiments in the 1940s suggested that memories reside in neat pockets of the brain, like electrical states in silicon chips in a computer; prodding one spot on the brain with electrodes would call up remembrances as specific as the sound of a mother calling her child on the streets of the patient's old neighborhood. Today, however, researchers doubt that memory is so localized; recent studies show that the electric signals of memory fill the entire brain. How are these signals recorded? Cells fire off impulses when they are stimulated by experiences, and scientists suspect that these impulses are somehow preserved by chemicals in the brain. But the biologists don't know how the chemicals work or even what they are. So the psychologists step in, explaining how experiences that evoke intense emotions or are closely related to facts already in the mind are more likely to be retained than inconsequential or random information.

Scientists believe they will soon amass

enough pieces of the memory puzzle to form a complete picture. By studying brain-damaged patients like N. A., for example, they can infer that the memory tasks he fails are controlled by the injured part of the brain. By altering the brain chemicals of rats, researchers learn which compounds affect the vaults of memory.

Psychologists are confirming what every mnemonist knows: the best way to remember is to weave new information into the existing fabric of the mind. This means, in effect, constructing indexed mental files from which information can be retrieved. A lost detail from last night's mystery movie, for instance, might be recalled by concentrating on dark alleys and horrified faces. The brain's need for information categories might explain why people forget their infancy: a baby's world is too new to have neat frameworks into which experiences can be filed.

Correlating emotions works as well as correlating facts. Experiments by psychologist Gordon Bower of Stanford University show that mood is important when receiving new information. If, for example, a person who is happy reads one story about a man's exhilaration over his first kiss and a second about the breakup of the Beatles, he is more likely to remember the upbeat tale.

Strong emotions seem to act as embalming fluid for memories. Stressful events such as President Kennedy's assassination remain more vivid in memory than last Monday's lunch, and now experiments are showing why. In a typical study, a rat receives an electric shock if it steps off the shelf in its cage. The shock causes stress, a feeling carried by the brain hormone noradrenaline, and the animal remembers the lesson days later. If the hormone is experimentally blocked after the shock, however, the rat forms no memory of the training and later steps off the shelf. Apparently the hormone is vital for locking into memory short-term changes in the brain such as those produced by the shock. "Memory will fade unless there is an activation of the noradrenaline system that says, 'Print it!'" says Larry Stein of the University of California, Irvine.

Scientists believe that several parts of

the brain can help form memories. One, the amygdala, makes people react emotionally to stimuli, producing fear of skulking figures in doorways, for instance. Yet it also seems to act as the gatekeeper for emotion-laden memories. Another brain structure, the hippocampus, might also regulate memories tied to places. When Mortimer Mishkin of the National Institute of Mental Health removes these two structures from monkeys, the animals no longer remember which toys are new and which are old. Perhaps, Mishkin speculates, the objects are no longer linked to emotions without aid from the amygdala nor to familiar places without the hippocampus. Thus they cannot be imprinted on the brain as a memory.

If emotions and chemicals are the "ink" that records memories, the brain's anatomy or "paper" on which they are recorded should change to reflect experience. William Greenough of the University of Illinois finds that when rats run mazes, their neurons change. If the animals wear a blindfold over one eye, for example, the side of the brain that "sees" the labyrinth grows more highly branched neurons than the unused side. "This doesn't prove the changes have anything to do with memory," Greenough cautions, "but it does show that where animals are forming memories, changes do occur. It is compatible with the notion that the circuitry of the brain underlies or encodes memory."

The memory circuits in turn seem to light up the whole brain. In experiments with cats, electrical patterns surge through the entire brain when the animals see flashing lights or hear ringing bells that alert them to press a lever to get food. At other times, without the lights or bells, the cats can call up these same electrical patterns and bang the food lever. "The brain can produce an exact facsimile of electrical activity caused by a past event," says E. Roy John of New York University Medical Center. Scientists speculate that structures such as the hippocampus and amygdala receive information from the outside world, process what needs to be remembered and then distribute the electrical memory signal through the whole brain. "Information in the brain is

not located in any one place or cell," John concludes, "but rather in large groups of cells cooperating together."

Memory researchers have clearly made headway since Aristotle theorized that the senses imprint memories in the brain like signet rings in wax. Yet they are a long way from connecting the diverse clues to the mystery of memory. Electrical patterns in cat brains and prolific neurons in rat brains still can't account for the magic of the mad-eleine that unlocked seven volumes of Proust's reminiscences. For now, nobody can improve on J. M. Barrie's explanation: "God gave us memory so we could have roses in December."

by Sharon Begley with John Carey  
*Newsweek*, June 1, 1981

Occult teachings acquaint us with three separate types of memory, and it evidently is only the least efficient of these — the conscious memory — with which these scientists now are dealing. Conscious memory is the record made by our senses. When we see, hear, etc. things in the material world, these impressions are engraven upon the cells of the brain and we are able consciously to call

them back with a varying degree of accuracy, depending on the accuracy of our initial observations. This memory is extremely capricious, however; we know, for instance, that the same incident often is described differently by different witnesses, and that "total recall" is a rare phenomenon at best.

The completely accurate and reliable subconscious memory, however, is formed in an entirely different manner. The light ether continually carries a "photographic image" of our surroundings into the lungs, where it then is absorbed by the blood. As the blood passes through the heart, this record is etched indelibly on the seed atom. Even if a person loses his conscious memory completely and becomes unable to recall past events at will, the subconscious memory contains them all. Thus, the forces of the seed atom contain the record upon which the assimilation of our earthly experiences which takes place in the life after death is based.

Finally, there is the superconscious memory — the storehouse of all faculties acquired and knowledge gained in previous lives. This record is indelibly engraved on the Life Spirit and manifests in part as conscience and character.

## *Important Notice*

Soaring postage expenses have made it necessary for us to remove the "return postage guaranteed" stamp from our *Rays* envelopes. This means that any *Rays* magazines that are not deliverable as addressed will be sent to the Dead Letter Office and discarded. To avoid this we ask that subscribers promptly notify us of any address change, and to do so before the first of the month preceding any issue. Return postage will no longer be paid by the Rosicrucian Fellowship.

— The Rosicrucian Fellowship  
Circulation Department





# Readers' QUESTIONS

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## *Can Occult Philosophy Unbalance the Mind?*

*Question:*

If a person is inclined to be high-strung and nervous, is there any danger that his mind might become unbalanced as a result of studying occult philosophy?

*Answer:*

No, we do not think so. On the contrary, we believe that the study of occult philosophy can be very beneficial to such a person.

The Rosicrucian Philosophy and philosophies of a similar character which explain the forces of Nature that operate in the invisible worlds, and which the ordinary individual does not perceive, are purely educational in character. There is nothing any more upsetting or unbalancing about these subjects, when they are studied with a view to gaining knowledge, than there is about chemistry or electricity, both of which deal with the finer forces of Nature.

If the student begins to practice developing or breathing exercises which sensitize his finer vehicles, however, and thus admits forces from the invisible worlds for which he is not prepared, then indeed he may incur the danger of becoming unbalanced in some facet of his being. Also, if he does not use discrimination in pursuing his daily activities and if he neglects his duties while delving into esoteric studies, he may become one-sided in development, which tends toward negativeness. As a result, he may open himself up to some of the forces on the inner planes with which he is not equipped to grapple, and thus lose his poise. If, in addi-

tion, he dabbles in spiritualistic phenomena, the ouija board, automatic writing, or any similar negative phenomenon, he runs the risk of inviting into his aura disembodied entities which will have a derogatory influence on him.

On the other hand, if the student exercises judgment and discrimination — or good common sense — in studying occult philosophy, just as he does in studying material science, only good can result, because the knowledge gained puts into his hands a weapon of great potency with which to fight the battle of evolution. With the knowledge that we obtain from occult philosophy, we can advance in evolution at a much more rapid rate than heretofore, because we are able to cooperate with Nature. Thus, we avoid the ignorant violation of "hidden" laws. We also perform work which will perfect our vehicles and unfold latent faculties which the average person may not obtain for many lives to come.

### RELATIONSHIP BETWEEN OLD AND NEW TESTAMENTS

*Question:*

In the Fellowship Temple Service we read: "The Bible has been given to the Western World by the Recording Angels, who give to each and all exactly what they need for their development. They are above mistakes, and if we seek the Light, we shall find it there." How do you reconcile this with the fact that only the New Testament

gives the Christian Religion, the religion for the Western World?

*Answer:*

It is true that the New Testament gives the Christian Religion, which has love and unselfishness as its basic tenets, while the Old Testament pertains to the race religions of Jehovah, which are based on law, fear, and obedience. Obviously, the New Testament is of more importance to the Western World than is the Old Testament, since it provides us with the principles of progress needed at this time.

We should remember, however, that the whole Bible is a Book of Initiation, and the books of the Old Testament contain much of value to any spiritual aspirant when studied in the light of occult philosophy. The Psalms, for instance, are not merely songs of praise and worship. They also are hymns of the Spirit's growth and victory — the triumphant joy of the Initiate unfolding his inner powers. David's harp symbolizes the initiatory vibrations, while the people in his life represent certain powers or faculties with which he has to deal on the Path. Job typifies the neophyte who renounces all earthly things for spiritual gain. Every aspirant must face the loss of worldly possessions, of loved ones, of physical health, and must be subjected to misunderstanding and even persecution from friends and acquaintances. The other books of the Old Testament also reveal, to one who has the key, the sacred mysteries of the initiatory Path. The Old Testament deals with the Lunar Mysteries and the New Testament with the Solar Mysteries. The former may be considered a basis for the latter.

### SIBLING INHARMONY

*Question:*

Why do some children, especially when there are several in a family, seem to delight in being unkind to and scornful of each other, much to the grief of their parents?

*Answer:*

During each Earth life, individuals contract undesirable debts of destiny, most of

which are the result of unkind acts toward their fellow men. The Lords of Destiny endeavor to reconcile these differences by bringing certain Egos into the same family in the relationship of brother and sister, parent and child, or husband and wife. Living in this close family relationship and united by blood ties, the Egos have a better chance to reconcile former differences. Sometimes, however, such individuals refuse to be reconciled to each other. Nevertheless, the time eventually must come when these differences will be adjusted. If this is not accomplished in one lifetime, the Egos will be caused to live in close proximity to each other in a subsequent lifetime — or several, if necessary — until they finally do overcome their mutual antagonism.

Whenever two individuals in the same family show, from the beginning, that antagonism exists between them, it may be judged that the present ill-feeling is related to something from the past. The individuals concerned will have to work out the problem for themselves. The change in attitude must come from within each one of them; it cannot be superimposed from the outside.

### NO CURE FOR ILLNESS (?)

*Question:*

My doctor has informed me that there is no cure for my particular heart condition, and of course I understand that some debts of destiny might require life-long illness. Since I evidently have incurred such a debt, is there any point in continuing to remain on the healing list?

*Answer:*

Even though you were told that there is "no cure" for your condition, we would like to point out that nothing is hopeless in a spiritual context. Medical science may not have discovered a medicine or a form of treatment to cure the ailment, but spiritual healing is by no means bound by the tenets of material knowledge. Ultimately, our well-being depends on our ability to live in accordance with natural Law.

Some debts of destiny may indeed re-

quire a lifetime of ill health, but we do not know that this applies to you or to any other specific individual. We would never presume to say that a particular person cannot be cured. Many people who have been chronically ill for years have experienced sudden "miraculous" healings, which occurred, whether the people concerned knew this or not, because they had so paid the debt or learned the lesson involved with their illness that they had earned the right to be cured.

Certainly we all have debts of destiny to pay off, but once the debt is paid — and the Higher Powers know when this occurs — the individual is healed. Therefore we urge you to continue your tie with the Invisible Helpers and not to lose hope. At the same time, do all you can every day to "live the life" as best you understand what this involves and as best you can. Sincere effort on the path of progress, sincere prayer, and faith are our most potent weapons in the struggle against illness.

#### CAN DECEASED MOTHERS STILL AID CHILDREN?

##### *Question:*

Is it possible for a mother who has passed on to help her children, directly or indirectly?

##### *Answer:*

A number of cases have been investigated in which it was shown that a deceased mother managed to materialize in order to save her small children from disaster or accidents. There is no doubt that many young mothers are earthbound for a long time because of the love they bear for their small and helpless children. It seems certain that, if they were able, they often would manifest to give the children help and comfort. Since, however, the seed atom was ruptured at the time of death, they are not able, generally speaking, to draw to themselves even the most attenuated gaseous matter that would make them visible. In a few cases, however, the need was so great that it evidently begat in the mother concerned a desire of such dynamic intensity that for a moment or two

the physical atoms were compelled to marshal themselves into her body and she was able to do the physical thing which she desired to do.

#### CONCERNING PRAYER

##### *Question:*

Jesus taught us that Christ is within us — or God is in us. Therefore we *have* all the attributes of God already. The Bible says that we *have* the mind of Christ, we have His righteousness, we have His wisdom, etc. If this is true, should we ask God to give us what we already have? Or should we acknowledge the fact that we have these things and thank and praise Him for them?

##### *Answer:*

Since we were made "in the image of God" we have His attributes *in potentiality*. The object of evolution is to unfold these potentialities into dynamic powers and thus become truly like Him. Actually, we should not ask God to *give* us anything! We should thank Him and praise Him, always, and try to live according to His laws.

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#### OUR PART

*The world was made to do a work  
And so was every man  
Each has his part, his work to do  
In the great cosmic plan.*

*But if we shirk our share of work  
Then some one else must do  
Not only theirs, but ours as well  
And who's the payment to?*

*So let's put our shoulder to the wheel  
Though our strength be great or small  
And do our part, with a cheerful heart  
Let's heed the cosmic call.*

*by Samuel Thomsen*

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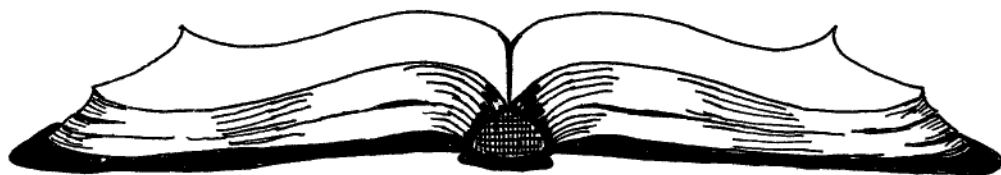


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# Book Review

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*La Partera: Story of a Midwife*, by Fran Leeper Buss, The University of Michigan Press, Ann Arbor, MI, 1980.

Jesusita Aragon is a midwife who has delivered more than 12,000 infants in an isolated, mountainous area of New Mexico which for many years was devoid of any other source of medical care. Born in 1908, she was apprenticed at 14 to her grandmother, from whom she learned the traditional, Hispanic methods of assisting childbirth. (In this book, "Hispanic" refers to "people coming from a Spanish-speaking background.")

This volume incorporates Jesusita's story as related by her and transcribed, without editing of English, by Mrs. Buss. It tells of Jesusita's early training, her own two unmarried pregnancies and the resulting ostracism from her family — incidents which undoubtedly increased her compassion for the many young women in similar straits whom she later was to encounter and help — and her eventual emergence as a leader in her community. In time, she was able to build (literally by her own efforts) a small maternity center for her patients and to gain the respect of the medical "establishment" as it proliferated into the area.

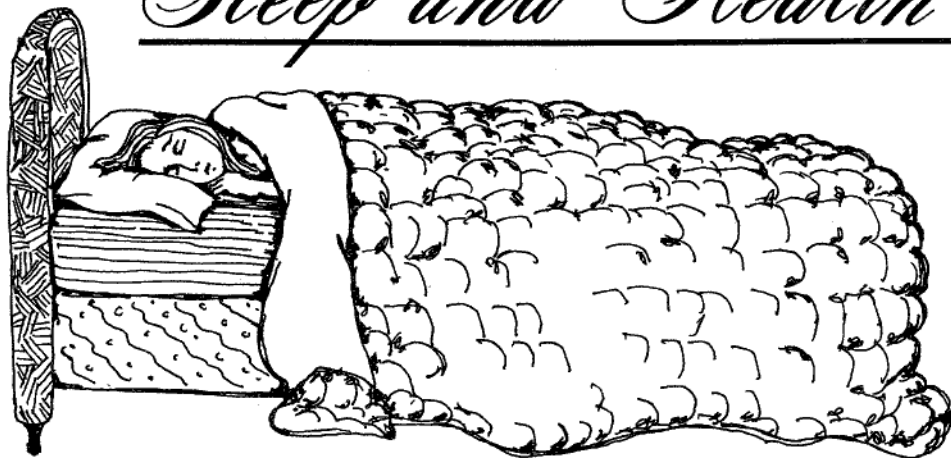
The book describes the simple joys of Jesusita's life, which ranged from her happiness as a child in the solidarity of a large family to her love of dancing to the intense satisfaction which her skill at midwifery has

afforded. It describes her sorrows with equal intensity: the estrangement from her family which was to last many years, the constant struggle against poverty, the problems with some of her grandchildren who have been caught in the snares of modern "civilized" life. Most of all, however, it shows the innate optimism and unquenchable spirit of an indomitable woman whose life has been a source of help and inspiration to many.

Mrs. Buss is a minister of the United Church of Christ who worked for a time in Las Vegas, New Mexico, where she first learned of Jesusita's history and accomplishments. The book was compiled after a series of appendices describing cultural factors germane to the area and an account of medical care eventually provided there by other Hispanic and English-speaking female healers. It is one of several books in a series entitled "Women and Culture," which is designed to publicize the lives, achievements, and status of women in many fields of endeavor.



# Sleep and Health



## The Value of Sleep

During the daytime the vital body specializes the colorless solar fluid which is all about us, through the organ we call the spleen. This vitality permeates the whole body and is seen by the clairvoyant as a fluid of a pale rose color, having been transmuted upon entering the physical body. It flows along every nerve, and when it is sent out by the brain centers in particularly large quantities it moves the muscles to which the nerves lead.

The vital body may be said to be built of points which stick out in all directions, inward, outward, upward, and downward, all through the body, and each little point goes through the center of one of the chemical atoms, causing it to vibrate at a higher rate than its natural speed. This vital body interpenetrates the dense body from birth until death under all conditions except when, for instance, the blood circulation stops in a certain part, as when we rest a hand upon the edge of a table for some time and it *goes to sleep* as we say. Then, if clairvoyant, we may see the etheric hand as a glove, and the chemical atoms of the hand relapse into their natural slow rate of vibration. When we slap the hand to cause it to *wake up*, as we say, the peculiar prickling sensation we feel is

caused by the points of the vital body which then re-enter the sleeping atoms of the hand and start them into renewed vibration.

The vital body leaves the dense body in a similar manner when a person is dying. Drowning persons who have been resuscitated experience an intense agony caused by the entrance of these points, which they feel as a prickling sensation.

During the daytime, when the solar fluid is being absorbed by the person in great quantities, these points of the vital body are blown out or distended, as it were, by the vital fluid, but as the day advances and poisons of decay clog the physical body more and more the vital fluid flows less rapidly. In the evening there comes a time when the points in the vital body do not get a full supply of the life-giving fluid and they shrivel up and the atoms of the body move more sluggishly in consequence. Thus the Ego feels the body to be heavy, dull, and tired. At last there comes a time when, as it were, the vital body collapses and the vibrations of the dense atoms become so slow that the Ego can no longer move the body. It is forced to withdraw in order that its vehicles may recuperate. Then we say the body has gone to sleep.

Sleep is not an inactive state, however; if it were, there would be no difference in

feeling in the morning and no restorative power in sleep. The very word *restoration* implies activity.

When a building has become dilapidated from constant wear and tear and it is necessary to renovate and restore it, the tenants move out to give the workmen full play. For similar reasons the Ego moves out of its tenement at night. As the workmen work upon the building, to make it fit for reoccupancy, so the Ego must work upon its building before it will be fit to re-enter. And such a work is done by us during the night time, although we are not conscious of it in our waking state. It is this activity which removes the poisons from the system, and as a result the body is fresh and vigorous in the morning when the Ego enters at the time of waking.

#### *How to Treat Disease During Sleep*

It has been asked if a person can be influenced in natural sleep as he can in hypnotic sleep, or if there is a difference. Yes, there is a difference. In the natural sleep, the Ego, clothed in the mind and desire body, draws outside the physical body and usually hovers over the body, or at any rate remains close to it, connected by the silver cord, while the vital body and the dense body are resting upon the bed.

It is then possible to influence the person by instilling into his brain the thoughts and ideas we wish to communicate. Nevertheless, we cannot then get him to do anything or to entertain any idea except that which is in line with his natural proclivities. *It is impossible to command him to do anything and to enforce obedience*, the same as it is when he has been driven out by the passes of the hypnotist, for it is the brain which moves the muscles, and during the natural sleep his brain is interpenetrated by his own vital body and he is in perfect control himself, while during the hypnotic sleep the passes of the hypnotist have driven the ether of which his vital body is composed out of the brain, down to the shoulders of the victim, where it lies around his neck and resembles the collar of a sweater. The dense brain is

then open to the ether from the hypnotist's vital body, which displaces that of the proper owner. Thus, in the hypnotic sleep the victim has no choice whatever as to the ideas he entertains or the movements he makes with his body, but in the ordinary sleep he is still a free agent. In fact, this method of suggestion during sleep is something which mother will find extremely beneficial in treating refractory children, for if the mother will sit by the bed of the sleeping child, hold its hand, speak to it as she would speak when it is awake, instill into its brain ideas of such a nature as she would wish it to entertain, she will find that in the waking state many of these ideas will have taken root. Also in dealing with a person who is sick or is addicted to drink, if the mother, nurse, or others use this method, they will find it possible to instill hope and healing, materially furthering recovery or aiding self-mastery.

#### *The Effect of Hypnotic Sleep*

From the occult viewpoint it is obviously wrong to try to cure a bad habit, such as drunkenness, by hypnotism. Looked at from the standpoint of *one life*, such methods as those employed by the healers of some movements are undoubtedly productive of some good. The patient is seated in a chair, put into sleep and there he is given certain so-called "suggestions." He rises and is cured of his bad habit — from being a drunkard he becomes a respectable citizen who cares for his wife and family, and upon the face of it the good seems to be undeniable.

But looking at it from the deeper standpoint of the occultist, who views this life as only one in many, and looking at it from the effect it has upon the invisible vehicles of man, the case is vastly different. When a man is put into a hypnotic sleep, the hypnotist makes passes over him which have the effect of expelling the ether from the head of his dense body and substituting the ether of the hypnotist. The man is then under the perfect domination of another — he has no free will, and, therefore, the so-called "suggestions" are in reality *commands* which the



victim has no choice but to obey. Besides, when the hypnotist withdraws his ether and wakens the victim he is unable to remove all the ether he put into him. To use a simile, as a small part of the magnetism infused into an electric dynamo before it can be started for the first time is left behind and remains as residual magnetism to excite the fields of the dynamo every time it is started up, so also there remains a small part of the ether of the hypnotist's vital body in the medulla oblongata of the victim, which is a club the hypnotist holds over him all his life, and it is due to this fact that suggestions to be carried out at a period subsequent to the awakening of the victim are invariably followed.

Thus the victim of a hypnotic healer does not overcome the bad habit by his own strength, but is as much chained in that respect as if he were in solitary confinement, and although in this life he may seem to be a better citizen, when he returns to Earth in another embodiment he will have the same weakness and have to struggle until at last he overcomes it himself.

### *Protective Influence*

There are methods of protecting oneself from inimical influences, and it is better to be enlightened concerning things that threaten so that we may take whatever precautions are necessary to meet the emergency.

When we live lives of purity, when our days are filled with service to God and to our fellow men, and with thoughts and actions of the highest nobility, then we create for ourselves the *Golden Wedding Garment*, which is a radiant force for good. No evil is able to penetrate this armor, for the evil acts as a boomerang and recoils on the one who sent it, bringing to him the evil he wished others.

It is a fact that an auric atmosphere surrounds every human being. We know that often we feel the presence of a person whom we do not see, and we feel it because there is this atmosphere outside of our dense bodies. This is gradually changing. Gradually it is becoming more and more golden in the West. The farther we go with the Sun, the

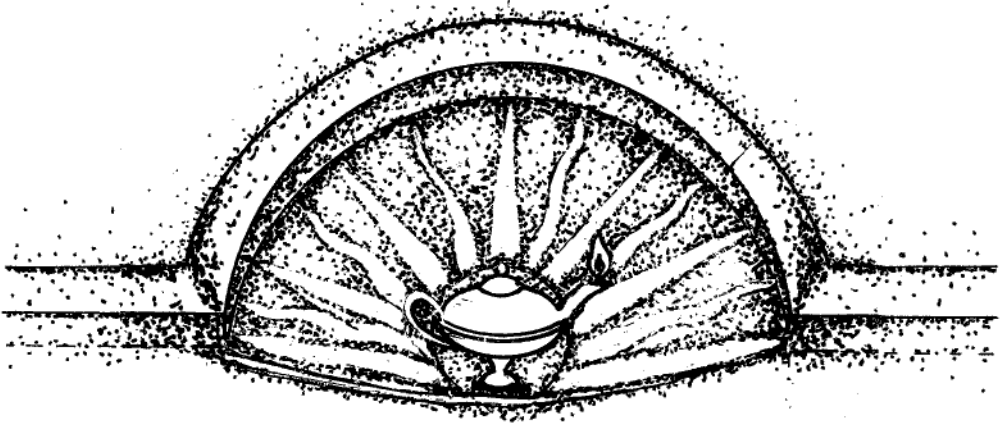
more this golden color increases — the color of the Christ and of the Christ-like, the saints whom painters have depicted with a halo. Gradually we are becoming more like Him, and this *soma psuchicon* or soul body is taking shape, is being made ready as our "Wedding Garment."

But alas, none of us are altogether good. We know only too well the war between the flesh and the Spirit. We cannot hide from ourselves the fact that like Paul, "the good that we would do, we do not, and the evil that we would shun, that we do." Far too often our good resolutions come to naught and we do wrong because it is easier. Therefore, we all have the nucleus of evil within ourselves, which affords the open sesame for evil forces to work upon. For that reason it is best for us not to expose ourselves unnecessarily at places where seances are held with Spirits invisible to us, no matter how fine their teachings may sound to the unsophisticated. Neither should we take part even as spectators at hypnotic demonstrations, for there also a negative attitude lays one liable to the danger of obsession. We should at all times follow the advice of Paul and *put on the whole armor of God*. We should be positive in our fight for the good against the evil and never let an occasion slip to aid the Elder Brothers by word or deed in the Great War for spiritual supremacy.



### THE WHITE ROSE CHAIN

*Today I will think good thoughts,  
I will do only good deeds,  
I will be kind to every living thing;  
My heart will then be pure as a white rose,  
And I shall see God in everything.*



## Thinking Health

*"The slightest thought, feeling, or emotion is transmitted to the lungs, where it is injected into the blood. The blood . . . is the carrier of nourishment to every part of the body, and the direct vehicle of the Ego."*

Meditation upon the truths involved in these statements brings an illuminating realization of the vital importance of thinking constructively. Actually, we become what we think — physically and spiritually. Our thoughts become crystallized, so to speak, in our facial expressions and in our whole physical form. Our environment and associates are also reflections of our habitual trend of thought. Obviously, if we wish to have healthy bodies, we must inject into our blood stream the right kind of thoughts and emotions. Every thought we think has a vibratory power, depending for its strength upon the initial force of will which sent it forth, and it becomes a part of our composite auric power. It attracts to itself material of a like kind, and in this manifestation of the law of attraction we have the key to *thinking health*. The more we think of "the good, the true, and the beautiful," the more do we strengthen the health-attracting element in our aura, and the more do we inject health into our bloodstream and thence into our bodily tissues.

Disease, we know, is a result of wrong thinking and consequent wrong action —

disregarding God's immutable laws. This "evil" may, as may any other, be overcome with "good." Ignoring any seeming evil — dealing with it when necessary with an impersonal or indifferent attitude — and emphasizing kindly, uplifting thoughts will reflect in our bodies and environment as surely as the law of gravity operates with unceasing regularity.

Actually, we can build up such a force for good by constant efforts to think constructively that "evil" will automatically disappear from lack of nourishment. Let us think health into our bodies — thoughts of gratitude, joy, beauty, kindness and love!

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Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30 P.M., and Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign.

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

September . . . . . 1-8-15-21-28



*Dagmar Frabme*

*(Conclusion)*

“Don’t worry if no one comes around for a day or two,” he said. “I promise that your thorns will be sharpened, but I just had an idea and it might take a few days. I’ll be back then, though, and meantime you just concentrate on growing.”

“I will,” smiled the little bush. “And thank you very, very much.”

Egbert took a last look at the little bush, and thought her pink blossoms looked especially pretty in the golden sunshine. Then he ran toward home, feeling much happier and more enthusiastic than he had for months. He found Nicholas untangling two long honeysuckle vines that had gotten all snarled up together.

“Nicholas, couldn’t I please have a knife,” said Egbert before Nicholas even knew he was there. “I promise to be careful with it.”

“No, Egbert,” said Nicholas softly. “I’ve already told you that we can’t let you have a knife until we can trust you to be more responsible.”

This was just the answer that Egbert expected, and it didn’t bother him at all. But from then on, Egbert didn’t give Nicholas any peace. Morning, noon, and night he begged to be given a knife. He followed Nicholas everywhere — under the front porch of the Jones house where some little mushrooms were growing, up into the pine tree where Nicholas went to see if the pine

cones were getting their seeds properly, and even to Mrs. Rabbit’s house where Nicholas had to talk to Mrs. Rabbit about the way her children were eating the carrots in Mr. Jones’ vegetable garden. Egbert waited outside the Rabbits’ door while Mrs. Rabbit and Nicholas talked, but as soon as Nicholas came out he started in again about the knife. He whined and he pleaded and he cajoled, and he knew he was making a pest of himself, but that was all part of his **BIG PLAN**, and he certainly hoped it was going to work.

Finally, on the morning of the third day, Nicholas was counting the apples that were starting to get ripe on the apple tree. There should have been 275, but he could find only 269 and was quite disturbed. Egbert found him there and began again:

“Nicholas, won’t you please, *please*, PLEASE, let me have a knife?”

“Two-hundred-and-seventeen, two-hundred-and-eighteen, two-hundred-and —,” mumbled Nicholas.

“PLEASE?” interrupted Egbert deliberately, knowing exactly what he was doing. “I promise to use it the right way. I won’t cut anything I shouldn’t.”

“Two-hundred-and-fourteen, two-hundred-and — no, no, I already counted those. Oh, **EGBERT!** Look what you did! Now I have to start all over again. Can’t you find something to do and leave me alone?” Nicholas sounded more than a little irritated.

“Oh, Nicholas, if you’ll just please, *please*, PLEASE let me have a knife I won’t

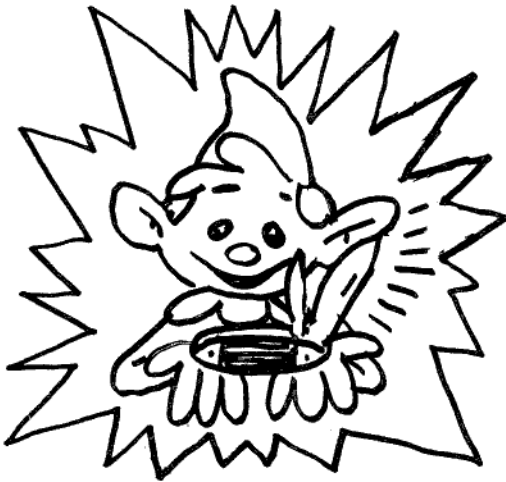
bother you any more. I'll leave you alone and you can get all the apples counted and all your other work done too." Egbert smiled a big smile at Nicholas, who looked at him distrustfully.

"Oh, all right," he finally said. "But Egbert, if you get into any sort of trouble with that knife I will listen to no excuses. I will take it away from you and send you to live with the Gnomes and work in their mines until you have learned some responsibility. Do you understand?"

Egbert shuddered. He understood perfectly well. The Gnomes were nice enough people, but he certainly didn't like the idea of working underground away from the sunshine and fresh air. No — he would see to it that he didn't get into trouble.

"I understand," he told Nicholas, "and I promise."

Nicholas looked at him for a long minute. Then he reached into his pocket and without a word handed Egbert a jackknife with sharp blades that glinted in the sun when Egbert opened them.



"Thank you, Nicholas, thank you. You won't be sorry." Egbert ran off toward the little rose bush by the brook.

"Ho," he said. "You've grown."

The little bush certainly *had* grown, and her blossoms were all turned up toward the sun. She was smiling and radiant, and

seemed to be twice as pretty as when Egbert first saw her.

"Oh, Egbert, I'm so happy. It's been so wonderful these past few days just standing in the sun and feeling myself grow. I'll never be able to thank you enough," she said.

"Oh, fiddlesticks," said Egbert, blushing a little, "that's what Fairies are for, after all. I'm just glad I discovered you. And now I'm going to sharpen your thorns."

Egbert took out his knife and looked at it. But for the first time since making his **BIG PLAN**, he started to get worried. After all, what did he know about sharpening thorns? He'd certainly never done it before — he'd never even used a knife before.

"I think I'd better tell you something," he finally said to the little rose bush. "I don't really have any business trying to sharpen your thorns. I've never done it before. I should have told the other Fairies about you and let one of them do it. But I wanted to show them that I *could too* do something all by myself without messing it up, so I didn't tell them about you and now I don't think I can. Maybe I'd better go back and get someone else now."

The rose bush smiled. "No, Egbert, *you* do it," she said. "After all you've done for me already, I just know that you'll be able to do this too. Come on."

"But — but — I don't want to hurt you," faltered Egbert. "I've never done anything with a knife."

"Doesn't matter," said the rose bush. "You're going to do something with it now. And you won't hurt me — you're going to make me feel good."

"I don't *want* anyone else to do it," she went on, as Egbert still hesitated.

"Well — all right," he said doubtfully. "But you tell me if it hurts."

"I will, Egbert, I will," she said. "Now how about getting started?"

So Egbert opened up the biggest blade of the knife and began working on a large thorn near the bottom of the stem. He worked very slowly and timidly, and the thorn didn't seem to be getting any sharper at all.

"You'll have to cut more firmly than

that," said the bush. "Stop worrying — it really doesn't hurt. In fact, the more you sharpen, the better it feels."

So Egbert tried again, this time using his knife with more force. Gradually the thorn became very sharp and the rose bush said, "Egbert, you have no idea how good that feels. Keep on — you're doing a wonderful job."

Egbert went on, sharpening thorn after thorn and growing more sure of himself with each one. At last he was all finished, and tested a few of the thorns to make sure that they were really done well. "Ouch," he yelled, pulling his finger away from one. "They are sharp."

"Certainly they are," laughed the little bush. "I'll bet I have the sharpest thorns of any rose around, and I have you to thank for it. You're a wonderful worker." No one had ever called him that before, and Egbert beamed.

"Are you going to let the other Fairies see me now?" asked the bush.

"Yes," answered Egbert. "I'll get them right away. They just have to see how pretty you are."

Then Egbert suddenly had another idea. "Would you mind," he asked, "if I planted some other flowers near you? Maybe if I show them that I can make a little garden, Nicholas will let me help him again."

"I don't mind at all," said the little bush happily. "I'd love to have some company here."

So Egbert quickly got to work. First he cleared the ground near the bush and put in some small rocks to keep the earth from washing downhill when it rained. Then he went off in search of other plants, and brought back violets, a big clump of daisies, some perky black-eyed Susans, and even a baby pussy willow whose mother agreed to let Egbert transplant her if he promised to take very good care of her. Egbert planted all of them and gave them plenty of water from the brook.

The little rose bush stood right in the center of her garden, making friends with all the new plants. They had a wonderful time

getting acquainted while Egbert finished his work, and he thought about how pretty all those colors looked together. He liked the garden, but something was missing. What was it?



"Of course!" he said after a minute and went running up the hill. In a little while he was back, carrying a fat, jolly Jack-in-the-pulpit. The other plants were delighted to see Jack, and he started telling jokes even before Egbert put him into the ground. The other plants soon were laughing so hard that Egbert could hardly get them to hold still while he watered them once more.

"Oh, Egbert," said the little rose bush. "This is just the happiest day of my life. All this wonderful company, *and* sharp thorns, and sunshine all the time now. How can I ever thank you?"

"You've already thanked me," said Egbert. "You gave me enough confidence to sharpen your thorns, and *that* gave me enough confidence to plant a garden, and now I know I can work just as well as the other Fairies. I'm going to bring them over to see you now. Be right back."

With a wave and one last happy look at his garden, Egbert ran home. Nicholas, who had finally found the six missing apples under some leaves, was in a much better mood than he had been in the morning.

"Well, Egbert," he asked, "what have you been up to?"

"You'll just have to come see, Nicholas," panted Egbert, all out of breath, as he ran up. "You wouldn't believe it if I told you. The others have to come too."

Egbert dashed off to find the other Fairies, leaving Nicholas wondering uneasily, "Now what has he done?"

Soon the rest of the Fairies came together, all wondering more or less the same thing as Nicholas. Egbert wouldn't answer any of their questions as he led the way to his garden. He only smiled and said, "You'll see, you'll see."

As they got to the brook, Nina was the first to see the garden. She stopped right in her tracks and stared. "How *pretty*," she cried out and pointed. "Look, everybody, look!"



Then there was a chorus of "Ooohs" and "aaahs" as the Fairies went closer. Egbert's smile grew bigger as he heard, "What lovely colors," and "Whoever would have thought of putting a pussy willow next to a rose bush?" and "Someone certainly had a lot of sense, putting those stones there to keep the water where it belongs."

"But where did this garden come

from?" Nicholas finally asked. "It wasn't here last week."

"It wasn't even here this morning," laughed Egbert, who couldn't keep his secret any longer. "I planted it."

"All the oohing and aaahing stopped and the Fairies turned to stare at Egbert.

"You what?" asked Nicholas.

"I PLANTED it," repeated Egbert loudly and happily. "And I'd like you to meet the person who showed me that I could."

He introduced the rose bush and then the other plants, and began to tell the story of the garden. When he finished, the Fairies just went on staring at him. Finally Nicholas reached out and touched one of the thorns.

"Ouch," he yelped, louder than Egbert had done. "That is the sharpest thorn I've ever felt. Egbert, are you sure you sharpened it?"

"He most certainly *did* sharpen it," said the rose bush. "And every thorn is as sharp as that one."

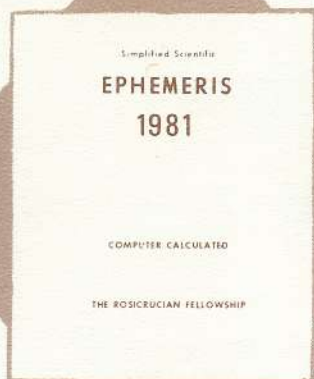
"Well I never!" said Nicholas. "Egbert, I must admit I never thought you had it in you. Sharpening thorns like that, and planting a whole garden, and all in the same day. I guess we're going to have to make you a member of our hardest working brigade. And a permanent Sharpener. Congratulations!"

That night at supper the Fairies had a party for Egbert. Without telling him, Nina and some of her friends had baked a big cake with lots of white icing. They put it on the table in front of Egbert, who was very much surprised. Then a big grin spread all over his face as he looked more closely at the top of the cake. There, in delicious-looking pink and green icing, he saw a picture of the little rose bush, and the words: "Congratulations Egbert — Champion Thorn-Sharpener."





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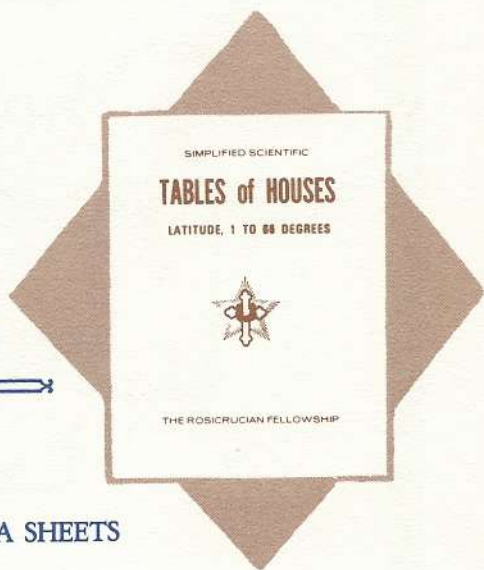
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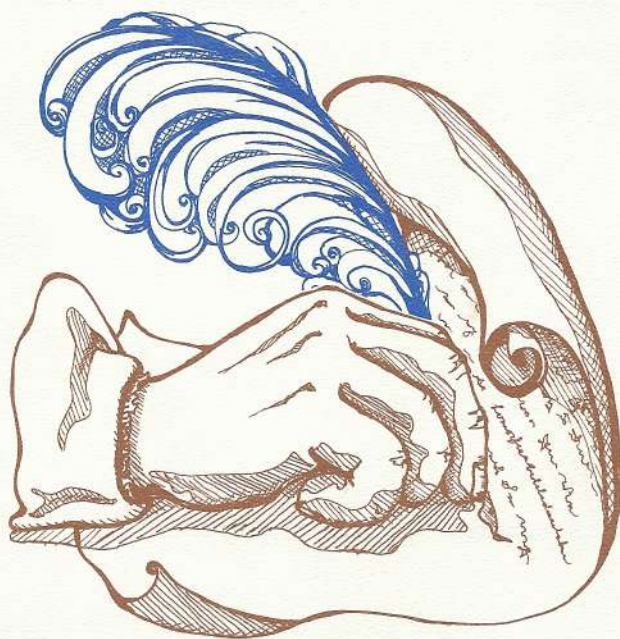


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