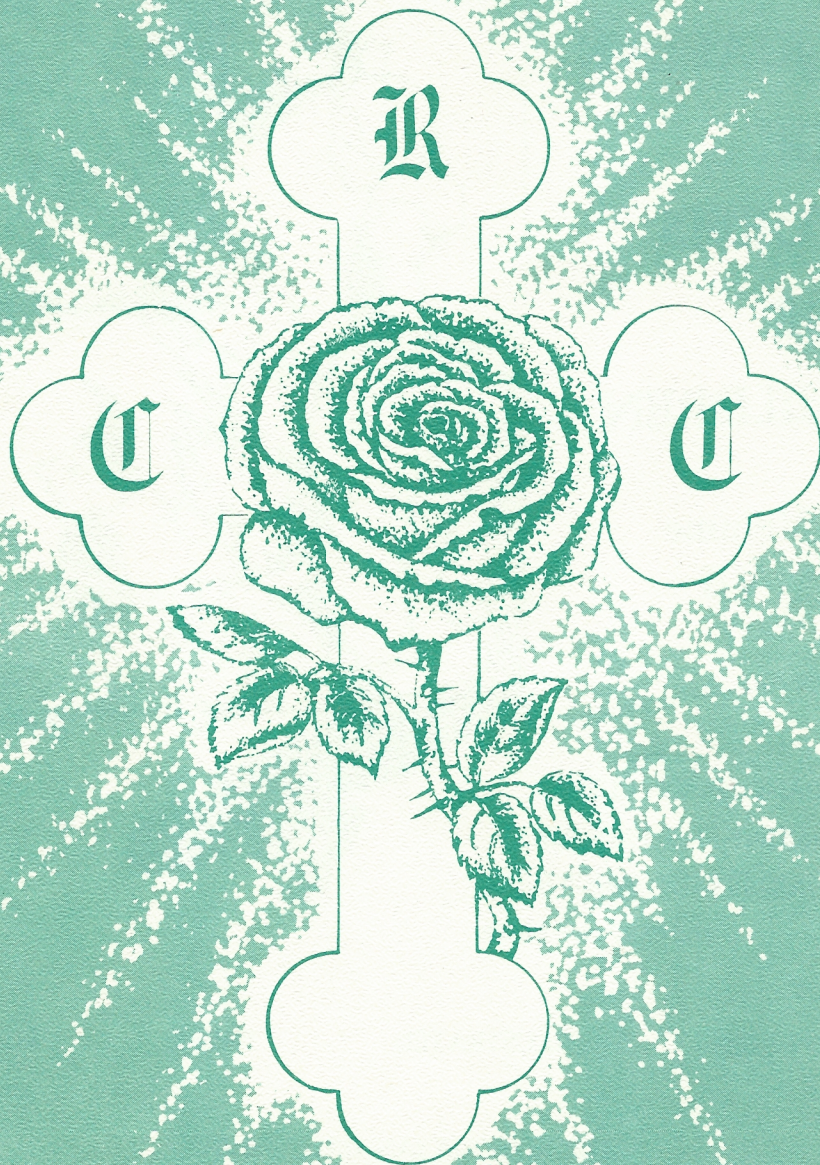


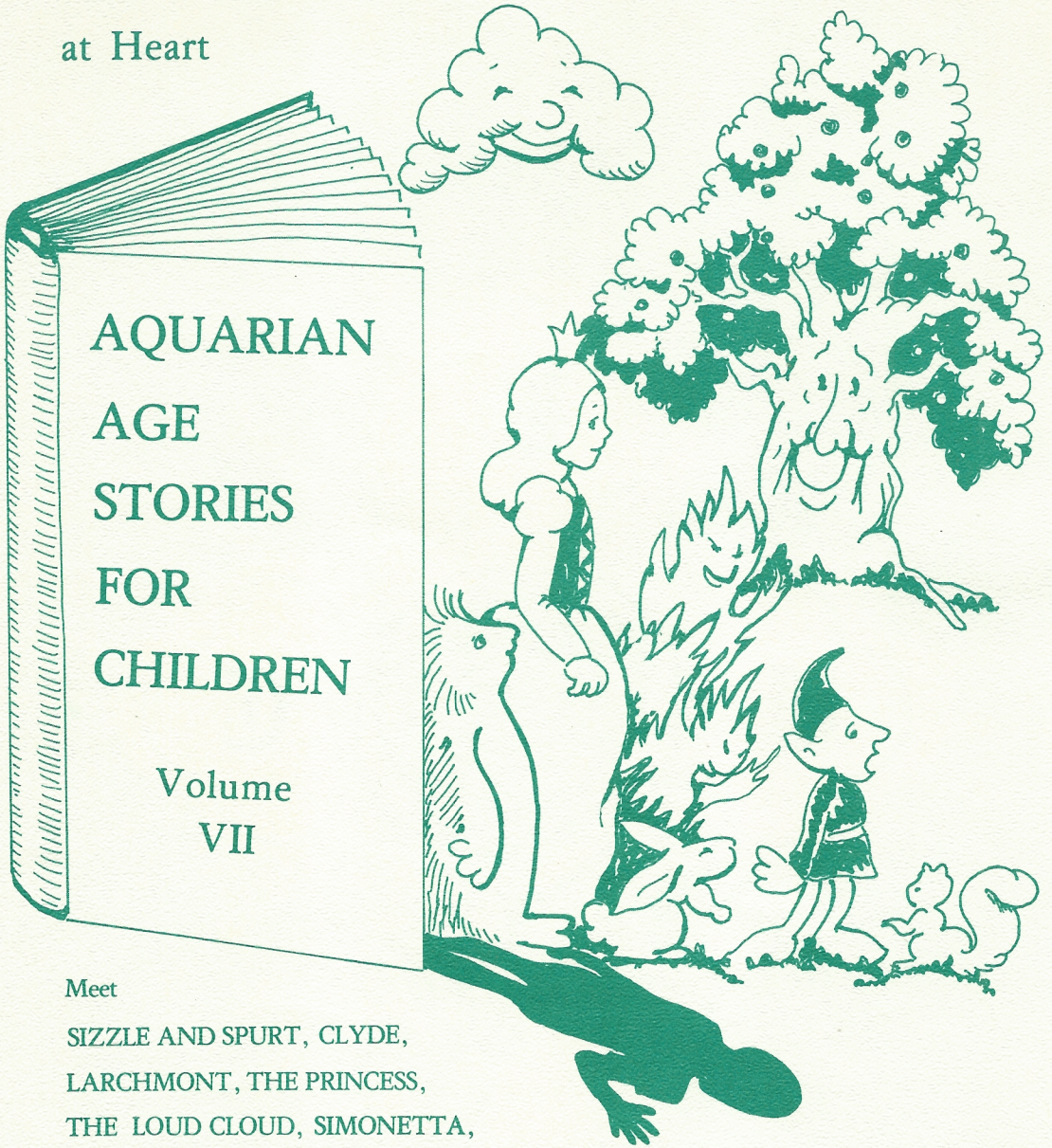
Rays from the Rose Cross

October, 1981 .65



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Rays from the Rose Cross

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

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Precepts for the Rosicrucian Student

Christ Jesus will be his ideal.

Remembering the admonition of the Christ: "He who would be the greatest among you, let him be the servant of all," he will endeavor each day to serve his fellow men with love, modesty, and humility, in whatever capacity may be offered.

Having a firm faith in the wisdom and goodness of God, he will work with the trend of evolution by endeavoring to speak, act, and see only the good in his daily associations with others.

Truth, honesty, and justice being fundamental qualities of the Divinity within, he will strive to express them in all his thoughts, words, and deeds.

Knowing that his present conditions are a result of past actions, and that he may determine future conditions by present actions, he will waste no time in envying others, but devote himself to exercising his divine prerogative of free will in sowing good deeds for the morrow.

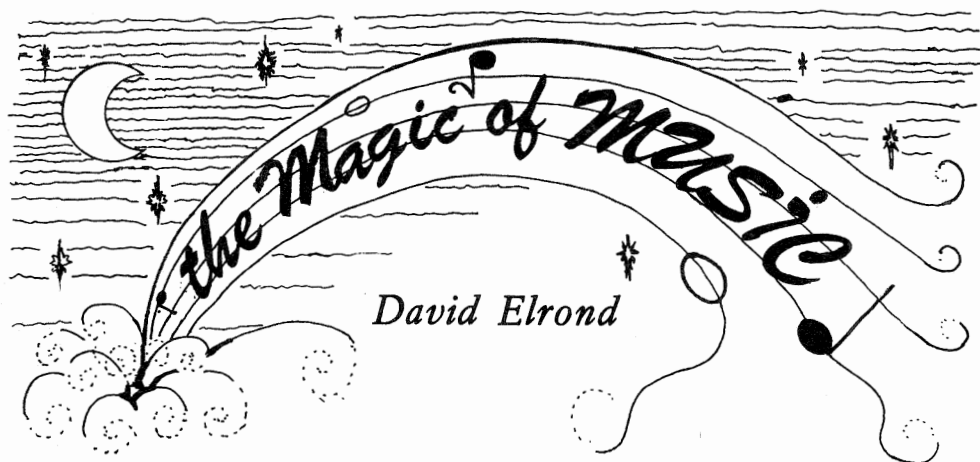
Realizing that silence is one of the greatest helps in soul growth, he will ever seek environments of peace, poise, and quietness.

Self-reliance being a cardinal virtue of the spiritual aspirant, he will strive to practice this virtue in thought as well as in deed.

Knowing the Within to be the only worthy tribunal of truth, he will endeavor to establish this tribunal and refer all matters to it for final jurisdiction.

Each day he will devote a certain period of time to meditation and prayer, endeavoring to lift himself on the wings of love and aspiration to the very throne of the Father.

Knowing that failure lies only in ceasing to try, he will, in the face of all obstacles, continue patiently and persistently to strive for the high ideals taught by the Christ.



Through the magic of music is made manifest the major Mystery, the Mystery of Life. Deep in the soul of sound are wrought, through the tonal trinity of melody, rhythm, and harmony, those messages from Heaven which elucidate Life itself.

The Initiate in his superconscious state is able to penetrate into the higher Worlds which are veiled from ordinary men. Through his stepped up powers of imagination, inspiration, and intuition he moves consciously in those Worlds. He passes into a realm of music, into a world which streams forth as sound. Here the Initiate feels himself to be a divine instrument through which flows the Harmony of the Spheres.

The ordinary man also passes into the higher Heaven Worlds in his life of sleep and dreaming, but until he reaches Initiate consciousness, he cannot consciously carry over these experiences into his waking life. However, if he be of an artistic nature, he does not return to waking consciousness empty-handed, for he can in a different way bring back the effects of these realms. The artist will awaken in the morning not only refreshed in his physical and etheric bodies, but he will also bring with him fruits which speak of the arts.

The musician must go to an even higher World for his inspiration — the sphere of harmony. During the night melodic line, rhythm, and harmony have filled him as tone

forces; these have penetrated his desire body and he now must creatively transform them into physical sounds. Thus we see plainly why music works so powerfully upon the spirit, for it is actually a foretaste, as it were, of our true home. The Realm of Tone is filled with the grandeur of mighty beings who flash forth their ineffable forces of color, light, and sound, and which fill the vast expanses of the heavens with their song.

In the external Physical World in which man lives, he must have his thought-life, and actually he is only awake in his thought life; to understand the outer world in which he lives he must have power of clear thinking. Man in his life of feeling is still half asleep and is for the most part uncertain where his life of feeling is concerned. But in regard to the hidden impulses of his will, he is completely unconscious. Now the dream comes forth in confused, chaotic, indefinite pictures during the half-sleeping and half-waking state, before the Ego and desire body have returned to the physical body. Just as the dream comes in this half-sleep state, so the dim life of feeling stands between thought and will.

Our thought and feeling are asleep in sleep-consciousness, and our feeling and will are asleep in our waking life. The Ego is immersed in these alternate changes of consciousness, but the Initiate is able to transcend — free himself from — these rhythmic

alternations of the ordinary man. With conscious power he can enter the dream and deep-sleep experiences and bring back into the clear light of day the facts and forces he finds in the higher spiritual Worlds where all art is to be found.

The poet unconsciously feels the forces of creative Nature in his dreams. He hears and sees and smells the sounds, sights, and scents of the heaven Worlds with their mighty being of glory, song, and light. Upon awakening he carries into the mind these dream-image experiences and transforms them into his creations. The night experiences of the poet are carried over into the will and feeling life of the day, and so we see how apt and true is Plato when he speaks of poetry as a "Divine Dreaming."

But the musician, working creatively or even listening to music, is able not only to bring the dream into waking life but also to plunge down with his Ego into the will and feeling life of the otherwise sleeping desire body during the day. Thus we see, in the intervals and tones of music, a great spiritual experience given out in sound. Music has this special relationship to the other arts: that in its own nature and out of its own elements, when rightly understood, it can lead to a knowledge of the higher Worlds, which are worlds of spiritual sound.

The day is about to dawn when a far larger, lovelier world-conception will be known and the path to artistic greatness will be much different from the present one, for it is a fact that color, form, and sound will be realized in the human soul in a far more intimate way — in a vibrant, living manner. A deepening and awakening of the soul-faculties will take place and the World of Tone will become known at last. Through this gateway of God in sound and color man consciously will enter the spiritual Worlds. But to help hasten these forces in our souls we must not be content merely with intellectual conceptions of spiritual science, or look at man merely in the present mechanical manner of the crass materialists of today — that is, seeing man as just so much physical body, or even so much desire body, vital body, and

mind. There must be a striving towards an inner spiritual activity so that these facts will remain no longer intellectual concepts, but become an actual, conscious, living reality in truth.

Man is musical instrument and musician, and is one with the great musician — the Cosmic Man and the Christ — and the Christ can be understood only through an understanding of the Cosmic Man. The Christ may be revealed and understood through music and the other arts. Just as the paintings of the Renaissance promoted an understanding of the Christ-Impulse in the Cosmos and in man, so this reality will be increasingly revealed in the future development of music. We see the urge to this end already in the poet-composer Richard Wagner, especially in his *Parsifal*, although *Parsifal* could represent only an indication of how the Christ-Impulse will be incorporated in the Physical World. Music has the power of placing before the minds and souls of mankind in ordered, spiritual tones, not only the power and purpose of the Christ-Impulse, but also an understanding of the Christ-Impulse. Spiritual science helps us find in music a true inspiration which reveals to us an element of aesthetic purity speaking of the Christ-Impulse permeating the Cosmos and which can be symbolically embodied in tones. Thus "in sound which is filled with the Spirit, Man can come to know the Mystery of Christ in the Earth."

Music works upon and in the etheric body, which is the vehicle of the Christ. All art, in fact, works upon this vehicle, but especially music — thus directly and indirectly do the forces of tone play through and upon all people, and this whether heard or unheard. Thus Christ-created sounds produced by spiritually developed musicians will bring down to this plane music that will work in and upon us to build properly the etheric body and also the soul-body in man. Many spirits today are being prepared in the higher spiritual worlds for creative musicianship in the future, for the Earth, after the present intellectual period of pain and suffering, is to be flooded with Christ Melody.

The primeval man of Lemuria had a consciousness that was spiritual, but his soul faculties faded out in proportion to his power to perceive the external Physical World. To bring this soul-spiritual Lemurian man in contact with the Physical World, external stimulative forces of light and sound were required; physical eyes and ears had to be built as a germ in the still-plastic body, for only by such means could a Physical World of sense impulses be revealed to him.

Just as in Lemurian days the Physical World remained hidden to us, so today the spiritual Worlds remain hidden to the large majority. For practically all people, the Worlds of Spirit remain occult, quite out of sight and hearing. But today the pioneers now must unfold those forces of Christ that will re-awaken and develop the spiritual organs of the desire body. In the Bible these organs are referred to as "gates" or "doors." For instance, in *John 10:9*: "I am the door; by me if any man enter in, he shall be saved, and shall go in and out (of the body) and find pasture."

If we can imagine those forces which, as sound, worked upon the physical body to develop the ear, then we also can realize that inner spiritual tone in music which can act as a divine mediator to re-awaken and develop the spiritual organs of the desire body, for this spiritual tone sets revolving to the right, in clockwise fashion, the seven sacred centers of the desire body. These are the Christ-doors which, opened by proper work, lead one consciously into the Higher Spiritual worlds. Man gradually must become conscious on all planes, not just in this Physical World. This inner tone — a spiritual force — exists in music, and when this is experienced spiritually the soul-forms of clairvoyance and clair-audience are built in the desire and etheric being of man. Through this development comes clear-seeing consciousness in finer dimensions.

Man's descent out of higher Heaven Worlds into our present, earthly, intellectual consciousness is represented by the descending musical scale, the experience of smaller intervals. Now the time of evolutionary as-

cent is beginning, in which spiritual forces as organs long dormant re-awaken on a higher spiral. The upward journey starts that period which is marked by the ascending musical scale. We are part and parcel of the Divine Instrument, both Music and Musician. As we try, by "living the life," to grasp that fact, we become aware spiritually of the Cosmos and its great hosts of mighty beings that inhabit the finer atmosphere of the heaven Worlds.

Man in his descent into matter has become temporarily unconscious of true musical experiences because of his external senses. However, the Christ Ego, The "I AM" Who can build physical sense organs, now can uncover our spiritual ears and eyes, developed to far higher levels than those of ancient Lemuria. Now we shall have added our Selfhood, or Self-consciousness in God — Individualization. We shall learn to experience music spiritually, and it will conduct us back once more to our true home whence we came — but this time in a self-realizing, fully self-conscious manner. In short, all those spiritual forces which were ours as ancient humanity will in the new day now dawning again be ours, but on a far higher spiral of individualized self-consciousness. Man will know his selfhood within God and attain a super-consciousness through the Christ-Force.

Through music we shall know the Christ and our true selves. Creative musicians will appear who will *feel* and *know* the Christ-Impulse, and in all the seemingly cold, intellectual, abstract things of our life will occur experiences filled with an intense warmth and feeling of living Reality. The cold, deadening system of materialism will in time be outmoded. Initiate Consciousness and the Christ-Impulse will pour into our planet through music and through other means to transform it and man. As the Aquarian Age dawns, man no longer will live just for himself alone, but for the All, for each is a part of the All.

So, deep in the soul of sound, in virtue of the tonal trinity of rhythm, melody, and

[Continued on page 476]



The Quest For The Philosopher's Stone

The highest human achievement of the present Age and of the Aquarian Age to come is not a material, sociological, or even cultural innovation. In a sense, however, it is the culmination of all significant human endeavor, for it is the culmination of earthly man himself. It is the formation of the Philosopher's Stone — the transmutation of the creative force in man. Every human Ego possesses intrinsically the potential of the Philosopher's Stone, and, in time and after arduous toil, every human Ego will fulfill that potential.

During the Middle Ages, alchemists were popularly believed to be working toward the transmutation of base metals into gold. Genuine alchemists, however, actually were serious students of higher occult science, and the object of their study was the transmutation of the lower nature into Spirit. In this context, the statement that the Rosicrucians devoted themselves to the discovery of a formula for making the "Philosopher's Stone" is true.

The popular conception of the alchemist's laboratory, of course, is not the setting in which the Philosopher's Stone is created.

The only "laboratory" in which this can be done is that of the human body, for indeed it is the spiritual alchemist — the Ego — himself, working in his physical vehicle, who becomes the Philosopher's Stone. The body, the workshop of the Spirit, contains all the necessary ingredients for this labor.

Fashioning of the Philosopher's Stone depends on the upward movement of the creative force. We once were hermaphrodite and able to create physically from ourselves. We are to regain our physically hermaphrodite nature and, in addition, also become spiritually hermaphrodite. The creative force, now expressing only partly through the brain and larynx, then will express entirely in this upward-surging manner, thus enabling us to objectify ideas and speak the living word that will imbue these ideas with life. This dual, self-contained creative force is the "elixir of life" which springs from the "living stone" — the Philosopher's Stone — the spiritually hermaphrodite Ego itself.

The ascent of the creative force takes place in the tripartite spinal cord, where the essential alchemical elements of salt, sulphur, and mercury are found. There also is a

fourth element, Azoth, a name which signifies all-inclusiveness and refers to the spiritual ray of Neptune. This is the sublimated essence of spiritual power. The three segments of the spinal cord are ruled, respectively, by the Moon, Mars, and Mercury. Neptune lights the regenerative spinal spirit fire — the ascending creative force — when the time is right. This literal fire is raised to incandescence by high and noble thoughts, by altruism in daily life, and by meditation upon spiritual subjects. When this fire finally rises to the head and sets the pineal gland and pituitary body in motion, it permeates the whole body with its radiations. Then man has become the Philosopher's Stone. Thus, we see how the Philosopher's Stone is made by man from his own body.

The letters INRI, imprinted on the Cross, indicate the Hebrew words for the four elements, earth, air, fire, and water, which also are elements of the Philosopher's Stone. Iam is water, the Moon element which forms the principal part of the body and also symbolizes the finer, fluidic desire vehicle. Nour refers to fire, which symbolizes the heat-producing red blood laden with Mars iron and energy, which the occultist sees as a gas coursing through the arteries and veins. Nour also represents sulphur and phosphorus, both of which are necessary for the material manifestation of thought. Rauch means air, or Spirit. It symbolizes the Ego clothed in the mercurial mind, which distinguishes him as a human being and helps him rationally control his vehicles. Iabeshah, earth, represents the solid, fleshy, earthy body that is crystallized within the finer vehicles at birth and severed from them at death.

The Philosopher's Stone is fashioned through experience and arduous labor. Nothing worth having is gained without effort; the more valuable the asset, the harder the work — and the Philosopher's Stone is the most valuable asset to be gained by man at his present stage of development. It is well to remember, however, that labor for *material* things often is selfish and unrewarding. On the other hand, labor for *spiritual* bene-

fits, although "hard" in the sense of requiring great effort and self-control, brings a type of satisfaction and joy of which the material world comprehends nothing. This type of selfless, devoted, persevering work, regardless of our material station or job, will help create the Philosopher's Stone.

The legend of the Philosopher's Stone, which explains its construction from the union of fire and water, has its origins in early masonic history. Hiram Abiff, the master mason in charge of building Solomon's Temple without sound of hammer, gathered metals from all corners of the Earth and placed them in the fiery furnace, that they might amalgamate. Hiram Abiff was a descendant of Cain, a Son of Fire who, himself, was the Son of Lucifer, the Spirit of Fire. Hiram's attempt to cast the "molten sea," the transparent amalgamation created in the furnace, into the mold was sabotaged by spies from the Sons of Seth. These individuals who, through Adam and Eve, were descendants of the lunar God Jehovah, had an affinity for water. They poured water into the mold, causing an explosion when fire and water met. Then Hiram jumped into the seething mass and was conducted to the center of the Earth, where he met his ancestor, Cain. Cain gave him a new word and a new hammer which, eventually, would enable him to blend antagonistic fire and water and form the Philosopher's Stone.

The reference to the sea of glass (the molten sea) occurs also in *Rev.* 15:2, where we are told of the sea of glass in the midst of a beautiful city. In that city, too, Sun and Moon no longer will be needed, for illumination will come from the inhabitants themselves, whose purified souls will have been extracted from transmuted, spiritualized bodies.

The formula for making the Philosopher's Stone is given to the Sons of Cain, all who incline toward the head path rather than the heart path of development, in esoteric training. The name of the Founder of the Rosicrucian Order, Christian Rose Cross, and the emblem of the rose cross, indicate to the occult aspirant the manner in which man

is to be transformed into the divine superman. Man's past evolution, present constitution, and the secret of his future development are all expressed in the emblem. Furthermore, the emblem also reminds the Ego who views it with perception how mankind ignorantly every day is wasting the concrete material that might be used in the formation of the Philosopher's Stone.

Each individual, however, must use his own methods to achieve that end. No two individuals are, think, or act alike, and thus the most effective work, whether in fashioning the Philosopher's Stone or in any other project, always is individual in scope.

The Sons of Cain build the Philosopher's Stone step by step, passing the various degrees of initiation in sequential order and gaining their spiritual strength "chronologically," as it were. The Sons of Seth, the mystics who follow the heart path, also

fashion this "living stone," but often do so unconsciously. Their spiritual strength is not manifestly developed in steps or degrees, but continually, in a more overall manner. The occultist attempts to emulate the steps in the life of Christ Jesus, from the Annunciation through the Resurrection. The Christian mystic looks to Christ as the author and finisher of his faith and seeks to follow all His steps through every moment.

The Philosopher's Stone was wrought by Christ while inhabiting the body of Jesus. Thus, to the occult aspirant, the fashioning of the Philosopher's Stone culminates in the step of Transfiguration.

The Philosopher's Stone, then, is the symbol of human emancipation from materiality and from the tyranny of the lower nature. By using the power of generation for regeneration, we overcome sin and death. This power then endows us with immortality and leads us to Christ.

Things

The "tyranny of things" is a danger of the material world against which the spiritual aspirant should take particular pains to guard himself. "Things" have a way of multiplying in the keep of anyone whose attention is centered on them. Once an accumulation of possessions has been gathered together, the "owner" literally is in thrall to those possessions. He must house them, care for them, protect them, move them, and in the process his other activities, potentially much more worthwhile, are likely to be severely limited.

He who strives to get for the sake of getting soon finds, then, that he does not possess, but that he himself is possessed. He is intent on getting, not because he needs, but because he wants. He builds bigger "barns" to store his goods; he complains about the clutter amidst which he must live but does nothing to get rid of that clutter; he spends to satisfy his collector's instinct or to show

off, but may well leave himself without adequate funds for family welfare.

In point of fact, man is not the owner, but the steward, of his earthly goods. His possessions, whatever they are, should be considered in their true light, in trust from God to be used for the benefit of mankind. The spiritual aspirant ". . . must be willing to give up all earthly possessions that he may follow the Christ within. Though he may retain his material possessions he must regard them as a sacred trust to be used by him as a wise steward would use his master's possessions." (*Ancient and Modern Initiation*, p. 26) The wise man is a conscientious executor of that trust.

We would do well, then, to reappraise our use of our possessions. Do we offer them in service or hide them away in drawers or vaults? Do they keep us from working for the welfare of others, or do they give aid or pleasure to someone besides ourselves?

The Quest for

The quest for truth is as old as recorded man himself, but the answer to the question, "What is Truth?" never has been and never can be found in the Physical World. The highest truth which man presently is capable of discerning exists in the Region of Concrete Thought, where the archetypes of all things are united in the harmony of the spheres.

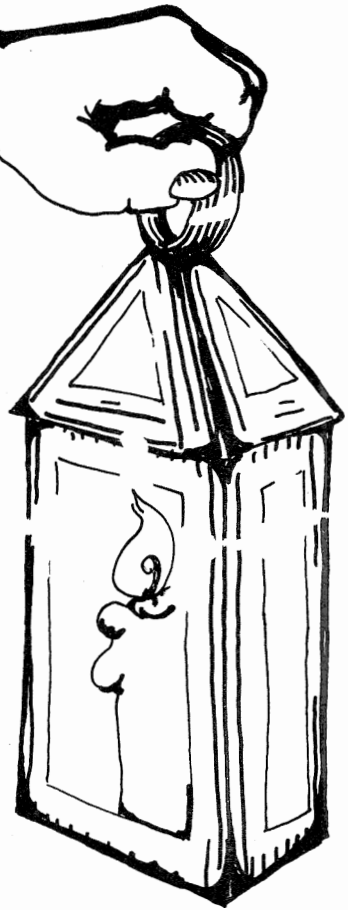
We cannot cognize truth in the abstract while we live amidst the phenomena of matter, however, for the inherent nature of matter is illusion. Just as a straight stick appears crooked when partly immersed in water, so also are higher truths obscured and refracted when observed from the vantage point of the material.

Truth is boundless and eternal, but in the world of form it is distorted into the appearance of assuming limitations. The Ego on Earth, enveloped in a ring of separate vehicles which set it apart from others — from universality — is rendered incapable of perceiving or understanding absolute truth. Thus, in the material world, we cannot help but make mistakes, despite our most sincere efforts to know and live truth. Because of the distorting effect that materiality has on eternal truths, a certain amount of inharmony in the Physical World always is bound to exist.

There is one great Truth — Deity — but It is many-sided. This Truth has many angles of presentation, and the angle which appeals to one person may not appeal to another. For this reason, a universal religion embodying the fullness of pure Truth is as yet incomprehensible to all mankind, and the life-wave continues to be broken up into myriad religious sects and cults.

Every occult truth requires examination

Truth



from many points of view, each of which is necessary to obtain the totality of a complete picture. Realization of truth comes by degrees. Primitive man did not have the mental grasp for esoteric teachings. We have advanced to our present degree of understanding from a condition of complete ignorance, and we shall continue to advance into higher and higher forms of religion. No religious belief can be considered the "ultimate," for without continuing religious progress, there can be no continuing human progress.

Early in this evolutionary Period (and perhaps before that) the divine Hierarchs who guided infant humanity used myths to convey spiritual truths to mankind. We did not have the means of comprehending these truths consciously then, but our exposure to them in "story form" has powerfully affected human progress for the good. We are told that there are at least seven valid interpreta-

tions of each myth, one interpretation for each of the seven Worlds. (*The Rosicrucian Christianity Lectures*, p. 200) Similarly, it is said that there are seven different interpretations of the Bible. Thus, again, we see that truth, whether in "picture-story" form or revealed as the supposed "Word of God," is represented on many levels of understanding.

Actual truth, however, does not necessarily lie in the interpretation. Truth cannot be found, for instance, in creed-bound religion. The person who seeks truth must sweep away all limitations that have held him in the past. Christ Jesus' admonition to "leave father and mother" in order to become His Disciple may sound unfeeling to the uninformed. It is literally the case, however, that the spiritual aspirant always must be prepared to abandon dogmas, creeds, interpretations, and all other facets of his environment that may keep him from advancing to that which is higher. Respect for and love and care of parents is in no way synonymous with allowing hide-bound restrictions of the past to impair progress.

Our grasp of truth is enhanced by the development of our intuition. The intuitional impulse from the World of Life Spirit always is correct because it is drawn directly from the fountain of Cosmic Wisdom and Love. The Life Spirit flashes this impulse to the heart as good counsel, and if we follow it, we cannot go wrong. It is when the head begins to interfere with the message, reasoning and applying the "logic" of self-interest, that truth becomes distorted and we begin to go astray.

The inner self is the only safe and sure final determination of truth for any individual. The realization of truth must come from within, not without. Books and teachers may arouse a formerly latent interest, but only as we ourselves become so truly convinced of what we learn that we do our utmost to *live* according to our convictions does truth have real meaning for us. Truth, in other words, actually is a matter of moral development; only as we live truth shall we come to know it more fully.

By the same token, truth involves re-

sponsibility. When we find what we believe to be truth, we are responsible for putting it into practice. The responsibility is to ourselves and to our fellow men: to ourselves so that we may progress, and to our fellow men so that, by our example, they too may be encouraged to seek the higher truths for themselves. If we do not accept this responsibility, we will incur debts under the Law of Consequence for, as we are warned, "To whom much is given, from him much will be required."

Max Heindel, although realizing that all esoteric truths obviously cannot be proven by the neophyte, urged his students to prove all things for themselves as soon as they were able. He soon learned not to ask the Teacher for answers to his questions, but to find the answers for himself — requesting only guidance on how best to do so. Truth, then, is mastered to the degree that we can use our own faculties — both head and heart — our own judgment, and our own self-reliance.

The opera cycle, "The Ring of the Nibelungen," is in part a legend of the Spirit of Truth (Brunhilde) and the truth seeker (Siegfried). Brunhilde refuses to fight against truth for the sake of convention and creed, which are symbolized by her father, Wotan. In consequence, Wotan causes her to be put to sleep, encircled by a ring of fire. Siegfried, however, whose quest cannot be denied because of physical impediments, awakens and weds her. Eventually she gives him her horse, which symbolizes the swiftness and decision wherewith one who has married truth can choose rightly and discern truth from error. This works, however, only as long as the truth seeker remains *faithful* to the Spirit of Truth — as Siegfried and the world painfully are to discover.

The search for truth must be separated entirely from earthly ambition. Ambition gives subjective coloring to our activities, whether we intend for this to happen or not, and truth manifests only in an objective environment. The truth-seeker Siegfried slew Fafner, the dragon representing desire, and

[Continued on page 449]



Earthly Experience



Experience has been defined variously as: "participation in anything through sensation or feeling;" and, "the effect upon the judgment of feeling or feelings produced by personal and direct impressions as contrasted with descriptions or fancies."

In this sense, we are told, experience is the object of life. Experience gives the human race its opportunities to learn lessons. Without the pain and suffering that experience brings, we would not be able to awaken the sleeping Spirit within us or to turn our thoughts toward spiritual development.

Human Egos are born and re-born on Earth in order that they may conquer the material world, overcome the lower self, and eventually gain complete self-mastery. They can accomplish these things only through experience. After sufficient experience, when they individually have learned the necessary lessons and achieved these goals, re-birth no longer will be necessary.

Experience is the "knowledge of events which follow acts." We gain this knowledge by acting ourselves and taking the consequences, or we can gain it by observing what happens to other people as a result of their actions, reflecting thereon, and planning our own actions accordingly. Most people, it seems, have to learn by personal experience; their reactions to others' tragedies all too often is, "That won't happen to me." Be-

cause of this trait — because of the human proclivity to ignore possible consequences of disobedience to natural law — pain proves itself to be a blessing. If, in consequence of a wrong act, we hurt enough, we will not perform that act again. If the pangs of conscience — developed from the purgatorial experience and therefore also a result of pain — smite hard enough, we will not repeat our misstep. If the first dose of pain is not sufficient, we may be sure that in due time the lesson will be brought home again, harder, until finally we will have sense enough to behave properly and avoid the ever-increasing pain.

All experiences are recorded on the seed atom, on which the life panorama is based. Immediately after passing out of the physical body we are shown a "motion picture in reverse" of the life just lived. Following that, in purgatory and the First Heaven, we assimilate what we have done in that life, build conscience, and gain the permanent rewards due us. Earthly experiences are condensed in the post-mortem period, leaving an impress on the Spirit to warn, if the experience is purgatorial, and to urge, if the experience is heavenly. In a subsequent life, then, when an experience similar to the one which caused the impress occurs, the vibration is sensed by the Spirit. It awakens the tone of pain or pleasure in the record of the past life far more speedily and accurately than if the

experience itself were called up before our mind's eye. Thus, if we would but heed, we are told unerringly whether to emulate our past or to shun it.

The record of our out-of-the-body experiences at night also is stored in the seed atom and will form part of the panorama. Therefore, we learn from these experiences as well, whether as Invisible Helpers or in any other capacity.

The record of all our experiences, because it is stored in the seed atom, is, in the long run, of God and in God. When we return to God after our involutory/evolutionary journey has ended and we become one in Him, that record still will remain; in this way we shall retain our individuality in Unity.

Experience stored on the seed atom, then, becomes vibratory power for our use in future lives. From each of our many past lives we already have garnered and stored the extracted experience, which is the originator of whatever abilities and faculties we now have at our disposal. Thus each one of us is a builder, building the temple of immortal Spirit without sound of hammer. Each one of us, through experience, is gathering material for soul growth.

Experience has a direct impact on several of the Ego's vehicles. Since repetition is the fundamental principle in building the vital body, repeated experiences of certain kinds, such as the ritual of devotional services and exercises, are essential to its development. Repeated experiences also work on the vital body to create memory. Just as experience is essential to memory, so also is memory essential to the practical assimilation of experience. If we could not remember our experiences, obviously we could not learn from them. The Intellectual Soul, as mediator between the Conscious Soul and the Emotional Soul, grows by the exercise of memory. With memory, it links together past and present experiences and the feelings engendered thereby, thus creating sympathy and antipathy. Experience, in the form of external impacts and action, also increases the growth of the Conscious Soul.

Experience depends upon the forces of the Desire World. These forces give incentive to the action upon which experiences are founded. In the absence of desire, in the absence of attraction and repulsion, we would make no effort to *do* anything, being content merely to exist and grow as do the plants. In the absence of desire, there would be no moral progress, and evolution of life and form beyond the plant-like stage could not take place. Only in response to the requirements of moral and spiritual growth can forms evolve to higher states, and only in response to the requirements of perpetual striving and aspiration can life evolve its full potential.

The need for experience determines the timetable and fashion of human re-birth. Generally speaking, human beings are re-born twice while the Sun passes through each sign of the zodiac, or approximately once every 1,000 years. We alternate between male and female bodies, since experience is vastly different from the standpoint of each sex. Those people who have speeded up their evolution beyond the average, however — those who have learned to profit fully from their experiences and, thus, to conduct themselves in conformity with natural law — find their timetable accelerated and return more quickly than is permitted in the average cycle. Probationers, for instance, who in retrospection have assimilated their life experiences before leaving the physical plane, will not have to spend so much time in the higher worlds between Earth lives.

Our most meaningful experiences, in terms of their future value, occur once we have "tamed" the physical body and made it subservient to our legitimate needs. When the "hot years" of youth have passed and we have attained the years of discretion, our experiences will have more beneficial results in terms of what we learn and what we transmute into soul power. Therefore, it is wise to prolong the life of the physical body as long as possible by taking proper care of it, so that we may reap the rewards of a longer period of experience in a spiritually-amenable physical vehicle.



Increasing Tribulations

WHY?



A growing number of letters to the Fellowship in recent months testifies to a concern with the increasing hardships faced by people throughout the world today. Everything from worsening weather conditions to serious international incidents, harrowing family and personal dilemmas, and the deterioration of the economy has elicited its share of anxiety. Our correspondents ask why trouble is becoming so much more markedly manifest than it had been in previous years.

It is true that, in many ways, external conditions everywhere appear to be deteriorating, and many people do have burdens to bear which may have seemed unthinkable only a few years before. Trials and tribulations are increasing in intensity at the present time of human development for two reasons, and Mr. Heindel addressed himself, in his writings, to both phases of the problem.

In the first place, it always have been understood that people on the spiritual Path seem generally to be more afflicted with difficulties than are their more materially-oriented brothers. The reason for this is detailed in *Letters to Students*, No. 72, as follows:

“... the aspiring soul should realize that the adverse conditions happen for good according to a firmly established law of Nature whereby God aims to aid him in the quest. Trials are a sign of progress and a cause for great rejoicing. This is how the law acts: during all our past lives we have made ties and have incurred debts under the Law of Causation. These debts continue to increase so long as we live the usual selfish, haphazard lives, and we may liken each debt to a drop of vinegar. When the turning point comes and we cease to make vinegar, the Law of Justice requires that we take our

medicine. But we are allowed to determine whether we will take it in large doses and have it over with quickly or whether we prefer to take it in very small sips and string it out over a number of lives. This choice is not made by words but by acts. If we take up the work of self-improvement with enthusiasm, if we cut our vices out by the roots and *live* the life we profess, the great Beings whom we know as the Recording Angels give us a stronger dose of vinegar than they would if we merely talked about the beauties of the higher life. They do that to help us toward the day of liberation from our self-made bonds and not to harm or hinder us.”

From a study of history and from our own experiences, we know that, as long as a person is willing to go along with the crowd, melting into it and not “rocking the boat,” he is likely to be left alone to pursue his more or less placid routine of life. As soon as he stands up for a novel, strict, or unpopular principle (as he often does when setting out on the spiritual Path), and takes a sincere, heart-felt stand that threatens to disturb the “security” or the credibility of his compeers, he can expect to meet opposition and, possibly, villification. It is precisely then, however, that he begins to make progress. He is learning to stand up for what he believes to be right and, in the process, is gaining in self-reliance, however sharp may be the darts of public enmity or ridicule hurled against him. His present burdens, under the circumstances, may be hard to shoulder, but the rewards of his persistence in standing up for what he believes will more than compensate for this.

Another reason for the trials and tribulations now besetting the world is the rapid approach of the forthcoming Aquarian Age. Many Egos presently in physical bodies are

being given a last chance to experience earthly life and learn needed lessons before the new more refined and advanced circumstances of the Aquarian Age come into their own. Because, in many of these cases, difficult lessons must be learned intensely and quickly if the Egos concerned are to be ready to meet the new conditions in their next lives, their experiences now do appear tragic and difficult indeed. In view of the number of Egos involved, holocausts and disasters now often are vast and wisely-inclusive.

We are told that, in the 500-odd years remaining before the Aquarian Age arrives, "there will be so many wonderful changes in our physical, moral, and mental status that we are unable at the present time to conceive what we shall be like then." — *Questions and Answers*, Vol. 2, p. 110. Such changes naturally would require that Egos become adaptable enough to live amid new conditions which, in the Aquarian Age, will center around a considerable spiritual and intellectual development. Adaptability of this sort requires the awakening of our now generally dormant vital bodies.

We know that all spiritual development begins with the vital body. If calamities do nothing else for the good, they strengthen, with their profound impacts, the vital bodies of those people who are able to transmute them into opportunities for service to the afflicted. A strengthened vital body, too, makes the individual more positively sensitive to the invisible spiritual Worlds. When such individuals then give testimony concerning conditions in higher Worlds, the human race also will be helped considerably to prepare for the more evolved conditions of the Aquarian Age.

At the time that Max Heindel wrote his books on the Western Wisdom Teachings, World War I loomed as one of the greatest catastrophes ever to befall the human race. Mr. Heindel's comments about the horrors of this war, as recorded in *Teachings of an Initiate*, p. 79, also would apply in some measure to many catastrophic world events of more recent origin. Mr. Heindel described battlefield conditions as "the greatest school

of soul unfoldment that has ever existed, for nowhere have there been so numerous opportunities for selfless service as on the battlefields of France, and nowhere have men been so ready to grasp the chance of doing for someone else. Thus the vital bodies of a host of people have received a quickening such as they would probably not have otherwise attained for a number of lives, and these people have therefore become correspondingly sensitive to spiritual vibrations, and susceptible in a higher degree to the benefit (of soul unfoldment)."

Once the vital body has been aroused in this way, there is little danger that the Ego will return to the purely materialistic routine which he probably followed before suffering his misfortune. The awakened vital body quickly becomes subject to the "soul hunger" which demands that the Ego pursue spiritual goals and avenues of service in fulfilling present life commitments and expectations. These cravings will not be denied, and the Ego literally is forced to strive for upliftment and progress. Thus, again, good follows from sorrow and trouble.

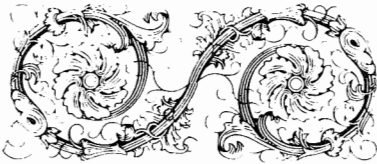
Let us, therefore, learn to view our trials and tribulations, not as sources of grief, but as opportunities for growth. We know that, as spiritual aspirants, we may expect to have a harder row to hoe than do friends and acquaintances who have not yet attained to spiritual awakening. We know, also, that a positive response to trouble strengthens the vital body and makes it a more useful tool with which to meet future conditions.

Since we know these things, we are well-advised to meet hardships "head on," calmly and with determination. We are well-advised to forget about avenues of escape. Whatever the trouble and however unbearable it may seem, let us deal with it as spiritual aspirants should, seeking always the approach of selfless service. If we sincerely ask ourselves, "What would Christ Jesus have done in this situation?", we will be helped in determining the right way to deal with even the most frightening or overwhelming disaster.



The Workings of Destiny

‘**W**e are continually weaving the web of destiny on the loom of time, and creating for ourselves a garment of glory or gloom according to whether we have worked well or ill.’ — *Teachings of An Initiate*, p. 67.



It is the final destiny of every human being to become a Creative Intelligence in the manner of our solar God, and to this end we all are serving a continuing apprenticeship. During Earth lives we undergo experiences that eventually teach us to develop creative potential within the divine context; between Earth lives we assimilate the essence of those experiences and learn to build vehicles which will help us profit more fully from future experiences.

Each one of us forges his own destiny, and no rationalizations to the contrary can alter that fact. We, individually and collectively, have made the conditions in which we find ourselves and we, individually and collectively, must transmute that in us which is contrary to divine Law and pay those debts of destiny, founded on our previous misbehavior, which are inevitable.

Each one of us, too, is the master of his coming destiny and can make of his future what he will. He must develop what he lacks, restore what he has destroyed, and reclaim that of his past which must be reclaimed. At the same time, he has the free will and the power to refuse to do any more evil from the

present moment on, thus insuring for himself a less painful and more substantially productive future.

The zodiacal signs and the planets have been called the “Clock of Destiny.” The signs mark the hours; the planets are comparable to the hour hand which shows the year when a certain debt of destiny is ripe for expression. The Moon indicates the month, and attracts certain influences to us which tend to bring our actions into line with the destiny we have prepared for ourselves in previous years or lives.

Thus, the horoscope shows our hidden tendencies and the proclivities which may be especially activated at specific times when specific planetary lines of force are brought to bear on them. What the horoscope does not show, however, is the human will and the degree to which the individual will exert himself in dealing with the circumstances that beset him. He may, of course, permit adversities to overcome him and merely lament that there is nothing he can do about it. Or, he may determine to deflect and transmute seeming “onrushing events” into more favorable channels.

Destiny is both individual and collective. Individual destiny is of three types. First is that which cannot be expiated in the present life. A murderer, for instance, even if imprisoned, does not usually learn from this punishment that he may not deprive a fellow being of his physical form. Thus his destiny can be expiated only in a future life when he has the opportunity to render important service to his former victim. Second is destiny reaped from day to day, such as indigestion after improper eating. Third is “ripe” destiny — the results of certain, but

by no means all, of our actions in past lives which *must* be expiated and cannot be avoided. Ripe destiny is shown to an Ego in the pre-natal panorama of his forthcoming Earth life, and once an Ego has chosen a certain life with its specific allotted ripe destiny, he is bound by this choice. In such a case, no amount of will-power will enable him to evade it — although, as will be shown, will-power can play a decisive role in how he meets it.

The Lords of Destiny, or Recording Angels (advanced members of the arch-angelic life-wave), administer the Law of Re-birth and Consequence. They see to it that each Ego is born when the planetary lines of force are such as to give the particular experience needed. They enforce individual payment of debts and determine when ripe destiny is to be paid. If the individual makes any attempt to run away from ripe destiny, his plans are thwarted by another move on the part of the Lords of Destiny.

Collective destiny is that generated by corporate action of communities and nations who act as a whole for good or evil. These actions may then affect the total of individuals concerned in their future lives. Wars, earthquakes, and similar cataclysms are causative acts of the community involved, or the result of such acts in past lives. The Lords of Destiny also administer the payment of collective destiny.

World destiny also is influenced to some degree by earthbound Spirits who passed on in the prime of life, as happens in wartime, and are reluctant to leave the physical realm. We are told that they “form an unseen but very potent factor in shaping the world’s destiny.” — *The Rosicrucian Philosophy in Questions and Answers*, Vol. 2, p. 21.

We must remember that, in spite of the fact that some of the fate we have fashioned for ourselves is inescapable, we have the right to change unpleasant destiny to the extent that we can by right living and good works. We have the moral responsibility to improve our conditions as much as we can — not for selfish reasons but so that we may become better equipped to serve.

Self-rule is the hallmark of divinity, and legitimately to better ourselves is expected of us as evolving human beings. We never are *fated* to do wrong, and even the mandatory payment of ripe destiny does not compel wrong action. Ripe destiny may place us in harrowing or burdensome conditions from which we must extricate ourselves, but we still have the free will to decide how that is to be done. If we act with hatred or resentment in a difficult situation or if we act with love and compassion is entirely up to us, and the nature of our action will have a decided effect on our future.

Indeed, debts of destiny can be cancelled only by love. Brutality or hatred in one life does not automatically signify the same characteristics in the next. The purgatorial experience expiates evil and adds to the conscience. When the individual in a subsequent life is given a chance to make restitution for past wrongs through service, or is tested to see if he has learned his lesson, he can, if he will, bring understanding, kindness, and love to bear. If he does, peace, good will, and favorable future destiny are fostered. If he still refuses, he is given more painful sessions in Purgatory and harder lessons in another life, until he finally learns to do right. In this way, slowly but surely, humanity grows better.

Most of us still face elements of destiny from many past lives since, obviously all wickedness cannot be redressed at once. It is quite true that the kindest and “best” people often appear to suffer the most, simply because those who are consciously and prayerfully trying to even the score of the past are permitted by the Lords of Destiny to take on as much of that liquidation as they can bear so that their day of liberation may be hastened. They may suffer exceedingly now, but their future lives will be all the brighter for it.

Obviously, past destiny is by no means the only controlling factor in our lives. Every day we exert a causative influence over the future. A good deal of the deeds done in the present body will work out into effects before death; those that do not will form part of the

context of a subsequent existence. In addition, however, the scope for free will that is open to us allows for the exercise of Epigenesis, the divine creative activity which is the basis of evolution.

No debts of destiny are generated under the Christian religion (that is, by those who consistently *practice* as well as profess true Christianity) since Christianity posits Love as the fulfillment of all Law. Founders of the Race Religions, based on Law, reward, and punishment, were sometimes impelled to bear the sins of their follows and, in consequence, were drawn to rebirth under the Law of Causation. This is not true of the Christ, founder of Christianity, in which Law, reward, and punishment have been superseded by the Love which will bind all man together and render both Law and punishment obsolete.

Those enlightened human beings who have become Adepts have learned to live the Christian Teachings so perfectly that they have learned all their earthly lessons and paid all their earthly debts. To them destiny, at least as played out in continuing physical rebirths, is a thing of the past. So, too, it eventually will be for all mankind.

THE QUEST FOR TRUTH

[Continued from page 442]

by doing so removed the greatest obstacle from the path of his progress. The truth seeker truly must be "in the world but not of it," so that the world has no power to divert him from his quest. As we transmute our aspirations for material acquisitions into aspirations for the "things of the Spirit," we rise toward truth and toward liberation from physical bondage.

Retrospection is an asset to the truth seeker for, in impartial self-judgment, the ability to discern truth is sharpened to a point finer than would be possible in any other manner. Retrospection, too, aids in character reformation and sharpens mental faculties, both of which, again, render the person more "susceptible" to the truth.

Truth is imbued with creative power, which strengthens and builds up all it touches. The Ego who earnestly strives for truth and righteousness, living life accordingly, creates thought forms embodying this context. His mental patterns, then, harmonize with truth. This harmony, in turn, makes itself evident when the Ego, building the archetypes for his next life, automatically is able to align himself with the forces of right and truth and assure for himself strong, healthy vehicles.

The path of truth is upward — always ahead, always beckoning us on. No matter what level of truth we may reach, no matter what proposition we suddenly may be able to prove for ourselves, always there will be something more — some greater theorem that we know, in our innermost beings, to be true, but that we are not yet able to investigate personally.

As Christ Jesus said, "The truth shall set you free," and the more single-mindedly we engage in our quest for the truth, living what we have learned and being ever prepared to learn more, the closer we move to the cosmic liberation which the great and glorious Hierarchies ahead of us already have attained.

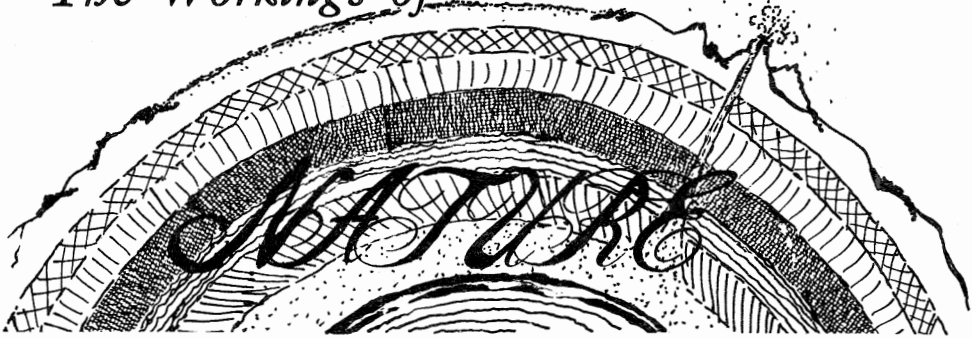
THE SPIRIT OF LOVE

"As the lake which empties itself into the ocean is replenished when the water that left it has been evaporated and returns to it as rain, to flow again ceaselessly toward the sea, so the Spirit of Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter which enmeshes us in its death grip. Wave upon wave is thus impelled outward from the Sun to all planets, giving a rhythmic urge to the evolving creatures there."

— Max Heindel



The Workings of



Nature has been identified as: that which is the source and essence of life; sum and order of cause and effect in time and space; powers which produce existing phenomena; agencies which carry on the process of creation or being; the source or essence of life of the universe, appearing as forces and laws.

All of this is another way of saying that Nature is God in manifestation. Nature is the symbolic expression of God. When we say that Nature does, causes, abhors, tolerates, nourishes, or encourages this or that, we really are referring to the activities of God.

The Laws of God and the Laws of Nature are the same thing. What we see around us as Nature passively conforms to the Laws of the Divine Creator. Because of this conformity, the lower life-waves intrinsically experience a healthful and carefree condition — except when wrongly affected by humanity. Humanity suffers, and causes suffering, because of human individualization, which puts the self-willed man, intent on selfishly maintaining his choice and prerogative, at variance with God's Purpose and thus in a position of transgressing His Laws.

The day will come when humanity actually will be emancipated from the Laws of Nature. This is the divine Plan — but man must learn to conform to existing laws and develop complete selflessness before he may be considered pure and harmless enough to be a "law unto himself." An intelligent understanding of God's Purpose, arrived at

through altruistic living as well as through study and meditation, enables us to work more efficiently with God and in the framework of His strictures.

The processes of Nature are founded upon systematic calculation in the Mind of God. The entire universe is constructed along mathematical, geometrical lines. The mathematician, trained to think impersonally and abstractly, will have a more accurate conception of Nature, or God, than does the person whose thinking cannot rise above the personal, sensual, and subjective. The abstract thinker expands his consciousness; the concrete thinker remains generally confined to the material sphere.

What we call the Forces of Nature — electricity, steam, magnetism, and the like — actually are highly evolved, intelligent Beings who guide more elemental beings, known as Nature Spirits, in accordance with certain rules designed to further their evolution. Nature Forces also assist in the evolution of the human and the three other life-waves on Earth.

We cannot compel Nature Forces into any course of action, but when we work harmoniously with them, we can accomplish seeming "miracles." Nature aims at conservation of energy and attains greatest results with the least expenditure of force. When we learn the laws that govern the manifestation of the Nature Forces, we discover the line of least resistance, in each case, through which to obtain maximum energy. Thus, because copper offers the line of least resistance to

electricity, copper wires serve as excellent conductors of this force while other types of wires do not.

In a different way, but in accordance with the same principle, Luther Burbank was able to develop the many varieties of luscious, palatable fruit and vegetables which he originated. He, and others who also have achieved botanical or other scientific "wonders," have learned to work with the Nature Forces, whether or not they recognize them as intelligent Beings or fully understand their own relationship to these Beings.

The relationship of most of humanity to the Nature Forces, however, is similar to that of a dog watching a carpenter work. The dog sees what is happening, but does not understand the cause. Similarly, we see what is happening when Nature Forces work beneficially, or cataclysmically, upon Earth, but by and large we do not understand the basic cause.

In Scandinavian mythology, one of the three roots of the World Ash, Yggdrasil, was connected with the so-called Frost Giants, who represented the Nature Forces as we now know them. The Frost Giants had existed prior to the establishment of the Earth and helped in its formation.

In actual fact, and although it is difficult to make a mental picture of this, the "Laws of Nature" exist as Forces in the seventh, or refracting, stratum of the Earth. These Forces are responsible for both the disasters, such as earthquakes, and the beneficences, such as oil deposits, of Nature. Their activity here depends largely upon the human condition. Lapses in human morals have a tendency to unleash these forces, causing them to create havoc on Earth. When, in contrast, man strives for higher ideals, these Forces become less inimical. Thus we see that, in spite of scientific research and achievements, natural disasters will not be eliminated until man learns to live purely and selflessly — that is, to live within the Laws of Nature.

Nature Spirits are the lesser evolved etheric Beings working under the aegis of the Nature Forces. Fairies, Gnomes, Sylphs, Undines, Salamanders and similar elemen-

als, numbering in the "innumerable billions," have specific areas of activity in the four elements — earth, air, fire, and water — that compose the Physical World. By working with their compatible element, they literally build the plants, cause rain and water evaporation, breezes and hurricanes, electrical storms, fires, and all other natural manifestations.

They continually work with and for a humanity largely unaware of their existence or functions. They are found even in the human metabolic system, and in the Second Heaven some Nature Forces help Egos build the archetypes of their future vehicles.

Since the Nature Spirits are evolving, they, as we, are imperfect and capable of making mistakes, in spite of supervision by the higher Beings. Thus we find, for instance, malformations in the plant kingdom which cannot be explained by any circumstances other than the fact that they are, indeed, errors of construction.

As anyone familiar with the occult history of evolution knows, the processes of Nature are slow. Development and perfection of forms requires eons, as witness the fact that the physical body, man's first vehicle, acquired in the mists of time known as the Hyperborean Epoch, still has not reached complete perfection. All stages and gradations of development are found in Nature, from the protoplasm to God himself. In manifestation, all beings did not commence evolution at the same time. Those most advanced came first and created conditions necessary for the lesser evolved. This, of course, indicates an extremely tedious unfolding, but one that will culminate in perfection.

Unfolding of character, too, is gradual. The desire natures of most people still rule their personalities more than does the Spirit. In the past, the majority of people would not serve others unless they were rewarded for their pains. Thus, material rewards were used by the higher Powers to spur such people on to service. Little by little, then, they have been and unconscious-

[Continued on page 480]



Max Heindel's Message

The Food of the Future

At the present time food taken internally is broken down and decomposed by heat *inside* the body. Thus the chemical ether permeating each particle of food combines with the chemical ether of our vital body. The food magnetized by the Sun working in the plant is thereby assimilated, and remains with us until this magnetism is exhausted. The more directly food comes to us from the soil, the more solar magnetism it contains. Consequently, it stays with us the longest when eaten uncooked. When food has gone through the process of cooking, a part of the ether it contained is lost, as a number of the finer particles are dissolved by heat and ascend in the kitchen as odor from whatever food it comes. Consequently the cells of cooked food remain a shorter time as a part of our body than in the case of uncooked food, and food which has already been assimilated by the animal has very little chemical ether of its own (except milk which is obtained by a vital process and has a greater quantity of ether than any other food). Hence with regard to the flesh of animals it may be said that most of the chemical ether in the fodder has gone into the vital body of the animal before it was killed, and at its death the vital body leaves the carcass. Therefore flesh putrefies very much quicker than vegetables and stays with us only a short time after we eat it.

Death and disease are largely due to the fact that we subsist on food composed of cells robbed of their individual chemical ether ob-

tained during plant assimilation. This is different and not to be confused with the planetary chemical ether which permeates mineral, plant, animal, and man. But the flesh food deprived by death of the individual vital body which ensouled the animal during life is really reduced to its chemical mineral form and as such is of small value in vital processes. In fact, it is a detriment thereto and ought to be eliminated from the system as quickly as possible. But being mineral, these particles of flesh are dead and difficult to move. Therefore, they accumulate gradually. Even a part of the plant food which is ash and mineral stays in our system, so there is a gradual process of clogging which we describe as growth. This is because we rob the plant or other food of its chemical ether. Were we like the plants and capable of impregnating the mineral with ether we would really be able to assimilate it and grow to giant statures, but as it is, the dead material accumulates more and more until finally growth is stopped, because our powers of assimilation become less and less efficient.

In the future we shall not digest our food inside the body, but extract the chemical ether and inhale it through the nose where it comes in contact with the pituitary body. This is the general organ of assimilation and promoter of growth. Then our body will become more and more ethereal, the life processes will not be hindered by clogging waste and consequently disease will gradually disappear and life be lengthened. It is significant

in this connection that often cooks feel no inclination to eat because the pungent odor of cooking satisfies them to a great extent.

Science is gradually learning the truths previously taught by occult science and their attention is being more and more directed to the ductless glands which will give them the solution of many mysteries. However, they do not seem to be aware as yet that there is a physical connection between the pituitary body, the principal organ of assimilation, and therefore of growth, and the adrenals, which eliminate the waste and assimilate the proteins. These are also physically connected

both with the spleen and the thymus and thyroid glands. It is significant in this connection from the astrological point of view, that the pituitary body is ruled by Uranus, which is the higher octave of Venus, the ruler of the solar plexus where the seed atom of the vital body is located. Thus Venus keeps the gate of the vital fluid coming direct from the Sun through the spleen, and Uranus is warder of the gate where enters the physical food. It is the blending of these two streams which produces the latent power stored up in our vital body until converted to dynamic energy by the martial desire nature.

Living the Teachings

The value of any particular teaching depends upon its power to make men better *here and now*; to make them kind and considerate at home; conscientious in business, loyal to friends, forgiving to enemies; and any teaching which is easily applied, and will accomplish such results, needs no further recommendation." — *Letters to Students*, No. 18, p. 47.

The person who sincerely undertakes the study of the Western Wisdom Philosophy often is so intrigued by the information in Mr. Heindel's writings that, once having begun with the *Cosmo*, he eagerly "devours" one after another of the other books without taking much of a "breather" among them.

This method of approach is understandable, but not always satisfactory. In the first place, as the quotation above stresses, the Teachings are to be *lived* if they are to have any meaning at all. Certainly, the student's desire for knowledge is gratified if he can continue to read additional material without the distraction of other matters. Unless he begins to formulate a plan of operation for putting the Teachings into practice, however, the whole exercise becomes the

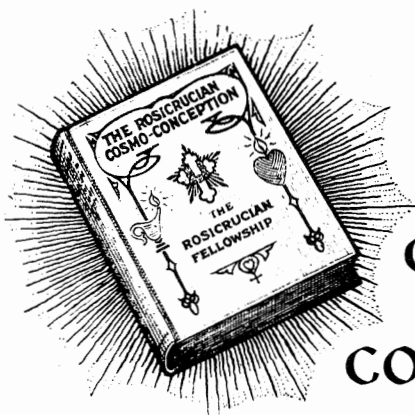
unjustifiable one of getting knowledge for the sake of knowledge alone.

Furthermore, in order that the fullest, truest meanings may be derived from spiritual teachings, they must be meditated upon and allow to "simmer" within the consciousness until thoroughly assimilated. People who have read the *Cosmo* in its entirety ten or even more times still claim to receive new insights after each additional reading. If too much material is ingested in too short a time, it cannot possibly be understood except in the most superficial manner.

It is wise, therefore, to use moderation in this as in all other matters. Certainly, some people do assimilate the written word more quickly than do others, and some people can put into practice what they learn more readily than can others. Thus, no timetable or schedule applicable to everyone possibly could be recommended.

Each person must determine for himself both the degree of intensity of study most beneficial to him and, more important, whether or not he actually is beginning to practice the Philosophy about which he so avidly reads.

studies in the



cosmo- conception

The Blood

Q. What is the direct medium in the physical body through which the Ego functions?

A. The blood. In support of this we may note that the Ego cannot work in the body unless the blood is of the proper temperature. For instance, excessive heat makes one sleepy and, if carried beyond a certain point, it drives the Ego out leaving the body in a faint, or unconscious.

Q. Does extreme cold have the same effect?

A. Excessive cold has also a tendency to make the body sleepy or unconscious. It is only when the blood is at or near the normal temperature that the Ego can use it as a vehicle of consciousness.

Q. How may we note the Ego's activity through the blood?

A. We may mention the burning blush of shame which is an evidence of the manner in which blood is driven to the head, thus overheating the brain and paralyzing thought.

Q. What is the Ego's reaction to fear?

A. Fear is the state when the Ego wants to barricade itself against some outside danger. It then drives the blood inward, and the face grows pale because the blood has left the periphery of the body and has lost heat, thus paralyzing thought.

Q. Does history support the belief that the Ego is in the blood?

A. The old Norsemen and the Scots recognized that the Ego is in the blood. No stranger could become associated with them as a relative until he had "mixed blood" with them and thus become one of them.

Q. Do other authorities strengthen this belief?

A. Goethe, who was an Initiate, also showed this in his *Faust*. Faust is about to sign the compact with Mephistopheles and asks, "Why not sign with ordinary ink? Why use blood?" Mephisto answers, "Blood is a most peculiar essence." He knows that he who has the blood has the man; that without the warm blood no Ego can find expression.

Q. When is the proper blood heat reached?

A. The proper heat for the real expression of the Ego is not present until the mind is born from the macrocosmic Concrete Mind, when the individual is about twenty-one years old.

Q. Does statutory law attach any importance to this age?

A. Statutory law also recognizes this as the earliest age when the man is deemed fit to exercise a franchise.

Q. Does the blood have any connection with memory?

A. Memory is intimately connected with the blood which is the highest expression of the vital body, as only through the vital body's two higher ethers is man possessed of sense perception and memory. Not only is this true of the conscious memory but the record which we call the sub-conscious memory is made through the vital body with the help of the blood.

WESTERN WISDOM BIBLE STUDY

Corinne Heline

The Second Journey

(Continued)

Acts 17:1-12

But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

And they troubled the people, and the rulers of the city, when they heard these things.

And when they had taken security of Jason, and of the other, they let them go.

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the synagogue of the Jews.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Therefore many of them believed; also of honorable women which were Greeks, and of men, not few.

After the founding of the center or

church of the new faith in Thessalonica, and the tumult which this occasioned, Paul, in an endeavor to strengthen new converts, prepared for them his incomparable Epistles to the Thessalonians. The letters of Paul to the various churches have a deep and intense interest for modern disciples of mystic Christianity. Paul knew the churches to be centers for the dissemination of the Christian Mysteries — Mysteries which are lost to the modern church. Therefore, in his letters he points the way to these deeper truths which await revival and restoration by earnest spiritual seekers of our day.

Jason was the host of Paul and Silas. When they were accused of circulating vicious propaganda, Jason was arrested and forced to put up a bond to guarantee the behavior of himself and his guests. According to his custom, Paul worked in the city until the opposition became too violent; then, under cover of night, he departed. He reached Thessalonica early in the year 52 and left about the end of May, continuing on to Athens and Corinth.

In Europe Paul found a different world and different conditions.

Acts 17:16-21

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.



Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

For thou bringest certain strange things to our ears: we would know therefore what these things mean.

(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

Paul went into Athens, the Oxford of the ancient world, bearing the glorious message of the One who is the resurrection and the life. No one was better suited than he, the Hebrew and Grecian scholar, to exhort the Athenians to a consideration of the Christ religion. He found a city filled with idols, and a people whose worship had become an empty ceremonial. The true life and power which animated the temples in the days of Athens' glory were gone; ritual only remained — a condition characteristic of the end of a cycle.

Acts 17:23-25, 28, 32-34

For as I passed by, and beheld your devotions, I found an altar with the inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

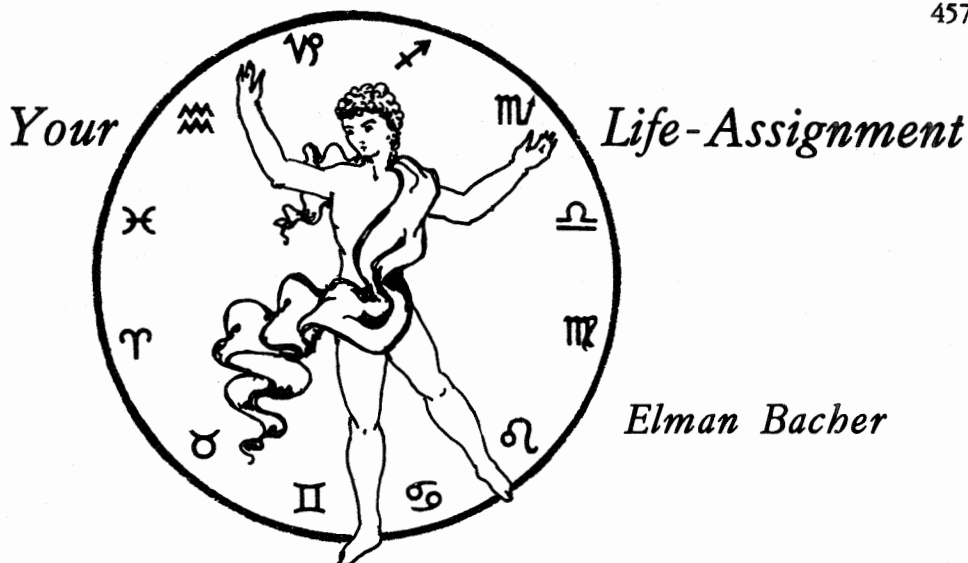
So Paul departed from among them.

Howbeit certain men clave unto him, and believed; among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

As an exponent of the inner development of Christianity, Paul was ever seeking to turn the attention of men inward. He sought to lead the curious, cynical, intellectually frivolous Athenian throng to an inner realization of the Christ in whom we live and move and have our being.

Such a departure in thought could only be received by the majority with mockery, disbelief and suspicion. Then, as always, only the few were soil for the new seed. Dionysius, a justice of the highest court, was one such; also the woman named Damaris and others who formed a nucleus for the new order. Again, "Where two or three are gathered together in my name, there am I in the midst of them."

(To be continued)



The verb *to assign* is defined as to mark out, to point out specifically, to set apart, as for a special person or purpose. These definitions imply that to assign is an action of selectivity by which a *something* is indicated to be appropriate or necessary for someone to undertake, to work with, to work on, or to fulfill. The act of assignment is made by someone for someone else or it is self-assumed. In either case, that which is to be dealt with is cognized or recognized to be a legitimate factor of endeavor or experience, a necessary part of an over all plan or objective.

Whether imposed or assumed, the acceptance of assignment is always a decision to move from a state of relative inertia or relative equilibrium. This acceptance proceeds from a cognition or a recognition that something more or something new, actual or recapitulative, is to be done. All action or doing is an extension from that which already has been done or achieved. The evolution of a human during the span of an incarnation is externalized as a sequence of actions proceeding from decisions qualified by reactions to the effects of previous decisions and consequent actions. The regeneration of residual reaction brought into the present life from the past is the basic assignment of any human for any life. The archetypal assignment for all individualized beings through the entire span of sequential incarnations is

the conscious reattainment of perfect equilibrium, the state from which we were sent forth, or creatively projected, as innocent Spirits. This projection was made possible by a creative decision of God — in Him we move and have our Being, through us He moves and has externalization — we are filled-full of Him. He fulfills through us.

Macrocosm is externalized by myriads of microcosms which have correspondent similarity to it. This truth of creativity and manifestation is conveyed by the Hermetic axiom *as above, so below; as below, so above*. In geometry this axiom is illustrated by such figures as circles, squares, and equilateral triangles. The size of corresponding figures may vary infinitely but their nature, general appearance, and plan of construction are identical. Circles, squares, and equilateral triangles are graphic microcosms of the following macrocosmic structural ideas: circle, square, and equilateral triangle, respectively.

All assignments are microcosms of the essential, or macrocosmic, idea assignment, which refers basically to the acceptance, by cognition or recognition, of that which is necessary to be done for complete fulfillment. Human life assignments are revealed and perceived in an infinite variety of relative significance, in terms of immediate need, immediate objective, relationship-factors, ideals, etc. However, there is a two-fold equation which applies to all: degree of diffi-

culty in fulfillment is directly proportionate to degree of needed regeneracy and degree of ease in fulfillment is directly proportionate to degree of consciously attained equilibrium. To the degree that a human is removed from equilibrium is he removed from the consciousness of capacity to fulfill his assignments with efficiency, inspiration, and enjoyment; to the degree that he is aware of equilibrium within himself is he able to enforce or recharge his endeavors with the powers of his Spirit. The recharging by Spirit power brings about the revealment of equilibrium in body, mind, emotion, relationship, and endeavors. Since a human is a composite of many faculties, bodies, inclinations, abilities, and objectives it is necessary, through a given incarnation, that he or she specialize on that phase, or on those phases, of unfoldment that are most directly consistent with karmic requirements. Incarnation is made by vibratory law in terms of time, place, parentage, and environment that are appropriate to the inception of self-imposed, self-assumed assignments.

Planetary aspects alone do not picture life assignment. Each aspect pictures an inter-relationship between basic qualities and powers of consciousness and thus portrays a mode by which assignments are to be fulfilled. The tabulation of aspects in a given chart gives a summary of how the person has used the powers of consciousness in the past, how he tends to use them in this life and how he may tend to use them in the future. The fulfillment of an assignment necessitates equipment as well as objective and, in the incarnated state, environment is as inevitable and as important a factor of equipment as is consciousness. All environmental and relationship factors correspond to individual human experience as the Earth itself corresponds to the evolution of Humanity. Therefore, the co-relation of the house position of aspects with the vibratory factors represented by the planets and signs is necessary to the evaluation of life activities as *assignments*.

Since there are twelve houses which indicate the environmental patterning for the aspects made by the ten planetary points (Sun,

Moon, and planets) there will be, in every chart, some unoccupied houses. The houses symbolize the externalization of the signs, just as the planetary points represent the focalization of the signs as expressive powers. Those houses which do contain the planetary points represent the exterior patterning in terms of relationships and places of the life activities. Part of the over all evolutionary assignment of all humans is to learn to relate the self wisely to environment so that environment be rightly understood and rightly used as a tool, but is never allowed to become a bondage to the person or an impediment to unfoldment. Each relationship and environment externalizes particular principles of consciousness and spiritual responsibility and the objective to be gained by experience in a relationship or environment is the apprehension of a Truth of Life. All factors of principle, powers, and externalization must be co-related for evaluation.

Since regenerative transcendence of the past is the assignment assumed by each human for each incarnation, it is a practical idea to begin your study of the planetary aspect of a chart by relative evaluation. This is done by computing the orb of each aspect and tabulating the various types of aspects, starting with the one that is closest to exact in each aspect and tabulating the various types of aspects, that is closest to ninety degrees by orb. Avoid concentrating on this aspect as being the most evil aspect in the chart. Rather, study it from the standpoint of what it tells about the person's consciousness and tendencies. It is the pattern that indicates the greatest need for regeneration of consciousness, it indicates the point of minimum internal equilibrium and maximum tendency to resist evolution. Therefore, it pictures those experiences — or that general type of experience — in which the person will have to make his maximum internal effort to learn his spiritual and evolutionary lesson.

Your enlightening the person regarding the meaning and significance of his closest-to-exact square aspect is a paramount service, because to the degree that he understands how to handle the stimulations to the

aspect will he realize power and wisdom to handle the other less constricted aspects in his chart. Your study of the aspect requires concentrated meditation because it is necessary for you to realize the evolutionary implications of it as representing phases of power, love, and truth yet to be admitted into the person's consciousness. A square or opposition of wider orb will be activated for a relatively longer time, but the timing of the wider orb permits alleviating conditions (trines and sextiles to the natal made by transits, new Moons, etc.) to act at the same time. The timing of stimulus to a close-to-exact square focalizes and concentrates the "pain potential" as well as the timing element. The pain we experience through stimulus of our squares is proportionate to an inherent tendency to resist evolutionary requirements. Remember always that a square aspect in a horoscope is evidence of the person's consciousness being grounded in a specialized way in this life in order to learn an urgent lesson. It is evidence of neglect of that lesson, or misused opportunity, in the past and it pictures the present opportunity to remedy that neglect in this life.

All manifestation is projected from ordered plan or pattern and since all human life assignments, in degree of fulfillment, manifest evolution of consciousness and refinement of nature it is necessary to give special attention to certain other factors that have many important things to tell the reader and the subject of the chart. One of these is the Moon, symbol of the instinctual nature. The Moon aspects and position in a chart give us the most direct clues to that which, in consciousness, is brought into this life from the past experiences. It indicates the most pronounced habit tendencies from the past which, when emphasized in the present life, externalize chaotic conditions. The faculty of feeling reaction (which represents an aspect of the feminine polarity of consciousness) is forever seeking to deliver to our conscious awareness those modes and qualities of thought which we have planted in it. In this way the instinctual mind is recognized to be

a production mechanism and a reproduction mechanism. If, by recognition, we do not like what the instinctual mind produces through our faculty of feeling-reaction — to events, environments, and people — then we have to change the quality of our reaction faculty. This can be done only by improving and refining the quality of our reactions. This process makes use of the regenerative or spiritual essences of all the planetary points, and especially those which are "unregeneratively" aspected to the Moon in the natal chart. As we regenerate those "planetary essences" we plant in the instinctual mind an improved vibratory quality, more ordered and refined.

Those factors of the life assignment which concern the Saturn vibration are those which have as their evolutionary goal the consciousness of true security. Saturn is the principle of responsibility fulfillment and it is only by the fulfillment of all assumed assignments and responsibilities that the form of equilibrium we identify as security is realized. It is very important, due to the influence which the astrologer's words and interpretations have on the client's consciousness, that a constructive philosophical-psychological understanding of Saturn be attained. Saturn is the symbol of dense form which serves as the vehicle for evolving consciousness. It is the tendency by which humans identify security as being a certain kind of material state — without which the human experiences what he identifies as fear, insecurity, and uncertainty. If Saturn — in the cosmic sense — symbolizes dense form, then its correspondence in evolving human consciousness is either trouble and sorrow from having wrongly used form in the past or the realization of true inner security from having rightly and fulfillingly used form as a tool or vehicle of the Spirit. Saturn is the cosmic Principle of Gravity. Its vibration in our consciousness tends to bring us down to the root and essence of our as yet unfulfilled states in order that our evolutionary ascent may be made thorough and complete. Some charts register Saturn in several square and opposition aspects or what some readers call

terribly afflicted charts. If there is, in truth, any affliction represented it is only by the indication that the person in this life needs to recapitulate a great deal from the past, redeem, and fulfill it with Love and Intelligence before he can progress. The aspects themselves are not evil — they are simply astrological indications of a certain kind of evolutionary need. The Spiritual qualities implied by the Saturn vibration are thoroughness, accuracy, patience (the use of Time as a building substance), and concentrated devotion to right action (Saturn's sign Capricorn is the exaltation sign of Mars, the principle of energy and action).

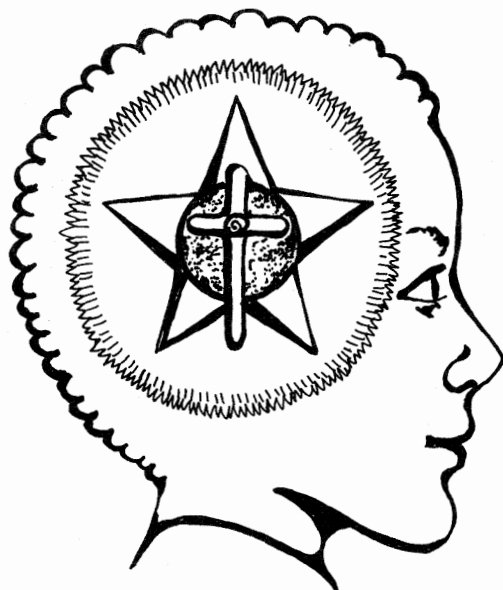
It is becoming increasingly evident that the life assignments of progressively aspiring people include degrees of participation in those measures having to do with the establishment of the New Age. As a humanity, we are being synthesized in this age more than ever before in our history, and those persons who are welcoming opportunities in study, activity, work, and recreation to expand their fraternal recognition of fellow humans are signifying their spiritual and evolutionary alignment with the principles of the New Age. This evolutionary tendency is astrologically indicated by the planet Uranus, ruler of Aquarius and planetary polarization of the Sun's sign Leo. The establishment of the New Age is an inevitable result of spiritual progression in Human — individual or collective — consciousness. The study and intuitive realization of the Uranus factor in charts has become a vital portion of the astrological reader's service. Many people in this age are finding their greatest difficulties in adjusting to the rapid expansion of thought, knowledge, and understanding which is now being promulgated. The internal resistance to that which is new or as yet not understood can be an indication of much residual fear, inflexibility of mind, prejudice, or tendency to inertia. Some people cannot seem to forgive Life for shaking them up, taking things away from them, upsetting their routines, or making them so uncertain and the astrological reader is often called upon to help these persons by

spiritual and philosophical enlightenment. Regeneration of consciousness is made possible only through decrystallization and redistribution of internal energies, and adjustability of mind is the key to all expanding comprehension. As a reader, you will seek to understand the Uranus factor in a chart to help the person concerned make a better fulfillment of his this life's assignments through clearer understanding of the great evolutionary currents now prevailing and their reason for being. Uranus acts always to shatter and decrystallize the no longer needed so that the fullness of progress on all planes may be revealed and realized.

Every living thing is composed of a hierarchy of parts and functions by which the organic experience of the thing is perpetuated. A human horoscope is a picture of a living consciousness, and all of its parts (signs, planetary points, houses, positions, aspects, activations by transit and progression) comprise a hierarchy of indications pertaining to the life assignment. If one factor is to be designated as the most important in any chart or in all charts, that factor is certainly the Sun and its co-relative sign Leo. We are told that the Sun, by precession, was in Leo at the time of the inception of the present manifestation. As a planetary point the Sun represents pure creativity and pure apperception of the divine will, to which the personal will of the individual must eventually be brought in alignment. Therefore, any and all separate life-assignments are parts of the Hierarchy of evolutionary assignments, the apex of which, indicated by the Sun, is the conscious attainment of realization of divine will, love, and wisdom, conscious attainment of complete equilibrium, and conscious attainment of realized unity with divine source.

In the study of any horoscope regarding determining the life assignment remember that *know thy self* is the inherent objective throughout. The Sun as a planetary factor can be squared or opposed by all other points, except Mercury and Venus, but as a planetary factor, the Sun represents the indi-

[Continued on page 476]



Toward A Christian Astrology

Charles Weber

The following draws its impetus from a distinction advanced by Dane Rudhyar (in his book *The Astrology of Personality*) between two terrestrial motions, axial and orbital, as they correlate with two forms and phases of human consciousness.

The turning of Earth on its axis is a diurnal occurrence. Its focus is its own center. The annual movement of the Earth traces an ellipse whose focus is the Sun.

Astrology as a science translates astronomical motions and measurements into human behavior, seeing in the latter an expression of stellar energies. In this context a "young soul" is characterized by its clear and candid demonstration of the direct influence of heavenly bodies; whereas an "old soul" more fully "rules his stars" and is less subject to behavior predicated solely on planetary configurations. Stated differently, whereas an inexperienced Ego openly expresses the various and variable influences of individual planets, the mature Ego responds more synthetically and with greater constancy to planetary impulsions, just as they are unified by and indeed originate in the Sun.

The evolution of a soul in self-understanding traces a course of consciousness whose center is, firstly, its own being. A condition of self-involvement, self-infatuation, prevails. Gradually this field of aware-

ness expands, the center of autistic consciousness displaces and there dawns in man the awareness of a larger motion governing his existence, a more absolute frame for his life's reference.

Axial man, Diurnal man, is man naive, fascinated with his personal being, swept along by the giddy succession of momentary images, motions and emotions. In its metaphysical sense, Earth turning on its axis is man egotistical, whose life-center is his own desires and their fulfillment. This personal orientation generates the light and shadow of joy and sorrow for it is the dimension of inescapable duality. This dualism is experienced firstly as the breath (inspiration-expiration) and beauty of life, for it affords contrast and variety. But in time the alternation of opposites becomes a source of frustration because stability and permanence seem unattainable. One discovers, in fact, that the daily merry-go-round is what is meant by the "Wheel of Fortune." One experiences the plight of the not so mythical Ixion, feeling bound to (crucified on) the wheel of ineluctable change. For diurnal man, happiness on Earth is ephemeral if not illusory.

As man stands on Earth and casts his eyes skyward he perceives the Sun, Moon and stars moving from horizon to horizon. The Earth it seems, is the center stage whereupon all celestial luminaries shine as if they exist only to serve man's needs and delight his fancy; which ingenuous notion prompts Milton's Eve in Paradise to ask of Adam upon retiring to their bower what happens to the stars when they go to sleep.

Interestingly, when man's rational and abstractive faculties enable him to actually conceive an Earth turning upon itself, he simultaneously shows an ability to overcome the gravity of personal, self-oriented consciousness, which renders each person as a planet spinning without purpose, and makes of daily existence a civilized chaos ordered somewhat by an intricate woof and warp of laws, sanctions and penalties.

Still, even upon arriving at the conclusion that terrestrial motion (rather than celestial mechanics) accounts for day and night, a keen observer will not readily deduce that a second earthly motion accounts for the changing elevation of the Sun in the heavens and the seasons that result from that movement. Yet the adoption of a heliocentric for a geocentric conception of reality encourages a theistic order, a merely humanistic (antropocentric) view of life. For existence is more analogical than logical, poetic rather than prosaic — all appearances to the contrary notwithstanding. So that when we come to know directly of *Geo*-physical motions we find a valid metaphor for dynamisms of man's *Ego* or Spirit Being.

In time each soul discovers that in self-seeking lies death, that Earth-man turning upon himself, is a dark planet, a cold isolate sphere. When axial man ascends to the dimensions of orbital man the true center of his being and consciousness becomes apparent. As this displacement of his center comes about, man, we may say, becomes solarized. When he ceases to identify with his earthly body, when the centrifugal pull of material concerns is transcended, man functions in his essential nature as a spiritual entity. He identifies with light and the Spirit of Light whose example and influence makes his conversion possible.

Man attuned to the heart of his universe knows that his life on Earth describes a pilgrimage and that his earthly vessel is the means by which he can learn to partake of, to incorporate and, like a cup, become full of the Sun. As a solar satellite, Earth actually grounds light whose quantum is Life. As a

disciple receives the bread of life from the words of his Master, so is light to Earth Manna, Cosmic Eucharist.

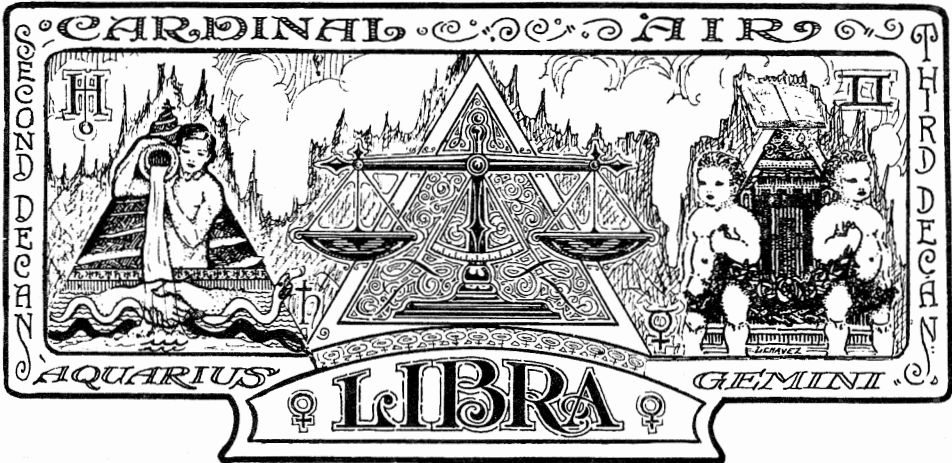
The vibrations of the Great Ones do not allow for an intimacy exceeding a commensurate wisdom. So Earth is distant from Sun. Venus is closer, Mercury closer still. These planets indicate the figurative foci for man's evolving consciousness as he seeks union with the Sun Spirit, Christ. Likewise shall he master the meaning and motions of outer planets.

The miracle and mystery of Sun (Christ) consciousness for man is that the Great Solar Spirit has fused two spiritual motions or dimensions through His incarnations and the event on Golgotha. Christ has descended to the realm of mortal man. The Sun is in the Earth. Christ has solarized axial man, redeemed self-centered man. Man turning on his center may discover that center as the Christ-I: But only as that I encompasses all humanity as a composite, single being, only as it is the transfiguration of other — or Thou-consciousness.

Astrologically, the axial perspective embraces billions of discrete personality variations. Each instant the revolving Earth presents a new face, a nascent life to be baptised by the formative influences of fixed stars and circling planets. Each point on Earth, each longitude-latitude, space-time crux delineates an earthly garment to be worn by a spark of Spirit.

However the orbiting motion of our planet is one in which all Earth beings share. It is a unitary experience binding humanity together as one soul.

As mankind comes to live out of the perspective of its "orbital consciousness," the light which is the true focus of its motion and devotion becomes increasingly an *interior* reality. This is the Christian incarnation: when the Spirit of the external Sun becomes an interior self-perpetuating light. When Earth becomes a star. When the historical Christ becomes a personal, a living Christ. When Bethlehem, Gethsemane, Golgotha and the empty tomb are enacted in the cosmos of each and every soul.



THE CHILDREN OF LIBRA, 1981

Birthdays: September 24 to October 24

The symbol of the cardinal-air sign, Libra, the scales or balance, aptly indicates one of the outstanding traits of those born with the Sun in this sign: a tendency to fluctuate between the heights of joy and enthusiasm and the depths of melancholy and despair. Bringing this active mentality to a state of stability, so that it may be a channel for the Spirit to use in transmuting the lower self into the Higher Self, is the chief task of Libra natives.

Libra is the seventh house sign, which rules partnerships of all kinds, and we find those having the Sun in Libra possessed of great interest in and capacity for partnership — particularly marriage. In fact, the Libran is apt to allow his affection for his mate and children to overshadow everything else, in life, and this personal love presents a real challenge to the spiritual aspirant until it is sublimated into the higher Uranian vibration.

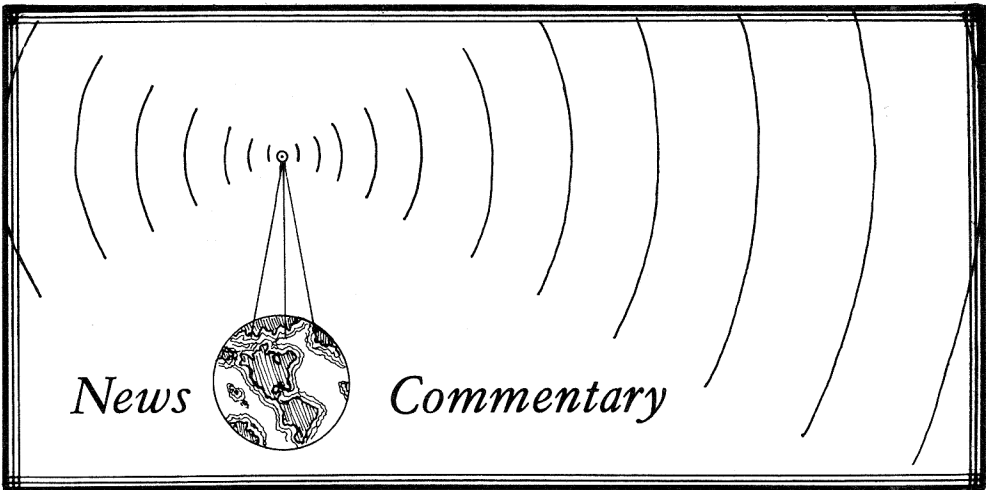
Charm is part of Libra's heritage. Although somewhat reserved and aloof, Li-

brans take their social obligations seriously and manifest an earnest, respectful, courteous, and pleasant manner that wins confidence. Being natural judges of relative values, they are constantly appraising others, but usually with gentleness and mercy, for there is a tenderness about these natives not always easily perceived. Love is vitally important, to be sought and prized above all things, both as an art and as an ultimate need.

Venus, the planet of beauty, harmony, affection, music, and art, rules Libra, and consequently many artists and musicians are to be found among these natives. Being highly sensitive to mental and physical surroundings, they respond best to an atmosphere in which music and color are constructively used. Since Saturn, the planet of physical form, is exalted in Libra, the natives of this sign often express a high degree of talent in architecture and draftsmanship. They are also noted for their fastidiousness in dress and charm of personality.

Refined, affable, and persuasive in speech, these natives may excel in difficult diplomatic missions.





Problems Solved While You Sleep

Each night, Mary W., recently divorced, had the same dream. In it, she would be in bed sleeping when the sound of footsteps on the stairs would bring her awake with a start. She would relax, though, when she realized it was only her husband coming home late from work.

Glad to have him back home again, if only in a dream, she would resist waking up. But the agony she felt when she did awake and had to face the reality of her divorce soon made her resist going to sleep.

"This woman had to relive the pain of the separation every morning," says Dr. Rosalind Cartwright, a leading researcher in dream control techniques and director of the Sleep Disorders Service and Research Center at Rush-Presbyterian-St. Luke's Medical Center in Chicago. "There are many, many people like her who have developed serious fears about going to sleep because their dreaming is so disturbing to them."

Your dream pattern, like your digestive system, is performing well when it performs automatically. But today a great deal of dream research is focused on the nightmare or the recurring dream of a distressing nature; anyone undergoing stress can be afflicted by these difficult dreams, and the effects of both go beyond just losing a good night's sleep.

Such dreams, in fact, can be profoundly

debilitating — due to the nature of sleep and dreaming. Sleep restores the body while dreaming seems to perform a similar function for the brain. Among other things, we search in our dreams for solutions to old problems and alert ourselves to new ones developing.

Once we close our eyes we start a journey through four stages of sleep, each progressively deeper, until we reach a fifth, lighter stage of sleep so mysterious many researchers refer to it as another state of being. This is the Rapid Eye Movement phase in which we dream.

Depending on how long we sleep, we progress through the four stages into Rapid Eye Movement four to six times a night, in 90-minute cycles. Each time we enter the phase, our bodies undergo remarkable changes.

For one, we are paralyzed. In Rapid Eye Movement, we are unable to move our large muscles. Otherwise we might actually act on some of our dreaming impulses because, in most other respects, we are as active as if we were awake, but not stable. Our heartbeat quickens, then slows as our brain temperature and blood flow soar. Our eyes dart about as if we were watching a play and our ear muscles contract as if we were listening to a conversation.

In fact, we are. While our dreams are

often mundane, we don't tune them out as we would a boring movie. We stay glued to the screen, and as the night progresses each feature runs longer and is set in a different locale. The first dream is the shortest and usually takes place in the present. In it we usually try to solve some trivial problem of the day.

The next two dreams are set in the past, though they are colored by feelings from the present. The fourth is a wish fulfillment dream set in the future, in which we may have solved a problem or act as if we have. This is the one from which we sometimes awake, feeling great relief or joy for no apparent reason. The fifth dream is the extravaganza, where we incorporate and bring elements from all the prior dreams into the present.

What is all this to-ing and fro-ing between past and present about? Researchers concur that our dreams allow us not only to reconcile new information with old, but sometimes to bring normally repressed memories or insights to bear on a present-day situation in search of a solution. It's a process of integration that enables us to cope with life's changes for better or worse.

"Dreaming is a time of working through emotional problems," says Cartwright. "But dreaming is something that can go wrong along with every other function in life."

Cartwright's studies of depressed subjects show two major ways in which their dream patterns vary from the norm. One is that they start dreaming earlier in the night and have more dreams. The other is that dreams invade their non-Rapid Eye Movement stages of sleep. It is as if the dream system is on overload, expanding to meet the added burden but not necessarily able to cope with it.

"Under such stress the dreaming process becomes diffused and you find yourself preoccupied with a problem. You may not be able to work or function in other significant ways because of this preoccupation," says Cartwright.

"For seriously depressed people, dreaming can be disruptive. It's as if a person is unable to work through a loss, or whatever the problem is, but keeps repeating it over

and over in dreams, like a stuck phonograph. Instead of waking up refreshed, they wake up re-depressed."

How can this cycle be broken? In a two-year study of 60 divorced women — half of whom were having problems coping, which was reflected in their dreams — Cartwright took two approaches. One was to make the women aware of the content of their dreams to see if they could constructively use the added insight. Many were able to. The other was to attempt to change the actual course of the dreams.

Dream Control, as this technique is called, can usually be helpful only in cases where the subject has a recurrent dream. Asleep in a laboratory with a monitor attached to alert a technician when the subject enters the eye movement phase, the dreamer is given an electric nudge to bring her partially awake during a particular dream. She can then either mitigate the effects of the dream by reminding herself it is only a dream or she can change the ending to something less painful.

But success with this technique has been limited. In Cartwright's study, only two women were able to get results. Mary W. was one. Whenever she dreamed her husband was coming home, she altered the dream by stretching herself across the bed, leaving no room for him to join her.

The other woman also had a repetitive dream in which she met her husband at a restaurant and they joyfully reconciled. While she still met her former husband in the changed dream, she no longer rushed into his arms. Instead, she turned around and introduced him to her new — dream — husband.

Both women no longer feared falling asleep after they were able to exercise control over their dreams, Cartwright says, but most people for now must settle for analyzing their dreams rather than altering them. It is extremely difficult for a dreamer to catch herself in the act and exert sufficient authority to direct the dream to a positive conclusion.

"Delivering pre-sleep instructions on how you want your dream to go doesn't help. People dream what they are going to

dream," Cartwright warns. "But it does help to try to remember your dreams and analyze them. Your dreams are an enormous research pool of data about yourself. They can be tremendous indicators of how you're doing in life or, rather of how you think you're doing."

by Sherryl Connelly, *New York Daily News*, date unknown

Regarding the entire question of dreams, their origin and functions, we might consider Max Heindel's writings on the subject as excerpted from *Christianity Lectures*, pp. 66-68, and *Questions and Answers*, Vol. I, p. 71.

When we go to sleep "it sometimes happens . . . that we have become so absorbed and interested in the affairs of our mundane existence that even after the vital body has collapsed and rendered the dense body unconscious we cannot make up our minds to leave it and commence the work of restoration; the desire body will cling like grim death, is perhaps only dragged half out by the Ego, and starts to ruminate over the happenings of the day in that position.

"It is evident that this is an abnormal condition. The proper connection between the different vehicles is ruptured in the first place by the collapse of the vital body, and further disarranged by the unusual relative position of the higher vehicles, which has partially disconnected the sense centers of the former from the latter, and the inevitable result is those confused dreams where the sounds and sights of the Desire World are mixed with the happenings of daily life in the most grotesque and impossible way.

"At times, when something in daily life has particularly agitated the desire body, it happens that when it has severed connection with the lower vehicles and is engaged in the work of restoration by the above mentioned review, when a trying incident of the day appears and the desire body sees the solution, it will rush back into the dense body in order to impress the ideas on the brain, thereby causing the dense body to wake with a start. It is only in the fewest cases that it is able to bring back the solution that was so clear in

the Desire World. Even if it does succeed in impressing the solution on the brain, it is usually forgotten in the morning.

"The knowledge of this fact has caused many people to keep paper, pencil, and a light by the bedside, and often they are rewarded by finding solutions to their problems written in the morning, without having even a recollection of writing. It is a good idea to follow. . . .

"Not all dreams are confused . . . those, for instance, which bring logical solutions to problems of life or prophetically warn of impending trouble, often enable us to avoid or avert disaster. Such dreams generally occur just before waking, and only when there has been a complete separation of the vehicles previous to the awakening, for only then is it possible for a dream to be logical, and in that case it is merely that the knowledge of impending disaster seen by the Ego in the Desire World is successfully transmitted to the brain. It is a great help in furthering such impressions in the coming night if we hold the thought to the last on going to sleep: 'I want to know about so and so, and I am going to remember it in the morning.' If this is the last thought on going to sleep, it will bring the memory of the solution arrived at."

" . . . Of course, it is of no advantage to invite or induce dreams of the confused and fantastic kind, and, as for the other kind, there comes a time in a man's life when he begins to live the higher life. Then, gradually, by certain exercises, he evolves the faculty of leaving his body consciously at night or at any other time. He is then perfectly conscious in the invisible worlds . . . and as he learns how to work consciously in those invisible worlds, he does not 'dream' any longer, but lives another life that is fuller or more real than the one he now lives."

A CHOICE IN THE WOMB

A pregnant woman who learns that she risks having a defective child can choose to have an abortion. But what if she finds that she is carrying twins, one of which seems

normal, while the other has a serious defect? A team of New York doctors reported just such a case last week and described how they killed the abnormal fetus in the womb, and later presided over the successful birth of the healthy brother.

The 40-year-old patient had been overjoyed on learning that she was pregnant for the first time. But because of her age she ran an increased risk of having a defective child, so she underwent amniocentesis: doctors inserted a needle into her abdomen and removed fluid from the amniotic sacs that contained her twins. Analysis of the fetal cells removed in the test showed that one of the fetuses had the extra chromosome that is the hallmark of Down's syndrome, or Mongolism. She and her husband faced an agonizing choice: whether to have a conventional abortion — unless they could find specialists who would try a difficult and almost unprecedented technique to save the normal fetus and, in effect, abort the abnormal one.

Drs. Thomas D. Kerenyi and Usha Chitkara of Mt. Sinai School of Medicine were willing to try. But first they carefully explained the risks. The operation, they told the parents, could lead to an abortion for both fetuses, or a difficult premature delivery for the healthy one and other possible complications. Worst of all, since there were no definite "markers" to distinguish one twin from the other, the physicians might possibly kill the wrong fetus. The procedure had been done successfully only once before. Nonetheless, the parents decided to take the chance.

The physicians used ultrasound devices rather than X-rays to guide them in the operation. To identify the affected fetus, they compared an ultrasound scan taken just before surgery with the videotape of one taken earlier when the abnormal cells were obtained from one of the amniotic sacs. The position of the two twins hadn't changed much in the interval, Kerenyi and Chitkara found, increasing the chance that they had found the right target. The abnormal fetus was lying across the mother's pelvis with its head on the left side.

Having administered a local anesthetic,

the physicians inserted a long needle into the mother's abdomen and removed amniotic fluid from the affected twin's sac. They then pressed the needle into the fetus's chest, but missed its heart, which — at twenty weeks of gestation — was only about the size of a peach pit. With the second attempt, however, the needle punctured the heart of the fetus and the doctors removed 25 milliliters of blood, about half the total volume. Suddenly, the heart stopped beating and the fetus became still. The twin wasn't affected.

Three days later chromosome analysis of the blood removed in the operation confirmed that the physicians had killed the fetus with Down's syndrome. Follow-up scans showed that the normal one was growing, while the dead fetus was shriveling. After twenty weeks the mother gave birth to a healthy boy, who is still doing well. The brother was delivered as a "fetus papyraceous," a paper-thin remnant of tissues. It is not uncommon for a woman to carry a dead fetus to term — and the risks to the mother's health are not great.

Describing the case in the *New England Journal of Medicine*, Kerenyi and Chitkara emphasized that they left the decision to undergo a "selective birth" entirely up to the parents. "The family," says Dr. Kurt Hirshhorn, who is chairman of Mt. Sinai's pediatrics department, "must decide what choices are right for them." But "out of an abundance of caution," the doctors added, the hospital obtained a court ruling confirming the mother's right to decide to destroy one fetus while preserving the life of the other twin.

by Matt Clark with Linda R. Prout
Newsweek, June 29, 1981

Many people who read this article probably applauded another triumph of medical science. The fact of the matter, however, is not simply that the fetus of a Mongoloid child has been killed and that the parents will not be burdened with the care of such a child. The fact is that an Ego who had so disobeyed natural Law in a previous life that, under the Law of Cause and Effect, it was required to be reborn as a Mongoloid, has been deprived of an opportunity for earthly life and must await

another chance. Thus, it has not yet been able to learn the admittedly severe lesson which will, in the long run, benefit it greatly in its further evolution. Although we are sure that the Higher Powers will do all they can to assist this Ego to take advantage of another opportunity for rebirth as soon as is feasible, for the time being it probably is stymied in its forward progress. There can be no doubt that the parents who agreed to the killing of this fetus will incur an unenviable debt of destiny for their role in this situation.

Of course parents generally want their children to be healthy, alert and equipped to make their way in the world in a manner acceptable from the material standpoint. Much more is involved when considering the purpose and scope of life on Earth, however. We all have debts to pay and lessons to learn based on our conduct in previous lives, and until we have adequate opportunities to do so, we will not evolve into the race of "beautiful people" envisioned by both idealists and dreamers. Then, once we truly are beautiful people, we will be so in the spiritual, not the superficially material, meaning of that term.

Of course it is not easy to raise a Mongoloid or otherwise defective child, but by the same token many parents so "afflicted" have written of the unexpected rewards in terms of love and contentment gained from their sincere endeavors to understand and work with such children. We know, too, that children are born to specific parents for specific reasons, and that parents who are selected to give birth to defective children also are in some way responsible for the association. Perhaps there is a tie of love between them and the child and for this reason they are considered particularly qualified to help the child cope with a difficult incarnation, or perhaps there is a debt of service from the past which the parents must render to the child. If the association is not permitted to take place at the present time, the Egos concerned will be brought together in one way or another in the future so that the mutual lessons to be learned and services to be rendered can take place. The Law of Cause and Effect cannot be thwarted permanently.

Finally, what about the twin who was allowed to live? Egos born as twins, triplets, etc., also are caused to do so for a reason, which in one way or another probably has to do with a need for close association in this particular Earth existence. This twin too has been deprived of something — of the right to share some life experiences with his brother as they both were intended to do — and, in addition, he may feel a perhaps debilitating loss or vague sense of unfulfillment all his life without understanding precisely why.

We see, then, the long-range futility of action such as is described in this article. What may seem to be a "convenience" or even a "boon to society" is attained only at a cost of increased future difficulty. No court ruling "confirming the mother's right to decide to destroy one fetus" can obviate her, or the father's, eventual responsibility for their decision.



WORK

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

*And if we shirk our share of work
Then some one else must do
Not only theirs but ours as well
And to them the payments due.*

*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.*



Readers' QUESTIONS

Preparing Non-Vegetarian Meals

Question:

I have recently become vegetarian — the only one in my family to do so — and am faced with the problem of preparing non-vegetarian meals for my father. He has been an authoritarian figure all his life, and he is not now about to give up eating meat. I don't want to cook it any more, but I don't know what to do about my father. Have you any advice?

Answer:

We sympathize with you over the difficulty you are having in preparing non-vegetarian meals for your father. This is a problem common to many of our members who adopt the vegetarian way of life while others in their families do not.

There is no single established way of dealing with this problem among the students and members of the Fellowship, since the circumstances of every case are different and the natures of the people concerned also are different. Some people continue to prepare meat for their families without objection, either because they do not wish to force their families into a changed life-style or because too many objections are or would be raised. Other individuals refuse to prepare meat for their families, regardless of objections and sometimes estrangement, because they refuse to have anything more to do with meat in any form. Some of those who continue preparing meat do so reluctantly and suffer pangs of conscience, while others see

no harm to themselves in cooking meat as long as they do not eat it themselves. Some of those who deny their families meals with meat are deeply hurt by the hostility this engenders, while others in similar circumstances claim not to suffer from family hostility because they place the importance of what they believe to be their principles ahead of the desires of their families.

Thus, you see that we really cannot advise you what to do in your particular case. We can only refer you to the general information about vegetarianism that exists in Fellowship publications and leave it to you to decide what course of action is best for you and for your father.

One thing we will stress, however: although the Rosicrucian Philosophy strongly advocates the vegetarian way of life, we do not suggest that people stop eating meat all at once. In this connection we quote from Volume I of *Questions and Answers*, pp. 214-15: "The Rosicrucians do not teach that everyone should be a vegetarian at once. In fact, they teach that the vegetarian diet generates an abundance of energy, much more than flesh foods. This energy is not only physical but spiritual, so that if a man leads a sedentary life and is of a material disposition, engaged, perhaps, in sordid business transactions or in other lines of strictly material endeavor, this spiritual energy can find no vent and is apt to cause systemic disturbances. Only those who live

an active, outdoor life, where the abundance of energy generated by the vegetarian food can be thrown off, or who transmute that energy into spiritual endeavor, can thrive on the vegetarian diet. Besides, we recognize that the heredity of many generations has made man partly carnivorous, so that in the case of most people the change from a mixed diet to vegetables should be gradual. The diet which suits one man is not fitted for another . . . and no hard and fast rules can be laid down which will apply equally to all people.''

STUDYING THE INVISIBLE WORLDS

Question:

I often wonder why students of the occult spend so much time studying about the invisible worlds to which we go after death. Would it not be better just to take one world at a time and learn all about it instead of dissipating one's time and thought delving into a study of other worlds and conditions pertaining to them?

Answer:

If we knew without a doubt that sometime during our life span we would of necessity be forced to go to another part of the world to reside where climate, the people, their customs, and occupations are differed from those of our present abode, would it not be of great benefit to us to acquaint ourselves with as many things as possible related to our new abode before we were ushered into its environment?

The knowledge gained by the occultist takes away his fear of death because he is able to prepare himself for the change which he knows is coming to him. He learns the true nature of purgatory and how by repentance, reform, and restitution while still on the Earth plane he may escape almost entirely the suffering there, caused by the after-death review of the evil committed in his previous Earth life.

He becomes familiar with the advantages belonging to the First Heaven and knows how to make the best use of them. In the Second Heaven he learns how to build a bet-

ter environment for his next life and an improved body to use in it.

Above all when he takes up the study of the invisible worlds, he learns of rebirth and the Law of Cause and Effect which assist him to live a more efficient life here and now, for he realizes that each day in life's school prepares him for the next one, and that all conditions in his life are the result of his own past actions. Knowing this he ceases to do evil and works constantly to promote good, all of which advances him tremendously on the path of evolution.

All this does not mean that one should neglect to learn the lessons pertaining to the physical plane. They are of equal advantage; but as knowledge of the invisible worlds is of great help in accomplishing our work here, it is best to get as much information as possible concerning both the physical and invisible worlds.

GOD "BELIEVES" IN US

Question:

Even with people in the world acting the way they do, God does not seem to be giving us the "boot" we need, but often shows patience and mercy. Therefore I think there really is hope for us on this planet. I believe that He believes in us, that people eventually will realize He is being patient, and that we then will force a change upon ourselves from within. What do you think?

Answer:

There is every reason to hope, as far as the future development of the human race is concerned, and we are pleased that you can look on the bright side. Yes, we can say that God "believes in us." We are, after all, a part of Him — divine Sparks differentiated within Him and destined ultimately to become as He is. No amount of temporary evils and ills, resulting from the current mis-use of will-power by humanity, can alter our destiny of eventual god-hood. How long it takes us to get to that point, of course, will depend on us individually and collectively.

There are many unsung people in the world who quietly, in their own small ways

and in their own small spheres of activity, are working toward the good. As we know, the bad news gets publicity while the good news all too often does not. Nevertheless, the Higher Powers are doing all they can to work through these individuals and augment the good that is being done.

As you say, the change must come from within, and it will take the form of the complete unfoldment of the Christ within each human being. In your letter you speak of your friends who are doing what they can do to change the prevalent disorder in their surroundings, and there are many others like them. Undoubtedly humanity still has much to endure in the way of upheavals and catastrophes, but the underlying very strong foundation for good does exist, despite seeming evidence sometimes to the contrary. As the Aquarian Age draws nearer, this foundation will grow into an even more imposing edifice for human activity.

KILLING INSECTS FOR FOOD

Question:

I recently read an article which advocated eating insects and said that grubs, grasshoppers, and aphids are high in protein and are tasty. Would killing insects to eat be the same as killing animals?

Answer:

From the esoteric point of view, killing insects for food would not be *exactly* the same as killing warm-blooded animals for food, since insects are not quite as high on the scale of evolution. Nevertheless, insects are members of the animal life-wave, endowed with a certain degree of sentience, and in accordance with the principles of the Western Wisdom Teachings it is wrong to deprive them of their life forms and life experiences in order to supply food for man.

We understand that in certain parts of the world insects indeed are considered delicacies, and that they do have some nutritive value, but many sources of protein other than insect- and animal-life are available. We do not, therefore, endorse the killing of insects for food.

THOUGHTS AND PRAYER

Question:

People are continually thinking of each other and many spend much time in prayer. What becomes of all these thought forms?

Answer:

Each thought takes form, shape, and color. The stronger the thought the more definite these qualities become. The life of a thought form depends on the amount of energy put into it by the thinker or thinkers. When the thoughts of two or three are centered upon any certain object or being, a powerful thought form is generated as a definite expression of their minds and is instantly projected toward its goal. Its effect depends upon the affinity between the thought and the person or persons to whom it is directed. When it has gathered all it can find of a like nature it returns to the original sender or senders as the case may be bearing with it blessings or maledictions according to its own character, and there it remains until it finally disintegrates from lack of renewed energy.



LIBRA, THE FEAST OF THE ILLUMINED HEART

Libra is a love month ruled by Venus. Those who follow the Love Ray may know a great transformation within the heart at this time, for to them it is given to experience the golden globe of the heart's aura, which is perceptible to the inner vision, and which illuminates the body. Profound and holy are the Mysteries connected with this transformation. This ceremonial depicts the culmination of the Love Work. The heart of Mary, symbolic of this transmutation, is seen encircled with flowers, its center a star which emits celestial flames of glory.

HEALTH AND HEALING



The Value of Raw Foods

Diana Dupre

Essentially raw food constitutes the elixir of life," comments Arnold DeVries early in his book, *The Elixir of Life* (Chandler Book Company, Chicago, Illinois, 1952). He then presents a scientific analysis of the effects of raw food, which well substantiates his essential contention that: "Used as a small fraction of the normal diet — perhaps ten per cent or less — (raw food) is often sufficiently potent to preserve life and is capable of sustaining the state of health seen in civilization. Used in greater amounts, it provides correspondingly more noticeable and effective results. Used as the exclusive source of nutriment, it becomes an elixir of extreme potency which effects an astonishing transformation in physiological efficiency throughout the body."

Mr. DeVries indicates that the chemical composition of natural (or raw) food is altered by cooking or other forms of heat processing. Enzymes, which are necessary for the food cells to continue their existence as a living force, are completely destroyed; many vitamin, mineral, and protein components are also at least partially destroyed or deactivated; starches and sugars are altered to some degree; and some foods, such as

roasted coffee beans, form harmful tars if sufficient heat is applied. Tar, warns the author, is a possible cause of cancer and other diseases. Thus, as has been aptly demonstrated by other nutritionists as well, the splendid nutritive content of many natural foods is at least partly altered with exposure to heat, and, in addition, substances unfit for human consumption might also be formed in the process.

Animals in their wild state, points out the author, are generally far healthier, relatively speaking, than domestic or farm animals who are given cooked food. Fresh air, adequate exercise, and exposure to sunlight are insufficient in themselves to free these animals from disease and give many the energy to survive the rigors of northern winters. On the basis of scientific investigations, it has been determined that "the health and vigor in wild nature is, judging from the evidence at hand, due in the main to the consumption of completely natural foods. . . . If the (wild) animal is given heat-processed foods, it fails to maintain its normal forms of immunity, and often fails to survive, even though all other factors . . . are most favorable." Pet dogs and cats are particularly

susceptible to "human" diseases, not so much because of overbreeding, as is generally believed, but because their diet is essentially composed of canned, cooked, or otherwise processed foods.

Mr. DeVries devotes considerable attention to raw food in human experience, and shows that, on the basis of the use of raw foods, most particularly juices, for prophylactic and preventative purposes, by a number of physicians in their treatment of patients, a direct relationship between raw food and length and vitality of life, as well as the ability to recuperate from debilitating diseases, is clearly demonstrable. He cites, for instance, the work of several American and British doctors who proved the nutritive and health-inducing efficacy of raw milk over pasteurized milk (in which the enzymes and other food values have, of course, been destroyed). One particularly startling, and documented, statement is: "Tuberculosis is also more prevalent in areas requiring the pasteurization of milk products." Tuberculosis — the very disease against which the pasteurization process was instituted!

Some successful treatments achieved with raw food to which Mr. DeVries refers include: raw cabbage juice for ulcers; copious quantities of raw vegetable juice for heart disease, cancer, neuritis, and arthritis; raw honey for hay fever and severe ulcers; and the remarkable success of a German physician in effecting partial or full recovery in many cases of multiple sclerosis (a supposedly "incurable" disease) with an essentially raw food diet, the particulars of which are disclosed. Similar successes with regard to other diseases are too numerous to be listed here.

Limitations to a raw food diet do exist, admits the author, although they can be circumvented. The problem of preservation is one, as is the fact that some raw foods, such as acorns, contain toxins which can be removed only with the application of heat. After the poison is thus destroyed, these foods are edible. It is also true that some raw food is more palatable after cooking, particularly to the many people who might un-

derstandably shudder at the thought of consuming sweet potatoes, asparagus, brussels sprouts, squash, and string beans in their uncooked form. The author claims, however, that these and many other usually cooked vegetables make, in their raw state, fine salad ingredients, and have an appealing flavor, once the person consuming them has become accustomed to it. Another limitation, which Mr. DeVries fails to mention, is the fact that some individuals find it much more difficult than others to digest raw food, and "handle" cooked food more easily.

A number of flowers, including marigolds, hollyhocks, pansies, nasturtiums, dandelions, sweet peas, and many others, may be eaten, says the author, and are delicious in salads. Fruit, nuts, and seeds have a high place in his recommended raw diet, and also included are seasonings made from dried herbs such as bay leaf, garlic, and dill, and vegetable oils such as those extracted from olives, soy beans, and corn.

The author suggests that a person desiring to undertake a balanced completely raw diet include fruit, nuts, vegetables, legumes, grains, seeds, tree saps, flowers, herbs, fungi, honey, milk, cheese and eggs.

If children are given raw foods from infancy (a blender can be used to make a puree of selected raw foods for even the youngest), the author asserts that they "seldom hesitate" to prefer the raw to the cooked, and retain this preference for life. An adult wishing to cultivate a fondness for raw food must "undergo a re-education of the sense of taste" which Mr. DeVries claims, can be quickly accomplished by nibbling first small and then increasing quantities of raw food daily. "Eventually the satisfaction in consuming raw foods of nearly all kinds may exceed that formerly derived only from cooked foods."

A chapter on the preparation and use of raw food, with recipes and menus, is also included. The electric blender and juicer are recommended as ideal and versatile appliances for anyone who seriously intends to convert to a partial or complete raw food diet. Mr. DeVries concludes categorically that

“... it is clear that the consumption of raw food is . . . most important and will do more than any other single factor to improve the biological quality of human life.”

Although we agree in essence with much of Mr. DeVries' thesis, and are well aware of the high nutritive content of many foods in their natural state, we deplore his suggestion that raw meat also be consumed. From both the moral and pathological points of view, the consumption of meat in any form is detrimental to human physical evolution, and certainly impedes spiritual progress. We do agree with Mr. DeVries that high protein foods are essential to good nutrition, and, thus, with his contention that “vegetarianism can be successful if adequate animal-food substitutes for meat (such as dairy products and eggs) are included in the diet.”

It is perhaps easier for the vegetarian than for anyone else to share the author's enthusiasm for raw foods. Certainly the many examples of physical well-being as a result of raw food consumption, and the considerable medical evidence of the value of such consumption, which he describes, offers convincing support of his arguments. In this connection, too, we are told in *Occult Principles of Health and Healing* that “. . . fresh vegetables and ripe fruits contain the greatest proportion of nutritious matter and the least of earthy substances,” which are instrumental in the premature crystallization of the physical body.

On the other hand, however, it is as necessary to exercise moderation in diet as in all other matters. For one whose meals have heretofore consisted primarily of cooked and other processed foods to plunge, without preparation, into a completely raw diet, would be unwise. As the occult student knows, the ethers in raw foods (removed in the cooking process) considerably raise the vibrations of our bodies. It is imperative, therefore, to remember the following admonition, also from *Occult Principles of Health and Healing*: “But we must not jump to the conclusion that everyone should quit eating meat and live on raw plant life. At our present stage of

evolution there are *very* few who can do so. We must take care not to raise the vibrations of our bodies too rapidly, for we, to continue our labor among present conditions, must have a body fitted for the work, but let us keep the thought always with us.”



NEW AGE COLE SLAW

1/2 head crisp fresh cabbage
 1/2 cup chopped green pepper
 3/4 cup grated raw carrot
 1/2 cup chopped celery
 1/2 cup fresh ground horseradish root
 1/2 tsp. each of fresh ground dill and
 caraway seed
 1/2 tsp. vegetable salt
 Dressing as below
 Garlic to taste

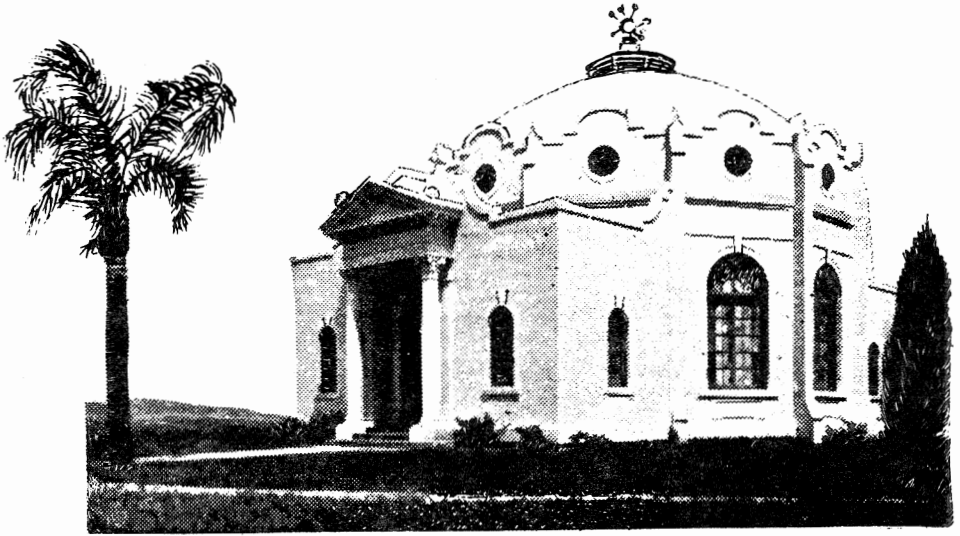
Shred cabbage very fine and mix all ingredients in a large bowl rubbed with garlic. Add the following dressing:

1/2 cup olive oil
 1/2 cup lemon juice
 1/2 cup unfiltered honey

This recipe was taken from our own *New Age Vegetarian Cookbook* — 484 pages of menu suggestions, herbs and their medicinal values, exciting recipes and more. Send for yours today!

Cloth \$10.00

Paper \$7.00



The Temple Service

David L. Duffy

The Temple Service of the Rosicrucian Fellowship has been given to us to help us fulfill our duties in the world with a loving attitude toward whomever we meet, and a willingness to work to the best of our ability no matter what the task. When we listen to the words of the service we are reminded of spiritual truths that are applicable to our daily lives. True spiritual Fellowship is the only real solution to the problems of the world. No matter how ineffectual an expression of love may seem, love never fails. No matter how we appear outwardly we all possess the same inner spiritual essence.

During the period of concentration we are given an opportunity to discover within ourselves how we can better apply these truths within the context of our individual personalities and the circumstances within which we find ourselves. It is tempting to ask people what they actually experience during the Temple Service. We may imagine that "spiritual" events such as visions, inspirations, feelings of tranquility and surges of energy may be among the most likely occurrences. However, on the other hand one may

on occasion experience unpleasant feelings such as fatigue, pain, fear or remorse. We would all no doubt be surprised to find that nothing "happens."

We should take care not to draw conclusions about ourselves based solely upon the experiences of others. The process of spiritual development is highly individual. What is appropriate for one person may not be applicable to another at this time. The real question we must ask ourselves is: "Are we making a conscientious effort to be more helpful in our daily interactions with family, associates, and strangers?"

The Temple Service may represent a time of peace and meditation to which we look forward. It may be a highlight of our day. Sometimes we want comfort and rest. Sometimes we even seek escape from the demands and tensions that come from our jobs and families. We should remember the lesson contained in Longfellow's "The Legend Beautiful" (*Teachings of an Initiate*, pp. 23-27). During his prayers a monk saw a vision of Christ feeding the hungry and healing the sick. As he was in a state of rapture he heard

the bell sounding the time to feed the poor.
He was hesitant to leave his cell. A voice
whispered:

*'Do thy duty; that is best;
Leave unto thy Lord the rest.'*

When he returned the Blessed Vision was
waiting.

*Through the long hour intervening
It had waited his return,
And he felt his bosom burn,
Comprehending all the meaning,
When the Blessed Vision said,
'Hadst thou stayed, I must have fled.'*



LIFE-ASSIGNMENT

[Continued from page 460]

vidual's relative non-attainment or relative attainment of realized spiritual identity, purpose, and function. Aspects involving the planetary Sun indicate relative inability or ability to externalize autonomy (self-rule) in the fullest sense, and as the apex of hierarchy of evolutionary assignments, the Sun represents, by conscious alignment with and realization of the Divine, the rule of self by self. The self of a human is his divine essence and it is by ascending degrees, through evolution, of exercising the realization of divine nature that most effectively fulfills each life assignment and the life assignment.

THE MAGIC OF MUSIC

[Continued from page 437]

harmony, there sings the Voice of God. Here is the magical mystery of music — the Major Mystery — for this is the Mystery of Man. Thus it is not for nothing that we often are made sad and homesick when we hear sublime music on Earth, for these created tones speak to our Spirits and hearts of our true heavenly home, the Realm of Tone, wherein we live for centuries between "death" and a new birth. The creative musician gets his tonal poems right out of heaven as they are sung. He hears them whole in their archetypal entirety, but must reconstruct them here with his brain forces, bar by bar, until he has completed the whole symphony or song.

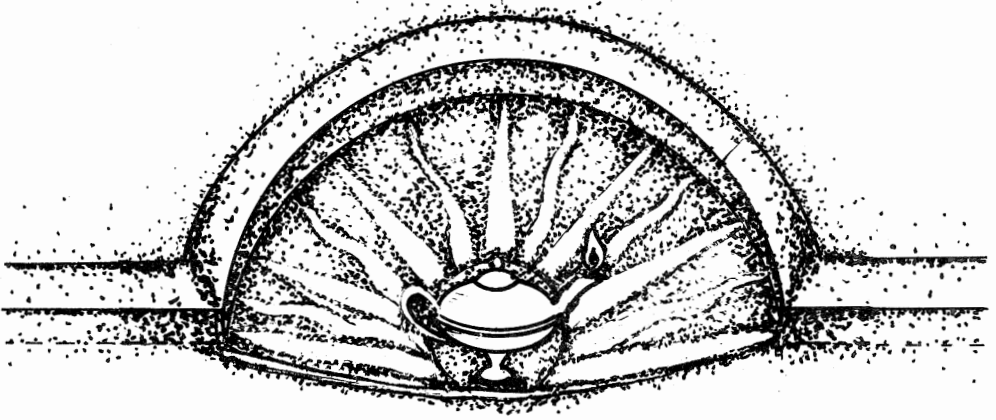
No idle words are contained in the phrase: "The Music of the Spheres." Quite the contrary, for the Sun still intones His ancient song. Sound is the Song of God, and His mighty, ineffable measures sing through all His beings, be they lowest elemental, man, or highest Hierarch. So it is revealed in the prologue of St. John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made."

Man today may liberate the power to produce in himself this "ancient song" again, but this time on a far higher spiral of evolution because of the higher octaves attained by virtue of our present state of individualized self-consciousness.

SERVICE

Loving service rightly given
Brings to us the joy of heaven;
Lifts our vision to the goal,
Feeds and clothes the seeking soul.

Less for self and more for others,
Loving all mankind like brothers;
Then the latent powers unfold,
Reaping heaven's choicest gold.



Prompted By Love

An optimistic, courageous attitude is essential to maintaining one's own health, as well as in aiding others who may be ill. There is a scientific reason for this, as fully revealed only by occult philosophy.

The energy from the Sun constantly pours into our body through the spleen, a specialized organ for the attraction and assimilation of this universal ether. In the solar plexus it is converted into a rose colored fluid which permeates the nervous system. By means of this vital fluid the muscles are moved and the organs perform their vital functions.

The better the health the larger the quantity of this solar fluid we are able to absorb, but we utilize only a part of it. The surplus is radiated from the body in straight lines. Disease germs cannot enter from without because of these invisible streamers of force, and micro-organisms which enter the body with food are quickly expelled. However, the moment we think thoughts of fear, worry, or anger, the spleen closes up and ceases to specialize the vital fluid in sufficient quantities. The lines of force become crumpled, and thus allow easy access to the deleterious organisms which may then feed unobstructed upon our tissues and cause disease.

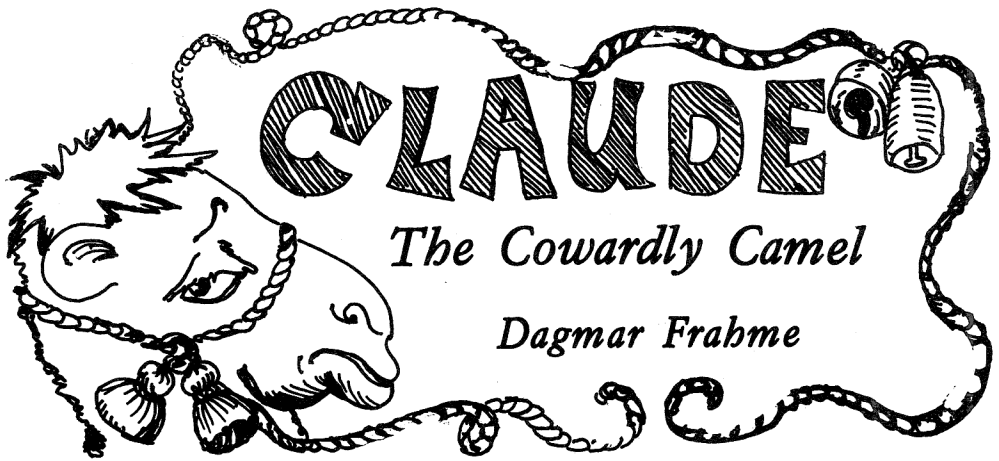
Furthermore, the thoughts of fear and hatred take form and in the course of time

crystallize into what we know as bacilli. The bacilli of infectious diseases are particularly the embodiments of fear and hate, and therefore they are vanquished by the opposite force — *Courage*. If we enter the presence of a person infected with a contagious disease in fear and trembling, we most assuredly draw to ourselves the death dealing poisonous microbes. If, on the other hand, we approach that person in a perfectly fearless attitude, we shall escape infection, particularly, *if we are prompted by love*.

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*.

October 5-12-18-25



(Part I)

Camels do not have much to be afraid of. They are bigger than most other animals. If they do not want to go somewhere, they simply refuse to get up, and there is very little that anyone can do to make them move. They don't have to be afraid of getting thirsty, because when they do drink water they can drink a lot and store it in their humps until they need it. They can run very fast, and if they do not like whoever is riding on them, they can run fast enough to shake him off. When they are really annoyed, they bite and spit, and so they are usually left alone when they want to be left alone. They may not always be the most polite creatures, but they generally have things pretty much their own way.

Most camels do, that is. But then there was Claude. Claude was the youngest camel in a caravan that went back and forth across the desert. He was as big as the other camels, but he was afraid of *everything*. He was afraid of Abdul, the camel driver, although Abdul was very good to all his camels. He was afraid of the palm trees growing in the oasis because he thought they might topple over on him. He was afraid of the dogs in the villages they passed, even though, with one kick of his hoof, he could have taught any dog to stop annoying him. He even jumped when he saw his own shadow. In short, even his best friends had to agree that Claude was a coward.

Claude had always been a coward, from the day he was born. No one had been able to help him stop being one. His mother had tried, and his brothers and sisters had tried, and Abdul, who had never heard of a cowardly camel before, had certainly tried. But Claude went right on being afraid of everything.

Mind you, it was not easy being a coward. It was not easy to shiver and shake when all the other camels were resting. It was not easy to keep looking behind him while he ate his dinner to make sure that nothing was sneaking up on him. It was not easy to lie awake at night, listening to noises that weren't even there, while all the other camels slept peacefully. It was not easy to keep worrying about the caravan losing its way in the desert when all the other camels were enjoying the exercise of walking the many miles they covered each day. It was not easy to shy away from Abdul when he tried so hard to be friends, while all the other camels were nibbling on special treats that he had given them. It was certainly not easy to feel his heart pounding after he had jumped at his own shadow, or after one of the white desert lizards had run across his path.

No, it is not hard to imagine that Claude was very unhappy. He did not want to be a coward. In fact, he hated being a coward. Besides being scared all the time, he was also laughed at and teased. People in the villages knew him and would shout, "Here comes the cowardly camel!" whenever the

caravan appeared. Dogs who wouldn't dare tease other camels plagued Claude unmercifully with their barks, which said clearly, "Coward! Coward! Coward! Coward!" Even Abdul sometimes shrugged his shoulders in disgust and said, "I give up! If you don't want me to be your friend, I'll quit trying."

Actually, there was really nothing that Claude wanted more than for Abdul to be his friend. Some of the older camels who had been in many caravans said that Abdul was the best and kindest camel driver they had ever known. Claude hated himself when he shied away from Abdul, but he just couldn't seem to help being afraid of him even though he knew there was nothing to be afraid of. He knew it was silly for a camel to be afraid of dogs, but he couldn't help that, either. He knew, deep down inside, that no one was going to sneak up on him while he ate dinner, and that the palm trees were too sturdy to topple over on him, and that desert lizards couldn't possibly hurt him, and that to be afraid of one's own shadow was positively stupid. Nevertheless, he couldn't stop being scared.



Claude's place in the caravan was always in the middle. He certainly couldn't be the lead camel because the minute he saw something coming he would try to run away. He couldn't be at the end, either, because he needed someone to prod him from behind to

keep him going. So the only place for him was the middle. Claude didn't particularly like being there, because he couldn't see ahead or behind. But he wouldn't have liked being at the front or the back, either. Poor Claude! There really wasn't much of anything he did like, because he was always so busy being afraid no matter where he was or what he was doing.

One day, as the caravan made its way across the hottest and driest stretch of desert, miles from an oasis or any green, growing thing, Abdul looked ahead and shuddered. Looming up in front of them, all the way across the horizon, was a huge, long orange cloud. It came closer even as he watched it, growing bigger and more frightening every second. Abdul knew that this was not an ordinary cloud filled with water. It was a cloud filled with fine grains of sand that the wind was sweeping up from the desert floor and driving ever nearer the caravan. It meant a sand storm — and a huge one!

If you have ever been in a sand storm, you know that it is one of the most frightening things that can happen. The sand swirls all around, so thick that you can't see your hand in front of your face. It seeps in through cracks in the most well-built houses and there is soon a thick layer of sand over everything. If there is no place nearby in which to seek refuge, you can do nothing much except sit down right where you are, protect your face as best you can, and wait for the storm to be over.

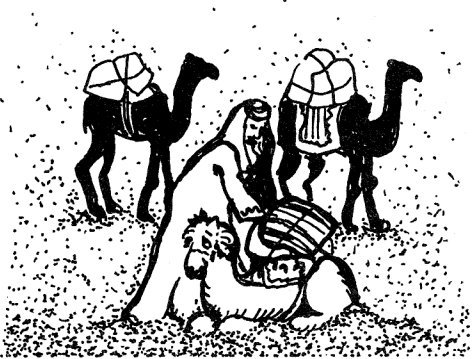
That is what Abdul had to do with his caravan. He gave orders to stop, and had all the camels lie down where they were. Abdul and his men lay down next to them, covering themselves with their blankets — and not a moment too soon. The terrible sand cloud was upon them in an instant, the wind howling and the fine grains of sand blowing into their eyes and gritting between their teeth, even though their faces were covered. The camels had nothing with which to cover their faces, but most of them had lived through sand storms before and it didn't particularly bother them. Sand storms are much harder on people than they are on camels.

Most camels, that is, Claude, of course, was different. Claude was scared stiff! The other camels had the sense to close their eyes and wait for the storm to pass, because they knew that all storms do pass, in time. Not Claude, however. Claude kept opening his eyes to look in horror at the swirling sand, and every time he did the sand irritated them more. He opened his mouth to cry, and right away it was full of gritty sand. He was sure that the storm would go on forever, that the caravan would be hopelessly lost, and that everyone would perish.

The storm raged all that day and most of the night, and by next morning even Abdul, who knew the desert very well, could not recognize any landmarks. The whole caravan was buried in sand, and the very shape of the sand dunes all around them looked different. There was nothing much Abdul could do but point the caravan in what he thought was the right direction and hope they would get to an oasis before their water supply ran out.

Abdul, however, reckoned without Claude. Claude, covered with sand except for a face that appeared to be in a state of shock, *was* in a state of shock. He had been so terrified during the storm that it was impossible for him to become any more terrified. Much worse, it was impossible for him to move. His leg muscles wouldn't work, his tail muscles wouldn't work, his ear muscles wouldn't work, and even the muscles of his eyelids wouldn't work and he stared straight ahead, seeing nothing.

"Get up, Claude," said Abdul, but Claude didn't move.



"Claude!" Abdul spoke more sharply the second time. "Get up!"

Still Claude didn't move.

Abdul pushed Claude from the front and the sides and the back. Finally, he even kicked him. Camels have such thick hides that kicks aren't likely to hurt them, but sometimes do make them get up. Not this time, though. Claude didn't budge. He didn't even blink. Then Abdul brought some of the other camels over and urged them to nudge and prod Claude. This did no good either, despite the fact that, although Abdul didn't know it, the camels were telling Claude in their own language that he was behaving like a goat. This is one of the most insulting things you can say to a camel. But Claude didn't even seem to hear.



THE WORKINGS OF NATURE

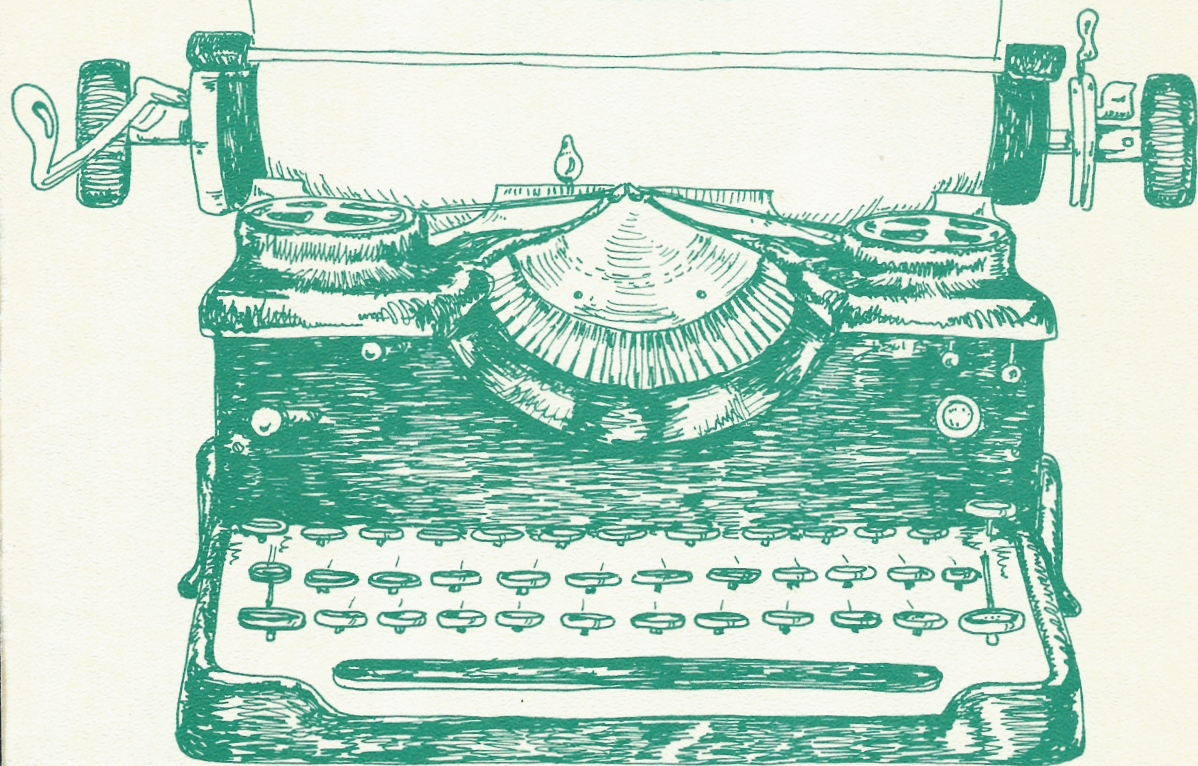
[Continued from page 451]

ly are evolving to the concept of service for its own sake and for the love they bear their fellow men. Slowly, altruism works as leaven, transforming the brute into the humane man. Eventually, in the same way, man will be transformed into a god. From the standpoint of earthly time, this process is agonizingly, unbearably slow, but from the standpoint of the divine Plan of evolution, in which time has no meaning, it will culminate in perfection.

Form, color, and tone are three attributes of Nature. Form, obviously, is the most stable of the three, and each form manifests its characteristic color and tone. Just as music is the most elusive art, so, also, tone is the most elusive attribute of Nature. Only the most sensitive human beings presently can hear the keynotes of individual forms or any of the more complex variations of the music of the spheres.

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