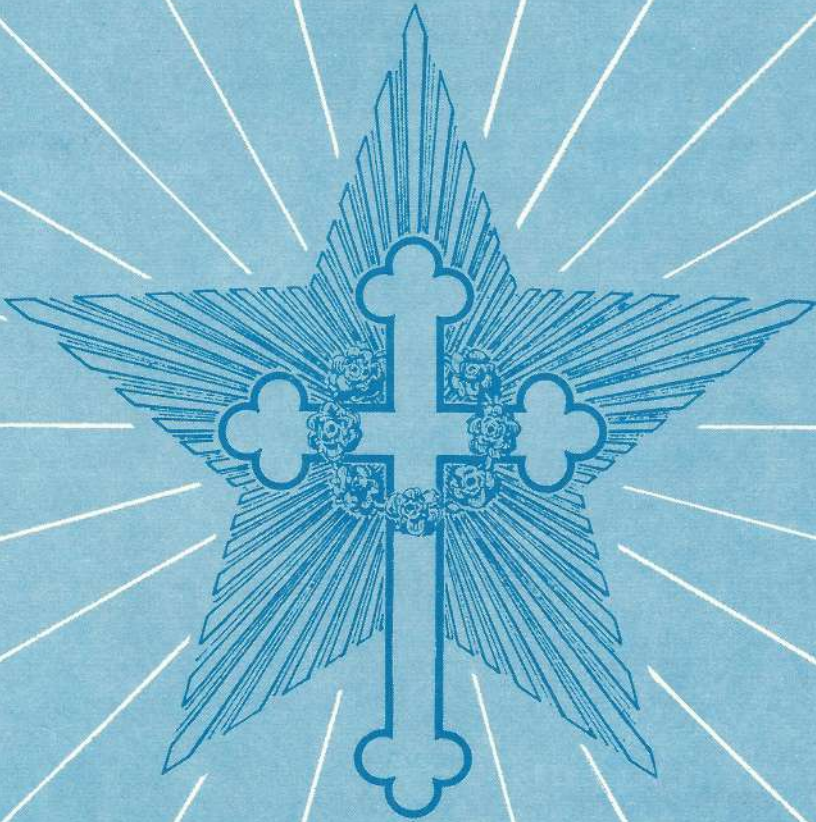


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*The  
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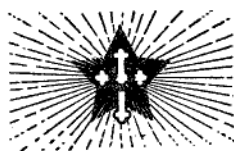
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## One

As I stood watching the restless sea,  
 a little sad and pensive,  
 I felt it's depths speaking to me,  
 Searching out the sensitive,  
 knowing, beyond thinking, part of me.  
 As the quiet of the deep flowed,  
 stilling the self of me,  
 I felt it's moods matching my  
 own, touching and soothing the unrest  
 in me:

It was as though my depths were  
 one with the flowing sea.

It seemed to be saying in a voiceless  
 voice, "We're not so different, you, the  
 world, and I:

You've seen me grow turbulent and wild,  
 when storms come roaring out of  
 the sky, or brisk and playful with  
 surf rolling high:

Then with gentle fingers I reach,  
 to caress the sands along the beach,  
 to touch the base of cliffs soaring  
 high, to reflect the sun in  
 an azure sky.

Though I may be turbulent and wild,  
 carefree and gay, gentle and loving, or  
 wanting to play:

Always and ever, through all my  
 moods, there is a sure and gentle  
 knowing, of a place of peace within  
 myself, a quiet place of growing.

As His message flowed through all my  
 Being, this wonderful Truth, this  
 sight without seeing: Spirit gloriously  
 free, radiant as the sun,  
 myself knew the truth,  
 All are one.

—Maggie Smith



## Being

The moon is rising,  
 The silvery bells of night are sounding,  
 How my heart sways  
 With the rustling and whispering trees,  
 A soft shimmering breeze  
 Casts its breath upon the Eternal All.

—Thomas Decker



## I Believe

I believe, and will always believe,  
 There's a pleasant place over each hill;  
 A place where roses are always in bloom  
 And a cool, sparkling spring by the rill;  
 A place that is bright for each heart  
 that is right,  
 And mountains all covered with dew,  
 And happiest ways in the faraway days  
 Where skies will always be blue.

—L.J. Dauderman

# EDITORIAL



## The Gift of Peace

**T**he achieving of inward peace which fails not, even in the midst of confusion and chaos, is a sign of unceasing prayer. "Speak, move, act in peace, as if you were in prayer. In truth, this is prayer," says Fenelon.

We sometimes wonder how we can achieve the goal held up to us by St. Paul when he tells us to pray without ceasing, but is not prayer our whole attitude and inward orientation? How we act and react moment by moment — whether we extend our hand to help or turn our back, refusing to see the need—every thought, word, and act is an indication of our inner condition.

As we tread the path of spiritual growth we realize that the outer is a reflection of the inner. If we would express peace in our words and actions we must learn to develop peace within. We must learn to build within ourselves a citadel of peace, within which we dwell, and which cannot be breached by the battles of daily living. The Christ must have known such peace when, on the brink of crucifixion, he could say, "Peace I leave with you."

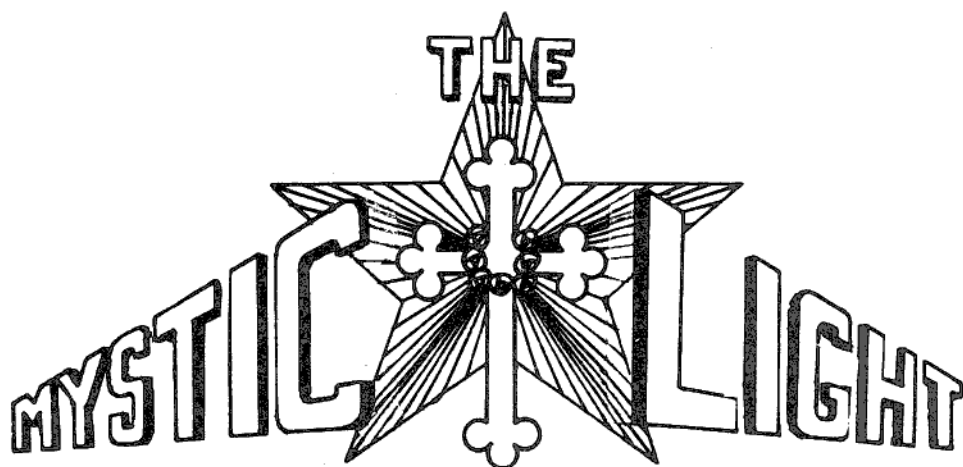
How do we do it? How, in the face of things as we see them in the world today, can we feel peaceful? The blueprint is found in the Sermon on the Mount. We read it, study it, absorb it, then *practice* what it says. It is meant for us, and meant to be used.

"For to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8:6) Could there be a stronger plea for living the life of the Spirit? Who would not choose life and peace rather than death and disharmony?

Mr. Heindel tells us, "Peace is a matter of education, and impossible of achievement until we have learned to deal charitably, justly, and openly with one another, as nations as well as individuals. As long as we manufacture arms, peace will not become established. It should become our aim and object to do all we can toward the abolition of militarism in all countries and the establishment of the principle of arbitration of difficulties." *Letters to Students* p. 226.

When we begin to feel as the Psalmist who said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God:" when we learn to Practice the Presence as Brother Lawrence tells us; when we truly begin to live the life as Christ taught us, then will the gifts of the Spirit begin to manifest in our lives, and one of the gifts is peace.





## Prayer

Michael Miles

**I**n the *Idylls of the King* by Tennyson we read: "More things are wrought by prayer than this world dreams of." This is so true that it marks a very important subject for meditation. Have we ever really asked what prayer is, and what are its functions and purposes – if we pray at all?

Prayer, we may say, is a form of conversation, but with the added ingredient of feeling, for without feeling – intense feeling – prayer is a mere mouthing of words. Let us read from the Rosicrucian Healing Service for an added description of what prayer is:

"When a person is intensely in earnest in supplication to a higher power, his aura seems to form itself into a funnel shaped thing which resembles the lower part of the water spout. This leaps up into space a great distance, and being attuned to the Christ vibration of the interplanetary world of Life Spirit, it draws thence a divine power which enters the man or company of men, and ensouls the thought form which they have created. Thus the object for which they have united will be accomplished."

So we see that prayer is a channel

through which the force of the Father flows and accomplishes what is desired. Perhaps here it would be best to note that prayer may be divided into two categories: 1. prayers of healing; and 2. prayers for illumination. This may seem to be an arbitrary division. It exists, however, in fact and truth.

Let us take the healing prayer first. When one prays for another – that is, if it is a true spiritual prayer – he is praying that the other person receive help for some problem either in the mind, the emotions, the physical body, or the soul. So we ask that what the person receives will help to heal or assist him in some way. We know from the healing service that the thought form created is ensouled with the power or essence from the world of Life Spirit, the world of love. It is this power that does the healing. The thought form is only the vehicle of this divine power which carries the force, programmed by the individual creating it, to its destination.

Once at its destination, what does it do? Since the force of the prayer is tuned to the world of Life Spirit, it

must work most effectively on that body to which it is attuned, namely, the vital body.

For there to be illness, one of the bodies must be out of harmony with the others. When one is dissonant, it must adversely affect the others and disease is the result. The vital body is the particular body of health, and it is the repeated effort of prayer upon the vital body that starts to create health again.

We must remember that the keynote of this vital body is repetition, and one prayer is not enough to create the needed harmony. It takes consistent work. The thought form vibrating with the perfection of the world of Life Spirit attempts to start a like vibration in the vital body. Therefore all of the inharmonious matter must be cleared away. This is why in some illnesses the condition appears to get worse before it gets better — because the rate of vibration is being raised to a more perfect level, and forcing the matter of a slower rate to leave the body by a burning fever, etc. This dead weight is the miasma the clairvoyant sees around the diseased organs. Thus we see one manifestation of prayer in its work.

Next we have the prayer for illumination. This is perhaps the most important to the individual, for when used aright prayer can do much to bring light into his or her consciousness.

When many people think of prayer for themselves the first thought which comes into their minds is what can they get.

Frequently people pray for help to get material sustenance, pass an exam in school, or for other expressions of physical wealth. However, true prayer cannot give these without the drawback of paying for them in spiritual numbness and blindness, at which cost the soul starts to starve. Prayer to be effective for spiritual illumination must definitely be spiritual in nature.

So what can we do to create this spiritual help given by prayer?

We know that man is composed of

several vehicles of continually finer material. We have first the physical body, then the vital body, the desire body, and the link of mind. If prayer is to help illuminate these vehicles it must of necessity work on the finer forces operating through these vehicles. And this is the key to making prayer a workable exercise to bring light into our being. To this end we find a hint in Max Heindel's writings. First for the vital body:

### Vital Body

"The fundamental principle in building the vital body is repetition. Repeated experiences work on it to create memory. The leaders of humanity, who desired to give us unconscious help by certain exercises, instituted prayer as a means of bringing pure and lofty thought to work on the vital body, and enjoined us to 'pray without ceasing'." (*Cosmo-Conception* p. 434)

Repetition — the same force we find in healing prayer. By the repeated work of concentrating on high ideals the two higher ethers are separated. These two ethers form the soul body and extend our consciousness into the invisible worlds and open us up to a wider world of service.

Another asset of strengthening the vital body is that we are less susceptible to disease and as a consequence the physical body shines with spiritual and physical health.

Also from Max Heindel we read what the effects of prayer are on the desire body:

"... the burden of our prayers should be praise to God 'from whom all blessings flow,' for our desire bodies are formed from the materials of all seven regions of the Desire World in proportion to our requirements as determined by the nature of our thoughts. Every thought clothes itself in desire stuff congruous to its nature. This applies to the thoughts formed and expressed in prayer. If selfish, they attract to themselves an envelope composed of the substance of the lower

regions of the Desire World, but if they are noble, unselfish, and altruistic, they vibrate to the higher pitch of the regions of soul-light, soul-life, and soul-power. They clothe themselves in this material, giving added life and light to our spiritual nature." (Vol. 2, *Questions and Answers*, No 135)

The more we look into prayer the more we find. We see the work of prayer in the vital and desire bodies, with the added purification of thoughts which strengthen and build the mind, extending its power of concentration and control.

If all this happens to the inner bodies what must prayer do to the outer or physical body? The physical body is our most important vehicle, because it is the present focused expression of the Ego in his efforts at self awareness. Those of us who have had any illness know what a hindrance the body can be when it is not functioning properly.

### Physical Body

Looking at the physical body in relation to the vital body we find some interesting facts. The highest expression of the vital body in the physical is in the blood, glands, and sympathetic nervous system. When one aligns himself with the power of prayer he attracts the harmonious involvement of the world of Life Spirit as mentioned earlier, and as the vital body is the material expression of this world the influence is far-reaching.

When prayer works upon the blood it purifies it, allowing the Ego better control over its vehicles. The blood is a most peculiar essence, we are told. It is the avenue of life and light in the physical body and is also the avenue of the pictures implanted on the seed atom in the heart. These points are important. The effect of prayer upon the sympathetic nervous system includes a better regulation of bodily functions – the digestion, breathing, and other activities pertaining to it.

The function of the glands is of a far-reaching importance to the whole

body metabolism, governing growth, energy, output, and excretions of proper body fluids. There are seven major ductless glands, and it is no coincidence, when we say "May the roses bloom upon your cross," that those are the seven twined about the cross.

The vital body is also the seat of memory and the more we are in tune with the vital forces, the better our memory. Prayer, as we can see, has a tremendous influence in proving the axiom, "All occult development begins with the vital body."

### Desire Body

When viewing prayer with regard to the desire body, we find the following: as sure as the vital body is growth, the desire body is decay – when allowed to go unrestrained. It has particular control over the brain, nerves, and voluntary muscles.

For those whose nerves are on edge or muscles tense, the cause can probably be found in a desire body unrestrained in worry, anger, fear, or some other emotion.

These conditions can be alleviated through the practice of prayer, for it calms the desire nature and raises it to a higher rate of feeling. Devotion to high ideals, as true prayer is, will help heal or alleviate some of the discord caused by lack of control.

We know that the way we see the world is viewed through our desires. The more selfish or emotionally upset we are, the more the world seems to our sight to have no purpose, or to be confusing or something to fear. Prayer can help to calm our desires and emotions and allow us a certain amount of clear-sightedness – that is, if it is offered often and regularly. Repetition is the key word.

Prayer slows down the process of decay, giving life and added strength to the muscles, nerves, and brain. It also helps control and steady desires, which are not controllable if the desire nature is allowed to run its own course.



So we find prayer a beneficial system of control for the inner and outer man. We know that it is a form of concentration for thought and emotion, and that it activates the principle of Christ – which is love – in the vital body, and devotion in the desires, giving purpose. All of which develops insight into the spiritual nature of man by bringing added life and light to his nature. It can be used for healing and helping those who are suffering in the world.

### Facets of Prayer

Prayer has many facets, not all of which are mentioned here, but there are a few sides of it we cannot leave untouched. These are the activating forces which rule all its work.

The first is love. Without love filling our hearts and minds, our prayers are dead. We must love with such intensity that our whole being is striving to that higher power, for God is love.

The Bible tells us when we pray, to believe and it shall be done. Christ told those he healed that it was done according to their faith, and Max Heindel tells us:

“Faith in prayer is like the energy which turns the switch. Without muscular force we cannot turn the switch to obtain physical light, and without faith we cannot pray in such a manner as to secure spiritual illumination.” (*Web of Destiny*, p. 18) Faith is most important.

The next point is probably the most significant one. The most important hint to true spiritual prayer, is to pray without ceasing. The whole life must be a continual desire to live and work in accordance with the will of God – the Way, the Truth, and the Life.

Again, Max Heindel states it simply and concisely:

“It is not the words we speak in moments of prayer that count. But it is the life that leads up to the prayer.” (*Teachings of an Initiate*, p. 31)

For, “Prayer, no matter how earnest and sincere, can never take the place of work. If we work for a good purpose with

our whole heart, soul, and body, and at the same time pray God to bless our work, there is no doubt but that the petition will be granted every time. However, unless we put our shoulder to the wheel we have no right to call on Deity for assistance.” (Vol. 2, *Questions and Answers*, No 135)

\* \* \*

## Lesson of the Dandelion

A Student

I left my office at International Headquarters, intent on taking the mail to the Guest House and at the same time enjoying the brisk walk and the warm spring sunshine. I had no idea that I was going to be blessed and taught by an unusual teacher.

About half way to my destination, my eye was caught by a flash of yellow. Going closer, I found, about four feet above the ground, a dandelion growing out of the trunk of one of the palm trees that line the drive. The dandelion didn't seem to be the least bit concerned about the fact that it was growing out of the trunk of a palm tree rather than among the grass and flowers. At one time a helpful breeze had picked up a tiny seed, carried it, and placed it where it could do the most good. The dandelion was simply growing, maturing, and fulfilling the potential of that seed. And just by being *itself*, it had blessed and taught one individual and had surely made my day brighter.

How often do we find ourselves thinking or even saying: “I just cannot work, or grow, or live in this place or under these conditions”? When we learn to “. . . be content in whatsoever state we find ourselves” we will find that growth and maturity will come easier

(Continued on page 302)

# The Little Miracle of the Sand

Frank Childers

**I**n 1932 I was in Mexico City. I was a young man serving as an apprentice in the mosaic trade. The company I worked for had its studio in New York and I, with several other men, was sent to Mexico City to install mosaic panels in a big new cathedral.

It was near the completion of the project that I met Mr. Juan Gutierrez, the construction engineer. He was in his late sixties, lean, erect, with a lined and handsome face, and fine, dark eyes. He had a quiet, gentle, composed manner and a warm and kindly humor.

I really wasn't introduced to him, but one day when I descended from the scaffolding Juan was standing near the foot of the ladder looking up.

"I've been admiring your work," he said.

He spoke English well and smiled as he spoke. I hastened to tell him that it wasn't really my work but that of one of his countrymen. We were there just to make the installation.

He replied, "I know, but still, you are a fine artist, and I admire your work."

I felt it useless to protest any further so held out my hand and stated my name. He took my hand warmly and said in his slow voice, "Amigo mio."

His words were like the loving touch of a father's hand placed gently upon my shoulder.

He continued, "I am Juan Gutierrez."

It was then that I noticed, pinned to his lapel, a tiny gold cross with what appeared to be a garland of roses entwined in the center.

During that week we met often in an outside garden and took our boxed lunches together. Juan was fond of telling stories of old Mexico, legends of

the church and of the revolution, and it was from him that I first heard the lovely story of "Our Lady of Guadalupe."

On the day of my departure, since I had no car, Juan offered to drive me to the airport. I gladly accepted. When we arrived I found that there would be a delay of two hours, and as it was a beautiful day we decided to sit outside for a while. We talked for a time about Mexico, and then I asked him if he knew any more legends like that of "Our Lady of Guadalupe."

Juan laughed softly and said, "No, not one so beautiful as that, but I will tell you of another little miracle that happened in the life of a boy I knew long ago. I will call this story 'The Little Miracle of the Sand.'"

"One time, long ago, there was a little boy who was called 'Pepito.' Pepito's grandfather was an engineer who tended the pumping engines at a small town water works. He worked the night shift. Often Pepito would visit his grandfather on hot evenings and sit with him on a bench outside the boiler room. Sometimes he would make himself useful by hauling coal into the boiler room with the wheelbarrow and dumping it onto the floor in front of the big fire boxes.

"One night as they sat outside, an old truck stopped on the bridge close to the pumping station. As they watched, a man got out. From the back of the truck he took a heavy bag, carried it to the edge of the bridge, and dropped it into the river. Then he got into the truck and sped away.

"Pepito, filled with curiosity, ran to the river bank to see what this bag was. The bag had drifted and was

stranded on a sandbar off shore. Pepito could see it clearly and could also see that whatever was in it was moving. He quickly dove into the river and swam to the bag. Opening it, he saw a baby donkey, wet and shivering, with great sorrowful eyes. One of its little legs was broken. Pepito quickly swam ashore and returned with a wooden box. Gently putting the little creature in it, he managed to get back to the shore where his grandfather helped him up the steep bank and into the warm boiler room.

"In the days that followed, Pepito nursed the little fellow back to health, set his leg the best he could, and named him 'Dynamita'. Why he named him this absurd name I've long forgotten.

"Poor little Dynamita grew up limping a little, but Pepito loved him the more for it. Although Pepito did not ride him, Dynamita was very strong and could carry a good load.

"A year or so later there was an earthquake in the area, and some of the town buildings, including Pepito's church, were damaged. Workers were soon busy with repairs. Pepito, who was much interested in building and construction, spent much time watching the progress, with Dynamita at his side. He delighted in bringing jugs of fresh water from the pump station on Dynamita's back for the hot and thirsty workers.

"One day as they were standing in the church yard, the ground suddenly gave way under them, and Pepito and Dynamita started sliding into an underground cavern. Pepito managed to get hold of a protruding tree root and was quickly pulled to safety by the workmen. But poor Dynamita was somewhere deep below. With tears streaming, Pepito called and called and was at last rewarded by Dynamita's faint and muffled bray. Pepito had to be restrained from clambering into the pit.

"One of the workers said, 'No, Pepito, it is too late, too risky. Let the little fellow be. God will take care of him.'

"As soon as the dust had cleared they looked into the deep pit. Dynamita wasn't there. Since it was an old mine shaft, Dynamita probably had wandered away from the opening.

"Then a worker said, 'I will get my rifle, and if he comes into sight we will shoot him. That will be merciful.'

"Pepito wrenched away from the hands that held him and ran into the church. It was twilight as he knelt before the lovely statue of the Virgin Mary. He prayed long and hard, with tear filled eyes. He prayed for a miracle, and he firmly believed that it would be granted.

"After a while he opened his eyes and looked to where the Virgin's feet touched the pedestal. He saw a thin trickle of sand streaming from a crack made by the earthquake. It was like the sand in an hour glass, and it was forming a neat pyramid at the feet of the Holy Virgin. Pepito's eyes widened. Making the great sign of the cross and with the added outline of a heart around it, as his mother had taught him, he arose and raced away into the night.

"Coming to the pumping station, he had a long whispered conversation with his grandfather, who at first sat with bowed head, nodding now and then sadly but saying nothing. After some time the Grandfather's face lightened and getting up, he lifted Pepito into his arms, holding him tightly and saying with a great burst of affection, 'Oh, my boy, my boy!'

"After banking the fires, they left the station hurriedly. They went to the home of Pepito's uncle. After much whispered conversation and with much head shaking on the uncle's part, they all went to the barn and hitched two mules to a large dump wagon.

"It was dark when the three, armed with ropes, shovels, and lanterns, came into the church yard. After carefully lowering Pepito into the pit by a rope, the grandfather and uncle began filling the dump wagon with sand from a sand lot nearby. Then with an improvised

sluice they poured the sand carefully into the hole.

"Pepito had found Dynamita, safe but shaken, and led him to the opening. The sand poured in a steady stream, down to the center of the pit. Pepito, wrapping Dynamita's feet in bags so he wouldn't sink into the sand, waited patiently through the long hours of the night. As the sand pile grew higher and higher, Pepito prodded Dynamita's feet so that he would step up onto the surface of the sand.

"Dawn finally came, and the workmen arrived. With their aid, Pepito and Dynamita were soon on safe ground. The bishop was there, too, talking excitedly to the foreman who was pointing to the now empty sand lot. The grandfather and uncle had quietly slipped away with happy and boyish looks on their faces.

"The bishop and the workmen, laughing, turned to praise Pepito for his engineering skill, but he and Dynamita had disappeared. Unseen, Pepito had slipped into the bishop's rose garden and plucked a large white rose. It was the first of the season, and a prized specimen. Pepito went into the church, knelt, and placed the lovely rose at the feet of the Virgin, where the little pile of sand still stood. Then he poured out his heart to her in thanksgiving.

"After Pepito left, the bishop came in and, seeing his prized rose, frowned and placed the palm of his hand to his cheek. He had wanted to present that rose to the archbishop who would arrive that day. Then after a moment he smiled, and humbly lowering his heavy frame to his knees, he made the great sign of the cross, bowed his head, and prayed."

When Juan finished his story, I sat for a moment and then asked, "Juan, do you really think the Virgin Mary had anything to do with the sand trickling down at the foot of the statue?"

Juan smiled and said, "Who knows, it seems that the good Lord or the Virgin, when allowing a miracle, whether it is a little miracle or an important one,

purposely perhaps, leaves room for "deny-ability." And now you must board your plane, it is ready to leave."

At the steps to the cabin Juan took my hand and gave me a small package. Thanking him, I started up the steps. Just as I entered the door I glanced back and saw an older man approach Juan and shake his hand.

The older man said excitedly, "Pepito, Pepito, long time no see, how are you."

As I took my seat I reflected, The old man called Juan 'Pepito'. I wonder, was he? I smiled and waved a last farewell.

Soon we were in the air, and I remembered the gift. Opening it, I saw that it was a book. Beautifully embossed on its cover was the title, *The Rosicrucian Cosmo-Conception*. I opened the cover and there written in Spanish were the words, "Amigo mio, May the roses ever bloom upon your cross."

I have that book today, the pages now well worn. Whenever I read the lovely inscription from Juan, my heart is filled with gratitude to him and to all the other Fellowship members and workers, past and present, who have made up that little band of dear and splendid pioneers of the new age which is soon to come.

\* \* \*

"Knowledge is not to be communicated but evolved.

Knowledge comes not from without but from within.

All study of books and things is but to establish

the instrumental conditions by and through which

the Knower can break through and manifest."

—From Mr. Parchments Notebook

# Masonic Symbolism

by Deborah

**T**he world has entered the age of exposure, a fact which can be verified on all sides. Secrets once held as sacred are now ruthlessly unveiled. Also, mankind has apparently become conscious of time. Time has become a real factor in the "getting" of understanding. The Ego within each flesh-form is bringing pressure to bear on the human organism in order to *speed up* evolution. If the Apostle Paul was right hundreds of years ago, when he wrote, "Brethren, the time is short," then undoubtedly time is much shorter now.

Symbolism originated in the far away past when the earth was new and very young. There are many symbols, but only a few have endured through the ages, and are now recognized in the purity of their original meaning. All fraternal orders make use of symbols in ritualistic work, but those used are borrowed from Masonry, for to this great secret fraternity belongs the credit of the preservation of the earliest known symbols, which were used before the building of the pyramids. These symbols are the same in form, and carry the same message as understood by the ancients, but they are too little known and comprehended by modern Masonry.

Symbols veiled in mystery and obscurity are but empty forms without any purpose in life. Masonry began long ago training men in the knowledge of the reality of the unseen. The symbols of the Masonic craft are the "tools of acquirement" to be used by the brethren in building — Truth and Love — high and noble lives. It is essential, then, that in order to be a real Mason every member (after passing his "apprenticeship" and "fellowcraft" degrees) should be familiar with and rightly understand the esoteric meaning of each and every

symbol used in bringing him to the "Master Mason's" degree. Alas, how few there are today who do know! Has Masonry its former great power? This must be answered in the negative.

Masonry stands in the world as a great symbol of man himself. The birth of this mighty symbol dates much farther back than the present available records relate. It shows man's entrance into the dense physical body, his journey while in the fleshy vehicle through all conditions of life, and his final exit. To fully represent this the teachers lifted from the dust of the ages fitting symbols to impress the Initiates with certain fundamental truths of life.

Symbolism is the language of the ancients, the condensed wisdom of the sages. As a symbol is the form or semblance of something which cannot be shown in material substance, but can be realized by a figure in association with it, light and truth and honor are illustrated by the use of visible objects. The deeper mysteries of conscious life are imparted by *wise teachers* through the use of symbols. In Masonry these mysteries are known as *hidden knowledge*, therefore they are secrets until revealed to the Initiate by the light of wisdom.

As the Initiate, by earnest application to labor, climbs the appointed Way towards the great light, he becomes wiser and sees the symbols in the truth of knowledge. In his lifelong quest for the "lost word," he strives to *square* his life to the revealed truth, and endeavors to walk uprightly under the "all-seeing eye." The compass and the square should constantly remind him of the nature of his craft. The true Mason knows that his work in the building of

that great unseen Temple is as real and as substantial as though the materials of the building were the iron and stone seen and felt by the physical senses. The mighty Temple that Masonry is erecting in the silence and secrecy of its great organization is being quietly built hour by hour, day by day, year by year, and each part of that wonderful conception must be perfectly fitted and shaped, for the Temple must be erected "without the use of a nail, or the sound of a hammer."

Marvel not at the years taken up in the building of this, for its wonders are beyond the capacity of the human mind to grasp. The kings of the earth bring their glory into it; the wise men of all the ages contribute of their knowledge; the geniuses among men devote their talents to its beauty; the artists give to it the glory of its colors; and the sculptors work into it their embellishments. Each and every one must add to its usefulness and beauty. A mighty plan and a divine design is Masonry's specific task upon the earth.

### Symbols are Tools

The symbols are the tools used by the builders. Prominent among these are the simple ones of the triangle, the square and the star. Others there are, but these three mentioned are duplicated in other figures, carrying very much the same meaning.

Because of its age as a symbol, the triangle is perhaps the most interesting. All fraternal secret organizations use this symbol. Its origin is found in the sky. The triangle in the heavens is described as being found as the sun rises above the equator on his golden pathway, the ecliptic, in the first degree of Aries, forming then a triangle with our equator, the termination of this angle being an arc in the sky. Its apex points downward to the earth, and it is known as "The Deity's Triangle." This triangle is of the first importance, as it is the basis of astronomy, and is used in navigation.

### TRIANGLE

Because of its formation the symbol of a triangle reveals Truth. When one side and two angles made partly by it are known, the exact figure can always be drawn. It matters not where that triangle may be, on the top of the highest mountain, or in the depths of the sea, the size of the triangle being known the distance between its points can be calculated. The ancients held a great reverence for this symbol.

When the Deity's Triangle, pointing downward, is met by the earthly triangle pointing upward, the six pointed star is formed. This six-pointed star is recognized Masonically as King Solomon's seal. Of these two triangles the downward pointing one is interpreted as representing water, and the one pointing upward is designated as fire: the two mingled into one produce the symbol of creation.

### Star

There is another star used in symbolic work by the Masons. This is the pentalpha, or pentacle, or pentangle. This is a five-pointed star which the great fraternity, the Order of the Eastern Star, has chosen as its emblem.

This five-pointed star is a very sacred Hindu emblem. The priests of the ancient Celt of Britain, Gaul, and Germany took this star for their symbol of the Deity, as it was then regarded as being possessed of a very mysterious power. The Pentalpha, centuries before the Christian era, was regarded by the Pythagoreans as divine.

The crossing of the lines of the Pentalpha suggest five — hence the name. This star was formerly considered the symbol of health. Some writers name it "The Pentacle of Solomon," and when it is placed or drawn upon the body of a man it is said that it points out the five places where the Savior was wounded, and therefore all evil spirits flee from it. This symbol has been held to be a magic talisman against the powers of witchcraft, and in many ways a sign of great power.



Each human being upon earth has been likened unto a five-rayed star, as the number five rules in the human body. This star is one of the less common symbols of the Christ, because it owes its origin to the text in the Apocalypse: "I am the root and the offspring of David, the bright and morning star," which in turn is a fulfillment of the prophesy of Balaam: "There shall come a star out of Jacob, and a sceptre shall rise out of Israel." The Pentalpha may be seen in the eastern window of the south aisle of Westminster Abbey. It was at one time used by the Greek Christians in lieu of the Cross. It is said to have had a very prominent place in the secret rites and doctrines of the Pythagoreans.

### Square

The four-sided square is a very highly favored symbol of nearly all fraternal secret orders. Masons "meet upon the level and part upon the square." This symbol teaches the unity of all men — one in all and all in one. Outside the squared lodge room is all the world of men, uninitiated into the brotherhood. Only the outer life of a member of a craft can be read by the world, and from that reading, Masonry, as an institution, is judged. Within the square lies all the knowledge of the deeper mysteries to be revealed to whomever is chosen for that honor. The square suggests the four seasons — the four "corners" of the earth. To a well-informed Mason, it is of deep significance.

As the body of flesh is the material part of man, so the square signifies materiality of all things, though it is but a manifestation of the invisible power that is back of all existence. The symbol of the square not only means acknowledgment of the absolute power of the Supreme Being, but also belief in the finished work of the great Master Builder who will summon each one to enter — at some future time — into that great Temple not made with hands, eternal in the heavens.

"So they and their children had the oversight of the gates of the House of

the Lord, namely, the House of the Tabernacle, by wards. In four quarters were the Porters, toward the East, West, North, and South." (1 Chron. 9:23-24). "The City (New Jerusalem) lieth four square. The length and the breadth and height of it are equal."

### Tools of Masonry

It is difficult to explain in ordinary language just where, in the symbols used by the Masonic ritualistic teachings, the esoteric mysticism enters. Masonry is undoubtedly not only a philosophy, but a school of higher thought. The symbols used in its teaching are all well known, and are now generally used by most secret fraternal orders. But the exact meanings vary, and yet these symbols constitute the working tools of Masonry.

There is also a very decided difference in the teaching of the lessons. Masonry gives a subtle arcane meaning to each symbol that is known only to the craft, and never revealed to the world. This terminology is so shrouded in mystery that only the students of Masonic philosophy can grasp it. The Mason who has endeavored to obtain a thorough understanding of the fundamentals which are the foundation stones of his craft, must also be a student of the esoteric.

But, as Max Heindel teaches in the Rosicrucian Philosophy: "In our present limited existence we cannot possibly arrive at Truth in the ultimate. As we evolve and become capable of understanding more and more, our conceptions of life, the world, and God, change."

There is, however, no limitation placed upon growth in knowledge, and the Masonic seeker after Truth will find that a full conception of the symbols used in the sacred rites of Masonry will lead him deeper and deeper into the study, and that the research for knowledge will open his inner vision to the mysticism of the ages.

### Rosicrucian Philosophy

In the Rosicrucian Philosophy, the Masonic student will find a deep and enduring satisfaction by having that

mysticism revealed by the light of Truth. In this Philosophy Max Heindel gives the legend of the occult Free Masons, which is so much to the point that no more fitting words could be chosen to complete this article: "Once upon a time, the Elohim created Eve; he united with her and she bore Cain; he left her before the birth of Cain and Cain was thus "the son of a widow." Then the Elohim Jehovah created Adam who united with Eve and she bore Abel. In time Cain and Abel brought their offerings to Jehovah. Abel brought of his flocks created by God while Cain brought *the work of his own hands*, the grain. And Jehovah received the gift which Abel had found ready to his hand, made by nature, but he despised the sacrifice which was the outcome of the creative ability of Cain. Then Cain slew Abel and was cursed. Adam again united with Eve, and she bore Seth.

\* "From Cain and Seth came two classes of people. The descendants of Cain were Tubal-Cain and Hiram Abiff, cunning master workmen, who knew how to fashion things with their hands, *having within themselves the divine ability of creation*, of making two blades of grass grow where there was only one before, and from them come all those who work with their hands and strive to conquer the earth and its resources.

"From Seth descended the kings and the priests, *who received their wisdom ready made from the Gods, and took things as they found them*. Among them was Solomon, the wisest of men, but he had not worked for his wisdom himself, *he received it as a gift of God*. These two classes are still found upon earth today, and they are still battling for supremacy. One is the progressive temporal Power, the other the conservative Priest-craft.

"The reason, then, why Jehovah accepted the offering of Abel was because he had taken things as they were found created: *he was a son of man, and did not aspire to divine creatorship*. But Cain was of a divine nature: he had

*within him the creative instinct; and that was not to the liking of God."*

\* \* \*

## LESSON OF THE DANDELION

(Continued from page 295)

and much faster. We have the incentive of knowing that we are growing from "divine seed" and maturing toward "divine flower."

We are "in this place" or "under these conditions" because that is where we need to be for the moment. By imitating the dandelion and going about the business of growing and maturing wherever we find ourselves, we are fulfilling our own destiny, and, like the dandelion also, we may be a blessing and an inspiration to others.

One day, if you see a "dandelion growing in an unaccustomed place," don't pluck it out or try to transplant it. It is there for a purpose!

\* \* \*

## The Memory of Nature

A.M.

In the Memory of Nature, situated in the higher worlds, all knowledge is kept, and every event of the past and all the mysteries of the future are there recorded. All that is necessary for any person to do to obtain this information is to cultivate true spirituality within himself, which process will then naturally be accompanied, either in this earth life or a later one, by the development of the sixth (or clairvoyant) sense, and of the soul body, a subdivision of the etheric body.

A properly developed seer can call  
(Continued on page 305)

# Salvation —Who Are the Saved?

James Noel

**W**e will start by studying briefly the question of "salvation" as it relates to each of the three theories of life. The materialistic theory states that life is the outcome of a chemical process, and that a person's life is just a voyage from womb to tomb. The theory of theology held by the orthodox church states that birth represents a newly created Spirit entering life for the first time. Salvation is based on the beliefs held during this one life. The theory of rebirth, held by the Rosicrucian Fellowship, states that man has many lives, always coming to rebirth as a human, never as an animal, and that during these lives he gains experience and thus evolves his divine potentials according to the Law of Consequence.

The materialistic theory, by its denial of the divine aspect of man, is unable to arrive at a reasonable concept of human life and ultimate destiny. It offers no hope of salvation. Orthodox theologians, by *their* interpretation of the Bible and conception of the Doctrine of Vicarious Atonement, have presented an erroneous "plan of salvation" to the world. The theory of rebirth offers the only fair and just plan of salvation, commensurate with the fair and just God whose plan it is.

The basic error in the materialistic theory is that it deals only with the form side of life and disregards the spiritual side. The basic error in the orthodox plan of salvation is the assertion that the chief merit lies in the belief or faith held, with little if any emphasis placed on living the life. A second error lies in the belief that salvation is based on this one Earth life.

Orthodox Christian theologians say that only faith in Jesus Christ will save us. They say that the saved are those

who believe. It is not the life they lead; it is what they believe. This satisfies those people who value material things and allows them to believe that they are "saved" while continuing as they are. One evangelist characterized conventional Christianity as: "empty platitudes of watered-down and warmed-over religious viewpoints designed to be harmless and empty so as not to disturb the conventions of living."

We read in *Luke 18:25-26*: "For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved?"

To the materialist, salvation is related to the form-matter side of life, since he denies the spiritual side of life. Salvation from a form-matter viewpoint is termed survival of the fittest, or natural selection. From the spiritual viewpoint, the question of salvation is not an issue. The materialist believes that life is only the outcome of a chemical process and not part of a divine plan. Therefore, salvation from nothing equals nothing.

The person who can accept neither the orthodox Christian idea of salvation, based upon the verbal acceptance of Christ as Savior, nor the viewpoints of material science, bases his conception of salvation on his conception of life. This person would like to believe the theologians, yet his mind, his reason, prevents him from doing so.

To those who follow the Western Wisdom Teachings of The Rosicrucian Fellowship, and are thus seeking a solution to the world's mysteries through reason, salvation means progress with

our present lifewave of evolution. Mr. Heindel states that "this is what is meant when 'salvation' is spoken of in the Christian religion." He further states that "it is something to be earnestly sought, for though the 'eternal damnation' of those who are not 'saved' does not mean destruction nor endless torture it is nevertheless a very serious matter to be held in a state of inertia for inconceivable millions of years, before a new evolution shall have progressed to such a stage that those who fail can have an opportunity to proceed." (*Cosmo-Conception*, p. 231)

Most orthodox Christian plans of salvation disregard the ways in which people live. To quote Corinne Helene: "The orthodox church feels that to be saved all one needs to do is verbally accept Christ. Every knee must bow before Him and every voice proclaim Him the Lord and Savior of the world." Again: "This does not refer to a verbal acceptance of a theological Christ, but to a living demonstration of the principles of the Cosmic Christ in terms of unity, equality, fellowship, peace, harmony, and love. Only those who manifest these principles regardless of race, creed, nationality, or color will qualify as pioneers of the new Sixth Race and be able to 'meet Him in the air'." (*New Age Bible Interpretation*, Vol. 1, p. 21)

### Bible Emphasis

The Bible does not claim that verbal acceptance of Jesus Christ is sufficient for salvation. On the contrary, the Bible puts the emphasis on "living the life," faith, and works. A few relevant passages are:

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." *Matt. 7:21*

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock . . . And

every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand." *Matt. 7:24-26*

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." *Matt. 16:17*

Thus, salvation involves "following Christ." Salvation will be based on how we lived the life.

### Two Ways to God

Clearly to see the true role of orthodox Christianity and esoteric Christianity we must first examine two approaches to God. Along which path are we seeking God? We can approach God along the line of faith where the heart predominates and which is the characteristic of orthodox Christianity, the school of faith. Or we can approach God through reason, where the mind predominates, the school of knowledge.

In the school of faith we find the Mystic. In the school of knowledge we find the Occultist. The Mystic travels the Path with the aid of Faith. The Occultist travels the Path with the aid of knowledge. Each one is seeking to find God.

We see, therefore, that faith and knowledge are means to a common end. But we must also realize that neither faith nor knowledge are the end in themselves. St. Paul tells us: "And if I have . . . all knowledge, and if I have all faith . . . but have not love, I am nothing."

The purpose of the Rosicrucian Fellowship Teachings is to blend the mind and the heart, to balance faith and knowledge, to combine faith with works. When the questions of the mind are answered, the heart is free to love. Likewise, the heart is made stronger by a mature mind. For though St. Paul told us that knowledge shall pass away, he also warns us not to be children in our thinking, but to be mature in our thinking.

Neither faith, the heart, by itself, nor works, the mind, by itself, have the power to save. St. James points out that

"faith by itself, if it has no works, is dead."

### Salvation

Salvation, then, depends on the works we have done in faith during life. We therefore can see that the orthodox theologians' assertion that to be saved one need only believe is wrong. The life we lead is very important to salvation.

"And I saw the dead, great and small, standing before the throne, and books were opened. Also another book was opened, which is the book of life. And the dead were judged by what was written in the books, by what they had done." *Rev. 20:12.*

It is not the outer appearances that count, but the inner development that is completed through faith and works. Each day we should be working on our Golden Wedding Garment, which will not be handed to us on judgment day. We must build it ourselves through faith and works.

Keeping in mind that the life we live is important, let us turn to the idea presented by the orthodox church that at each birth a new life is created. This Spirit was created by God and did not exist before the present birth. When we think of the many different environments in which this new Spirit might be born, the question arises: if salvation is to be based on one life, why are some given greater burdens than others?

### Fellowship Teachings

In the Bible we are taught that God is Love. From the Rosicrucian Fellowship Teachings we gain the knowledge and understanding of God's plan, its wisdom, justice, and mercy. The apparent injustices of God's plan of salvation as seen from the orthodox viewpoint are explained through the Laws of Rebirth and Consequence, as taught by The Rosicrucian Fellowship.

In the light of the theory of rebirth and the Law of Consequence, we see that our present life is based on our past lives. Our next life will be based in large part on our present life. We are

born into different environments and face different problems because of the way in which we behaved in the past. Thus we see the value of working hard in this life in order to improve our physical and spiritual position in the next life.

Salvation is not dependent on one life. Salvation is linked with our evolution during many lives. We thus see the importance of St. James' statement, "Faith by itself, if it has no works, is dead." Let us strive to link heart with mind in order that faith may be augmented by works. In this way, we will live the life.

\* \* \*

## THE MEMORY OF NATURE

*(Continued from page 302)*

up from the Memory of Nature the history of any past event which he may choose to investigate, even one that occurred millions of years ago. The future is also an open book to him. By means of the soul body it is possible to enter consciously into the invisible worlds, while the physical body is left behind in a state of sleep and to gather from these worlds knowledge in regard to their laws and conditions.

Those who may doubt the above statements will be convinced of their truth if they investigate sufficiently. However, the final proof of the possibility of possessing such powers can only be found when a person begins to develop them for himself. Many thousands of people now possess these powers and the number is yearly increasing. The present day materialistic scientist is helpless to throw any light on the subject, for spiritual science only can solve spiritual problems. But material science can verify many of the facts adduced from the Memory of Nature by occult science, and in this way be a valuable ally of the latter.

# MAX HEINDEL'S MESSAGE

## The Temple Veil



**T**he Tabernacle in the Wilderness was the first church ever erected on earth. When humanity had been driven from the basins of the earth by the condensation of the waters which had previously hung like a dense mist over the earth, the spiritual sight which had hitherto guided them became a hindrance to physical development, so it waned, and man's senses became focused in the physical world. But this change involved a severance from the divine Hierarchies which had hitherto guided man on the path of evolution. They became invisible, and man missed them. Then there arose in his heart a longing for God which was met by giving him the Tabernacle in the Wilderness and prescribing certain divine laws for his guidance.

Jehovah was the Lawmaker and the particular Genius of the Original Semites, who were the seed race of the coming Aryan Epoch. Behind Him stood the Most High, the Father. You will find this in such passages as Deuteronomy 32, verses 8 and 9, where it is stated that the Most High divided the people into nations, and gave a certain portion of them to the Lord. The Lord guided them and brought them out of Egypt, the land where the Bull was worshipped, into the Aryan Rainbow Age. This was inaugurated by using the blood of the lamb Aries at the Passover, accomplished by Noah, and giving them laws by Moses, which were all symbolically shown in the Tabernacle in the Wilderness.

The color of the Most High, the Father, is a spiritual blue; the color of Jehovah is red, indicating the sacrificial aspect of blood. The mixture of these

two colors is purple. Therefore they were shown on the veil of the Temple; but there was also the color white, which showed in symbology that something was still missing. Under the regime of Jehovah it was necessary to take an eye for an eye, a tooth for a tooth. That was demanded by the Law dictated by Him and given by Moses. This law reigned until Christ came, who brought Grace and Truth, rending the Temple veil. Under that ancient Law sacrifices of animals were compulsory, for humanity had not yet learned how to make a sacrifice of themselves. But when Christ showed the way to truth and life by making a sacrifice of Himself, the Temple veil was rent, the old system was abrogated, and a new way was opened for the salvation of "whomsoever will."

In the New Dispensation there is therefore no veil on which the color of the Initiator may be displayed. A better way has been found of marking those who are Christ's, namely with His golden color individually. Thus it is that those who follow the path of service and self-sacrifice evolve within their own auras the golden Christ color, which is the third of the primary colors. This is the priestly robe of the New Dispensation, without which no one can ever enter the Kingdom. And no robe obtained at pseudo-initiations can ever take its place no matter what price is paid.



# Studies in the Cosmo-Conception

## How Emotions Influence Our Bodies

Q. Where in the physical body is the stronghold of the desire body?

A. The particular stronghold of the desire body is in the muscles and the cerebro-spinal nervous system.

Q. What evidence is there to support this belief?

A. The energy displayed by a person when laboring under great excitement or anger is an example of this. At such times the whole muscular system is tense and no hard labor is so exhausting as a "fit of temper." It sometimes leaves the body prostrated for weeks.

Q. How should this be corrected?

A. By improving the desire body through controlling the temper, thus sparing the dense body the suffering resulting from the ungoverned action of the desire body.

Q. How does the occultist view this condition?

A. From an occult standpoint all consciousness in the Physical World is the result of the constant war between the desire and vital bodies.

Q. How do these two bodies differ?

A. The tendency of the vital body is to soften and build. Its chief expression is the blood and the glands, also the sympathetic nervous system, having obtained ingress into the stronghold of the desire body (the muscular and the voluntary nervous system) when it began to develop the heart into a voluntary muscle.

Q. How does this compare with the desire body?

A. The tendency of the desire body is to harden and it in turn has invaded the realm of the vital body, gaining possession of the spleen and making the white blood corpuscles, which are not

the "policemen of the system" as science now thinks but destroyers.

Q. How do these affect the body?

A. They pass through the walls of arteries and veins whenever annoyance is felt, and especially in times of great anger. Then the rush of forces in the desire body makes the arteries and veins swell and opens the way for the passage of the white corpuscles into the tissues of the body where they form bases for the earthy matter which kills the body.

Q. Do emotions influence length of life?

A. Given the same amount and kind of food the person of serene and jovial disposition will live longer, enjoy better health, and be more active than the person who worries or loses his temper.

Q. How is this the case?

A. Because the latter will make and distribute through his body more destructive white corpuscles than the former.

Q. Is it possible to keep all these destroyers out of the body?

A. Although this destruction is constantly going on, it is not possible to keep out all the destroyers, nor is such the intention. If the vital body had uninterrupted sway it would build and build using all the energy for that purpose.

Q. Would that be undesirable?

A. Yes, because then there would be no consciousness and thought. It is because the desire body checks and hardens the inner parts that consciousness develops.

Reference: *Cosmo*, pp. 455-456.



# WESTERN WISDOM BIBLE STUDY

## Spiritualizing the Mind

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (*Matt. 23-37*)

This is the covenant that I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them. (*Heb. 10:16*)

But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. (*11Cor. 3:14*)

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (*Rom. 12:2*)

And be renewed in the spirit of your mind. (*Eph. 4:23*)

For to be carnally minded is death; but to be spiritually minded is life and peace. (*Rom. 8:6*)

The perfect harmony of the teaching of the Bible with that of *The Rosicrucian Cosmo-Conception* is well exemplified by the statements given in both concerning the nature and importance of the mind, man's least developed vehicle. "The mind is the most important instrument possessed by the spirit, and its special instrument in the work of creation," it is stated in the *Cosmo*. The work which is to be done in perfecting the mental powers involves a complete scheme for correct living, as taught in the Western Wisdom Teachings.

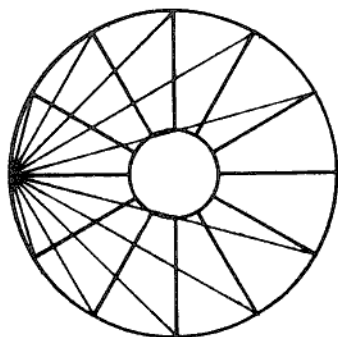
The nucleus of material from which we are now seeking to build an organized mind was radiated into our being in the Earth Period by the Lords of Mind, and from the World of Thought has come the mental substance added since that time. The separative tendency appertaining to the plane of reason as contrasted to the World of Life Spirit, since it is contrary to the principle of an all-

pervading unity, is considered "evil." This, added to the fact that the mind is linked to the desire nature and has its activities instigated by the Lucifers, brings to man a major problem during this stage of his evolution: the "renewing" of his mind, or the constant infusion of it with the highest spiritual vibrations until it comes under complete direction of the Spirit, or Higher Self.

To gain control of the mind requires concentration. Through the use of the will in concentration one learns to make his mind one-pointed and imbued with sufficient power to accomplish the object toward which it is directed. For most people this is difficult, as the mental body is yet but a shadowy, unformed vehicle. Patient persistence, however, will eventually bring the desired results.

Along with this bringing of the mind under the control of the will comes the important process of imbuing it with the Love-Wisdom Principle so that it will not be used selfishly. This "Christing" of the mind involves the transmutation of all the propensities of the selfish lower nature into the sublime spiritual qualities inherent in every individual Spirit, so that "the veil is done away in Christ." Thus do we come to follow the injunction to "love the Lord thy God. . . with all thy mind."

Every thought we think does its part in coloring our aura and in establishing about us that indefinable something which is yet a potent part of our being. Unselfishness, kindness, tolerance, etc., lift us into a higher consciousness and bring us the peace and life which are a result of being "spiritually minded."



# ASTROLOGY

## Creative Astrological Analysis

### The Alphabet of Astrology

Karl Kleinstick

**W**hen one wishes to learn a foreign language, he must first become familiar with the basic components of that language: word meanings, grammatical structure, idioms etc. Having accomplished this, he can then begin to use the language, though first efforts may be crude and unwieldy in application. But continued efforts eventually bring a degree of fluency.

So it is with the student who aspires to learn astrology. First efforts must be aimed at becoming familiar with the basic components of the astrological language. These basic components are: houses, signs, planets, and aspects.

All too often the beginning

astrologer, in his zeal to "read fortunes in the stars," tries to interpret horoscopes before he has sufficiently schooled himself in the basic meanings of the components found therein. This often happens even before the student is able to calculate a reliable chart from which to interpret. It should be apparent that such an approach is incomplete and at best can achieve only incomplete results. If the student continually reminds himself that learning astrology is like learning a language and that success in either requires a logical, sequential, and sustained effort, he

will be able to understand and appreciate many of the difficulties that he encounters, thus avoiding unjustified disappointments.

The reason for the similarity between astrology and language is that astrology *is* a language, a language that encompasses the spectrum of human experience and meaning. A language of this magnitude cannot be learned in a few days or weeks, contrary to the beliefs of some. Astrology on a meaningful level is serious business, and he who wishes to learn it must apply himself diligently to its study.

There are basically two types of people who study astrology. First there is the scientific type who finds himself right at home with the mathematics of the horoscope. However, this type is relatively weak in interpretive skill. As a consequence, his fascination for math leads him to develop a formidable array of methods whereby he can divide and categorize a chart in order to put each factor in its proper place. He constructs tables, graphs, and charts, of admirable complexity and accuracy, hoping that by this approach he will be able to arrive at some formula or equation which will unlock the meaning of the horoscope he has so diligently constructed.

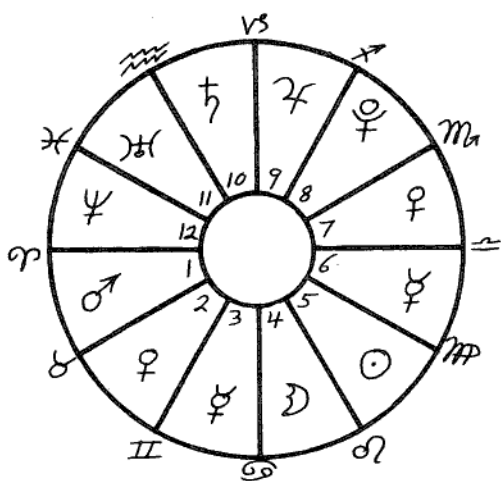
The second type of astrology student is mystically inclined. This type is most comfortable and competent when working with the interpretation of horoscopes. However, his bane lies with the mathematics of chart construction. Having a distinct dislike for math, he is prone to error in his calculations and tends to take as many shortcuts as he reasonably can. He has little use for complicated tables, graphs, or charts and keeps the amount of math he must do to a bare minimum. If possible, he prefers to have someone else erect the horoscopes that he interprets. This type is interested in all the different nuances and levels of significance each placement or configuration might have, usually compiling a sizable catalog of

rulerships in the course of time.

In each of these two cases there is a lack, and herein lies one of the great values of astrology: in order to be a good astrologer one must be *both* a scientist and a mystic. Of what value is it to be mathematically skilled in astrology if one does still not know what it means when all is said and done? Likewise, of what use is it to be good at interpretation if one cannot construct accurate figures from which to interpret? In the former case one is in danger of losing essential meanings in the labyrinth of figures and statistics. In the latter case one is in danger of becoming too vague and nebulous with interpretation, ascribing more meanings to things than rightfully belong to them. Therefore, if one is scientifically inclined he must strive to develop the mystical outlook also, while the mystically inclined must also learn the value of the scientific approach. The study of astrology can help to effect this balance.

As a prelude to the study of houses, signs, planets, and aspects we should first differentiate in what ways these factors are similar to, and dissimilar from one another. The ways in which they are similar can be diagrammatically illustrated by the Great Mandala, shown below in diagram 1. The Great Mandala can be thought of as the archetypal horoscope of humanity, for in it are contained all of the basic elements found in any individual horoscope. An individual horoscope is a variation upon this fundamental pattern.

The Great Mandala is arranged so that the signs are on a one-to-one correspondence with the houses, and the planets are in the signs that they rule. Aspects are not shown because they depend upon the degree placements of the planets and certain sensitive points, such as the ASC and MC. Neither are aspects apparent in a regular horoscope though in each case aspects are implicit within the harmonic structure of the circle.



In order to understand the differences among houses, signs, and planets we will use diagram 2 and examine the various points of reference from which each takes its departure.

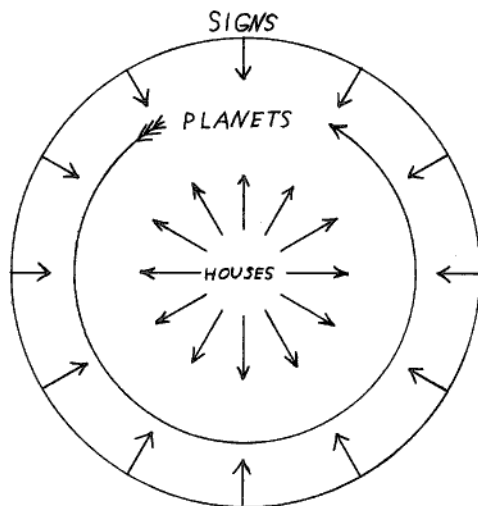
Houses have the birthplace and the horizon as their basic reference points. These reference points are dependent upon the Earth itself and are tied to the rotation of the Earth on its axis, which is a self-contained motion. As such, the houses orient the horoscope to the geocentric point of view.

Signs are referred to the vernal equinox and the ecliptic (in the sidereal zodiac they are referred to the fixed stars) and are tied to the revolution of the Earth around the Sun. This motion is not an intrinsic movement of the Earth, but a response to the influence of an outside force, that of the Sun.

For all practical purposes, the signs are considered to be at an infinite distance from the Earth and to send their influences in toward it. The houses, on the other hand, are, for all practical purposes, considered to originate at the center of the Earth and reach out, so to speak, to meet or receive the celestial influences coming in toward the Earth.

The planets move about between these two extremes. They are not directly tied to any motion of the Earth, but they, too, are subject to the gravita-

tional force of the Sun and are thus related to the Earth in that manner. The planets are neither at infinity or very close to the Earth.



From this analysis of houses, signs, and planets we can begin to get an idea of the basic significance that each has in astrology. The planets, not being directly tied to the motion of the Earth, are the agents that set things in motion and provoke actions and reactions on all levels. The signs, sending their influences in toward the Earth, are intercepted by the planets and exert a modifying influence on them. The houses in turn reach up and receive those joint influences coming from the signs and planets into themselves. Thus, planets indicate what kind of energy is being expressed, signs indicate how it is being expressed and houses indicate under what circumstances it is being expressed.

From another angle, we may say that signs are able to influence both planets and houses because they encompass both. Planets are able to influence houses but not signs. Houses can influence neither signs nor planets but are influenced by both of them.

Drawing another comparison between astrology and language, we

may say that planets are like verbs, which tell of the action taking place. Houses are like nouns, which receive the action of the verbs. Signs are like adverbs and adjectives, which modify the action of the verbs and qualify the nouns.

Aspects are the astrological factors that connect the various sign-planet-house components in a horoscope. Without aspects, a horoscope would be

a conglomeration of separate indications, with nothing to tie them together into a meaningful whole. In this sense, aspects may be likened to the unifying theme of a composition, whereby all of the separate sentences are integrated and related to each other.

A horoscope, too, is a composition: a cosmic composition of celestial influences, whose unifying theme is the individual to whom it applies.



## Houses

**T**he first matter that must be dealt with in a discussion of the twelve astrological houses is that of house systems. Not all astrologers agree on the method whereby the houses are obtained, and as a consequence, there are at least 50 different methods of house division. The house systems most commonly in use are those of Placidius, Campanus, Regiomontanus, Koch, and Equal House. In essence, the subject boils down to the following questions: how the rotational motion of the Earth on its axis should be related to the revolutionary movement of the Earth around the Sun; how the terrestrial viewpoint should be related to the celestial; how the house boundaries should intersect and divide among the houses the influences which they receive from the signs and planets.

In many respects, the question of house systems is similar to the problem of map projections. There are many methods of projecting a map of the Earth onto a flat surface: Mercator, Elliptical, "orange peel," hemispherical, etc. In each type of projection, lines of latitude and longitude are considered to remain equidistant from one another, although, depending on the projection, equal sections of the map may show a lesser or greater number of these marking lines. Similarly in astrology, the

signs are always considered to have an equal 30 degrees each, although, depending on the house system, each house may contain fewer or more than 30 of these zodiacal degrees.

A long-winded philosophical discussion on the relative virtues of each house system is not in order here. We should be able to see that as each type of map projection has its own particular merits and demerits, so, no doubt, does each of the several house systems.

It may be of some value for the astrologer to be acquainted with the major house systems in common use, but we suggest that he would be well advised to pick one house system and concentrate on becoming proficient in its use. In this way he will get to know the peculiarities of that system and be in a position to use it effectively. By flitting from one system to another there is a danger of becoming confused, for variations from one house system to another may require a slightly different interpretive approach for each.

In his writings, this author consistently will be using the Placidian house system. (This, in spite of the fact that some mathematically-minded astrologers have denounced it). This system is currently the one most widely used among English-speaking astrologers. \*

In discussing the houses them-



selves, we wish to arrive at a more abstract understanding of their significance than has traditionally been the case. This is in order to allow for a more creative and fluidic interpretation of the horoscope. However, we do not wish to make things so abstract that we cannot use them in concrete circumstances. We must also be careful that we do not overstep the boundaries of what can rightfully belong in a given house. One of the aggravating things about traditional astrology is that the boundaries between what each house, sign, and planet rules, and those between houses, signs, and planets themselves, are altogether too vague and blurred.

Taking each of the houses in turn, we will first list the traditional meanings that have been given to that house and then discuss the house from a more abstract viewpoint.

It is certainly not claimed that these alternative ways of looking at the houses are absolutely correct or complete in any way. These are the the author's understandings and have grown out of a dissatisfaction with the limited scope of the traditional meanings. The latter have seemed difficult and cumbersome to apply in many cases, and it may well be that other astrologers have experienced the same thing.

**FIRST HOUSE — Traditional:** Beginnings, early environment (while living with parents); personality, worldly outlook, physical appearance and constitution, natural disposition and tendencies.

**Abstract:** This house represents how we appear to others, not only physically but on other levels too. If we appear in a certain way to others it is because that is the way we act toward them. We may call these outward appearances and actions the temperament: that part of ourselves that is most apparent to others and through which we most often tend to function. This house may also be considered the house of the present, how we tend to cope with the

now.

**SECOND HOUSE — Traditional:** Financial and monetary affairs and prospects, sense of values; possessions, heredity and cultural background.

**Abstract:** As our financial position indicates our "balance of payments," and thus our security, in a physical sense, so this house in its expanded meaning indicates our security on other levels too. Having security enables us to function effectively and productively in the present.

**THIRD HOUSE: Traditional:** Brothers and sisters, neighbors, relatives; short journeys; teachings, writings, publications; the "practical" mind developed through education and study.

**Abstract:** This is the house of appreciating, learning, and understanding about the world around us.

**FOURTH HOUSE — Traditional:** Parent (astrologers do not agree on which one), psychological foundations, home (when living away from the parents); home conditions, heredity, family and racial traditions; the end of life (also endings in general); houses, lands, mines, savings.

**Abstract:** This house shows the fruits of one's labors, either for good or for ill. It indicates the *kind* of results that one looks for in his efforts; the quality of those things which he considers worthwhile. Thus, this house also shows what one will tend to gather and accumulate in the course of life.

**FIFTH HOUSE — Traditional:** Children; courtship, pleasures, recreation, personal self-expression, artistic creations, hobbies, books, newspapers; educational institutions.

**Abstract:** In this house we find our personal freedom: how we get it and what we tend to do with it. Personal freedom can be thought of as that condition in which we are not under obligation to anyone or anything and are therefore able to act or not act in a given situation, according to our pleasure.

**SIXTH HOUSE** – *Traditional:* Health and health-related matters; daily work, duties, service, employees, servants, and dependents; pets and small animals.

*Abstract:* In this house are indicated those responsibilities that we voluntarily take upon ourselves as a part of our daily lives and which require our repeated attention.

**SEVENTH HOUSE** – *Traditional:* Partnerships, marriage, the public in general, "others," open enemies, opposition and competition, legal contracts; most things that openly and actively work either for or against the self; the type of people that one tends to attract to himself.

*Abstract:* As the 1st house shows how we act and appear toward others, so the 7th house shows how others act and appear toward us.

**EIGHTH HOUSE** – *Traditional:* Death, destruction, legacies, other's money, insurance; sex, regeneration, occult-inclinations and abilities; research.

*Abstract:* In the 2nd house we met the principle of exchange, in the "balance of payments" that maintains our security in the present. Now in the 8th house we meet another principle of exchange: one that enables us to maintain our capacity to function in an evolutionary framework. Here we exchange something old for something new. The old is left behind, because it has outgrown its usefulness in favor of something new, which allows for further growth and advancement. In the 8th house we meet the occult law that "no progress is ever made that is not gained at the cost of some previously possessed faculty, which is later regained in a higher form. \*\* In a negative sense of the 8th house, the higher is sacrificed in order to allow expression of the lower.

**NINTH HOUSE** – *Traditional:* Religion, science, higher learning, the "abstract" mind, philosophy, the law; long journeys; dreams, visions, aspirations, spiritual experiences;

organized sport, publicity.

*Abstract:* As the third house shows our understanding of the world around us, so the 9th house shows what kind of conduct and discipline this world demands of us: conduct and discipline on all levels. It shows the guidelines along which we will tend to run our lives and the measure of choice and control we will tend to have in this area.

**TENTH HOUSE** – *Traditional:* Parent, (astrologers do not agree on which one), authority; vocation, professional and social status, reputation, honor; employers; the government.

*Abstract:* The 10th house shows the vantage ground from which we work in order to obtain the kind of results that are indicated by the 4th house. It shows the area in which our efforts tend to be the most effective and in which we are able to exercise the greatest degree of influence and authority in our environment.

**ELEVENTH HOUSE** – *Traditional:* Friends, those whom one chooses as acquaintances, groups; hopes, wishes, ideals, goals.

*Abstract:* While the 5th house shows our freedom to do as we wish on a personal level, the 11th house shows where we freely participate in society and our environment on a cooperative level. In this house we freely share ourselves with others for mutual benefit.

**TWELVETH HOUSE** – *Traditional:* Confinement, limitations, sorrow, self-undoing, secret enemies, destiny; self-sacrifice, hidden forces, occultism; large organizations, large animals.

*Abstract:* In this house are indicated our involuntary responsibilities: those which demand our attention whether we want them or not. The responsibilities that we meet here are often those which we voluntarily took upon ourselves in the 6th house but failed to bring to a successful conclusion, and which now clamor for fulfillment.

In dealing with the houses we should

realize that more than just the physical level is involved. The meaning of each house can also extend to the emotional, mental, and spiritual levels. For example, money and possessions are indicators of material security and are ruled by the 2nd house. However, there can also be security of an emotional, mental, or spiritual nature, and these types of security are also ruled by the 2nd house. This same principle applies to all the houses.

Each house can take on positive or negative connotations, depending on how a person deals with the influence(s) of the sign(s) and planet(s) radiating into that house. When a person brings positive influences to bear in a house, he will be able to work smoothly, harmoniously, and productively in the area indicated. But when negative forces are allowed to work through a house, the person will find it difficult, painful, and wearisome to come to terms with that particular area of his life.

Each of the houses bear certain relationships to certain other houses. It is obvious from the text that the opposite pairs of houses have a polarity relationship, so that the action taking place in any one house may sometimes tend to influence the affairs of the opposite house by reflex action. But there are other relationships too: each house bears a sequential relationship to the house that precedes and follows it; the houses can be classified by quadrature into angular, succedent, or cadent (corresponding to cardinal, fixed, and common, with the signs); and they can be classified by triangularity (corresponding to fire, earth, air, and water with the signs).

As an exercise in further understanding the houses, the student may work out these additional relationships for himself from the basic house meanings. However, the most important relationship as far as the houses are concerned is the polarity relationship, whereby the houses below the horizon are related to the corresponding houses above the

horizon. The sequential relationships are of some importance in working with progressions.

\* The Placidian house system is the one used by The Rosicrucian Fellowship in its "Tables of Houses."

As a technical note, it should be mentioned that in most house systems including the Placidian, the zodiacal longitudes of the house cusps are calculated, and the house positions of the planets are then determined by the zodiacal degrees they occupy. However, in the true Placidian system, the house position of each planet must be determined separately from its own semi-diurnal arc. Thus, the house position of a planet in this system is determined from its longitude and declination, as well as the latitude of birth. This is actually the way in which the zodiacal longitudes of the house cusps are determined in the Placidian system. But, while for all practical purposes the different points of the zodiac have fixed declinations, the declinations of the planets vary. Thus, in order to use the true Placidian system one would require a different table of houses for each degree of latitude: one that would take into account the different semi-diurnal arcs of the planetary declinations possible for each degree of the zodiac. The fact that such tables are practically non-existent is no doubt the reason that the true Placidian system is hardly ever used.

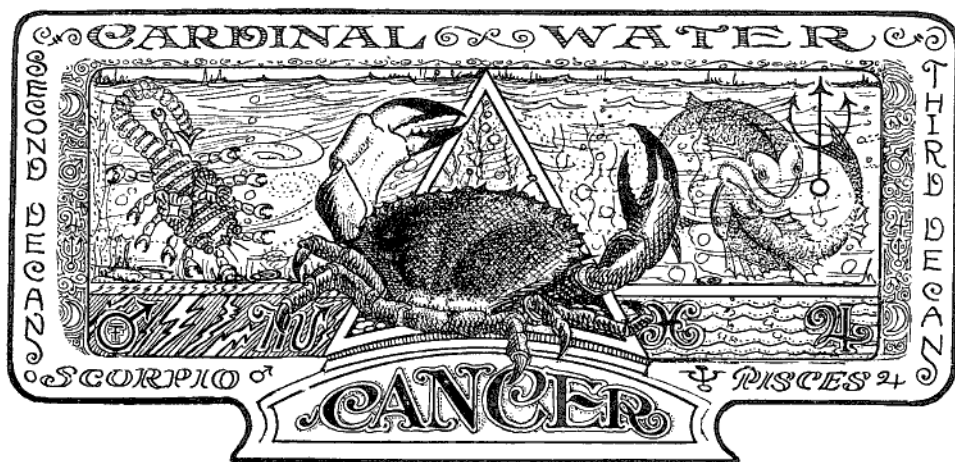
\*\* Heindel, Max. *The Rosicrucian Cosmo-Conception*, p. 300.

\* \* \*



"I am a man. Who more would be? Then let him come and fling his fetters to the wind and free and joyous let him sing."

—Schiller



## The Children of Cancer, 1975

*Birthdays: June 22 to July 22*

**C**ancer is a cardinal water sign. In the physical world we find examples of cardinal water in rivers, streams, waterfalls, or other forms of running water. A river, while remaining in its own channel, forcefully tries to carry with it anything that enters its sphere of influence. So it is with the individual who has a strong Cancer predisposition. While he may remain shy and timid with those things that do not really interest him or with which he is unfamiliar, he is very forceful in those matters which directly concern him or his interests. In the latter case there is a desire to be the moving power behind the action, though not necessarily to be a part of, or a leader in, that action. He expects his opinion to be given careful consideration before any significant step is taken and may be quite insistent about getting his viewpoint accepted. Because of the effort that the Cancer individual puts into what interests him, he can become quite hurt, upset, or offended when he is refused, ignored, or in any way put off.

A positive manifestation of the Cancer forces gives a conscientious, hard-working attitude and the inclination to spare no effort in attaining a desired

result. Though somewhat domineering, the Cancerian nevertheless usually means well. He admires and puts great stock in past accomplishments, titles, degrees, or other signifiers of past and present greatness or deeds of honor. His encouragement to others in times of difficulty has helped many a one to do better and reach higher than he had thought possible.

A negative influence of the Cancer forces induces a clannish attitude that causes a person to adhere selfishly to others in order to share in their deeds and accomplishments by association. Individuals under this influence are great name-droppers and gossip-spreaders, and the stronger the reaction they can get out of others, the better they like it. Their desire is to be thought of as sages or counsellors who, being in possession of the "wisdom of the ages," are to be sought out and consulted on all matters of importance.

The ruler of Cancer is the Moon, and in Greek mythology we find the Moon principle best portrayed in the goddess Demeter. Demeter was the goddess of fertility, who made the seeds to sprout, the grain grow, and the Earth bring forth abundantly. In her absence,

all was barren and unfruitful.

Occult science informs us that the Moon is a temporary satellite of the Earth. Thus, eventually, a new ruler of Cancer will have to be found. It may well be that the Earth itself will be the true ruler of Cancer. The Earth is companion to the Moon and the home of humanity. In the Great Mandala we find that Cancer corresponds to the fourth house of the home and maturity. In Greek mythology Hestia is the goddess of hearth and home, and although she is the eldest of the seven olympian gods, she is the least among them and occupies a rather minor and insignificant place in mythology. This symbolizes the state of present-day man who, until he gains his spiritual maturity, cannot take his rightful place in the council of the gods.

In the esoteric anatomy of man Cancer signifies the Conscious Soul. The developed Conscious Soul enables man to be a conscious participant in the work of creation. The Conscious Soul is developed through right action; it is the spiritualized extract of work done in the physical body. In this sense, it is the function of Cancer to accumulate the essence of past experience in order to bring the soul to maturity. We may then see the Moon, ruler of Cancer, as the principle of self-awareness. When a sufficient number of humanity has attained spiritual maturity, the Earth will become the signifier of self-awareness.

As the Sun passes through Cancer, the Christ reaches the throne of the Father, to intercede for us and again to receive a new spiritual outpouring to bring to humanity. On Earth, this is a time of activity and application to the work of the physical world, gathering the experience which we need to build the Conscious Soul.

The Sun trines Uranus in Libra from June 22 to June 29, putting these children in tune with a dynamic creative force. Some of these natives may give the world inventions and works of creative art. However, the Sun squares Pluto

from June 22 to July 7, adding a dimension of inordinate desire for renown, and giving tendencies to temper, imbalance, and rashness. Saturn conjuncts the Sun from July 6 to July 22. Saturn in its fall in Cancer gives little positive support to the Sun and may make these children prone to smothering the actions or plans of others. They must learn not to be overly suppressive.

The Sun squares Jupiter in Aries from July 7 to July 22 and will tend to make the Sun conjunct Saturn more difficult as it adds to an egotistical and arrogant nature. These children need to be taught the importance of benevolence, spiritual humility, and quiet self-confidence.

The Sun sextiles Mars from June 22 to June 30, giving these children an abundance of energy, a good direction for their purpose in life, and a willingness to work for their desired object. It can be the path of re-direction from the Pluto square. The Sun squares Uranus from July 13 to July 22, and gives an insensitivity to the feelings of others and a tendency to act without due anticipation of the consequences.

Venus in Leo trines Jupiter from June 22 to July 7, making the love nature ardent and expressive. These children will be kind-hearted and generous, with idealistic aspirations and an interest in higher education. Venus trines Mars in Aries from June 29 to July 5, a configuration which expresses a pioneering spirit and gives a magnetic attractiveness. From June 29 to July 16 Venus sextiles Uranus, giving a liking and an ability for fine arts, with progressive ideas in this field. This configuration also adds to the personal charm.

From July 10 to July 20 Venus in Virgo trines Mars in Taurus, which will make these natives more practical in their application of this force. Manual art crafts and the acquisition of comfortable surroundings will appeal to them. Both planets are weak by sign placement. Through Venus, this adds a note of criticism and fault finding to the

character, and Mars, though determined and persistent, can act to his own disadvantage at times. Venus squares Neptune from July 14 to July 22. These children should be taught proper perspective of life's situations lest they wander into paths of deception, with loss and sorrow the result. This aspect gives a tendency to misplaced confidences because of emotional attachments.

From June 22 to July 11 an essentially dignified Mercury in Gemini sextiles Jupiter, an aspect that will help mitigate many sorrows and point the way to clear, reasonable, and philosophical thinking. Mercury sextiles Venus from June 22 to July 22, adding cheerfulness and persuasiveness to the mental capabilities. Mercury in opposition to Neptune from June 22 to June 28 clouds the mind as to what reality is. These natives are apt to day-dream too much, with the result that conditions will be unsettled and chaotic for them.

Mercury trines Uranus from July 6 to July 15, a benefic aspect that assures for these natives the ability to develop a latent intellectual talent. Uranus has a dynamic force and is the potential genius, so these children can do well at anything they put their minds to accomplish.

From July 14 to July 22 Mercury in Cancer sextiles Mars in Taurus, enlivening the already imaginative, sensitive, and retentive mind. This native is an avid seeker of knowledge.

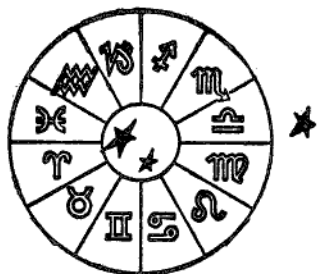
Mercury squares Pluto from July 12 to July 19, and these children can be very quarrelsome and offensive at times. They should learn to realize their own limits, and to control their tongues. There can be a morbid cast to the mind, so these children should strive to appreciate that which is aesthetically uplifting.

Mars in Aries squares Saturn from June 22 to June 26. Self-expression and emotions are thwarted sometimes, resulting in emotional problems. It would be well for these natives to learn self-control, and then try to express their

frustrations in order to identify their problems and solve them. Mars also opposes Uranus from June 22 to July 7 and a want of complete freedom is present, again indicating a need for proper control.

Saturn squares Uranus from July 12 to July 22, symbolizing a pattern of the old versus the new. Although these natives will feel a check on their independence, they must learn to fulfill responsibilities willingly. Jupiter squares Saturn from June 22 to July 22. Regard this square as to house placement, as Jupiter represents growth, development, and improvement of the individual.

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To find the key to a disease and the reason why a man or woman has become an invalid, whether the disease is organic, and whether the patient has broken the laws of nature, is just as necessary as the diagnosis itself. What is the good of knowing what kind of disease is shown in the horoscope if you cannot show the patient where he is breaking the laws of nature? Disease in ninety-five cases out of every hundred is due to wrong methods of living, and to be able to point these out to the patient leads to the cure. First, you must remove the cause, and then the cure will follow as a natural result. *Astro-Diagnosis A Guide To Healing*, p. 37-38





# NEWS

## COMMENTARY

### Overcoming the Insurmountable

Whenever we start feeling sorry for ourselves, an immediate cure for this disgraceful attitude is to consider the considerable good works being done all over the world by severely handicapped or otherwise oppressed people.

A case in point is Dr. Anne Carlsen, principal of the Crippled Children's School in Jamestown, N.D. The *Los Angeles Times* discussed this remarkable woman and her work on Dec. 1, 1974. Charles Hillinger wrote the article, entitled "Armless, Legless, She Aids the Handicapped."

Dr. Carlsen was born without arms or legs. Her father encouraged her to live as normal a life as possible, saying: "Two arms and two legs missing aren't as important as one head that's present. Get it educated." Buttressed by this encouragement, Dr. Carlsen earned scholastic honors from elementary through graduate school, eventually receiving her Ph. D. from the University of Minnesota.

She has been fitted with artificial legs and can walk with crutches. Artificial arms proved impractical, however. She drives a specially equipped car, writes, and performs personal chores with stumps of both arms that end above the elbow.

In 1941 Dr. Carlsen began her teach-

ing and administrative career at the Crippled Children's School, operated by the Lutheran Hospital and Home Society of America. Crippled, palsied, blind, deaf, and mute children, many with multiple disabilities, are admitted to the school, which is maintained for educable children who, because severely handicapped, cannot attend public schools.

Dr. Carlsen, an internationally recognized authority on the education of seriously handicapped children, often travels in the United States and abroad as consultant in this field. She serves on two presidential committees and was named Handicapped American of the Year in 1958.

She summarizes in a few words her philosophy of educating the handicapped: "We develop what the child has left. This is the thing we want to do with the handicapped, develop what they have and overlook what is absent." This "simple" formula, instituted with patience, understanding, and hard work by Dr. Carlsen and her staff, has had excellent results. Many children come to the school unable to perform the simplest activities of daily life. They learn to dress and feed themselves, pursue an academic program, often go on to college, and, eventually, become

gainfully employed members of society.

In her own life, too, Dr. Carlsen appears to have developed what she has and "overlooked what is absent." She seems completely to have overcome handicaps which have reduced people with less determination and sheer spunk to lives of helpless invalidism. Her schedule is busier than that of many people who labor under no physical handicaps. Her adult life has been one of service and dedication to her work. The number of people she has helped, directly in her school and indirectly through the magnificent example of her own life, is undoubtedly extensive.

Dr. Carlsen, and unsung people like her everywhere, give testimony to the progress that can be made against seemingly hopeless odds, if the Ego is awakened, determined, and courageous enough to make the most of what is available. May this be a lesson to us all!

## Doctors Warn Chlorine in Drinking Water Causes Heart Attacks, Cancer and Premature Aging

Chlorine in America's drinking water has opened a Pandora's box of medical dangers — including heart attacks, strokes, cancer and premature aging, report leading research scientists throughout the country.

"Chlorine has so many dangers it should be banned," says biological chemist Dr. Herbert Schwartz of Cumberland County College in Vineland, N.J.

"Putting chlorine into the water supply is like starting a time bomb. Cancer, heart trouble, premature senility — both mental and physical — are conditions attributable to chlorine-treated water supplies.

"It is making us grow old before our time, by producing symptoms of aging such as hardening of the arteries.

"Tests have shown that chlorine does have devastating effects on such living

organisms as plant seeds. When it is present in the human body, you may expect a premature end to cell life — and death.

"It has been shown that where people drink mountain water, pure and free of the chlorine found in big-city water, they tend to live longer. . . .

"The chlorine problem is very similar to that of air pollution," said (another scientist).

"Chlorine is an oxidizing agent very similar to the poisonous nitrogen oxides we have in the air."

And, charging that chlorine "is the greatestcrippler and killer of modern times," Dr. Joseph Price, chlorine researcher at Saginaw, Mich., called the widely used purifier "the cause of an unprecedented disease epidemic which includes heart attacks, strokes, senility and sexual impotency.

"Chlorine is an insidious poison. Most medical researchers were led to believe it was safe, but we're now learning the hard way that all the time we thought we were preventing epidemics of one disease, we were creating another.

"Two decades after the start of chlorinating our drinking water in 1904, the present epidemic of heart trouble and cancer began." . . . In Athens, Ga., Dr. Wayne Garrison, Environmental Protection Agency researcher said:

"Toxic substances have been found in water following chlorine treatment." by James M. Quinlan, *National Enquirer*, December 24, 1974.

Once again we see that man, by tampering with a natural element, seems to have worsened rather than improved it. Between the chlorination and the flouridation of public water supplies, it appears more and more imperative that everyone who does not have access to pure water in its natural state use bottled distilled or spring water for drinking and cooking purposes.

In addition, since chlorine has been found to have a "devastating effect" on plant seeds, one wonders what the ultimate effect on human beings may be of long-term consumption of fruits, vegetables, nuts, and seeds from plants that have been watered with chlorinated water.

It may well be true that public water supplies are in danger of contamination, in large part because of the amount and

type of waste disposed of by man. According to Dr. Garrison's findings, however, the addition of chlorine does not guarantee that toxic substances will be eliminated.

## Abortion and the Harmless Life

According to the Rosicrucian Fellowship Teachings, the Ego enters its new body sometime between the 18th and 20th day after conception has taken place. It has made the journey through the various regions - Concrete Thought, Desire World, and Etheric - gathering material for its coming rebirth into the physical world.

We see then, that by the third week the fetus is, indeed, a living being; an Ego returning to the physical world for another day in life's school. The body in which it is encased is as yet too undeveloped to permit it to communicate with others on the physical plane, but the Ego is there at the cost of no small effort. Do we, then, have the right to forcefully remove it, denying it the opportunity for which it may have waited a long time?

The Medical Tribune for February 17, 1975 carries the story of research being carried on in Massachusetts using fetuses obtained through abortions. A doctor who was alleged to have allowed a fetus to suffocate, was taken to court on the charge of manslaughter. Fetal research has almost ceased as the result of the ensuing controversy. Such research could not be carried on without laws permitting abortion. There are those, of course, who feel that the benefit to humanity justifies its continuation.

"In a society in which abortion is considered an undesirable solution to a problem, the question is raised whether that society is the fortuitous recipient of fetal tissues, or the accomplice in an undesirable act," said Professor James Smith of the Boston College Law School.

Indeed, we might think soberly on this question. We refrain from the killing of animals so that we may not deny

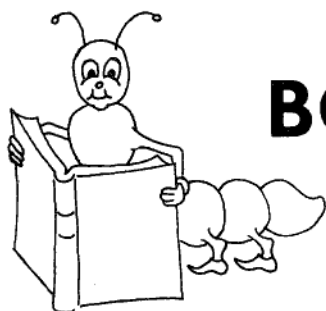
Life its opportunity. Does not abortion, also, deny Life its opportunity? And if we are willing that such research continue that we might perhaps benefit from it, must we not in fact be an accomplice in an undesirable act? How does the Law of Consequence fit in here?

Each one is free to live as he chooses, but we must remember that we are free only so long as our actions do not rob another of his freedom. If through her uncontrolled actions a woman may become pregnant, it would seem that the desirable solution would be self-control rather than abortion, infringing upon the freedom of an Ego who is trying to incarnate through her.

As our modern culture steepes itself in Television, it is inundated with commercials urging self-indulgence and telling us that we "owe it to ourselves" to eat this, drink that, or otherwise behave in an undisciplined fashion. Students of this Philosophy realize that just the opposite is true. The Desire Body needs discipline to bring it into the full potential of its growth. We also know the results of mis-use of the creative force. At the very least, progress in spiritual growth is impaired in this life. At the worst, an Ego may be forced to come into rebirth with impaired mental faculties.

For many reasons, then, it is undesirable to indulge oneself in any way, and most especially when the welfare of another Ego is involved. Not only does the incoming Ego suffer, but the participating parties are doing great harm to themselves, possibly retarding their own evolution and certainly not making the progress hoped for on the spiritual path.

Discipline may seem to have most undesirable, unwelcome connotations. This is only when it is viewed from the material scene. A more thoughtful consideration of it will reveal that it is actually the route to growth and self-development leading to a fuller, more desirable life than can ever be attained through self-indulgence.



## BOOK REVIEW



### "Of Time, Tides, and Inner Clocks"

*Of Time, Tides, and Inner Clocks*, by Henry Still, Stackpole Books, Harrisburg, Pennsylvania., 1972.

**T**he fact that innate biological rhythms affect our vitality, energy, attention span, learning ability, productivity, and emotions lately has been receiving increasing attention. This is one of a number of books which explore the rhythms of life to which we are all subject and suggest ways in which we can most efficaciously work with these rhythms from the standpoints of health, social usefulness, and general contentment.

Each person is affected by a number of different rhythmic cycles. Circadian rhythm corresponds to the 24 hour period and determines the time of day (or night) when a person reaches peak efficiency, is most susceptible to emotional stress, etc. This form of internal timing does not appear to be present at birth, but develops later in its unique guise, regardless of the training program to which the child is subject. Circadian rhythm exists in all bodily functions, and even in the activities of single cells.

Many such rhythms persist throughout life in their original state, no matter what endeavors are made to conform to

the artificial schedule of work, eat, play, and sleep imposed by society. This suggests that circadian rhythm is built into the archetype by each Ego, and that there is a good reason, from the evolutionary point of view, why some of us are "morning people" and others are "night people."

The presence of other, longer-range rhythmic cycles during which points of potential low resistance, high creativity, etc. can be predicted strongly suggests the action of planetary influences on individual Egos. Mr. Still, seemingly skeptical about the possible astrological significance of life rhythms, is closer to the truth than he imagines: "One possibility, which seemed too tenuous to support, is that some form of radiation from the planets marks a baby at birth with an influence which persists through life."

Once a person has established what the "high" and "low" points of his day, month, and year are likely to be, he can plan his activities accordingly. Mr. Still suggests that as research into the function and effect of bio-rhythms continues, employers may find it to their advantage to permit staggered working hours, and more people may find it to their advantage to eat when hungry rather than when their watches

decree.

Knowledge of individual bio-rhythms in diagnosis and treatment of disease also has considerable potential. For instance: "Investigators . . . found there is a circadian rhythm (among healthy patients) in blood insulin and blood glucose. This suggests that refinement of diabetic therapy would include administration of artificial insulin not on a constant basis but according to the cycles of other biological clocks that are out of balance" (such as, perhaps, the rhythms of different cells produced by the pancreas).

Scientists are trying better to understand relationships such as that between cycles of hormone secretion from adrenal glands and periodic bouts of mental illness or depression, and cyclic periods when the body appears to be more receptive to medicine, or more vulnerable to surgery.

From the occult point of view, it would be profitable also to study our cycles of receptivity to natural methods of healing and to such spiritually-oriented matters as mastering lower desires, transmuting unworthy thoughts, and acting upon higher ideals.

\* \* \*

"Every man is the architect of his own fortune."



Never study more than one philosophy at a time. If or when you outgrow the exoteric school of which you are a member, start diligently searching until you find the next higher grade. You will be assisted at the proper time to find this higher grade when you are qualified to find the same. A stream which overflows its banks and tries to cover the world loses both its strength and its depth.

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# READERS' QUESTIONS

## Proper Use of Spiritual Powers

### Question:

Max Heindel was an Initiate and had acquired immense spiritual powers from healing others, but did not heal himself when he was sick. Why?

### Answer:

One of the first lessons the aspiring Ego must learn is that spiritual power is not to be used selfishly. Even though a cause such as healing oneself in order to be able to continue to serve others may appear to be worthy, such a cause is, nevertheless, basically selfish.

In *Mysteries of the Great Operas*, Mr. Heindel spoke of "the spiritual power which comes to the pure heart" which is "only to be used for unselfish purposes." He said: "Though the man who possesses it may upon occasion use it to feed five thousand hungry people, he may not turn a single stone to bread to appease his own hunger, and though he may use it to stay the blood that flows from the severed ear of a captor, he may not use it to stay the lifeblood that flows from his own side. It was ever said of such: 'Others he saved; himself he could not (or would not) save.'"

We know that the years of Mr. Heindel's most intense spiritual work, during which he served as spokesman for the Elder Brothers of the Rosicrucian Order, established The Rosicrucian Fellowship, and wrote the *Cosmo* and his other books, were also years of physical debility and pain. The dedication of this noble Spirit was so great,

however, that he did not use the excuse of ill health to slacken his efforts, as lesser men would have done. Instead, he drove himself to the limits of his physical endurance. In consequence, his service to mankind – to many Egos yet unborn – is incalculable.

We are sure, too, that although Mr. Heindel would never have used spiritual powers on his own behalf, he received much aid and comfort from the Elder Brothers and the Higher Powers. These evolved Beings are always ready to help every Ego, at whatever level of development, who strives to follow the spiritual Path devotedly and selflessly.

## Tracing Past Lives

### Question:

How is it possible to trace the life of an individual Ego through its different incarnations?

### Answer:

The record of all previous lives of every Ego exists in the Memory of Nature. It can clearly be read by those people who are advanced and skilled enough to do so.

The Memory of Nature exists at three different cosmic levels. The most imperfect record is found in the reflecting ether of the Etheric Region of the Physical World. A more perfect record is found in the Region of Concrete Thought, a subdivision of the World of Thought. The true Memory of Nature, however, exists in the World of Life Spirit, where the record is accurate in all respects.

It is well to bear in mind that the Memory of Nature should not be read merely to satisfy idle curiosity. The motive behind any attempt to read the Memory of Nature should always be that of service. A knowledge of former lives — our own and those of other Egos — is legitimately obtained in this manner provided the intent is to use that knowledge in such a way that service will be rendered.

The reflecting ether contains pictures of all that has happened on the physical plane for the last several hundred years and, in some instances, for longer periods than that. The scenes appear in orderly sequence but shift backward. Untrained clairvoyants read in this record.

The record in the Region of Concrete Thought covers the entire Earth Period of Manifestation. It is necessary for an Ego to experience four initiations in order to be able to read this record.

The investigator reading in the Region of Concrete Thought will obtain, not merely a panorama of scenes from a person's life as is found in the reflecting ether, but the *essence* of that person's whole existence. By concentrating his thought on one event, the investigator will be able to call up in his mind in one flash the whole record of the person's life. This record will speak to the investigator's inner consciousness and give him a thorough understanding of the man's life and purpose which could not be gained by any external view. He will know and feel every thought and every emotion sustained by the person being investigated.

It is almost impossible, however, for the investigator to translate these impressions into human terms. In the Region of Concrete Thought, all things are included in an eternal Here and Now. There is neither beginning nor end, and to arrange that which is seen, heard, and felt there into consecutively recorded ideas is next to impossible, for it does not filter through the brain in that way. Thus, although the investi-

gator knows what he has learned, he can give physical expression only to a faint idea of this information.

The third record of the Memory of Nature, located in the World of Life Spirit, is said by the Elder Brothers of the Rosicrucian Order to cover events from the earliest dawn of our present manifestation, and to be so sublime and wonderful that there are no words which can give even the slightest idea of its sublime actualities. Only the Hierarchs of the Mystery Schools, together with those who have graduated from these institutions, are able to read these records.

\* \* \*



## PRAYER

Certain spiritual activities may cause anatomical as well as functional modifications of the tissues and the organs. These organic phenomena are observed in various circumstances, among them being the state of prayer. Prayer should be understood, not as a mere mechanical repetition of formulas, but as a mystical elevation, an absorption of consciousness in the contemplation of a principle both permeating and transcending our world. Such a psychological state is not intellectual. . . But the simple seem to feel God as easily as the heat of the sun or the kindness of a friend. The prayer which is followed by organic effects is of a special nature. . . . Such a type of prayer demands complete renunciation — that is, a higher form of asceticism. . . . When it possesses such characteristics, prayer may set in motion a strange phenomenon, the miracle.

Dr. Alexis Carrel, in *Man The Unknown*.

# NUTRITION AND HEALTH

## Healing Power and the Light Within

DIANA DUPRE

**I**t would help those of us whose medicine chests are always stocked with remedies for real and imagined ailments, as well as those of us who reach for a nutritive supplement at the first sign of physical trouble, to remember that the Light Within is the most powerful "medicine" available.

The Light within is the essence of god-hood which is our heritage by virtue of the fact that we are Divine Sparks of the solar God, destined to become perfection, as He is. Each one of us possesses it, and it is our duty to cause it to burn ever more brightly as we progress. The closer we approach our evolutionary goal, the more will the Light be kindled. The more brightly it shines, the closer we are to perfection; the closer we are to perfection, the closer we are to perfect health.

Perfect health depends upon the degree to which we obey natural law; the Light Within shines forth to the degree to which we obey natural law. The highest natural law is the Law of Love. If we obey that law implicitly, we will have perfect health. All of this sounds simple, but the spiritual Aspirant knows how difficult it is to give himself over wholeheartedly to a personal expression of the Law given by Christ Jesus.

The vehicles of Jesus, assumed by the Christ Spirit, were the most perfect available among humanity. It is incon-

ceivable that Christ Jesus may have succumbed to ailments and disorders to which we are subject. It is inconceivable that He may have required medication or healing. On the contrary, He *was* healing, personified.

In order for so sublime a figure as the Christ to inhabit any kind of physical body, that body would have to be free of the imperfections which characterize those belonging to most of mankind. Jesus could furnish the perfect vehicle because he had lived purely and selflessly in many of his previous earthly lives. He obviously had practiced the Law of Love long before it was given to mankind in general, and by so doing had allowed the Light within himself to shine forth brilliantly. He was completely free from disease or human imperfection; thus he could furnish the Christ with vehicles that were free from disease and human imperfection.

This is the condition to which we all eventually must attain. Each of us, before leaving physical embodiment for the last time, will have to have developed our physical and vital bodies to such a state of relative perfection that a Being of the cosmically splendid proportions of the Christ *could* utilize them if necessary. This means, of course, that we will have to have perfect health, as far as that can be understood in terms of the Physical World.



Perfect health will not be achieved with the remedies in the medicine cabinet, or with the aid of nutritive supplements alone. Perfect health depends on how we think and act, not on what we take.

When we consider the degree of perfection achieved by Jesus in the formation of his two lower vehicles, we can see how far we have yet to go. Every selfish thought or deed, every act of submission to excessive desire, every deaf ear turned to the cry of a fellow-man in distress puts us that much farther from our goal. Many people today fail to see a correlation between self-centeredness and ill health; the correlation, however, is very real.

The Light Within shines in its true brilliance only when we have become selfless. Selflessness implies renunciation and sacrifice. It also implies the assumption of responsibility to give of ourselves in service at all times when the need arises.

It is possible to achieve a fair degree of selflessness apart from love. That is, we can engage in selfless behavior at the behest of conscience because we know it is the right thing to do, rather than because we love our fellow men so much that we would not think of doing anything else. A vestige of selfishness remains in this attitude, however. We act because we do not want to feel the pangs of conscience or, perhaps, because we do not want to have to account for selfish behavior during retrospection; thus, we serve in order to save ourselves remorse and trouble. This attitude may in a sense be an improvement over the type of self-interest that existed before, but it is not yet the high point of earthly development that we have to reach.

Only when we serve, continually and joyfully, because we are so filled with the impersonal Christ love that we do not *want* to do anything else, do we reach the perfection of human development in the physical world. The achievement of this condition requires an intensity of dedication, self-discipline, and

persistence only barely guessed at when the Aspirant first sets out upon the spiritual Path.

The health of the Aspirant is likely to change as he intensifies his spiritual quest. As he dispenses with lower desires and gross food, his vehicles gradually become sensitized. A person not accustomed to such heightened sensitivity may at first have difficulty adjusting to it and complain of trouble such as "nerves." Now the development of equilibrium assumes particular importance. In proportion as he can master "right thought and right action," the Aspirant can begin to use his more highly sensitized, and therefore more spiritually responsive, vehicles to better purpose not only in his own evolution but also in the evolution of his service to others.

Equilibrium in its essence is a product of adherence to the Law of Love. Actively and continually practicing this highest of all natural Laws develops within the aspiring Ego a feeling of calmness, satisfaction, and fulfillment which can come about in no other way. When this takes place, the benefits to the Ego's health are obvious. The harmony of his mental and emotional state is reflected in his physical state; all bodily parts and organs work correctly and in concert, and illness is no more. The Light within, glowing brightly, has banished all internal conflict.

## About Flouridation

Mr. John Yiamouyiannis, Science Director of the National Health Federation is the author of a revealing discussion about flouridation in the March, 1975 issue of the *National Health Federation Bulletin*. Dr. Yiamouyiannis is a member of the International Society of Flouride Research, and has centered his recent work on the study of the biological effects of flouride.

Information in the article is extensively documented; sources include publications of The National Academy

of Sciences, the National Cancer Institute, and diverse other United States and foreign governmental and private research institutions.

Flouridation is defined as: "...the addition of flouride to the public water systems, usually at the rate of about 1 part flouride for every million parts of water (1ppm), by weight."

Dr. Yiamouyiannis identifies flouride as a poison, a pollutant, and a drug. It has been used as insecticide and in pesticide preparations for the control of cockroaches, silvertfish, and other insects, as well as rats and mice. "In human adults, eating about one tenth of an ounce of flouride will lead to death."

Industrial contamination of the atmosphere with flouride has harmed human health, wildlife, domestic animals, and crops. "Industries throw over 100,000 tons of flouride into our atmosphere yearly."

Flouride has been used to treat some cases of osteoporosis, but this type of treatment was discontinued by certain doctors because of "long term side-effects due to the toxicity of flouride."

With regard to the possible influence of flouridated water on birth defects, Dr. Yiamouyiannis states that flouride has been found to cause genetic damage to certain plants and animals, and that "the number of Mongoloid births in flouridated areas has been reported to be more than twice the number of Mongoloid births in non-flouridated areas."

The death rate from cancer, says Dr. Yiamouyiannis, has been found to be from 18 to 34% above the national average in six large cities with flouridated water. Diseases most likely to be aggravated by flouride are "kidney disease, diabetes, hypoglycemia, and hypo-thyroidism."

According to Dr. Yiamouyiannis: "Flouridation of the water is chronic poisoning. It accumulates and can lead to complications in bones, teeth,

kidneys, thyroid, reproductive organs, and liver."

An official of the New York State Bureau of Dental Health has expressed a belief that "topical flouride as applied by dentists is practically ineffective in reducing tooth decay." In addition, "some children, brushing or rinsing with high-flouride gels and rinses have had to stop because of nausea and vomiting caused by the flouride."

Dr. Yiamouyiannis states: "No carefully designed scientifically-controlled experiments have ever been performed to indicate that flouridated water appreciably reduces tooth decay. Some studies have shown reductions among 6-year-olds, but as these children grow older (12-18), their tooth decay rates do not differ appreciably. As an example, Baltimore, which has been flouridated since 1952, has one of the highest tooth decay rates in the country."

## Dental "Diagnosis"

The role of the mouth as an indicator of general health is known to, even if not always understood by, almost everyone who has been ill. Most of us have experienced the fuzzy, thick, or discoloured tongue, the sores on oral membranes, or the painful gums or palate that often accompany or herald ailments primarily manifesting in other parts of the body.

Only recently, however, have dentists in general begun to take upon themselves the responsibility of alerting their patients to warning signs of diseases not necessarily related to teeth that they observe in their work. Writing for *The National Observer*, March 1, 1975, Patrick Young discusses this new role being assumed by the dental profession. In an article entitled, "Beyond Your Teeth," Mr. Young states:

"The signs of cancer, anemia, vitamin deficiencies, tuberculosis, digestive disorders, kidney diseases, endocrine problems, even syphilis and gonorrhea

can be read in the mouth and on dental X-rays. Bleeding gums, for example, may mean periodontal disease, a deterioration of the gums that often causes the loss of teeth. Or they may mean something worse — diabetes, scurvy, or leukemia . . . .

"The skilled dentist, alert to physical symptoms as well as dental disorders, may recognize a serious problem in its earliest stages, before pain sets in and when chances of cure or successful control are best. The dentist may even biopsy the patient's mouth, take a throat culture, or draw a blood sample so that laboratory tests can be made. But formal diagnosis and treatment remain the physician's responsibility."

Dental training, too, is beginning to focus on medical information as well as on the techniques of dental care. "Today students in some dental schools are taught such basic science courses as anatomy, physiology, pathology, biochemistry, and pharmacology by the same professors who instruct medical students." Dentists long out of school are also taking advantage of continuing education programs which emphasize the relationship among dentistry and drugs, pathology, internal medicine, and the like.

One dentist quoted claimed that, because many people see their dentists more frequently than their doctors, the dentist is in a position to be of unique assistance in facilitating timely medical diagnosis. He said that many people, urged by their dentists to see a physician for prompt diagnosis of a suspected ailment, have been given early and successful treatment for a potentially dangerous disease. It is more than likely that, had the dentists in question been less observant or kept quiet about their suspicions, these patients would have been unaware of their problems until debility had become evident and more extensive, perhaps less successful, treatment had become necessary.

## Meditation Therapy

Many physicians tend to dismiss transcendental meditation — a technique for achieving a so-called "higher consciousness" — as just another fad reflecting the nation's current infatuation with Eastern religion. But a Harvard researcher has taken a close look at TM and concluded that, stripped of its mysticism, meditation can be useful in the treatment of high blood pressure.

Dr. Herbert Benson, chief of the hypertension section at Boston's Beth Israel Hospital, thinks that chronic high blood pressure has both physical and emotional causes, and that in many cases it involves the so-called "fight-or-flight" response, an innate physiological reaction to danger that produces a rise in blood pressure and an increased heart rate and respiration. The response speeds the flow of blood to muscles and prepares the body to fight back or run. Benson theorizes that while the fight-or-flight response was useful to protect early man against the physical threats in the environment, it is less necessary to modern man, whose stresses are largely mental. The triggering of the response by the pace of modern living, he reasons, may lay the groundwork for chronic high blood pressure in some people.

But Benson says there is also an innate "relaxation response" that has the opposite physical effect to fight-or-flight; it slows the heart and respiratory rate and lowers the tension in the circulatory system. Benson has found that meditation is one way of producing the relaxation response. A few years ago, the Harvard investigator studied a group of TM enthusiasts and discovered that their blood-pressure readings were, on the average, lower than those of non-meditators. This finding led him to devise his own "non-cultic" system of inducing the relaxation response.

The procedure shares with TM and other ancient meditational techniques four essential elements: quiet surroundings, a passive attitude, a comfortable sitting position and what Benson terms a "mental device." In TM, the device is a mantra, a word usually derived from Hindu scripture that the meditator repeats silently over and over. Benson has found that the word "one," repeated as each breath is exhaled, serves just as well. He teaches patients to sit quietly in a chair, relax the muscles of arms, legs and torso, and say the word to themselves over and over during the twenty-minute sessions each day. "During the session," says Claire Gavrin, a Hull, Mass., teacher under treatment for high blood

pressure, "many thoughts come into my head, but I just remain relaxed and let them float in and out. It helps me just by quieting my body."

Benson has used the technique on more than 100 hypertensive patients and found that most showed significant and sustained decreases in their blood pressure after about two months of practice. On the average, their systolic readings (the pressure during the contraction of the heart) dropped ten to fifteen points. The effect on the diastolic reading is only slightly less dramatic. Many borderline hypertensives achieved normal blood pressure he reports, and some patients were even able to reduce the dosage of anti-hypertension drugs they had been taking.

Benson emphasizes that the meditation technique is not a permanent cure; when patients discontinued its use, their blood pressure drifted back up. He also warns that patients should use the method only under medical supervision, since only a physician can properly monitor changes in blood pressure and make proper adjustments in drug dosage.

—*Newsweek*, April 28, 1975

We question the "passive attitude" evidently advocated as part of this meditation therapy. Passivity can lead to domination from without — a condition certainly to be avoided by the evolving Ego.

The principle of relaxation advocated, however, is valid. In this connection, it is interesting to consider the advice offered by Max Heindel in *Occult Principles of Health and Healing*, p. 203:

"If a person of a nervous temperament will endeavor to perform calmly and quietly the exercises of Retrospection and Concentration, he will experience a very beneficial effect, particularly if he will strive to *relax every muscle of the body* during the exercises.

"If the patient will completely relax his muscles, calmly and quietly review the day's happenings in the evening exercise and concentrate upon a high ideal in the morning exercise, the nervousness will gradually disappear."

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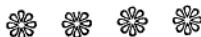
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# HEALING



## Harmony

**H**ealth, essentially, is harmony. The process of healing is the re-establishment of harmony. When we are well, our every component — physical, mental, emotional, and spiritual — works harmoniously with every other component, each accomplishing the task assigned. We are thus equipped most ideally for our work in the world.

Harmony in and among our individual vehicles, however, is but a small manifestation of the underlying universal harmony upon which all cosmic progress is based. Harmony within ourself parallels the broader harmony with God.

When we comply with natural law, we are in harmony with the divine plan of evolution. Our energies are directed into channels in which they best serve us and all evolving life. We work smoothly with the Higher Powers to further the divine plan. At the same time, our various vehicles and parts work smoothly with each other.

When we disregard natural law, we are out of harmony with God and with ourselves. Our energies are directed into channels inimical to progress. Our physical organs and our higher vehicles become unaligned and at variance with each other. We work at cross purposes with God, and, thus, are at cross purposes with ourselves. The Higher Self,

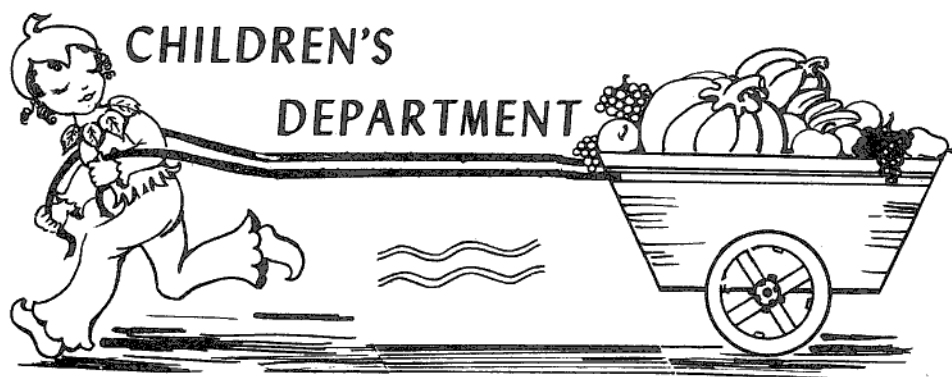
the God within, succumbs to the lower nature, which follows its own renegade path. Illness is the inevitable result.

If we would be healed, then, we must strive for harmony. As much as our conduct is in tune with spiritual precepts, so much can we expect to enjoy the blessings of good health. Our ability, and our *desire*, to express compassion, sympathy, kindness, nobility, purity, spiritual humility, and most essentially, our every endeavor at selfless service, contribute to the harmony which underlies all well-being.

\* \* \*

Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

July . . . 7 -- 14 -- 20 -- 28



## How Happy Got That Way

DAGMAR FRAHME

**T**he nasty little thought form sat gloomily on the edge of the dresser. It was black and gray, and streaked all over with ugly red blotches. It held its chin in its hand and sighed.

"Nuts!" it said.

"Goodness!" exclaimed a voice nearby. "You're certainly not very pretty."

The nasty thought form looked up to see another thought form just its size. Pink and lavender rays and golden sparks of light streamed from it.

Little Nasty sighed again. "I *know* I'm not pretty. I just saw myself in the mirror. But you're pretty. You're beautiful. Who are you? Where did you come from?"

"I'm a loving thought form," it said with a gentle smile. "Amy made me one day when she was thinking about how nice her grandfather is."

"Amy made me, too," said Little Nasty. "Why didn't she make me pretty like you?"

"Because she wasn't feeling pretty when she made you. She was feeling angry and mean. Sally got to go to the movies and Amy didn't. Amy made you ugly so you would make Sally feel bad. And you did, didn't you?"

"Yes, I did," said Little Nasty, perking up a bit, "I kicked Sally right in the head, and she didn't have any fun at the movies at all because she kept thinking about the mean things Amy had said about her."

"But now you have to kick Amy in the head too, don't you?"

Little Nasty nodded glumly. "That's what Chief Nasty Thought Form said. He said every thought form has to go back to its owner and do the same thing to its owner that its owner first made it do to another person."

"Why aren't you doing it, then?" asked Little Loving.

"I don't want to. I don't like kicking people. I mean, I sort of liked it when I kicked Sally 'cause it was fun to kick, but I didn't like it when she felt bad."

Little Nasty looked at itself in the mirror again. "Besides," it went on, "I want to be pretty, and I don't think you can be pretty when you kick people. Can you?"

"No, you can't," said Little Loving, "and you're lucky to understand that. If you're mean to people you feel ugly inside, and if you feel ugly inside you look ugly outside. If you feel loving

inside you look pretty outside. Chief Nasty Thought Form is so ugly it scares me. It must be terribly mean."

"Oh, it is!" said Little Nasty, perking up again. It's kicked hundreds of people in the head and in the stomach, too, and pulled their hair, and punched them in the nose. It's the meanest thing in the whole world."

"SNARL!" boomed a dreadful voice just then. "I AM THE MEANEST THING THAT EVER WAS!" A hideous black shape appeared before them, for a minute blocking out all the light in the room.

Little Loving screamed and hid behind a cold cream jar. Little Nasty jumped up and saluted.

"Chief Nasty Thought Form!" it exclaimed, trembling. "What are you doing here?"

"Why shouldn't I be here?" boomed the dreadful voice again. "I am everywhere, and I've been watching you. How come you're wasting your time with that goody-goody thought form who's too scared to face me? All this talk about love! Bah! You're not to listen to any more of that twaddle. It will ruin you. Hear me?"

"But --" began Little Nasty.

"NO BUTS!" roared Chief Nasty. "Now, why aren't you out kicking Amy? You won't get meaner unless you practice. You're still something of a namby-pamby, you know."

Little Nasty, trembling harder than ever, drew itself up to its full height. It took a deep breath and, looking hard at Chief Nasty said:

"I don't want to be mean. I don't want to be ugly. I want to be pretty and nice, like the loving thought form."

"You WHAT?" The dreadful voice sounded like thunder. The hideous shape swelled up so that it almost filled the room, and flashes of red lightning seemed to stream from it in all directions.

Little Loving screamed again and cowered lower behind the cold cream jar. Little Nasty was terrified too, but it stayed where it was, standing straight

and tall.

"I said," it said as calmly as it could, "that I do not want to be mean any more. I want to be LOVING!"



When it saw Little Nasty trying so hard to show it was not scared, and especially when it heard the word "loving," Chief Nasty Thought Form became so furious that it could not talk. It puffed itself up bigger and bigger until it seemed to crowd out everything else, even the air. Louder thunder noises and bigger lightning flashes came from it, and it seemed to the two little thought forms that the end of the world had come.

But suddenly, in a twinkling of an eye, the noise and the flashes stopped, and the hideous shape shrank so that it was not much bigger than the little thought forms. As Little Loving and Little Nasty watched, not daring to move, the room was filled with brilliant light and heavenly music, and a beautiful golden Being appeared before them. With a cry of joy, Little Loving rushed to the side of the beautiful Being and looked up at it adoringly. It smiled and gently laid its hand on Little Loving's head.

Little Nasty began to feel a softness and warmth inside that it had never felt before. Without knowing why, it knelt down. When the beautiful Being smiled and reached out to touch Little Nasty's head, too, Little Nasty was happier

than it had ever dreamed possible.

Meantime, Chief Nasty Thought Form was sputtering and fuming in a corner of the room. It was very angry but seemed to have lost the power to make noises and lightning.

"What are you doing here, Chief Loving Thought Form?" it growled.

"The same thing you are, Chief Nasty Thought Form," the beautiful Being answered. "Looking after my own."

"Well," growled Chief Nasty, "that goody-goody one is yours, all right. Take it and good riddance! But Little Nasty there is mine. You keep your hands off. It's contaminated enough already. Come on, Little Nasty. The sooner I get you out of here, the better."

Little Nasty shuddered and looked beseechingly at the beautiful Being. "I don't want to go with Chief Nasty," it whispered. "I want to stay with you."

The beautiful Being smiled at Little Nasty. "Don't worry," it said, softly.

"Shut up, both of you!" raged Chief Nasty. (After all, you wouldn't expect the Chief Nasty Thought Form to say anything as polite as "Please be quiet.") "Little Nasty is mine, and I'm going to get the meanness back into it if it's the last thing I do."

Chief Nasty moved in front of Little Nasty. "The idea of you down on your knees in front of that creature of - of- LOVE. Ugh! You are sick. You're going to come with me while I can still cure you."

"Just a minute," said Chief Loving, calmly, moving toward Chief Nasty. The closer Chief Loving got, the more Chief Nasty had to back up. In no time, Chief Nasty was in a corner of the room, sputtering and fuming but not making much sense.

"Now," said Chief Loving, smiling reassuringly at Little Nasty, "we both know that Little Nasty belongs to Amy more than it does to you or me. She made it, and if she wants to transmute it into a loving thought form, that is her privilege. From the way Little Nasty

has been acting, it seems to me that Amy has started to transmute it already."

"What's transmute?" whispered Little Nasty.

"Transmute means change," said Chief Loving.

"I feel like I'm changing," said Little Nasty, "but I thought that was because of you."

"No," said Chief Loving, gently. "I have no power to change thought forms, and neither does Chief Nasty. The only one who can change a thought form is its owner, the person who made it in the first place. We can help, but not without the owner's permission. The owner is the only one who can decide what kind of thought forms he or she wants to have."

Little Nasty looked at Chief Nasty sputtering and fuming in its corner and at Chief Loving who was still sending light and heavenly music in all directions.

"I wish Amy would let me be loving," Little Nasty said, wistfully.

Some funny noises came from Chief Nasty, but they weren't loud enough to scare anybody, and Chief Loving ignored them.

"I think that is just what Amy has in mind," Chief Loving said. "Let's go find out."

Chief Loving took one little thought form by each hand and started out the door. "Come on, Chief Nasty," Chief Loving called. "You're going to have to find out too."

So, still sputtering and fuming, Chief Nasty came out of its corner and followed along slowly behind.

Amy was sitting on the front step, rubbing her cheek in her white kitten's fur.

"I wish Sally would come over," she told the kitten, "I feel awful about how mean I was to her."

The kitten squirmed, but Amy held on. "Would you play with me again if you were Sally and I said I was sorry?" The kitten flicked its tail impatiently,



wiggled out of Amy's hands, and bounded off into the grass.

Just then a bicycle whizzed up the front walk and screeched to a stop in front of Amy.

"Get your bike and c'mon!" commanded a voice.

"Sally!" Amy exclaimed, jumping up. "Look, I - I'm sorry I said those awful things to you. I didn't mean them. I'm glad you still want to be friends."



"Of course I want to be friends!" said Sally. "I know you didn't mean those things. Now let's go for a ride in the park."

"Wheel!" exclaimed Little Nasty, gliding way up to the tree tops and back down again, as the girls went off. "Amy does want me to be loving!"

"She certainly does," said Chief Loving, sending a special ray of light right to Little Nasty. "You are now Loving Thought Form one million six hundred and fifty four-thousand nine

hundred and sixty-five."

"Wow!" said Little Nasty. For the second time he glided up to the tree tops and came back down again. "Hey!" he said, as he passed the front window on his way down. "Who's that?"

"Better look again," advised Chief Loving.

Little Nasty glided slowly up to the window. The closer it got, the more clearly it saw a pretty little thought form who looked just like Little Loving. Little Nasty knocked gently on the glass, and the thought form in the window did the same thing. Little Nasty stared, and knocked again. The other thought form knocked again, too.

"Is that me?" asked Little Nasty, not believing what he saw.

"It's you, all right," said Little Loving, giggling.

"But it's pretty!" exclaimed Little Nasty.

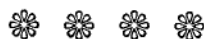
"Of course," said Chief Loving. "You *are* pretty. You are a loving thought form now, remember. And you'll have to have a new name now, too. Little Nasty doesn't suit you at all any more."

"How about Happy?" suggested Little Loving.

"Happy sounds like an excellent name," said Chief Loving. "Is that all right with you, Little Na - I mean, Happy?"

"Happy is a great name!" exclaimed Happy, and for the third time he glided up to the tree tops and down again. Then, as Happy and Little Loving chased each other around the lawn, Chief Loving Thought Form sent an extra special ray of light to them both, and the heavenly music sounded extra specially sweet.

In a corner of the yard, Chief Nasty Thought Form sputtered and fumed and raged and growled. But nobody was paying the slightest bit of attention.



## Have You Ever?

Have you ever seen a Mugwump  
Jumping up and down with glee?

Have you ever seen a goldfish  
Talking to a chickadee?

Have you ever seen a puppy  
Who was good friends with a flea?

Have you ever seen a zebra  
Hiding in a Christmas tree?

Have you ever seen a parsnip  
Sipping from a cup of tea?

Have you ever seen a panda  
At a university?

Have you ever seen a squirrel  
Who had lost his front door key?

If you say you never have --  
You've got lots of company!



**Puppy**

My puppy is wiggly and funny;  
He did not cost a great deal of money.  
He thinks, when he plays, he's the  
thoughtest;

His sandpaper tongue is the roughest.  
He likes it when we go out walking,  
And brings us his leash without balking.  
He chews up our shoes if we leave them,  
And when we throw balls he'll retrieve  
them.

He digs up the plants Mother planted,  
But takes lots of loving for granted.

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