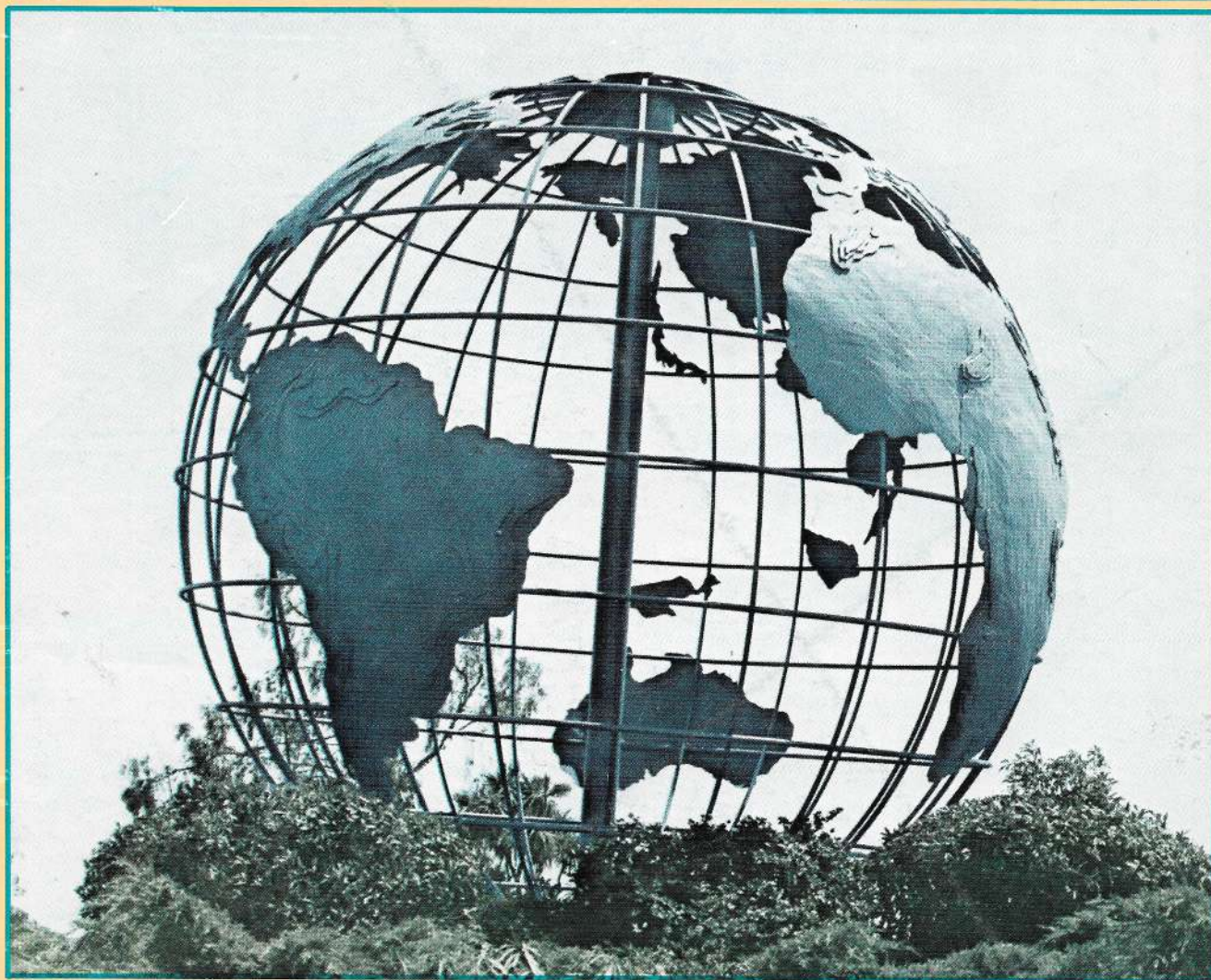


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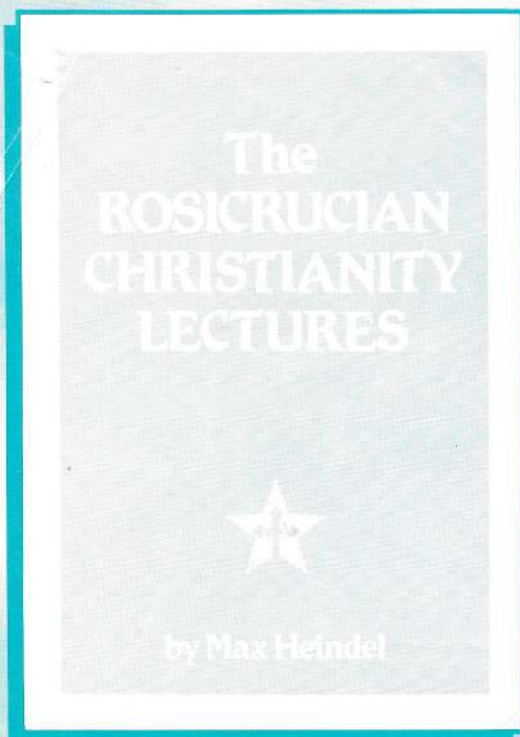
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*"A Sane Mind,
A Soft Heart,
A Sound Body"*



Feature



The Ten Commandments of the American Indian

Reprinted from Rays, April 1937

I

Thou shalt live the natural life in the Great Out-of-Doors, breathing pure air through thy nose and not through thy mouth, preserving simplicity and moderation in diet; exercising and bathing each day, and communing always with Nature, that thy mind and thy soul and thy body may be kept wholesome and pure.

II

Do thy portion of the world's work, as it comes to thee, laboring with thy head, giving consideration to and rewarding even the most common drudgery; for the joy of life comes from the contemplation of work well done.

III

Gain wisdom by observing Nature, the Great Mystery, for thou shalt find the birds of the air, the animals that roam, the foliage of the forests, the wind, the sea, the stars, the Sun, even the soil from which life itself springs—in

all these thou shalt find standing revealed the "Great Mystery."

IV

Open the doors of thy home, even unto the strangers, for life is a stewardship and not an ownership.

V

Be kind and gentle, even to the dumb animals, for all living creatures are the children of Nature, thy Mother.

VI

Honor thy father and thy mother, who gave thee life, and who rear and bear the children that the Great Spirit blesses them with, giving unto them that heritage of health and strength which all-kind Nature has vouchsafed to them.

VII

Thou shalt preserve the sanctity of thy body, as well as the sanctity of the Spirit.

VIII

Cultivate the spirit of frankness in thy life and in all thy dealings with thy fellow men.

IX

Practice self-restraint, and maintain that serenity of mind which produces perfect equipoise and leads to absolute contentment.

X

Fear not death, for it is as natural as birth, for it is but the beginning of a new life, in which thy soul passes from the Brotherhood of Man to the Fatherhood of the Great Spirit. □

—James Lone Hawk Van Waalke

"We Thank Thee for the Privilege"

The first Thanksgiving Day was celebrated over three hundred years ago, when the Pilgrims and their Indian guests feasted and offered prayers of thanksgiving in humble gratitude to the heavenly Father. The Pilgrims had endured a long, hard year, but they were well aware of the extent to which they had been blessed during their ordeal. Thus, they set aside a special day of worship and gratitude.

We have continued the tradition of that first Thanksgiving, but time has brought changes in its observance. Services of prayer and thanksgiving continue, of course, but many people now seem to be more occupied with, for instance, simply having a "day off" or watching a sports event on television than in giving thought to the spiritual significance of this holiday.

Whatever the Proclamation setting this day aside as a special one may read, only the participants truly can perpetuate its meaning. Only we can make of this holiday what it was intended to be—a holy day.

The freedoms which we owe to the Founding Fathers perhaps are even more meaningful now than they were in the 17th century. The fellowship of family and friends, the abundance of the harvest, the universal Laws which guarantee the eventual unfoldment of all Creation to its divine birthright of Perfection, the all-pervasive, all-protective Presence of the Father and of the Son, these and many more blessings are reason for far more intense expressions of gratitude than those of which we as yet are capable.

Then there are the two particular blessings for which the workers at Fellowship Headquarters give thanks every day during Chapel services. "Father, we thank thee for the privilege of serving thee; we thank thee for thy divine Love." "Service" is the keyword of human evolution at the present time. When incorporated into our lives, it is a privilege for which, once we fully understand its nature and its significance, we will be more grateful than we now can imagine. And, of course, to paraphrase: service unto the least of these, His children, is service unto Him. The more we serve—willingly, lovingly, selflessly—the more we feel, as an almost tangible thing, His divine Love sustaining us, surrounding us, penetrating our innermost beings, and radiating from us to our fellow humanity. Then, as we humbly offer prayers of thanksgiving for this most awesome of all Gifts, we begin to "walk in the Light as He is in the Light."

Gratitude is an attribute of wisdom and an important foundation of evolution. A wise man values the so-called "little things" in life; indeed, to be grateful for the small opportunities is to magnify them. Gratitude is prolific in its blessings; ingratitude tends to diminish and decrease all blessings. Life takes away its gifts if they are not appreciated. Then opportunities slip by, talents lie dormant, fortunes dissipate, and what could be an environment of upliftment and joy becomes a miasma of desolation and despair.

The power of prayers of thanksgiving is a power underlying transmutation. Transmutation is the dominant keyword of Scorpio, the zodiacal sign associated with November. Transmutation readily can take place during the period between the autumnal equinox and the winter solstice, when the golden Christ Force is penetrating ever more deeply into the atmosphere and, ultimately, the physical sphere of the Earth. The process of regeneration, which must precede illumination, is vital to the upliftment of mankind and the etherealization of the Earth. Whenever a head is bowed in prayer, praising and giving thanks, response from the Source of Love and Light is immediate. We receive an outpouring of Spirit, and the more this benediction is lavished upon us, the more we are strengthened in our work of individual transmutation and regeneration.

"Father, we thank thee for the privilege of serving thee; we thank thee for thy divine Love."

□

Emotional Broadcasting

The average man or woman earnestly engaged in any form of metaphysical study is desirous of having some actual part of the Great Work constantly being carried on by the Elder Brothers of humanity. We wish for something "real" to do for the world; we wish to help. Many of us rush out and attempt to teach before we ourselves are ready, or, in our zeal for what has become so important to us, we try to stuff the Philosophy down the throats of those who are not ready for it!

There is one form of good work, however, in which all can partake, according to their own power, and which they can be sure is an important work, and if well done, a real contribution toward the spread of Light in the world. This work involves mental and, particularly, emotional "broadcasting." Thus to broadcast, we need build only the tower or station of our own aspirations, from which we can fancy, as did the young poet Rossetti, "prayers mounting upward like thin flames."

Behind the idea of some older monasteries and convents is a fine and true ideal, that of a group of people who pray constantly for the world, sending out spiritual vibrations for the help and enlightenment of the world. Today there is a greater tendency to approve of spiritual work done in the world, rather than outside of it. It is much easier to retire from the confusion of modern life and live free from the lash of economic necessity than it is to stay in the world, battling conditions, fighting the good fight for the spread of Truth and for better conditions and bearing one's share of responsibility.

Amid the rush of daily life there is still a very real way of devoting energy to helping of others, both on this plane and in the world beyond. This can be done at home in the quiet of our own rooms, but unless a radio is tuned to receive these currents and give them out, we should never be aware of them. In the same way,

every human being is always in vibrational touch with every other human being, but unless his mental radio is attuned, he may not be aware of it though he is affected just the same.

Like answers to like in the matter of vibration, in the same way as color answers to complementary color in light vibrations. All of us, except the most advanced souls, still have some vestiges of primitive feelings, dark thoughts, fears, and superstitions. A Russian proverb says: "The heart of thy brother is a dark forest." True, and we all have in our hearts a shadowland where strange beasts prowl, creatures of the dark pasts from which we still incompletely have evolved. Hatred, anger, fear, jealousy, envy, greed, lust, possessiveness: these primitive emotions and desires linger on, even though many of us may think we have quite conquered such low impulses. But sometimes, under provocation, we surprise ourselves, to our shame and disgust, by a burst of temper, or by succumbing to fear or some other unworthy impulse. Oftentimes this reaction will be out of all proportion to its apparent cause, for it is aided and abetted by invisible influences which we have picked up; we catch a powerful emotion which is being broadcast by someone else, and, being in a situation where that emotion is aroused, we receive the additional impetus and succumb to it.

There are, however, not only seeds of evil in the human microcosm, but also seeds of splendor, of beautiful and noble virtues. These, too, can be quickened into life by the approach of similar impulses and desires from some unknown broadcasting station. It is a cosmic Law that like calls to like. In the dark forests of our hearts there dwell also bright birds and lovely things as well as sinister beasts.

The "sin of separateness," often alluded to, is not so much a sin as an illusion, for no one can hold himself entirely apart from his fellow beings. As that profound Cabalist, Eliphas Levi, taught, we live not separate from one another, but like so many fishes in an ocean of "ether." This "ether" is called by many names: it is the Prakriti of the Hindoos, the Akasha of the Cabalists, the Quintessence of the Alchemists. Science too is realizing that all matter is one, and that the differences are brought about by the numeration and arrangements of electrons, protons, and neutrons. Max Heindel used the metaphor of electric light which passes through many colored globes of personality, yet remains one. This fluid "ether," to use its most ancient and perhaps understandable name, like electricity, can be put to many uses. The electricity which is guided into our houses may be used to run the vacuum cleaner, or the sewing machine, or the toaster, or to make audible symphonic music. In hospitals it is used to heal, in prisons it is used to kill. Yet it remains one force.

Thus we live aswim, as it were, in the universal ether on which thought travels swifter than lightning, and like

lightning it is attracted and grounded wherever there is a conductor. Thought leaps from being to being, from mind to mind. Even swifter and more manifest is the progress of emotion.

Thought necessitates a brain, and while we all have that organ in our skulls, few of us know how to use it with any clarity or force. But even the most primitive and ignorant being can feel intensely, and what he takes in, in the matter of emotion, that he also broadcasts from him along the etheric waves.

Emotion is far closer to the physical body than thought. Fear shoots adrenalin into the blood stream that we may have additional strength to resist the danger; anger upsets the liver, coagulates the bile, and people can die of rage; grief depresses the pulse, operates the tear ducts, and palpitates the diaphragm. The correspondences between the emotional body and its etheric and physical counterparts are too numerous to mention.

This force of emotion which so affects our bodily organs and our rates of pulse and breathing, is so powerful that no one can feel any emotion and keep it to himself. He must pass that vibrational tremor along the waves of the ether, affecting those who are particularly in tune with that emotion at the moment—those who have an affinity for it.

Every murderer, except, perhaps, those who act in a blind fury, must have moments in which he doubts the wisdom of his contemplated crime. If at the moment a strong current of hatred or anger comes along, it may give just the needed momentum to tip the scales of his decision to commit the fatal act. Many a man who drinks too much hesitates when he knows he has had enough, but some impulse seems to urge him to take another glass. Many a captured criminal has stammered, "I don't know why I did it, something seemed to make me do it." Sometimes this urge comes from a discarnate mind or entity, but often it is only a strong wave of emotion received at a crucial moment. Truly we are all our brothers' keepers, especially if we are persons of strong feeling, thought power, and initiative.

But this Law which causes us all to be intimately related one to the other, has its good as well as its bad sides. In a cosmos which moves inexorably toward Good, the beneficent emotions and thoughts ultimately must be the stronger. Not only evil but also good thoughts, feelings of calm, of faith, and noble emotions and spiritual impulses may be broadcast.

A law in music is significant here: if two harps or other stringed instruments are in the same room and a note is struck on one, the corresponding strings will vibrate in the other instrument, but *only lower notes vibrate to higher, never the higher to the lower*. This is a natural Law upon which much meditation profitably may be done, for "as above, so below." Whatever emotion is in us responds to a similar, or a higher, impulse. All

have something good in their souls, even though it is overlaid with selfishness and buried under much dross. It can be aroused and overcome all evil tendencies, for the movement of the Life Force is ever forward and upward, not downward.

To use another simile, our souls are like gardens: the subconscious mind is the soil which receives into itself any seed placed there by intent or accident, and sends up to maturity the plant contained in the seed germ. The wise gardener destroys weeds and cultivates only flowers and fruits, so from his garden are borne to others only the seed and pollen of beautiful and useful plants. But the careless gardener lets weeds grow, and so spreads contamination from them to his neighbors' gardens as well.

A great many people have learned to control their thoughts to a certain extent. There are things we all refuse to let our thoughts dwell upon because to do so is to arouse worry and depression or fear. But many of us still allow our feelings to become stirred by things which are definitely productive of discord. We say we "can't help feeling" thus and so. Feelings as well as thoughts can be controlled and directed—can be "turned off."

The newspapers these days are full of accounts of horrors, accidents, killings, suicides, wars, and rumors of wars, veritable agents of emotional disturbances. We cannot escape seeing these things, for we must live in and know about the world in which we find ourselves, but we may and can master the insidious current of suggestion.

The emotional vehicle loves to be agitated; movement is its very life, and the reading or discussion or vision of horrible things sets its waves in motion with whirlpools of pity, shock, fear, and excitement, all within a safety limit because the things about which it is feeling happened to somebody else.

Sympathy is a beautiful and creative, positive emotion because it is based on understanding and includes a wish to help, to heal, and sustain the sufferer. But maudlin pity, or what is worse, the childish emotional wallowing in horror, the thrill of excitement common to so many, is of no use to anybody and only contributes to the misery of the world.

But to feel compassion, to endeavor to send out waves of strength, of calm, of reassurance and of courage to people in trouble is very real help. To pray for those in distress, to ask that they may receive courage from above, that their friends and the Angels on the other side of the veil of the physical may rush to their help, and that those in sorrow and distress may become aware of that help, may feel in their souls the unguent of divine Love poured upon them from so many sources, is to contribute a real and splendid work toward helping one's fellow men.

It is not enough that we meditate and work daily for

our own development in spiritual matters. There should also be a time, however short, set apart every day when we give to others of our "transubstantial bread," when we think of those who are in illness or sorrow and send them courage, faith, strength, when we pray that the best that is in them may receive an impetus to grow and to flower.

Nearly everyone has a little time in the night when he lies awake, a few moments or an hour. This is a splendid time to devote to "treating" others, for then they are asleep and will not set up conscious opposition to new ideas or beneficent influences. This is a help to sufferers from insomnia also.

There is one most important point always to be remembered in any sort of absent treatment. To try at all, in the smallest thing, to coerce the will of another, even though it be into a channel which seems to us wise and good for him, is to injure both that person and ourselves. We are not given domination one over the other. Each person must answer for himself. One can lead a horse to the stream, but to force his nose into the water willy-nilly is only to drown him. If by our influence we cause a person to enter upon a course of action, we must also share the debt of destiny, or fruit, of the acts which we have caused him to commit. This always must be remembered.

We may, however, send a person an urge to respond to the best that is in him, to the still small voice of intuition, without which no one ever is left orphaned if he will but listen. We can send out waves of peace, aspirations toward what is noble and good, induce a mood, as it were, in the person, in which he will of himself respond to higher impulses.

Mothers are among the greatest offenders in exerting undue influence by concentration of thought, often trying to force their children into paths of action which seem wiser to their older and more experienced viewpoint. However, often the child, for reasons of which neither he nor his well meaning mother are aware, must take another course of action in order to gain his own experience. The beautiful words about children of Kahlil Gibran, the Syrian poet and mystic, should be read by every parent:

*Your children are not your children,
They are the sons and daughters of Life's longing for itself.
They come through you, but not from you,
And though they are with you, yet they belong not to you.
You may give them your love, but not your thoughts,
For they have their own thoughts.
You may house their bodies but not their souls,
For their souls dwell in the house of Tomorrow.
For Life goes not backward, nor tarries with yesterday.*

As an example; a certain woman who does much work in the way of silently broadcasting healing suggestions, is having success with a young relative in the

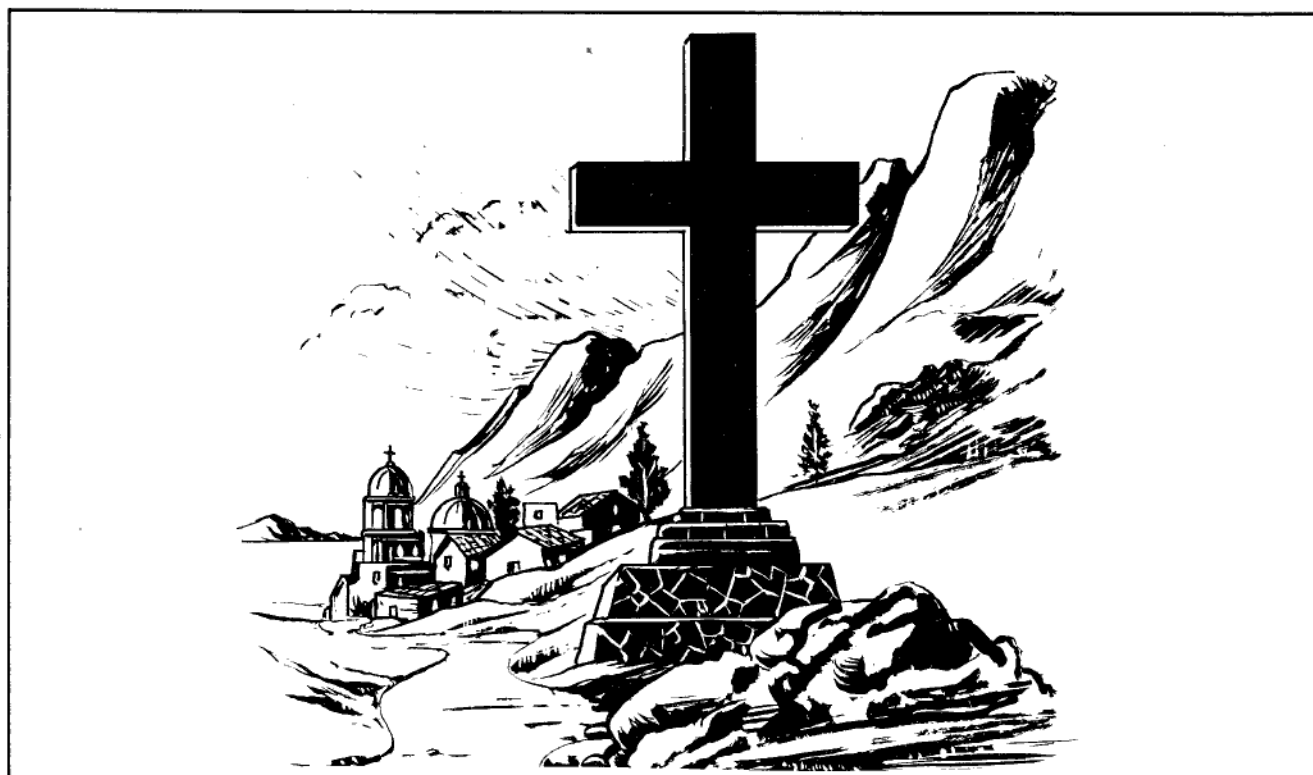
matter of drink. She says she never suggests to him directly, "Stop drinking." She strives to arouse in the boy the desire to stop the bad habit of his own will. Having pictured the boy, and put herself in mental touch with him, she merely says, "It's nice to be clean, isn't it? Nice to have a bright, quick mind for your work in the morning; drink fuddles you, it makes you sick. It's silly to be sick when there's no need. Wake up and be smart about this: stupid people drink too much; weak people drink. You are really strong, clean, intelligent. Improve yourself still more." Then she prays for the Higher Self dwelling within the boy to send its divine Light through all his bodies, that he may feel the urge of his nobler Self and respond to that subtle urge toward betterment. The results of this method inevitably show in the boy's actions after treatment. He slips back and has to be treated again, but each time the desire for drink is less. The boy has no idea that he is being so treated, a point most necessary for success, for he would resent it and at once set out to show that "no one can run" him. Other experiments of this friend with similar midnight conversations between mind and mind have been equally or entirely successful, when the suggestions were made for the patient to rouse *himself*, better himself, rather than to lean on outside aid.

Christ Jesus said, "I can of mine own self do nothing:...but the Father that dwelleth in me, He doeth the works." To use the personal will or the personal mind alone is to limit the power to the personal. Thought focussed on ourselves brings only ourselves into the inner vision, but to focus on the Divine within ourselves or within our neighbor widens the mental horizons and draws on the infinite divine Power which, like the quality of mercy, is twofold and "blesseth him who gives and him who takes."

Arrival at that stage of our progression in life where we are drawn to the Rosicrucian Teachings or other aspects of the One Truth means a certain responsibility. It is not enough to study the Laws of Life; we must practice those Laws in our daily living. One of the first such steps is in the control and direction of the tremendous forces generated by the dynamo of emotion. The athlete controls and disciplines his physical body, makes it subservient to his ambition or aim, and we admire him for it.

The student of spiritual matters also is taught to discipline and master the physical body in which he dwells. But the emotional body also should be controlled and made to serve him, and its influence is more far-reaching than that of the physical. Thought and emotion both are like streams which, if undirected, meander about in shallow reaches without any power, or run amuck, but if gathered into constructive channels they develop a tremendous power and can turn mighty wheels for the good of many people. □

—R.M.



Training for Initiation

The Rosicrucian Order! How often we have been thrilled by the very mention of this most mysterious Order of which so little is really known and so much is surmised. In the Middle Ages, the doings of its adherents were shrouded in mystery, and many were the extraordinary stories that were circulated concerning its origin and purpose.

There are seven Schools of the Lesser Mysteries and five of the Greater Mysteries, all of which together are grouped under one Head who is called the Liberator. The exalted Beings who are the heads of the Mystery Schools constitute the Great White Lodge.

The Rosicrucian Order is one of the Schools of the Lesser Mysteries, and its Teachings are particularly suited to the people of the Western World. The Elder Brothers of the Rose Cross belong to the human life-wave but are vastly exalted above our status. There are twelve Brothers and a thirteenth who is the Head. Only the Brothers have the right to use the name "Rosicrucian."

Seven of the Brothers of the Rosicrucian Order go out into the world whenever occasion requires, appearing as men among men. They never influence anyone against his will, but only strengthen good wherever found. Five of the Brothers never leave the Temple of the Rose Cross; all their work is done from the inner worlds.

In these modern days, there are societies and lodges which claim to be associated with the true Rosicrucian Order and to offer a course of instruction. These, insofar as they are authentic, are doing good work, and may be present manifestations of earlier activities of the Order started in earlier times.

There are, however, many imitations of the genuine societies, but "by their works shall ye know them." For instance, no true Rosicrucian society will ever offer Initiation for a fee. Initiation is a spiritual experience and cannot be bought. If it could be, it would be cheap at a million dollars. Nor can spiritual instruction ever be put in the balance against money, although the student will give what he can afford towards the expenses of the organization of which he is a pupil.

A brand new start in the work of the Rosicrucian Order is represented by The Rosicrucian Fellowship, which was founded in 1909 for the Order by Max Heindel. It is a preparatory school for the Lesser Mysteries. The candidate of this School will go through a course of instruction and may endeavor to earn the privilege of personal contact with the Elder Brothers.

The keyword of the Rose Cross is *Service*, and no listless, easy-going study or dreamy contemplation will suffice. The aspirant must become a servant to others in the highest sense of the word, and no one who is not serving with all his soul need expect individual instructions.

Those who take The Rosicrucian Fellowship course of instruction aspire to the following steps upon the path.

First, there is a preparatory course in the Rosicrucian Philosophy. The Rosicrucian method aims to bring the candidate to compassion through knowledge. From the very start, he is taught to perceive intellectually the *unity of each with all* so that he may put himself in tune with the Infinite, start to live the religious life, and thus become a true helper and worker in the divine kingdom of evolution. A knowledge of cosmic Philosophy is not essential, but those who follow the intellectual path, unlike the Mystic, must have their reason satisfied before the Christ can be born within. It is an arduous task to cultivate the necessary compassion to blend with knowledge so that pride of intellect may not prove the downfall of the aspirant. The more knowledge we possess, the greater the condemnation if we do not use it rightly or if we keep it selfishly to ourselves instead of passing it on to others.

The second step is taken when the pupil becomes a regular student, receiving monthly instruction for a period of two years. At the end of this time if the aspirant is still faithful and eager to continue with his training, he may qualify for the third step, that of becoming a Probationer. Probationers of the Rose Cross do not eat meat or fish. It is impossible to make satisfactory progress esoterically while doing this. Neither does the Probationer use tobacco, alcohol, or habit-forming drugs. These dull spiritual perception. It is indeed difficult enough to progress toward the goal of Initiation without introducing self-made hindrances.

The candidate is taught to live a life of active service and love to others during the day. He must be pure in thought and deed so that he may qualify by merit to take his part as an Invisible Helper of the Rose Cross. Invisible Helpers are a band of workers who are under the guidance of the Elder Brothers of the Order. They help and heal the sick while out of their bodies during sleep.

Initiation, an inner, spiritual process which occurs only when the aspirant has been found worthy, enables the pupil to both *see* and *function* in the invisible worlds at will. This is quite different from the case of the medium, who is an involuntary clairvoyant and dependent upon psychic conditions of various kinds before results can be obtained.

The Initiate can see in the invisible Worlds at any time. His is a positive development; he is not dependent on any psychic condition nor does he use any negative methods. He can leave and enter his body at will, hav-

ing been taught the method of doing so by the Elder Brothers. By his work of preparation, the aspirant builds up a special vehicle in which to function. This is commonly known as the soul body or "Golden Wedding Garment." It is composed of the two higher ethers of the etheric body. It is built by loving acts of service to others. It helps to protect one against evil influences, and it will enable its owner to function on the higher planes which correspond to the number of Initiations he has taken—planes which the medium cannot contact because he has not yet built this special vehicle.

The Initiate also is able to read past events in the Memory of Nature, and to an increasing extent as he takes further Initiations. The medium usually reads in the reflecting ether, and the pictures there are blurred and vague compared to those in the Memory of Nature found in the World of Thought.

When a considerable period of intensely zealous life as a visible helper of humanity has been lived by the aspirant, he evolves his soul body or Golden Wedding Garment to such a degree that it commences to shine in the invisible World. This happens whether the aspirant is a pupil of an occult school or not.

A teacher is attracted by the luminosity of the pupil's invisible vehicles, and he will show him how to use his latent powers and initiate him into the higher realms.

Initiation is an inward experience whereby the latent powers which have ripened within are changed to dynamic energy. Initiation teaches the pupil to use this energy so that he can give greater service to the world. Therefore, the secrets of Initiation never can be bought or revealed to any but those who qualify by a life of unselfishness and service and who will only use their powers for the good of humanity as a whole.

The very first sentence spoken by the true Teacher or Initiator will carry conviction to the pupil, for being endowed with the consciousness that we all shall possess in the Jupiter Period, his words create in the listener's mind a series of pictures which accurately illustrate his meaning. No imitator can produce this picture consciousness.

Lay Brothers and Sisters, those who have received one or more Initiations co-operate with the Elder Brothers and help with the scheme of evolution, continually giving service to humanity.

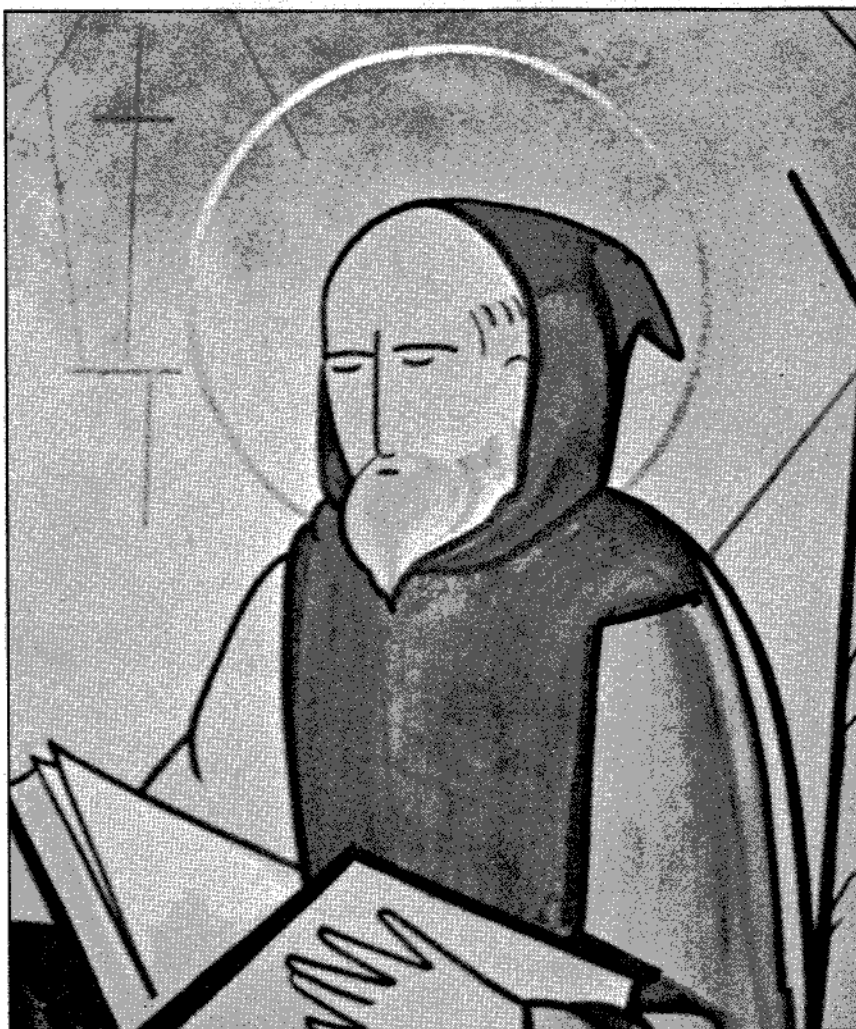
The next step is to become an Adept. The Adept is a graduate of one of the Schools of the Lesser Mysteries (7 Schools, 9 Initiations) and has taken the first Initiation of the Greater Mysteries.

The Elder Brothers are Initiates of the Lesser Mysteries and have also taken the four Initiations of the Greater Mysteries.

This is the glorious soul unfoldment which, since Christ's sacrifice for us, has been made possible for us, and the Path now is open to all who will enter upon it. □

—C. C. T.

Mystic Light



The Power Within Us

The more we make *wise* use of a thing, the more will be given of it. A thing not used will become ever harder to use. This is especially true of force or energy, and students, as they advance, come into contact with new forms of force which at first they are at a loss how to use. One thing is certain: if the force is not used constructively, it will be destructive, not only to the one who is the channel for it, but also to others.

The earnest student must face the question seriously and ask himself how the power within is to be employed. He knows it cannot be used for personal ends; whatever personal advantages are to be derived will come as a matter of course in the process of using it for the benefit of others.

If the student has evolved something of the Christ attributes, he may use some of the force in sending kind and loving thoughts to as many people as he can. He may work along this line for some time without having it occur to him that this is not the only use he can make of such energy. As soon as he questions in what other ways he can use it, he will see that a great quantity of force can be used in aspiration; but aspiration surely leads to the necessity of being more useful. Then he sees that force can

be utilized in creating thought-forms, and he tries deliberately to create some thought-forms which will benefit humanity by increasing hope and faith.

This effort, when made for the first time, most likely will be a revelation to him of his need for training along that line. Perhaps only then he quite clearly discerns a difference between a feeling and a thought. There seems to be a missing link somewhere; one hardly can create a thing without knowing what should be created. Truly one can imagine, or picture mentally, a symbol such as a cross or a triangle and feel that it will endure for a time as a thought-form; but somehow, when the whole of humanity is stretched on a cross of suffering, one wants to do something more definite to relieve that suffering. He wants to create thoughts that will do a constructive work. He wants to see environments change so that all people actually will feel stronger and more joyful. He wants to see his desires for happier conditions and his thoughts of how such conditions may be brought about come into present-day realization.

Shall he then, he wonders, take one problem and work at it mentally, definitely, until he has the solution? Will his solution, his struggle to solve the problem, have its effect on the realm of thought, and if he himself does not actually carry out the processes, will he have the happiness of seeing them carried out by others for the welfare of mankind?

Then the student discovers one day that an immense quality of force can be used in concentrating thought on the solution of a deeply abstruse question; he is likely to find this out by accident. He knows then that he need never ask for answers to his questions—that the answers will come when he tries to help others—for the Christ is the power within us. □

—B.N.O.



Thought and Prayer

Our prayers are more meaningful and effective if we carry holy and worthy thoughts in our minds at all times. When our thoughts remain essentially spiritual and pure we are, in effect, following Paul's admonition to "pray without ceasing." Even if not deliberately formulated as prayers, virtuous and holy thoughts by their very nature carry the praise, gratitude, aspiration, and power which constitute the very essence of effective prayer.

Pure and noble thoughts are always pleasing to the Father, and will find their way into the higher realms. Here the thoughts will be strengthened and multiplied, bringing a manifold return to their originators and to those whom they are directed.

If we constantly try to direct our thoughts into higher channels, we will become purer and more beautiful in character, and the equality of all our activities, including prayer, will be enhanced. The art of offering inspired prayers to the Father will become even more perfected, the more continually—therefore naturally—our thoughts remain on an elevated plane. It stands to reason that if our thoughts are always unblemished, we will be perpetually in a state of preparedness for conscious prayer. The transition that must be made between the state of mind with which most of us face daily, worldly life and the state of mind required for communion with the Divine will be almost negligible.

Most people regard their time of prayer as a period set apart from all other activities and perceive a dichotomy between periods of prayer and periods of "living." Ideally, we should be able to pray every moment of our waking lives—not necessarily in formal verbiage but simply in that very purity of thought which will make our every word and deed, whether performed specifically for God, for our fellow humanity, or even for ourselves, a beautiful act of devotion.

Max Heindel tells us, in *The Web of Destiny*, that: "Unless our whole life, waking and sleeping, is a prayer for illumination and sanctification, our prayers will never penetrate to the divine Presence and bring down upon us a baptism of His power...pray and work—is an occult injunction which all aspirants must obey or they will meet with scant success."

He goes on to tell the story of a walk that St. Francis took with one of his young brother monks through a village, in order to preach to the people. Walking through the village, they talked to each other about matters of absorbing spiritual interest, and it was only as they started home that the young monk realized they had not preached to the people. When he mentioned this to St. Francis, the latter replied: "Son, while we were walking through the village streets....people were watching us; they overheard snatches of our conversation and noted that we were talking of the love of God and His dear Son, our Saviour; they noted our kindly greetings and words of cheer and comfort

to the afflicted ones we met. Even our garb spoke to them of the language and call of religion. We have preached to them every moment of our sojourn among them to much better purpose than if we had harranged them for hours in the market place."

"Actions speak louder than words," it often is said, and this is true both with regard to other people and with regard to God Himself. The same may be said about thoughts, and if our thoughts remain on a lofty plane, even while we are busy with other things, they will constitute part of that prayer for illumination and sanctification of which Mr. Heindel writes. Although it is true that our fellowman often do not know what we are thinking as we go about our daily activities, the thoughts behind our actions ultimately will determine their efficacy. For instance, to be of service while inwardly resentful, annoyed, or angered is almost tantamount to being of no service at all. Harm done by the derogatory thoughts easily can outweigh whatever benefits may be offered through the action. Since all thoughts return, in kind, to their originators, the person who thinks he is performing a "good deed"—even though resentfully—will find the resentment returned to him at some future time, even though he may not be aware of its true source.

Let it not be thought that derogatory thoughts escape divine notice. Such thoughts color the thinker's aura unmistakably—just as do noble thoughts—so that all who can see are aware of the person's inner nature. Furthermore, "God is not mocked," and the person who prays piously and protests his virtue and good intentions to God while, during his "non-praying moments," filling his mind with reprehensible reflections and sentiments, need not expect that his prayers will disguise the true state of his thoughts.

Such a person may spend a great deal of time putting himself into a proper state of mind for prayer, erecting, as it were, a wall between his "praying self" and his "real self." All his efforts to do so, however, will avail nothing, since his thoughts have been written in the ethers, and he is known to God for what he truly is. His prayers, solemn and devout though they may sound, will not have the power to reach the divine Presence. The normally low condition of his mental state will make it impossible for him to attune himself to the high spiritual vibrations through which strength, guidance, and comfort are forthcoming in answer to prayer.

It certainly is true that our work in the world necessarily distracts our thoughts from the spiritual. It always is possible, however, to keep our thoughts *elevated*, regardless of what worldly subject matter we have to consider. Looking for the good in everything is one way of doing this. Another is to direct thoughts of help and healing wherever possible. The farther removed from the spiritual and the more hideous or evil our immediate

environment may be, the more desperately such thoughts are needed.

Such thoughts, too, do serve as prayers. Every time we surround someone with healing Light or send a loving wish to one in trouble we are, in fact, praying for him. We may be in the midst of frantic activity or subjected to turbulence and other distraction and, seemingly, not in a state to communicate with God. Despite the disorder of our surroundings and the diverting nature of our chores and duties, these thoughts of good to others will attract more effective response than will formal petitions to God from which true compassion is lacking.

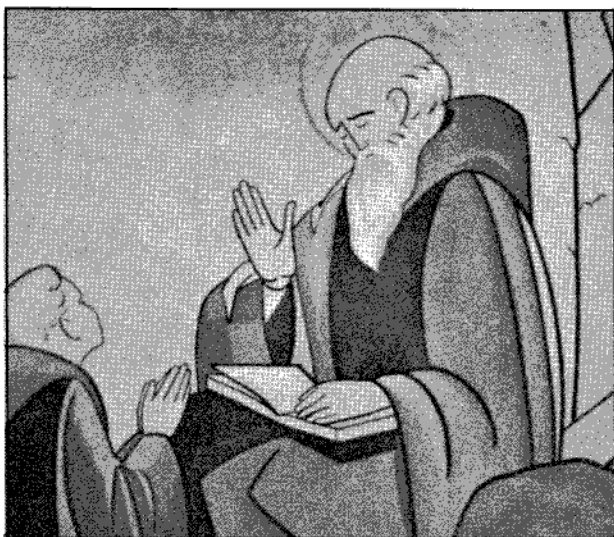
Then, as Mr. Heindel tells us, "we must cultivate that yearning for our Father which will instantly turn our thoughts to Him when our work in the world is done for the day and we are free to follow our own bent... This is an absolutely essential preparation for prayer, and if we fly to our Father in that manner, the Light of His Presence and the sweetness of His voice will teach us and cheer us beyond our fondest hopes."

Thus, our thoughts must be attuned properly before we can profitably engage in the conscious scientific prayer that is essential to our spiritual growth. "... all the thoughts which (the successful aspirant) can legitimately have apart from the faithful performance of his duties are of the heavenly Father," continues Mr. Heindel. We all know how difficult it is to keep unworthy or unproductive thoughts from our minds at all times, no matter how hard we try. This is true particularly, perhaps, during that fatiguing period between the close of the work day and the supper hour, when many of us are at our weariest. We are tired, the irritations of the work day just over recall themselves to us, and it may be difficult to keep from being discouraged or upset. It is a rare person who always can be cheerful and optimistic at this hour, and it is an even rarer person who can *instantly* turn his thoughts to the heavenly Father whenever the day's work is done.

The best way in which totally to rid ourselves of the types of thoughts which we should not harbor is to nip each one in the bud whenever it appears. At first, of course, this will take considerable persistence, but if we consciously shut off every flicker of anger, despair, irritation, jealousy, etc. the minute it manifests and if we consciously substitute a thought of help, hope, healing, gratitude, love, or simply happiness for it, the process will become ever-easier. In time, negative reactions will begin to disappear from our minds of their own accord, and our responses to all situations will be more elevated. From that point, it will be far simpler to turn our thoughts to God immediately when our worldly work is done. Then our efforts at conscious prayer, as well as our ability to "pray without ceasing" in the midst of mundane affairs, will become ever more fruitful. □

—C.L.

Mystic Light



The Joy of Friendship

Note: One of our members, a student at a local college, wrote the following essay as a course assignment. We were moved by it, and are reprinting it as written, in the belief that our readers, too, would wish to share in this student's insight and endeavor to emulate her fulfilling attitude and rewarding life. The instructor's comments on the paper tell the story of its importance: "You are fortunate to have such a beautiful outlook. Maybe there is hope for the world after all."

There have been many joys in my life, but the greatest of all is the joy of friendship. The satisfaction is beyond words. I have had and still have a broad spectrum of friends and acquaintances from all walks of life, regardless of position or standing; age, race, color, or creed barriers do not exist for me. Different types of friends fill my different needs. I thrive on the stimulation of friends from foreign countries; of fellow students I have befriended; of friends who fill my needs on the physical, mental, spiritual and emotional levels; and to be a friend to those in need whether or not it is reciprocated. Each and every one I come in contact with adds to and enriches my life greatly. I find it important to strive toward the lofty ideal of Universal Brotherhood—that is, being a friend to all. Christ said: "I call ye not servants, but friends," and "Love ye one another as I have loved you."

Ralph Waldo Emerson, in his *Essay on Friendship*

written in 1841, has beautifully written, more than I can express my feelings, concerning the blessings of friendship; therefore he is quoted throughout this writing.

"There can never be deep peace between two spirits, never mutual respect, until in their dialogue each stands for the whole world." And, "The essence of friendship is entireness, a total magnanimity and trust. It must not surmise or provide for infirmity. It treats its object as a god, that it may deify both."

I consider myself very lucky to have become closely acquainted with persons from various foreign countries. I find them totally fascinating and thrive on just being in their presence and enjoying learning about their countries, backgrounds, cultures, different mannerisms, and habits. It does not matter that there is a wide gulf between our backgrounds and cultures; there is still the sweet sincerity, a feeling of peace and contentment, a bond that goes deeply beyond the spoken word.

"But the sweet sincerity of joy and peace which I draw from this alliance with my brother's soul is the nut itself whereof all nature and all thought is but the husk and the shell."

A very important part of my life at this time are the friendships I have found at College over the last several years. Although many of my fellow students and I are from different backgrounds, from different age groups, and have quite a variance in our off-campus lives, we have a special rapport, or "tie that binds." I look forward to each day I see these companions; we help one another to "survive" the grind of academia, and that is a soothing consolation.

"...the only way to have a friend is to be one."

Then there are the special friends that I share physical enjoyment with. For example, the ones that I go jogging with, or riding bicycles, or to the ocean for swimming, or hiking in the mountains—it is great to have these companions with whom I can share these various activities.

Next, my friendships on the spiritual level are a great inspiration to me; being around these people is indeed an uplifting experience—they feed my soul. I admire their devotion, their character, and their strength, also their courage, and their loyalty to their beliefs and convictions. I aspire to possess the contentment, goodness, and faith these people generate.

"The higher the style we demand of friendship, of course, the less easy to establish it with flesh and blood."

I feel especially fortunate for the intellectual friends with whom I have become associated. I glean treasures from them—sometimes simply by being in their presence. They help me when I am searching for

answers; some of them delight in having my "audience" in which to express their philosophies and words of wisdom. I am often tempted to "pick their brains," and feel that by being exposed to them some of their "smartness" will rub off. They encourage me to read good books and listen to good music and stimulate my interest in the arts and cultural activities. Most of all they prod me to *think*, which is something I do not always want to do. However:

"I do then with my friends as I do with my books. I would have them where I can find them, but seldom use them."

Although I do not always like to admit to emotions, I nevertheless have them, and I have friends to fill these emotional needs as I fill theirs. These people are my most intimate friends, and the ones I trust implicitly and they me; I can go to them anytime as they can come to me. Most people only have a handful of friends such as this. True friendship means attunement with the outer person and a sympathy with his moods. As in music, a melody always is enhanced by its harmonic accompaniment. These cherished friends accept me as I am and love me unconditionally. I can "bare my soul" with them and they with me; we have learned together what it means to give and take. We share the sorrows as well as the joys; we have cried together in the throes of the "dark night of the soul;" we have shared a very special kind of love together.

At times my feelings even touch slightly on the way Christ must have felt when He said: "Greater Love hath no man than this, that he lay down his life for his friends." These special friends and I delight in the moments, even fleeting, in which we share the rapport and rapture yet put no ties on the other, no chains, just freedom and love.

"There are two elements that go into the composition of friendship, each so sovereign that I can detect no superiority in either, no reason why either should be first named. One is Truth. A friend is a person with whom I may be sincere. Before him I may think aloud. I am arrived at last in the presence of a man so real and equal that I may drop even those most undermost garments of dissimulation, courtesy, and second thought, which men never put off, and may deal with him with the simplicity and wholeness with which one chemical atom meets another."

One does not necessarily have to be befriended in return; the acid test of true brotherly love is to be a friend to another with no thought of virtue, recognition, or reciprocation. To give of oneself unselfishly and serve another in his needs, whether or not there will ever be a return or reward, is a wonderful principle to attain to.

"It has seemed to me lately more possible

than I knew, to carry a friendship greatly on one side, without due correspondence on the other. Why should I cumber myself with the poor fact that the receiver is not capacious? It never troubles the sun that some of his rays fall wide and vain into ungrateful space, and only a small part on the reflecting planet. Let your greatness educate the crude and cold companion."

"It is thought a disgrace to love unrequited. But the great will see that true love cannot be unrequited. True love transcends instantly the unworthy object and dwells and broods on the eternal..."

Mother Teresa of India said to love each other until it hurts, regardless of race, color, or creed. We need to help our brother to make his burden just a little lighter; to be his friend. Christ said it is easy to love those who love you, but better, one should love those who do not love him but who even spitefully use him. St. Francis of Assisi puts this concept very well: "...where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is sadness, joy.... Grant that we may not so much seek to be consoled as to console, to be understood as to understand, to be loved as to love."

I thank the heavens for every cherished moment with the friends I know and have known.

"My friends have come to me unsought. The great God gave them to me. My oldest right, by the divine affinity, of virtue with itself, I find them, or rather not I, but the Deity in me and in them, both deride and cancel the thick walls of individual character, relation, age, sex, circumstances, at which he usually connives and now makes many one."

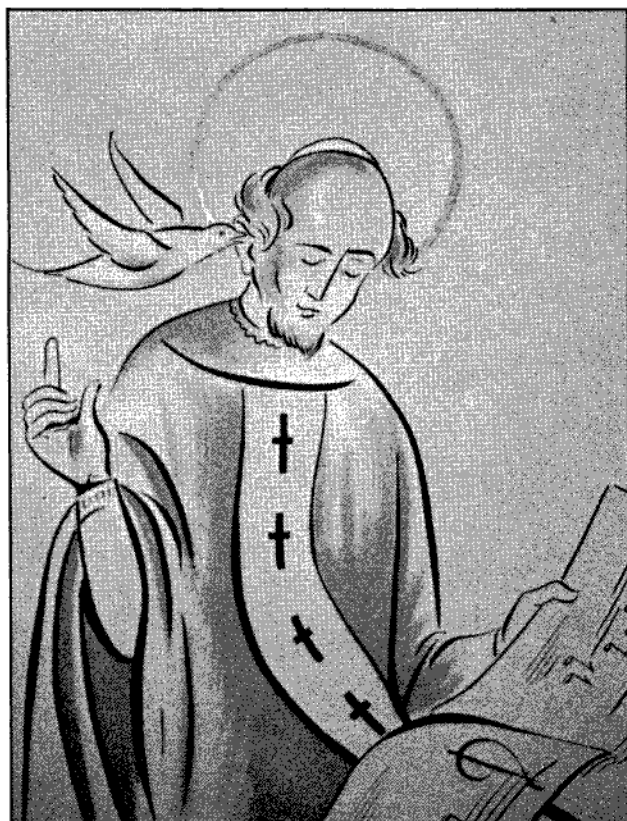
"Let the soul be assured that somewhere in the universe it should rejoin its friend, and it would be content and cheerful alone for a thousand years."

To be a good friend, one needs to love the other unconditionally, to look beyond the often unprepossessing exteriors and seek the divine essence, or pearl, hidden within. Friendship also implies sharing the sorrows as well as the joys, to be in attunement with the other person.

"We are holden to men by every sort of tie, by blood, by pride, by fear, by hope, by lucre, by lust, by hate, by admiration, by every circumstance and badge and trifle, but we can scarce believe that so much character can subsist in another as to draw us by Love."

I am grateful to God or whoever is responsible for allowing the joy of friendship in my life. □

Mystic Light



Science and Religion

XVI. Wisdom in the Universe

In *Proverbs* 3:19 it is written: "The Lord by wisdom founded the earth; by understanding he established the heavens." Material scientists have made many observations of what is in the universe and how things function. Do these observations give evidence of wisdom? To answer this question we must have some means of recognizing wisdom when we see it. One way of recognizing whether wisdom is in the current universe is to compare it with (imagined) alternative possible universes, and see whether the actual universe or the alternatives function better.

In the current universe two of the basic particles from which matter is constructed are the proton and the elec-

tron. These particles are observed to be attracted to one another by what is called an electrical force. What would the universe be like if there were no forces between particles? All the particles in the universe would fly around randomly and no forms could be built. If one is to have a meaningful physical creation, one must be able to stick particles together into various forms. Thus, the existence of electrical forces is wise.

In the current universe the electrical force is not able to hold two protons together, but there is another force, called the nuclear force, which is able to hold protons together. What would the universe be like if protons could not bond together? Then the only element in the universe would be hydrogen (which consists of one proton orbited by one electron). If there was only one element in the universe, the possibility of creating complex structures with varying properties would be limited. Thus, the material world is a better world because of the existence of the nuclear force.

When some protons bond themselves together and attract electrons into orbit around themselves, the result is called an atom. All atoms with the same number of protons are called by the same element name. For example, all atoms with six protons are called carbon atoms, all atoms with twenty-six protons are called iron, all atoms with seventy-nine protons are called gold, etc.. It is observed that in the current universe the motions of the electrons around the protons are governed by what are called "quantum-mechanical waves." These permit the electrons to go only into certain orbits around the protons. What would the world be like if these waves did not govern the motions of the electrons? First of all, no two atoms of an element would have the same chemical properties. One gold atom would have its electrons arranged differently from those in another gold atom, so each atom would have different properties. Furthermore, the atoms would be able to change their properties continuously. Every time one atom collided with another atom the electrons in the atoms would get knocked into different orbits and the atoms would change their properties. Atoms which formed a solid one minute might turn into a liquid or gas the next, or might change from a brittle solid to an elastic solid, or from a non-flammable substance to a flammable substance, etc.. Such instability in the world would not be conducive to the building of useful physical forms. Thus, quantum-mechanical waves for the governing of electron motions fulfill a useful purpose, and exhibit wisdom.

When two or more atoms join together, the result is called a molecule. From molecules, the various plant, animal, and human bodies are constructed. Humans obtain the materials for their bodies by eating plants. It is observed that human bodies are not built from chewed up chunks of fruits and vegetables. If they were, the possible body structures would be quite limited. Can

you imagine trying to build arteries and veins and capillaries out of little chunks of celery, perhaps held together with honey and flour? It is wise that the human body is able to break down food into its component parts and then rebuild new molecules which will serve its purposes.

Any molecule can be broken down if heated sufficiently. But if the human body were to try to break down food particles by heat, then all the molecules in the region of the heat would be broken down. This would not be wise, because while food needs to be broken down, other molecules need to be preserved or built from the food particles. The actual means by which the body breaks down food and builds needed molecules avoids the problem.

Within the body are molecules which are called enzymes. There are many different kinds of enzymes. For each type of molecule that needs to be broken down, there is a specific enzyme which can take hold of and break only that type of molecule, and none other. Also, for each small molecule that needs to be constructed there is an enzyme that is able to take hold of the specific components needed, ignoring all other substances present, and pull those components together until they bond. Thus, the body specifically breaks down certain molecules which it cannot use and builds others which it can use.

Enzymes are able to pull together a few components to create a small molecule. The average-size protein molecule needed in the human body contains a chain of some 400 amino acids, all arranged in a specific pattern. The job of putting such a molecule together is too large a job for enzymes. In the body are certain molecules (called DNA molecules) which have, in coded form, the patterns according to which the various proteins of the body need to be put together. There are certain other molecules (called m-RNA, t-RNA, and ribosomes) which work together to pull the appropriate amino acids into the sequence specified by the DNA. Thus the human body can obtain for itself the types of molecules which it needs. Nor do these molecules which construct other molecules just set to work and continuously manufacture proteins (in a healthy body). There are other sets of molecules (called regulator, repressor, and operator genes) which are able to sense whether a particular protein is needed and to stimulate production if it is needed or repress production if it is not needed. It is efficient (and therefore wise) for the body not to waste its energies on producing things which it does not need.

When we begin to look at the structure of the various organs and systems within the human body, we see further evidence of wisdom. The body, by means of the blood, is able to carry oxygen and food nutrients to all cells in the body and to carry waste products away from the cells. Without the blood circulating, the cells would

be like a stove which is not supplied with new fuel or air, and from which the ashes are not removed. It would soon burn out. If the body had no rigid parts it would not be able to sit or stand or walk, just as a rag doll cannot stand unsupported. Thus, bones are a wise creation. Some plastic children's dolls are made so that the arms and legs do not move, or if they do move they move only at the hips and shoulders and only in one direction. By comparison, we can see what a wonderful system of joints we have. A muscle system is able to move the various bones and a nervous system can carry commands from the brain to the muscles to tell them to move when motion is desired. Eyes and ears and other sense organs are able to send signals to the brain to inform it of surrounding conditions. Apparently nothing has been left out from among the features needed to give the body the ability to function effectively in the Physical World.

Not only does the physical body have all the features needed to function in the Physical World, but also it has many features which maximize its functioning ability. The bones are composed of compact material near the surface and a meshwork of porous material inside, which gives strength without weight. The lungs (with their alveoli), the intestines (with their villi) and the circulatory system (with its capillaries) have branches which maximize surface areas, which increases the efficiency of absorption of materials from these surfaces. The nose is so constructed that it is able to warm and filter dust from the air breathed, so that the lungs are not stressed. The eyelids of the eyes are able to shut when particles approach which could hurt the eye or when light in the eye is not desired. The skin is able to sweat when the body is overheated, so that evaporating moisture will cool the body. The capillaries in the circulatory system have the feature that they can open and close as needed, so that when a certain part of the body is more active the capillaries leading to that part of the body open and bring added blood. This permits the body to operate with less blood than would be needed if all the capillaries leading to that part of the body open and bring added blood. This permits the body to operate with less blood than would be needed if all the capillaries had to be supplied with blood all the time. The vocal cords together with the tongue and lips permit not only sounds, but controlled sounds (words) to be made. Additionally, the body has many 'spare' parts, so that it can continue to function even if certain parts are injured. The body can continue to live and function effectively even if it loses half of the brain, one kidney, one lung, three-quarters of the liver, and up to eighty percent of the small intestine.

As we proceed in our examination of the universe, let us turn our attention to the Earth and the Sun. The Sun shines on the Earth and supplies it with energy. Without sunshine, all water would freeze, no wind

would blow, no plants could grow, and animals and humans could not live. The method of production of energy in the Sun is by nuclear reactions which convert mass into energy. This is such an efficient method of energy production that the Sun can radiate energy at approximately the same rate as it does now for a period of around ten billion years. Thus life on Earth has enough time to develop and evolve complex life forms. By comparison, if the Sun produced its energy by means of chemical reactions (as occurs in ordinary coal or gas fires) the Sun with its present mass would not be able to continue its current output of energy for more than about 1400 years. Thus the nuclear method of energy production is much wiser. The placement and motions of the Earth also show wisdom. The Earth is at the appropriate distance from the Sun (not too far and not too near) and has the appropriate rotational and revolutional motions to provide the present life forms with appropriate measures of the Sun's radiations to foster life and evolution. The atmosphere of the Earth contains the oxygen needed by animals and humans for breathing. If all forms of life breathed in oxygen and breathed out carbon dioxide (as do animals and humans), the oxygen supply would soon run out. Plants, however, take in carbon dioxide and give off oxygen and thus help maintain a stable situation. If gravity were the only force which acted on water, all the water would run into the oceans and plants and animals on land would die. Water is, however, able to evaporate from the oceans. Winds, energized by the sunshine, then carry the water vapor over the land where it condenses and falls as rain. Thus the plants get the water that they need, and rivers and streams supply animals and humans with fresh water. All these processes work together to produce a stable environment of life on Earth over long periods of time. Considering the slow nature of evolution of the beings involved, this is wise.

In time, all forms "die" and dissolve. This is also wise. Plant, animal, and human bodies, although they exhibit wisdom in their structure, are not yet perfect. It is therefore good for the Spirits inhabiting these forms, after they have gained all the experience they can from one form, to leave that form and then build another better form. Even suns burn out and solar systems dissolve in time. There comes a time when the solar system has lived out its usefulness and must dissolve so it can be rebuilt in a more perfect manner.

We humans work along with the other creative Hierarchies in designing and building and improving the universe. It is well for us to recognize what in the creation is wise so that when we make changes we do not change that which is already good, and thus make things worse instead of better. Our aim is "to love the pure, to seek the good," and "to lift with all our might."

—Elsa M. Glover

Mystic Light

Forgotten by Death

This article, by Max Heindel, was reprinted from the Rays, February, 1926.

Among all the facts of life, there is one which cannot escape the notice of anyone. Among all the inequalities of life that we see around us, there is one event which comes to every one and from which none can escape: namely, death. It comes to the rich and the poor, the young and the old. One of the first questions we ask ourselves when we begin to take life seriously is: Why must everyone die? Why this seeming curse on humanity? The Bible gives the story of how the Lucifer Spirit tempted Eve, how through the fall of mankind death came into the world as a curse, and how all humanity has been cursed since.

From the esoteric point of view, death is not a curse. Indeed, it is quite the contrary; it is the greatest blessing. If there were no death and we were compelled to remain in these imperfect bodies, that indeed would be a curse, for we should be unable to make further progress. When we look at it from the higher standpoint, we learn that each death gives us a chance to take up a new life, to learn needed lessons. The going out into the higher Worlds is the greatest possible blessing.

The curse that followed the transgression of Eve was pain in childbirth. Adam "knew" Eve, and Cain was born; Adam "knew" Eve, and Abel was born. We find the same expression when Mary said, "How can this be, seeing I know not a man? Adam and Eve had eaten of the Tree of Knowledge and thereby came to know good and evil. Had they eaten of the Tree of Life, they would have learned how to vitalize their etheric bodies and thus would have become immortal at that time. Then there would have been no evolution, no rest between lives and the privilege of taking up life anew in a changed environment. We know how imperfect we are, and we can realize what a great blessing it is to lay aside the worn-out physical garment and later to be clothed with a newer, better vehicle.

The Spirit is like the power drill: when it has all the steam behind it, it loses momentum and at times appears to stand still in order to gain new impetus. When the Spirit comes down into this body, it gradually loses momentum. Through childhood, youth, and manhood it loses speed, and at last there comes a time when it loses its power over the body altogether. And so it was a blessing that humanity was driven out of the Garden, where otherwise they would have crystallized their im-

perfect vehicles, preventing further evolution.

Later there was "confusion of tongues," and man forgot himself and thought of the work of the world. In the confusion that followed, he learned to take care of himself by degrees and to go out into the "wilderness" of the world. This is the pilgrimage of the Spirit into matter, where it wanders until it comes to the Temple of Solomon, the Temple of Wisdom. During his progress through the wilderness of the world, man learns to take care of himself, to stand alone. Through the knowledge thus attained he gradually develops wisdom and becomes the one of whom it is said, "Him that overcometh will I make a pillar in the Temple of my God." Impurity drove man out of the Garden of Eden, and only when he learns to live a life of purity will he be restored to it.

The Cherubim are described as having been put on guard with a flaming sword when man was driven out, lest he eat of the Tree of Life and become immortal. They are the great creative Hierarchy which had charge over the Earth in the Sun Period, when the vital body germinated and the Life Spirit was awakened. Then commenced the long pilgrimage "through the wilderness" of matter. The Ark of the Covenant was the symbol of man in this migratory phase of his existence. During the pilgrimage in the wilderness the staves which were used to carry the Ark always were left in their places to show that it had no abiding place; but when it came to the Temple made without sound of hammer, the Temple of Solomon, its pilgrimage was ended, and the staves were removed. The Israelites always were ready to move at a moment's notice, for the Cherubim hovered over their Tabernacle as a cloud, and when the cloud moved the children of Israel journeyed. In the place where the cloud abode, they, the children of Israel, pitched their tents.

In like manner, humanity journeys along as pilgrims on the evolutionary path, striving life after life to regain their lost state, the state of mystic purity, and the abode where those who drove them out will welcome them on their return. At that time the staves (the physical body) which are taken out at the end of each life, when they have become wearied, no more will be replaced. Had they been permitted to eat of the Tree of Life before their banishment from Eden, a return to their former state of purity would not have been possible.

White magic teaches how to eat of the Tree of Life and make an *elixir vitae* by purification of the dense body while making oneself a living sacrifice through living the pure, selfless life; how to work along the lines of the mystical by purifying one's own lower nature, thereby taking away the stigma which comes from the improper use of the creative force. As light has shadow, so black magic shows by parasitism how to extract from another person the vital fluid, generally that of sex. The purer and holier the victim of the vampire, the greater

the power derived. Whether it is known or not by those who practice theories of "regeneration by magnetism," these all are founded upon this fact of the black art. Frequently the victims are killed and their vital bodies absorbed by conscious vampires. Then the victim has no purgatorial life but dies a child in the next life. Later, when this Ego meets the vampire, it feels an unreasonable fear and hatred of him.

Some modern teachers teach that spiritual powers are to be had without character, purity, or high motives. In such cases, the power is derived from a source similar to the one just mentioned, and oftentimes the teacher has no sense of the far-reaching effect of his teaching. Again, these things are done with malice and forethought. The legend of the "Wandering Jew" tells what happens in such a case. The story as it comes to us is historical; nevertheless such stories are used only as pegs on which to hang spiritual allegories. Briefly told, the story is as follows:

Cartaphilus, a servant of Pilate, gave Christ a blow when he was led out to execution. The sentence pronounced upon him by the Christ was: "Thou shalt wander on the Earth till I return." A prey to remorse, he has since wandered from land to land without being able to find a grave. He is reported to have appeared in different cities and countries at intervals; the last noted was England in 1830.

The nature of the lessons contained in such spiritual allegories changes from time to time in order to give to the humanity which then is evolving an example of the consequences which are sure to follow the particular vice to which they are most susceptible. The story of Herodias, Salome, and John the Baptist, for instance, sounds a warning to those who are tempted to dabble with spiritual forces in order to gain powers to use for selfish purposes. This is a story which has to do with black magic. Herodias had made a practice of vampirizing her husband. Sometimes she had left him as dead on account of taking his vitality. She was the wife of Philip, a brother of the king. She separated from her husband and induced the king to divorce his former wife and take her. It is here that she came into touch with John the Baptist, a holy and righteous man, and he, hearing of her, warned Herod that they were living in adultery. He was not afraid to speak to Herod, but Herod was afraid of him because of his hold on the people. However, Herod was induced by Herodias to capture John the Baptist and put him in prison. Herodias tried to get her husband to put John the Baptist to death, but found it impossible to get him to do so until she used stratagem. Salome, her daughter, was sent to dance before Herod. She was voluptuous and seductive. The king became infatuated with her and promised her anything she would ask for. Salome, instructed by her mother, asked for the head of John the Baptist, although neither she nor Herod had any real desire to

have anything to do with his murder. Herodias took the head and, with the aid of incense, performed magical rites over it with her son, afterwards absorbing the vital essence of John the Baptist.

Then something happened for which they had not bargained. There is a part of the body that becomes immortal, and of all that were born of woman, none was so great as John the Baptist. So when they had absorbed the essence of his body, they had gained an energy that would last for centuries. Having this essence within them, they were forced to live on for ages, although a time came when they wished to pass on into the Great Beyond from which they had come. They were doomed to watch people grow from childhood to manhood, pass on to old age, and then go to the source whence they came. Generation after generation must pass, and still they must remain living on where everything was known yet where everyone was strange to them.

Have you ever stood in a place where every landmark was familiar yet where there was not a face nor a person that you knew? Returning to Europe about five or six years ago, the writer had a similar experience. The landmarks were there, but there wasn't a face or a familiar person left. Such a state makes one feel somewhat like the narrator in the famous ballad "Ben Bolt." We can only faintly imagine what a Spirit like that of Herodias must feel. It sees the nations rise to their prime, go into decadence, and fall, and still it wanders on.

There are a few such who are doomed to wander on like this—those who have prostituted the vital force by using it for vile purposes—and the curse which is placed upon them is used as a deterrent to those who would follow their example. Herodias was one whom this fate befell. So also was the "Wandering Jew." Dressed in her snake skins, symbolical of the dense body, Kundry is the allegorical personification of another. In Parsifal we hear her cry: "Oh, that I must tempt, and tempt! If he resist, he will be victor; but I must tempt until someone comes who can resist. Oh, that I might sleep and never wake!"

The legend of the "Flying Dutchman" is a story portraying the fate of one doomed to wander for a certain offense. In this legend, a daring sea captain, attempting to round the Cape of Good Hope during a terrific storm, opposes the Laws of Nature with his will, declaring that by fair means or foul he will round the cape, which he is permitted to do. But as a punishment for setting his will against the will of God, he is condemned to sail the seas, being allowed to touch port only once every seven years until he is redeemed by love. His sin was compelling the Nature Forces to do his bidding, a thing most dangerous to do. In time he was redeemed by the love of a beautiful maiden called Centa. Similarly, it was the pure, chaste Parsifal who redeemed Kundry;

the pure love redeemed the impure, for there is redemption for the worst sins that humanity can commit.

The one who has taken the vital elixir when he was not ready for it is in grave danger of being forgotten by death, but the taking of it never can happen to anyone who does not use black magic. In addition to those who are forgotten by death, there are some who are willing to forego the rest between lives. These are they who in the past, through spiritual alchemy, have transmuted the dross in their lower vehicles into pure gold, which is a light that shines from within. It is this beautiful, spiritual color which emanates from every saint—the gold which is the transmuted red passion of the lower nature. When this work of purification has been accomplished, man can live in this radiant garment for centuries, loving, serving, and assisting his fellow man.

The Black Magician, by robbing his fellow man of vital force, acquires continuity of life on the physical plane for a time, but in so doing he makes it impossible to transmute his lower self into the Higher Self. He has formed a cleavage between the Higher Self and the lower, with which latter the mind has coalesced. Unless through the most strenuous efforts in many lives he reestablish this connection, his lower vehicles are doomed to destruction and he loses all the experience he has gained throughout all the past aeons by their use. The fate of the Black Magician is hinted at in the Greek legend in which Argus, the All-seeing, reputed to have a hundred eyes, is decapitated by Mercury, the goddess of wisdom, for having used his spiritual sight as an aid in fettering others.

Such men as Count St. Germain, Cagliostro, and others who through selflessness have sought and found the Holy Grail, are "forgotten by death" for the reason that they have the *life within* instead of without. Through their own efforts in the purification of their lower vehicles, they have attained the exalted state of continuity of consciousness and unity with their divine Source. These men constantly are working in the world for the upliftment of their fellow men, stepping from one embodiment into another, whereupon they are known by another name, and in which embodiment they work until their mission in any particular locality has been performed. They do not pass on in death as we do, for, having gained their union with the Spirit, they are able to prepare new vehicles in which to perform their work when such vehicles are needed. Their exalted attainment is the destiny of the human race. When we have made our choice, when we are sufficiently strong, when we have proved that we are ready to serve, when we are ready to assist our brothers to carry their burdens as well as to carry our own, then we have begun the transmutation of the lower vehicles into the higher. Whether we know it or not, we have become to some extent co-workers with the Elder Brothers in the redemption of the human race. □

Mystic Light

Music and Plants

Note: The author started his professional music career playing trumpet in theater orchestras for silent motion pictures. In World War II, he became an Army Bandleader, conducting bands in many parts of the World and at the Capitol steps and the White House in Washington D.C. He has taught Instrumental Music in elementary schools, high schools, and at the college level. Over the years he attended three conservatories of music, three colleges, two state universities, and fourteen Winter Schools of The Rosicrucian Fellowship. It was only after years of study of Max Heindel's writings that he came to realize what he was dealing with in Music.

Nowhere in Nature is the spiral path to God more obviously and more beautifully expressed than in plant life. Every leaf, petal, branch, or stem is found growing in a spiral pattern or in a double spiral as the branches balance each other on the trunk of a tree.

TREES

I think that I shall never see

A poem lovely as a tree.

*A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;*

A tree that looks at God all day,

And lifts her leafy arms to pray;

A tree that may in summer wear

A nest of robins in her hair;

Upon whose bosom snow has lain;

Who intimately lives with rain.

Poems are made by fools like me,

But only God can make a tree.

—Joyce Kilmer

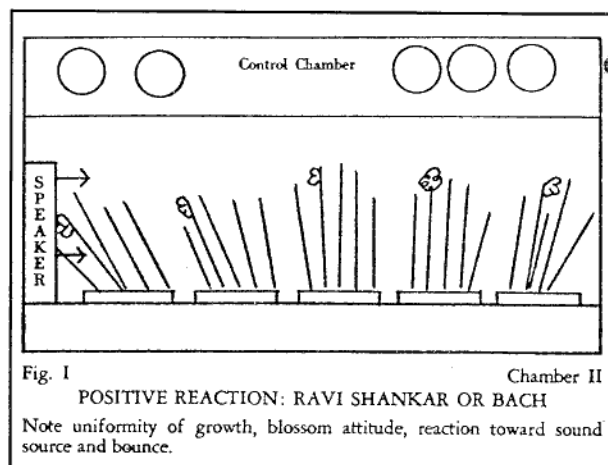
The similarity between the relationships in the super-physical worlds and the relationships in the Physical World cannot be proved by physical means. However, Mrs. Dorothy Retallack has come as close as possible to proving the similarity of numerical relationships in both worlds.

Using man-made music which we believe to be spiritually inspired and that which we consider to be spiritually uninspired as bridges between the Spiritual and Physical Worlds, Mrs. Retallack, of Denver, Colorado, conducted the following experiments at Temple Buell College. Three glass compartments of equal

size, with exactly the same amount of heat, moisture, and light, were assembled. In each compartment the same number and kind of potted plants were placed. The plants selected were grown from the seeds of the same parent plant. Each seed was planted at the same time and nurtured carefully in the same soil with the same care. The plants selected were exactly the same size, and, as nearly as possible, the same in every detail. In two of the compartments, speakers from electrical record players were placed at similar ends of the glass cases, at exactly the same distance from the plants. No speaker was placed in the third compartment, so that it remained silent during the experiments. In the first experiment, music of Johann Sebastian Bach was projected through the speaker toward the plants in the first compartment. Acid Rock (defined by Mrs. Retallack as: "the kind of rock which simulates a drug 'trip,' or which has a definite message in its lyrics referring to the positive effect of drug use, bodily eroticism, and the drop-out culture,") music was projected by the speaker towards the plants in the second chamber. The sound level of the speaker in the first and second compartments was controlled as exactly as possible. This was done by recording the music to be used in both compartments on a tape recorder with the decibel dial set at the same level. The third compartment remained silent. In the compartment receiving the music of Bach, the plants grew mostly toward the speaker and bloomed. In the compartment receiving the acid rock music, the plants grew away from the speaker and withered. In the silent compartment, the stems of the plants grew vertically, as they normally would. Using the verticle position of a stem as a starting point, the degree of the angle of a stem either slanting toward or away from a speaker was measured with a protractor.

In some experiments, religious music of India played by Ravi Shankar was used.

The following diagrams and tabulations showing the results of these experiments have been supplied graciously by De Vorss & Co. Publishers,* to whom we express our appreciation.



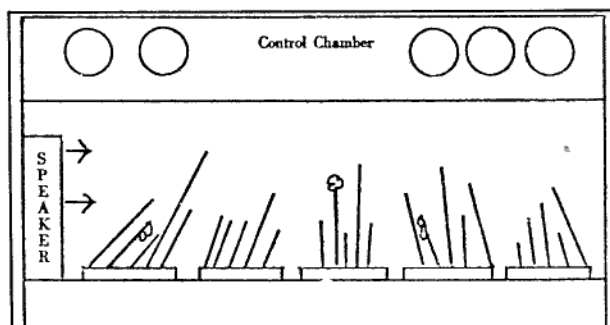


Fig. II

Chamber I

NEGATIVE REACTION: ACID ROCK

Note extreme random growth, small withered blossom rejection, apparent reaction away from sound source and bounce.

Table 1. Comparison of plant responses by stem slant to Bach and Rock manipulated sonic environments with a silent control.

Environments	Count of Stem Slant									
	Degree ranges toward sound source				Within one degree of vertical	Degree ranges away from sound source				
	45-60	30-45	15-30	1-15	0 \pm 1°	1-15	15-30	30-45	45-60	
Control (silent)	0	3	0	20	9	24	0	3	0	
Bach	7	4	13	16	2	0	3	0	0	
Rock	0	0	0	5	3	12	5	24	6	

Table 2. Comparison of plant responses by average dry root weight per plant and average dry stem-leaf weight per plant to Bach and to Rock manipulated sonic environments with a silent control.

Environments	Average weights in grams	
	Dry root	Dry Stem-leaf
Control (silent)	0.041	0.152
Bach	0.056	0.180
Rock	0.031	0.083

Table 3. Comparison of plant responses by stem slant to String and Percussion manipulated sonic environments with a silent control.

Environments	Count of Stem Slants										
	Degree ranges toward sound source						Degree ranges away from sound source				
	45-60	30-45	15-30	1-15	0 \pm 1°		1-15	15-30	30-45	45-60	
Control (silent)	0	0	4	15	22		20	3	0	0	
Strings	0	6	7	26	4		6	4	1	0	
Percussion	0	1	1	10	11		15	15	2	0	

DESCRIPTION OF EXPERIMENTS

Table 4. Comparison of plant responses by stem slant to Rock sound source before and after plants were turned 180° on the 11th day of a 21 day exposure.

Manipulation of plants by turning them 180°	Count of Stem Slants									
	Degree ranges toward sound source				Within one degree of vertical	Degree ranges away from sound source				
	45-60	30-45	15-30	1-15	0 ± 1°		1-15	15-30	30-45	45-60
After 11 days in original orientation	0	2	0	8	12		13	8	7	2
After 10 additional days in reversed orientation	2	3	1	2	6		8	2	3	3

For other studies along these lines, readers may wish to consult *The Secret Life of Plants* by Peter Thompkins and Christopher Bird, published by Avon. Attention is directed especially to Chapter 10, "The Harmonic Life of Plants."

The difference between the music of Johann Sebastian Bach and acid rock is that Bach's music contains melody lines and chord structure based on natural overtones, while acid rock music contains a preponderance of percussion and dissonance.

The series of natural overtones, upon which Bach's music and our western system of tonality are based, has the same relationship among its notes as the relationship among the series of overtones resulting from the sounding of the Creative Word that brought all into existence. Our present tempered scale, which Bach, more than anyone else, helped to hand down to us through his forty-eight Preludes and Fugues for the Well-Tempered Clavichord, is slightly off from the natural overtones but is as near as we can get to them and still be able to modulate in music from one key to another.

The first few overtones of the fundamental tone of the Supreme Being produce the simplest ratios among them. In music, the intervals with the simplest ratios are nearest to resolution to the keynote or fundamental tone of the key. This tone eventually can be resolved to the fundamental tone of the Supreme Being. The simpler the ratio is between any two manifestations, the closer they are to the divine Source from which all has been manifested.

The plants in compartment one grew back toward the spiritual source from which they had come when the

music of Bach was played for them.

Acid rock music results in dissonance and noise. In music, dissonance is produced by the simultaneous sounding of tones so remotely related that their combination produces beats. Beats are caused by the conflict of nodes and antinodes of sound waves. This repeated friction of air waves is carried to the stems of the plants.

Acid rock music also predominates in percussion. When the head of a snare drum is struck with a drumstick, transverse waves are not formed as they are in the straight line of a violin string. Instead, a conglomeration of nodes and antinodes bounce back at each other, making it impossible for the human ear to discern any pitch. Irregular and conflicting vibrations result in noise.

The dissonance produced by acid rock music brings about forceful disturbance of the air molecules. The only escape of the plants from this friction is to grow away from the source.

The percussion sounds of acid rock music projected toward the plants have, to a degree, the same effect as does beating on the stems of the plants with drumsticks. Again, the only protection available to the plants is to grow away from the source of the sound. Of course, on their own, the plants do not have the intelligence to grow away from the destructive sound, but they are controlled by Group Spirits from the spiritual world. The flight of thousands of Canadian geese all across Canada from north to south within hours of each other also is controlled by Group Spirits.

As evolution proceeds, portions of the power of the Holy Trinity are delegated to spiritual Beings whom we call Angels. Corinne Heline, a disciple of Max Heindel, has given us a beautiful example of this in her book, *Magic Gardens*. *

*The Lord God planted a garden
In the first white days of the world,
And He set there an angel warden
In a garment of light unfurled.*

*The kiss of the sun for pardon,
The song of the birds for mirth,
One is nearer God's heart in a garden
Than anywhere else on earth.*

—Dorothy Frances Gurney

Every flower bears a starry imprint, declared the illumined seer, Paracelsus. From the zodiac come the veritable secrets of God. The Star Angels are transmitters, and flowers become symbols of their communications. The closer our communion with the angels, the deeper will be our understanding of the mysteries of the plant kingdom and the greater our realization of the spiritual ministry of the world of flowers.

Each of the zodiacal Hierarchies creates its own cosmic flower patterns in the celestial realms. These patterns conform in shape, size, color and tone—every flower sings—with the vibratory keynote of its sign. These cosmic prototypes are perfect in every detail. In the highest heavens they live and bloom in such wondrous beauty as to have inspired many legends which serve in a humble way to bring to earth some slight conception of their transcendent glory in the higher worlds and also the significance they hold for the peoples of earth. Imbued with eternal life they never fade, but live and flourish with an ever-increasing splendor through the ages.

It is from these perfect patterns in the heaven worlds that the angels build the reflections which we who live upon the earth know as flowers, and which, when so understood, become among the most sublime of earth's teachers. Each flower family is given its own special work to perform. Each plant bears deeply within its heart a message to the human family.

We know that human bodies, as well as all else that exists, are built and sustained by the power of music.

As Mrs. Heline stated in *Magic Gardens*: *Every flower sings with the vibratory keynote of its sign.* We know that the keynote of a human being can be determined by playing a series of musical tones until one is reached that sets the medulla oblongata into sympathetic vibration. ***

It has been found that a person born under the guidance of the Hierarchy of a certain sign of the zodiac has the same keynote as do all other persons born under that zodiacal sign. The same rule applies to plants, but the keynote of a plant is harder to determine. Perhaps, with the development of ultra-sound photography, this method could be used to photograph the flow of protoplasm in a plant. After several musical tones are played near a plant, one tone should be found that stimulates the flow of protoplasm in that plant. This tone should be its keynote. The increased flow of protoplasm should stimulate the growth of the plant.

The U.S. Department of Agriculture has conducted experiments in which music by different composers was broadcast over fields that had different vegetables growing in them. Faster growth and increased production has been reported in fields over which the music was projected. It is probable that these tests were a matter of trial and error, and that astro-diagnosis was not used.

In conclusion, we believe that the day will come when music therapy will be applied to plants as it is now being applied to human beings. □

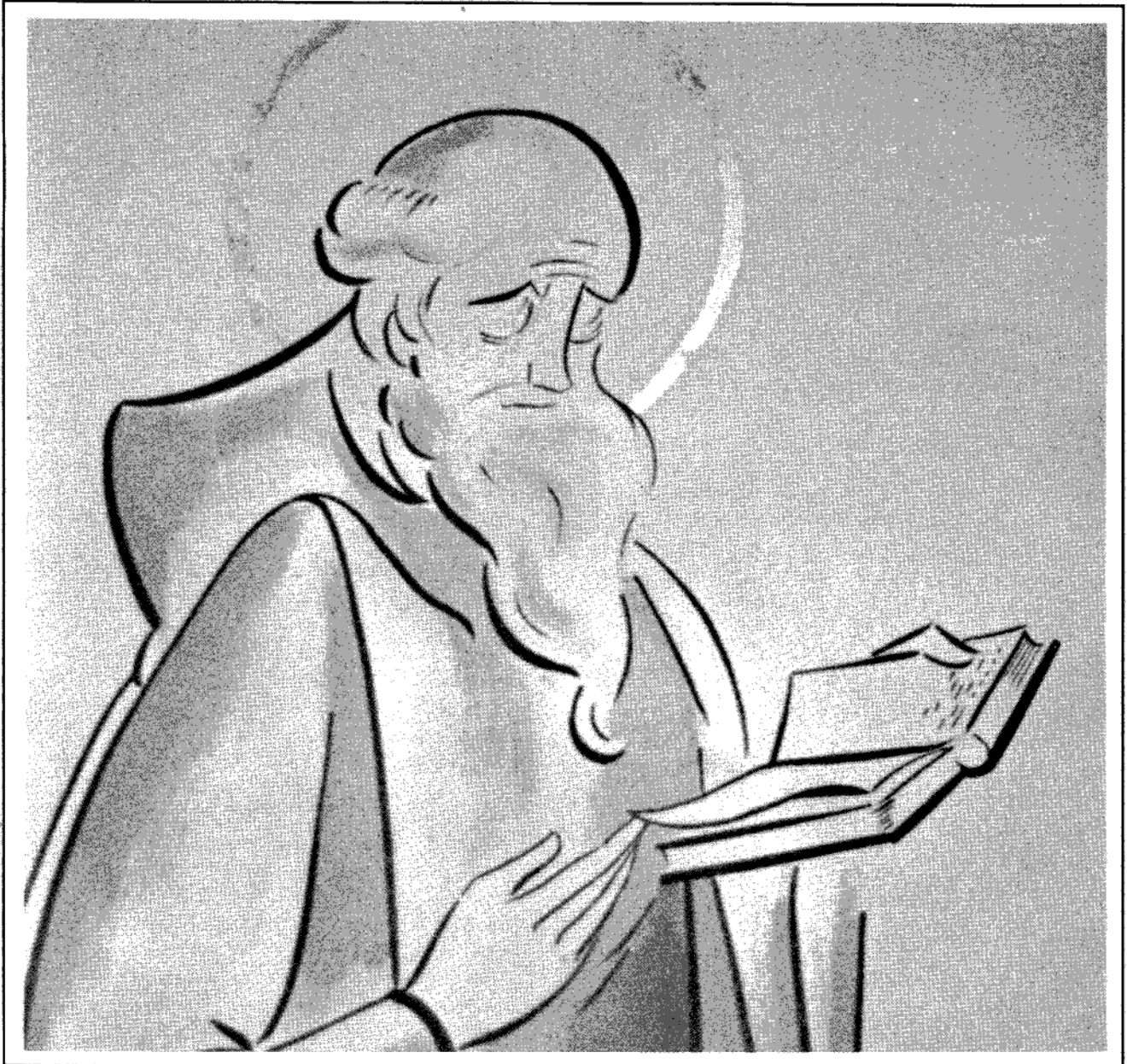
—Robert C. Lewis

*Dorothy Retallack, *The Sound of Music and Plants*, De Vorss & Co. Publishers, P.O. Box 550, Marina del Rey, CA 90291

**Heline, Corinne, *Magic Gardens*, New Age Press

***See page 369, *The Rosicrucian Cosmo-Conception*

Max Heindel's Message



Teachings of an Initiate

The Secret of Success

We do not need to go into details to a great extent. We may mention that in the earlier epochs of our evolution when man-in-the-making was coming down from the spiritual world into his present material existence, the secret of success lay in a knowledge of the Physical World and the conditions therein. It was not necessary at that time to tell humanity about the spiritual world and our finer vehicles, for these were facts patent to everybody. We saw and lived in the spiritual realms. But we were then coming into the Physical World and therefore the schools

of Initiation taught the pioneers of mankind the laws which govern the Physical World and initiated them into the arts and crafts whereby they might conquer the material realm. From that time until a comparatively recent date humanity has been working to perfect itself in these branches of knowledge, which reached their highest expression in the centuries just prior to the discovery of steam and are now in their decadence.

At first thought this may seem an unwarranted statement, but a careful examination of the facts will very quickly develop the truth thereof. In the so-called "dark ages" there were no factories, but every town and village was full of small shops in which the master, sometimes alone and at other times with a few journeymen and apprentices, wrought the works of his trade from the raw material to the finished product, exercising his skill and creative instinct and putting his heart and soul into every piece of work that left his hands. If he were a blacksmith he knew how to produce ornamental iron-work fit for signs, gates, and other things which went to make up the quaint beauty of those medieval villages and towns. Nor did his handiwork ever leave him entirely; as he walked about the town he might look upon this, that, or the other ornament, and pride himself upon the beauty thereof—pride himself also in the knowledge of how he had won the respect and admiration of his townsmen by his artistic and conscientious work. The joiner who made the framework of the chairs, also upholstered them and made those artistic designs which we are today seeking to follow, the shoemaker, the weaver, and all other craftsmen without exception produced the finished articles from the raw material, and each took pride in his handiwork. Also they toiled long hours, but there was no murmur or complaint, for each found a satisfaction in this exercise of his creative instinct. The song of the blacksmith to the accompaniment of the hammer on the anvil was a fact in every shop, and the journeymen and apprentices felt themselves not slaves but masters in the making.

Then came the age of steam and machinery and with it a new system of labor. Instead of the production of the finished article from the raw material by one man, which gave satisfaction to his creative instinct, the new plan was to make men tenders of machines which produced only parts of the finished articles. These parts were then assembled by others. While this plan decreased the cost of production and increased the output, it left no scope for the creative instinct of a man. He became merely a cog in some great machine. In the medieval shop money was indeed a minor consideration; the joy of production was everything; time mattered not. But under the new system men commenced to work for money and against time, with the result that the souls of both master and men are now starved. They have lost the substance and retained only the shadow

of all that makes life worth living, for they are laboring for something which they can neither use nor enjoy. This applies to both master and men.

What would we say of a young man who should set himself the goal of accumulating a million handkerchiefs which he could never by any possible chance use? Surely we should call him a fool; and why should we not place the man who spends all his energy and forgoes all the comforts of life to become a millionaire, in the same category? This system cannot continue for it is giving man a stone when he asks for bread. There must be some other development in store for him. New standards must be in the process of development, new ideals must be looming up to give us a wider vision. For hints as to the trend of evolution we must look to those among us who are most gifted with inspiration, the poet and seers. James Russell Lowell sounds perhaps the clearest note in his *Vision of Sir Launfal*. A knight, leaving his castle imbued with a desire to do great and valiant things for God, is going to join the Crusaders and seek the Holy Grail in far distant Palestine. He leaves his castle self-satisfied, proud, and arrogant, bent on his mission. At the castle gate he meets a poor beggar, a leper, who stretches out his hands asking for alms. Sir Launfal, however, has no compassion, but in order to be rid of the loathsome thing, he throws him a golden coin and endeavors to forget him.

*"But the leper raised not the gold from the dust:
'Better to me the poor man's crust,
Better the blessing of the poor,
Though I turn me empty from his door.
That is no true alms which the hand can hold;
He gives only the worthless gold
Who gives from a sense of duty;
But he who gives but a slender mite,
And gives to that which is out of sight—
That thread of the all-sustaining beauty
Which runs through all and doth all unite—
The hand cannot clasp the whole of his alms,
The heart outstretches its eager palms,
For a god goes with it and makes it store
To the soul that was starving in darkness before.'"*

But what of Sir Launfal? Could he be expected in such a frame of mind to attain success and find the Grail? Certainly not. So disappointment after disappointment meets him and finally he returns to his castle, discouraged and humbled in heart. There he again meets the leper and at the sight of him,

*"The heart within him was ashes and dust;
He parted in twain his single crust,
He broke the ice on the streamlet's brink,
And gave the leper to eat and drink."*

(To be Continued)

Studies in the Cosmo-Conception

How the Worlds Interpenetrate

Question: Are the seven Worlds which are the sphere of our development placed one above the other?

Answer: No, they all interpenetrate.

Question: How can we illustrate this?

Answer: Let us use a spherical sponge to represent the dense Earth—the Chemical Region. Imagine that sand permeates every part of the sponge and also forms a layer outside the sponge. Let the sand represent the Etheric Region, which permeates the dense Earth and extends beyond its atmosphere.

Question: How does this apply to the Desire World?

Answer: Let us further imagine this sponge and sand immersed in a spherical glass vessel filled with clear water, and a little larger than the sponge and sand. We place the sponge and sand in the center of the vessel as a yolk is placed in the center of an egg. We now have a space of clear water between the sand and the vessel.

Question: What part of this represents the Desire World?

Answer: The water as a whole will represent the Desire World, for just as the water percolates between the grains of sand, through every pore of the sponge, and forms that clear layer, so the Desire World permeates both the dense Earth and the ether beyond.

Question: How may we picture the World of Thought?

Answer: We know there is air in water, and if we think of air in the water (in our illustration) as representing the World of Thought, we shall have a fair mental picture in which the World of Thought, being finer and more subtle, interpenetrates the two denser Worlds.

Question: Is this the full extent of the World of Thought?

Answer: No. Finally imagine that the vessel containing the sponge, sand and water is placed in the center of a large spherical vessel; then the air in the space between the two vessels represents the part of the World of Thought which extends beyond the Desire World.

Question: How does this illustration apply to the other planets?

Answer: Each of the planets in our solar system has three such interpenetrating Worlds, and if we think of each of the planets consisting of three Worlds as being individual sponges, and of the fourth World, the World of Life Spirit, as being the water in a large vessel where these threefold separate sponges swim, we shall understand that as the water in the vessel fills the space between the sponges and percolates through them, so the World of Life Spirit pervades interplanetary space and interpenetrates each planet.

Question: Do all the planets swim in the common World of Life Spirit?

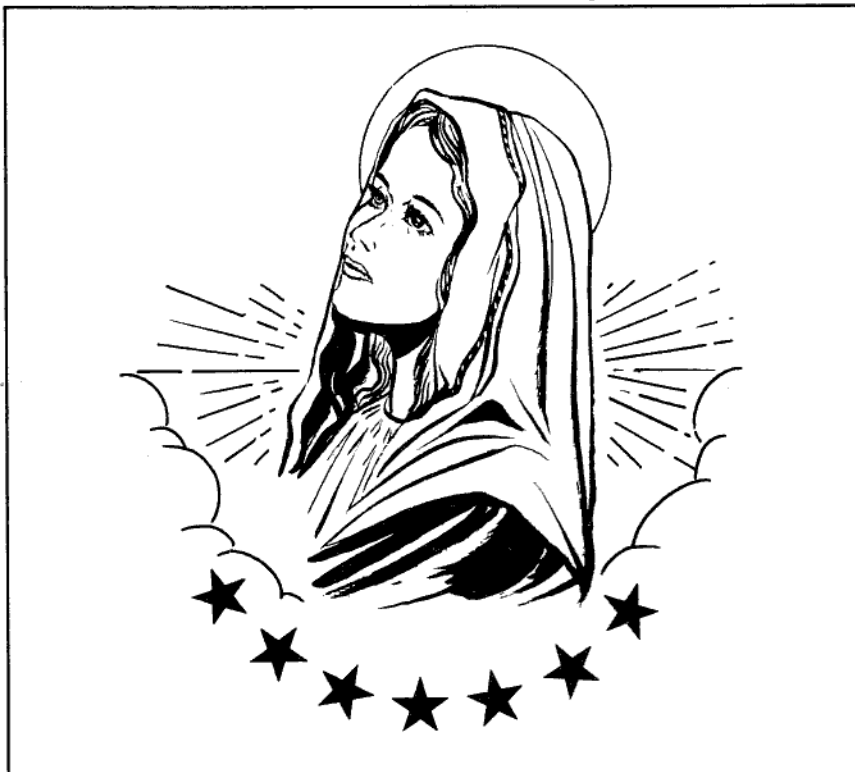
Answer: Yes, it forms a common bond between them, so that as it is necessary to have a boat and be able to control it if we wish to sail from America to Africa, so it is necessary to have a vehicle correlated to the World of Life Spirit under our conscious control in order to be able to travel from one planet to another.

Question: Are we also correlated to other solar systems?

Answer: In a manner similar to that in which the World of Life Spirit correlates us to the other planets in our own solar system does the World of Divine Spirit correlate us to the other solar systems. □

—Reference: Cosmo-Conception, pp. 51-55

Western Wisdom Bible Study



The Unpardonable Sin

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

— Matt. 12:31-32

There has been a great deal of fruitless controversy among orthodox Christians concerning the subject of the Unpardonable Sin. In occult philosophy, we are given the following logical explanation:

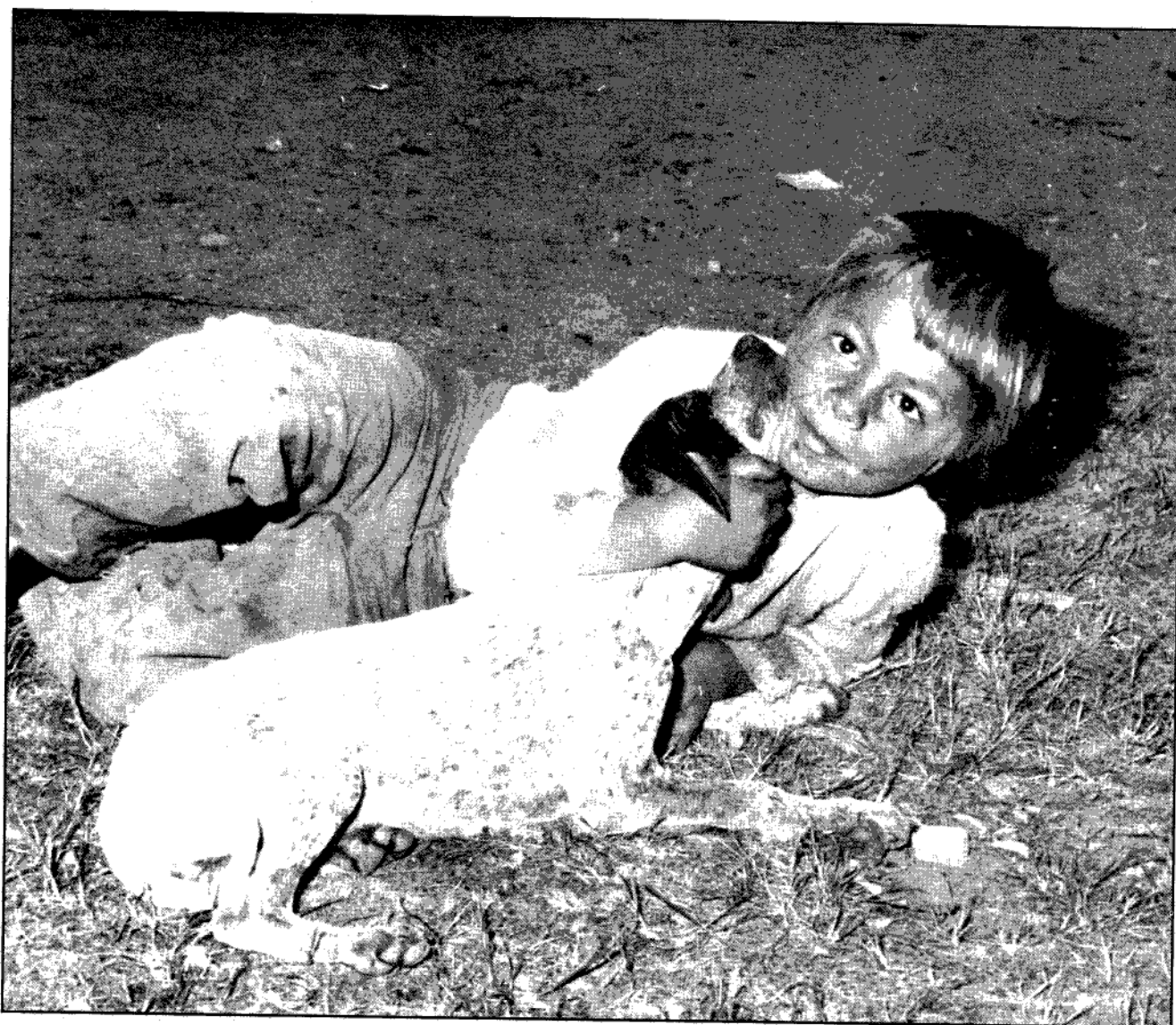
"Jehovah is the Highest Initiate of the Moon Period, the ruler of the Angels, who during the present Day of Manifestation work with our humanity through the Moon. He is the author of generation and the prime factor in gestation, the giver of offspring to man and to beast, using the lunar ray as his vehicle of work during the times which are propitious to generation. Jehovah is a jealous God, jealous of His prerogative, and, therefore, when man ate of the tree of knowledge and took the matter of generation into his own hands, He expelled him from Paradise to wander in the wilderness of the world. There was no forgiveness. He must expiate it in travail and in pain, reaping the fruit of his transgression.

"Before the Fall, humanity had not known either good or evil. They had done what they were told, and nothing else. By taking matters into their own

hands, and by the pain and the sorrow which followed their transgression, they learned the difference between good and evil: they became capable of choice. They acquired prerogative. This is the great privilege which more than compensates for the suffering and sorrow man has endured in expiation of that offense against the Law of Life, which lies in performing the creative act when the stellar rays are unpropitious, thus causing painful parturition, and a multitude of other diseases to which humanity is heir today.

"In this connection I may mention that the Moon is the ruler of the sign Cancer, and that cancer, in its malignant form, admits of no cure, no matter how many remedies science may bring forward from time to time. Investigation in the lives of persons who suffer from this disease has proved in every case that the one involved has been sensual in the extreme during previous lives, though I am not prepared to say that this is a law, since a sufficient number of investigations have not been made to establish it. It is, nevertheless, significant that Jehovah, the Holy Spirit, rules generative functions through the Moon, that the Moon governs Cancer, and that those who abuse the sex function in a very marked and bestial degree are later afflicted with the disease called cancer: that this is incurable and thus bears out the saying in the Bible that all things may be forgiven save the sin against the Holy Spirit.

"One who has never known the awful torment of temptation cannot realize the position of one who has fallen. Christ, Himself, felt in the body of Jesus all the passion and all the temptations to which we ourselves are subject, and it is stated that this was for the purpose of making Him more merciful unto us as a High Priest. That He was tempted, proves that temptation in itself is not sin. *It is the yielding that is sin.*" □



The Children of Scorpio, 1985

Scorpio is a fixed water sign whose physical analogies are lakes, seas, oceans, or other bodies of water. When we look at a large body of water we generally see its surface and a portion a little way below it. The rest is hidden from our sight. The influence of Scorpio is similar to this in that it reveals some but hides much. That which we see on the surface is seldom a sure indicator of what lies beneath. Traditionally, Scorpio is the sign of the hidden processes and secret forces of Nature. Scorpio individuals dislike bringing everything out into the open for all to see and are often the repositories of obscure and unusual information.

The positive influence of Scorpio gives an intense, determined nature that strives after complete self-mastery, and there is no quarter given or asked in this struggle. Such an individual aims toward the controlled direction of emotional energies into morally uplifting and constructive channels. In the process, a penetrating insight into the causes behind effects is often obtained. The above qualities have made Scorpio the traditional sign of the healer.

The negative influence of Scorpio gives a harsh, sulking nature that is so wrapped in its own ambitions and problems that it has no time for the consideration of others. It also tends to give a headstrong manner that is determined to have its own way regardless of opposition or consequences. Such an individual tends to be a loner,

holding a grudge against society for its failure to see things his way.

In the positive Scorpio, intensity of feeling is turned outward in cooperation with others, but in the negative Scorpio this same intensity is turned inward in self-centeredness. It is said that one cannot truly appreciate the value of selflessness until he has first experienced the deep bitterness that selfishness brings.

Turning back to Scorpio in general, both types have a tendency to put things that are disagreeable to their natures below the surface of consciousness without allowing them to come to a reasonable resolution. Thus, there tends to be a build-up of psychological pressures created in the course of time which, if carried on for too long, can result in undesirable neurotic and psychotic complexes. Thus, the exercise of Retrospection is particularly advisable for these people, to help them resolve each day's pressures as they are created.

Scorpio is ruled by Pluto, which is represented in Greek mythology by Hades, god of the underworld and of hidden wealth. Pluto rules the group consciousness of individuals who come together in cooperation for a common purpose. This is not to be confused with social groups or indistinct aggregates of people, which are ruled by Aquarius. In a negative sense, Pluto indicates a loss of the sense of participating and an obsession with self.

In the esoteric anatomy of man Scorpio represents the emotional soul. This aspect of the soul is developed by right feeling—a feeling for that which is aesthetically uplifting and that which is morally upgrading.

In the Tabernacle in the Wilderness Scorpio corresponds to the Laver of Purification which contained the Molten Sea. This Laver stood in the outer court of the Tabernacle and the priests were required to cleanse themselves in it before they were allowed to enter the Temple proper. This indicates that the aspirant to the higher life must purify himself of the negative side of his emotional nature and dedicate himself to the service of holiness if he wishes to gain conscious entry into the invisible worlds as a lay brother or sister of a true mystery School. He must make generative purity his watchword and strive to transmute the Divine Life Force into higher creative channels. To a certain degree, he must master the alchemical process of transmutation and regeneration.

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

cleansing and purification prepares us to be able to receive more of the spiritual power radiated with increasing abundance as the Christmas season approaches.

INDIVIDUALITY AND PURPOSE

Sun square Jupiter October 24 to November 9. This configuration makes these individuals more open minded than is typical of Scorpio. Confidence is over-expanded so that judgment is sometimes impractical and the native is tempted to ignore the consequences of sensual indulgence.

Sun sextile Neptune October 24 to November 11. A visionary, active imagination is indicated. These highly sensitive children will love music and the arts. Although naturally gifted in these areas, they will need to cultivate thoroughness. A distaste for the harsher aspects of existence will need to be balanced against the unpleasant necessities of daily life. Learning to appreciate the naturally beautiful or simple will complement the ability of these children to manipulate and perfect artifice.

Sun conjunct Pluto October 24 to November 5. This conjunction indicates a powerful will and willfulness, a desire for power, secrecy of motive and desire, great intensity and, perhaps, ruthlessness. We know that Taurus accumulates things in an effort to find security through material possession; Scorpio, on the other hand, as sign opposite to Taurus, decides to purge himself of those things no longer deemed necessary. This process of renunciation/transformation will occur not only on the physical level but also the psychological. Such changes are often far from comfortable for the Scorpio (and those around him) but indicate that the required transformation is taking place. Children with this aspect may have a tendency to be overly hard on themselves, making many unreasonable and usually unconscious demands. Parents will do well to model self-acceptance and self-esteem. As adults these individuals will have innate capacity to act as organizers of large movements and heads of corporations.

Sun conjunct Saturn November 14 to November 22. These individuals will have a generally grave manner with a strongly felt sense of duty. This pattern denotes ability to control (as well as repress) the passions, to recognize duty within the context of the personal life. A sense of security will be derived not merely through the accumulation of objects but in judging what is and what is *not* of value. The relationship to the father may be a great trial for these natives. It is imperative, therefore, that fathers of these children be kind and loving as well as strong and protective.

SELF-EXPRESSION AND LOGIC

Mercury conjunct Saturn October 25 to November 4. The mind will be of a thoughtful nature, serious and profound. Although perhaps not as spontaneous in his

speech as others, this native will place great value in the power of the spoken word and will endeavor to uphold its integrity in a world all too prone to its misuse. This aspect will deepen the mind, working especially on the powers of organization and arrangement. There is a touch of Virgo in this aspect: attention to detail and method are marked. The logical outcome of this aspect is self-education through experience.

Mercury sextile Mars October 27 to November 22. Great mental energy, aggressive and perhaps satirical, is here indicated. It is a good position for a writer or orator giving an untiring, incisive and alert mind. Regard for the other person's viewpoint will need to be developed for the native may be centered too much in his own interests.

Mercury sextile Jupiter November 3 to November 22. Jupiter's influence will broaden the outlook of these children. It will give an optimistic faith and promote the vision to see personal and pioneering opportunities. A mental industriousness will be common which will give an above-average intelligence as a rule and, in general, much book learning.

Mercury conjunct Uranus November 10 to November 22. This aspect heightens the intuitions and promotes rapid analysis (occasionally rendering the mind capable of lightning-fast calculations). From an early age, these natives will intuitively grasp unusual concepts and show remarkable creativity in thought. This is a powerful, self-willed combination, varying from the wayward and stubborn type to the enlightened and brilliant.

LOVE AND ARTISTIC URGES

Venus trine Jupiter October 24 to October 27. This aspect confers great emotional sensitivity, ability to express abstract ideas through artistic and poetic endeavor, love of social pleasure, and ability to attract many acquaintances. The generosity of these natives will bring them many friends. The great gift of this aspect may be said to be grace of expression.

Venus sextile Uranus October 24 to November 3. This aspect usually indicates a degree of artistic ability and unusual taste. Very much depends upon the ability to find an adequate outlet for the emotional nature. A craving for emotional excitement might very well be directed at an early age into expression on a musical instrument. These children will be popular and attractive, perhaps mysterious, to their friends.

Venus sextile Neptune November 7 to November 16. This aspect denotes strong artistic, poetic, and religious inspiration. Venus-Neptune aspects indicate a potential for idealistic love relationships but often correspond to illusions about love. They bestow a divine discontent and a constant restless seeking for an ideal not so easily found on Earth. Devotion to the arts is indicated (with perhaps more reliance on inspiration than on hard work).

Venus conjunct Pluto November 9 to November 19. Unconscious forces will tend to rule the feelings of this person—it is imperative that the psychological roots of these forces be uncovered and acknowledged. These children will have the courage to explore the depths of their unconscious, and some avenue of psychology make an excellent choice of profession for them. Relationships, too, will be of paramount importance in this individual's life. Marriage and business relationships may degenerate into manipulative exercises in power-brokering if unconscious content is not brought forward.

Venus square Jupiter November 13 to November 22. These children are likely to indulge their tastes for rich food too often. Although these children will be popular with their friends, they may tend not to exert themselves much. These natives will need to be pushed to develop their initiative. Excessive consumption of sweets and dairy products should be guarded against for this activity may later develop into a surrogate for love.

INITIATIVE, COURAGE, AND SELF-ESTEEM

Mars sextile Saturn October 24 to November 3. The energy of Mars is tempered, ordered, and controlled while the saturnian influence is energized, and made more enterprising and courageous. Control of temper and truthfulness will be particularly emphasized. A firm disciplinarian, this individual will be able to exert fair, consistent control of others (if need be) and sacrifice personal ease. Persistence in work will propel these natives to probable recognition in their areas of expertise.

Mars square Neptune October 24 to November 8. The emotions may be easily stimulated through this aspect. Sometimes the native may personify the archetypal male and achieve fame in motion pictures or television. The most important task for the individual is to find an outlet and channel for the imagination. Without such a channel, depravity in sex or drugs may result.

Mars trine Jupiter November 1 to November 22. This fortunate combination confers optimism, energy and enthusiasm. There is usually loyalty, pride and honor and the native has the ability fully to enjoy life. An interest in sport, travel, stage, religion and politics will manifest at an early age and there will be considerable skill in the areas of propaganda and publicity.

Mars sextile Uranus November 14 to November 22. This aspect will create a strong desire for freedom and unrestraint. Patience is a virtue that should be inculcated in these children at an early age. Although these natives are not known for any restricted or ordered way of living, this combination may denote unusual will power, courage, and energy. □

—A Probationer

Erratum: In the August 1985 "Rays," p. 358, paragraph 4, the statement "Mars square Uranus" should read "Mars trine Uranus."

Astrology

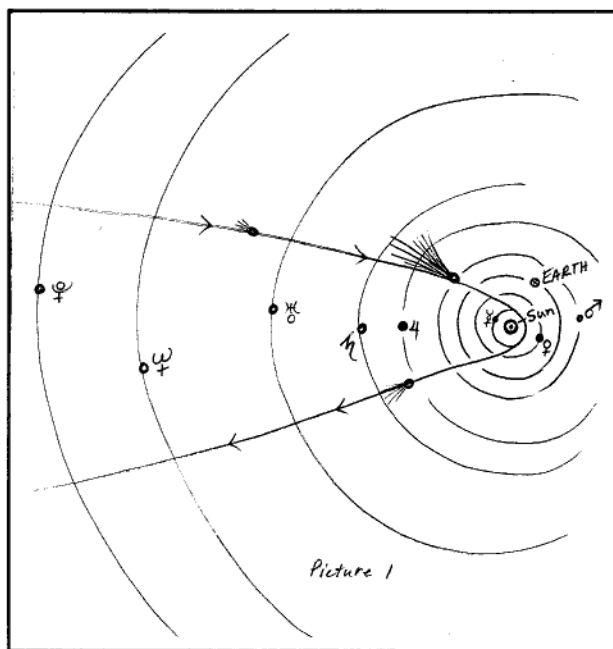
More About the Comet

Stargazers around the world have been waiting anxiously for the return of Halley's Comet. Morris Plummer was only 6 years old when Halley's Comet came in 1910. He remembers standing in a field in Pt. Townsend, Washington, with his dad, and seeing the long tail stream across the night sky. Jean Smith was 10 years old and living on a farm in Minnesota when, she recalls, "Our entire family was outside next to the barn to see the beautiful light show put on by Halley's Comet."

The return of Halley's Comet in 1985-86 is a new, exciting beginning to comet observation. For the first time, five international spacecraft will be studying the comet from space. A European spacecraft, Giotto, is expected to pass within 900 kilometers of the comet. Giotto is named after the famous painter, Giotto, known as the father of modern art and the first of the great Italian masters. In 1301, not long after Giotto saw Halley's Comet, he painted the "Adoration of the Magi" in the Arena Chapel. Above the stable where the Christ child was born, he painted a great comet ablaze in the sky.

People have lived in wonder, excitement, and even fear of comets from time immemorial. We know that Halley's Comet was observed by the Chinese in 240 BC and possibly by the Greeks hundreds of years before that. The word "comet" means "hairy star" in Greek. Halley's Comet was named after Edmund Halley, a British astronomer who, by applying the Law of Gravity discovered by his friend, Isaac Newton, formulated that the comet would return in 1758. Halley died in 1742, but, as he predicted, the comet returned in 1758. It has returned on schedule about every 75 years since then.

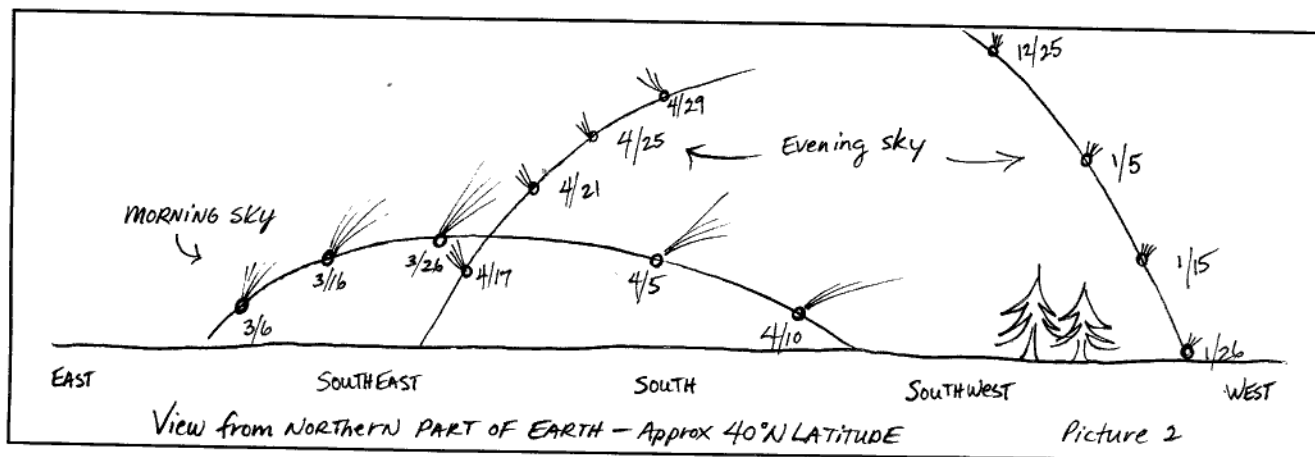
Comets are giant balls of dust, stones, and ice, sometimes called "dusty icebergs or dirty snowballs." They have different types of tails and come in different sizes. Halley's Comet travels around the Sun in a clockwise direction, in a trajectory called an ellipse. Comets travel very fast, with speeds up to one million kilometers per hour. They can change their paths as they pass through the gravity fields of planets in our solar system. As Halley's Comet leaves Jupiter's gravity field and is pulled towards the Sun, it begins to heat up and moves faster and faster. Much of it starts to melt and



is changed to gases. The gases and dust expand and form the coma or head, which may be larger than the planet Earth. The frozen core of the comet remains solid. As the comet continues to heat up and move closer to the orbit of Mars, the gas and dirt are blown away from the head by the solar wind or by powerful Sun particles smaller than atoms. They form the tail, which streams away from the head, always pointing away from the Sun. After the comet has completed its turn around the Sun, almost as close as the orbit of Mercury, the tail then goes before the head as it journeys back out of our solar system. The tail may be one to 100 million kilometers long. Halley's Comet has been losing dust as it returns from around the Sun for thousands of years. The dust remains in our solar system. Scientists believe Halley's Comet may return 100 times before disappearing entirely.

Scientists speculate that the study of the origins and composition of comets has much to tell us about the origin of our solar system and life itself. They think that comets formed about 4.5 billion years ago. Still, scientists do not know where they come from or where they go. * However, they believe that billions of comets orbit our Sun, but at a distance well beyond the orbit of Pluto. Some suggest that comets are "seeds of life" or frozen balls that store life-giving molecules. New comets are discovered each year; some are seen only once.

Comets are easiest to observe when they are at their brightest, close to the Sun, with their tails out to the sides. When watching comets, we cannot see any motion across the sky because they are so far away. But if we observe them night after night, we can see their progress as against the fixed constellations. In 1985-86 when Halley's Comet returns, it will be brightest when the Earth is on the opposite side of the Sun.



Astronomers say, however, that we may be able to observe it between late December 1985 and mid-January 1986, and then again in March and April 1986. Following are a chart (Picture 2) and a few tips that may help. Try to observe on a clear horizon, far away from city lights, when the Moon is not up. Use binoculars if possible.

From the northern latitudes, we may be able to see the comet in January 1986 after sunset, low in the western sky. It will be dim with only a small tail and located below the constellation Pegasus.

Another time will be in mid-March when, low in the sky, Halley's Comet will be under the handle of Sagittarius; about April 1 it will be under the spout, and by April 5 it will be near the tail of Scorpio. The comet's tail will be long at this time, but it will still be dim.

The best viewing will be in the southern parts of the Earth—from 40°N latitude down to Antarctica. Hawaii, South America, and Australia will be especially good observation areas. In the southern latitudes, the comet will be higher in the sky and easier to see, although remaining in the same relationship to the fixed stars as in the northern parts of the Earth.

Astronomers agree that the best viewing will be when Halley's Comet returns 150 years from now! At that time the Earth will be on the same side of the Sun when the Comet is at its brightest.

Whether or not you are able to view Halley's Comet in the coming months, why not make one. It's easy, and the children can help, too. Simply gather the following ingredients: 1) 2 cups of water, 2) a little bit of Ammonia, 3) some organics (syrup or oil), 4) any sort of dirt or sand, and 5) dry ice.

Mix together the water, ammonia, organics, and dirt or sand in a large bowl. Use gloves when working with dry ice. Place the dry ice in thick plastic and crush with a hammer or rock. Add the dry ice to the other ingredients and mix well. It takes only a few seconds for the ice to freeze the other ingredients together—so mix well. Add or drain off water as needed until you have formed a ball with your hands. The vapors from the dry ice look like a streaming tail and make the project exciting for

the kids to watch. Soon you'll have a small frozen comet to let everyone touch and wonder about.

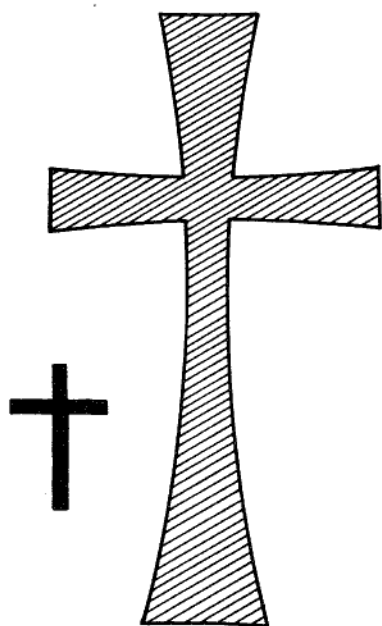
Another interesting activity for the children is to make a flip book by drawing several small pictures of the planets as they orbit the Sun in a counter-clockwise direction. Add to each picture the path of Halley's Comet, showing the progressing comet as it approaches the Sun moving in a clockwise direction. As the children flip through the pictures they can view the movement of the comet as it completes its turn around the Sun and travels back out again beyond our solar system. (See Picture 1)

—Lynne Ross

"The occult explanation of comets and their origin was given by Max Heindel in Vol. I of "The Rosicrucian Philosophy in Questions and Answers," as follows: "Contemplating the wisdom of the Great Creative Hierarchies as compared with our own, we would naturally feel inclined to think that they are above mistakes; but upon second thought it appears reasonable that as they are yet evolving, though learning lessons far beyond us, they must at times make mistakes. They are active in the Macrocosm, the "Great World," the Body of God, as we are working in the Microcosm, the "Little World," composed of our different vehicles, and just as we make mistakes in handling our affairs and in learning the lessons we are learning, so also the Great Creative Hierarchies at times fail in their labors.

We know that when bringing a child to birth there may be a miscarriage. The foetus is then expelled from the system and at once commences to decay. There is a similar risk when a world is in the making, namely, that it crystallizes or sets before it has completed the period of gestation in the Desire World. Then it has not been properly molded, and may be likened to plaster of Paris mixed by a sculptor to form a beautiful statue, but set before it was molded—a shapeless, useless mass. When this happens in the making of the world, we have what is known as a comet, and the elliptic orbit which it travels is the path of a current in the Desire World. We have something similar to the comets in the appearance of the Ego before it enters the womb of the mother. Then that is also such a bell-shaped thing with a nucleus at the top and a great deal of material flowing behind it similar to the tail of the comet. And these bell shaped reincarnating Egos also traverse elliptic orbits around the Earth, until it is necessary for them to enter the womb of the future mother.

Astrology



Spiritual Astrology

In the first chapter of *Genesis* we read: "And God said: Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days, and years:and God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also."

This is the brief Biblical description of the creation of our solar system, when the triune God—Will, Wisdom, Activity—gathered together the cosmic root-substance and set it in motion. The rings thrown off from the revolving mass, the nebula, formed the planets, which are the dense bodies of the Planetary Spirits, the "Seven Spirits before the Throne" of God.

Occult science teaches that God, "the Spirit brooding over the waters," instituted this process of formation, and is constantly guiding the planets of our solar system in a definite path. This path, called the zodiac, is a band or belt across the heavens, extending about eight degrees on either side of the ecliptic, or Sun's apparent path. The zodiac consists of twelve signs, and also includes twelve constellations of fixed stars, within which circle the Earth and the other planets with the rhythmic, mathematical motion which marks man's progress in

time and space. The great creative Hierarchies ensouling the twelve signs have had charge of the evolution of man since his ingress in the Saturn Period, when, as Virgin Spirit, he descended into matter to gain consciousness, life, and form in the seven worlds of active manifestation. The first two of these creative Hierarchies, correlated to the zodiacal signs Aries and Taurus, have finished their special work and have withdrawn to liberation. The three following orders: Gemini, the Seraphim; Cancer, the Cherubim; and Leo, the Lords of Flame, worked of their own free will to help man-in-the-making through the Moon, Sun, and Saturn periods respectively.

The following seven of the heavenly Hierarchies, correlated to the signs noted, are active now in this the Earth Period:

Lords of Wisdom.....	Virgo
Lords of Individuality.....	Libra
Lords of Form.....	Scorpio
Lords of Mind.....	Sagittarius
The Archangels.....	Capricorn
The Angels.....	Aquarius
The Virgin Spirits, our humanity.....	Pisces

Our present humanity slowly but steadily has evolved through periods, globes, rounds, and races, through ebb and flow, in alternating cycles, as male and female, in an orderly progression towards perfection, prodded and coerced by the impacts of environment and assisted by divine beings called Planetary Spirits. We may read the history of humanity during the past ages from the zodiac and the planets as from a book. They also give us a key to the future which is in store for us.

The twelve signs of the zodiac represent fundamental principles inherent in all forms, and in the sigris all the mysteries of life are to be found. The divine science of astrology is the key to all knowledge. It is the oldest science known. Astrology was accepted universally among the ancients, who held it in reverence and benefited by its teachings. The soul or Spirit of astronomy teaches the constitution and mechanics of the celestial bodies. In the early history of mankind, astronomy and astrology were one science; their symbolism was, and still is, the same.

To the Chaldeans and Egyptians we owe the first record of astronomical observations and their practical application to human life. The Phoenicians and the ancient Romans and Greeks also made these practical applications. The Chinese always have been and still remain a nation of astrologers.

Pythagoras, in the 6th century B. C., founded his great school of philosophy and mathematics upon teachings obtained from the priests of Egypt. Pythagoras was the first to apply the ideas of color and sound to the vibrations of the stars. He thought that the heavenly bodies were separated from one another by intervals

corresponding to the harmonic length of the strings of musical instruments. He held that the movement of the planets gave rise to a pleasing sound which he called "music of the spheres."

In Alexandria, Egypt, about 150 A.D., the astronomer and geographer Ptolemy wrote his *Tetrabiblos* and *Almagest*, two most remarkable books expounding all the then-known science of the stars and their influence upon human life. Until the 17th century, these books were regarded as having the most complete and scientific descriptions existing of the heavens and the Earth; furthermore, much of the wisdom and truth contained in them is incorporated in our modern works on astrology.

In the 16th century, Paracelsus, a Swiss physician and naturalist, put forth his theory of the universe, stating that disturbances in the human microcosm corresponded to and were determined by the movements or pulsations of the all-embracing macrocosm. In other words, he taught the occult truth: "As above, so below."

Contemporary with Paracelsus was Nikolaus Copernicus, a Prussian. He is called the father of modern astronomy. He proclaimed the theory that the Earth revolves upon its axis and that the Sun is the center of our solar system; hitherto it had been believed almost universally that the Earth stood still while the Sun and planets moved around it. Copernicus' theory later was called the heliocentric theory and was proved and enlarged upon by other masters of astronomy.

Of these we note, in the 16th century, Galileo Galilei, an Italian. He was the first to prove that the Moon is a reflecting orb rather than a self-luminous one as had been thought previously; also that its reflection affected physical growth, not only of the planets but also in the animal and human kingdoms. He discovered four of the satellites of Jupiter, and was the first to notice movable spots on the disc of the Sun and that they affected atmospheric conditions.

Contemporary with Galileo was Johann Kepler, the great German astronomer, who, after twenty-two years of study and numerous failures, discovered certain fixed planetary laws later known as Kepler's three laws, considered the starting point of modern astronomy.

Another was Tycho Brahe, a distinguished Danish astronomer and best-known astrologer of the renaissance period. In consideration of his great work on astronomical lore, but especially for his wonderful and exact predictions of coming events and his clever interpretations of the horoscopes of the King of Denmark and other monarchs, the King of Denmark presented him with an entire island for his own use. Upon this island he built a famous observatory which he called "Uranienborg," meaning "castle of the heavens."

Sir Isaac Newton, born in the 17th century, is perhaps the greatest of all astronomers and astrologers. To be

sure, history does not recognize him (or any of the other astronomers for that matter) as an *astrologer*; they are called *naturalists*, or natural philosophers. As all know, Isaac Newton's greatest discovery was that of the Law of Universal Gravitation. He was the first to develop light analysis, and he invented certain improvements of the telescope.

The majority of these great scholars, and others of lesser renown, used astrology. Fable, however, in time came to be substituted for fact; the spirit of the occult teaching coarsened into mere materialism. Practical observers of and workers with planetary influences became visionary, fantastical, extravagant fortune tellers. The sublime truth of astrology was dragged in the mud through corruption, greed, and selfishness, so that the light of this divine science finally was obscured and hidden from the people. Down through the ages, however, an occasional student or solitary philosopher kept the flickering flame alive as he delved into the celestial mysteries alone and in the silence of the night. And, concealed in metaphor, allegory, and symbols, the stellar knowledge was passed on to his disciples.

Throughout all Nature, we perceive a wonderful working for perfection; that is evolution. Christ said, "Be ye perfect even as your Father in Heaven is perfect." But we know very well that we are far from perfect—so how could He command this? He knew that the destiny of humanity was to return and merge into God as pure Spirits after they had transmuted their latent possibilities into dynamic, creative power. A long, slow agonizing pilgrimage of self-development and purification is required, however, for it is necessary for the growth of the soul that we should experience all the conditions that life on Earth can give us.

Let us see what astrology teaches us in regard to this pilgrimage. There is an outer teaching and an inner teaching—exoteric truth and esoteric truth. The world at large slowly, though as yet but dimly, is beginning to be aware of the beautiful esoteric conceptions of astrology. Briefly, its basic teaching is that man is an immortal Spirit, placed in Earth life as in a school of training. He has obligations to meet and duties to perform, and in doing them he is prepared for more advanced and greater work. Astrology proves that all life is governed by immutable Laws which, if transgressed, cause misery and loss; yet it assures us that there are blessings in pain, and that sorrow and suffering are our most efficient teachers. It teaches that if we fail in our duty during this one mundane life, we shall return again and again in other bodies to undo the wrong we have done, to learn our mistakes, thereby growing ever purer and more godlike, rising higher and ever higher, closer to the Divine within.

Astrology teaches that all life is regulated by unchangeable Laws of eternal justice, that our weaknesses and sin must be conquered by use of our own free will,

and that if this is not done voluntarily the Laws of Nature eventually will compel us to do it. Through knowledge of astrology, we get a better understanding of the twin Laws of Rebirth and Consequence, because in interpreting the horoscope we see the cause for the event.

As we sow, so we also must reap. Past actions result in present environment and potential character. Therefore we are born at a time when the vibrations in the ethers caused by the positions of the planetary bodies are in accord with our individual stage in evolution, as determined by our past lives. This gives us the conditions necessary for our advancement in the school of life.

"To everything there is a season, and a time to every purpose under the heaven; a time to be born and a time to die, a time to plant and a time to pluck up that which is planted." —*Ecclesiastes*

Astrology in its higher sense is a true guide of life. To be practical, it always must combine the spiritual side with the material, endeavoring to solve and ameliorate everyday problems and conditions. It must point the way to better living and thinking. It must prove beyond the shadow of a doubt that virtue is its own priceless reward, the happiness and success are rightfully ours in the exact proportion that we have earned them through unselfish service. We may be given fortunate opportunities, but only in so far as we exert ourselves to grasp them will that which is foreshadowed come to pass.

The horoscope shows only tendencies and probabilities—the material with which we start out to build our characters and destinies. But it does not show the strength of our wills. We can rise above our horoscopes. The more highly we become developed spiritually, the less we will allow the planets to dominate us. The weaker or less developed Ego is driven unresistingly along the tide of life in whatever direction the planetary vibrations impel him. But an advanced Ego will keep to the true course of upright living, regardless of whatever happens to upset his equilibrium.

Thus, when astrology has been generally accepted and practiced, the man of future generations will be better enlightened concerning his conditions, his tendencies, and the orientation of his faculties for acquiring knowledge of his evolution. He will enjoy the glorious privilege of governing himself, gaining nobility of character and moral greatness as he intelligently directs his energies. In other words, he will enjoy liberty under the Law. This new liberty, rightly understood and wisely used, will enable him to repulse the assault of blind fatality, which caused the ancients to tremble. It will give him power to overcome the "tyranny of chance" and the sense of futility which torment many people.

Astrology is destined to become incorporated into the religion of the future. We are nearing the Aquarian Age, when the ideals of Christianity—love and compassion—

will become actual facts. The mission of Christ was to establish the religion of peace and love, showing humanity the way to the union with its higher self. But it has taken nearly 2000 years for this sublime ideal to begin to penetrate the minds of the people. Aquarius, the sign of the Man, represents the superman who at last has crucified his carnal, animalistic desire nature and has risen as the spiritual man in whom God manifests. This can be accomplished only through the *Christing* of the mind; therefore the perfecting of the mind is the distinctive work of the Ego.

The mind or mental body is one's most important instrument for conquering matter, but it is as yet in its infancy. No wonder the Spirit has not been able to make much headway in the material world, let alone in the World of Abstract Thought. The mind is the focusing point through which the Ego becomes aware of the material universe. The purpose of the Ego—the threefold Spirit—is to work with and control its threefold body through the mind. Unfortunately the lower desire nature has a will of its own and often is aided and abetted by the mind, thus frustrating the divine impulse of the Ego. "The measure of man's stature is the measure of man's mind."

The mass of humanity does not like to think: it hurts to think. It is easier to follow the emotions. But the age of unbridled emotion is passing; the time has come when the mass mind must be stimulated and quickened. The mental body must begin again to take definite form. This is done by giving the mind work to do. The study of astrology, which involves precise mathematical thinking, is of the greatest aid in mental development.

The kernel of occult Teaching is that progress is not simply unfoldment—not simply involution and evolution. There is a third factor, Epigenesis, which means the creation of something new, something not done before—the formation of new characteristics, the expansion of consciousness, originality, creative energy—Genius. The study of the sacred science of astrology is a supreme factor in developing Epigenesis, encouraging the original and constructive tendencies of the people, and directing them into the best and most natural channels of individual expression.

We are entering into a period of something phenomenal—a new world with new ideas and new views which need to be adjusted and assimilated. There is the conflict, the struggle, incident to the breaking up of the old and the rushing in of the strange and untried. As students of practical, spiritual astrology it is for us to take a strong and active part in this period of reconstruction. We can help to promote true understanding regarding astrology in chaotic, doubtful, or scoffing minds, and we can stimulate respect and true reverence for this sacred science as an important instrument for the promotion of peace and progress. □

—A.L.

News Perspectives



THE VEGETARIAN BANDWAGON

A new form of "vegetarianism" appears to be coming forth. It is called "neo-vegetarianism" and simply entails cutting back on meat, but not necessarily banning it from the diet. More people seem to be changing their diets in an effort to cut costs, calories, and cholesterol. Janis Johnson and Ellen Brown discussed this in the article "Good Living—We're trimming back on meat!" in *USA Today*, July 17, 1985.

This combination of "strict vegetarians" who eat no meat, eggs, or dairy products and "neo-vegetarians" who cut back on red meats but still have chicken, fish, and dairy products is beginning to have an impact on the marketplace. Some restaurants are changing their menus to include more fish and chicken dishes and fewer red meats. Frozen tofu dishes such as lasagne and hot dogs made from soybean curd now are appearing in the health-food stores and supermarkets.

"Indeed, a recent Gallup survey commissioned by *American Health*, reported in the current issue, found that 24 percent of us now eat less meat than we used to. U. S. Department of Agriculture figures bear out those claims. Per capita beef consumption, the USDA says, dropped from 84 pounds in 1970 to 78.6 pounds in 1984." Although this may sound like only a small decrease, it definitely points to the trend toward eating less red meat!

Becoming a vegetarian is not just a matter of eliminating meat from the diet. An educational process also is involved in terms of learning about nutrition and "vegetarian cooking" methods. It is a gradual process and should be approached in a manner that will be acceptable to family members! Since some really strong habit patterns are connected with our eating process, we should not expect immediate satisfactory results either as regards our bodies or from those who are trying vegetarian cuisine for the first time. Vegetarianism can be extremely healthy if milk, dairy products, fresh

vegetables, nuts, beans, etc. are included. "A well-planned diet, consisting largely of unrefined plant foods supplemented with some milk and eggs, meets all known nutrient needs, says the American Dietetic Association." A careful study of nutrition and the various vitamin and mineral content of various foods is always helpful for one who is preparing to embark on the "Vegetarian Adventure" for the first time. The *New Age Vegetarian Cookbook* has a wealth of information for the newcomer to vegetarianism and is available at a nominal cost from The Rosicrucian Fellowship Headquarters.

POWER OF MUSIC

What is music? Why do we fill our lives with this wonderful combination of notes, chords, and melodies? Music is as much a part of our lives as are eating, drinking, sleeping, and working, yet there is much that we do not understand about it. We do know one thing for sure, however, and that is that music is "vibration"—a mathematical progression of scales and chords. For instance, when we hear middle C, the air is vibrating at some 260 times per second.

"Over the centuries musicians have elaborated such relationships into an enormous body of music theory. But valuable as it is, theory only tells us how music works, not why. It cannot explain why one tune is utterly banal and another is magical." So writes M. Mitchell Waldrop in "Science Seeks Key to Power of Music," *Chicago Tribune*, July 7, 1985.

The esthetics of music vary widely in the different cultures around the world. "In the Orient the stress is on pitch and tiny intricate intervals. In sub-Saharan Africa the rhythms reach dizzying complexity. In the 18th Century Europe of Bach and Mozart, the ideal was order, structure, and balance."

Researchers and scholars are delving into this unknown realm of music in an effort to understand more completely why we like some kinds of music and reject or dislike others. A Harvard psychologist, Howard Gardner, states that "musical intelligence is something that is separate and coequal with other forms of intelligence." He believes that music and language abilities are similar and babies may start to babble fragments of "song" at the same period as they are learning to make "word" sounds. Are some type of receptors in the brain sensitive to music? "Some scholars have suggested that our musical abilities evolved at the same time we acquired language, anywhere from a few hundred thousand to a million years ago."

Perhaps, by looking at the occult side of music, we could get a little more information on this subject which seems to baffling to the scientists and psychologists studying its elusive nature. In *The Musical Scale and the Scheme of Evolution*, compiled from the writings

of Max Heindel, the following is stated: "Man has been likened to a monochord—a musical instrument with a single string which stretches from Earth to the farthest confines of the zodiac. Man's will owes its origin to God's will; and the musician, by means of his own will power, hears this power of the will of God permeating the solar system expressed in sounds and tones. And through his own creative ability, born of will and imagination, he is able to reproduce in sound and tones both the will power tones of God, which created the solar system, and His imaginative idea tones, by means of which He materialized it (the solar system)."

If we accept the facts that the solar system is one vast musical instrument, the twelve signs of the zodiac are represented by the twelve semitones of the chromatic scale, and the seven planets are symbolic of the seven white keys of the piano, it may be said that the zodiac is the sounding board of the cosmic harp and the seven planets are the strings.

Pythagoras, an occult teacher, stated that the world was called forth from chaos by sound or harmony and constructed according to the principles of music proportion: "The seven planets which rule the destiny of mortals have a harmonious motion and intervals corresponding to the intervals of music rendering various sounds so perfectly harmonized that they produce the sweetest melody, which is inaudible to man only by reason of the greatness of the sound which his ears are incapable of receiving." In setting up his musical scale of the solar system, Pythagoras made the distance from the Moon to the Earth a whole tone, from Mercury to the Moon a half tone, from Mercury to Venus a half tone, from the Sun to Venus a tone and a half, from the Sun to Mars a whole tone, from Mars to Jupiter a half tone, from Jupiter to Saturn a half tone, and from Saturn to the zodiac a tone and a half. This is a total of seven tones, the basis of universal harmony.

How simple music begins to appear when we study the scientific aspects of the tones as Pythagoras presents them. It goes beyond the mere feelings prompted by hearing these tones on the physical plane when we are listening to "man-made" music and starts to draw us into the great cosmic drama of the music of the spheres. If we are receptive to the higher tones of the planets, are not we capable of being inspired by the powers contained in their vibrations? "In our Earth life we are so immersed in the little noises and sounds of our limited environment that we are incapable of hearing the music produced by the marching orbs. The real musician, however, whether consciously or unconsciously, does tune in, so to speak, to the Region of Concrete Thought where he may head a whole sonata or symphony as a single glowing chord which he later translates into a musical composition of superb harmony, grace, and supernal beauty." (*The Musical Scale and the Scheme of Evolution*) □

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News Perspectives

Note: This is the first part of a discussion of atomic energy in the light of certain cosmic verities. The continuation of this article will deal with information on peaceful uses of atomic energy.

Atomic Energy: Path to Peace or Destruction

Introducing the Atom

We cannot see, feel, or smell "atoms" but we take the word of scientists and researchers that they do exist. The word "atom" comes from the Greek term meaning "invisible." Only now, with the aid of gigantic atom smashers costing hundreds of millions of dollars, are we able to start proving the early concepts of Democritus and other "Atomists" in ancient Greece.

A young student at Cambridge University in England, Ernest Rutherford, became interested in the strange property of Uranium called "radioactivity." He knew that this radioactivity was made up of two types of radiation: alpha rays, which were easily absorbed by paper or human tissue, and beta rays, which had a far more penetrating effect. Although Mr. Rutherford did not have a great deal of knowledge about these "alpha" rays, he did make one of the most important discoveries of science—the atomic nucleus!

Thus the birth of nuclear physics began around the turn of the century, and in 1911, Rutherford and his associate Hans Geiger (for whom the Geiger counter is named) did some remarkable experiments with alpha particles emitted by radioactive material. They found that the atom is the seat of an intense electric field, and that it is largely open space with almost all of its mass concentrated as a positive charge in a tiny nucleus.

By bombarding the nucleus of nitrogen with alpha particles, Rutherford was able to knock single protons out of the nitrogen nuclei, converting them into oxygen. In 1932 he was no longer depending on alpha particles from radioactivity for bombardment, but began using the proton accelerator. In an experiment with Lithium 7, whose nucleus consists of three protons and four neutrons, he found that when bombarded with protons, the Lithium nucleus split into two Helium nuclei.

The atom was no longer invisible. A great step forward in nuclear physics had been made, and it was found that by splitting the far larger atoms such as Uranium by neutron injection, a chain reaction could

be generated. Since the binding energy holding together the fusion products was less than that in the nucleus of the original material, the difference in weight had been converted into energy.

With Einstein's famous equation $E = mc^2$ (which means that the released energy equals the mass multiplied by the speed of light multiplied by itself) it could be seen that splitting the atom created a source of tremendous energy. The era of nuclear weapons utilizing this energy form thus was made possible.

Building the Bomb

In 1933, physicist Leo Szilard got an idea about what might happen if he could cause an atomic chain reaction and create an incredibly huge bomb. The stage was set, as Adolph Hitler was told in April, 1939, that it would be possible to build an atomic weapon, thus giving him undisputable advantage over all other nations. Upon hearing this, Hitler banned the export of all Uranium, which was vital to building the bomb.

Physicists Szilard, Enrico Fermi, and Albert Einstein, along with other scientists, wrote President Roosevelt in 1939, warning him that Hitler might be attempting to develop the atomic bomb. In 1942, a team headed by J. Robert Oppenheimer moved to Los Alamos, New Mexico, to do nuclear research. By 1945, 5000 scientists and technicians were working on a bomb referred to as the "gadget."

In December, 1942, Enrico Fermi achieved a controlled nuclear reaction under a football stadium at the University of Chicago. At 5:29 a.m. on July 16, 1945, an atomic bomb was successfully tested in Almagordo in New Mexico. It was described by one eyewitness as "A light not of this world, a light of many suns in one." Its code name was *Trinity*, an ironic title for a weapon with such potential for great destruction.

Hiroshima the Target

On August 5, 1945 the atom bomb called *Little Boy* was loaded aboard a B-29 bomber on the Pacific island of Tinian. Secrecy surrounded the whole operation, and at midnight the crew of the bomber *Enola Gay* went to the mess hall before preparing for their pre-dawn mission. At approximately 2:45 a.m. the *Enola Gay* was cleared for takeoff, the course set for the Japanese city of Hiroshima. So far Hiroshima had escaped any great damage from B-29 bombing raids, which regularly sent destruction down on Tokyo. Hiroshima was Japan's eighth largest city, with a shipyard and 40,000 troops.

At 8:15 a.m. on August 6, 1945, *Little Boy* fell from the bomb-bay and hurtled toward its target, the Aioi bridge, like a gigantic black egg. Fifty-one seconds later the bomber was rocked by a shock wave generated by the atomic blast below. There was a tremendous flash of light and a column of smoke over two miles wide boiled upward, taking the form of a huge mushroom cloud that could be seen from a distance of 400 miles.

A hush fell over the crew of the *Enola Gay*. The city

beneath them had disappeared. Virtually five square miles, 60% of Hiroshima, had been leveled in a matter of seconds. In the bomber crew's logbook was written the following stark words: "My God, what have we done?" In an instant over 71,000 people had perished, with an additional 20,000 dying months later.

From the ground, the destruction was even more awesome. People literally vanished into thin air, leaving not a trace of their physical form. Fires raged all over the city where only an occasional stone and steel skeleton still stood as a reminder of what had once been a building. A black rain began to fall, composed of the dust and ash of Hiroshima coming back to Earth in big, greasy droplets. The hands on surviving clocks were frozen at 8:16, as if to stand as grim reminders of this terrible moment in history.

What was the reason for this act of annihilation? Was it man's destiny, "wise" battle strategy, or a political misjudgement? Perhaps the truth never really will be known, but we do know that at that point in time, man had reached a level of warfare far beyond anything he had ever dreamed of. A capacity for destruction of life and property had now been attained that made all other methods obsolete.

The Ultimate Weapon

Perhaps as the scientists and government officials watched the first explosion of a nuclear bomb near Alamogordo, New Mexico, in 1945, they thought: at last, this can be a weapon to end all wars. However, this does not seem to be the case. Previously the crossbow, machine gun, and poison gas were all believed to be the ultimate weapons that would surely evoke surrender from mankind and bring forth an end to all wars.

Since the time of Genghis Khan, military goals in the invention of weapons of war have remained practically the same. Some form of a projectile either was thrown from a crossbow or fired from the barrel of a rifle. Inventors have sought to increase the speed and impact of these projectiles as well as to shorten the time it takes to get them to their targets. Nations also have sought to improve the accuracy of military weapons and to increase their density at the point of impact. The machine gun and the high-explosive fragmentation shell have served to carry out this purpose, as have ballistic missiles, which have increased explosive power and dramatically reduced the time it takes to arrive at the target.

Now, the age of electronics has produced precision guidance which gives pinpoint accuracy to within a few hundred feet of the target. Each of these previous developments in weapons of war generated a response in the form of a technological duel which continues to this day. The development of tanks brought on the anti-tank gun which was able to pierce 18 inches of armor. Armored ships which were protected from one another soon were being attacked by aircraft from above and submarines from below.

Military applications of electronics now thrive, to the point where computers, optical scanners, datalink, and various types of telemetry systems have virtually eliminated the old ways of waging war. Radar has revolutionized fire-control systems for missiles and automatic guns while the latest improvements in radio transmission have increased the range, security, and flexibility in communications, thus almost eliminating the possibility of human error in directing projectiles to their targets hundreds or thousands of miles away.

The world continues to develop and improve all of these weapons, increasing their speed, accuracy, and destructive power and making them even more impervious to detection and more resistant to defensive counter measures. However, with all of our technology and advancements, we have not succeeded in creating the "ultimate" weapon that would frighten all nations into disarmament. Is it possible that the world or one nation ever can develop an "ultimate" weapon so powerful and terrifying that all nations will abandon forever their quest for victory through war? It does not seem likely. So far this has not happened, and if we examine human nature and the Law of Consequence, we might find out why.

Development of these war weapons is based on fear—the fear that they may be used against other nations. This is going against the basic Law of God which is Love. Overpowering our neighbor is not the way to have harmony with him or her. The world has created a "win-lose" situation, and if peace is to become a reality, this condition must be changed.

As we give, so shall we receive. The Law of Consequence is very real and very just. If we deal in fear, it will come back to haunt us. Even if we had the most terrible ultimate weapon, we would still live in constant fear that maybe, just maybe, someday it would have to be used.

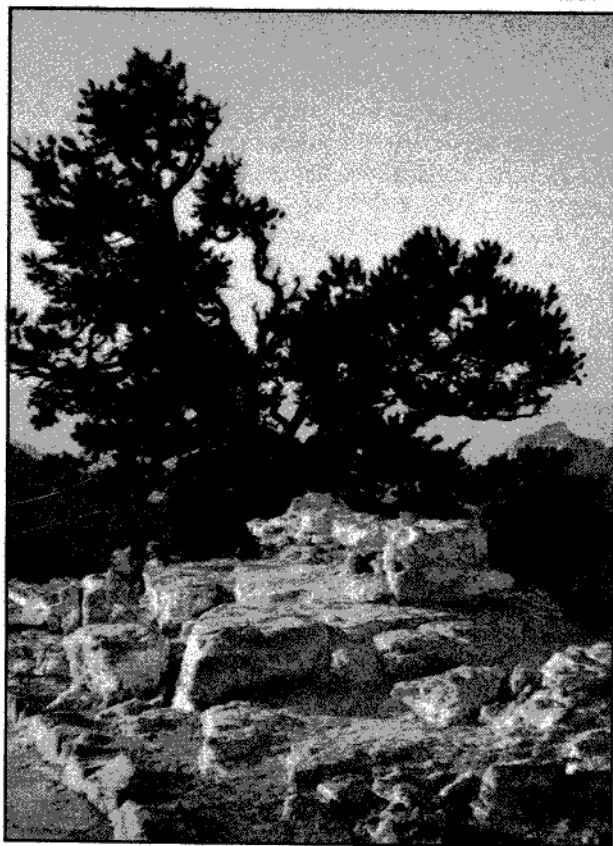
The current arms race is a continuation of man's attitude that he must conquer in order to be strong. This is not the Law of God, of Christ, or of Universal Brotherhood. There must be an effort to educate the nations of the world that "force" is not the way to attain global peace. Somehow the Christian principles must be applied in our daily contacts with others if we are to succeed. Only through experiencing our oneness in Christ will humans refuse to kill other humans. As long as fear and hatred rule, there will be no peace, and weapons large and small will abound. When there is love and sharing, all thoughts of war can be cast aside and the lion surely will lie down with the lamb.

It is up to us to abolish war and to use atomic energy for peaceful purposes—not to destroy each other. Each and every person on this planet must do his or her part so all can see the true purpose behind existence on Earth. How many more lessons must we have before we learn? □

—N. D. Willoughby

(To be continued)

Book Reviews



***The Essence of Healing—A Theosophical Handbook*, edited by Karen Shultz, The Theosophical Order of Service, 1984.**

This book appears to be a virtually all-inclusive compendium of natural healing methods employed from ancient to the present times. Included are: information about ancient Egyptian, Indian, and Chinese healers and their philosophies, as well as the work of Hippocrates, Paracelsus, and Colonel Henry Steele Olcott; articles with titles such as "Simple Ways to Keep the Etheric Field Healthy," "The Science of the Emotions," "A Holistic Treatment of Depression," "Laughter and Smiling—Good Exercise!," "Spiritual and Absent Healing," "Native American Healing Rituals," "Life Force in our Foods," "Healing with Herbs," "The Alchemy of the Bach Flower Remedies," "Homeopathy and the Vital Force," "Significance of Color in Healing and in the Human Aura," "Healing with Music," "The Feet—Our Connection to the Earth," "Medical Astrology," "Futuristic Medicine," and much, much else of interest to anyone who wants to learn more about the healing of the "whole person."

In her introductory pages, editor Schultz writes: "We must aspire, today, to a more-than-holistic concept of healing: it must eventually become a cosmic art and

science, as it once was, embracing occultism, reincarnation, Energetic Medicine, and the entire Universe with all of its correspondences. The ancients knew this and the synchronicity of their universal discoveries, from the world around, is astounding. It seems that we are upon the edge of an inter-cultural Renaissance in health care, a blending of the old with the new. Perhaps we are those ancient healers in 20th Century bodies."

We find this book, complete with extensive bibliography, to be an excellent reference source. It is available from The Theosophical Order of Service, Star Route, Box 70011, Pahrump, NV, 89041, for \$10.00 postpaid.

***Life After Living—The Usher File*, Merit Publications, Inc., 610 N. E. 124th Street, No. Miami, Florida 33161, 1979.**

This small book relates a portion of a study conducted by a research group, with the assistance of physicians, surgeons, and psychologists, of what happened to individuals following "clinical death" (no respiration or pulse). The Florida-based group headed by Curtis L. Roche, PhD. received an annual grant of \$50,000 for 11 years beginning in 1964 to conduct this research. A total of 3667 cases of clinical death were investigated.

"Death" came by various means: heart attack, lightning, electrocution, suffocation, traffic accident, knifing, gunshot, and as a result of surgery. 1,271 of the case study subjects remembered nothing after their revival, but 912 persons did recall events during clinical death in vivid detail. Many saw all that went on around them while "dead" and out of the body, and they described the scenes as if they each were another person looking on. Often they claimed feelings of great peace and tranquility, or of deep regret because of tasks left undone. Hundreds more described their feelings and frustrations about being dead, or of traveling to distant places in a few seconds. One especially interesting category was 86 case study subjects who said "my entire life passed in review in the space of a few seconds. If only I could live my life over again." All in this category expressed sorrow for not having done more in life. Some persons questioned six months after the initial interview said they had a new awareness and appreciation of life. A few changed their professions or became more loving and service-oriented than before.

464 subjects claimed seeing "religious things" and spiritual, God-like beings. 52 persons remembered their experience but said, "I refuse to talk about it," and 37 more were "terrified by things too horrible to describe." One survivor even saw into the future (confirmed later), and many of the subjects interviewed admitted seeing and visiting living family members, who, of course, could not see them. Being conscious while out of the body, some watched the doctors and nurses working

over their "lifeless" bodies. Others saw "the brightest light I've ever seen," or "a little light way off...coming towards me." A few persons saw relatives who had died in old age ten to twenty years previously but who were now young and smiling. Quite often these relatives, who stayed out of reach, communicated in some way that it was not yet time for the individual to die. Almost all of those who remembered their clinical death experiences claimed they no longer feared dying.

The investigators made follow-up interviews at six months and one year where possible. They reported that some atheists and agnostics became devoutly religious after their "death" experience.

No conclusion was reached after the investigation was ended, probably because of the uniqueness of the individual cases. The case histories related in this book are to speak for themselves. Some highlights follow.

One woman described her frustration of being out of her body and not being able to communicate with her family members as "like being in a glass cage that's entirely soundproof, and you're invisible." But in another case, a dying man traveled across town instantly to his invalid wife's side and somehow he did manage to communicate to her that a savings passbook was taped to the bottom of the night table. She knew something had happened to her husband for she sensed his presence there in the room, and a short while afterwards she found the passbook.

An eleven year old boy with Meningitis was "up in the air above my bed" after an "Angel took my hand and said I...wouldn't be sick anymore." He felt very sad because he could not tell his parents that he was all right. Seeing the Angels, he said he "wasn't afraid even a little bit."

A young man, age 17, was hit by lightning while playing football on the school playground. "I knew I was dead the second that lightning bolt struck me." He did not feel anything, but he did see something. "I saw everything I'd done in my whole life in a flash. It was very quick but I saw everything!" While in the "dead" state for three minutes, he asked someone present for another chance to live and be good, and then he saw "this great big light like the sun or something coming down over me." The subject was interviewed again after a year and had indeed changed. He graduated in the top 10 of his class.

A middle-aged man was shot during a holdup and was pronounced "dead on arrival" in the emergency room. He responded to cardio-pulmonary resuscitation, however, and had quite a story to tell after his four minute "death" and eight day coma. He described every scene, from his body on the floor behind the cash register to the CPR activity at the hospital, in extreme detail. He was so close to the brink of actual death that he was out of his body for days, and felt strange... "me up there looking down at my body on that bed." Sens-

ing he could go anywhere he wanted, he left his body "while it was healing and went down home (1,500 miles) to visit the folks and go to the family church. I thought about going there and ZAP, I was there!" He witnessed what his folks were doing and saying (confirmed later) and also what the minister in the church was doing and thinking before returning back to where his body lay. He could sense the feelings of people near him and was aware that the doctors were surprised he was still living. "It was like waiting for a bus to come and get me." He felt no fatigue, hunger, thirst, or pain until he finally drew back into his body.

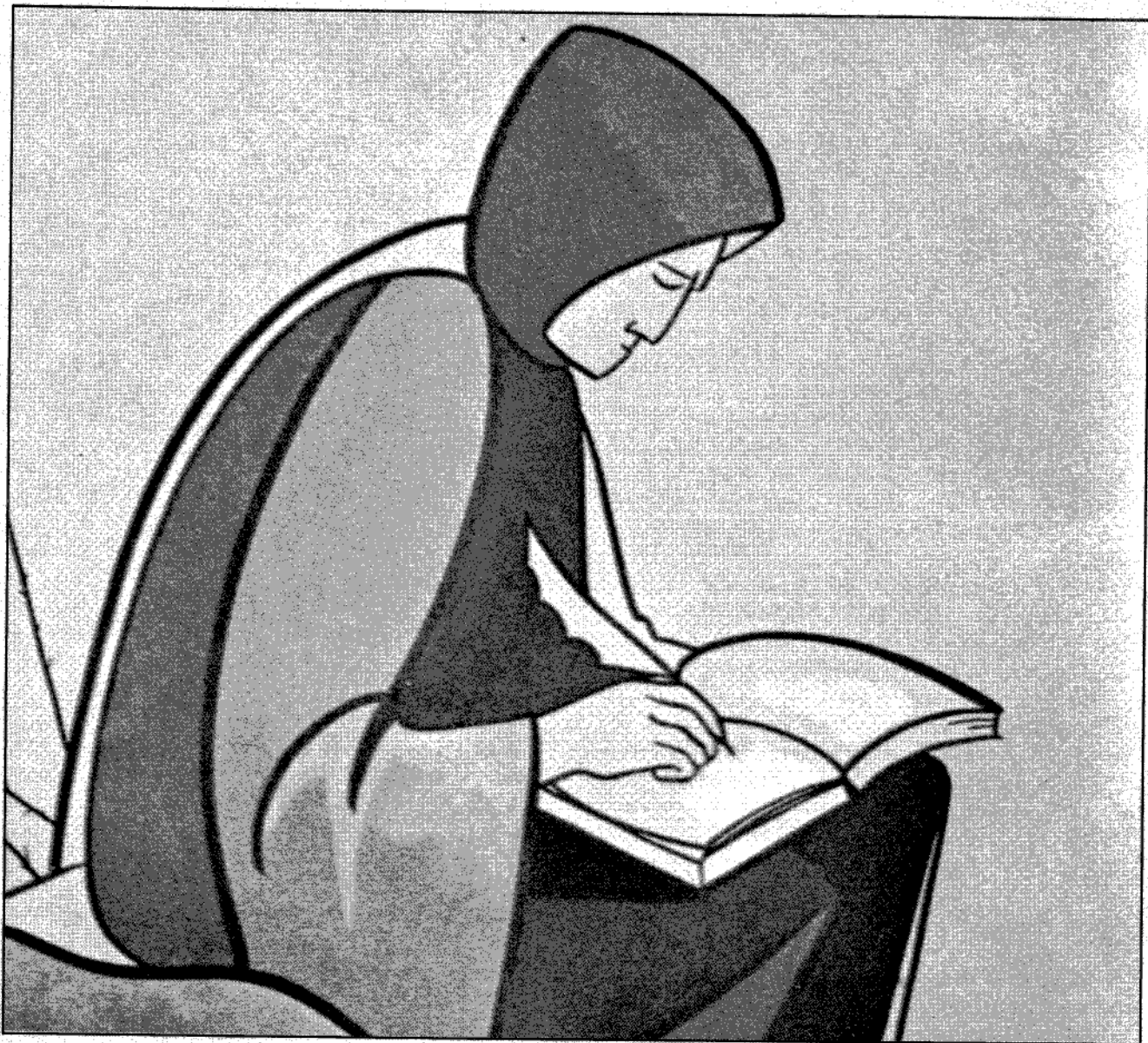
Many other persons interviewed also said they "knew things," were aware of the emotions of others, or knew what people near them were saying and thinking. One woman was aware of her own approaching death in the near future. A few months later she died.

The various descriptions of being out of the body during clinical death given in this book corroborate the writings of Max Heindel. Of the 37 subjects terrified by indescribable things, several were attempted suicides. In *The Rosicrucian Christianity Lectures*, Max Heindel states that the suicide "suffers for his act in a way that is as dreadful as it is peculiar." Besides finding himself in the presence of frightening elementals, "he has a feeling of being hollowed out...of inhabiting an aching void" from which there is no escape until the time the archetype of his body normally would have ceased to vibrate. Some of the other 37 subjects may have encountered the Dweller on the Threshold. Max Heindel writes, in *Questions and Answers*, Volume I, that "between the time of (actual) death and a new birth, this Dweller on the Threshold is not seen by man, but is the embodiment of all our past evil deeds, that must first be passed by one who wishes to enter the inner worlds consciously." But in the same volume he also states that "there is another Dweller which is the embodiment of all our good deeds, and that one may be said to be our Guardian Angel." Regarding those who saw their whole life pass before them in a few moments, Max Heindel continues: "the same ether which carries a picture to our eye...carries into our lungs a similar picture which then is absorbed by the blood, and as the blood passes through the heart this record is indelibly inscribed upon the sensitive seed atom which is located in the (etheric) left ventricle of the heart near the apex. The forces of that seed atom are taken out by the Spirit at death and contain the record of the whole life to the minutest detail."

This book, as do the writings of Max Heindel, should give comfort to those who are terminally ill or who have lost a loved one recently to death. There actually is no death of the individual at all but merely a release from the physical confines of the body. "O death, where is thy sting? O grave, where is thy victory?"—Cor. 15:55

—V.C.S.

Readers' Questions



PROOF OF AFTER-DEATH CONSCIOUSNESS

Question:

How do we know that the Ego is conscious after death? Job 14:12 reads: "So man lieth down, and riseth not; till the heavens be no more..."

Answer:

When we read books, we do not accept literally everything that they contain. Hyperboles, apostrophes, personification, etc. continually are used in order to give grace, beauty, emphasis, or strength to a composition. Again, symbols often are introduced in a text in order to conceal the true meaning from those who are not ready to receive all the truths which the author desires to convey.

These methods were employed by the various authors who wrote the Bible, each statement of which, it is said,

has seven different interpretations.

The Zohar, a Jewish cabalistic book written in the form of a commentary on the Torah, or the first five books of the Old Testament, reads: "Woe to him who takes the vestment of the Torah for the Torah itself!.....The simple take notice of the garments and the recitals of the Torah alone. They know no other thing. They see not that which is concealed under the vestment. *The more instructed men do not pay attention to the vestment, but to the body which it envelops.*" Paul, who was an Initiate and able correctly to interpret the Bible as well as to discern the capabilities of those to whom he gave instruction, said: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" Paul shows clearly here that his teachings were given out in such a manner that each might receive as much as he or she was able to comprehend.

The absurdity of a literal interpretation alone of the Bible is again shown in such passages as: "The mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands;" and "Hearken to me, ye that follow after righteousness, ye that seek the Lord: Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."

The meaning of the passage quoted from *Job* is that after death the Ego's consciousness becomes focused on the higher planes. He then knows nothing of the physical plane in the same sense as he knew it before death, until rebirth, when he again returns to the physical world and ceases to contact the spiritual realms, which for the time being no longer exist for him—"the heavens be no more"—that is, as far as his consciousness, which again is focused here, is concerned.

Generally speaking, there are comparatively few individuals who know that the Ego is conscious after death. However, this knowledge is accessible to all who are willing to perform the necessary work which will enable them to acquire it. All Initiates are in possession of the facts relating to after-death conditions, and the Brothers of the Rose Cross prepare for Initiation those who are ready to do the necessary preliminary work. The probationary work of The Rosicrucian Fellowship is a step towards Initiation.

WHY A CERTAIN FACIAL LIKENESS PERSISTS

Question:

Does the dense body from one rebirth to another retain a similar facial likeness regardless of sex or race?

Answer:

Yes, to a certain extent it does. When the Ego comes back to rebirth, it has an entirely new set of vehicles, which include the essence of the experiences of all its preceding lives. On the inner plane just previous to birth the Ego attracts to itself mind stuff, desire stuff, and ether of such a nature and quality as will correspond to the essence extracted from its preceding lives. When it reaches the material plane, these substances attract physical matter and build it into the new dense body. This process includes the building of the physical features as well as the rest of the material form. Therefore, the new features will be different from those of the past lives to the extent that the Ego has added to its spiritual accomplishments by the experiences of the past preceding life.

The physical body corresponds to the Ego's spiritual character in every Earth life. However, there are some modifying conditions: in each Earth life the Ego is assigned to work out a certain amount of past destiny, and therefore is given a physical body that will enable it to accomplish the desired result. This may entail the temporary holding in abeyance of a part of the forces and qualities which the Ego has generated in past lives, and this holding in abeyance will be reflected in the physical body and facial characteristics. In other words, an Ego does not necessarily in any particular life reflect in its physical body all the forces and qualities acquired during its entire past series of lives. Thus the matter of facial contour is subject to a great deal of variation, although a certain resemblance can always be traced.

VALUE OF CHARMS OR TALISMANS

Questions:

Was there any power in the charms worn by the ancients that produced results or brought good luck?

Answer:

Yes, there was; provided the talisman was properly constructed. A talisman, to be of any value, depends upon a number of things which are determined by astrological conditions. Certain great creative Hierarchies are active in evolution, working with the various life-waves known as mineral, vegetable, animal, and human. Through the close relationship set up between the creative Hierarchies and their charges, these great Beings naturally impart to those with whom they labor some of their own nature and their vibrations. Accordingly, each life-wave vibrates to a certain keynote that blends with the vibration of the Group or Race Spirit and the particular sign or planet with which it is most

nearly attuned. In relation to this, Max Heindel states in *The Message of the Stars*:

"It is the ruler of the rising signs that is the determinant with regard to our mineralogical affinity, because at the moment of conception when the seed atom of our present physical mineral body was deposited the Moon was in that particular sign and degree (or the opposite), and acted then as a focus of forces which have since crystallized into the vehicle we now wear."

The following example will illustrate how certain elements may be used to advantage. Let us suppose that in a certain horoscope we find Libra rising with its ruler, Venus, on the Ascendant. Venus is the planet that rules the horoscope and so, according to the astrological chart given in *The Message of the Stars*, the opal is the native's birth stone, copper is the mineral with which he has an affinity, and yellow is his color. This means that the individual may be better able to express himself if he wears an opal, an amulet made of copper, and dresses in yellow or always has an article of yellow about his person. The gem, color, and mineral act as focuses for the stellar rays of the planet they represent, and infuse vibrations of their own nature into the aura of the individual while he is wearing them. *The Message of the Stars* devotes several pages to valuable information on the subject of "Amulets, Birth Stones, and Planetary Colors."

THE THEOREM OF CORRESPONDENCE

Question:

Please explain the Hermetic axiom, "As above, so below." Why is the axiom called Hermetic?

Answer:

There is a correspondence among all planes of Nature. The higher planes are reflected in those below. Spirit works on all the different planes in a similar manner, thereby originating what might be termed the "theorem of correspondence." Therefore, if we know the law regarding a certain manifestation on the physical plane, we know there is a corresponding manifestation on the spiritual plane.

This theorem of correspondence is called the Hermetic Axiom because it is supposed to have been enunciated first by Hermes Trismegistus.

INVESTIGATING PREVIOUS INCARNATIONS

Question:

Is it possible clairvoyantly to investigate a particular Ego's previous incarnations or one's own?

Answer:

Yes, when an individual has reached a point in his spiritual development where he is able to read in the "Memory of Nature" inscribed in certain super-physical realms, it is possible for him to read the record of all his previous lives in this Day of Manifestation and also the previous lives of any other Ego belonging to this life-wave.

The Memory of Nature exists in three regions: namely, the reflecting ether, the Region of Concrete Thought, and the Region of Life Spirit. The pictures found in the reflecting ether are but reflections of those found in the higher realms. They are vague and blurred, and for this reason they are inaccurate and unreliable. Those who read in the reflecting ether have no choice; in fact, they generally do not know in what substance they are reading. Most mediums and involuntary clairvoyants read there. The reflecting ether records pictures of all that has happened in the world for the last several hundred years, and records of important events may last one or two thousand years. These pictures appear almost as the pictures on a screen, with the exception that the scenes shift backward.

The second region is the fourth subdivision of the World of Concrete Thought. Here a much clearer version of the Memory of Nature is found than the one in the reflecting ether. Only those who have had four Initiations or more are able to read the records inscribed in this region. These records last for the entire Earth Period.

The third record, which is the true Memory of Nature, is located in the World of Life Spirit. It is said by the Elder Brothers of the Rosicrucian Order that the events here recorded begin with the earliest dawn of our present manifestation. Only the Elder Brothers of the various Mystery schools, together with the graduates of the Lesser and Greater Mystery schools, are able to read the events recorded there.

Information relative to past incarnations must be obtained either from the Region of Concrete Thought or the World of Life Spirit in order to be reliable.

In this connection, however, it is important to bear in mind the following admonition, written by Max Heindel in *Mysteries of the Great Operas*: "There is no doubt that one who is able to search the Memory of Nature, and who does so for the sake of investigation in connection with the progress and evolution of man, will, at some time or other, come into touch with glimpses of his or her own past. But a true servant who really feels himself to be a laborer in the vineyard of Christ will never allow himself to swerve from the path of service and follow the trail of curiosity. The disciple who receives instructions from the Elder Brothers is warned at the first Initiation never to use his power to gratify curiosity, and on all subsequent visits to the Temple this idea is dinned into his ears." □

Energy Foods At Their Best

Fruits, which Nature develops more slowly than other products of the soil, receive for a longer time the beneficent influences of light, heat, and air, through which the electric and magnetic forces of the Sun are transmitted. That is why the quick-energy yielding fruit sugars released by fruits—both fresh and sun-dried—are almost instantaneously assimilated, and their alkalinity renders them superior to the heavier starches, notably cereals and breads, in the elaboration of bodily heat and energy.

CEREALS. All cereals have a tendency to acidify the blood, since they carry a large amount of concentrated proteins and carbohydrates which are detrimental if taken to excess, or to the exclusion of other foods. This condition is obviously aggravated in artificially prepared cereals, which are devoid of the larger portion of their alkaline minerals.

In comparing the chemical composition of whole brown rice with that of other cereals, the fat content is lowest in rice—about 0.5 per cent. In the amount of protein (tissue-building material)—about seven per cent—rice again scores lowest of all cereals; its mineral matter is less than one per cent. Its low protein and fatty constituents place natural rice in a front rank position as the most easily digested and the least acid-forming of all cereals.

Whole brown rice contains the bran, cuticle, and germ of the cereal. In the milling process, only the husk and dirt are removed. Natural whole rice is made white or pearly by machine processing that scours, polishes, and in some cases coats the grains with glucose and talc. This is done to improve its appearance, but the peeling

and polishing removes the germ and outer layers of the kernel, leaving it deficient in vitamins and such minerals as calcium, magnesium, iron, and silicon. Thus natural whole rice is rich in valuable blood and bone-building elements which are almost entirely absent in peeled and polished white rice. Modern milling processes remove from 50 to 75 per cent of the organic salts, and nearly all the vitamins are lost.

POTATOES. Their average composition has been determined as 75.66 per cent water, 2.05 per cent protein, 19.94 per cent carbohydrates, 1.02 per cent fibre, and 1.08 per cent mineral matter. Phosphate of potash, magnesia, and chlorine constitute the larger portion of the organic salts. Because the percentage of iron and lime is rather small in the potato, it should be eaten with an abundance of green leafy vegetables to counterbalance the deficiency. Several organic acids, such as citric and tartaric, are also found in the potato. The latter gives to the potato its anti-scorbutic vitamin C content.

Among the richest sources of vitamin C, however, are oranges, lemons, tomatoes, and raw cabbage. While potatoes do not contain such a high concentration of this vitamin as do the fruits named, they are nevertheless important as antiscorbutics because of the quantities eaten. Potatoes are richer in alkaline salts than are bread and cereals.

In preparing the potato for the table, a large part of its nutriment is lost. In paring raw potatoes by hand, the average loss is about 20 per cent, and this not only includes all the skin and cortical layer, but also 10 per cent of the flesh. The mechanical potato peeler usually removes the skin with little loss of edible material. A further loss of nearly 20 per cent occurs by boiling peeled potatoes. Boiling them in the skin, steaming them, or best of all baking them, are therefore the methods to be recommended from an economic and hygienic point of view. If the uncooked potato is sufficiently masticated, or finely grated, so that the cell walls are ruptured, the raw starch will be dissolved by the digestive juices, and at the same time the action of the vitamins occurring in the potato will be assured.

CORN. This cereal shows less protein than does wheat, but nearly equals oats in the amount of fat, which is contained mostly in the germ. During the summer season, when the corn is young and the carbohydrates in soluble form, it may be eaten without further preparation. An oil is pressed from the germ of the corn, known as corn oil. Corn meal is, as a rule, degerminated, devitalized, deficient in lime, magnesia, iron, and silicon. Corn flour, if made from the entire corn, is a wholesome food, and in combination with alkaline vegetables, makes a well-balanced meal. Hominy, which is corn thoroughly boiled after the outer layer has been removed by means of a weak lye solution, is a demineralized food. Popcorn, made by breaking open

the cells of a special kind of corn and dextrinizing the starch over a slow fire, is preferable to many artificial corn preparations. Dried sweet corn is an excellent food during the winter months when the fresh corn on the cob is not available.

Parched corn was used by Indian hunters and warriors because it could be ground into flour and subsequently converted into a gruel without cooking. It provided a concentrated food of great nourishing power yet small bulk, profusely releasing its nutrients on long journeys when it was necessary to travel light. Corn bread, Johnny cakes, wafers, popcorn, pones, mushes, hominy, succotash, corn oil and corn syrup are just a few of its many tempting uses.

HONEY long has been recognized as a food of high energy value. Within the hive, the bees transform the chemical structure of the raw nectar, converting its carbohydrates into almost equal parts of dextrose (grape-sugar) and levulose (fruit sugar), thus bee-ripening the honey. Besides the two invert or simple sugars named, honey also embodies a small quantity of sucrose or cane sugar, never over eight per cent. Some of the other compounds occurring in honey in smaller proportions are minerals, protein, aromatic bodies, enzymes, pigments, acids, dextrans, gums, and water.

Nectar, the material from which bees manufacture honey, is secreted by nearly every species of flowers. Flavor and color are determined by the particular plant on which the bees work, for bees rarely collect from more than one kind of flower on a given trip. The nectar of each kind of flower contains a distinctive combination of sugars, essential oils and other substances, which give the blossoms their characteristic fragrance. These constituents are retained in the honey.

Honey is a potentially alkali-yielding food. White refined sugar, on the contrary, is not potentially but actively acid in reaction, leaching out the organism's reserve supply of valuable minerals and vitamins, and destroying the alkaline red-blood corpuscles in the process of combustion.

The pernicious influence of refined cane sugar, therefore, cannot be overestimated. Stripped of its iron, sodium, magnesium, and water, and in possession of only mere traces of potassium, sulphur, and calcium, refined sugar finds itself reduced to a vampire that sucks oxygen out of the stomach, sodium out of the muscles, calcium out of the teeth and bones, and phosphorus out of the brain.

Thus we can see that white sugar is an unnatural food. It cannot impart any vital nourishing properties to the body, for it is devoid of life-giving mineral salts and vitamins—destroyer of digestive power. Refined cane sugar yields only heat to the body. It is a "purified" fuel which is burned in the tissues without leaving behind a basic ash residue and vitamins to fortify the building and repairing material; the presence of these missing

constituents is indispensable in all physiological performances.

WHITE BREAD. It is not a question of condemning white bread for what it contains, but for what it lacks. One-fifth of the weight of wheat consists of bran, but this small portion contains three-fourths of all the salts, and nearly all the cellulose (roughage) of the entire wheat berry. Bran contains one-twentieth of its weight in salts, one-thirtieth of its weight in phosphate of potash, and seven to eleven times as much salts as are found in white flour. Ordinary bran consists of about one-third starch, three per cent fat and twelve per cent protein.

While whole wheat is only nine-tenths as digestible as is white flour, because of its cellulose content, it is decidedly more than nine-tenths as healthful. When used separately, bran frequently irritates the lining membranes of the stomach and intestines and clogs the colon; but when eaten in its natural form, unseparated from the whole wheat berry, and not devitalized by overbaking or overcooking, it acts kindly as a cleansing sweeper, insuring freedom from constipation. The bulky fibrous cellulose hastens the rate of waste passage through the intestines.

One slice of whole wheat bread contains more bone-building lime than do three slices of white bread. Whole wheat contains four grains of lime to the pound, white flour only one grain. The teeth are robbed of their lime to supply this deficiency, and premature decay of the teeth is the inevitable result. A pound of bran contains 119 grains of potassium, while a pound of white flour contains only 11 to 12 grains of this important element.

FATS AND OILS occur chiefly in the seeds of plants and to some extent in fruits, leaves, and stems, as well as in such foods as milk and eggs. In intact natural food products, the fats are mingled with other nutrients and form an integral part of the whole. In this undisturbed condition, fats enjoy a higher degree of alkalinity than do oils which have been isolated from their original constituents. That is why the oil abounding in the avocado and in sun dried olives achieves digestibility that surpasses that enjoyed by oils existing in a free state. Man is the only one of Nature's creatures who consumes his oils and fats in a concentrated form.

Free or isolated fats are highly concentrated food principles; they should therefore be used sparingly and should always be accompanied by an abundance of green-leafy vegetables high in alkaline bases. Fats are low in oxygen; iron and sodium salts have an affinity for oxygen. Lack of these organic minerals, which are amply supplied by green vegetation, favors the formation of bodily fat, because the blood is unable to take up sufficient oxygen for the complete combustion of the carbon. Under these circumstances both protein and carbohydrates are converted into adipose tissue. □

—L.R.C.

Nutrition and Health



Gifts from the Desert

As the holistic approach to healing is coming into favor, mankind is turning back to Nature to find a more perfect and natural way to heal disease and find relief.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. — Genesis 1:12

In the beginning, our Heavenly Father gave us the gifts of life and food thereof. What mankind has done with them is the out-picturing of the body and mind today.

Early man was in tune with Nature, and it gave him its secrets. Foods, plants, and herbs were used wisely and stored for their life-sustaining properties.

In our "advanced" scientific world, mankind has turned more to chemicals and modern medicine, called *allopathic* medicine. While some of these drugs are capable of ridding the patient of symptoms, many times they leave other symptoms in their wake. In the rather new present holistic approach, natural herbal compounds are used which can work non-specifically without negative side-effects. Such compounds help the body to heal itself, achieving diffuse yet interrelated results. The person who believes in natural healing believes that for every ailment of man, Nature has provided a remedy.

The desert has provided many natural gifts of healing for the human body. The Devil's Claw, in order to survive the dryness of the desert, has developed a specialized root system for storing moisture. It has been effective in treating toxins in the body which promote arthritis and swelling of the joints.

This natural organic compound has been found to alleviate, and in many cases completely eliminate, joint swelling, stiffness, and arthritic pain.

A native plant of the American Southwest, the Yucca has served both practical and healing purposes since pre-Columbian times. This plant is sometimes called the "Lord's Candle" because of its magnificent once-in-a-lifetime bloom. Scientists are finding, through research, that the Yucca plant also contains healing qualities to reduce swelling, improve digestion, and help cleanse the body of toxic wastes.

Aloe Vera has become a popular healing agent and is used in many gels, for the treatment of burns, and in skin fresheners, and is an important ingredient of skin creams and other skin preparations. This versatile Aloe also is used in a variety of ways to relieve arthritis, bladder and kidney infections, leg cramps, cuts and insect bites.

It has been called the "medicine plant" and "lily of the desert" and is revered as a healing plant wherever it is found in the world.

Jojoba "oil" is a high grade, non-toxic, fast-penetrating natural lubricant which can be used mechanically as well as in the care of the human body. Because of its intricate chemical structure, it is expensive to duplicate synthetically.

Jojoba oil has been found to be one of the most effective scalp treatments. Before Columbus, the Apaches and the Mexican Indians used the Jojoba to beautify their hair. Lotions and skin creams containing Jojoba are excellent moisturizers for dry skin, after-shave balms, and sun screens. Jojoba also is recognized as a valuable treatment for acne and for healing cuts and abrasions.

These natural resources seem bound to become more and more prevalent in our lives as mankind returns to the "natural way." □

—P.P.

Healing



The Spiritual Basis of Healing

Disease is a lack of health or wholeness. Christ said, "I am the vine, ye are the branches. As the branch cannot bear fruit of itself except it abide in the vine: no more can ye, except ye abide in me. If a man abide not in me, he is cast forth as a branch, and is withered."

If we can keep the realization that we are branches of the true vine and that all other human beings also are branches, and if we will act accordingly, then the life of Christ will flow through us in the same way as the sap flows through the vine to all the branches. There will then be no room for disease, for we shall be one with Christ and the Christ Life. Failure to realize this oneness brings disease, for the sap, or Christ Life, then ceases to flow through us, and we cannot remain whole. Therefore the causes of disease are all those things which make for separateness. Some of them are selfishness, greed, hatred, anger, pride—everything which would exalt the individual at the expense of the whole. These qualities make us forget that we are branches of the Christ vine; by this forgetfulness we shut ourselves off from the Christ Life, and disease is the result. In order for a person to be perfectly healthy, he must

have the continual circulation of the sap, the Christ Life.

If disease is the result of separateness, what is the Force that can cure? It must be the opposite of separative; that is, it must unify. Love is the great unifying Force. Divine Love enfolds and upholds the universe. Divine Love keeps the planets in their places. Divine Love never fails. If it were to fail or falter for a single instant, the universe would be in ruins, for there would be nothing to hold it together.

Divine Love is infinitely tender, and as it heals and blesses, its touch is more gentle and soothing than words can describe.

Divine Love is infinitely true, and nothing false or impure can stand before it.

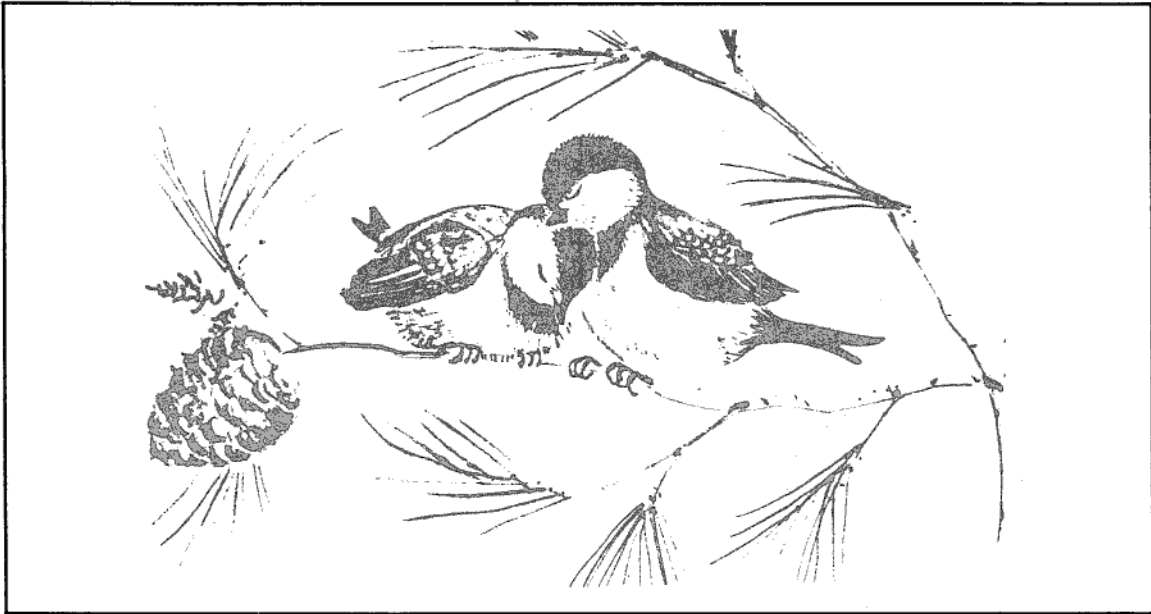
This Love is the sap that must flow through us as branches of the true vine, the Christ. Love will break up the crystallized conditions which manifest as disease, and if we abide in Love, never forgetting our oneness with the Christ and through Him with all Life, we shall be strong and healthy branches, bearing much fruit. Love is the purifying force. By abiding in Love we shall remain healthy ourselves, and by sending out thoughts of Love to others we shall help to break up crystallized conditions for them also. By our thought, through the focusing point of mind, we can bring this Force of Love down so that it may be used to help and heal sufferers.

Let us put all the sincerity of purpose and intensity of feeling of which we are capable into all our healing prayers. Finally we must not forget to qualify our petitions with the words of the Christ, "Not my will but Thine be done," so that we may not misuse the healing power in any way.

—G.R.

HEALING DATES

November 3—9—15—22—30



The Legend of Fall

One cold evening in November, two lost and very tired little birds tried as best they could to find shelter during a raging winter storm. The wind was furiously tumbling the little birds here and there, to and fro. Courageously they flew on, finally reaching a wooded area. Even though they were very cold and very tired, the young birds remembered their manners. Politely, they asked a big leafy oak tree if they could spend the night sheltered in its branches.

"No!" was the thunderous reply. "I don't like being disturbed by the likes of you. Go somewhere else for help!"

Nearly half frozen, the two little birds asked the maple tree for help, but it too, turned them away. They pleaded with the birch, the beech, and countless other trees. Each of the trees had a different excuse, but they all said, "No."

By this time, the two little birds were numb with cold. Flapping their wings wearily, they tried in vain to reach a tall pine tree. Soon they fell exhausted to the ground, and did not move.

The pine, having witnessed their ordeal, was most upset. "Those poor little birds. I wish I could help them, but what can I do?"

Two young firs nearby heard his cry and called out, "We can help! Our branches are very low. We will try to pick up the little birds."

So the fir trees bent down. With a great deal of stretching and swaying they managed to reach the little birds with the tips of their branches. Using their last bit of strength, the birds were able to grasp the branches.

The two firs raised their branches and said to the pine tree, "You must take these poor birds from us. We cannot protect them properly from the cold. In this weather they will surely die."

"Of course," said the pine tree, bending down toward the tiny birds, "I will take care of these poor lost creatures."

Finally safe in the protective arms of the pine, the two little birds snuggled close to each other and promptly fell asleep. The two young firs and the pine breathed sighs of relief, and they too promptly fell asleep.

The next morning brought a dazzling sunrise and clear blue sky to the woods. Even though it was a bit chilly, Mr. Squirrel decided to make the most of this wonderful day. He began gathering his breakfast, when suddenly he saw the beautiful Wood Fairy coming toward him. He was so surprised that it took him a moment to catch his breath and squeak, "Good morning."

"Good morning, my little one," replied the Wood Fairy. Her voice was kind and gentle, but the squirrel noticed that she seemed to be upset about something. Gathering his courage, he asked, "Good Fairy, what brings you here so early in the morning?"

"Oh, Mr. Squirrel, something terrible has happened. I lost two young friends in the storm last night," she cried. Tears formed in her eyes as she thought of what might have happened to her little friends. "Have you seen two small birds, Mr. Squirrel?"

"No, I haven't seen them, but I think I know where they are!" replied the squirrel. "Last night I heard the trees talking about two homeless birds. I realized there was trouble, so I went to see if I could be of help. When I arrived, the pine tree told me that the young birds were safe and sound asleep."

When the Wood Fairy learned the whole story, she said, "I'm going to teach those selfish trees a lesson they never will forget. But first, I must see my two little friends." She thanked the squirrel and went to find the pine tree. She found the pine quickly and spotted her two friends sleeping peacefully in its protective branches.

"They were so tired," said the pine, "that I did not wake them up." "Good," replied the Wood Fairy. "When they wake up, I will take them home where they belong. As for you, my young firs and tall pine, I thank you for your kindness. In return I give you the strength to withstand the strongest winter storms. You need never fear the cold again."

Thereupon she turned towards the other trees, who by this time were feeling rather uneasy. "You have acted selfishly," said the Fairy. "The two little birds could have died. You have broken a sacred law of the forest, and for that you must be punished. From this day on, your leaves will fall in autumn and not return until springtime. You will find out how hard winter can be. I hope you remember this lesson and try to be more thoughtful toward others."

That very day a strong wind started up again and blew the leaves away from all of the selfish trees. They felt very ugly without their leaves, and as winter approached they also felt very cold. They resolved to be kinder to others in the future.

As time passed, the trees kept their promise, and one day the Fairy came to visit them. "I see that you have remembered the lesson I taught you. Your hearts have become kinder. Although I cannot change what I have done," the Fairy continued, "from now on, instead of feeling the cold bite of winter, you will sleep soundly through the worst of storms. You will awake in the spring to the sound of singing birds, and all of your leaves will be renewed."

And so it was, from that time on. While many trees lose their leaves each year, the pines and firs stay green all year round.

I was told this story by a squirrel who had, I must say, a very good imagination, but you know what they say: in every story there is always a bit of truth. □

—Odette Renard

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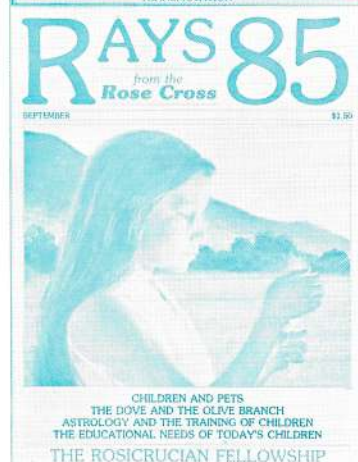
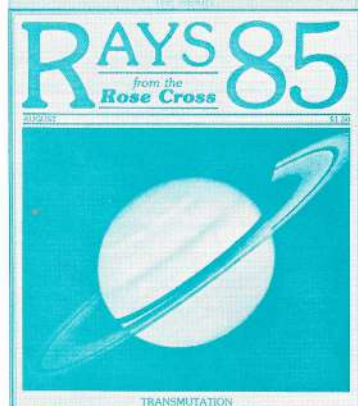
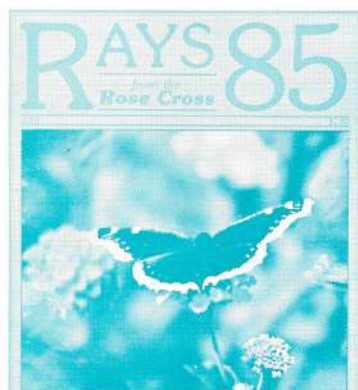
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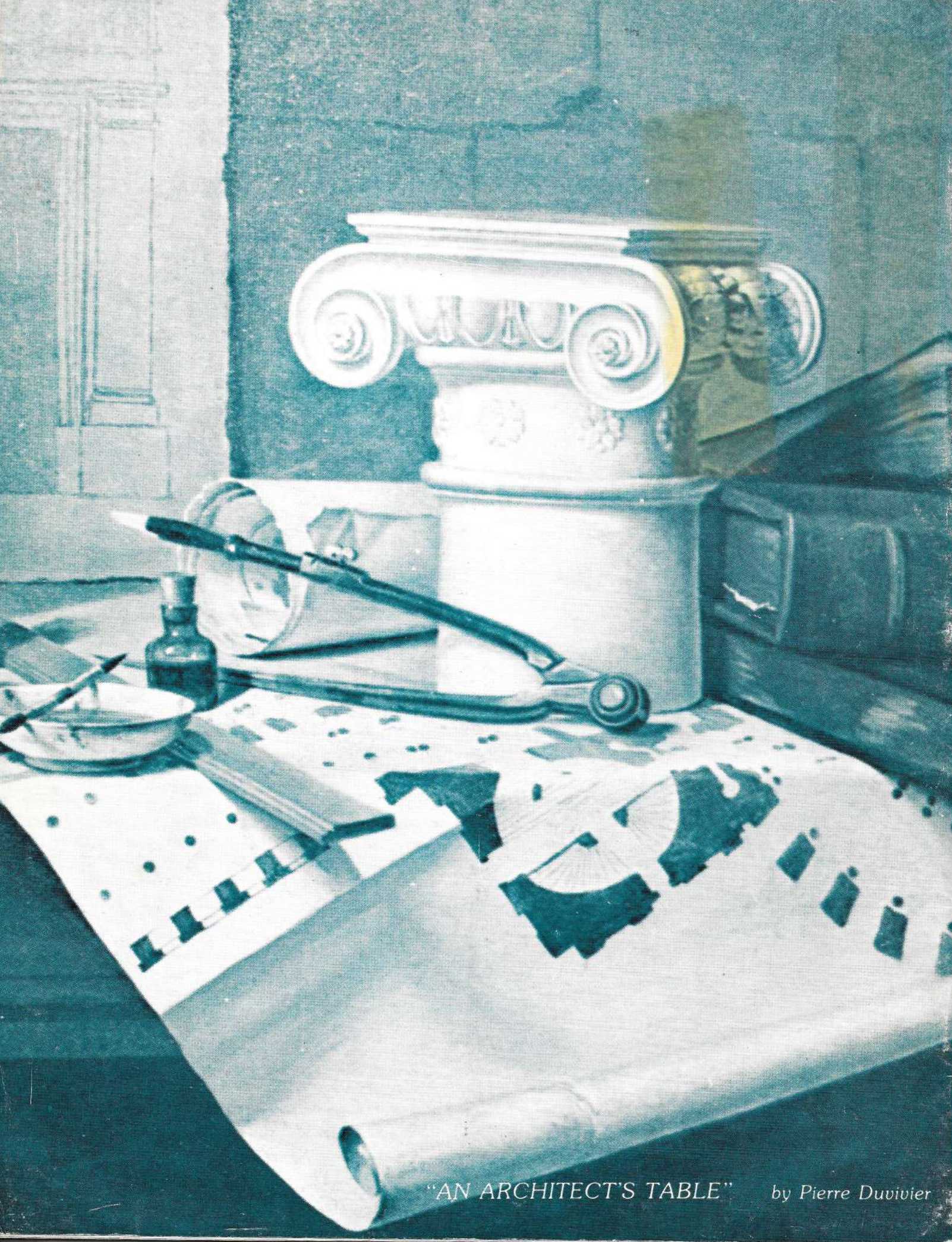
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