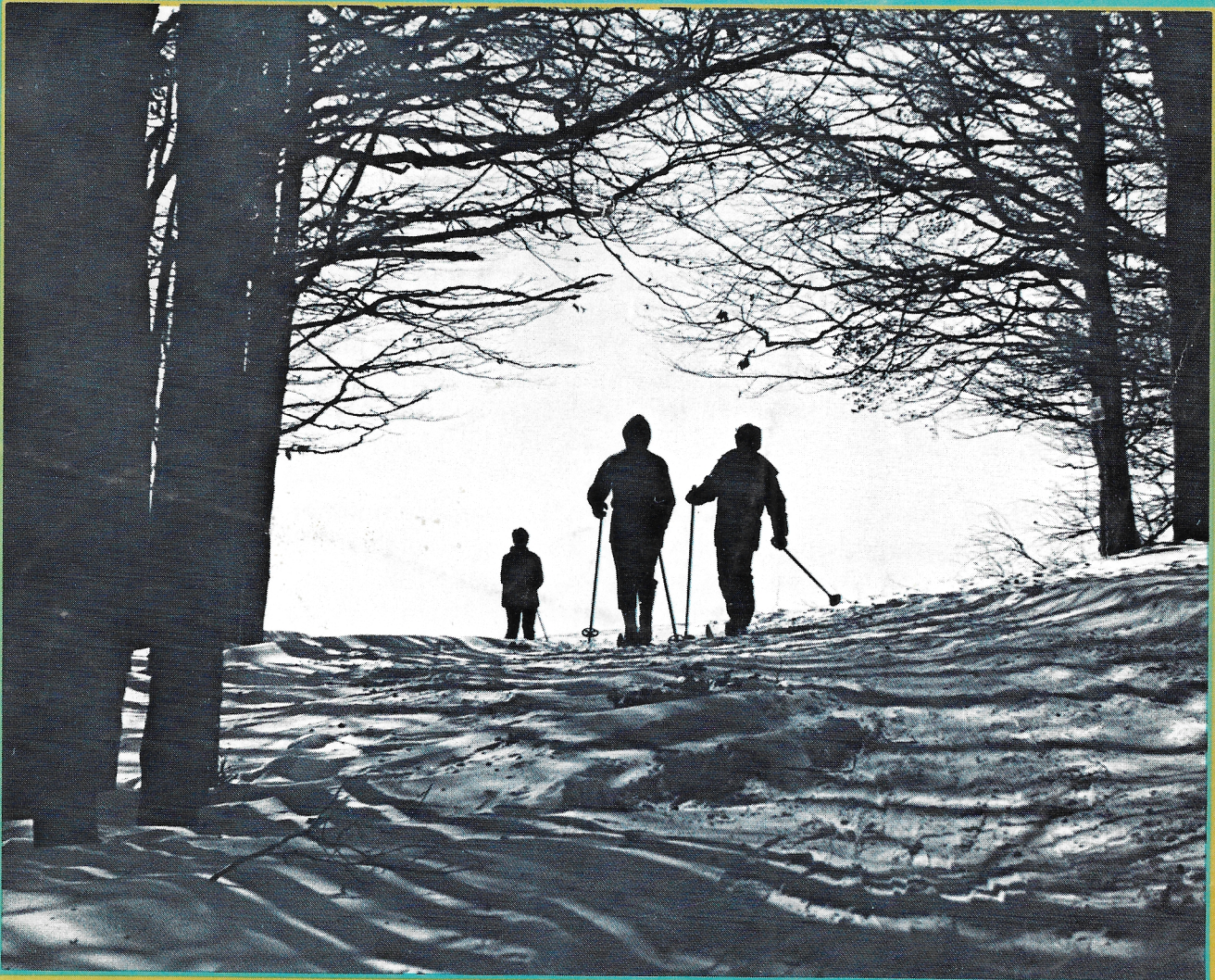


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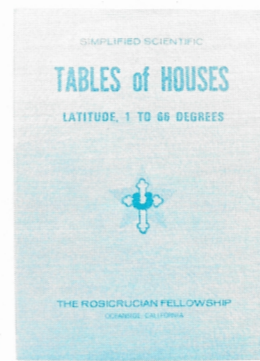
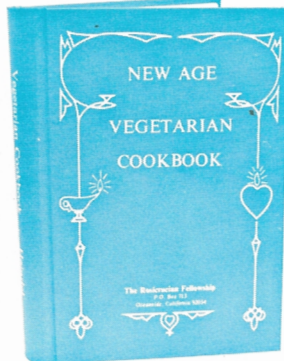
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"A Sane Mind,
A Soft Heart,
A Sound Body"



Feature

This One Day

Give me your help
Lord, to live this one
day. One knot to
unravel...one prob-
lem to weigh. One
path to discover and
choose the right turn. One worry to con-
quer, one lesson to learn. One moment
of gladness to overcome pain. One
glimpse of the sunlight, one touch of the
rain. No one can see what is coming
tomorrow, nor tell if its hours will bring
laughter or sor-
row...so I'll turn to
your Love and with
perfect trust say...
"Give me your Help
Lord, to live this one
day." Amen

—Eleanor Friese

Candle of Faith

Yesterday the day was dark
And washed with mirky streams:
My heart was marked with fitful fare
That splattered on my dreams.
Yesterday revealed the past
And no one seemed to care:
The hours threaded it with woes
But healing labored there.
Today the candle of my faith
Is held up high to shine:
In steady trust I forge a path
That time reveals as mine.
Today I let my Spirit soar
To sing unending song
And if for mercy I must wait,
Lord, make me sweet and strong.

—Anonymous

Work and Live

For the future
Is not yet come and today
Is but a flash
In the glorious light show
Of eternity!
The veil is drawn
And you must work hard
For the day is here
To teach you
About the many mysteries
Of life.
Where else
Can you be My children
But here...
Among the sheep and lambs
Just waiting your next opportunity
To climb the ladder of life
And find greater service!
Quiet now
For the dawn has broken
And you must decide where
You shall go to use
This glorious gift
You have been given today!

—N. D. Willoughby

When we build, let us think that we build
forever. Let it not be for present delight nor
for present use alone. Let it be such work as our
descendants will thank us for; and let us think, as
we lay stone on stone, that a time is to come when
those stones will be held sacred because our hands
have touched them, and that men will say, as they
look upon the labor and wrought substance of
them, "See! This our father did for us."

—John Ruskin

Editorial



Ideals for the Coming Year

We are now at the beginning of a new year—a good time to take stock of our accomplishments and failures to date, our sorrows and joys, the manner in which we have dealt with them, our responsibilities in regard to them, and the lessons learned.

Every event in life, be it sad, joyous, or nondescript, contains experiences we need in order to further ourselves on the path of spiritual attainment. The development of the powers of the Spirit is the primary object of existence; all other accomplishments are of subsidiary importance. Our will-power, which is allied with reason and judgment, our emotions, chief of which is love, and our creative orientation all must be fully developed and perfectly controlled by the Spirit—the true Divinity within.

How far we are from this ultimate attainment is for each of us to judge for him or herself. No person has the power to do this for someone else, and it is difficult to do it accurately for oneself. The perspective on self is too close for correct judgment. Then, too, most of us are all too prone to find excuses for our shortcomings instead of acknowledging them and beginning a process of thorough purification. To excuse a fault or try to hold someone else responsible for it results in a weakening of moral stamina. To admit it frankly and attempt earnestly to reform strengthens moral fiber, quickens insight, and generates the power to overcome future difficulties more readily.

Many people drift idly along from day to day, letting Nature take its course, so to speak, without making much effort to change or improve conditions. It is better to make mistakes and profit from them, however, than to vegetate. No experience is really bad if one learns from it, and, at present, people seem to learn more from sorrow than from joy.

The severity of life's lessons depends considerably on our approach to them. If we learn to find joy in accepting and overcoming challenges, they become opportunities to demonstrate our powers of reason and

judgment. The most perplexing experiences become our most valuable aids in developing potential powers. Granted, some lessons appear overwhelming and there are times when even the strongest will may falter. The only failure, however, is in *staying* down—not in falling down. The greatest courage often is borne of the deepest despair. We should learn to study our problems from all angles in order to ascertain all the lessons they hold and all the benefits we may derive from mastering them. In order to do this we must become observant and analytical; we must learn to do our own thinking and reasoning and to form our own conclusions. Then, in time, the Spirit within becomes a trustworthy tribunal of truth, and our judgment, under all circumstances, is correct. Until we have established this power within, however, our ability to judge correctly cannot be wholly relied upon. If we wish to become self-reliant individuals, we should not accept, reject, or follow blindly any outside presentations, no matter how logical they may appear, until we have taken the entire matter before this inner tribunal and received its confirmation or rejection.

No outside power can create this "inner knowing" for us or take it away when it has been established. Once established, it becomes a guiding light for all time and is thenceforth our greatest asset in transforming our spiritual potentialities into dynamic energy.

Since this is the propitious time of the year for self-examination, it affords us an excellent opportunity to discover what progress we have made in

attaining ideals we hold essential to our development. We should bear in mind that ideals are our own individual conceptions of excellence; therefore, when these ideals have been attained, our further development depends on a new and higher conception of living.

Furthermore, we should not expect other people to live up to our ideals. Each individual is the sum of all his past endeavors; thus, each individual has a different perspective on life. Each person must work out his own destiny in his own way.

No one is better or greater than the ideals he possesses, and worthy ideals are never self-centered. The person whose ideals lift him above his lower self is one who thinks deeply, feels keenly the heartbeat of others, and serves well and selflessly. The world's great achievements are due to the efforts of alert, progressive individuals who have worked to attain their ideals and put them to good use in furthering the welfare of humanity. Courage of conviction has provided a way for the masses to take the next step in progress. The person of vision, the idealist, becomes an inspiration of his age, a leader of mankind, a savior of a nation.

As the nineteenth century clergyman Edwin Hubbell Chapin so truly said: "Honor to the idealists, whether philosophers or poets. They have improved us by mingling with our daily pursuits great and transcendent conceptions. They have thrown around our sensual life the grandeur of a better, and drawn us up from contacts with the temporal and the selfish to communion with beauty and truth and goodness." □

Mystic Light

Searching for Truth

There is an old saying: "Know the Truth and it shall set you free." Perhaps you have heard it before! I have pondered this statement for many years and have not yet found an "absolute" answer to my quest. It has kept me going, however, for I believe those words have a hidden meaning which ultimately I will discover in my own life.

The search for Truth can be conscious or unconscious. It can be the driving force behind a person's entire life or it can be just a curiosity which keeps surfacing every few months. What is this thing called "Truth?" Why will it set us free once we have found it? The desire to know more about life is a natural tendency for most people. Even if it initially takes the form of egotism or pride, this quest for knowledge can be a spiritual plus for those who persist.

Truth and reality are closely connected. When we begin to discover what is true about something or someone, we start to see the reality that exists in that object or person. We see the essence of the purpose for which it, or he, was created, and this gives us a deeper understanding of why things are as they are. Until we are able to discern the Truth behind our motives and actions, we live in a state of illusion.

Our study of the Law of Cause and Effect is one of the best ways of discovering the elusive Truth behind life's visible and invisible activities. Cause and effect or action and reaction are the basis of universal Laws that govern us. Every word we speak, every thought we think, and every act we set into motion will bring us under the Law of Cause and Effect. The Truth behind this Law is that "it is." It is vital to know that our words, thoughts, and actions affect us as does our environment, in direct proportion to how we use them.

There is no escape from this Law; only the knowledge of how to use it wisely will protect us from disastrous results once it is set in motion. The character of our lives is always a direct result of this Law of Cause and Effect, operating from past and present manifestations on the physical plane. Our bodies were built partly as a result of thought forms we generated in previous incarnations, and what we are is only what we have created. If our physical vehicles are weak or unreliable, we made them so by our disobedience under universal Law.

Truth stands out in a person's life to the degree that he or she is able to live it. Knowing the Truth means applying it in one's life, not just believing it to be so. If we know about the Law of Cause and Effect and don't apply it daily in a constructive way, we still are not free. Even though we pray fervently for peace and spiritual illumination, nothing happens until we "know" it does. The word "know" is vital in this statement about Truth. Our "knowing" means our acceptance and belief that the Truth does exist and is an eternal principle which will free us in time if we continue to apply it in practical ways. Just believing that Christ Jesus said "I am the Way" does not free us. We also must begin to walk in His footsteps. As we walk the path to a Christed consciousness, we

know more and more each day about what it means to be free. The Truth we seek represents freedom from mental and material bondage.

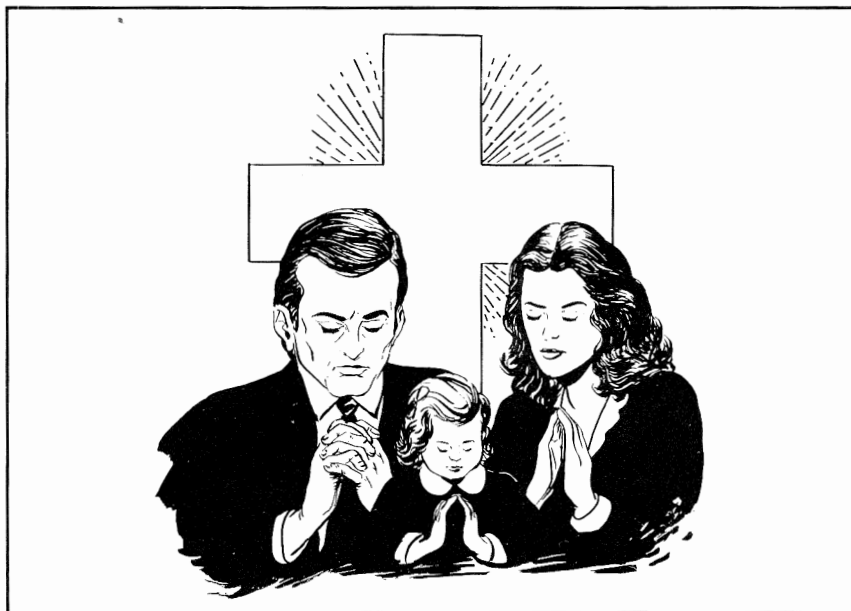
If we practice daily retrospection of our thoughts and actions we eventually will become aware of the true nature of our being. We see the "why" behind what we think and do and this gives us greater insight into our strengths and weaknesses. It is one of the first steps on the path to character building. Max Heindel, founder of The Rosicrucian Fellowship, was so convinced of the validity of this spiritual exercise that he said that even the most depraved person could be rehabilitated if that individual practiced retrospection on a daily basis for six months.

When we have discovered the truth about ourselves—who and what we are—our lives take on a greater degree of importance. We no longer think that we are the victims of circumstance and environment. We know that we are what we make ourselves. This Truth gives the spiritual aspirant courage to continue when times seem to be the darkest. We can free ourselves from past destiny by present actions. That is the Law.

A love for life can begin to develop within a person when he or she finally realizes that life on Earth is not a matter of accidents and haphazard events. One begins to perceive order in the universe, and this order begins to manifest in one's own life. It is a great joy when this Truth is discovered and one really is freed from the chains in which one has been imprisoned for so many lifetimes! □

—N. D. Willoughby

Mystic Light



Science and Religion

XVIII. Birth Defects

The physical process by which a baby is produced is quite intricate. The human body is composed of structural units called cells. Each cell contains a central part, called the nucleus, which is surrounded by cytoplasm, which is surrounded by a wall. In the nucleus are "genes" which contain the coded patterns according to which the various proteins in the body are built. These genes are linked together into chains called chromosomes. When an offspring is to be produced, the chromosomes within a cell must duplicate, and the duplicated chromosomes must be separated from the original. Half of the duplicated chromosomes then go to form a sperm cell or an egg cell. A sperm cell unites with an egg cell, and the resulting cell then proceeds to duplicate and the embryo begins to grow.

If one or both parents have defective genes, and if the parents' defective genes are among the half that are transmitted to the sperm and egg, then the baby will have defective genes and may have corresponding structural and functional weaknesses in its body. In the duplication and separation processes in the production of the sperm and egg and in the early growth of the fetus, if a gene is not duplicated accurately, or if a portion of a chromosome gets broken off, or if chromosomes break and reattach in improper order, or if too many or too few chromosomes get transferred to the sperm or egg, then structural or functional weaknesses in the body may result.

Throughout the ages there always have been (as far as we know) low levels of "cosmic rays" which are capable of producing genetic and chromosomal mutations. Also, viral infections which can induce mutations (such as the virus which produces German measles)

have been around for some time. Mankind, however, has introduced into his environment various new factors which are able to increase significantly the number of mutations. High energy radiation produced by X-ray machines, radioactive materials, or video screens, some chemicals (mustard gas, formaldehyde, dioxan, caffeine, cigarette smoke, alcohol, lead, herbicides, acridine dyes, epoxides, ethyl urethane, phenol, manganoous chloride, bromouracil, etc.), and some drugs (LSD, diethylstilbestrol, aspirin, hormones, etc.) have been found to increase the number of mutations. In general, the pregnant mother must avoid these mutagenic agents, but in some cases the mutation can originate in the father. Soldiers who were assigned the job of spraying herbicides in Viet Nam fathered an unusually large number of defective children when they had returned to their wives in the United States.

Clairvoyants see that many congenital defects had their origin in a past life. Max Heindel notes (see *The Web of destiny*, pp. 58-71) that when the creative force, in one life, has been wasted on gratification of the passions, there is a dearth of creative force available in the next life for the building of the brain, nervous system, and larynx. Thus, the Ego may be born into a body which has mental, nervous and/or speech disorders. Materialism in one life can lead to a body in the next life in which parts which should be soft are hardened and parts which should be hardened are soft. Protracted disregard for truth in order to serve one's own selfish desires in one life can lead to misalignment of the Ego with the forces of truth when the archetype is being formed for the body for the next life. This can lead to malformation of the archetype and thence to malformation of the body for the coming life. Those who fail to make proper use of their sense organs in one life, who try to shut themselves off from the world around them, who ignore the cries for help or the opportunity to see the conditions and needs of others, may have impaired hearing or sight in their next life.

Clairvoyants also see some congenital defects which were not due to actions in a previous life. Some Egos may not have done anything particularly wrong, but may need to concentrate on developing certain soul powers, and inhabiting a body with certain limitations may help focus their efforts on developing these soul powers as they struggle to overcome these limitations. Some Egos may be in the process of restructuring a particular organ and

in the transition stages that organ may not function well. This is the origin of some of the eye problems that people have. The eye is in process of being restructured so that instead of receiving reflected rays and forming an image on the retina, the so-called "blind spot" will be sensitized and people will look out through the eye and see directly the thing itself, both inside and out. Just before an Ego enters into a fetus, it sees a panorama of the coming life. If the Ego, seeing that a particularly difficult life is in store for it, panics and tries to escape from the mother's womb, this may cause a partial disconnection between the sense centers in the etheric and dense bodies, so that the etheric cranium extends above the physical cranium. Then the Spirit cannot enter into the body and control it. Idiocy results.

The material scientist sees congenital defects as being the result of inheritance, environmental factors, and "chance" (which determines which genes an offspring will get from each parent and which genes and chromosomes are influenced by environmental factors). The clairvoyant sees congenital defects as being the result of past actions and the current soul development needs of the Ego which is coming into the body. These two points of view can be united if it is allowed that those events attributed to "chance" in fact are controlled intelligently. We then may get the following unified picture. An Ego, due to past actions or current soul development needs, must inhabit a body which will have certain limitations. The Recording Angels find for this Ego some parents who can provide appropriate gene and chromosome structures, and the Recording Angels oversee the replication process to make sure that the appropriate choice of genes is obtained from each parent and that these genes, if necessary, are mutated as required by the needs of the incoming Ego. This picture holds true for cases in which "natural" mutations occur. When humans introduce mutagenic agents into their environments, the natural situation no longer exists. Man has been given free will and has power to do things which are harmful to himself and others. When man introduces mutagenic agents into this environment, he may be initiating a cause-effect chain. He may be causing malformation and malfunctioning of some bodies which otherwise would have been whole. In such cases, debts are being accumulated which will need to be repaid at some future time. □

—Elsa M. Glover

Mystic Light

Being Alive!

What is life? We all think we know what life is but if you were to answer this question, what would you say? Is life being active, noisy, full of joy or is it solitude, silence, and serenity?

Perhaps life is all of the above, or it can be any one of them. Life is made up of cycles just like night and day, light and dark, loud and soft. It is the recognition of the purpose behind these dualities that helps to explain the mystery of life.

If life were always pleasant, happy, joyful, and rewarding, we would soon be bored—sound silly? Well, too much of the same thing will automatically bring about a change in the status of any situation. Nature abhors a vacuum and likewise seeks to break up crystallization and rigidity in our lives.

It is the “sameness” that we rebel against even if it is a continuous state of seeming happiness. Our soul seeks experience and if everything was always joy and bliss, there would be very little “soul growth.”

Learning to cope with everyday situations that we are faced with is what gives us soul growth. If we were kept sheltered from all of life’s trials and tribulations, our growth would be slow or even non-existent. If there were no tests, our hidden strengths and talents would never be called upon.

Stop for a moment and examine your own life—what do you want most of all? Is it happiness, wealth, a good personal relationship with people, a family? All of these things deal with the outer world of “effects” and are thus subject to continual change.

People’s moods fluctuate with the tide, tempers flare in the heat of summer, and supermarket prices change as rapidly as the New York Stock Exchange! Are we going to put our trust and faith in these things? Hopefully we will not make this mistake, but more often we succumb to the temptations of the Physical World.

In order to live life to the fullest and to be more “alive” we must understand Nature’s calls. The reason we have chosen to return to this Earth from the spiritual world is that we are seeking more “soul growth” through Earth experiences. These experiences cannot be found in the realm of Spirit but must be gathered in a physical body under circumstances that we choose by our karma, thought forms, and desire

to gain knowledge.

Occult wisdom tells us that we choose our own parents, the town and country we are to be born in, and who we are to marry. It is this need for experience and a need to balance the masculine and feminine poles within that drives us onward to live life in whatever degree and environment we have chosen.

The next time you are faced with a difficult situation stop and say to yourself—“I have put myself in this particular situation so I can learn a lesson. What is that lesson I am supposed to learn? It may be a very simple fact of life that we must discover through continuous testing. Perhaps it is for the cultivation of love and compassion which is required of all who seek to “live in the light.”

Whatever your place in society or your position in the community, don’t forget that you are still a “universal being” who has come to Earth to learn in the great school of life. Don’t be afraid to face difficulties or you may have to see the same ones return time after time. These stumbling blocks can be used as stepping stones if we will remember that life is made up of a continuous series of tests and trials for our own benefit.

We are our own teachers, and nobody can teach us better than ourselves! The degree of life which we seek to live is a direct result of our willingness to understand why we are here. Life can be a sad illusion if we try to escape reality or it can be a marvelous opportunity to grow and become more than we are. □

—N. D. Willoughby

Mystic Light

Letters from a Rosicrucian

*Written to Karl von Eckertshausen
Munich, 1792–1801*

I. DIVINE WISDOM

Attempt not to study the highest of all sciences unless thou hast determined beforehand to enter upon the path of the virtuous life; for those who are not capable of being moved by truth will not comprehend my words. Only those who enter into the kingdom of God will understand the divine mysteries, and each one of them will learn wisdom only in proportion to his capacity for receiving in his heart the divine light of truth. To those whose life consists exclusively in the mere activity of their intellects, the divine mysteries of Nature will not be comprehensible, because the *words* that project the Light are not heard by their souls. Only he who forsakes self can know the truth; for it is only possible to comprehend truth in the region of absolute good.

All that exists is the fruit of activity of Spirit. The most sublime of all the sciences is that one by which man learns to perceive the bond of union between spiritual intelligence and corporeal forms; between Spirit and matter. Fixed times of separation do not exist, for between both extremes all possible gradations are displayed.

God is Fire (force), emitting the purest Light. This Light is life, and the existing gradations between

the Light and the darkness are found to be beyond human conception. The nearer we approach to the center of the Light, the greater is the force which we receive, and the more power and activity result. The testing of man is to raise himself to that spiritual center of Light. Primal man was a son of that Light. He was in a state of spiritual perfection immeasurably higher than his present state, in which he has descended deeper into materiality, assuming a dense, corporeal form. In order to ascend again to his former elevation he must go back on the path by which he descended.

Each living thing in this world obtains its life and its activity from the power of Spirit; the gross elements find themselves ruled by those more subtle, and these in turn by others yet more so, until power purely spiritual and divine is reached, and in this manner God inspires all. In man is a germ of divine power, a germ which by unfolding itself can attain his conversion into a tree of marvelous fruits; but this germ can evolve only under the stimulating influence of the warmth which radiates from the flaming center of the great spiritual Sun; and in proportion as we bring ourselves to the Light, this warmth is felt.

From the center or supreme and original cause active powers are continually radiating, diffusing themselves through the forms which their eternal activity has produced, and from these forms they radiate back again to the first cause, making in this manner an unbroken chain wherein all is activity, Light, and life. Man, having left the radiant sphere of Light, has made himself incapable of contemplating the thought, will, and activity of the Infinite in their unity, and at present can only perceive the image of God in a multiplicity of different images. Thus it is that man contemplates God under an almost infinite number of aspects; but the same God remains ONE. All of these images should remind him of his former exalted position, to the regaining of which he should put forth all his efforts. Unless he strives to raise himself to greater spiritual heights, he will sink more and more deeply into sensuality, and it will be increasingly difficult for him to return to his first estate.

During our present Earth lives we find ourselves surrounded by dangers and with little power to defend ourselves. Our material bodies keep us chained to the kingdom of the senses, and a million temptations hurl themselves upon us daily. In fact, without the reaction of the Spirit the animal principle in man would soon drag him into the mire

of sensuality where his humanity would ultimately disappear. However, this contact with the sensual is necessary for man because it supplies him with the strength without which he would be incapable of raising himself. It is the power of will that enables man to raise himself, and he in whom the will has been brought to such a state of purity that it is one with the will of God can even during his life on Earth become so spiritual that he may contemplate and comprehend in its unity the kingdom of Spirit, mind. Such a man succeeds in anything, because, united with the universal God, all the powers of Nature are his own powers, and in him will be manifested the harmony and unity of the whole.

Direct all thy forces to feeding the tender plant of virtue that buds forth in thy bosom. In order to facilitate this unfoldment, purify thy will and permit not the illusions of sense and of time to tempt and mislead thee; and in each one of the steps that thou takest on the path leading to life eternal, thou wilt find an air more pure, with a new life, with clearer light; and in proportion to thy ascension to the heights the expansion of thy mental horizon will be increased.

The intellect alone does not lead to wisdom. The Spirit knows all, nevertheless no man knows the Spirit. Intellect without God makes man mad; man then starts to adore himself and to repel the influence of the Holy Spirit. Ah! How little satisfactory and how misleading is intelligence without spirituality! How soon it perishes! Spirit is the cause of all; and how soon ceases to shine the Light of the most brilliant intellect when once abandoned by the rays of life from the Sun of Spirit!

In order to comprehend the secrets of wisdom, it is not enough to speculate and to invent theories concerning the same; what is principally needed is understanding. Only he who conducts himself wisely is in reality wise; this is true even though he may never have received the least intellectual instruction. In order to see, we need to have eyes, and we do not close our ears if we wish to hear; in order to be able to perceive the things of Spirit we need the power of spiritual perception. It is the Spirit and not the intellect that gives life to all things, from a planetary Angel to a mollusk in the depths of the ocean. This spiritual influence always descends from above to that which is below, and never ascends from below to that which is above; in other words, it always radiates from the center to the circumference, but never from the cir-

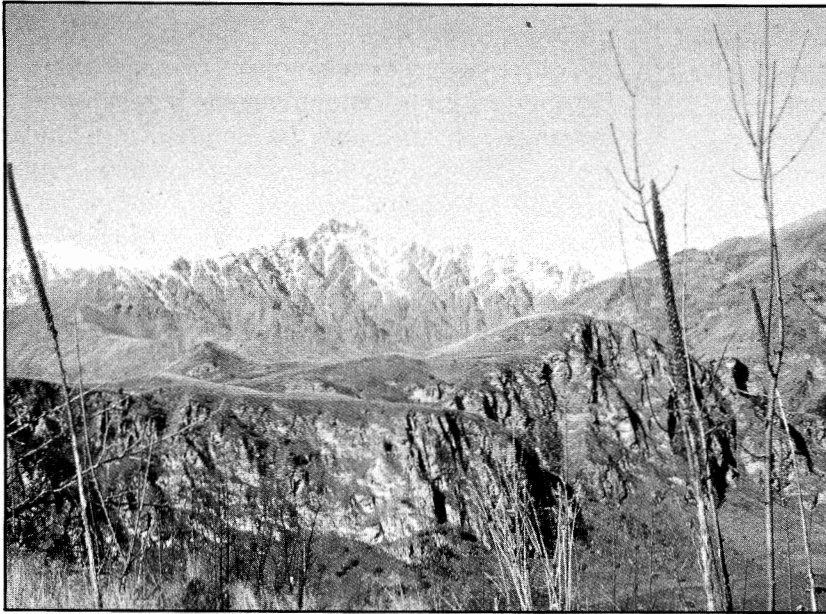
cumference to the center. This explains why the intelligence of man, being only the effect of the spiritual Light that shines in the material, can never elevate itself above its own sphere of Light which proceeds from Spirit.

The intellect of man is capable of comprehending spiritual truths only under the condition that his consciousness enters the kingdom of spiritual Light. This is a truth that the majority of scientific persons will not understand: they cannot raise themselves to a condition superior to the intellectual spheres created by themselves, and they consider all that is found outside these spheres as vagaries and illusive dreams. Therefore, their comprehension is darkened and in their hearts reside passions; to these it is not permitted to contemplate the Light of truth. He whose judgment is determined by what he perceives with his external senses cannot realize spiritual truths; a man dominated by his senses is held fast to his individual Ego, which is an illusion, and naturally he hates truth because the knowledge of truth discredits his personality. The natural instinct of the inferior self of man impels him to regard himself as an isolated being, distinct from the Universal God; the knowledge of the truth destroys that illusion, and for this reason the sense man hates the truth.

The spiritual man is a son of the Light. The regeneration of man and his restoration to his former condition of perfection, in which he is above all other beings of our system, depends on the destruction and removal of whatever obscures or veils the natural inner light. Man is, so to speak, a fire concentrated in the interior of a material, gross husk; it is his destiny to dissolve in this fire the material and gross portions of his being, and to unite himself anew with the flaming center, from which during this Earth life he is in a manner as a flash from a flint struck with steel. If the consciousness and the activity of man are found continually concentrated in external things, the Light that radiates from the divine spark in the interior of the heart grows weaker and weaker and finally disappears; but if the inner fire is cultivated and fed, it destroys the gross elements, attracts other more etheric principles, makes man more and more spiritual, and gives him divine powers. It changes not only the state of the soul but increases its receptivity to pure and divine influences, and enobles the whole constitution of man until he is transformed into a true Lord of Creation. □

(To be Continued)

Mystic Light



Mother Earth, or The Mineral Kingdom

We speak of *Mother Earth*, and rightly. All matter is crystallized Spirit, and it crystallizes first in the mineral kingdom, which is the Earth. So from the Earth comes all the body building material and all the nurture for the three higher kingdoms; plant, animal, and human. The Earth is, in truth, the dense body of a Great Spirit, the progenitor of all plants, animals, and humans. The center of the Earth is the Center of Being of this Earth Spirit, our "Mother." Therefore, this Earth that seems so inert and dead is in reality a living, feeling, thinking body enmeshed in the hardness of stone and granite. We, in turn, repay the Earth for its nurture by breaking up its hardness, so that, over eons of time, its Spirit gradually will be liberated. This is what Paul meant in the Bible when he speaks of the whole creation groaning and travailing, waiting for the day of liberation.

Therefore, the Earth feels pleasure at any activity of man or Nature that breaks up the hardness of its body, whether on the hard crust or in the "bowels" of the Earth. The mining of coal, iron, gems, chemicals, all give joy, and the Earth is glad to be plowed and cultivated that its many children may be fed. The gathering of crops, the picking of fruit and nuts, even the picking of flowers, gives pleasure. On the other hand, the wanton destruction of the bounty of the Earth, such as pulling plants out by the roots, gives pain. Also, the ever increasing practice of covering the Earth with concrete roads and sidewalks is a step backward for it.

Humanity's special work in this period of time is with the mineral kingdom, bringing into being vast arrays of tools and machines with ever more

intricate technology. These machines, produced from living metals, develop a life within themselves, strange as it may seem. All machines respond to human love and caring. The older they get, the more they respond, cars, typewriters, computers, all of them. Working with machines as conscious parts of life opens an enormous new field for human exploration. Even today, according to Dorothy MacLean in her book, *To Hear the Angels Sing*, published in 1980, there are a group of geniuses who mend computers. They sit near the machine, in silence for a time, concentrating. When they tune in to what is wrong, they proceed to fix it. I have tried this method on ailing typewriters and sewing machines, successfully.

It has to be that the substance most devoid of consciousness, such as the minerals, have to be held in their state of existence by a vaster consciousness, which is far beyond our imagination. These Beings are the Group Spirits, each having charge of one class of minerals and completely controlling the evolution of the mineral under its charge. The minerals are in a state of deep unconsciousness, but the Group Spirits have a high degree of consciousness and are ever ready to cooperate with humans in the work of evolution. Also there are Nature Spirits, which work, invisible to man, tirelessly in all mining operations, and all breaking up of the Earth. Folklore of many lands tells about them. The mountains, lakes, and rivers all have Nature Spirits, which people with psychic ability have contacted, and with whom some have conversed. All are a part of one great whole, our world, which, in turn, is part of the greater whole which is God. Indeed, there is a kinship of all of life, in all the kingdoms, and the clearer realization we have of this, the closer we are to a realization of God. □

—Audrey Glover

Mystic Light



Where Are You Alive?

At present, we have five senses: sight, hearing, taste, smell, and touch, but the sense of touch predominates. We can function without the other four senses, but we cannot function without touch. When we are in physical pain, such as a throbbing toothache, and go to sleep at night, we no longer are aware of the pain even though the tooth remains diseased. As long as we are awake, touch is related to consciousness in the Physical World.

Christ Jesus repeatedly stated, "The Kingdom of Heaven is within you." When we close our eyes, the

world immediately disappears from our sense of sight, yet we know we are alive in the world and that everything is just as before should we wish to open our eyes. We feel life in every part of our bodies, but the awareness of that life is centered in the head. It is advisable, therefore, to still the lesser senses as much as possible and use our touch awareness to get "in touch" with the God within.

The seat of consciousness has been described variously as the point between the eyebrows, the third eye, or the place behind the eyes. When we turn our attention inward, or our thoughts heavenward, we are most alive at this place. An aid to meditation that may be helpful is to imagine one's thoughts as a thread continually passing through the eye of a needle. The "Eye" is God, the Silent Witness to our thoughts and actions—always present, His Life actually animating us yet always allowing us free will to grow at our own pace, to approach Him or to remain engrossed in worldly matters as we choose.

The "Eye" is God's way of being omnipresent in the entire human family. The Eye also can be considered the Germ of our eventual manifested divinity as the Higher Self in each of us unfolds to greater realization of our oneness with Spirit.

In meditation, we attempt to still the senses in order to draw closer to the awareness of God's presence in us as the Eye. Some persons have done this unknowingly and have reported startling occurrences. A good example of this was an article about an astronaut in training for a space flight. He was alone, isolated in a small capsule without light or sound. All senses but touch were dulled. He was instructed to remain in the training capsule for as many days as he could before signaling for release. After three or four days he emerged, saying he had to get out because he saw the Sun "staring back" at him in the darkness!

Some have called this inner point of awareness "the secret place of the Most High" or "going into a high mountain to pray." The "Eye" is our closest inner link to God and the door, so to speak, to the Kingdom of Heaven. The closest outer link is identifying with the Life in Nature, the visible symbol of God's presence around us. Try driving through the mid-western corn and wheat fields and identifying with the germ of each individual kernel of corn or grain of wheat. After about five minutes of such contemplation, one can be overwhelmed by the realization of Life—God—

everywhere! Another symbol of God's presence is our one and only "light bulb," the physical Sun. Where would we be if that life-giving Light were withdrawn? Truly, in God we live, move, and have our being, and we should train ourselves to become more and more aware of these inner and outer symbols of the Presence.

All thoughts, creative or otherwise, pass through the Eye-witness. Where are our thoughts coming from? It is a good exercise in concentration to be still and observe thoughts entering the mind. Watch them, and by the very act of watching, we can slow our thoughts down. Thoughts take root quickly, sensuous thoughts more readily than the abstract. If we give a negative thought even a small amount of attention, we reinforce the power of that thought to influence us. That is why some consistently negative people literally have a wall of gloom surrounding them and, although they may appreciate a positive idea, they cannot seem to put it to work in their lives due to the smothering influence of their predominating negativity. Be a discriminating thinker—select, discard, be objective. In so doing, we strengthen will power and increase awareness.

As threefold beings comprised of Spirit/thought, Soul/feeling, and Body/action we respond to spiritual and physical stimuli. Are we alive more in the higher or lower aspects of the desire body? All good work begins with a lofty desire and a following through with action in the desired direction. By-products of such action are joy, contentment, and peace of mind. In contrast, those whose desires are basically selfish delude themselves with a temporary pseudo "happiness." No sooner has one selfish desire been fulfilled than another takes its place. Some people are literally imprisoned—ravaged—by their desires. The pursuit of sensation, pleasure, and possessions takes precedence in their lives.

We should strive to be more alive in the mind where the Ego can be in control of situations to a greater degree—be "in the world but not of the world." We must strive to be aware when subtle, negative thoughts such as envy, superiority, personal dislike and idle curiosity, find a home in our consciousness. We cannot be trusted with increased spiritual powers until we control such thoughts (imagine Angels being jealous or back-biting!).

We always have choice. Just as a computer does, we make thousands of yes or no decisions a day, and these choices shape our lives toward one of basic virtue, mediocrity, or vice. Are our

energies controlled and in harmony with universal good? Are we, perhaps, just lukewarm? Are we alive in conscience—do we listen to our inner promptings? Do we demonstrate our ideals and good intentions or merely think about them? Right thought is a powerful creative force latent in everyone. We truly are gods in the making but first comes self-mastery. It is essential that we learn our thought lessons in this world of duality. The friction of everyday living and working together with many types of people and under varied circumstances gives us ample opportunity to develop correct thinking or suffer the consequences. The Creative Hierarchies have prepared for us the best school possible to aid us in the development of our spiritual strengths: self-consciousness, will, soul power, and more.

We grow in proportion to our conscious efforts to live the life and in so doing to improve the character. No effort, however small, is lost, but with a little more effort we can progress greatly in any one lifetime. By self-sacrifice and service to others we are creating the soul body which will make us even more capable workers, now and in time to come. Do not be discouraged if the path we are trying to tread is not always smooth. "Whom the Lord loveth he chasteneth" and puts to work, sometimes in fields of endeavor we had never dreamed of but in which we may find ourselves surprisingly capable.

It is essential that we become more aware in every facet of living. Avoid "tunnel vision" of the mind. Acknowledge God's presence within and without, even in trying circumstances. We do not *have* to react negatively to disagreeable personalities. We do not *have* to let the jarring sights and sounds of daily life disturb us if we will just view life impartially and objectively and consciously hold different constructive thoughts. For instance, praying for an antagonist will lessen the severity of the emotional upset until the conditions can be altered or eliminated.

Author Paul Brunton once said, "Where your thoughts are, there you must live." How important it is for us as students on the Path to discriminate as to what thoughts we entertain! By choosing thoughts wisely and consciously, we gain self control and self reliance. We will not react so readily in the usual commonplace way to the influences of our surroundings and associates. Let us take pain again as an example. Pain will not be as severe—it may even be eliminated—if one

removes thought-recognition from the pain and thinks of something else. I was toasting a marshmallow in the fireplace one evening while watching TV. The marshmallow caught fire and I quickly drew it towards my mouth to blow the fire out. Carelessly, I hit my lip, burning that tender area. Throbbing pain! After the initial shock I had to do something to ease the pain, so I said to myself repeatedly, "My lip is cool, my lip is cool." In less than two minutes, surprisingly, the pain was gone.

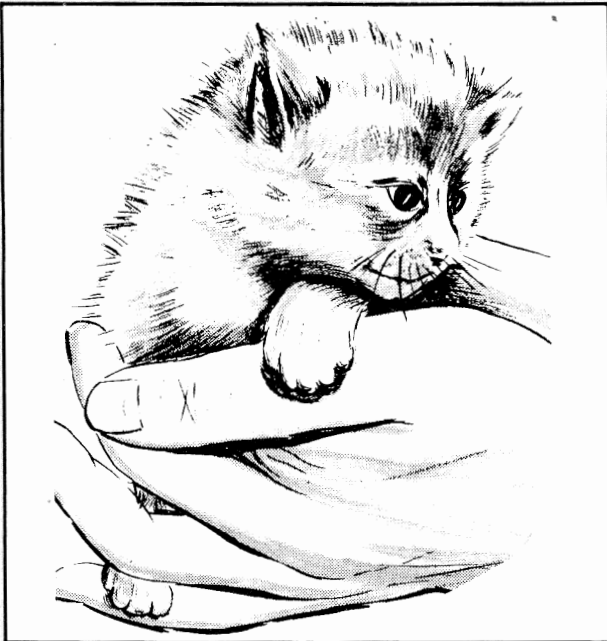
One of the best examples of thought control concerns Mahatma Gandhi. It has been written that Mahatma Gandhi had an appendectomy without anesthetics while he lectured to his students from the operating table!

Are we alive in the past or future? For us there is only now, this present moment. Even in our daily retrospection, the present moment holds true. *God is the Eternal Now* and we are the individualized "Sparks" of that God. Memory and planning for the future give us the illusion of time. We can be aware of the past or the impending future *right now* only. Temptations can be overcome more easily if we keep this time-awareness and remember that God, the Eye of the needle, is watching what we do with our lives.

By experience gained through many lives and the perpetual conflict between the higher and lower selves we are in the process of fulfilling the biblical admonition, "Be ye therefore perfect even as your Father in Heaven is perfect." Why not aim for that perfection? Every great accomplishment began with a first step and continuing enthusiasm. We must develop self-reliance in order to work efficiently and creatively. We must be a law unto ourselves, yet respect our brother's position. One cannot hurry his brother on the Path. Our service to him and our example will be the best teachers. Eventually the Law will be written on every heart and the essence of all Good carried in the seed atom of the evolved Spirit. St. Paul said that in the latter days "every man shall be his own priest," drawing closer and closer to God by awareness and by self-sacrificing service to his fellowman. At present, the earnest student may find himself or herself in a lonely position in this materialistic society. We should take heart and never feel lonely because the Presence is always *here, now!* We will continue to live and grow in gradual expansion of consciousness until we can say, as did the Christ, "My Father and I are one." □

—V.S.

Mystic Light



Our Service to Animals

As we know, animals act under the direction of their Group Spirits and are not individualized in the sense of human beings. It is obvious to many of us, however, that domestic animals appear capable of “thought” and “intelligent action” to a degree beyond that which their present degree of evolution would seem to indicate.

This capacity for apparent “thought”—this step toward individualization of domestic animals—is due to the fact that these animals have been in such close contact with humans and have, in many incarnations, been trained and influenced by humans into their present stage of development. These animals are in the vanguard of the animal life-wave and will be the ones chosen to act as teachers and guides for the less developed animals during the next Day of Manifestation, when they will have become truly individualized.

It is well known to students of the Rosicrucian Philosophy that, during the forthcoming Jupiter Period of evolution, the human race will act as

helpers and servitors to the animal kingdom, assisting them in profiting as much as possible from their experiences in that Period of Manifestation. We will then work for the animals in much the same way as the Angels are serving and working with us at the present time. We know that, in part at least, our service will constitute payment of the tremendous debt we are now incurring as a result of the torture and slaughter which we presently inflict on animals.

Perhaps, however, we are not as conscious, or aware, of the fact that those of us who have domestic animals are even now helping them in their evolution and, perhaps even more important, in shaping and influencing them to be future leaders of their life-wave. For it is certainly true that such animals as cats, dogs, and horses are the most advanced members of their life-wave and, as such, will be the teachers and leaders of the entire animal kingdom when animals become individualized and reach the “human” stage of evolution. Realization of the responsibility incumbent upon us as teachers of such future leaders is certainly a wonderful, but at the same time a profoundly sobering, thought.

Indeed, how many of us ever have tried to work with, play with, train, or simply pet our dog or cat in the conscious awareness of its potential as a prospective pioneer and teacher? Whatever we do for our pets now, and however we treat them, is sure to instill itself into their consciousness and have its effect upon their future personalities. Training in an atmosphere of kindness and affection now will help to encourage similar characteristics in an animal when it later becomes an individual in its own right. Similarly, a background of harshness and unconcern would have its negative effect.

It is true, of course, that the animal’s conscience, consciousness, and personality will be formed within the context of many previous incarnations, and it is not likely that any single incarnation as an animal would be a final determining one with regard to its future qualities in its next major evolutionary step. Given the tremendous power of love, kindness, and positive thought, however, it seems obvious that whatever we can do for a domestic animal (or any animal for that matter) which is based on these positive forces will help to give it a receptiveness for and responsiveness to them and will enhance its own ability, when the time comes, to make use of them in its work as a leader of its life-wave.

There has been a good deal of speculation

among some occult students that animals, after death, can and do return to their former owners in subsequent incarnations. Deceased animals, of course, rejoin their Group Spirits, and their periods between physical incarnations are far shorter than those of human beings. Many pet owners are sure that they have recognized, in a newly acquired kitten or puppy, the beloved cat or dog lost to them some time previously. Although it has not been proved (to the satisfaction of the materialistic mind) that animals do return in this way, it is reasonable and logical to assume that they could and might. It certainly seems probable that the Group Spirit, ever watchful for the welfare and progress of his charges, would deem it advantageous to return an animal to a former owner who has loved it and furthered its development, so that it again could profit from such beneficent treatment and surroundings. It would also seem that the Law of Association would operate here. Therefore, those of us who own pets may at times have the privilege—and responsibility—of loving, training, and working with the same animal more than once.

In any case, no matter how seldom or often we are involved with a particular animal, we may be sure that, in one way or another, we are leaving our permanent impression on it. Whether for good or ill is entirely up to us. If we concentrate for a while on the magnificent efforts that the Angels—in fact, all the Creative Hierarchies—have made on our behalf, it seems that the very least we can do, now that we have become endowed with minds and conscious awareness of the meaning of evolution and progress, is to contribute in as like a manner as possible to the development of other life-waves advancing behind us. Of course our efforts will be amateurish in comparison to what can be accomplished by more advanced Creative Intelligences. Yet only good can come from good. If we deal with our animals in the full knowledge that what we do will bear directly on their evolution and on the way in which they, in turn, will influence other members of their life-wave when the time comes, we can make a marked and extremely beneficial contribution to their evolutionary progress.

It also might not be amiss to consider momentarily the trouble which our own life-wave has had because of the influence of the Lucifer Spirits, begun at a time when we were mentally weaker than now and probably powerless effectively to ward it off, even if we had known enough to want

to do so. Obviously, animals today are even more helpless when it comes to withstanding the evil inflicted on them by man. It has been said often enough that we are incurring a tremendous debt because of this. But even quite apart from that, is it not appalling to think that so much damage is being done to an entire life-wave merely in order to gratify the desires of our own? Naturally, most human beings do not consider the matter in this light, and are still blissfully unaware of the major complications and ramifications surrounding our mis-treatment of animals. It is therefore particularly incumbent upon students of the Western Wisdom Teachings to do everything possible to mitigate this situation in the circles in which we move. We, at least, can deal with our pets and other animals which we encounter in awareness of the effect which our treatment of them will have on their later development. This is even more important when considered in light of the fact that the animals which we are now helping to influence will, in turn, most likely eventually have as one of their duties of leadership that of helping their contemporaries overcome effects of the very evils which man is now perpetrating upon them.

A word of caution is indicated, however. Loving kindness in our treatment of domestic animals should not be confused with pampering. The cat who spends her days in gracious elegance reclining on a pillow and who is never permitted out of the apartment, and the lap dog who is carried in his mistress' arms from house to car and whose daily "walks" consist of a brief promenade around the block on a leash, will not learn the lessons of independence, courage, and resourcefulness which other animals, no matter how hard their lot, are experiencing. Likewise, as in the upbringing of children, the type of suffocating, overprotective "love" with which some animals are enveloped by doting owners is merely a manifestation of selfish possessiveness on the part of the owners, and does the animals no good as far as development of their own future characters is concerned. Let us love our animals, certainly, but let us remember that they have lessons to learn and awarenesses to cultivate, and that this can happen only if they are left free to participate in activities in which these things can be accomplished. It will not happen if they are forced to live lives of complete indolence, totally smothered by human affection and the human personality. □

—C.L.

Mystic Light

Developing the Powers Within

Something permanent in every human being remains unaffected by the various states of consciousness—waking, dreaming, sleeping—and by death. No true understanding can be gained of those various states through which man periodically passes without a recognition of the fact that a definite “something” experiences these states and re-emerges from them. This is the Spirit, the Spark of God that is the real person.

The self is more than any of the states through which it passes, even as God is more than all manifestation. We cannot come to a true understanding of what takes place within us without recognizing the permanent identity of the Ego. We have passed through many changes from birth to the present, but our identity has not changed. There is an immortal nature in each of us which is divine in its essence.

In the dream state, we know that we have all our senses although the body is at rest and the sense organs then are not active. We can see and feel and express ourselves, just as we do in the waking state, but without using the physical organs. This shows that we are conscious and alive although the body knows nothing. We know also that our identity is not disturbed when we enter the dream state. Dreams are known to be of very short duration in comparison with the actual time that would be needed to act out the dream in the waking state. The experiences of our dreams seem to cover long periods of time, when in reality they last only a few minutes or seconds. The greatest portion of the night's rest ordinarily is that of dreamless sleep. The body then is untenanted, yet the Ego is in touch with it.

The Ego, the thinker, is more fully occupied, more his real self, during dreamless slumber than at any other time. The daytime of the body is the nighttime of the Spirit, and the nighttime of the body is the daytime of the Spirit. During the latter period, the real man is most active, exhibiting the greatest degree of intelligence, but he thinks and acts on another plane and in a manner different

from any known to us in ordinary waking existence. Sleep never comes to the real self.

Why, then, do we know nothing when awake of that activity on higher and different planes? Actually, we do have that knowledge within us. It is recorded on our imperishable natures as truly as any record possibly can be made. Everything that we have been through on the invisible planes is stored away in our own beings, and it will be accessible to us when we are farther advanced than we are now. Then we shall bring back to our waking consciousness whatever we will.

While the body sleeps, we go to that fountain of knowledge within us, but we usually wake up in the morning none the wiser. How can it be that, although we possess such knowledge and powers as belong to the immortal Spirit, we cannot use them consciously and even are unaware of their existence?

The Law of Cause and Effect decrees that we can reap only from the field in which we have sown and labored. In our waking consciousness, our thoughts are almost exclusively taken up with material things, and we therefore have developed only such organs as are used during objective consciousness. In other words, we have not perfected the vehicle by means of which we consciously can lay hold of spiritual things. Therefore, spiritual things will make no impression on the brain. The brain is receptive to the lower impressions only, so that when we return to waking consciousness, there is within the brain no record or impression of the experiences of the Spirit while the body was asleep. To bring back recollections of what we see, do, and are while temporarily functioning outside the physical body in sleep, we must occupy our minds with spiritual thoughts and spiritual things during waking consciousness. Then, in time, the necessary organs will be built.

Suppose we were able to pass from waking to dreaming and from dreaming to waking without a break in memory, and could bring back the knowledge of other planes. Think how much fuller our lives would become! In due time, through evolution, this is what will happen.

The Elder Brothers, those great Initiates who are in the vanguard of human evolution, tell us that we are divine in nature and that we each have a past history that stretches back through the ages. They tell us, too, that there are planes of consciousness higher than the physical plane, on which we should prepare to function. This knowledge

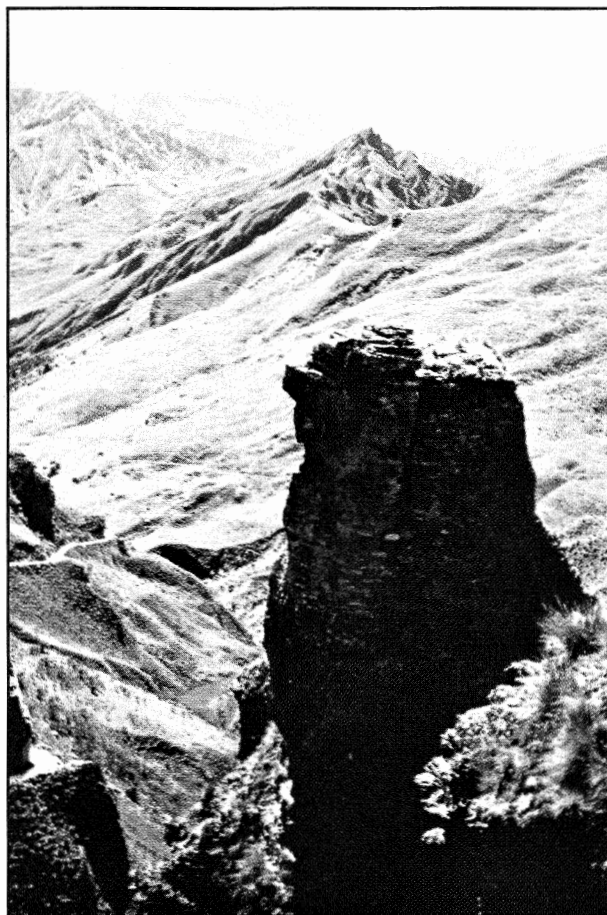
should rouse us to action, so that we can express our true natures more fully on the physical plane.

Knowledge of two Laws is most urgently needed in the world: the Law of Cause and Effect, which teaches man that "whatsoever he sows, that shall he also reap," and the Law of Rebirth, which decrees that we will have other chances to learn our lessons in other lives, and that until we *do* learn the lessons of the Earth school of life, we will have to be reborn on Earth, in a physical vehicle, again and again. We will endure pain, suffering, and hard knocks until finally we learn to live according to cosmic Law. Then our human natures will reflect ever more of the divine Nature.

Life rightly lived is joy even while it is tinged with what might be called "divine sadness." A sweeter life than the imagination can picture can be ours if the aspiration to live up to the highest that is in us is cultivated. Let us now and then give free rein to the imagination and picture the future field of our activities. Let us plan for our futures by developing those faculties with which we can function on the higher planes. Let us so live that we may have glimpses of wider fields of action in which the seeds of present thoughts shall blossom into noble deeds.

Only through right thought and high aspiration can we bring about the necessary changes in ourselves. By means of meditation, concentration, and contemplation we can develop the organs and the vehicles with which we consciously shall function in the world of Spirit, whether in waking consciousness or out of the body during sleep. By right thinking we give direction to our spiritual Forces, and by unselfish living we open up the channels of our minds for greater perception and for the fuller realization of our divine natures.

We are the makers of our own destinies. We alone can change them for better or for worse. The Ego within, the Spark that is divine, is the true ruler. When this Higher Self controls the lower self, which pertains to the Earth life, we truly are fulfilling our destiny, and we shall move on from stage to stage of development, ascending the ladder which Jacob saw planted on Earth and reaching into heaven. We, our divine selves, are as the Angels ascending and descending. The love of this world would hold us at the bottom of the ladder; Earth love would put the Spirit to sleep and leave the human mind earth-bound. But divine Love and compassion draw us upward and lead us on until we have reached the stage where we shall see the Father



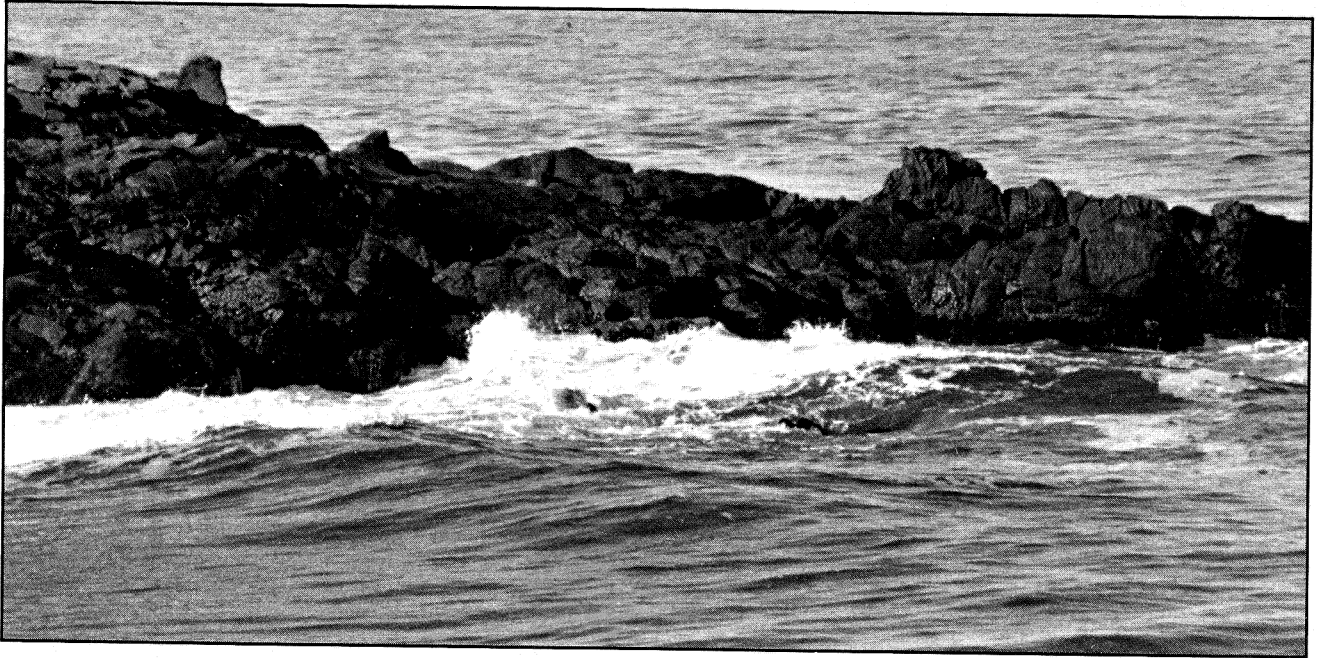
face to face.

Let us, then, pay heed to the twin Laws of Cause and Effect and Rebirth. Let us always bear in mind that only what we sow can we reap, and also that what we sow we *must* reap, whether we like it or not. This realization often is disturbing to those who are accustomed to believing that God can and will blot out all their transgressions just for the asking. We indeed have a God Who forgives sins and Who will not lay up our transgressions against us if we repent. But we must *truly* repent, and be willing to make good all the harm that we have done and be ready to work for the good of all. "Repent...and bring forth therefrom fruits meet for repentance," was the command of John the Baptist. Thus the Law of Cause and Effect and a belief in a God Who forgives sins are not contradictory.

One of the aims of the Rosicrucian training is to develop the finer organs of perception. Now we see as through a glass darkly, but when the veil has been pierced we shall see face to face. In place of "I believe," we shall say, "I know." Then death will be swallowed up in victory, for there no longer will be any break in our consciousness. □

—I.S.

Mystic Light



Our Ocean

The following reflections are a result of daily walks on a beach in southern Spain. Of course, the Atlantic Ocean belongs only to God, but we call it our ocean because He lets us share part of it.

On rolls our ocean,
in all its vastness, its majesty
and its awesome power.

Men have lived and died, kings have come and
gone, Nations have risen and fallen on its shores, and still,

On rolls our ocean,
in all its vastness, its majesty
and its awesome power

Its face turbulent or calm with the change of the
seasons, its tides rising and falling with the Moon.

What human history has occurred here!
From these shores the Phoenicians sailed before history was written.

From these shores sailed Columbus and Magellan.

Lord Nelson fought the Spanish Fleet off this coast.

Today nuclear submarines patrol these depths.

Under the vast expanse of sea that they search lies Atlantis, home of man at an earlier time.

What mysteries "our ocean" must conceal!

From the small boats of humble fishermen throughout the ages, to the most
powerful weapons of horror and destruction that man has ever
devised, "our ocean" has seen them all, and yet,

On rolls our ocean,
in all its vastness,
its majesty and awesome power.

As one reflects on the world situation, the hatred, greed, and misery that abound throughout much of the world, one thinks: "God, who created us all, is a loving God, and surely He would not permit His children to annihilate themselves."

When sadness enters the heart after we observe the hatred of men for each other and the perturbation of hatred among races and nations, peace of mind and tranquillity of soul can be found by walking on the beach near the water's edge. Being near the vast reaches of "our ocean," with its constancy, gives one a more balanced perspective of the seemingly cruel world in which we must live. Our personal problems become insignificant, and the affairs of mankind take their proper place in the scheme of things. What is it about the great ocean that brings peace and serenity to a troubled Ego? Perhaps it is because water, in relation to the now relatively solid Earth, is closer to the Source from which all has been manifested. Water has therapeutic and healing qualities. Furthermore, the element of purification is involved in the ritual of baptism. It was necessary even for Jesus to be baptized. ⁽¹⁾

Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and thou comest to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went straightway out of the water; and, lo, the heavens were opened to him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

—Matthew 3:13-17

Perhaps man, since his earliest times, has known of the spiritual qualities of water and associated them with his religion. Examples are: the spring of Castilia in Delphi, sacred to Apollo; the Pool of Bethesda in Jerusalem, where Christ healed the infirm (*John 5:2*); and, in more modern times, the Spring of Saint Bernadette in the Grotto in Lourdes.

The water in the fountains at the doors of Catholic churches has been spiritualized by the blessing of the priest, adding to its sanctity. This theme of the spiritual power of water could be greatly enlarged upon ⁽²⁾, but it never could be expressed more beautifully and concisely than in the second verse of *Genesis*:

And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Surely, here is the reason for the sense of security and the tranquil feeling of peace that engulfs one at the ocean's edge.

The face of God still moves upon the face of the waters.

Earlier we said that water in relation to Earth is closer to the Source from which all has been manifested. Solids are lowest in the scale of crystallization of Spirit. This scale includes Spirit in its most rarefied and pure form as it exists in the World of God, down through its complete crystallization in the Chemical Region of the Physical World. ⁽³⁾

Even though liquids are only one degree higher than solids in a scale of comparative density or rarity of matter, we know that the restrictions imposed by liquids are much less than the restrictions imposed by solids. The voluntary ingress into the Earth of the Christ in his vicarious at-onement for humanity ⁽⁴⁾ must impose greater restrictions upon Him in places where His Spirit permeates solids than where His Spirit permeates liquids. We know that physical vibrations are transmitted more readily through a liquid than a solid.

Even considering the relative depths of the ocean, the spiritual vibrations of the Christ Spirit emanating from the center of the Earth must be stronger when transmitted through the medium of the ocean than when transmitted through the earth portion of the planet. For this reason it must be easier for a human being to attain a closer degree of harmony with the Christ Spirit when he is in or near the ocean than it is when he is inland. This state of spiritual harmony brings with it, besides peace and tranquility, divine Love.

We feel His Presence near the sea,
On rolls "His Ocean"
In its awesome power, its vastness and majesty.

—Robert C. Lewis

(1) For the full meaning of the Rite of Baptism see March 1979 issue of *Rays from the Rose Cross*, page 115.

(2) For deeper meaning see *The Rosicrucian Cosmo Conception*, page 327, Saturn Period.

(3) *Cosmo Conception*, diagram 2, page. 54.

(4) *Cosmo Conception*, page 406, The Cleansing Blood.

Max Heindel's Message



Teachings of an Initiate

The Death of the Soul

To understand this properly we must first call to mind the sharp definitions of the terms Spirit, soul, and body as given in *The Rosicrucian Cosmo-Conception*. It is there stated that in the beginning of manifestation the Virgin Spirit, a spark from the Divine, involved itself in a threefold veil of spirit-matter and thus became the Ego.

The threefold Spirit cast a threefold shadow into the realm of matter, and thus the *dense body* was evolved as a counterpart of the Divine Spirit, the *vital body* as a replica of the Life Spirit, and the *desire body* as the image of the Human Spirit. Finally, and most important of all, the link of *mind* was formed between the threefold Spirit and its threefold body. This was the beginning of individual consciousness, and marks the point where the involution of Spirit into matter is finished and the evolutionary process whereby the Spirit is lifted out of matter begins. Involution involves the crystallization of Spirit into bodies, but evolution depends upon the dissolution of the bodies, the extraction of the soul substance from them, and the alchemical amalgamation of this soul with the Spirit.

At the beginning of evolution man consisted only of Spirit and body—he was soulless; but since then each life lived on Earth in the great school of experience has made him more and more soulful according

to the use which he has made of his opportunities. This is shown in the different gradations between the savage and the saint which we see all about us. It is the loss of the soul which is involved in the experience we describe as the death of the soul.* The Spirit itself can of course never die, seeing that it is a spark from the Divine, without beginning and without end. How then can the death of the soul be brought about, and what is the real meaning of the phrase? This is a subject the writer does not like to dwell upon, but for the sake of the important side light it throws upon spiritual advancement, as already said, the facts will be given.

In the foregoing we have seen that the threefold Spirit has projected a threefold body and that the purpose of evolution is the extraction of the threefold soul from the threefold body and the amalgamation thereof with the threefold Spirit. Now mark this point for this is the important crux of the whole matter, a very valuable and important piece of information which will help the student to a more definite understanding of the subject than has hitherto been given: Much is said in occult literature about "*The Path*;" but though to the initiated who already know, the statements of what it is and where it is are plentiful, this information has never before been given to the exoteric student. Paul tells us that to be carnally minded is death, but to be spiritually minded is life and peace. This is the exact truth, for the *mind, which is the link between the Spirit and the body, is the path or bridge, the only means of transmission of soul to Spirit*. So long as man is carnally minded and turns his attention to worldly successes, cherishing as his motto the proverb, "Let us eat, drink, and be merry for tomorrow we die," all his activities are centered in the lower part of his being, the personality, and he lives and dies like the animals, unconscious of the magnetic drawings of the Spirit. But at length there comes a time when the yearnings of the Spirit are felt, and the personality sees the light and sets out to seek its Higher Self across the bridge of mind. And as flesh and blood cannot inherit the Kingdom of God, the body is crucified that the soul may be liberated and joined to its Father in Heaven, the threefold Spirit, the Higher Self.

That at least is the general tendency, the higher elevates the lower. But unfortunately there are examples of the opposite where the lower personality becomes so strong in its materialization and where the mind becomes so firmly enmeshed with the lower vehicles that the personality refuses to

sacrifice itself for the Spirit, with the result that *the bridge of mind is finally broken*. The soulless personality may then continue to live for many years after this separation has taken place, and may perpetrate the most outrageous acts of cruelty and cunning until it succumbs. Black Magic which involves the perverted use of seed obtained from others is generally used by these soulless personalities for the purpose of satisfying their demoniac desires. Often they obtain power in a nation or a society, which they then delight in wrecking.

Meanwhile the Spirit stands naked; it has no seed atoms wherewith to create further bodies and it therefore automatically gravitates to the planet Saturn and thence to Chaos, where it must remain until the dawn of a new creative day. It may seem unjust at first sight that the Spirit should be thus made to suffer though it has committed no wickedness; but on further thought it will be understood that as the personality is the creature of the Higher Self the responsibility exists and cannot be evaded. Fortunately, however, such cases grow increasingly rare as we advance upon the pathway of evolution. Nevertheless it behooves all to set their faces earnestly toward the goal so that the light on the path that leads toward our spiritual ideal, the union with the Higher Self, may grow brighter day by day.

THE NEW SENSE OF THE NEW AGE

At the end of the Taurean age, about 4,000 years ago, "God's people" fled from the wrath to come when they left Egypt, the land where they worshipped the Bull. They were led in their flight to the promised land by Moses, whose head in ancient esoteric pictures is adorned with wreathed ram's horns, symbolical of the fact that he was herald of the Aryan age of 2100 years, during which each Easter morning the vernal Sun colored the doorposts red as with the blood of the lamb, when it passed over the equator in the *constellation* (not the *sign*) of the ram Aries. Similarly, when the Sun by precession was approaching the watery constellation Pisces, the Fishes, John immersed the converts to the Messianic religion in the waters of Jordan and Jesus called his disciples "fishers" of men. As the "lamb" was slain at the passover while the Sun went through the constellation Aries, the Ram, so the faithful have in obedience to the command of their church fed on fishes during Lent in the present cycle of Pisces, the Fishes. □

(To be Continued)

Studies in the Cosmo-Conception

The Desire Body

Question: Are minerals and plants capable of desire and emotions?

Answer: No, because both lack the separate desire body. They are permeated only by the planetary desire body, the Desire World. Lacking the separate vehicle they are incapable of feeling, desire, and emotion.

Question: Does not the planetary Desire World flow through animal and man also?

Answer: The planetary Desire World pulsates through the dense and vital bodies of animal and man in the same way that it penetrates the mineral and plant, but in addition to this, animal and man have separate desire bodies, which enable them to feel desire, emotion, and passion.

Question: Is there not a difference, however?

Answer: Yes, The desire body of the animal is built entirely of the material of the denser regions of the Desire World, while in the case of even the lowest of human races a little of the matter of the higher Regions enters into the composition of the desire body.

Question: How does this lower Region express itself?

Answer: The feelings of the animals and the lowest human races are almost entirely concerned with the gratification of the lowest desire and passions, which express in the lower Regions of the Desire World.

Question: Why must they have such emotions?

Answer: To educate them for something higher. As man progresses in the school of life, his experiences teach him, and his desires become purer and better.

Question: What effect does this have on his desire body?

Answer: By degrees the material of his desire

body undergoes a corresponding change. The purer and brighter material of the higher Regions of the Desire World replaces the murky colors of the lower part.

Question:

How does this affect its size?

Answer: The desire body also grows in size, so that in a saint it is truly a glorious object to behold, the purity of its colors and its luminous transparency being beyond adequate simile. It must be seen to be appreciated.

Question:

Describe the desire body of the average man.

Answer: At present the materials of both the lower and higher Regions enter into the composition of the desire bodies of the great majority of mankind. None is so bad that he does not have some good trait.

Question: How is this expressed?

Answer: This is expressed in the materials of the higher Regions which we find in their desire bodies. But, on the other hand, very, very few are so good that they do not use some of the materials of the lower Regions.

Question: What is the scope of the average desire body?

Answer: It extends from twelve to sixteen inches beyond the dense body.

Question: What is the nature of desire substance?

Answer: The matter in the human desire body is in incessant motion of inconceivable rapidity. There is in it no settled place for any particle, as in the dense body. The matter that is at the head one moment may be at the feet in the next and back again. □

—Reference: *Cosmo-Conception*, pp 64, 67

The Sign of the Prophet Jonas

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

But he answered and said unto them, an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

—Matthew 12:38-42

The esoteric and astrological interpretation of the allegory concerning Jonah and the whale is given by Max Heindel as follows: "Christ said concerning the multitude of materialistic Jews: 'A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it but the sign of the prophet Jonah'; and much speculation has been the consequence among equally materialistic Christians in latter times. Some have contended that an ordinary whale did swallow the prophet and later cast him ashore. Churches have divided on this as on many other foolish issues. But when we consult the occult records we find an interpretation which satisfies the heart without doing violence to the mind.

"This allegory, like so many other myths, is pictured upon the film of the firmament, for it was first enacted in heaven before it was staged on

the Earth, and we still see in the starry sky 'Jonah, the Dove,' and 'Cetus, the Whale.' But we will not concern ourselves so much with the celestial phase as with its terrestrial application.

"'Jonah' means dove, a well recognized symbol of the Holy Spirit. During the three 'days' comprising the Saturn, Sun, and Moon revolutions of the Earth Period, and the 'nights' between, the Holy Spirit with all the Creative Hierarchies worked in the Great Deep perfecting the inward parts of the Earth and men, removing the dead weight of the Moon. Then the Earth emerged from its watery stage of development in the middle Atlantean Epoch, and so did 'Jonah, the Spirit Dove,' accomplish the salvation of the greater part of mankind.

"Neither the Earth nor its inhabitants were capable of maintaining their equilibrium in space, and the Cosmic Christ therefore commenced to work with and on us, finally at the baptism descending as a dove (not in the form of a dove, but as a dove) upon the man Jesus. And as Jonah, the dove of the Holy Spirit, was three Days and three Nights in the Great Fish (the Earth submerged in water), so at the end of our involuntary pilgrimage must the other dove, the Christ, enter the heart of the Earth for the coming three revolutionary Days and Nights to give us the needed impulse on our evolutionary journey. He must help us to etherealize the Earth in preparation for the Jupiter Period."

"The queen of the South" refers to the composite soul of humanity, which will in time yield to the Christ, indicated here as "greater than Solomon."

Astrology



The Sun, Keynote of Destiny

The Sun stands for the One solitary Ray, signifying the One Life which permeates all things. It symbolizes cosmic Life or consciousness, which afterwards becomes the separated life of body, soul, and Spirit. It stands beyond and above the form side of manifestation, functioning through matter of the finest degree, being the Light, Life, and Consciousness of the worlds. It is the emblem of wisdom and of will. It indicates glory and renown, the position likely to be achieved. It is youth, and it is ardor, impetuosity, and generosity. It is the reflector of the Spiritual Sun, the "Eye" of the gods. It reflects magnetic influence from other solar systems.

The Sun, as the Central fire of our solar system, radiates energy to all. His position at birth exerts an all-powerful influence, pointing to the sphere of activity in which we will meet with greatest success or failure, and it is the driving force, the dominant motive that urges us to it.

The Sun always has been used as a symbol for the individuality. For the majority of evolving Egos, the Sun represents the strongest or center position in the horoscope, because it gives light and expression to the zodiacal sign and house it occupies and brings out of latency into active manifestation those signs and planets which are within range of its aspects. It shows character, the real inner man. It reveals motives. It bestows positiveness, pride, position, and honor. It is an aggressive, self-assertive, and self-expressive, principle. It is not so much character made as character in the making.

The Sun and Moon are signifiers of the parents, but the usual rule that the Sun represents the father and the Moon the mother does not appear to be rigidly applicable. Moreover, it is not entirely

correct that the Sun represents the husband in a woman's horoscope, and the Moon the wife in a man's. Lunar aspects often affect a woman through father and husband, and solar aspects affect a man through wife and mother. However, the Sun indeed may indicate the father, and in particular the active side of his life, and this is especially so when his activities affect the native.

The Sun is the inspiration of almost every religion. It is the mysterious symbol of Deity, "the Father of Light," the oversoul of the world. The Sun's symbol is a circle with a dot placed in its center. This circle is seen as the Garden into which the Lord God, the seven Elohim, put the first man, made in their seven-fold image, "to dress it and keep it." In the midst of the Garden was placed the Tree of Life, which astronomically and astrologically is the Sun with all its life-giving powers in the center of the Zodiac, the dot in the larger circle.

The solar symbol has its reflection in Nature as the nucleus in the egg. The nucleus has the same meaning as does the dot in the Sun, the Source of Life, for without the vitalizing, creative power emanating from its nucleus, no egg could be fructified or developed. The Druids taught this same mystery by their symbolic dance around what later came to be the Maypole. The Sun was symbolized by the upright Maypole, while the feminine principle was indicated by the circle drawn on the ground.

Both the Bible and the Talmud tell of men whose faces shone like the Sun. The great artists of olden days were wont to portray their saints with a halo around their heads, and flashes of radiance were shown around the heads of Christ and His disciples. This is not exclusive of that period alone, for the same idea is expressed in the temple sculptures of India and the still older civilizations of Mexico, Peru, and Yucatan. The magnetic personality of a truly good man creates an aura which glows and spreads its golden splendor all around.

Orientalists describe the rising Sun as mounting in the heavens to prepare a pathway for the gods. They set great value on the morning air, the sunrise, as a moral and physical regenerator. You can feel a peculiar vital quality in the atmosphere at sun-up; life-giving to those physically able to absorb its tonic qualities. Sick people take a turn at dawn for better or for worse. It is an hour free from miasmatic mind exhalations, and thus is considered

the best hour for devotional meditation. One can be "shot at sunrise" with something better than bullets.

In the sacred books of India, we find a stanza unfamiliar to many, called *Gayatri*. "May that Sun who contemplates and looks into all worlds be our protection. Let us meditate on the adorable light of the divine ruler; may it guide our intellects. Desirous of food, we solicit the gift of the splendid Sun, who should be studiously worshiped. Venerable men, guided by understanding, salute the divine Sun with oblations and praise."

When afflicted, the Sun rules pretenders, either to power or knowledge. Adverse solar aspects denote egotism, despotism, domineering, arrogance, dislike of authority. Pride becomes egotism; health is disturbed; failure results from an over-vaulting ambition. Fame becomes notoriety, ill-natured gossip, or vituperation.

The Sun rising in the first house tends to increase the size of the body, giving strength to muscles, full proportion to the figure and bones. The face and forehead are large; hair and complexion light, depending, however, on the Sun sign; eyes blue or hazel, sight good unless Sun is afflicted. It gives a proud, dignified manner.

Queen Victoria was born with the Sun conjunct her rising degree. Nell Gwyn, Anna Kingsford, Grover Cleveland, Richard Wagner, Caesar Borgia, and Mark Twain had the Sun in the Ascendant at birth. All were desirous of honor. All were ambitious and possessed a strong sense of dignity. There was fondness for pomp and ceremony, firmness of character, and strength of will. Where the Sun was afflicted there was ostentation, too great a sense of importance, and an egotistic, autocratic manner.

The Sun in one's Midheaven gives a still greater sense of dignity and love of exercising power than when he is posited in the first house. The Sun in the Midheaven is a powerful generator of unseen force, bringing worldly benefits which might otherwise be withheld through karmic insufficiency. The following had Midheaven Suns at birth: Henry VIII of England; Edward VII of England; Brigham Young, Mormon leader; Albrecht Durer, famous painter; Goethe, German writer; Henry Ford, American inventor; Emil Zola, French writer; Swinburne, English poet. Theodore Roosevelt had the Sun posited in the Midheaven, conjunct Mercury, trine the Moon in Cancer, and in strong aspect to the Moon's Nodes.

When the Sun is setting in the western angle or seventh house, one's feelings and emotions are largely brought into play. There is a strong going out toward others. In a person little evolved this may not denote much more than a desire for pleasure. In the average person's case it is good for friendship, companionship, partnership, marriage, popularity, social success and pleasure, and for almost any form of cooperation between oneself and others, whether in family, society, the public, churches, clubs, or other associations.

Savonarola, Chopin, Cleo De Merode, Mary Baker Eddy, Copernicus, and Rudyard Kipling had the Sun in the 7th house at birth. Because the Sun was afflicted here in some cases, we find in those cases bad luck, trouble and disappointments in their relations with others. But all achieved popularity or some form of publicity.

The effect of the Sun posited in the fourth house may vary. The first half of life may be filled with troubles of various kinds: family, health, or circumstances. The parents may prove uncongenial, or there may be death or separation. Sometimes the health is far from robust, and the career thus suffers. At other times persistent bad luck may follow. There may be strong psychic tendencies.

Martin Luther, Thomas Edison, Tolstoy, Charles Dickens, J. Ramsay MacDonald, Herbert Spencer, and Woodrow Wilson had their Suns at birth in the nadir (fourth house). None of these men escaped trouble, opposition, and bad luck at times. Woodrow Wilson's health breakdown accompanied this country's lack of support of his League of Nations. J. Ramsay MacDonald was born in poverty. The first half of his life was marked with struggle and hard toil.

President Franklin D. Roosevelt's nativity revealed the Sun in Aquarius, the sign of friends, good neighbors. It trined the Midheaven, point of honor, and conjuncted Venus, indicating the favor of women, the helpfulness of a loving wife. The Sun in the very human sign of Aquarius makes a patient, cautious, faithful, determined, and intuitive leader, one who is conscious that there is a lofty standard of human relations to be reached.

"Silence is golden." How true! The root of merit in each person is judged by the power, position, and aspect of the Sun, the silent Monitor over all. The Sun is silent but potent. It shines on all, good and evil alike, and is the essential reality from which all harmony and order are produced. The Sun is the source from which the rays of Mercury arise,

but the Moon is the lens or reflector which catches them. The Sun represents the immortal and real part of the mind. How could it be otherwise, since "Knowledge is Power."

Through the gate of Truth we enter into the full illumination of the Ego, whose cosmic symbol is the Sun. The light of the Ego shines upon the mirror of the personality, the Moon, and thus brings light into the darkness of materiality, the Earth consciousness.

There are three unfortunate angles for the Sun. Those who have it in the sixth house may be somewhat subject to sickness and have to get along with less than average vitality and recuperative power. The Sun in the eighth house shows that the middle period of life will be very critical. People with the Sun here may acquire large sums by speculation in municipal necessities or other means. When one is born shortly after sunrise, the Sun is in the twelfth house, the house of sorrows, limitation, self-undoing. Such a person may have been reborn in a limited form of selfhood either to neutralize past failures or in compassionate self-sacrifice. There are debts of destiny to pay as a rule.

Conversely, there are three fortunate angles for the Sun. In the first house, the Sun adds to the vitality and augments the recuperative powers. It brightens life during childhood and stabilizes the nature, making one cheerful and companionable, ambitious to succeed in the world, courageous in overcoming difficulties. Yet, unless the Sun is unaffected here, the chances of obtaining all the above mentioned benefits are restricted. The Sun in the fifth house favors courtship, romance, pleasure, education. It gives much enjoyment in life. One is usually a favorite with the opposite sex. Lastly, the Sun in the ninth house will brighten the mind and imbue one with high ideals and lofty ambitions. The Sun at birth here makes tolerant, noble, kind-hearted folks, Egos with comforting philosophies and religions.

When the Sun transits a natal planet it tends to vitalize and strengthen it and to bring out the significance of matters ruled by it. But its transit over malefics and their opposition marks days that are more or less unfortunate, and the same is true of its passage over almost any planet that was seriously afflicted at birth. Conversely, its transit over benefics or natal planets strong and well aspected indicates days that are fortunate, happy, conducive to gain, also benefits, progress and success. □

—W.D.J.

Astrology

The Measure of Amenability to Planetary Vibrations

When judging a horoscope, it is of prime importance that we take into consideration the social and racial standing of the individual. Neglect of this factor inevitably would lead to false conclusions, as we now shall explain.

It is a mystic maxim that the lower in the scale of evolution a being is placed, the more certainly it responds to the planetary rays and, conversely, the higher we ascend on the scale of attainment, the more we conquer and rule our stars, freeing ourselves from the leading-strings of the divine Hierarchies. This yoke, however, was not placed upon man in order to restrain him needlessly, but just as we in our ordinary life restrain a child from doing things in its ignorance which would hurt it and maybe cripple it for life, so also we are restrained by the divine Hierarchies through the planetary aspects in such a manner that we do not hurt ourselves beyond recovery in the great school of life.

Coupled with this guidance, there is of course the measure of free will, which grows as we evolve. The child in our midst has very little free will; it is subjected not only to its parents but also to many other adults. As the child grows, the measure of restraint by degrees is relaxed. In the course of years, the child will learn to exercise free will. This method has been followed by the divine Hierarchies in the case of man. Infant humanity was guided absolutely by divine rules without having any will at all. "Thus shalt thou do, or not do," were injunctions laid upon them to be implicitly obeyed. Otherwise the divine displeasure was shown at once by such strenuous manifestations

as appealed to infant humanity's mind: namely, lightning, thunder, earthquakes, and great visitations of plagues. This was for their collective guidance. For individual restraint, there were strict laws, commandments, and ordinances. Tribute must be paid continually to the divine Leader and offered up on the altar as sacrifice. For every offense against the Law, a certain sacrifice of material goods must be made. Fear was the dominant keynote of that dispensation, for "The fear of the Lord is the beginning of righteousness." This regime was carried on under the planetary conditions of Mars and the Moon. Mars, the home of the dominant Lucifer Spirits, gave to mankind the energy necessary that evolution may be accomplished. This material energy was of the very greatest importance, particularly in the earlier stages. The Moon, which is the home of the Angels under their divine leader, Jehovah, gave to infant humanity that child-like brain-mind which is amenable to rulership and bends itself readily before authority.

These, with Saturn, were the only planetary rays which affected mankind as a whole during the Lemurian epoch. If a horoscope were erected for any of the people who lived then, it would be unnecessary to enter the places of the other planets because the people could not respond to their rays. Even today, a great part of mankind has not evolved far beyond that point. Under these planetary impulses, such people act with autocratic certainty in a specific manner, and it is possible to predict exactly what they will do under certain aspects of these planets because they live entirely in their emotions and are scarcely, if at all, responsive to the intellectual vibrations of Mercury. Neither can they appreciate emotions signified by Venus or its octave, Uranus. They move under the impulses of Mars and the Moon with regard to sex and sustenance. Their pleasures are of the lowest and most sensual nature; they live altogether in the physical. Their creed is eat, drink, and be merry. Their desires may be expressed as "wine and woman," for they have not yet awakened to the charm of song; neither has beauty had a chance to enchant the savage heart at this stage of development, for that comes from the Venus rays which are beyond such people. Woman is to the man of that stage only a beast of burden and a convenience.

Meanwhile Father Time, represented by the planet Saturn, keeps the score and wields over

them the whiplash of necessity to drive them forward on the evolutionary path, meting out to each the fruit of his labor at the harvest time between lives. When the person has cultivated the savage virtues of bravery, physical endurance, etc., he dreams in the post-mortem existence of new fields to conquer. He sees where he was lacking and why his desires were frustrated because of lack of implements. Gradually the constructive martial ray and the Saturn cunning fertilize the lunar brain which he is building, so that in time he learns to make the crude implements necessary for the attainment of his primitive ambitions. All the earliest implements used for irrigating land, mining ore, and milling grain were the result of the planetary rays of Saturn, Moon, and Mars, impinging on the primitive brain of infant humanity.

A little farther along the path of evolution in the Atlantean epoch, the Lords of Venus and the Lords of Mercury came to the Earth for the purpose of giving a further impulse to the mental and emotional development. It was the task of Venus to combat the lower emotions and raise the brutish animal passion of Mars to the softer and more beautiful Venus love. Venus was to add beauty to strength, and to attain that ideal the Lords of Venus fostered the plastic arts: painting and sculpture. These were not taught to the general public at that time; the ideals which are to be developed in a race always first are taught to the most advanced ones in a mystery Temple, and at that time Initiation included no spiritual instruction but consisted of an education in the liberal arts. Sculpture taught how the beautiful may be incorporated in physical form. It called attention to the body and idealized the softly curved lines. The result now is incorporated in our own race bodies, for it should be thoroughly understood that in a mystery school an ideal is not taught today simply to be forgotten tomorrow or in the next generation. Ideals are inculcated so that in time they may become part of the very life, soul, and body of the race.

It may be objected that we are degenerating compared with what is shown in the Hellenic Arts, but that is positively not so. Instead, we have not yet attained to that highest ideal. In ancient Greece, the mystery temples occupied a much more prominent position than today. The beautiful form then was idealized to the detriment of the mind, notwithstanding the fact that Greece had a Plato and a Socrates. The Lords of Mercury, who had charge of the development of mind at the time when the

Lords of Venus exercised their great influence on the emotions, then had not been able to make a universally strong impression on early humanity. We are aware that even today it hurts to think but it is easy to follow the emotions. At the present time, the middle class of the West is much further advanced than were the ancient Greeks because of the influence of these two planetary rays on our lives. Woman naturally excels in the highly imaginative Venus faculty because of her part in the creative function, which aids in molding the body of the race. On that account, her figure has the graceful curves which naturally express beauty. Man has the worldly-wise intellect, fostered by the Lords of Mercury, and is the exponent of reason, the creative agency of physical progress in the world's work.

We always long for, admire, and aspire to what we lack. In days of savagery, when kicks and cuffs were her daily fare, woman longed for a caress from her lord. The Venus ray gave her beauty and made her an adept in the feminine arts which have conquered the masculine heart, so that now he plays the role of protector. Meanwhile, he is becoming that which he admires in her; he is more gentle and kind. Venus is conquering Mars, but the Mercury delusion of intellectual superiority needs another influence to conquer it. Woman now is attracting this influence by her aspiration. As she mastered martial brutality with the use of Venus beauty, so also she will free herself from mercurial bondage by uranian intuition.

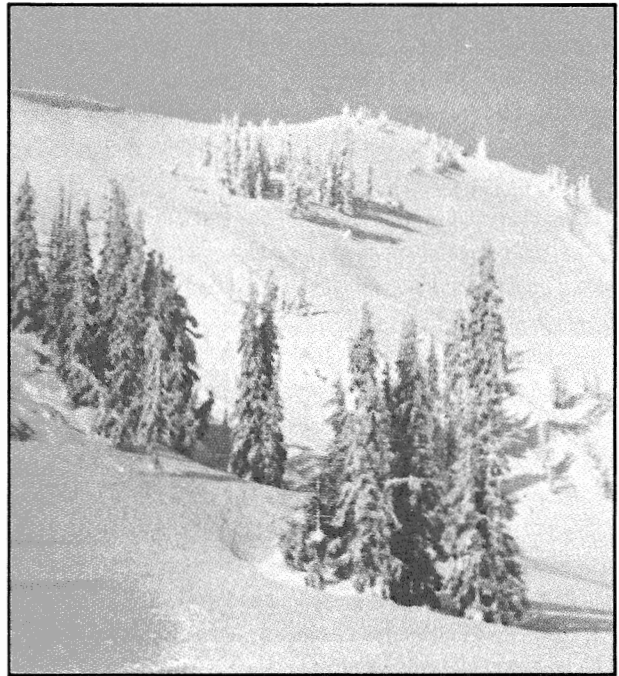
To primitive man, driven by the whiplash of saturnine necessity when not by the animal lust and passions of Mars and the Moon, the world looks gloomy. Fear is the keynote of his existence: fear of animals; fear of other men; fear of the Nature Forces; fear of everything around him. He must ever be watchful and on the alert; vigilance is eternally the price of safety. But when evolution makes him amenable to the influence of Venus and Mercury, they soften his emotions and brighten his mentality. He begins to feel love and reason as factors in life. The Sun also begins to brighten his outlook upon life, and sunshine in the nature of man during this phase of his evolution partially dispels the cloud of Saturn. Thus, by degrees, as he evolves and becomes responsive to the music of the spheres, one string after the other in the celestial harp strikes the kindred chord in the human Spirit and makes him amenable to its vibrations. Thus, as a tuning fork which is struck,

awakening the music in other tuning forks of even pitch within reasonable distance, the planets in our solar system have in evolutionary succession struck various chords that have found an echo in the human heart.

But the strings on the celestial lyre of Apollo are not all in harmony. Some are in actual discord, and while man responds to some he necessarily must remain at least partially unresponsive to others. In fact, before it is possible to respond perfectly to the rays of Venus, it is necessary for man to conquer Mars to a considerable degree, to bring him under control so that certain undesirable martial traits in his nature will be kept in the background while others, which may be valuable, are retained. The Venus love, which is willing to give all for the loved one, cannot dwell side by side in the heart with the Mars ray, which demands all for self. Therefore the savage must learn to conquer himself in a certain measure before he can become the more civilized family man of modern times. Under the unrestrained rays of Mars and the Moon, parents bring children into the world and leave them to take care of themselves almost as animals do, for they are products of animal passion. The females are bought and sold as a horse or a cow or else taken by force and carried away. Even as late as the medieval dark ages, the knight often carried away his bride by force of arms, practically in the same manner that the male animals battle for possession of the females at mating time.

Thus we see that the first step toward civilization requires that a man conquer one or more of the planets to a certain degree at least. Unbridled passion such as generated by the primitive Mars rays no longer is permissible under the regime of modern civilization. Neither is the tenet that "might is right" any longer admissible, save in wars, when we return to barbarism. The Mars quality of physical prowess that at one time made it a virtue to attack others and take away property no longer is admired in the individual. It is punished by various means, according to law, though it is still effective as far as nations are concerned who go to war under the primitive impulse in order to secure territorial aggrandizement. However, as said, Mars has been conquered to a great degree in civil and social life in order that the Venus love might take the place of the Mars passion.

As previously noted, the children of primitive man were left to their own resources as soon as they had been taught to defend themselves in



physical warfare. With the advent of Mercury, another method is observable. The battle of life now no longer is fought with physical weapons alone. Brain rather than brawn determines success. Therefore the period of education has been lengthened as mankind advanced, and it aims principally at mental accomplishments because of the mercurial rays which accompany the Venus development of modern civilization. Thus, man sees Nature from a more sunny side when he has learned to respond to the Sun, Venus, Mercury, Mars, Moon, and Saturn, even if only in very slight measure.

Although these various stages of evolution gradually have brought man under the dominance of a number of planetary rays, however, the development has been one-sided, for it has aimed to foster interest solely in things over which he has a proprietary right: his business, his house, his family, his cattle, etc. all are vitally important and must be taken care of. His possessions must be increased, if possible, no matter what happens to the possessions, family, etc. belonging to anyone else; that is not his concern. But before he can reach a higher stage of evolution, it is necessary that this desire to appropriate the Earth and retain it for himself if possible must give way to a desire to benefit his fellow men. In other words, egoism must give way to altruism. Just as Saturn, by wielding the whiplash of necessity over him in his primitive days brought him up to his present point of civilization, so also Jupiter, the planet of altruism, is

destined to raise him from the estate of man to superman. Then he still comes under the uranian ray with regard to his emotional nature, where passion generated by Mars will be replaced by compassion and where the childlike consciousness of lunar origin is replaced by a cosmic consciousness of the neptunian ray. Therefore the advent into our lives of the jupiterian ray marks a very distinct advance in human development. As taught in *The Rosicrucian Cosmo-Conception*, we are to advance from our present Earth Period into the Jupiter Period, and therefore the jupiterian ray marks that high stage of altruism which then will be a prominent factor in our relations with each other. It will be understood that before we readily can respond to the ray of Jupiter, we must in a measure cultivate altruism and conquer the egoism that comes through the mercurial reasoning power. We have learned to conquer some of the phases of Mars and the Moon. We maybe also have learned to conquer some of the lower phases of Mercury and Venus. The more we have overcome these, the better we shall be able to respond to the highest vibratory forces emanating from these planets. If we strive earnestly, we someday shall be able to overcome even the highest stage of the Venus love that always attaches itself to an object we own. We love our children because they are ours; we love our husbands and wives because they belong to us; we take venusian pride in their moral characteristics or mercurial pride in their accomplishments. Christ set a higher standard, however: "Unless a man leave his father and mother he cannot be my disciple." The idea that we should neglect our fathers or our mothers or that we must hate them in order to follow Him was far from His mind, of course, but father and mother are only bodies; the Spirits who inhabit the bodies of the father and the mother are to be loved, not the mere physical garments. Our love should be the same whether a person is old or young, ugly or beautiful. We should look for the beauty of the soul, for the universal relationship of all Spirits, and not mind so much the relationship of the bodies. "Who is my mother and my brothers?" asked Christ Jesus, and pointed to His disciples—those who were at one with Him in the great Work. They were closer to Him than anyone else could be because of mere physical relationship.

This attitude constitutes an upward step from the Venus love which places the emphasis on the physical garments of the loved ones and leaves out

of consideration the Spirit that is within. The jupiterian love, on the other hand, takes cognizance only of the Spirit regardless of the body it wears. The mercurial or reasoning phase of mentality also is changed by response to the altruistic Jupiter. Cold calculation is out of the question. One who feels the expansive ray of Jupiter is big-hearted always, and in every respect where his emotions are concerned. His love: big-hearted where the things of the world are concerned. "A jovial fellow," is an apt expression. He is welcomed and loved by everyone he meets because he radiates, not common selfishness, but a desire to benefit others that breeds in us a feeling of trust diametrically different from the sense of distrust we instinctively feel when we come in contact with a Saturn-Mercury person.

It is a matter of actual experience to astrologers endowed with spiritual sight that every man's planetary rays produce certain colors in his aura, in addition to the basic color which is the stamp of the race to which the man belongs. The man with the thin, sickly blues of a commingled Saturn and Mercury is to be pitied rather than censured for the avarice and gloom which reflect his constant attitude of mind. He sees everything through that auric mirror which he has created around himself; he feels that the world is cold, hard, and selfish, and that therefore it is necessary for him to be more selfish and more cold in order to protect himself. On the other hand, when we see the divine blue ray of Jupiter, tinted, perhaps, with the refined gold of the uranian nature, we realize how differently such an exalted individual must view the world from our own sordid way of seeing and judging things. Even those who have only the faintest jupiterian tinge are in a world filled with sunshine, flowers blooming, and happiness. By looking at the world through such an atmosphere, they call forth from other sources a similar response.

After what has been said, it will not be difficult to understand that the uranian quality under which love becomes compassion gives a wisdom that is not dependent upon reasoning, a love that is not fixed upon one object alone but includes all that lives and moves and has being. This quality is similar to the characteristics to be evolved by humanity during the Venus Period, when perfect love shall all fear, and when man shall have conquered all the lower phases of his nature and love shall be as pure as it is universally inclusive. □

(To be continued)

News Perspectives



THE COMET'S RETURN

The return of Halley's Comet was scheduled for November 1985, when it appeared in the constellation Taurus. As it headed across the Southwestern sky in late December, it was visible to the naked eye in the region of the constellation Aquarius. It should gradually brighten through January, be lost to view in February as it swings behind the Sun, and then it will reappear around February 20, 1986.

April 11th will be the day when it sweeps closest to the Earth (39 million miles) and Halley's Comet will appear the brightest to observers in the Southern hemisphere near Alice Springs, Australia. The Halley's Comet will pass low through the Southern sky just before daybreak, making viewing very difficult for observers in the Northern hemisphere.

If you wish to prepare for Halley's return and want to get the best view, choose a clear, moonless night and be at least 30 miles distant from any city lights that may interfere. Observers should seek a high point that gives a clear view of the southern horizon. For inexperienced viewers, binoculars are recommended rather than a telescope, since they have a wider field of view. A star chart would be helpful in locating the constellations that form the backdrop for Halley's visitation. Allow at least 20 minutes for your eyes to adjust to the darkness.

The return of Halley's Comet is a cultural, intellectual, and scientific event, and there will be a show of comet art at the Smithsonian's

National Air and Space Museum in Washington to accent its visit. "Anyone who remembers the dramatic 1910 apparition, when Halley glowed brighter than the North Star, and its tail swept across more than half the sky, may well be disappointed." (*Newsweek*, September 9, 1985) This is due to the fact that it will not come as close to the Earth in 1986 as on its previous, turn of the century, visit.

Over 900 astronomers in 47 countries will be observing Halley under the auspices of the International Halley Watch just recently organized. They will seek to determine the chemical composition of the comet by "spectroscopy," which analyzes the wavelengths of the light it reflects. In March, 1986, five unmanned spacecraft, two from Japan and the Soviet Union, and one from a consortium of western European nations, will make their closest approaches to the comet, sending back additional valuable data which may help to solve the mystery of the comet and shed new light on the possible origins of these objects.

We look forward to all the scientific reports on Halley's return visit and will view this as another great opportunity for mankind to look into space and find out more about the creation and evolution of the solar systems. A bright messenger from outer space, Halley's Comet will provide the scientists with invaluable data which will hopefully turn their eyes to the hidden side of the Universe which will eventually lead to a search within man's very being. Only as the "intellect" is satisfied can we begin to turn our attention to the "mystical side" within!

News Perspectives

Atomic Energy: Path to Peace or Destruction



Nuclear Desalting Plants

In his *New Atlantis*, Francis Bacon conceived of a special filter to supply his utopia with drinkable water from the sea. Today, scientists and engineers are working on dozens of desalting techniques which utilize energy to separate water molecules from the diverse salts and other substances dissolved in seawater.

There are two methods of desalting: 1) That which removes the fresh water and leaves the brine concentrate behind. This process includes distillation, freeze separation, and reverse osmosis. 2) That which utilizes electrodialysis and ion exchange to remove the salt and leave the fresh water behind. Energy in the form of electricity must be used in both of these methods; thus a nuclear generating plant becomes a "nuclear desalting plant" by serving the dual purpose of producing fresh water and electricity.

The cost figure for nuclear desalting is still relatively high in comparison to pumping from readily available natural water sources, but it could be a real boon to areas that are high in salt water availability and low in fresh water supplies. This idea of nuclear desalting could turn arid lands into veritable oases if proper technology and planning are applied.

With the use of nuclear desalting plants, it also is possible to create "agrocomplexes" that would not only provide fresh water and electricity, but also produce chemical fertilizers as well. These agricultural complexes could be located in coastal desert regions of the world where climate and soil conditions would be suitable for intensive scientific farming techniques. Such a nuclear sustained "food

factory" could grow up to ten basic crops which would yield good returns to a hungry country that normally has to import staple foods. The question remains as to whether or not the less-developed nations even could begin to supply the trained manpower to sustain such a program.

Nuclear Medicine

Medicine already has benefited considerably from the atom, and far more lives have been saved and sustained by the atom than were taken at Hiroshima and Nagasaki! The atom as a military weapon actually gave birth to "nuclear medicine," and from this experience came the nuclear reactor which has provided modern medicine with an almost limitless supply of "radioisotopes." These radioisotopes have created a virtual revolution in medicine.

With potassium-40, a naturally occurring radioisotope in our physical bodies, we are all slightly radioactive. The sensitive eyes of a nuclear particle detector would show that we all "glow" with a radioactive aura. In order to help doctors pinpoint places where the body is not functioning properly, radioisotopes are imbibed by people for diagnostic and therapeutic purposes. These radioisotopes are administered in very tiny amounts to enable doctors to follow the journeys of specific radioactive chemicals as they pass through a person's body. When these radioisotopes are used in "therapy" the doses are much larger and the goal is destruction of abnormal tissues such as cancer.

William Roentgen discovered "X-rays" in November 1895 and almost every known form of malignancy as well as benign afflictions, such as acne and warts, were treated indiscriminately with X-rays during the early days of their discovery. However, beneath this superficial enthusiasm for the new, unseen ray, doctors were finding that X-rays did indeed possess some inexplicable curative powers against cancer.

Even more exciting than X-rays was radium, which was discovered in April, 1898, by Madame Curie. Since "radium" was known to be the source of emanations as mysterious as those of Roentgen's X-rays, it was assumed that it, too, must have some curative powers. A Paris physician borrowed some radium from Pierre Curie in 1901 and tried it on skin lesions. Curie himself observed in 1904 that malignant tissues were destroyed more rapidly than healthy tissues when exposed to radium.

Radium chloride was marketed without restriction in the 1920's as "radiumite" and was called Nature's gift to mankind. In spite of all the reaction to this new "cure-all," one indisputable fact emerged: radiation does destroy malignant growths preferentially. The challenge lies in getting the right amount of radiation to the right spot without endangering the patient or the technician operating the "radioisotopic" source.

A strong indicator of the growth of human and humane applications of the atom is its formal recognition by the medical profession. In 1971, the Society of Nuclear Medicine numbered approximately 4000 members. The American Boards of Internal Medicine, Pathology, and Radiology, together with the Society of Nuclear Medicine, are creating an American Board of Nuclear Medicine which will establish standards for the training of "nuclear physicians." Resident training programs in medical schools and teaching hospitals are educating young doctors who choose to specialize in the field of nuclear medicine. Nuclear diagnosis and therapy have unobtrusively become a cornerstone of modern medicine, and the future is bright for the lifesaving capabilities of the "atom" through nuclear technology.

Students of the "occult teachings" know that there is more to the body than what is seen "physically." The spiritual side must receive attention before a true cure can be produced. Until the unseen plane is discovered by modern-day scientists, there will continue to be a variety of methods used that work in the "visible" realm. Even though these methods are effective in many cases, they are not the ultimate in curing man's ills. Through our research in nuclear medicine, much has been gained that will advance us on our path to a greater knowledge of and wisdom about the secrets of the universe.

The "atom" is the basis of all that we see and feel, and if we can learn even a tiny bit more by our research in the fields of nuclear power, desalting, medicine, etc., we are moving in a very positive direction. Taking a power that was first used for large-scale destruction of life and property and turning it into a "lifesaving tool" is a beautiful example of epigenesis. Our Creator has a variety of ways for teaching us how to use the gifts that are present within this universe, and only by seeking to understand on all levels of being can we ever hope to attain "God-realization" and spiritual enlightenment. □

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Book Reviews

A Book of Games—A Course in Spiritual Play, by Hugh Prather, Doubleday and Company, Garden City, New York, 1981.

Most people play mental games of some sort. Many of these mental games are defense mechanisms, which the person uses to keep himself from directly facing reality (which he may consider to be painful). The person who is unsure of himself may mentally fantasize that he is always right or better than others. The person who does not want to face deep inner hurt may fantasize that everything is a joke. The person who feels insignificant may fantasize that he is a messiah of some sort. The person who feels guilty may fantasize that he is doing penance for his crimes by depriving himself of pleasures and by being morose and worrying.

The mental games which Hugh Prather suggests give alternatives to defense mechanism games. Prather's games are games to help the reader (and player) to clear away old prejudices and feelings of hurt and see reality in a new and beautiful and joyful way. In the game, "From Another Planet," you picture yourself as being from another planet who has exchanged bodies with someone from Earth. You now know nothing about the past of the people you are with, so "you are free to do nothing but extend goodwill and to look about at an entirely new world." In the game, "Beachcomber," you become a "lightcomber" and look for evidence of light in your surroundings, and "collect" these in a light pouch in your heart. In the "Courtroom" game you mentally become an Advocating Attorney for those people whom you encounter in everyday life. If a case comes up in which past grievances are being brought to mind, the case can be dismissed or a recess can be called.

Some of Hugh Prather's mental games aim to help the player achieve inner peace. In the "Reflecting Pool" game you wipe away all the ripples of agitation in the reflecting pool of your mind.

Some of Hugh Prather's mental games are means for sending blessings to others. In the "Balls of Light" game, you take balls of light from a small bag which you carry over your shoulder and mentally toss these balls to others. Once a ball arrives, "it will surround and completely fill the person, animal, building, or whatever you have targeted and will cause it to shine and shine, until all you can see will be lovely to look at, healed, and made so very happy."

In the Epilogue, Prather states, "You have had ample proof that the world is full of 'ways' that lead nowhere. Likewise, there are many forms of the one way that leads to certainty. The distinction between these two sets of ways is clear. One states, 'The kingdom of God is within you.' The other always counsels some form of external search. But knowing that is not enough...Far more than knowing the way is needed. It must be followed or else nothing has really changed." Hugh Prather gives specific suggestions which, if followed, will help the aspirant find the kingdom of God within.

—Elsa M. Glover

Introduction to the Musical Brain, by Don G. Campbell, Magnamus Music, Box 38234, Dallas, Texas, 75238

In the past fifteen years, science has realized many ancient truths

in the form of neurobiology. Far too often there are generalizations about Left Brain and Right Brain activities which make our brains seem too divided, too clearly separated, and too simply analyzed.

We long have known that a sane mind, a soft heart, and a sound body all combine to form a true and right spiritual way of being—that all three aspects of being and life must harmonize and affect each other. *Introduction to the Musical Brain* utilizes this way of thinking by showing how "multi-sensory integration" is useful in learning and teaching.

As a music educator, the author has been interested in the practical application of spiritual principles in schools. Children learn from a right combination of stimulation and relaxation. To orchestrate their experiences in positive and enjoyable activities is of primary importance. In a world of video games, computers, and imbalanced diets, the use of stimulating and relaxation techniques is essential.

This book introduces in detail the use of opposites to explain how right and left brain activities in music are essential for whole brain learning. Yet the author realizes that other models of the brain, especially Dr. Paul MacLean's of the National Institute of Health, are quite in line with the spiritual Teachings of the Elder Brothers as given by Max Heindel. Dr. MacLean speaks of a triune brain that clearly delineates the evolutionary patterns of brain and species growth.

This book should be of value to teachers and musicians interested in the new concepts about the brain that are being blended with the more traditional ideas about its functions and development. □

Readers' Questions

POWERS HIGHER THAN GOD

Question:

Am I to understand that there are powers higher than God? I gather, for instance, that the Supreme Being is higher than God.

Answer:

There are many degrees and variations of gods, from the Planetary Spirits to the Supreme Being, which is the first emanation from or manifestation of the Absolute. The god with whom we are primarily concerned is the God of our particular solar system, which consists of the Sun and the planets with their Moons. There is an almost infinite number of solar systems, each presided over by its particular god. These gods constitute in the aggregate, so to speak, a sublimated humanity, above whom are still greater Beings who are the Logoi emanating from the Supreme Being. Back of these is the Absolute, the Root of Being, which is unmanifest. The processes of involution and evolution which are put into motion during a cosmic Day of Manifestation bring out the powers of the Absolute and manifest them through vortices in cosmic substance which we know as living beings, from the gods down to all the lower forms of life. Next below the God of our solar system are the Planetary Spirits, one of which presides over each planet. These Planetary Spirits are great spiritual Beings. They constitute the Seven Spirits before the Throne, and are the agents of the God of our solar system in carrying out His plan of evolution in this particular system.

TO HIM THAT HATH SHALL BE GIVEN

Question:

Kindly explain the esoteric meaning of the following paragraph from St. Matthew: "Whosoever hath, to him shall be given, and he shall have more abundance; but whoseever hath not, from him shall be taken away even that he hath."

Answer:

On the face of it, this looks like a severe doctrine. The student of mysticism, however, is able to see the real meaning beneath the surface. When a person develops in evolution and perfects his vehicles, that is, his physical, vital, and desire bodies and the mind, in accordance with the divine plan, he develops strength in these vehicles, and he also develops spiritual power derived from the Ego. This enables him to carry on the processes of life in a successful manner and add to the things which he already has. On the other hand, an Ego who neglects his opportunities of evolution and who may be indolent and disinclined to work not only fails to develop his vehicles and add to their power, but if he persists in this course he also loses some of the ability which he may have developed in the past. With the loss of power there comes the inability to succeed in any department of life, be it spiritual, mental, or physical. Therefore such an Ego, as the quotation says, has taken from him "even that he hath." Thus we see that

the quotation is a statement of the Law of Consequence.

SIZE OF PLANETARY INVISIBLE BODIES

Question:

What is the extent in space of the vital body, the desire body, and the mental body of the Earth and the other planets? Also, the same information in regard to the Sun, provided that it has these bodies.

Answer:

There is no direct statement, as far as we recall, in Max Heindel's writings that the Sun possess a vital body, a desire body, or a mental body. However, since it is the father of planets, by analogy the Sun most likely does have three bodies. The interplanetary ether may be regarded as the vital body of the Sun, the World of Thought or macrocosmic mind as its mental body and similarly the Desire World as its desire body.

The extent of the various bodies of the Earth and planets out into space is not definitely established in the Rosicrucian literature. Only a few references to this matter are given. For instance, it is stated that the desire body of the Earth penetrates or overlaps that of Mars. By analogy, we may conclude that the vital or etheric body of the Earth extends beyond the surface of the Earth proportionately about as far as the vital body of a man extends beyond his physical body. The ethers are a phase of physical matter.

When we get beyond the etheric region, we must remember that we are getting into the higher dimensions. For

instance, the Desire World has four dimensions; the World of Thought has five; and the spiritual worlds have six, seven, and possibly more. The extent of the finer bodies of the Earth, planets, and Sun in three-dimensional space is comparatively unimportant, because the great bulk of these bodies or worlds exists in the higher dimensions. The relation between the three-dimensional universe and the fourth dimension is similar to that between a two-dimensional universe, namely, a plane, and the three-dimensional world with which we are acquainted. It is easy to see that the world in which we live is infinitely greater in extent than a two-dimensional plane, because a plane has no thickness, whereas our world extends an infinite distance out into space above and below any particular plane. The mental world opens up the fifth dimension, which is as much greater than the fourth as the fourth is greater than the third, or the third is greater than the second.

When we get into these higher dimensions, the imagination is staggered. We simply cannot comprehend them with our three-dimensional minds. We have to content ourselves in the main with the statement that they exist and with the analogies which we have mentioned. When we have developed the fourth dimension of our minds, which is a spiritual dimension—in other words, when we have developed clairvoyance—we shall be able to cognize the four-dimensional Desire World. And when we have developed the fifth dimension of our minds, we shall be able to see the spiritual realities in the five-dimensional World of Thought.

THE PERMANENCE OF KNOWLEDGE

Question:

Why does the Bible say that "knowledge shall vanish away, but love remaineth forever." Does this mean that all our work in obtaining knowledge will go for nothing and be lost?

Answer:

As spoken of in this quotation, love means the will to cooperate with the Divine Plan and work for the interests of the entire race, not merely for the selfish interests of the individual. That is what love really is—namely, considering the interests of other individuals ahead of one's own. When one arrives at the point of working for the interests of the whole human race, then he has developed the

quality of love in its practical form. It has been said that "The will is the man;" that is, what one wills to do, that he is. The will is the positive pole of the love nature, and as the quotation says, it "remaineth forever."

Knowledge, on the other hand, consists first of a collection of thought forms which are retained in the mental body of a person. Knowledge also is inscribed on two other records: namely, the reflecting ether of the vital body and the seed atom of the physical body in the heart. Whenever one performs any act, thinks any thought, or obtains any knowledge, these three sets of records automatically are made at the same time. The record in the ether of the vital body is the least enduring. At the end of that part of the post-mortem period which is spent in the Desire World, this ether disintegrates; therefore the records which it contained are lost. Similarly the thought forms in the mental body are disintegrated when it is sloughed off at that part of the post-mortem state when one passes from the Second to the Third Heaven. The record on the seed atom in the heart, however, will remain throughout the entire present scheme of evolution. It is "God's Book of Record."

The knowledge which is stored up in the mind and the reflecting ether may at times "vanish away" even before death if these vehicles become disorganized and are temporarily not under the control of the Ego. The knowledge which is inscribed on the seed atom of the heart, though enduring, is not always available for use by the conscious mind at any particular time. It may be contacted only through intuition as the result of high spiritual development, by which one becomes able to read the higher records at will. Only a comparatively few are able to do this.

The records in the heart constitute one explanation of prodigies and geniuses, who early exhibit a great amount of knowledge along certain lines which they could not possibly have acquired in the present life. It shows that they have developed spiritually to the point where the subconscious record on the seed atom is to some extent open to them, and which they contact through intuition or in some cases directly with the conscious mind. Then the quintessence of the knowledge of all their past lives is available to them, and they are able to do great things. They become leaders in the world because their knowledge does not vanish away, for they are in contact with the permanent source of it. □

Today's Doctors and You— Your Responsibility

Note: The author, a dental hygienist for 25 years, founded the Wholistic Health Center in Bellingham, WA and currently is Director of a Wellness Program for the Irving Medical Center in Dallas and a nutritional consultant.

What does the word “doctor” mean to you? What kind of emotions arise when you think of doctors?

Lately the concept appears to generate a tirade of negative input, as well as output, from many citizens. “I wouldn’t go to a doctor if I was dying!” or “I don’t trust a single one of them, all they want is your money.” On the other hand, there are many people who attend their doctors’ offices on a weekly basis, just to be touched.

Where is the balance, not only in attitudes but also in time spent expecting someone else to take responsibility for one’s health?

Often, in many minds, a prescription and a pat on the back are better than nothing. Are they? What if these people were shown by their doctors how to get attention by giving it to other lonely individuals? What would happen if doctors began to take the time to address this side of illness? What would it take to get people to begin to ask their doctors for what they really want?

The negative attitudes one may have regarding doctors are the individuals’ responsibility. How have they developed? Could it have been through personal experience, media exposure, bad press, or legal battles? What has caused people to condemn the very professional they held in such high

esteem a decade ago? Why do they see the feet of clay and attempt to defrock the knight in shining armour? Could *the people* possibly be responsible?

People say they want a doctor who really cares about them, not just their money. One who is not always in a hurry. One who searches for the cause rather than just treats the symptoms. One who is willing to defy convention to treat them “wholistically.”

Really? Is this what people truly want? Are they willing to pay the price for such wonderful ideals? Are they willing to study and begin to understand how they can help the doctor by taking more care of themselves through better nutrition and better mental/emotional attitudes? Statistics suggest that many are not.

Perhaps it is time to begin to “go within” and take responsibility for letting the doctors and other health professionals know what we want. Maybe we should look at what we have created:

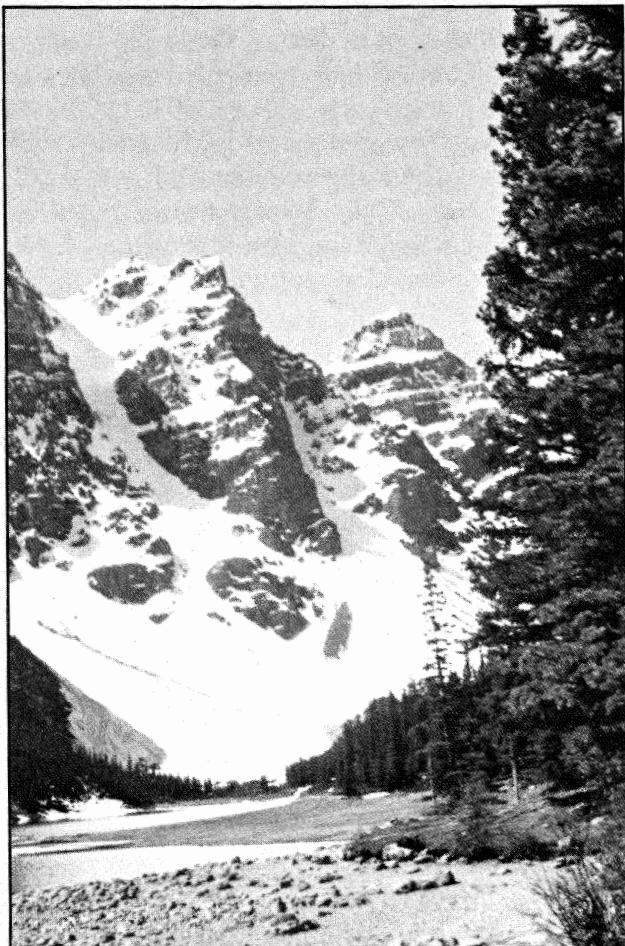
- a dis-ease oriented health system, a health-wellness system;
- a crisis system—a wait until I’m sick, then you fix me system;
- a give me a pill or shot and let me eat and drink indiscriminately system;
- a do not make me take responsibility for my own health system;
- and worst of all, an insurance system that pays for sickness, *not* wellness.

What would it take for people to begin to work with their health professionals to search out causes of dis-ease and then be committed to doing whatever it takes to attain high level wellness?

What would it take for you to be willing to take charge of your health?

Has it ever occurred to you that the very doctor(s) you may be condemning might like very much to create a wellness-oriented practice but the general public won’t allow it? Could there be hundreds of frustrated, even angry, physicians, dentists, and health practitioners who deeply desire to have a preventive medicine practice?

Ask yourself, “What have I done to encourage my doctor in his or her attempts to serve wellness? Have I made my ideas and desires known or have I just gone somewhere else, and somewhere else and somewhere else.....?” Have you ever written your insurance company asking for coverage of preventive medicine? It is possible that, if half of the clients of large insurance companies de-



manded coverage for wellness, they would get it.

People get what they ask for. Instead of complaining and gossiping about how bad doctors are, tell them what you want. You pay their salaries. It is your duty to be well-informed about yourself and your health. The doctors cannot "save" us health-wise, any more than a minister or priest can save our souls. "To thine own self be true." If you have reached a point where pills and surgery are not right for you, discuss this with your doctor. You may be amazed at how thrilled he or she is. If not, then search for one who has time to hear what you want.

The choice is yours! People will get what they demand and support. Yes, it all boils down to economics. You demanded better choices in the grocery stores and you got health food sections. Most major restaurants now offer vegetarian selections. You can have a major influence on the uplifting of the energies of the planet by being willing just to take responsibility for letting your health preference be known. You/we deserve the best in health care now. □

—Patricia Gayle Foster

Nutrition and Health

Diet and Migraine Headaches

About 95 percent of all headaches are either migraine or muscle contraction. Most of the migraines occur on one side of the head and develop when intracranial (inside the skull) blood vessels dilate and press against extremely pain-sensitive nerves. Associated chemical changes often include nausea, vomiting, extreme lethargy, and sensitivity to light or sound. Migraines usually last from eight hours to three or four days, and may occur as frequently as several times per week. They are usually periodic rather than continuous.

If you suffer from migraines, you may be interested to learn that many foods are known to initiate migraines as they may dilate cranial arteries.

Excessive sugar intake or going for a long time without eating can allow the blood sugar level to drop. When this occurs, the cranial arteries dilate in an attempt to deliver more sugar to the brain, as the brain depends upon the blood sugar (glucose) for its source of energy.

Tyramine, an amino acid found in aged cheese, meat and fish, avocados, bananas, figs, and alcoholic beverages causes arteries to dilate.

One of the things you can do to ascertain whether your diet is causing your headaches is to perform a simple experiment. Take one food at a time, such as chocolate or milk, and eliminate it from your diet for one week. Notice how you feel during the week, and at the end of the seven days eat the substance you have been avoiding. See what happens. If you develop a headache of any kind, that may be a signal to you that your body is trying to tell you that it would appreciate it if you would completely eliminate that substance from your life. Sometimes, after an extended period of time, you can eat that food again in small amounts.

We do not have to suffer from headaches. The choice is ours. If we truly believe our body is our temple, we will take the time to track down what causes our pain, whether it is our physical or our mental diet. □

—Patricia Gayle Foster

Nutrition and Health



Music and Health

Christ Jesus admonished His disciples to preach the gospel of Truth and to heal the sick. From this admonition, we can conclude that He considered it one of the highest missions on Earth to be a healer—a healer of the body, mind, and soul. Today we have numberless means and methods at our disposal to help and heal suffering human beings, as well as animals and plants, for the art of healing has come to embrace a very wide field. One of the most potent of the many forces at our disposal for the healing and upliftment of humanity is music. Music is a powerful medicine or corrective for the various vehicles of the Spirit, but unfortunately it has been little recognized and used during the past several centuries of the materialistic age from which we are now emerging.

History tells us that the Egyptians were the first to evaluate the medicinal qualities of music and to use incantations for various ailments. The Persians, it is said, cured diseases by the sounds of corresponding strings on their lutes. According to their belief, the soul is purified by music and prepared for it by converse with the Spirit of Light. In ancient Greece and India, too, incantations were used, and they still are employed by primitive tribes today. At the present time, there is a growing recognition of the fact that in music mankind has a potent agency for the restoration and maintenance of bodily and mental health.

Before going farther, however, let us define the terms “music” and “health.” A standard encyclopedia gives the definition of health as “a condition of the living body with all tissues in a state of soundness and harmony.” The definition of music is given as “the science and art of rhythmic combination of tones, vocal or instrumental, embracing melody and harmony for the expression of anything possible by this means.” To maintain health, we must have harmony and rhythm in the vehicles. Music also has to have these attributes, for without them there could be no music. In music, harmony is the proper relationship of one chord or set of chords to others. In the human being, harmony is the proper relationship of the physical, vital, emotional, and mental bodies to one another. These are interdependent, for the disharmony, or as we usually call it, disease, of the physical body affects our mental and emotional natures. Emotional outbursts produce disturbances in the physical body, and mental worries also undermine our health. The cor-

relation of all these bodies into one harmonious whole constitutes health.

The physical body has its needs as to food, clothing, cleanliness, etc. The vital body, without which the physical body is an inert mass, has its needs also. It is built by repetition, by praying without ceasing, by "loving self-forgetting service to others." The emotional body is nourished by pure love and pure desires, and the mental body by clean and uplifting thoughts. Primarily, music has power over the emotional nature of man and attacks the nervous system directly. Students of the Western Wisdom Teachings know that the nerves are the expression of the desire body and that the cerebro-spinal nervous system and the brain are built by the desire body. Definite physical conditions are associated with different emotions.

Broadly speaking, emotions may be divided into two kinds: the contractile and the expansive. To the contractile type belong fear, envy, anger, worry, and depression. Laboratory experiments have proved that emotion brings certain physical and chemical changes. Emotion is an incentive to action, and if emotion is not followed by action, it thus produces a deleterious effect, causing cramps, or spasms of the organs, thus suspending their functions and leading to the exhaustion of the nervous system.

So it is that when depressing or contractile emotions are unduly prolonged, they create lowered vitality and disease. With the emotions of courage, of joy, or of sublime and noble aspiration, there is a sense of expansion and liberation. These emotions are accompanied by the relaxation of the blood vessels and muscles, inducing deep breathing and healthy functioning of the organs. The expansive emotions make for health, activity, and usefulness. The individual has a fuller, richer life, but if indulged to excess or unbalanced and not disciplined by the intellect, these healthy emotions fatigue the nervous system and can cause a physical effect, such as fainting, stupor, convulsive attacks, and trance. Music has the power to produce similar effects, but these effects vary not only with the nervous constitution of the individual, but also with the age, sex, education, and musical experience of the listener.

Healing by music is a complex study and has its dangers as well as its advantages, for music has different effects upon different people. Thus, every individual case has to be studied and the right kind of music has to be applied and given in properly

regulated doses. Most foods are nutritious, but certain foods are adapted to certain persons. Not all medicines cure all diseases—only the remedy carefully adapted to the individual case. Likewise music should be selected wisely and applied to be useful as a therapeutic means. It is also necessary that the patient have a natural love for music. The quality and character of music have to be regulated to suit the natural preference of the patient. Observations have shown that after the musical treatment, pulse, respiration, and temperature usually increased in all cases and less disturbed sleep resulted.

Music—that is, melody, harmony, and rhythm—is inherent in everyone, only waiting to be brought out. By that we do not mean that everyone can be a Beethoven or a Paderewski, but that everyone has some music, some connecting link or keynote with melody and harmony, within him. We have unlimited opportunities to develop this inner sense, and it is our duty as spiritual aspirants to awaken and develop the sleeping talent. For many it takes long and persistent effort, but the promise, "knock and it shall be opened unto you," applies in this case as in all others.

In order to enter into the spirit of music, one truly must hear and feel. It requires training to hear fully and accurately. We must learn to listen, and listening to music is a spiritual quality and may be recognized and appreciated fully only by stilling the outer self or personality to the extent that Spirit speaks to Spirit. Music suggests more than it actually portrays. One who truly responds to the spiritual quality in music is to some degree clairvoyant, clairaudient, or clairsentient.

When we listen quietly and hear inwardly, there comes to us an inner sense of harmony. The chaos of the thoughts that were in our minds is calmed into repose and stilled to outside influences. It becomes a reflection of the inner light which comes only through the stillness. Thoughts become positive and ideas are born. Through the stillness comes the thought, "I can and I will." Those things which seemed beyond reach come quite naturally within the realm of possibility. Dreams and ideas (ideals) which have been vague take on definite form, shaping themselves under the influence of that harmony which has been established through listening. It develops the power of concentration. In all this, however, one is forced to do the work oneself. No one can hear for us. "Hearing" awakens what may be called the submerged self

and brings about the inner development toward which we all are striving. It is a great freeing process, a practical means of awakening a sense of love, law, and order—the trinity of all freedom which reflects on our health and well being. Through the awakening of rhythm and harmony in our minds we are able to express these selfsame things in our bodies and our affairs.

Music generally is accepted as a softening, harmonizing influence necessary to all people. From the hospital ward to the concert hall, the cry is for music, and so we see a great company of musicians, music lovers, educators and social workers in colleges, universities, public schools, private classes, women's clubs, social settlements in the cities and the rural communities, working zealously to extend the love of music, and to pervade the ordinary life with its beneficent influence.

The great need of the world today is harmony. Harmony of music and harmony of life both have for their foundation the same Law—the Law of Order. Harmony is not a passive thing. It is active and alive, for when the Law of Harmony is embodied in the cellular structure of our bodies, its outer expression is health and peace. Health, mental and physical, always should be considered, for weak bodies and minds never can attain great heights. We all can tune our thoughts, words, and deeds—tune our own instruments—so that we each may take our place in the great orchestra which plays the symphony of life.

Harmony is an attribute of God and potentially is present in every human being. It remains for us to find it in ourselves and use it for our development and the betterment of the world. Music should not be a thing apart from the rest of life. We must hear inwardly in order to have a better outward life. We must understand melody, harmony, and rhythm in order to enter into the realization of music and to find harmony, beauty, and serenity within ourselves and from that change our character and life conditions. "Ye have eyes and see not, ears have ye and ye hear not." These unhearing ears and unseeing eyes have been the cause of our inharmony, but through the understanding of music, hearing ears and seeing eyes will be developed, opening up new worlds of sound and sight within us.

It is important to hear music in the morning when the consciousness is brought back to the waking state, in order to maintain that harmonious attitude throughout the day. It is advisable to start and finish

the day with beautiful, inspiring music. There is a mystic communion in music played by the whole self, which satisfies and helps, but this kind of music is rarely heard. Why? Because people allow their minds to wander, instead of entering into the inspiration of the composer and touching a higher, finer part of themselves and their listeners. Plato said: "A false note drives away God." We must be true in order to deliver the higher message. To play with *expression* means that we are absorbed in the beauty and exaltation of music, that we have forgotten ourselves, our little personal selves, "bloating nothingness," as Emerson calls it, and have entered into a higher realization of beauty and power. Schuman asked: "What is it to be really musical?" and answered, "When you have music in your heart and in your head."

We may ask, what is creative listening? Listening has been known through the ages as a means of spiritual development. Learning to *listen* brings us in touch with ourselves, and through inner contact we get our answers. The Scripture lays great stress on stillness, and every great philosopher has given days and nights to silent meditations.

When we *listen* to music, it is good to close the eyes and relax as much as possible. Stop thinking, simply listen, actually hear the music inwardly, and so become a very part of it. There actually is an inner ear that hears, and there are definite ways of learning to hear more. It is truly so that, "Fortunate is a man who feels in himself a Spirit kindred to that which throbs in the music of the great artists."

Everything in the universe is in vibration. Thought travels in waves. When one relaxes and listens to music, the sound waves and the thought waves combine to carry their vibratory message, producing a similar effect on the nervous system of the body, which is the most finely and delicately constructed "wiring system" known. It is not difficult to see, then, that the proper selection of music plays a very important part in musical healing. Music will be more than doubled in its healing and spiritualizing effect if the mind of the player is fixed on some constructive, soothing, or awakening thought.

The combination of attitude of mind and music is what is called a "musical meditation." If the person is depressed and the nerves are unstrung, suitable music with words something like, "The joy of the Lord is your strength," may be used. If the nerves are taut or tight or the person is suffering

from insomnia, soothing music with the accompanying words, "Peace, perfect peace," are quieting. For headaches, quiet music with the words, "Harmony and love in mind," are effective.

When we go to a concert and hear beautiful music, we should try to associate it with some words of the master poets or quotations from the Scriptures. Then it will bring to us an added harmony of mind and body. From us will radiate more health and love to those whom we contact. We know, of course, that a temporary sense of rest, joy, or pleasure comes to us as we listen to certain music, but this can be multiplied many times if one really learns to listen and hear and enter into the world of music. Nature lovers know a feeling of unutterable joy when viewing the ocean, sunset, trees, flowers, sky, stars, etc. The same state can be obtained through music, when it can be registered on the brain and rehearsed in the absence of musical instruments. But the great question is "Do we really listen to music?" Really to listen to and hear music is much more difficult than we realize; because our bodies are not in perfect condition, and most of us are accustomed to scattered mental processes. To still the mind requires a powerful control, and all too few as yet have such control.

Silence is really the first step in hearing. Our hearing is practically unawakened, even in the everyday sense, because we do not listen. There are not very many who can really listen, for listening involves concentration. How many of us truly can concentrate?

So let us all learn to listen, to hear, and to understand the beauty of music—music that lies hidden within. It is a most precious gift from God—a gift that may liberate us from the bonds of flesh and restore health, harmony, and peace to us. As Horatio Bonar wrote:

*In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty needs
The Master's touch, the Sculptor's chisel keen.
Great Master, touch us with Thy skillful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let
Hidden and lost, Thy form within us lie!
Spare not the stroke. Do with us as Thou wilt.
Let there be naught unfinished, broken or marred.
Complete Thy purpose, that we may become
Thy perfect image, Thou our God and Lord. □*

—Z.M.

Healing

Keynotes of Health

Health is harmony. Harmony consists of concord between the keynote of the etheric body, the vitalizing principle of the dense body, and the keynote of the archetype in the likeness of which it is built.

The astrological law underlying these facts reaches back, first, to the Ego's archetype, and, next, to the moment of conception. It may be demonstrated that at this time the Moon is in the degree of the zodiac which was ascending at birth. It is then that the vital seed atom is placed in the mother's body as the matrix into which are built the chemical elements forming the dense body. The keynote of the vital body harmonizes with the keynote of the Ascendant—that is, the zodiacal sign rising at birth—and also with the keynote of the archetype. As long as these two notes vibrate in unison, health prevails; when there is a variation, the body sings to discord. Disease is the result.

Each of the twelve signs imparts a different note, and the Ego draws its vibratory rate from that, both in color and tone, and in accordance with its own development, be it material or spiritual. Hence man's varied temperaments and characteristics.

Through the Word, all form came into being, and by its sound all is sustained. Its harmony and rhythm become Creation's foundation stones. Mystic Masonry knows them as the two columns of the temple. They also are columns of Wisdom and Beauty, according to which we aspire to build that temple which is our body and also that celestial body of the Spirit which is not made with hands but "eternal in the heavens."

HEALING DATES

January.....3—9—16—23—30

For Children



Lavender Pencils

Molly and Margie, who were exactly six years old, looked exactly alike. Their brown hair curled exactly alike. Their blue eyes twinkled exactly alike. Their noses turned up exactly alike. Their laughs tinkled exactly alike. Their dresses and their coats and their shoes and their socks and even their brand new notebooks for Miss Duncan's first grade class were exactly the same colors.

But nobody ever had trouble telling Molly and Margie apart.

Molly's hair was brushed and hung neatly to her shoulders. Margie's hair often looked as though a bird had tried to make a nest in it. Molly kept her shoelaces tied. Margie's shoelaces often flopped along the ground behind her.

Molly washed her face and brushed her teeth without being told. Margie almost always had to be told, and even then her face often looked as though she had been eating chocolate pudding. Molly always hung up her clothes and put her toys

away. Margie usually left her toys on the floor and her clothes all over her room, and even Daddy, Mother, and Molly *together* couldn't get her to put them away.

At school, Molly printed neatly and carefully, drew pictures without smudges, and kept her desk tidy. Margie *could* print carefully, but usually didn't. She almost always smudged her pictures and got crayon all over her hands. Miss Duncan asked her to clean out her desk at least once a week, but always, a day later, it was full of stones from the playground, crumpled up papers, and books from the reading table that she had forgotten to put back.

When Molly and Margie went to a party, Margie usually spilled ice cream on her dress or milk on the tablecloth. Molly almost never spilled anything. When Molly and Margie went shopping with Mother, Margie often lost her hair ribbon or her bracelet or her purse. Molly almost never lost anything.

When Molly and Margie went to the library, Margie often dropped a book or tore a page or giggled so loudly that the librarian had to ask her to leave. Molly almost never dropped or tore anything and she certainly never giggled in the library.

Molly was learning to make clothes for her dolls. She knew how to cut the material neatly and make nice, even stitches. Margie *knew* how to do those things, but didn't try to do them. She cut the material too fast and ruined it. Her stitches were sloppy, because she didn't watch what she was doing.

One morning Molly and Margie each found a



brand new lavender pencil next to her plate at breakfast. Mother had them in her drawer and thought that Molly and Margie could use them at school. The children in Miss Duncan's room had yellow pencils and red pencils and green pencils, but nobody had a lavender pencil.

Molly and Margie couldn't wait to show their pencils to the other children. Molly put hers into her school bag so it wouldn't get lost. Margie carried hers in her hand so she could look at it all the way to school.

"You'd better put your pencil in your school bag, Margie," said Mother. "Otherwise you might lose it."

"I won't lose it," said Margie.

The girls hurried to school. Margie bumped into a tree, a fence, a man hurrying to catch his bus, and Molly, because she was looking so hard at the new pencil she didn't watch where she was going.

"Why don't you watch where you're going, kid?" asked the man angrily.

Margie looked hard at her pencil and didn't answer.

"Look out, will you?" said Molly disgustedly.

Margie looked hard at her pencil and didn't answer.

Margie was still looking at her pencil when she tripped over a stone on the sidewalk and fell, landing on her knees and her chin at the same time. The pencil rolled out of her hand into the bushes.

Margie's knees were bleeding and her chin was going to be black and blue for a long time, but she didn't care about that.

"Where's my pencil?" she wailed.

"If you'd put it in your school bag like Mother said you wouldn't have lost it," said Molly, who did not feel too sympathetic.

Margie didn't want to hear Molly's lecture about the school bag. She wanted her pencil.

"Where's my pencil?" she wailed again. "Help me look for it."

"I don't want to be late," said Molly, "and you'd better not be either. Come on."

"No," said Margie. "I'm going to find my pencil."

So Molly went on to school, and Margie looked and looked and looked for the pencil. Finally she found it, just as the school bell rang.

Margie ran as fast as she could the rest of the way, but everyone was already in his seat when she got to her classroom, all out of breath.

"Oh, Margie," said Miss Duncan. "What did you do to yourself now? Go to the office and let the

nurse clean you up."

So Margie went to the office and let the nurse clean up her knees and her chin. When she got back to her room, Miss Duncan was explaining something on the blackboard, so Margie did not get a chance to show anyone her lavender pencil.

While other children were reading, Margie did not do her work because she was too busy looking at her pencil. During arithmetic Miss Duncan watched her so she did do her work. But while she worked she chewed her pencil, and soon there were teeth marks all over it and the eraser was sopping wet. Then she erased her paper with the wet eraser and smeared it so badly that Miss Duncan couldn't read her answers.

"Margie," said Miss Duncan, "if your work paper doesn't look much better than this tomorrow, I am going to start keeping you after school until you learn to do neater work. There is no excuse for being so sloppy."

Margie looked sadly down at her pencil. When Miss Duncan said she was going to keep someone after school, she meant it. Margie would have to hand in a very neat paper tomorrow.

The new pencil didn't look so new anymore. Margie pushed it among the many things stuffed into her desk and went outside for recess.

When she came back she found the point broken because she had not put the pencil away carefully. She pushed it into the pencil sharpener harder than she should have, and the pencil was much shorter when she finished sharpening it.

By the time school was over, Margie had chewed the pencil some more even though she had not really meant to. It looked old and beaten up instead of new and beautiful. Margie put it sadly back into her desk.

Molly's pencil looked just as new as when she had found it on the breakfast table. Molly put it into her school bag.

"Aren't you taking your pencil home?" Molly asked.

"No," said Margie.

"Why not?"

"Because."

And try as she would, Molly could not get Margie to say anything except "because."

"Did you girls have a nice day at school?" asked Mother when they got home.

"I had a really fun day," said Molly. "Everybody liked my new pencil. They all want one the same color."

Molly took her pencil out of her school bag and looked at it proudly.

"Where's *your* pencil, Margie?" asked Mother.

"At school," said Margie gloomily, wishing they would stop talking about the pencil.

"She chewed her pencil and got her teeth marks on it and broke it and it looks terrible," said Molly.

"Oh, why did you have to tell?" asked Margie. She went outside and pressed her forehead against the fence, hoping nobody would know that there were tears in her eyes.

After a while, Mother called her inside.

"You feel terrible about your pencil, don't you, Honey?" asked Mother.

Margie nodded. Why did mother have to keep talking about the pencil?

"I know you didn't want it to look bad. Why did you chew it?"

"I dunno," mumbled Margie.

"Could it be because you weren't thinking?" asked Mother.

"I guess so," said Margie.

"And you weren't thinking when you stuffed it into your desk and you weren't thinking when you fell down with it this morning either, were you?"

"Did Molly tell you that?"

"She did because I asked her to," said Mother, drawing Margie onto her lap. "Honey, we're all getting worried about you. There seem to be so many times when you don't think. You don't think about how you look, and you don't think about being careful with things you could spill or drop. You don't think about being neat, and you don't even think about watching where you are going. What do you think about?"

"Oh," said Margie, trying to think about what she did think about. "I think about stories and going to the woods with Daddy and what my dolls are doing and—and—things like that."

"How do you feel when you think those things?" asked Mother.

"I feel good," said Margie.

"Do you feel good when you fall on your chin or chew up your pencil or when people say your face is dirty or your work is messy?"

Margie shook her head.

"Doesn't that tell you anything?" asked Mother.

Margie swung one leg back and forth and wriggled. Mother held her firmly.

"That I should think about what I'm doing," finally whispered Margie, who had heard that many times before.

Mother went to her desk and took something out of a drawer. Margie's eyes widened. It was another lavender pencil, just as pretty as her own had been that morning.

"Would you like to have it?" asked Mother.

"*Could I?*" asked Margie, not believing her ears.

"If you promise that you will try as hard as you can to think about the things you are doing and the things you should be doing."

Margie sighed. She knew that promise would not be easy to keep, but she wanted the pretty new pencil so badly!

"I promise," she said.

"All right, Dear," said Mother, handing her the pencil. "Take good care of it."

Next morning Margie put the new pencil in her school bag. She had made her bed—something that Mother would be very surprised to see after breakfast—and brushed her hair especially well. At school, she cleaned out her desk before the first bell rang. Miss Duncan was very surprised to see *that*.

She did her work very carefully. Her arithmetic paper did have one little smudge in the corner, but Miss Duncan didn't seem to notice. "What a nice, neat paper, Margie," she said instead.

Once Margie stopped thinking for a minute and started to chew her pencil, but she remembered in time to take it out of her mouth before she got teeth marks on it. She broke the point once but sharpened it carefully so that it was *almost* as long as before.

When it was time to go home, Margie put the pencil in her school bag, put her books back on the reading table, and made sure there were no crumpled papers in her desk.

"I wonder what has gotten into that child," said Miss Duncan to herself after everyone had gone. When Margie got home, she sat down at the kitchen table and didn't move. "In a minute," she said to Molly, who wanted her to go outside and play.

"Why are you so tired, Honey?" asked Mother, setting a glass of orange juice down in front of her.

"I'm tired from *thinking*," said Margie.

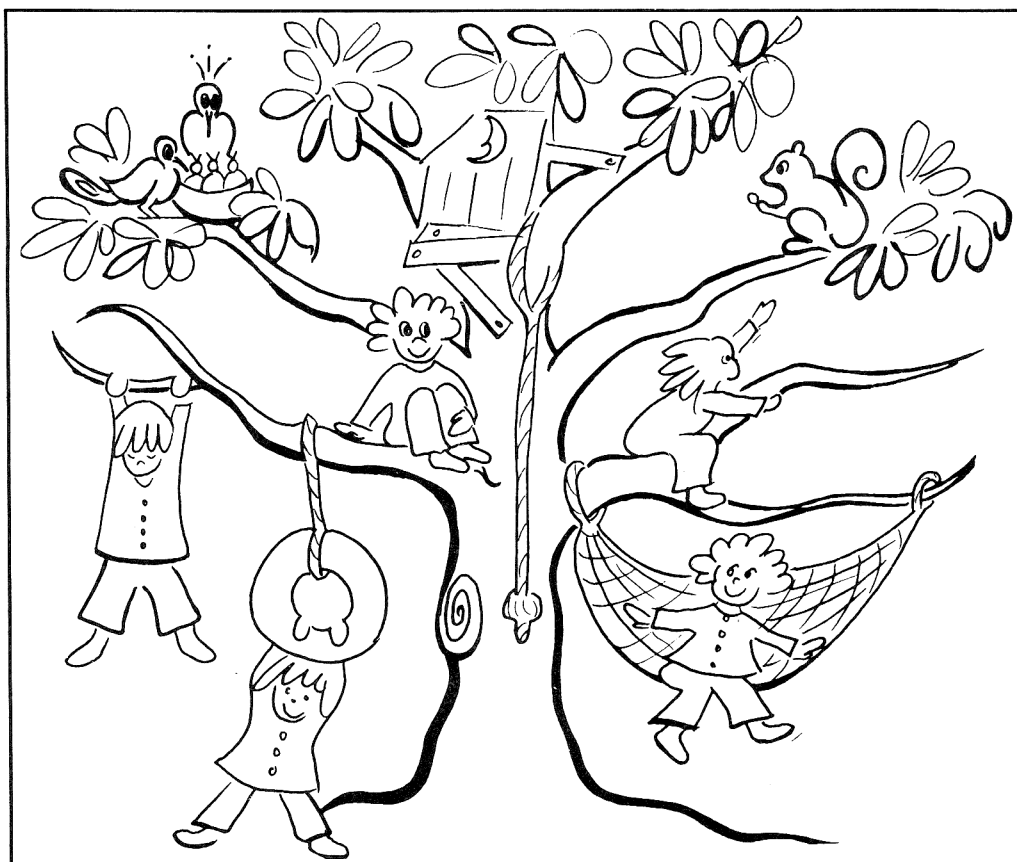
"Oh," said Mother, smiling. "Are you sorry you thought so much?"

"No, I'm not sorry," said Margie. "I feel much gooder than yesterday."

"Better," corrected Mother gently.

"Better," said Margie, and smiled at the big glass of orange juice as she picked it up. □

—Dagmar Frahme



The Learning Tree and the Garden

In the middle of the school playground grew the Learning Tree. It was a huge maple over two hundred years old. On its trunk were thick burly knots and long curving branches reaching up high into the sky. Season after season, the Learning Tree grew taller and stronger. In summertime, the bushy maple provided shade from the hot afternoon Sun. In autumn, the leaves changed color from green to bright red, orange, and golden yellow. Then the maple seeds would fly through the air with the wind like pairs of little wings. The children loved to play in the fallen leaves, throwing them up high and gathering them in colorful bouquets to put in jars inside the classroom.

From one low branch a rubber tire hung by a rope for the children to swing on. Nearby was a wide net tied securely between two branches like a hammock, used for climbing and playing. Way up high, where the remains of an old tree house rested, was a long rope swing with a big knot tied at the end. The older, more able children would climb to the top, wrap their arms and legs tightly around the knot, and swing far out over the playground.

The trunk of the Learning Tree showed scars of old wounds where it had been treated roughly over the years. Most of the lower limbs were unable to bring new life in the spring because the children had worn the new growth away by their play. Thick mosses and ferns made their homes on these branches. Only the highest limbs would bud with new leaves and bear seed fruit. In springtime, maple flowers hung gracefully in pale yellow clusters. Hidden among the leaves and finer limbs lived the squirrels, the birds, and other small animals and insects who made the tree their home.

The history of this particular maple is a secret to be discovered. Long ago, before the land had become a schoolyard, this tree was used by the native people for good health and better living. The inner bark and

leaves were used to make medicine for healing. The sweet syrup was enjoyed as a food. The long branches were burned as fuel for the fires, and other parts of the hard wood were used for building, making boat paddles, tools, and toys for the children.

Being near this tree, one could feel the tremendous energy it had from over two hundred years of living. Sweethearts had carved their names on the thick brown trunk and had planted first kisses under this tree. Universal truths were realized just by contemplating this tree. All of Nature's seasons were represented in its growth. Lessons of life and rebirth were taught in the fruit and seeds. The Glory of God, quite simply, was here in this Learning Tree.

After all these years of living, the tree was happiest in the middle of the playground where the children could climb around its trunk and swing from its branches every day. There were fuzzy caterpillars to discover in the leaves. Squirrels would scurry up one side of the trunk and then

down the other, playing together, leaping from limb to limb, using their bushy tails as parachutes. Birds nested in the high, leafy branches. The children could see the nests from below and hear the baby birds crying out to be fed.

One evening after all the children had gone, a group of young, delicate flowers in the garden started to complain to the old tree. They had a serious problem. Growing right in the middle of the flower garden was one Greedy Weed. Above ground the weed looked just like any other flowering plant, so the children didn't notice it. But under the ground, the roots of the weed were growing bigger and bigger every day. They were taking all the nutrients in the soil and soaking up all the ground water that the young flowers needed to grow. The flowers were starting to die, and the children didn't know why. The Greedy Weed was taking all the food and needed more and more room to grow. Something had to be done quickly or there would be no flowers in the garden that year.





After listening to the flowers' problem, the Learning Tree knew how to help. The maple began to stretch and wiggle all the way down to its finest roots to try and awaken the Root People. The Root People lived underground in long tunnels and caves. They worked hard all year long caring for the tiny seeds, helping them to sprout and burst up out of the Earth to grow in the wondrous sunlight. In the stillness of the night, the Root People would dream together of beautiful gardens filled with waterfalls, singing streams, and blooming flowers all around. They worked with the garden Fairies and smaller animals to help them make their dreams come true.

The Root People knew the seriousness of having one Greedy Weed out of place. So they called a special meeting of all the Root People in the garden. There it was learned that the Root People on the other side of the schoolyard were desperately looking for a weed of this very kind. The scent of the weed could be used to help keep the eating bugs from destroying the tiny vegetable shoots growing in the children's vegetable garden. The eating bugs would move quickly away when they smelled this kind of weed. The Root People discussed trying to move the greedy Weed, but it was far too large for such little people. After considerable thought it was decided they would have to stop the roots from growing: then the weed would mature, flower, and give seeds. Soon the Greedy Weed would die so that its seeds could be transported to the vegetable garden to help bring new life to the other side.

The Root People got to work right away—placing little pebbles and building a rock wall around the Greedy Weed's roots. The roots would then wrap themselves around and around the pebbles instead of stretching out into the flowers' bed. Then the Root people dug a big ditch around the wall, which took a long time, and filled it full of underground water. Now the roots would float in the water and slowly dissolve without rooting any further in the soil.

After many days and nights of hard work, the Greedy Weed finally began to flower. The roots stopped growing, and the flowers let go of their seeds. The birds quickly caught the seeds in their feet and wings and carried them to the far corner of the schoolyard where the vegetable garden grew. With great care the Root People covered the weed seeds with fine dark soil and channeled water to them. Soon the tiny weed sprouts burst up through the Earth to live in the light in a place where they were needed to help protect the young vegetables from the eating bugs.

Spring was coming alive everywhere. Small buds were opening on the trees, and from the highest limbs the birds were singing songs to the Sun. Tiny plant shoots were breaking ground all around. The vegetables were growing healthy and strong, and the weed seeds were growing in a welcome place. New life and celebration filled the air.

The flower garden was more beautiful than ever before—bright yellow, blue, and pink blossoms, smelling so sweet! A young boy stuck his nose in a white rose without looking inside first and out flew a giant bumble bee. Then the Tulip Fairy whispered from inside a bright red blossom, "It smells sweet in here, come see."

One sunny afternoon while the teacher was sitting under the Learning Tree telling a story to the children, a little girl with long curly hair wandered over to the flower garden and started picking a bouquet of flowers. No one knew exactly why; maybe it was a need for all the love and caring the flowers shared, but she picked every blooming blossom in the garden. There was not one flower left. She brought the colorful bouquet in her hands over to the teacher and smiled with a little twinkle in her eyes.

All in all, there grows the Learning Tree: year after year of giving, bending with the winds of time that whisper through the leaves and decorated with the children's love for living. □

—Lynne Ross

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A Sane Mind

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A Soft Heart

*

A Sound Body

