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# THE ROSICRUCIAN MYSTERIES

*by Max Heindel*



*An Elementary Exposition of the Teachings  
of the Rosicrucian Brotherhood*

*Life and Death*

*The Constitution of Man*

*The Visible and Invisible Worlds*

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

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## FAITH

Doubt sees the obstacles,  
Faith sees the way.  
Doubt sees the darkest night,  
Faith sees the day.

Doubt dreads to take a step,  
But Faith soars on high.  
Doubt questions, "Who believes?"  
Faith answers, "I"

—Anonymous



## THE SUN OF OUR SOULS

There is gold on the leaves  
When the sun goes down,  
And gold in the sunrise  
That lights up the dawn.

There are diamonds in snow  
When the sun is high,  
And diamonds in stars  
That fill the night sky.

But the head has its diamonds  
And the heart has its gold,  
Giving peace to the young  
And hope to the old.

Love cuts the diamonds  
And pans for the gold  
That carefully builds  
The Son in our souls.

—Linda Sue



## THE DESERT

Its sunrise with faint twinges of light  
Circling in for the day's delight.

It's noontime — with sun warm on rugged  
hill  
And all of Nature calmed and stilled.

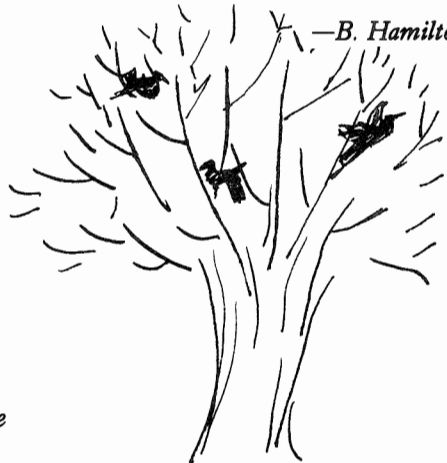
It's twilight creeping over endless land  
Greeting winds that blow the shifting sand.

It's night and blackness, domed by star-  
decked skies  
With life and death joining in closer ties.

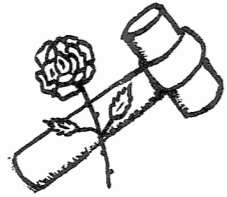
It's the desert: — lonely and gay, forever  
inscrutable;  
Forever self-contained, within its wisdom,  
— immutable

That returns to me  
Each day, glorious and free —  
The inner peace of Being.

—B. Hamilton



# BIGOTRY AND DISCERNMENT



The exercise of discernment is closely connected to the growth of the Soul Body. Since it includes the ability to divide truth from falsehood and right from wrong, it is a prerequisite for conscious functioning in the inner worlds, whose properties otherwise could lead the spiritual aspirant to confusion.

The aspirant endeavoring to develop the necessary virtue of discernment must confront a widespread attitude prevalent in the world today which tends to equate discernment with bigotry. The aspirant must not, in an attempt to conform to current definitions of "openness" and "tolerance," abandon the discernment so important for spiritual success.

The current attitude, a type of moral relativism, considers positive statements, strong personal stands, and decisive actions based on moral and spiritual principles, to be intolerant. Instead, current opinion would opt for the "openmindedness" of viewing all people, all situations, and all philosophies as "nice."

Moral relativism, as a form of unprincipled acceptance of everything, fosters at least three undesirable results in the aspirant:

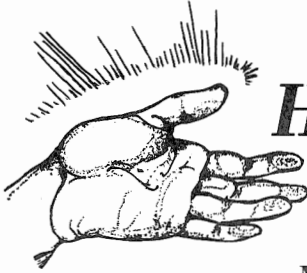
- 1) it prevents the aspirant from forming conclusions on which to base his actions;
- 2) it prevents the aspirant from recognizing and confronting evil;
- 3) it deters the aspirant from selecting one path and pursuing it long enough to achieve results.

We believe that bigotry consists in refusing to consider a particular issue. It is not bigotry to gather information about an issue and arrive at a conclusion based on that information. Neither is it bigotry to take a stand based on that conclusion.

However, we should point out that information gathered about an issue should be examined in the light of moral and spiritual principles, and not that of selfish interest, other people's opinions, or tradition. Also, one always must be open to re-examine the issue should there appear new information or increased understanding of spiritual principles.

How can we know what moral and spiritual principles we should appeal to? As we develop the Soul Body through prayer, helpfulness, and kindness to others, purity in life, and the spiritual exercise of retrospection, we will receive the "teaching from within" whereby we will correctly *feel* the truth or falsehood of an issue — the rightness or wrongness of a particular activity. Until we develop that ability, we do well to rely on the teachings of our Example, Christ Jesus, in this as in all other matters.

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

**COMMUNICATION****IN****HUMAN RELATIONS****Mark Moshenrose**

**I**n Letter No. 1 of *Letters to Students*, we read of the aspiration: "to be friends in the very holiest and most intimate sense of the word." How do we establish this deep and meaningful relationship with others?

One way is through the use of honest communications, for it is certain that a relationship only will be as good as the communication inherent in it. For example, our relationship with the Christ is only as good as the communication we have with Him in our prayers, meditations, and actions. So, too, our relationship with our fellow men are only as meaningful as the communications we have with them in our daily dialogue.

The theologian, John Powell, in his book, *"Why Am I afraid to Tell You Who I Am,"* has aptly divided communication into five levels:

**Level One — Cliché Conversation:** This is the lowest or most basic level of communication, the level at which all relationships begin, through the use of cliché questions such as: "How are you?" "Where have you been?" "How's the job?" or statements such as: "I like your hair," "I like your dress," "It's a nice day," or "It's really good to see you."

Even though this is the most basic level, this type of conversation is needed when people first meet in order for them to become acquainted. The sad part is that most relationships never progress any further. This is well-summarized in the lyrics of the Paul Simon song, *The Sounds of Silence*: "And in the naked light I saw, Ten thousand people maybe more, People talking without speaking, people hearing without listening, people writing songs that voices never shared, no one dared disturb the sound of silence."

**Level Two — Reporting the Facts About Others:** This is the gossip level of communication. At this level we take our next step toward authentic communication, but still do not reveal anything of ourselves. Rather, we talk about what someone did or is planning to do. Just as we hide behind the clichés in level I, in level II we seek shelter in stories, conversation pieces, jokes, and little narrations about others. We give nothing of our true selves and invite nothing in return.

**Level Three — My Ideas and Judgments:** At this level, we start to reveal to others what is truly inside of us; we report some of our ideas and disclose some of our judgments. We start to express what we really think. We usually are

very cautious at first and watch the other person carefully. If he narrows his eyes, crosses his arms, yawns, or looks at his watch, we probably will retreat into silence or change the level of conversation to one of the first two. If, however, he listens with attention and shows a genuine interest and concern for our ideas, we will then feel free to express our deepest thoughts. Yet even if we are able to disclose such thoughts, the person to whom we are speaking still will know only a small amount about us, unless we are willing to advance to the next level of communication.

*Level Four: My Feelings and Emotions:* This is the heart level of communication. It might not occur to most of us that, once we have revealed our ideas, judgments, and decisions, there still is much more of ourselves to know. The things that most clearly separate us from others and make our communications unique are our feelings and emotions. If we really wish another person to know who we are, we must acknowledge our feelings and emotions as well as what is in our heads. We have to tell that person what is in our hearts. Our ideas, judgments, and intellectual responses likely are quite conventional, but the deeper feelings that lie beneath our ideas are uniquely our own. To illustrate, we could say to someone, "I think you are intelligent," and thus show only a small portion of ourselves. To this statement, however, could be added a number of deeper responses such as: "and I feel proud to be your friend," "I am jealous," "I feel ill at ease with you," or, "I feel impelled to imitate you." Thus, we can see that if we withhold what is in our hearts, we withhold a great deal about ourselves, especially in those areas where we are most truly ourselves.

Most of us feel that others will not tolerate such honesty in communication. We would rather defend our dishonesty on the grounds that honesty might hurt others and, having rationalized our phoniness into nobility, we settle for superficial relationships. Consequently, we do not grow, nor do we help anyone else grow.

Meanwhile, we have to live with repressed emotions, a dangerous and self-destructive situation. Any relationship which is to have the nature of a true personal encounter must be based upon an honest, open form of communication. We will say more of this after describing the fifth and most profound level of communication.

*Peak Communications:* All meaningful and authentic relationships must be based on absolute openness and honesty. At times, genuine communication will be most difficult, but it is most necessary to maintain such qualities in our interactions with other people. Among close friends there occasionally will arise complete emotional and personal communion. This level is mystical and transcendent in its effect. On these occasions, the two persons will feel an almost perfect and mutual empathy. We know that our reactions are shared completely by our friend; our happiness or our grief is perfectly duplicated in him. We are like two musical instruments playing exactly the same note — filled with and giving forth precisely the same sound. We have established complete attunement. This is peak communication.

We can see, then, that in order to be friends in the holiest and most intimate sense of the word, we must be open, truthful, and genuine with one another. We must share our deepest feelings, frustrations, and fears, and in so doing we open the channel for personal growth.

We may ask what we would gain from being open and honest in relations with others. What benefits would we derive? The most obvious and primary benefit of "heartfelt" communication is the development of a genuine relationship and what we call a true encounter of persons. Not only will there be mutual communication and sharing between individuals, but also a more clearly defined sense of self-identity for each of the parties in the relationship will result. Today, many of us are asking: "Who am I?" The implication is that we really don't know ourselves as persons. We have said that our "person" is what we think, judge, feel, etc. If we

have communicated these things as freely and honestly as we can, we will find a noticeable growth in our own sense of identity.

The second result of authentic communication is that, having understood ourselves, we will find patterns of immaturity changing to patterns of maturity. Notwithstanding all that we have said about emotions, we must believe that emotional patterns are not purely biological or *inevitable*. We can and will change our emotional patterns if we have honestly recognized and openly reported our feelings and judge them, when necessary, to be immature and undesirable. For example, if a person consistently and honestly reports the emotion of being hurt by many small and inconsequential things, it will become apparent to him in time that he has been indulging in self-pity. The moment this becomes clear, the way is opened for him to change.

In summary, the dynamic is this: we allow our emotions to arise so that they can be identified; we observe the patterns in our emotional reactions and report and judge them. Having done these things, we make the necessary adjustments in the light of our own ideals and hopes for growth. It is then within our power to move towards a new emotional reaction:

from self-punishment to love; from anger to empathy; from despair to hope.

The third benefit of heartfelt communication is that it will evoke from others a responsive honesty and openness, which are necessary if a relationship is to be interpersonal and mutual. Person is resonant to person.

This is in accord with the statement in *The Cosmo-Conception*: "If one of two tuning forks of exactly the same pitch is struck, the sound will induce the same vibration in the other; weak to begin with, but if the strokes are continued, the second fork will emit a volume of sound equal to the first." Consequently, if we emit the vibration of honesty and authenticity in our relations with others, they will in turn feel empowered to respond in the same manner.

"When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." I *Corinthians* 13:11 In order to become friends "in the very holiest and most intimate sense of the word," we must become genuine and honest with others as well as with ourselves, putting away "our childish things" — our childish emotions, desires, and reactions. In doing so we will mature in love and reverence for each other. ★

Things aren't always what they seem. Don't judge too hastily. Often people aren't as bad as they appear to be. Sometimes there's another side; another point of view. Wait before you think the worst of what you say or do.

Do not build on suppositions. They're not always right. Maybe there was something that has not yet come to light, circumstances not revealed and facts you never knew. Don't let your imagination run away with you. . . jumping to conclusions that you can't substantiate. Time may work the whole thing out if only you can wait. —*Patience Strong*

The things you hate to do are probably not hateful in themselves — few things are. You dislike them because they present certain difficulties that you would rather evade than meet.

And so you postpone action. It becomes a habit.

Each time the difficulty is dodged your dislike for it is increased. In time your dislike for certain things may even turn into fear.

But learn to master your difficulties, and the joy of conquest will make what was once a thing to be dreaded a thing to be welcomed.

—*J.C. Roberts*





# Womans' Rights And The Christ Ideals

Perl Williams

Editor's Note: *This article was taken from the January, 1931 edition of the RAYS. In the light of current opinions, we believe our readers would be interested in what was written about the subject 47 years ago.*

Nearly two thousand years ago Jesus Christ lived upon the Earth. He came teaching, preaching, and living high ideals for humanity — the highest yet given out by the great Leaders. Altruistic love, unselfishness, purity, brotherhood, and universal peace were emphasized in gentle but firm accents as He went about the land.

Then came the Crucifixion on Golgotha, and the great Sun Spirit, being liberated from His physical cage, entered the Earth in order to make possible the accomplishment of His Ideals. Are these ideals being realized, or has the veil of materialism dimmed our spiritual eyes and ears, as some aver?

We are preparing ourselves for the Aquarian Age, to be ushered in about 700 years hence, and whose keynote will be Altruism. The ideal perhaps most highly emphasized by the Christ was that of moral purity — in thought and deed. The desire body must be conquered. The lusts of the flesh — and they are many — must be transmuted into a higher force. This lesson seems to be the most difficult for man to learn. We at times are appalled to see about us such indulgences in food and drink, such catering to the lower emotions, such disregard of the holiness of sex. But even this situation is not entirely hopeless when viewed with understanding.

The emancipation of woman has probably done more to bring about present conditions along this line than anything

else. Mysterious woman! Ever the enigma, the theme of poets and singers of the ages! Maligned as the cause of all evil! Only the great Goethe divined the truth when he wrote the immortal lines:

"All that is perishable,  
Is but a likeness.  
The unattainable  
Here is accomplished.  
The indescribable,  
Here it is done.  
The Eternal Feminine  
Draws us on."

We are told in the Western Wisdom Teachings that, at one time in the evolutionary journey, humanity was bisexual, capable of creating another body without a partner. There came a time, however, when, in order to make further progress, it was necessary for humanity to develop a brain and a larynx. These being creative organs, one half the creative force was turned upward for their construction. Thus we have the sexes as a result, one expressing the positive pole of the Spirit, the other the negative. The cooperation of the two is necessary for the creation of new physical bodies.

It is necessary, however, for each individual to develop within himself, or herself, the qualities and powers of the opposite pole, so that some time in the future man will again become bisexual. He will then speak the Creative Word. In order for this to be accomplished, each sex must develop the qualities of the other in addition to its own. This is what is beginning to take place.

Woman today has political equality with man in most civilized countries, and she is entering every field of endeavor hitherto regarded as the "sanctum sanctorum" of lordly man. She has at last emerged from her chrysalis of in-

significance and obscurity and has proved her wings sufficiently to enable her to take a few before-undreamed-of flights. Success urges her on.

Along with her new liberties, woman has also acquired man's vices. She smokes, drinks, loosens her morals, and otherwise unnecessarily degrades herself. She neglects home and children, the pessimist cries. Husband is often left at home to wash the dishes and can opener while she engages in more congenial pastimes! To what are we coming?

There is really nothing to be so alarmed about, as bad as things appear on the surface. The pendulum always swings from one extreme to the other. A reaction from the old, narrow viewpoint, involving many unwholesome elements, seems necessary. Humanity, either male or female, is not inclined to learn the lessons of life easily and gracefully; but experience, in the final analysis, always teaches the lessons which must be taught. Both man and woman will learn eventually of the Christ ideal and will strive to attain it.

The question of sex is so misunderstood by the masses that it constitutes the gravest problem of the day. The veil of secrecy which swathed it in the past has been lifted, and now biological sex knowledge is common knowledge, usually acquired at an early age. The divine origin of the creative force is not common knowledge, however — hence the sex abuses and their accompanying suffering. Not until humanity at large learns the real truth, that the creative force must be transmuted to a higher use, expressing itself through the brain and larynx, will sex vices and their attending evil results be mitigated or abolished. Emancipated woman has made at least one step in the right direction, however. She has set up a single moral standard and is insisting upon conformity to it. Making this standard what it should be and teaching the coming generations to conform to it are among her future tasks.

Moral purity is naturally the most difficult of the Christ ideals for mankind

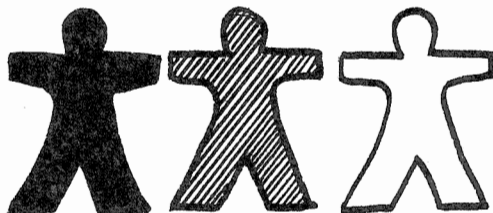
to realize. It involves a virtual making-over of the "old" man into the "new" — a mastering of the martial Lucifer spirits by the Higher Self through the mind. The latter is the newest and most undeveloped of man's vehicles. He is only now sensing its great potential power; but as he more fully realizes its possibilities and develops them, so will he conquer the desire nature and evolve the standard of moral purity that the Christ so earnestly taught. This is slowly but surely coming about.

Now let us look about for definite steps toward equal rights for both men and women. In recent decades we have seen the old order of monarchical government decline, and the ideal of democracy spread to almost every land. The individual, whether male or female, is coming into his or her own. The divine Spark latent in every human is manifesting. Governments "of the people, by the people, and for the people" are the order of the day. And not merely in political realms is this idea of equality working. Nobility is no longer considered with awe. Regardless of family or wealth, the individual may attain any heights, if he has the necessary traits of character.

During the regime of Jehovah, the races fought continually, with no thought of other methods being used to settle their differences. Christ displaced the order of war and strife, however, and now humanity is responding to His influence sufficiently to be making definite efforts to prevent wars and bring about peace throughout all the world.

Yes, the Christ ideals are being realized, some very slowly and at an unnecessarily high cost, but surely nevertheless. We, as Rosicrucian students, have a responsibility upon our shoulders to help hasten this realization by spreading the wonderful Teachings with which it is our privilege to be acquainted. The study and application of these Teachings constitute a most direct route to the realization of all the high ideals of the Christ. ★

# RACIAL SUPREMACY



## AND STRAGGLERS IN EVOLUTION

James Noel

**E**ach life-wave has its stragglers, and our life-wave of Virgin Spirits is no exception. A straggler is defined as a Spirit who falls behind and does not keep up with the rest of the life-wave.

As students of occultism, it is important that we have an accurate concept of "stragglers" and what role they play in the scheme of evolution.

In "A word to the wise" (*Cosmo*, p. 5) Max Heindel tells us that there are people who grasp with avidity any new philosophical effort in an endeavor to ascertain how far it supports their own ideas. In this regard, some students of occultism believe that the teachings concerning stragglers supports their racial prejudice. The fact is that no information contained in the various books published by Max Heindel supports in any way the theory of racial supremacy.

There have been many who have tried to associate the color of an individual's skin with spiritual development. This is a great mistake. Mr. Heindel tells us that "the color of the skin is no certain indication of the age of the soul any more than the color of the cover of a book reveals its nature. It should also be understood that the terms 'higher and lower races' and 'older and younger souls' are not to be considered in any wise as reflecting or indicating superiority and inferiority." (II *Questions and Answers* p. 103)

Max Heindel clearly points out that the difference between evolving Virgin

Spirits is a difference based on experience and experience only. The so-called old souls have more experience while the younger souls have less experience.

We must remember that "races" did not exist during the Saturn, Sun, or Moon Periods, nor will they exist after the Earth Period. As a matter of fact, "races" only came into being during the Lemurian Epoch of our Earth Period and will cease at the end of the Sixth Epoch.

In total, there will be sixteen races. Mr. Heindel calls them "the Sixteen Paths to Destruction," and he warns "may the reader safely pass them all, for their grip is worse than the retardation in the next revolution." (*Cosmo*, p. 231)

What is the danger of which Mr. Heindel speaks? It is racism. ". . . a danger that the soul may become too much attached to the race; that it may become so enmeshed in race characteristics it can not rise above the race idea, and will therefore fail to advance." (*Cosmo*, p. 306)

"There is a very important distinction to be kept in mind between the bodies (or forms) of a race, and the Egos (or life) which is reborn in those race-bodies." (*Cosmo*, p. 289)

As Max Heindel says, "the souls must recognize that they are not bodies, nor races, but Egos striving for perfection. If a man forgets this, and identifies himself with his race — clinging to

it with fanatic patriotism — he is likely to become enmeshed in and sink with it when his compeers have passed to greater heights on the Path of Attainment.” (*Cosmo*, p. 307)

Since this is the case, we may ask ourselves why we should study the different races and why we should be familiar with stragglers, old souls, and young souls. The answer lies in the fact that we need this information to help those who have been misled into holding “racist” ideas. Also, all this information is a part of our history, and through the study of the past we can better prepare ourselves, not only for today, but also for the future.

It must be pointed out that not all the Virgin Spirits progressed at the same rate. As early as the Saturn Period some Virgin Spirits failed to adapt and fell behind. Some of these Virgin Spirits then were able to “make up” and “catch up” with the rest of the Virgin Spirits during the Sun Period. The same progress or lack of progress characterized the Moon and Earth Periods. Thus different classes of Virgin spirits evolved, with “experience” as the distinguishing factor.

Mr. Heindel uses various terms to describe the classes of Virgin spirits. Probably the best characterizations, which carry with them the ideal of experience, are as follows: old soul, most experience; younger soul, less experience; and souless, the present-day anthropoids.

We must learn not to look at the exterior — the body — to judge spiritual development, but, instead, we must learn to look within each individual, regardless of race. It is not the color of the skin, but the evolutionary background of the Spirit that counts. We also must remember that we all are considered “young souls” by Beings more evolved than we. “The Lords of Venus and Mercury who helped us in our evolution are also Spirits belonging to our life wave and they have evolved so immeasurably far beyond our present status that they may look upon us as a grown young man regards his baby sister and brother.” (II *Questions and Answers*, p. 103)

In general the people of the Western World, the Americas and Western Europe, may be said to have a larger percentage of “older souls” than such underdeveloped areas as Africa, the Mid-east, and the Far East, where the greater percentage of the inhabitants are probably “younger souls.”

People in these areas will have to go through conditions similar to those the Western peoples have already experienced. Materialism and the new “spirit of nationalism” will have to run their courses in the newly emerging nations. There are cycles within cycles. The development in these countries should not take as long as it did for the pioneer countries.

However, in dealing with individuals, we must not think in terms of races but in terms of experience. Let us view each person as an individual, a spark from within the divine Father. In such a way, we proclaim the gospel of the brotherhood of man and the Fatherhood of God. ★

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“What the soul truly longs for comes to it.”  
—*Marie Corelli*

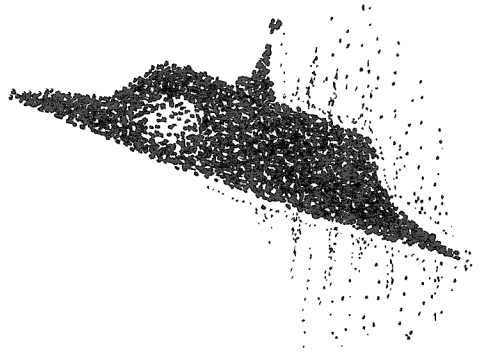
“When a man has done anything. . . conducive to the common interest, he has acted conformably to his constitution, and he gets what is his own.”  
—*Marcus Aurelius*

“The world adores the self-sufficing man, the officer equal to his office. Our love goes out to him and embraces him because he did not heed it. . . . The moment we indulge our affections the world is changed. When a man becomes dear to me I have touched a goal of fortune. . . . I woke this morning with devout thanksgiving for my friends, the old and the new. Shall I not call God the beautiful who daily showeth himself so to me in his gifts? I must feel pride in my friend’s accomplishments as if they were mine, and a property in his virtues. The essence of friendship is a total magnanimity and trust. It treats its object as a god that it may deify both.”

—*Emerson*

# In Search of UFOs

*Robert D. Thomas*



The notion that mankind is being watched by alien beings from outer space has provoked a sympathetic response in the imaginations of many people, who nurture the hope that an alien race has come in star ships to aid humanity.

What are UFOs? Are they indeed what people interpret them to be? This article will attempt to explore the nature of UFOs and their role in the spiritual development of humanity.

## ARE UFOs REAL?

In spite of continued sightings of natural and man-made objects, and in spite of deliberate hoaxes, the fact remains that many people have been seeing something very unusual which defies ordinary explanations. Is what they are seeing real?

Theories which attempt to discredit the reality of UFO phenomena by suggesting that the observers were suffering from hallucinations or abnormal mental states have dropped in credibility. This fact is partly due to the obvious sincerity and emotional stability of many observers, some of whom have submitted themselves to lie-detector tests. It is also partly due to simultaneous radar sightings and some cases of physical evidence, such as increased radiation levels.

Although the reality of UFO phenomena is becoming increasingly difficult to deny, we must remember that reality has many levels. If we observe a chair in a mirror and try to move it by touching the glass, we *could* come to the conclusion that the chair isn't real. We know, however, that the chair is real; what we are perceiving is a mirror image which does

not have the same properties as the chair itself. Likewise, if we stare at a piece of red paper sufficiently long and then remove our vision, we are left with an after-image. It is a real phenomenon but, being subjective, it cannot be made the object of scientific measurements. While accepting the reality of UFO phenomena, we must consider the level of reality on which the phenomena are manifesting.

## ARE UFOs PHYSICAL?

The properties of UFO phenomena seem to indicate that they can affect physical matter. The simultaneous visual and radar observations demonstrate the fact that some of the phenomena are defined in space. Nevertheless, these observations do not constitute enough evidence to assume that the phenomena are solid objects, as we shall see. All that these observations really prove is that something is visually perceived by a human being at the same time that something with sufficient electrical conductivity gives radar returns.

The solid nature of the phenomena is even further in question when we consider that visual perceptions are often *not* corroborated by radar sightings. Furthermore, UFO phenomena are often perceived as cloud-like objects with an interpenetrating misty haze or even as a mere luminous glow. Certainly, these facts lend credence to the non-solid nature of the phenomena.

In addition, the behavior of the phenomena does not conform to the physics of solid objects. For example, some of the "UFOs" observed appear and

disappear in thin air. Many seem to travel through the atmosphere at velocities of thousands of miles per hour and even make right-angle turns at such speeds without being consumed. Motion pictures made of "UFOs" seem to indicate that they move without normal air resistance. Also, they have been observed to change shape in flight.

#### ARE UFOs ETHERIC?

If "UFOs" were dense, physical objects, they could not defy the laws of physics. Since they do, however, and since they also affect physical matter, the logical conclusion is that they are etheric. By "etheric" we refer to a state of matter which has a different vibration from the chemical matter with which we are familiar. The etheric region can be considered a parallel reality to our chemical region. The relationship between the chemical and etheric regions, which are the two major subdivisions of our physical world, has been described by Max Heindel and others possessing higher sense perception. The etheric region is discussed in detail in the book *Etheric Vision and What It Reveals*, published by The Rosicrucian Fellowship.

The etheric nature of UFO phenomena not only explains their non-solid nature, but also the unusual behavior associated with them. In the first place, the etheric region is a subdivision of the physical world. Thus, the fact that physical matter is affected by "UFOs" is not denied. Under certain conditions, etheric forms can move dense chemical objects by drawing to themselves chemical matter. Etheric forms, on occasion, can give radar returns and trigger electrical sensors. Furthermore, etheric forms can be photographed and etheric sounds heard under certain conditions. Also, etheric forms can change shape and move at great speeds without atmospheric resistance. They are amenable to levitation as well as gravitation. The fact that the etheric region is the source of physical energy explains how bright lights, glowing colors, radiation levels, and unusual electrical effects are sometimes related to UFO phenomena. Besides, ether is in-

creasing on our planet. More and more people are experiencing etheric vision, which takes place through the optic nerve rather than the retina. Large currents of ether can descend in certain areas under certain conditions, making contact with the etheric region much easier than normal.

The etheric nature of the phenomena also takes into account the growing number of sightings of "operators" or "strange little men." The etheric region is the home of many beings whose dense bodies are composed of ether as ours are composed of chemical matter.

Since UFO phenomena are etheric in nature they can be interpreted accurately only by a *trained* clairvoyant. Other observers are likely to be misled — either by their desires or by current scientific opinion — to give the phenomena an incorrect interpretation.

#### POPULAR INTERPRETATION OF UFOs

We must now turn our attention to the way in which etheric phenomena are interpreted by the public, because the popular interpretation will define the way in which the public reacts and relates to the phenomena. The popular interpretation given today seems to be something like this one: they are dense, physical flying machines piloted by extraterrestrial beings with dense, chemical bodies like our own; the aliens must be very highly evolved, having acquired knowledge undreamt of by us today; on a benevolent mission of mercy to the less evolved earthlings, they will save us from our own immature folly and initiate us into the mysteries of science and technology, which will solve humanity's ills.

It is interesting that, even though only a small segment of the population has actually experienced UFO phenomena, the public at large *wants* to believe in the existence of extraterrestrial visitations. The noted psychologist, Dr. Carl G. Jung, became interested in the psychological motivation behind belief in machines from outer space. In his book *Flying Saucers: A Modern Myth of Things Seen in the Sky*, he remarked, ". . .one

must draw the conclusion that news affirming the existence of UFOs is welcome, but that skepticism seems to be undesirable. To believe that UFOs are real suits the general opinion, whereas disbelief is discouraged. This creates the impression that there is a tendency all over the world to believe in saucers and to want them to be real. . . . Why should it be more desirable for saucers to exist than not?" (New American Library, Inc., 1969, pp. xiii-xiv).

#### WAS GOD AN ASTRONAUT ?

In a day and age in which scientific materialism has, in Max Heindel's terms, "driven almost the last vestige of spirituality to the wall," it is not strange that people are sensing a spiritual hunger—a yearning to be "saved" from the materialism in which technology has immersed them. Since they are too scientific to turn to religion and too unaware of their own inner soul nature to develop that, the idea of being saved by a superior "scientific" race is undoubtably quite appealing. Also, the idea that humanity will by united in brotherhood as a part of a space community assuredly stirs the public's suppressed spiritual longings.

What the public does not perceive is that by pledging allegiance to the popular UFO interpretation, they are perpetuating the same type of materialism they unconsciously wish to transcend.

The popular UFO interpretation postulates that the advanced science and mechanical know-how of the "saucer men" will cure humanity's ills. The fallacy lies in the fact that scientific knowledge and technology never will solve humanity's ills; that solution must come from the moral and spiritual development of each individual member of the human race. To believe that "advanced" thought along material lines will correct the problems resulting from "unadvanced" thought along material lines still chains thinking to material lines

The popular UFO interpretation also postulates a type of universal brotherhood in which mankind would

live in peace under the guidance of the "saucer people." A kind of counterfeit "peace" which ignores the spiritual nature in man is a dangerous one. We believe that universal brotherhood can come about only as humanity is "Christed." Any material substitute based on political, economic, or technological considerations serves to divert people from awareness of their spiritual responsibilities.

As a further development, some students of UFOs are now seriously re-evaluating the Christian religion in terms of the popular interpretation of UFO phenomena. From this point of view, God is portrayed as an astronaut from outer space. In such a manner, the materialistic view of evolution, which affirms that man evolved from matter, is perpetuated. Such a view is totally contrary to the spiritual conception of the universe presented by the Rosicrucian Philosophy.

The popular interpretation of UFO phenomena rests on the premise that the universe is a machine composed of nothing more than chemical matter. By contrast, the Rosicrucian Philosophy teaches a moral universe purposefully created and maintained by Divine Intelligence and composed of many differing states of matter.

The danger in the materialistic interpretation of etheric phenomena is that it can retard man's recognition of his own spiritual nature by reducing all things transcendental to the level of sensory experience. In this way, spiritual growth and progress is hindered. If, when etheric phenomena are experienced, people place a materialistic interpretation on them, such as that of physical flying machines, their consciousness will remain focused on the chemical region of the physical world and they will be retarded in developing their spiritual faculties of perception.

Furthermore, the popular UFO interpretation deters us from handling our own problems. If we believe that a non-human race will step in as a *deus ex machina* just in time to save us from ourselves, why should we make any

effort to work out the problems that we have brought about? But if we don't make an effort, what will happen when we discover that an alien race doesn't intervene—or even exist? The truth of the matter is that the divine Leaders of humanity have withdrawn from active participation in humanity's decisions and it is now up to man, with his own ingenuity, to elevate himself godward. The popular interpretation of UFOs tends to make people dependent on outside entities, just as spiritualism does to its adherents. Dependency on external entities is diametrically opposed to the Rosicrucian Teachings whose major tenet is to build each individual's reliance on his own inner nature. If we believe that the "Space Brothers" are going to take care of us, we are not likely to work on developing our inner natures.

#### ARE UFOs GOOD OR EVIL ?

The popular interpretation given above can be compared to the attitude frequently held by sitters at spiritualistic seances. Their desire to believe overrides any discernment they might possess, and they attribute to the communicating spirit attributes of an angelic nature when in reality the spirit might be malevolent to a high degree. In the same manner, the idea that the advent of "saucer men" presages something wonderful for humanity is a totally gratuitous one, as we shall see. A perusal of UFO literature demonstrates that UFO phenomena are associated with activities which are totally out of line with those of the forces of good.

As an example, the forces of good endeavor to protect at all times the free-will of the individual. No higher element of an individual's spiritual heritage exists than his freedom to control his own body and determine his own activities. Stories of abductions by "saucer men," while obviously psychic experiences unwittingly translated into sensory terms, are most definitely opposed to the divine principle of free-will.

Furthermore, phenomena is not the method which the forces of good use. To appear in a miraculous manner deprives

the observer of the free-will to believe or not. In this respect, Christ never performed miracles for those who sought "signs." His healings were reserved for those who requested them and voluntarily chose to believe.

Reports of animal mutilations have also been related to UFO phenomena. Also, the phenomena have caused much confusion, public unrest, and fear on the part of many. Such activities assuredly are not those of the forces of good.

#### WHAT ARE UFOs ?

As mentioned earlier, the etheric region is populated by many beings, good and evil, whose dense bodies are composed of ether as ours are of chemical matter. The good etheric beings, working with the Christ, are endeavoring to make man aware of his own spiritual nature and his potential for inner, spiritual growth. They work primarily through the light and reflecting ethers and help man to build his soul body. The evil etheric beings, working against the Christ, are endeavoring to divert and retard man from his spiritual development. They work primarily through the chemical and life ethers and aid in building man's sin body. It is this writer's opinion that the UFO phenomena provide an excellent vehicle for the etheric beings who oppose the Christ.

#### ETHERIC VISION AND FUTURE DEVELOPMENT

At the present time, humanity is growing more and more sensitive to higher states of matter. Man is developing spiritual faculties which will open entirely new horizons for him. At the same time, the atmosphere of the planet is growing thinner, oxygen is being consumed, and the planetary ether is becoming denser. All of these conditions will enable man to make visual contact with the etheric region more easily than before. It is to be expected that what people first perceive in the ethers will be unsettling, to say the least. Understandably, interpretations will be placed on such phenomena which will be unwarranted.

In this regard, Max Heindel tells us, "But it is well to realize that through



*aspiration* and *meditation* those who are longingly looking for that day are taking time by the forelock, and may quite easily outstrip their fellows who are unaware of what is in store. The latter, on the other hand, may delay development of the extended vision by the belief that they are suffering from hallucinations when they begin to get their first glimpse of the etheric entities, and the fear that if they tell others what they see they will be judged insane.

"...most important of all, we shall hasten the day in our own case by acquiring knowledge of . . . the things we

may expect to see; for then we shall know what to look for and will be neither frightened, astonished, nor incredulous when we commence to obtain glimpses of these things." (*Rosicrucian Mysteries*, pp. 58-59.)

To counteract the spiritually numbing effect of belief in the materialistic interpretation of etheric phenomena, it is incumbent upon students of the Rosicrucian Philosophy to promote wherever possible—by their words and by their lives—the concept of a moral universe guided by Spirit and ultimately productive of good. ★



Space scientists know that a miscalculation of a fraction of an inch at the start of a Moon launch will result in a "miss" of hundreds of miles at the time of anticipated landing. The most infinitesimal error in the angle set at the beginning of the flight will end as a gigantic tragedy, because the projectile will pass outside of the Moon's gravitational sphere and hurtle on, irretrievably, into space.

Because of the spectacular nature of space travel, such an error immediately would be given the glaring spotlight of publicity, and cries of public horror and outrage would follow.

What about the many little errors of calculation and angle-setting that take place in our daily lives, however? These errors, too, result in mishaps, sometimes of major proportions, even though they may go unnoticed by all but a few.

We are told to be faithful in *little things*. The little things — the exactness of calculation and the care and concern with which we approach our small, routine tasks — determine the degree of our reliability in greater undertakings. To fail to do our best in every situation, however insignificant it may seem, is automatically to make the "little" miscalculation that will prevent that particular piece of work from hitting the mark when it is finished.

It may be hard for the layman to visualize the tremendous damage that a miscalculation at the beginning of a space flight would do, but if he were to plot the course statistically and chart it on paper, he readily would see the potential disaster. Similarly, it may be hard for us to believe that carelessness in meeting a small responsibility may well produce distress that is proportionately far greater than the original degree of carelessness. If we would stop and think through the possible ramifications of our carelessness, however, we easily could picture to ourselves unfortunate circumstances that might occur.

If inattention and negligence in little things so easily can bring far-reaching, unpleasant results, we may well regard with awe the potential disasters of negligence in matters affecting the higher life and the higher worlds. We never can hope to achieve success in the latter until we have learned to put our hearts and souls into the "daily grind" and at all times endeavor to work it to the best of our abilities. ★

# Man And Animals..

## Dominion Or Tyranny?

Michael Miles

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” *Genesis 1:26*

Perhaps the keyword in this sentence is the word “dominion.” What do we mean by dominion? Is it power, is it rulership, or is it tyranny or injustice? What is meant by “dominion” over the fish, fowl, cattle, the wild beasts, and all things that creep upon the Earth?

When we look around us, we get a good idea of what is meant by dominion in the worldly sense. We find that dominion, in relation to the animals at least, often does mean tyranny and injustice. It does mean power over and rulership of. Does man really have that kind of dominion over the animals, however?

There are animals with astounding attributes, such as the beaver with its ability to build dams, the bee with its remarkable ability to make honey and create one of the most perfect geometrical figures in the honeycomb, and the butterfly with its beautiful colors.

The bumble bee, according to science, is aerodynamically unsound. It actually should not be able to fly at all, but it does. Dogs, too, have outstanding abilities, as shown by the fact that man has been able to use dogs in drug control. The dog can smell drugs through gasoline, through wax, and even through tubes of toothpaste where it is sometimes hidden. This is far beyond the sensory capacity of man, and these are only a few of the animals with remarkable powers.

In Africa we find some animals with very long necks who can eat only from the tops of trees and other animals with very short necks who can eat only from the bottoms of trees. Truly there is great wisdom in this provision against

starvation. In other ways, too, about which we do not think ordinarily, there is order in the animal kingdom.

In view of all this, can we truly say that man has dominion over these things? Is there one thing that man can do to create better order of things in the animal kingdom? If not, we must say that he does not have dominion over the animals in the sense of leadership and guidance. While he may be able to treat animals with tyranny and injustice, man does not have true dominion over them.

The true meaning of the word “dominion” is leadership or sovereignty. The word lordship brings to mind a king or a lord, someone who reigns over his people in a benign manner beneficial to all.

When we see a lord who is a despot or tyrant, however, we automatically rise up and voice our opinions against him. If a lord were to eat his vassals, we certainly would cry out against him and call him a cannibal, and if he were to put his vassals and servants into cages, we certainly would call that inhuman. We are told in *Genesis* that we have dominion over the animals, but relatively few people as yet have risen up against the tyranny and injustice we have exercised over the animals.

Our dominion over animals, as told in *Genesis*, actually is that which we had before the Fall of Man. Before the Fall, man exercised beneficent sovereignty and lordship. The dominion we now have is a travesty. This is not the animals' fault, and, indeed, to some extent it is not man's fault, either. Man in this respect is very weak.

Since man left the Garden of Eden, many links have been broken in the chain which binds all life and makes it one. This chain, however, is not made of metal. It is made of living beings — man,

animal, and other — and eventually reaches up to God. We, as the heroes in fairy tales, are faced with the eternal problem of re-forging the broken sword — of re-linking the broken chain. How are we to bring this about?

In the Garden of Eden we were *given* true dominion over the animals; it was not something we earned. It was something presented to us because of our then natural goodness. When man fell, he lost true dominion, and now it must be regained. It cannot be regained, however, in the way that we had it in the Garden of Eden.

We are slowly coming to the realization that, instead of having dominion over animals in a tyrannical manner, we must work with, rather than tyrannize over or work against, them.

Manfred Kyber, a German writer very sympathetic to the problems of animals, wrote a book entitled, *Among Animals*, from which the following quotation is taken:

"Animals have their tragic and comic sides and resemble us in many ways. They, too, have their distinctions and individualities. Many people believe there is a huge gap separating them from the animals, but it is only really a step in the wheel of life. For we are all children of the One. To understand a fellow creature, we must regard him as a brother."

It is interesting that St. Francis of Assisi, sometimes called the saint of the animals, referred to the animals as his brothers. He gave them unbounded love from his heart. In consequence, he did not have to tame or train animals to come to him. He did not have to train them to certain tasks. They automatically would do anything his heart desired, not because he tamed them, but because he loved them and treated them as brothers.

Recently a pigeon that had fallen out of its nest was brought to me because I have a secluded place in which to keep it. Whenever I clean out the cage, the pigeon pecks at me continually. When he does this, I am reminded of the links that are broken in the chain. Instead of the bird showing me any kind of affection

while I feed him, he pecks at me even while I'm pouring the seed in his cage. When I put the food in front of him he pecks at it, but if he can find my hand he pecks at that first. It seems, then, that the broken link in the chain is more important to him even than filling his stomach. He is continually reminding me, in a Morse Code manner, that something is the matter somewhere. When I feed the pigeon, I am especially aware that we bear on our foreheads the mark of Cain.

This is very sad. It is very sad when we walk anywhere and animals run from us. They don't run from us because we are large: certain small birds sit in the mouths of crocodiles and clean out their teeth. Animals run from us because they recognize in us the selfishness and the perversity which rule so many of our actions.

So we come to realize that we must love the animals as our brothers. But how? The animals cannot talk, and we cannot reason with them. We cannot tell them, "I want to be your friend," and expect them to understand. It is not so easy. Or is it?

In the book, *The Language of Silence*, J. Allen Boone pursues this idea a little farther. At the point of the following quotation, he has just made friends with a monkey called Just Joe, and has come to some interesting realizations as the result of his experiences with that monkey. He has realized that: 1) animals do operate with a different mental process than do men; 2) men, the higher, embracing the lower, voluntarily can include the wavelengths of the "minds" in the animal world; 3) both are aspects of the One Universal Mind; 4) therein lies both the variety and the unity of mental activity. Mr. Boone writes:

"It is the pitfall of our species to let reliance upon memory and 'reasonableness' become fossilized into pet patterns that replace original and creative thinking. Men and women with patternized minds are forever busy and forever frustrated in trying to fit everyone they meet into those pre-fabricated patterns of the non-creative mind. This is, of course, fatal to the

whole realm of relationships that could be so spontaneous, beautiful, fruitful, and satisfying for all of us."

Here, then, is the first key to the problem of understanding the animals. We must realize that we are all part of the one Whole — that we are brothers. We also must realize that our conscious memories and reasoning faculties are not the keys to understanding of and communication with the animals. As long as we use pure "reasonableness" — the mind that continually forces itself on others — we cannot comprehend the life and intelligence of the animal kingdom. One of our major problems is that we continually are forcing ourselves on everything around us. We rarely relax and let things impinge upon our consciousness.

Mr. Boone continues:

"At this point it became abundantly clear to me why I was so far behind Just Joe the monkey in being able to identify accurately what others were invisibly up to, back of their outer appearances, vocal sounds, and other actions. I wasn't sufficiently empty. Was too full of myself. Was over-stuffed with my own beliefs, supposings, and opinions. Consequently, there wasn't sufficient room within me for much of anything else to get in. And it had to get inside first, like a seed, before it could expand me into greater understanding . . . certainty. . . experience. . . and usefulness."

This is the second step in the realization of our kinship with all life. We must learn to empty ourselves of our pride, prejudices, and all other things that will hinder us in our understanding of other beings. We continually project these facets onto other life-forms, and that makes it very difficult for us to understand what is going on inside of them.

Finally, Mr. Boone writes:

"To remedy this, I formulated three disciplines for myself. The first: try to keep myself as empty as possible, so there would always be plenty of room for fresh wisdom and knowledge to flow in. The second: try to function more with the childlike attitude, with its integrated genuineness . . . its humility. . . its willingness to be taught by everything. . . its natural receptivity. . . and its enthusiasm for sharing. And the third: to listen more attentively to intuitive whisperings, with their accompanying unfoldments, as that little monkey had so instinctively and expertly done

throughout the time that he and I had lived together.

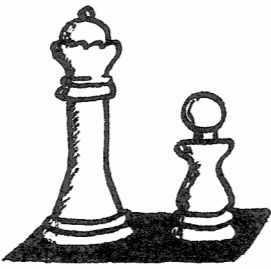
If we wish to re-forged the broken chain between animal and man, and if we wish to understand what unites all life, the three techniques suggested by Mr. Boone are invaluable: to keep ourselves empty of pride and pre-conceptions; to function with a childlike, open attitude; and to listen more attentively to the inner whisperings from the god within. Slowly but surely, as we develop these traits, we will achieve more understanding of the animals.

I have attempted to use this technique with my pigeon, and although it has not made him love me more, I at least understand why he does not. As we gradually use these techniques and learn to relax within ourselves, we may not find that animals are less likely to run away from us, but we will understand more clearly why the animals ran away in the first place. That is the first step. If we wish to understand life as it is, we first must see it as it is. After that, slowly but surely, we can develop clearer understanding of all life around us. ★



"These roses under my window make no reference to former roses or to better one's; they are for what they are; they exist with God today. There is no time to them. There is simply the rose; it is perfect every moment of its existence. Before a leaf-bud has burst, its whole life acts; in the full blown flower there is no more in the leafless root there is no less. Its nature is satisfied, and it satisfies nature in all moments alike. But man postpones or remembers; he does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stands on tiptoe to fore-see the future. He cannot be happy and strong until he too lives with nature in the present, above time."

—Emerson



## DISCOVERING OUR PRIORITIES

Frank Schultz

In our search for truth, we strive to decipher the messages left for us by those who have gained insight into the worlds beyond our physical senses. We hope thereby to find the reason for this material world and the part that we are to play in it. In the Western Wisdom Teachings, we are told that humanity will move onward from its present existence into another Age. We, as individuals, can move in harmony with our evolving life-wave or we can, through indifference to our spiritual heritage, fall behind and enter the next incarnation unprepared for the higher vibrations that will be demanded of the humanity advancing into the Aquarian Age.

Most of us are slaves of a number of conditioned "selves" which are the products of a material world. Rather than attempting to awaken to our spiritual nature and become masters of our environment, we allow ourselves to be swayed by material circumstances which are presented to us from day to day. We react blindly to outside forces instead of trying to develop awareness of the Power Within, which will enable us to live above the false conditions of this "phantom" world.

During our journey from birth to death we develop priorities. These priorities determine how well we learn our lessons in this incarnation. By our priorities we condition ourselves to be tied to the world outside, or we place ourselves upon the path leading to liberation from the false concepts that we acquire. Our patterns in life undergo constant change, and through changes in our priorities we make the choice of advancing upon the evolutionary path or retarding our spiritual growth. It is important, therefore, that we learn to study ourselves in order to develop an awareness of the priorities which rule our lives. Only as we learn to recognize when, where, and how our actions change the course of our lives

will we be able to make the corrections which must be made if we are to change our material lives for the spiritual path.

In his book, *The Master Game*, Robert S. DeRopp divides humanity according to the goals pursued in the life of the individual. We can use this classification as a means of presenting *priorities*. Mr. DeRopp divides people into two principal groups according to the "Games" that they play in the course of their lives. These divisions he terms "object-games" and "meta-games." Perhaps, by using his classification of humanity, we can define better our own goals.

The "object-game" players are those whom we will call the spiritually unawakened members of human society. They look upon the world as a place for the gratification of earthly desires. They see life in all of its materiality. Three types of people make up the "object-game" players.

The first group is composed of the glory seekers. Their priority is victory at all costs. Here we find the killers of society, to whom the hunt or the battlefield is the thrill. They play their game without mercy, whether riding to hounds or playing the game of war. A sense of pity or decency is lacking; they revel in their mastery over the hunted beast or foe. They are reliving the "thrill" known by the Romans when the Christians were thrown to the lions in the arena.

In the second group we find the seekers of fame. They have inflated conceptions of themselves. Nothing matters to them but public recognition. Their delight comes through the adulation of the crowds. Public acceptance in any form seems to be necessary for their psychological survival. Everything they do must receive the plaudits of the ever-necessary audience. Many actors, politicians, and others who find it necessary to maintain a public image play this game. Fame is their priority.

The third group must have wealth — an accumulation of money or things or both. For these players, power lies in the abundance of material things. To this clan belong the miser, the wealthy recluse, many plutocrats, as well as the so-called “mafia.” These people cheerfully exploit their country, state, or city. They will cheat their fellow men if it will fill their coffers. Money and the things it can buy are their priorities.

Most people, as they move through life, do not play one game to the exclusion of all others. Some attempt to play several, with one having predominance. Due to a lack of self-observation, we, too, may not be aware that we are attempting to play more than the one “game.” It is our task, as aspirants to higher priorities, to determine which “games” are interfering with our chosen priorities and make changes accordingly.

Between the “object-games” and the “meta-games,” we find a middle ground. There are masses of people without specific objectives. One branch of this segment we may call the drifters. They have no real thoughts of their own; life has little or no meaning. Theirs is a day-to-day existence, depending upon others for the necessities and pleasures of a purposeless and empty life. The other branch of this middle group plays the family game, since their whole purpose of existence appears to be the establishment of the family unit. They enjoy the simple pleasures of life, go to church, have a car, belong to a club or two, enter into the life of the community, and struggle along trying to keep up with the Joneses. To be a good provider for a close-knit family appears to be the priority of this segment of humanity. Other than the trials and tribulations they experience from birth through death, life seems to have little more to offer.

The “meta-games” are the objectives of people who have or have had some spiritual awakening. They may or may not use this awakening to their best advantage. They even may neglect this precious gift for which they worked in another life. Some may mix their priorities and, as a result,

weaken the spiritual insight that they brought with them into this incarnation.

The artist represents the first member of this triad. He is awake to the beauty of this world and, through color or tone, attempts to relay on canvas or with the sounds of music the celestial symmetry beyond physical senses. Many people are touched by this sense of beauty and attempt to play the artist-game. When it is used as a commercial venture, however, and the player conforms to the will of others and uses his talents as a means of making money rather than as a means of self-expression, he ceases to play the game in its true form and limits his awareness. His first priority has become, not art for the sake of beauty, but art for the sake of money. Only the true players in this game are developing properly their inner natures.

The second group of players of the “meta-games” are those who have set out to acquire knowledge. Here we find the few who seek knowledge for the sake of wisdom. Too many, however, do not attempt to play the true game. To satisfy an inflated self-image, they combine it with one of the “object-games.” The field of science is an example of the use of knowledge, by many, for material gain.

The third group is composed of seekers of salvation. Here we find religious bigots who offer their services for a fee (often disguised as a “contribution needed to spread the word”). They play upon the credulity of their less-informed brethren by offering them a sure path to heaven. The only requirement for salvation is presented as faith in their words. History is full of the exploits of these self-professed men of God and the ravages they have brought about in the name of religion.

The only true players of the “meta-games” are the saints, mystics, and prophets who were not concerned with fame or material gain. Their only priority was to live in the consciousness of the Divine Presence. They played the game by the strictest rules, and through their effort they have added a higher dimension — a goal for earnest seekers of the Christ-Consciousness. This new dimension, the goal of all

true seekers of truth, Mr. DeRopp calls "the Master-Game."

The Western Wisdom Teachings are given as a guide for those with an intense desire to play the "Master-Game." To be a successful participant in any game, however, one must know the rules as well as the penalties for infractions of the rules. The balance of this dissertation, therefore, will present some rules for this greatest of all games. These rules are personal interpretations from a study of esoteric philosophy. They must be expanded when a growth in awareness is experienced by the player who seeks for spiritual enlightenment.

The first rule is not to kill desires, but to learn to control them and direct them so that we may be guided to harmonize our actions with God's Laws instead of using them for purposes which degrade the divine heritage of man.

Secondly, we must add to the precepts of the "meta-games." To the desired ends of these games — namely, the beauty of the artist-game, the knowledge of the science-game, and the salvation of the religion-game — the higher concepts of love and friendship, as taught by Christ Jesus, should be added. We will then have one priority: the attainment of the Christ-Consciousness, which is the goal of the true player of the "Master-Game."

In *Letters to Students*, Max Heindel writes that in many relationships people are misguided to hate one another, but that between friends there can be no feeling but love. Friends have a mutual respect for each other. Many relationships referred to as "friendship" in reality are the result of the passive submission of a weaker to a more dominant personality. Any so-called friendship that requires the submission of one's original nature and dignity to another is wrong. No true friend will expect anything but love and understanding, together with the privilege to be of service without receiving something in return. Only two or more people playing the "Master-Game" can be true friends. All other relationships result in one or the other party expecting service as a right, accorded because of "friendship." A true friend can be compar-

ed to the faithful dog who asks no greater reward than the privilege of giving up his own life for that of his master.

Most people regard love as physical attraction — a carry-over of a former concept which puts great emphasis on the importance of the physical form. To the spiritually enlightened, true love is the attraction of Spirit for Spirit. It is not due to our acquired personalities. Our conditioned mannerisms and conduct appeal to the physical side of our natures. When we equate love with these attractions, we are worshiping the false and the unreal. When we see beyond these external idiosyncracies, we find ourselves in harmony with our kindred Spirits and begin to experience the meaning of spiritual love. As mankind grows more aware of this fact, less strife and fewer wars will be our lot, since we will move closer to God and away from the cycle of rebirth. This love must be the goal of the true player of the "Master-Game."

The Western Wisdom Teachings are guides by which one uses knowledge as a means of attaining to higher Truths. Intellectual ability and learning are assets to be cherished by those fortunate enough to acquire them. The intellectual pride which so often accompanies their acquisition, however, can be a barrier to the seeker of higher consciousness. We are told that we must "lose" our personal attachments in the search for truth, but one of the most difficult tasks for the so-called intellectual is that of acquiring the humility which must be attained before he can relinquish his personal self, without which no progress can be made. The acquisition of knowledge may bring with it a pride of learning and a sense of self-importance — a belief that knowledge makes that person superior to others. As we continue to play the "Master-Game," we must break this wall of pride and become teachable again, for without the necessary humility concerning our own spiritual poverty we will walk our path in a circle instead of on the upward spiral.

With the rules now fixed firmly in our minds, we have a choice of accepting the role of a star or choosing a part that will

*(Continued on page 185)*

# MAX HEINDEL'S MESSAGE

## A Successful Life



Everybody wants success, but success is spelled differently to all. Certain general standards accepted at various times are changed as we evolve.

In ancient Lemuria, the most precocious were instructed in *physical* science, the arts and crafts. This teaching has flowered in our Western civilization. Prior to that time we were free Spirits unfettered by time and space, but when the Ego entered into the dense body and became its indwelling Spirit, we were imprisoned. Through the entire Atlantean Epoch and much of the present Aryan Epoch, it took months to travel comparatively short distances on the Earth's surface. Now (1912) we have practically conquered space by mastering nature forces; the telegraph, for instance, nearly annihilates space and time.

In those past ages there was a different standard of success from the standard of today, and in the future there will be a newer criterion still.

While it is true that manufacture has never before been carried on to such a great extent as it is today, it also generally is admitted that the more ideal conditions of medieval times have been sacrificed, for then the craftsman wrought for the pure joy of creating. Like the hero of Bulwer-Lytton's *Strange Story*, whose business it was to heal and to whom fees were only incidents, he worked not for hire alone. Into each piece of work he infused something of his own individuality; it was *part of himself*. He worked many hours, but

he never grumbled, for the day flew by as his joyous song vied with the song of the hammer on the anvil or his whistle sought to drown the whistle of his saw of file. He did not keep tabs on the time it took him to accomplish his task; his sole concern was that, when finished, his work should be well done. Therefore the works of a master of any craft were justly admired by his fellow citizens and were objects of emulation on the part of his journeymen and apprentices. They attained a standard of excellence which compels our admiration to this day.

Today we have wandered far from this old-time criterion of success — namely, Creative Efficiency — and have set up a new standard — Accumulative Efficiency. We have grown to despise the workman and to fawn upon the man who can make a million in a day by cornering the food supply of the world. And the workman has gone mad with the same disease: he cares nothing for his work; he regards it as a curse. He works *for* money and *against* time and is as miserable in his way as is the man whose riches hang in the balance on the ticker of the stock-exchange. He hates the rich; the rich hate him. Both look either in pity or in contempt on the idealistic artists and inventors who still work long for love and regardless of money.

Thus it is apparent that the present standard of success is not satisfactory. It also is apparent that we cannot go back to the old conditions. The question



of questions for the world to solve is: in what way may we attain permanent success? When we have found a new and a better criterion of success and start to live it, there will be a new age. The Christ set the standard of greatness for that new age when He said: "He that would be the greatest among you, let him be the Servant of all." In that age, men will vie with each other to be of service as they now seek to rival one another in acquiring wealth. This, therefore, is the reason why this principle of service has been made the crux of the ritual used by the Rosicrucian Fellowship. If we aspire to be the pioneers of a higher order of things, we must set about to practice the main principles in some measure at least.

It is well known that in any line of endeavor we must have experience before we can be of use. It is pertinent to ask, therefore, what qualifications are necessary to be of service to our fellow men.

In the first place, let us realize that it is not necessary for us to go abroad to seek whom we may serve among strangers. All our search will be in vain till we have done the duty closest to hand.

Let us not waste our time in longing for bright, far-away worlds to conquer. Our work is where we are. If we can help to make men better, men will make conditions better. For this purpose, consider the tools with which we must work — our threefold bodies. Certain bodies, like tools, are to be sharpened by the care we give them. The dense body is made of ether, and its keynote is Rhythm. The desire body is made of desire stuff, and its keynote is (E)motion.

To overcome the inertia of the dense body, we should seek to spiritualize it. True, not what goes into the mouth defiles, but the state of mind which demands coarse food defiles. To accentuate the rhythm of the vital body, we should use the principle of repetition — pray without ceasing. Then comes the desire body, the storehouse of the energy which moves the

world. When it escapes from control it is temper, destructive beyond measure at times. We are not to kill out temper, however, but to transmute it and direct its energy into worth-while effort.

We look at the world through our own atmosphere, which colors all we see. If our neighbors appear small and mean, let us see if there is not some meanness in us; on the principle of the tuning fork, the evil in us may have brought out the corresponding evil in them.

This is the secret of our success or failure in life: we get what we give.

The man who is small and mean calls out that very same trait in others. He thinks himself a much-abused man and the whole world mean, while he is the one who is at fault. On the other hand, the man with the sunny disposition looks through his aura of sunshine and joy. He radiates cheer and calls it out in everyone he meets. Thus he is a source of cheer and good-will, an uplifting factor in all the Worlds. The desire body can be cleansed and the sunny temper cultivated. Don't criticize and find fault, don't worry or fear. Let us count our blessings and be grateful, and thus we shall increase them. Our lives are in our own hands; we can make them what we will. The way to begin is to endeavor never to let a day pass in which we have not done something for somebody, and as we do this we shall find that our opportunities for service will increase. So will our capacity, and our lives will be a success.

Thus, we may say that a successful life is a life of Service to all, and in the measure that we live up to that standard, we are living a successful life. ★



Here we meet a great mystery, but one that is constantly confirmed by experience: Truth, even revealed Truth, can be preserved only by being continually enlarged.

—Teilhard de Chardin

# WESTERN WISDOM BIBLE STUDY

## Suggestions for Meditations on the Gospel According to John

by Elsa M. Glover

**I**t will be helpful to one who is trying to understand the Gospel according to John to first give some thought to the creative Trinity and its various aspects of manifestation. In the Supreme Being, the creative Trinity is described in terms of Power, the Word, and Motion. In the God of the solar system, it is described in terms of Will, Wisdom, and Activity, or the Father, Son, and Holy Spirit. The Christ is the Son, and Jehovah is the Holy Spirit. (See *The Rosicrucian Cosmo-Conception*, pp. 177-182 and 374-376, for more information on the creative Trinity.)

If one had never eaten a walnut and wanted to know how walnuts taste, it would be far more preferable to actually eat a walnut than to listen to someone describe its taste. Similarly, if one wants spiritual understanding, it is far more preferable inwardly to experience it than to listen to or read what others say on the subject. Such inward experiences can be achieved through meditation on spiritual subjects. Many methods of meditation can bring results. Those who believe they need more direction in their meditation, however, may find it beneficial to focus the mind on a particular question and seek, through meditation, to find an answer. Hence, we give, in the following paragraphs, various quotations from John's gospel and questions to help direct meditations on these quotations.

The person who meditates should not be in a hurry to answer these questions. Consideration of one or two questions per

day probably is sufficient. It is wise to consider each question from all possible aspects and to get as complete an answer as possible. There is no one "right" answer for any of the questions. Every answer that seems right to the meditator probably conveys some aspect of the Truth. He should have faith that the Spirit Within can lead to the Truth.

*"In the beginning was the Word, and the Word was with God and the Word was God."* — John 1:1

What is a "word"? What is the significance of words to men in the present day? What was the universe like when only God and the Word were present?

*"The Word was in the beginning with God; all things were made through it, and without it was not anything made that was made."* — John 1:2-3

Do men need words (spoken or unspoken) when they create things? As we view Creation, can we see evidence of the fact that the Word was involved in the creation of all things?

*"In it was life; and the life was the light of men. And the light shineth in the darkness; and the darkness comprehendeth it not."* — John 1:4-5

Why are men in darkness? In our everyday lives, can we see only forms around us, or can we see life within the forms? How can seeing the "life" act as a light to lead us out of darkness?

*"To all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor*

*of the will of man, but of God."* — John 1:12-13

Was our origin in our parents? Are we formed from our thoughts and feelings? What influence does the God Within have on our formation?

*"And the Word became flesh and dwelt among us, full of grace and truth."* — John 1:14

Christ is the representative of the Word, or second aspect, of the creative Trinity. What evidence have we from His life that He partook of the grace (harmonizing power) and truth (omniscience) of God? Consider the following passages from John 5:8-9; 9:1-7; 1:47-48; 4:39; 8:14; 13:38; and 18:4.

*"I am the voice of one crying in the wilderness, 'Make straight the way of the Lord.'"* — John 1:23

What is the difference between a wilderness and a city? Are we currently in a spiritual wilderness? Do we wish to build roads in our spiritual wilderness along which the Christ easily can travel?

*"I saw the Spirit descend as a dove from heaven, and it remained on him."* — John 1:32. See also John 14:27

The dove is the symbol of peace. Why does the uniting of the individual consciousness with the All-consciousness bring peace?

*"He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit."* — John 1:33

What type of consciousness would one attain by being totally immersed in the third aspect of the creative Trinity, the Holy Spirit? (See Mark 16:18 and John 14:26.)

*"Christ turned water into wine at the marriage feast at Cana."* — John 2:1-11

What is the difference between water and wine? What kind of power would be needed to achieve the transformation of water into wine? Is there any circumstance in Nature today in which water is turned into wine?

*"Christ drove those who sold oxen*

*and sheep and pigeons, as well as the money-changers, out of the temple and told them, 'Take these things away; you shall not make my Father's house a house of trade.'* — John 2:14-16. In the same scene in Matt. 21:13, Christ is quoted also as saying, *"My house shall be called a house of prayer."*

If we consider our own bodies as the temple of God (see I Cor. 3:16), do we fill the temple with thoughts of trade, or do we make it a house of prayer? What would Christ think of the thoughts with which we fill our minds most of the time?

*"Unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."* — John 3:5-6

Can we in our thinking distinguish between that part of ourselves which is born of flesh and that part which is born of Spirit? Do we know where and how each part of ourselves originated?

*"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."* — John 3:16

If we consider ourselves as born of the flesh, will we have eternal life? If we consider ourselves as born of the Spirit, will we have eternal life?

*"Whoever drinks of the water that I give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life."* — John 4:14

What sort of feelings do we have when we are thirsty? Do we have similar feelings with regard to things other than water? Have we been given anything that we will be able to keep forever? (See Cor 13:8-13)

(To be continued)



# ASTROLOGY

## Astrology and The Rise and Fall of Hitler

*Paul Freiwirth*

**T**he complete story of Adolf Hitler and his connection with astrology never has been and probably never will be written. Enough is known, however, to confirm not only that Hitler used every means to further his ends, but also that in the process astrology was vindicated.

To begin with, there is Hitler's own horoscope. It clearly indicates his rise, his fall, and his unusual manner of death. Anyone interested in the details is referred to chapter 8 of C.E.O. Carter's fine book, *Principles of Astrology*.

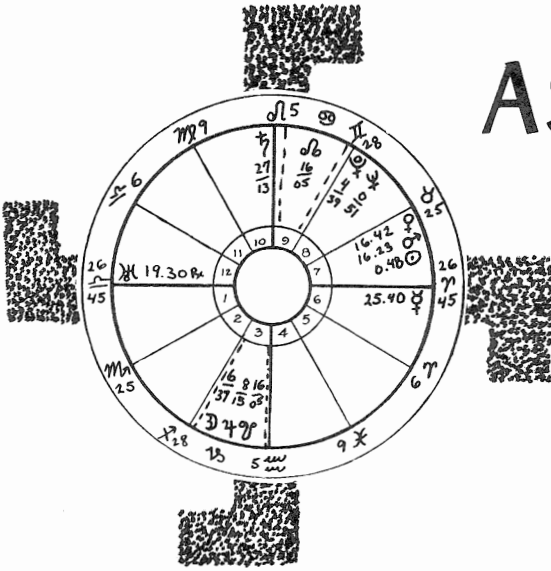
After the military collapse of 1918, astrology experienced a tremendous revival in Germany — far out-stripping that in any other country. It is not strange, therefore, that the young Nazi movement was brought in touch with astrology. Unfortunately, some of the German astrologers espoused political ideals similar to those of Hitler. Perhaps no other country produced astrologers quite like those of Germany after World War I. One of these, Adam Glandeck, who called himself Baron Sobotendorf, warned Hitler not to undertake anything significant in November 1923, because the stars were against him. But Hitler disregarded the advice, went ahead

with his miniature revolt, and ended up behind bars.

Evidence seems to indicate that Hitler then began to heed the astrologers. Certainly, his early moves after getting into power were excellently timed. It has been said that many of his early thrusts came on Saturdays because of the traditional long English week-ends, allowing Hitler to achieve his ends before the British could react. Actually, however, astrology may have played more of a role than did the British holidays.

It also should be pointed out, however, that Hitler curbed the freedom of astrologers. After all, suppose they were to publicize his bad aspects? No dictator safely can allow a thing like that. There also were efforts to change Hitler's official birth time just enough to alter his catastrophic tenth house configurations and deprive his enemies of that knowledge.

Perhaps 1938 was a turning-point in the relationship between Hitler and the astrologers. Ever since 1922, well-attended astrological conferences had been held each year in Germany, but in 1938 it was different. Permission to hold a congress was granted only on condition that no reports would be published. Besides, the Gestapo was present, so there was no really free exchange of ideas. By this time, also, all astrological journals were banned.



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**ERRATUM:** Saturn in Hitler's chart on page 170 should read 13 degrees  
27 minutes of Leo.

Then, in September 1939, World War II broke out. The Swiss astrologer Karl Ernst Krafft, an admirer of Hitlerism, moved to Germany and supplied his idol with advice. He warned the Fuehrer that his life might be in danger during the first ten days of November, 1939. And it was, for an attempt on his life occurred.

In 1940, the Swiss astrologer Krafft indirectly became involved with London, in the following manner: The Romanian minister to London, Virgil Tilea, was home on leave in Bucharest. He decided to write Krafft and ask about coming events. Krafft did not care to start a correspondence with Tilea, but the Nazis saw in this a chance for psychological warfare. So, a letter was contrived that was far closer to Nazi hopes than to astrological fact — a piece of pure propaganda. Tilea showed the letter to several high-ranking dignitaries in London, suggesting that since Hitler obviously was getting astrological advice, it would be expedient for the British to avail themselves of the same sort of help. Even if England were not going to make *her* moves on the basis of astrology, at least it would be helpful to know when Hitler would make *his*.

The British were extremely reluctant at first, but at Tilea's insistence they hired a man named Louis de Wohl. They could hardly have picked a better one. De Wohl was an anti-Nazi refugee from Hungary; he had more than mere monetary reasons for doing a good job, and he got busy at once.

The next year, 1941, was a bad one for astrologers in Germany. Hitler ordered *Aktion Hess*. Because astrology was involved in the ill-fated flight of his deputy, Rudolph Hess, to England, Hitler began on June 9 to close down all astrological organizations, libraries, etc. His brown-shirt troopers started to round up all astrologers, amateur as well as professional, and including Krafft, who died in the Buchenwald concentration camp on January 8, 1945.

Thirteen days after Hitler closed down German astrology, he launched Operation Barbarossa, his attack on Russia. This was the first of his major moves undertaken under adverse stellar aspects. It also turned

out to be his biggest disaster. By way of contrast, the victory over France in 1940, perhaps his greatest achievement, was launched under strong stellar support.

In 1942, the tide turned. In the sum- of that year, the British reorganized for their big push in North Africa. Churchill was looking for a replacement for Lord Wavell, who had not been doing so well. It is a well-authenticated fact that the Prime Minister of England personally chose Viscount Bernard L. Montgomery to lead His Majesty's forces against Erwin Rommel, the German Desert Fox, because of astrological advice. The history books, of course, credit Rommel's illness at the time of the British attack at El Alamein and the heart attack of his deputy with the Allied good fortune. But astrologers like to think that Churchill's acceptance of astrological counsel was not completely irrelevant. In the words of Churchill's astrologer: "A man who plunges blindfolded through the London streets is distinctly safer than a man without a horoscope." Certainly this great British statesman would not have listened to his astrologer had he doubted astrology.

After the time of the Africa campaign, the influences seen in Hitler's chart became more and more negative. As De Wohl, the astrologer working with the British government, put it: "Now we would time our actions against him. Thus, when we attacked Sicily at the beginning of July 1943, when Jupiter was in square, in an angle of 90 degrees to the Sun position at Hitler's birth, Hitler knew that luck was against him." De Wohl adds that Hitler knew that astrology was being against him. As he put it: "We had seen to it that he knew." So, as history records, from 1943 on, England was experiencing triumph after triumph.

France, of course, still was occupied by the Germans and groaning under the conqueror's heel. England had declared war on Hitler on September 3, 1939, at 11:15 A.M. France followed 5 hours and 45 minutes later, at 5 P.M. The charts set for England's and France's declarations of war are, therefore, quite different. And the war-time experiences of the two nations bear

that out: England was never conquered; France was.

For a pathetic outcome, consider the chart cast for the exact time the French signed their surrender to the Germans: June 22, 1940, 6:50 P.M. It is discussed in the book *Here and There in Astrology*, by Mrs. Ivy Jacobson; if the reader is conversant with astrology, he will appreciate this discussion.

The war continued and by early 1945 a German defeat was inevitable. Why did the Nazis fight on? As England's Professor Trevor-Roper tells the story in his book, *The Last Days of Hitler*, part of the reason was that the Nazi leader and his cohorts were getting astrological advice, though of the wrong kind. Now, suddenly, astrologers admitted to Hitler that the charts had predicted the defeats of the recent years. They claimed, however, that in the spring of 1945 there would be a turning-point, and

that after 1948 Germany would rise to new greatness.

No doubt the astrologers were influenced either by fear of Hitler or wishful thinking, for the stars tell no such story. In the book, *Astrology — Its History and Influence in the Western World*, by Ellen McCaffery, published by Scribners of New York in 1942, the author predicted Allied victory after the United States entry into the war, saying: "The war is approximately of 4 years' duration." Surely history vindicated her, and astrology.

There is a moral to Hitler's connections with astrology: the stars pointed out how much trouble the Fuehrer would bring on Germany. Had they known astrology, perhaps the Germans might have rejected him. Surely, the nations of the world would have been much happier if they had heeded celestial counsel! ★

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## SOLAR INFLUENCES ON BLOOD SERUM

Paul Freiwirth

When a world-famous researcher unequivocally announced in 1951, after 17 years of painstaking labor, that "Man is a kind of living sundial," it certainly behooved the critics of astrology to sit up and take notice. The story, from the beginning, is as follows:

The Japanese long have suffered from the problem of overpopulation, but they are not the kind to wilt before a problem. Their researchers went to work to see what could be done about it. One of these was Maki Takata. In the 1930's, he studied woman's ovarian cycle and devised a chemical method of testing the albumen in blood serum. That gave him what is called "indices of flocculation." From these indices, Mr. Takata believed that he was able to tell at any given time exactly at what stage his patients were in their cycle. Therefore, the Takata reaction was believed to be of excellent use to gynecologists.

Then, suddenly and unexpectedly, the painstaking labor of many years seemed to be in danger of having been for nothing. In January 1938, authorities in every Japanese hospital were warned of a new event: the Takata reaction was varying randomly among all the patients and no longer had any significance. It had undergone an inordinate and incomprehensible increase, which took it beyond the limits of all the calculation systems set up for it.

Takata was curious to try his test once again. He was disturbed but not defeated. Since his first thought was to doubt the evidence, he wrote to every part of the world where his system was being used by gynecologists. Unfortunately, the same answer came back from Basel, Berlin, Zurich, Formosa, and Manchuria: the blood serum's senseless behavior had been observed with amazement everywhere.

All over the Earth, then, something

had happened to overthrow Takata's established physiological order. The Japanese doctor decided to solve the mystery.

The first and most pressing question was: were the sudden increases in the indices of flocculation the same for everybody? Did they occur at the same time for everybody? To be clear about this, Takata carried out experiments at Tokyo, while his colleague Murasugi did the same at Kobe, a town in southern Japan.

As the experiments went on, Takata compared the daily indices of flocculation and noted that the two curves were admirably parallel. The conclusion was that this experiment confirmed what doctors had observed all over the Earth: all the inhabitants of the world had been affected simultaneously.

Takata still was not satisfied. He had discovered an effect, but he had yet to find the cause which had brought it about. He reasoned: "Since the whole world is affected at the same time, the cause must be extraterrestrial. Otherwise, how could it have a universal influence on the planet?"

This was still rather vague. The idea that the Sun might be the causative factor appeared to him as the most likely hypothesis. To check this, Takata worked with unflagging energy and ingenuity. "Unless I am mistaken," he argued, "I must manage to prove that the Sun's activity corresponds with the fluctuations in my subjects' blood serum."

His next experiment showed that the sudden increases in the indices of flocculation occurred particularly when a group of sunspots moved to the Sun's central meridian — that is, when the Sun, in its 27-day rotation on its axis, directed a maximum of waves and particles in the direction of the Earth.

It also should be stated that an astonishing effect was noted early in the morning. Just as the Sun is about to rise, the indices of flocculation, which are very calm at the end of the night, suddenly show an enormous increase. The most surprising fact, however, is that the increase in the index begins some minutes *before* the Sun rises — as if this odd effect

anticipates the emergence of the Daystar.

Takata had to confirm that this effect was definitely due to solar radiation, so he had to see what would happen above the protective screen which the atmosphere interposes between Earth and the Sun. One of his relatives agreed to go up in an airplane to a height of 24,000 feet. A small blood sample was taken every 15 minutes. As Takata had thought, the flocculation index went up in a spectacular measure as the subject rose and the atmospheric layer became less thick.

Then Takata wondered what would happen during eclipses, when the Moon comes between the Sun and Earth. To find an answer to this question, the doctor arranged to be in a front seat when a total eclipse of the Sun was scheduled in his country. He had three opportunities to get apparatus and experimental subjects to where the eclipses were most visible — in 1941, 1943, and 1948. His hypothesis was confirmed three times: as soon as the disc of the Moon passed in front of the Sun, the flocculation indices began to go down, reaching their minimum at the exact moment that the eclipses were at their maximum.

Next, the doctor experimented with artificial radiation such as X-rays and gamma rays. For thirty minutes at a time, he exposed his subjects to these rays. Their effects were similar, but not as strong as the natural effect of the Sun.

That left just one major question unanswered, and to its solution Takata addressed himself next: why was it that not until 1938 had these unusual flocculations first been noticed? The answer, not at all difficult to come by, was that in 1938 solar activity, as characterized by the number of spots which whirled and cracked the Sun's surface, had reached its maximum.

If Dr. Takata had been the only one to make discoveries on the relationship between the planets and life here on Earth, that alone would vindicate the basic belief of astrology that the stars exert an influence on us. However, there have been many others, such as a certain N. Schultz, whose research was published in the Report of the



Academy of Sciences of the U.S.S.R. This careful scholar made more than 120,000 measurements since 1954 at Sotchi, in the Crimea. These measurements have established an absolutely certain relation between the number of white cells in the blood of healthy subjects and the number of sunspots. The determining factor is even more remarkable when it is realized that, in 1957, a period of maximum solar activity, Schulz found an exact monthly correlation between the leucocyte content in the blood and the Sun's activity. The researcher's conclusion is simple: "Variations in the number of sunspots have an effect on all life on Earth."

Another Russian who contributed to the certainty that the Sun influences life on Earth is Professor Tchijewsky of Moscow University. He was given a chimpanzee in the last stages of tuberculosis, who refused all food and wouldn't move. After 4 1/2 months, however, the chimpanzee was ready once again for the circus. What was the miracle? The monkey was made to breathe for an hour or two a day with the lungs at full strength. The air was no ordinary air. It was curative air, in which the balance between positive and negative ions was carefully controlled. The concentration of positive and negative ions in the air we breathe depends on the weather. And that, in the last analysis, depends on solar activity.

Still another Russian who worked along these lines was Professor N.V. Romenski, Health Director of the Crimea. He established a relationship between the number of severe or fatal heart attacks and large magnetic storms. Special precautions now are taken in Crimean hospitals when these storms are about to break, which are said to have brought about a considerable reduction in the number of deaths. Of course, the important thing to note is that the Sun is behind those magnetic storms, a fact which has been established by such German scholars as Berg and Duell.

Professor Lingemann, also German, discovered that during the Aurora Borealis, the incident of hemorrhage among his patients was one hundred times higher than statistical calculations would have indicated.

The Aurora Borealis, of course, indicates considerable solar activity.

Some French scholars also have obtained interesting results. Doctors Pourmailloux and Viart have found out that solar and corresponding geomagnetic activity increased the coagulation of the blood, thus inducing coronary blockage, blood clots — and trouble!

In *Newsweek*, May 13, 1963, Dr. Robert O. Becker, a surgeon at the Syracuse, New York Veterans Administration Hospital, stated: "Subtle changes in the intensity of the geomagnetic field can affect the nervous system by altering the living body's own electromagnetic field." Dr. Becker has established a direct relation between the number of admissions to psychiatric hospitals and the Earth's magnetic activity, which is generally associated with sunspots. ★



A mountain has many paths leading up. The Recording Angels have put the members of each class of humanity in front of the path best suited for them by giving them a certain national religion. If they follow that path, if they live that religion, they are sure to get to the top in time.

But there are some who are not satisfied to tread their appropriate path. They run from path to path all around the foot of the mountain and look up each path to see what it looks like; but they enter none. They call that investigating, and pat themselves on the back and thank God that they are too broad-minded to confine themselves to one religion. They want the truth that is in them all. They are broad, but have no depth. They listen to everything and do nothing. They are like a boy who refuses to apprentice himself to one trade, and work, but insists on becoming an all-around mechanic by going to a carpenter shop one day and *looking* at the carpenter working and the next day going to a goldsmith and *looking* at him. Only practice makes perfect. No religion will save unless we live it, and mixing often has serious results.

—Max Heindel



## The Children Of Aries, 1978

*Birthdays: March 21 to April 19*

**SIGN** — Aries, the ram.

**QUALITY** — Cardinal, or kinetic energy. Cardinal signs represent concentrations of energy that require active expression in some way. In order to keep the flow of cardinal energy moving smoothly, there must be constant progress and feedback. Otherwise, the flow of energy is likely to be diverted and give inconsistent or inconclusive results.

**ELEMENT** — Fire, or Spirit. Fire represents the principle of vital, life energy. Fiery energy is stimulated by joy, enthusiasm, inspiration, aspiration, and radiant self-confidence. Fiery energy promotes a sense of purpose in engaging in high-intensity activity on a physical, moral, mental or spiritual level.

**PHYSICAL ANALOGY** — Flame.

**EXOTERIC ANATOMY** — Specific: Cranium, cerebrum, eyes, and upper jaw. General: Motor nerves and the cerebrospinal nervous system.

**PHYSIOLOGY** — Mars, the ruler of Aries, governs the physiological processes involved in body temperature regulation, maintenance of blood heat, muscular energy; distribution, transportation, and

utilization of energy resources within the body; production of male hormones, production of anti-bodies, activation of immune defences, protein metabolism, catabolism, excretion; and the function of motor nerves and the left cerebral hemisphere.

**ESOTERIC ANATOMY** — Aries is one representation of the Human Spirit.

**TABERNACLE IN THE WILDERNESS** — Aries corresponds to the fire of divine origin on the altar of burnt offerings. This blazing fire was the first thing which met the person who approached the Temple Gate and it symbolized the fact that the very first qualities which the aspirant to the higher life must cultivate are enthusiasm, courage, and a pioneering spirit.

Without this fire of divine origin, without this joy, enthusiasm, and fearlessness burning within us, we cannot hope for much progress on the path of spiritual attainment.

**BASIC INFLUENCE** — The basic characteristics of Aries are: enthusiasm; forceful assertion of individual identity; energetic approach to problem solving through the application of sheer, overpowering force; and spontaneous response to external stimuli and in decision-making.

**POSITIVE INFLUENCE** — Positive application of the Aries influence encourages development of two most essential and desirable character traits — *courage* and *fearlessness*. From Wagner's opera, *Siegfried*, we recall this lesson: only he whose heart knows no fear has the power to seek, find, and recognize the truth. The positive Aries influence gives a sense of romance and adventure to life, and imbues a person with the pioneering spirit to do and to dare along fresh, untrodden pathways. Positive Aries also encourages the spirit of innovation, independence, and self-sufficiency.

**NEGATIVE INFLUENCE** — Misapplication of the Aries influence turns courage into recklessness, foolhardiness, and thoughtlessness. The spirit of adventure and pioneering becomes the spirit of impatience, impulsiveness, and imprudence. And the will to conquer evil and triumph over self is likely to be applied instead to prevent all that which stands in the way of self-will.

**LESSONS** — To gain the most from the positive Aries influence and to prevent the development of undesirable Aries characteristics, the following should be considered: patience and persistence when not all things go exactly as hoped for; gentleness and courtesy in dealing with others; and recognition of one's *own* shortcomings as a possible source of obstacles, delays, and frustrations in reaching a desired goal.

**RULER** — Mars is the ruler of Aries and therefore expresses its innate nature most freely when in this sign. Mars represents the need to act, as an expression of one's individual identity and independence of being. It represents the need to establish self-hood, and the urge, will, and motivation to fulfill one's personal desires and wishes.

**EXALTATION** — The Sun is exalted in Aries. The Sun represents the *source* of individual identity while Aries gives the impetus to *express* that identity in action. The Sun also represents one's need for a sense of purpose and direction in life, as well as one's reservoir of power, vitality,

and will. All these things are augmented when the Sun is placed in Aries, where they can be translated into action and put to use in everyday experience.

**DETRIMENT** — Venus is in detriment in Aries and therefore tends to be restricted in its ability to express its innate nature when placed there. Venus represents a need for the experience of beauty, grace, harmony, and refinement, and for the expression of kindness, gentleness, courtesy, and affection. These qualities tend to have difficulty in expressing when under the aggressive, self-assertive auspices of Aries. But when positively used, this combination can help to soften and control the fire of Aries, giving out a comforting warmth and inspiration to others, instead of a danger of being burned by overpowering forcefulness.

**FALL** — Saturn is in fall in Aries. When Saturn is placed in Aries the need for structure, patience, and caution tends to become secondary and subservient to the urge for action, progress, and freedom of expression. When this combination is uncontrolled it may give an ability to cope with obstacles and frustrations in a systematic and diplomatic manner, and a feeling that everything conspires against oneself and one's ambitions. When the Saturn-Aries combination is controlled conscientiously, it can help a person more easily to shape his environment and opportunities to further his ideas and aspirations for progress and improvement. Saturn in Aries tends to make a person more sensitive to and rebellious against obstacles and limitations, but it can also indicate more ability to shape those limitations to one's own advantage through patient and consistent application of will-power. The force of crystallization represented by Saturn is the most manageable and pliable when Saturn is placed in Aries.

**GREEK MYTHOLOGY** — Greek mythology tends to portray mostly the negative side of Aries. Aries is the god of war and mischief, while Eris is the goddess of strife. Yet, without the impetus of these two, there would be very little left to tell

about in mythology. Likewise, without the urge to action and self-expression supplied by Aries we would soon slip into a lethargic state where little or nothing could be accomplished.

**COSMIC CHRISTIANITY** — Aries is the sign of Easter and of the Resurrection. Just as the tomb could not hold Christ, so there is nothing that can keep the life-giving, exuberant impulse of Aries from finding expression. New hope springs up in

the breast of man as the Sun passes through Aries, giving him the necessary courage and energy to face the experiences of the coming year. And throughout the world the cry is sounded, "Death is swallowed up in victory!"

As Christ is liberated from the cross of Earth until the Autumnal Equinox, He leaves us with the strength and courage to bear our own cross and seek the path of liberation through that experience. ★

#### ASTROLOGICAL RESEARCH

Louis Pasteur once said: "What you look for is of little importance; it is what you find that is important." With this in mind, let us consider some important statistical research that has supported the tenets of astrology.

A young Frenchman named Michel Gauquelin originally set out to refute astrology by means of what he called "statistical probability." His scenes, however, backfired. In an experimental group, he was confronted with what he considered a strange anomaly: in the birth charts of 576 medical students, the frequency of a certain position of the stars was very far from normal. It couldn't be put down to chance; it couldn't be ignored. Gauquelin decided next to collect birth data from another group, this time 508 doctors. Again there was a similarity of patterns.

So, beginning in 1956, Gauquelin embarked upon a mammoth undertaking. Together with his wife, he visited different countries each year and collected birth statistics from throughout Europe. In all, 25,000 were garnered for purpose of careful analysis. Of those, 15,000 were used to study correlation between parents' and children's charts.

The result? In Gauquelin's own words: "The total picture drawn from the data examined indicated a correlation between the birth sky of parents with that of their children. This could constitute an important argument in favor of planetary heredity. . . . In fact the degree of correlation was such that the probability of such an effect being produced by chance was 500,000 to one. In other words, it was 499,999 to one that planetary heredity was a fact."

Equally interesting, we think, were Gauquelin's findings regarding the relationship between a person's birth chart and his or her vocation. He found, for instance, that when Mars appeared at the horizon or had just passed the highest point of its course across the sky, a greater number of people born at such times became doctors, athletes, or soldiers. But painters, politicians, musicians 8 to cite but a few others 8 by and large were born under different configurations.

Monsieur Gauquelin was not the first or only person to verify astrology through the statistical method. An organization in Los Angeles, California, has been working on that for a long time. Some years ago, one of its members published the findings in the book *Astrology: 30 Years Research*. They found, for instance, that most farmers had a prominent Saturn, most astrologers had a prominent Uranus, most draftsmen had a prominent Mercury, most musicians had a prominent Neptune, and all criminals showed activity in their 12th House.

Please note that, regarding vocations, we said in each case, "most," not all. Astrology is a study of influences. Influences can be counteracted, for astrology functions in harmony with man's free will. A person may have the ability and desire to go into medicine, but there may be a lack of money at home. So, not everybody whose chart shows medical talent becomes a doctor. However, the results of this statistical research amply vindicate the influence of the stars in men's lives. ★



## Discovery Could Boost Crop Yield

Researchers say a chemical accidentally discovered during a classroom exercise could improve world food production by as much as 25 percent.

Stanley Ries, MSU professor of horticulture at Michigan State University, said today the naturally occurring alcohol called triacontanol was isolated from alfalfa hay about a year and a half ago.

Ries and other scientists at MSU began looking for the chemical after a classroom exercise in which Ries' students followed his advice and treated plants with chopped alfalfa. They found that the alfalfa-treated plants had yields equal to or greater than those treated with nitrogen fertilizer.

In laboratory and greenhouse tests, tomatoes, cucumbers, lettuce and other plants treated with minute amounts of triacontanol improved their yield far above plants treated with commercial nitrogen fertilizer. Ries said initial field tests "confirm in part" the laboratory research.

"The most surprising thing is it increases the growth of the plant in the dark," Ries said. "You can almost sit there and watch them grow."

Normally, plants lose weight at night because they have to draw on stored food to live without sunlight to stimulate them. Plants treated with triacontanol increase in weight overnight.

"I don't think anything's a miracle" when it comes to increasing plant yields, Ries said. But, of all the substances that have been used, he said triacontanol "is probably the first one that can be used to increase yield directly."

MSU already has given the American Cyanamid Co. of Princeton, N.J., an option to develop chemical for agricultural use. However, the substance cannot be sold commercially until it gets government approval.

Triacontanol has been identified in the leaves of many plants and is found in beeswax, salad greens, carrots, potatoes and apples, Ries said.

For this reason, he suspects the substance can be used on crops without any dangerous side effects.

—(Newspaper — Source Unknown)

Such a "naturally occurring" chemical to increase plant growth would, of course, be a preferable alternative to the inorganic fertilizers now so prevalent. It would not be surprising, too, if additional research were to reveal other natural aids to agriculture. Nature is not stinting in her largesse, but man must cooperate by helping maintain natural balance and distribution and by avoiding the use of artificial contaminants.

## Celestial Light Show Explained

The first "coherent" explanation of the auroras — the celestial light show above the north and south poles — was given today by space scientists.

A polar orbiting research satellite provided the key by detecting strong electric fields some 1,000 to 5,000 miles above the earth, University of California scientists told the American Geophysical Union meeting.

Finding strong fields that close to the earth's surface was unexpected, as was a finding that the electric fields had components parallel to the earth's magnetic field, a fact thought by some scientists to violate natural laws, the researchers said.

"Many pieces of the puzzle have been put together, especially in recent years, but not until now could we say that the fundamental physics of the auroras was really understood," said Forrest S. Mozer, a professor of physics who headed a research team at UC's Space Sciences Laboratory.

Mozer said scientists knew such electric fields have to exist in order to accelerate protons and

electrons fast enough to cause collisions with atoms and molecules in the earth's upper atmosphere, thus giving off energy in the form of light.

However, he said, such fields were believed to be at remote points along the magnetic field lines, which loop from pole to pole in an area some 30,000 to 60,000 miles above the earth's equator.

Mozer said not only are they much closer but 50 times stronger than what was expected based on data gathered at lower altitudes.

Mozer said the electric fields are aligned along the lines of the earth's magnetic fields and their configuration has been shown to correspond exactly to the visual shape of the auroras.

—*The Blade-Tribune*,  
Oceanside, California, December 14, 1977

In one sense, material science now indeed has come closer to an explanation of the riddle of the Northern Lights. In a more profound sense, however, material science never will be able to explain fully the phenomenon until it learns to recognize and revere the spiritual foundation of all physical existence.

The Aurora Borealis is traceable to the Christ Ray Itself. We are told, in *The Web of Destiny*, that: “. . . the very strong powerful rays of force generated by the Christ Spirit, now becoming visible as the Aurora Borealis, have hitherto been of about the same nature as static electricity. . . Now, however, the Christ currents are becoming more and more forceful and their static electricity is being liberated. The etheric impulse which they give will inaugurate a new era, and the sense organs now possessed by mankind must accommodate themselves to this change.”

Human sense organs will be involved most particularly in this change. In the future, instead of seeing the reflected image of an object in the retinas of our eyes, as we do now, we will be able to observe the object itself, directly. Then we will see through the object instead of merely its surface, as at present.

Thus the Aurora Borealis, regarded by material science merely as a phenomenon originating in “strong electric fields,” is far more than that. It heralds a spiritual Presence without Which mankind could not exist, and it is a harbinger of a new stage of human evolutionary development.

## ‘Algaloh’ as Gas

The December, 1977 issue of *Suncoast Motorist* (an organ of the St. Petersburg, Florida, AAA Motor Club), contains an article describing a potential new type of motor fuel. Entitled “‘Algaloh’ Could Be Low-Cost Answer to Transportation Energy Needs,” the article describes a process of converting algae to grain alcohol (ethanol) which, eventually, could be used in place of fast-disappearing crude oil.

Invented by Donald M. Brewer of Bethesda, Md., “algaloh” is derived essentially from the high proportion of carbohydrates contained in algae in the form of plankton. Carbohydrate compounds (sugars and starches) are the source of alcohol. Plankton, Mr. Brewer believed, could be cultured in massive quantities which would contain a sufficiently high proportion of carbohydrates to have:

. . . real economic potential as the source of cheap and plentiful alcohol. Apparently, what he had discovered was an infinite source of fuel that was nondepletable, fully renewable, and one which could be developed in many places throughout the world.

At that point, a commercial alcohol-production process began to take shape in Brewer's mind. And in theory it turned out to be a relatively simple one. An algae culture heavily treated with nutrients is transferred to shallow water-filled “canals”, gouged out of otherwise unproductive land. As the cultures float, gently agitated by the motion of the water, carbon dioxide gas is injected into the slowly moving current.

After being mixed with yeast, algae cultures are pumped out of the canals and lodged in fermentation tanks. There the complex hydrocarbon compounds break down into simple sugar. That in turn is fermented into alcohol, which is then distilled and stored.

In addition to the great quantities of alcohol which Brewer's system can deliver 'round-the-clock (the inventor says one acre of land can produce one barrel of alcohol every 24 hours), the process leaves as residue large amounts of recoverable yeast, which can be processed for human consumption, used as fertilizer, or sold as animal-feed supplements or soil conditioners.

. . . The process generates no pollution, recycles all the water it requires, and functions admirably on low-grade land. . . .

Comparative production statistics boggle the mind. Florida sugar cane, for example, could produce 564 gallons of alcohol per acre, per year. Brewer maintains his process would produce 49,301 gallons in the same length of time, on the same amount of land! . . .

(Continued on page 185)

# READERS' QUESTIONS

## "Soul Mates"

### *Question:*

Regarding "soul mates:" does the Rosicrucian Teaching agree with the occult thesis that one Ego rules over two soul-spheres, one male, one female, which are thus soul-mates, or the two parts of one whole unit? According to this thesis, when the two have become one, a higher order of bi-polar perfect being is born.

### *Answer:*

Max Heindel explained the matter of so-called "soul mates" as follows:

"As the light is refracted into the seven colors of the spectrum when passing through our atmosphere, so also the Spirits which are differentiated within God are refracted into seven great rays. Each class is under the direct guidance and domination of one of the Seven Spirits before the Throne, which are the planetary genii, the Star Angels. All the Virgin Spirits in their successive incarnations are continually intermingling in order that they may gain the most varied experiences; nevertheless, those who have emanated from the same Star Angel are always sister or twin souls, and when they seek the higher life, they must enter the path of initiation through a lodge composed of members of the same ray from which they originally came, thence to return to their primal source. Therefore, all occult schools are divisible into seven, one for each class of Spirits. That was the reason Christ Jesus said to His disciples: 'Your father and mine.' None could have come into as close touch with Him as these disciples were except those belonging to the same ray.

"Like all other mysteries, this beautiful doctrine has been degraded to a physical or material idea such as embodied in the popular conception of twin souls or affinities; that one is male and the other female, and very often each is somebody else's wife or husband. In such cases the doctrine of twin souls is often made an excuse for elopement and adultery. This is an abominable perversion. Each Spirit is complete in itself; it takes upon itself a male or a female body at different times in order to learn the lesson of life, and it is only during the present stage of its development that there is such a feature as sex at all. The Ego was before sex, and will persist after that phase of its manifestation has passed away."

## Christian Rosenkreuz

### *Question:*

Max Heindel stated that the Entity known as Christian Rosenkreuz "is embodied today." Is this still valid today — some 60 years later — and can you reveal anything more about this personality and where he is now?

### *Answer:*

No, no more definite statement can be made about the Head of the Rosicrucian Order than what Mr. Heindel has given. We can safely assume that Christian Rosenkreuz continues to work on Earth in physical embodiment when the need arises, and that at all times his concern and efforts are directed toward guiding the evolutionary progress of mankind.

Mr. Heindel stated that, ". . . the head of our august Order is always active

in the affairs of the world (and we may assume that the word "always" continues to apply), working with the governments of the nations in the western world to guide them along the appropriate path of their evolution." Mr. Heindel also made it clear that the Elder Brother, when asked the whereabouts of Christian Rosenkreuz, said that "such matters could not be discussed, as the slightest inkling of his identity might destroy his usefulness."

## The Second Spinal Cord

### Question:

How long would it take to develop the frontal spinal column? Can it be accomplished in one lifetime, and how do we go about building it?

### Answer:

In *The Message of the Stars*, p. 345, we read:

"The ray of Uranus is gradually forging a second spinal cord by drawing the lower love-ray of Venus upward and transmuting it to altruism, conquering for it the dominion over the sympathetic segment of the present spinal cord and the left cerebral hemisphere now ruled by the passionate hierarchy of Mars, the Lucifer Spirits. This work has been completely accomplished by the Adepts, therefore they have no need to marry for each is now a complete creative unit on both the spiritual and physical planes, having turned the bi-polar creative force, masculine and feminine, upward through the double spinal cord, illuminated and raised in potential energy by the spinal spirit fires of Neptune (Will) and Uranus (Love and Imagination). This creative energy conceives in the twin hemispheres of the cerebrum, ruled by Mars and Mercury, a vehicle fit for the expression of the Spirit, which is then sent out and objectified in the world by the spoken creative word."

Thus, the second spinal cord is built as the spiritual aspirant learns to conquer passion and transmute desire into altruism.

It is formed fully only after the Ego has learned to live faultlessly, his life a model of purity, spirituality, and selflessness. How long the process takes depends on the individual concerned. A beginning is made when the individual first sincerely sets his feet on the spiritual path, but only an exceptional human being could hope to accomplish the feat in one lifetime of earthly striving.

## Transmigration of Animals

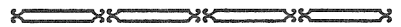
### Question:

Do you agree with the teaching that, when an animal reaches the stage of individualization, it can next incarnate as a human? If this were true, the number of 6 billion Egos incarnating on Earth would steadily increase.

### Answer:

No, we do not agree with such a teaching. Each life-wave remains definitely confined within its own borders. No animal, no matter how advanced or how close to individualization it may be, can "cross over" into the human life-wave. The animals will experience their "as human" stage of evolution in the Jupiter Period of Manifestation, but they never will become human beings as are the members of the human life-wave.

The number of members of the human life-wave who take part in the continuing cycle of earthly re-births remains static, and will not be increased from outside the life-wave. ★



"This world belongs to the energetic. The law of nature is, do the thing and you shall have the power, but those who do not the thing have not the power. With every exercise of self-trust new powers appear. . . . In all the world's of God there is no escape except performance."

—Emerson



# NUTRITION

## AND HEALTH

### NATURAL TREATMENT

### FOR DRUG ADDICTION



Two California scientists successfully have been treating drug addicts with massive doses of vitamin C, other vitamins and minerals, and protein, according to an article in *Aunt Tilly's Almanac*, December, 1977. This magazine, devoted primarily to natural foods and good nutrition, here refers to work done by Drs. Alfred F. Libby and Irwin Stone in the field of nutritional therapy for drug addiction.

Drs. Libby and Stone cite the addict's general condition as one of malnutrition, particularly in levels of vitamin C and high quality protein. The doctors' treatment of this deficiency, they say, involves no drugs or narcotics, is non-toxic, and orthomolecular — that is, it supplies the body with the optimum amount of nutritional material, particularly substances normally present in the body which have been supplanted by drugs.

Initial dosage of the treatment consists of from 25 to 85 grams per day of ascorbic acid in the form of sodium ascorbate, together with massive doses of other nutrients and protein in easily assimilated form. The doctors claim that this treatment alone immediately is sufficient to halt the desire for heroin (or other drugs) or for the Methadone that the patient may have been taking — all without the agony of withdrawal symptoms. General well-being, mental alertness, and normal appetite improve almost immediately, claim the doctors, and after four to six days the dosages are reduced to "holding levels." The sodium ascorbate even has been given to unconscious addicts as a life-saving measure.

Once the initial dosages have proven successful (as was the case with all 30 addicts treated in the doctors' pilot study), it is claimed that, provided the former addict continues his "medication" — prescribed doses of vitamins, minerals, and protein — and remains on a nourishing diet, "there seems to be little chance" that a return to addiction could occur. This treatment, say the doctors, is far superior to treatment with Methadone, which "merely substitutes a legal narcotic for an illegal one."

If this form of treatment can be instituted generally, it would certainly bring a ray of hope to all whose lives have been poisoned by the horror of drug addiction.

According to this article, a detailed description of the doctors' work will be printed in a (as of this writing) "forthcoming issue" of *Journal of Ortho-Molecular Psychiatry*. Reprints of the Journal article for professional readers are said to be available from Dr. Alfred F. Libby, 520 West 17th St., Santa Ana, CA 92706.

## ANEMIA

Anemia is a condition in which the amount of hemoglobin in the red blood cells is reduced. Since hemoglobin carries oxygen in the blood, anemia reduces the amount of oxygen available to all body cells. Symptoms of dizziness, shortness of breath, heart palpitations, weakness, fatigue, loss of appetite, paleness, abdominal

pains and diarrhea, brittle nails, and, eventually, nerve disturbances and deterioration, can result.

Anemia can be caused by a lack of, or poor assimilation of, adequate nutrients, by recurrent infections or diseases that involve the entire body, or by excessive blood losses such as may occur in peptic ulcer or heavy menstruation. In turn, it may lead to sensitivity to cold, slow healing of cuts and wounds, allergies such as hay fever, colds, and general physical weakening and deterioration.

Since iron is found in all blood cells and is needed to form hemoglobin and aid in the transportation of oxygen throughout the body, iron is vital to the maintenance of healthy blood. The cell salt, Ferrum Phos, has been found useful. Other nutrients helpful in the treatment of anemia include copper, folic acid, protein, and vitamins B6, B12, and C. Vitamin E helps maintain the health of red blood cells.

The anemic person often suffers from a lack of fresh vegetables — especially the green, leafy ones such as kale, broccoli, cabbage, and spinach — in his diet. These foods are high in iron and chlorophyll content. Other helpful foods for the anemic include carrots, beets, vegetable and fruit juices, fresh fruit — especially oranges, bananas, and grapes — and egg yolks. A number of herbs, too, have been suggested as useful in the treatment of anemia: comfrey, dandelion, fenugreek, barberry bark, agrimony, century, raspberry leaves, and quassia chips.

The anemic person, too, is likely to have become inactive because he feels weak, and to shun the outdoors because he is sensitive to the cold. He should make every effort to get as much fresh air as possible, and gradually accustom himself to outdoor activity, such as walking. It would help him, also, to activate the skin by rubbing the body thoroughly with a turkish towel.

## RIBOFLAVIN

Riboflavin, otherwise known as vitamin B2, is essential to the human organism for the processing of food proteins, starches,

and fats. It is a part of many enzyme systems, and used in the maintenance of mucus membranes, skin tissues, and parts of the eye. Riboflavin also is essential for the development of the unborn child.

Riboflavin deficiency contributes to a number of ailments including: seborrhea (a skin condition involving greasy, scaling patches); glossitis (painful inflammation of the tongue); cheilosis (fraying or scaling of skin at the corners of the mouth); bloodshot, itching, watering, or easily fatigued or sensitive eyes; nervous sensations such as "prickling" in legs and feet; muscular weakness; and difficulties in walking. In alcoholics, conditions such as heart disorders, acute inflammation of the pancreas, acute hepatitis, intestinal bleeding, and delirium tremens appear intensified in the presence of riboflavin deficiency.

Vegetarian foods richest in this nutritive essential are: wheat germ, whole grains, whole milk, yogurt, nuts and seeds, and green, leafy vegetables.

## HEALTHFUL CELERY

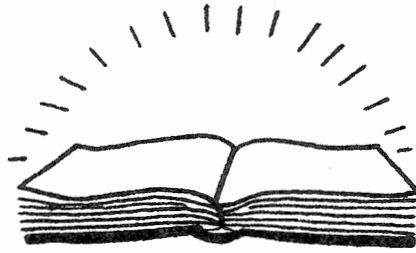
Celery is both a tasty and a versatile vegetable. It can be eaten raw as part of a salad, or served hot as a main dish. Its juice is a delightful appetizer.

The plant is generally grown on a moist, rich, peaty soil, well drained and heavily fertilized.

It is basically an alkaline vegetable, and therefore is a powerful neutralizer of acids in the body. It contains more sodium than any other food, and also is rich in potassium, iron, magnesium, calcium, chlorine, sulphur, silicon, phosphorus, and copper.

Sodium is the greatest neutralizer of waste poisons and is the backbone of the lymphatic fluid, which finds its way to all parts of the body by way of the lymphatic glands. Sodium also helps form the secretions of the mouth, the gall bladder, and the pancreas. A sodium shortage in the blood prevents the absorption of enough oxygen to burn the food carbon, a condition which eventually can lead to diabetes. Sodium keeps calcium and magnesia from

*(Continued on page 185)*

**BOOK****REVIEW****Marijuana Reappraised**

*Marijuana Reappraised*, by Martin Croes and Andre McNicoll, The Myrin Institute for Adult Education, New York, 1977.

**T**his small (20 pages) but powerful booklet is a first-person account of two authors' experiences with marijuana. It is one of few depictions in print of the subversive personal aspects of marijuana use and of its dangerous overall social implications.

Without preaching or moralizing, the authors make it abundantly clear that marijuana is by no means a harmless drug, as it is labeled by many well-meaning and sincerely-motivated apologists. Indeed, it is not necessary for the authors to preach. Their experiences, succinctly and objectively recounted, speak with sufficient impact.

Both authors became heavy users of marijuana as young men, beginning because they sought the pleasure of an occasional "high," and ending with "lost years" and broken lives. That both men painfully were able to regain lost ground and refashion themselves into well-functioning human beings and useful members of society was due to their own extremely disciplined determination and to the help and guidance of others who cared. Many other marijuana users, they point out, have not been so fortunate.

Prolonged marijuana use has been

shown to have deleterious effects on both physical and personality characteristics. Ennui, and indifference to and inability to cope with events of daily life, only scratch the surface of the problems faced by habitual users. As Mr. McNicoll says, because many drugged individuals seem able initially to perform normal tasks, objective tests on the effects of marijuana can be misleading. "These don't reveal the inner anguish, the subconscious gropings, the elaborate network of delusions, the insidious deterioration in intellectual functioning, or the collapse of self-discipline."

The spiritual and creative emptiness of our excessively material civilization is a perfect breeding-ground for drug addiction. In Mr. Croes' opinion, individuals and society collectively can correct this condition only in the process of self-transformation, by re-kindling the flames of "purpose, enthusiasm, and love." "Clearly, when we permit a drug like marijuana to alter our own consciousness, to substitute for our own creative activity, we harm the true destiny of man, which is to be himself and to help the world."

We recommend this publication to those who sincerely are convinced that "soft" drugs are harmless, to those users who believe they will not become addicted to marijuana, and to those users who would like to stop but cannot do so alone and might be benefited by the inspiration of someone else's example. ★

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## PRIORITIES

(Continued from page 165)

make fewer demands upon our time and energies. In making the choice, however, we must weigh carefully the consequences of relaxing our efforts in the game we elect to play. A fall from stardom would have a much greater impact upon our future growth than would failure in a much lesser role. If, however, as true aspirants, we make the grade in the higher game, then, as rising stars our lights can make an impact that will shine for the good of all humanity.

The upward grade to stardom is a lonesome path which requires a routine of constant practice, never-ending rehearsals, and a yearning for perfection which increases with time. It must follow, then, that we must realize how imperfect we really are. Also, we must not deceive ourselves into thinking that without first-hand knowledge of the inner worlds we can truly *know* about conditions beyond the veil. Our present knowledge of the higher worlds is like a map of uncharted seas made for us by someone else and interpreted by our own conditioned desires. Only when we have attained to first-hand knowledge will we be able to move along the Path from our own wisdom, since it is impossible for us to *know* anything without having had the actual experience of it. Also we must remember that each of us, although a part of the Supreme Being, serves a different function. Even though we must depend upon others to help us find the way, eventually each must travel his own path leading to the Christ-Consciousness. Imitation of another person or lip-service to another doctrine is not the way of the individual. The only knowledge of the true path lies within each of us, and it is from within that we must each find the priority that will lead us to stardom in the "Master-Game." ★

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## NEWS COMMENTARY

(Continued from page 179)

... Brewer's projections show that users of his process . . . could produce very large quantities of nonpolluting, clean-burning ethyl

alcohol for 30 cents a gallon, or less. A startling contrast to the going rate for commercial alcohol — about \$3.00 per gallon.

In an editorial comment, the AAA pointed out that this process still "must undergo some critical scrutiny before being certifiably ready for commercial use. But it does show unusual promise, and the implications for auto owners are extensive." Future development of the process certainly seems to bear watching. ★

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## NUTRITION AND HEALTH

(Continued from page 183)

hardening into gall and kidney stones. It prevents over-coagulation of blood, which in turn protects against blood clots. Sodium helps form bile, thereby aiding a sluggish liver.

Celery is rich in calcium, the builder of bones and teeth. A lack of sufficient calcium leads to tooth decay, fallen arches, softening of the bone, and lime starvation. Lime salts make up more than fifty percent of all mineral elements of the body. Lime and iron are essential for the production of red blood corpuscles, which combine with the oxygen we breathe. Without proper respiration, food cannot be oxidized completely. When calcium combines with sodium, it builds healthy bone tissues.

Celery also is rich in vitamins A, B, C and G.

A pound of celery furnishes only 85 calories, because it is nearly 95 percent water. It is good food for reducing diets and is mildly laxative. ★

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It is evident that like produces like; and a woman who is timid and afraid, who has been forced into marriage in a brutal manner, who feels herself owned, a chattel, not free to voice her ideas and ideals, cannot produce a noble, strong, and fearless offspring, one with the courage to adhere to its ideals. Therefore, so long as we hold woman in bondage, deny her rightful place in the world as the *helpmate and companion* of man, so long do we retard the race and our development. This is the esoteric reason why full equality must come about.

—Max Heindel

# Studies in the Cosmo-Conception

## The Etheric Region

Q. How does the Etheric Region differ from the remainder of the Physical World?

A. As soon as we enter this realm of Nature, we are in the invisible, intangible world, where our ordinary senses fail us; hence, this part of the Physical World is practically unexplored by material science.

Q. How does material science account for ether?

A. Material science finds it is necessary to account in some way for the transmission of electricity, with or without wires. It is forced to postulate some substance of a finer kind than it knows, and it calls that substance "ether."

Q. Can science prove that ether exists?

A. It does not really know that ether exists, as the ingenuity of the scientist has not, as yet, been able to devise a vessel in which it is possible to confine this substance, which is altogether too elusive for the "wizard of the laboratory." He cannot measure, weigh, or analyze it by the apparatus now at his disposal.

Q. Is there a better method of investigation than science?

A. Truly, the achievements of modern science are marvelous. The best way to learn the secrets of nature, however, is not by inventing instruments, but by improving the investigator himself.

Q. What would that accomplish?

A. Man has within himself faculties which eliminate distance and compensate for lack of size to a degree which is as great as is the power of the telescope and microscope to exceed that of the naked eye.

Q. For what purpose may these be used?

A. These senses or faculties are the means of investigation used by occultists. They are the "open sesame" in searching for truth.

Q. Is ether tangible to the occultist?

A. To the trained clairvoyant, ether is as tangible as are the solids, liquids, and gases of the Chemical Region to ordinary beings.

Q. What does he see?

A. He sees that the vital forces which give life to the mineral forms of plant, animal, and man flow into these forms by means of the four states of ether.

Q. What is the name of the densest of the four ethers?

A. The Chemical Ether. This ether is both positive and negative in its manifestation.

Q. What forces work through it?

A. The forces which cause assimilation and excretion work through it. Those forces which work along the positive pole attract the needed elements, building them into the forms concerned. These forces do not act blindly nor mechanically, but in a selective way, thereby accomplishing the growth and maintenance of the body.

Q. How is excretion related to this ether?

A. Excretion is carried on by forces of the same kind as assimilation, but working along the negative pole of the chemical ether. By means of this pole they expel from the body the materials in the food which are unfit for use or those which have outlived their usefulness in the body.

—Ref: *Cosmo-Conception*, pps. 34-35

# HEALING



## Healing in Partnership

The healing process may be thought of as resulting from a partnership with God. God the Father, we know, is the Great Physician, and from Him comes the Force with which all things someday can and will be made whole. How effectively this Force can be used at any time, however, depends a great deal on us. God provides the "wherewithall," but our attitude and conduct determine how extensively it can be applied in our individual cases.

Every partnership carries an obligation, and we have a responsibility to God in connection with the healing process. Our obligation is a double one of faith and action — of trust and cooperation. We must believe in Him and what He can and wants to do for us, and we must live in accordance with His Laws so that His Healing Force will not be stymied in application.

Someone once said, regarding a personal crisis successfully resolved, "I just kept on praying as if everything depended on God, and kept on working as if everything depended on me." This attitude — consciously or unconsciously expressed — underlies all permanent healing. When we ask, or pray, for healing, contact between us and the Source of Healing is established. The partnership has been formed. From then on, as much will depend upon our conduct as it does

upon His intervention.

For permanent healing, we must work on ourselves as though everything depends on it — because it does. Certainly we are healed through the application of the Healing Force from the Father. No matter how strong that application, however, unless we bring our thoughts and deeds into line with God's Laws — unless we learn to live pure and selfless lives — the effects of that application cannot be permanent.

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

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

April ..... 6, 13, 21, 27

# The Great White Ram

## and the Rockpile



Scruffy was not a Bighorn Sheep you'd want to have around very often. Especially, you wouldn't want him around when he was angry. Scruffy, you see, had a very hard head and a set of horns with which he was perfectly happy to butt anybody at any time.

It was quite true that the other Bighorn Sheep also had strong horns and hard heads, but they didn't go around butting everybody and everything the way Scruffy did. The other Bighorn Sheep saved their horns for when they absolutely had to fight, but they had learned to live so that they didn't have to fight too often.

Not Scruffy, though. Scruffy fought first and asked questions later. If he asked questions at all, that is. When Scruffy wanted something he couldn't have, or had to have something he didn't want, or was angry or even only slightly annoyed about anything, he couldn't wait to ram his horns into whomever he thought was responsible. And if whoever was responsible didn't happen to be around, Scruffy rammed his horns into whomever or whatever *did* happen to be around.

Now, although Scruffy, by being a bully (which is the only word for what he was), *did* manage to have his own way much of the time, he had one problem he couldn't get rid of no matter how much he rammed his horns. Scruffy, you see, had headaches. Not just ordinary little headaches that might come from reading too much or from being out in the cold wind too long, but big,

wham-smacker headaches that pounded and pounded and pounded, making Scruffy even crosser than he ordinarily was.

It was, of course, obvious to everybody — just as it is obvious to you — exactly why Scruffy had his terrible headaches. Nobody who rammed his horns and batted his head into things the way Scruffy did could help but have headaches. But do you think Scruffy could understand that? Not on your life!

Scruffy blamed everybody and everything except himself for his headaches. He blamed the weather when it was hot, and he blamed the weather when it was cold. He blamed the highness when he was on the mountain top, and he blamed the lowness when he was in the valley. He blamed the wind when it blew and the Sun when it shone and the rain when it fell and the flowers when they bloomed and smelled nice because he said their perfume was too much for him.

He blamed his teacher when she gave him homework and his mother when she gave him chores. He blamed his grandfather when he told him to climb higher up the mountains and strengthen his legs, and he blamed his grandmother when she told him for goodness sakes to stop fidgeting and stand still. He blamed his friends when they didn't do what he wanted, and he blamed them when they *did* do what he wanted because he said he had changed his mind and didn't want it any more.

Scruffy tried everything he could think of to stop his headaches, with no luck. He lay for hours with cold rocks on his



head. He sat for hours with his head under the waterfall. He chewed cold snow and drank out of puddles warmed by hot Sun. Once he even climbed a mountain backward because somebody said that was the way to cure headaches, but that only made him dizzy.

Naturally, the more headaches Scruffy got, the crosser he got. And the crosser he got, the more he batted his head into things. And the more he batted his head into things, the more headaches he got. And so it went, day after day and week after week. Scruffy's headaches got worse, and his behavior got worse.

Scruffy's mother and father and grandmother and grandfather, and his teacher and his scoutmaster and his friends, all became more and more concerned. Life with Scruffy was getting just a bit too dangerous for their liking. One never knew when Scruffy was going to haul off and butt his head into one, and one never had a peaceful moment when he was near-by.

"Something," said Grandfather, "has got to be done."

"Yes, indeed," said Grandmother, "something has got to be done."

"But what?" asked Father.

"What, indeed?" asked Mother.

"I have an idea," said Grandfather.

"What's that?" asked Father.

"Well, I won't tell you yet," answered Grandfather thoughtfully. "You'll all find out soon enough."

And although they begged and pleaded, Grandfather refused to say anything else about his idea.

So, for several weeks things went along just about as usual. Scruffy was in a terrible temper, and everyone tried to stay out of his way. His headaches kept getting worse, and he kept on ramming his head into everything and everybody he could.

Then one day, Grandfather disappeared without a word of explanation and did not come back till late that night. When Grandmother asked, "Where were you?" Grandfather simply said, "You'll find out." When Father asked, "Why didn't you tell us you were going?" Grandfather mumbled, "Mumph." And when Scruffy asked, "What were you doing?" Grandfather said, "Nothing."

That answer, of course, annoyed Scruffy, because he knew it was not true. And, indeed, Grandfather himself knew it was not true, but he didn't know of anything else he could have said right then.

Because he was annoyed, Scruffy rammed his head into three large rocks and promptly got a headache. He tried to ram his head into Father, too, but Father was too quick for him and jumped out of the way.

But then, next morning, everyone forgot about Scruffy and his tantrums. There was something much more interesting to talk about, because the Great White Ram had arrived. The Great White Ram was the leader of all the bighorn sheep. He lived at the top of the highest mountain, which was so steep that few, even of the bighorn sheep, could climb it. The Great White Ram was snow white, with golden horns that glinted in the sunlight and, at night, glowed with an eerie light that had frightened more than one unwitting human being.



Rarely did the Great White Ram come down from his mountain top, and few of the sheep had ever seen him. Grandfather had talked with him several times, but even Grandfather was in awe of him.

Scruffy was quiet when he first saw the Great White Ram standing in the midst of the bighorn Elders. The Ram was twice as tall as Grandfather, and his voice boomed out and echoed from the surrounding mountains:

"Greetings, Flock of the Mountain. I have heard that there is trouble in this place, and I have come to correct it."

"Trouble? What sort of trouble?" wondered Scruffy. And then, as might have been expected, he stayed quiet no longer. Even while all the Elders still were standing respectfully before the Great White Ram, Scruffy butted his way among them until he stood at the front of the group.

"What sort of trouble?" Scruffy asked the Ram impertinently, while Grandfather and the other Elders looked at him aghast. "Trouble is right up my alley. Just let me at it. I've got the strongest horns around. I'll butt it away!"

The Great White Ram looked long and coldly at the small sheep who had interrupted him. "This is the one, I take it," he said finally, turning to Grandfather.

"I'm afraid so," said Grandfather, "but I must admit I didn't expect him to forget himself so much as to force himself upon your notice. I humbly apologize."

"No, no," said the Ram. "That is all right. It is just as well that I see him as he really is, in all his brashness. So, young man," he said, turning to Scruffy, "you have the strongest horns around, do you?"

"I sure do," bragged Scruffy.

"How strong are they?" inquired the Ram.

"Strong enough to do anything I want to with them," answered Scruffy.

"You are sure?" asked the Ram.

"Positive," said Scruffy.

"Very well," the Ram nodded. Then

he looked at Grandfather and said, "I will take him with me now. He will return when he has learned what he must learn. Farewell."

And with that, the Ram turned toward his own mountain. "Follow me," he told Scruffy and walked away.

Scruffy stood stock still. For the first time, he was frightened. Where was the Ram taking him? What was he supposed to learn? And why didn't Grandfather do something?

"Come!" ordered the Ram sternly, over his shoulder.

"Grandfather!" whined Scruffy. "I don't want to go. I'm scared. Don't let him take me away. I don't want —"

"You heard the Great White Ram," said Grandfather without a shred of sympathy in his voice. "No one defies his orders, and you have been asking for this for a long time. Now GO!"

Scruffy could not believe his ears. Grandfather didn't seem to care what happened to him!

"GO ON!" thundered Grandfather.

And there was nothing left for Scruffy to do except go.

The Ram was waiting for him at the top of the hill. "No more dawdling," were his only words. "We have far to travel before sunset."

From then on, for the rest of the day, Scruffy plodded along after the Great White Ram, over mountains that became steeper and rockier the farther they went. Scruffy had to hurry to keep up, and soon was more tired than he had been ever before. He grew very hungry, too, but the Ram seemed not to need rest or food, and Scruffy was far too frightened to ask. On and on they went until finally, just at sunset, they came to a narrow place between two mountains that had been blocked with huge rocks during an avalanche not long before.

"Under these rocks is a trail," the Ram spoke for the first time. "It is the only trail on which the people who live in these mountains can get to the outside

world. Already they are running out of supplies because the trail is blocked. Since your horns are so strong, you will clear the trail for them. You must push all the rocks down the ravine behind us, because there is no room for them in this narrow place. You will start at sunrise tomorrow, and you are to be finished in three days. I will return then, and if the trail is not cleared, you will have cause to regret it. Be warned!"

With that, the Ram took a mighty leap and disappeared. Scruffy was alone. He was tired, hungry, cold, scared, and he wanted his mother. But his mother was far away, it was too dark to look for food, and there was no way to get warm. He thought he was too scared to go to sleep, but he closed his eyes for a minute and the next thing he knew, it was morning.

Seeing the pile of rocks clearly in the sunlight, Scruffy groaned. There were hundreds more than he had noticed the night before, each one weighing more than Scruffy himself. How could he push even one of them down the ravine? How could he finish in three days? And what was the Great White Ram going to do to him if he didn't?

For a long time, Scruffy stood there feeling sorry for himself. Then, with a deep sigh, he said, "Well, guess I'd better get started."

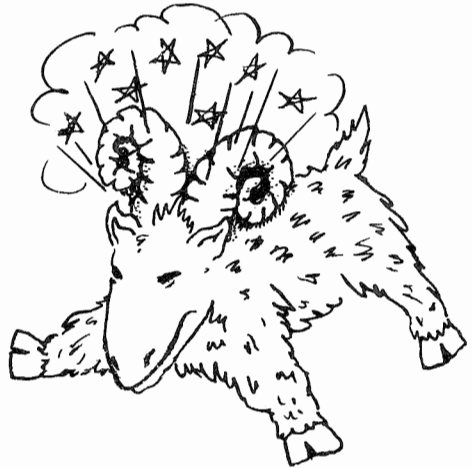
It was the hardest work he had ever done. His strong horns didn't seem the least bit strong against the heavy rocks, and he thought they would crack. He had to strain every muscle to move the first rock even a short distance. By the time he had sent it crashing down the ravine, he was as worn out as if he had done a whole day's work. But the work had only begun.

So it went, hour after hour. It was as if he were having the longest, angriest temper tantrum he had ever had — butting, butting, butting everything in sight. Usually his tantrums made him feel good for a little while — although they certainly made him feel terrible later — but he didn't feel good at all now. His horns

hurt, and his head ached as it had never ached before.

He worked all day and, when the Moon came out, he worked all night, too. He was too tired to think, too sore to care, too hungry to move — yet he kept on butting and pushing, butting and pushing. "If I ever get out of this place," he promised himself over and over again, "I will never butt anything or anybody again."

And then, on the evening of the third day, only three rocks were left. They were bigger than any of the rocks that Scruffy already had pushed down the ravine. Scruffy butted the first one, but it didn't budge. He butted it again and again, but still it didn't move an inch. Then he butted the second rock over and over but it didn't move an inch either. The third rock was so big and so hard and so firmly set in its place that, when Scruffy butted it, he was hurled backwards and landed flat on the ground. The wind was knocked out of him, and as he looked up he saw red and green and yellow stars spinning around and around in front of his eyes.



He lay there, quite unable to get up or even move, and wondered what was going to happen to him when the Great White Ram came back. He did not have long to wait, for suddenly the red and green and yellow stars vanished, and there was the Ram standing over him.



“Well,” rumbled the Ram in a frightening, deep voice. “I see you did not finish.”

“No, Sir,” whispered Scruffy.

“Why not?” rumbled the Ram again.

“Please, Sir,” began Scruffy, who never before had called anyone sir. “I tried. Honest I tried, but they were too heavy. I couldn’t move them. I butted and butted and butted but I couldn’t move them.”

“So!” roared the Ram. “Didn’t you tell me your horns are so strong you can do anything you want to with them?”

“Yes, Sir,” whispered Scruffy.

“That doesn’t seem to be true, does it?” the Ram went on mercilessly.

“No, Sir,” whispered Scruffy.

“Is that all you have to say for yourself?” asked the Ram.

“I’m sorry,” whispered Scruffy.

“Sorry!” repeated the Ram scornfully. “Being sorry certainly isn’t going to get those rocks moved. I guess I will have to do that myself.” And the Ram, with a powerful lunge, butted the first rock with such force that it slammed into the second rock and sent it spinning into the third rock, and in an instant all three rocks went hurtling over the edge of the ravine with noise louder than the loudest thunder Scruffy ever had heard.

“Wow!” exclaimed Scruffy, forgetting how scared he was. “I’ve never seen anybody butt anything like that!”

“Of course not,” said the Ram, “and I doubt that you ever will again. I gather you can’t do that?”

“Oh, no, Sir,” said Scruffy. “I can’t do that. I can’t do anything nearly

like that.”

“So, do you still think your horns are the strongest horns around?” asked the Ram, sounding just a little bit gentler than he had before.

“Oh, no, Sir,” repeated Scruffy.

“Very well,” said the Ram. “And until you can do what I just did, it might be a good idea to stop bragging so much about how strong your horns are.”

“Yes, Sir,” said Scruffy. “I know that now.”

“Do you know anything else now that you didn’t know before?” asked the Ram.

“I know that I’m not going to go around butting anything and everything any more, the way I used to,” said Scruffy, smiling for the first time. “I’ve done enough butting here for the rest of my life.”

Then, to Scruffy’s surprise and great relief, the Ram sent him home. “I will not punish you, this time, for not finishing your task. You have learned something more important. See that you remember it.”

“Yes, Sir,” promised Scruffy.

And, true to his word, from then on Scruffy was a changed sheep. He had no more temper tantrums, and the other sheep no longer had to keep out of his way, and after a while he had a lot of friends, and best of all, he stopped having headaches.

“And that,” said Scruffy when he told the story — which was often — “was worth all the butting I had to do at the Great White Ram’s rockpile. It cured me of temper tantrums and it cured me of headaches. And now I really and truly can live happily ever after.” ★

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