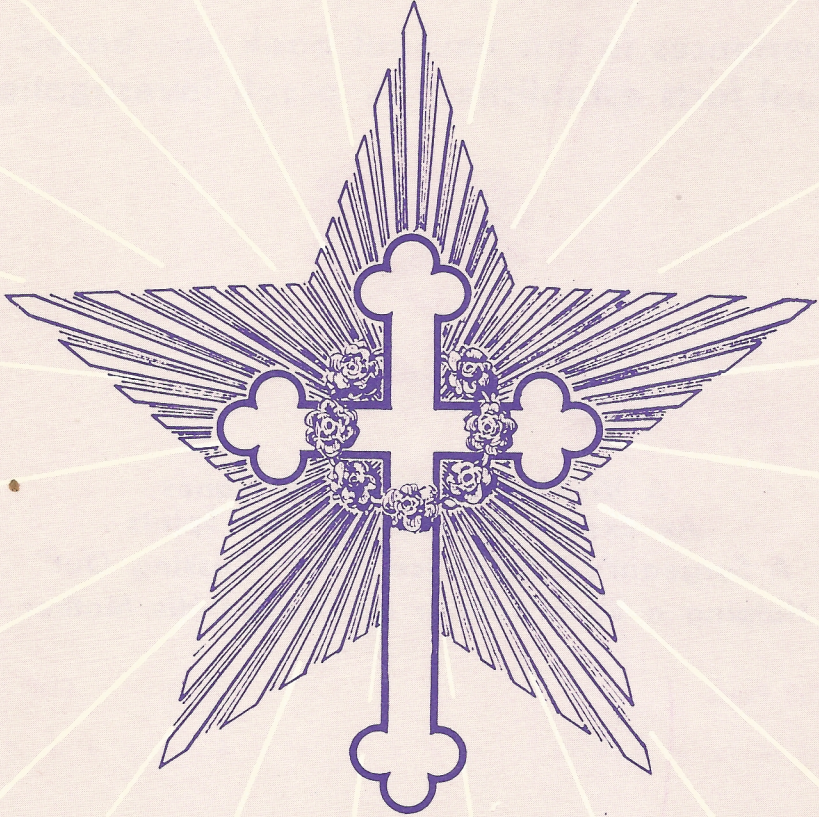


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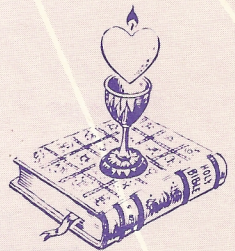


TEST-TUBE BABIES

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HOW EVIL BECOMES GOOD

BIOGRAPHICAL PROFILE
OF NEXT LIFE



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Precepts for the Rosicrucian Student

Christ Jesus will be his ideal.

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

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

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

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

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

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

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

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

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

Editorial



THE BREAD OF HEAVEN

Occult investigations have shown that the vital body is composed of a higher and lower division. Each division requires sustenance in order to grow. The lower two ethers need physical food to perpetuate the purely animal functions of the dense physical body, such as assimilation and excretion, metabolism, and perpetuation of the species. The higher two ethers need spiritual food in order to raise the individual toward Deity. In other words, whereas the lower ethers require physical bread, the higher two require the Bread of Heaven.

One peculiarity of physical food is that it is not our own; it is borrowed and must be returned. Although we may assimilate temporarily the life contained in our food, at length the cell life asserts its individuality and escapes from the body. On the other hand, the Bread of Heaven, once partaken, becomes permanently ours and is our most priceless possession, for it draws us to Divinity.

The acquisition and assimilation of physical food is inherently selfish since its purpose is to further the animal functions of the body. On the other hand, assimilation of the Bread of Heaven never can be based on selfishness. We cannot partake of it when our aim is to feed ourselves; we become partakers of the body of our Lord only as a result of our efforts to nourish and succor others.

“Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.”
(John 6.)

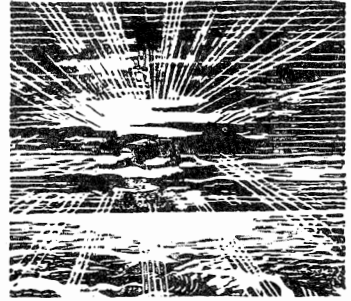


EVIL

and its CONVERSION

TO GOOD

RUTH D. GOLMAN



Occult teachings hold that transmutation, or conversion of evil into good, is a process that is taking place all the time, carried on by each and every being through the work of the great crucible of experience, until all are blended, purified, and refined, into the everlasting good that is God.

One of the great thinkers of our day incorporated into a book the following beautiful allegory, which aptly symbolizes this truth. In this legend, man is represented as being challenged to battle by Satan — Satan who is, in reality, good disguised in the form of evil. Though putting up a strong fight, man is slain again and again by his mighty opponent. Through many lives the battle is fought. It is said of man that "the pains he endured in one body were the power he wielded in the next," until, at length, he stood in a perfect, invulnerable body, exultant with spiritual joy, vibrant with immortal life. Then Satan, taking upon himself his true form, that of good, all of his wicked cunning and evil departing from him, said to his erstwhile enemy, "I love thee," and bore him up and up into heights divine "until they stood together in paradise."

One of the first things that becomes apparent is that temptation, the subtle work of the devil, is in reality a powerful, valuable factor in soul growth. None of us can expect, nor should we hope, to escape its trials, for without it no real virtue ever can be attained. The tempter's power may be pitted against us in many ways, but the actual temptation in itself is not

evil. It is but a means by which our weakness and our strength are tried and tested. *Evil can result only in exact proportion to the extent that we yield to its pressure.* Each time a struggle takes place between the higher and lower self, or the God and the devil within man, the individual puts into action spiritual power which slowly develops spiritual muscle.

It is true, of course, that, as the legend says, we may be slain — be overcome by temptation — many times, yet the suffering which inevitably results finally renders us wiser and stronger. Each time we arise and again renew the battle, it becomes clearer that the pains we endure in one body are the power we wield in the next. Thus is the power of evil slowly absorbed and transmuted into ever-increasing power of good. When the final act of transmutation takes place, the power so wrested from evil, which thus becomes a potent force for good, lifts us up and up to the heights of paradise. In this way we see revealed the occult truth that all evil is but good in the making.

However, it is also revealed that the converting of evil into good is difficult — difficult unto the point of death. Nobody feels this more keenly than the individual who has awakened a certain measure of spiritual consciousness and is putting forth a concentrated effort to follow the path of spiritual attainment.

It will be clear to the occult student that the law of gravitation to which the Earth is subject is reflected in its spiritual status in the fact that material conditions and circumstances often consti-

tute a downward drag, a gravitational force which seeks to hold the aspiring Spirit to earthly things. It is, in its spiritual sense, a symbol of man's present stage in evolution, and therefore it is a force from which none of us can be entirely free until the transmutation of the lower into the higher self has taken place in its entirety.

How long the process of this conversion of evil will take depends for each one upon the persistent effort he or she puts forth in the work of combating and transforming the energy of the lower nature; it is therefore an individual question. Yet that seems to be the hardest fact for humanity to accept.

Many sincere seekers of spiritual light start upon their quest for better understanding full of energy and enthusiasm, but wilt at the first encounter with what appears to be injustice, and become discouraged after a few difficulties and problems present themselves. They are pained to find that, instead of the joy and peace they thought to secure, their efforts have apparently met with nothing but sorrow and difficulty. As a result, a good many, becoming dissatisfied, drift to other paths of knowledge, hoping there to find the harmony and light they so desire.

It is true that "many roads lead to Rome:" that spiritual truth and understanding can be gained through more than one avenue. It is equally true that, by the divine prerogative of free will, each individual has the right to choose whatsoever path or paths he desires to follow. *Choose what path we will, however, we shall not escape from our tests and temptations, our trials and difficulties, which, unless we develop the spiritual muscle necessary and rise to combat, will prove again and again to be a source of downfall and disillusionment.* As one realizes more and more of the purpose of life, this becomes more and more logical. Individually and collectively, humanity is building now the foundation for a future of spiritual service and power,

the splendor of which far exceeds our present deepest understanding and highest dreams. It is very necessary, therefore, that this foundation be laid with extreme care.

The finest, noblest cathedral can last only as long as its foundation and elementary structure will permit. The builder who attempts to erect an enduring edifice upon a weak and shifting base is not only wasting his time, but is also making himself responsible for future danger and devastation. Yet such a builder is no more thoughtless than the spiritual mason who is careless of his basic foundation and yet hopes to erect in safety and endurance the spiritual temple of truth within himself.

The foundation laid by the spiritual builder is character, and as every flaw or weakness therein constitutes a menace for the future, it is extremely necessary that he be tested and proved that he may know his weak points and set to work to reconstruct them. In such work, by the infinite wisdom of the Great Architect, evil has an important part to play, and is indeed our friend in disguise. A wise writer once said, "Those things which ceaselessly test us, that sometimes appear to bar our further progress, should be as welcome as the ring of the inspector's hammer on the car wheels before one's train leaves the station, or as the test of the plumb and square in the housebuilder's operations."

That temptation plays an important part in the process of spiritual growth is proved by the fact that Christ Jesus Himself was tempted. He encountered Satan and his wiles, that He might prove to humanity, by actual example, that the divine power of the God within man must meet and overcome the evil of the world. He proved that it could be done, for "He was tempted and remained without sin." It is true, naturally, that, by virtue of His tremendous spiritual attainment — for He was Master of desire — He stood in strength where we fall in weakness.

But Christ was practical. Even though His ideals and ability seem so far beyond us as to appear impossible for human achievement, He, with His deeper understanding and wider vision, said to those who followed Him, "The things that I do shall ye do also." That promise, like all truth, remains as firm today as in the past.

The temptations of Christ and those of man are too often regarded as being very far removed from each other. In magnitude they are, but not in principle. In the first few verses of *Matt.* 4, we find that, in each case, the tempter sought to drag Christ down into the mire of self, accordingly appealing to personal need, vanity, ambition, and preservation. St. Matthew tells us that Jesus was led into the wilderness (the material world) to be tempted of the devil (the power of that world). "And when He had fasted forty days and forty nights, He was afterward an hungered." And when the Tempter came to Him, he said, "If thou be the Son of God, command that these stones be turned into bread."

Turning stones into bread is symbolical of the use of spiritual power for material gain. It is a spiritual law that spiritual power must only be used in the service of others — never to benefit oneself, no matter how great the extremity. We note, looking at it from the physical angle, that Christ Jesus was hungry from fasting, and the devil, knowing His hunger, chose that very hour for his subtle suggestion. In this is shown the truth that it is always in our weakest moments, when we are under strain of some kind, that the Tempter gets in his work. Christ, with His superb power, could have turned the stone into bread had He so chosen. Occult scientists know that there is a basic keynote for the mineral kingdom, and a certain modification will transform stone into food. But the very potency and dynamic power of such knowledge would, were it allowed to be used for self instead of service, prove disastrous.

Spiritual power might be likened to an electric dynamo. It can prove the means of life or the means of death, according to the manner in which it is handled. Christ, knowing the law, kept it, and answered Satan, saying, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He knew of what He spoke, for He was able to partake of spiritual food, which is the source of all maintenance.

The world in general is facing this very temptation at this very hour, and is falling heavily under it. As proof, is it not true that in this world of plenty there are thousands practically starving? Is it not true that the seats of the mighty are being shaken to their very foundations? And why? Because humanity has misused the divine powers of mind and heart and is controlling and directing the channels of world sustenance by selfish, grasping methods. It is useless to blame our governments and our leaders any more than ourselves. In many past lives we have contributed our share to world conditions as we face them today, and we are reaping that which we have sown. "God is not mocked," and we are indeed proving that we cannot live by bread alone.

Justice ever is tempered with mercy, however, and by the suffering and disturbance now being experienced we, in our combat with this form of Satan, are growing in wisdom and understanding. In time we shall arise in greater strength. The pain we suffer now shall be transmuted by the mighty power of love into the knowledge that only by using our faculties and energy in service to humanity can we hope for life more abundant for ourselves.

The second temptation subjected Christ Jesus to the acid test of vanity. As Savior of the world, it was needful that He contact all the false pride and selfish egotism which binds mankind in such heavy shackles. All their weight was flung against

Him when as St. Matthew says, "The devil taketh him up into the holy city and setteth him on a pinnacle of the temple. And saith unto him, If thou be the Son of God, *cast thyself down*: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." And, Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."

It is only logical that Christ knew what homage and intense admiration He could command, should He so choose. He could have given spectacular demonstrations of His ability to manipulate invisible power, and He knew that such demonstrations would have brought the world flocking to Him. But He knew, also, that such vain use of His divine power would be selfish and shallow, and would result in infinitely more harm than good. Would such demonstration have saved humanity? Far from it. It is true that it would have aroused curiosity and so appealed to sensation seekers. Christ certainly would have been the sensation of the world, but it is equally certain that under such conditions, He never could have been its Savior. He would have been on the lips of men, but never, never in their hearts. His fame would have been far spread, but equally short-lived. He never would have stood throughout the storms of centuries as the Comforter and Strength of the weak and suffering, and as the Way, the Truth, and the Life for all humanity. Therefore, in the calm depths of His wisdom, He replied as He did: "Thou shalt not tempt the Lord thy God."

The way in which this temptation might apply to man may seem somewhat obscure at first. Our spiritual powers are, comparatively speaking, extremely limited. Nevertheless, the *demand* for demonstration — the voice of the tempter — is very powerful in the world today. People in the main are not willing to accept anything they cannot prove in material ways. Yet the intuitive urge of Spirit

cannot be denied entirely; it whispers ceaselessly of something greater beyond this realm of form. Man, however, in ignorance, too often seeks to satisfy its cravings by a pandering to curiosity and sensation. As a result the world is flooded with fortune tellers and crystal gazers. Many cults and creeds have been launched upon a gullible public. They claim to give access to mysteries and possession of powers untold through outward ceremony, demonstration, and so-called "initiations" which involve much ritual and considerable expenditure of money. Christ Jesus was scoffed at many times during His ministry by those who demanded of Him a sign as proof — a demand with which He did not comply. Had He appeared in purple and gold, in external majesty and glittering adornment, the worldly no doubt would have fallen at His feet, but their worship would have been of the world and not of the Spirit. So it is with those who seek the sensational today and delude themselves into believing they have found Truth.

Real spiritual work must so often be done in utter silence and humility. No blare of trumpets heralds spiritual success; no degrees of worldly honor are conferred upon him who gains a spiritual victory; no letters are placed after his name to signify his learning. The deeds of greatest spiritual glory have often met with little if any material recognition. Such deeds do not involve demonstration because they have been done in the silent strength of self-renunciation. To the real Christian, life means the quiet joy of sacrifice, and not the excitable emotion of sensation.

The third temptation also holds a potent message for humanity. "The devil taketh him up into an exceeding high mountain (which indicates the higher spiritual planes), and showeth him all the kingdoms of the world, and the glory of them;

"And saith unto him, all these things will I give thee, if thou wilt fall down and worship me."

Here again we find the test of material glory and supremacy pitted against spiritual duty and sacrifice. Christ saw the vast power and pomp that could be His, but He also saw the needs of a suffering, sin-sick world, which His ministry and sacrifice alone could aid. He knew that His work in the world would bring pain and suffering of a most intense nature, and that it would mean the utter giving up of Self; but only such a sacrifice could open the way of peace for all mankind. Therefore He turned to His tempter, saying, "Get thee hence, Satan, for it is written, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.' Then the devil leaveth him, and, behold, angels came and ministered unto him."

This temptation is reflected in our lives in a multitude of subtle, minute ways. The progress of the Spirit is always in cycles, proportionate to its growth. We are ever contacting heights and depths in our cyclic spiral onward and upward, and at both extremes the Tempter, is ever ready to try our mettle. We take an upward step, and in the first faint stirring of inward power that results we begin to sense something of our true faculties — the faculties of divinity. At once the Tempter awakens to appropriate action. The lower self at once whispers of the glamor of high position, leadership, and rank. Too often it leads the Ego to scorn the apparently humble duty and causes him to talk in lofty tones of "seeking wider fields," wherein to serve in greater scope. In such vain search, he turns his back upon some apparently "smaller work" which, in reality, had it received attention, would have opened the door to greater progress than could otherwise have been made. Ruskin once said, "Every duty that we omit obscures some truth we might have known."

It is necessary to have aspiration, for that is the beacon light of the soul. But the path of aspiration is paved with duties well done. The path of all the saints

and pilgrims of all ages has been worn straight and shining in selfless service to humanity. Whether that work be large or small makes no difference to the real follower of Christ, to Whom *all* service, from the washing of His disciples' feet to the salvation of the world, was equal in honor and glory.

Each step upon the road brings its own tests and trials, and, as said, such temptations always seek to pierce a person's vulnerable points, probing at him through his fondest wishes and aims, often endeavoring to take advantage of him through the medium of those he loves best. The only safety lies in renouncing self-will to that of God. "Not my will, but thine be done," was the prayer of Christ, and it must become the prayer of His followers also. That does not imply that we are to become spineless doormats. Far from it — it often takes more and greater will to surrender will, than it does to gratify it. We do not yet understand the real meaning of will, and too often confuse it with its false counterparts, desire and personal ambition. For this reason, life after life, temptation comes to each to test the foundation of character. The testing becomes more acute as the individual becomes increasingly aware of his direct kinship with the Divine.

All mankind are apprentices in the work of spiritual alchemy, and in the crucible of trial and temptation we are ever carrying on the process of transmuting the baser metal of self into the pure gold of Spirit. This is the real meaning of the tales of the old-time alchemists who allegedly did many strange things such as transforming lead into gold.

In the process of our labor, we are developing the spiritual strength by which we are being borne upward, ever upward, to the gates of paradise. This strength is love, in whose divine light man one day shall find beside him his erstwhile enemy, his Tempter, evil no longer, but converted into his true form, that of the Great Initiator of good. ★



CRYSTALIZATION

AN ALL-PERVADING FACTOR

IN OUR LIVES AND EVOLUTION

DR. DANIEL AMICK

All matter exists in one of three states: gaseous, liquid, or solid. To demonstrate this phenomenon of Nature, let us take water as an example. In its gaseous or vaporous state, it contains the most potential energy or heat of any of the three states. To obtain vapor from the liquid state, it is necessary to add energy in the form of heat. As the water is heated, water molecules absorb more and more energy, which causes them to increase their mobility and become more widely dispersed. One volume of liquid water will form 1500 volumes of steam. This is matter in its most widely dispersed state.

To go in the opposite direction, we must condense the molecules by removing or absorbing heat energy from the water. As the water gives up its heat, the molecules become less mobile, moving more slowly and being packed more closely together. When the molecules of water have liberated enough heat, they congeal back into the liquid state. If this liberating of heat is continued to the freezing point, the molecules become immobile and are attracted together into characteristic shapes we call crystals. When these crystals have completely formed throughout the material, the liquid has become solid.

In addition to these three primary states, matter also can be categorized in colloid and crystalloid states. This division of matter is less familiar to us but of vital importance, as we shall see.

"Colloid" is derived from a Greek word meaning glue. Glue is a colloid. A colloid has no lines of cleavage along

which to break and is, therefore, amorphous — that is, without form. It does not precipitate out of solution. If a substance is going to precipitate out of solution, it must first become crystalloid. Crystalloids behave like crystals. They have definite cleavage lines along which they split or break. Their surfaces form extensive planes which are highly refractive — that is, light rays falling on them will be bent. They will precipitate out of solution and show a definite pattern arrangement.

At no point does a sudden or complete transition occur from one state to the other. Equilibrium occurs at the transition point, just as it does when water is kept at boiling point. There is an equilibrium between the molecules vaporizing and those condensing. External agents, heat, chemicals, acids or alkalis, etc., can convert one form into the other.

Body tissues are largely colloidal. The phenomenon we call disease always is accompanied by and, we believe, results from, the transition of body tissues from colloidal to crystalloid.

The most important difference in the two states is that of the size of the molecule. The colloid molecules are much larger than the crystalloid. When the large colloidal molecules in the body begin to break down into smaller ones, a progression towards crystallization and disease has begun. Of course, in one area of the body, crystallization is a normal growth function: the forming of bone from cartilage. In health, this process is carefully controlled. If the bones become too

crystalloid, they become brittle, just as a piece of iron will shatter if it becomes crystalloid. If a piece of iron is heated, the molecules lose their regular patterned form and become irregularly patterned. This is called tempering the metal, and it makes the metal much stronger and tougher. Then it can be bent into various shapes without breaking. The life processes in the body require molecules in the colloidal state because of its electrical, chemical, and physical properties.

It is important to have some understanding of this subject because it is concerned directly with the processes of our evolution. At this point in our evolution, when we are deeply enmeshed in the Dense World, our greatest enemy is the process represented by the phenomenon of crystallization. Although our universe is maintained only by the influx of huge quantities of energy, all substance in the manifest universe tends toward entropy. Organized form wants to break down into more discrete components. The colloids so necessary to carry out the life processes want to crystallize — to give up their energy and vibrate ever more slowly. Colloids tend to become crystalloid. All things tend to crystallize: our bodies, our minds and thoughts, our institutions, societies, and cultures. This process is not destructive in itself, just as what appears to be evil is not evil in itself. A process only is destructive to us if we allow it to be. We must endeavor to overcome any crystallizing tendency which would inhibit or retard our spiritual growth.

At one time, the Earth was colloidal. It was gaseous, and we had bodies suitable to life in that atmosphere. Then the earth began to cool. The process of cooling is a process of giving up energy. So, when the Earth was thrown off from the Sun, it began to slow down its vibratory rate so that one segment of the human life-wave would have an environment suitable to its level of evolutionary development. The Earth then crystallized from gas to liquid to solid, and we were

given bodies of different types to live in the different environments as they occurred.

In the *Cosmo-Conception*, we read about how, during the Hyperborean Epoch, crust-islands began to be formed in the sea of fire in which we lived. By the end of this period, the incrustation had progressed so far that it had become an obstacle to the progress of some of the more highly evolved beings in the Sun. Thus, what is now the Earth was thrown off. Crystallization always begins at the poles of a planetary body and moves outward toward the equator. If the mass is bigger than the cohesive force of the body, it is thrown out into space.

In the beginning of the Lemurian Epoch, those who could not keep up with the rest of the Earth dwellers crystallized a large part of the Earth, which was at the time soft and fiery within. This began to become a hindrance, so it was cast off and became our Moon. If the Earth had stayed with the Sun, man would have grown too fast. His vehicles would have disintegrated before they had been fully utilized. But, if the Moon had stayed with the Earth, that influence would have crystallized us so fast that we would have become as statues. The combination of Sun and Moon allows us to progress at the proper pace. We get the vital life force, which works in our vital bodies, from the Sun, and the crystallizing force, which lets us build a physical body of proper density, from the Moon. The influence of the Moon finally crystallizes our dense bodies so much that the Ego can no longer function in them, and death ensues.

We also read in the *Cosmo-Conception* that all forms in the visible world are crystallized from models and ideas in the inner worlds. Our various vehicles were emanated by the Spirit from Itself, for the purpose of gaining experience through them. The more closely the Spirit can get in touch with its vehicles, the better it can control and express itself through those vehicles. If we are fully to express

ourselves through our bodies, they must be flexible, mobile, and pliable, so that they will perform and move as we direct them. Crystallization inhibits and prevents this.

As we reach towards the Sun in our climb back to our heavenly home, we will vibrate ever faster and break up the crystallized conditions we have gathered in our bodies. To be aware of this process is to hasten its eventuality. At our present stage, we still periodically must return to the spiritual worlds in order for our Spirits to continue to evolve. Mr. Heindel says: "Were the crystallizing process of active manifestation to continue indefinitely, it would offer an insurmountable barrier to the progress of Spirit. Every time matter has crystallized to such a degree that it becomes too hard for the Spirit to work in, the latter withdraws to recuperate its exhausted energy." *Cosmo* page 244.

In *Letters to Students*, page 54, Mr. Heindel makes a statement regarding the necessity of the sacrifice of the Christ to break up the crystallization of the Earth. He says: "Had not Christ come, another moon must have been thrown off to rid us of the worst elements, but from this we are being saved by grace through the sacrifice of the Cosmic Christ Spirit — a sacrifice that does not involve His death as commonly understood, but is an infusion of the Earth with a higher life which enables us to live more abundantly in Spirit."

We have descended to the point where we are now. We see a tremendous amount of crystallization around us in all aspects of our lives. The Rosicrucian Fellowship Healing Service states: "Disease . . . is really a fire, *the invisible fire* which is the *Father*, endeavoring to break up the crystallizing conditions which we have gathered in our bodies." What we call disease is really the symptoms we observe in the body as the life force battles to raise the vibratory rate in the crystalloidal cells to a level at which those cells will return to a colloidal state. The crystalloidal cells are a result of breaking the Laws of Nature.

One principle cause for breaking the Laws of Nature is our lack of control of our desire bodies. Since the desire body controls our musculature, indulging our lower appetites and negative emotions ties up our physical bodies into knots. This chronic muscle contracture greatly speeds up the crystallization process in the body, bringing disease and pain.

We have a great responsibility to work with unceasing vigilance toward overcoming the forces of crystallization. In our diets and in our thoughts, feelings, and actions, we continually must be aware of which forces we are allowing to manifest through us. Sometimes we give in to the crystallizing forces which plague our higher institutions. Looking around today, we see spiritual organizations performing empty functions — exercising the form while having lost the essential functions which gave birth to the form.

Our Savior, Who overcame the World and all its forces of crystallization, holds out hope to all of His sincere followers who earnestly seek the Path of Discipleship. He is the Embodiment of Love, and it is through the application of that force in our lives that we can achieve the victory.

Fear is the great crystallizer. It causes a pulling back, a withdrawing from contact, a slowing down of vital energies. If we would be free from the crystallizing effects of fear, we must express love in all we do. The Bible says, "Perfect love casteth out fear." We must forget the unprepossessing exteriors of our fellow travellers on the Path, as well as the empty forms and traditions of our societies, cultures, and institutions. Christ came to bring us a religion of love and brotherhood. As we prepare to pass into the Aquarian Age, all empty form and crystallized shells will be broken down or cast out. Those of us desirous of pioneering the coming Age must make even greater effort to turn toward the Sun, revitalize our universe, and free ourselves from "the conditions which we have brought about by breaking the Laws of Nature." ★

How to Maintain AN OPEN MIND

DAGMAR FRAHME

The new Age — the Aquarian Age — into which we slowly but undeniably are moving will require many adjustments of and transitions from our present way of life. If Aquarian Age conditions are to be realized, we gradually must work our way into a far more spiritual framework of daily living than exists now. This framework can be established only in the wake of substantial changes in our present modes of thought and ways of doing things.

If changes, adjustments, and transitions are to be peaceful, an open mind on everyone's part is necessary. All humanity should cultivate a teachable attitude, an attitude which involves humility of Spirit, eagerness to learn and understand, and a willingness to accommodate present opinion to new comprehension. In a way, this sounds very simple. All we have to do is stay "loose" and be willing to listen to and think over new ideas as they are presented. Practically speaking, of course, it is far from simple. Most human beings are full of complexities and contradictions. Most of us have lost the simplicity of the child, and few of us have attained the simplicity of the wise man. Most of us are moving from the inexperience of the former to the wisdom of the latter, but do not now have the tolerance of either one. Many of us think we know a good deal more than we really do and are quite willing to censure those of our fellow men who do not see eye to eye with us.

The present human tendency toward mental crystallization perhaps partially can be explained, although not excused, by the fact that the mind is man's least

developed vehicle and has not yet had the chance to blossom into even a remote resemblance of its future perfection. The mind is in the first, or mineral, stage of its unfoldment and is, therefore, comparatively inert. Because of this inertia, the mind finds it easiest to crystallize those limited ideas that it does embrace and to cling to them almost desperately. Once the average human mind has latched on to a conviction, it often is true that only dire catastrophe or intense revelation can modify it or shake it loose to make room for a newer, more pertinent concept.

It seems to be extremely difficult for many human beings to entertain unfamiliar ideas or admit that there might be some truth to theories and teachings in conflict with their own. The new foundations of thought, the new attitudes, and the new modes of procedure that will underlie Aquarian Age life are still far from taking hold in the majority of human minds. The seemingly formidable tasks of accepting even the possibility of the unfamiliar and, more, of considering new ideas in place of long-held convictions, are among the greatest obstacles in the way of peaceful transition from old to new. Yet such transition continually must take place in human evolution. Always there is something higher toward which we must strive. Adaptability means progress and growth; fixity means stagnation and retrogression.

Another reason for reluctance to change conviction is that change often seems to inspire fear. The familiar and comfortable — although false — sense of security that some people have in a crystallized atmosphere disintegrates in the face of change and leaves uncertainty in its stead. This *is* hard to live with unless

the person is motivated by aspiration, which welcomes the new and untried as a stepping-stone to progress. The Ego who aspires looks forward to change, for he knows that, without change, progress toward his goal is impossible.

A connection, therefore, clearly exists between open-mindedness and aspiration, and the person who claims to aspire and yet has a closed mind is not the aspirant he may think himself to be. The spiritual aspirant certainly must maintain an open mind, for the ultimate spiritual Truth of this Day of Manifestation will not be within our grasp for Periods yet to come, and we know that every truth which we now can grasp will be replaced by a higher truth as soon as we have developed ourselves enough to receive it.

Max Heindel, who prefaced the *Cosmo-Conception* with an exhortation to open-mindedness, said: "In all occult schools the pupil is first taught to forget all else when a new teaching is being given, to allow neither preference nor prejudice to govern, but to keep the mind in a state of calm, dignified waiting. As skepticism will blind us to truth in the most effective manner, so this calm, trustful attitude of mind will allow the intuition, or 'teaching from within,' to become aware of the truth contained in the proposition. That is the only way to cultivate an absolutely certain perception of truth."

Certainly, open-mindedness does not mean blind acceptance of anything and everything that is new or different. Quite the contrary — each person must judge for himself the relative merits or demerits of any new presentation. Therefore, if we are to be usefully and practically *open*-minded, we also must be *actively*-minded. We must learn, not only to allow new information, new thoughts, and new possibilities and probabilities to enter the mind, but also, with ever-increasing judgment and discrimination, to sift through new information and ideas and make our own intelligent decisions concerning them.

Ability to make such decisions requires

experience and the willingness to think for ourselves. It also requires time and patience, for we know that accurate judgments about significant matters often cannot be made overnight.

It is quite true that much of the so-called "information" presented to us in the material world eventually is found to have little if any basis in truth. But again, if we cultivate the attitude of "calm, dignified waiting" suggested by Mr. Heindel in our material as well as in our spiritual encounters, intuition in this area, too, will come to our assistance and our judgments will benefit thereby.

To be open-minded, then, we must consciously set aside personal preferences and prejudices, admit that our present knowledge is fragmentary, trust our intuitions and, expecting anything, be prepared to explore uncharted areas in our own inner natures and in the world at large.

Open-mindedness can be gained and kept only with continuing mental and emotional effort. We must learn to think for ourselves, which alone is no small matter, but we also must awaken our hearts so that they learn to "get a feeling" for what is valid and what is not. This means jacking ourselves up, getting out of the spectator's rut of passivity in which many people find themselves, and taking a consciously active role in observing and analyzing what we see and hear.

Our minds will not be kept open simply by an act of will, although certainly will-power is necessary to the process. They will not be kept open simply by strong desire, although certainly we must want very much to train them in this way. An open mind, eagerly expecting new discoveries and revelations and ready to revise long-standing convictions in the light of added knowledge, is at this point in our evolution, one of the rarest and most difficult to achieve of human characteristics. Therefore, open-mindedness must constantly and consciously be cultivated and practiced. The transition of the mind from crystal to

fluidic state requires time, effort, and dedication to the cause.

Again quoting from the *Cosmo*: "Truth is eternal, and the quest for Truth must also be eternal. Occultism knows of no faith once for all delivered. There are certain basic truths which remain, but which may be looked at from many sides, each giving a different view, which complements the previous ones; therefore, so far as we can see at present, there is no such achievement possible as arriving at the ultimate truth."

Those among mankind who aspire to higher than average goals, if they persevere, will find new wisdom which they can convey to others. This is supremely true of spiritual ideals, but it also is true of matters that affect us in more mundane fashion. If we are open to receive these messages as points for consideration, and once we have trained ourselves to make our own objective judgments about their validity, we are in a position to add immeasurably to our knowledge and to accelerate our rate of progress. With closed minds, of course, we will miss much that is of value and easily can add many rounds to the cycle of re-births that we need to learn our earthly lessons.

Thomas Paine, the patriot who figured so prominently in early American history, pictured, in his pamphlet, *Common Sense*, the following imaginary scene of events in a closed-minded environment: "If we suppose a large family of children who, on any particular occasion, make it a custom to present to their parents some token of their affection and gratitude, each of them would make a different offering, and most probably in a different manner. But of all unwelcome things, nothing would more afflict the parents than to know that the whole of them had afterwards got together by the ears, boys and girls, fighting, reviling and abusing each other about whose was the best or the worst present."

To be closed-minded with regard to opinions and ideas different from our own

is as ridiculous and as harmful as is the situation in this illustration. Probably few children would carry on in this way about such a matter, but the human family — the children of God — often are at each others' throats in much the same way, and often for far less valid reasons. Just as the parents in the illustration would have been afflicted to know of their childrens' unjustified squabble, so, too, God is afflicted to witness our active closed-minded intolerance for one another.

The most striking historical example of closed-mindedness occurred during and immediately after the earthly ministry of Christ Jesus. There were, of course, those who did not subscribe to His Teachings and those whose eyes were opened almost in spite of themselves. There were many others, however, who, bound to their former convictions, remained unmoved or became suspicious of, and therefore hostile toward, this Man Who so obviously was trying to upset the entrenched and established order of things.

There can be little doubt that some of His most prominent opponents closed their minds to His Word out of fear — the fear that their power as spiritual leaders of the times was in danger of being undermined. Others, such as Paul before his conversion, sincerely believed that the new Teachings, because they so completely seemed to counter the tradition to which he was devoted, were dangerous.

Now, as then, people are closed-minded for many reasons, some based on uncompromising selfishness and others on a lack of understanding of, or a lack of willingness to *try* to understand, something new. Selfishness naturally is the least justifiable reason for narrow-mindedness, but even narrow-mindedness that stems from loyalty to cherished beliefs is inexcusable. Certainly, loyalty to our beliefs and our knowledge is necessary if our lives are to have any meaning at all. But stubbornly to refuse to admit that something better — something more advanced

— might eventually take its place is, again, the beginning of retrogression.

Max Heindel urged his students to prove all things for themselves as soon as they were able, but he knew, too, that ability to prove a conviction and the conviction itself rarely come to an individual at the same moment. Indeed, there is much in the Western Wisdom Teachings and in the workings of Natural Law that many of us will not be able to prove for ourselves for some time to come. If we, nevertheless, are convinced that things which we believe but cannot prove are valid, why is it so hard for many of us to admit the possibility that other conceptions, also presently "unprovable," also just possibly may have *their* valid points?

We can aspire actively only if we are flexible enough to change our old beliefs once the discriminating Higher Self tells us that new beliefs are worthy of consideration. Only when we thus remain "loose," primed to listen and to consider, can we keep ourselves open to the influx of new ideas that constantly is being sent from the higher worlds to Earth, and to the new insights that we all must have periodically in order to keep ourselves alert and progressive.

It sometimes is asked why ministers in different churches, working independently, have the same sermon topics on a given Sunday, or why scientists in various parts of the world sometimes almost simultaneously arrive at the same decisions or discoveries. This occurs because the spiritual Hierarchies often beam down upon Earth new ideas that they want to convey to humanity. Sufficiently attuned scientists, authors, musicians, artists, or other sensitive individuals tune in on these ideas and present them to the public as best they can and in forms with which they can work — cultural offerings, scientific projections, or the like. Obviously, only those people whose minds are fully open to receive *will* receive the insights that the creative Hierarchies are only too anxious for us to have.

We may be sure that, no matter what Max Heindel's other excellent spiritual qualifications were, if he had been closed-minded, clinging to traditional concepts, he would never have been found worthy, or *able*, to become the spokesman for the Elder Brothers of the Rosicrucian Order. The Teachings of the Elder Brothers were, and still are, new and startling to many people, and only someone truly open to receive could have absorbed them and made them known abroad as Mr. Heindel did.

It is true, also, that the most valuable type of service can be performed only by open-minded individuals. The most valuable service is that which helps people to help themselves, and, as people are becoming ever more intensely individualistic, the ways in which they best can help themselves differ widely. Only the truly broad-minded person is in a position to find his way intelligently and compassionately among these varied ways and help each individual in the manner best suited to that person.

This is not to say that people crystallized into certain traditions and beliefs cannot perform valid service. They can, and many do, very lovingly. But the service they render necessarily is confined within the borders of their tolerance and restricted to that which is allowed by their circumscribed attitudes.

Finally, it is difficult to see how we can learn to think for ourselves unless our attitude is open-minded. We hear of one concept and another, one theory and another, one suggested panacea and another. How can we decide which is best for us, or how can we formulate for ourselves something even more appropriate, if we are not open-minded enough to be willing to consider and analyze them all for ourselves? The thoughts of others are not, and should not be considered as, the "be all and end all." Their most lasting value should be that they have stimulated us into thinking for ourselves. ★

Biographical Profile of Next Life

How do you want your next life to be? The following is a structured exercise to help mature adults assess and clarify their values and goals in life in line with the reality of rebirth. The exercise, conscientiously performed, will help to bring about the beneficial results described by Max Heindel in the following quote taken from *Letters to Students*, p. 172:

“ . . . we ought systematically to set aside a certain time at intervals, as frequent as is consistent with our other duties, to think forward and plan for the future life — what sort of a body, what faculties, virtues, and environment we wish. When we are able to make our choice intelligently, we are undoubtedly given a great deal more latitude than if we had not thought about the matter at all.

“You understand, of course, that the highest form of aspiration to virtue is the constant endeavor to practice it in our daily lives. But while we are endeavoring to cultivate virtues, as we should, by practice, it is scientific to plan ahead the use we shall make of the future life just as we now plan ahead the use of the day that is before us. I trust that this idea may take root among the students and be consistently carried to its legitimate

consummation, for in that way it will be bound to have a wonderful effect upon the future of ourselves and the future of the world about us.”

INSTRUCTIONS

1. Fill in the spaces as you wish your next life on Earth to be.

2. Assume that the actions and attitudes of your present life will determine the type and quality of the next life you will lead. This means that the causes you have set in motion in the present life, for good or ill, will have their logical effect in the next life.

3. Assume further that you have the freedom to decide those circumstances which are not limited by past actions and attitudes. Those decisions, which you will make in this exercise, will also affect the type and quality of your future life.

Please feel free to answer the questions on a separate sheet of paper.

If, after performing the exercise, you have any comments regarding the value of the exercise, the editor would be happy to receive them. Please address comments to: Editor, Rays from the Rose Cross, The Rosicrucian Fellowship, P.O. Box 713, Oceanside, CA 92054.

BIOGRAPHICAL PROFILE OF NEXT LIFE

1. Mission or major objective in life
2. Secondary objectives
3. Gender Nationality Race
4. Physical appearance
5. Personality type
6. Type of mentality Amount and type of education

- 7. Virtues.....
(Qualities you have developed in present life)
 - 8. Character defects.....
(Bothersome faults which you have not overcome in present life)
 - 9. Circumstances required to overcome character defects
 - 10. Talents.....
(Abilities you have developed in present life)
 - 11. Talents or virtues you wish to begin developing in future life.....
 - 12. Main interests or hobbies
 - 13. Conditions of early environment and economic status of parents
 - 14. Mother Father.....
(List several choices from individuals you know or describe characteristics)
 - 15. Brothers and sisters (List choices or describe)
 - 16. Nature of home that you establish.....
 - 17. Spouse (List choices or describe)
 - 18. Children (List choices or describe).....
 - 19. Profession or life's work
 - Status in the community.....
 - 20. Health: Strengths.....
 Weaknesses (based on neglect or bad habits in present life).....
 - 21. Religion, ethics, basic philosophy of life.....
 - 22. Major friends (List choices or describe).....
 - 23. Unresolved personality conflicts based on present life.....
 - 24. How will you need to deal with them in order to resolve them?.....
 - 25. Age and circumstances surrounding demise.....
 - 26. What signal event or circumstance would you like to highlight the life?
 - 27. What qualities would you most value in another life? Rank several according to priority.
- | | | |
|---------------------|-----------------------------------|-------------------------------|
| —being popular | —being attractive to opposite sex | —being loved |
| —being intelligent | —being well-educated | —being witty |
| —being famous | —being wealthy | —being respected |
| —being appreciated | —being good-looking | —being creative and inventive |
| —being honest | —being responsible | —being healthy |
| —being productive | —being loving and caring | —having high self-esteem |
| —being in authority | —being surrounded by beauty | — |
| —being tolerant | —being talented | — |
- 28. Are the values checked different in any respect from values you have held or now hold?.....

MAX HEINDEL'S

MESSAGE

Commendation vs. Condemnation

The Rosicrucian Teaching lays stress upon actual service to our fellow men. Very often someone asks, "How can I serve my fellow men? I do not seem to have the opportunity." It may be well to point out, therefore, that service does not necessarily mean a great and spectacular deed, such as rescuing someone from a burning building. Such opportunities do not come to everyone, or every day.

Without exception, however, we all have opportunity to serve, no matter what our particular environment is. The line of service that we shall indicate in this article is of even greater value than any one single act of saving someone from death, which must sooner or later be the portion of all. Surely it is of greater value to help people to live well than to help them merely escape death.

It is a deplorable fact that the great majority of us are selfish to a high degree. We seek the best there is in life with an almost entire disregard of our neighbor. One of the ways this selfishness expresses itself most frequently is in an attitude of self-satisfaction. We are too prone to compare our efforts, our belongings, our faculties with those of others. Where it is manifest that they have more than we — that they are, for instance, more accomplished — a feeling of jealousy prompts us to speak slightly of them, under the illusion that by this comparison we rise to their level or above it.

If, on the other hand, it is manifest that they have not as much as we, or their social standing is beneath our own, and it seems easy to establish their inferiority, we may adopt a supercilious attitude. We may speak patronizingly or condescendingly of them, thinking that by such comparison we raise ourselves greatly above our actual position.

If we hear someone speak evil of another, we usually are ready and prone to believe the worst, because then by comparison we seem to be so much better, so much holier, and so far exalted above the culprit. Where merit is so manifest that praise cannot be withheld, we generally give it in a grudging manner, for we feel that praise given to others takes away from ourselves or perhaps even exalts them above us.

That is the general attitude of the world. However deplorable or lamentable it may be, it is a fact. Among the great majority of mankind, everybody seems concerned to keep everybody else back. This is one of the greatest items of man's inhumanity to man, which makes countless thousands mourn and causes them to make other countless thousands mourn in return.

What greater service can anyone render to everyone else than that of adopting a systematic attitude of encouragement and commendation? Nothing is more true than the sentiment of the doggerel: "There is so much good in the worst of us, and so much bad in the best of us, that it scarcely behooves any of us to find fault with any of the rest of us."

In the home, shop, office — everywhere we meet different people, every one of them amenable to encouragement. As the sunshine is to the flower, so is an encouraging word to any person in the world. If someone has done well and we speak a word of appreciation, that word will help him or her to do even better next time. If someone has done wrong or failed, a word of sympathy and confidence in his ultimate ability to achieve or retrieve will encourage him to try again and to win. Just as surely, an attitude of discouragement

ment will wither and make a wreck out of the life that might have been saved by a word of cheer.

When someone tells a tale of evil about someone else, be very slow to believe and slower still to tell anyone else. Endeavor by every means of persuasion to stop the one who came to you with the tale from repeating it to others. No good ever can accrue to yourself or anyone else from listening to and believing in such tales.

This line of service may appear very easy. We must bear in mind, however, that it often will require a great deal of self-abnegation to carry on such work. We are all so imbued with selfishness that it is next to impossible for most of us to put self away entirely, place

ourselves in the position of others, and give to them the encouragement and commendation for which we ourselves so earnestly long.

If we persist in this attitude, however, and carry it out consistently with everyone in our environment, always making it a point to speak a word of encouragement whenever we find the opportunity, we will find that people come to us not only with their sorrows, but also with their joys. We will then feel that we have had a large share in their attainment.

In all these successes of other people, then, there will be a joy and success that legitimately belong to us. This success

no one can take from us, and it will go with us beyond the grave as treasure in heaven. Every little act is engraved upon the seed atom in our hearts; the feeling and emotion which accompany that act will react upon us in the post-mortem existence; all the joy, pleasure, and love that we pour out toward other people will react upon us in the First Heaven and give us a sublime experience. This will develop in us a wonderful faculty of giving more and more joy to others — of being of greater and greater service. This is the only true greatness, the only greatness which is worth working for — the greatness that helps us to be of service.

Above everything, even more than encouraging others in their work, let us remember the part of the service outlined that deals with stopping tales. When anyone comes to us with a tale concerning someone else, no matter how we justify or rationalize it, it does harm. As a snowball rolling down a mountain accumulates more snow and grows, so also does the tale carried from one mouth to another become exaggerated. Much sorrow and suffering are caused by the tongue of the gossip. We can render as great a service by refusing to listen to gossip as we can by encouraging

those who have failed in their ambition, or by commending those who have succeeded. Every day, then, opportunities are knocking at our door, no matter where we are or what our station in life is. ★

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CHANCE FOR READING

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COSMO-CONCEPTION

THE EFFECT OF FEELING

Q. What other forces besides Attraction and Repulsion operate in the Desire World?

A. The twin Feelings of Interest and Indifference.

Q. Where do these function?

A. The fourth Region of the Desire World is the "Region of Feeling." From it comes the feeling concerning the already described forms, and upon the feeling engendered by them depends the life which they have for us and also their effect upon us.

Q. Does this apply to ideas good and bad?

A. Whether the objects and ideas presented are good or bad in themselves is not important at this stage. It is our feeling that is the determining factor as to the fate of the object or idea.

Q. What is the effect of Interest?

A. If the feeling with which we meet an impression of an object or an idea is Interest, it has the same effect upon that impression as sunlight and air have upon a plant. The idea will grow and flourish in our lives.

Q. What is the effect of Indifference?

A. If we meet an impression or idea with Indifference, it withers as does a plant when put in a dark cellar.

Q. How is this Region related to our physical life?

A. From this central Region of the Desire World comes the incentive to action, or the decision to refrain therefrom, for at our stage of development the twin feelings, Interest and Indifference, furnish the incentive to action and are the springs that move the world.

Q. How does Interest operate in the Desire World?

A. Interest starts the forces of Attraction or Repulsion.

Q. What is its effect on Repulsion?

A. If our interest in an object or an idea generates Repulsion, that naturally causes us to expurgate from our lives any connection with the object or idea which is aroused.

Q. How does Interest affect the force of Attraction?

A. When the feeling of Interest arouses the force of Attraction and it is directed toward low objects and desire, these work themselves out in the lower Regions of the Desire World, where the counteracting force of Repulsion operates.

Q. How is the opposition related to our physical life?

A. From the battle of the twin forces — Attraction and Repulsion — results all the pain and suffering incident to wrongdoing or misdirected effort, whether intentional or otherwise.

Q. How can this knowledge profit us?

A. It should make us realize how very important is the Feeling we have concerning anything, for upon that depends the nature of the atmosphere we create for ourselves.

Q. What must be kept in mind specifically?

A. That if we love the good, we shall keep and nourish as guardian angels all that is good about us; if the reverse, we shall people our path with demons of our own breeding.

Q. Is this literally true?

A. Yes, because the Desire World with its innumerable inhabitants, good and bad, permeates the Physical World, everywhere present and potent as the cause of everything in the Physical World. ★

WESTERN WISDOM BIBLE STUDY

THE COMING OF JOHN THE BAPTIST

In those days came John the Baptist, preaching in the wilderness in Judea, And saying, Repent ye: for the kingdom of heaven is at hand.

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.

And were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.

And think not to say within yourselves, We have Abraham to our father, for I say unto you, that God is able of these stones to raise up children unto Abraham.

And now also the axe is laid under the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.

Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

—*Matthew 3:1-12*

This passage is full of helpful symbology for the Christian aspirant.

Into the wilderness of every person's lower nature there must come at some time a "voice," a moral sense based upon truth (water) which prepares the way for the birth of the Christ within. It inspires

the individual to recognize his own responsibility and to repent for having acted contrary to cosmic law. Repentance, restitution, and reform, by cleansing the inner self, prepare the way for the Lord and "make his paths straight." Then the Love-Wisdom Aspect may begin to flower into its sublime beauty.

The raiment of camel's hair symbolizes the obedience of the mind to spiritual guidance; the leathern girdle — the sustaining presence of the Spirit; the locusts and wild honey — the pure food of the Spirit, uncontaminated by things of the world.

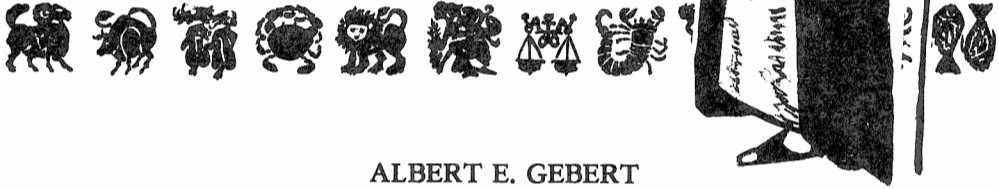
Jerusalem is the City of Peace, set upon seven hills. It symbolizes the right side of the brain of man through which the Ego can function more perfectly. When the spiritualizing process has reached the point where the selfish, lower nature (signified by the Lucifer-ruled left side of the brain) is under control or transmuted, then the aspirant is able to respond wholly to the call of the Higher Self. Then he is baptized in Jordan (water) — he receives the inflow of the eternal Divine Life.

There are always those (Pharisees and Sadducees) who are blinded to truth by the intellect, but their sophistries do not hold in the light of intuitive knowing. The concrete mind has become immured in desire and does not reach the fount of wisdom.

The axe of Truth, when applied to mental knowledge, immediately hews down that which "bringeth not forth good fruit." The fire of the Spirit always eventually burns up the chaff (untruth). ★

THE STORY OF THE PRODIGAL SON

As Told in the Zodiac



ALBERT E. GEBERT

The Bible could be termed an astrological reference book, for it makes scores of references to the stars and the planets. These, however, have been more or less passed by or rejected by followers of the Christian religion. There are none so blind as those who will not see; therefore, it remains for the student of the science of astrology to accept and profit by the wealth of information given in this Book of Books.

The Teachings of the Rosicrucian Fellowship recognize the correlation of science, religion, and philosophy with the influence of the stellar bodies — a foundation “not made with hands, eternal in the heavens.”

The story of Christ Jesus, and various events of His ministry, are symbolized by the passage of the Sun each year through the 12 signs of the zodiac. The Christ, being a Cosmic Character, naturally would be indicated by the Sun, the nearest physical symbol we have to God. The Sun is the Center of our solar system and father of the planets. The story of Christ Jesus starts with the birth of the Sun each year when it enters the sign Capricorn at the Winter Solstice, when the light of day begins to increase because of the Sun's apparent northward movement after reaching its point of lowest declination.

Christ Jesus personifies all that is good and true, and His story is told by the Sun's forward motion in the zodiac.

There is, however, another character, signified by “the Fall of Man” and his ultimate rise — namely, the Prodigal Son (Periodical Sun), who leaves his Father's house and comes to want, but finally repents and returns home. The story of the Prodigal Son is told by the Sun, starting from the 10th house, the house of the Father, a home of high station. This story is told by the apparent movement of the Sun as it follows the hands of the clock, or the reverse direction from that of the Christ.

The biblical account of this most striking parable reads as follows: “A certain man had two sons: and the younger of them said to his father, ‘Father, give me the portion of goods that falleth to me.’ And he (the Father) divideth unto them his living.

“And not many days after, the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

“And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

“And when he came to himself, he said, ‘How many hired servants of my Father’s have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, ‘Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants.

“And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion and ran, and fell on his neck, and kissed him. And the son said unto him, ‘Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

“But the father said to his servants, ‘Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry; for this my son was dead, and is alive again; he was lost and is found!’ And they began to be merry.

“Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing; and he called one of the servants, and asked what these things meant.

“And he (the servant) said unto him, ‘Thy brother is come; and thy father has killed the fatted calf, because he hath received him safe and sound.

“And he (the elder brother) was angry and would not go in; therefore came his father out, and entreated him. And he, answering his father, said ‘Lo these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

“And he (the father) said unto him, ‘Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.’”

Let us look now at a chart of the zodiac, with its 12 signs forming the natural houses. Our starting point is the cusp of the 10th house, the house of the Father, corresponding to the first degree of Capricorn. This is the point of the Winter Solstice, where the Sun dies annually. Then as the light of day, or length of days, increases, the Sun God, or Son of God, leaves the Father’s house and moves by direct motion through the signs of the zodiac.

The Prodigal Son, however, is a reprobate who is slipping backwards; hence we learn his story by directing his journey in reverse, or clockwise through the zodiac. In fact, each episode in this journey corresponds with an hour period on the face of a clock, as well as with the events signified by each of the 12 houses.

TWELVE NOON: The first point in the story is that before starting out on this journey the Prodigal has been resting in bliss in his father’s house, corresponding to the 10th house of the horoscope. He is the younger of the sons, or, we might say, “the younger soul,” not having as yet overcome the world. He therefore must go out again into incarnation to garner more experience that will add to his soul essence. Thus, the Prodigal has a desire to leave home, which he does, going on a long journey in a far-off country. Then the Sun, following the hands of the clock, makes entrance into the 9th house, the house of long journeys and foreign lands. This continues until the Zodiacal Clock strikes one. The Sun is still high in the heavens, but, nevertheless, on the decline from the high point of noon, astrologically significant of the station and honors of the soul.

ONE: At one o’clock, the Prodigal

Son enters the 8th — the house of inheritance. He has been given his legacy or the portion due him, but wastes it in riotous living and among harlots. The 8th is a sex house, being ruled by Scorpio, the sign governing the organs of generation. Hence a waste of the sex force depletes the system and sends the Prodigal on the rocks; or, to put it another way, he fell into a lower plane.

TWO: At two o'clock, he finds himself entering the 7th house, having lost his equilibrium. The first degree of the 7th is the point of the Fall Equinox, and the Prodigal surely takes a fall here. Libra, the 7th sign, is symbolized by a pair of scales, signifying equilibrium, balance, or judgment. The fall from the 7th was a serious matter for the reason that the six upper houses, seven to twelve inclusive, refer to the spiritual plane. Hence, by falling below the cusp of the 7th, the Prodigal dropped from the spiritual to the physical plane.

THREE: Proceeding to three o'clock on the zodiacal dial, the story tells us that the Prodigal joined himself to a citizen of that country, meaning that he was now under the control of the laws of matter, and would be joined to things in the Physical World. Here our story presents a striking analogy to the allegorical tale of the fall of Adam and Eve. They, too, lived in a state of bliss until, by their own act, they became estranged from Divine Consciousness and attached themselves to the world of matter. And the condemnation was that they would henceforth live by work and the sweat of their brows. And so the Prodigal enters the Physical World through the 6th house, and becomes a servant; and the citizen to whom he attaches himself sends him into the fields to feed the swine. Thus was he to live by the sweat of his brow, as we must do in the Physical World.

The 6th house is the house of service, and in it the Prodigal becomes a servant. He is sent into the field. The field is the world, and the 6th sign of the zodiac

is Virgo, symbolized by the figure of a Virgin holding sheaves of wheat, the product of the world or field. Virgo is closely associated with matters of diet; it governs the intestines, and rules small animals, of which the swine would be an example. As the Prodigal fed the swine the grain, he fain would have eaten the husks; when his condition was at its worst stage, he stopped to think it over. Prosperity seldom if ever turns one's thoughts toward divinity. It requires adversity to make one turn from himself and search for a solution of his troubles through a Higher Power. The Prodigal did just that, and then the turn came.

FOUR: As he passes into the 5th house at four o'clock, he has a change of heart. We are reminded that the zodiacal sign Leo, assigned to the natural 5th house, rules the heart. In expressing this change of heart, he said, "I perish with hunger; I have sinned against heaven, but I WILL ARISE." He was going home!

FIVE: At five o'clock he does go home as he enters the 4th house, the house of the home. Cancer, the sign on the 4th cusp, is symbolized by the Crab, which crawls backwards. This is analogous to the fact that this cusp is the point of the Summer Solstice, at which time the sap retreats or goes back into the roots of trees and plants. And at this point the Prodigal turns his back on the past, for he said, "I will arise." He is about to ascend, having reached the end of his involutory journey.

The 4th house signifies the end or latter part of life, and esoterically means "a completed action, or divine overshadowing." The 4th house also corresponds to the 4th letter of the Hebrew alphabet, meaning "a door to swing open and shut; to turn as of the heart." It also means *vibration* and *evolution*.

SIX: At six o'clock, the Prodigal starts his evolutionary journey as he reaches the 3rd, the house of short journeys. When he left the Father's house, he commenced a long journey as signified

by the 9th house; but now most of his travels are over, and the distance is short as he faces the home stretch.

SEVEN: At seven o'clock the Prodigal enters the 2nd house, symbolized by a bull and ruling the neck and the possessions. Here there is reaction from the Father, who saw him when he was a great way off, had compassion, ran, and fell on his neck. He also gave his son certain possessions, for he said to his servants, "Bring forth the best robe and put it on him; put a ring on his hand, and shoes on his feet." He was now fully clothed, but still unfed.

To the ancients the bull was necessary to plow the soil, after which the ground was seeded and later produced the food needed for the people. It was not the bull that was sacrificed to give food to the Prodigal. The Father wanted to give him the best there was, so he ordered the servant to bring forth the *fatted calf* and kill it. The calf is the off-spring of the cow, and was often slain in the ritual of sacrifice, as was later the ram or lamb. In demonstrating a principle, the calf may be referred to as the offspring of any animal.

EIGHT: The house following that of the Bull is the 1st, corresponding to the sign Aries, the Ram or Lamb. The cusp of the 1st is the point of the vernal equinox, and covers the period of the sacrifice of Christ, the Lamb of God that taketh away the sins of the world, on the Cross. The killing of the animal signifies the dying of self in the Physical World and the entrance into the spiritual plane. At nine o'clock, the Prodigal leaves the 1st house, at the dividing line between the physical and spiritual planes.

NINE: At nine o'clock by our dial the Prodigal crosses into the 12th house. He is on the spiritual plane, and can therefore contact the Father, who prepares to welcome him home.

TEN: At ten o'clock he enters the 11th, the house of hopes, wishes, and aspirations. There he realizes the fulfillment of these hopes as he enters into the joy of his salvation. The 11th house

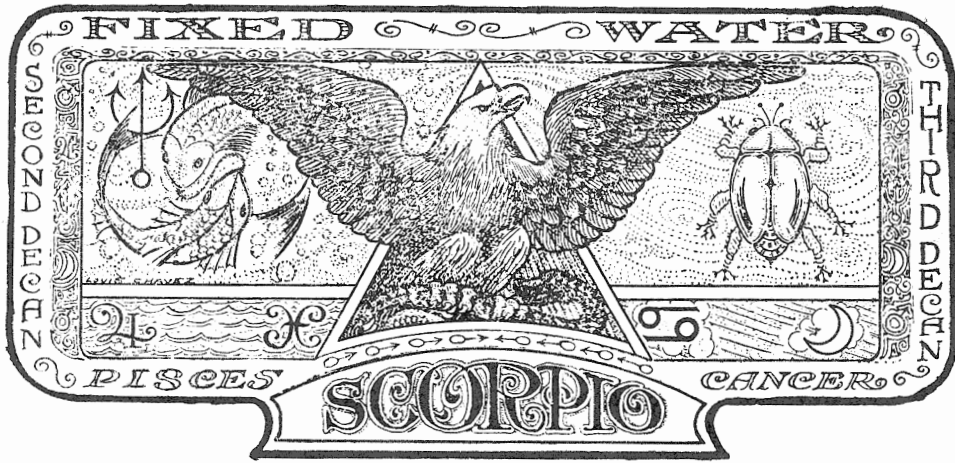
also refers to friends, and the story at this point tells of the gathering of friends where there was feasting and entertainment. The latter is governed by the 5th, the opposite house, the place of amusement, transmitted to the 11th by reflex action.

At this stage of our story the elder brother came on the scene, filled with what he considered to be "righteous indignation." When told the meaning of the festivities, he would not enter the house, so his father came out. The son then justified himself under the law. Said he, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends." Then the father explained to him the doctrine of love and forgiveness of sins as justification for redemption of the wayward younger son.

We contact many such persons as this elder brother: individuals who believe that all they have to do is to follow the laws of morality to solve the problem of salvation. They believe that salvation was designed exclusively for them, and that all others will, and by rights should be, eternally damned. Such bigots burned the heretic at the stake, and at the Inquisition tortured those accused of moral violations. To such as these Jesus said, "Let him among you who is without sin, cast the first stone," at the woman accused of adultery. Yes, it is plainly seen that the elder son was a disciple of the Mosaic Law of "an eye for an eye, and a tooth for a tooth," whereas the younger son came under the dispensation of love, ushered in with the advent of Christ Jesus, Who proclaimed that "love fulfills the law."

ELEVEN: The Prodigal now comes to the last stage of his journey, and at 12 o'clock noon he reaches the cusp of the 10th house, where he started on his round of experience. He is then at the highest point possible, the place of honor

(Continued on page 513)



The Children of Scorpio, 1978

Birthdays: October 24 to November 21

SYMBOL — The scorpion or the eagle.

QUALITY — Fixed; or consciousness directed steadily and consistently toward establishing and maintaining a stable center.

ELEMENT — Water; or a sensitive, feeling, subjective, and soulful orientation of consciousness. Among other things, the water element corresponds to liquids, the desire body, the Desire World, and the soul.

ESSENTIAL NATURE — Intent.

PHYSICAL ANALOGY — Lakes, seas, and oceans.

RULING PLANET — Pluto and Mars are co-rulers of Scorpio, but we only will consider Pluto here since Mars is discussed under Aries. Pluto represents the urge to express dedication to a common goal, to experience a realization of the fundamental unity of each with all, and to strive toward a metamorphosis of consciousness.

CORRESPONDING HOUSE — The eighth house corresponds to Scorpio and represents the desire for establishing individual accomplishments and inner qualities of lasting value.

SYNTHESIS — Pluto in Scorpio represents the urge to express dedication to a common goal in a consistent, soulful, and intent manner. The ability to express this urge partially would depend upon an awareness of the fundamental unity of each with all. Pluto in the eighth house indicates that the desire for establishing individual accomplishments and inner qualities of lasting value tends to stimulate the quest for greater metamorphosis of consciousness.

ESOTERIC ANATOMY — Scorpio is one representation of the Emotional Soul.

EXOTERIC ANATOMY — Specific: bladder, urethra, large colon, rectum, excretory organs, appendix, pelvis, perineum, prostate gland, external generative organs, and nose. General: entire genitourinary system, and hemoglobin in the blood.

PHYSIOLOGY — Mars as the co-ruler of Scorpio rules the following physiological processes: blood heat, body temperature regulation, muscular energy, maintenance and distribution of the body's energy resources, production of male hormones, digestion of proteins, catabolism, excretion, function of motor nerves, production of red blood cells, and antibody and immune reactions.

Pluto, the primary ruler of Scorpio, being one of the transcendental planets, does not seem to have much direct influence over physiological processes in the dense body. However, it may be that Pluto has something to do with reproductive processes and sex forces. On a spiritual level, Pluto governs the production and operation of the regenerative fluids produced in the gonads, spinal column, and brain. These fluids are produced when the sex force ceases to be expended in sense gratification and the mind is turned from selfish purposes to altruistic ones (Uranus, the planet of altruism, is exalted in Scorpio). These regenerative fluids have the power to heal and rejuvenate the dense body to a great extent, and to vivify the mind and increase its creative potential many-fold.

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

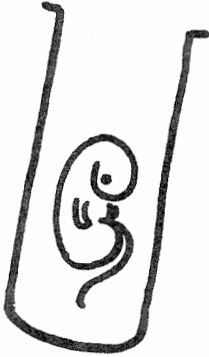
Scorpio is a sign of great intensity, whose roots go deep and hold firmly. Thus, he who treads the path of initiation must consecrate his life to that end with an unwavering intensity. His whole heart and soul must be dedicated to the goal, and the intensity of his aspirations must permeate every fiber of his being and flow into every aspect of his daily life. He who lacks this intensity of effort will not find

his way to the Temple door. Half-hearted or sporadic efforts will not suffice.

GREEK MYTHOLOGY — Pluto is represented in Greek mythology by Hades, god of the underworld, of the hidden wealth of the Earth, and ruler of the souls of the dead. Hades was one of the triumvirate of gods who ruled over the created universe. Through the casting of lots, Zeus was given dominion of the sky, Poseidon of the seas, and Hades of the Earth. We should note that Hades was not wont to punish or reward the souls of the dead according to some personal motive. It was merely his task and duty to administer the natural consequences of each man's life on Earth. Hades has a connection with generation and fruitfulness through his wife, Persephone, representing the Moon, which is exalted in Taurus, the opposite sign to Scorpio.

COSMIC CHRISTIANITY — As the Sun passes through Scorpio the Christ Spirit penetrates more deeply into the Earth and into the soul of humanity, aiming to re-awaken us to the need for regeneration and for greater consecration and dedication. The Soul is stirred to strive harder to purify itself of all the negative miasma which clings to it and holds it down in the mire of selfishness and self-indulgence. A deeper yearning toward spiritual development and attainment is awakened, being spurred on by an increasing disgust of stagnant self-satisfaction. This time of cleansing and purification prepares us to be able to receive more of the spiritual power radiated with increasing abundance as the Christmas season approaches. ★

The oceans, the Earth, everything we see manifesting as mineral, plant, animal, and human forms — are all crystallized space, emanated from this negative Spirit-substance, which alone existed at the dawn of Being. As surely as the hard and flinty house of the snail is the solidified juices of its soft body, so surely all forms are crystallizations around the negative pole of Spirit. — *Cosmo*: page 186



NEWS COMMENTARY

TEST-TUBE BABIES

"All hell will break loose, politically and morally, all over the world."

Seven years ago a famous biologist, Dr. James Watson, decipherer of the genetic code, said that is what could be expected with the birth of the first test-tube baby.

And starting today it may happen.

Some other things can be expected to happen, too.

Several scientists predicted in interviews over the past several days that there will be a flood of demands from infertile mothers in every advanced country to have a baby by the same method.

"The length to which a sterile woman will go to have a child is extraordinary," said Dr. Andre Hellegers, gynecologist and director of the Joseph and Rose Kennedy Institute of Ethics at Georgetown University.

"This is really going to be a boon, a Godsend for people who are infertile," said Dr. John Marlowe of George Washington University and Columbia Hospital for Women.

Doctors at several American medical centers can be expected to seek permission to go ahead with research, then to apply the new British method. Any hospital that gets federal research funds — and this means most major institutions — must ask such permission from a human experimentation committee.

American experimenters are held back now partly by rigid federal rules governing any research involving living fetuses.

But they are held back even more severely by recent questioning of scientists' right to "tamper" with human life

Creating a human being in a spherical, transparent laboratory dish, a simple glass culture dish like those found by the thousands all over the world, is now a reality.

The question that will be raised by man now is: should it have happened?

Dr. Watson, at a conference five years ago in Paris, called such a step "a matter far too important to be left solely in the hands of the scientific and medical communities." British Dr. Max Perutz said, "the whole nation should decide whether or not" such work should proceed.

Dr. Leon Kass of the California State Health Department — formerly concerned with such issues at the National Academy of Sciences here — asked "whether we have sufficient wisdom to embark upon new ways for making babies, on an individual scale as well as in the mass?"

Kass said: "I believe the answer must be a resounding 'no.' To have developed to the point of introduction of such massive powers, with so little deliberation over the desirability of their use, can hardly be regarded as evidence of wisdom."

Dr. Hellegers said yesterday, "I would not do it."

He objected largely on the ground that the doctors producing the beginning embryo must first — in order to make sure they have a single embryo worthy of implantation — create several. In short, if the doctors in this case have followed the methods generally accepted in animal and human research to date, they had to fertilize several ova from the incipient mother with the father's sperm, then discarded all but one they wanted to implant.

"I think that makes this a different species of abortion," said Hellegers, a foe of abortion. "In short, it begins to make the child a pure consumer item."

But there will also be many opposite views.

To medical ethicist Joseph Fletcher, visiting professor this year at the University of Virginia,

the situation is like many others in the "situation ethics" he espouses. In his book, "The Ethics of Genetic Control: Ending Reproductive Roulette," he writes that "situation ethics says . . . that what is right sometimes is wrong other times," and an action — however novel — may be right if it contributes "to the well being of the people involved — their health, survival, growth, joy, social interest, self-realization . . ."

In this sense, the brave new baby in England will be the test.

Will she stand an equal chance with other babies of being well and seeking happiness? . . .

by Victor Cohn,
Washington Post,
July 26, 1978

This clipping was sent to us by a reader, who expressed interest in the "Rosicrucian Fellowship's viewpoint on the use of such unnatural methods" and asked what effect this method of fertilization and implanting of the fertilized ovum in the mother's womb would have on the incoming Ego.

We are sure that, if test tube babies are allowed to come to full term and be born to humanity, the Higher Powers will attempt to do everything they can to work with this man-willed phenomenon in a positive, beneficial way. It is only because of the intervention of these compassionate Beings that many previous human deviations from established cosmic norm have not had more deleterious effect on mankind.

Physical birth, of course, is fundamental to Earth life — to all experiences and lessons of the material world. Viewed in this light, it seems obvious that the potential ramifications of the test tube form of conception are too manifold to be discussed adequately in a single article or even a book. Suffice it to say that couples who are unable to conceive children in the natural manner must suffer this deprivation because they have lessons to learn. Perhaps, in a former life, one or both parents proved themselves derelict in the care of children then born to them. Perhaps they were too possessive of a loved one, not allowing that Ego to exercise and

fulfill its own potential. Perhaps they misused the creative force. Perhaps in the present lifetime they have shown themselves to be unworthy of the responsibility of child-rearing.

There are myriad possible reasons for individual sterility, but in every case, sterility results from a debt of destiny that must be paid. Although the intense yearning for children that such couples often experience is understandable, we do not believe that this longing justifies the use of unnatural methods to achieve their aims. We know that man, by using (or misusing) free will, can and sometimes does countermand Nature — but always temporarily and always to his own eventual detriment. If, in the future, more childless couples do succeed in having children by the test tube process, we must not imagine that they will be able to escape their debts of destiny. If the fact of their childlessness is unnaturally circumvented but the needed lesson not learned, a future experience again will bring that lesson to the fore. Needed lessons may be postponed, sometimes, with the exercise of free will, but they never are eliminated by being bypassed. At a future date — perhaps in a future lifetime — they will have to be encountered and mastered, and the situation then may be more sorrowful or painful.

As to what potential effect this process may have on the incoming Ego, we cannot say for sure. Any positive statements would require study, in the vital ethers and the desire world, of the pre-natal activities of the Egos so affected. Since, in the natural birth process, the Ego does not in any case enter the womb until three weeks after conception, it may be that these unnatural initial steps will not significantly affect his physical development. Mental and emotional reactions, however, may possibly be intense. They may then be buried in the child's subconscious memory and quite considerably affect his ability to deal with himself and his environment after birth.

Also, the type of Ego attracted to a sterile, test tube conception — one based solely on chemical reactions instead of a loving interchange between the future parents — is likely to be of a very materialistic bent, lacking the essential qualities of human-ness. Also, there does exist the possibility that non-human entities could incarnate in bodies produced by such methods.

We agree with the doctors who, in this article, are quoted as opposing test tube birth. Although, of course, each person must decide such a matter for him or herself, we say, with Dr. Hellegers, "I would not do it." Many orphaned and abandoned children the world over would thrive under the influence of a beneficent home and family environment. Adoption remains a viable alternative to unnatural childbirth for childless couples who sincerely are willing to provide for, serve, and guide the progress of, incoming Egos.

SOLZHENITSYN SPEAKS

The June 19, 1978 edition of *Newsweek* carried segments of an address at the Harvard commencement by Soviet exile author Aleksandr Solzhenitsyn. Identified by *Newsweek* as "a Christian mystic," Mr. Solzhenitsyn deplored what he believes to be a lack of spiritual values in Western society. The following excerpts from his talk were quoted:

A decline in courage may be the most striking feature which an outside observer notices in the West in our days. . . Political and intellectual bureaucrats get tongue-tied and paralyzed when they deal with powerful governments and threatening forces, with aggressors and international terrorists. Should one point out that since ancient times, decline in courage has been considered the beginning of the end?

Western society has given itself the organization best suited to its purposes, based, I would say, on the letter of the law. . . One almost never sees voluntary self-restraint. Everybody operates at the extreme limit of that legal framework. . . . It is true, no doubt, that a society cannot remain in an abyss of lawlessness, as is the case

in (the Soviet Union). But it is also demeaning for it to elect such mechanical, legalistic smoothness as you have. . . . The human soul longs for things higher, warmer and purer than those offered by today's mass-living habits, introduced by the revolting invasion of publicity, by TV stupor and by intolerable music.

The defense of individual rights has reached such extremes as to make society as a whole defenseless against certain individuals. It is time, in the West, to defend not so much human rights as human obligations.

Hastiness and superficiality are the psychic disease of the twentieth century, and more than anywhere else this disease is reflected in the press. . . . The press has become the greatest power in Western countries, more powerful than the legislature, the executive and the judiciary. One would like to ask: by what law has it been elected, and to whom is it responsible?

The fight for our planet. . . has already started. The forces of evil have begun their decisive offensive; you can feel their pressure, and yet your screens and publications are full of prescribed smiles and raised glasses. What is the joy about?

We believe that Mr. Solzhenitsyn's insights into the nature of what he believes to be wide-ranging spiritual poverty are worthy of sober reflection.

Certainly a solution to the problem of "human rights" vs. "human responsibilities" has been sought desperately during the last decade by people who are sincerely concerned that civil rights be upheld — but not at the expense of suffering to the innocent. The ideal of "equal rights," as presented in the U.S. Constitution, is high on the ladder of philosophical and actual human accomplishments. Of this there is no question. Higher still, however, is the ideal of selflessness, under which every human Ego — every divine Spark of God — stands ready to relinquish even legally and morally defined "rights" if, by doing so, he can be of service to his fellow men. Our duty to our brother, our responsibility to the race of man, is the ultimate lesson of earthly evolution. The ideal of "human rights" will be served perfectly only when all mankind also has learned to subscribe to the ideal of "human responsibilities."

It is becoming ever-more obvious that the Spirit does yearn for "things higher, warmer, and purer than those offered by today's mass-living habits . . . TV stupor and by intolerable music." The word "culture," in the public mind, now appears to take in the gamut of mediocre, to say nothing of repugnant, offerings presented by "artists" who may be earning astronomical fees but who contribute nothing to human aspiration and upliftment. Of course, elevating art, music, and literature are available to the public, particularly in this age of rapid communication and ready transportation. Much more could be made available if the demand were intensified. As long as the multitude appears content to accept passively what already is being offered in the way of "entertainment," however, the purveyors of such entertainment are not likely to improve the quality of their products.

Whether the general public realizes it or not, its — perhaps unconscious — dissatisfaction with the overwhelming tide of mediocrity is enormous, and the restlessness many people feel these days stems from this very fact.

On the way from the Renaissance to our day, we have enriched our experience, but we have lost the concept of a Supreme Complete Entity which used to restrain our passions . . . We have placed too much hope in political and social reforms, only to find that we were being deprived of our most precious possession: our spiritual life. In the East, it is destroyed by the dealings and machinations of the ruling party. In the West, commercial interests tend to suffocate it. This is the real crisis. The split in the world is less terrible than the similarity of the disease plaguing its main areas.

True art, we are told in the *Cosmo*: "fills the spiritual beholder with a powerful devotion and adoration born of an awe-inspiring conception of the overwhelming grandeur and majesty of Deity. Sculpture and painting, music and literature, inspire us with a sense of transcendent loveliness of God, the immutable source and goal of all this beautiful world." *This* is the "higher, warmer, and purer" "something" that can, and someday universally will, help

still the spiritual yearning referred to by Mr. Solzhenitsyn.

Haste and superficiality of modern life also are problems that need attention. The assembly-line process has done away with pride of workmanship that so enhanced the craft and handiwork of earlier centuries. A new interest in this direction slowly does seem to be developing in certain quarters, and products that demonstrate "quality craftsmanship" are in high regard. This, however, by no means has begun appreciably to affect the slipshod quality of much that lately is being produced, built, or otherwise made available. People who have no pride of workmanship miss a significant experience in life. Our jobs take a large proportion of our time, and if we are careless and uncaring in this area, many lessons will be lost to us which unquestionably, under the Law of Consequence, eventually will have to be made up in intensified form.

Our haste to get from here to there, or to finish this so we can do that (or do nothing), affects not only the quality of what we do, but also of what we notice and what we think. Many of us rush through our environments oblivious to what is there — and the resultant discrepancy between the conscious and unconscious records of our observation causes untold internal chaos. It also affects the incisiveness of our thoughts which, in turn, affects the quality of our actions. And so the cycle perpetuates itself until we learn to slow down and set time aside for meditation and communion with the God within.

Finally, and most important, is Mr. Solzhenitsyn's reference to the Supreme Complete Entity, Whose Presence should be the guiding and motivating Factor in all our lives. Social, political, scientific, educational, or any other so-called "panaceas" alone cannot sustain the human race in earthly evolution. Certainly, we should be able to call upon all our resources and put them to work for the

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PRODIGAL SON

(Continued from page 505)

and the home of the Father. Here, at noon, the Sun, which Max Heindel referred to as the nearest symbol we have of God, is at its highest point, and its brightness is symbolic of the Great Light of the world.

In conclusion, let us remember that the story of the Prodigal Son is the esoteric overshadowing of the experience of each Spirit. We are a Prodigal, and with the Physical World as an arena for action, we garner experience which finally will lead to the attainment of our spiritual goal. Having attained this goal by overcoming the world, we shall "go no more out" (*Rev. 3:12*) into reincarnation on this Earth, although we may be assured there will be further progress on higher planes.★

NEWS COMMENTARY

(Continued from page 511)

good of the whole, but this must be done in a *spiritual* — not merely a material or even a humanistic — frame of reference. We are not isolated, totally separate beings gathered together on this planet to cope as best we can. We are all parts of the One God, sent at this time with divine Intent to further our overall development by mastering the problems of material life, so that we will be more qualified to come into our full spiritual Heritage. We must think and act accordingly, in His interests as well as our own.★

READERS'

QUESTIONS

PROBLEMS ON THE SPIRITUAL PATH

Question:

In my admittedly limited experience in these matters, it does seem that people aspiring to a higher type of life, based on a spiritual conception of the universe, often have increasing difficulties, while people who are engrossed in materialism, sensuality, and selfish pursuits appear to live lives of comparative ease. Is this correct, and if so, why?

Answer:

Unfortunately, vices such as greed, sensuality, selfishness, hate, and egoism often are considered "virtues" needed to "get ahead" in this material world. This is a problem we all face if we aspire to the Christ life. Activities considered acceptable or essential for material success often appear to deny the spiritual life and its ideals.

We must remember, however, that Christ Jesus said: "My kingdom is not of this world." *John* 18:36. If we aspire to live the spiritual life, for us, too, the kingdom will be elsewhere. As long as we must live in the material world while, at the same time, striving for the spiritual, we will find the going difficult. As we persist, however, in setting the pursuit of spiritual ideals ahead of conformity to material convention, we help transform Earth into a place of light and love.

In *Letters to Students*, No. 72, Max Heindel explained why difficulties afflict people on the spiritual path:

"In the first place, the aspiring soul should realize that the adverse conditions happen for good according to a firmly established law of Nature whereby God aims to aid him in the quest. Trials are a sign of progress and a cause for great rejoicing. This is how the law acts:

During all our past lives we have made ties and have incurred debts under the Law of Causation. These debts continue to increase so long as we live the usual selfish, haphazard lives, and we may liken each debt to a drop of vinegar. When the turning point comes and we cease to make vinegar, the law of Justice requires that we take our medicine. But we are allowed to determine whether we will take it in large doses and have it over with quickly or whether we prefer to take it in very small sips and string it out over a number of lives. This choice is not made by words but by acts. If we take up the work of self-improvement with enthusiasm, if we cut our vices out by the roots and *live* the life we profess, the Great Beings whom we know as the Recording Angels give us a stronger dose of vinegar than they would if we merely talked about the beauties of the higher life. They do that to help us toward the day of liberation from our self-made bonds and not to harm or hinder us."

VIOLENT DEATH AND THE FLOW OF BLOOD

Question:

Please elaborate on the statement in the *Cosmo* (p. 406) that "being killed is a very different thing from dying." How can the flow of blood, as the result of being killed, be considered a cleansing process, and how could such a thing help the mission of Christ?

Answer:

Blood is the vehicle of the Ego — the instrument with which the Ego guides and controls its physical vehicle.

When a person, by being killed, is taken violently out of his body, the impurities of the lower nature remain with that body. These impurities are in the venous blood, which clings closely to the flesh.

The arterial blood, however, in which the pure elements are contained, flows freely. Thus, a distinct cleansing process takes place, because the Ego, with its pure elements, has departed, while the impurities of the body remain behind, eventually to disintegrate.

In accordance with this principle, the body of Jesus was killed and his blood made to flow, in order that the last impurity that still might be clinging to the flesh would be left there to decay. Then the Christ, pure and untainted with any impurities that might have been in the body He had used, was free to diffuse His sublime desire vehicle around and through the Earth. This action, in turn, cleansed the Earth's own desire vehicle — a process necessary in order that humanity might be given a new start in the work of spiritual development.

REFLECTING ETHER AND THE THOUGHT PROCESS

Question:

We read that "the reflecting ether is the medium through which thought makes an impression on the human brain." This seems to imply that thought is individual only to the extent that we draw it from an outside source and through will, contemplation, or whatever means, we send it through our individualized instrument, which makes it our own. Thus, we really do not originate any thoughts. Is this correct?

Answer:

No, it is not correct. We *do* originate thoughts. Thought existed before the brain; it built and still is building the brain. The reflecting ether is the avenue of ingress whereby the Ego manipulates its brain and nervous system and controls its dense body. We say, then, that the reflecting ether is the medium through which thought makes an impression on the brain. This does not mean, however, that our thoughts somehow are given us from an outside source and are not our own. Quite the contrary.

Thought results from the union of an

idea with "mindstuff" — that is, the material of which the World of Thought is composed. There must be both an idea and a mind before a thought can be conceived just as both mother and father are necessary for the germination of a child. Ideas are generated by a positive human Ego in the spirit-substance of the Region of Abstract Thought in the World of Thought. True, the *substance* basically is the same for all, but the ideas generated therein differ widely among human beings. The ideas then are projected upon the receptive mind, and each idea clothes itself in the "mindstuff." Once it has done so, thought results. When ideas then, are gestated in a sound mind and formed into rational thoughts, they are the basis of all material, moral, and mental progress.

In more simplified form, the process of thought is described in the *Cosmo-Conception* as follows: "We ourselves, as Egos, function directly in the subtle substance of the Region of Abstract Thought, which we have specialized within the periphery of our individual auras. Thence we view the impressions made by the outer world upon the vital body through the senses, together with the feelings and emotions generated by them in the desire body and mirrored in the mind.

"From these mental images we form our conclusions, in the substance of the Region of Abstract Thought, concerning the subjects with which they deal. These conclusions are ideas. By the power of will, we project an idea through the mind, where it takes concrete shape as a thought-form by drawing mind-stuff around itself from the Region of Concrete Thought."

He has strewn the earth with flowers,
And each eye their brightness sees,
But He filled their cups with honey
For the humble working bees.

So her life was full of sunshine,
For in toiling for the Lord
She had found the hidden sweetness
That in common things lies stored.

—*Francesca Alexander*



BOOK REVIEW

She: Understanding Feminine Psychology, by Robert A. Johnson, Perennial Library, Harper & Row, Publishers, New York, 1977

It is evident that, in some quarters of modern, "liberated" female society, the traditionally feminine element deliberately is being degraded and set aside in favor of masculinity. To feel "fulfilled," many women are opting for masculine roles, not only in the career field, but also in terms of character, type of qualities emphasized, leisure-time activities, and virtually the entire gamut of life experiences.

Personal stress, heartache, and family disruption, rather than fulfillment, often have resulted from this change of emphasis, and ramifications of the upheaval are felt in all segments of the population. Says Mr. Johnson: "it is my feeling that Western civilization took a wrong turn some time ago, and the place of femininity is in jeopardy now." His analysis of the myth of Eros and Psyche, to which this book primarily is devoted, shows that woman's task is to become "a whole person," with her feminine and masculine elements properly balanced, and that the current emphasis on what might be called "anti-feminism" creates a situation as lopsided as existed historically when woman truly was downtrodden and the chattel of man. The myth "is saying that a woman can get all she really

needs of masculinity in a feminine way," continues the author, who explains how this is possible.

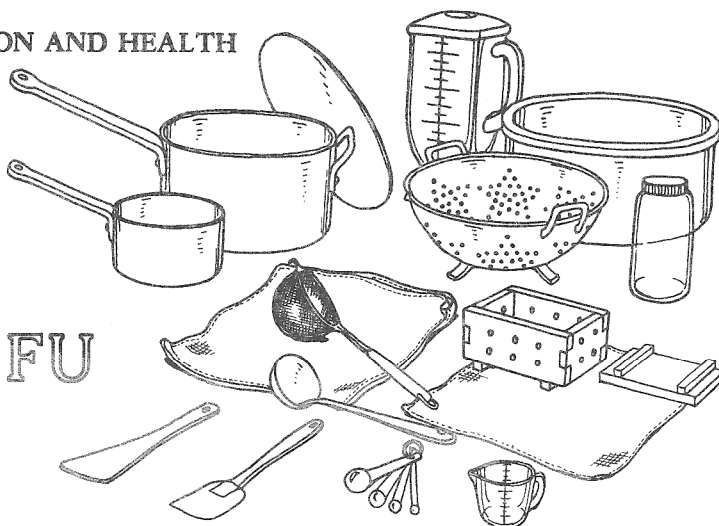
Mr. Johnson pictures individual man and woman on their evolutionary journey as two gradually overlapping circles. At first, there is little overlapping; the man deals predominantly with the outer world while the woman deals primarily with the inner world. In time, however, as they each "develop sufficiently their own capacities to face in both directions, the circles move together and the overlap is deeper."

This book brings to mind Max Heindel's discussion, in the *Cosmo*, of the present evolutionary roles of man and woman and of the eventual union of both creative poles in each individual. Mr. Johnson's work is oriented more along psychological lines, although evidence of his spiritual sensitivity is by no means lacking. His analysis of the underlying reasons for women's emotions, fears, insecurities, and modes of behavior is insightful and sympathetic.

Mr. Johnson also is the author of *He: Understanding Masculine Psychology* — a similarly-structured treatise treating of man in the context of the Parsifal legend. Taken together, these books offer substantial enlightenment about the polarity inherent in both men and women and about the ultimate fulfilled expression of each human being's dual nature. ★

NUTRITION AND HEALTH

TOFU



When looking for alternative sources of protein, and when considering the benefits of a meatless way of eating, many people ask: "What will we use to replace meat?" Some experiment with eggs and dairy products, others with soybeans and grains. The traditional answer throughout East Asia has been tofu.

Tofu is an excellent food to use in combining proteins since it contains an abundance of lysine, an essential amino acid in which many grain products are deficient. Grains, on the other hand, are well-endowed with the sulfur-containing amino acids methionine and cystine, the amino acids in which tofu is limited. Thus tofu and grain products, having exactly the opposite strengths and weaknesses, compliment each other. Tofu is an excellent source of calcium and contains 23 percent more calcium by weight than dairy milk. It is also a good source of iron, phosphorus, potassium, and sodium, of essential B vitamins, and of choline and fat soluble vitamin E.

Finally, tofu is so versatile that it can serve as an ingredient in almost the entire range of favorite dishes. Like a taste of water from a mountain stream or a breath of crisp autumn air, simple flavors are often the most satisfying. And because its simplicity is inexhaustible, tofu, in its many forms, can be enjoyed day after day, adding body and richness of flavor as well as protein to the daily fare.

The following are detailed instructions on how to make tofu at home. — Enjoy!

UTENSILS

- An electric blender, food or grain mill
- A cooking pot with lid (10 to 12 quarts)
- A "pressing pot" or basin (6 to 8 quarts)
- A 2-quart sauce pan or bowl
- A long handled wooden spatula or wooden spoon
- A rubber spatula
- A sturdy 1-quart jar or potato masher
- A 1-cup measuring cup

A set of measuring spoons

A large round-bottomed colander (that will rest in the mouth of the "pressing pot")

A fine meshed strainer, wire or bamboo

A shallow ladle or dipper (that will fit inside the strainer)

A pressing box

INGREDIENTS

1 1/2 cups of good quality soybeans, soaked in two (2) quarts of water for approximately 10 hours

1 1/2—2 1/4 Teaspoons of natural nigari (bittern)*

16 Cups of water (approximately)

Nigari (bittern) is the traditional Japanese solidifying agent for making tofu and the one that we find works best, but good tofu can be solidified with a salt (such as epsom salts; magnesium sulfate), or an acid (such as lemon juice or cider vinegar). Each solidifying agent produces a slightly different product. Experiment to see which you like best.

Epsom salts — try 2 1/2 teaspoons in 1 cup of water.

Lemon juice — try 5 tablespoons in 1 cup of water.

Cider vinegar — try 4 tablespoons in 1 cup of water.

*nigari can be purchased from "The Learning Tree" (address below) oriental food stores, and from some natural food stores.

PROCESS

Start with a clean kitchen, assemble all utensils and ingredients and read through the entire process at least once before beginning to work.

1. Moisten pressing sack and line colander with it. Set lined colander in mouth of pressing pot. (Figure 1).
2. Put 7 1/2 cups of water (hot if possible) in cooking pot and place it, uncovered, on stove over high heat.
3. While water is heating, divide drained beans into two equal portions. Combine one portion with 2 cups cold water in blender. Cover and blend at high speed for 3 minutes or until very smooth consistency. Empty mixture into water heating



Figure 1

in cooking pot and repeat procedure with remaining beans and 2 more cups of cold water. Use approximately 1/4 cup of cold water to retrieve what bean mixture remains in blender and also add that to cooking pot. With wooden spatula or spoon, stir sides and bottom of cooking pot frequently to prevent sticking.



Figure 2

If using a food mill, grind beans without addition of cold water and instead add 4 more cups of water to cooking pot.



Figure 3

4. When foam suddenly rises in cooking pot, turn off heat, remove pot from stove and pour contents into pressing sack where it will go through the colander into pressing pot. (Figure 2) Quickly scrub out cooking pot with *cold* water and return it to stove.
5. With one hand, twist mouth of pressing sack closed and with the other hand, press sack against colander with a sturdy jar or potato masher to extract as much soymilk as possible. (Figure 3) CAUTION: Don't burn yourself! Shake solids in pressing sack to bottom and press again.
6. Empty solid contents of pressing sack into 2 quart saucepan or bowl. Add 3 cups of cold water, stir well, and return this to pressing sack set in colander. Twist sack closed and again press as much soymilk out of pressing sack as possible with jar or potato masher. If it isn't too hot, use your hands to squeeze the last liquid from pressing sack.
7. Remove pressing sack and colander, then pour the liquid in pressing pot back into clean, empty cooking pot on stove. Heat over high heat, stirring frequently, until liquid begins to boil. (This usually takes a while so be patient.) Reduce heat to medium high and simmer for 7 minutes. This is a good time to clean up behind yourself using *cold* water. Empty solids from pressing sack and reserve for making granola, thickening soups, baking or feeding to animals. Wash sack, wring it out and hang to dry.
8. Measure nigari or other curdling agent into measuring cup and dissolve completely with 1 cup of cold water.
9. Turn off heat under soymilk and remove pot from burner. With a

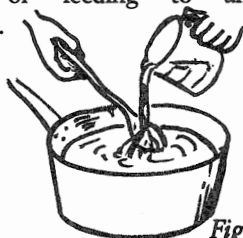


Figure 4

wooden spoon, immediately stir soymilk vigorously a few times and, while stirring, pour in $\frac{1}{3}$ cup of solidifier solution (nigari and water). Continue stirring a few more times, being careful to reach bottom and sides of pot. (Tofu curdles from the bottom up.) Now, stop wooden spoon in soymilk and wait until liquid movement ceases. Remove spoon and pour another $\frac{1}{3}$ cup of solidifier solution over back of the spoon, using it to disperse solution so that it falls like rain over surface of the soymilk. (Figure 4) Cover pot and wait 3 minutes. (Here's more cleanup time.)

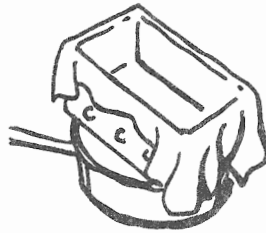


Figure 5



Figure 6

10. Stir remaining solidifier solution, remove pot lid and using the back of wooden spoon, disperse last $\frac{1}{3}$ cup of solidifier solution over surface of soymilk (as in Figure 4), then gently and slowly stir top $\frac{1}{2}$ inch of soymilk for about 15 seconds, cover pot and wait 3 more minutes (6 minutes if using Epsom salts.) Uncover and stir soymilk surface again for 20 — 30 seconds or until all milky liquid is curdled. (White curds should now be floating in yellowish whey.) If any milky uncurdled liquid remains, wait 1 minute, then stir gently 1-inch deep until curdled. If milky liquid persists, dissolve one-quarter ($\frac{1}{4}$) of the original amount of nigari (or other solidifier) in $\frac{1}{3}$ cup of water and pour directly onto uncurdled portions; stir gently until curdled.)

11. Dampen cheesecloth and use it to line inside of the pressing box, draping excess over sides. (Figure 5) Set box over a pan or on a sink drainboard.

12. Place cooking pot in sink next to pressing box and gently press fine strainer into pot so that several cups of whey fill strainer and curds are held out. Using shallow ladle, ladle hot whey out of strainer and over cheesecloth, saturating it thoroughly so that it clings tightly to inside surfaces of pressing box. (Figure 6) Use up as much whey as possible. Remove strainer.



Figure 7

13. Now gently ladle curds and remaining whey into box in layers. (Figure 7) Fold edges of cloth neatly over curds. Place box lid, handles up, on

box and set a light weight (a jar of water is fine) on lid and allow curds to press for 10 to 15 minutes. The longer the pressing, the firmer the tofu.



Figure 8

14. Fill sink with cold water. Remove weight and submerge pressing box in cold water. Remove top and bottom of box and invert it. Push wrapped tofu out of box and into sink.
15. Remove box. Unwrap tofu by letting its weight pull it away from cheesecloth as you slowly lift cheesecloth out of sink. (Be careful not to pull cheesecloth too sharply or it will pull away with some tofu attached.) The tofu cake will settle slowly to the bottom.
16. With a sharp knife, cut tofu in half, crosswise. Using a plate for support, slide each half of tofu out of water and set plate at an angle for tofu to drain. (Figure 8)
17. Rinse cheesecloth and wring it out. Scrub parts of box and strainer and set pressing sack and cheesecloth in sun (if possible) to dry and freshen. The box can also be sun freshened, but not until it has thoroughly dried in the shade.

It is best to develop the habit of cleaning up as you go, using *cold* water due to the fact that the tofu tends to stick to utensils as do eggs if hot water is used.

Try a small bowl of warm tofu curds (held back from the settling box), and add a dash of tamari soy sauce. Delicious!

STORING

Nothing need to be done with the tofu if you intend to eat it the same day. Its delicate flavor is best preserved out of water and at room temperature. It may be refrigerated if you wish. Storage overnight or for several days should be in the refrigerator, immersed in cold water in a covered container. The water should be changed daily. The tofu should keep fine for a week if handled this way.

As of this writing, the Tofu Kit which contains a beautiful mahogany pressing box and lid, pressing sack, cheese cloth, and instruction booklet can be obtained from: "The Learning Tree," P.O. Box 829, Corte Madera, California, U.S.A. 94925. We would also like to recommend an excellent book called "The Book of Tofu" by William Shurtleff and Akiko Aoyagi, which contains 500 recipes for tofu plus its history. (See "Rays," Dec. 1976, p. 567) Printed by Autumn Press, Inc. Box 469, Soquel, California 95073. ★



Xavier

DAGMAR FRAHME

A loud, jarring thud echoed across the plain, and seventeen gazelles, who had been taking their ease in the hot afternoon Sun, jumped up and raced toward the horizon.

"What was that?" asked the ostrich, alarmed. He usually was not so quick on the uptake, but this time the noise had been too loud to ignore. "It sounded like a gun. Men aren't supposed to hunt here any more, are they?"

"Relax, relax," the emu advised him. "That wasn't a gun. That was just Xavier."

"Oh," sighed the ostrich, greatly relieved. "Thank goodness." And then the ostrich got angry. "Who does that guy think he is? Can't anybody talk sense into him? He's getting to be more of a nuisance all the time. I've got a good mind to . . ."

"Relax," the emu advised again. "You can't talk sense to creatures like Xavier. They have to learn the hard way."

"Yeah," snapped the ostrich, "but everybody else has to suffer while he's learning."

"That's the way it goes," agreed the emu.

In a few minutes, another loud, jarring thud echoed across the plain. The lion cubs, who had been chasing each other around a baobab tree, sat down and looked at each other, their eyes opened wide. The littlest one began to cry.

"What was that, Mama?" she asked. "You said men aren't supposed to hunt here any more."

"Don't worry, dear," Mother Lion said soothingly. "That wasn't a gun. That was just Xavier."

"Oh," sighed the little cub, greatly relieved. "That's different."

But Mother Lion was angry. "Who does that Xavier think he is?" she said to Father Lion. "Can't somebody talk sense into him? He's getting to be more of a nuisance all the time. I've got a mind to . . ."

"Relax," Father Lion advised her. "You can't talk sense to creatures like Xavier. They have to learn the hard way."

"Yes," snapped Mother Lion, "but everybody else has to suffer while he's learning."

"That's the way it goes," agreed Father Lion.

And once more, a loud, jarring thud

echoed across the plain. The rhinoceros, who couldn't see more than a few feet ahead, lowered his head to charge at an unknown enemy.

"Take it easy," said the tick bird on his back. "That was just Xavier."

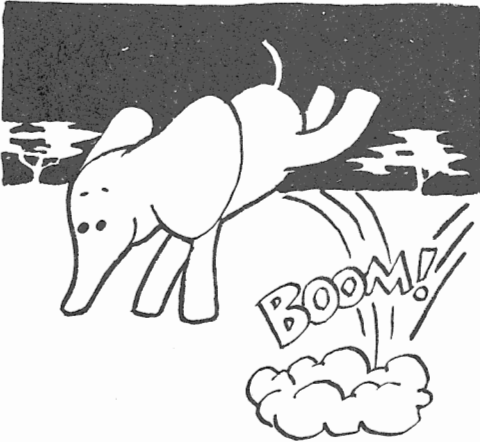
"Oh," said the rhinoceros. Then he got angry. "Who does that guy think he is? Can't anybody talk sense into him? He's getting to be more of a nuisance all the time. I've got a good mind to . . ."

"Relax," the tick bird advised him. "You can't talk sense to creatures like Xavier. They have to learn the hard way."

"Yeah," snapped the rhinoceros, "but everybody else has to suffer while he's learning."

"That's the way it goes," agreed the tick bird.

Thump! Thump! Rumble! Rumble! One after another, more and more loud, jarring thuds echoed across the plain, and all the animals were getting more nervous, or angrier, with every passing second.



The wildebeest thought they were having an earthquake and stood about uncertainly, wondering which way to run. The giraffe choked on a mouthful of leaves and, after he finally had managed to swallow the leaves all the way down his long neck, he gasped for air and ran off toward the far-away mountains. The armadillo curled himself up into a ball and hoped no one would notice him.

The panther, on the other hand, growled, twitched his tail, climbed down out of the tree in which he had been trying to nap, and headed purposefully in the direction of the elephants' grove. The tiger did the same thing, and even the vulture, who usually stayed by himself because he knew he was not the most popular of fellows, flew toward the place where the elephants were making their home.

"Oh, good grief!" said Father Elephant. "Here they come again. What are we going to tell them this time?"

"What can we tell them?" asked Mother Elephant. "We've done all we can. We did everything we promised to do, and it didn't work. If they have any other ideas, I'm quite willing to try them."

Father Elephant looked at her with some surprise. "You know that anything they suggest is bound to be harsh," he said. "They don't believe in taking gentle measures — especially the panther."

"I know, I know," sighed Mother Elephant, her eyes filling with tears. "But we've tried being gentle. We tried asking him to be considerate. We *begged* him not to do it, and we told him it annoys everybody, but he won't stop. Maybe now we have to be harsh."

"All right, my dear," said Father Elephant, patting her trunk affectionately with his. "Let me talk to them."

He strode forward to meet his visitors.

"Well," said the tiger, not wasting time on preliminaries, "it doesn't look as though you have been able to remedy the situation, does it?"

"No, I'm afraid not," said Father Elephant quietly.

"So," snarled the panther, "how much longer do you expect us to stand for it?"

"I don't know," said Father Elephant, sounding very tired. "His mother and I have done all we can, but he will not stop. I don't know what else we can do, short of tying him up."

"That wouldn't be a bad idea," sneered the vulture in his raspy voice.

"Can't tie him up," observed the tiger judiciously. "Nothing we have here would hold him for long. But I have a better idea. It should rid us of the problem once and for all. Listen . . ."

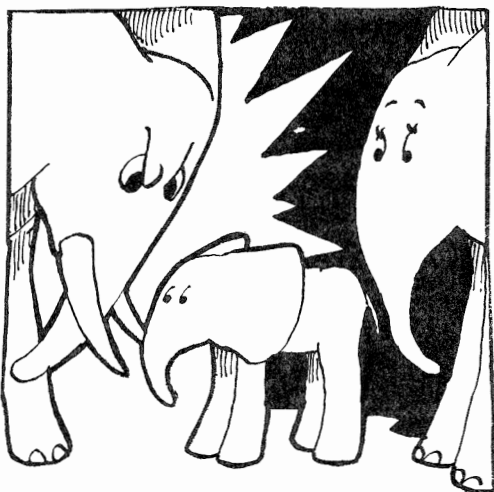
And the tiger talked for five minutes, outlining his plan in great detail. There was no doubt that he had spent a lot of time thinking it out.

"Well," he asked finally. "What do you think of my plan?"

"Perfect!" purred the panther.

"Great!" grinned the vulture.

"Very harsh," sighed Father Elephant. "I don't know what his mother will say."



"Frankly," snarled the panther, "it's not going to matter any more what she says. We have been patient long enough, and we're not in the mood to put up with Xavier's nonsense any longer. This used to be a peaceful plain. Now we have noises like cannon shots going off in our ears all the time. If your wife doesn't approve, we're ready to take matters into our own hands. Better go talk to her now."

"All right," sighed Father Elephant, and he trudged slowly back to Mother Elephant, who had been waiting anxiously.

"Bad news, my dear," he said and,

as gently as he could, told her the tiger's plan.

"Oh, no!" exclaimed Mother Elephant, horrified. "We can't allow that. I was prepared to be harsh, but not *that* harsh."

"I'm afraid it's not a question of allowing, my dear," said Father Elephant. "The other animals are prepared to act even without our permission, and I can't really blame them. The noise is becoming unbearable. In the long run, it may be the best thing for Xavier."

"But will we ever see him again?" sobbed Mother Elephant.

"I don't know," said Father Elephant sadly. "I just don't know."

And so it came about that, next morning, the tiger was to be seen prowling around a camp at the edge of the plain. The camp belonged to Mr. Rexroth, who had come to capture animals for his circus.

It didn't take long for Mr. Rexroth to notice the tiger, and he called his helpers together.

"*That's* a specimen we have to catch!" he told them excitedly. "Get everything together and be ready in five minutes," he ordered.

And so, in five minutes, Mr. Rexroth and his helpers, carrying nets and ropes and a tranquillizer gun, set out after the tiger.

The tiger, of course, had no intention of letting himself be caught. Cleverly he ran from one hiding place to another, always just ahead of his trackers, and gradually he brought them closer to the place from which, once again, loud, jarring thuds were echoing across the plain.

Suddenly Mr. Rexroth stopped and stared.

"Great galloping gnus!" he exclaimed. "Look at that!"

There, right in front of them, an elephant was jumping up and down!

Now, anyone who ever has been to a circus knows that elephants can't jump. They are very smart, and they can learn to

do many things, and they probably never do forget, but just the same, they can't jump.

Nevertheless this elephant, who, of course, was Xavier, was jumping. Up and down he went, his trunk waving in the air and his big ears flopping back and forth. He seemed to be having the time of his life. And, no question about it, the loud, jarring thuds that echoed all over the plain were coming right from him, every time he landed on the ground. Because, of course, it would be impossible for a great big, heavy creature like an elephant to jump quietly.

"Wow!" exclaimed Mr. Rexroth. "There's a specimen we *have* to catch!"

He had completely forgotten that, just half an hour before, he had said the same thing about the tiger. The tiger, very satisfied with his morning's work, by now was watching from a safe distance.

"Think of all the money we can make with a jumping elephant as our star attraction," said Mr. Rexroth, who was as good at arithmetic as he was at catching animals. "No other circus in the world has a jumping elephant. He'll be hard to get on the boat, but it will be worth the trouble."



Then he shot the tranquillizer gun right at Xavier, who almost immediately began to get sleepy.

"Wonder why I'm so tired all of a sudden," Xavier wondered to himself.

"Must be too hot to jump any more. Maybe I'll lie down and take a nap."

So Xavier lay down right where he was and went to sleep, and it did not take Mr. Rexroth and his helpers long to tie him up with their nets and ropes.

The tiger gave a satisfied smirk and sauntered away. Mother and Father Elephant, who had been watching from their grove, looked at each other sadly. The other animals, who had been watching from wherever they were on the plain, sighed great sighs of relief.

"At last," said the tapir, speaking for all of them, "it's going to be a peaceful plain once again."

When Xavier woke up, he didn't know where he was. There were no trees, no grass, no sunshine. He seemed to be inside something dark that was swaying back and forth. Xavier thought he was still asleep and having a nightmare, and he tried to wake himself up. But he soon realized that he already was awake, and that the nightmare was very real.

Now Xavier really was scared. "Mother! Father!" he called, but there was no answer. He called again. Still there was no answer.

Xavier got up and tried to walk around. He felt wobbly, partly because whatever he was in was swaying, partly because his leg was tied to something and he couldn't go far, and partly because — well, he just felt wobbly.

Then, in a flash, Xavier realized the horrible truth. "I was tranquillized!" he whispered to himself. "That's why I got so sleepy. Humans tranquillized me, and now they're taking me somewhere. I'll never see Mother and Father again. I'll never see home again."

Xavier sat down and began to cry. He remembered how much fun he had been having, jumping around. And then he remembered how his mother and father had told him that the noise he made when he was jumping annoyed the other animals. He remembered how they had

begged him to stop, and how they had warned him that the animals were getting ready to stop him themselves because he didn't show any consideration for them. And he remembered how he had just laughed and gone on jumping.

Xavier didn't understand quite how it had happened, but he knew he was in such big trouble now just because he had refused to be considerate before. Now he was sorry, but now it seemed to be too late.

"If I could only go home, I promise never to jump again," he sobbed, to whoever might have been listening.

* * * * *

Two weeks later, Mr. Rexroth's circus was about to perform in a big city. A new sign outside the main tent read: "SEE XAVIER — THE WORLD'S ONLY JUMPING ELEPHANT!" The line of people waiting to buy tickets stretched all the way down the road.

Inside the main tent, Mr. Rexroth was rubbing his hands gleefully. "Look at that line of customers!" he said happily. "Are we going to rake it in today!"

"I wouldn't be too sure," said the animal trainer, looking glum. "That elephant has showed no signs of jumping since he's been here."

"Nonsense!" Mr. Rexroth smiled. "Wait till he gets in the ring and hears the applause. Any elephant that jumps *has* to be a show-off. He'll jump. He won't be able to help himself."

Outside the tent, waiting to be called into the ring, was Xavier himself. He said over and over, "I won't ever jump again. I promised. They can't make me. I just want to go home."

Soon all the people were in their seats, the band played a fanfare, and the Master of Ceremonies announced, "And now, ladies and gentlemen, the attraction we've all been waiting for. Here, from a far corner of the Earth, is Xavier, the world's only jumping elephant!"

Amid loud applause and another fanfare, Xavier shuffled in with his handler, his ears, trunk, and tail drooping. He really did not look much like a jumping elephant, or even a half-way high-stepping elephant, as several people in the audience quickly pointed out.

But that did not seem to disturb Mr. Rexroth. "Jump, Xavier!" he said, a big grin on his face. "Show them your stuff!"

Xavier didn't move.

"Jump, Xavier!" repeated Mr. Rexroth, the grin beginning to fade. Again Xavier didn't move.

A few "boos" sounded from the audience.

"Xavier!" shouted Mr. Rexroth, beginning to turn red. "Jump! JUMP!"

For the third time, Xavier didn't move, and the chorus of "boos" grew louder and nastier.

Over and over again, Mr. Rexroth ordered Xavier to jump, while Xavier continued to stand still, looking droopy.

One by one, and then two by two and ten by ten, the people left their seats and headed for the ticket window where, it was obvious, they intended to get their money back. It was also obvious that if they didn't get their money back, there was going to be trouble.

And so poor Mr. Rexroth had no choice but to give all the customers their money back, and to take down the bright new sign that read: "SEE XAVIER — THE WORLD'S ONLY JUMPING ELEPHANT!"

Later that evening, the animal trainer stopped to see Mr. Rexroth, who was sitting with his head in his hands.

"We might as well take Xavier back where we found him," said the trainer. "He's not doing us any good, and he seems pretty miserable."

"Do whatever you want with that elephant!" growled Mr. Rexroth. "I never want to see him again."

* * * * *

Not long after that, as the tiger was prowling around the plain looking for excitement, he had the surprise of his life. There, heading for the elephant grove in the distance, was Xavier.

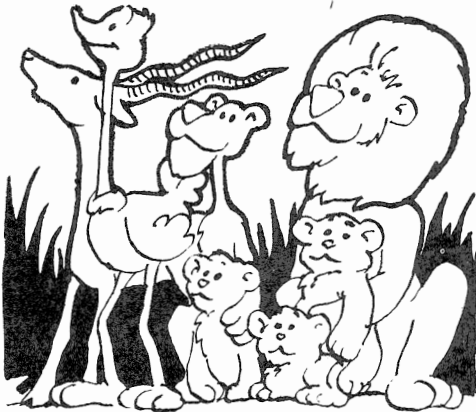
"It can't be Xavier," the tiger said to himself. "Xavier is in the circus."

The panther in his tree and the vulture flying overhead said the same thing. They all rubbed their eyes and looked again. But it most definitely *was* Xavier, sauntering along happily, swinging his trunk from side to side and whipping his tail warningly at two tsetse flies who, wisely, flew away.

Then Xavier had a grand reunion with Mother and Father Elephant, who were so glad to see him that at first they were speechless. Mother Elephant cried a few happy tears, and Father Elephant thwacked Xavier joyfully over and over again with his trunk till Xavier's back was sore. But Xavier was too happy to care.

Then Xavier went around to all the animals, saying hello and assuring them that he would never jump and annoy them again. "From now on," he promised, "I'm going to be much more considerate of everybody."

But the animals, after consulting among themselves, decided that, if Xavier could be considerate of them, they could be considerate of him too. And so it was decided that, from then on, once a year there would be a holiday on the plain.



The animals would gather together to

have a good time, and as the highlight of the festivities, Xavier would perform.

And perform he did! Once a year, he jumped and jumped and jumped, making one loud, jarring thud after another, while his friends surrounded him in a great circle, laughing, cheering, and applauding.

And if Mr. Rexroth only had been there with his long line of customers, he could have used his bright, new sign that read: "SEE XAVIER — THE WORLD'S ONLY JUMPING ELEPHANT!" ★

SERVICE

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

Less for self and more for others —
Loving all mankind like brothers —
Then the latent powers unfold,
Reaping heaven's choicest gold. —Sam T.

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HEALING

HEALING POWER OF GRATITUDE

The spiritual and physiological effects of gratitude to God can be a dominant factor in healing physical and mental ailments. An attitude of thanksgiving puts the individual in tune with the harmonizing vibrations of the Spirit's true home world — the World of Life Spirit. This, in turn, can lift the consciousness to a higher level, liberate the inner man from immersion in earthly things, and transform every atom of the body.

Sincere gratitude, we know, invites an outpouring of divine Light and Life, which opens the way for communication between the human being and his Creator.

Furthermore, physical health, spiritual illumination, and material sufficiency follow in the wake of those who "Enter into his gate with thanksgiving, and into his courts with praise."

The emotion involved in offering thanks to our Heavenly Father enhances our feeling of well-being far more than would mere earthly distractions and diversions. Disease-producing attitudes such as hate, jealousy, and rage disappear in the presence of gratitude and praise to Deity. Spiritual realities take the place of material illusions and work their good upon all of the Ego's vehicles.

Only the grateful at heart are spiritual-ly fit, and therefore only they are fully

attuned to divine guidance in regard to health or any other matter. The infinite power of God is ever available to those of His children from whose hearts flow silent songs of praise and thanksgiving. Spiritual and physical strength, courage, poise, and zest for life enrich the lives of all who are thus appreciative of God's goodness, mercy, and magnificence.

"Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing, and making melody in your heart to the Lord. Giving thanks always for all things unto God the Father in the name of our Lord Jesus Christ."
—Eph. 5:18-20



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