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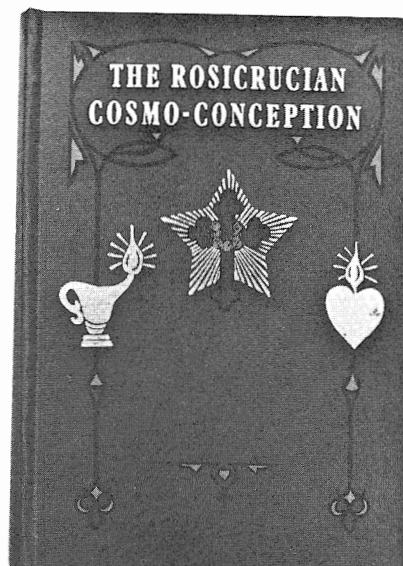
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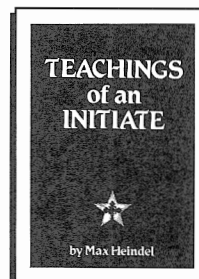
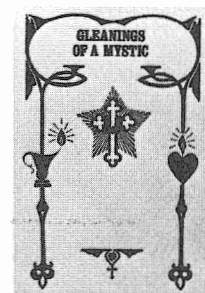
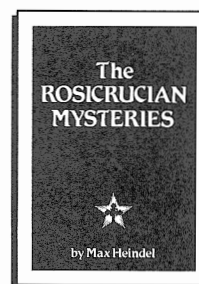
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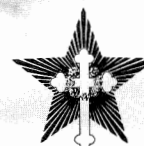
**THE
ROSICRUCIAN
FELLOWSHIP**

P.O. Box 713, 2222 Mission Ave.
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U.S.A.

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*“A Sane Mind,
A Soft Heart,
A Sound Body”*



Feature

Transmutations

From earth's thorns I gather roses
For my heavenly spirit home,
Like a Hebrew following Moses
Into deserts far I roam.

All my blood-drops change to rubies,
All my tears change into pearls
While I seek to know what truth is
And the scroll of life unfurls.

All the stones that men have cast me
Change to diamond and to dew,
All those sufferings are past me
As my heavenly home I view.

Through the barren arid wastelands
Of life's hard and tortuous climb
I find kind and helpful Christhands
Hoist me up from time to time.

And I know that I will make it
Though my feet all bleeding be,
When I see my cross I'll take it
To my Lord on Calvary.

Say not the years are wasted
That the struggle is in vain,
When I see my cross I'll take it
To my lord on Calvary.

Say not the years are wasted
That the struggle is in vain,
Say you've been tried and tested
And sunshine follows rain.

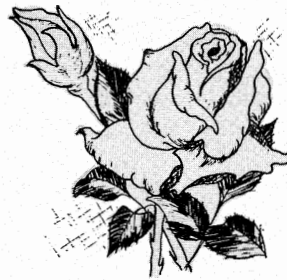
All the pilgrims meet in glory
In the Father's celestial inn,
And each will tell his story
Of how love was made to win.

—E. Petrakis

The Nature of Your Love

O Lord, I ask that you replace
the lower desires of my nature
with the desires of Your Heart,
so that I may abide in the
nature of Your Love. Whereby,
I will be able in my Glorified
Soul Body to help serve and uplift
mankind to the point of Light
which will liberate You from the
bonds of Earth and so bring forth
the establishment of the Kingdom of God.

—Linda Coleman



Just for To-day

Lord, for to-morrow and its needs I do not pray;
Keep me, my God, from stain of sin, just for to-day.
Let me both diligently work and duly pray.
Let me be kind in word and deed, just for to-day.
Let me be slow to do my will, prompt to obey;
Oh keep me in Thy loving care, just for to-day.

Let me no wrong or idle word unthinking say,
Set Thou a seal upon my lips, just for to-day.
Let me in season, Lord, be grave, in season gay,

Let me be faithful to Thy Grace,
And if to-day my tide of life should ebb away
Give me, sweet Lord, Thy sacraments divine.
So, for to-morrow and its needs I do not pray;
But keep me, guide and love me, Lord, just for to-day.

—Dorothy Hilton

Spiritual Grace

“As ye give, so shall ye receive,” and as you give without any thought of getting something in return, rewards will come from Heaven above! Perhaps, in the high-speed activities of our daily lives we have forgotten these words of wisdom. They are truly the foundation for our lives if we wish to live creatively and spiritually. It is faith in this statement that helps us to separate ourselves from the dangers of materialistic thinking and adherence to dogma that is really not based on sound, scientific principles.

How many times each day do you have thoughts of “fear or doubt” about having enough money, food, gas in the car, etc.? The temptation is so great for us to worry about these things that it requires strong concentration and persistence to break these habits in the thought patterns of most people. In the Sermon on the Mount, Christ Jesus admonished his disciples to “Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.” This is just another way of saying “Don’t worry so much about the material things in life for your needs shall be met as long as you are doing what you must do on the spiritual level.” Yes, you should plan your budget and keep gas in the car, but you don’t have to keep worrying about it and letting it take a prominent role in your daily thoughts!

We have been so programmed to think along “materialistic” lines that we don’t even consider that the Creator will fill all of our needs if we just keep on giving in service to others! It is the “personalizing” of our lives that really cuts us off from God. We think so much about “what” we need that the means for really getting it are completely overlooked. The Law of Grace is a permanent part of the universe created by God. It is like an eternal bank account that can be drawn upon as we need a little extra to help us along the way. It is activated by our “unselfish” giving in the service of God. It comes to us when we most need it and at those times when we least expect it! How many times have you thought things were just going to take that long, downhill plunge when all of a sudden, something or someone shows up and changes all that in a flash? That can happen to us if we will just have the faith that God’s Grace is still a reality in our lives and is not just something preached from “the pulpit.”

We can continuously put ourselves under the Law of Grace if we will stop expecting our rewards from the world. Why must we always think that the world “owes us something?” This is the first mistake many of us make when we get on the spiritual path; we think that everything will still be the same only we will be just a little bit happier by our faith in Jesus! Well, that is only the tip of the iceberg. All that is gold certainly does not glitter. Some of the most brilliant gold in the universe goes totally unrecognized by man due to the fact that we are always looking in the wrong places.

When we continue to live our lives in this fashion after we have made contact with a spiritual teaching, we usually have to get a few “hard knocks” to wake us up to the fact that something is now expected from us if we are to live the life of a true Christian Mystic. We must start to give in “spiritual gold” so we can receive of the same! □

—Editor

Mystic Light

In Pursuit of Inner Peace

Whenever there are difficulties to be faced or problems to be overcome, the person who is able to maintain his equilibrium and equipoise is the one who will be able most successfully to deal with and dispose of them. The person who is able to order and organize his feelings and thoughts so that they will not overcome him is the one who will not be overcome by outside pressures and calamities.

This is one of the most difficult lessons life has to teach us, and once it has been learned, all other lessons become easier. Development of perpetual inner calm and serenity, coupled with the faith—or the *knowledge*—that in God's plan all things ultimately work for good, brings to the individual that rare peace and effectiveness possessed now only by a very few. These are the "saint-like" ones who can surmount adversity as if unaffected by it, and yet spread comfort, help, and often some of their own inner harmony among others who may be deeply troubled. Yet these people are not "unaffected" by adversity; they are in truth more affected than most, for that very serenity which allows them to conquer troubles seemingly unscathed also sensitizes them almost beyond comprehension to the sufferings of others. Having themselves experienced the agony of life unrelieved by inner peace (for we all do, at one point in evolution or another) and supplanted that agony with inner harmony, faith, and wisdom, their hearts literally ache for their fellow-men who must yet learn to develop this condition.

Many will object that the inner peace which transcends all external circumstances *can* only be developed by "saints," and that the ordinary man has no chance of creating such a condition within himself as long as he continues to be buffeted by the myriad afflictions of our strenuous, modern, daily life. But that is just where the lesson lies—in learning to create inner harmony in spite of these afflictions. Anyone can be at peace when all goes well. But we all, before we can realize our divine potential, or, even, progress much further upon the evolutionary path, must possess the internal serenity that endures in the face of all outer circumstances.

How is this state achieved? It involves a long, slow, tedious process, and is cultivated only with the continuing *persistence* so essential

to the progress of aspirants. For some it may mean at first, frequent pauses in the day's activities in order forcibly to calm down, relax, and think serene thoughts. For some it may mean learning not to "get worked up" about problems which either seem, at the moment, insoluble, or which, because they essentially affect others, have only marginal relevance to themselves. For all it will mean giving particular attention during periods of retrospection to those moments during the day when panic, disgust, anger, worry, or any other form of emotional disease took the upper hand, determining why these emotions manifested themselves, and reflecting upon ways in which and thoughts with which they might have been supplanted. And most important, for all it will mean prayer—frequent and even continuing—for divine help in creating internal peace. Reverent, sincere communion with God during moments of solitude, and the conscious striving for tranquillity while going about daily tasks which can take the form of continuing prayer, both have their place.

It may seem impossible for the businessman on his job, the housewife caring for small children, the salesperson faced with a line of waiting customers, the worker on an assembly line, or people engaged in hundreds of other equally demanding activities, to pause in the midst of their work "simply" in order to calm down. Yet pauses for coffee breaks are legion, and pauses to pop tranquilizers or other "soothing" medications into the mouth are becoming commonplace. Why not, then,

utilize that same period of time for a more effective and less dangerous treatment of "nerves," if this is needed. Even if only a few minutes are taken consciously to relax and to try to think constructive thoughts, it will help.

It may also seem impossible not to become disturbed when a problem appears unfair, overwhelming, or insurmountable. Often, however, with faith, calm appraisal, and requests for divine guidance, that which appears impossible today will become manageable tomorrow. It is quite sufficient to live each day at a time and do the best we can at each particular moment. If the burdens of the next week, the next day, or even the next hour, appear to be too much, certainly they will not be lessened by worrying or getting upset. They may be lessened if approached quietly, calmly, thoughtfully, and always in the certainty that divine help, once sincerely requested, will be forthcoming. The immediate outcome of any situation, no matter how perplexing, as well as its long-range one, will be far more positive if approached and experienced with mental and emotional equilibrium. To be convinced of the truth of this, it is necessary only to view the example, repeated many times in recent history, of a mass exodus from a burning public building. In those instances in which panic ensued, many lives were needlessly lost in hysterical stampedes for safety. In those instances in which people kept their heads and all proceeded calmly and quickly to exits, there were fewer casualties and the horror was considerably lessened.

The temptation to view with something less than tranquillity problems and crises which affect us personally and seem to have been created solely by other people is always great. "It's not my fault," is our response, or "He did it—why should I have to suffer?" Our indignation that we should be inconvenienced, or worse, because of the acts of others is easily kindled. Again, however, such problems, unjust as they may seem, are not decreased by indignation, anger, or petulance. They, as much as any other, are best met calmly. Furthermore, deeper reflection into the matter will often show that, in spite of the over-whelming evidence of another's responsibility for whatever unpleasantness may be at hand, we too may well be at fault. We are not made to suffer unless we have done something to warrant it.

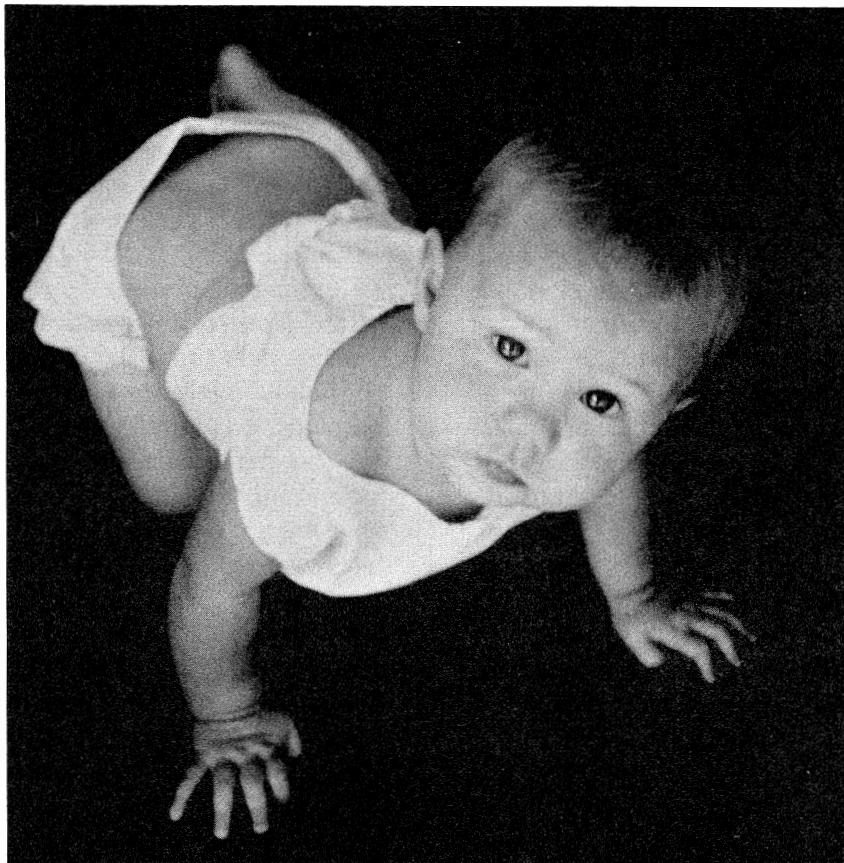
If we are caught in such a tragedy, it means that we have an unavoidable debt to pay or a lesson to learn, and isn't it true that the sooner such matters are taken care of, the better?

Sometimes the reason for our discomfiture is not easily discernible, and may stem from our activities in a previous lifetime. Often, however, if we dig deeply enough into the situation, we will find that our own acts, thoughts, or omissions have caused the "other person" to do what he did to create our difficulty. Here again we see the importance of the type of penetrating nightly retrospection which will ferret out the underlying causes of events affecting us and make us see clearly the

nature of our own roles and performances in daily life.

Some will argue that, yes, perhaps we can be held responsible for personal problems which beset us, and, yes, with effort, we can even face them with equanimity. But how can we remain calm in the face of natural disasters and cataclysms which appear completely out of our hands, often strike without warning, do untold damage, and sometimes even alter completely our way of life? To be sure, it is not easy to meet such catastrophes tranquilly. In fact, to us in our present stage of development, that seems to be next to impossible. But this, also, must be learned. Perhaps it will be easier if we remember that such cataclysms, too, are the results of our own actions and we will each be affected by them in direct proportion as we deserve, in accordance with the Law of Consequence. If we are caught in such a tragedy, it means that we have an unavoidable debt to pay or a lesson to learn, and isn't it true that the sooner such matters are taken care of, the better? Worry, recrimination, fear, or even hopeless, abject surrender to "circumstance" will only make the situation worse. What must be done is to remain calm, keep our wits about us, do whatever possible to alleviate the situation—even the smallest positive action will always be of benefit—and always remember to request God's help.

Prayer offered by a person who is upset or in a highly emotional state can not have as effective results as that offered by one who is calm and quiet. The petition itself is more cogently formulated by a serene person,



and such a person, too, is more likely to include the thoughts of gratitude and praise which should form the basis of all prayer. For no matter how extreme the difficulty, we can always find much reason for gratitude. Tranquil prayers will bring more effective response than emotional ones, and the tranquil mind and Spirit will be far more receptive to that response than those which are agitated and disturbed. It is well enough known that our prayers are often answered in unexpected ways, and if we are distraught we cannot expect to be perceptive enough always to recognize opportunities that may be given. Only those who have learned to maintain continuing equanimity are free enough from the restraints of emotion—in whatever form—to appraise all situations objec-

tively and perceive the chances for betterment latent or suddenly created in each.

Max Heindel warns us of the danger of two negative emotions—worry and fear—in *The Web of Destiny*, pp. 92-93: “worry is a condition where the desire currents do not sweep in long curved lines in any part of the desire body, but where the vehicle is full of eddies—nothing but eddies in extreme cases. The person so affected does not endeavor to take action in any line; he sees calamities where there are none, and instead of generating currents which lead to action that may prevent the thing he fears, each thought of worry causes an eddy in the desire body, and he does nothing in consequence. This condition of worry in the desire body may be likened to water which is about to congeal under

a lowering temperature; fear which expresses itself as skepticism, cynicism, and pessimism may be likened to that same water when it has frozen, for the desire bodies of such people are almost motionless, and nothing one can say or do seems to have the power to alter the condition... (the individual) should remember that every time one of these thoughts is indulged in, it helps to congeal the currents in the desire body and build a steel blue shell in which the person who habitually fosters fear and worry will some time find himself shut off from the love, sympathy, and help of all the world. Therefore we ought to strive to be cheerful, even under adverse circumstances, or we may find ourselves in a serious condition here and hereafter.”

It does not seem as though the pressure of life will become less in the immediate time to come. If the last half century is any indication, and the rate of innovation, scientific and material progress, and natural, cultural, and social upheaval continues and increases proportionately as it has been doing, problems, pressures, and convulsions facing us are apt to become ever more severe and intense. They will not be mitigated, but only intensified, with panic, worry, fear, anger, or pessimism. They can be met, successfully and forcefully, if we learn to cultivate the tranquility and inner peace which will allow us to face them quietly, thoughtfully, objectively, and positively, secure in the conviction of the ultimate triumph of all that is good, and of the fulfillment of our own ultimate destiny. □

—C.L.

Mystic Light

The Right to Freedom

If a potter created a clay pot, generally we would admit that the potter had the right to decide what was to be done with the pot. The Creative Hierarchies have helped each human create a dense body, a vital body, a desire body and a mind. Thus, the right to decide what each of these bodies should be used for should lie jointly with the Creative Hierarchies and the human Ego which helped create and occupies the bodies.

The Creative Hierarchies have, however, chosen not to exercise their part of the right to control what humans do with their bodies. Rather, they have allowed humans to decide what they will do, what they will desire and what they will think. Humanity, in the Garden of Eden, was allowed to choose to eat of the Tree of Knowledge of Good and Evil. When Christ was on Earth he did not force anyone to follow him, he simply invited them to do so. When people came to arrest and later crucify him, he let them carry out their purpose, although he admitted that he could have gotten the Father to send twelve legions of angels to protect him. Throughout history, many have murdered, robbed, and raped innocent victims. The Creative Hierarchies could have struck such criminals dead as soon as they formed in their minds the intention of committing their crimes, but they did not. Rather, they let them do what they chose to do.

Why have the Creative Hierarchies chosen to allow humans to choose what they will do? Each human is a spark of God, and each one is to become a Creator. In order for humans to unfold their creative powers they need to be free to make choices, otherwise they would end up being mere puppets.

What provision have the Creative Hierarchies made for keeping the universe in balance in the presence of (often unwise) humans acting as they choose? They have incorporated into the universe a Law of Cause and Effect which brings back to each person the effects of all the causes which he or she set in motion. Thus, anything which man unbalances is eventually returned to balance.

Because the Creative Hierarchies do not make choices for humans, each human has the right to make choices for himself. This right to liberty is indeed endowed by the Creator, as Thomas Jefferson wrote in the Declaration of Independence. As freedom was

given to us by God with love and wisdom, we should value it, exercise it, and not let it be taken from us. As we must grant others what we want for ourselves, we must be careful not to do or say anything which would interfere with anyone else's rights to freedom.

If some members within a society overstep their right to freedom and start interfering with the rightful freedoms of others, then the society may need to make provisions for restraining those individuals until they can place some restraint on themselves. If an Ego is not in full control of a set of bodies because the bodies have not been completely constructed (as in the case of children) or because the bodies are not functioning properly or the connections between the Ego and the bodies are faulty (as in the case of illness or insanity), then some temporary assistance and direction may need to be given by another until the Ego can take over the direction of its own bodies.

When one learns consciously to enter and work in the higher worlds, one's ability to exercise power increases tremendously. It would then be easy to gain control of weaker peoples who do not yet have equivalent power. Unless the Spiritual aspirant has grasped the importance of everyone having individual freedom in the evolutionary scheme, and has proved to the Creative Hierarchies that he or she is committed to respecting the freedom of others, he or she may not be allowed to consciously enter the higher worlds. □

—Elsa M. Glover

The Revelation of St. John the Divine

CHAPTER 3

Sardis, the fifth church to be addressed, is according to several references located in the region of the pharynx. This could be, since the first comment to Sardis would indicate that the natural man has at last come near to redemption. The promise that "I will confess his name before my Father" would indicate the involvement of speech. Furthermore, this is the only one of the seven promises that suggest speech.

The importance of proper speaking was previously mentioned and it is appropriate to review one of the teachings of Jesus, regarding damage that can be caused by improper speech:

And he called the multitude, and said unto them, Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Mat. 15:11.

It is quite plain that our speech must be judiciously used or progress will be curtailed. This would also affect the remaining centers as they contact the spiritual planes.

1. *And unto the angel of the church in Sardis (precious stone, the riches of power) write; these things saith he that hath the seven (number of fulfillment) stars (man's 5 senses correctly used). I know thy works, that thou hast a name that thou livest, and art dead (to lower nature and things foreign to spirit).*

The statement, "that thou livest and art dead," shows that Sardis has developed a vibrant spiritual identity that keeps the candle ablaze with light. At the same time, the center has become dead to the influences of the lower nature. This perception is expanded in the following verse:

2. *Be watchful, and strengthen the things which remain, that are ready to die (to the lower nature): for I have not found thy works perfect before God.*

We should always strive for perfection and these verses serve to give encouragement to those on the path. Recognition is given to the fact that in Sardis are to be found Initiates who are successfully building their Golden Wedding Garment.

3. *Remember therefore how thou hast received and heard, and hold fast and repent. (i.e. Remember the basic teaching that man is a spiritual being.) If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee (law of cause and effect).*

4. *Thou hast a few names even in Sardis (Note, even here only a few.) which have not defiled their garments (have a spotless Wedding Garment); and they shall walk with me in white (He walks only with the pure): for they are worthy.*

5. *He that overcometh, the same shall be clothed in white raiment (spotless Wedding Garment); and I will not blot out his name out of the book of life (Record stamped on the Desire Body.), but I will confess his name before my Father, and before his angels.*

6. *He that hath an ear, let him hear what the Spirit saith unto the churches.* (The centers within speak to spiritual ears.)

We are informed that even here at this level, many are misusing this center, and as a result are still dead *spiritually*. Really, are we as advanced as we might like to believe? Note the significance of the 3; for as we attain spiritually we shall have the potential of *powers unlimited*, with the promise of walking with Him in white. The message is simply that as we overcome the restrictions of the lower nature, we shall be clothed in our *Golden Wedding Garment*.

7. *And to the angel of the church in Philadelphia* (consciousness expressing brotherly love) *write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;*

8. *I know thy works: behold I have set before thee an open door* (for the spiritual life), *and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.*

To the one who is holy and who has the “key” (can manifest LOVE) the door is opened. We are informed that it takes more than mere man to open and close it. He who has the “Key of David,” in the highest sense, can “tune in” the Christ within. To the reverse, when dominated by low and selfish thoughts of an opposite nature, we have to contend with the synagogue of Satan (verse 9):

9. *Behold I will make them of the synagogue of Satan, which say they are Jews, and are not,*

but do lie; behold, I will make them to come and worship before my feet, and to know that I have loved thee.

Those that say they are Jews “and are not” are those who falsely believe that their domineering or oppressive expressions of love is the real thing—but it is not! A “Jew” in Bible symbology is one who is “circumcised” spiritually, or has sacrificed the use of the flesh or the lower man for the glory of God. This church, like the others, is warned to hold fast to the spirituality it has, because it is the Spirit that will turn the “key” of the raised Life Force.

10. *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

11. *Behold, I come quickly: hold that fast which thou hast, that no man take thy crown* (developed mind).

Many places inform us that when He comes it will happen quickly. “that no man take thy crown” verifies what has been implied all along; that at this stage we will have contacted the Higher or Spiritualized Mind. The crown being worn is testimony to a very high attainment, due to control of mind. The whole message to Philadelphia is from the Christ within.

12. *Him that overcometh will I make a pillar* (perfect soul) *in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is the new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*

It is promised that the new name of God will be written upon him, or that he will have a newer and more accurate conception of the nature of God, due to his raised spiritual consciousness. This means also that



he will not come in and go out from unconsciousness to consciousness; but will have the unbroken consciousness of the Initiate.

13. *He that hath an ear, let him hear what the Spirit saith unto the churches.*

This verse has been repeated to all the seven centers, and it simply means that you will need *spiritual ears* to get the message. Rosicrucian teachings reveal that the worthwhile teachings come from within—from the Spirit. This is the meaning of the *Gospel of Christ*, where it is the Spirit within that is doing the teaching. Max Heindel, as he wrote about the necessity of developing the Vital Body, or Soul Body, revealed:

“Moreover, as the luminous soul body grows in and around a person, this light will teach him or her about the Mysteries without the need of books, and one who is thus God-taught knows more than all the books in the world contain. In due time the inner vision will be opened and the way to the Temple shown.” Gleanings of a Mystic, by Max Heindel.

Another thing to consider is that in every case where instruction is being given to the centers, they have been cautioned about the possibility of failure. Each center is urged to work and overcome some related weakness. Even the Laodiceans (the next church), who are functioning on the Spiritual planes are cautioned about possible failure.

Before completion of the messages to the seven churches, the significance of the “angels” should be noted. One function, as taught by Rosicrucian Teachings, is that they are in charge of the generation of our bodies.

Hence, we are reminded that an angel is present at every birth. Since angels are experts in the building of our etheric vital bodies,* John’s instructions, given by an angel of one of the seven centers, could be viewed as actual instructions from of these angelic beings. It could also be seen as an appeal to our own spiritual perception to seek

Because thou sayest, I am rich, and increased with good (have developed many new capabilities and accomplishments) and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. (Has not developed latent potential and remains spiritually blind.)

understanding of the principles involved. This is how angels would be responsible to guard and direct the natural forces of mind and body, which have contained in them the future of the whole man. In a sense, this too could be viewed as a birth.

We are informed that one who has possession of the “key of David” has access to the spiritual worlds. We can easily understand this mystery by recalling the Bible story of David and King Saul. This story relates to the withdrawal of the rulership of our own kingdom (physical body under the influence of King Saul, or *mind*) and the transferring of authority to King David (love, or spiritualized heart). The purpose of this lesson is to identify the *heart* as the center through which Spirit rules. Hence, love (David) become the ruling intelligence, or *king*. Having the

“key of David” becomes the symbolic way of saying that to enter the heaven worlds, we must have the *heart* (or emotions) *under control*. (v. 7)

14. *And unto the angel of the Laodicians (Judgment of the people) write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God.*

In these verses, we see the requirements that the candidates must meet to unite our bodies with the Divine Spirit. The result will be spiritual consciousness. The instructions are explicit—that at every step we must be active and putting forth great effort. We should not have lukewarm responses.

The warning continues:

15. *I know thy works, that thou are neither cold nor hot: I would thou wert cold or hot. (Either is more desirable than to do nothing.)*

16. *So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*

17. *Because thou sayest, I am rich, and increased with good (have developed many new capabilities and accomplishments) and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. (Has not developed latent potential and remains spiritually blind.)*

18. *I counsel thee to buy of me gold tried in the fire (spiritual consciousness, or spiritual wisdom), that thou mayest be rich (in knowledge); and white raiment (wedding garment), that thou may be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou*

mayest see. (Develop spiritual vision in the "third eye.")

19. *As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

20. *Behold, I stand at the door and knock* (The great trial is at hand.): *if any man hear my voice* (has spiritual hearing), *and open the door, I will come in to him.* (When the centers have all been awakened.)

21. *To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne.* (When this level of consciousness has been attained, the candidate will have the Christ Consciousness, or the uninterrupted consciousness of the Initiate.)

22. *He that hath an ear* (spiritual hearing), *let him hear what the Spirit saith unto the churches.*

Please Note: When man came into this life, all potentials as outlined in chapters 2 and 3, are in germinal form. During the following chapters, we shall see these potentials developed into powerful forces. Let us also recognize that these first three chapters have completed the introduction.

Symbology of Number 3

Gimel (3) Double Letter Moon (D)

Number 3 symbolizes the Word made flesh, possessing all future potentials and "dwelling among us." Man is now Spirit and matter united by Mind. It is number 1 (Divine), come into manifestation and meeting the inertia of matter, symbolized by number 2. With the addition of number 3, the first two (the positive and negative) have now

penetrated into matter and manifest the "only begotten Son." At this point, as indicated above, it is the *Word made flesh* and dwelling among us. Thus is illustrated how number 3 represents a completion of state, since at this point of creation, man with the potential of the centers or churches within, can now go on to oneness or unity with the Father. This thought could be expressed as Aleph, number 1 expressing activity and force through man of the physical plane. Beth, number 2, is the negative, passive and receptive aspect. Representing the completion or the result of the union between Aleph and Beth is Gimel, number 3. Here is the magnetic link that unites the first two and this identifies the "Only Begotten Son." In this manner is the Word made flesh. Would this explain the statement to "Honor thy father and thy mother?"

Number 3, the completion number, is expressed in Rev. 3:12, where the promise is to: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

We discover application of these numbers in the pillars of Solomon's Temple (temple of wisdom), where man (Aleph) and woman (Beth) are represented as the two pillars. Gimel is the arch which unites the 2, completing the portal. Here is the door through which man enters the Holy of Holies. It is through this portal that we "enter into the sheepfold." Should we enter by any other

way, we are thieves and robbers. In *Luke 13:24*, the message is to "strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able."

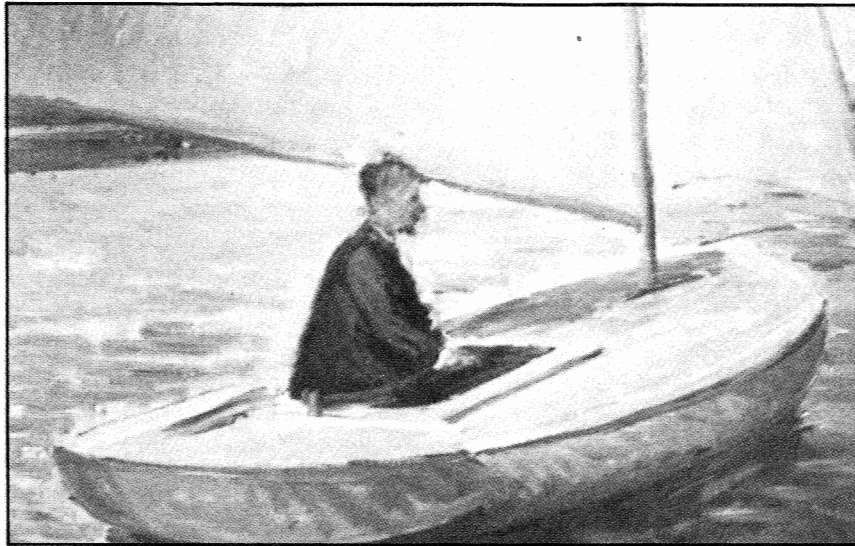
Number 3, the completion number, is expressed in *Rev. 3:12*, where the promise is to: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Thus is illustrated the positive and negative united with the Divine. Also note that we are speaking of *future* activities.

The significance of numbers 1, 2 and 3 should be kept in mind as all this will appear in chapter 11, as the Ego begins another and higher round of activity. So that there will be no mis-interpretation, the two witnesses of chapter 11:3, are the positive and negative (or, 1 & 2), found within, and when perfected they bring about the "marriage of the Lamb (positive) and his wife (negative) hath made herself ready." The positive aspect of this is the spiritualized (perfected) Mind (Chapter 19:12), identified by the statement: "On his head were many crowns." Note how, as the interpretation progresses, this aspect is brought into manifestation. Here is identified the key to Revelation. This interpretation being but an outline, the reader would find this a good place for more thought.

As number 3 *fortells the balance* of all manifested things in the Godhead; it is certain testimony regarding the eventual perfection or operation of the 7 centers within. In this chapter we are concerned with the final 3 churches. □

—Evans Waterman

Mystic Light



Manifestations of the Christ Ray

Manifestations of the Christ Ray, all vibrant, beautiful and full of mystery are so numerous that it would be impossible to include more than a resume of this all-embracing subject at any one time. As we pray in our sacred chapel day after day, the Christ Rays vibrating from each one of us join forces and radiate one luminous ray which forms a beautiful light within and around the entire structure. If we gave the matter only a little thought we would know that all the truly beautiful things in life are created by and through the Christ Ray, and in turn the Christ Ray is set into motion through Love in the highest sense of the word. Love for all creation which is the manifestation of God.

The Light of the Christ is for every soul—for all people, both free men and slaves. It is hard for us, who are as free as the air we breathe, to realize there are still men and women in the world today who are slaves. They do not even own their own physical bodies, but they do own that spark of Christ Light within their hearts, and it is that spark which will eventually free them from bondage.

Christ Rays are responsible for all of Nature's works. The intelligent gardener considers these rays as they are reflected by way of the Moon, when doing his planting. The successful healer considers the Christ Rays as they are reflected by way of the Sun. Christ is an embodiment of the wisdom principle and in proportion, as the Christ is formed in us, we attain to better health. All spiritual healing is the result of various rates of vibration within the Christ Ray. The healing power used by the Christ has always been available to mankind in just the same

measure as man has been prepared to become a channel to receive and liberate the healing force. As we give so shall we receive. Therefore, if we would receive this great healing force, we must in turn, pass it on to suffering humanity; thereby, becoming a better channel through which the forces may flow.

Under the "Old Dispensation" the path of Initiation was not open to all, but only to the chosen few. The pupils who were ready for Initiation before the birth of Jesus, were raised to a state of exaltation wherein they transcended physical conditions. To their spiritual vision the solid Earth became transparent and they saw the Sun at Mid-night. This is the star that shone on that Holy Night, which we call the Star of Bethlehem, and which still shines for the Mystic in the darkness of night. The Blazing Star is ever there to guide him, and his soul hears the prophetic song "Peace and Goodwill to all."

Is it any wonder that it is hard to educate humanity to such a high standard? Is there any better way to show the beauty of, and the necessity for, peace, goodwill and love than by contrasting them with the present state of war, selfishness and hatred? The Star of Bethlehem is said to have appeared at the birth of Jesus and guided the Three Wise Men, who represented the people of the Earth, to the Savior.

The moment the Great Sun-Spirit Christ was liberated from the physical vehicle of Jesus a tremendous wave of spiritual sunlight flooded the Earth. At that moment, the path of Initiation was then made open to

whomsoever will. This wave of spiritual sun-light was of such dazzling brilliance that the masses declared the Sun was darkened. The Sun was not darkened! It was the tremendously high vibrations caused by the excess of light that blinded the people.

The rays of the invisible spiritual sun promote *soul growth* upon one part of the Earth after another, as the rays from the physical sun promote the growth of *form*. This *spiritual impulse* also travels in the same direction as the physical sun—from East to West, which accounts for the wave of spirituality which has spread over the Earth, traveling from East to West, embracing the many religions until at last it sweeps over the Western world where it takes the lofty form of the Christian Religion. As the Sun out-shines the brightest star in the heavens, in a not-too-distant future, the *true* religion of Christ will supersede and overshadow all other religions.

All religions have been given to mankind by the Recording Angels, who know the spiritual requirements of each class, nation and race, and up to now these religions have served their purpose as stepping stones leading up to the *realization* of Christianity. The real Esoteric Christianity has not yet been taught publicly, nor will it be so taught publicly until humanity has passed through its materialistic stage, and become fitted to receive it. By that time there will be very little teaching necessary as the unifying Christ Ray, in the form of the Christian Religion, will have opened the hearts of men, as their understanding is being opened now.

Christianity was inaugurated 2000 years ago, but it has always existed and always will exist simply because there is only one Son of God, the Cosmic Christ. Actually, there has never been more than the one religion in the world because there never has been any other Initiator save the Great Solar Spirit. It is pre-Christian history that the Druids of Britain wrote, "Christ the word from the beginning, was from the beginning our Teacher and we never lost His Teachings." Historians record that a great Druid settlement in South West England believed in a Triune God and in a coming Savior whose name should be "Yesu."

Today mankind has advanced to the stage where it can absorb more and more of the Christ Ray and in consequence more and more is forthcoming.

According to J.O. Kennaman, Doctor of Philosophy and authority on religious research; "In Britain alone, Messiahism survived in its purity until the coming of the Messiah, and the British were never converted to Christianity for as soon as they heard the story of Jesus, they knew that their Yesu had come." When Christ appeared in the flesh and united Himself with this Earth, the true religion already in existence, received the name of Christianity. Only through the consciousness of the indwelling Christ Spirit can the true spiritual understanding of Christianity dawn upon the world.

The powerful rays from the

Christ Spirit are radiated through every part of the Earth which is the body of Christ, from the center to the periphery, but they are not visible in the inhabited parts of the world because these rays are *absorbed* by humanity, as the rays of the plant group-spirit are absorbed by the flower. These rays constitute the "Inner urge" which is slowly but surely impelling mankind to adopt an attitude of altruism. In the early years of the Christian era the phenomenon of the Aurora Borealis, was almost unknown, but in the course of time as the Christ Wave, which descends into the Earth during part of the year, infuses more and more of its own life into the Earth, it becomes more readily visible as a brilliant spectacle of glowing colors!

When we refer to the days before the birth of the Savior, we find that altruism in any sense of the word was unheard of. Today mankind has advanced to the stage where it can absorb more and more of the Christ Ray and in consequence more and more is forthcoming. It certainly accounts for the great generosity which is now becoming apparent everywhere. Surely it is to the credit of humanity that so much altruism is being practiced, and that it is constantly increasing day after day. All of this is a manifestation of the inexhaustible Christ Ray; the impregnating Ray which causes the soul to become fruitful, and eventually the Immaculate Conception will become a reality in our hearts and the Christ will be born within each of us. We shall then *walk in the light, as He is in the light*, and we shall have Fellowship, one with another. □

—L.L.

Max Heindel's Message



The Path of Initiation

In an earlier chapter we noted that the transition of the Adept from the dominion of death to the realm of immortality was foreshadowed in the daring leap of Hiram Abiff, the Grand Master—Workman of Solomon's Temple, into the seething sea of molten metal and his passage through the nine arch-like strata of the Earth which form the path of Initiation. We also remember that at the end of that journey Hiram Abiff, the son of Cain received from his ancestor *a new hammer and a new word* for use in the New Age. According to the Gospels we also find that Jesus, the son of Seth, immediately after his descent from Golgotha entered the subterranean strata where he remained for some time in communion with the spirits who dwell there. Thus the various strata of the Earth from the circumference to the center form the path of Initiation, both for the sons of Seth and the sons of Cain, and that is the reason why little or nothing is said of the inner construction of the Earth in the multitude of books dealing with subjects of occultism. Those who are simply psychics do not know, and those who do know are not saying much. There is a chapter on the subject in the Rosicrucian Cosmo-Conception which gives about all that one dares to tell, and to that the reader is referred for further information than

here given. The path of Initiation is guarded in various ways. While we walk the Earth in our physical bodies, we are drawn towards the center of the Earth by the force of gravitation; but our bodies being solid, that is to say, of the same density as the material whereof our globe is composed, we are thus prevented from sinking through the Earth by displacement as we would sink in water, or by interpenetration as we would sink in water, or by interpenetration as we would pass through ether. When death comes and we shed this so-called mortal coil, we find ourselves in vehicles that are finer than the elements of the Earth. A person clothed in these finer vehicles could easily penetrate through the various strata of our globe to the center if there were no other obstacles. Having shed the dense body, he is no longer subject to gravitation, but to levitation, and on that account he usually finds it sufficiently difficult to stay upon the surface of the Earth. Only during the first part of his post-mortem experience when he is still loaded down with the coarsest ether and desire stuff is this possible for him. The more he has gathered of that denser substance by indulgence of his lower nature and cultivation of the habit of drunkenness, covetousness, hatred, malice, immoral emotions, and disreputable vices, the easier it is for him to stay around low saloons, gambling houses, red-light districts, and kindred places. but the man of high ideals and lofty aspirations, who would be the one likely to seek the path of Initiation, feels the impelling force of levitation drawing him outward into the

purser strata of the air where the First Heaven is located, and is thus effectually prevented from trespassing upon the path of Initiation. Stories are told of Initiates having overcome the law of gravitation in order to *rise in the air* at certain times for a definite purpose while still in the dense body. Initiates are also taught how to suspend the law of levitation when they are in their soul bodies, and how to pass through the nine strata of the Earth. It is said that Jesus was the son of a carpenter, but the Greek word is *tekton*, and means builder; *arche* is the Greek name of primordial matter. It is also said that Jesus was a carpenter (*tekton*) himself. It is true, he was a *tekton*, builder or Mason, a Son of God, the Grand *Archetekton*. At the age of *thirty-three*, when he had taken the three-times-three (9) degrees of Mystic Masonry, he descended to the center of the Earth. So does every other *tekton*, Mason or *phree messen*, (child of light) as the Egyptians called such, descend through the *nine* arch-like strata of the Earth. We shall find at the time of the first advent of Christ both Hiram Abiff, the son of Cain, and Solomon, the son of Seth, reborn to take from Him the next great Initiation into the Christian Mysteries.

In the last chapter we saw while considering "The Philosophers' Stone" that the spinal cord is the principal laboratory of the alchemist, and that the *spinal spirit fire* generated by turning the creative force upward through the spinal canal, passing it between the pituitary body and the pineal gland in the brain, gives to man a third eye as it were

wherewith to see in the spiritual worlds. When this serpentine Spirit fire has been sufficiently evolved, he may read by its light the wisdom of the ages. Therefore Christ exhorted His Disciples to be wise as serpents. The Egyptian word *Naja*, which means serpent, is used at least once in the Hebrew Bible in the 58th Psalm. In ancient Egypt the Pharaohs were Kings and Priests, holding a double office, and they therefore wore a double crown with a *Uraeus* or serpent head so placed that when wearing this crown the *Uraeus* seemed to protrude from the Emperor's forehead between the eyebrows. The serpentine *Uraeus* was therefore an apt symbol of the wisdom of the wearer.

Every Initiate to this day has the serpent symbol on his brow and is known to his fellows by that token as a son of the widow and the Lucifer Spirit.

It will be remembered that according to the Bible story the Lucifer Spirit appeared to Eve as a serpent, a son of Wisdom. Cain according to the Masonic legend, was born from this union with Eve. It is also stated that the Lucifer Spirit then left Eve, who thus became a widow, and Cain was thus the son of the Lucifer Spirit, the serpent of Wisdom, and Eve, the widow. Every Initiate to this day has the serpent symbol on his brow and is known to his fellows by that token as a *son of the widow and the Lucifer Spirit*. Therefore we shall trace Hiram Abiff to his next embodiment by that mark, and as evidence given by a party against his own interest is par-

ticularly valuable according to law, we call special attention to the following points gained from the Catholic Latin Testament:

In 1st Samuel 19, King James Version, *Naioth* is spoken of as a place where a school of prophets and seers dwelt, Samuel among others. *Naioth* is the feminine plural of *Naja*, a serpent, which we have already mentioned as being an Egyptian word used in the Bible. In the Latin version the same place is spoken of as *Naim*, and Eusebius says it was located near Endor, famous as the abode of the witch, through whose instrumentality Saul spoke with Samuel after the latter had passed on. But it is not to be supposed that *Naioth* and *Naim* are places, or that they were used interchangeably. They describe two widely different classes of spiritually gifted people, which the ancient Egyptians had marked by placing the *Uraeus* upon the brows of one and at the navels of the other. The latter were mediumistic persons, receiving impressions from Spirit controls through the solar plexus. They were properly designated *Naioth* by the Hebrews who used the feminine suffix to indicate their negative qualities. But the voluntary clairvoyant and the Initiate, represented by the Egyptians as having the serpentine *Uraeus* in the forehead, were called *Naim* by the Hebrews who used the male suffix to designate the positive spiritual faculty which they possess. And the Latin Catholic version of the New Testament, (Luke, chapter 7, verses 11 to 15,) speaks of the person raised by Christ as the widow's son of *Nain*.

As the serpent is not fully un-

folded until the ninth arch of the Lesser Mysteries has been passed and the candidates become aspirants to the Greater Mysteries, and further because the Lodge of *Phree Messen* (Children of Light) of Ancient Egypt are now transferred, to the various branches of the Anglo-Saxon race, where the sound, *Nain* means "nine," the original word has been corrupted to mislead all not entitled to the knowledge.

But all things change on this terrestrial sphere, and this applies also to the methods of Initiation and the requirements therefor. Hiram Abiff failed in his great effort to make the Molten Sea at the time when he was building Solomon's Temple, because he, the son of the fiery Lucifer Spirits, did not know how to blend the element fire with the water poured into his mold by the Sons of Seth, the creatures of the water God, Jehovah. At that time he was given a *new Hammer and a new Word*. The Hammer was in the form of a *Cross*. The Word was written upon a *disc*, before he was finally slain by his adversaries. And so he slept until as *Lazarus, the widow's son of Nain*, he was raised by *the strong grip of the lion's paw*, the Lion of Judah. Then the disc was found, also the new cruciform Hammer, and upon the disc the mystic symbol, *The Rose*. In these two symbols lie hidden the great secret of life, the blending of water and fire, as symbolized by the earth-born fluidic sap ascending through the stem and calyx of the flower to the fire tinted petals, born in the purity of the Sun, but still guarded by the thorns of the martial Lucifer Spirits.

Exoteric *Masonry*, which is only the husks of the Mystic Order formed by the Sons of Cain, has in modern times attracted the *masculine* element with its positively polarized physical vehicles, and educated them in industry and *statecraft*, thus controlling the material

In the past, humanity has been claiming universal brotherhood as a great ideal, but we must come closer than that to being in full accord with the Christ. He said to His disciples "Ye are my friends."

development of the world. The sons of Seth, constituting themselves the Priestcraft, have worked their spell over the positive vital bodies of the *feminine* element to dominate spiritual development. And whereas, the sons of Cain working through Freemasonry and kindred movements, have openly fought for the temporal power, the Priestcraft has fought as strenuously and perhaps more effectively by stealth to retain their hold upon the spiritual development of the feminine element.

To the casual onlooker it would seem as if there were no decided antagonism between these two movements at the present time; but though Freemasonry of today is but a shell of its true ancient mystic self, and though Catholicism has been terribly tarnished by the touch of time, in this one thing there is no difference, namely, that the war is as keen as ever. The efforts of the Church are not concentrated upon the

masses, however, as much as upon those who are seeking to live the higher life so that they may gain admission to the Mystery Temple and learn how to make the Philosopher's Stone.

As mankind advances in evolution, the Vital Body becomes more permanently positively polarized, giving to both sexes a greater desire for spirituality, and though we change from the masculine to feminine in alternate embodiments, positive polarity of the Vital Body is becoming more pronounced regardless of sex. This accounts for the growing tendency towards Altruism which is even being brought out by the suffering entailed by the great wars of man, for all agree that the nations are seeking to obtain a *lasting peace* where the swords may be made into plowshares, and the spears into pruning hooks. In the past, humanity has been claiming universal brotherhood as a great ideal, but we must come closer than that to being in full accord with the Christ. He said to His disciples "Ye are my friends." Among brothers and sisters, hate and enmity may exist, but friendship is the expression of love and cannot exist apart from that. Universal Friendship is therefore the magic word which will eventually level all distinctions, bring peace upon Earth and good will among men. This is the great Ideal proclaimed by The Rosicrucian Fellowship, an Ideal which points the shortest way to the New Heaven and the New Earth, where the sons of Cain and the sons of Seth will eventually be united. □

—Max Heindel
Freemasonry and Catholicism

Studies in the Cosmo-Conception

Importance of an Undisturbed Retrospection

Question: How important is the panorama of the past life during the purgative existence?

Answer: It is most important, because in the Desire World this panorama is realized in definite feelings.

Question: On what does this importance depend?

Answer: If the panorama lasted long and the man were undisturbed, the full, deep, clear impression etched into the desire body would make life in the Desire World more vivid and conscious and the purgation more thorough than if, because of distress at the loud outbursts of grief on the part of relatives at the death bed and during the three-day period, the man had only a vague impression of his past life.

Question: Why is this important?

Answer: The Spirit which has etched a deep clear record into its desire body will realize the mistakes of the past life much more clearly and definitely than if the pictures were blurred on account of the individual's attention being diverted by suffering and grief around him.

Question: How does this benefit him?

Answer: His feeling concerning the things which cause his present suffering in the Desire World will be much more definite if it is drawn from a distinct panoramic impression than if the duration of the process were short, and this sharp, clearcut feeling is of immense value in future life.

Question: How is this accomplished?

Answer: It stamps upon the seed atom of the desire body an ineffaceable impression of itself. The experiences will be forgotten in succeeding lives, but the feeling remains.

Question: How does this manifest?

Answer: When opportunities occur to repeat the error in later lives, this feeling will speak clearly and unmistakably.

Question: By what other name is this called?

Answer: It is the "still, small voice" of conscience which warns us, though we do not know why; but the clearer and more definite the panoramas of the past lives have been, the oftener, stronger, and clearer shall we hear this voice.

Question: What might this teach the living?

Answer: It teaches the importance of leaving the passing Spirit in absolute quietness after death. By so doing we help it to reap the greatest possible benefit from the life just ended and to avoid perpetuating the same mistakes in future lives, while our selfish, hysterical lamentations may deprive it of much of the value of the life just ended.

Question: What is the mission of Purgatory?

Answer: The mission of Purgatory is to eradicate injurious habits. The individual suffers exactly as he has made others suffer through his dishonesty, cruelty, intolerance or what not. Because of this suffering he learns to act kindly, honestly, and with forbearance toward others in the future.

Question: Then Purgatory is an indispensable factor in his development?

Answer: Yes, as a consequence of the existence of this beneficent state man learns virtue and right action. When he is reborn he is free from evil habits. The tendencies to repeat the evil of past lives remains, for we must learn to do right consciously and of our own will. □

—Reference: Cosmo-Conception, pp. 108-110

Western Wisdom Bible Study

To aid those interested in a deeper understanding of the scriptures, we offer a correspondence course of 28 lessons compiled from Max Heindel's writings. These lessons reveal the basic harmony of religion and science, and offer logical explanations for many misunderstood basic doctrines of the Church. This Western Wisdom Bible Course is available on a free-will offering basis.

Raising the Dead

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

And it came to pass in those days, that she was sick, and died; whom when they had washed, they laid her in an upper chamber.

And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

Then Peter arose and went with them. When he was come they brought him into the upper chamber: and all the widows stood by weeping, and shewing the coats and garments which Dorcas made, while she was with them.

But Peter put them all forth, and kneeled down, and prayed: and turning him to the body, said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up.

And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

— *The Acts, 9:36-41.*

The Apostles were all spiritually developed men, and under the tutelage of their exalted Teacher they unfolded their spiritual powers to a still higher degree. They became able to imitate Him and perform miracles similar to those He performed while functioning in the body of Jesus. This incident is an example of Peter's use of this power, but it also reveals to the understanding person much more than a mere physical healing.

Frequently the word *dead* as used in the Bible does not mean that the silver cord is actually severed (from which there would be no resuscitation), but rather that the person is in a coma, or that he or she is in a state of consciousness which has resulted from transcending the things of the flesh. In other words, the Apostles, having become initiates themselves, could, like Christ Jesus, initiate lesser developed ones into higher states of consciousness when

the latter were ready. They were taught this as part of their training on the spiritual Path.

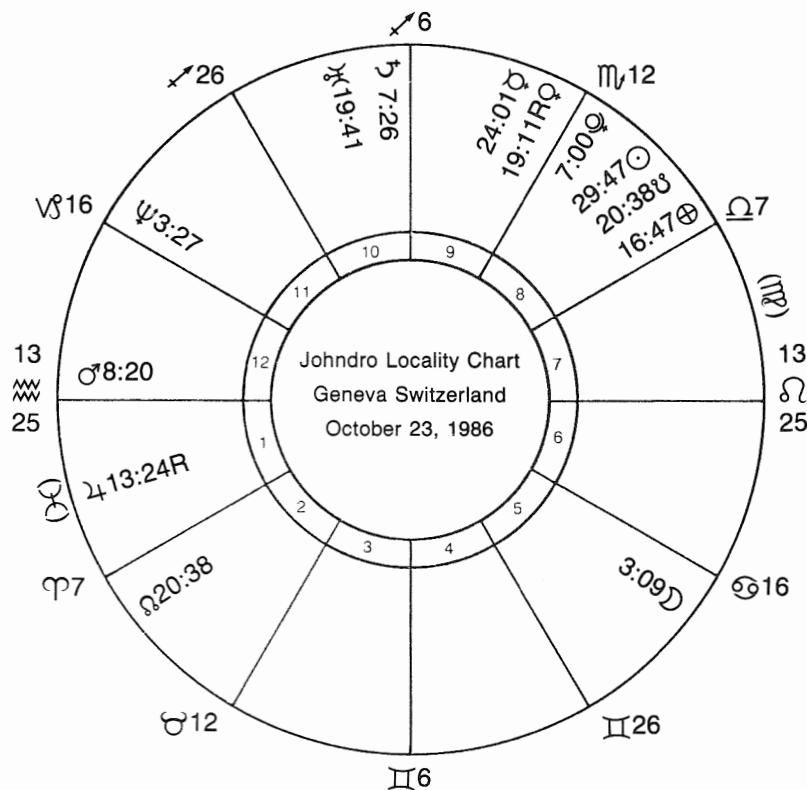
Usually there is a period of purification, or "sickness" as it may appear to the unenlightened, before the initiatory rite takes place. Sometimes actual illness may be necessary to prepare the body for the new influx of Spirit. There may be certain mental and physical conditions which have to be changed before the body is prepared to undergo the new experiences imminent; through illness these changes can be accomplished.

That Dorcas was laid in an "upper room" signifies the higher state of consciousness which accompanies initiation. This involves the raising of the spinal spirit fire to the pituitary body and the pineal gland in the head, leading to positive clairvoyance and conscious functioning in the invisible worlds.

The coming of the Christ Ray as the Indwelling Planetary Spirit of the Earth made initiation possible for all, and therefore many of the pious ones who became early followers of Him were ready to be taught how to use this power they had accumulated within themselves by their lives of righteous living. Their "good works" shone in the soul body as a symbol of their readiness for yet higher steps on the upward Way.

Today the same golden opportunity exists for all humanity. "Whosoever will" may come into the glorious way of living which leads to the conscious unfoldment of latent potentialities into dynamic spiritual powers. The ability to heal and "raise the dead" comes to all who unfold the *Christ within*. □

Astrology



Astrology Answers — Wars, Why?

On October 23, 1986, the International Red Cross held a convention in Geneva, Switzerland, for the purpose of getting certain nations to agree to an extension of the Geneva Convention, which would enable the relief organization to give more aid in times of war.¹ With Saturn co-ruler of the chart and conjunct the M.C., we know immediately that 100% success would not result, and reports bear this out; equally accurate is the rest of the chart.

This was an altruistic effort; in the first house of initiative is Jupiter in Pisces, most beautifully described as “angels of mercy to all who suffer,”² which is exactly what Red Cross workers have been called. The Moon is also strongly emphasized, for this chart is a Bucket pattern, and the lunar orb is the singleton, the focus of energy. This maternal planet is in Cancer, the maternal and protective sign, between the

fifth house of risks and the sixth house of service—another fitting description of the Red Cross, whose protective service involves risks. The Moon is opposite Neptune: this being a Bucket pattern, the two planets are thereby tied together.

To come to our question, Why wars? Linguistically and astrologically the answer is, the nations are *interested* in it. Mars, planet of war, is the twelfth house of secret desires, closest of all planets to the Ascendant, and exactly in the middle between Jupiter and Neptune, the idealistic planets, thereby tying all three together, even though no aspects exist: idealism is on the periphery, interest in war occupies the center, or middle.

Let’s look at the word “interest.” In Latin, *inter* means between, *esse* means being; Mars is “Being” between Jupiter and Neptune, hence, the center, or focus of interest is on war. And “interest” is something tremendously powerful! “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. That idea will grow.”³

Why this interest? Mars rules the second house of gain! Astrology agrees with Scripture: “From whence come wars and fightings among you? come they not hence, even of your lusts?”⁴ Years ago Historian Werner Sombart propounded that history is a struggle for the watering holes of the world, the resources; time has corroborated his diagnosis.

During the Civil War a general remarked, It is well that war is so terrible, else men would love it. It has since become more terrible, but men

still fight. Only the technique has changed. As Paul Harvey stated on October 25, 1986, because of nuclear weapons aggressors have turned to "Low intensity wars"—infiltrating revolutionaries like in El Salvador—with Central America the number one staging ground.

In light of Astrology this is most remarkable, for revolutionaries are ruled by Pluto, a planet especially significant at this time. It is in its own sign of Scorpio (1984-95); it is in long-time sextile to Neptune (1943-92); and 1978-99 it is in its perihelion, closer to Earth than Neptune. This intensifies the shadowy Neptunian vibrations, and guerrilla fighters, due to their elusive nature, are certainly to some degree under the sway of this nebulous planet. Communism is ruled by Neptune (*Astrology, the Divine Science*, Moore and Douglas, p. 50); because the present Russian regime was born under Scorpio (November 7, 1917) it is under a strong Plutonian sway; the same planets rule both the source and surrogate forces of today's expansionist wars.

How to end interest in war? The only way is to "become so interested in something else that the attention is riveted to it." "Overcome evil with good."⁵ Lust and evil desire must be replaced by love—God's love. That it eventually will be is the glorious promise of the New Age. □

—A Probationer

¹ *The Economist*, 10/18/86, p. 16.

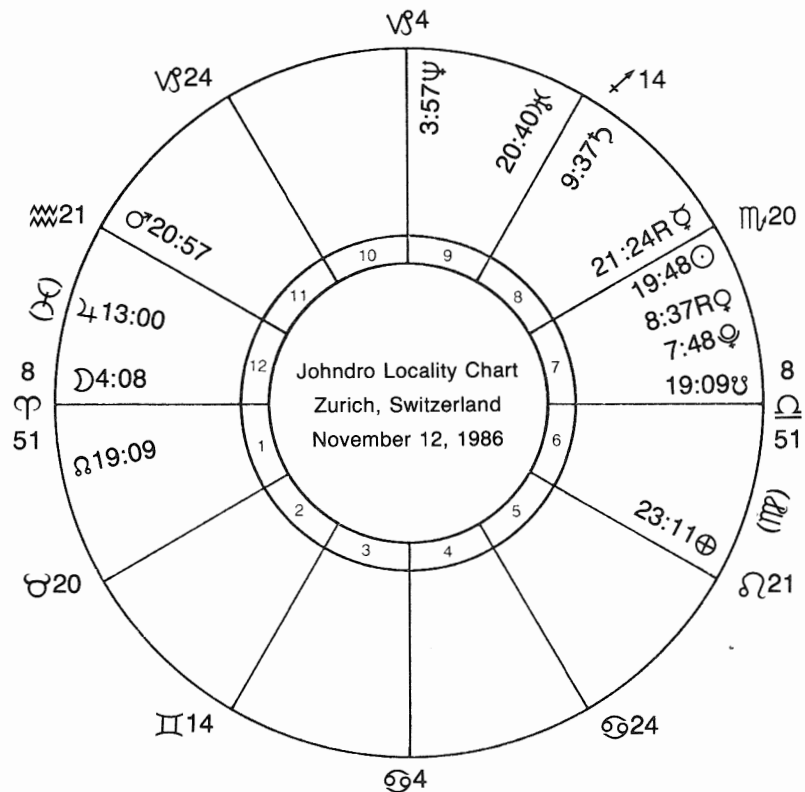
² *The Message of the Stars*, Max Heindel, p. 292.

³ *The Rosicrucian Cosmo-Conception*, Max Heindel, p. 45; see also pp. 46, 89.

⁴ *James* 4:1

⁵ *Romans* 12:21

Astrology



Troubled Waters on the Rhine

About six months after the huge Russian nuclear disaster of April 26, 1986, an industrial "spill" near Basel, Switzerland, caused such tremendous pollution of the Rhine River that a conference was convened in Zurich, Switzerland, by the nations affected in order to

consider compensation for themselves and regeneration of this vital waterway. Once more we stand in reverent awe of the amazing accuracy of our sacred science, Astrology, in describing the situation.

Neptune, just three minutes from the M.C., dominates the chart; he rules poisons and pollution. Compensation and regeneration are the domain of Scorpio and the eighth house; the latter holds two planets behind its cusp and three on the inside; four of them are in Scorpio; the chart's emphasis agrees 100% with what happened.

The twelfth house of secret motivation tells us why this mishap occurred in the first place. We find here the Moon, having just passed over Jupiter in watery Pisces. The lunar orb's last conjunction informs us what leads up to an event; since Jupiter here is afflicted and the event itself was negative, we conclude it was self-indulgence of some sort.

To be more precise, we look at Mars, just three minutes from the cusp of the twelfth house, so definitely a part of this sector. Mars, planet of industry, in Aquarius and the twelfth house, negatively acts very much without regard of others. And, of course, it is a well-known fact why industry at times comports itself thus: to save expense, to compete more effectively, to make more profit. This is confirmed by the Moon (people) in (selfish) Aries.

Earlier this century, Max Heindel wrote: "The industrial war of the present day is vastly more far-reaching and destructive than the military wars of the nations."¹ The damage to the Rhine—millions of fish as well as

much other marine life destroyed in this disaster—easily equalled that produced by wars. In recent years, others like it and more deliberate outrages against the environment for selfish reasons have been the order of the day.

What to do? There is a T-Square in this chart, and in such a configuration the degree opposite the apex points to the remedy. Here two planets, the Sun and Mercury, form the top of the T-Square (Mars and the Part of Fortune are the base), so we examine the two degrees opposite—Taurus 20: "Exalted state of consciousness."² This obviously points to the realm of the Spirit. Taurus 22: "White dove over troubled waters."³ How amazing! For "troubled waters"—those of the Rhine—are the issue! And of course the "white dove" represents

purity.⁴ So, spiritual purity is the answer!

At Zurich, the main focus was on recompense and regulations. It is to be hoped that some good may accrue from this, but actually that is merely dealing with symptoms. It is far better to address oneself to causes. If competitive selfishness were quenched by God's Spirit of Love, men would not want to pollute the environment for gain or other reasons. The "white dove" of spiritual regeneration would still all "troubled waters" and obviate the need for *environmental* regeneration! □

—A Probationer

¹ *The Rosicrucian Cosmo-Conception*, p. 393.

² *The Astrology of Personality*, Rudhyar, p. 347.

³ *The Sabian Symbols*, Jones, p. 200.

⁴ *Esoteric Bible Dictionary*, Scott, p. 24.



Pluto — Principle of Frozen Fire

PART II

In Part I of this series we considered the sign Scorpio in its “square relationship” to the other three fixed signs—the signs of “resource of emotional power,” which are the sustenance of the cardinal signs preceding them.

Now we must consider Scorpio in its relationship to the other two signs of its element—water. Our design will be a blank wheel with Cancer on the cusp of the fourth house, Scorpio on the cusp of the eighth, and Pisces on the cusp of the twelfth. These cusps are connected by straight lines forming an equilateral triangle. Of the three water signs and houses, one—the fourth—is in the lower, or “ego-consciousness,” hemisphere; the other two are in the “soul-consciousness” hemisphere. To consider the fourth:

This is the second aspect of cardinal “I AM” consciousness; it is the “I AM” in terms of the Ego’s relationship with heritage, family background, racial consciousness, and identification with the streams of Life. Cancer, cardinal-water, is generative in the sense that it is our “home-building” consciousness; it is our base (the lowest point of the wheel) from which we rise up through the succeeding evolutionary patterns.

Scorpio and the eighth house sustain the seventh house, which is our focal point of most intensified relationship consciousness in marriage (love) or in enmity (unfulfilled love). Consequently the intense, concentrated emotional power of Scorpio—through sex-impulse and its derivations—is needed here. Scorpio is generation and its spiritualizations through regeneration in love.

Pisces and the twelfth house symbolize water as an enveloping agency. Abstractly considered it is the essence of the past brought over into the present. All the mutable signs and houses are “modulations” from one vibrational or environmental quadrant to the one following. The twelfth house is the modulation from one incarnation to the next—or considered conversely—it is the essential key to understanding what, in the past, impelled the present incarnation. It symbolizes the emotionality of the water signs in its most transcendent and impersonal aspects of universality of Love, Sympathy, and Compassion-Understanding. Cancer is emotional identification with family; Scorpio is emotional identification in partnership; Pisces is emotional identification with world causes, universal welfare, and evolutionary progress as expressions of the most spiritualized faculties and consciousness.

The water signs in composite, symbolize our faculties as “sounding-boards”; our “vibrational responsiveness to other people’s vibrational patterns”; “subconscious instinctive family feelings,” “subconscious memories from past incarnations.”

Since the foundation of all astrological interpretation is “Know Thyself,” suggest acquaintance with the water-sign pattern by turning the design we have created so that your Ascendant sign falls on the cusp of the first house. Even if your natal chart has intercepted signs, this turning of the wheel will give you a picture of how, in general, the water-sign consciousness applies to your individual astrological variation. Study it

carefully, with emphasis on the cusp carrying Scorpio, for pursuance of this discussion. Approach it in this way: "Scorpio indicates the concentration of my desire-consciousness in such-and-such house in such-and-such quadrant of my chart." Meditate retrospectively on your past experiences pertaining to this pattern. Apply this technique by placing Scorpio on all cusps of an otherwise blank wheel. Elasticize your mental approach by apply the water-sign trine and the fixed-sign square to the twelve possible abstract positions.

Our next consideration of the sign Scorpio will be in its relationship to Libra, the cardinal sign preceding it. On the blank wheel put Libra on the seventh cusp and Scorpio on the eighth. From the center of the wheel darken the lines representing the seventh and eighth cusps and then shade in the seventh and eighth houses that they stand out from the other houses. This is for the purpose of alerting you to the intense emotional signification of this two-house and two-sign sector of the wheel.

Libra, cardinal-air, is the vibratory correspondence of the first house of the soul-consciousness hemisphere; it initiates the third sector of the wheel by the dynamic action of the magnetic attraction of two people to each other. The egotistic individualistic "I AM"—Adam—of the first house extended into "I am a unit in family relationship" of the fourth house, becomes, in the seventh, "I am one of the two complementary factors of an intensely focused emotional experience pattern." Venus, as

ruler of Libra, is the abstract symbol of the "Eve consciousness" of every human being, the agency of redemption for the isolative egoism inherent in all of us and the essential channel by which we all find the source of our cultivations and refinements through exchanges in mutuality—in all phases and levels.

Scorpio, succeeding Libra, is the desire-food by which this redemptive experience is sustained and the eighth house is the process of generation, regeneration, renewal, and transmutation by which is distilled understanding—leading from the eighth house into the transcendencies of the remaining four houses of the wheel.

The essential qualities of the planet's "spiritual nature" must coincide with the essential qualities of the sign it rules. Mars is not only the Principle of Energy but it is the expression of that energy in action.

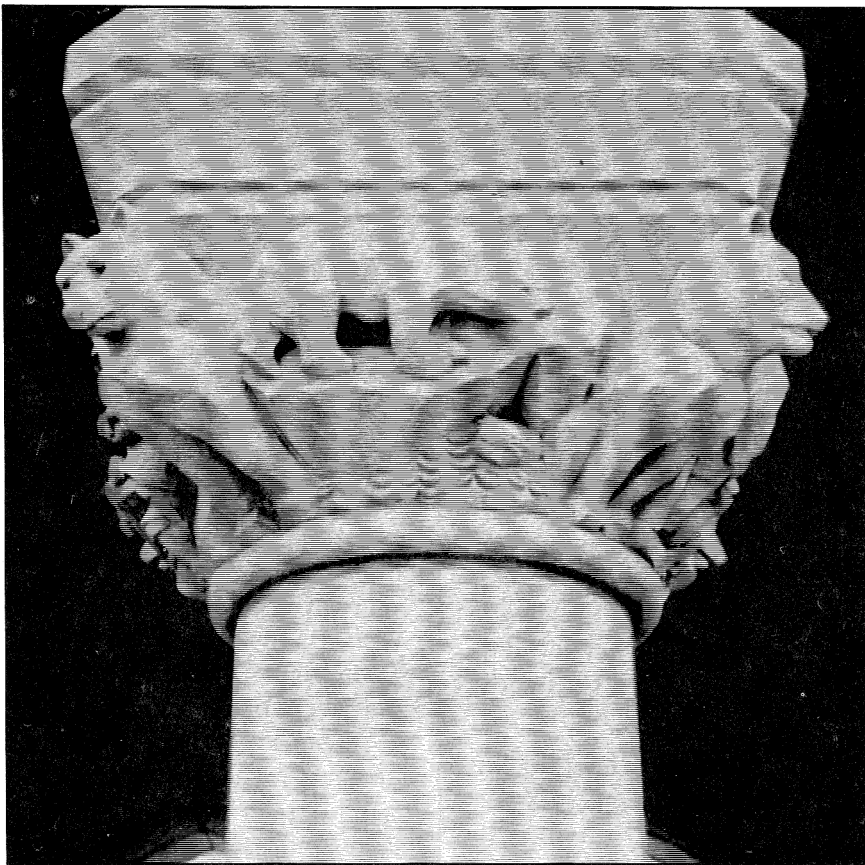
Add to our design a straight line from the ninth cusp to the Ascendant, enclosing the last four houses. This four-house sector is consciousness resulting from transmuted expressions of the desire nature; spiritualizations made possible by love. Apply this design to your own chart in meditation. Elasticize by studying it as it applies to the twelve possible positions in the abstract wheel. Utilize the basic key word approach to the sectors and to the individual houses, keeping in mind that Scorpio conveys the intensity of the desire nature; the focal point of sex consciousness; the chapter of experience which re-

quires the utmost of your regenerative and transmutative powers; the levels of your emotional awareness that demand the improvement of vibratory quality by love; and the improvement of expression by constructive action.

The viewpoint is maintained here that Pluto is the ruler of Scorpio; Mars is the co-ruler as the active expression of Pluto. And for these reasons:

The essential qualities of the planet's "spiritual nature" must coincide with the essential qualities of the sign it rules. Mars is not only the Principle of Energy but it is the expression of that energy in action. Its sign is Aries—the initial step of the wheel, the "new life," the consciousness of Being and Doing. Its essence is dynamic in every way: trusting, energizing, impregnating, stimulating, and vitalizing. It is the abstraction of individual selfhood contending with Life and its component parts as things to be overcome through the urges of self-maintenance and self-expression.

Pluto, remote and slow moving, is the abstracted essence of the fixed, congealed, and compressed nature of Scorpio—the most rigid of all the signs. (Leo, fixed-fire, glows with power and radiance; Taurus, fixed-earth, is fruitful and expressive; Aquarius, fixed-air, is a vibration of genius—transcendent and inventive; of the water signs, Cancer is responsive and moody; Pisces is extremely impressionable and subtle), Scorpio, smouldering with the compression of its inner fires of intense feelings, expresses its utmost infrequently but then with great and telling effect. Volcano-



like, these expressions are made when the urge to express exceeds the capacity to withhold and the energy-releases are made for far-reaching effects and results. Let us refer again to the design of Libra-Scorpio with the line drawn from the ninth cusp to the Ascendant. What does this design essentially convey?

In periodic recurrence—revolution after revolution of the wheel—it symbolizes the need for reincarnation for the greater spiritualizations of the consciousness due to failures or unfulfillments of the partnership-regeneration patterns of the previous incarnation or cycle of incarnations. The Ascendant carries on its back the whole sector of four houses which include the ninth, tenth, eleventh, and twelfth. Pluto, as ruler of Scorpio, stands at the portal of spiritual life—on any phase—

from relationship to relationship—and this is significant—the relationship-essence of the past to the present and from the present into the future. The last four houses of the wheel represent the “Wine of Spirit” distilled from all fulfilled relationships.

Now if, at the commencement of incarnation, the Ego is unable to say “I AM,” of what use is incarnation? The fact that incarnation is made is proof that the Spark of eternal, indestructible Consciousness is seeking further spiritualizing, no matter how limited the capacity for self-expression may be. The congenitally crippled, the blind, the mentally deficient, and all such defective persons are personifications of the expression of the lower hemisphere of the wheel—consider this carefully—loveless releasements of the generative and regenerative fac-

tors. The on-going of life is regeneration; those lives that seem to be back-going are themselves objects of devotion, sacrifice, and love for parents, or others, who need extreme measures to release their resources of knowledge, compassion, and sympathy; thus the processes of improvement and regeneration are maintained and perpetuated. The ninth, tenth, eleventh, and twelfth houses not only represent people who live in spiritualized consciousness, but they also represent the patterns of work or service that are extended to those who personify evil destiny in their afflictions of suffering and ignorance. In other words, those who have learned the lessons of the eighth house distill, for service to all, those spiritualized powers by which afflictions and suffering can be, and are, redeemed. Therefore, enlightened people regard every incarnation as significant and of value; their viewpoint extends beyond the superficial and transitory; they perceive the Laws of Life in expressions and recognize that there is the possibility for the regeneration of any and all phases of human existence.

The approach made by modern corrective psychology—let us refer again to our design—is to help the person who is physically, emotionally, or mentally-psychically afflicted to re-establish his ability to say “I AM” in terms of (1) physical healing and improvement of the physical capacities; (2) the understanding of his emotional patterns of fixation, fear, frustrations, or inhibitions, so that the inner complexes and compressions may be released and an

upsurgence of self-confidence, sexual-emotional health, relationship realignment, optimism, joy, and love be established; (3) disciplines and directives for stronger and more efficient mental awareness so that the person may bring himself into clearer alignment with things and people around him. All of these factors point directly to a higher level of "I AM" consciousness. There is no other basis for living life in constructive and fruitful terms.

Now we must consider that from incarnation to incarnation an inner life starts with each emergence into sex awareness and the recognition of partnership experience. More destiny can be created from the pattern of one marital experience than from any other single factor in human development. All of the essential factors are involved: sexual exchange, rearing of children, economic problems, relationship entanglements, etc., making a composite of very complex emotional reaction patterns. Since we all are individuals, regardless of how close or bound we may feel to our partners, we cannot, ultimately, and should not try to get away from the consciousness of "I AM." Even to try to effect this inner cleavage is to ensure, to a degree, the wreckage of integrity, the undermining of self-confidence, and the depletion of ability-expressions. The "I AM" of Mars-Aries should be—and eventually must be—a thing of honest self-awareness, integrity, and emotional health. Until this springboard is made the basis of our "leap into life" we risk floundering in swamps of indecision, falsity, and all manner of

tragic complications. Pluto, as ruler of our intense desire-capacity, is released through Mars either as an agency of destruction; domination, greed, crime, perversion, and disease, or it is an expression of courage, self-reliance, constructive activity and work, the ardency of true love-impulse, the health of rewarding sexual-mutuality, and the luminous spark by which life is expressed with warmth and light, joy, and progress.

When your life seems to reach a point of stagnation and, through a feeling of inertia or depletion, you feel unaware of new directions and new paths of growth, but you do want to continue progressively, look to your chart and point your attention at the cusp carrying Scorpio to alert yourself to your resources. Then by consideration of the house carrying Aries and the potential indicated by your Mars, find out how you can say "I AM" in bigger and better terms than ever before. This is the process on the inner planes:

So—you know you must do something with yourself from your own center of awareness.

You are aware of a strong desire to move ahead with your life in some way. Desire, unreleased and unexpressed, banks up until congestion sets in; this congestion results in envies and jealousies of others, self-pities and a diminishing of self-respect and self-confidence. Futilities and superficialities are resorted to in order to fill up the

"aching void" and your life goes wandering off into all kinds of (really unwanted) byways and detours.

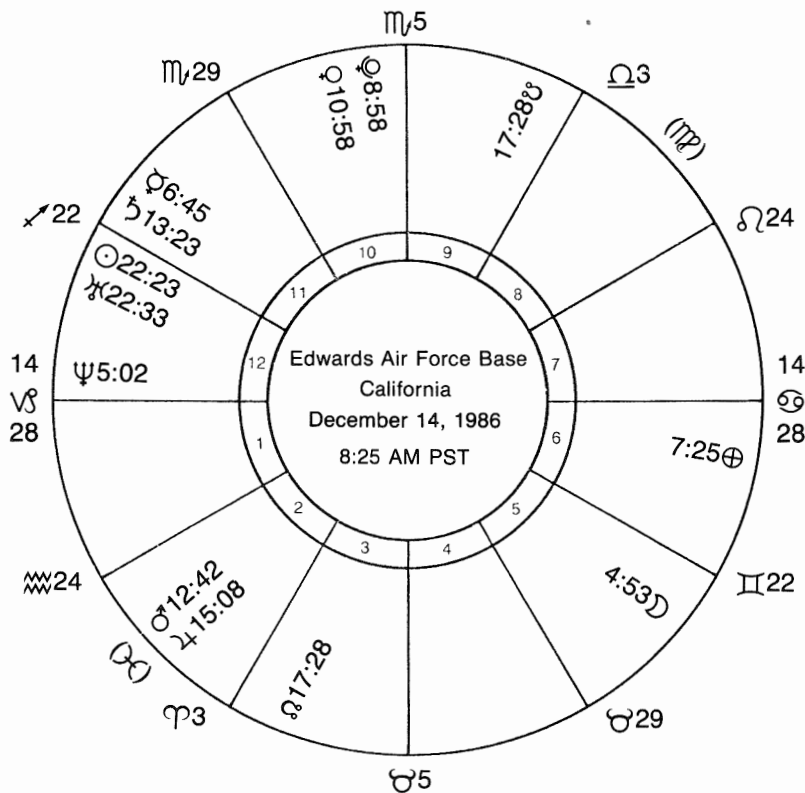
So—you know you must do something with yourself from your own center of awareness. Your start of anything is made with your Aries and/or first house consciousness; an enlarged or extended consciousness of your Aries-Mars potential is the key for greater releasement of your desire for on-going. Not what someone else thinks you might do, should or should not do, but what your horoscope says is your pattern for progress.

Without reneging on legitimate responsibilities or trampling unjustly on anyone you will respond to the first opportunity that synchronizes with your progressive purpose. Your response will be in terms of "good Mars"—eagerly, enthusiastically, courageously, and positively. You say, in effect, "I wish to release something of the best that I have to offer to my own life and to my relations with other people—something from the deep, hidden resources of my consciousness and abilities. I am determined to make this a worthy and constructive contribution to be expressed and fulfilled with honesty, integrity, and courage."

By such an attitude, and inner feeling, the resources of Pluto, the collective desire body, are released into life through you and serve to feed the spiritual vibrations and consciousness of all who contact you. This, in short, is the redemption of relationship, the essence of love-experience. □

—Elman Bacher
Studies in Astrology Volume 2

Astrology



That Incredible Journey: Voyager 1986

On December 14, 1986, the experimental *Voyager* took off from Edwards Air Force Base, CA., to attempt circling the globe without refuelling.¹ "Don't bump into Santa Claus," a little girl plaintively told the crew. It didn't; instead, it bumped into and shattered long-standing records and concepts before its triumphant return.

Dick Rutan, one of the crew, interviewed as to what made him do it, explained that he doesn't like to follow beaten paths; he prefers hewing out his own.² A true pioneer! Hence, the chart for the flight should be all the more meaningful for the aspirant wishing to join the ranks of *spiritual* pioneers. Even more so, since the North Node, which by sign position indicates what traits and attributes should be developed, is in fiery Aries, sign of the pioneer!

There are nine planets in the eastern half; surely this is a blueprint for enterprise! And the *Finger of God* configuration of this map sheds light on the making of an entrepreneur, or pioneer. Neptune in Capricorn³ in the twelfth house dares to dream ambitiously; the Moon in Gemini and the fifth house is ready for unusual risks; Pluto in his own sign, conjunct Venus and the M.C., supplies the emotional fuel to transform the envisioned into reality!

We note, four planets in water (emotion) and five in fire (spirit, fervor). That, water and fire, emotional fervor, is the "Right Stuff" to produce pioneers! This is underscored by the interpretation of the Moon (water) and in the fifth house (fire): "Emotional spontaneity." Spontaneity surely is spawned by fervor! Let it also be noted that the lunar orb is pivotal here: the singleton of the Bucket Pattern and the apex of the Finger of God; hence, the energy of all other planets is strongly permeated by the lunar vibrations. And the Moon's dispositor, Mercury, is also the *esoteric* ruler of Aries, sign of the pioneer!

Also remarkable is this fact: the Moon is natural ruler of the fourth house; Pluto of the eighth; Neptune of the twelfth; all water houses! The planets involved in a Finger of God are most certainly not always thus "tied together" by the same element. Consequently in this case, the emphasis on water is all the more significant! Too, the only planets in dignity, Jupiter and Pluto, are both of the fiery triplicity and posited in water signs!

Not only is this chart strongly fire and water, a case can also be made for earth and air being weak in ways other than holding few planets: Taurus holds "malefic" Lilith; Virgo is intercepted and untenanted; Capricorn holds a planet in her fall; Gemini's ruler is in its detriment and fall and opposite the planet in that sign (which fact also applies to Mercury-ruled Virgo); Libra holds the Dragon's Tail; and Aquarius' ruler Uranus is in the restrictive twelfth house, combust, and devoid of helpful aspects.

Astrology

Astrology is not alone in indicating that the steam (fire and water) of emotional fervor produces and propels pioneers. Ralph Waldo Emerson averred that nothing great had ever been achieved without enthusiasm. Pioneering John the Baptist, called a “burning and shining light,” proclaimed a baptism (water) of fire.⁴ Those who became the pioneers of the Christian message testified, “Did not our heart (emotions, water) burn within us, while he (the Christ) talked with us by the way?”⁵ And the Spirit that filled them after Pentecost is symbolized both by water and fire.⁶

On May 24, 1738, during a vesper service, the heart of a young Englishman became “strangely warmed” by Divine Love, and he set out to travel 250,000 miles and preach 40,000 sermons; some claim that John Wesley thus single-handedly “saved” his nation from the fetid ferment of the French Revolution. A visitor to Aldersgate, the place where Methodism’s founder had that “Pluto-water” experience, overcome by the gigantic impact of it all, cried out, Lord, do it again! A fitting heart throb for genuine aspirants, for pioneers belong to the Brotherhood of the Burning Heart! □

—A Probationer

¹ *Voyager* had planned to take off about 2 hours earlier, but with Saturn (delay) then on the Ascendant, that was impossible. This proved a blessing in disguise: there was no Finger of God in effect at 6:30 AM!

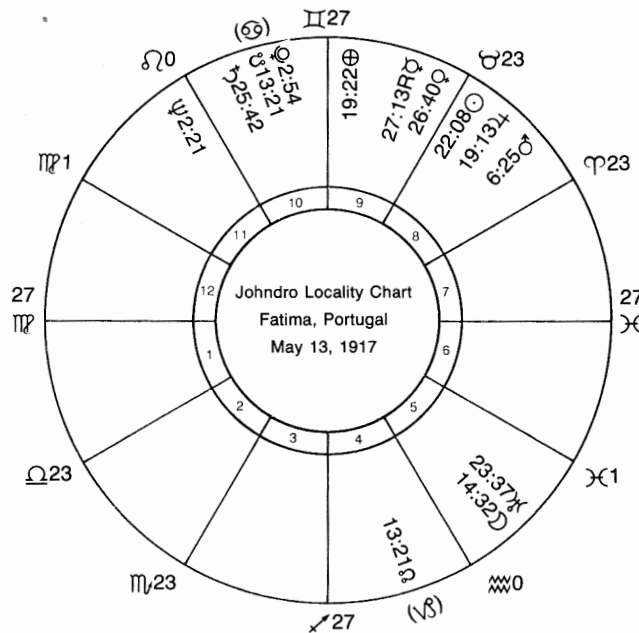
² “Morning Edition,” National Public Radio, December 23, 1986.

³ Neptune is also the planet of aviation; *Astrology Rulerships*, Doane, p.9.

⁴ Matthew 3:11.

⁵ Luke 24: 32

⁶ John 7:38, 39; Acts 2:3.



Fatima 1917—Fact or Fantasy?

On May 13, 1917, there occurred what millions fervently believe was an appearance of the Virgin Mary to three shepherd children in Fatima, Portugal. Obviously, there are also numerous skeptics. Would a chart set for the occasion shed any light on this?

On the Ascendant we find Virgo, the Virgin’s sign!¹ The ruler is Mercury *retrograde*—this initiative clearly was contrary to the ordinary—in the ninth house of the higher mind, closely conjunct Venus in its own sign and ruler of this sector: this event most certainly concerned spiritual matters!

The cutting and trailing planets always illumine the intent of an event or project. Here they are the Moon (function) and Neptune (planet of divinity), more evidence of a spiritual motive, which fact is corroborated by Pluto dominating the chart, conjunct the M.C., and its solstice point in the exact degree thereof.

But back to Neptune. She has overlapping sextiles to Mercury and Venus; her solstice point is conjunct both, and also conjunct the “sweet influences of the Pleiades;”² as well as parallel Mercury, Venus, and Pluto! Since Portugal is a Pisces nation,³ Neptune is even more powerful!

Besides, five planets are astride the ninth house cusp, and the Part of Fortune is in the ninth house itself. True, Taurus is considered to be a materialistic sign, but its ruler, Venus, is powerfully influenced by Neptune as stated above.

Because of its numerous aspects, Neptune is one of the two most dominant planets in the chart; the other, being closest the M.C., is Pluto. Neither are actually part of our solar system according to the teaching of mystics and Bode’s Law.⁴ How very fitting that in a chart for an



“out of this world” event the two most influential planets should be from outside this solar system!

Students of Numerology will be interested that both Neptune and Pluto are in the third degree of their sign, a semi-sextile apart (30 degrees); Neptune’s number is 11, Pluto’s is 22, giving a combined 33; the signs on the angles are 3, 6, 9, 12 (Gemini, Virgo, Sagittarius, Pisces); the degree on the angles, 27, is divisible by 3—and 3 is the Number of Divinity!

The authenticity of Fatima is further enhanced by history. The believing world was asked to pray for Russia; this is most interesting; two months before (March 15, 1917) the autocratic Czar had been overthrown, and to all outward appearances the country was beginning to do better; with America having entered World War I on her side

(April 6, 1917) just recently, prospects for victory seemed vastly improved. But the world did not know at the time that on April 16, 1917, Lenin had secretly slipped into St. Petersburg (later renamed Leningrad) in order to foment a Communist revolution. On November 7, 1917, he succeeded; surely Russia was in grave peril and in need of intercessory prayer in the Spring of 1917. And who can deny that a huge spiritual groundswell might have prevented the ascendancy of amoral atheism?

After all, the chart has a mutual reception, which enables one to get out of somber situations. It involves the Moon (in a karmic middle degree of a fixed sign) and karmic Saturn (in a critical degree, intercepted, and in midpoint configuration with karmic Pluto and the

Dragon’s Tail). Russia’s fate—going Communist in November 1917—was not inevitable! Besides, what would have been the purpose behind a call to pray for Russia had this been so?

The Virgin Mary made more appearances at Fatima and elsewhere, with healings and various miracles attending.⁵ This should come as no surprise to Western Wisdom students, for we read: “Increasingly, as the New Day draws near, the world will become aware of the nearness of Mary to the Earth and the importance of her work in the regeneration of all mankind.”⁶

Let us also not overlook that this chart is a Bucket, with the “handle” in the New Age sign Aquarius in the fifth house of “hidden karma”:⁷ divine energy (the planets) can transcend mundane environment (the houses).

Fatima has a message for America! Saturn in its chart, the Cosmic Teacher, is conjunct Mercury, ruler of the U.S. chart, and opposite its Pluto. Saturn is in the Pisces decanate and fate: America should heed Mary’s call to pray for Russia’s people, it should turn to the Neptune-Pisces methods of spiritual love in seeking out a lasting peace!□

—A Probationer

¹ *The New Age Bible Interpretation*, Vol. IV, Part II, p. 203, Corinne Heline.

² *Job* 38:31.

³ *The Compleat Astrologer*, Parker, p. 105.

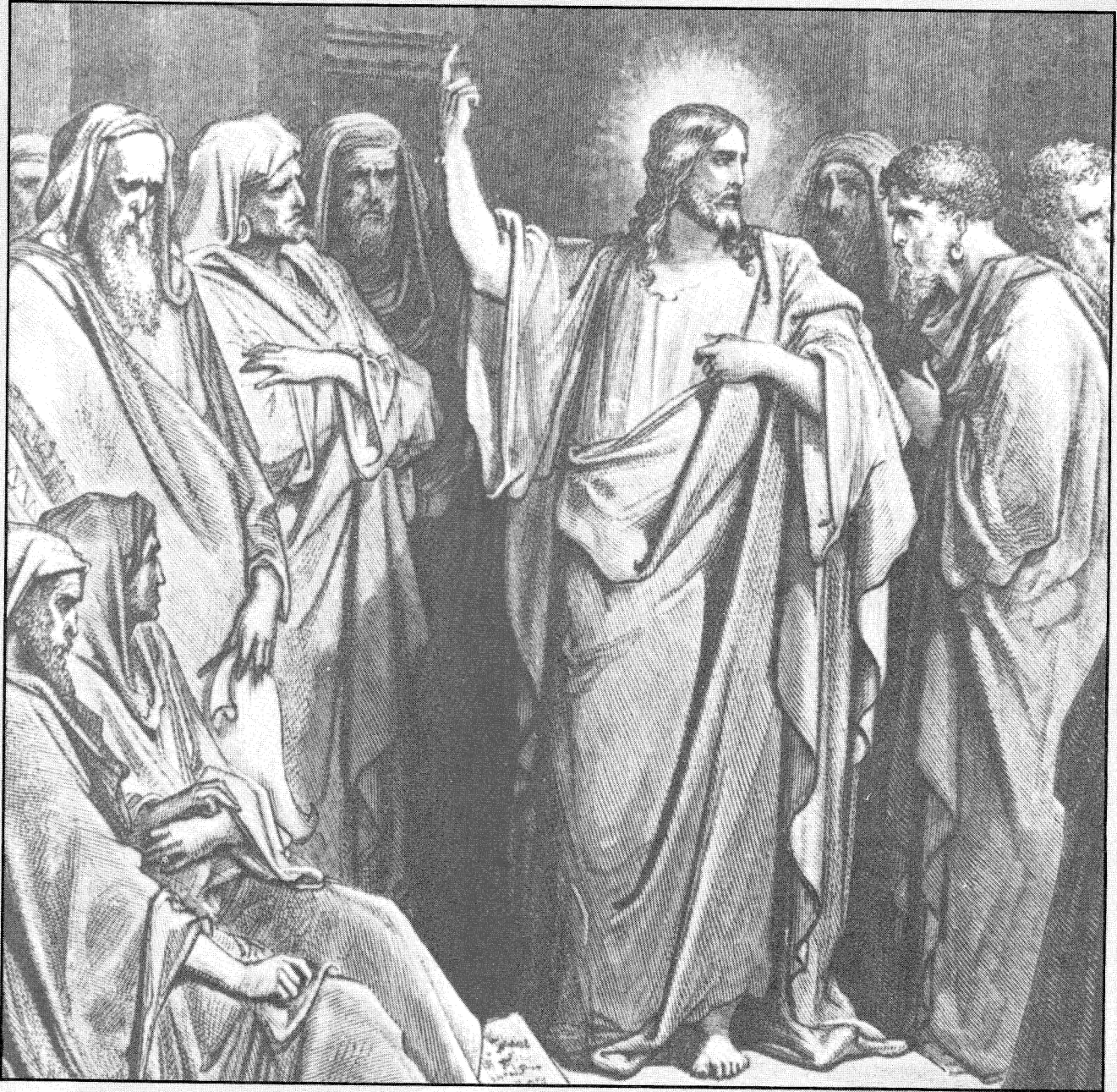
⁴ *Simplified Scientific Astrology*, Max Heindel, p.8.

⁵ *New Realities*, November/December 1986, pp. 17-23.

⁶ Corinne Heline, op. cit., Vol. IV, Part III, p. 39.

⁷ *Astrology: A Cosmic Science*, Hickey, p. 60.

News Perspectives



GOD IN THE BOARD ROOM

Forty percent of the general American population regularly attends church but sixty five percent of corporation executives do, according to a survey by famous financier Malcolm Forbes, monitored on "This Week in Religion." (WPTF, Raleigh, N.C.) Anyone holding with the Communists that religion is the "opiate" of the people, or with some psychologists and others that it is the crutch of the weak, may cynically sneer that not all merchant moguls who warm a pew genuinely live by Christian principles, and that no doubt may be so. But certainly this less-than-100% fidelity also applies to churchgoers in general. Yet if anything, top leaders who profess the Christian faith would be more likely to be sincere, for their lives are more open to public scrutiny!

There is also the testimony of history that the successful tend to be more spiritually inclined. Thus in 17th century France, for instance, the devout Huguenots were the most illustrious citizens. When expelled for religious reason by the Revocation of Edict of Nantes (1685), their flight not only impoverished France, but greatly enriched the countries that accepted them—Holland, England, the Germanies, etc. They have even been credited with tipping the economic scale against their native land to such an extent that France lost the great 18th century struggle for empire.

At the same time, England's Puritans agonized over who belonged to the "elect." After much study they decided that mundane success was proof that one was numbered among the chosen. Unfortunately they carried the idea too far; unbelievers have been known to achieve; but they were on to something.

There is little doubt that the greatest good in this world has been done by those who believed most firmly in the next! Especially if they had done well themselves!

It has been said there is no failure within the circle of God's will and no success outside. Spiritual aspirants should strive for the best not for selfish reasons, but because mundane success enlarges spheres of service. England's William Wilberforce (1759-1833) could never have accomplished what he did toward abolishing the slave trade had he not gotten political power. The late Frank G. Clement would never have been able to fill a big movie theater in congested downtown Nashville, Tennessee, week after week had he not been governor.

There is little doubt that the greatest good in *this* world has been done by those who believed most firmly in the *next*! Especially if they had done well themselves! We are to "adorn the doctrine of God" (Titus 2:10) and nothing does so better than solid achievement. Students of Mystic Christianity especially might ponder this. Generally, they are strongly under Neptunian rays, which tend to withdraw them from life's mainstream. Of course one should turn from "the corruption that is in the world," but as far as that world is concerned which has ever been the object of divine affection, we are to be its "light," not putting it under a "bushel."

THAT TRILLION-DOLLAR -A-YEAR "THRILL"

"Between one and ten million Americans may be compulsive gamblers....The average problem gambler builds up a debt of \$43,000. An estimated 83 percent are involved in illegal activity....20 percent of gamblers in treatment and 10 percent of their spouses have attempted suicide."

These were a few of the facts reported by *U.S. News & World Report* on November 17, 1986. Seem hard to believe? Then take a look at Atlantic City, N.J. Since it legalized gambling in 1978, crime has risen 300% and 90% of its stores have gone out of business. Americans are said to spend on gambling *one trillion dollars a year!*

Why? The usual reasons given include greed, excitement, peer pressure—and these no doubt play a part. But a well-known Bible episode reveals the underlying cause: "And they crucified him, and parted his garments, casting lots." These soldiers may have been to some extent motivated by any or all the factors suggested above, but there was something else. They displayed an enormous insensitivity toward the fundamental seriousness of life. While three men were enduring that most awesome agony, death by crucifixion, they were not only sitting down, but watched. How could anyone half-way human even endure that sight and also nonchalantly have fun! They were evidently oblivious that among their people *gravitas*, a sense of life's seriousness, was esteemed a virtue; but they approached life in a frivolous manner. It is also a fact that the world's gambling casinos are closely linked with that same spirit. Just as bars offer free or very inexpensive spicy tidbits to induce thirst, so places like Las Vegas pronounced by some, quite seriously, Lost Wages offer hilarity and entertainment. Prospective gamblers are more likely to indulge if they can be made to forget, at least temporarily, life's serious realities.

Gambling, basically, is a way of playing with fate, and it is a fact that when people have been hurt thereby, they stop doing that. The person who has suffered a serious car accident will be more careful not to exceed the speed limit; the patient who is told he has lung cancer will be more likely to quit smoking. Thus, even as an encounter with fate is the greatest deterrent to toying therewith, taking chances, gambling—so the opposite, a frivolous attitude, is the prime inducement! A medieval

mystic surely knew what he was talking about when he wrote that levity (frivolity or gaiety) is the springboard for most sin.

We may recall that the area where the Roman soldiers did their gambling was "called Golgotha, that is to say, a place of a skull." A skull has no brain, it cannot reason. The frivolous approach to life, which so easily leads to gambling—not only with money but also with health, life and destiny makes no sense! It goes against reason.

Does this mean that all fun and laughter are out? No! The wise man said, there is "a time to laugh." But the first part of that verse in *Ecclesiastes* 3:4 speaks of "a time to weep." There also is "a time to dance," but only after one has taken "time to mourn." The writer of *Ecclesiastes* is saying, *first* look at life's serious side, *then* go ahead and have a good time!

This is repeated in a later chapter: "Remove sorrow from thy heart.... Remember now thy Creator *in the days of thy youth.*" (*Ecclesiastes* 11:10 and 12:11) Why is he addressing himself especially to the young? Could it be they haven't been around long enough to realize that life is serious business, that it must not be approached lightly, that glibly spinning the so-called "Wheel of Fortune" tends to produce woe and misfortune?

We find the same message elsewhere: "It is good for a man that he bear the yoke *in his youth*" (*Lamentations* 3:27) that he *early* learn of life's sober side. Then, and only then, all else will be seen in proper perspective.

"FIDO" FIGHTS FLAB

Reducing foods for pets are to be one of a long list of unique products—like Bible video cassettes—to make a splash on the American market in 1987, according to National Public Radio's "All Things Considered," aired November 23, 1986.

Why should pets need them? Obviously for the same reason some humans do, they violate the laws of health. But is this entirely their own fault? For when free to roam about, they don't get fat. Could it be they were not meant to be domesticated?

Not too long ago the media reported on an animal lover who had been able to teach her pet primate to communicate with her. By means of a computer, the chimp would thus, for instance, make known what she wanted to eat; her mistress even tried to explain death to her when Koko's

mate died. Once, the question put to her was, "What do animals want more than anything else?" The answer, to be free!

This is not intended to say that one should never keep house animals; as guard and seeing-eye dogs and in many other ways they have rendered yeoman service; recently a United States military base in Europe even started using ducks to alert against anything unusual, which they faithfully did by quacking! But forcing animals to stay cooped up in close quarters with little or no chance to be physically active as they were intended to be—that certainly seems to be against Nature; no doubt such poor creatures will be prime consumers of low-calorie fare.

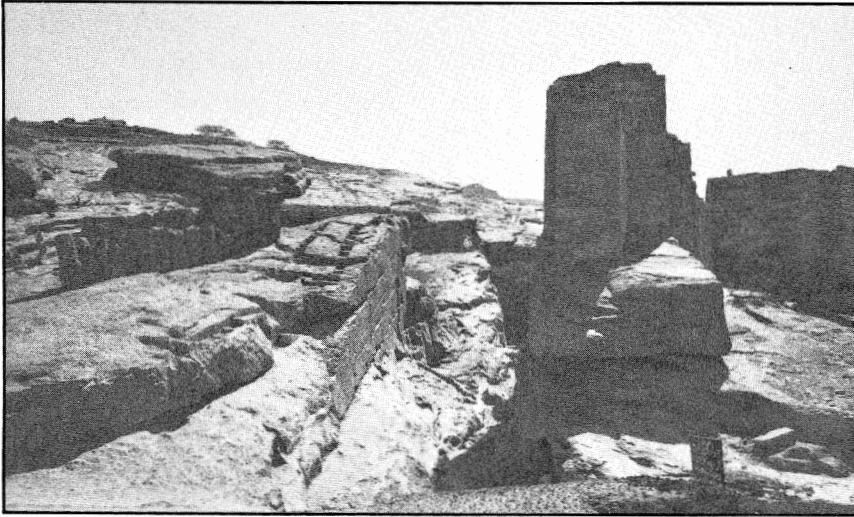
One fact is sure, these products will not be exported to mainland China. There the tax on keeping pets is so prohibitively high that nobody can afford it! The Chinese willingly comply; they understand the reason; it is deeply ingrained in their history—lack of food, which fact has made Chinese cuisine famous for devising tasty dishes from edibles which other civilizations discard.

Albert Schweitzer once wrote: "Whoever is spared personal pain must feel himself called to help in diminishing the pain of others."

Of course the United States has no lack of food; we have bumper crops and storage bins bursting with surpluses. But there seems to be a lack of money; the week before NPR reported on diet dishes for pets, it related how early winter weather in some parts of the country had exacerbated the lot of the homeless and hungry, especially with municipalities strapped for cash. Wouldn't it be better to spend money to help those poor people rather than on fancy food for felines and other four-legged creatures? Talk about killing two birds with one stone: one would do the animals a favor by freeing them, and the destitute by feeding them—not all of whom are lazy and shiftless.

Albert Schweitzer once wrote: "Whoever is spared personal pain must feel himself called to help in diminishing the pain of others. We must all carry our share of the misery which lies upon the world." And another great humanitarian, Dr. Bob Pierce, late president of an organization that cared for orphans, prayed, "Let my heart be broken with the things that break the heart of God." That process may need to start with the pocketbook. □

Book Reviews



The Practice and Profession of Astrology- Rebuilding our Lost Connections with the Cosmos, Stephen Arroyo, CRCS Publications, P.O. Box 20850, Reno, Nevada 89515 Paperback \$7.95

Stephen Arroyo is a renowned astrology writer and lecturer who also has a degree in Jungian psychology. Apparently he felt that it was time to take a look at the field of astrology itself, and ask the astrologer to question himself in order to transform the old ways of looking at astrology which are not conducive to viewing it as the healing practice that it is. What can be done to further the acceptance by the public of the value and wisdom that astrology can provide? That is one of the major questions which the author asks. He then lets the reader decide on the path to follow.

There are several lectures with question/answers sessions included in this book. He quotes Dane Rudhyar extensively and shares his views on how we can meet the deepest need of the individual today and how astrology can help distraught individuals to find greater peace and realization of their inner potentials.

Mr. Arroyo believes that the profession of astrology is in shambles today and this helps to degenerate the *spiritual science* that it should be. Granted there are many rigid religious and institutional beliefs which are opposed to the subject of astrology as a profession, but many have given up trying to re-educate the public because the truly scientific evidence or the truly spiritual material is generally ignored. The media has done much to condone the belief in astrology as fortune-telling rather than a healing, counseling tool. However, it is up to the individual practitioner to take on the responsibility of upgrading the practice of astrology as a science. How can we best counsel people? How can we best work with them to heal them? How can we rebuild the image of astrology? Perhaps if professional astrologers wish to regain their dignity in the field of healing, they might try

doing counseling for the love of God and humanity instead of trying to live off their earnings. While we may not agree with the philosophy of accepting money for astrology, it may be here to stay, at least for the present. Perhaps we should ask how we can enhance the healing aspects of astrology!

Mr. Arroyo believes that the astrologer has a responsibility to the whole profession as well as to the whole consciousness of the client. The Rosicrucian Fellowship would not argue that point, but, would certainly try to encourage people to be *their own Astrologers*. If someone comes to us in an emergency, are we to turn them away thereby forcing them to go to a professional? Should we counsel them and guide them to the healing of their own inner consciousness? Not everyone is going to want to study astrology and not everyone is going to agree with the premise of not accepting monetary rewards. Healing astrology is more than doing Astro-diagnosis, but perhaps, Mr. Arroyo's definition of healing astrology is that it is psyche-involvement and teaches the person to see himself more clearly. We must also present astrological concepts in simple language at the level of understanding of the person we are trying to help. We cannot do this by talking about Saturn transits and the like if the person has not studied this. He suggests that if we are to use this as a counseling tool, and as a psychologist he does, that we need to communicate with the person *first* and ask them questions—not just sit down and read the aspects and symbols to them. He also suggests that it is

impossible to do a thorough reading in only one sitting.

This book makes a person look within and question his or her motives. That is exactly the purpose of the book, to make us re-evaluate our stand on the philosophy and concepts of the subject of astrology itself. There are many worthwhile suggestions in this book to help us realize our potential, but are we willing to read it and listen?

—K. M.

New Life Through Nutrition, Dr. Sheldon C. Deal, Paperback, New Life Publishing, 1001 North Swan Road, Tucson, AZ 85711

Dr. Deal is a chiropractor and a naturopath as well as a nutritional consultant. He has studied with Dr. Bernard Jensen, who changed his life, and has himself done numerous lectures on nutrition and health as well as having one of the largest practices in Tucson, Arizona. He has won numerous physical fitness awards, not the least of which was Mr. Arizona.

Dr. Deal has submitted articles to the Rays Magazine on nutrition in recent years and has also lectured at The Rosicrucian Fellowship, International Headquarters in Oceanside, California. With this background in mind, we expect to read a very thorough and knowledgeable book on nutrition. It is indeed all of that. This book is not one to be picked up and read lightly. Dr. Deal has studied vitamins and their compatibilities for many years. Some people would just say "Take a calcium tablet." He suggests that there are interrelationships between certain vitamins and minerals

that make them work together. He also suggests that the highest quality of vitamins should be bought for the greatest benefit to the body. In his opinion whether or not a person eats meat or is a vegetarian, that person should supplement the diet with protein powder.

What makes good health? That is basically the whole concept of the book. His approach is a holistic one. He feels that we cannot have world peace while people are starving to death, but the *greatest starvation* is the valueless food in the land of plenty. We cannot think rationally while subsisting on white flour, junk foods and white sugar.

Some of the chapters are interesting in that they hold information that few other books talk about such as Cell Salts, Protomorphogens and Vegetarianism. He feels that it is not enough to just stop eating meat and that a vegetarian can be very unhealthy if the diet is not filled with life-producing foods instead of rich, sugar-filled starches.

Dr. Deal goes into great medical terminology concerning the chemical makeup of vitamins and the how and why of their work. What may be lacking is greater detail on what foods contain the vitamins and minerals rather than a reliance on pills and powders for everything. A table of mineral and vitamin contents in vegetables and grains would have enhanced this book a great deal. Dr. Deal also recommends that we eat organically-grown food if possible. He himself has an organic garden and has started many organic garden clubs and chapters. Not

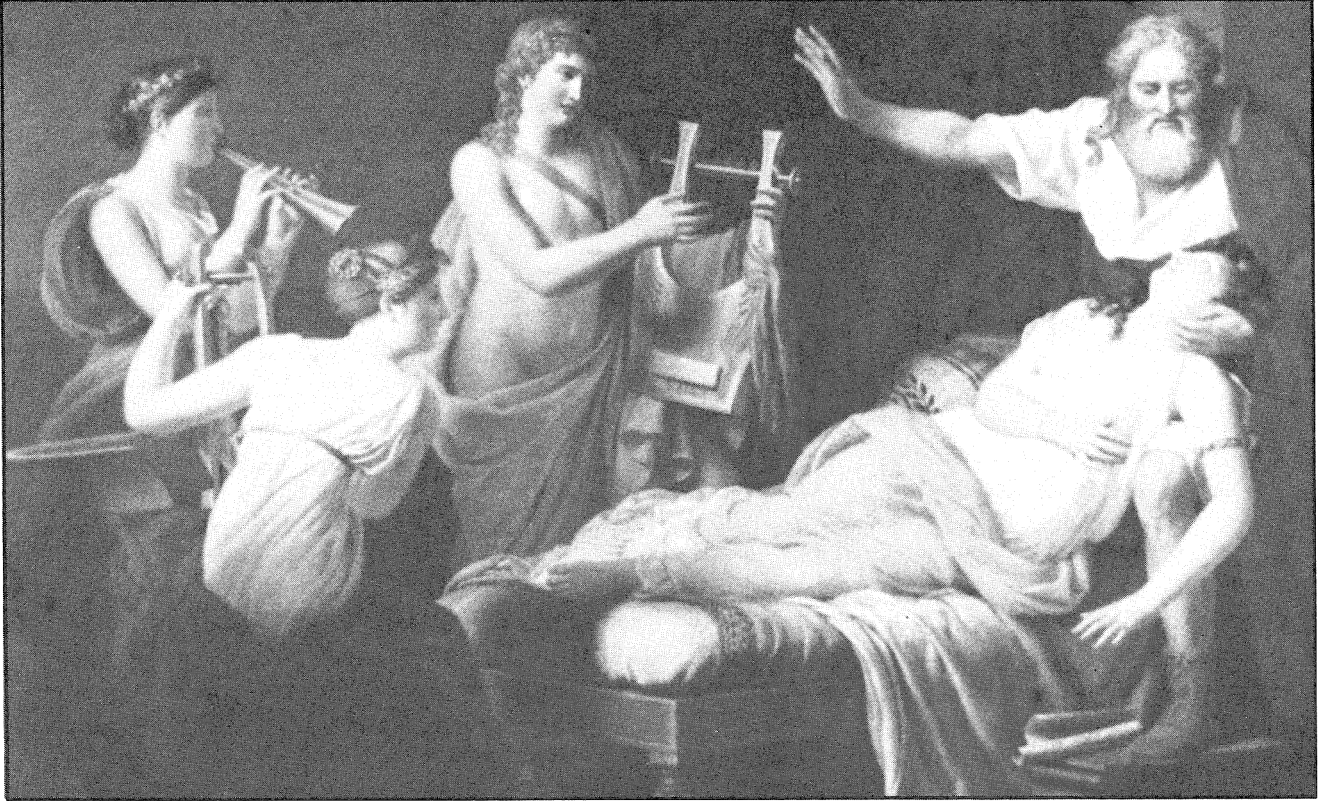
everyone lives in an area where organically-grown vegetables can be obtained and there are many apartment dwellers who cannot grow their own vegetables. It is a pity that all produce is not already grown with natural fertilizers instead of chemicals and insecticides which rob so much of the nutrient from the vegetable.

There is also an interesting chapter on the drinking of *raw milk*. Dr. Deal has done much in his own area to change the legislation regarding the raw milk industry. Pasteurization takes out the acidophilus, or "good" bacteria in milk which is so necessary to the intestines. He also explains why raw milk seems to be such a politically hot issue.

While this book is a must for vegetarians and health enthusiasts alike, the author of this review wondered at the cost of obtaining all the "required" powders, foods, and vitamins. A personal list and a trip to the nearest health food store revealed an exorbitant cost for these supplements! Perhaps the average or low-income budget would have to be centered around saving one's pennies and dimes and buying a few at a time. Of course, Dr. Deal does not just center his book on *vitamin therapy* alone for good health. A holistic approach is quite necessary. A worry-free life with exercise, fresh air and helping others contributes as much to health as proper diet! This is certainly an informative and interesting book. It could be considered as a good reference for those who are seeking vitamin supplements and wondering which are the best and why. □

—Karen Mendoza

Readers' Questions



Millionaires and the Higher Life!

Question: Can anyone study occultism, live the higher life and be a millionaire?

Answer: Christ said to the rich young man, "Go, get rid of all thou hast," but the young man, being very much taken up with the good things of this life, went away sadly, and the Christ remarked concerning the difficulty besetting the rich man's entrance into heaven. He did not say that it is impossible, but he knew what a snare and a temptation there is in riches. Nevertheless, a man may be a millionaire and still striving to live the higher life. Riches are a clog and a fetter, but it would be absolutely wrong to infer that riches prevent occult development. All depends upon what view a man takes of his riches. If he uses them for the purpose of self-aggrandizement and to oppress his fellowmen, of course there can be no spiritual growth, but where a man regards himself as the steward of his possessions, and where he aims to build factories having model conditions and model tenement houses, etc., *where he works strenuously himself to see that his philanthropic ideas are being carried out*, and that his fellowmen are receiving good conditions and every chance for self improvement, wealth is an enormous power for good.

When a man works unselfishly for the welfare of others he will not have much chance to think of self-improvement, and his spiritual growth will be unconscious rather than otherwise. Nevertheless, he will progress enormously, and his opportunities to do better and greater work will increase as the years pass by in this life and also in future lives. That was really the meaning of the parable of the talents. Those who used their talents were made rulers over a number of cities in order to give them adequate employment in the evolutionary scheme. On the other hand, if a man owns a factory and becomes so imbued with a desire for occult development that he selfishly sells out his factory and throws his workmen out of employment in order that he may develop his own powers and live the higher life, such a man is shirking his duty and will undoubtedly receive a rebuke at the hands of the Master, for he has buried his talent and in a new life he will find himself deprived of the opportunity which he has neglected. Prosperity consciousness and spiritual goals must be aligned if we are to become "true" servants of the most high.

The Reality of Matter

Question: What is matter? Is it not unreal?

Answer: There are various theories of matter. If we ask the materialist he, of course, maintains that *matter is one reality*; that all and everything is matter and that nothing can exist except that. The Christian scientist is of the very opposite opinion. He holds that matter is nonexistent—a delusion; that *everything that is, is Spirit*, and so those two classes of people are the very antitheses of one another. But the truth is between.

When God desires to manifest, He emanates within Himself the thought forms of such a universe as He desires to create, and these archetypal ideas are Spirit when first emanated in that central source. But under the influence of time and space, they slowly crystallize and become that which we know as matter. This is a similar process to that which we may observe in the case of a snail. The juices of the soft and flexible body gradually crystallize into the hard and flinty shell which is incapable of moving save as propelled by the snail. Thus, as the house of the snail is crystallized snail, *so matter is crystallized Spirit*. And as the house of the snail remains stationary when not moved by the snail, so matter is immobile save when moved by the Spirit. But in the course of time the snail's house goes to decay. The matter of which it was formed is broken up into minute particles and becomes available for the building of other flexible forms. It may become the body of a snail again. So also, the crystallized Spirit—matter—is re-etherialized and becomes more ethereal, more flexible, and more amenable to the impacts of Spirit when it is built into different forms time after time.

Thus we may say with the Christian scientist that all is Spirit, that which appears as matter being in reality Spirit in a state of crystallization, and we may also agree with the materialist that all is matter, for Spirit which has not yet crystallized into matter will eventually do so. It is a mistake to consider anything in God's Universe as unreal; both matter and Spirit are real. They are positive and negative poles of God.

Why Capital Punishment?

Question: Do you believe in capital punishment? Is it not better and more merciful than imprisonment for life?

Answer: Among the savages might is right, the stronger always overpowers the weaker. We pride ourselves that in our civilization we have come to a higher stage, and that we practice altruism in all departments of our polarity. Nevertheless, although we do not go out with a club and promiscuously murder our fancied adversaries, except in war, we do murder in a refined way by what we call law. There was a time when the thief was hanged by law. Nowadays we designate such punishment barbaric, but capital punishment is still a blot upon our civilization. Besides, we are much more refined in our cruelty than the people in older civilizations, for they hanged or beheaded the so-called criminal in short order, while we keep him incarcerated for years, subject him to the torture of long jury trials, set the day for his execution a long way ahead and allow him in the meantime to suffer death by anticipation during all the intervening time.

We profess that our object is not retaliation, but plead that it is necessary to safeguard society and to deter others from committing like crimes, but capital punishment promotes murder. When a man has homicidal tendencies, he should be properly restrained so that he may not hurt his fellowmen. To kill him, however, does not restrain him; death liberates him in the Desire World, and as the Desire World is all about us he is at perfect liberty to go among people and instil into them thoughts of hatred and vengeance against society. Therefore, murder is multiplied. Besides, homicidal mania is aided by the press. The glaring headlines which recite the ghastly details of the crime incite others to go and act likewise.

As to the part of the question which says, "Is death not better than imprisonment for life?" we may say "Perhaps, under the present conditions of prison regime, it is." But that branch of our institutions also calls for reform and we have much to do and undo in our treatment of those whom we call criminals. They are our brothers, just as much as the so-called respectable members of society who have not yet committed the unpardonable crime of being found out. It is true that we have made prison life somewhat better and less barbaric than it used to be. It is also true that we have probation and suspended sentences nowadays, but we are far from treating these weaker brothers properly yet. If we could understand thoroughly that they are our brothers and treat them as we would treat a weak brother who was

the son of our own mother, we should be helping to solve the problem in a more spiritual and humane way. When a person is sick with typhoid fever we do not get angry with him and send him to the hospital for a month; we send him there *until cured*, we take good care of him, and aim to aid him in recovering his health, and we rejoice with him when he is well. A criminal is weak and mentally sick. Perhaps, he should not be sent to prison for a long term, but should be sent to an institution where he could be properly taught and helped to overcome his weakness. Not until we treat our weaker brothers with such loving care may we say that we have risen above the barbarian maxim of demanding an eye for an eye. How can we dare to pray "*forgive us our transgressions as we forgive those who trespass against us,*" while we treat these poor brothers as we do even now? There is much to be done in the area of "prison reform" and we hope the coming of the Aquarian Age will bring about the needed changes in our prisons and legal system.

Parsifal and the Holy Grail

Question: What is the Holy Grail?

Answer: The story of the Holy Grail is one of the myths used by the great leaders of humanity to convey to us spiritual truths in symbols which would at that time have been incomprehensible to our infant intellect. The Grail story is found, variously told, in all the earlier races as far back as we can trace religious teaching, and libraries have been written about this wonderful mystic panacea for all ills.

In medieval times many versions of this legend were recited by minstrels, minnesingers, troubadours or mastersingers. Most beautiful, perhaps, was the simple version of Wolfram von Eschenbach, which was taken in hand by the master artist of the nineteenth century, Richard Wagner, in his famous music drama "*Parsifal*."

The story relates that on the night when our Savior ate the last supper with His disciples, He drank from a certain cup or chalice, and later on, when the lifeblood flowed from His wounded side, Joseph of Arimathea caught the life blood of our dying Savior in yon chalice. He also took the spear wherewith that wound had been inflicted. These relics he carried with him for many years, and such was the wonderful life giving power of the Savior's

blood that it sustained him throughout all his privations, in prison, and on his wanderings. At last, the relics were taken up into heaven for a time in the care of Angels, but one night there appeared a mystic messenger sent from God to the holy Titurel with command that he build a castle *high in the air*, upon a mountain top, and there gather around himself a band of knights, *who must be chaste and pure*. These Grail Knights were permitted to behold the sacred relics at stated times and thus they became inspired with desire and power to go into the world to do mighty spiritual deeds. In time Titurel gave the wardership of the Grail to his son Amfortas and in his reign as King of the Grail, a sad calamity befell the Grail Knights.

There lived in "*a heathen vale*" below the castle a black knight by the name of Klingsor who desired to become a Knight of the Grail. He was not chaste, so in order to meet the condition he mutilated himself in such a manner that it became impossible for him to *gratify desire*. But when he applied to the holy Titurel, the latter saw his heart and refused him admittance. Then Klingsor swore that if he might not serve the Grail, the Grail should serve him. He peopled the garden of his magic castle with illusory phantasmic flower maidens who waylaid the Knights of the Grail on their passage to and from the castle, seduced them and thus disqualified them for further service as Grail Knights.

Fearing that all the Knights of the Grail would become prisoners of Klingor, Amfortas decided to fight the black magician. He took with him the holy spear to accomplish his object. But Klingsor evoked *Kundry*, who is a creature of two existences. At one time she is the faithful and willing servitor of the Grail, at another time the unwilling tool of Klingsor. When serving the Grail, she is humble, obedient and simply clad. Under the spell of Klingsor, she becomes beautiful in the extreme, a woman of seducing charms, and these she is forced to use as Klingsor bids her, for he has power over her by virtue of the fact that he is not susceptible to her charms on account of his act of mutilation.

Kundry meets Amfortas, who falls before her charms. While lying in her arms the spear falls from his hand and is snatched by the waiting Klingsor, who inflicts *a wound that cannot heal*, and for many years the King suffers tortures, particularly when he unveils the Holy Grail for the benefit of his knights. Then the spear wound commences to bleed anew, causing him the most excruciating pain.

Roughly speaking, and giving one of the several valid interpretations which appertain to the Grail mystery, as to other symbols, Kundry is the negative dense body which at one time is under the control of the higher nature symbolized by the Grail Knights, and another time ruled by the lower desire nature symbolized by Klingsor, which tempts the Spirit to forsake its higher ideals, and causes suffering when temptation is yielded to. In Parsifal, the pure and guileless one, we see the man who overcomes and therefore succeeds to the wardership of the Grail.

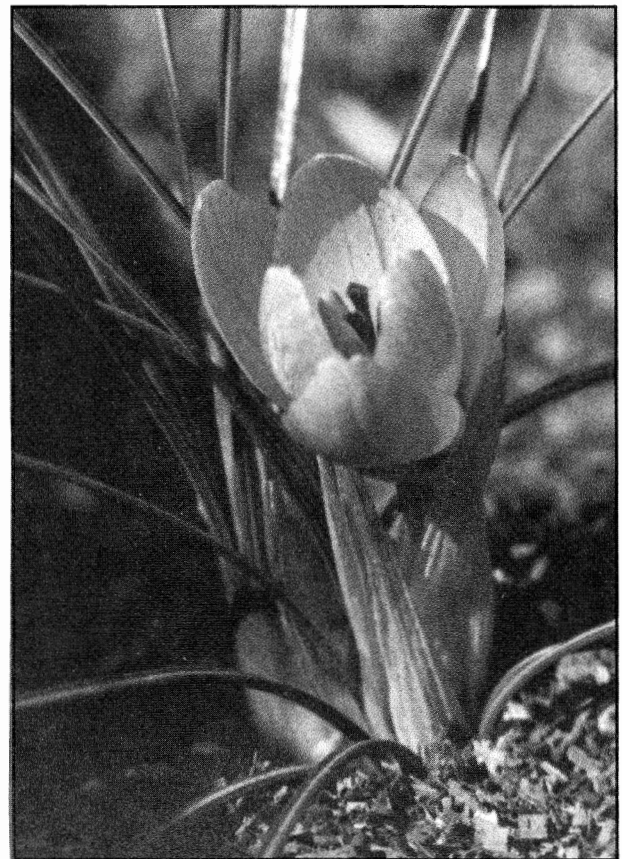
On Good Friday morning, 1857, Richard Wagner sat at the Villa Wesendonck by the Zurich Sea, and as he looked about him the sun was shining, all nature was smiling and from the millions of seeds buried in the ground around him, innumerable plants and flowers were sprouting. The thought struck Wagner, "What is the connection between the death of the Savior at this time of the year and this manifold sprouting life," and in that thought he came very near to the key to the mastery of the Grail, for the Grail was a Mystery School, one of many which existed in the Middle Ages. The stories of King Arthur and his Knights of the Round Table are not fables, they are facts. There was such a Mystery in Wales as late as the time of Queen Elizabeth. And these Mystery Schools exist to the very present day, though not as publicly known as they were in the more spiritual medieval times. The Mystery of King Arthur dealt more with the material and temporal side of life than the Mystery of the Grail, which was altogether pure and spiritual. And there the pupil was taught, not in words, but *the feeling was given to him*, a teaching from within, which we may express as follows:

You see all around you the various kingdoms in the world. There is man, animal, plant and mineral. The life which is in each of these kingdoms is the one universal life of God, which manifests through all these various *forms*. When the forms decay it becomes necessary to provide other forms in their places, hence the generative activity which serves this purpose. In the plant kingdom, which is beneath you, that activity is pure, chaste and immaculate. There is no passion connected with it in any respect.

In the kingdoms of the Gods, which are beyond you, it is also carried on as a process of regeneration which is pure and holy. But in the kingdoms which stand between the plant and the gods, conditions are the reverse of chaste. Man and animal

are passionate. *Man is, in fact, the inverted plant.* The plant is unashamed and stretches its creative organ, the flower, towards the sun, a thing of beauty and delight, pure, chaste and passionless. Man turns his creative organ toward the Earth; he hides it with shame because it is filled with passion. In time man is to become a god, he is to use his creative ability for the benefit of others and not for sense gratification. And so in time man must become plant-like on a higher scale. Therefore, you see this symbol: *The pod of the plant which holds the seed is the grail cup*, and the spear which brings that seed forth from the flower is the ray of the sun. You, also, must learn to take the solar force, which is the builder of all forms, and use it in your creative organ without passion, so that that which you create shall be immaculately conceived and not as now begotten in sin.

The juice of a plant flows through its green stem and leaves uncolored, pure and chaste. Your blood is red and passion filled, but in the regeneration that blood must be cleansed by the Spirit force which come to you from the Spiritual Sun, as the forces from the physical sun bring forth the juice of the plant. And having become thus regenerated, you will die as a man to be resurrected a God. □



General Causes of Disease

INTRODUCTION

Disease is really a fire, the Invisible fire which is The Father endeavoring to break up the crystallized conditions which we have gathered in our bodies. We recognize fever as a fire, but tumors, cancers, and all other diseases are really also the effect of that invisible fire, which endeavors to purify the system and free it from conditions which we have brought about by breaking the laws of nature.

Again, we may say that disease is a manifestation of ignorance, the only sin, and healing is a demonstration of applied knowledge, which is the only salvation. Christ is an embodiment of the Wisdom Principle, and in proportion as the Christ is formed in us we attain to health. Therefore, the healer should be spiritual and endeavor to imbue his patient with high ideals so that he may eventually learn to conform to God's laws which govern the universe, and thus attain permanent health in future lives as well as now.

The Old Testament opens with the account of how man was led astray by *the false light* of the Lucifer Spirits, giving birth to all the sorrow and suffering in the world; it closes with the promise that the Sun of Righteousness shall rise, with Healing in its wings. And in the New Testament we find the Sun of Righteousness, *the true Light*, came to save the world, and the first fact that is stated in regard to Him is that He is of Immaculate Conception.

Now this point should be thoroughly understood, that it is the Luciferian taint of passion which has brought sorrow, sin, and suffering into the world. When the creative power is used for sense gratification, whether in solitary or associated vice, with or without legal marriage, that is the sin which cannot be forgiven; it must be expiated. Humanity as a whole is now suffering for that sin. The debilitated bodies, the sickness that we see around us has been caused by centuries of abuse, and until we learn to subdue our passions there can be no true health among the human race.

Prior to the impregnation of the desire body with this demoniac principle, conception was immaculate and a sacrament. Men walked in the presence of the Angels then, pure and unashamed. The act of fertilization was as chaste as that of the flower. Therefore when the mischief had been wrought, immediately the messenger, or Angel, girded them with leaves to impress upon them the ideal which they must learn to live, namely, like that of the plant. Whenever we are able to perform the act of generation in a pure, chaste, and passionless manner as the plant does, an immaculate conception takes place and a Christ is born, capable of healing all the suffering of humanity, capable of conquering death and establishing immortality, a true light to lead humanity away from the will-o'-the-wisp of passion; through self-sacrifice to compassion.

This then is the great ideal toward which we are striving: to cleanse ourselves from the taint of egoism and self-seeking. Therefore we look upon the emblem of the Rose Cross as an ideal. The seven red roses typify the cleansed blood; the white rose shows the purity of life; and the golden radiating star symbolizes that inestimable influence for health, helpfulness and spiritual uplift which radiates from every *servant of humanity*.

Until the Christ life illumines us from within we do not comprehend, neither do we follow, the laws of nature, and consequently we contract diseases by our ignorant contravention of these laws. As Emerson

put it, a man who is sick is a scoundrel in the act of being found out; he has broken the laws of nature. That is why it is necessary that the gospel of Christ should be preached; that every one of us should learn to love our God with our whole heart and our whole soul and our brother as ourselves, for all our trouble in the world, whether we recognize it or not, comes from the one great fact of our selfishness. If the alimentative function is deranged, what is the reason? Is it not that we have overtaxed our system because we have been angered, and exhausted our nervous force by trying to get someone to serve our selfish ends, and we feel resentful because we have not succeeded? In every case selfishness is the prime cause of most diseases; selfishness is the supreme besetting sin of ignorance.

CAUSES OF MENTAL DISABILITIES

The disabilities which affect humanity may be divided into two large classes: *mental and physical*. The mental troubles are particularly traceable to the abuse of the creative function, when they are congenital, with one exception which we shall note later. The same holds true in case of impairment of the faculty of speech. This is reasonable and easy to understand. The brain and the larynx were built with half of the creative force by the Angels, so that man who, prior to the acquisition of these organs, was bisexual and able to create from himself alone, lost that faculty when these organs were created

and is now dependent upon the cooperation of another of opposite polarity or sex in order to generate a new vehicle for an incoming Spirit.

When we use spiritual sight to look at man in the Memory of Nature during the time when he was yet in the making, we find that wherever there is now a nerve, there was first a desire current; that the brain itself was made of desire substance in the first place and also the larynx. It was desire that first sent a motive impulse through the brain and created these nerve currents, that the body might be moved and obtain for the Spirit whatever gratification was indicated by desire. Speech, also, is used for the purpose of obtaining a desired object or end.

But the Spirit is not insane; it sees, knows, and has a keen desire to use the body, though that may be an impossibility, for often it cannot even send a correct impulse along the nerves.

Through these faculties man has obtained a certain mastery over the world, and if he could just flit from one body to another, there would be no end to his abuse of his power for gratifying every whim and desire. But under the Law of Consequence he takes with him into a new body, faculties and organs similar to those which he left behind in the one preceding.

When passion has wrecked the body in one life, it is stamped upon the seed atom. In the next descent to rebirth it is therefore impossible for him to gather sound material with

which to build a brain of stable construction. He is then usually born under one of the common signs, and usually also, the four common signs are on the angles; for through these signs passionate desire finds it difficult to express itself. Thus the powerful impulse which formerly ruled in his brain and which might be used for the purpose of rejuvenescence is absent; he lacks incentive in life and therefore he becomes helpless—a log upon the ocean of life—often insane.

But the Spirit is not insane; it sees, knows, and has a keen desire to use the body, though that may be an impossibility, for often it cannot even send a correct impulse along the nerves. The muscles of face and body are therefore not under the control of its will. This accounts for the lack of co-ordination which makes the maniac such a pitiable sight. And thus the Spirit learns one of the hardest lessons in life, namely, that it is worse than death to be tied to a living body and unable to find expression through it because *the desire force necessary to accomplish thought, speech, and motion has been spent in unrighteously living in a previous life and left the Spirit without the necessary energy to operate its present fleshly instrument.*

Though mental disabilities, when congenital, are generally traceable to abuse of the creative function in a past life, there is at least one notable exception to this rule: where a Spirit, who has a particularly hard life before it, comes down to rebirth and feels upon entering the womb that the panorama of the coming life then shown it marks an



existence too hard for it to undergo, it sometimes tries to run away from the school of life. At this time the Recording Angels or their agents have already made the connection between the vital body and the sense centers of the brain in the forming foetus; therefore the effort of the Spirit to escape from the mother's womb is frustrated, but the wrench that is given by the Ego deranges the connection between the etheric and physical sense centers, so that the vital body is not concentric with the physical, causing the etheric head to extend above the physical cranium. Thus it is impossible for the Spirit to use the dense vehicle; it is tied to a mindless body which it cannot

use, and the embodiment is practically wasted.

We also find cases where a great shock later in life causes the Spirit to endeavor to run away with the invisible vehicles. As a result a similar wrench is given to the etheric sense centers in the brain, and the shock deranges the mental expression. Everybody has probably felt a similar sensation on receiving a fright; a surging as of something endeavoring to get out of the dense body; that is the desire and vital bodies, which are so swift in their action that a commuter jet is as a snail by comparison. They see and feel the danger and are frightened before the scare is transmitted to the inert and slow physical body

in which they are anchored, and which prevents their escape under ordinary strain.

But at times, as said, the fright and shock are sufficiently severe to give them such an impulse that the etheric sense centers are deranged. This most frequently happens to persons born under common signs, which are the weakest in the zodiac. However, as a ligament that has been stretched and torn may gradually regain comparative elasticity, so also, in these cases, it is easier to restore the mental faculties than in those cases where congenital insanity, brought over from past lives, has caused inadequate connection.

CAUSES OF PHYSICAL DISABILITIES

With regard to physical abnormalities, and deformities, the rule seems to be that as the physical indulgence of passion reacts on the mental state, so the abuse of the mental powers in one life leads to physical disability in later existences. An occult maxim says, "A lie is both murder and suicide in the Desire World." The teachings of the Elder Brothers given in *The Rosicrucian Cosmo-Conception* explain that whenever an occurrence takes place a certain thought-form generated in the invisible world makes a record of the incident. Every time the event is talked about or commented upon, a new thought-form is created which coalesces with the original and strengthens it, provided they are both true to the same vibration. But if an untruth is told concerning what happens, then the vibrations of the original and those of the reproduction are not identical;

they jar and jangle, tearing each other to pieces. If the good and true thought-form is sufficiently strong, it will overcome and break down the thought-forms based upon a lie, and the good will overcome the evil; but where the lies and malicious thoughts are the stronger, they may overcome the true thought-form of the occurrence and thus demolish it. Afterwards they will jar among themselves, and all will in turn be annihilated. All things, in the ultimate, work together for good.

Thus a person who lives a clean life, endeavoring to obey the laws of God and striving earnestly for truth and righteousness, will create thought-forms about him of a corresponding nature; his mind will run in grooves that harmonize with truth; and when the time comes in the second heaven to create the archetype for his coming life, he will readily, intuitively, by force of habit from the past life, align himself with the forces of right and truth. These lines being built into his body, will create harmony in the coming vehicles, and health will therefore be his normal portion in the coming life. Those who have taken a distorted view of things, displayed a disregard for truth, and exercised cunning, extreme selfishness, and disregard for the welfare of others, are bound in the second heaven to see things in an oblique manner also, because that is their habitual line of thought. Therefore, the archetype built by them will embody lines of error and falsity; and consequently, when the body is brought to birth, it will exhibit a weakness in various organs, if not in the whole bodily organization.

Again we warn students not to draw quick conclusions from these tentative rules. It is not our intention to imply that everyone that has a seemingly healthy body has been a paragon of virtue in his past life, and he who suffers from one disability or another has been a scoundrel or good-for-nothing. None of us are able to tell at the present time "the whole truth and nothing but the truth." We are deceived because our senses are illusive. A long street seems to narrow in the distance, when, as a matter of fact, it is just as wide a mile away as where we are standing. The Sun and the

Paul says that "flesh and blood cannot inherit the kingdom of God."

Moon seem much larger when near the horizon than when at the zenith; but as a matter of fact, we know that they do not gain in size by descending toward the horizon, nor lose by ascending into the mid-heaven. Thus we are constantly making allowances for and correcting sense illusions; similarly, with everything else in the world. What seems to be true is not always so, and what is true today regarding conditions of life may change tomorrow. Therefore it is impossible for us to know truth in the ultimate under the evanescent and illusory conditions of physical existence.

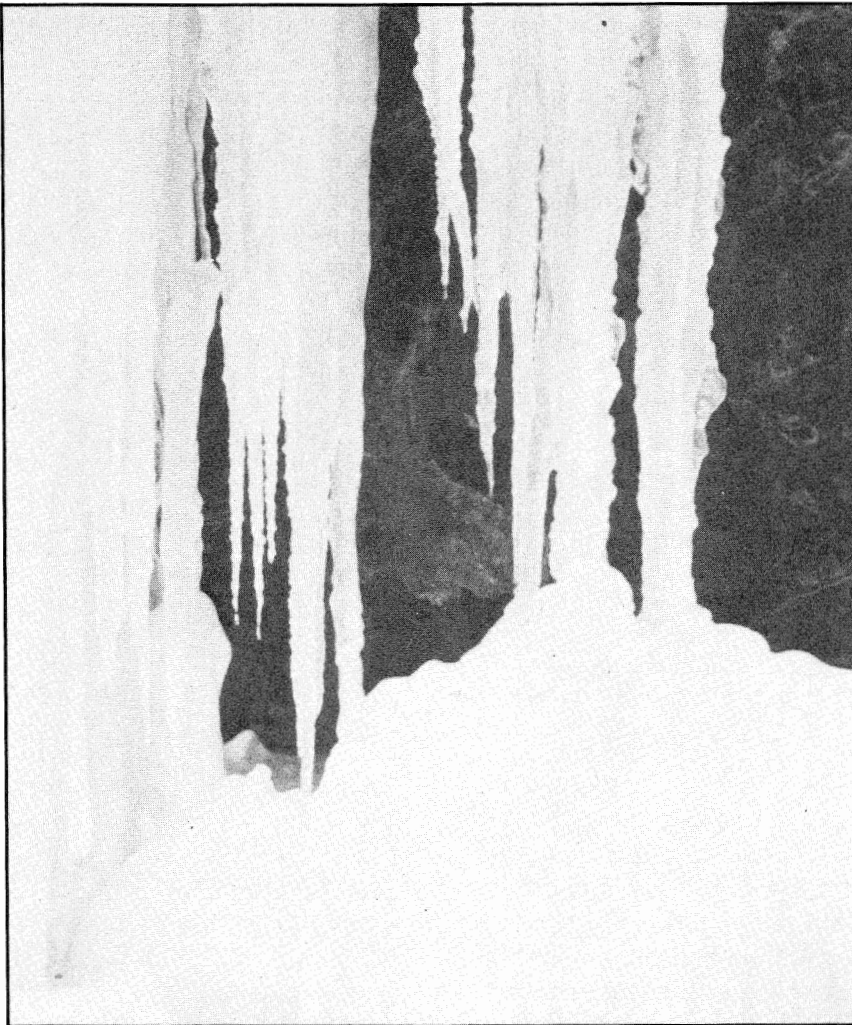
It is only when we enter the higher realms, and particularly into the Region of Concrete Thought, that the eternal verities are to be perceived; hence we must necessarily make mistakes

again and again, even despite our most earnest efforts always to know and tell the truth. On that account it is impossible for us to build a thoroughly harmonious vehicle. Were that possible, such a body would really be immortal, and we know that immortality in the flesh is not the design of God. Paul says that "flesh and blood cannot inherit the kingdom of God."

But we know that even today only a very small percentage are ready to live as near the truth as they see it, to confess it and profess it before men by service and by righteous and harmless living. We can only understand that such must have been few and far between in the by-gone days, when man had not evolved the altruism that came to this planet with the advent of our Lord and Savior, Christ Jesus. The standards of morality were much lower then, and the love of truth almost negligible in the greater part of humanity, who were engrossed in their endeavor to accumulate as much wealth or gain as much power or prestige for themselves as possible. They were therefore naturally inclined to disregard the interests of others, and to tell a lie seemed in no way reprehensible and sometimes even appeared meritorious. The archetypes were constantly full of weaknesses, and the organic functions of the body today are interfered with to a serious degree as a result, particularly as the Western bodies are becoming more high strung and more sensitive to pain on account of the Spirit's growing consciousness. □

**—Max Heindel
Occult Principles of Health
and Healing**

Healing



The Healing Silence

Holy Silence, familiar to troubled hearts in earnest prayer, throbs with healing power. Here we may enter with faith and thanksgiving the secret place of the Most High, and lift our hearts in vibrant stillness for the healing and help that abound in Him.

“Pray to thy Father which is in secret and thy Father which seeth in secret shall reward thee openly.”

Through the reverent stillness is communicated the undeniable knowledge of a Healing Presence, and a man or woman blessed with the inner power of a living faith, may enter alone to partake of potent refreshment. Peace and power enfold such a worshipper as a shining garment.

There is a compassionate embrace for those who seek the Father’s mercy. Their need, locked in the hidden places of the heart and mind, is received by Him, transformed by the emotion of His love touching theirs, and they arise refreshed and sometimes made whole.

Forgiveness is in that Holy Presence, soothing and lifting the contrite heart. Encouragement to live righteously, to overcome by the light of God’s wisdom, to leave with Christ those burdens too great to bear, is received with joy. A radiance born of anguish and pain envelops the heart and fills it with the bliss of a oneness with Him.

Turning to the spiritual quietude of the secret place of the Most High, we must fearlessly accept the truth of our own responsibilities in the things we suffer. In this acceptance, and in the subsequent obedience to the laws of God, minds are stilled, hearts respond to peace, lives become recreated and whole. Greater service in His vineyard glorifies the life.

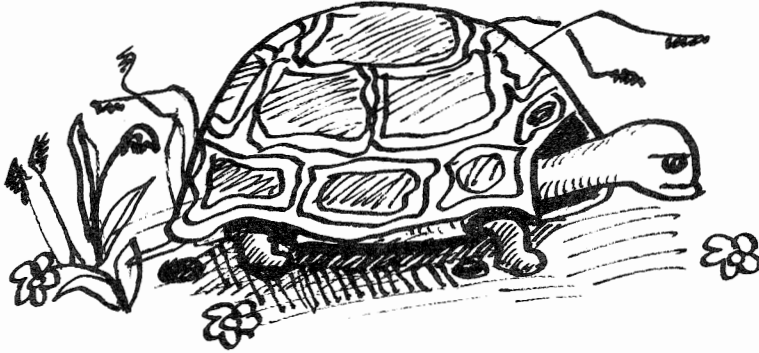
Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Pro-Ecclesia at 4:15 P.M. and the Healing Temple at 6:30 P.M. when the Moon is in a cardinal sign on the following dates:

HEALING DATES

May 3-10-16-23-30
June 6-13-19-26
July 4-10-16-23-31

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

For Children



Throckmorton The Tempestuous Turtle

Throckmorton violated all the established rules of turtle behavior. He was fast when the others were slow. He skipped along when the others plodded. He never seemed to feel the weight of his shell, while the others sighed and rested and said weren't animals who didn't have to carry their houses around with them lucky?

When Throckmorton was around, no one else could take it easy. Throckmorton was forever darting about here and there, impatient to be off doing something, somewhere—what and where didn't much matter. He was always in such a rush that he made the others nervous.

"Why can't you be more sedate?" his mother asked.

"It's the turtle's nature to be ponderous. If you go against your nature you will get into bad trouble," his grandmother scolded.

"No turtle ever achieved anything by being in a hurry. Slow down," his teacher admonished.

"If I catch you racing down the road with that rabbit one more time, I'll give you a hiding you'll never forget," his father warned.

But to all of this, Throckmorton only shrugged his shoulders. He knew that it was *not* his nature to be sedate and ponderous. He knew that he liked to hurry and he liked to race rabbits and he would be very unhappy if he had to slow down and lumber along the way all his relatives did. The minute his mother's, and his grandmother's, and his teacher's, and his father's, backs were turned, Throckmorton was off again.

Throckmorton's parents were very worried about him. "What will become of him?" his mother asked Dr. Owl.

"Who?" asked Dr. Owl.

"Throckmorton, of course," snapped his mother impatiently. "What will become of him if he keeps on hurrying and racing around?"

"Why — er — ahem — he probably will become known as the fastest turtle in the world," answered Dr. Owl wisely, and refused to commit himself any further on the subject.

That, obviously, was no help.

"What am I going to do with that kid?" his father asked Officer Tortue of the Turtle Constabulary.

"I dunno," responded Officer Tortue, "but if you don't straighten him out, he'll be getting plenty of speeding tickets in a few years."

That, obviously, was even less help.

Father Turtle consulted some learned books in the library and Mother Turtle asked the advice of the Ladies' Shell-Polishing Society and the school psychiatrist. But nowhere could they get any information on how to deal with a speedy turtle. It seems that there had never been a speedy turtle before and no studies had been made about such a phenomenon.

In time, word about the tempestuous turtle began to get around. A reporter from the *Turtle Tribune* wrote an article about Throckmorton's races with the rabbit. When that appeared in the early morning edition, Father Turtle actually went so far as to stamp his feet and shout about the "notoriety with which Throckmorton is disgracing the family."

Throckmorton privately thought that his father was not behaving in a proper turtle manner at that moment either, but he had the good sense not to say so.

Professor Apprendre of the Behavioral Sciences Department of Tortoise University and Technical Training School requested permission to conduct a series of tests with Throckmorton to find out what made him "tick." Mother and Father Turtle weren't too happy with the

idea, but the Professor convinced them that it would be an act of service to all turtledom if their unusual son could be examined, analyzed, classified, categorized, and generally made some sense of.

So Throckmorton spent three weeks in the Behavioral Sciences laboratory, where he pretty much had the time of his life. True, he didn't like sitting still while his shell was measured, his pulse taken, and his foot prints made. He didn't much care for having to tell what pictures he saw in certain ink blots (after all, ink blots were ink blots, he thought rather sensibly, and what else was one supposed to see in them?). He rather enjoyed the arithmetic games they gave him to play, however, and workouts on the exercise bars were fun. But what he really *loved* was to race around the laboratory. Professor Apprendre made all kinds of speed tests with all kinds of stop watches, and Throckmorton spent several hours each day running from here to there and back again. That was even more fun than racing with the rabbit.

Throckmorton privately thought that if his mother and father knew about all the racing tests and what fun he was having, he would not be allowed to stay, so he had the good sense not to mention that when his parents came to visit.

After Professor Apprendre had taken all the tests, made all the measurements, and performed all the psychological examinations he could think of, he sent Throckmorton home and spent the next three weeks closeted in his office. Here he pondered learned volumes full of big words and statistical data,

consulted by phone with other professors at other universities, plotted graphs, charts and outlines that showed everything he had been able to learn about Throckmorton, and thought. He thought, and thought, and thought, and paced the floor, and thought some more, and scratched his head, and then he said, "I don't know. I don't know. I just don't know."

Never before in all his distinguished career had Professor Apprendre said that, and his colleagues were shocked. His students were shocked. The President of the university was shocked. Indeed, the entire academic community was shocked.

But the fact remained that for the first time in his life, Professor Apprendre had come up against something he did not understand and could not figure out. Throckmorton, he had concluded from his extensive research, was exactly like every other turtle he had ever encountered. He was no stronger and no weaker, no smarter and no dumber, no fatter and no thinner. He ate the same food as did all the other turtles and his shell was made of the same material as were those of all the other turtles. And there was nothing at all about him that explained why he was so tempestuous.

Professor Apprendre had to confess that his work with Throckmorton had been a failure, and that he was no closer to classifying, categorizing, and generally making sense of Throckmorton than he had been before. He published his statement in the *Academic Journal*, closed his office, and left on a year's sabbatical. He planned

to spend it under a tree in his garden, nursing his bruised ego back to health.

Meanwhile, Throckmorton became even more of a celebrity. "Throckmorton Outwits Professor," blared a headline in the *Turtle Tribune*. "University Scholar Unable to Solve Riddle of Tempestuous Turtle." There was a picture of the Professor scratching his head, and one of Throckmorton running up a steep hill.

Father Turtle, as might be expected, was not the least bit happy about the publicity, but Throckmorton's schoolmates thought him something of a hero and even his teacher was impressed.

"You must be the first turtle who ever achieved anything by being in a hurry," she told him. "It looks as though you are famous. But what is it that makes you so different?"

Throckmorton tried to mumble something politely and hide under his shell at the same time. He didn't think it quite fair that he should be asked to explain why he was different when even the Professor couldn't figure it out.

"I'm different because I *want* to be, I guess," he finally said. "I feel good when I run and race, and so I do it because I *do* feel good."

Throckmorton really hadn't thought about all that before, but his teacher thought about it long and hard, all night long. Then she sent a note to Throckmorton's mother and father, asking them to come to the school and see her. She also wrote a note to Professor Apprendre, asking him to come at the same time.

Professor Apprendre certainly did not want to meet with

Throckmorton's teacher. He wanted to enjoy his sabbatical in peace and forget all about that tempestuous turtle, who had been such a blow to his reputation.

But he went anyhow, and at the appointed time Mother and Father Turtle, Professor Apprendre, and the teacher were all seated around the conference table.

"Professor," began the teacher, "is it possible to predict will-power?"

"Well — er — no, actually, it isn't." The professor cleared his throat. "Will-power is a very unpredictable commodity, as a matter of fact. Nobody knows how much will-power any one person will use for anything, and sometimes that person doesn't know either."

"Then," said Throckmorton's teacher "don't you suppose it's possible that what makes Throckmorton different is the way he uses his will-power? It hasn't occurred to any of the other turtles to *want* to run and race. But running makes Throckmorton feel good and so he uses his will-power to run so that he will go on feeling good."

"My word!" The professor looked astonished and opened his eyes wide. "That certainly is an interesting theory. I would say, a *spectacular* theory. *That* is why he is different from all the other turtles. He uses his will-power."

Mother and Father Turtle stared at each other. They had never heard of a turtle *having* will-power, much less using it. They weren't at all sure that they wanted Throckmorton to have anything to do with will-power.

"Is will-power a good thing?" asked Father, dubiously.

"Is it safe?" asked Mother, anxiously.

"Well, it certainly should be used wisely and with good common sense," said the Professor. (Common sense was something Mother understood and approved of.) "But you have to use it if you want to progress and make something of yourself. That is why—with all due respect—until now there haven't been any famous turtles. Every turtle is like every other turtle, and they all plod along day after day doing the same old things in the same old way. No will-power to accomplish anything new. Then, along comes Throckmorton, who wants something different and has the will-power to go out and accomplish it. Your son has a brilliant future ahead of him if he keeps that up. Congratulations!"

And so it came about that Throckmorton was allowed to continue to use his will-power. Sometimes, of course, he didn't use it wisely—but after all, he was just learning.

Professor Apprendre had not been so enthusiastic about anything since he'd begun his sabbatical. He was already thinking about writing an article entitled "Will-Power and Habitual Turtle Behavior" for the *Academic Journal*. That certainly would restore his reputation at the University!

Mother and Father Turtle did not know how to react to all this. Of course they were happy that Throckmorton had such a "brilliant future" ahead of him. But they still were very disturbed

that he was so different from the other turtles. Surely that couldn't be a good thing.

"I just wish he weren't so different," murmured Mother to herself.

"Ma'am," the professor said in his most lordly manner, "you are singularly fortunate that your son *is* different. In time, everybody is going to be different from everybody else. That's the only way we're going to develop our individual talents. Throckmorton has a splendid advantage and undoubtedly is the most advanced member of the turtle kingdom. It would be a shame—it would be *criminal*—to discourage him now."

And so it came about that Throckmorton was allowed to continue to use his will-power. Sometimes, of course, he didn't use it wisely—but after all, he was just learning. As he grew older, though, he used it ever more wisely. He always remained the speediest turtle, but now he very seldom ran around just for the sake of running around. Instead, he used his speed to help other turtles, to take messages from one place to another, and to accomplish all the important things he had to do faster than any other turtle in the kingdom. Then he was no longer called "Throckmorton, the Tempestuous Turtle." He was called "Throckmorton, the Trustworthy Turtle," instead. All the other turtles who watched him and worked with him admired him and all that he had accomplished, and they made up their minds right then and there that one day they too would develop their will-power and become different. □

—Dagmar Frahme

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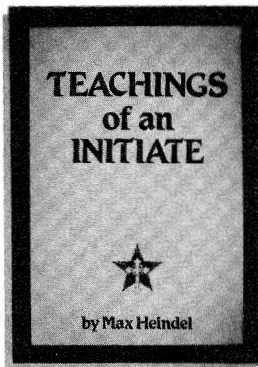
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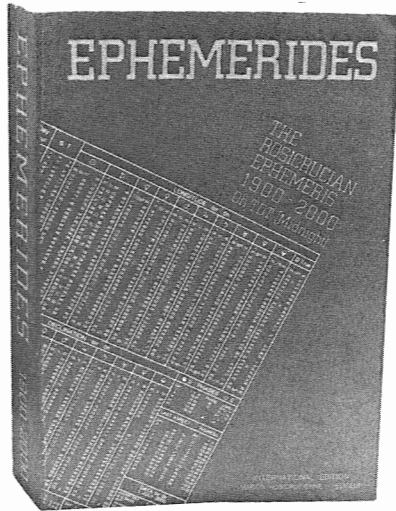
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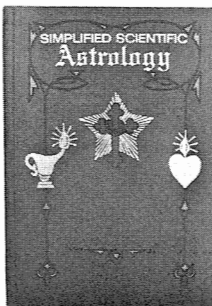
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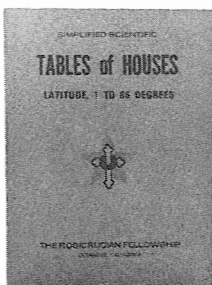
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