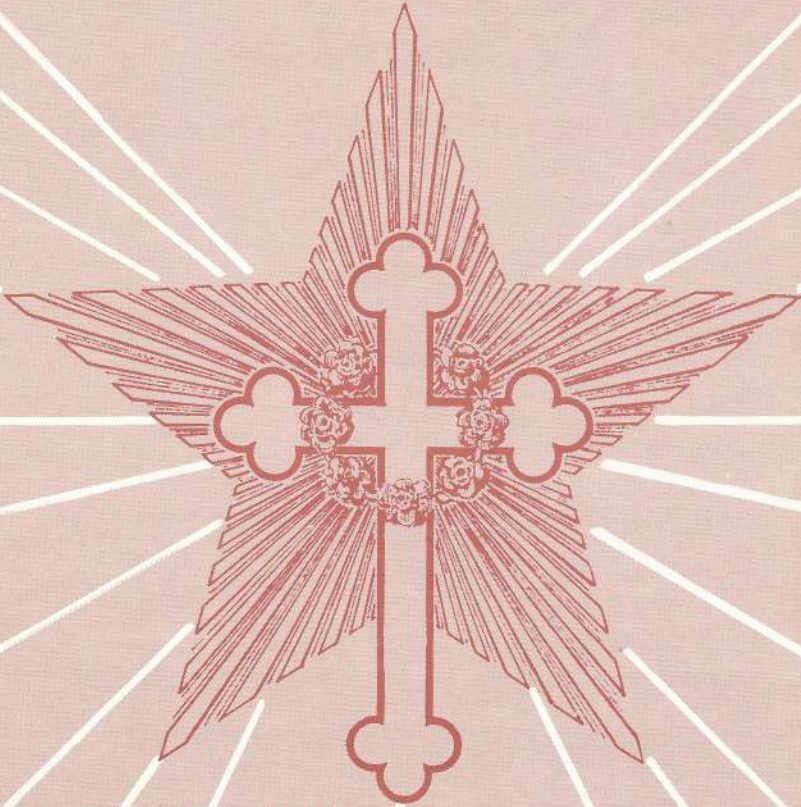


June, 1978 .50

RAYs from the Rose Cross



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★ Astrology and Earthquakes

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★ Religious Authority for
Christians



*The
Rosierucian Fellowship*



THE ROSICRUCIAN COSMO—CONCEPTION

By Max Heindel

20th Century Christian Seer and Mystic



**PART 1: MAN'S PRESENT CONSTITUTION
AND METHOD OF DEVELOPMENT**

PART 2: COSMOGENESIS AND ANTHROPOGENESIS

**PART 3: MAN'S FUTURE DEVELOPMENT
AND INITIATION**

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

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from cycle to cycle

The Sun may be clouded yet ever the Sun
Will sweep on its course till the cycle is run,
And when into chaos the systems are hurled,
Again shall the Builder reshape a new world.

Your path may be clouded, uncertain your goal;
Move on, for the orbit is fixed in your soul;
And though it may lead into darkness of night
The Torch of the Builder shall furnish new light.

You were and you will be; know this while you are;
Your Spirit has traveled long and afar.
It came from the Source, to the Source it returns;
The spark that was lighted eternally burns.

It slept in a jewel, it leaped in the wave;
It roamed in the forest, it rose from the grave;
It took on strange garbs for long eons of years,
And now in the soul of yourself it appears.

From body to body your Spirit speeds on;
It seeks a new form when the old one is gone;
And the form that it finds is the fabric you wrought
On the loom of the mind with the fiber of thought.

As dew is drawn upward, in rain to descend,
Your thoughts drift away and in destiny blend.
You cannot escape them for petty or great,
Or evil, or noble, they fashion your fate.

Somewhere in the future, sometime and somehow,
Your life will reflect all the thoughts of your now.
The law is unerring; no blood can atone;
The structure you rear you must live in alone.

From cycle to cycle, through time and through space,
Your lives with your longings will ever keep pace.
All that you ask for, and all you desire,
Must come at your bidding, as flames out of fire.

You are your own devil, you are your own god,
You fashioned the paths that your footsteps have trod,
And no one can save you from error or sin,
Until you shall hark to the Spirit Within.

Once list to that voice and all tumult is done,
Your life is the life of the Infinite One,
In the hurrying race you are conscious of pause,
With LOVE for the purpose, and LOVE for the cause.

—Author Unknown



A Sound Foundation:

The Teaching From Within

Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it." (*Matt. 7:24-27*)

The outcome of an aspirant's spiritual endeavors will depend on where he places the "treasures of his heart." If he places his inner values on external forms, he will be building the foundation for his life on shifting sands. If, on the other hand, he places his inner values on spiritual truths, then he will be constructing an edifice on solid rock.

A crucial difficulty which the aspirant will meet is the tendency to make outward, rather than inward, realities the goal of his newly-awakened spiritual yearnings. His former reliance on the senses may lead him to believe that external forms are the prime reality and that spiritual precepts only have a dim and shadowy reality by comparison.

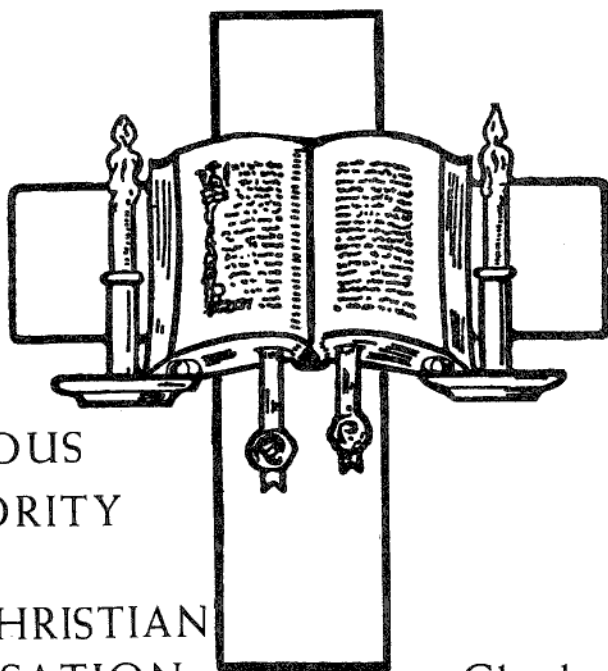
If the aspirant allows himself to fall into this condition, he is likely to lose his discernment where it is most needed.

For example, he may give his loyalty to a set of Teachings on spiritual themes, instead of offering his devotion to the spiritual realities behind such Teachings. If his loyalty is misdirected, he will reduce the Teachings, no matter how high and noble, into a codified set of intellectual concepts. In this regard, Max Heindel asks, "What then, is the way to the heights of religious realization, and where may one find it? . . . The answer to it is that it is not found in books, either my own or anyone else's. Books are useful in so far as they give us food for thought on the subjects dealt with . . . So long as we take the ideas presented into our inner being and there work them over carefully and prayerfully, whatever comes out of the process is our own, nearer to truth than anything we can get from anyone else or in any other way." (*Letters to Students*, number 83)

As another example of lack of discernment, an aspirant led to rely on externals may place his hope on an outward organization rather than on the principles for which that organization was founded. Christ told His followers, "My kingdom is not of this world." (*John 18:36*) His relationship to politics, the government, and the religious structure of His day bears out the truth of His statement — a truth we would do well to make our own.

As a final example, the externally-oriented aspirant may dedicate himself to a spiritual teacher rather than to the precepts the teacher strives to live by. In this regard, Max Heindel states, "So long as you run after outside teachers, myself or anyone else, you are simply wasting energy. Books and teachers may arouse your interest, and urge you to live the life, but only in so far as you make their precepts a part of your inner self are you really seeking in the right direction." (*Letters to Students*, number 39)

Assuredly, it takes a great deal of strength to rely on the "Teaching from Within" rather than on personalities, organizations, or a set of writings. However, should any external factor be truly working for the spiritual development of mankind, it would exist only to encourage the aspirant to find the Christ within himself. Christ alone is the Answer to our longings and the Goal of our aspirations.



RELIGIOUS AUTHORITY AND THE CHRISTIAN DISPENSATION

Charles Weber

The Law was given by Moses, but Grace and Truth came by Christ Jesus. These words from *John* I refer to two forms of phases of authority and truth which correspond to two stages in an individual's spiritual development. Let us consider this development with respect to the cited passage.

THE MOSAIC DISPENSATION

Fallen man, man oriented exclusively to the world of sense perception, cannot recognize truth without knowing error. Error stems from ignorance of Cosmic Law — from spiritual amnesia — and manifests through the impulses of an ungoverned and unenlightened desire nature by which man sows seeds of confusion and suffering and thereby reaps a bitter harvest. Mosaic Law and Old Testament morality were formulated by lofty Guardians of human evolution and imposed on pre-Christian man to aid him in curbing his instinctive lower nature by inculcating fear of the repercussions of his immoral or illegal actions. Initially, physical punishment and deprivation of material benefits acted as deterrants to the expression of selfish tendencies. Jehovistic religions taught and continue to teach a

preponderant awareness of sin and error. To the degree they teach Truth at all, they teach it negatively, from the vantage point of what it is not. They teach the separation of man from the unapproachable, awe-ful sublimity of Deity. They establish obedience to external authority as the ideal, and they locate this authority in a priesthood which categorically determines Truth, functions as a spiritual police, and serves as a dispensary of salvation.

When, through the wisdom gleaned by suffering from ignorant acts springing from selfish motives, man attains to considerable control over his lower desire nature, he ceases to profit from prohibitive Old Testament authority. Then his budding spiritual awareness demands a higher Teaching, and he gratefully awakens to and embraces the New Testament teachings whose keyword is "love." We should understand, however, that love will ever be the euphemistic substitute for personal desire, however subtle or refined, until man's lower self becomes wholly subject to the control of the spiritualized mind and until its basic desire energies are fully transmuted by the spiritual will. Then love will be understood as the mighty power maintaining cosmic manifestation — as the

embodiment of the Second Person or Principle of Triune Deity, whose active working manifests as Living Truth.

JOHN THE BAPTIST

As each of us journeys out of the Egypt of an Old Testament world and stands at the threshold of the Christ-permeated New Testament consciousness, we come to discern the pivotal role that the *persona* of John the Baptist plays in this transition from the worldly to the esoteric dimension of conscious being. The Bible unfolds the spiritual drama whose manifold characters we each in turn re-create and project as we make our way from the first Adam in Eden to the second Adam, the Christ, in the New Jerusalem. Although John was the greatest of beings born of woman — born of flesh — yet the least in the Kingdom of Heaven, that is, one who is born of spirit, is greater than he.

As prototype of an intermediate phase in our spiritual career, John takes the law of Moses and the outward authority of the old dispensation and applies it to his own conduct and life with a terrifying zeal, purging and clarifying his consciousness. John builds the Law into the Ego-ark of his own living tabernacle. In turn, his moral strength and spiritual authority stem from his mighty self-discipline. He brings the desire nature totally under the control of the will. And no *outward* law can ever check or chasten one who has taken it upon himself to prepare the way for the indwelling Christ with the requisite energy and vision. Generally speaking, the Old Testament primarily works on the desire body. The New Testament exerts its major influence on man's vital and mental bodies by encouraging and strengthening the faculties of loving and knowing. John marks the period of conversion of emphasis from the old to the new.

The John in each of us reaches the point where outward authority and man-originated law are superfluous to continued spiritual development because they condition the mind to dwell on and think

exclusively in terms of the merciless perspective of violation, sin, and condemnation. Under the Law, *all* are sinners. Who, then, is fit to judge? Not one. Who dares, in all conscience, cast any stone? Christ, the immeasurably greater, suffered Himself to be baptized by John, the merely mortal. Christ comes to our physical person — to the prepared "John vehicle" — in each of us. Christ, the *only* blameless, suffered and suffers himself to carry the planetary cross of selfishness and error, in order that its appalling weight might be somewhat lifted from the shoulders of humanity and that, through love, humanity might begin to redeem its fallen state. Continuing love, the active and ongoing forgivingness of sins, is the panacea brought by the Christ to mankind. This is the unmerited healing power given as grace by the Father through the Son, by which we may and will raise ourselves above the judgmental and condemnatory perspective of Old Testament morality.

ECCLESIASTICAL AUTHORITY IN HISTORY

Grace and Truth came by Christ Jesus. The spiritual aspirant of the Aquarian dispensation, especially the one whose development requires heavy infusions of higher philosophy and metaphysics, is called upon by his curious or skeptical brethren to justify his knowledge. He may be hard put to the task because those who inquire of him may not appreciate the profound transformation signified by the interiorizing of authority. To the casual observer, this change may outwardly be equated with mere subjectivism and personal convenience. Thus, the historical Christ Jesus frequently was confronted by proponents of the old order who demanded of Him by what authority He taught, healed, and generally conducted Himself. Frequently, His actions and words had no doctrinal precedent or appeared to be outright blasphemy.

We might benefit from a brief look at religious authority as it has been exercised in the more recent Western tradition.

Religious authority is the formalization of what was, originally, divine inspiration and revelation received by spiritually evolved persons. The authority, following in the wake of these revelations, describes the institutionalization of Spirit whereby that which is heavenly is taken over by earthly organizations and used to expand and justify their worldly power. Orthodox religions, and religions generally, conveniently tend to forget their own transcendent origins. They tend to forget that the power they exercise is borrowed. They claim primacy and irrefutability for their doctrines when, in fact, only the divine Source of the Truth they purvey is primary and undeniable. When early Christianity was being amalgamated into the Roman political regime, the executors of this empire took every measure systematically to root out all trace of the pre-existing mystery cults which made spiritual truths accessible to the duly prepared candidate. The Roman state aimed to be the sole dispenser of spiritual truth and foisted the delusion that Spirit beings and spiritual experience would work only through the access of emperors and their appointed ministers. Thus the Catholic religion was early established as a theocracy — that is, a spiritual monopoly. The tremendous power of the Mother Church dictating all facets of life to a captive laity became, with the approach of the Renaissance and the rampant abuse of office and the sacraments, intolerable. The Protestant Reformation was the consequence.

Martin Luther asserted the primacy of the individual conscience in determining spiritual truth. He re-established the priority of the inner voice as the high priest of one's religious life. Yet Protestantism, too, went the way of formalism and intolerance, splintering into a myriad of sects, each with its code of observances and anathemas.

AUTHORITY AND THE MODERN ASPIRANT

The modern aspirant to higher wisdom recognizes no *true* spiritual authority in

political fiat or ecclesiastical mandate. He has made a monumental transition from an exoteric to an esoteric perspective and he discerns in the Christing of Jesus a *universal* paradigm, applicable (eventually) to all evolving humanity. This signifies the marriage or fusion of the terrestrial man and the celestial man, the outer personality and the inner individuality, the Son of Man (lifted up) and the Son of God (descended to Earth). To him who vests outer authority with complete rulership over his life and retains the exoteric perspective, Jesus Christ was either a man among men, however exemplary, or an historical superman, but lost in time. To him who awakens to his *own* Divine nature and who begins to participate in the being of his sacred *I*, Jesus was the mortal vehicle and vessel for the living, universally individual, Christ Spirit, even as the Simon Peter in each of us, eventually, can perceive and testify spiritually.

The Way, the Truth, and the Life lie open to all, directly from within — a condition obtaining from the time of the crucifixion of Christ Jesus and the rending of the Temple veil. In fact, only through individual effort can one now attain to the Kingdom of Heaven. It is not simply the gratuity conferred for refraining after violating the Ten Commandments. Even less is it the Sunday dispensation of one's neighborhood church.

AUTHORITY AND WESTERN WISDOM TEACHINGS

Christ now is to be received through the intercession of one's own ministering heart and mind. And what of the Western Wisdom Teachings that describe the magnified context in which the Being of the archangelic Christ appears in Cosmic glory and power? By what authority are they to be accepted? Initially, by the intrinsic authority of their very reasonableness, their fundamental rightness, and the deep and vital appeal they make to our fullest understanding. What better criteria do we have at the outset, than that all

our questions can be answered rationally, contradictions can be resolved, and diverse theories and facts can be systemized and harmonized? There is no coercion here, and no metaphysical passing the buck by invoking dubious outer authorities or citing ecclesiastical infallibility.

The procedure of validating spiritual truth prior to confirmation by first-hand revelation is identical to the method employed in the physical sciences wherein, at the outset, we accept as true those theories which explain and order the phenomena of sense-experience. Likewise, we accept the formulations of the science of Spirit relating to cosmic structure, origin, and event on a provisional basis, as plausible and put them to the test. Do they bring light and order to experience? Do they answer questions arising out of everyday occurrence?

It is made abundantly clear, however, that occult truths are not the end of our seeking. On the contrary, they are the beginning of our *living* with purpose and dedication in the fraught and fret of day-to-day circumstance. This day-to-day experience is the fire that will try the quality of what we deem to be true, whether it is of man or God.

The first and foremost precept of the aspirant living along the lines of the Rosicrucian philosophy is that Christ Jesus will be his ideal, and a second precept is that the student shall refer to his inner self as the ultimate and most reliable source of Truth. The synthesis of these two precepts clearly indicates that true authority proceeds from within and from on high: from the Christ within. The author of true authority is the Higher Self, which partakes of the selfsame divinity as does the Godhead. Truth is not from mortal man but from the God in man. Outward man merely receives, manifests, and demonstrates. As Paul puts it, "We have this treasure (of the knowledge of the Glory of God) in earthen vessels, that the excellency of the Power may be of God and not of us." II Cor. 4:7. Most men are channels for and exemplars of the one Truth: the Logos or

Word begotten of His Father before all worlds.

The Spirit of Truth, or Holy Spirit, is the Comforter, because He has come to man as witness and confirmation of the ongoing Cosmic Deed of the Christ. The Truths imparted by the Holy Spirit testify to the Love of Christ and His continuing cosmic sacrifice. The Lord of Love has descended from the heart of the Sun and taken up his lowly abode in the abused body of planet Earth and, especially, in the fallen form of humanity, that we might attain unto the conscious realization of our divine natures and repossess them in wisdom and in strength.

Christ in man is the one revealed Truth by which all men are made one, even as all the members of our physical bodies are indissolubly linked together by the indwelling Ego. Because Christ is in all and all are in Christ, one man is, essentially, neither more nor less than another. Similarly, we cannot say that the arm is more than the leg or the heart is better than the head. Since each man is a living part of the living Christ, none is dispensable. Likewise, if one part ails, the entire body is affected.

Esoteric Christianity comprehends all teachings within. It recognizes differences and it accounts for disparities. Subsidiary doctrines and specific techniques may vary, but the core Truth is ever one and the same. By analogy, we may say that a circle has an infinite number of radii, but only one center. It is not a question of which religion is right or true. *God* is Right and True, and the vital religion describes the life consecrated to the realization of the Son of God in man. It is not which path to choose, for there is but one Path, at once individual and universal. On Earth, there is one common air. It is the one life of us all, physically, even as we breathe separately. Likewise, there is one spiritual air or Life that we, individually, each in our inimitable way, enfold: that is Christ. "I Am the Way." "I Am the Door." The name may change but the spiritual Being remains the same. Christ is the Way. Christ is within:

in the center of and permeating our solar system; in the center of the spiritual Earth; in our souls; at the heart of our daily lives. In fact, Christ, speaking through Jehovah, identifies Himself to an anxious Moses, troubled by the burden of authority he is to assume, as "I am the I AM." Christ is not a doctrine. Christ is not a teaching. Christ is. Christ is Love, unfathomable Power, Light brighter than mere mortal sight can behold.

The brain-bound mind can assent to or dissent from any thesis brought to its attention; it may accept or reject any theory. This movement of the mind is itself of no consequence if the will does not seize upon the formulated truth and ground it, bring it into the marketplace of daily life, and use it. Herein is Truth tested. Truth is pragmatic: it works; it is useful; it endures the daily onslaught. Words come easy. Rather, *try* the words, whether they come from mortal man or from the God in man. As a personal criterion for the Truth to which we may aspire, we may apply the words of Christ: my doctrine is not mine but His that sent me. If any man do the Will of the Father, he will know of the doctrine, whether it be of God or whether man speaks of himself. And what is the Father's Will? That we love one another even as He has loved us. Love, then, is the criterion by which we determine the authority, that is the truthfulness or authenticity, of a teaching.

What does love enjoin? It urges a living in, to, and for the Whole, the One: it urges selfless service. The servant is not greater than the Master, and the Master gave his life. We, too, may give our life daily in service to God: working for the upliftment of our total immediate environment, praying, praising, making every effort to keep alert peace in our minds and purity of motive in our hearts. Love enjoins and demonstrates simplicity, humility, harmony, compassion, non-judgment. Love manifests in continuous readiness to be of use to others. As acts of service build the soul body, the reflecting ether shall make known to man truths not

dreamt of by his brain-bound philosophy.

THE EXPERIENCE OF TRUTH

In *Teachings of an Initiate* (p. 136) we read: "As the luminous soul body grows in and around a person, this light will teach him or her about the mysteries without need of books, and one who is thus God-taught knows more than all the books in the world contain."

Or, as this truth is formulated in I John 2:27: "The anointing which ye have received of Christ abideth in you, and ye need not that any man teach you; But the same anointing teacheth you of all things, and is truth." John's visions as set forth in *Revelation* refer, in part, to the book of living wisdom that we each are; that is, each of us is a book or Bible bound by seven seals. These seals are loosed to him who awakens the vital centers or convokes the churches to which each corresponds, and he thus becomes God-taught. These etheric centers serve as messengers of the Word of God.

God imparts truth to those who are ready to receive it. "When ye have lifted up the son of man, then shall ye *know* that I AM He." As Thomas á Kempis expressed the idea: "If thy heart were right, then every creature would be to thee a mirror of life and a book of Holy Doctrine. If thou were good and pure within, then wouldst thou discern all things without impediment and understand them rightly."

"I AM the Truth." As we set about seeking the Source of living Truth and inspiration within our beings, let us realize that the Word intones its high forms in our hearts and minds to the degree that we have put off the old man, the personal self, and put on the New Man, the planetary self, which participates in the fellowship of humanity as the very body of Christ and knows all separative distinctions, all outward differences, as fundamental illusions tempting us to deny the living presence of the unifying Life Spirit, which is the high body of Christ. Therefore, that which does not contribute

to the well-being of the planetary whole — that which favors a part to the exclusion of its larger context — is, ultimately, false.

APPLICATION OF TRUTH

Again, one cannot really know the Truth until one brings it into one's life and makes it part of the flesh and blood of daily experience. Truly, Christ is the bread and the blood of life. All too commonly, what passes for religion is a convenient solution to life's problems by means of which an individual can attain temporary spiritual security without changing his life and his very being. This is a great deception. The inner experience of spiritual certainty, the I-identification with Christ (rather than imitation or even emulation) demands an utter *transformation* of life. As Max Heindel describes it, the structure we were is broken down to its basic components, which then may be restructured, with Christ as the foundation and cornerstone. We deceive ourselves if we think this dismemberment and restructuring do not alter us to our very core. We remember the lines of Angelus Silesius: "The cross on Golgotha thou lookest to in vain, unless *within thyself* it be set up again." In a real sense, each of us is Jesus. Each of us, as the Son of Man, ultimately re-enacts the Christ experience: "Though Christ a thousand times in Bethlehem be born and not within thyself, thy soul will be forlorn."

The Christ Truth designates the Way that life transcends itself. It is the Way the soul of man soars above its mortal coil and its mutable forms. We must look to our lives here and now if we are to find the Truth that liberates from the suffering and error incident to this same momentary perspective. We must love Truth into vital being. We must inject our hearts, our minds, and our souls into this continuous Now. Then we *will* know the Truth and the Truth *will* set us free. Then we *will know* even as we are now and ever known.

Let us resolve to prepare and prove our readiness to receive that which we

seek — which is That which seeks us. Far more earnestly than we, does It seek to disclose Itself to us. For Truth is coming down to us from the realms of Light, from the magnitudes of Wisdom and Power. Christ waits at the door on the side of Light. We are striving upward and inward, from out of ignorance and darkness, dimly comprehending what we seek, yet knowing that it awaits our readiness our sanctification through full victory over our lower natures, our ennoblement through years of selfless service.

We gain little by looking to others for confirmation of our spiritual understanding. From others we sometimes receive consolation. With others we may and do live in spiritual fellowship. The truths and convictions of others, however, cannot be imported as our own spiritual I-identity. Truth proceeds from within and awaits the giving of our lives to it. Truth is quickened by our inner strivings and our tireless aspirings. Let us each strive to be worthy to enter those sacred inner precincts where the living Truth is found and can be experienced.

From our present vantage point on the path of spiritual unfoldment, we may state with certainty that our higher understanding — our wisdom — increases and deepens directly with our capacity to experience and live spiritual love.

Finally, when we speak of spiritual enlightenment, we speak of the establishing of the Christ in each; we earnestly strive to be strengthened with might by His Spirit in the inner man. If we live by the highest truth we know, and in Love, we shall grow in all ways into the perfect man, even unto the fullness of the stature of Christ. ★



The great leaders of mankind take everything into consideration, their food included. This has a great deal to do with man's development. "Tell me what you eat and I will tell you what you are" is not a far-fetched idea but a great truth in nature.

—Max Heindel

WIELDING THE LIGHTNING'

Dagmar Frahme

The god who is pictured with the thunderbolt in one hand and the lightning shaft in the other, raging rampant across the sky, was greatly feared by primitive man. This supernatural being, who wreaked his havoc on Earth by means of the elements, inspired stark terror. Nothing could have been farther from the conception of primitive man than that someday he, too, would be able to shape the elements to his purpose.

Nevertheless, this day is coming to pass. To some extent it already has come to pass, for although fire and flood still take their toll of humanity, we have learned to harness Nature's energies to a certain extent. What we are doing now, however, is child's play compared to the power we will possess during the Jupiter Period of Manifestation. Then our lowest realm of activity will be etheric, and, we are told, "the humanity of the Jupiter Period (that is, the present animal kingdom) as well as we ourselves will be able to wield the lightning." (2 *Questions and Answers*, p. 57)

It takes no strong imagination to picture what the human race would do if, already now, we literally could "wield lightning." As it is, so much of our work with the forces of Nature has been centered on destruction. Everything from gunpowder to the hydrogen bomb — and now even the neutron bomb — is annihilating, each new destructive invention more so than the last. Obviously, we must change our attitudes and our priorities before we can be given any more all-encompassing authority over the forces of Nature.

In explaining why animals must suffer, Max Heindel speaks of the fact that they, too, will be working with etheric forces in the Jupiter Period and, therefore, "it is necessary that they should know by

experience the nature of pain which may be inflicted by the misuse of a superior power. To give them the necessary compassion they have been made in certain respects like ourselves, capable of feeling the pain and suffering incident to physical existence." (2 *Questions and Answers*, p. 57)

Thus, both human and animal must know pain: human because, since the Fall of Man, he, for the most part, has not used his willpower to obey natural law without first having had to experience the lessons brought by suffering; and animal because these entities must learn to utilize properly the power that some day will be theirs.

Unfortunately the human race has been responsible for inflicting on the animals much of the pain that they must experience. Good, of course, will eventuate from this, but humanity nevertheless will not escape responsibility. Neither will human beings escape responsibility for the pain they have inflicted on each other. "It is necessary that evil come, but woe unto him through whom it comes." Our debt to the animals and our debt to our fellow men is considerable, and surely we now have reached a point in evolution where the race as a whole should have enough common sense not to add voluntarily to either debt.

Electricity — the component of lightning — can be used, of course, for good or ill. So, too, can any power that we hold. In a sense, anyone in a position of authority or superior strength over even one other individual wields lightning (wields power) in his relationships with that individual. Thus parents and teachers wield lightning over children, office supervisors and factory foremen over their underlings, the bully over the weakling, and the politician or the demagogue over those who

are persuaded by his oratory. The doctor wields lightning over a docile patient and the minister over a docile flock.

Since we will be expected to wield literal lightning in the future, we must learn first to wield the figurative lightning already now in our grasp. The action of the Salamanders, the agents of lightning, is controlled by their mentors, the Angels. Thus, even though destruction caused by lightning sometimes is considerable, we know, from the occult point of view, that it is not purposeless and that it is working for good. It is not hard to imagine, however, what might happen if some malevolent being were to gain control of the Salamanders and goad them into undisciplined, deranged activity. The potential destruction resulting from such a release of frenzy easily could be too fearful to contemplate.

Angels, knowing only good, are compassionate and selfless because it is their nature to be so. We, who know good and evil, can choose whether to be compassionate and selfless or brutal and selfish. If compassionate, we wield the power of our lightning, in whatever form it happens to be, for good insofar as we can comprehend it. If brutal or selfish, we automatically wield it destructively, whether we realize that we are doing so or not.

Angels work with Natural Law, in their guidance of the Salamanders as in all other matters, because they can do nothing else. We have the choice of working with Natural Law or ignoring it. If we work with it, we truly can work wonders with the lightning that is ours to wield. If we ignore Natural Law, in willful or ignorant disobedience, we temporarily may receive seeming "rewards" of self-aggrandizement, but in due course we are fated to reap a harvest of pain. Our lightning, we may say, then backfires to strike us.

Far too many people ignore the warnings of observation and example and confidently assume that the unfortunate experiences of others who transgress Natural Law will not happen to them. This attitude, of

course, invites trouble, and the harvest of pain often is not long in coming. Because of this trait, however — because of the human proclivity to ignore consequences of disobedience to Natural Law — pain proves itself to be a blessing. If, in consequence of a wrong act, we hurt enough — if, that is, our own lightning strikes us — we will not perform that act again. If the pangs of conscience — developed from the purgatorial experience and therefore also a result of our own mis-applied lightning — smite hard enough, we will not repeat the fault. If the first dose of pain is not sufficient — if the lightning is too mild to make an imprint — we may be sure that in due time the lesson will be brought home again, harder, until finally we will have sense enough to behave properly and avoid the ever-increasing pain. Then, finally, we will wield our lightning correctly and show ourselves eligible to administer larger bolts.

"I saw the lightning's gleaming rod
Reach forth and write upon the sky
The awful autograph of God."

—Joaquin Miller

There is little doubt that the poet here used "awful" in the sense of "filling with awe" or "profoundly impressive." Nature, as God in manifestation, always has provided spectacles awesome to mankind. There is another sense in which the word "awful" can be used, however, and this is "bad" "frightful," or even "monstrous." It is in this negative sense, unfortunately, that we human beings all too frequently have displayed the "awful autograph" of our own still relatively meager store of lightning. World history, as well as the history of the millions of one-to-one human inter-relationships that have been carried on down through the centuries, often has been the story of power misappropriated and misused. This is an "awful autograph" indeed, in the sense in which "awful" is most commonly understood.

Just as handwriting changes with a change of personality, however, so also

can and will the autograph of our lightning flashes change as we learn to wield them properly. The human race knows well how to exercise power and prerogative self-indulgently or malevolently. The race as a whole has had much less experience in exercising power and prerogative with clemency and from altruistic motives. Once we collectively learn to do this, the autograph of the race will become spiritually awesome and impressive, as it is meant to be.

One characteristic of lightning is its ephemeral nature. The flash, tremendous and terrifying though it may be, is momentary and quickly disappears. The results of the flash, however, may be far-reaching and last for years or decades. Many lightning flashes, of course, are all "show" and may be of no further earthly consequence. The flash that fells a man, the flash that knocks out a power station, the flash that starts a forest fire, however, all have a penetrating and lasting impact.

The same is true when we wield our own lightning. The flashes — our expressions of authority — often are brief. We give orders, issue prohibitions, utter denunciations, or we offer thanks, express pleasure, speak words of encouragement, conciliation, and comfort. The words are transitory; the time spent in speaking them is minimal. Sometimes, certainly, they fall on deaf ears, or are ignored, or are simply dismissed by the hearers as so much "hot air." At other times, however, our words — to say nothing of our deeds — have a deeply penetrating impact. Our power, wrongly expressed, can at the least hurt people's feelings and, at worst, bind them in strictures detrimental to their evolution or, indeed, render them helpless. Our positive manifestations of power, on the other hand, can bolster morale, give confidence, extend a helping hand, or imbue others with the desire to make their own way in life.

After lightning comes thunder, and to many, thunder is the more frightening phenomenon of the two. We may close our eyes to lightning and be unaware of

its presence, but only by artificial means — the often ineffective use of ear plugs or cotton — can we close our ears to the crashes of thunder. Thunder is the sound which follows a flash of lightning, due to the sudden expansion of the air in the path of the discharge. Therefore, lightning creates the situation which calls forth thunder.

Here, again, is a parallel between the work of Nature and the work of man. The thunder that comes in response to our lightning — our expressions of power — is caused by human reaction. Our expressions of power create the situation which calls forth human thunder. Human thunder can take many forms, from low rumbles of smoldering resentment to crashes of outright defiance. Or, it can have a decidedly pleasant sound, engendered by a reaction of pleasure, gratitude, or upliftment. The world may be unaware of the expressions of power (the lightning) to which we give vent as individuals. It is very difficult, however, to conceal the reaction (the thunder) that such expressions call forth.

The way in which we express our power, then, determines much of the human attitude around us. Dictators have inspired hatred, honest statesmen have inspired respect, bullies have inspired contempt, and those who have shown themselves to be truly selfless and interested in the welfare of their fellow men above all else eventually have engendered admiration and love.

In order that man safely and usefully may employ electricity, it must be channeled. In order that our individual power safely and usefully may be employed, it, too, must be channeled. The channeling of electricity requires skill, knowledge, and the understanding to avoid costly or fatal mistakes. The same requirements prevail in the channeling of our individual powers.

Licensed electricians are required to study and prove themselves knowledgeable enough to work adroitly with this touchy force. No such licensing procedure is prerequisite to the exercise of our individual powers over family and acquaintances,

however, and only if abuse of such power is flagrant or in direct conflict with the law are measures generally taken to put a stop to it. The quality of selfishness, in and of itself, certainly is not considered a crime in the statute books. Nevertheless, our responsibility for the correct use of our individual power is as great as, or greater than, that of the electrician who wires a house or works in a power plant.

Just as the electrician must study and become knowledgeable in his craft, so, too, must we all become knowledgeable, and eventually wise, in the craft of using our strengths and exercising our proclivities. Wisdom, in the material world, denotes the ability to judge, discriminate, evaluate, and take action accordingly. In the spiritual sense — and surely our human inter-relationships are spiritual rather than material — wisdom, in addition, denotes the application of brotherly love. No power can be channeled correctly in every instance and under every circumstance without the guidance of love. Without love a person cannot be wise, for he has neither interest nor inclination to put private concerns aside and use knowledge — which is power, another form of lightning — for the good of others. The ability to judge soundly and perceive what are truly the best ends and the best means rests on the ability to discern how well these means and ends serve the best interests of our fellow men. From the spiritual point of view, the expression of any kind of power for any purpose other than this is inexcusable.

In this matter, as in all other things, the spiritual aspirant does well to take the Christ as his example. The power of Love, which Christ wields continually in His cosmic work for mankind and for the planet Earth, is the strongest "lightning" to which we presently are exposed. Because Christ wields the potent lightning of His Love as He does — in the best possible interests of humanity, although in a way that is undeniably painful to Him — we are given the opportunity to develop ourselves in His image.

Love, we know, can never conflict with the intent of God. Love is the keynote of the coming Age, and despite considerable present-day evidence to the contrary, the foundation of loving relationships among all men even now is being laid in the whole-hearted although still rather primitive efforts of humanitarian individuals and humanitarian groups to elevate the welfare, condition, and attitudes of their fellows.

Love, then, is the lightning that we must learn to wield above all others, as does the Christ. Once we have learned to think and act exclusively in this context, we can safely be entrusted with all other powers for, knowing both selfishness and love but accepting, at last, only love, we will have become harmless. Then, when we shape the elements to our purpose, our purpose will be honorable. The deeds that we do then indeed will be as He foretold: the deeds that He did, and greater than these.★

"Do not pray for light burdens but for strong backs."

—Theodore Roosevelt

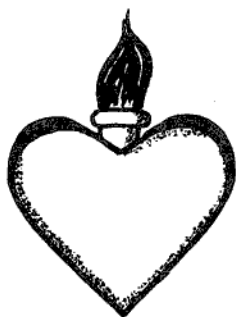
Who counts his brother's welfare
As sacred as his own,
And loves, forgives, and pities,
He serveth Me alone.

I note each gracious purpose,
Each kindly word and deed;
Are ye not all my Children?
Shall not the Father heed?

No prayer for light and guidance
Is lost upon Mine ear;
The child's cry in the darkness
Shall not the Father hear?

A light, a guide, a warning,
A presence ever near,
Through the deep silence of the flesh
I reach the inward ear.

—Whittier



Let Brotherly Love Continue

A Student

The closer we come to the Brotherhood of Man, the more we notice that life is moving at an ever-increasing speed — so much so that many are confused and unable to cope with the rapid adjustments necessary. An old axiom, "There is nothing so constant as change," is more true now than at any other time in the world's history. The greater our ability to adapt to situations requiring the utmost in resourcefulness, the more readily we may live in harmony with the present age. Thus we allow more time to become aware of the great strides all humanity is making and to rise above the material affairs of life into a higher and happier atmosphere where the air is clear with the lightning-blue of God's Love.

We notice that all avenues of endeavor — research, education, and religion — are rapidly converging, with resultant problems of adjustment in comprehension and co-operation. The more readily this is accomplished and the problems solved, the greater the progress toward the knowledge and wisdom in store for us on our climb upward on the ladder of life.

Never was there a time when any experience, regardless of how unusual and strange it may appear, was given more attention and investigation by the most advanced scientists than today. A case in point is the work of Dr. J.B. Rhine at Duke University in the fields of clairvoyance, telepathy, extra-sensory perception, etc. Dr. Rhine's research has revealed that it is now necessary to take seemingly strange experiences and their consequences into account in every important social field, from religion to law.

He says: "By recognizing the occurrence of these, the way is opened to a sound belief in something more than the physical possibilities in man. This may well be our

strongest weapon in the effort to re-establish a balance between our technical advances and our spiritual concept of man." Thus we see that science and religion are once more approaching a recognition of man's spiritual path.

All this has led many occult students to believe that the Brotherhood of Man is upon us. We do realize that coming events cast their shadows before them; the shadows are long, but distinct and clear.

As we look back upon our journeys through time and space, we are amazed and grateful; the infinite patience, and the kind, gentle, but firm guidance of our many leaders is far greater than we realize. While many of us are truly grateful, it would appear the vast majority as yet, are unaware of the purpose of human evolution. Slowly but surely, however, our steps are moving forward. The history of human progress is very enlightening to those who are aware of our ultimate goal.

We are heralds of the Brotherhood of Man which, when it actually is here, will bring out all the intellectual and spiritual possibilities in man as indicated by the zodiacal sign Aquarius. This aquarian ray will raise the Earth's vibrations to a pitch we cannot even imagine, although its force already now is being demonstrated by the many inventions which have revolutionized our lives.

When everyone has developed the latent sense that is of far greater magnitude than the X-ray, we shall be enabled to see through any number of bodies or at any distance desired. The senses of speech and hearing will become far more acute than the telephone. We may become capable of passing under water, through the sky, through solid rock, and through raging fire, and of travel at unimaginably high speeds. Many other things will be introduced in

the Aquarian Age and become as much a part of us as are our present senses.

The great danger of these marvelous developments is that such faculties may be used to the detriment of others, unless combined with a spirit of unselfishness and altruism. There is great need today to develop love and fellowship among mankind, that all may be prepared to use these marvelous gifts. The need is especially great among those of whom we frequently speak as sensitives, who are beginning to feel the aquarian vibrations. Max Heindel tells us that sensitives are divided into two groups. In one, the intellect is dominant; the people in this group are interested in the spiritual mysteries from cold reason's viewpoint, seeking knowledge for its own sake and its own end. They sometimes ignore the fact that knowledge has value only when put to practical use. This group is referred to as occultists. The other group does not concern itself with knowledge. These people feel an inner urge toward God, following the path of devotion given them in the Christ ideals and endeavor to follow in His steps so far as they are able. Such a course eventually brings an understanding with much more knowledge than that obtained by the occultists. We speak of this group as mystics.

Each group faces certain dangers. The occultist, who gains advancement through the development of his spiritual faculties, may use them for his personal interest to the hindrance of his fellowmen. Of course, terrible punishment follows such a path. While the mystic may err through ignorance and disobey some of Nature's laws, his wrong deeds, because they are motivated by love, will not be so far-reaching in disastrous effect. As the mystic develops, the still, small voice within will increasingly prove to be his guardian and guide.

It is the purpose of the Western Wisdom Teachings to prepare sensitives in both groups through the development of their latent powers. Such development will enable them to pass safely through the danger zones of selfishness and greed and become well-fitted to use the Aquarian Age faculties. This will be accomplished through the

blending of love with knowledge, into what may be termed a soul-science. With such preparation and understanding, these people will be qualified to educate others so that the higher spiritual powers will be in safe-keeping. Our responsibility, therefore, is tremendous and requires unceasing effort. We continually must be about our Father's business of helping our sisters and brothers here and now.

We may well ask: what can we do more readily to understand and cope with all this? The key is simple and perhaps rather startling. The New Age which we shall soon enter requires a new code of ethics, yet we find the answer in that ageless book of books, the Bible. Max Heindel has advised us to use the Bible in connection with our study of the *Cosmo-Conception*.

The prophets spoke of this key in the Old Testament, in words understandable to the people of their day. We find Abel saying, in reply to the Lord: "Am I my brother's keeper?" The Ten Commandments represent God's first step in bringing man to some comprehension of brotherly love. Also, in *Leviticus* 19 we read: "Thou shalt love thy neighbor as thyself;" while in *I Samuel* 18 we read of the love between Jonathan and David: "... the soul of Jonathan was knit with the soul of David and he loved him as his soul. . . ." Although the Old Testament gives only occasional reference to love of one person for another, the commandment of the Christ for the New Age requires that we love all men. In other words, it requires Universal Love — the keyword of the Aquarian Age. "Let brotherly love continue" is found in *Hebrews* 13, and the New Testament gives many additional references to this, some of which are:

1. Be ye kindly affectioned, one to another, in honor preferring one another. — *Romans* 12:10

2. By this shall all men know that ye are my disciples, if ye have love one to another. — *John* 13:35

3. Beloved, if God so loved us, we ought also to love one another. — *I John* 4:11

4. Let us love one another; for love is of

God; and every one that loves is begotten of God and knows God. He that loves not, knows not God; for God is love. I *John* 4:7-8

We can detect the future trend of evolution in the actions of the United States, as well as in those of many individuals, in helping other nations and their peoples to rehabilitate themselves. In the entire history of mankind, such assistance had not been made previously. It may well be that imperfections in the manner of rendering such assistance exist, but it is a forward step in the right direction. As it continues, better ways and means will surely evolve. Thus we see that even from a material point of view the minds of men are beginning to work along altruistic lines.

We have heard it said there are two *Cosmo-Conceptions*, the second written between the lines of the first in the language of love. Dante said: "Love does not spring up and become perfect all at once, but requires time and nourishment of thoughts."

Within each one of us is a spark of God, our Father. This makes us all sisters and brothers. Since we are all sparks of God, it follows that within every person there is some inherent good and love. As we realize this and look for it, we shall surely find it. It has been said: "The Christ in me greets the Christ in you." As we think about this in our daily lives, we find that seeming differences and misunderstandings melt away in the growing light of kindness and love. Our problems vanish before they have a chance to become vital issues, and we are made increasingly aware of the beauty of life while working together as children of God.

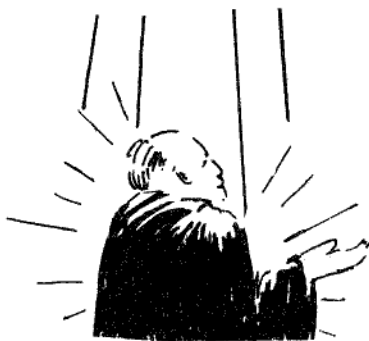
Consider what happened to 9-year-old Jimmie, who was constantly in trouble and, hearing of a lady who gave treatments, asked if she would help him. The lady was quite surprised to have the child visit her, and even more so when he asked: "Please give me 10 cents worth of treatment." When asked what the trouble was, Jimmie replied: "My Mother whips me, my Father whips me, my aunt does too, and my teacher scolds me; the children I play with fight with me; every way I turn I'm in trouble." The lady suggested that Jimmie put Christ Jesus between himself and any

one with whom he was having trouble; this he promised to do. Many years passed, during which the treatment lady heard of Jimmie, but they never met again until he had been released from military service. Then the lady was amazed to discover that Jimmie had come through without a scratch, in spite of having been engaged in all major battles. When she asked how it was that he escaped, Jimmie replied: "Don't you remember the 10 cents worth of treatment you gave me? I've always used it since that day, and it has worked miracles."

Each day our thoughts are drawn to the words: "God is Light, if we walk in the Light as He is in the Light, we have Fellowship one with another." When we bring all matters forth into the light, we gradually become free of all prejudice and bias, developing the ability to see clearly all that comes before us. As light is brought to bear upon a certain matter or condition, it actually penetrates every part until finally we can see it all perfectly clearly. When we reach that point, we gain greater understanding of the seeming differences and contradictions of life, so that we are moved to greater tolerance, gaining insight into the quality of love. When we can combine light and love in our approach to any and all problems and people, we are enabled to bring into realization this new concept of Fellowship. "Though I understand all mysteries and all knowledge and have not love, I am nothing." It is only as the heart and mind are in perfect balance that we may avail ourselves of the promise found in *Matthew* 6: "The light of the body is the eye, if thine eye be single, thy whole body shall be full of light." Light and love must be so interblended that we can see them both as a single unit. We cannot tell where light ends and neither should we say where love ends, for, as God is Light, so also He is Love.

Light and love must be in perfect harmony, that they may appear as one when viewed by the eye of truth. Then we can see and know that all the dross and unnecessary wastes of the body are consumed in the furnace represented by our

(Continued to page 266)



The Voice of the Apostle Paul

Perl Williams

It has been said that St. Paul's was one of the greatest voices the world has ever known. Surely few would dispute this statement. His tremendous impact upon Christian doctrine by means of his letters to the early churches hardly can be questioned. Also, his intensity, dedication, penetrating intellect, and pioneering spirit made him stand out even among numerous others who shone in the early Christian days.

The reader of the New Testament first has his attention drawn to Saul of Tarsus when he was guarding the cloaks of those who stoned St. Stephen, as related in *Acts 7*: "Those who testified against Stephen placed their clothes under the care of a young man called Saul." Subsequently, "Saul was pleased to have had a part in the murder of Stephen," and "As for Saul, he continued to persecute the church of God, entering into houses and dragging out men and women and delivering them to prison."

But this fanatical, misguided attitude was reversed on Saul's way to Damascus, showing what can be accomplished by the power of Spirit. In one of the most dramatically inspiring passages in the Bible, we are told:

Now Saul was still filled with anger and with threats of murder against the disciples of our Lord.

And he asked the high priests to give him letters to the synagogue at Damascus, that if he should find anyone, men or women, following this faith, he might bring them bound to Jerusalem.

And as he journeyed, he came near Damascus: and suddenly a light from the sky shone round about him.

And he fell to the ground, and heard a voice saying to him, Saul, Saul, why do you persecute me? You make it hard for yourself by kicking against the pricks.

Saul answered and said, Who are you, my lord? and our Lord said, I am Jesus of Nazareth whom you persecute.

And he, trembling and astonished, said, Lord, what will you have me to do? And the Lord said to him, Arise and go into the city, and there you will be told what you must do.

And the men who journeyed with him stood speechless, hearing only a voice, but seeing no man.

And Saul arose from the ground, but he could not see even though his eyes were open; and they led him by the hand and brought him into Damascus.

And he was unable to see for three days during which he neither ate nor drank. *Acts 9:1-9*

Then, at the command of the Lord, Saul was taken in hand by Ananias and told that he had been ordained to carry the Christian message "to the Gentiles and kings, and the children of Israel. His eyesight was restored; and he arose and was baptized." After three years in the desert of Arabia, symbolical of the period of preparation every spiritual aspirant must endure, Saul began to preach the message of the Christ with the same intensity of his powerful nature that he had used in persecuting the Christians. He began to suffer the persecution he had previously dealt out to the Christians.

He went to Jerusalem, where his reputation had preceded him. Not surprisingly, he was not accepted by the other disciples until after Barnabas told them of the Damascus experience. His open espousal of Jesus the Christ brought the animosity of

the Jews and "they wanted to kill him." But the Christian brethren sent him to Tarsus for a time, and from there he was taken to Antioch by Barnabas. For a year he taught "a great many people," and he and Barnabas were sent to relieve the famine in Judea. After they "had fulfilled their ministry there, they returned from Jerusalem to Antioch."

In the church at Antioch (while) the prophets and teachers fasted and prayed to God, the Holy Spirit said to them, Appoint for me Saul and Barnabas for the work to which I have called them.

So, after they had fasted and prayed, and laid their hands on them, they sent them away.

Thus these two were sent forth by the Holy Spirit, and went down to Seleucia; and from there they sailed to Cyprus. *Acts 13:1-4*

In Paphos of Cyprus, Saul, now called Paul, dealt with a sorcerer.

Then Saul, who is called Paul, filled with the Holy Spirit, looked at him,

And said, O man full of every kind of subtlety and of all evil things, you son of the devil and enemy of all righteousness, will you not cease to pervert the right ways of the Lord?

And now the hand of the Lord is against you, and you shall be blind, and shall not see the Sun for a time. And in that very hour there fell on the sorcerer a mist and darkness; and he went about seeking someone to lead him by the hand.

And when the proconsul saw what had happened, he was amazed and he believed the teaching of the Lord.

Then Paul and Barnabas sailed from Paphos and came to Antioch, a city in Pisidia. *Acts 13:9-13*

Here the elders of the synagogue asked Paul and Barnabas if they had "a word of encouragement for the people." Paul, knowing that he spoke to many orthodox Jews, gave them a classic resume of the coming of Christ, based upon the Israelite teachings. He did such a masterly job that at the end he was asked by the people "to speak these things to them the next sabbath."

"And the next sabbath day the whole city gathered to hear the word of God." But this stirred up the envy of many Jews, who "bitterly opposed the word of Paul."

Then Paul and Barnabas said to them boldly, It was necessary that the word of God should first be spoken to you: but because you reject it,

you have decided against yourselves and you are unworthy of everlasting life, so behold, we turn to the Gentiles.

And when the Gentiles heard this, they were glad and glorified God; and as many as were ordained to eternal life believed.

But the Jews stirred up the chief men of the city and the rich women who worshipped God with them, so that they stirred up a persecution against Paul and Barnabas, and expelled them beyond their borders. *Acts 13:44-50*

The two apostles then went to the city of Iconium, where in the synagogue they "addressed the people in such a manner that a great many of the Jews and of the Greeks believed.

"But the Jews who would not listen stirred up the Gentiles to oppress the brethren."

Nevertheless, they continued to speak "boldly concerning the Lord, and he gave them testimony to the word of his grace, by means of signs and wonders which he performed by their hands.

"But the people of the city were divided: part held with the Jews, and part followed the apostles."

When Paul and Barnabas became aware of the opposition they "departed and took refuge in Lystra and Derbe, and the villages nearby. And there they preached the gospel."

The people thought they were gods and wanted to offer sacrifices to them. But the Jews from Iconium and Antioch "stirred up the people against them, and they stoned Paul and dragged him out of the city, supposing him to be dead." But with the help of the disciples, he and Barnabas went on to Derbe and other cities.

Paul made three missionary journeys. At heart a pioneer, he ever longed for new worlds to conquer for Christ. His fiery, zealous Spirit continually drew him farther afield, mostly to places selected by divine guidance. He could receive direct spiritual guidance because of his selfless motive and clear, unruffled mind. The keynote of his teachings is clearly the establishment of a new regime inaugurated with the coming of Christ.

PAUL'S THEOLOGY

In the city of Athens Paul found that only ritual remained. Here he had ample opportunity to stress the inner development taught by Christianity, seeking to turn the attention of people inward. He sought to lead the curious, cynical, intellectually frivolous Athenians to an inner realization of the Christ, in Whom we live and move and have our being. Such a radical departure in thought could be received by the majority only with mockery, disbelief, and suspicion, but Paul patiently and tolerantly persisted in his efforts.

To the Thessalonians, he spoke of the time when Christ would return, saying: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." *I Thessalonians* 4:17. And "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." *I Thessalonians* 5:23

Paul's ability to leave his body and function on the inner planes is indicated in his messages to the Corinthians: "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed. . . . I knew a man in Christ above 14 years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth:) such an one caught up in the third heaven. And I knew such a man . . . How that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Paul well knew of the licentious living that was habitual in most of the cities he visited, and he took pains to stress the proper attitude toward and care of the physical body, saying:

Know ye not that ye are the temple of God? and that the Spirit of God dwelleth in you? If any man defile the temple of God, him

shall God destroy; for the temple of God is holy, which temple ye are. *I Corinthians* 3:16-17

Or do you not know that your body is the temple of the Holy Spirit that dwells within you, which you have of God, and you are not your own?

For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. *I Corinthians* 6:19-20

Clean, pure living, along with helpfulness to others, were constantly stressed by Paul as a basis for transmuting the lower nature into the higher and as a basis for attaining to immortality. He declared:

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. . . .

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory. *I Corinthians* 15:50-54

Paul's third missionary journey took him to Galatia. After his establishment of the Galatian churches, other teachers tried to persuade the new converts that the principal tenets of Christianity were to be found in the Law of Moses and in various rites and ceremonies of the accepted Hebrew faith. This caused Paul to concentrate his attention upon the main principle of Christianity, which is Love, and to contrast it with the Law of theology. The Old Testament embodies the Dispensation of Law: an eye for an eye and a tooth for a tooth. The New Testament covers the Dispensation of that altruistic Love which is the keynote of the Christ Principle, of the Ray of the Cosmic Christ that came to bring us redemption from disobedience to divine guidance, and of the latent Christ within each of us.

The New Testament is indeed a glorious memorial of His wondrous sacrifice and Love and their effects on the world. As Paul truly said: "Christ hath redeemed us from the curse of the law." By dying on the Cross, He consummated that part of His work whereby He purified the desire envelope of the Earth and opened the Way of Initiation or Attainment so that whosoever

will may come. (Law was pitted against the desire body of man until Christ Jesus ushered in the New Dispensation wherein Love superseded Law, and Christ Jesus became temporarily the mediator between God and man.) Paul had learned to walk in the way of the Christed Ones, as is evidenced by his own words to the Galatians: "I bear in my body the marks of the Lord Jesus. If ye be led by the Spirit, ye are not under the law. . . the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Paul plainly outlines the two paths: the way of the Spirit and the way of the flesh, each with its corresponding fruits. He points out that man is free to choose, and there never need be any doubt as to the way chosen. The unvarying Law of Consequence ordains that the reaping must be of like nature to the sowing, and this Law operates with as much certitude as does the Law of Gravitation. They who are Christ's have, of necessity, crucified the flesh.

Paul now went to the city of Ephesus and stayed there about two years. Concerning his work there, Dr. David Smith the noted theologian, writes: "Paul remained within her gates, but his message travelled where his voice had never been heard, and churches grew up which had never seen his face — in Collosse, Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia."

During this time, Paul received distressing news about the Church of Corinth. In this gay and frivolous city of Aphrodite, the simple and ascetic Christian Way was beset with many difficulties. Paul learned that a subtle argument had been introduced into the church there to the effect that only the Spirit had any permanent value. This was construed to mean that, since the physical body was evanescent and transitory, it was permissible to indulge in every gratification of the senses, since these could not touch the Spirit.

This is why the keynotes of Paul's Epistles to the Corinthians are purity and

chastity. It was a clarion call issued to people given to immorality; licentious practices were a part of their old religious ceremonials. But Paul tried to help them understand that the nearer the approach to any phase of true wisdom Teachings, the more sacred becomes the body — the human temple of the Spirit during its earthly pilgrimage. The Western Wisdom Teachings, entirely Christian in essence, impress upon aspirants from the beginning of their study the sacredness of the physical body which houses the immortal Spirit.

OCCULT INTERPRETATION

Many of Paul's statements, along with much of the rest of the Bible, are susceptible to misinterpretation. A knowledge of occult principles is necessary to unlock the real meaning of many passages; this is because most of the Bible is written so that it has one meaning for the masses of the people and another for occult students: "milk for babes; meat for the strong."

One of Paul's misunderstood passages is found in *I Corinthians* 11:3-6:

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

Every man praying or prophesying, having his head covered, dishonoreth his head.

But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for that is even all one as if she were shaven.

For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

A satisfying understanding of this passage may be had if we consider "man" and "woman" to refer to the masculine and feminine principles rather than to individual man and woman in their physical forms. *Will* denotes the male quality of Spirit; *Imagination*, the female quality. When Will is the stronger attribute, the Ego wears a male body; when Imagination is the stronger, the body is female. Whether the body is male or female, however, the opposite qualities are present in an undeveloped state. Initiation includes the process of developing both poles equally. Paul, of course, understood this well.

The woman's head covering may be said to refer to the spiritual development of the feminine, or heart, principle, which is always secret, hence veiled. The man is admonished to remain uncovered because this secret development is the essential work of the feminine principle. Throughout Nature, the masculine principle plants the seed, while the feminine principle nourishes and develops in secret that which has been planted.

The following passage continues along this line: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man." Here the "man" is one in whom the masculine and feminine poles are equally developed, as in the Adept, for only such developed ones truly can be said to be made in the image and likeness of God. "Woman is the glory of the man," means that no human being may attain this stage of development until the feminine principle flowers, for this is the Christ Principle. This is the most important part of spiritual development today, and it takes place by way of the vital body. Paul indicated this when he wrote: "Neither was the man created for the woman; but the woman for the man." *I Corinthians* 11:9

Paul also dealt with a phenomenon which is with us in modern times:

Does not even Nature itself teach us, that, if a man have long hair, it is a disgrace to him?

But if a woman have long hair, it is a glory to her; for her hair is given her for a covering. *I Corinthians* 11:14-15

Hair, the occultist knows, is a product of the vital body and symbolizes womanly qualities. Woman has usually worn long hair, for she possesses the preponderant feminine qualities. Man's hair usually has been shorn, for he possesses the preponderant masculine qualities. Now, however, we are approaching the Aquarian Age, the forerunner of the New Galilee, in which there will be perfect equilibrium of the bi-polar Spirit. We are seeing about us, in many ways, a moving toward equilibrium. The

masculine qualities are being developed by women, and men are developing the feminine qualities. This is being shown not only by outer appearances, but also by the inner qualities expressed by both sexes. Women, at least the pioneers, are no longer the "clinging vine" type, nor are men the dominant "lords of creation."

PAUL AND

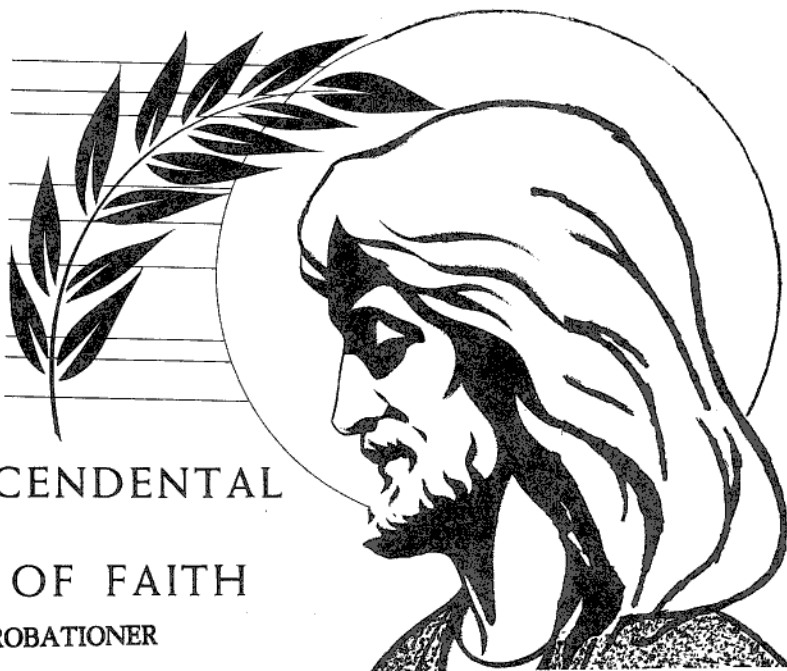
THE CHRISTIAN DISPENSATION

Yes, the voice of St. Paul was surely one of the greatest the world has ever known. It was given power by his intense dedication to the promulgation of Christ's Teachings, as well as by his own spiritual development. He, like his great Ideal, Christ Jesus, gave milk, or preliminary teachings, for the benefit of beginners, and meat, or profound spiritual truths, for those who were ready. The latter are becoming better known, now that humanity is penetrating into the deeper side of life, and provide illuminating knowledge for every sincere spiritual student. We can all benefit substantially by careful study of his letters in the light of the Western Wisdom Teachings, and by following his advice.

Paul's writings, when fully understood, show with startling clarity what a complete change had come into the life of mankind with the appearance of the Christ. As we know from the Western Wisdom Teachings, the reign of Jehovah, which immediately preceded that of the Christ, was one of physical sacrifice and bloodshed, based upon the control of desires through fear of punishment. In the Old Testament is the constant admonition to "fear God," and the priests impressed the people with the idea that "the fear of God is the beginning of wisdom." Only the select few could enter the initiatory Path.

With the coming of Christ, there was a complete change. The *New Dispensation* of Christ began — hence the *New Testament*, the *New Covenant*. The apostle Paul was the principal exponent of this *New Covenant* — the *Covenant of Love*. "Perfect love casteth out fear," and the

(Continued to page 266)



THE TRANSCENDENTAL POWER OF FAITH

A PROBATIONER

Some years ago, a well-known commentator on world affairs observed a spontaneous revival of public interest in religion and in the emotional and aesthetic forces and attitudes that are part of the religious life. People, she said, "are feeling a disturbance over problems of right and wrong, the relation of the individual personality to standards above themselves."

Tolstoy relates a conversation with a priest who said: "People say to me, 'You preach, but how about your practice?' I reply: 'Condemn me if you will — I do myself — but condemn *me*, and not the path I am following and which I point out to those who ask me where, in my opinion, the path is.'"

As occult students, we rejoice in any manifestation of humanity's progress. We know that this inner disturbance is an indication of a much needed awakening of human beings. They are being stirred into a newer comprehension of life and being which leads upward and onward and rescues them from the sense of futility which has clouded the lives of many people in recent years. The alarming number of suicides which have occurred during the last decade indicates, perhaps more than anything else, to what an extent a sense of hopelessness and futility has taken over the minds of many people.

The more opportunity one has to

watch hidden human conflicts, the more dangerous appears to be the sense of futility. A few years ago a famous psychologist wrote: "About a third of my cases are suffering from no clinically definable neurosis, but from the senselessness and emptiness of their lives." This, he added, "can well be described as the general neurosis of our time."

We hardly can say, however, that the condition of empty and senseless lives belongs solely to our time. Long before our time, Voltaire summed up his final verdict on life, calling it a "wretched comedy." Again, before our time, Rabelais cried, "Draw the curtain, the farce is ended." Centuries before that, *Ecclesiastes* sounded its theme song which, translated into the modern idiom, is, "Futility of futilities, all is futility." We may say, then, that emptiness and senselessness of life constitute a timeless malady that, in all generations, has brought men to their ends. As one man said when he died, "Do not pity me now; I have been dead for twenty years."

Directly contrary to the disillusioned cry: "Futility of futilities, all is futility," is another well-known passage of Scripture. So different in tone are these passages from each other that, to one who does not have the occult key to Scripture, it is amazing that both should have come from the same human race. "This is the victory

that overcometh the world, even our faith." (*John* 5:4) Here is a contrast that concerns all of us: on one side is futility of futilities; on the other side is faith in something so worthwhile that it makes life joyfully victorious.

It has been asked, "How does one get faith?" We answer, faith is not something we get, but something we develop from what we have.

Jacob Boehme wrote: "The true faith is that the spirit of the soul enters with its will and desire into that which it does neither see nor feel."

Max Heindel was concerned about how his students applied themselves to the Rosicrucian Teachings, urging that we use them in a practical manner by living them in our daily lives. He stated very clearly that the important thing is how we live: "It is not a question of faith, but of showing our faith by our works."

Jacob Boehme also wrote: "Science cannot abolish faith in the all-seeing God without worshipping in His place blind intellect."

Some degree of faith is an inalienable part of our psychological constitution. We probably never have lived a waking hour without using it in one way or another. Faith, however, like all other qualities, grows only by exercise. The more we use it, the more we have. There must come a time in our spiritual growth when we have so deep a faith that we no longer fear anything, in this world or any other. We attain, through faith, a poise, a peace of mind, a serenity of soul, a tranquillity of heart that enable us to live the truly constructive life. We come to realize the importance of leaving all things to be ordered by perfect Wisdom and perfect Love, and no longer try to impose our wills, which tend to run counter to His Will.

We have, generally speaking, more faith than we know what to do with, but how much faith do we use creditably? The waste or mis-direction of faith is one of the major tragedies of human life.

Faith is the most powerful marshaler of intellect in human history. We start

on this premise because we will not get very far with some people, particularly the class known as the Sons of Cain, unless we make it clear that, when we plead for faith, we are not pleading against intelligence. The strongest barriers to a just appraisal of the significance of faith in human life are the prevalent ideas that: faith means credulity; faith and fact are opposed; we turn to faith when our intelligence runs out; faith consists for the most part in wishfully believing something that, we cannily suspect, may not be so.

On the contrary, however — and we repeat — faith, rightly used, is the most powerful marshaler of intelligence in human history. Look at the areas on which man's intelligence has been focused in our lifetime. In every case, the origin and sustaining inspiration of an intellectual adventure has been faith in something. Faith in aviation came first; then man's intellect was concentrated around it and carried by it to victory. That is the story of every achievement of man's mind, from building a successful business to the harnessing of invisible forces. We can see a universal Law in this: if there is no faith in something, there can be no marshaling of intelligence around it.

Many of us began the study of the Rosicrucian Teachings on faith. In the *Cosmo-Conception*, we are urged not to accept the statements therein as the absolute, final word, but to accept them as probably true until we can prove them for ourselves. Faith sees possibilities; work makes them into actualities. We are considering the question of what we are doing with our powerful faculty of faith, not because we discount intelligence, but because we want more intelligence marshaled around the finest enterprises of human life.

There are great things in which we can place our faith: ideas that ennoble life, resources that empower it, meanings that dignify it, causes on which its destiny depends, and over all, Christ, the Exemplar of the most salutary principles of life ever revealed to man. We are prone to

put faith in trivialities when, properly oriented, it might bring to us the victory that overcomes the world, and ourselves.

Let us consider another powerful use of faith. Faith is virtually the most potent liberator of personal energy in our experience. As Christ Jesus said: "If ye have faith as a grain of mustard seed ye shall say unto this mountain, remove hence to yonder place; and it shall remove." That is to say, faith is a mountain mover. It taps power. As one journalist put it: "There are plenty of people to do the possible; you can hire them at a certain price. The prizes are for those who perform the impossible. If a thing can be done, experience and skill can do it; if a thing cannot be done, only faith can do it."

This, of course, is the substance of that supreme passage about faith, *Hebrews* 11. Every man in the roster of heroic believers lived in two worlds: the actual and the possible; the visible and the invisible; the transient and the abiding. That is the significance of the definition with which *Hebrews* 11 starts: faith means that we are confident of what we hope for and convinced of what we do not see.

All life is lived on frontiers. What we already know and what we already have done are behind us, and here within us is the frontier. Only faith can liberate those personal initiatives and powers that make possible progress into the invisible land yet to be ours. Tennyson said of faith: "She tastes the fruit before the blossom falls; she hears the lark within the songless egg."

Perhaps there are those who ask: "How can I give my faith to the lovely possibilities in human life? Look at the evil in the world and the resounding triumphs it wins."

Yes, there is considerable evil in the world, but the more evil there is, the more faith in the good is called for. The more destructiveness we see around us, the more it behooves us to think and act constructively. The more dictatorships win triumphs, the more democratic citizens should renew their faith in democracy.

The more inharmony in our daily lives, the greater should be our efforts to preserve harmony. The more Judas Iscariot appears, the more we are called upon for faith in the Life of Christ. The more selfishness we see, the more we must strive toward the impersonal life and universal brotherhood. Evil is winning enough victories without being helped by our putting faith in it.

Faith is not a passive acceptance of the actual, but a creative attitude toward the possible. It does things in the world. It marches at the head of the army of progress. It is found in the most refined life, the freest government, the most profound philosophy, the most noble poetry, and the purest humanity.

In the words of Peter Pan: "Every time a child says, 'I don't believe in fairies,' a fairy somewhere falls dead." This sounds imaginary to many people, but it is truth. Every time a person, discouraged by personal problems, gives up faith in democracy and universality, something dies at the heart of the New Age ideal of universal brotherhood. Every time a person gives up faith in God, or in the kind of life Christ Jesus lived, or in the possibilities of Christian homes or Christian activities, something flickers out at the heart of man's spiritual life. As said, evil is strong enough already without our helping it by putting our faith in it. We must follow the example of the exalted Elder Brothers and give faith only to the best, thus aiding them in their great task of transmutation.

Let us examine another use of faith. Faith is the major power that binds persons together in families, friendships, neighborhoods, and communities. It is the great incorporator and blender of human lives. People can so believe in each other that their lives, by that faith, are deeply and mysteriously blended. As Paul said: "It is no longer that I live, but that Christ liveth in me: and that life which I now live in the flesh I live in faith."

This is psychologically accurate. Those to whom we give our faith become part of us and we of them.

It has been said that a deep faith is an anchor to the Spirit. Faith in God is the supreme source of staunchness amid strain — of steadiness amid confusion and difficulty. Such faith does not simply spread our sails to the winds of adventure: it furnishes the center board so that our boats will not capsize in a storm.

Faith in a Supreme Being enables us to pray aright, for faith is an essential part of prayer. In the Western Wisdom Teachings, we are told that prayer is an opening up of a channel along which the divine life and light may flow into the Spirit, in the same way that the turning of a switch opens the way for the electric current to flow from the power house into our house. Faith in prayer is like the energy which turns the switch. Without muscular force we cannot turn the switch to obtain physical light, and without faith we cannot pray in such a manner as to secure spiritual illumination.

Paracelsus tells us that faith is a state of consciousness in which the god within man emerges into self-consciousness — into a oneness with God. He says that "faith is strength," and is attained in gradually increasing stages of ripeness.

Speaking strictly from the viewpoint of Rosicrucian Philosophy, we may say that the Churchman always emphasizes the necessity of faith while the Statesman emphasizes, and places his reliance on, work. As faith flowers into work, we reach the highest ideal of expression. If we will to think constructive thoughts, we color the auric atmosphere around us with the beautiful hues of helpfulness, kindness, and faith, and we soon find the world about us charged with these qualities. Occult students know that we color the world with our own auras, just as when we wear amber-colored glasses the world appears amber-colored. If the world seems to us to be vibrant with benevolence, compassion, and trust, it is because we are calling forth qualities which we ourselves express. It is a scientific fact that we can control our thoughts and, through them, every condition of life. Surely it behooves

us to cultivate thoughts of optimism and faith.

The faith which a patient has in his healer works wonders. When Christ Jesus healed, in nearly every case faith was brought into the picture. To the woman who touched the hem of His garment and said, "If I may but touch His garment, I shall be whole," He said, "Daughter, be of good comfort; thy faith hath made thee whole." To the sinful woman He said, "Thy faith hath saved thee, go in peace." To the blind man He said, "According to thy faith, be it unto you."

In *Matthew* 13 we learn that He journeyed into His own country and found that, "A prophet is not without honor save in his own country." It is significant that the last verse of the chapter says, "He did not many mighty works there because of their unbelief."

As students of the Western Wisdom Teachings, we have a particular reason for cultivating faith. In *Lohengrin*, Wagner — himself an Initiate — reveals that faith is one of the supreme requirements for initiation. We remember the story: how Elsa accepted Lohengrin on the condition that she would never inquire who he was; how doubt was planted in her mind by jealous associates; how she broke faith and asked Lohengrin who he was, thus forcing him to leave her.

In connection with this story, we are told that whoever has not faith never will attain. The possession of faith covers a multitude of shortcomings in other directions. The true Teacher comes in response to the earnest prayers of the aspirant, but not until the aspirant has forsaken the world and been forsaken by it. He must stand alone. When that point has been attained — when he turns with his whole heart to Heaven and prays for deliverance — the Deliverer comes. The Teacher then offers to take care of one who is thus anxious for guidance. He gives indubitable, unquestionable proof of his power and ability to teach, guide, and help. Then he requires that the pupil have absolute faith in him from henceforth, otherwise it becomes impossible for

him to work with the pupil. The Teacher must and will prove his ability. He is known by his fruits. Then, in return, he demands loyalty, and unless this faith — this loyalty — is forthcoming from the aspirant, the relationship will be terminated. This is the great lesson taught by *Lobengrin*, and it is of supreme importance.

Let us properly direct our faith and cultivate this quality so that our lives may be richer and more useful. Let us cultivate

a fuller faith in God — the Creator in Whom we live and move and have our being — and in each other as Spirits united in the great Body of God. Ours is not a blind faith, for we have a knowledge of God's universal Laws — a priceless possession. May we be worthy stewards of the knowledge which has been given us in the Western Wisdom Teachings and which makes it possible for us to exercise an intelligent faith. ★

THE VOICE OF THE APOSTLE PAUL

(Continued from page 261)

ideals of mercy and compassion were inaugurated. The veil was rent; that is, because of the change wrought in the Earth's higher vehicles, all men could henceforth unfold their latent spiritual faculties as they would — they could "partake of the water of life freely." *All*, by unfolding the Christ Principle within them, could enter into the high spiritual state hitherto attained by the few. Paul referred to this when he said: "The mystery of Christ, which in other ages was not known unto men, is now revealed unto his apostles and prophets by the Spirit."

Full realization of the mission and sacrifice of the Christ provides a greater incentive to follow Him even to the very shadow of the Cross — that is, to the liberation from the body by Initiation. Those who reach the end of a life filled with loving, helpful deeds can have the great satisfaction of joining Paul in saying: "I have fought the good fight, I have finished my course, I have kept the faith." ★

LET BROTHERLY LOVE CONTINUE

(Continued from page 256)

various organs. Our health problems occur in the process of purification as it works through the afflicted organs or parts of our

bodies, in accordance with lessons needed and chosen for this particular lifetime. Through illness it is possible to gain increased understanding, which is conducive to greater progress.

We often think of the keywords of the Rosicrucian Fellowship: "A sane mind — a soft heart — a sound body." Is not that another way of saying: "The light of the body is the eye, if thine eye be single, thy whole body shall be full of light"?

The test of love is found in these words: "He that loves his brother abides in the light, but he that hates his brother is in darkness and knows not whither he goes because the darkness has blinded his eyes."

The working of love is demonstrated in these words: "Let us forget the often unprepossessing exteriors of our brothers and seek to serve the divine essence hidden within which is the basis of fellowship."

During the Yuletide Season some years ago, Christmas seals pictured a boy carrying on his back a younger child whose arms and legs were entwined around the body of the older boy. Both children looked happy and content. Below them appeared these words: "He's not heavy; he's my brother." ★

Nothing can be more important or necessary to know than the science of nutrition, so let your medicine be your food and your food be your medicine.

—Hippocrates

STUDIES IN THE COSMO-CONCEPTION

The Desire World

Q. How does the Desire World compare with the Physical World?

A. Like the Physical World, the Desire World has seven subdivisions called "Regions," but unlike the Physical World, it does not have the great divisions corresponding to the Chemical and Etheric Regions.

Q. What is the purpose of desire matter?

A. Desire-stuff in the Desire World persists through its seven subdivisions as material for embodiment of desire.

Q. What is its relation to the physical body?

A. As the Chemical Region is the realm of form and as the Etheric Region is the home of the forces carrying on life activities in those forms, enabling them to live, move, and propagate, so the forces in the Desire World, working in the quickened dense body, impel it to move in this or that direction.

Q. Are not the vital and physical bodies sufficient for such action?

A. If there were only the activities of the Chemical and Etheric Regions of the Physical World, there would be forms having life, able to move, but *with no incentive for so doing*.

Q. How is this incentive supplied?

A. It is supplied by the cosmic forces active in the Desire World, and without this activity playing through every fibre of the vitalized body, urging action in this direction or that, there would be no experience and no moral growth.

Q. What part do the ethers play in such growth?

A. The functions of the ethers would take care of the growth of the form, but moral growth would be lacking.

Q. Would this interfere with evolution?

A. Evolution would be an impossibility,

both as to form and life, for it is only in response to the requirements of spiritual growth that forms evolve to higher states. Thus we see the great importance of this realm of Nature.

Q. How do emotions function in the Desire World?

A. Desires, wishes, passions, and feelings express themselves in the matter of the different regions of the Desire World as form and feature express themselves in the Chemical Region of the Physical World.

Q. Do they assume permanent forms?

A. They take forms which last for a longer or shorter time, according to the intensity of the desire, wish, or feeling embodied in them.

Q. Are forces and matter there quite distinct?

A. In the Desire World, the distinction between the forces and the matter is not so definite and apparent as in the Physical World. One might say that here the ideas of force and matter are interchangeable; to a certain extent the Desire World consists of force-matter.

Q. Is it difficult to give accurate descriptions of the higher worlds?

A. Yes, and wrong impressions are caused principally by the difficulty of giving the full and accurate description necessary for a thorough understanding of the higher worlds.

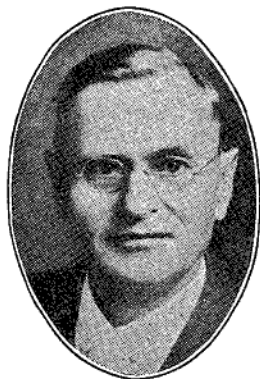
Q. Why is it difficult?

A. Unfortunately our language is descriptive of material things and therefore entirely inadequate to describe the conditions of the superphysical realms, hence all that is said about these realms must be taken tentatively, as similes, rather than as accurate descriptions.

—Ref: *Cosmo-Conception*, pp. 38-40



MAX HEINDEL'S



MESSAGE

From Law to Faith

One fact is very noticeable to the student of Comparative Religion: namely, that the further we go back in time, the more primitive the race and the more crude also is its religion. As man advances, so do his religious ideas. Materialistic investigators draw from these facts the conclusion that all religions are man-made — that all conceptions of God are rooted in human imagination. The fallacy of that idea readily is seen when we consider the tendency of all that lives toward self-preservation. Where only the law of the survival of the fittest governs, as it does among the animals where might is right, there is no religion. Not until a higher *extraneous* power makes itself felt can that law be abrogated and the law of self-abnegation come into play as a factor of life, as it does in a small measure in even the most crude religion. Huxley recognized that fact in his last lecture, where he pointed out that while the law of the survival of the fittest marks the animals' line of progression, the law of sacrifice is the heart of human advancement, impelling the strong to care for the weak, giving gladly what they might easily withhold, yet growing by such giving.

The reason for this anomaly cannot be found by the materialist; from his viewpoint it must ever remain an insoluble riddle. Once we understand, however, that man is a composite being — Spirit, soul, and body — and that Spirit expresses itself in thought, soul in feeling, and body in action, and that this threefold man is an image of the triune God, we readily shall understand the seeming anomaly, for by his constitution such a composite being would be fitted to respond to both spiritual vibrations and physical impacts.

When we see how little the majority care for the higher life today, we may infer that there must have been a time when man was nearly entirely callous to the spiritual vibrations in the universe. He sensed vaguely a higher power in Nature and, being endowed with some clairvoyance, he recognized the existence of powers not now perceived though working as potently as ever.

Man was to be led for his future good, so in order to guide him aright and aid the higher nature in obtaining mastery over the lower nature, the personality, the latter was at first worked upon by *fear*. To have given him a religion of Love, to have tried moral

suasion, would have been useless when the human Ego was in its earliest infantile stage and the animal nature of the lower personality was paramount. The God who is to help such a humanity must be a *strong God*, who can wield the thunderbolt and strike with lightning.

When man had been brought a little farther along, he was taught to look to God also as the *Giver* of all. He was imbued with the idea that if he followed the Laws of this God, material prosperity would follow. Disobedience, on the other hand, resulted in famine, war, and pestilence. In order to lead man up higher, he must be taught the Law of Sacrifice, but at that stage man prized material possessions highly, and therefore he was prompted to sacrifice his sheep and oxen through faith in the promise that "the Lord will repay an hundredfold." There was then no promise of a heaven; that was yet beyond man's capacity of appreciation. It was emphatically stated that, "Heaven, even the heavens are the Lord's, but the Earth hath He given to the children of men." (*Psalms* 115:16)

Next, man is taught to sacrifice himself for a future reward in heaven. Instead of performing an occasional act of sacrificing a material possession, a bull or a sheep which the Lord quickly restores, it was now required that he should give up his evil desires and by "continuance in well-doing" "lay up treasure in heaven," caring nothing for material possessions which thieves may steal or moth corrupt.

Almost anyone, for a short time, may work himself up to a pitch of exaltation where it is easy to lay down all in one supreme act of renunciation. It is comparatively easy to *die* for one's faith, but that is not enough. The Christian religion requires of us the courage to *live* our faith from day to day all through life. Truly, the labors of Hercules seem small in comparison.

Faith is the force in man which opens up the channel of communication with God, and brings us into touch with His Life and Power. Doubt, on the other hand, has a most withering and blighting influence

on the spiritual life. That such are the effects of faith and doubt can be seen by examining their influence in our daily life. We know how expressions of faith and trust buoy us up and how depressing is the effect on us when we are doubted by others.

The childlike attitude is particularly conducive to the acquisition of the knowledge which is symbolically spoken of as the Kingdom of God, in contradistinction to that ignorance which is the estate of man. Let it be understood clearly that the faith which is required is not a *blind* faith, nor an unreasoning faith which clings to a creed or dogma contrary to reason, but an open and unbiased state of the mind which is ready to entertain any proposition until thorough investigation has proven it untenable.

Prayer is the opening up of a channel along which the divine Life and Light may flow into the Spirit, in the same way that the turning of a switch opens the way for the electric current to flow from the powerhouse into our house. Faith in prayer is like the energy which turns the switch. Without muscular force we cannot turn the switch to obtain physical light, and without faith we cannot pray in such a manner as to secure spiritual illumination. If we pray for worldly ends, for that which is contrary to the law of love and universal good, our prayers prove as unavailing as a glass switch in an electrical circuit. Glass is a non-conductor, a bar to the electric power, and selfish prayers are bars to divine purposes and therefore must remain unanswered. To pray to a purpose we must pray aright, and in the Lord's Prayer we have a most wonderful pattern, for it caters to the needs of man as no other formula could do. Within a few short sentences it encompasses all the complexities of the relationship of God to man. ★

"What we call evil is only the reverse of good, which belongs as necessarily to its existence and to the whole as the torrid zone must burn and Lapland freeze in order that there may be a temperate region."

—Goethe (1771)

WESTERN WISDOM

BIBLE STUDY

by Max Heindel



THE PRODIGAL SON

And he said, A certain man had two sons:

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

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

And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger!

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; And bring hither the fatted calf, and kill it; and let us eat and be merry.

For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. — *Luke 15:11-24.*

he story of the prodigal son is a parable whereby Christ Jesus intended to teach a lesson and not an actual fact. It is a story which tells of the differentiated Spirit's pilgrimage through matter.

There are different classes of Spirits. Some, but not all, have gone into the

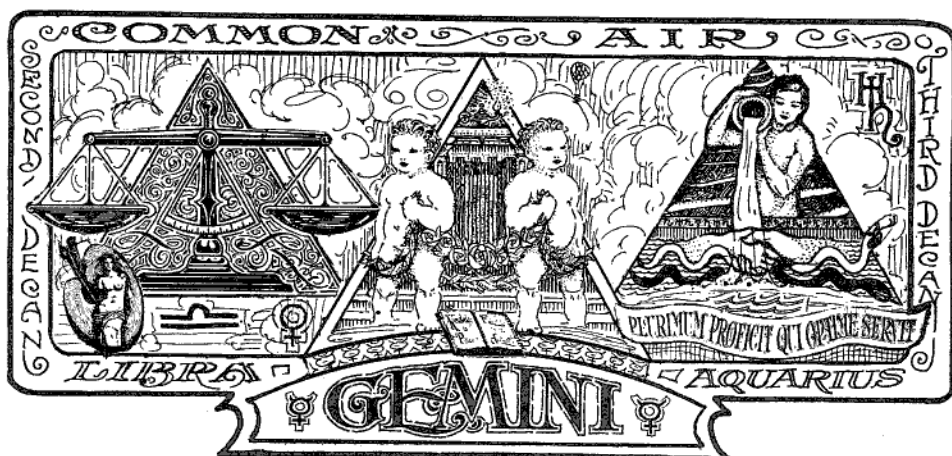
school of experience, the world. They have gradually descended from their high estate in the World of God deeper and deeper into the sea of matter which blinds them. At last they find themselves enmeshed in the dense matter of the Physical World. That is the turning point where they wake up, where the unconscious path of involution ends, where self-consciousness is attained plus a consciousness of the world without.

The Spirit within, however, is not content to remain in this world. Re-awakened to a sense of its inherent divinity, it feels drawn anew to the highest sphere and says, "I will arise and go to my Father."

Then comes the toil of stripping off the various vehicles in which it has become enmeshed and of raising itself once more to the conscious communion with God. While engaged in this arduous task, *the Father meets it a long way off*. The still, small voice from within begins to speak and tell of the heavenly glories, and, at last, when either the evolution of humanity has been completed or the single Spirit has taken the short cut of Initiation, there is a reunion with God and the brothers who have not yet gone out into the school of experience. Naturally, there is more rejoicing over the return of one who has fought the good fight and has come back to his heavenly home, than over the one who has not yet sought to improve his opportunity. ★

Between the humble and contrite heart and the majesty of heaven there are no barriers; the only password is prayer.

— *Hosea Ballou*



The Children of Gemini, 1978

Birthdays: May 21 to June 21

SYMBOL — The twins

QUALITY — Common; or consciousness directed wonderingly and experimentally toward the understanding and integration of new experiences and possibilities.

ELEMENT — Air; or consciousness relating to social and intellectual concerns. Among other things, the air element corresponds to gasses, the mind, and the World of Thought.

ESSENTIAL NATURE — Questioning.

PHYSICAL ANALOGY — Breath. Dryness.

RULING PLANET — Mercury is the ruling planet of Gemini because it is able to express its function most easily and freely when placed in this sign. Mercury represents the need to express thoughts and ideas, to communicate with others, and to strive for greater intellectual understanding.

CORRESPONDING HOUSE — The 3rd house corresponds to Gemini, and represents the desire to expand interpersonal and mental horizons.

SYNTHESIS — From the preceding, we synthesize the following meaning for Mercury in Gemini and in the 3rd house: The need, wonderingly and experimentally

to express thoughts and ideas, communicate with others, and strive for greater intellectual understanding, in a social, intellectual, and questioning manner; through the desire to expand interpersonal and mental horizons.

ESOTERIC ANATOMY — Gemini is one representation of the conscious mind.

EXOTERIC ANATOMY — Specific: shoulders, arms, hands, clavicle, ribs, trachea, bronchi, lungs, pulmonary circulatory system, pleura, and the thymus gland. General: body symmetry, capillaries, and the nervous system as a whole but particularly the sensory nerves.

PHYSIOLOGY — Mercury, the ruler of Gemini, governs the physiological processes of respiration, oxygenation of the blood, sensations in general but especially those of sight, hearing, and touch; functions of the thyroid and Parathyroid glands, functioning of the organs of speech, and assimilation of foods in the small intestine. Mercury also has particular rule over the activities of the right cerebral hemisphere and the faculty of balance and co-ordination associated with the inner ear mechanism.

TABERNACLE in the WILDERNESS — Gemini is a symbol of the consciousness developed at the stage of attainment represented by the West Room of the

(Continued to page 274)

ASTROLOGY & Earthquakes



Paul Freiwirth

The Associated Press, in March 1969, carried a story which linked earthquakes with the movements of the planets. According to this release, which originated in Pasadena, California, Dr. C. Hewitt Dix, Professor of Geophysics at the California Institute of Technology, cited the 1952 Kern County, California, quake and its series of aftershocks that cost 14 lives and \$60 million property damage, as an example.

In a report on his studies released by the Institute, Dix said that the Moon and Sun were almost in line with the Earth at the time of the main shock on July 21, 1952. This also caused a tidal bulge in the Sahara region and a compression of the Earth's crust in California.

Dix explained that the Moon's gravitational pull causes a bulging of up to eight inches, and that, when the Sun is in line behind the Moon, this bulge, moving around the equator as the Earth rotates, can be as high as 12 inches. He said:

"This may be what triggered the Kern County earthquake, and possibly some other major earthquakes, including that in Alaska in 1964, although ocean tides may have played a role there as well." Dix continued that for the gravitational pull to touch off an earthquake, the rocks must already be under such sufficient stress that a small additional amount of strain can trigger them into movement.

About forty years before, writing in the *New York Tribune* of June 19, 1929, an editorial writer had this to say:

"There is good evidence that even the stresses which cause earthquakes and volcanic eruptions wax and wane in intensity in a fashion which may conflict astrologers, for among the important fac-

tors, it seems, are the places of the planets in the sky. Casting about for some cosmic cause able to affect such varied things as floods and sunspots and the rotation of the earth, scientific men may discover one possibility — the mutual positions of the planets. Some day astrology may predict those things as accurately as astronomy (also an astrological offspring) now predicts the seasons or the phases of the Moon."

It is indeed gratifying that the then-influential *Tribune* voiced evidence of astrological claims. It misused the word "discovered," however. Modern researchers did not discover that the places of the planets in the zodiac and their mutual relations are causes of earthquakes, floods, storms, etc. What they did discover was that the claims of astrology from time immemorial are based on demonstrable facts.

To wit: the ancient Greek scholar, Anaximander, predicted earthquakes that actually happened. So did Democritus. Closer to our own time, Sir Isaac Newton did the same. Then, in 1885, Dr. A.J. Pearce became concerned over the Mars-Jupiter conjunction about to culminate in the summer of 1886. After careful study, he predicted that an earthquake would occur near 78 West longitude and another would take place "on the Italian peninsula." These predictions came true. On August 30, 1886, Italy felt the most severe quake in 29 years. The next day North America experienced the second most severe quake in its history, centered around Charleston, S.C. — which is near 78 longitude west.

How, then, can earthquakes be predicted astrologically? While the astro-meteorologist George J. McCormac was

studying the elements of a planetary weather map for the solar eclipse of August 31, 1932, he noted that Neptune would conjunct the Sun and Moon at eclipse time. Neptune simultaneously would conjunct Jupiter. Now, because McCormack was familiar with the elements used by previous earthquake forecasters, he decided to experiment with the theory that this upcoming Sun-Moon-Neptune-Jupiter conjunction had seismic significance. He concluded that this massive bunching together of planets would set up a field of unusual magnetic intensity in that area of space which would be triggered, or set off, by the orbital passage of yet another planet constituting the triggering element.

The ecliptic path, a long, narrow band, happened to fall directly over the longitude of Los Angeles at the moment of maximum totality. This meridian, or midheaven, position, is held to be of greatest significance in astronomical weather predictions. Consequently, Los Angeles was calculated as the area for future seismic activity.

Next, McCormack had to ascertain which planet actually would trigger the expected Earth tremor. This would provide the timing element. The eclipse would occur at 158 degrees celestial longitude. This is measured by a circle of 360 degrees around the belt of the ecliptic beginning at zero degrees of the sign Aries. Since each sign is 30 degrees of the circle, the eclipse would take place at eight degrees of the sign Leo. Mr. McCormack also observed that Mars would be orbiting quite closely to the conjunction in this area between March 8 and 12, 1933. He knew that this fiery planet always had been considered the catalyst, or energizer, in the celestial scheme. So, the astro-meteorologist chose March 10 as the day and Mars as the planet to set things off, and published some maps to substantiate his findings.

On March 10, 1933, then, at 5:45 P.M., Mars moved to within a degree of the previous eclipse area — 158 degrees

from zero degrees Aries. The more rapidly-moving Moon approached within 2 degrees from conjunction with Mars. That was the precise hour and minute of the disastrous Long Beach earthquake, which killed 115 people, injured thousands, and caused \$50 million property damage. On the modified Mercalli Intensity Scale of 12, it registered 9.

Cooperating with McCormack in much of his labor was Professor C.C. Conroy, who afterwards remarked on the unusual weather that preceded the quake. This comment was substantiated by other weather stations. The significance of all this is that birds and other animals have often been known to vacate areas about to be hit by an earthquake. This, of course, tends to confirm the belief that certain changes must be building up in the geomagnetic field of the Earth's atmosphere as a result of planetary conjunctions — changes that man cannot perceive unless he studies the stars.

A strange intimacy seems to exist between meteors and earthquakes. At Callao, Peru, a mountain-like cloud appeared on September 4, 1868, and many meteors looking like fireballs also were seen. Then a giant quake shook the Earth. The 1886 Charleston, S.C. earthquake also was preceded by a shower of meteors. For more advanced warnings, however, the planets, especially Uranus, are man's most reliable indicators.

In 1953 Dr. Rudolf Tomaschek, a geophysicist from the University of Munich, published findings tending to substantiate this. After checking the places of all the planets during 134 severe earthquakes, he discovered that Uranus was close to the midheaven at the times, and over the places, of the major disasters. Other investigators, going back to 1781 and the discovery of Uranus, also have reported an undeniable intimacy between this planet and terrestrial upheavals.

All this supports astrological teaching in two ways: first, that the planets do bear a relationship to events on Earth; second, that astrologers are correct in de-

fining the character of Uranus as being, in part, one of upheavals and sudden, unexpected, unusual change. After all, is there a better description of an earthquake?

Let us look at a few major quakes of the century and pinpoint Uranus. During the San Francisco quake of 1906, he was just 6 minutes short of his overhead position. Neptune, another malefic, was in opposition. In 1923, when 100,000 people perished in Tokyo and Yokohama, Uranus was a mere 16 minutes of arc past the meridian over Tokyo. And during the gigantic earthquake of Assam, India, in 1950, Uranus was but 25 minutes of arc from the overhead position. This amounts to less than 1/1000 of the circumference of a circle.

Another frequently recurring earthquake-producing stellar pattern was described by John J. O'Neill, the Pulitzer-prize-winning science editor of the former *New York Herald Tribune*: "The Sun and Moon exert maximum force when they are on a line with the Earth at new and full Moon, which take place alternately at 14-day intervals." Barthelémy St. Hilaire, a French physicist, concluded, after years of study, that: "The

dates of many great earthquakes which compare with eclipses of the Sun and Moon indicate that they are in rapport."

Thus, less than 24 hours after a solar eclipse, the tremendous Riviera earthquake struck on February 22, 1887. At the full Moon on Good Friday, March 27, after the Vernal Equinox of March 21, 1964, a disastrous upheaval struck Anchorage, Alaska. The full Moon then was exactly conjunct Mars. Incidentally, *Huset Forecasts* of Williston, North Dakota, had predicted the quake in their almanac 18 months before.

The event was soon forgotten by many, and the Moon continued to move 13 degrees a day. Upon reaching exact quadrature — an inharmonious aspect — she was directly overhead at Skopje, Southern Yugoslavia, and a terrible earthquake struck there.

In the words of Professor Pupin, physicist at Columbia University: "Every star in heaven communicates with every other star and with man, by sending out electrical waves." If more research were devoted to this and the messages were heeded, both terrestrial and personal upheavals would become less devastating. ★

CHILDREN OF GEMINI

(Continued from page 271)

Tabernacle. This is the stage of full waking consciousness in all phases of experience, and of conscious possession and awareness of one's own faculties. (Of course, we all have this kind of awareness to a certain degree.) This also represents a conscious striving after ever-greater understanding, realizing that we are all part of a great going-forward with no absolute end, but with cycles of effort and rest, of striving and attainment.

GREEK MYTHOLOGY — Hermes, winged messenger of the gods and cosmic prankster, is a primary representation of Mercury in Greek Mythology.

COSMIC CHRISTIANITY — The heavenward journey of Christ takes Him through the World of Thought. As His revitalizing and purifying influence works

through this region, He enables man to draw to himself purer substance for the building of his mind. At this time of year He helps man more clearly to perceive and understand the cosmic drama of life unfolding, and to appreciate more fully the role that each participant plays in it. ★

"Be things as they may, do right now. . . . The way of life is wonderful, it is by abandonment. . . . A man is relieved and gay when he has put his heart into his work and has done his best. He will calmly front the morrow in the negligency of that trust which carries God with it and so hath the whole future in the bottom of the heart."

—Emerson

BOOK REVIEW

The Real World of Fairies

The Real World of Fairies,
by Dora van Gelder, The Theosophical
Publishing House, Wheaton, Illinois, 1977.



This is a charming and enlightening first-hand description of Nature Spirits and their activities, by one who has been able to see them at will since childhood. Under the general category of "fairies," the author includes not only land Fairies, but also Gnomes, Undines, Sylphs, Salamanders, Tree Spirits, and dozens of other similar entities, great and small, of varying degrees of intelligence and power. Some of their awe-inspiring supervising Angels, too, are portrayed.

The author describes the work of land Fairies as involving the inter-change of energies from Earth and Sun. "He (the Fairy) has power over both these currents. . . . He can retard them here and accelerate them there, and he can add some extra vitality from himself at such points as he desires." Putting himself in rapport with a particular plant by making his "heart center" (the author's designation) beat in time with the rhythm of the plant, he then coordinates and controls the energies flowing into the plant. This inflow will affect the stem, leaves, or flowers in a way specifically intended by the Fairy.

Undines (called "sea fairies" by the author) also are described as specializing energy from the Sun by drawing it into themselves and then pouring it out into the sea, where it is swept into one of the many "energy vortices" which abound in the water. The Undines, who do this continuously, thus cause the sea to be charged with magnetism, to the benefit of all sea creatures.

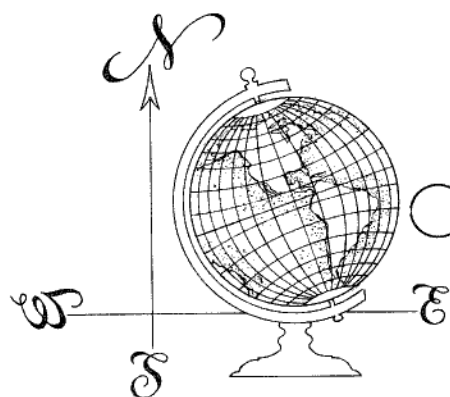
The Nature Spirits' opinions of and relationships with human beings vary con-

siderably, and range from admiration and love to obvious hostility. The "water babies" (evidently a type of undine inhabiting shoreline areas) ". . . have a very kindly feeling toward human beings which they think rather poor sticks for being so solemn and serious." They are pleased to give some of their super-abundance of vital energy to a tired human being who makes the effort to attract them and request such aid.

Tree spirits, too, feel sometimes surprisingly touching affection for sympathetic human beings, although they naturally are saddened and appalled by wanton and/or wholesale human destruction of trees. The author describes an outdoor ceremony in which a speaker referred, with considerable feeling, to a "dear old tree" growing nearby. The tree spirit responded by "coming out with a rush of affection so strong that the whole audience was stirred, and many people had tears in their eyes though they did not know why."

As human beings consciously live in a world of *form*, so do the Nature Spirits consciously live in a world of *life*. Trees, plants, and rocks are, to most people, primarily forms. To the Nature Spirits they are expressions of rhythmic, energetic life. Everything in the Nature Spirits' world pulsates with life, motion, and feeling — a condition which no doubt helps explain the continuing joy and active contentment manifested by most of these entities.

This book will be a delight to all who "believe" in the world of fairies, and presents considerable food for thought for skeptics. ★



NEWS COMMENTARY

Computer Carnival

Writing in *Family Weekly*, Jan. 29, 1978, Mathew Tekulsky describes the inroads being made by computer technology into the average citizen's domestic situation. In an article entitled, "The Home of the Future Can Be Enjoyed Today," Mr. Tekulsky tells how microcomputers — miniature versions of the big-business behemoths which began the computer legend — are being built into household appliances, automobiles, calculators, watches, and other contrivances. Thus installed, they can perform almost instantaneously a host of functions that would require a good deal of human thought, time, effort, and, sometimes, imagination.

Microcomputers, for instance, can tell the exact nutritional and caloric content in, the price of, and the amount of ingredients required for, a particular meal for a specified number of people. They can maintain a running grocery list that indicates when it is time to restock items. They can balance checkbooks, calculate taxes, prepare budgets, update calendars, and catalogue record collections. They can control energy consumption of mechanical devices, control heat and lights in a home during the absence of the family, prepare coffee, and act as answering services. They can be used in connection with safety devices — some even being geared to frighten burglars into leaving the premises by telling them to "Get out!" They respond to directions by phone, are used as educational aids in mathematics and English studies, and signal when a favorite

television program is about to begin. And the list goes on.

For the not-too-distant future are envisaged computers with complete speaking vocabularies and translation capabilities, personal robots of the type known to science fiction aficionados, and "totally self-operating, computer-controlled houses."

So far, so good. Microcomputers *are* time savers, they *are* useful in maintaining personal safety, they *do* help in the learning process if rightly used, and they are insurance against costly waste of money and resources due to human error.

One cannot help but wonder, however, what will happen to the human element in all of this. Evidently the world of the future, at least as it now is progressing, will be a world in which inanimate "creations" such as computers and robots will play an increasingly important role in human affairs. This *can* be a good thing, if the human race as a whole is prepared to handle the situation properly. But the fiction that machines will take over the world and order the lives and actions of human beings definitely is more than a favorite plot line of futuristic writers.

Humanity as a whole could indeed assume a severe evolutionary setback in the presence of the "all powerful" computer — even if not, perhaps, precisely in the way that some authors have pictured. This will depend on how we learn to utilize the time we will have when computers free us almost completely from our every-day tasks.

Balancing the budget and computing income tax are no fun, but at least these chores require us to expend a minimum of mathematical knowledge which likely would remain dormant in most people who did not have these few mathematical challenges. If computers are programmed to do our mundane thinking for us, will the average citizen be wise enough to find other outlets for the development of his mental, imaginative, and creative potential? Or will he sit back in more leisurely fashion than ever, allow his computer to cater to his every need, and passively permit everything from nourishment to entertainment to be paraded before him?

"The poor," said Christ Jesus, "ye will always have with you." Certainly for a long time to come there will be many opportunities for, and challenges to provide, selfless service throughout the world. If those of us who are fortunate enough to be relieved of mundane tasks by computers actively will seek to transmute the resulting leisure time into service to their fellow-men, mental and imaginative abilities — the foundations of Epigenesis — will evolve. If we immerse ourselves in inactivity or a plethora of active, but selfish, diversions, however, we are bound to regress. It is a sobering thought.

New Light On Hypnotism

The Oceanside daily paper, *Blade-Tribune*, carried an article on February 19, 1978, concerning tests on the effects of hypnosis that had been conducted by the CIA in the early 1950's. These tests showed, according to Agency reports recently declassified and released, that individuals under hypnosis can be made to do ignoble things they ordinarily would not consider doing.

Subjects — all of whom volunteered for the experiments — were CIA employees, whose normal habits and personality traits, therefore, were well known to the Agency. One subject, a

"nice" woman who normally was afraid of fire-arms, was, under hypnosis, caused to become so enraged against a sleeping colleague that she readily acceded to the suggestion to murder the colleague. The "murder weapon" was an unloaded gun, but the subject, not knowing it was unloaded, readily fired the weapon and committed the "murder." When roused from her hypnotic state, she remembered nothing of the incident. Other experiments had similar results.

According to the Agency summary of the experiments: "This activity clearly indicates that individuals under hypnosis might be compromised and blackmailed." Again: "If it can be shown in a series of tests that our subjects will do things that they normally would not do in their everyday activities, it seems logical that individuals elsewhere can be also controlled thusly."

Those who support the use of hypnotism, either as a presumed aid in the healing process, a device for regressing people into their past thus to relieve mental and emotional disturbances, or for any other purposes, often contend that people of high moral standards cannot be forced to commit immoral or illegal acts "just" because they are hypnotized.

In *Questions and Answers*, Vol. 1, P. 69, however, we are told that "in the hypnotic sleep the victim has no choice whatever as to the ideas he entertains or the movements he makes with his body." In *Christianity Lectures*, p. 70, we read that: "This remnant of the hypnotist's vital body (which, during the process of hypnosis, is permanently introduced into the subject's vital body) is also the storehouse for commands to be carried out at a future time. . . . When the time arrives the impulse is released like the spring of an alarm clock, and the victim must carry out the command even to murder, yet has no idea that he is influenced by someone else."

Occult scientists know that, in spite of suppositions to the contrary, an individual who is truly hypnotized is completely at the mercy of the hypnotist. These CIA experiments appear to bear out this fact. ★

?? ? **READER'S QUESTIONS** ?

ABOUT THE MEMORY

Question:

Can memory be improved? What is the value of memory from the occult point of view?

Answer:

Yes, memory can be improved. Daily practice in memorizing and in recalling events in minute detail is of much value in improving the memory, as well as in storing uplifting, reassuring thoughts in the subconscious for future use. The evening exercise of retrospection, in which the aspirant recalls the events of the day in reverse order, also is of great value in improving the memory. Exercise of the memory is of tremendous spiritual value because it helps extract the intellectual soul from the vital body, which is food for the Spirit. The intellectual soul nourishes and develops the Life Spirit — the Love-Wisdom Principle which includes the imaginative power and the intuition.

Memory first found expression through an internal picture consciousness. Later, when a physical brain had been formed, it became the localized seat of this faculty. In the Lemurian Epoch, we first learned to use the brain as an instrument for recording past happenings.

There are three kinds of memory: conscious, subconscious, and superconscious.

The conscious memory is the record made by the five senses. We see, hear, taste, smell, and feel *things*. These impressions are engraved upon the cells of our brain, and we consciously are able to call them back in varying degrees. This memory is extremely capricious and unreliable in most people. One's interest in, and the degree of attention given to, an object determine to a large extent the ease with which conscious recalling is done.

The subconscious memory consists of the records made upon the negative atoms of the reflecting ether of the vital body and thence upon the seed atom of the dense body in the heart. As the ether carries to the sensitive film in the camera an accurate impression of the surrounding landscape, so the ether contained in the air we breathe carries with it an accurate and detailed picture of all our surroundings. This picture is absorbed by the blood, and as the blood passes through the heart, the record is indelibly inscribed upon the sensitive seed atom located in the left ventricle of the heart. The forces of that seed atom are taken out by the Spirit at death and contain the record of the whole life to the most minute detail. The exercise of the memory, by which is linked together past and present experiences and the feelings engendered thereby, causes the growth of the intellectual soul.

The superconscious memory is the storehouse of all faculties acquired and knowledge gained in previous lives, though perhaps latent in the present life. This record is engraved indelibly on the Life Spirit. It manifests ordinarily, though not to the full extent, as conscience and character, which ensoul all thought forms, sometimes as counsellor, sometimes compelling action with resistless force, even contrary to reason and desire. Sometimes, in the form of intuition or teaching from within, it impresses itself directly upon the reflecting ether of the vital body. The more readily we learn to recognize it and follow its dictates, the more often it will speak, to our eternal welfare.

REACTIONS TO MATERIAL SCIENCE

Question:

You teach that science eventually will be united with religion. Fine, but at the

present time such union is far from being achieved, and material science is misleading (to say the least) as far as spiritual matters are concerned. If we pay attention to science now, before it has become spiritualized, we render ourselves subject to confusion. Are we not wasting time in this way?

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Answer:

Yes and no. Yes, because we sometimes indeed are misled by mis-information from the world of material science. No, because the purpose of man's present phase of evolution is to find himself by working with and "overcoming" the world.

Man, having just passed the "nadir of materiality" on his earthly journey, has moved far from his Source in God. His God-consciousness is weak, but his self-consciousness is rapidly increasing. His goal now is to continue to become more self-conscious *while at the same time* becoming more God-conscious.

We are told that "...ye are Gods." (John 10:34) And since we *are* gods (in the making), we are in the process of working with Nature to come into our heritage. Of course, at present this process still is hesitant and sometimes self-defeating because, at times, our efforts are bungling and ignorant at best and willfully destructive at worst.

Science indeed is presently bound by the physical senses, but the principle of creativity nevertheless exists. When science learns to approach Nature with reverence and worship (and we see faint signs that this is beginning to happen even now) the longed-for union will begin. Meantime, we do well to regard the pronouncements of material science with discrimination, rejecting what we know to be counter to spiritual Truth, but at the same time giving encouraging and respectful attention to those advances which, although couched in a material context, do appear to harmonize with our spiritual convictions.

EQUILIBRIUM IN A CHANGING UNIVERSE

Question:

We are urged to develop equilibrium, but to do that we need assurance of cohesion and stability. How can we expect to find cohesion and stability in a changing universe?

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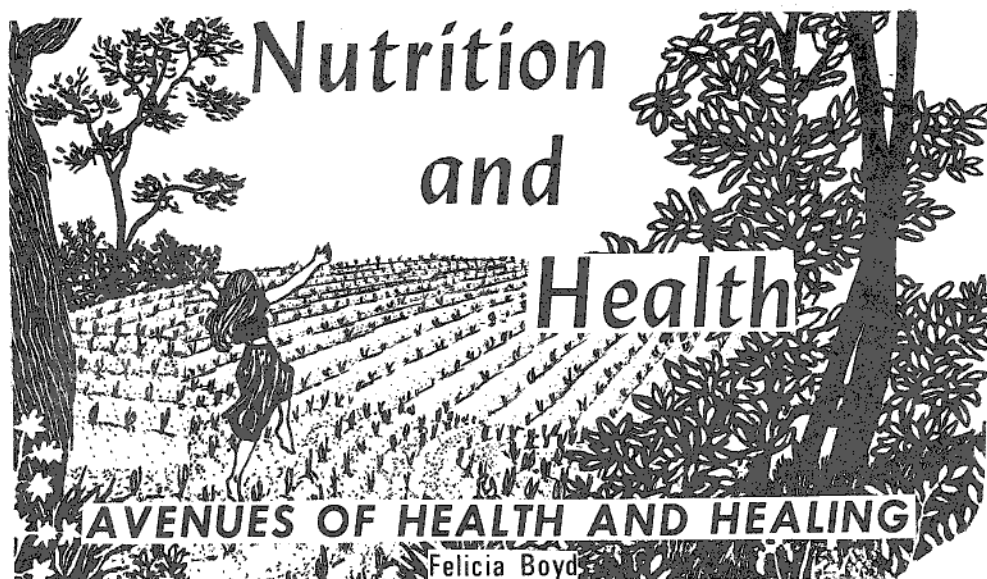
Answer:

There is considerable difference between a *changing* universe, which *does* admit of cohesion and stability, and the conception of a *chaotic* universe, in which cohesion and stability would be impossible.

Certainly it is true that our universe and its inhabitants are ever-evolving, ever-changing. Nevertheless, the universe is based upon a divine Foundation, a spiritual Constant, which underlies, supports, sustains, and assures both progress and ultimate unity. To deny this would be to deny the existence of divine Intelligence — indeed, to deny the existence of God. If one does deny the existence of divine Intelligence, the picture of a truly chaotic universe immediately presents itself, and it is easy to see how anyone believing in such an anarchic state of cosmic being would find it virtually impossible to maintain any sort of personal equilibrium.

In the well-ordered universe described at length in the *Cosmo-Conception*, however, natural Laws, conceived in the divine Mind, permit of change, in the sense of evolution. They do not, however, permit of variation from the Principles underlying existence and evolution. Thus, although change is encouraged — indeed, inevitable change comes about only within the framework of cohesion and stability that, in the first place, underlies the existence of the universe as we know it. ★

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Christ Jesus gave us two commandments: to preach the Gospel, and to heal the sick. Bodily and mental illnesses are the greatest sources of human misery and, conversely, perfect health is the greatest of blessings. Wherever there is love for humanity, there is love for the art of healing. Spiritual aspirants are moved to help others achieve health and healing in whatever way is consonant with immediate circumstances.

There are many ways in which we may attune ourselves to health and to the means of healing. The archetypes of our physical bodies are established in the rhythmic outflow of power which sustains the universe and has its counterpart in the Divine Spirit. The dense physical body, the most perfectly formed of our vehicles, has a marvelous resistance to the countless abuses to which it is subjected. Nevertheless, every inharmony in our beings has a disturbing effect upon its balance, so that persistent abuse and discordant living over a period of time will result in ill health of mind, emotions, and body. Good health can be restored only by the reestablishment of the harmony which has been broken.

Holistic health is an ancient concept of complete health. We once again are becoming increasingly aware of this concept, and of the importance of practicing

preventive medicine through natural means. We recognize that body, mind, and Spirit all must be properly nourished and cared for to insure good health. Neglect of one of the three is felt in the others, and health becomes unbalanced in some way. If, for example, we indulge in negative thinking, digestion is impaired, and the body does not assimilate nourishment. Fatigue and apathy follow. This, in turn, leads to lack of exercise, and without exercise, oxygen intake and circulation are impaired, to the detriment of proper brain performance. This results in further depression. Thus the full circle is made, with deterioration of health on all levels.

This circle of one part affecting all others can be made in many ways. Holistic health care is a natural, dynamic approach which cultivates the balance and integration of the mind, body, emotions, and Spirit. The balance of a vital, flowing Spirit, sound mind, pure emotions, and physical fitness, catalyzes healing, maintains health, and helps prevent disease through the development of strong resistance and immunity. Holistic health teaches unity, and in unity is harmony.

Mental disorders—including serious conditions—have been helped in numerous cases through nutritional means. One's attitude and outlook is usually closely connected to the functioning of the physical instru-

ment. If the body is functioning inadequately due to nutritional deficiencies, one's mental state is also likely to be affected.

Proper nutrition and diet are important in setting the balance for physical, as well as mental health. Some researchers have been studying the possibility of a connection between the use of such intoxicants as drugs and alcohol with an improper chemical balance in the body related to poor nutrition. It has been suggested that even some crime could be linked to chemical imbalance resulting from harmful dietary habits.

We may attune ourselves to good health in many ways. By partaking of wholesome nourishment to meet individual needs, the body is assured of a pure blood stream through which the Ego may work most efficiently. For emotional health, a calm, serene, and optimistic attitude is essential. Uncontrolled anger, hatred, and kindred negative emotions have been known to poison the body and may result in indigestion, malnutrition, and other effects resulting in functional impairments.

For mental health — perhaps most important because the mind is the bridge between the Spirit and the physical plane — the use of will-power is necessary to record only positive, constructive, uplifting, and reasonable thoughts. Since the mind is the least formed of our vehicles, it is the hardest to control. Thought patterns, however, do become set. If harmonious, charitable thoughts are held, this mode of thinking will be the automatic pattern; if destructive and frivolous thoughts constantly are indulged in, such thoughts will mold the mind along negative lines. A spineless individual then results. Negative thoughts can be a barrier to the life force, or in contrast, thoughts can be used to establish a link to the realm of life, truth, and inspiration.

Medical science has found correlations between illness and certain characteristics. For example, eye troubles and headaches result from emotional strain and a gloomy, pessimistic attitude. Arterio-sclerosis has its basis in self-centeredness and arthritis in uncontrolled temper. Thus, diseases are

linked with mental perspective and emotional nature, as well as with diet.

Creative interests provide an effective way of constructive living. The primary method of rehabilitation of nervous or mental breakdown is through therapy and the use of hands and mind to keep thoughts off self-absorbing problems. We forget ourselves when working with the arts. Children are given coloring books when ill, to direct their thoughts into creative consciousness and away from dis-ease. This flowing coordination of the mind and hand through a creative medium allows the release of the rhythmic flow of the Spirit, which hastens healing. All creative arts help in the development of the right side of the brain, which is ruled by Mercury, the reasoning mind.

Music also is a channel for health and healing. As we realize that disease is really a tonal inharmony, we begin to understand something of the tremendous part that music will assume in the healing practice of the future. If everyone were sufficiently sensitized to listen to his own particular keynote, the words of the Master, "Physician, heal thyself," would bear a new and far-reaching significance.

Since this is not presently possible, however, other methods must be used. Live and recorded classical music can work wonders on the vital body, which in turn tones the physical body. Singing stimulates the thyroid and thymus glands, creating a flow of cleansing energy throughout the body, for music is the orderly, rhythmic sound that is the builder of all that is.

As John says in the first verse of his Gospel: "In the beginning was the word." Max Heindel tells us: "Thus seeing the terrestrial organism which each of us inhabits is molded along vibratory lines produced by the song of the spheres, we may realize that the inharmonies which express themselves as diseases are produced in the first place by spiritual inharmony within. It is further noted that if we can obtain accurate knowledge concerning the direct cause of the inharmony and remedy it, the physical manifestation of disease will shortly disappear."

A multitude of self-help methods to good health and healing, in the context of wholeness of being, are available today. More progress has been made in this direction in the past ten years than in the previous fifty. Vegetarianism slowly but surely, is taking its rightful place in human development, and we know that in time meat eating will be a thing of the past for all humanity. Herbal healing, cold water therapy, acupuncture, foot reflexology, color therapy, to name but a few, are used more and more in the quest for vigorous health.

Thomas Edison said: "The doctor of the future will give no medicine, but will interest his patient in the care of the human frame in diet, and in the cause and prevention of disease." Edison was a scientific genius as well as a wise man who, more than half a century ago, espoused the concept of holistic health.

St. Paul tells us: "Know ye not that ye are the temple of the living god?" When we fully realize the sacredness of the body temple as a dwelling place for the Spirit within, can we do today what we did yesterday or yesteryear?

Transmutation of our destructive qualities establishes harmony in all our vehicles. This is rarely fully accomplished because we are as yet imperfect; we are as gods-in-the-making, climbing and striving. However, once we understand the underlying causes of our imperfections — and there are many — and begin to set things aright within, we can receive tremendous aid from a host of invisible helpers and Hierarchies on the inner planes who are ever-ready to help all sincere aspirants. To reestablish health and healing usually takes time, because we learn to yield and adhere to Nature's Laws in the usual slow human tempo. Such adaptation usually is not made instantaneously. We ourselves must do the greatest amount of work in harmonizing our various bodies. To rely solely on an outside power deprives us of our own inner strength.

Under the Scorpio ray, the Lords of Form have assumed partial responsibility for

our progress. Man uses the force of Scorpio to delve into the secrets of Nature and harness her forces for building his world. It is the force underlying all creative works, and it is the "magical" power we use to heal. It is the alchemical power of transmutation which accomplishes rebirth within. It is the focal point of death and rebirth. Once we have planted our feet upon the path, we learn that births and deaths are but incidents in the continuous flow of life.

Healing is a process of creation and generation, and from the ashes of old conditions a new consciousness is born. Purity of motive and intensity of purpose are needed for this task. Inner intensity sets the Spirit and body anew to burning their way through every barrier that would block the path.

The energies of Pluto, Scorpio's planetary ruler, carry a disintegrating quality, but disintegration of the physical is at times necessary to advance the spiritual. We need little imagination to feel the vibrations of Pluto in eighth house matters of generation, degeneration, and regeneration. Before we can build a better house out of the old one, it is necessary to take the old one apart, brick by brick. Only then can a new and better structure be erected from the same base.

So, while old life-patterns which have outlived their usefulness are in the throes of degeneration, the individual takes hope in the renewal and the rejuvenating principles of the forces of Pluto. In time, man will perfect the divine ability to transmute matter into Spirit, so that he will never know death. Then he will create a new Heaven and a new Earth. This shall be accomplished as we use the sacred Scorpio fire for regenerative living and healing.

No external forces or influences are responsible for ill-health or limitation. The response we individually give to outer stimuli in every-day living molds the lines of well-being on all levels, through our thought, speech, and action. We free ourselves from the ties of past causation, and we may know radiant health, if we live in constant communion with the Divinity within. ★



HEALING

THE LAW AND HEALTH

The basic principle of health is the cosmic law of polarity, manifested in metabolism. The constructive or anabolic forces operate at the positive pole; the destructive disease and death-producing forces operate at the negative pole. Man, knowing the law, can obey and use it for his own highest good, or he can abuse and break it to his self-undoing.

Life is rhythm. When this rhythm is relaxed, we sleep; when it is strained, we experience disease; when it is broken, we die.

The so-called healing "miracles" performed by Christ Jesus were based on His knowledge and application of cosmic law to the human organism. Similar "miracles" many times in the past have been demonstrated by spiritual teachers and healers using a purely spiritual understanding of the law of life.

A person who lives a clean life, endeavors to obey the laws of God, and strives earnestly for truth and righteousness, will create thought forms of a corresponding nature. His mind will harmonize with truth, and when it comes time to create an archetype for his next life, he intuitively and automatically will align himself with forces of right and truth. These lines will create harmony in his coming vehicles and good health will be his in the next life.

Knowledge of the law of regeneration enables the Adepts to live in the same body, in perfect health, for hundreds of years. This knowledge is demonstrable and available to all. Disease and death in time shall be overcome by all humanity, as we learn to live according to natural law.

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

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

June.....7 — 14 — 21 — 27



Gladys, the Tear-Drying Fairy

Dagmar Frahme

It was without doubt the worst day that Jenny had ever spent. She got up late to begin with, spent precious minutes looking for the beads she really didn't have to wear, dawdled over breakfast and, of course, missed the school bus.

This meant that Mother had to drive her to school, and Mother wasn't the least bit happy because she had her own work to do. Naturally Mother scolded her for leaving home late, and Miss Brewster scolded her for coming to school late, and when she tried to be especially quiet taking off her coat she knocked somebody's lunch box off the shelf with a loud crash and Miss Brewster scolded her all over again.

In reading class she stumbled over words she knew perfectly well, she tore a hole in her writing paper when she tried to erase a smudge, and she forgot that it was her week to wash the paint brushes and so was ten minutes late getting into lunch.

At recess she fell down and skinned her knee, and just when Miss Brewster finished mopping it up and putting a band-aid on it and she wanted to go back out, the bell rang to come in.

During library period Randy Callahan pulled her hair, so she pulled his, and

Miss Brewster sent them both back to the classroom without any new books.

When she finally got home, her bicycle had a flat tire, her brother had tied up something he was making in the garage with her jump rope, and her best friend had to go somewhere and couldn't play with her.

When she begged her big sister Cathy to take her to the park where the junior high baseball team was playing, Cathy said, "Mom, do I have to drag that child all over town with me?" and Mother sighed and said "No," and Jenny had to stay home.

At supper, Dad was not in a good mood and all he and Mother talked about was something called a "tax audit" they were going to have the next day. She couldn't watch television because, Mother said, Dad was getting ready for the tax audit, and when she finally tiptoed up to him with the big book of fairy tales from which he usually read a story before she went to bed, he said, "Not tonight, Jenny. Now don't bother me. I'm busy."

And so she went to bed with tears in her eyes that she tried not to let anyone see, but after her door was shut and the lights were out, she cried herself to sleep.

Suddenly a soft 'Ping!' next to her ear woke her up and a little voice demanded, "What are you crying about, Jenny? Your pillow is all wet."

Jenny opened her eyes, blinked, and stared at a fairy no bigger than her finger. The fairy, dressed in spider-web gossamer dyed pink, was tapping her delicate golden wand impatiently up and down on the bedspread. "Ping! Ping! Ping!" it went.

"Who are you?" whispered Jenny.

"I am Gladys, the Tear-Drying Fairy," answered Gladys. "But I asked you a question first. What are you crying about?"

Jenny sniffed. "I'm not crying any more," she said.

"All right, all right," said Gladys impatiently. "What *were* you crying about? Your pillow, as I said, is all wet."

"I know," said Jenny, turning the pillow upside down and laying her head back on the dry side. "Well, if you really want to know, I was crying because this was my most awful day, and I did dumb things, and people were mean to me, and Daddy wouldn't read to me, and — and —" and tears came to Jenny's eyes again and she reached for a dry tissue.

"I see," said Gladys. "I thought it might be something like that. Now for goodness sake don't start again," she went on, as Jenny sniffed loudly.

"I — I — I — can't help it," sobbed Jenny.

"Oh, good gracious!" exclaimed Gladys. "This can't go on all night!"

Gladys tapped her wand gently on Jenny's left eye, then on her right eye, and then right in the middle of her forehead. "Ping! Ping! Ping!" sounded the wand.

Jenny blinked. "That felt *so* good," she said. "I don't want to cry any more. What did you do?"

"Oh, just something with my wand. It's a Fairy secret, and we can't tell our Fairy secrets to humans — even you," as Jenny opened her mouth to protest. "One never knows what human

beings are going to do next, and Fairy secrets are too important. We wouldn't dare let human beings mess them up. Even you!" she insisted, as Jenny started to protest again.

"Well, anyhow, thank you for waving your wand," said Jenny. "I really do feel a lot better. But I hope tomorrow isn't going to be as awful as today."

"No reason why it should be," Gladys answered briskly. "Now get up. We're going on a trip."

"A trip!" exclaimed Jenny. "Now?"

"Yes, of course now," said Gladys. "That's what I came for."

"But it's night, and I can't —" Jenny began.

"Oh, how human beings love to argue!" muttered Gladys. "Now just put your finger on my wand, and let's get going."

Jenny started to protest that she should tell her mother and that she should at least put on her bathrobe, but then she looked at Gladys' face and decided she'd better just do what she was told.

But she did manage to say, as she put her finger on the wand, "I didn't know being with Fairies could be so much like being with grown-ups!"

Instead of getting angry, Gladys began to laugh so hard she could hardly stop.

"You silly child!" she finally said, still giggling. "You'll soon find out there's a big difference between Fairies and grown-ups. What grown-up, for instance, could do this?"

Gladys shook the wand gently under Jenny's finger, and immediately Jenny found herself gliding right out of the open window and up into the starry sky.

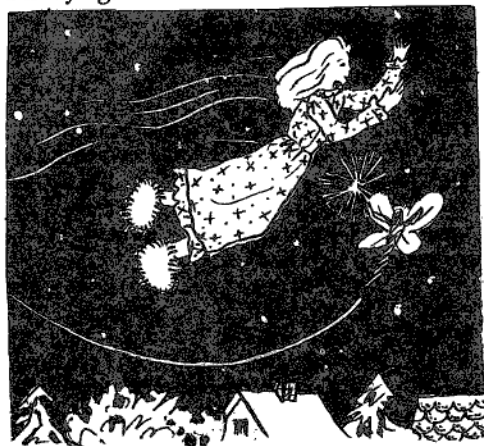
"Wheel!" she exclaimed. "This is fun."

"You can take your finger off the wand now," said Gladys. "That was just to give you momentum. You can glide by yourself."

Jenny first thought she was going to

fall, but when she didn't she began to swoop up and down in the air above the trees. First she swooped gently and carefully, but little by little she became braver, and soon was turning cartwheels, pretending she was on a roller-coaster, and making loop-the-loops one after another without once touching the ground.

"Whee!" she called out, again and again. "Watch me, Gladys, watch me! I'm flying!"



"I'm watching," said Gladys, perched on the topmost acorn of an oak tree. "You're doing fine. But now you'd better stop the acrobatics. We have to get going. Come on!"

Then Gladys started off with a sudden burst of speed, and Jenny had to zoom ahead to keep up with her.

"Slow down!" called Jenny. "What's the rush?"

"We've got a long way to go," Gladys called back over her shoulder. "No time to slow down. Come on!" And so they hurled themselves upward through the air, faster and faster, and soon the Earth was far behind them and Jenny saw that they were heading for a particularly bright star. The closer they came to it, the more beautiful it looked. Not only were gold sparkles and silver shimmers swirling around it, but also Jenny saw almost every bright color she had ever seen before — blue and green and pink and lavender

and many others — all swirling around and making everything look the way she had always thought fairyland should look.

"Where are we?" she asked breathlessly.

"We're in the Land of Happiness," answered Gladys. "Nothing bad ever happens here, and people have only good days — no bad days or worst days like you had today."

"How wonderful it must be to live here!" exclaimed Jenny, who thought it would be the grandest thing in the world to live here.

"Oh, people just visit here. Nobody's allowed to *live* here," said Gladys, frowning as though she thought it would not be at all the grandest thing in the world to live here.

"Why not?" asked Jenny.

"Because it wouldn't be fair to some people. Not everybody can live in the same place, you know," Gladys answered wisely. "Besides, people would get bored if they had only good days all the time. Yes, they would," Gladys went on as Jenny opened her mouth to protest. "You only *think* you want good days all the time, but you'd soon get tired of them, because you wouldn't be learning very much. People learn more from their bad days than from their good days."

Jenny, who didn't believe that but had a hunch it wouldn't do any good to argue with Gladys about it, made a face at her.

Gladys laughed. "But it's true," she said. "Just think about your bad day today. You may not realize you learned things from it, but you did. Maybe you can tell me what you learned."

Jenny made another face, but then began to think about the day and saw that she really had learned something.

"I learned to get up on time, and not to be pokey about eating breakfast, and to be more careful in my work, and to try to remember my jobs better, and I learned not to pull Randy's hair no matter what he does to me, and I

learned to do things by myself sometimes and not bug people about taking me places. And I learned not to bother Daddy when he's busy. And I learned lots of things," she finished, smiling and with just a little sparkle in her eyes.

"See?" asked Gladys, smiling back. "You wouldn't have learned all that on a good day, would you?"

"I guess not," answered Jenny, after thinking that over carefully.

"Now," said Gladys, "as long as you *have* learned so much today, we can relax and play for a while. What would you like to do here?"

"Everything there is to do!" exclaimed Jenny, looking around with delight.

"Very well," said Gladys. "But we'll have to hurry to get it all in."

So off they went, and for the next few hours Jenny and Gladys did everything there was to do in the Land of Happiness. They rode through the Lavender Lagoon on the back of a crystal swan. They ate three ice cream cones and two boxes of popcorn and one banana split and four cotton candies and two pieces of cake and one milk shake each, and Gladys said that was perfectly all right because in the Land of Happiness those things couldn't hurt anybody.

"But," warned Gladys, "don't try doing that when you get back to Earth."

They climbed to the top of the Lookout Tree — a tree that kept its beautiful blue blossoms all year long and from which they could see out over the whole universe. They walked over the curved Magic Wishing Bridge, and Gladys told Jenny that she could make one wish for something she could have when she got back to Earth.

"But think about it first. Don't wish for the first thing that pops into your mind," said Gladys, because she was sure that Jenny had been about to wish for a new pink dress that she wanted but didn't really need.

So Jenny thought about it, and finally said, "I wish — I wish — I wish I

could have many days when I learn things, but I wish I didn't have to learn everything all at once, like today."

"Good," said Gladys, who knew that Jenny really had made two wishes instead of one but decided to let it go this once.

Then Gladys and Jenny watched a puppet show put on by the Etheric Elephants, went skiing on Warm Snow Mountain where the snow never melted but was never cold or wet, went wading in Fizz-Pop Creek where their toes were tickled by the Feather Fish, and did so many other funny and silly and delightful things that it would take a whole book to write about them all.



And then Gladys said, "Now we've done everything there is to do in the Land of Happiness, and there's not a moment to spare. If we don't leave *this instant* we won't be back on Earth when your alarm clock goes off."

"Oh—oh!" said Jenny. "How could I ever explain that to Mother?"

"You couldn't," said Gladys. "So we'd better make tracks."

And make tracks they did, taking a short cut along the Milky Way, zipping past Jupiter, Venus, and the Moon so fast Jenny almost didn't see them, and popping back into Jenny's room just a minute before the alarm was supposed to go off.

Gladys touched the alarm with her wand. "There, now it won't ring," she said. "I can't stand that noise."

"I don't like it much either," said Jenny, "but I usually wake up before it goes off. Thank you for a wonderful time, Gladys. It really was a fun trip."

"You're welcome," said Gladys. "But now I'd better get going. My next tear-drying assignment is coming up and I'd better not be late. Good-by, and good luck!"

Gladys waved her magic wand and disappeared in the twinkling of an eye.

And then Jenny got dressed, and surprised her mother by getting to breakfast on time and leaving for the bus on time. At school she surprised Miss Brewster by turning in a perfect writing paper and washing the paint brushes without being reminded. After school she surprised Cathy by not begging her to take her anywhere. Later she surprised her father by saying, "If you're busy, I can read a fairy story to myself."

But then her father surprised her by taking her in his lap and saying that he had had an especially good day and to make up for last night he would read her *two* fairy stories.

So Jenny picked her two favorite fairy stories and curled up in her father's lap, and while he was reading she decided that *that* was even nicer than her adventures in the Land of Happiness. ★

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