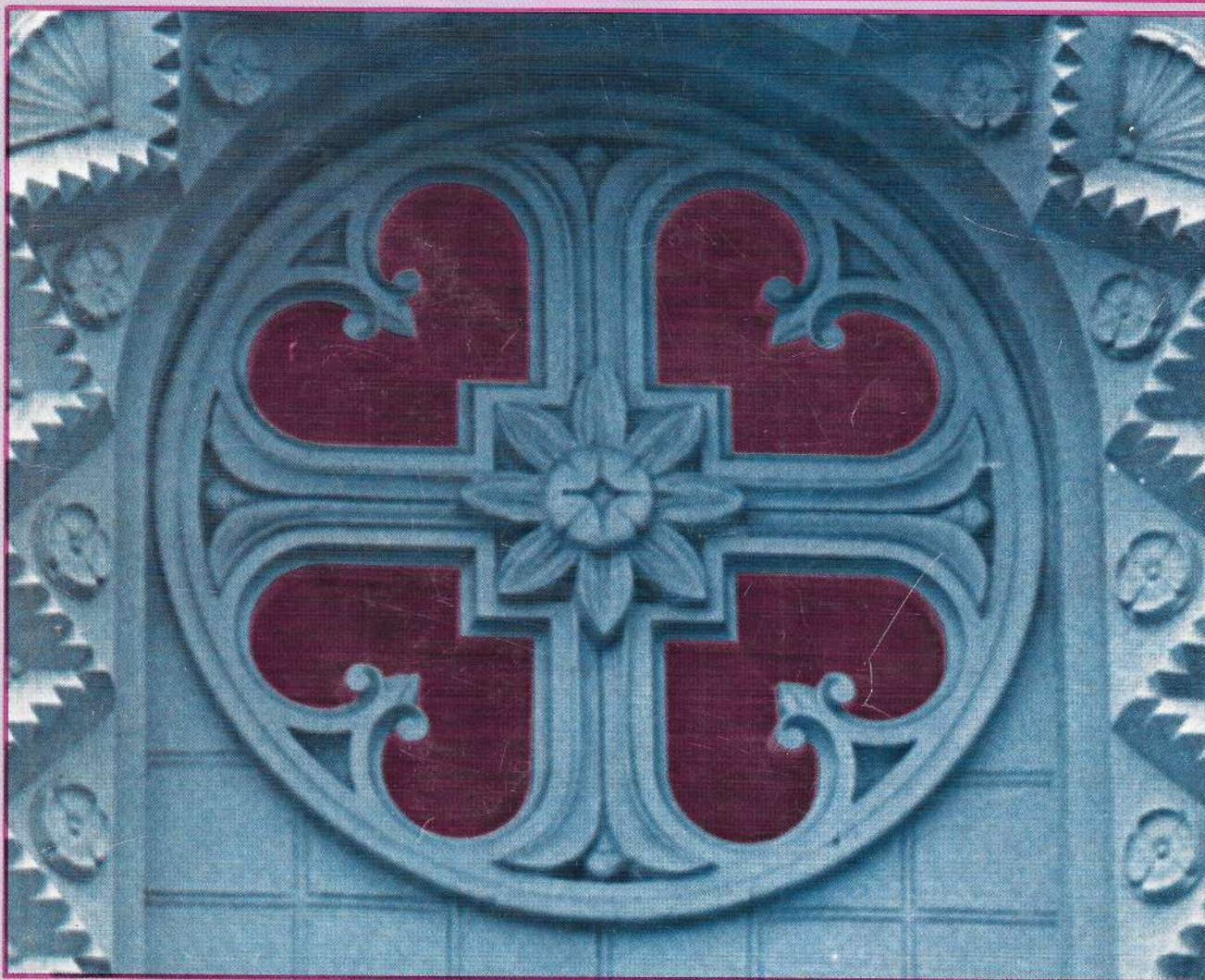


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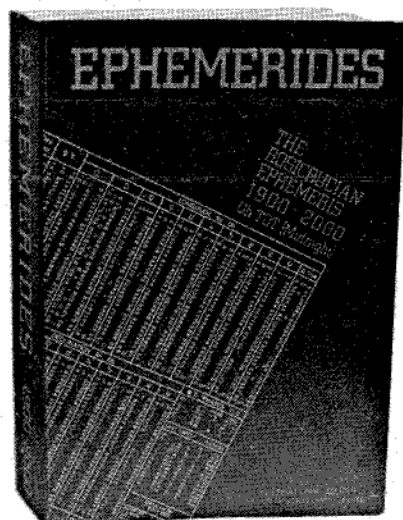
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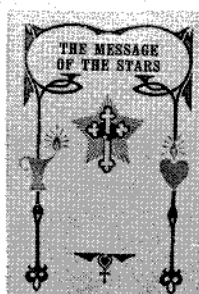
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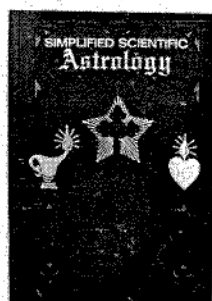


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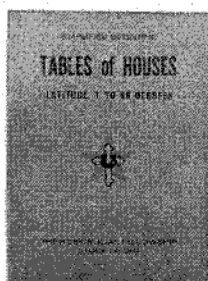
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"A Sane Mind,
A Soft Heart,
A Sound Body"



Feature

The Living Symbol

This body
a living statue to God
built to walk
but a god in miniature still!
These hands
An extension of God's touch
for they are warm
and have the cares of God within!
This mind
the playground of Spirit
so close to God
that sometimes forgets
from whence it came!
These eyes
made to see the glories
of God Almighty
for He has named us
gods as well!
This body
a living statue to God
built to walk
but now a living symbol!

—N.D. Willoughby



For the Neophyte

Dear child
I hear your heart.
I see it there,
Cradling the three-fold flame
Of my own Life and Love
for you.

I hear the words
you cannot mouth,
your mind benumbed
with wonder
of the glory of it all!

I hear the message
of your heart
my child!
Was it not I
Who put it there?

—Alice A. Conner

(written in response to "Neophyte
Prayer" by Jetta Gomes, "Rays,"
Oct. 1984)

The Snowflake

Snowflakes are swirling down the street,
Dancing as with tiny elfin feet.
Brief, brief, is their animate fling,
But oh, the joy to be on the wing,
To live for a bit in infinity,
To share in the earth's immensity!
You and I, the snowflake, the earthy sod,
All pulsate ever with the breath of God!

—Audrey Glover



Aquarian Altruism

No matter how dark the present world picture may appear when viewed from the physical standpoint, there is no doubt that, in the light of occult analysis, the quality of altruism steadily is intensifying in many parts of the world.

Altruism is defined as: regard for and devotion to the interests of others. This includes, most specifically, emphasis on selflessness, unity, understanding, and tolerance. As we become more concerned about the welfare of others, we become less centered in ourselves and our own interests. We begin to feel the reality of the unity that exists among all living creatures and to respond more spontaneously to the urge to help others.

Altruism arises in the Christ Principle inherent in the three-fold Spirit of both God and man. It is an emanation from the triune Supreme Being, Who is responsible for all that exists in our universe and in countless other universes. This altruistic impulse, although innate in the human Spirit, was inactive in most people when Christ first came to Earth. Humanity had become enmeshed in materialism and selfishness, mired at a stage where it was essential that help be given to insure continuing human evolution. This help came when a Ray of the Cosmic Christ (the second Aspect of the Trinity) entered the body of Jesus at the Baptism, fulfilled the three-year Ministry, and eventually, after the Crucifixion, became the *indwelling* Planetary Spirit of the Earth. Thenceforth the Christ Force would radiate a mighty leavening Power outward to the Earth and to humanity, continually growing stronger as the years passed.

This new, revolutionary "leaven" that Christ stirred in man worked slowly at first, because basic changes in the human "lump" were required. The Law of Inertia is powerful and lower human desires do not yield easily, but, gradually, the number of those who heeded the spiritual Truths that would free humanity from the cross of matter grew, in spite of persecution, torture, and martyrdom. The quality of altruism—of selflessness—contains an impelling power which can cause people to rise to spiritual heights which they little realize are possible.

Even though the number of people accepting the Christian Teachings increased, however, new obstacles in the form of dogmas and creeds began to beset the minds of men. The separative tendency of religious factions has taken its toll in individual and national enmities and wars, and of course in some parts of the world violence in the name of religion still remains rampant. Nevertheless, the divine power within individual humanity increasingly has been asserting itself. The beneficent Christ Force broke through from time to time in such actions as Martin Luther's proclamation of a more direct and satisfying relationship between man and God, and the altruistic leaven began to manifest in all facets of human activities. Many among us now have come to that stage of spiritual unfoldment where, instead of seeing in physical weakness the opportunity for easy prey, they recognize in the very frailty of another a valid claim upon their protection. This attitude is becoming more and more prevalent, even toward the animal kingdom.

Today we see the altruistic trend functioning in attempts to bring about rehabilitation of law-breakers; in better care for the aged and the mentally retarded; in increased emphasis on methods of overcoming alcoholism and drugs; in

the stressing of character building as an educational adjunct; and most importantly, in the recognition of the human being as the significant unit of society, to be encouraged not only through religion but also through governmental and educational channels to realize his or her highest spiritual potential.

In spite of the increase in altruistic manifestations, however, the nineteenth and twentieth centuries also have seen the intensification of a far less desirable force—materialism. Although humanity reached the “nadir of materiality” years before, it remains imperative that the minds of men be directed into a more spiritual way of thinking.

We receive help in our efforts to free ourselves from the fetters of materialism by radiations from the humanitarian sign Aquarius, through which the Sun by precession is to pass during the 2500 year period beginning about 600 years from now. Already these emanations are bringing about startling scientific achievements which are rapidly changing our old ways of living. The basic nature of the Aquarian influence and that of its ruler, Uranus, are in harmony with the Christ Principle, adding to the humanitarian urge at the same time as they stir the intellect and intuition to higher achievements.

It is comforting to realize that mankind is being impelled onward and upward by the beneficent invisible Powers: this is a much greater reality than most people suspect. At the same time, we never should forget that we have free will to swim with the tide or against it. The forces of evil—and they surely do exist—ever are active in the human lower nature and quick to pull us down if we permit them to do so. We each have a responsibility to do our part: to love and serve as our Saviour and Redeemer taught us to do, thus helping to bring about the full flowering of the altruistic heaven for ourselves and all humanity. □

Mystic Light

Human Sexuality

Every Ego is bisexual. The two poles of the sex force in an Ego manifest as Will and Imagination. In ancient times the body occupied by each Ego was bisexual—capable of producing another being from itself without intercourse with any other. In order to build a brain and larynx, however, it became necessary to divide the sex force and send one part upward. As a result only one part of the force essential in the creation of another being was available to each individual for procreation. Hence, it became necessary for each individual to seek the co-operation of another, who possessed that part of the creative force which the seeker lacked, in order to procreate.

Any Ego can inhabit either a male or a female body. In fact, in successive incarnations, an Ego tends to alternate between male and female bodies in order to round out its experiences. While inhabiting a female body it will find it easier to express the feminine quality of Imagination, whereas habitation in a male body makes it easier to express the quality of Will. As an Ego evolves through repeated embodiments in alternately male and female bodies, the Ego gradually will gain the ability to exercise both Imagination and Will so strongly that eventually both will be fully manifested regardless of whether the body occupied by the Ego is male or female.

At the present time, already men are beginning to express more of the imaginative quality and women are beginning to express more of Will. As a result, some women are beginning to enter fields of work which traditionally were reserved for men, and vice versa. As some men and women enter new careers, they also may wish to change their role in the home. All of this is in harmony with the evolutionary process.

Change often brings confusion along with it, until people learn to adapt to the change. Confusion occurs when men and women who have changed their role in careers and in the home feel that they also want to change their procreative roles. Nevertheless, however strongly Imaginative a man may feel, he still has only the negative pole of the creative force available for procreation; however strongly Willful a woman may feel, she still has only the positive pole of the creative force available for procreation. Thus, if offspring are to be produced (to carry on the race), a man must marry a woman. If offspring are not desired, there is no harm in two men or two women living together and dividing the household and career tasks as they see fit.

The creative force is a divinely given force and it should not be wasted or misused in any case. The creative force should never be turned downward except when the aim is to produce offspring, because otherwise it is wasted. When it is wasted, there will be insufficient creative force available for building and maintaining the brain and larynx, and these organs will become weakened. Excessive misuse of the creative force in one Earth life can lead to mental or coordination or speech problems in the next Earth life. Thus, stimulation of the sex organs for the sake of sensual pleasure should be avoided.

For further information on the subject of human sexuality, see: Max Heindel, *The Rosicrucian Christianity Lectures*, “Lecture 14: Lucifer: Tempter or Benefactor or Both,” pp 226-241.

—Elsa M. Glover

Mystic Light



Thoughts from Max Heindel

Wisdom implies *love*, first, last, and all the time, while knowledge may be used for the most evil purposes imaginable.

The line of least resistance, so long as it is clean and honorable, is always the best. Therefore, "*Love your enemies, do good to them that despitefully use you.*"

Christ said, "Let your light shine." To the spiritual vision each human

being appears as a flame of light, colored according to temperament, and of greater or less brilliance in proportion to purity of character.

We are to learn the lesson of working for a common purpose, without leadership; each prompted alike by the Spirit of Love from within to strive for the physical, moral and spiritual uplift of all the world to the stature of Christ—the *Lord and Light of the World*.

The truth will never be discovered by the prejudiced skeptics, nor by the credulous enthusiasts, but only by honest and patient investigators and thinkers; by those who can preserve an open and receptive mind, and are not afraid to follow truth wherever it might lead them.

All sorrow and suffering are designed to teach us lessons which we would or could not learn in any other way. The stars show the period estimated as requisite to teach us the lesson, but even God cannot determine the exact time nor amount of suffering necessary. We ourselves have a prerogative, *for we are divine*.

The Rosicrucian method differs from other systems in one especial particular. It aims, even at the very start, to emancipate the pupil from dependence upon others, to make him *self-reliant* in the very highest degree, so that he may be able to stand alone under all circumstances and cope with all conditions... Only those who are thus strongly poised can help the weak.

The pupil will do well to remember that nothing that is not logical can exist in the universe and that logic is the surest guide in all the worlds; but he must not forget that his faculties are limited and that more than his own powers of logical reasoning may be needed to solve a given problem, although it may, nevertheless, be susceptible to full explanation, but by lines of reasoning which are beyond the capacity of the pupil at that stage of his development. □

Mystic Light

King Lear

*Cordelia: For thee, oppressed king, I am cast down;
Myself could else out-face Fortune's frown.
Shall we not see these daughters and these sisters?*

*Lear: No, no, no, no. Come, let's away to prison:
We two alone will sing like birds i' th' cage;
When thou dost ask me blessing, I'll kneel
down
And ask of thee forgiveness. So we'll live,
And pray, and sing, and tell old tales, and
laugh
At gilded butterflies, and hear poor rogues
Talk of court news; and we'll talk with them
too—
Who loses and who wins; who's in, who's out—
And take upon's the mystery of things
As if we were God's spies; and we'll wear out,
In a wall'd prison, packs and sects of great
ones,
That ebb and flow by th' moon.*

(Lear V.iii. 5-19) by Shakespeare

Surely there could be no more profoundly beautiful, wise, and tender expression of the essence of old age. Here is depicted the essence of the kind of life to which we may come in our last years if we, like Lear, have lived through and accepted all the passion and suffering, the darkness and light, the beauty and horror, of our experience of the world and of ourselves.

At first reading, it is easy to miss the profundity, absorbed as we are in the drama, and see it only as a beautiful fantasy of an old man seeking peace behind prison walls with his beloved daughter. But on second and subsequent readings, who could fail to realize the immensity of the images and to see how little an actual dungeon has to do with the story?

Cordelia wishes to go out to meet the evil thing and confront it. Because she is young, this response is true and right. For the old, however, this is no longer the way. "No, no, no, no. Come, let's away to prison." As a man grows old, his body weakens, his power to move around is taken from him. In one way or another he is "imprisoned," and the moment of choice will come to him. Will he fight this confining process or will he go to meet it in the spirit of King Lear, embracing it with love, even with eagerness?

The wisdom of common speech, which we so often miss, speaks to us in the phrase, "He is growing old." We use it indiscriminately about those who are in truth

growing into old age, into the final flowering and meaning of their lives, and about those who are being dragged into it, protesting, resisting, crying out against their inevitable imprisonment. Only to one who can say with his or her whole being, "Come, let's away to prison," does this apply.

"We two alone will sing like birds i' the cage." We may think of Cordelia in this context as the old man's inner child—the love and courage, the simplicity and innocence of his soul, to which suffering has united him. Cordelia, while remaining an entirely human person, is also a Spirit. Throughout the play she is a symbol of the innocence, the true feeling, that the king so brutally had rejected, to which he so blessedly returns, and which, in the instant before death, brings to him, in a flash of vision, the full realization of immortality. So, as the bird pours out notes of joy in its cage, the old man will sing out of his pure love of life in the prison of his enforced inactivity.

Now come those two wonderful lines: "When thou dost ask me blessing, I'll kneel down and ask of thee forgiveness." If an old person does not feel his need to be forgiven by the young, he or she certainly has not grown into age but merely fallen into it, and his or her "blessing" would be worth nothing. The lines convey with utmost brevity and power the truth that the blessing which the old may pass on to the young springs only from humility that is the fruit of wholeness—the humility that knows *how* to kneel, *how* to ask forgiveness. The old man kneels, not in order to ease guilt feelings (which are at the root of much apologizing), but in the full and free acceptance of that which Charles Williams so beautifully called *coinherence*. King Lear does not say, "I am not worthy to bless you, only to grovel at your feet." He says, "When you ask me blessing, I'll kneel..." The kneeling is the blessing.

"So we'll live," he continues. The exchange of blessing between one human being and another is the essence of life itself. "And pray, and sing, and tell old tales and laugh at gilded butterflies..." Here are proper occupations of old age: prayer, which is the quickening of the mind, the rooting of the attention in the ground of being; song, which is the expression of spontaneous joy in the harmony beyond the chaos; the "telling of old tales," which among all primitives was the supreme function of the old, who passed on the wisdom of the ancestors through the symbol, through the understanding of the dreams of the race that their long experience had taught them. In our days how sadly lost, even despised, is this function of the old. Wisdom being identified with knowledge, the "old tale" has become the subject of learned historical research, and only for the few does it remain the carrier of the true wisdom of heart and mind, of body and spirit. When the old cease to "dream dreams," to be "tellers of old tales," the time must come of which *Proverbs* speaks: "Where

there is no vision the people perish."

And laughter: surely laughter of a certain kind springs from the hearts of those who truly have grown old. It is the laughter of pure delight in beauty—beauty of which the golden butterfly is the perfect symbol—the fleeting, ephemeral thing, passing on the wind, eternally reborn from the earthbound worm, the fragile yet omnipotent beauty of the present moment.

These four things are activities *without purpose*; any one of them immediately is killed by any hint of striving for achievement. They come to birth only in a heart freed from preoccupation with the goals of the Ego, however "spiritual" or lofty these goals may be.

This, however, does not mean that in old age we are to separate ourselves from concern with the world. Without a pause, without even a new sentence, Shakespeare adds to praying, singing, telling of tales, and laughter an image of listening—listening to the smallest concerns of those still caught in the struggles for power. This kind of imprisonment is never a shutting out, a rejection. "And hear poor rogues talk of court news, and we'll talk with them too. Who loses and who wins; who's in, who's out." Not only does the wise old man listen, he responds: "And we'll talk with them too." It is not a matter of listening in a superior manner to problems that the king has outgrown. We feel the smiling tenderness of that phrase "poor rogues," untainted by contempt or boredom, and we can almost hear the old king gravely answering each with his own truth, always interested and concerned, never preaching, but offering to each some glimpse of inner freedom.

There follows the climax of the speech—only a line and a half, but words so moving, and of such beauty that if they are heard in the depths of one's being, they surely never can be forgotten but will sing in one's heart for the rest of time. "And take upon's the mystery of things, as if we were God's spies." This is the final responsibility of each person's life. Will we or will we not, as we approach the prison of old age, accept this supreme task? It is not the function of the old to explain or to analyze or to impart information. To them comes the great opportunity of taking upon themselves the mystery of things—of becoming, as it were, God's spies. A spy is one who penetrates into a hidden mystery, and a spy of God is that one who sees at the heart of every manifestation of life, even behind the trivial talk of "poor rogues," the *mysterium tremendum* that is God. Explanations and information, necessary as they are along the way, make clear only partial truths, and the danger of mistaking half-truths for truth itself cannot be exaggerated. We are inclined to use the word "mystery" when we really are speaking of confused muddle or an ignorant superstition. On the contrary, the true mystery is the eternal paradox at the root of life itself—it is that which, instead of hiding truth, reveals it—the whole, not the part. So, when after having made

every effort to understand, we are ready to take upon ourselves the mystery of things, then the most trivial of happenings is touched by wonder, and there may come to us, by grace, a moment of unclouded vision.

"And we'll wear out in a wall'd prison packs and sects of great ones, that ebb and flow by the Moon." "In a wall'd prison" the Spirit of the king is free, while those who think they have made themselves great through the instinctive greed of the pack, through fanatical assertion of the rights of sects or party, are the truly imprisoned. They are the ones at the mercy of the ebb and flow of the unconscious forces they despise. The king himself had been one of these "great ones," driven by his lust for flattery, blind to all individual feeling values, dominated by the ebb and flow of the Moon, the unconscious, undifferentiated feminine within. Now at the end, the storm of his suffering has transmuted the lust and cruelty of the pack, of the mob, into tenderness and compassion, has swept away the blind sectarian judgments of his vanity, leaving him alone, a free individual with his Cordelia, his innocence reborn.

"We'll wear out the pacts and sects..." What a cry of hope—of certainty—for the human Spirit in this world of totalitarian values! One man alone, embracing his prison, reborn into innocence, can "outwear" their terrifying power, not only through patience and suffering, but also through prayer and song and laughter and telling of old tales. The rocket and the bomb never at the last can prevail over the golden butterfly. This was Shakespeare's ultimate certainty. "How with this rage shall beauty hold a plea, whose action is no stronger than a flower?" he asks (*Sonnet 65*). How indeed? And yet it does, he answers in his greatest plays, notably in the miraculous ending of *King Lear*.

Into these twelve brief lines, spoken by an old man of eighty, Shakespeare has condensed all the essential wisdom into which we may hope to grow in our closing years. They do not speak only to the very old. At every age, to every person, there comes a partial imprisonment, a disabling psychic wound, an unavoidable combination of circumstances, a weakness that we cannot banish, but must simply accept. Necessity in all its forms imprisons us and, if we always could with a single heart say to our own "Cordelias," "Come, let's away to prison; We two alone will sing like birds i'th'cage," the confining walls would become the alchemist's retort. Inside this retort we would "take upon's the mystery of things," and so the base metal would be transmuted into gold.

How clumsy at the last all these words seem—indeed as do all words that purport to explain or illuminate great poetry. Yet often we need them to awaken our dulled perception; we speak and hear them in order that we may turn from them again and let the poetry itself speak to us out of silence. □

—A Probationer

Mystic Light



Restlessness

Restlessness—a characteristic common to many people—often is ascribed simply to the fast pace of modern life. People caught up in the hurly-burly of day-to-day existence seem to acquire a sort of “momentum for momentum’s sake” that becomes a motivating factor in its own right, regardless of the fact that it achieves nothing positive for the individual concerned or for anyone else.

Is it not possible, however, that much of this restlessness stems from another source? It may well be caused by the fact that man by and large—either because of inhibitions, timidity, or laziness—is not expressing the full potential of his talents, gifts, and abilities. Average man is capable of much more positive, uplifting, intelligent, beautiful, and spiritual contributions to life than he generally makes. This fact—this failure to develop his potential—causes a spiritual dissatisfaction of which the individual may be utterly unaware. For want of any other outlet, this dissatisfaction translates itself into mental or physical restlessness. This, in turn, results in considerable irritability and wasted energy.

Man is ever-evolving, always increasing his abilities as he makes use of them, and losing them as he refuses to do so. It is not surprising, then, that the Spirit longs, and whenever possible prods, for greater avenues of expression for its talents. Nor is it surprising that fruitless restlessness results when this prodding proves of no avail.

Much of the wasted motion of restlessness could be avoided if we would determine, each day anew, to devote the full extent of our abilities to the glory of God and the honor of man. Instead of expressing our free will negatively and saying, “I can’t,” or, “I won’t,” to the opportunity of performing a new or difficult function, let us promise ourselves, “I can,” and “I will,” no matter what cost in effort, persistence, or work in the unfoldment of still undeveloped abilities may be required.

If we make greater rather than reduced efforts to express ourselves when opportunities are given, and bear always in mind the fact that our creative potential is limitless, we should be able most easily to channel restlessness into productive avenues of endeavor, beneficial to our fellow men and to ourselves. □

Mystic Light



Present and Future

Sir Joshua Reynolds, 19th century English portrait painter and critic, wrote: "Present time and future may be considered as rivals, and he who solicits the one must expect to be discountenanced by the other."

This truism pertains perhaps more to spiritual aspirants than to any other group of people, although it also applies to individuals who are innovative in any field of endeavor. The spiritual aspirant, simply by virtue of his aspiration, automatically attunes himself to the future in some degree at least. The more fully he is able to understand and practice his noble ideals, the farther he removes himself from the mediocrity and the entrenched, mundane values of the present. The more he conducts himself in the manner of an enlightened, advanced Ego, the farther in custom and time he appears to be from the "average citizens" who form the bulk of the population. Thus, the more likely he is to be scorned, pitied, or considered "queer" by those who cannot or will not comprehend the wise and visionary aspects of his attitude.

"He who solicits the one must expect to be discountenanced by the other." The spiritual aspirant certainly solicits the future. In his strivings for spiritual understanding and self-improvement, he acknowledges that present conditions are neither perfect nor, for him, adequate. He deliberately looks ahead, seeking to adapt himself to that which will be rather than to that which is. In a sense, he endeavors to take time by the forelock and propel himself rapidly into a condition to which most of his fellow men will attain only after years of evolution. He is discountenanced by the present—mainly by the predominantly materialistic overtones of the present—and yearns for what is, to him, the much more congenial atmosphere of the future.

That person, if he continues to retain his pioneer propensities, will remain "ahead of the pack," so that when the future toward which he now is striving does arrive, he already will have gone beyond the stage of development therein represented and have trained his attention toward an even more remote point of evolution.

The scientist, the artist, the philosopher—anyone who in thought goes beyond what is regarded as the norm in

his field—in a sense is courting the future. The spiritual aspirant, however, more than any other person, gradually learns to forsake the nonessentials of the present. By divesting himself little by little of material desires and possessions, he more closely approximates in his own surroundings the conditions of the future, "when spirituality will predominate and materiality will recede until it no longer plays any role.

Conversely, he who solicits the present is bound to be discountenanced by the future—at least, the future as portrayed by visionaries who understand the nature of evolutionary changes that are certain to take place and are trying to regulate their own lives accordingly. He who solicits the present is satisfied with the so-called "status-quo." The concept of status-quo itself is erroneous: there is no standing still in evolution, which permits only of progress or retrogression. Nevertheless, such an Ego, content with the materiality in which he finds himself and feels at home, wishes only to perpetuate existing conditions. He is, from the point of view of evolution, "in a rut," and unless he learns to adjust to change, he will be in for a rude awakening.

Change, the prelude to the future, is taking place at a seemingly accelerating rate and may be expected to continue to do so as the Aquarian Age approaches. Adaptability, always an important requirement of progress, is a particularly important watchword in the present tumultuous period of history. Discrimination also is assuming increasing importance. Changes for the worse as well as changes for the better are taking place all the time. Although some changes are obviously good or bad, others are less distinct in character, and only Egos with maturing common sense or good judgment are likely to make correct decisions regarding their own reactions to these changes.

None of this is intended to mean that spiritual aspirants should not live in the present as far as their earthly responsibilities are concerned. Implicit in advanced esoteric Teachings is the admonition that the aspirant discharge all earthly obligations as they are encountered and give of himself in service wherever needed. Although he looks to the future, and although he is encouraged to divest himself of all non-essentials, the aspirant by no means must attempt to escape the present entirely by ignoring or evading legitimate duties.

"Present time and future may be considered as rivals," said Sir Joshua Reynolds, and in one sense he was right, as we have seen. In another sense, however, present and future must be considered as partners. Before the future can become meaningful, the lessons of the present do include letting go of what we have, that we may be prepared to embrace the more permanent and fulfilling blessings which are in the offing.

Other lessons, however, are concerned with finishing what we have begun, rectifying what we have done wrong, and filling in what we have omitted. These

categories of lessons often bind us closely to the present—more closely than we would like. It is useless, however, to try to evade these lessons. The wise Ego faces them cheerfully, dealing with them as efficiently as possible. The more effectively he does this, the more freedom he will have to devote himself to preparation for the future.

Thus "present time" is, and will continue to be, a steppingstone to what lies ahead. Enlightened Egos always will try to associate themselves with the new attitudes of becoming rather than with the already commonplace ideals of being. Their problem will be to separate the relevant experiences, attitudes, and desires from the irrelevant, to learn from that which is necessary and to substitute for that which is unnecessary the more advanced objectives which lead to the next phase of evolution.

The path of evolution, as we know, proceeds onward, upward, forever. Onward, upward, and forever all connote the future—that which lies beyond. Whenever we arrive at a stage of development that long has been envisaged, another wholly new and still more magnificent future will beckon. There never will be—there never can be—a time of standing still, and those who try to cling to the characteristics of the immediate will be doomed to disappointment and frustration.

If we remember that our destiny is nothing less than Godhood, we better will understand why we cannot remain in one place, no matter how comfortable it may seem. Too much has to be done. We, who cannot control properly even the events of our immediate Physical World, some day will be expected to create and maintain solar systems! Only we individually can develop our capabilities, understanding, inclinations, and ardor to the point at which this becomes possible.

Certainly eons of evolution lie ahead before the end of the Vulcan Period will be reached, and it may appear that an infinite amount of time remains for us to achieve this sublime phase of existence. We only have to consider how long it has taken for the essence of the Christian Teachings—universal brotherhood and love—to begin to take hold among mankind, in order to understand how completely the remaining time left to us before the end of this Day of Manifestation will be needed to achieve "perfection."

True, evolution proceeds slowly. Nevertheless, not a moment of it should be wasted. The caduceus describes two ascents on our route from impotence to omnipotence: the time-consuming circuitous path and the path that leads straight up. As spiritual aspirants, we are striving to climb the "straight and narrow" way. It is we, particularly, who should "solicit the future," distilling from the present whatever is necessary to our progress but ever attuning ourselves also to that which lies ahead. □

—C.L.

Mystic Light



Escape or Progress?

The verb "escape" is one of the most overworked words in the language today. We seek to escape the heat, or ugliness, or hustle and bustle of the city by sojourns in the country. We look for escape from daily routine in various forms of entertainment. We try to escape pain, nervous tension, and sleepless nights with an incredible per capita ingestion of pills and powders. We try to escape our responsibilities by rationalizing our way out of them or placing the burden on someone else. We avoid committing ourselves on significant issues, or reaching out a needed helping hand, in order to escape "becoming involved." Worst of all, too many of us seek escape in the oblivion of alcohol or the "mind expansion" of drugs.

"Escape" in this context is but a synonym for "run-

ning away." Life abounds with people, duties, dilemmas, and encounters which we think we would prefer not to face or which, if we once have placed them out of sight, we do our best to keep out of mind. After lifetimes of experience, during which we should have learned better, many people still seem to believe that if they can elude something or put sufficient distance between themselves and that which they do not wish to confront, they can avoid it indefinitely. They fail to realize that by fleeing the immediate problem, they are creating additional obstacles for themselves which eventually will have to be surmounted.

This is not unlike the child who runs away from home to avoid being punished. He thinks only of escaping his parents' wrath or of gaining the freedom to do what he wants. He does not think of what will happen when he gets hungry, tired, and lost. He does not contemplate being afraid in strange surroundings, or what he will say when the policeman inquires, "Why are you running away, little boy?" Most of all, he certainly does not envisage, at the moment of running away, that there will be an eventual reunion with his parents, at which time he will have to face the consequences of his action and after which he may be under even closer surveillance than he had been before.

So it is, also, with anyone who runs away from his duties or the lessons he must learn. Sooner or later he will have to fulfill them or learn them, and the longer he seeks to escape rather than to rise up and meet the challenge, the harder the eventual confrontation will be. If he procrastinates so long that confrontation must be postponed until another lifetime, the conditions under which it then will come will be far more onerous. In addition, since, by procrastinating, the person has failed to make use of whatever planetary support might have been available to him, those aspects are likely to be replaced by less favorable ones in the next lifetime which will subject him to greater difficulties and harder lessons.

Naturally, not *all* of what generally is considered "escape" is reprehensible. Certainly as aspirants we are encouraged to get away from influences that are inimical to spiritual progress and to seek that which is conducive to it. It is good to enjoy the peace of Nature and the elevating experience of fine music. It is essential occasionally to seek that solitude which inspires meditation and restores in us a renewed sense of nearness to God after the upheavals of daily life. We also must provide reasonable time for wholesome pleasures and recreation, in order more effectively to function in adequately relaxed vehicles. This type of temporary change in our daily routines, however, does not signify an abandonment of responsibilities or an attempt permanently to withdraw from incidents and circumstances that must be faced. It represents instead the change of pace that we all need from time to time so that we subsequently may return to the "business of life" with intensified vigor,

skill, and enthusiasm.

What is reprehensible is the practice of habitually avoiding, particularly with questionable, unsavory, or harmful means, the consequences of our own actions and the service we should be rendering to others. Use of alcohol and drugs obviously is the worst of these methods and the one fraught with the most dangerous consequences. Methods of running away, however, are as varied as are people themselves, and range from the hazardous to the ludicrous.

It cannot be denied that there are occasions in every person's life when it almost might seem legitimate to want to escape—or, at least, it might seem so if we were not familiar with the Law of Cause and Effect. We know, however, that whatever our burdens are and however unbearable they sometimes may seem, we have brought them upon ourselves, and we never can escape permanently from the fruits of our own actions. No matter how bad things may seem, running away only will make matters worse.

There is, however, an alternative—a form of “escape to” rather than “escape from,” which we can and should utilize in our confrontations with the unpleasant as well as the pleasant. This alternative brings a comfort and succor that no amount of evasion ever could, and it also strengthens and fortifies the Spirit in the face of adversity. This alternative is, of course, the solace of prayerful communion with God. In point of fact, we never are apart from God although, paradoxically, in our frenzied efforts to elude our responsibilities, we often shut ourselves off from His radiance and warmth. It is not God, of course, but we ourselves, who then have built the wall.

Conversely, we often feel ourselves nearest to Him at those times of distress when we have implored His aid and have received the assurance of His presence and guidance. It is an unfortunate commentary on human nature that we so often turn to God only when we find ourselves embroiled in problems from which we cannot seem to extricate ourselves by our own efforts. When prayer becomes a significant part of our daily lives, instead of a practice engaged in only when we are in trouble and, perhaps, on Sundays, we find ourselves imbued with a spiritual outpouring of Light and Love that renders the most extreme difficulties manageable. What, without prayer, is regarded as crisis, often can be handled with relative ease in the context of continuing communion with God.

If we remain consciously at one with God, attuned to the guidance from the higher worlds which always is available to those who diligently seek, we will lose the desire to escape from our duties. Strengthened with the spiritual sustenance that always is forthcoming as a result of sincere, scientific prayer, we become eager to meet the challenges of life and eventually surprise ourselves with our success in doing so.

Of course, we must resist the temptation to pray selfishly. Requests for things, for material success, and for triumph over so-called enemies, for instance, are not ones which find favor in the sight of God or which bring us the spiritual returns we need. The Lord's Prayer is a sufficient appeal for our various requirements, both material and spiritual. It may be considered as an abstract algebraical formula for the upliftment and purification of all the vehicles of man. If offered sincerely and with heartfelt devotion, it permits each aspect of the three-fold Spirit to raise itself in adoration to its corresponding aspect of the Deity, and utter the prayer appropriate to the needs of its material counterpart. The Higher Powers know best what sort of guidance or assistance we require. If we offer the perfect prayer, given by Christ Jesus, we create an atmosphere in which the Higher Powers can provide what they in their wisdom know is needed. One of the key phrases of the Lord's Prayer, or of any prayer, is “Thy Will be done.”

In *Questions and Answers*, Vol. II, Max Heindel states: “...every worthy prayer must contain an overwhelming measure of adoration, praise, and recognition of our unworthiness, together with a firm resolution to strive to be more pleasing to our Father in Heaven. The main object, therefore, of prayer is to get into as close communication with God as possible, in order that Divine Life and Light may flow into, illumine, and enable us to grow in His image and His likeness.”

It is obvious, then, that closer communion with God, effected by sincere scientific prayer, is the appropriate alternative to any form of escape from our problems that we might be tempted to undertake.

Epictetus, the Greek philosopher and teacher, admonished his followers: “Difficulties are things that show what men are. In case of any difficulty remember that God, like a gymnastic trainer, has pitted you against a rough antagonist. For what end? That you may be an Olympic conqueror, and this cannot be without toil.” Renowned athletes do not run away from their training or from their contests. They commit themselves wholeheartedly to whatever program their coaches have outlined for them and, in consequence, face their opponents with confidence and skill. How much more important it is for spiritual aspirants—indeed, for all human beings—to commit themselves wholeheartedly to living their lives to the fullest, meeting challenges eagerly when they come and learning from every new experience.

No one can expect to progress if he seeks to escape from that with which he finds it difficult to cope. If we have ourselves properly in hand, we can ignore the promptings of the lower self and live each day as if we, too, are training for an Olympiad—that ultimate contest in which the Spirit will triumph decisively over the things of the world. □

—W.C.

Mystic Light



The World and Nature's Laws

Foreword

Twentieth century man in his present stage of development has a state of consciousness which is static; that is to say, it is more receptive than it is dynamically responsive. He is more of a receiver than an innovator. For the most part, he is blandly unaware,

isolated, unable to participate knowingly and intelligently in the activities going on in the invisible planes of Nature which are so significant and important to anyone who wishes to live a spiritually purposeful and progressive life.

What we as individuals need to do to overcome this psychological conditioning that has come about over the years is to be open-minded, and even to initiate an intelligent revolt against old folk ways, worn-out conventions, man-made moralities—the factors which have long since failed to serve a useful purpose. The freedom we need is an *inner* kind of freedom that harms no one: plant, animal or man.

Many people live their entire lives apparently unaware that there is an escape from the pain and sorrow that comes to all of us on the physical level. These are the younger, less experienced souls who sometimes seek an escape from life's disappointments with drugs or alcohol, an inevitable dead end.

There are, however, a relatively few who experience a conversion at some point in their lives and decide to live a life of idealism because there is no other life possible for reasonable men and women who desire to act in the light of truth and not under the sway of error.

The path to enlightenment is, indeed, a long and most difficult one, involving a series of rebirths. Self-mastery, knowledge of life, and wisdom are acquired only through living, experiencing, and loving. Such things are nontransferable; they cannot be granted by one person to another.

All of us desire and strive for happiness, and in our quest we eventually learn to forego the pleasure which lasts only briefly, which dies in satiety, and when pursued excessively even can change to its opposite. Instead, we should seek the pleasures which endure and last. Seek therefore the beautiful in all its varied forms: art, music, nature. Endeavor to live an altruistic and impersonal life, a life of service to others unshadowed by longings or regrets. Living in this way, we create for ourselves our own unique world of experience, for the process is cumulative. Nothing good is ever lost, and attainment of the goal is certain.

A consideration of the various Worlds and the great diversity of the life forms that have successfully lived in and on them throughout countless millions of years poses the question: how and why has this been accomplished against such great odds? It simply could not have happened without a Plan; random chance must be ruled out.

Anyone who seriously has studied biology will agree that there is indeed a great diversity of structure, function, and form among the multitudinous life forms that inhabit planet Earth. Just how this has come about over the countless billions of years since the first prototypes of life (the blue-green algae) established themselves in forbidding environment has occupied the time and at-

tention of scientists for years. Investigators in the disciplines of biology, geology, anthropology, chemistry, physics, and ramifications of these sciences have indeed made some wonderful discoveries relative to the origin of life on Earth: its diversity, and in particular, its evolution. The satisfying thing about these discoveries is that they are accurate, reliable, and true. The overwhelming amount of data of modern science establishes evolution as a *fact* of Nature, and not a theory.

In our study of sciences such as biology, geology, chemistry, physics, and astronomy, it soon becomes evident that *order* governs the universe; nothing exists or happens which is not under the sway of Law. A divine Plan governs all things. This is true not only for the Physical World with which science deals, but also for invisible worlds beyond reach of the five senses. The invisible worlds of our thoughts and desires are such worlds; and beyond them are still higher ones, the spiritual worlds. Because man is the highest form of life on Earth—the most highly evolved—and because he has attained *self-consciousness*, let us look into the way these Laws affect human beings.

What we might call the Law of Spiritual Dynamics teaches us that we can be absolutely sure of the end result of our physical actions and also of our thoughts and feelings. To express it another way: the cycle of *cause and effect* operates in all of these worlds. The accumulation of effects brought about by causes set in motion through our past attitudes and actions also includes the new causes initiated in the present that will result in future effects. This is a bit complicated, but to look at the situation another way, we can make a simple tabulation in terms of our own experience:

<i>The Action or Initial Cause</i>	<i>The Result or Effect</i>
1. Helpful acts	Comforts
2. Hurtful acts	Pains
3. Being critical	Worries
4. Resentments	Griefs
5. Inspirations	Appreciation
6. Love	Happiness
7. Anger	Trouble
8. Sympathies	Joys

Little by little, as man's knowledge grows, the world in which he lives is seen to be world of Law. Each Law of Nature he discovers ultimately liberates him, as he studies and investigates it. The Law of Gravity, with regard to aviation, is an example. At first, the Law of Gravity made flying impossible; except for the birds. Nature solved it for them. It is common knowledge today that the great success man has achieved in overcoming the Law of Gravity, or perhaps we should say in understanding and cooperating with this law, is taken for granted. He has even gone to the Moon and back!

The Law of Spiritual Dynamics molds or transforms man into a self-reliant being. He can master his environ-

ment by working in it, and then he begins to understand it. Just as an aviator learns to fly by understanding how gravity works, he learns to maneuver his plane to overcome its effect and stay aloft. In a similar way, in the moral world, man can learn about the consequences his actions generate and in this way learn to avoid unpleasant consequences of former actions.

Certainly without such a law man would be drifting hither and yon in a shoreless ocean without chart or compass at the mercy of every adverse wind, carried onward by the ceaseless tides and currents.

Actually, this Law does away with what is known as "luck," good or bad. Behind each instance of good fortune lie the causes that the individual has consciously or unconsciously established, possibly recently or perhaps in a previous life. Behind every piece of bad fortune will be found the energy also set in motion by the person him or herself. While it is true that the accumulated effects under this Law either help or hinder a person in his evolutionary journey, he still has a certain amount of choice. It helps his progress if he understands the Law. By means of successive efforts and choices, or by lack of effort, the individual describes or establishes the orbit of his or her freedom. Fatalism would tell us that some vague power "outside" ourselves influences and controls us, but this is an error. Under



the operation of the Law of Spiritual Dynamics, each one of us generates the forces or causes which determine his destiny; and he can definitely modify or neutralize these forces, depending upon his knowledge of how the Law operates. He may be restricted for a time, but it is of his own doing. The important thing to know is: in the *present*, each of us has the power for modification and improvement of the future.

The philosopher Krishnamurti expressed it very well in these words: "An awareness in action, a love, an understanding not at the behest of intellect or emotion," (this is the way to live).

Another wise and experienced human being has given us the same advice. The poet Initiate Goethe wrote:

"From all the powers the world enchains
Man frees himself when self-control he gains."

Whether he realizes it or not, man actually is living in three worlds and in bodies suited to function in each of these worlds. He generates energy or force as he acts in each one of the worlds, and these energies produce a corresponding result on their respective levels. Physical actions create or produce our physical environment; desires determine family and social relationships with other Egos; our expended thought energies eventually result in mental abilities or capacities—in short, our character.

Let us, therefore, consider first the result of our actions on the physical level. If a person acts in such a way as to bring happiness to others, he will discover that it leads to a harmonious environment for further and expanded acts that spread more happiness, good will, and brotherly love. Conversely, if he causes pain to those whom he contacts, he will find himself in unpleasant surroundings until he learns by experience and hard knocks that it is best to face life's challenges with a sunny smile and helpful attitude instead of a cynical frown and selfish attitude.

The Law itself is impersonal, neither good nor bad. We can define good as that which furthers the evolutionary plan (the divine Plan) and bad or evil as that which retards progress and prevents us from living the "good" life. Nature's plan is not designed to punish the evil-doer, but simply to convince him that in the long run right action is the best policy. Once the lesson is learned beyond the possibility of repetition of a particular fault, Nature's purpose is accomplished!

Now let us take a look at what happens on the emotional level, that is, in the "world of our desire." The pursuit of our desires causes us to exert ourselves and aids in our own development by binding us to objects of desire. We judge the wisdom of our desires by experiencing the results of gratification. Through experiencing the unpleasant results of unwise desires, the individual learns to elevate lower or baser desires into

higher or more noble ones and ultimately attain liberation from desire as far as it is a clog to progress. Through the happiness experienced by wise desires and right living over the years, the evolving Spirit realizes a state of consciousness and illumination that enables him to be happy, so to speak, in any or all circumstances. Desire is indeed good if we can recognize the opportunities it may afford us. For example, if one wishes to have future opportunities in any particular line of endeavor, he should cultivate and improve his skills along this line in the *present*. It is probably true that great artists like Michaelangelo and musicians like Beethoven acquired their great skills over a series of lives.

Action on the Thought Level

Our thoughts are indeed of great importance because thought brings about the development of our mental bodies. The saying, "As a man thinketh, so is he," is true. The force generated in good thinking allows for continuing improvement of thought and mental facilities. It gives increased power to the vehicle of mind. The mind is the coordinating "link" working with our desire and dense bodies that enables us to be self-conscious entities—thinking, feeling, and doing in the Physical World.

A large proportion of our thoughts relate to our emotions and in this way bring us into contact with other people in everyday relationships at home or at work. Our thoughts center around ourselves, and while we are awake the mind never seems to be still. Learning to control our thought power properly is a long and difficult process, but worth the effort. Thought power is a valuable asset, a great creative power which represents the total of one's habits. Our actions are simply the physical expression of thought—a natural and inevitable response such as to seem almost automatic. Since we know that we actually become that which we think, it behooves us to think those virtues and qualities we wish to become. Little by little, the molding power of thought builds those virtues into manifestation and eventually we "arrive."

We cannot penetrate into the uttermost depths of the Law of Spiritual Dynamics with our mortal minds. It remains a mystery. In the same sense that a seed planted is a mystery, so is this Law. The seed lies dormant, apparently dead, but under the right conditions, it germinates, finally matures, and ripens its fruit. In a similar manner, in the fertile "soil" of our physical, emotional, and mental natures, we can plant the seeds of our future and carry with us the abundant harvest of many past sowings. In the event the harvest turns out to be poor and disappointing, it can be remedied by planting better seed. We always have the opportunity of planting anew: that is to plant the seeds of love, of kindness, of beauty. In this way, we hope to reap a harvest of faith, love, and tolerance. □

—William S. Green

Mystic Light

Training the Sub-Conscious

Through the years, we have reacted in given ways to given stimuli. In this manner have we trained the sub-conscious to respond: to act in predictable patterns. We have worn a rut of habit that holds us tighter and tighter on one narrow way.

When we understand that the sub-conscious mind is a docile, obedient servant, doing for us exactly as we instruct it, we have a tool with which to begin shaping our lives as we want them to be. When we begin seeing results in our lives that we do not want, it is time to begin re-training. The effort may seem overwhelming, the sliding back frequent, but we do have dominion. We are expressing that Life which is God. With perseverance, we may express as much or as little as we desire.

It will not be done by chastising and berating ourselves for the failures. It will be done when we decide what it is we wish to express, and then form the picture of it in our minds. The subconscious only can copy; it cannot create. Never should we agonize in thought over the conditions we do not desire, thus impressing them on the subconscious which then will reproduce them.

We have been taught that thoughts are things and that "As a man thinketh so is he." We accept these teachings as true and usually try to avoid negative thinking. We make an effort to control our thoughts; we know that we should, but also are not too upset at our lapses.

Two incidents impressed me deeply and moved my belief in thought power into the realm of knowing.

One evening I noticed a young man who has the ability to see auras looking at me with concentration. Sensing what he was doing, I immediately filled my mind with thoughts of Love, projecting them out to the world.

Discussing afterward what he had seen, he said that the colors of my aura had remained steady, then suddenly the blue had flared out, pulsating and changing form and size.

When I ceased idly thinking and concentrated on Love, that thought instantly showed in the aura and undoubtedly caused other unseen changes around me.

Another less happy experience has left a deep impression and taught a valuable lesson: A friend who had been praying for me for a few weeks confronted me one morning, puzzled and a little upset. She said that always when she prayed for me she could see a white light and even though she opened her eyes, the light remained. On the previous night, however, all was blackness. She was concerned to know why. In some awe and embarrassment, I confessed.

The evening before, I had been indulging in annoyance and petty, mental dialogue over an incident which had displeased me. Occasionally during the evening I would remind myself that I should control my thinking, but since I wasn't really angry, or thinking anything really bad, I carelessly continued in the vein all evening, even taking it to bed with me. It was inexcusable self-indulgence, but I failed to realize what I was doing to myself.

The shock of being told that all had been darkness around me taught me a lesson I hope never to forget. From these two experiences, I now know that thought does indeed affect me in very real ways. I believed it before; I know it now.

A thought that is clothed with feeling becomes a living thing. It goes forth to work in the realm in which it belongs, then returns home to lodge with its originator and bring forth its kind.

Even if we have no concern for another, when we realize that all that we send out returns to us, self-preservation alone should impel us to learn control of thoughts and feeling.

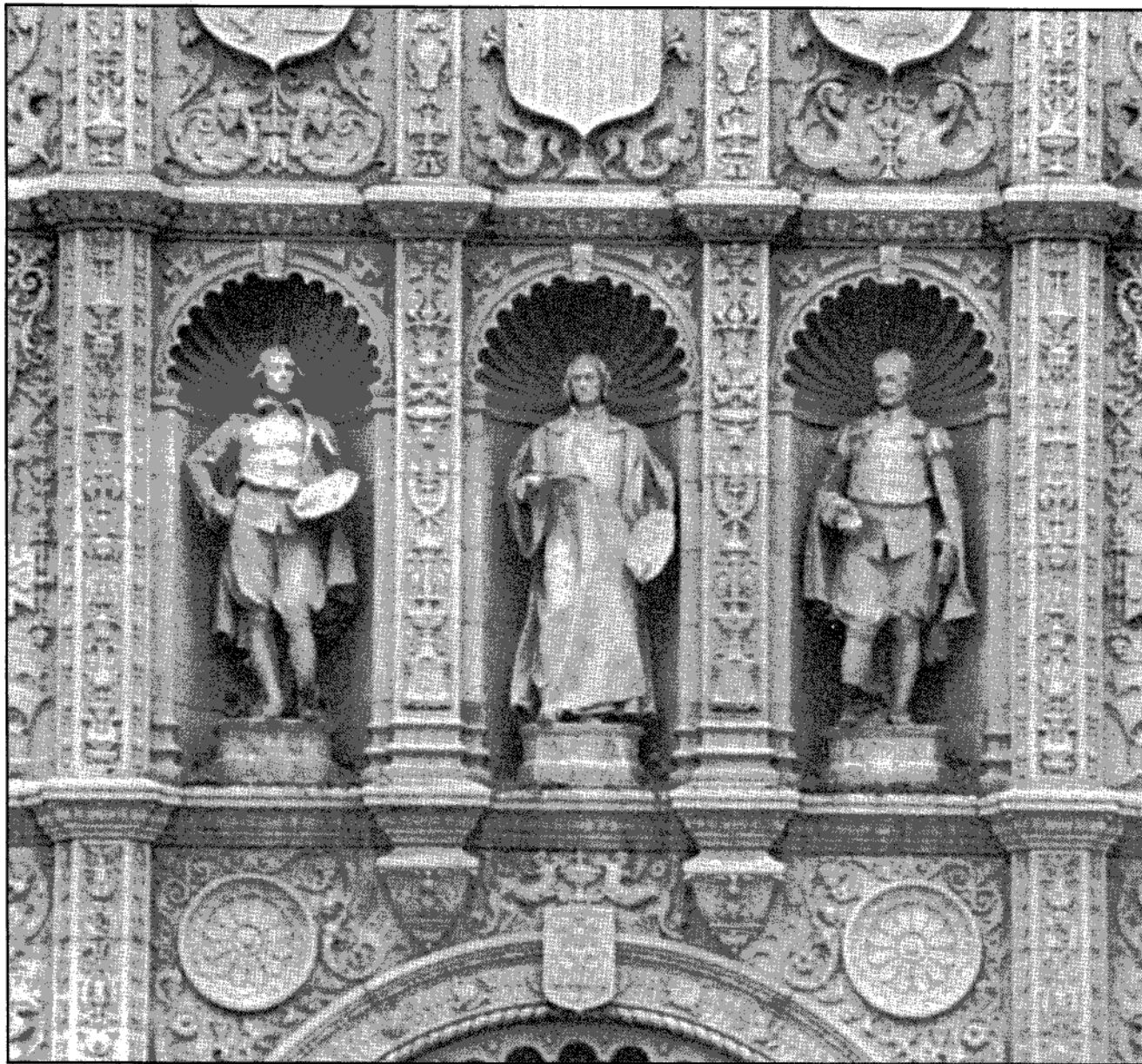
The sting of the scorpion is mild compared with the sting that is carried by vicious thoughts and feelings.

We treat the subconscious gently but firmly, like a small child. We express in our thoughts that which we wish to take shape in our lives. We hold firmly to this picture, recalling it often. As the days go on, we find that, true to its orders, the subconscious begins to reproduce in our lives that which we desire.

All of this is in accordance with the Divine Law of Creation, expressed in the proverb: "As a man thinketh, so is he."

There is no struggling and striving, no wrestling with ourselves. Just a calm and relaxed making of the picture, holding it, and accepting the results when they come, thanking God that He will thus work in our lives when we cease our thrashings and work according to His Law. □

—Olivia Barnett



Chaos, The Seedground of the Cosmos

The *Western Wisdom Teachings* make clear that our progress from a spiritual seed to a celestial being is not a continuous process between immersion in the physical body and a stay in the "heaven worlds." The heaven worlds which we enter after death are the Desire World and mental world, which are not as rarified as the higher spiritual worlds; they are the worlds from which the Ego builds the vehicles necessary to function in the physical body.

One of the most important facts taught in the *Western Wisdom Teachings* is that between Periods and Revolutions humanity enters the spiritual state of Chaos, where more progress is made than during all the dips

into matter. Then we are at-one with our Creator simply because we have been stripped of all vehicles and possess only the seed atoms, and the Spirit itself is at home in the world which is true Spirit.

Let us consider momentarily the Bible reference regarding creation of the environments in which we developed from "spiritual seeds" to the present day. The "seed" is wrapped in the physical, vital, and desire bodies, and the beginning of the mind.

"In the beginning God created the heaven and the earth. And the earth was without form and void: and darkness was upon the face of the deep. And the Spirit moved upon the face of the waters." (*Genesis* 1:1-2)

The writer of *Genesis* used the word "waters" to try to present a concept of something that could be "moved" by Spirits. The substance was Cosmic Root Substance, a divine substance which could be used for the great Plan. "When God desires to create, He seeks out an appropriate space, which He fills with His aura, permeating every atom of Cosmic Root Substance of that particular portion of Space with His Life thus awakening the activity latent within every inseparable atom. This Cosmic Root Substance is an expression of the negative pole of Universal Spirit, while the great Creative Beings we call God, of whom we are a part, are an expression of the positive energy of the same Universal Absolute Spirit." (*Cosmo* p. 186)

What is Chaos? The oceans, Earth, and stars and the forms of the mineral, plant, animal, and human life waves are crystallized space which has been emanated from the negative substance that alone existed at the dawn of our being. Mr. Heindel wrote: "We must learn to think of Chaos as the Spirit of God, which pervades every part of infinity; it will then be seen in its true light, as the occult maxim puts it—Chaos is the seed ground of the cosmos." Also: "Space holds within itself the germs of all that exists during physical manifestation—all except Epigenesis." Again: "Chaos is not a state which has existed in the past and has now entirely disappeared. It is around us as the present moment. Old forms which have outlived their usefulness are constantly being resolved back into Chaos, which at the same time is giving birth to new forms; Chaos is the basis of all progress."

If all our spiritual progress depended upon our learning needed lessons each time we were reborn, it would take infinitely longer for us to reach the goal of the Divine Plan. We are reluctant to learn in most cases. But in Chaos the Spirit is free to be at one with the divine Powers.

Usually, people whose consciousness is concentrated in the material world connote Chaos with disorder and confusion, but Chaos in the spiritual sense is God's plan in seed-state for all kingdoms He creates or differentiates, including plant, animal, and human.

An occultist regards everything he sees in an entirely different way from anyone else. He has a special kind of knowledge which opens up ideas, even worlds, particularly when he uses it positively. Instead of being overwhelmed by the word Chaos, his reverence grows, and he learns to regard it as a Holy Name. He sees the visible world as a revelation of a spiritual potential in the struggle toward perfection—toward the true image of God.

Everything is Spirit. From the lowest material manifestation up through each world to that of the Supreme Being, all are part of the one Life. Our astronauts flew through Spirit. There is no escape from it; it pervades our universe. The galaxies are great Spiritual Beings and they too are part of the great Spirit. There is nothing else. Even our frail human bodies were created out of and by this divine Spirit.

All forms of life had their birth in Chaos; they were once spiritual seed, once pure Spirit which was infused with God's ideas. Every element and principle that ever will be used in the eternities of cosmic birth, growth, and decay were all within the substance of Chaos. Every form is crystallized space or Spirit. The Life which infused the selected space is the positive pole of the same Spirit, quickening the negative force into manifestation and action. It was the divine Power which brought Cosmos out of Chaos.

"Chaos is a spiritual state in which the distinction between form and life ceases. This applies not only to man and the lower kingdoms, but to the worlds and globes which are the basis of form for envolving life. Only the seed atoms and the nuclei or centers of World-Globes remain—all else is one homogeneous state."

Spirit is active all the time, either during manifestation or during Chaos. Old forms which have outlived their usefulness are constantly being resolved back into Chaos, while new forms are emerging, allowing the work of evolution to continue. Mr. Heindel stressed that there could be no progress without alternation, which, we may remind ourselves, is reflected in our material world by night and day.

While struggling to handle our reactions to everyday experiences and trying to shape our lives in the shadow of the new knowledge of our activities in the heaven worlds, it is important to grasp the fact that the "time spent in Chaos between Periods and Revolutions is more important to the growth of the Spirit than concrete experience. Unless we use our physical opportunities to the best of our ability, our capacity to absorb spiritual impetus in Chaos is limited." Also: "The ability to progress at all is the result of existence in Chaos." *Cosmo* p. 249. The most interesting fact about Chaos is that all life from the most physical to the most spiritual passes through this experience at the same time. Thus the less spiritually developed Egos are quickened by contact with those of higher attainment; there is no mind

or emotion here to prevent the soaking up of spiritual qualities generated by the more advanced Egos. When milk is poured into water, the water changes both color and quality; in Chaos, the "younger Spirits" are able to gather fruits from the more advanced, for all classes are so closely united that they really are one. Even the great Beings who, in the past, gave us the "germs" of our spiritual and material vehicles continue their work on us during our stay in Chaos. For instance, "..... the Lords of Flame stimulated the germ of Divine Spirit, particularly during the Cosmic Night (or Chaos) between Saturn and Sun Period, continuing their activities until the middle of the first Revolution of the Sun Period."

Chaos is really a door to the mastery of the vehicles which we have acquired and will acquire as Virgin Spirits, and it represents an opportunity to develop the spiritual faculties which eventually will allow *conscious spiritual reunion with our Creator*.

Chaos is not a virgin seed ground. For instance, when a human being reaches Chaos he is wholly Spirit, once again with God. At the same time, each Ego is rich in its own experiences. Each is like a drop of water now returned to the ocean, full of the essence of material it has touched on its journey, but now all separateness is gone.

The original emergence from Chaos was accomplished with the use of heat through motion in the Saturn Period. The Divine Sparks, or Virgin Spirits, had the seed of His glory within themselves. We, as Virgin Spirits, have the privilege of developing and ultimately becoming as He is: in His image.

The purpose of this long journey from seed to Godhead is the development of all our latent faculties and of ourselves into Divine Creative Beings. These spiritual seeds have been nourished with remarkable care, dipping into denser matter, then again being subjected to the spiritual essence we call God or Chaos. This periodical return of matter to primordial substance makes it possible for the Spirit to evolve. Were the crystallizing process of active manifestation to continue indefinitely, it would offer an insurmountable barrier to progress of the Spirit. Every time matter is crystallized to such a degree that it becomes too hard for the Spirit to work in, the latter withdraws to recuperate its exhausted energy, on the same principle that a power-drill which has stopped when boring into hard metals is withdrawn to regain momentum. It is then able to bore its way further into the metal.

Freed from the crystallizing energy of the evolving Spirits, the chemical forces in matter turn Cosmos to Chaos by restoring matter to its primordial state, that a new start may be made by the regenerated Virgin Spirits at the dawn of the new day of manifestation. (It is interesting to see that the spiritual energy behind all form is worked upon in Chaos so that it will be more suitable for the use of a more evolved humanity.) The

experiences gained in former Periods and Revolutions enable the Spirit again to build up to the last point reached with comparative celerity, and also to facilitate further progress by making such alterations as its cumulative experiences dictate.

We have mentioned Periods and Revolutions. On page 197 of the *Cosmo Conception* is a diagram outlining a spiritual plan: at the end of each "circle" or Revolution all matter enters the spiritual state of Chaos. These are "rest" and "learning" opportunities, for as has been mentioned, more progress is made during Chaos than at any other time. We are then Spirit free from all inhibitions of emotions and mind. We already have been through the experience several times, which has enabled us to make great strides in gaining awareness of life and its purpose.

The importance of the Chaotic interim lies in the fact that during this period the evolving entities of all classes are so closely united that they are really one, like the cells in a body.

In our present evolutionary state we are to build a soul, a requirement for our future stay in the heaven worlds when it must be built into the threefold Spirit. To have avoided this work or to have misused soul power through the use of the black arts makes it impossible to follow God's plan for us, so such Egos eventually are withdrawn into Chaos to wait for a new opportunity to grow in Spirit. These unfortunate humans will not lose the result of their previous experience, at least as much as they have been able to absorb; when the right conditions eventually arise, they are given another chance to continue their spiritual journey.

The great Spirit behind the Sun is the Creator of our Solar System; the planets, including Earth once were part of the Sun. "There are seven Rays or streams of Life, all pursuing different evolutions, yet all belong to the original class of Virgin Spirits to which our humanity belongs." This means that the evolving life on the other planets also shares Chaos with us. "Active manifestation, particularly in the Physical World, depends upon separateness; upon the limitations of life-form. But during the interim (Chaos) between Periods and Revolutions the marked distinction between form and life ceases. This applies not only to man and the lower kingdoms, but also to the Worlds and Globes which are the basis of form evolving life. Only the seed atoms and the nuclei or centers of the world globe remain—all else is one homogeneous state. There is but one Spirit pervading space. *Life and Form, its positive and negative poles, are one.*" (*Cosmo* p. 247)

This thought is so far-reaching that it seems impossible to contemplate, but we have experienced Chaos several times and will do so again many times, learning more and more about the true Plan—the Creative extension of God Himself. □

—Mary Schaumburg

Mystic Light

Science and Religion

VII. PERSONALITY

Material scientists observe that one's personality is influenced, first of all, by the structure and composition of one's body. This, in turn, is influenced by heredity, by what the mother takes into her body during pregnancy, and by diet after birth. Babies get half of their genes from their mothers and half from their fathers, and the genes determine the major characteristics of the body structure. The materials from which the baby's body is built come from the mother's body. To build a strong and healthy body for the baby, the mother needs appropriate amounts of protein, vitamins, and minerals. If the mother's diet does not contain sufficient protein, mental retardation of the child may result. If the mother smokes, the baby's body likely will develop more slowly and also will be more likely to be born prematurely, which increases the risk of deformity (especially cleft palate and cleft lip). If the mother takes medicines or drugs, there is danger of improper development of the baby's body. After birth, continued food nutrition is needed for proper development and functioning. Lack of B vitamins in the diet has been linked with irritability, depression, and forgetfulness. Alcohol consumption leads to decreased ability to make correct judgments, decreased ability to remember, and loss of self-control. Drugs can influence the feelings and the thinking ability. The carbon monoxide in cigarette smoke decreases the oxygen-carrying capacity of the blood. This reduces the amount of oxygen reaching the brain and thus decreases attentiveness and cognitive abilities.

Material scientists also observe that environment influences the personality of a person. One's physical surroundings, the books one reads, the TV shows one watches, the people with whom one associates, all have an influence. Physical surroundings stimulate personality development through the various types of problems which they present and the hardships in them which must be overcome. From books and TV, one obtains views of how others act under varying circumstances; this tends to lead to imitation. Associates not only provide examples to be imitated, but they also give feed-

back on one's own actions by expressing approval or disapproval or by rewarding or punishing various actions. Material scientists have observed that people tend to do that which brings rewards and not to do that which brings effects which they consider undesirable.

Does the personality depend only on heredity, body development during pregnancy, diet, physical surroundings, the models one has observed, and the conditioning one has received in the form of rewards and punishments? These are all the influences which material scientists have detected, but clairvoyants can see additional influences.

The clairvoyant can see that each Ego has a long history prior to conception, during which time it developed body structure patterns of its own and many skills and concepts of right and wrong and good and bad. Although the Ego must get its genes and dense body materials from its parents, it fits these materials (as well as it can) into its own previously-structured dense body pattern. Although the Ego may learn certain things in this life, it comes into life knowing certain other things which it learned in previous lives.

The clairvoyant can see that different Egos are given different astrological force patterns with which to work. Each Ego's choice of models to imitate is likely to be determined by which ones are most in tune with its own force pattern. Also, the astrological force pattern with which one has to work will influence what one considers to be rewarding.

Can the personality of a person be explained entirely in terms of heredity, body development during pregnancy, diet, physical surroundings, models, conditioning, pre-conception (past-life) experiences and development, and astrological force patterns? The answer is still no. Neither the material scientist nor the clairvoyant can see the Will of the Ego. Regardless of any past or present circumstances or conditions, the Ego can exert its Will, make a break with its past, and take a new direction or rise above its present circumstances if it so chooses.

Because of this, regardless of what our parents and teachers did or did not do, regardless of what our associates do, regardless of what we have done in the past, regardless of what talents we were or were not born with, regardless of what horoscopes we have, we yet may turn our lives in any direction that we wish. We ourselves may make our lives beautiful or ugly, productive or destructive, satisfying or empty. It is because the Ego has the capability of exerting its Will that Paul could admonish people to: "Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness." (Ephesians 4:22-23) □

—Elsa M. Glover

Max Heindel's Message



Tannhauser

The Rod That Budded

(Continued)

Abuse of generation under the sway of Lucifer has been the means of leading us downward into the gloom of degeneration, but the same power turned into the opposite direction and used for purposes of regeneration is capable of lifting us out of the gloom and elevating us to a heavenly state when we have thus won the battle.

Through passion, the Spirit has been crystallized into a body, and only by chastity can the fetters be loosed. Heaven is the home of the virgin, and only insofar as we elevate love from that of sex for sex to the standard of soul for soul can we shatter the shackles that bind us. Then, when we learn to make conception immaculate, saviors will be born who will loose the fetters of sin and sorrow that now bind us.

In carrying out this ideal let us remember, however, that suppression of the sexual desire is not celibacy; the mind must concur and we must willingly abstain from impurity. This can only be done by what the mystic calls "*finding the woman with himself*." (Of course for woman, it is to find the man within herself.) When we have found that, we arrive at the point where we can live the same pure life as the flower.

In this connection it may also be very illuminating to remember that the "Dweller on the Threshold" which we must confront before we can enter the superphysical worlds always has the appearance of a creature of the opposite sex. Yet it seems to be ourselves. It also should be understood that the more licentious or lustful we have been, the worse will be the appearance of this monster, and Parsifal standing before Kundry, when his refusal of compliance has turned her into a virago, is in fact at the very point where the candidate finds himself face to face with the Dweller before the spear is given into his hands.

LOHENGRIN

The Knight of the Swan

Among the operas of Wagner there is perhaps none which is so universally enjoyed by the large majority of people who see it as *Lohengrin*. This is probably because the story seems, on cursory examination, to be very simple and beautiful. The music is of an unusually exquisite character, which appeals to all in a manner which is not equalled by the author's other operas founded upon myths such as *Parisifal*, *The Ring of the Niebelung*, or even *Tannhauser*.

Although these last named productions affect people who hear them powerfully for their spiritual good (whether they are aware of the fact or not), it is nevertheless a fact that they are not enjoyed by the majority, particularly in America, where the spirit of mysticism is not so strong as it is in Europe.

It is different with *Lohengrin*. Here is a story of the time when knighthood was in flower, and although there is an embellishment of magic in the advent of Lohengrin and the swan in response to the prayer of Elsa, this is only as a pretty poetical fancy without

deeper meaning. In this myth is revealed one of the supreme requirements of Initiation—faith.

Whoever has not this virtue will never attain; its possession covers a multitude of shortcomings in other directions.

The plot is briefly as follows: the heir of the Duchy of Brabant has disappeared. He is but a child, and the brother of Elsa, the heroine of the play, who is accused in the opening scene by Ortrud and Telramund, her enemies, of having done away with this young brother in order that she may obtain possession of the principality. In consequence, she has been summoned before the royal court to defend herself against her accusers, but at the opening scene no knight as yet has appeared to espouse her cause and slay her traducers. Then there appears on the river a swan, upon which stands a knight, who comes up to the place where court is being held. He jumps ashore and offers to defend Elsa on condition that she marry him. To this she readily agrees, for he is no stranger; she has often seen him in her dreams and learned to love him. In the duel between the unknown knight and Telramund, the latter is thrown, but his life is magnanimously spared by the conqueror, who then claims Elsa as his bride. He had, however, made another condition: that she may never ask him who he is and whence he came. As he appears so good and so noble, and as he has come in answer to her prayer, she makes no objection to this condition either, and the couple retire to the bridal chamber.

Although temporarily defeated, Ortrud and Telramund do not by any means give up their conspiracy against Elsa, and their next move is to poison her mind against her noble protector, so that she may send him away and then be again at their mercy. They hope, eventually, themselves to secure the principality to which Elsa and her brother are the rightful heirs. With this end in view both present themselves at Elsa's door and succeed in getting a hearing. They profess to be exceedingly penitent for what they have done, and very solicitous for the welfare of Elsa. It pains them very much, they say, that she has been taken in by someone whose name she does not even know, and who is so afraid that his identity be known that he has forbidden her, on pain of his leaving her, to ask him his name.

There must be something in his life of which he is ashamed, they argue, which will not bear the light of day, else why should he wish to deny the one to whom he is willing to link his whole life knowledge of his identity and antecedents?

By means of these arguments, they arouse a doubt in Elsa's soul, and after some conversation she goes in to Lohengrin, changed. He notices the difference in her and asks the cause. Finally she admits that she feels uncertain about him and that she would like to know his name. □

(To be continued)

Studies in the Cosmo-Conception

The Worlds

Question: What are the invisible worlds called?

Answer: In the Rosicrucian Teaching the universe is divided into seven different worlds, or state of matter, as follows: 1. World of God; 2. World of Virgin Spirits; 3. World of Divine Spirit; 4. World of Life Spirit; 5. World of Thought; 6. Desire World; 7. Physical World.

Question: Why are they so divided?

Answer: This division is not arbitrary but necessary, because the substance of each of these worlds is amenable to laws which are practically inoperative in the others.

Question: What are some of these differences?

Answer: For instance, in the Physical World matter is subject to gravity, contraction, and expansion. In the Desire World there is neither heat nor cold, and forms levitate as easily as they gravitate.

Question: Are time and distance important in the Desire World?

Answer: Time and distance are governing factors of existence in the Physical World but are almost non-existent in the Desire World.

Question: How do these two worlds compare in density?

Answer: The matter of these two worlds also varies in density, the Physical World bring the densest of the seven.

Question: Is the matter of any one world uniform?

Answer: No, each world is subdivided into seven regions or sub-divisions of matter.

Question: How does this appear in the Physical World?

Answer: In the Physical World the solids, liquids, and

gases form the three denser subdivisions, the remaining four being ethers of varying densities. In the other worlds similar subdivisions are necessary because the matter of which they are composed is not of uniform density.

Question: What further divisions should be considered?

Answer: There are two further distinctions to be made. The three dense subdivisions of the Physical World—the solids, liquids, and gases—constitute what is termed the Chemical Region. The four finer or etheric subdivisions of the Physical World constitute what is known as the Etheric Region.

Question: Of what is the Chemical Region the basis?

Answer: The substance of this Region is the basis of all dense form. From this matter all the forms of mineral, plant, animal, and man have been built, hence they are as truly chemical as the substances which are commonly so termed.

Question: Does this apply to every objective thing?

Answer: Whether we consider the mountain or the cloud that envelops its top, the juice of the plant or the blood of the animal, the spider's thread, the wing of the butterfly, or the bones of the elephant, the air we breathe or the water we drink—all are composed of the same chemical substance.

Question: Is not the ether also physical matter?

Answer: The ether is also physical matter. It is not homogeneous, as science alleges, but exists in four different states.

Question: What is its main use?

Answer: The ether is the medium of ingress for the quickening Spirit which imparts vitality to the forms in the Chemical Region.

—Reference: *Cosmo-Conception*, pp. 29-31

Instruction and Sending Forth of the Twelve

But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

The disciple is not above his master, nor the servant above his lord.

It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

But the very hairs of your head are all numbered.

Fear ye not therefore, ye are of more value than many sparrows.

—Matthew 10:23-31

Concerning the latter part of the first verse in this passage, we are told by George Lamsa in his *Gospel Light*: "The Aramaic word *tshalamon* is the second person plural. It is derived from the word *shalem* which means surrender, convert and finish. The Eastern text reads 'You shall not finish converting all the cities of the house of Israel until the Son of man returns.' "

In other words, the disciples were being admonished to carry the Gospel first to those of their own faith, for they needed it most. Some people would

be ready for it, however, and they would become a nucleus from which the Teaching could be spread into other regions. It was known by Christ Jesus, of course, that the Jewish race, as such, would be the last to accept Christianity, so strong a hold has the Race Spirit upon them.

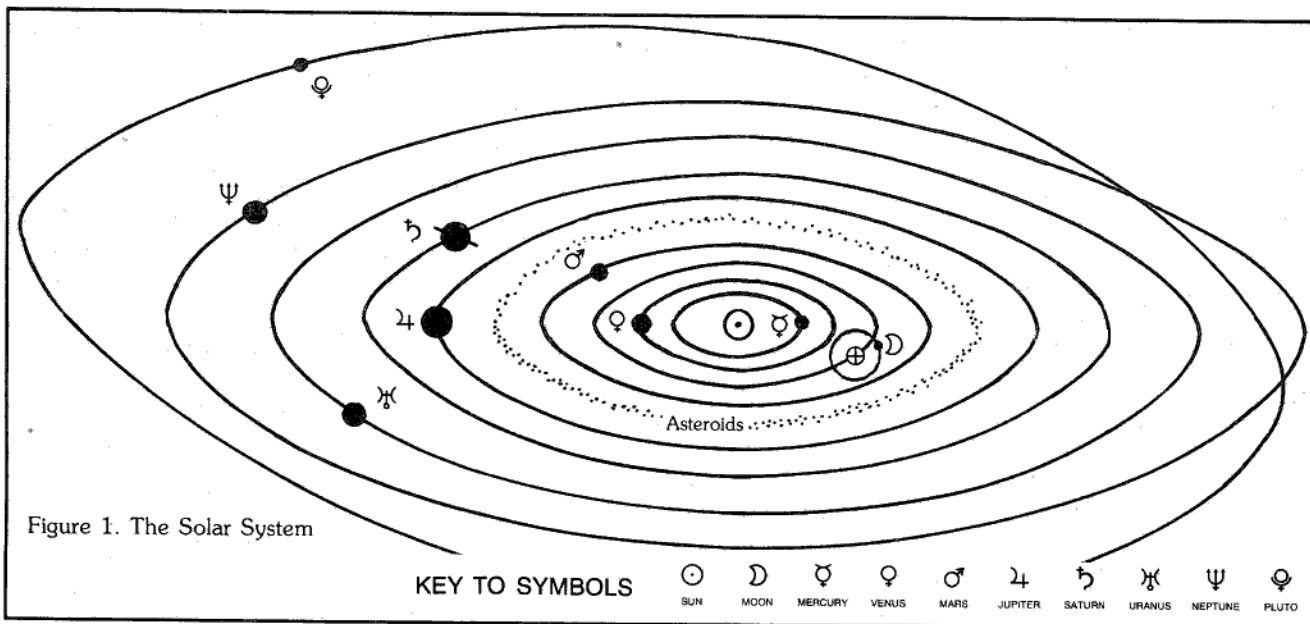
An excellent lesson in how the Law of Attraction works may be gleaned from the second and third verses. The follower in some respects at least, resembles that which he follows. We show our own natures to a great extent by following certain people or certain teachings. True, one may not inwardly observe that which he outwardly professes, but the sincere aspirant is not of that caliber.

In stating that "there is nothing covered, that shall not be revealed; and hid, that shall not be known," Christ Jesus was describing conditions of the future, when the light of spiritual awareness will dispel all darkness of the material world. Individually, as one's inner powers are unfolded and his physical body refined, he actually moves into a sphere of light which reveals to him the secrets of life and being. He acquires etheric vision and will be able to see through physical objects and discern the etheric bodies which exist around every material object. Eventually, as taught in the Western Wisdom Teachings, the Earth itself will become ethereal and capable of transmitting the light.

The disciples are admonished to have no fear of "them that kill the body," for their Teacher is impressing upon them that they are Spirits, having eternal life in God, and that the mere destruction of the physical vehicle is not nearly so important as the destruction of the soul powers, which does indeed seriously hinder spiritual progress. So long as the disciple endeavors to follow "the Path," he may rest assured that he will be cared for. □

(To be continued)

Astrology



Basic Astronomical Concepts in Astrology

When we gaze into the sky at night and watch the magnificent panorama of stars, it is wonderful to think that each speck of light is the physical body of some great spiritual Being, as is the fiery ball of our Sun.

It is knowledge of this fact that makes astrology so all-encompassing, yet at the same time so eminently rational. For is it not reasonable that such elevated Beings, deities of consciousness and power beyond our comprehension, should influence lesser beings like ourselves through their interactions in the higher worlds? We learn in the *Cosmo-Conception* that interplanetary space is pervaded with matter from the World of Life Spirit, and that beyond the sphere of influence of our Sun we are connected to the stars through the World of Divine Spirit. All is one inter-connected whole, and as the lives of fish in a pond are dependent upon the plants and micro-organisms that make up that small ecosystem, so are we a part of something greater. The beautiful science of astrology gives us a few of the keys to the maze of relationships among the heavenly orbs. It is our great privilege to be able to learn this science from one such as Max Heindel, who had conscious abilities on the higher planes and who was thus able to bring to us knowledge otherwise unattainable.

Some of the bright points we see in the sky at night, however, are not stars at all. Some are planets, so called because the ancients saw them moving or wandering across the backdrop of stars. ("Planet" is a transliteration of the Greek word for "wanderer.") The planets are not gigantic spheres of burning gas as are the stars and our Sun, but are rocky objects with varying amounts of relatively stable atmosphere. Some, like Mercury, have virtually no atmosphere, while others, like Jupiter, are almost entirely gas with only a small inner core. The planets revolve in roughly circular orbits around the

Planet	Distance from Sun		Diameter of Equator		Period of Revolution about the Sun	Period of Rotation on axis	Inclination of equator to orbit Degrees	Inclination of orbit to the ecliptic Degrees
	Millions of Miles	KM	Miles	KM				
Mercury	36	58	3,030	4,878	88 days	58.7 days	0	7.0
Venus	67	108	7,520	12,100	225 days	243 days†	178	3.4
Earth	93	150	7,926	12,756	365-256 days	23.9 hours	23.45	—
Mars	142	228	4,223	67,966	687 days	24.6 hours	24	1.8
Jupiter	483	778	89,350	143,800	11.86 years	9.8 hours	3	1.3
Saturn	886	1,427	74,560	120,000	29.46 years	10.2 hours	29	2.5
Uranus	1,783	2,870	32,490	52,290	84.01 years	15.5 hours	98	0.8
Neptune	2,794	4,497	30,750	49,500	164.79 years	15.8 hours	29	1.8
Pluto	3,670	5,900	1,900*	3,100*	247.7 years	6.4 days	More than 50	17.2
Moon	—	—	2159	3476	—	27.3 days	6.68	—

*Values for Pluto are uncertain
†Venus turns on her axis in the opposite direction to the other planets

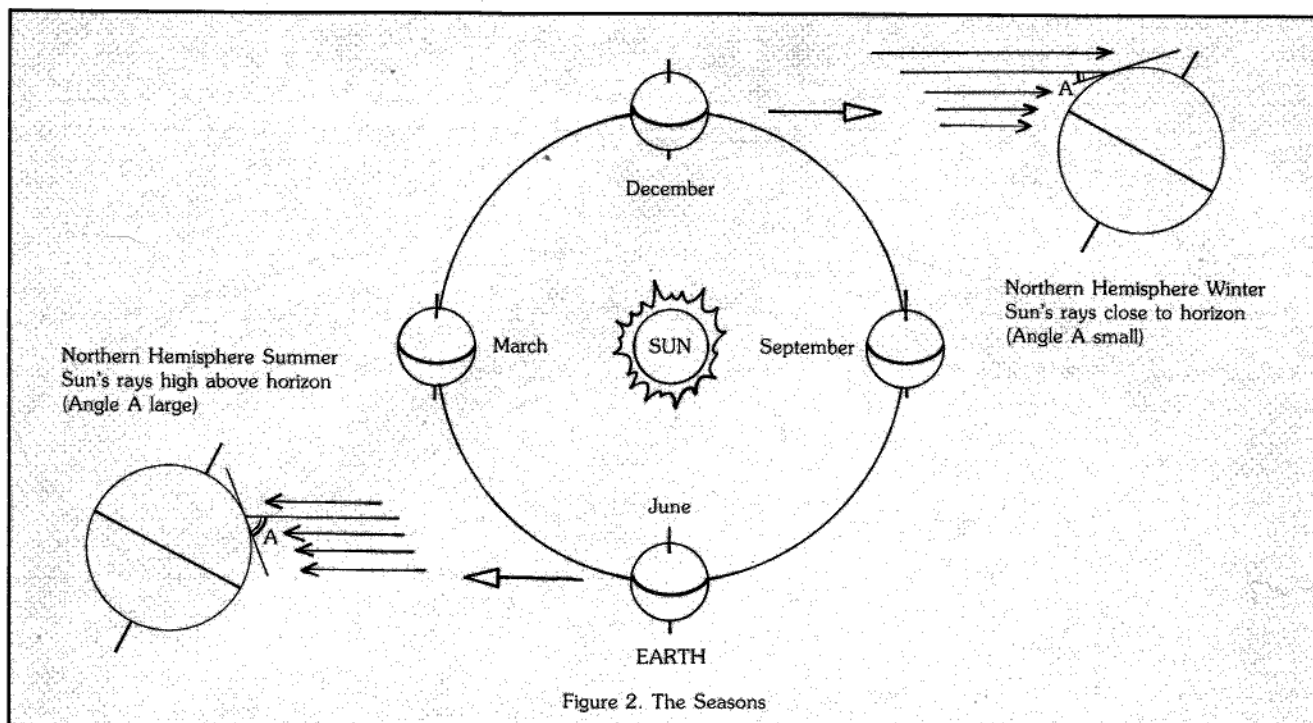


Figure 2. The Seasons

Sun. They move more or less in one plane, which means we can visualize them as marbles moving on a tabletop around a central point, which is the Sun. They each vary a little from this flat tabletop orbit, however, so to us they appear to make slightly different paths through the sky. (Fig. 1)

The planets also rotate on their axes. They spin like tops as they revolve around the Sun, each having thereby a night and day like our Earth. The axes vary considerably in their orientation. The Earth's axis is inclined at $23\frac{1}{2}$ degrees from the perpendicular to its orbital plane. The north pole points towards the star Polaris, and this orientation is fixed as the Earth revolves about the Sun. Therefore at one time of the year the north pole will be inclined towards the Sun; at another time the south pole will be. This gives us our seasons. (Fig. 2) The axis of Mercury is exactly perpendicular to its orbit, so Mercury would have no seasons. Uranus, however, has its axis inclined at 98 degrees to the perpendicular (or 8 degrees to its orbit) so that first its north pole, then its south pole, faces the Sun.

There is a third movement, that of precession. Precession is the movement of a planet's axis so that it traces out a cone in space. (Fig. 3) This is identical to the circular wobble of a top or gyroscope as it spins, and for planetary bodies is exceedingly slow. The Earth's axis takes approximately 26,000 years to complete one such cycle.

Science knows presently of nine planets. In order of their distance from the Sun these are: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto. This order can be remembered easily by thinking of the acronym "Mr. VEM J. SUN & Dog"! (Each

capital represents the planet beginning with that letter, and the dog is Pluto, of course!) Table I gives some of the basic astronomical properties of the planets as we know them today.

Countless millions of miles away from our solar

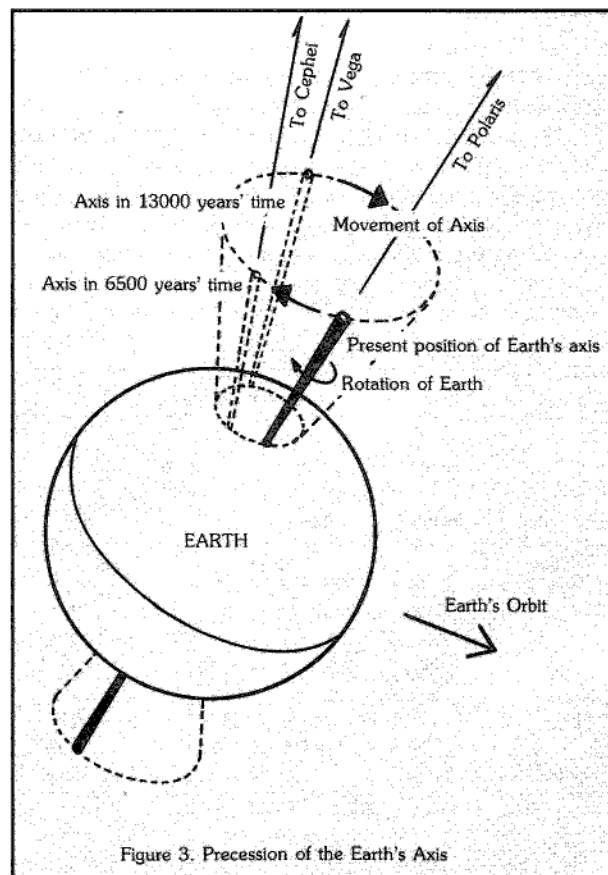


Figure 3. Precession of the Earth's Axis

system are the fixed stars. We call them "fixed," but in reality each is moving relative to the others. We do not notice this, however, because of their incredible distance. The closest, for example, is Proxima Centauri, which is about 25,000 billion miles from our Sun! To us on Earth, the stars appear to form patterns in the sky which we call constellations. The ancients also drew imaginary lines between the stars to make shapes that resemble things they knew of Earth. They gave these groups of stars names that helped locate them, and we still use these names today. Thus, we have familiar constellations such as the Bear, the Plough, or Big Dipper, Leo the Lion, the Southern Cross, and many others.

When we look at the sky, whether during the night or day, it appears to form a dome over us. This is only an illusion, of course, but to locate the stars and planets it is useful to think of Earth as being the centre of a dome that extends under our feet as well as above our heads. We call this apparent surface the celestial sphere, and it is extremely large. No matter where we are on Earth, and no matter where the Earth is in its orbit (i.e. what time of the year it is), the positions of the stars on the inside of this vast sphere are the same. All we need is some sort of "starting point" to call zero, and we can plot the positions of the stars as on a map.

Measurement on the celestial sphere is identical to the system we use on Earth. We divide the Earth's surface into squares using lines at right angles. The north-south lines are circles which intersect the poles and are called meridians of longitude. The east-west lines run parallel to the equator and are called parallels of latitude. We can project these lines and other points onto the celestial sphere. The north pole of the Earth, when extended, becomes the north celestial pole. The south pole becomes the south celestial pole. Imagine the equator projected outward and it becomes the celestial equator. And our meridians and parallels become... no, not celestial meridians and parallels! To confuse the

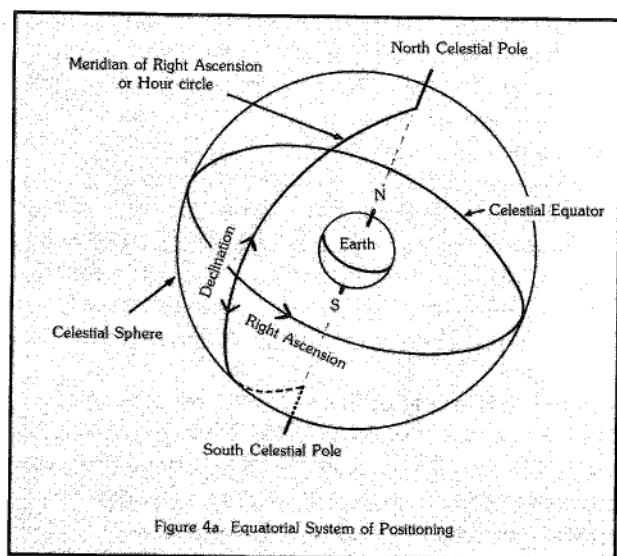


Figure 4a. Equatorial System of Positioning

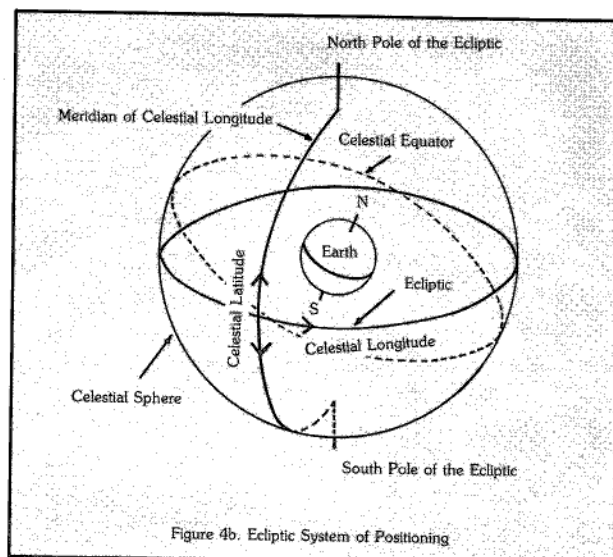
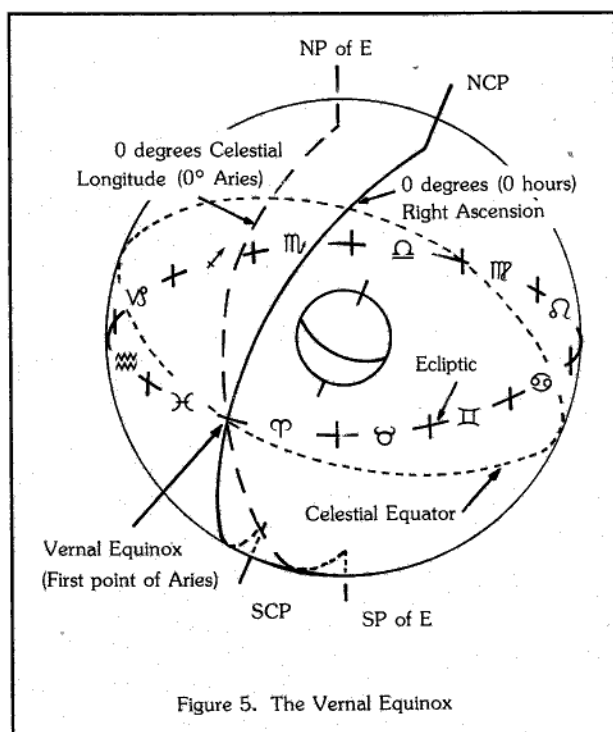


Figure 4b. Ecliptic System of Positioning

issue a little, circles at right angles to the celestial equator are called hour circles or meridians of right ascension. They are equivalent to meridians of longitude on Earth, but are called hour circles because they start at 0 hours and count eastwards in hours around the celestial equator until they return to their starting point at 24 hours. If we use the term meridian, we usually count in degrees eastward, beginning at 0 degrees around the circle to 360 degrees. (Remember, on Earth meridians go from 0 to 180 degrees east or west of Greenwich). This measurement around the celestial equator is called right ascension. Points north or south of the celestial equator are measured simply by angle, as parallels of latitude are on Earth, but in the sky we call this the declination. Thus, we locate a star in the heavens by its right ascension or hour circle along the celestial equator, and by its declination or angular distance north or south of the celestial equator. This is depicted in Figure 4a.

To make things a little more complicated for astrologers, however, there are two coordinate systems on the celestial sphere. As well as the one described above, based on the Earth's equator, there is a second based on the ecliptic. The ecliptic is the apparent path which the Sun makes as it moves through the heavens during one year. It is not the path the Sun makes through the sky every day, but the path it would appear to make if we had a map of the heavens, and plotted on it the Sun's position at noon every day for one year. It is actually the line of intersection of the plane of the Earth's orbit with the celestial sphere. The ecliptic and the celestial equator, then, are two great circles on the celestial sphere which are inclined to one another. The angle of this inclination is, of course, the angle of the Earth's equator from its orbit—23 1/2 degrees. The Earth's orbit, or the ecliptic, is the basis for the horoscope chart. The coordinate system based on the ecliptic works in the same way as the one based



on the equator, but instead of having the celestial north pole as an extension of the Earth's north pole, we now have, at right angles to the ecliptic, a second pole called the north pole of the ecliptic. This pole is $23\frac{1}{2}$ degrees from the celestial and terrestrial poles. Through this pole, as on Earth, we have great circles to mark out positions along the ecliptic, and we call this measurement celestial longitude. Measurement north or south of the ecliptic is called celestial latitude. (Fig. 4b) These terms should not be confused with the terrestrial latitude and longitude, which are based on the equator; celestial latitude and longitude are based on the ecliptic.

We now need a starting point for these systems of measurement. North or south is easy; we simply can take an angular measure from the equator or ecliptic. East and west is more difficult. On Earth we use Greenwich, England, as a zero point. Should we use a star for our zero on the celestial sphere? No. We use the intersection point of the 'equators' of our two measuring systems. In other words, we use the intersection of the celestial equator and the ecliptic. This intersection, however, occurs twice, so we use the one in which the Sun appears in spring—on about the 21st of March every year. This is a time of equal day and night and is called the vernal equinox. It is a starting point for both systems of measurement. Astronomers generally use right ascension (the celestial equator based system) and measure eastwards in hours along the celestial equator as described earlier. To astrologers, however, the ecliptic is all-important, and they measure along the ecliptic eastwards in degrees. Neither system measures east and west as in terrestrial positioning.

On either side of the imaginary line we call the eclip-

tic are a series of constellations known as the zodiac. These constellations appear to have definite and recurring effects on humanity when planets pass in front of them. For astrological purposes, we begin the zodiac exactly at the vernal equinox and count eastwards from this point the familiar signs Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces. We make these zodiacal signs exactly 30 degrees in length, so all are of equal size. Because the planets move more or less in the same orbital plane, and because the ecliptic or Sun's path is in reality the Earth's path around the Sun, all the planets except one appear to move in roughly the same path through the zodiac, moving some distance north or south, but rarely more than a few degrees. (Pluto is the exception as its orbit is inclined at over 17 degrees to ours). Because we measure north and south from the celestial equator, however, and because this is inclined at $23\frac{1}{2}$ degrees from the ecliptic, the declination of the planets is usually much greater than the latitude. This can be seen by a glance at an ephemeris.

In casting a horoscope, we are interested in the celestial longitude of a planet, its distance along the ecliptic; and the declination or its distance from the celestial equator. The reason for using two measurement systems is not clear to us at present, but the most important item to have clear and correct is the celestial longitude, for this positions a planet in the zodiac. Although we could express longitude simply in degrees from the vernal equinox, the sign position of the planets is what concerns us in astrology, so we indicate longitude by stating the sign and then the degree in that sign. For example: Taurus 22 degrees. What this means is that a certain planet is 22 degrees from the beginning of Taurus, or, as Taurus is the second sign from the vernal equinox, 52 degrees from the equinox itself.

We now have a method of locating any star or planet in the sky. In astrology we are concerned only with the planets, and as they move always within that band in the sky on either side of the ecliptic, we always will give their position by zodiac sign and degree within that sign. For distance north or south, we always will use the declination.

All this may seem complicated to one not familiar with these concepts, but a little familiarity will soon make them appear as simple as they really are. Because the stars and planets influence us differently, depending on their locations, we must have a method of specifying their positions. The system described here has stood the test of time.

In the next article of this series we will describe further the usefulness of the celestial sphere, look at how the horoscope "wheel" is a representation of the heavens, and discuss the various time concepts which occur in astrology. □

—Peter Long



The Dragon Path

Upon a clay tablet peculiarly engraved with cipher characters and mystical symbols, an ancient Initiate left these instructions to his followers, mystic students of Egypt: "The path is one, disciple, yet in the end, two-fold...At one end bliss immediate, and at the other, bliss deferred. Both are of merit the reward; the choice is thine...Search for the Paths." The two paths, as interpreted by the mystics, refer to liberation and renunciation:

the discerning of the real from the false, and giving up of material self.

To a student of stellar knowledge who studies the subject esoterically and views a horoscope through the crystal clear visions of the Spirit, this ancient missive, when deciphered astrologically, has a very profound relation to the twofold Path of Wisdom, or the Trail of the Serpent, the Dragon's Head and Tail.

The map of the heavens drawn for the time of birth shows what experience this Ego comes to gain in this life. These experiences may be few or many, stormy or peaceful, painful or pleasant, but they are always such as the evolution of the Ego requires. Inharmonious planetary conditions show lessons to be learned. The favorable conditions of the birth map indicate that we are about to reap from the good seeds sown in some previous life; this particular lesson was well mastered, and now comes the reward of a deed well done.

The position of the Dragon's Head and Tail (or the Moon's North and South Nodes, as they usually are called), is of particular significance in studying the individual's lessons to be learned in this life. It is this, without a doubt, to which the mystic refers as "the one path, yet in the end twofold." Many astrological gems may be found spoken of in parables in ancient mystic literature to be deciphered by those who will read between the lines. Somewhere in the mystic scrolls of some lost Egyptian papyrus or clay tablets long turned to ashes and dust lies many a secret of the ancient art of the Star Lore.

The Dragon's Tail shows, by its house and sign position in a nativity, what department of life will provide experiences needed for higher realization. It may be considered "bliss deferred," for a lesson now learned is bound to have its reward in some later day or life which will come in with ideal conditions existing in this section of the horoscope. When seen in this light, the Dragon's Tail ceases to be the most maligned factor in astrology, as it often is represented.

On the other hand, the position of the Dragon's Head shows through what things, persons, or conditions we reap the reward of a lesson well learned. Therefore the mystic words: "Both are of merit the reward."

Even as the path referred to is twofold, so the real mission of the Dragon's Tail is to teach a twofold lesson. By renunciation we gain liberation; by being unselfish in the house and sign matters shown by the position of the Dragon's Tail in our horoscope, we gain freedom and abundance in the opposite section of the wheel of life, occupied by the other extremity of the Reptile.

For example, if the Dragon's Tail occupies the eighth house of birth, by being scrupulously honest and unselfish in financial dealings with our partners and the public in general we gain liberty which money and possessions give, as indicated by the Dragon's Head placed in the second house.

The house containing the Dragon's Head shows that the matters denoted by this section of the horoscope come to us without any great effort on our part; the opposite house, sheltering the other extremity of the Dragon, is an indication that this department of life needs vigilant efforts on our part in order to maintain a comparatively harmonious condition. Even then, if we ourselves are not the cause of inharmony, it comes to us through others, showing that disappointments coming through these conditions teach us most effectively the price we pay for having transgressed the laws in some previous life.

The Dragon's Tail nestling in the eighth house cannot cause us to be dishonest and careless of the interests of others if we realize fully the Laws of Cause and Effect and discern right from wrong. But we shall suffer such treatment from others in financial matters of partnership and dealing with the public's possessions, and thus we learn the lesson that honesty is the best policy, especially in eighth house matters.

One person having this position of the Dragon's Tail entered several business partnerships; in each case the partner was an irresponsible, selfish, unscrupulous type of person. The planetary laws will etch this lesson deeply into the consciousness of the native. But the Dragon's Head in the second house compensates amply for these losses. Having suffered from dishonesty of others, his conscience will be strongly opposed to any misbehavior in these matters. However, the native himself, if not recognizing the higher laws, may be the cause of such losses to his associates, and in the end the benefits of the Head in the second house may become void or null; he thus learns his life's lesson.

Another instance shows the Dragon's Head in the eleventh house, the Dragon's Tail in the fifth house. Although very loyal himself and having many faithful friends, he was sadly disappointed in matters of sentimental friendship. Death, misunderstandings, unhappy partings were the result. Later in life the children whom he idolized remained distant to him and severely criticized their father. Through being disillusioned, he has learned his life's lesson. In some other life he has probably caused misery to others; now he is on the receiving end himself.

The Dragon's Head and Tail, when placed over the angles of the horoscope, are very strong in their influence upon the life of the native. A cheery personality, good health, and a strong constitution are promised by the Head over the Ascendant; and the Fates are always kind to those who have this end of the Reptile on the Midheaven, by bringing honors and recognition in worldly affairs. But, the Tail in the opposite section of the horoscope will bring limitations, and what honors come to the native will be the well-earned reward of tireless effort: one cannot trust to Fate or Luck.

We gain knowledge through learning, but wisdom is

gained only by experiences which add to our insight and true discernment. The effects which the Dragon's Head and Tail bring to us through our horoscopes are such as to cause experiences that will teach us wisdom. The twofold path of the Reptile is therefore aptly termed the Path of Wisdom.

It is entirely up to us whether we will accept the message which the Dragon's Path points out in our nativity. The ancient mystic has said: "The choice is thine." The serpent was used in the ancient teachings to represent wisdom. The experience we gain when the Dragon is transiting a pair of our astrological houses is such as to add abundantly to our worldly wisdom.

In a certain illustration, the wisdom principle is shown as being worked out in life after life by the constant motion of the Serpent through the horoscope, the result of the action of both extremities being indicated by the symbol of the Part of Fortune placed midway in the body of the Reptile. This implies a gain of worldly wisdom equal to material possessions. Through the events which the Dragon's Head and Tail bring us, we reap amply in wisdom and experience. It is said truly that wisdom is a good purchase, though we pay dearly for it.

The Dragon's Head and Tail, by slowly moving through the houses of a nativity, are as heavenly watchers cleaning up the house that the Tail is transiting, in order to make us realize the advantages that are ours. They are being mirrored in the opposite house, transited by the Dragon's Head.

The influence of the Dragon is peculiar, inasmuch as it affects the houses, particularly the cusps and angles, much more strongly than it does any planet or luminary it happens to transit in a nativity. The houses rule the fate connected with the environment—that which may be overcome by the inherent will of the native. This shows that the influence it exerts, while greatly affecting our material conditions, is evil or good only as we are in a state of mind to respond to either quality.

When the Dragon's Head and Tail transit the degree of the Ascendant and the seventh house of one's nativity, an important period of life will just be entered into. It always marks a period of transition: a new life, new interests, and an altered environment. Our contacts with the public, and marriage or business partnership, also will take on a new aspect. The house holding the Head promises pleasant relationships in this department of life but the house which the Tail occupies now will undergo a "housecleaning;" we probably will lose something we valued too much, of the nature of the house in question.

When the Midheaven and Nadir are the points transited by the Dragon, changes in connection with either one of the parents are likely, or problems in domestic and business life. When the Dragon's Head is at the Midheaven, one usually changes his outlook on life, forming new conceptions and views on the subjects of

vital importance. To one with occult leanings, this, as well as the transit over the Ascendant, are the signs of spiritual awakening. A step will be taken towards spiritual attainment.

The sixth and twelfth houses show that the native has to render service to others coming into his life, or that his physical condition will be such as to require service of others. Confinement and restraint are probable; also occult research, if the horoscope shows these tendencies.

The fifth and eleventh houses bring our social problems to the fore; they show altered relationships with those whom we love and those who love us. Persons we now contact have a permanent influence in our life. Emotions and social instincts are likely to be more active than before or after the Dragon transit.

When the Dragon transits the third and ninth houses, it gives a studious attitude of mind and opportunities for improvement of the mental abilities and the study of occultism, religion, and philosophy. Or, it may bring travels, voyages, publicity, and other things ruled by these houses.

The second and eighth houses, as a result of the Dragon's passage therein, will likely bring up matters pertaining to finances, inheritance, or partner's money and possessions. Money or its equivalent now will cause some good fortune or a loss, depending upon which of the houses is being transited by the more favorable extremity of the Dragon.

When the Dragon's Head or Tail transits a double sign, it brings to us dual experiences, or more than one event signified by the house in which it appears.

Transiting planets and even aspects formed with them will bring about experiences of the nature of the planet in question, but these experiences will be of less importance and of shorter duration than those indicated by the house position of the Dragon's Head or Tail. They are not to be overlooked, however; the transit over the radical Sun, particularly, is usually accompanied with marked results. This also applies to the strongest planet in the nativity and to the ruler of the Ascendant.

Numerous instances might be given to illustrate that the ancient astrologers had good reasons for stressing the importance of the influence of the Dragon's Head and Tail. By reviewing a number of horoscopes, students of astrology may easily prove their importance.

Forewarned is forearmed. Be ever prepared to utilize all the wisdom that the Dragon is about to impart to you through any particular department of your horoscope.

Through the twofold Path of Wisdom, or the Dragon Path, we are shown in which department of life we will acquire such experiences and knowledge as will prepare us to be the disciples of the Great One. Therefore, in the words of Solomon: "Happy is the man that findeth wisdom, and the man that getteth understanding." □

—L.S.I.

News Perspectives



EFFECTS OF ANTIBIOTIC ANIMAL FEED

The article, "Drugs in Feed: Fatter Cattle, Fitter Bacteria," (*Science* 84, December) discusses problems resulting from the widespread practice of including antibiotics in feed given to livestock. About thirty years ago, it was

discovered that "feeding the antibiotic chlortetracycline to livestock caused the animals to gain more weight than usual....Of the nearly 30 million pounds of antibiotics produced yearly in the U.S. about half is fed to farm animals. The Federal Food and Drug Administration estimates that 80 percent of swine, 60 percent of cattle, and 30 percent of chickens are raised with antibiotic-laced feed....By checking diseases and promoting growth, the drugs help make possible the densely packed, high-yield modern farm.

"But the widespread use of antibiotics in feed has also led to biological developments of another kind that have many scientists worried. By killing off less hardy bacteria, chronic low doses of antibiotics create ideal growth environments for germs that are resistant to the drugs. This resistance, say scientists, can also be transferred to other bacteria.

"Many researchers claim this inadvertent genetic engineering is partly responsible for the increased incidence of bacteria that cannot be killed with conventional antibiotics. In nearly 25 percent of the reported cases of human infection by *Salmonella*—which typically causes food poisoning—the germs are resistant to drugs."

Concerned about this, authorities in England and other European countries have banned the practice of feeding antibiotics to livestock. In the United States, however, Congress, "under pressure from farmers and pharmaceutical companies," has asked for "further studies" rather than enacting similar prohibitive legislation.

A recent outbreak of *Salmonella* poisoning in mid-western United States has been traced by researchers to "an antibiotic resistant micro-organism called *Salmonella newport* that had previously infected antibiotic-fed cattle."

Some researchers argue that banning antibiotics from animal fodder is only half the problem, claiming that antibiotics are "overprescribed and abused by people who, for example, take the drug to combat colds, which are caused by viruses, not bacteria."

Another researcher claims that the real problem is not the incidence of diseases but their treatment, that there will not necessarily be more disease, but more difficulty in treating it. Still another scientist wondered if a ban on antibiotics in feed at this point would permit the return of bacteria "to their native, vulnerable state." "Less use of antibiotics might have prevented the problem (but) the interesting biological question is can you go back?"

In all of this controversy, one thing is clear. The entire dispute will be eliminated once people stop eating meat—an event which is destined to happen eventually. From the point of view of both the human and, of course, the animal kingdom, the vegetarian diet is vastly

superior in spiritual as well as nutritional terms to a diet which includes flesh foods.

ABOUT CHILDREN

Reader's Digest, December 1984, offers two articles of particular interest to anyone in whose life children play a prominent role. One, entitled "A Legacy of Rainbows," by Aletha Jane Lindstrom, describes the innate wonder, enthusiasm, and joy with which young children tend to view their surroundings—at least until they become jaded by adult indifference or ridicule. Pivotal to the article is the little girl who urged her mother to stop and see "all the pretty colors" shimmering in the spray of a fountain. The indulgent mother did, in spite of the fact that she knew the delay would cause them to miss their bus, and both were richer for the experience.

Says the author: "Since that day, I've found that the happiest, most observant, most creative children belong to families rich in rainbows shared."

She offers four suggestions for helping children retain and cultivate their appreciation of environmental phenomena so often unseen or ignored by the passing adult public. "*Respect your child's enthusiasm.*" As is true of most of us, children find more joy in sharing their discoveries than in keeping them to themselves. The little boy who proudly brought his mother to the bakery he passed each day on the way to school so that she could "smell the good smells" is a case in point. "*Share your own sense of wonder.*" Instead of condoning children's passive TV viewing, for instance, make the effort to interest them in something more meaningful that also interests you: organize a camping trip, a museum visit, or even a microscopic survey of a few square feet of the back yard (children and adults both have been amazed at the amount of life and the quality of beauty which thus can be found in an ordinary grassy plot). Of course, to "share your own sense of wonder" presupposes that we *have* a sense of wonder. This may well mean a little preparatory honing of dulled adult enthusiasms. "*Make time for hunting rainbows.*" Instead of the too familiar, "Don't bother me now, I'm busy," try combining even chore time with opportunities for observation. One mother made a habit of walking her toddler around the block while dinner was in the oven. Said she: "It takes only minutes to let her smell a flower or call her attention to a flock of birds in the sky." Finally, "*Help kids find out for themselves.*" Stimulate curiosity by guiding children to sources of information rather than answering all questions directly, or let them develop their own possible answers in a give-and-take session. Allow their imaginative powers to work.

"If life is to continue to be worth living, it will depend upon the creative young people who look upon the world and find it worth preserving. The ones with a

legacy of rainbows are capable of carrying us to greater heights than we have ever been."

The other article is "*Alex, the Life of a Child*," a condensation of a book by Frank Deford (Viking Penguin Inc., New York, 1983). This is the heart-wrenching but equally heartwarming true account of a child born with cystic fibrosis who lived for only eight years, but whose brief time on Earth had an indelibly inspiring effect on her family, her friends, and even the baby sister adopted a year after her death. Little Alexandra Deford's "courage and joy flooded the world of those who knew her, lived with her, tried to live up to her. In this poignant remembrance of his daughter, Frank Deford illuminates the meaning of love, and faith, and answered prayers."

Occult students will read this book with an understanding of the Laws of Rebirth and Consequence which underlie all human life on Earth, and of the fact that when children die they proceed immediately to the First Heaven for what is a joyful and continuing learning experience while they prepare to return soon to another Earth life. All readers will be moved both by the love, happiness, enthusiasm, and courage which radiated from this child throughout her pain-wracked years and by the compassion and tender care expressed by her devoted parents, her brother, and the schoolmates, teachers, doctors, and nurses who were enriched by her acquaintance and friendship.

Whatever cause required this little Ego to undergo her short life of intense suffering, we are sure that she paid off a tremendous debt of destiny. At the same time, she and the people who supported her so prayerfully and devotedly cemented ties of love that will continue throughout eternity. □

RE-EMPHASIZING THE HUMANITIES

"Powerful Pitch for the Humanities" is the title of a thought-provoking article in *Time*, Dec. 10, 1984. Author Ezra Bowen details a report issued by William J. Bennett, chairman of the National Endowment for the Humanities, regarding the state of humanities education in the United States. His conclusion: humanities "have lost their central place in the undergraduate curriculum." On many college campuses, Mr. Bennett observes, whereas "the purpose of a college education was once to enlarge and illuminate one's life," now students hustle through a "self-service cafeteria" of unrelated courses not with the purpose of becoming illumined but "just to get a job."

In support of this contention, the report cites a number of statistics: 75% of all American colleges and universities offer a BA degree without a European history course requirement; 72% without an American literature or history course requirement; more than 50% without a foreign language requirement. "Since 1970

the number of majors in English has declined by 57%, in philosophy by 41%, in history by 62%, and modern language by 50%."

To remedy this situation, the NEH proposes "a reshaping of undergraduate curricula based on a clear vision of what constitutes an educated person. The Bennett report makes plain its own vision: the humanities restored as the centerpiece of a full four-year curriculum. Among other recommendations: substantial course work on the evolution of Western civilization; 'a careful reading' of masterworks of English, American and European literature; a sound grasp of the 'most significant ideas and debates in the history of philosophy; the demonstrable proficiency in a foreign language.'"

We regard this report as significant and hope that educators and college administrators will take it to heart. Certainly, in our computer-oriented, "hi tech" society, a preponderance of emphasis is being placed on relevant "job-related" courses. Up to a point, of course, this is necessary—but we believe it also is necessary to retain a balance between technology and the so-called "humanities." In order to understand present civilization, we must comprehend the history of what has led up to it. In order to understand and work with other people in an ever-narrowing world, we must be able to speak their languages. In order to understand what makes people, and the world, "tick," we must know not only the rules of material science but also the ideas and ideals inherent in the various philosophies and ethical codes by which humanity lives and has lived. Indeed, in order fully to achieve a balanced education we would stress, in addition, the need to study the spiritual Teachings which will illumine the human race with regard to the lasting verities that are "not of this world."

In *Gleanings of a Mystic*, Max Heindel made the following relevant observation: "The higher we ascend in civilization, the longer the young receive care from their parents and the more stress is laid upon mental education so that when maturity has been reached the battle of life may be fought from the mental rather than from the physical point of vantage; for the further we proceed along the path of development, the more we shall experience the power of mind over matter."

Too many battles—both personal and international—still are being fought from the "physical point of vantage." Certainly, "mental education" includes the intricacies of technology and physical science. Equally certain, however, it also includes the "humanizing" studies that equip human beings to interact with each other on the individual community, national, and international levels in an ever-increasing atmosphere of refinement, mutual respect, comprehension, and compassion. Without this significant adjunct to human knowledge, the future of "civilization" as we know it cannot help but be in jeopardy. □

Book Reviews

TALKING TO ANIMALS, by Barbara Woodhouse, W.W. Norton and Company, Inc., New York, 1955.

Many readers and viewers of television are familiar with the talents of Barbara Woodhouse, whose relatively recent programs on dog obedience training constituted a hit video series. Mrs. Woodhouse also is the author of a number of books on animal care and training, and we find this volume, recently come to our attention, deserving of special mention.

The three qualities most essential to successful communication with animals, in the author's opinion, are love, absence of fear, and patience. Animals sense love and respond to it, just as they sense when outward kindness does not represent true affection and, of course, as they sense dislike and outright hostility. Praise is an adjunct to love. Animals, as do most people, crave recognition, and when they strive to please they should be rewarded with a smile (which they understand) and in a tone of voice indicating that the human being indeed is pleased with their accomplishments.

Animals also sense fear. When a thought of fear enters the mind of a person with whom they are in contact, they sense this immediately and react accordingly. "That is why horses refuse jumps. The question as to whether they will do it or not has entered the rider's mind and been flashed to the horse's brain." Throughout the book, Mrs. Woodhouse refers to the power that thought seems to have over animals: the trainer who is confident that his animals will respond obtains that response; the owner who "wills" his pet to do a certain thing often will find the pet doing it.

Patience is a vital quality in dealing with animals. To lose one's temper with an animal is to retrogress in whatever training has been accomplished. Mutual confidence between human and animal then must be restored before training can continue. The author believes, certainly, that animals should be spoken to sternly when necessary and made to understand when they have done wrong. Just as parents and teachers should keep their tempers in check when dealing with children, however, so also must animal trainers remain patient in the face of whatever provocations might arise.

In Mrs. Woodhouse's experience, then, communication with animals takes the form of positive thought and tone of voice, and affection manifested as patience, kindness and praise. Not everyone can train animals, and the author has found that, when an animal is regarded as "bad," in "nine cases out of ten it is the human being who is at fault." □

THE MIRACLE OF BIRTH, by Geoffrey Hodson, The Theosophical Publishing House, Wheaton, IL, 1981

This book, first published in 1929, is subtitled "A Clairvoyant Study of Human Embryo." As far as we know, it is the only published account of this nature, and well worth reading by all parents, prospective parents, and anyone interested in human development from the time of conception through birth.

The author, a positive clairvoyant who also has written many other books of spiritual importance, was privileged to watch the growth of the child within

the womb as well as the external Beings and Forces which played upon it. Particularly from the fourth month on, he recorded his observations in vivid detail! The child's physical, emotional, and mental development all received a significant share of attention. Of particular interest are Mr. Hodson's many and beautiful descriptions of the work done by Angels and Nature Spirits in helping the incoming Ego form its vehicles.

The Ego under observation evidently was highly evolved, being born to parents who were aware of esoteric verities. They had carefully planned for the child's advent and maintained an uplifting, beneficent atmosphere around themselves before and after conception. This gave the constructive Forces associated with birth particularly wide latitude in which to work.

Stressed throughout is the sanctity of the creative function. One passage, particularly worth noting, certainly is applicable in the modern milieu: "Serious as are the effects of misuse of the creative power which result from ignorance, those which result from a continuance of that misuse after knowledge has been acquired are almost infinitely greater. It is, therefore, of the utmost importance to the evolution of the individual, the progress of the race, and to the building of the new civilization, that the ideal of sexual purity should be accepted and applied by all those who have the interests of the race at heart. Union which is an expression of the purest love may enoble and exalt the lives and consciousness of those who attain to self-control and the purest expression of their mutual affection. Union which is a mere gratification of animal passion serves but to degrade both body and mind. It sullies the ideal of pure and gracious womanhood, which should reach its highest physical expression in motherhood." □

Readers' Questions



THOUGHT PROCESSES AND MENTAL ATTITUDE

Question:

What is meant by abstract thought and concrete thought, and by the positive and negative attitudes of mind?

Answer:

Abstract thought is a mental process which deals entirely with abstract conceptions, such as mathematics. Two plus two equal four is an illustration of abstract thought. In grammar, we find an illustration in the abstract noun, which is the name of a quality such as whiteness, virtue, or beauty—of something which does not possess weight. Concrete thought is applied to physical realities and is related to particular persons, places, or things.

The positive attitude of mind is one in which a person creates and directs his thoughts himself. The negative mental attitude is one in which the person accepts the thoughts of others and permits them to divert his mode of action. Such an individual allows his mind to wander idly and become a receptacle for any vagrant thoughts which may be floating in the mental atmosphere.

NATURE OF THE EGO

Question:

What exactly is the Ego? Is it the Higher Self?

Answer:

The Ego is the Virgin Spirit, the divine Spark of God, who is differentiated within God and therefore eternally a part of Him. The Ego is clothed in three veils of Spirit substance: Divine Spirit, Life Spirit, and Human Spirit.

It has three great powers which assist in its evolutionary development: *Will*, a faculty of Divine Spirit; *Imagination*, a faculty of Life Spirit; *Activity*, a faculty of Human Spirit.

Max Heindel has given us the following information about the Ego: "The Higher Self is the threefold Spirit: Divine, Life, and Human Spirit, but you must not think of these three as being separated one from the other. The Spirit is undivided as the white light which comes from the Sun through interplanetary space, but as the light may be refracted into three primary colors—blue, yellow, and red—when passing through the denser atmosphere of the Earth, so also the Virgin Spirit appears as threefold during manifestation, because sheaths of matter of varying density are placed around it. When it is enveloped only in the substance of the World of Divine Spirit, then it is the Divine Spirit; when the Divine Spirit receives in addition a sheath from the material of the World of Life Spirit, then it becomes the Life Spirit; and when it is finally clothed in the matter of the Region of Abstract Thought it becomes the Human

Spirit—the Ego. That is because the Virgin Spirit, enmeshed in these three layers of matter is shut off from all consciousness of its divine Father, and being so blinded by matter that it can no longer see things from the cosmic viewpoint when reaching outward it turns, its consciousness inward and beholds itself as separate and apart from all others. Hence, it is an Ego—an individual. At that point egoism is born and self-seeking begins.

“When the human Spirit draws around itself for better expression the lower and more concrete vehicles—mind, desire body, vital body—by sinking itself in them, by descending even to the Physical World, it again obtains consciousness of outward things. Then, having lost knowledge of the World of God whence it originally came, it commences to conquer the Physical World and subdue it to its own ends.

“In this respect, it differs radically from the Spirits of the other three kingdoms—mineral, vegetable, animal. The Group Spirit of the mineral has as yet descended only to the Region of Abstract Thought. Therefore the consciousness of the mineral resembles the deepest trance state. The Group Spirit of the plant kingdom has descended to the Region of Concrete Thought. Therefore the consciousness of the plant kingdom is akin to that which we have in the deepest dreamless sleep. The Group Spirits of the animals are found in the Desire World, which is next to the world in which we live. Hence the consciousness of the animal is an internal picture consciousness, similar to that which we have in dreams, the pictures being sent by the Group Spirits to the animals to impress upon them what they are to do under certain circumstances. That which we call instinct is thus the wisdom of the Group Spirits, which impresses the animal concerning how it shall act.

“The human Spirit alone in all the kingdoms of evolving life on Earth is an individual Ego, and descends into the vehicles which are gathered in the Physical World during the waking hours of the day. Thus we attain to the waking consciousness whereby we are fully aware and awake to all things pertaining to the work in which we then function; we are able to use our own reason, express our desires and emotions, and act as dictated by our individual Higher Self—the indwelling Spirit, the Ego.”

DESIRE, A VALUABLE ASSET

Question:

In the Cosmo it states that if the dying person could leave his desires behind, the desire body very quickly would fall away from him, leaving him free to proceed into the heaven world. Would it not be wise, therefore, to cultivate “desirelessness” as taught by Buddha? Love without attachment would seem to me to be paradox-

ical and, because paradoxical, perhaps the more profoundly true. Am I right?

Answer:

In the *Cosmo* passage cited, reference is being made to specific desires which are connected with the physical plane. It would be extremely detrimental to an individual to lose the purgatorial and First Heaven experiences gained through the medium of the desire body. Purgatorial experiences result in conscience, and the First Heaven experiences result in virtue and the inner urge toward right action. Without desire, the human being would be an insipid creature, devoid of all but the most rudimentary experiences.

Instead of “killing out” desire, we must learn to direct it aright. Desire is the great incentive to all action, and without action there could be no experience, which is the object of life.

Love without attachment cannot be. Christ Jesus had His beloved disciple, John. To Peter He said: “Simon, son of Jonas, lovest thou me?” To Nicodemus He said: “God so loved the world that He have His only begotten son...” We may widen the sphere of our attachments—we must do so—but the attachment remains and should never grow less for those who were first included. It should simply expand until it becomes all-inclusive. We cannot love in the abstract.

REBIRTH OF CHILDREN

Question:

Do children who die in infancy usually return to the same family for the next Earth life, or do they seek different parents and a new environment.

Answer:

Max Heindel once investigated this matter, as follows: Mr. Heindel first investigated twenty children who were to come to rebirth within five years after their death. Fifteen or sixteen of these children returned to the same families and the rest went elsewhere. Mr. Heindel then selected another group of twenty children who were not expected to be reborn on Earth until after ten or more years had gone by. When an Ego seeks rebirth, it usually is drawn into close proximity with the mother years before the birth takes place. Out of this second group of twenty children, only three were found to be staying with their former mothers, while the other seventeen were scattered among other families. Two of the children were “keeping company” with small girls, waiting for these girls to grow up and take upon themselves the responsibility of motherhood so that they, then, could be born to them. □

CANDIES FOR YOUR VALENTINE

All recipes from *New Age Vegetarian Cookbook*

Nut Balls
Carob Fudge
Honey Chews
Honey Fudge

Apricot Candy Roll
Honey Candy
Stuffed Dates

NUT BALLS

2/3 cup honey
1/3 cup unsulphured molasses
3/4 cup sunflower seeds, Brazil nuts, or pecans

3/4 cup soy milk powder
1/4 cup unsweetened macaroon coconut
3/4 cup carob powder

Mix and roll into size of walnut and dip into coconut reserved for that purpose.

APRICOT CANDY ROLL

3 cups raw sugar, packed
1/2 cup peanut butter
1 cup unsulphured dried apricots, ground

1 cup milk
1/2 tsp vegetable salt
2 tsp vanilla

In saucepan mix all ingredients except vanilla. Stir over medium heat until well blended. Bring to a boil and cook without stirring until a small amount of mixture forms a soft ball when dropped in cold water. Remove from heat and cool until outside of pan feels lukewarm. Add vanilla and beat until creamy and easy to handle. Turn out onto buttered platter and work with hands until very smooth and satiny. Shape into two long rolls and chill at least 3 hours. Slice thin to serve. Makes about 2 pounds.

CAROB FUDGE

2 cups raw sugar
6 Tbs carob powder
2 Tbs butter or margarine
Sprinkling of hulled sunflower or sesame seed, or nuts

2/3 cup milk
Pinch of vegetable salt
1-1/2 tsp vanilla

* Flavor can be improved by lightly toasting hulled sesame seed

Combine carob powder with sugar; add milk, butter, and salt. Boil to soft boiling stage (225° to 230° F). Add vanilla and seeds or nuts; beat until mixture is creamy. Pour into well-buttered dish and cut in squares.

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HONEY CANDY

2/3 cup unfiltered honey
1 cup cookie crumbs (vanilla/gingersnaps/or graham crackers)

1-1/2 cups non-fat powdered milk

Pour honey into bowl; add dry milk; stir until well-blended. Work in cookie crumbs, mixing until mixture can be shaped into balls. Serve as is or roll in chopped coconut, nutmeats, or melted chocolate. Makes 3 dozen pieces.

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HONEY CHEWS

1/2 cup butter
1 cup unfiltered honey

1 cup chopped walnuts
1/2 cup chopped dates

Cook butter and honey over slow fire until firm ball can be formed in cold water. Stir often. Remove from fire. Add dates and walnuts. Let cool and cut into squares.

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STUFFED DATES

Remove pits from dates and fill with cream cheese. Top each date with walnut half.

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HONEY FUDGE

1/2 cups brown sugar
1/4 cup strained honey
1/2 cup water

pinch salt
1/2 tsp vanilla
1 cup broken nutmeats

Bring to soft boil sugar, honey, water, and salt. Remove from fire and add vanilla and nuts. Beat until thick and creamy; pour into greased pan and cool. Cut in squares.

Nutrition and Health



Potassium

Few of us realize how important potassium is to our over-all, general health. Nor do we realize the battle that goes on between sodium and potassium.

We have been aware for a long time that too much sodium, found in common table salt, is not good for us. Have we understood how it behaves with potassium? When an over-balance of sodium is present, it replaces potassium in the cells and then the trouble begins.

Potassium is one of the most necessary minerals for young and old alike. The health of nerves and muscles is closely linked to sufficient potassium. Potassium also aids in retaining essential body fluids and in utilizing proteins efficiently. Glands, hormones, and blood pressure are dependent to some extent upon a sufficient amount of this mineral. Often the muscular weakness which is called "old age" is, in fact, due to a lack of potassium.

Some signs which may indicate potassium deficiency are: apathy, listlessness, underweight, mental confusion, and depression. These symptoms often are relieved when dietary habits are corrected, especially when the intake of potassium becomes adequate.

Sufficient potassium helps maintain normal osmotic pressure of body fluids. The proper level within the cells keeps sodium outside where it belongs. It also has a diuretic effect which stimulates the excretion of poisonous wastes through the kidneys.

Chemical reactions of the body are performed through enzymes. Some of these are dependent upon other substances before they can do their work. Potassium is one of these substances. There are at least eight such enzymes which cannot function without the presence of potassium.

Potassium easily can be stolen from the body and

even from our foods. The most common thief is sodium, found on the table in the salt shaker. Actually, sodium is needed by the body in very small amounts. It is present in nearly all food and we do not need to add any. The advice is to eliminate table salt from the diet.

Other enemies of potassium are seasonings, candy, drugs, food preservatives, and even our present day, "advanced" agriculture.

The old idea that when one is working hard in humid heat and perspiring freely one would take salt tablets seems to have changed. It is now felt that such overloading with salt accentuates the exchange of sodium for potassium in the cells and may cause heavy kidney loss of potassium. Diets high in potassium and low in sodium help to prevent heat stroke.

Dr. P. Priocesi, writing in the *Canadian Medical Association Journal*, stated that while it has been established that a number of substances widely found in our environment are actively toxic to the heart, one particular mineral nutrient—potassium—in almost every case considered was able to counteract the effects of these poisons and prevent heart attack.

A research professor at the University of Iowa, W.A. Krehl, M.D., Ph.D., feels that our chances of avoiding many fatal diseases are better when the diet is high in potassium and low in sodium. The mortality rate from all causes is much higher in potassium-depleted patients than in those whose potassium levels are undepleted.

The heart muscle must have potassium in order to pump blood with enough force. The ability of the body to manufacture protein and repair damaged tissue is dependent on a good supply of nitrogen, which is impossible to maintain with a potassium deficiency.

The best treatment is prevention, which starts with diet. Lots of fruit, fruit juices, and vegetables will supply adequate amounts of potassium. Use many salads with the fresh produce in season.

Carrot, celery, parsley, and spinach are rich in potassium. These four, run through the juicer, make an easily assimilated drink.

Other products rich in potassium are brewers yeast, sunflower seeds, and wheat germ. With dietary care and awareness we may avoid the need for potassium drugs which can irritate the intestinal tract.

Cut salt intake. When sodium takes over, a poisonous condition exists that leads to the death of cells, a predisposition toward heart disease, other problems, and a speeding up of the aging process.

Having learned the importance of potassium to our health and well-being a little thought and not too much effort with our diet should help us maintain a sufficient amount to keep us on the plus side of health.

—Reference: *Complete Book of Minerals for Health*, J. I. Rodale and Staff. □

—Melanie Mendenhall



The Logic of Fruitarianism

The biblical allegory of the Garden of Eden, exemplified symbolically by many writers as our long lost paradise or Golden Age, appears to have historical background. Mankind's cradle doubtless was located in the tropics, where vegetation is most prolific and where an abundance of fruits, nuts, and succulent plants could be procured throughout the year.

Few people realize that meat eating is a dietetic habit acquired comparatively late in the evolution of the human race. It appears that this deviation from man's natural diet was by no means voluntary, but caused by extreme

want and necessity. It was either a question of eating what could be found at hand or perishing. During the thousands of years subsequent to great geological changes, the meat-eating habit established itself more or less firmly, except among those whose religious teachings forbid the use of flesh foods and the slaughter of animals.

Evidence accumulates to support the contention that man has lived on the Earth for untold ages and that natural cataclysms and not evolution developed the change from a frugivorous to an omnivorous diet. It is quite probable that the so-called Glacial Period—the Quaternary Ice Age—subjected organic life to altogether new conditions. This was caused by a shifting of the poles or a change in the Earth's polarity. At the height of this frigid period, one-fifth of the total Earth's surface was covered with ice, burying and destroying vegetation and forest, bushes and vines, and thus depriving man of the natural foods on which he had subsisted for many thousands of generations. It was, therefore, under the pressure of famine, caused by these inundations of large stretches of land and mighty geological cataclysms, that man was driven by fierce hunger to make recourse to flesh foods. By necessity, however, man rediscovered the secrets of agriculture and horticulture, and thus there was again made available to him his natural food from soil, tree, and vine.

The rationale of man's natural diet can be understood when we assume the existence of successive and evolving manifestations of life or ranges of accelerated vibratory activity. The nutritive element fit for the human cell, synthesized under the operation of spiritual laws, must achieve a higher and loftier range in the scale of vibratory activity than the electromagnetic life elements which control and elaborate the simple compounds and crystals of the mineral kingdom, for example. Since man is the most highly developed creation, it is reasonable to conclude that he should normally thrive best on such foods as contain their nutritive constituents in a more sublimated or purified state.

In fruits, therefore, we find the highest and most intense manifestation of electro-vital energy, harmonious to cell vibration, of all foods. Nature has developed them more slowly than other products of the soil, and hence they have enjoyed for a longer period the beneficent influences of light, heat, air and sub-soil, through which the electric and magnetic vital forces of the Sun are transmitted. The alluring palatability of Nature's luscious fruits, her tasty nuts and refreshingly invigorating green-leaf vegetables, defy the efforts of the most expert cook to improve on her incomparable handiwork.

The comparatively recent origin of fruit, which apparently made its appearance simultaneously with that of man, is significant. Its advent stands as an answer to a demand for higher ideals and subtler nourishment

to sustain the stirring yet feeble impulses towards a higher, more sympathetic life. The evolution of mind must inevitably be in advance of dietary progress. In fruit there is the finest form of nourishment which ingenuity as yet has caused to be evolved. The constantly increasing demand for fruit as part of the human dietary with a subsequent increase in the quantity and quality of its output indicates a general ascent of human life along all lines.

Nature advances only to the extent man advances. Mentally she responds to human advances. Mentally she responds to human thought and imagination with the same necessity as she physically responds to the seeds and nuclei of growth deposited in the soil. For man is at once the degrader or purifier of Nature, according to the character of his motives; and hence he refines or elevates, purges and perfects—or debases—all matter or life, organic or inorganic, by his thoughts. The living sapphire of the grape, the animated gold of the orange, the spirit of the ruby and emerald in the apple coupled with their luscious exhilarating flavors, or conversely, the deadly poison of the hemlock, the venom of the snake, the deadly ferocity of the beasts of prey—constitute, one and all, the fateful but law-governed returns of human modes of consciousness, the rebound of dynamic thought, the progeny of the mind nursed and reared in the zone of motive, and projected by imagination as creative, fashioning impulses into the various kingdoms of Nature, molding their character and tendency.

The apple, the pear, the orange, the grape, etc., have been able to reveal their treasures of palatable exuberance and nutritional force only because the minds active in the cultivation of these fruits have chosen the good, the true, the beautiful as inspiring and guiding motives. There are biological records by which the inquirer is able to trace the career of the magnificent Belle-Fleur apple from the most insignificant beginnings in Peruvian woodlands in South America. Similar origins are back of the French prune, the California fig, the Bartlett pear, and former primitive types of small bitter, valueless berries. The nutritional or assimilative properties of plants unfold in response to moral ideals, for in the last analysis the question of diet is a question of morals.

It is the sugar content of fruits, which is really transformed solar light and electricity, that makes them invaluable as a source of energy. Under the continuous influence of the Sun's rays, carbonic acid unites with water and forms various kinds of carbohydrates, attaining in the easily soluble organic fruit sugars their highest form of chemical synthesis. Thus fruit sugar provides carbohydrates in a most assimilable form, namely, in a manner that is prepared for immediate absorption into the blood. That is why the nutritious energy released by fruit sugar requires only a small expenditure of nerve

force in the process of digestion. Most sugars, including cane sugar, can be assimilated into the blood and through it by the body only after the process of digestion has broken them down into the simple forms of sugar which scientists call monosaccharides, predigested or invert sugar. Fruit sugar is simple sugar to begin with, and thus one whole step in the process of digestion is eliminated.

Fruits preserve and increase the alkaline reserve in the blood stream, while the more concentrated foods like cereals, legumes, cheese, meat, and meat products are more or less acid-forming. Fruits are also indispensable in preserving the normal physical condition of the epithelium cells, upon which the proper functioning of the intestinal walls depends. Fruits supply especially the elements of potassium, calcium, iron, and phosphorus in a highly organized form, and in this respect are far superior to cereal products. Figs, grapes, raisins, prunes, olives, and many varieties of berries are especially rich in organic iron compounds which we need daily to replenish the red blood corpuscles. Unsulphured, sun-dried fruits are superior to bread and cereals for their carbohydrates, since the elaboration of bodily heat and energy are alkaline-reacting.

Fruits are also excellent sources of Vitamins B and C, the latter being chiefly contained in citrus fruits. This fact emphasizes the importance of pure orange juice, preferably unsweetened, as a valuable article of diet and one of the best remedies for anemic conditions. The protein and fat contents of fruits, with a few exceptions, are low, and it is best to add a small amount of nuts, well-prepared nut butters, avocado, olives or dairy products to a fruit diet.

Aside from such prosaic considerations as those of food supply, interest in trees belongs to a higher order than interest in potatoes, oats, and hay. There is more inspiration in a tree than in an annual plant, because the tree is an object lesson of highly organized forces, more stable and lofty than those of swifter-growing vegetation.

The love of countryside and orchard is the one abiding memory of an almost forgotten paradise. How beautiful is the sight of an orchard with its blooming trees sending their roots deep down into the soil, drinking in the heavenly light, with its millions of blossoms, bringing forth the luscious fruits in which the hidden treasures of the Earth and the life-giving forces of the Sun are so wonderfully combined! Man will cling to the land; he will see that it is Mother Earth which nourishes him best, and like the giant Antaeus, he will have need to touch it, to feel it beneath his feet, in order to renew his physical strength. The first steps towards civilization were in the displacement of the uncertainties of nomadic life by concentrated efforts in agriculture and tree planting. □

—L.R.C.

Healing

“Prompted by Love”

An optimistic, courageous attitude is essential to maintaining one's own health, as well as in aiding others who may be ill. There is a scientific reason for this, as fully revealed only by occult philosophy:

“The energy from the Sun constantly pours into our body through the spleen, a specialized organ for the attraction and assimilation of this universal ether. In the solar plexus it is converted into a rose colored fluid which permeates the nervous system. By means of this vital fluid the muscles are moved and the organs perform their vital functions.

“The better the health the larger the quantity of this solar fluid we are able to absorb, but we utilize only a part of it. The surplus is radiated from the body in straight lines. Disease germs cannot enter from without because of these invisible streamers of force, and micro-organisms which enter the body with food are quickly expelled. However, the moment we think thoughts of fear, worry, or anger, the spleen closes up and ceases to specialize the vital fluid in sufficient quantities. The lines of force become crumpled, and thus allow easy access to the deleterious organisms which may then feed unobstructed upon our tissues and cause disease.”

Furthermore, “the thoughts of fear and hatred take form and in the course of time crystallize into what we know as bacilli. The bacilli of infectious diseases are particularly the embodiments of fear and hate, and therefore they are vanquished by the opposite force—*Courage*. If we enter the presence of a person infected with a contagious disease in fear and trembling, we most assuredly draw to ourselves the death dealing poisonous microbes. If, on the other hand, we approach that person in a perfectly fearless attitude, we shall escape infection, particularly, *if we are prompted by love.*”

HEALING DATES

February.....2—9—15—22

Rainbow Tales of an Orca

PART II

THE GREAT ESCAPE

One day, Nathan brought a newspaper article to school that his grandpa had found. He read it aloud to the 4th and 5th grade students in "It's Our World" class:

"Only weeks before his scheduled release to the open sea, Ocean Life Park reports that Nenannu the great Killer Whale is ill. Nenannu has been with the park for seven years. Veterinarians and Animal Care Specialists say the whale has refused food for nearly two weeks, and after many tests, the cause of illness is still unknown."

The children were very sad. They had learned so much in school about the whales. And Nenannu was a special friend.

"Do you think Nenannu is homesick for all his friends in the ocean?" asked Rosie Joe.

"I can't believe he's really sick," said Clover. "We just saw him!"

"We must try to help," said Steven. "We'll go back to the park and see Nenannu and talk to the people there."

"That's right, maybe he will feel better if we go visit," Chi said cheerfully.

After school the children were given permission to stay together and visit Nenannu at Ocean Life Park. The gate-keeper was glad to see the children again and pointed to the park area where Nenannu was being cared for. A large door opened into a building with long

passageways going off in different directions. One of the Animal Care Specialists came to greet the children, inviting them inside.

"We came to visit Nenannu the whale," said Steven. "We are his friends and are sad about his illness."

"It's kind of you to come," replied the Specialist. "Come with me, and I'll show you where Nenannu is."

They walked outside, passing by many small pools. Some were filled with dolphins and others were full of seals. Sea birds were circling above the pools hoping to share some food with the sea mammals.

Nenannu was all alone in pool number 3. The children ran up to the edge of the pool and tried to rub Nenannu's head and back as he glided by. Their eyes were full of sadness.

"Please, can you let Nenannu go now so he can be with his friends in the ocean?" pleaded Clover.

"We will let Nenannu go when he is well," the Specialist replied. "Would you like to go visit the main control room where we can see all the animals in the park?"

"Oh yes!" the kids said excitedly.

The main control room for Ocean Life Park was filled with television screens and control panels with red, yellow and blue lights. Each screen showed a different part of the pool area. On one screen Steven recognized Nenannu.

"There's Nenannu!" he said out loud. All the children looked over to see Nenannu on the screen.



"This is where we watch all the animals in the park," said the Specialist. "Here we are able to see how the animals are getting along in the pools."

The children were so fascinated with what they saw that no one noticed when little Owen wandered over to a row of long red metal handle bars and grabbed hold of one. He tried to pull it down, but it wouldn't move. Challenged by the immobility of the handle, he decided to hang by his hands and pull with all his might. With his feet off the floor, he held on firmly and pulled as hard as he could. Suddenly the red handle snapped down and Owen fell back on the hard floor!

An alarm sounded and the lights began to blink. What had happened? Nobody was sure. Elizabeth and Chi looked at each other and at the same time thought out loud, "Where's Owen?" Their eyes quickly searched the room. There he was trying to stand. They ran over to help him up. Above Owen's head was the red handle bar with the sign that read:

OCEAN HATCH #3
PULL DOWN TO OPEN

The people in the main control room were hurrying about, pushing buttons, switching on and off lights and scanning the television screens. Then someone

shouted, "The tunnel to pool #3 has been opened and the whale has gone!"

"You children will have to leave now. We have some problems here," said the Specialist.

"We're sorry if we caused too much trouble," said Chi.

"That's alright, everything will work out. Run along home now."

Nenannu was making another circle around pool #3 when the underwater doors opened. He turned slowly and swam through the long tunnel expecting to find himself in another pool, like he had done so many times before. But instead, there he was in the open sea.

Nenannu had only a little energy because he had not eaten for weeks. His senses had been dulled after years of captivity. Yet it didn't take him very long to come alive in his new environment, like a newborn calf reaching out to the open sea, Nenannu began using his sonar by making some clicking sounds. There were no walls now with strange sounds bouncing back. He made more soundings and the echos told him in an instant that there were fish nearby. Suddenly, there were fish everywhere! Live fish! Nenannu was right in the middle of them. He started to feed.

Nenannu's eyes could see the sunlight streaming through the water, bringing to life colors and forms that flowed endlessly with the sea. His body became sensitive to the different water temperatures and the movement of the underwater currents. He felt healthier and more at home in the ocean with each breath he took.

Meanwhile, the children finding themselves standing helplessly outside Ocean Life Park, looked to Elizabeth for a quick decision. She suggested they all hurry over to Nathan's grandpa's as soon as possible. Chi held on tightly to Owen's hand as they ran off towards the boat docks a mile away.

"Grandpa!... Grandpa!" shouted Nathan as they ran onto the dock.

"Captain Lovemark!... Captain Lovemark!" they called out.

Grandpa Lovemark was standing on the deck of the "Windmill" when he looked up to see all the children coming excitedly down the dock. His face lit up with a bright smile to see them trying to walk and run at the same time.

"Come on aboard," he said. "What's all the excitement?"

Trouble was the name of the cat that lived on board the "Windmill" with the Captain. He was trying to sneak up on two ducks that were resting on the bow of the boat when the children's voices scared the ducks away.

Pete, the gray gull, was resting on one leg on top of the main sail when the children climbed aboard. He began to clean his feathers with his beak while listening to the story of Nenannu's escape from Ocean Life Park.

"This is an amazing story you kids are telling me,"

said the Captain. "Perhaps Nenannu is still in the water close to the park, and if he is ill, he may need some help."

The Captain whistled a short tune and Pete the gull made a sound that sounded like a laugh, "Ca... ha... ha!" and then flew away.

"The sun is still high in the sky," the Captain said. "Why don't we take a boat ride to see if we can find Nenannu? Get some life jackets on and help find a small one for Owen. I'm going to the end of the dock to phone your parents and let them know when we will return."

From a thousand feet high in the sky, Pete the gull could see a great distance. Below him were the boat docks where the "Windmill" was moored, and just up the shoreline was the large sea wall that separated the ocean surf from the pools at Ocean Life Park. He flapped his wide wings, flying higher and higher over the blue ocean. Then he glided gently down with the wind, above the deeper water. The sun's light reflected off the water like billions of sparkling stars.

Pete saw a cloud of mist on the surface and glided down for a closer look. Suddenly a huge whale leaped out of the water, turned sideways and dove back down. Again the whale blew some spray and leaped high into the air. "This must be the lost whale," Pete thought to himself, and flew back to the boat to tell the Captain.

Nenannu was bobbing up and down in the kelp beds enjoying his new-found freedom. Although he felt his body strain after so many years of confinement, he was feeling stronger and more alive with each passing moment. His sonar was working better and better, and more than anything he wanted to find his Orca family.

He blew out some spray- "Kawooooooooof-" took a breath and dove beneath the surface. He had just started to swim when about a mile out from shore he slowed to sense a curious object approaching at a steady speed.

On board the boat, Juliet found Trouble the cat hiding in the cabin behind the cook stove and brought him out on the deck to hold in her lap.

The "Windmill" was motor-sailing at about eight knots. The sea was calm. Captain Lovemark could see Pete through the binoculars up ahead signaling with his wings.

"There he is—straight ahead," cried the Captain. "Look at that blow!" The children looked out to see the fountain of spray.

Captain Lovemark turned off the engine and the "Windmill" sailed forward. They all watched excitedly as Nenannu came swimming towards the boat—so close that they could see his dorsal fin.

Suddenly by the back deck, Nenannu poked his head through the water and the children could see his big black eye looking right at them! Nenannu turned sideways, dove under the surface and proceeded to cir-

cle the boat three times in a counter-clock-wise direction.

Moments later his head popped up again and a piece of sea kelp came flying across the deck!

"He wants to play catch!" cried Steven. He picked up the soggy piece of kelp and threw it back into the water. Nenannu rolled over on his back and splashed his flippers while tossing the kelp into the air with his mouth. Then he started making some sounds—"Eeeee...urrrrr...eee."

"It's fantastic! said the Captain. "Nenannu wants to play."

"He knows who we are," said Elizabeth. "He knows we're his friends!"

Captain Lovemark started to sing a tune out loud and then stopped to see if Nenannu would sing back. He repeated the tune over and over again until Nenannu finally responded by trying to mimick the sounds.

"He's talking to us and trying to sing!" said the Captain. "Nenannu is a very intelligent whale!"

Pete the gull began circling restlessly above. The Captain took the binoculars and looked out towards the shoreline. His face became very serious.

"There are two boats and a helicopter coming this way. They may be searching for the missing whale. We must encourage Nenannu to leave us now. I'm going to start the motor and we will head back."

The children could see a rainbow of colors in the misty spray as Nenannu took a breath of air and slowly rolled sideways waving his flippers, as if to say goodbye.

"Goodbye Nenannu!" cried the children. "We love you!"

The "Windmill" met the approaching boats while the helicopter circled above.

"Look!" yelled Chi. "It looks like they're going to make a movie!"

A voice from one of the boats called out, "We're with the Ten O'Clock News! We want to do an interview with you about the Killer Whale's escape from Ocean Life Park!"

"What is going to happen to Nenannu?" asked Steven.

"Ocean Life Park has decided to let the whale go. The helicopter has radioed to say that the whale is free to go." The children all jumped up and down with joy. Nenannu was free at last!

Chi started telling the story from the beginning, about how Nenannu saved Gummy Bear and the helium balloon with his tail. The news people listened with interest as the children told them that Nenannu was a magical whale and about all the things they learned in school.

Captain Lovemark was glad to see the children so happy and to know that Nenannu was swimming freely in the sea. He decided to follow Nenannu during the days ahead, in the hopes that soon Nenannu would find

his Orca family.

Nenannu continued on towards a pod of whales a few miles away. One large Gray Whale turned from the pod to greet the lone Orca and they swam together for a time, talking as whales do. Gray was traveling south with a pod of about thirty Gray Whales. There were several young calves and two pregnant female cows. They were heading towards warmer waters for the young to play and for the mothers to give birth.

Gray told Nenannu about a pod of Orcas who lived far away in the cold waters of North Sound. The waters there were rich with life, and Haida the great Orca who is one hundred years old lived there too.

And so, all alone in the wide ocean, Nenannu began his long journey north to find Haida and his Orca family. He moved slowly at first, but with each breath of fresh air he felt stronger and found plenty of fish to eat. He practiced swimming with different rhythms until he found a pattern that enabled him to swim underwater for up to five minutes before he would have to come up for a breath of air. It would take a lot of practice before Nenannu could travel up to 100 miles a day like Orcas in the wild can do.

Using his sonar, Nenannu sensed an endless ocean around him. Some underwater places were so deep that he couldn't find the bottom. He liked to travel a few miles out from the shoreline where there were many fish to feed on. When he felt lonely, he would sing this song over and over to himself:

The oceans are wide and the oceans are deep
and I am just waking from a long, long sleep...

One afternoon Nenannu was resting on the surface of the water near a long kelp bed when Pete the gull flew over head and the "Windmill" came sailing by.

Curious, Nenannu swam close to the boat and raised his head out of the water to take a look. He dove down and circled the boat a few times. When his head popped up to the surface, a bulb of kelp came flying across the boat deck!

"You found us!" laughed the Captain, as he stooped down to pick up the kelp and toss it back to Nenannu. They played catch for a long time while the Captain sang a tune over and over and Nenannu mimicked the sounds.

Captain Lovemark and Nenannu became trusting friends as they traveled along side one another on the long journey to North Sound.

They passed groups of dolphins and porpoises, and many seals who were migrating thousands of miles to the icy Arctic waters. Nenannu grew stronger and bigger as the weeks passed, and soon he could swim faster than the "Windmill."

Nenannu and Pete would fish together during the day and the Captain would feed Pete some of his extra food from supper. One time Pete flew off and didn't come back for two nights. The Captain was worried. When

Pete returned, he told the Captain about a gray gull friend who had been caught in some sticky oil floating on the surface of the ocean. So he stayed to help clean his friend's feathers.

As the "Windmill" sailed along, the Sun and the Moon and the stars filled the sky in every direction. In the evenings, the Captain would sit on the deck and study the positions of the stars in order to tell in what direction they were going. Then he would use the compass and North Star to keep the "Windmill" headed towards the waters of North Sound.

In his journal, Captain Lovemark wrote down the phases of the Moon and the movement of the tides and ocean currents. He was always aware of the winds and the changes in the weather.

The waters became colder as they continued north. Nenannu was kept warm by the thick layer of fat around his body.

Soon Nenannu felt the strong currents of water flowing in and out of the ocean from the entrance to North Sound. They entered the Sound with the incoming tide and Nenannu's instincts told him that there were Orca Whales somewhere nearby.

The deep jade green and blue waters were abundant with plant and animal life, and along the wild rocky shoreline sea birds were nesting and flying about.

As the Captain and Nenannu moved further inside the Sound, they passed many small islands and boats on the inland passageways.

"This is truly Nature's aquarium," thought the Captain, while he watched the bright sunlight dance on the surface of the emerald green water.

After sunset that evening the entire sky became like a watercolor painting, filled with pink and violet colors that warmed the world.

The next day the "Windmill" was sailing down wind towards Full Moon Bay when Nenannu cried out suddenly, "Yeeeeooooo—eee!" and started swimming as fast as he could. The Captain looked through the binoculars to see a pod of perhaps twenty Orcas up ahead.

"Welcome Nenannu," said Haida, the one hundred year old whale. "Come, stay with our pod. We will fish together and learn many things from one another."

Within a short time, Nenannu began to feel at home with the pod and soon made many friends. There was cooperation and understanding among all the members of the Orca family. Nenannu spent time playing with the younger Orcas and helped them learn how to lob their tail flukes, a skill used in fishing. Nenannu could leap higher than any of the other whales after so many years of training at Ocean Life Park, and the young Orcas tried to imitate his high jumps.

In the misty waters of North Sound the pod fished for salmon, their favorite food, and lived together in peace.

Haida told Nenannu that many years ago there were over five hundred Orca Whales in these waters. Then one day some hunters came and took all but a few Orcas away. "These were sad times," said Haida. "Many Orcas lost their lives, while others were taken away in cages. But now the hunters do not come anymore. They have gone to other waters, and the pods in North Sound number more than seventy Orcas when they all come together to fish."

While Nenannu stayed with the pod, Captain Lovemark sailed close by to observe the whale's movements in the wild. Each day Nenannu would swim out to the boat for a short time and then return to the pod.

One day Nenannu brought a friend. They approached the boat head-on together, and as always Nenannu turned sharply, circling the boat three times. Nenannu's friend followed him and together they bobbed their heads up and down beside the boat.

Nenannu tossed a piece of seaweed up to the Captain and made some familiar sounds, "Eeeeeee...rrr...eee." The Captain tossed the seaweed back and began singing. Soon Nenannu's friend started making some sounds too, "Eeeeeee...luuuuuuu...deee."

"Maybe you are trying to tell us your name," said the Captain with a smile. "We'll call you...Luda!" They all sang together for a long time that afternoon.

Nenannu and Luda left the pod each day swimming out to the "Windmill" to play. But as time went on, the pod followed the salmon and traveled farther and farther away.

It was time now for the Captain to begin the long journey home. He pulled up the main sail while Trouble the cat played with the end of the rope. Off in the distance he could see Nenannu and Luda coming out to play.

They swam and played along side the "Windmill" for awhile. Then the Captain told Nenannu he would be leaving. Nenannu seemed to understand. He bobbed up and down a few times, took a deep dive and leaped twenty feet into the air, coming down sideways with his flippers waving goodbye. Luda took a breath and followed Nenannu underwater.

With Trouble the cat cradled in his arms, the Captain could see the white underside of Luda's wide tail flukes as she dove under the surface and disappeared from sight. He watched thoughtfully as the water rings on the surface grew and grew into larger circles, gently fading away.

"Goodbye Nenannu and Luda!" he called out. "We will come again soon, and perhaps bring Nathan along too!"

Then Captain Lovemark set the sails and let the wind carry them away. □

—Lynne Ross

(to be continued)

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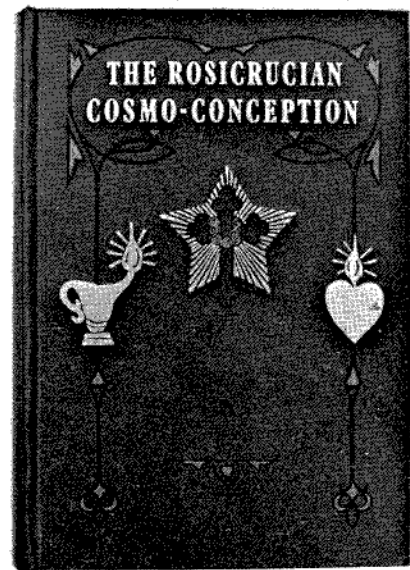
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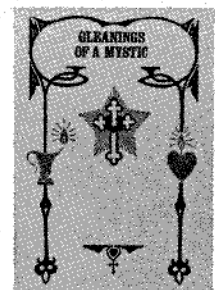
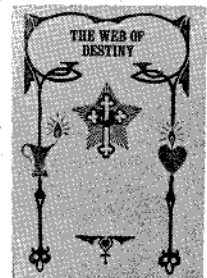
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