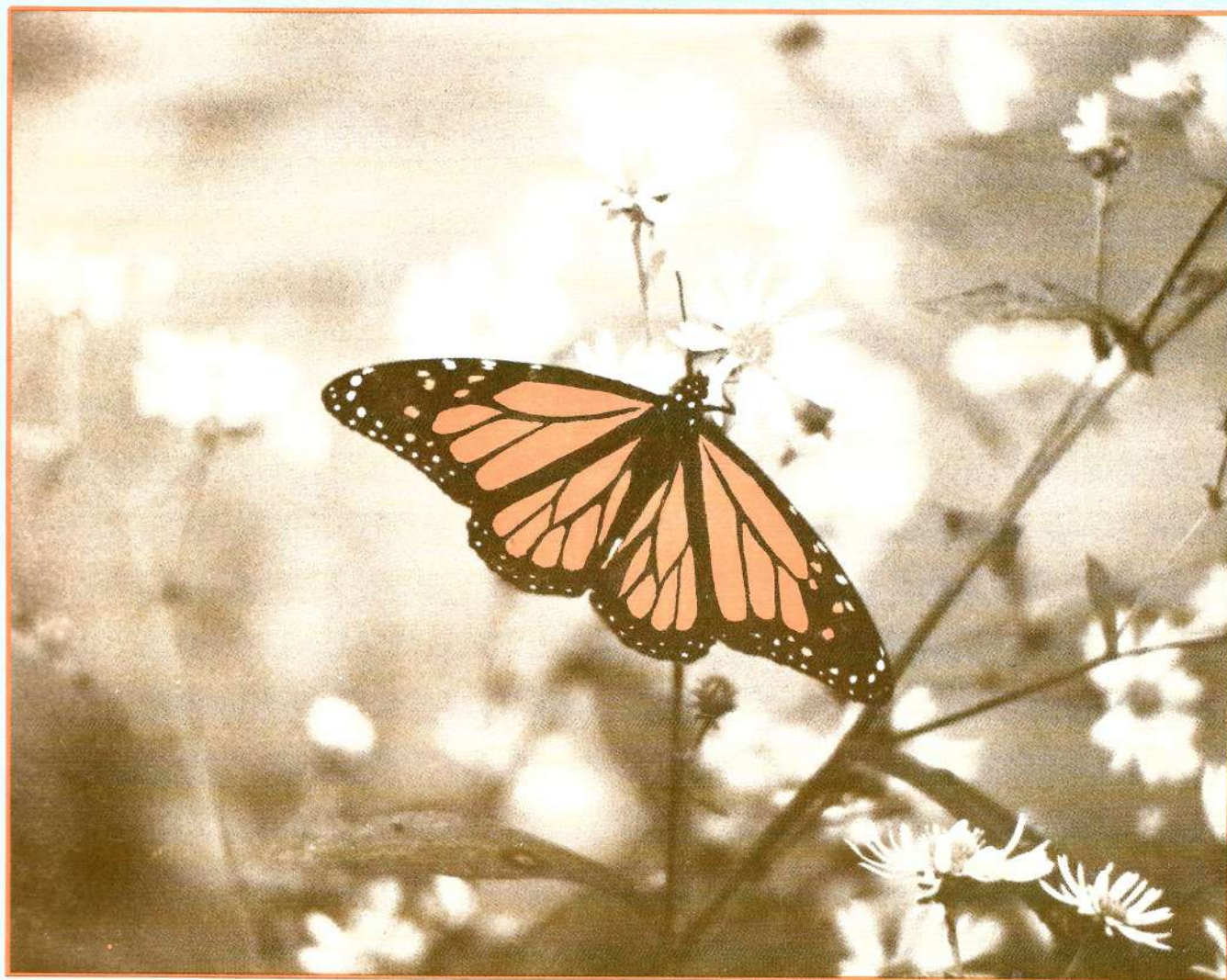


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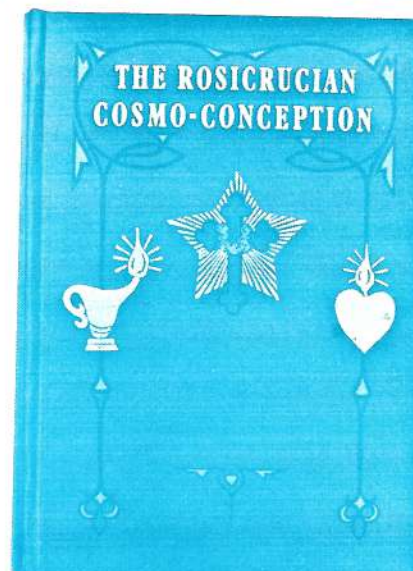
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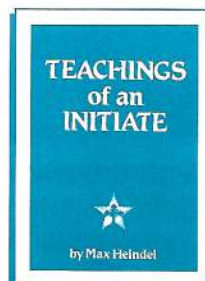
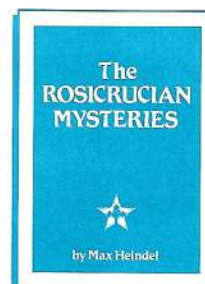
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'A Sane Mind,
A Soft Heart,
A Sound Body''



Feature

Which House Do You Live in?

*I searched and searched around for you in houses far and near
One that you could be living in, I know it should be here.*

*If in the house marked number six, in sickness or in health,
Or is it number two I see, a house denoting wealth?*

*Tis like the house you came from, number one if I recall.
In early days, you lived alone thru summer, winter, fall.*

*You left your home of number four with mother there behind,
To journey far, to find a home twas then marked number nine.*

*A house with friends, eleven seemed a perfect place to be,
But not for long as number twelve held your ripe destiny.*

*Are pleasures in your home of five, children educating?
No, you move to number eight, to find regenerating.*

*In number three there are your brothers, sisters, too, abide.
Are you in number seven then, loving mate by your side?*

*Are you in the tenth house where social honors are your due,
For what the world expects to see before your life is through?*

Time Flows On—Alas—

*When all is said and done, I'll look again for you, my friend,
in the house of number one!*

—Francesca Carpenter

Take Part

*The ribbon of Love and
Its power of magic is twined
Around and through all activity.
We may accept and willingly become
A part of this ever-present universal force.
Doing our best giving unselfishly of ourselves
We gain inner strength and become acquainted
With a powerful truth linking man to his Creator.*

*The golden, gossamer ribbon
Is woven into the very fabric of our souls.
Our mortal mind responds to its luster.
Our personalities respect its beauty.*

*Moving with caution we hope to advance
That we might fully recognize our immortality.
The success of each day's adventure is
Weighted and measured against our ability.*

*Each day runs its cycle of time
Leaving it up to the individual
To look at and see;
to take part in and experience
The various happenings that
We might fulfill our destiny.
Expanding knowledge we gain wisdom
Learning the harmony of perfect vibration.*

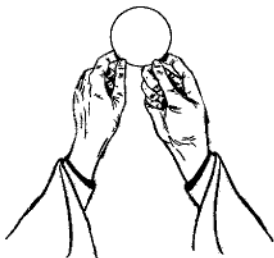
—F.J.H.

Feature

I Am Risen Today

Washed in the flash
Of a light so bright and
Clear in the vision
Of a better life
Than dwells in city streets.
Burned by flames
Rising from the depths
Of Dante's furnace
To live a life so holy
That none can question
The motives—only the mystery
Of it all!
Cleansed in the salt
of an ocean's might
And dipped among the waves
Left many lifetimes ago
Now tossed upon this
Smoldering earth to climb!
Waiting through the ages
For a crown of thorns
To be pressed upon your temples
So that someday you too
Can declare at last:
I am risen today!

—N. D. Willoughby



Ode to Mankind

It's like to tell you, if I may, a dream I had last night
of a world so full of harmony, a sight of sheer delight.

I saw the lion and the lamb together side by side,
while drinking at a river bed, and not attempt to fight.

I saw a bulldog and a cat together share a meal,
and at the beach a shark took care of a velvet baby seal.

A tiger and a lovely deer were soaking up the sun,
while petted by a big, strong man who didn't own a gun.

The cities and the woods were near and still pollution-free.
The crops were ripe, the rivers clean, a joy for all to see.

I saw the people work and play, all races of the earth;
the black, red, white and yellow man, while not a sound was heard.

Or wait, a sound was heard somehow, although not as we know;
it was more like a loving breeze as Everlasting Flow.

The sound, or Word, was everywhere and made it crystal clear
that it was meant to be like that for everybody here.

No strife, nor fear, no bigotry, not hate somebody who
does not believe, behave or think exactly as you do.

The greedy races of mankind in their self-righteousness
will have to find some other place to practice their distress.

And everybody had no doubt that all were just the same;
they put the wars, that ever were for years on end, to shame.

They found that living in respect and harmony with men
gives joy and happiness abound like nothing ever can.

By waking up, I realized: this world we'll never see,
if we not start to work on it; not YOU, nor I, but WE.

As long as we not adhere to behaviours as above,
we cannot in a million year find out what's meant by LOVE!!

—Gizeh

NEW AGE FREEDOM

The word "freedom" has been used and misused so much in the last two thousand years that at this point in time it is almost a necessity to define the term if you are going to get the right understanding of the word. Many people think that the New Age will automatically usher in a "freedom" that is above and beyond anything that mankind has ever experienced before! Perhaps this is true, however, before we can receive this "freedom" some measure of discipline must already be at work in our lives.

An understanding of this word "freedom" can put the whole matter into better perspective. The dictionary (Webster's New World) defines freedom as: a) independence; b) civil or political liberty; c) exemption from an obligation, discomfort, etc.; d) a being able to act, use, etc. freely; e) ease of movement; f) frankness; g) a right or privilege. All of these definitions could probably fit into the common usage of the word at this time in history. What then is necessary for a better clarification of what "freedom" really means in the Age of Aquarius that is rapidly approaching?

If we view freedom from the *spiritual standpoint* we will see that it is always very closely connected to responsibility and discipline. We are free to exercise individuality so long as it does not infringe upon the rights of others. Since we are all here on Earth for the purpose of gaining experience, we must be able to perform certain acts on the basis of free-will. These acts will assist us in gaining the required amount of soul growth and that will help us to grow spiritually. There are certain things that can only be obtained by "action"—soul growth is one of them! Thus, we do have a cosmic right to exercise our individual freedoms (item (d) in definition: a being able to act, use, etc. freely) but we must be responsible in how we go about it. *Free Speech* is only in harmony with Universal Law up to the point where the spoken word becomes harmful to others, then it is misuse of the "creative word." We have a perfect right to speak up and disagree with someone, but if we start attacking that person on a personal level, our action then becomes a danger to ourselves and to others.

How do we know when we are using our new-found "freedom" correctly! First of all we must look closely at our motives. Are they altruistic and sincere or are they selfish and shallow? Do we attempt to do all things unto the glory of God or do we look out for ourselves first and let others do the same? The basic Teachings of Christ Jesus were aimed at allowing everyone to have the freedom to grow and develop as spiritual beings without infringing upon the thoughts and ideals of other persons. "*Love one another as thyself*" is a sweeping statement that can eliminate a multitude of problems.

It is thus our responsibility to try to live up to the Teachings that the Lord Christ has given to us. The New Age of Aquarius will bring us closer to the Christ Spirit so we should find it easier to develop His qualities if we are really striving to do so. It is of great importance that we start to accept the responsibilities that will come with "New Age" freedom if we are going to be able to share the resources and experiences that are available to us on this planet. □

—Editor

Mystic Light

Little Things

The big, important decisions and actions in our lives usually give little trouble. We are travelers on the Path, have made our commitment, and obviously will choose the course which will further our purpose. The things we must beware of are the trifles, the little, everyday happenings, choices, thoughts, and actions. We often fail to realize that our cause is advanced or retarded here, too.

When one is on the spiritual path there is no such thing as an unimportant thought or act. We know that everything we experience is impressed upon the sub-conscious, eventually to come forth again for good or ill. This is one role of the vital body.

As we think of the overwhelming quantity of minutiae which must be brought under control—redeemed, we could say—we may feel daunted. It seems a hopeless task. But when we consider again, hope returns. Surely if we can triumph over larger things we can master the “trifles,” too, and these daily, moment-by-moment thoughts, words, and actions add up to an astonishing total.

Perhaps our plans are thwarted and what we had desired does not manifest as we had wished. If we allow an inner fuming and fussing to take over, and attempt to force our human will in the situation, we may do harm to ourselves both physically and spiritually. Such feelings breed disease in the body, as most of us know from experience. We also shut ourselves off from divine guidance and the working of divine will in our lives.

If we have prayed for guidance and have said, “Thy will be done,” then, in faith, we accept what comes calmly and cheerfully. If it seems that the situation cannot possibly be for our highest good, then self-examination is in order. Where have we injected our will instead of following divine will? Have we been guilty of manipulating, trying to get our own way? Sometimes there are other circumstances and people involved. All must work for their highest good, too.

Patience must be applied, not only as a word and in outward actions, but in the innermost feelings and thoughts. A continual lifting of the thoughts in praise and thanksgiving does much to clear the way for right action to manifest. In time we may see that that which we thought we didn’t want is for our highest good after all, and the thing we were trying before would have been second best.

In the daily friction of human contact we find ample opportunity to put into practice the precepts we are learning. We know that Love is the law, but sometimes we find it difficult to fulfill. Belittling remarks and hurt feelings can loom up largely and importantly if we allow them to get out of perspective. Here is where we must learn to act, not react. If we allow ourselves to re-act in anger or resentment we have lost control, and when we know the law we realize that we have

harmed ourselves more than the one toward whom our feelings are directed. In our calmer moments we thank God for this, for we do not wish to be guilty of harming another. But neither is it necessary to allow ourselves to be harmed. People who behave in a hurtful way to others have problems, or they would not behave in this way. If we act by silently blessing them, and send forth love, we can redeem the situation. We protect ourselves in this way and very often the other is helped, too.

How much better it is to train ourselves to use positively each moment and occasion than to allow the day to be filled with little bits of negativity! We keep our daily times of study, devotion, and meditation. We try to handle each problem as it comes along, but often we are unaware of the many little, seemingly unimportant, things that fill our days. These many things, when added together, fill the greater part of our lives. We see, then, the necessity of bringing all things—all thoughts, words, actions, and reactions—into conscious control if we would be successful in training ourselves in the life of the Spirit—if we would do the works, and the “greater works” that we have been told we can do.

So, we “press toward the mark for the prize of the high calling of God in Christ Jesus,” and one of the ways we do this is by transmuting the little things of our lives into building blocks, building into the subconscious those qualities which will be a solid foundation, and which will come forth as the rock of Truth instead of shifting sand. □

—Catherine Roberts

Rosicrucian Fellowship Midwest Conclave

October 31—November 2, 1986

Madison, Wisconsin



Attendance

Thirty-five people registered, attended or committed to attend. During the lecture an average of twenty-five people were present. Several others expressed an interest, but were unable to attend.

The Reception

About twelve people were able to participate in the vegetable dip, juices, coffee, tea, cheese and crackers reception on October 31 (Halloween). Fellowship flowed and individual conversations were most animated. Already at this stage many favorable comments were being shared about the facilities, food, and service.

The Talks

All speakers were most gracious, stuck to their allotted agenda times and as a consequence, the entire Conclave flowed smoothly. The participation of Jim Noel, Board Member, and Doug Willoughby, Secretary of the Board were appreciated by everyone.

The topics of the speakers varied from astrological to philosophical; from entertaining to serious; from personal testimonial to theoretical; from music to gratitude.

Every speaker on the program attended, made their presentations and involved participants with their subjects in one way or another. Audience participation was encouraged and questions were answered. The flow of fellowship was felt by all.

The Facilities

The facilities were simply marvelous! The conference room overlooked the Yahara River. The chairs were plush; blackboard, flip boards, and overhead projector with screen were provided. Sleeping accommodations were for double occupancy and were most adequate. We did not receive *one* complaint about the rooms, food, or facilities during the Conference.

In-Between

The agenda for the Conclave was very full indeed. But those who did not mind 12-13 hour days, enjoyed walks on the nature trails, riding the exercise bicycles, playing ping-pong, taking a dip in the pool or simply chatting in the reception lounge.

The Food

Amazing is the only word to describe it! Snacks, freshly baked pastry for our morning and afternoon coffee breaks, juices, milk, tea, chocolate milk and more home cooked tasty vegetarian dishes than folks could finish. The dining area was contemporary and favored much interaction.

Special Mention

Ed Simmons, Rosa Williams, Betty Mayes, Donald Lynch, and Bobby Stevens drove through the night on Friday, arrived at dawn in Madison, from Detroit, MI, to participate and give their talks at the Conclave. We wish to thank them, and all other speakers at the Conclave for their effort.

Finances

Receipts for the Conclave were \$2451 and expenses totalled \$2332. We thank everyone who gave so generously for their contribution. The excess funds will be used to develop the Western Wisdom Workshop which the Minneapolis Center hopes to present at the annual Conference in Oceanside from August 10-14.

Conclusion

Dale Wiedemann gave generously of his time to help with the recording and take pictures at the Conclave. We thank him for his service. Our parting after lunch on Sunday was filled with emotion and enthusiasm from the past three days of close fellowship.

Attendees

Catherine Hilliard, St. Paul, MN; Antonio Iglesias, Hialeah, FL; Wilhelmina Ingham, St. Paul, MN; Edith Joseph, Minneapolis, MN; Daisy Lamberti, San Diego, CA; Robert Lewis, Virginia Beach, VA; Donald Lynch, Detroit, MI; Betty Mays, Detroit, MI; Dave and Debbie Menkhaus, Cincinnati, OH; Celso Moreno, Minneapolis, MN; Paul and Edith Nesmith, Westland, MI; Vivien Alsberg, Madison, WI; Hazel Bleet, Harker Woods, MI; David Buescher, Minneapolis, MN; Don Christopher, Madison, WI; Mae Fruhstuck, St. Paul, MN; Lou Fulton, Glenview, IL; George and Esther Friberg, Osseo, MN; Suzanne Harker, Madison, WI; Thomas Hawkinson, Columbia Hts., MN; Richard Hesych, Eden Prairie, MN; Jim Noel, Phoenix, AZ; Michael Sandifer, Syracuse, IN; Virginia Schroeder, Battle Creek, MI; Antoinette Shewmake, Oshkosh, WI; Ed Simmons, Detroit, MI; Enrique Solis, Chicago, IL; Bobby Stevens, Detroit, MI; Beverly White, Lake Geneva, WI; Rosa Williams, Detroit, MI; Doug Willoughby, Oceanside, CA.



Christ, The Terrorists, and You!

With all the current attention still focused on terrorists, we might wonder, if Christ were on Earth today, what would His attitude toward them be?

The answer is very clear. After a night in prayer for guidance, he "called unto him his disciples," including "Simon called Zelotes." See *Luke 6:12-16*. Simon's surname, or nickname, immediately identifies him as a member of the hyperfanatical group, the Zealots, who did not shrink from any means to lash out against the hated Romans!

Yet here was the Prince of Peace, who taught that His kingdom was not of this world, choosing one most passionately possessed by its pursuit!

Simon Zelotes not only hated the Romans, but also those of the Jews who collaborated with them. This included that other disciple, Matthew, the tax collector, who in Simon's view doubtlessly depicted the most despicable detritus of his own people. Indeed, wasn't it risky to include such a one among the Twelve?

He was not the only terrorist tapped by the great Teacher of Truth. There was also that terrible travelling terrorist from Tarsus, Saul, later to become Paul. When our Lord stopped him on the Damascus road, He just as easily could have done away with him. In a way, Saul might have deserved it; this might appear to have been a simpler means whereby to deliver the young Church from his terror. For when Saul sought to join those of the Way, he caused consternation and confusion. Yet he became the greatest evangel of his day!

There are other reasons why the Son of Man chose the apparent worst of men, the terrorists. In doing so, He showed that the Father's love was all inclusive. There's also a spiritual lesson for us. We may not encounter terrorists in ships, planes, airports, but we all meet in our lives that which they represent—that which is called "evil." And our method of coping with it should be the same as used by our Example: transmutation!

One of the modern versions of Scripture renders *Jeremiah 51:58* thus: "The pagans waste their pains." The implication is obvious: Spiritual aspirants not being pagans, they should not waste, but use—transmute—pain, or "evil." Great souls have ever done so.

We think of a young Frenchman early in the last century who lost his sight. He transmuted this bane into a blessing—the Braille System for the Blind. There was a young American girl who encountered the same "evil," gave thanks that this freed her from earthly distractions,

and so the beloved composer, Fanny Crosby, produced thousands of hymns.

A clergyman in Africa went blind. He too creatively used, or transmuted, this "handicap" for a wider ministry: he became chaplain in a big hospital and was allowed to wander about freely therein. Had he retained his sight, he would have been barred from the women's ward.

Truly, stumbling blocks and stepping stones are really the same; their effect depends on one's attitude. The former can be transmuted into the latter. The spiritual aspirant will not be kept from "evil"—negative situations—but he knows how to extract from them more than they might have taken out of him!

Even Nature teaches the same. When a painful—"evil"—foreign matter gets into an oyster, the oyster starts certain secretions flowing and produces pearls! When life hands us a "lemon," so to speak, let us add sweetener and make lemonade!

Max Heindel has written that "seeking for the good in evil will, in time, transmute the evil into good."¹ How do we go about "seeking?" "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him."²

Philosophers may speculate about the *mystery* of evil; they haven't found it yet. The Western Wisdom points us to the *mastery* of evil; it is ours. It is the key to the Mastery of Life! □

—A Probationer

¹The Rosicrucian Cosmo-Conception, p. 43.

²James 1:5.

Mystic Light

Coke, College Campuses, and Calamity!

The problem most certainly is not new, but of late it has been more widespread. There was, for instance, that "born again" athlete who collapsed hours before moving to the elite college he was thrilled to have been selected by; a few days later, another varsity hero expired, also due to drugs, shortly before he was to be married.

As such incidents are brought to one's attention, it is easy to dismiss them with comments like, What else is new? or That's the modern generation for you! But the seeker on the path will not react thus; he knows he can learn from all life. Vital truths lurk concealed in the varsity-drug scene, the first one being: even "clean livers," those who abstain from poisonous stimulants, may be caught up in a behavior pattern similar to that of addicts.

It might be called, "majoring in a minor." After all, the purpose of going to college is to get an education; all else is secondary. It is when one takes on "minors," like sports, and treats them as "majors," that trouble starts: there's the need for extra energy, drugs seem the easiest way to get it, and the rest is history.

College athletes aren't the only people "majoring in a minor." For instance, the man or woman who spends long hours on unnecessary extra-domestic pursuits, commendable as these may be, while neglecting the family, is doing the same, and the consequences could be just as deadly as from ingesting drugs! No doubt no one "majoring in a minor" intends for calamity to happen, but—and this might be lesson #1—"minors" aren't always content to stay thus; like cancer cells, they grow—and explode!

According to a wise adage, the good is enemy of the best. Athletic activity is good; it develops health, discipline, self-confidence, etc., but if it interferes with the more important, it can automatically turn bad!

To a certain generation our Lord said critically, "They were eating and drinking, marrying...until the flood came."¹ Food is necessary to sustain life; marriage to sustain the race; lesson #2: the "minor" can masquerade as a necessity! Yet it is dangerous, if it leaves no room for the things of God.

But even here, in the realm of the spiritual, one can "major in a minor." We read of industrious, dedicated Martha, who spent so much time serving; but she was not commended; the Master told her, "Mary has chosen the best part."² Lesson #3: At times it may be very difficult to tell a "minor" apart from a "major."

This great principle of the need to *always* strive for "the best part" was readily recognized by the early Church. At one time there arose the need to help certain widows—certainly a "good" work. But the apostles didn't take on the task themselves; they turned it over to the deacons.³ Lesson #5: What is a "minor" for some may be a "major" for others, and vice versa. Hence, in the words of the old saying, it behooves none of us to criticize the rest of us!

One often hears the question, What's wrong with this? when a certain course is being weighed. The question should be, is this the "best part," the "more excellent way?"⁴ For in the long run, nothing else is really good enough! □

—A Probationer

¹ Matthew 24: 38, 39.

² Luke 10: 42.

³ Acts 6: 1-6

⁴ I Corinthians 1: 31.

Mystic Light



The Revelation of St. John the Divine

Chapter 2

1 *Unto the angel of the church of Ephesus (under control of the lower desires) write; These things saith he that holdeth the seven stars (perfect Truth) in his right hand (using these powers constructively), who walketh in the midst of the seven golden candlesticks (instruction is coming from the Christ consciousness, within);*

2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles (have developed and disciplined quality of soul), and are not, and hast found them liars:

3. And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

From the first chapter we have learned the Initiate is clothed in his Golden Wedding Garment, and that the time is now. The message to the seven churches, in fact contains instructions for lighting the seven candles in our own sanctuaries. Therefore, if the time is actually now to us, we are being told, yet, I am well aware that the path is difficult and that progress has been slow, but keep in mind from where thou art fallen and continually strive to do the first works (i.e. control the desire nature with your mind). You must repent by re-thinking your actions that got you into this mess and determine how you can correct them. The church of Ephesus, as found in unregenerate man, is under

the control of physical and sense ideas that must be raised and spiritualized by the energizing power of the Christ Force that is found within. Ephesus identifies the great desire we must possess before we can make progress in our efforts to construct the Temple within. We are informed in the Rosicrucian Teachings how we must apply determination and continued effort.

In other words, our church in Ephesus is receiving this message from one who can hold the seven stars in his right hand (an Initiate who has learned the necessary self-control) and understands the nature of the seven churches after they have been spiritualized. Ephesus is acknowledged for good works, labor and patience; but the greater effort must be forthcoming since the desired control is not realized until we have learned to govern the faculties that would use the life force in a destructive manner. The true nature of the work is the "transmutation of the lower nature into spirit." Cosmo-Conception p. 438.

4. Nevertheless, I have somewhat against thee, because thou hast left thy first love. (Fulfillment of the law. See: Romans 13:10)

5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Our first love should be to our fellow-man. We show this by service as we work to escape from this fallen condition and learn to do the *first works*, or control the emotions, as il-

lustrated in the first chapter where John was girt about the paps with a golden girdle. If we should not persist in this work, the candlestick will be removed from the center. Consequently, if our candle is not lighted by the light-giving spirit, our own "church" will remain a darkened structure.

6. *But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.* The deeds of the Nicolaitanes, which was condemned, was the mixing of the high Christ spiritual impulses with error and thereby causing fornication. The golden girdle, that was being worn, indicates that the high spiritual impulses were under the control of wisdom. By service to our fellow man we learn to manifest our "first love" which becomes the spiritual impulse that will light the candle. However, when our thoughts and desires have been mastered and we hear with ears tuned to Spirit, we have this promise:

7. *To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.*

We detect that the topic for our first concern is to be the Golden Wedding Garment, or the Tree of Life. This accomplishment is realized by the correct use of the desire nature. We must give this objective high priority since the "roots" of the tree of life are indeed located in the desire nature. You will recall that when Jesus went into Jerusalem (high state of consciousness) he rode the donkey. This is an apt symbol of the desire nature under control. Furthermore, it has been very clearly revealed that advance preparation must be concluded,

before that ride. Did not Jesus earlier instruct his disciples where to go to find the donkey and colt?

8. *And unto the angel of the church in Smyrna (experience of higher qualities, such as truth and peace) write; these things saith the first and the last, which was dead and is alive;*

The Spirit (the first and the last) that was dead is now alive. The process of regeneration has begun.

9. *I know thy works, and tribulation, and poverty (but thou art rich - in Spirit), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*

This church has been impoverished by the unrestrained "spending" of the life force. The message is forthcoming from the awakened Spirit that it does, indeed, have great potential when through the transmuted Life Force it can awaken and become spiritually active. The Spirit is aware of those who falsely state that they are Jews (have attained spiritual consciousness), and are not. This type of person is headed into degeneration.

By service to our fellow man we learn to manifest our "first love" which becomes the spiritual impulse that will light the candle.

10. *Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days (or, until the end of the physical cycle): be thou faithful until death (removal of lower*

desires), and I will give thee a crown of life (spiritualized mind).

The "devil" or function of the lower nature has indeed made of this body a "prison house" as it suppresses our consciousness into the depths of the material world. It is here that we experience the ten days of tribulation, which means in another sense, that the physical responses shall rule for the duration of this cycle. Number 10 also identifies the positive and negative poles of the 5 senses.

The heart is instructed to be faithful until death, or, until it has become apart from the influences of the lower nature, or lower expression of the life force. When this has been accomplished, the heart or emotions being properly controlled, or restrained, will manifest the crown of life. Therefore, it is the action of both the head and heart that spiritualizes the Mind.

11. *He that hath an ear (can hear the Spirit), let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.*

Mentioned in Bible terminology are the second death and the first resurrection. If the first death occurred when we by involution came into the physical (i.e. we died to the Spirit), would it not then follow that the second death would be death to the physical planes? How could this death possibly hurt us? Would not the first resurrection occur at the time of our entry, again, into the spiritual plane? It is interesting to note that this topic is again discussed in chapter 20:5, upon re-entry into the spirit world.

12. *And to the angel of the church in Pergamos (intellectual consciousness) write; These*

things saith he which hath the sharp sword with two edges; (Or, Spirit cutting in both directions.)

13. *I know thy works and where thou dwellest, even where Satan's seat is* (This is a symbol of darkness and limitation, the result of ignorance. When Satan is finally cast out knowledge will supplant ignorance): *and thou holdest fast my name, and hath not denied my faith, even in those days wherein Antipas (faithful to ideals of truth—even to becoming a martyr) was my faithful martyr, who was slain among you, where Satan dwelleth.*

14. *But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam* (Stranger. Physical sensual plane in man.), *who taught Balac to cast a stumbling block before the children of Israel* (new state of consciousness), *to eat things sacrificed unto idols, and to commit fornication.*

15. *So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.* (Are mixing spiritual thoughts with error.)

16. *Repent* (change your erroneous ways); *or else I will come unto thee quickly, and will fight against them* (errors) *with the sword of my mouth* (absolute truth).

17. *To him that overcometh will I give to eat of the hidden manna* (Heavenly food of Spiritual Wisdom, given to those who truly seek), *and will give him a white stone* (Spiritual Truth), *and in the stone a new name written, when no man knoweth saving he that receiveth it.* (Inner experiences are not to be disclosed).

The new spiritual consciousness, as represented by the white stone, or life force that has ascended to the pineal gland, with the consistency of a white stone, reveals to us a new spiritual name. When we have reached this stage of development, we no longer respond to the old consciousness...the "house built upon sand" of the Scriptures. When the storms came, the house suffered loss. When built upon a solid foundation (the white stone) storms did not affect it. Also, this is the Peter, or rock upon which Christ founded His church.

Have you noticed the raised consciousness receiving more and more power each time one of the "churches" or "centers" is addressed?

18. *And unto the angel of the church in Thyatira* (The intense desire of the soul for this higher life. The key descriptive words such as burning incense; rushing headlong; inspired, etc. are self explanatory) *write; these things saith the Son of God* (the first time this term has been used), *who hath his eyes like unto a flame of fire* (high spiritual vision), *and his feet are like fine brass* (Feet, the understanding or wisdom that support us. Brass, made from two metals by man, implies that these accomplishments were by man's efforts.);

19. *I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.* (Take note, it takes both faith and works.)

The above is another illustration showing the spiritual attain-

ment that is possible, once we have control over our emotions. The Initiate is again recognized as having feet like fine brass and eyes like a flame of fire. This center refers to the spiritualized emotional nature.

Have you noticed the raised consciousness receiving more and more power each time one of the "churches" or "centers" is addressed? As we gain control of the emotions and put the "golden girdle" around them, we too shall experience an expansion of our spiritual capabilities.

Thus the various stages which we are considering are reached by processes of soul growth which simultaneously bring him to higher aspects of all steps we are analyzing. Heindel, *Ancient and Modern Initiation*, p. 108.

Notice is given that an intruder is working to undermine the good work:

20. *Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel* (only an image of chastity), *which calleth herself a prophetess* (seducer of servants of the body), *to commit fornication, and to eat things sacrificed unto idols.*

This implies that we should keep tight control over our emotions. We commit fornication when lower thoughts are mixed with higher spiritual thoughts and ideals.

21. *And I gave her space to repent of her fornication; and she repented not.*

22. *Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.*

23. *And I will kill her children with death* (Children signify for-

mative forces of consciousness of a beneficial nature. Note that if we associate with Jezebel, these finer instincts will be killed); and all the churches (or centers within) shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. (Again, it takes more than just faith. There is some very definite action implied—and that cannot be anything but works.)

We are informed that those who commit adultery with the lower nature will suffer great tribulation. In practice, as we advance spiritually, we are as previously mentioned, building the vital body, that appears as a great protective aura. When this creation is wantonly destroyed, we are in for great suffering and tribulation. Should we regress, our suffering will be much more acute and “her children will be killed with death.” The significance of this statement is that those who allow the lower consciousness to control this center will die to all spiritual things. We should be constantly on guard against the continuations, since the “children” or outcome of the influence of Jezebel is a threat to our advancement.

On the other hand, the “center” is assured that when it is ruled for the benefit of the higher nature, it will be given control over all parts of its being. 24. *But unto you I say, and unto the rest in Thyatira (see V. 18), as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.*

25. *But that which ye have already hold fast till I come.*

26. *And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations (within).*

27. *And he shall rule them with a rod of iron (power of Mind actively exercised); as the vessels of a potter shall they be broken to shivers: Even as I received of my Father.*

28. *And I will give him the morning star (high intelligence and wisdom, Truth or the Christ or Higher Consciousness).*

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

In summary, when we learn to control the forces within we have at the same time gained control over our exterior problems. The master of the world within is also master of the world without. He is promised the “morning star” or the manifestation of our Christ within. However, it is essential that we first provide the temple or tabernacle for his abode. “He that hath an ear, let him hear.”

When we learn to control the forces within we have at the same time gained control over our exterior problems.

Symbology of Number 2

Beth (2) Double letter, Negative, Feminine, Physical, Mercury (♿)

The number 1, in the first chapter has recognized the Divine, given us an outline of Revelation and then, in conclusion, revealed a few of the great achievements awaiting mankind. In chapter 2, we face the reality that there are first some basic and necessary accomplishments that will determine just when these achieve-

ments will take place. We discover number 2 concerned with contrasts, and by nature opposed to number 1, the Creator. Hence, it is symbolic of what is false. It is the thing created in opposition to the Creator. Therefore, it is recognized as the number of separation—the first to separate from the Divine Unity (No. 1). It is also the number or Polarity, the mother principle, as it separates from the Divine Unity (the Father) and becomes mundane (worldly). The results of these actions breaks the unity into its positive and negative aspects. The upper becomes Spirit and the lower matter.

We can now distinguish number 2 as the number of contrasts and we thereby discover numerous pairs of opposites: good and evil, truth and error, day and night, male and female, echo and reflection, a nature opposed to the Creator, the moon opposed to the sun, etc. Two, being regarded by some as ominous, is involved with the beginning of evil, or all that is false.

With the above in mind, it is understandable that the first concern of St. John is to the 7 churches, or the 7 centers of the Desire Body that must begin to function, before anything constructive can be accomplished. Ephesus is the first center addressed and appropriately, since this identifies the Desire Nature, we are to become involved with *constructive thought* rather than destructive thought. Thought and desire, although presently influencing the materialistic and sensual ideas, must eventually be channeled into more effective accomplishments. □

—Evans Waterman

Mystic Light



The Price of Gethsemane

Jesus of Nazareth, the child of Mary and Joseph, is the highest Initiate of our life-wave. His parents were high Initiates who could perform the act of fecundation without personal desire or passion. He therefore was fit to prepare both his dense and vital bodies for the Second Aspect of the Holy Trinity to use for his three year-ministry on Earth. No wonder St. Paul refers to Jesus of Nazareth, in *Hebrews* 2:9, as being "a little lower than the Angels." He has the angelic consciousness but has not reached that stage. During his Baptism, he left Jehovah when he came from the River Jordan and freely relinquished his bodies to Christ, fully prepared to serve him. When Christ took over Jesus' bodies, the latter was given a mission to serve in the inner worlds, propagating the esoteric teachings of his Master. Jesus therefore temporarily took possession of a vital body in order to bring the churches of Europe together. Christ, St. Paul tells us in *Hebrews* 1:1-4, is superior to the Angels. He is an Archangel and the highest Initiate of that life-wave. Since He can create and preserve, He is God. The Holy Spirit, or Jehovah, can also create but cannot preserve, and He is also God. The Father can create, preserve, and dissolve and He is therefore the highest aspect of the Holy Trinity. Christ, after taking the vehicles of Jesus, spent forty days in the wilderness purifying the blood of Jesus so that he could function well in it.

When Christ Jesus began his Ministry, his own family did not like him. His own countrymen did not like him. They did not understand his esoteric Teachings. His countrymen even tried to stone him during his early preaching. No wonder St. Luke records, in 4:24 of his gospel: Truly, I say to you, no prophet is acceptable in his own country."

He was regarded as a mere child of Joseph and Mary, who were very poor physically. "Is he not the carpenter, the son of Mary and brother of James and Jose and Judas and Simon, and are not his sisters with us?" And they took offense at him. *Mark* 6:3. His own cousin, James the Just, a vegetarian by birth and a constant church-goer, did not believe that He was the Christ. James said that he would only take bread and wine from Christ if the latter were able to resurrect after death. After the resurrection, Christ appeared to James and gave him bread and wine. James believed in Him, and became a true disciple of the Master, writing a very practical epistle in the New Testament. This is a clear testimony that many who were close to Him opposed His Teachings and denied His identity. He therefore was rejected, in the initial stages, in Nazareth. He came to his own but his own received him not.

Christ Jesus therefore had to seek consolation from some twelve poor Galileans who were very interested in His Teachings and wanted to follow in His footsteps. One of the twelve identified Him as the Christ, the Son of the Living God, when they went to the district of Caesarea Philippi. He therefore drew to himself this little band of friends, loved them with the tenderest affection, taught and served them unstintingly, even to the footwashing. And what is the meaning of the footwashing? Christ knew that a teacher grows by giving to his pupils and serving them. From their shoulders he steps to a higher rung on the ladder of knowledge. He lifted

himself by lifting them but, nevertheless, He owed them a debt of gratitude, which is symbolically acknowledged and liquidated by the footwashing and act of humble service to those who had served Him. These twelve disciples left their families behind and followed the Christ. They were, therefore, not of the world.

During the period of service, Christ Jesus had become so saturated with the sorrows of the world that he was indeed "a Man of Sorrows acquainted with grief" as no one else can be. Why? Christ Jesus never sinned but had put upon His shoulders the sins of humanity which weighed Him down. After the last supper, Christ Jesus and His disciples left for the Garden of Gethsemane, and here He took Peter, James, and John further into the Garden, leaving the other nine behind. Gethsemane is a garden of grief watered with tears for the sorrows and sufferings of humanity.

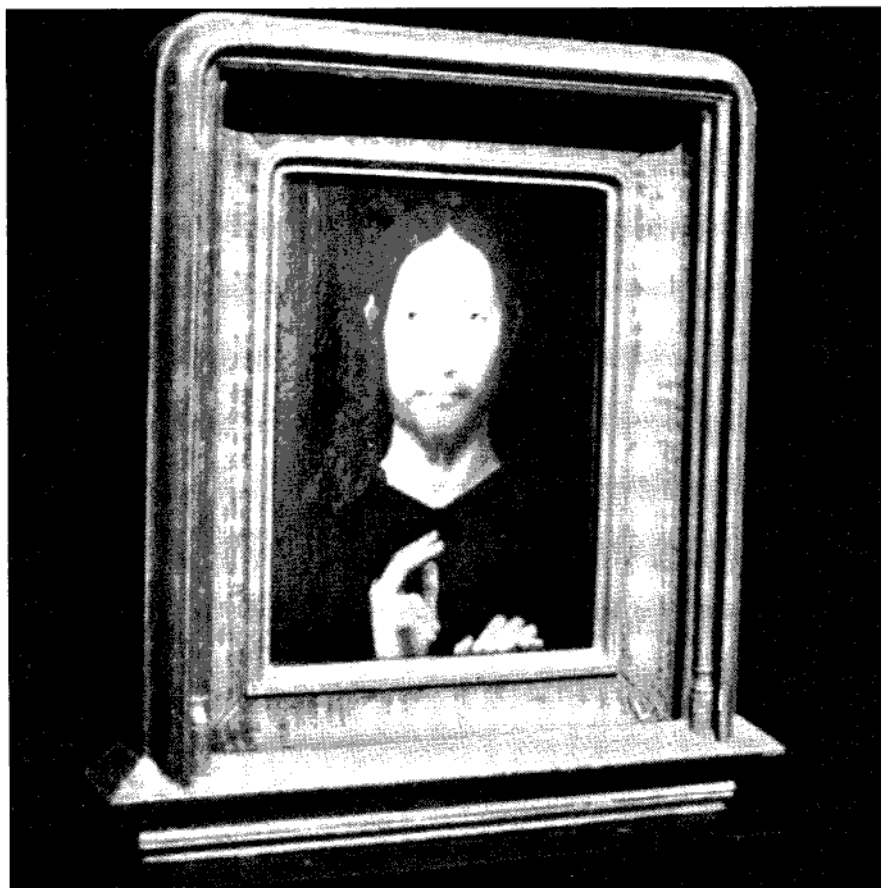
Throughout all his years of self-sacrifice, his little band of friends had been his consolation. He already had learned to renounce the ties of the blood. When Christ Jesus was once preaching (*Mark 3:31-35*) to the crowd, his relatives came to him and his disciples drew his attention to them. But Christ answered, "Who is my brother, and mother?" Whoever does the will of God is my brother and sister and mother. Though no true Christian neglects his social obligations or withholds love from his family, spiritual ties are nevertheless the strongest, and through them comes the crowning of grief. At Gethsemane, His three advanced friends fell asleep while he foresaw all that

was going to happen to Him the next day. He was filled with grief, and this later developed into the greatest quality that every aspirant must develop fully before he can be a living sacrifice.

Though the desertion of His spiritual friends, Christ Jesus learned to drink to the dregs the Cup of Sorrow. He foresaw in the Garden that the very mob that a few days before had cried, "Hosannah to the Son of David," would on the morrow be ready to shout, "Crucify him, crucify him." Christ Jesus did not blame his spiritual friends for their desertion but excused them with the words, "The spirit is indeed willing but the flesh is weak." He found that in the Supreme Sorrow they could not comfort Him, and therefore He turned to the only source of comfort, the Father in Heaven.

This is because He had arrived at the point where human endurance seemed to have reached its limit, and He prayed to be spared a greater ordeal. Nevertheless He was resigned and said to His Father, "Not my will, but thine, be done." At that instance, someone who belonged to his life-wave appeared there. The Archangel Raphael came to the Garden to strengthen and comfort Him. This His spiritual friends had been unable to do.

Having drunk the Cup of Sorrow to the dregs, being deserted by all, Christ experienced the temporary, awful, fear of being utterly alone, which is one of the most terrible, if not *the* most terrible, experience that can come to a spiritual aspirant. All the world seemed dark. He knew that in spite of the good He had done or tried to do, the powers of darkness were seek-



ing to slay him. His relatives, and now most of the last few friends whom He trusted, had fled and were ready to deny Him.

The price of Gethsemane came at the climax. When Christ Jesus was on the pinnacle of grief, He was nearing the throne of grace. When He had lost all human companionship gave Himself over unreservedly to the Father, a transmutation took place within Him. The grief turned to Compassion, which is the Price of Gethsemane. Compassion was the only power in the world that could fortify Christ Jesus to mount to the hill of Golgotha to give His life for humanity. By this great cosmic sacrifice He lifted Himself by lifting humanity. By this great cosmic sacrifice, the entry to the higher realms was opened to all—symbolically, the tearing of the Temple Veil into two parts.

Has that sacrifice ended? No! Christ continues to perform His yearly cosmic sacrifice for humanity, infusing His desire currents into this cramping dense Earth. Our evil thoughts and actions affect Him more than did the Crown of Thorns and other physical injuries He sustained about 2000 years ago. He is doing this noble work for us because of the deep intensity of compassion He has for humanity.

The deep intensity of compassion also held Parsifal firmly balanced upon the path of virtue when temptation was strongest and urged him through years to seek the suffering Grail King, find him, and pour forth the healing balm. Each night at Midnight, there is a service in the etheric Temple where the Elder Brothers of the

Rosicrucian Order assisted by the lay brothers, gather up from everywhere in the Western World the thoughts of sensuality, greed, selfishness, and materialism. These they seek to transmute into pure love, benevolence, altruism, and spiritual aspirations, sending them back to the world to uplift and encourage good. Why this tedious work? Because of the compassion they have for us. Max Heindel happily accepted the Fellowship Teachings from the Elder Brothers and even worked harder when he was on his sickbed, writing books of inspirations and propagating these Teachings. He did that work because of the deep intensity of compassion he had for his fellow men.

Our friends also may shun our company because they just cannot adapt themselves to our present way of life.

What are you and I doing, my dear sisters and brothers? Are we giving our best to our friends who are ignorant about the Fellowship Teachings? Are we patient and tolerant with them when they make mistakes, just as we are patient with ourselves when we make similar mistakes on the path? Are we bored when people come to us and tell us their troubles, or do we run away from them, seeking to escape hearing their tales of woe? If so, we have deviated completely from the narrow path. Without compassion, we never can tread the path of holiness and always will be lagging behind. Without it, we can never know the sufferings or feel the pains of others. It is therefore

essential that, as spiritual aspirants, we become so attuned to the world's woe that we feel every pang as our own hurt and store it within our hearts. A time will come when our families may turn against us. They may reject our present way of life. Our friends also may shun our company because they just cannot adapt themselves to our present way of life. When this happens, we should let our lights shine and continue radiating our love to them always. Even our spiritual friends whom we trust most may flee from us, causing each one of us finally to stand alone in the Garden of Gethsemane. What happened to Christ Jesus will also happen to us. As the Master said, in *John 15:18-20*, "If the world hated me, they would also hate you." We are the servants and at the same time friends of the Master. We therefore must be happy when we are in our Gethsemane. After we, too, have drunk the Cup of Sorrows to the dregs, after all have deserted us, we shall be then nearest to the throne of grace. A transmutation will take place within us. Our grief will be turned to compassion, the price of our Gethsemane, the only power in the world that can fortify us to mount the hill of Golgotha and give our lives to humanity—not the sacrifice of death, but a living sacrifice, lifting ourselves by lifting others.

Our sorrows show clearly that we are actually advancing on the spiritual path and will soon develop and polish our price of Gethsemane which is compassion, moving us onward and upward forever. □

**—Augustine Micheal Owusu
Dunkwa-on-Offin, Ghana**



The Mystery of Melchisedec

Among all the characters mentioned in the Bible, none is more mysterious than Melchisedec, said to be without father, mother, or earthly kin and holding the dual office of king and priest. Paul, in his Epistle to the Hebrews, gives us the information showing the connection between Christ and Melchisedec, both of them Kings and High Priests of different dispensations:

"God, who at sundry times and in diverse manners spake in times past unto the fathers by the Prophets, has in these last days spoken unto us by His Son whom He has appointed heir of all things, by whom also He made the world. No man taketh this honor unto himself but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an High Priest, but he that saith unto Him, 'Thou art my Son, today have I begotten Thee,' as he saith also in another place, 'Thou art a Priest for The Age after the order of Melchisedec,' who in the days of his flesh when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death and was heard in that He, though He were a son, yet learned He obedience by the things He suffered, and being made perfect became the author of eternal salvation unto all that obey Him, called of God an High Priest after the order of Melchisedec, of whom we have many things to say and hard to be uttered, for this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being by interpretation king of righteousness and after that also king of Salem, which is king of peace without father, without mother, without ancestors, having neither beginning of days nor end of life but made like unto the Son of God abideth a priest continually. And here men that die (the Levites) receive tithes, but there he receiveth them of whom it is

witnessed that he liveth. If, therefore, perfection were by the law and its priesthood, what further need was there that another priest should rise after the order of Melchisedec and not be called after the order of Aaron? For it is evident that our Lord sprang out of Judah of which tribe Moses spake nothing concerning the priesthood, and it is yet far more evident for that after the similitude of Mechisedec there ariseth another priest who is made not after the law of carnal commandments but after the power of an endless life, for he testifies 'Thou art a priest for The Age, after the order of Melchisedec.' By so much was Jesus made the surety of a better testament because He continueth ever and has an Age lasting priesthood, for the law maketh men High Priests who have infirmities, but the Word of God which was since the law maketh the Son who is consecrated for evermore. Now of the things which we have spoken this is the sum; we have such a High priest who is set on the right hand of the throne of the Majesty in the Heavens, a minister of sanctuary and of the true tabernacle, which the Lord made and not man. Almost all things are by the law purged with blood and without the shedding of blood there is no remission; it was therefore necessary that the pattern of things in the heavens should be purified with these, but the heavenly things themselves were better sacrifices than these, for Christ is not entered into the holy place made with hands which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us, and now has He obtained a more excellent ministry by how much also He is mediator of a better covenant which was established upon better promises, for if the first covenant had been perfect then there should be no place for a second. But finding fault with the old, He saith 'Behold the days come when I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day when I took them by the hand and led them out of the land of Egypt, because they continued not in my covenant, and I regarded them not,' saith the Lord. 'For this is the covenant that I will make to the House of Israel after those days,' saith the Lord. 'I will put my laws into their minds and write them in their hearts, and I will be to them a God and they shall be to me a people and they shall not teach every man his neighbor and every man his brother saying 'Know the Lord,' for all shall know me from the least to the greatest.' "

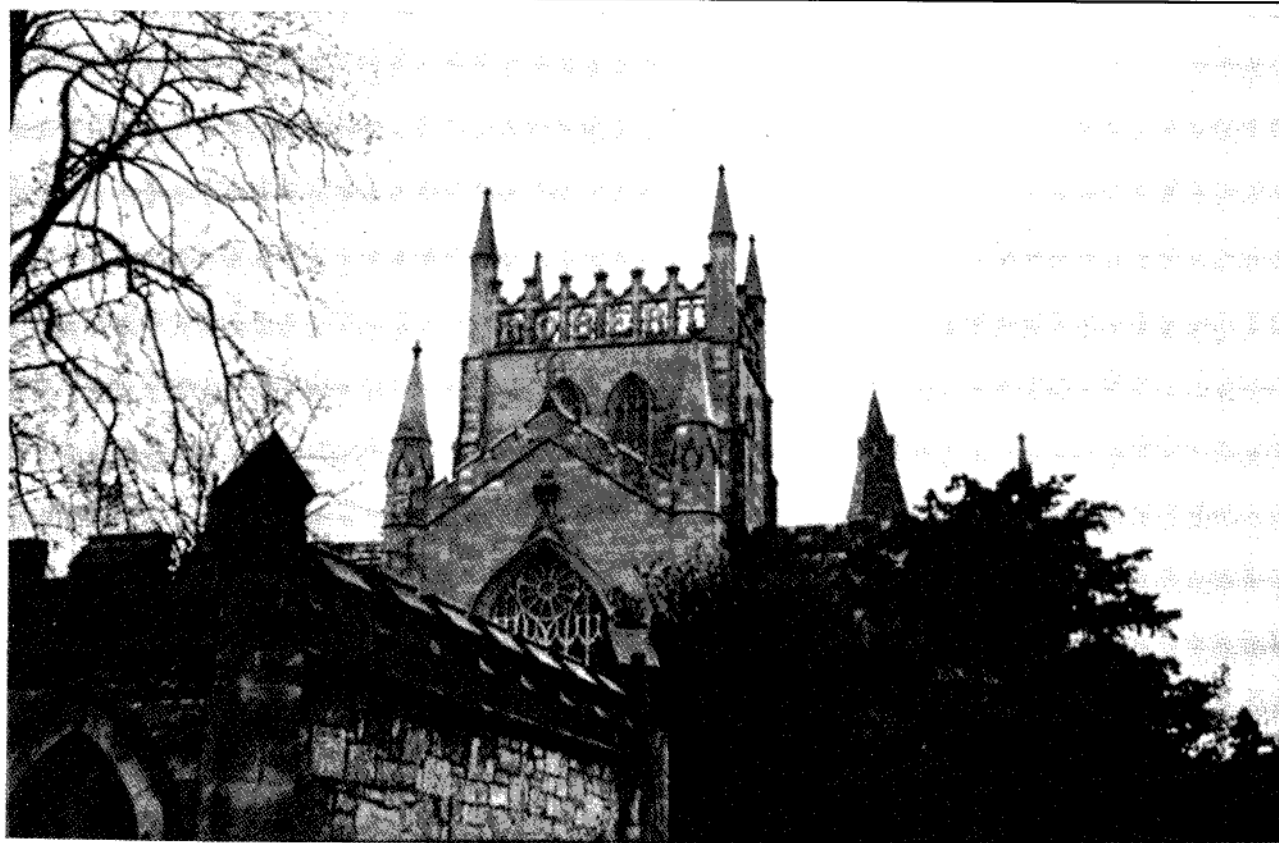
The foregoing quotations from Paul's Epistle to the Hebrews are not found there consecutively as here arranged, but it is necessary to piece the Bible narrative together intelligently so that we may obtain an outline of the trend of future development which has been sketched out by the divine Hierarchs to guide our evolution. Comprehension of this plan is essential to the correct understanding of the Cosmic relationship of Freemasonry and Catholicism; it is also necessary to appreciate fully the purpose of the Molten Sea, and to learn how to make this wonderful alloy intelligently. As Paul says, these things are hard to say, but we shall make an attempt to present the mystery of Melchisedec and the Molten Sea in plain language so that we may aid in the expressed purpose to enlighten all men that all shall know, from the least to the greatest, what is the purpose of evolution, and thus give them a chance to align themselves with the trend of Cosmic events.

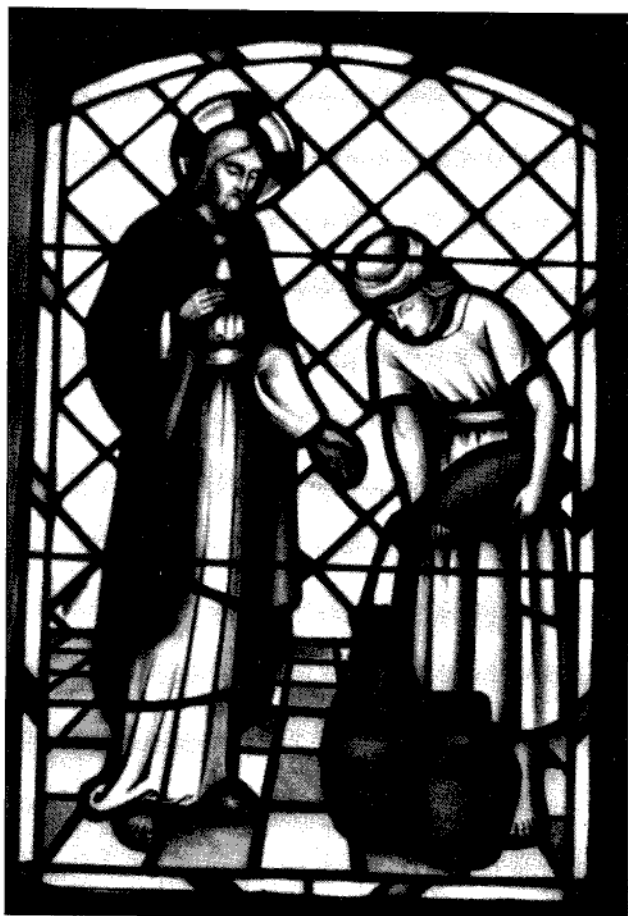
Almost all things are by the law purged with blood and without the shedding of blood there is no remission; it was therefore necessary that the pattern of things in the heavens should be purified with these.

To understand the mystery of Melchisedec, we must revert to the earlier epochs of man's stay on the Earth during the age called the Hyperborean Epoch, because the Earth then was in an extremely heated condition. Man in the making then was double sexed, male-female, like so many of our present plants, but he also resembled the plants in being inert and lacking in desire and aspiration. At that time, man was the tractable ward of the divine Hierarchs who guided him physically, and these are darkly referred to in the Bible as "Kings of Edom." Later, during the Lemurian Epoch, when the body of man had crystallized and condensed somewhat more, mankind was divided into sexes physically. As their consciousness still was focused in the spiritual world, they were as unconscious of the physical act of generation as we are now of digestion; neither did they know birth or death, but, they were in fact totally unaware of the possession of a physical vehicle until in time they sensed it during the generative process, and it was then said that "Adam knew Eve." At that time, the Lucifer Spirits, fallen Angels and inhabitants of the warlike planet Mars, taught them how to eat of the tree of Knowledge, which is the

symbolical name of the generative act. Thus, by degrees, their eyes were opened, and they became aware of the Physical World but lost touch with the spiritual worlds and with the Guardian Angels who had previously been their benevolent guides. Only a few of the most spiritual among them retained their higher vision and the communion with the divine Hierarchs, and these were then known as prophets who acted as messengers between the invisible divine leaders and their respective people. But in time, mankind desired to select its own leader and demanded visible kings. At least, we know that the Israelites repudiated the divine rulership and demanded a king, and thus Saul was appointed. Then the dual office of Ruler and Priest, temporal and spiritual leader, also was divided, for no man sufficiently versed in worldly matters to fill the office of king efficiently had been found holy enough also to undertake the spiritual leadership of his brethren, and vice versa. A true priest, able to lead his flock spiritually, cannot also beneficently dominate their physical fortunes as ruler of a temporal domain. For as *Statecraft*, in its highest phase, aims to rule the masses with an eye single to their physical welfare, and *Priestcraft* benevolently exercised seeks to guide them solely for the

Spirit's progress, conflict must of a necessity follow even though both the spiritual and temporal rulers were actuated by the highest and most unselfish motives. Melchisedec was the symbolical name of the divine Hierarch who filled the dual office of king and priest. While they reigned there was peace on Earth, but as soon as the offices of king and priest were divorced and the sexes divided it is not surprising that the peaceful reign of Melchisedec has been followed by an age of war and strife such as has been experienced during the present dispensation. Then the unifying factors of a dual office in the ruler and the double sex of his people precluded the clashing of interest which now obtains until another divine ruler shall present himself to embody within his own person the qualifications of the dual office of king and priest after the order of Melchisedec, and sex generation shall be abolished. In this connection it is significant that the Bible narrative begins in the Garden of Eden, where mankind is innocent and male-female; then, in the next chapter, we are told of the division of sexes, the transgression of the command not to eat of the Tree of Knowledge, and the infliction of the penalty—painful parturition and swift death. From then on the Old Testament tells of war, struggle,





and strife, and in the last chapter makes the prophecy that a Sun of righteousness shall arise with healing in His wings. Then the New Testament opens with an account of the birth of Christ, who proclaimed a kingdom of the heavens which is to be established.

He is later called King and Priest after the order of Melchisedec, uniting within himself *the dual office*. It also is said that in that heaven there will be neither marrying nor giving in marriage, for the *soma psuchicon*, or soul-body, which Paul tells us is the vehicle we shall use in the kingdom of heaven (*First Corinthians*, fifteenth chapter), is not liable to death and decay. Thus there will be no death. Birth of bodies like those generated in wedlock would be superfluous, for Paul tells us that flesh and blood cannot inherit the kingdom of God. Hence marriage will be unnecessary, the clashing of interests due to the lust of sex and the love of power will disappear, and the love of Spirits will be hallowed by the dove of peace.

Thus it is plain that the Sons of Cain with their followers, the *Craftsmen*, and the Sons of Seth with their retinue, the *Churchmen*, must finally merge and be unified in the Kingdom of Christ. We

already have seen how Hiram Abiff, the Widow's Son, forsook his father, the Lucifer Spirit Samael, after the *baptism of fire* in the Molten Sea, and how he received the mission to prepare the way for the kingdom among the Sons of Cain, his brethren, by developing their arts and crafts as temple builders—Masons—and teaching them the preparation of the Philosopher's Stone or Molten Sea. Thus also the physically negative Sons of Seth must learn to leave their father Jehovah. Naturally the first to take the step must be a great Ego.

As the superlative skill of the Sons of Seth was focused in Hiram Abiff at the time of his baptism of fire, so the sublime spirituality of the Sons of Seth was centered in Jesus at the time of His *baptism in the water* of Jordan. When He arose from this water He was in the same position as Hiram emerging from the fire; each had left his respective father, Jehovah and Samael, and was ready to serve the Christ. Therefore the Christ Spirit was seen at the Baptism to descend upon Jesus' body, which was inhabited and used by Christ during His ministry. Jesus himself, the Spirit, left that body and was given a mission to serve the churches while his body was being used for direct teaching by the Christ, and his blood prepared as an *Open Sesame* to the Kingdom of God, a Panacea to be used by His brethren, the Sons of Seth, in the same manner as the Molten Sea serves the Sons of Cain.

In the Epistle to the Hebrews, in which Paul gives us a few hints concerning the Mystery of Melchisedec in the character of High Priest, he emphasizes the absolute necessity of blood as an adjunct to the Temple Service. He shows how the High Priest was required to offer blood for his own sins before he was qualified to give sacrifice also for the sins of the people, and that this double sacrifice must be performed year after year. He points to the sacrifice upon Golgotha as having been made *once and for all*, providing a way of atonement through the blood of Jesus. During the regime of Jehovah, the blood of humanity had become impregnated with egotism, which is the separative factor in this age. From this sin it must be cleansed before mankind can be united and enter the Kingdom of Christ. That was a gigantic task, for humanity had become so impregnated with selfishness that scarcely anyone would do another person a favor. Hence the panorama of life at the time of Christ contained nothing that would give people a life in the First Heaven and make for spiritual progress. Almost all their post

mortem existence was spent in the purgatorial expiation of their wrong-doings, and even their Second Heaven life, where man learns to do creative work, was almost barren. Then Solomon the King again was called into the arena of life to perform a mission for the benefit and welfare of his brethren, the Sons of Seth. He was peculiarly fitted for this work because at heart he was unselfish, as shown by the request he made at the time when Jehovah appeared to him in a dream and asked what he would have as a gift when he ascended the throne. Solomon said unto God: "Thou hast showed great mercy unto David my father and hath made me to reign in his stead; now, oh Lord, let thy promise unto David my father be established, for Thou has made me king over a people like the dust of the earth in multitude. *Give me now wisdom and knowledge*, that I may go out and come in before this people, for who can judge Thy people that is so great?" And God said to Solomon: "Because this was in thine heart and thou has not asked riches, wealth or honor, nor the life of thine enemies neither yet hast asked long life, but hast asked wisdom and knowledge for thyself that thou mayest judge my people over whom I have made thee king, wisdom and knowledge is granted unto thee, and I will give thee riches and wealth and honor such as none of the kings have that have been before thee, neither shall there any after thee have the like."

It was this characteristic of unselfishness developed in former lives that fitted the Spirit of Solomon for the high mission it was destined to fulfill: to serve as a vehicle for the unifying unselfish Christ Spirit, for the purpose of bringing to an end the division between the Sons of Seth and the Sons of Cain and uniting them in the Brotherhood forming the kingdom of heaven.

When Faust made the pact with Mephistopheles, as recorded in the ancient myth of that name, he was going to sign it in ink, but Mephisto says: "No; sign it in blood." Faust asks why and Mephistopheles says, knowingly and cunningly: "*Blood is a most peculiar essence!*" It is said in the Bible that the blood of bulls and calves will not take away sins, and that is reasonable, but how then about the blood of Jesus, which is extolled as a panacea? To understand this great mystery of Golgotha, it is necessary to study the composition and the function of the blood from the occult point of view.

When blood is placed under a microscope it appears as a number of minute globules or discs, but

when seen by the trained clairvoyant as it courses through the living body, blood is a gas—a spiritual essence. The heat is caused by the Ego which is within that blood, for as the Bible says, the *life* is in the blood. Mephisto was right when he said that it is a most peculiar essence, for it contains the Ego, and whoever wants to obtain a power over the Ego must have his blood.

The human Ego is more powerful than the Group Spirit of the animal, as we can see when we apply the scientific test known as hemolysis. Strange blood of a higher animal will kill, if inoculated into the veins of a lower species. If we take human blood and inject it into an animal, the animal will be unable to endure the high vibration that is in the blood of the human being. It dies. On the other hand a human being may be inoculated with the blood of a lower animal. In ancient times it was strictly forbidden anyone belonging to a certain tribe to marry into another tribe, because it was known then by the leaders of humanity that the strange blood would kill something; it always does. We read that Adam and Methuselah lived so many centuries. At that time it was the custom to marry in the family, as closely as possible, so that the tie of blood might be as strong as it could be made. Then the blood that coursed through the veins of the people in that family contained the pictures of all that had happened to the different ancestors, and this was stored in the mind which is now subconscious.

The Human Ego is more powerful than the Group Spirit of the animal...If we take human blood and inject it into an animal, the animal will be unable to endure the high vibration that is in the blood of the human being. It dies.

Then it was consciously and constantly before the inner vision of all people, and each family was united by this common blood wherein the pictures of their ancestors lived. The sons saw the life of their fathers, and thus the fathers lived in them. Since the consciousness of Adam and Methuselah and the other Patriarchs lived for centuries in their descendants, they were said to live personally.

It was then as great a crime to marry *outside* the family as it now is to marry *within*. Even among the early Norsemen, we learn that if anyone wanted to marry within a strange family, he first was obliged to mix blood; it first must be tested to see whether his blood would mix with that of the

family into which he desired to marry. And thus hemolysis was known in some of its phases at least. If the blood did not mix, it would bring about "confusion of caste," as the Hindu says, and a straight line of descent must be kept, for otherwise those pictures in the inner vision would not be the same; they would be confused. This was what engendered the selfishness, the clannishness, and the struggle and strife in the world. To break that up, the practice must be discontinued. Thus, when Christ came, He advocated the discontinuance of the practice when He said: "Before Abraham was, I am." I do not care for the race father, but I glory in the I am, the Ego, that was long before he was. And He said: "Who does not leave father and mother cannot follow Me." As long you are tied to the family, the nation, the tribe, you are siding with the old blood, the old ways, and cannot amalgamate into a universal brotherhood. That only can come about when you marry internationally, because when you have so many nations the way to unite them is through marriage. Let Abraham, the race and tribe father, die; let the I Am live. He knew the occult truth that the mixture of blood in international marriage always kills something; if it does not kill the animal it kills something else. If we mate a horse and a donkey the outcome is a *hybrid*, the mule; in that mule something is missing because of the mixture of strange blood, namely, the faculty of propagation, which is lacking in all hybrids. Similarly, when we marry internationally something else is killed, and that is the pictures in the inner vision. The different pictures of different families clash. And so the clair-

And He said: "Who does not leave father and mother cannot follow Me." As long as you are tied to the family, nation, or tribe, you are siding with the old blood, the old way, and cannot amalgamate into a universal brotherhood.

voyance, the touch with the spiritual world, with the memory of Nature, has waned since that practice was taken up. The Highland Scot who marries in the clan and the gypsies alone retain this second sight in a measure. Thus we see that the blood is now differently constituted from what it was in the earlier ages of human evolution. The body of Jesus was a pioneer vehicle of sup̄lative purity at the time when the Christ Spirit entered it, as an avenue of ingress into the center of the Earth by the identical path which had previously

been taken by Hiram Abiff when he jumped into the Molten Sea and was conducted along the path of Initiation to the center of the Earth where Cain his ancestor dwelt.

This journey of Christ is recorded in the Epistle of Jude after He had been freed from the flesh by the violent death of Golgotha. When anyone is killed, the venous blood with its impurities clings closely to the flesh and therefore the arterial blood which flows is distinctly cleaner than it would otherwise be; it is more free from passion and desire. And being etherealized by the great Christ Spirit, *the cleansed blood of Jesus overflowed the world, purified the etheric region of selfishness to a great extent*, and gave man a better chance to draw to himself materials which will allow him to form altruistic purposes and desires. Thus the age of altruism there was inaugurated. By faith in this blood and by imitation of the Christ Life, the Sons of Seth are therefore provided with a means of purging from themselves the curse of selfishness, while the Sons of Cain were given the emblem of the *Rose and the Cross* to teach them to work faithfully to make the Molten Sea, the Philosopher's Stone, and to find the *New Word* which shall admit them to the kingdom, for they believe more in works than in faith.

To summarize, the three Ages mentioned in this article are:

1) *The first Age*, when each human being was a complete creative unit, male-female, double sexed, and was ruled by one Hierarch, Melchisedec, who filled a dual office as King and Priest.

2) *The second Age*, when the division of the sexes into men and women and the division of the rulership into State and Church caused war and strife. The *State* espouses the cause of *Fatherhood and man* and upholds the male ideal of Arts and Crafts and industry, embodied in Hiram Abiff. The *Church* espouses the cause of *Motherhood and woman* and holds aloft the female ideal of love, hearth and home, embodied in the Madonna and her child. The conflicting interests of man and woman, home and shop, Church and State, cause the economic struggle, the war, and the strife with which mankind is cursed and which make all long and pray for the reign of peace.

3) *The third Age*, when a divine Christ, who like Melchisedec, fills the dual office of King and Priest, shall rule over a purged and glorified humanity, which has risen from sex-love to soul-love. □

—Max Heindel

Mystic Light



Mystery of Golgotha

EXCERPTED FROM MAX HEINDEL'S WRITINGS

During the last 2,000 years, much has been said about the cleansing blood. The blood of Christ has been extolled from the pulpit as the sovereign remedy for sin; the only means of redemption and salvation.

If the Laws of Rebirth and Consequence work in such a way that evolving beings reap as they have sown, however, and if the evolutionary impulse constantly is bringing humanity higher and higher, ultimately to attain perfection—where is the need for redemption and salvation?

In ordinary evolution, the Laws of Rebirth and Consequence are perfectly adequate to bring the major portion of the life-wave up to perfection, but they do not suffice in the case of stragglers.

To give that special aid, to redeem the stragglers, was the mission of Christ. He said that He came to seek and save that which was lost. He opened the way of Initiation for all who were willing to seek it.

When we read the Christian Creed, we find the sentence, "Jesus Christ, the only begotten Son of God," and it is assumed by most people that the sentence refers to a single individual called Jesus Christ, Who was the only begotten Son of God. We very quickly shall see that this is not so—that the sentence refers to three great and glorious individualities. They are all worthy of our very greatest veneration, but differ vastly in glory and have very different backgrounds. When we examine Jesus in the light of the occult records, in the Memory of

Nature, we find that "that Spirit which was in Jesus" from the time of birth is an Ego who belongs to our human race and who has incarnated again and again. We can find him under different names and varying circumstances, just as we all have been and are going to be. We find that at the time stated in our records, at about the beginning of our era, there was born in Palestine a child called Jesus.

His mother was of an exceedingly pure type—a most beautiful character—and his father was an Initiate of high degree, one who, for that one time in his life, forsook the path of celibacy. He had in previous incarnations gone beyond the time when he should be a householder. In this life he had devoted himself wholly to the occult path. When the time came that a great Teacher was to incarnate among us, he was selected to give the fertilizing seed for that Teacher's body. In that way, there was provided such a wonderful body as has never been before or since.

It was the purest and most passionless type, and the Ego, Jesus, who came into it, came into it as a great Spirit, knowing that it was his mission in that life to bring up a body in as pure as possible a manner. It was not to be his for longer than the term of thirty years. At that time he was to give it up to another, much higher than he.

Concerning the early years of Jesus, it might be well to say that he was born in Palestine and that he lived in full knowledge of the mission which was his. He attended the schools of the Essenes, on the shores of the Dead Sea. The Essenes were a most devout community. They

were as opposite as possible to the materialistic Sadducees, and far, far beyond the cynical Pharisees. They did not frequent the synagogues and pride themselves on their learning, piety, etc. They stayed in their own community and lived the holy life as they saw it. Among them, the growing Jesus received his early training. He was so marvelously adapted to the life that was lived there that in a very short time he outdistanced them all. Then, later, he went to Persia, where there was a great center of learning. It had a large library, and he absorbed an immense amount of occult knowledge, regaining what he had learned in previous lives.

At the end of thirty years he had cleansed and purified his body so that it could be taken by the great Being Whom we call the Christ.

Jesus can be traced back in the Memory of Nature from incarnation to incarnation under different names and in different environments. But of Christ we find only one incarnation, and that is when He incarnated in the body of Jesus. To trace His evolution, let us briefly recapitulate.

Evolution in this Day of Manifestation has encompassed the Saturn Period, the Sun Period, the Moon Period, and part of the Earth Period. The humanity of the Saturn Period were the lords of Mind; the humanity of the Sun Period were the Archangels; the humanity of the Moon Period were the Angels. Those Beings are working with us invisibly, working on our vital bodies, desire bodies, and minds, thus helping us to evolve. When we

understand that there presently are Initiates and that someone like Jesus can progress far ahead of ordinary humanity, we also can understand that the same was done in previous periods. Among those who progressed beyond their ordinary evolutions are the Father, the Son, and the Holy Spirit.

God, as God, is not the Creator of our universe. In the highest World of the Cosmic Plane which we inhabit, He is found as God, but below that He is not found as God. He expresses Himself in the different Worlds as various kingdoms—man, Angels, Archangels, etc., and therefore we do not see Him in humanity until we get to the World of God. In that World of God, the Triune God is the highest Initiate of the Saturn Period. He has attained to the point where he has become one with the highest aspect of the Triune God, and so he is called the Father—the Father of all those who evolved in our evolution.

It is a Universal Law that no being can build a vehicle and function in a world higher or lower than those in which he has learned to function.

The one who came next to Him in glory, the highest Initiate of the Sun Period, evolved up to the point where He became united with the second aspect of the Triune God, and therefore, He is the Son Who is the Cosmic Christ; a Ray from Him entered Jesus' body.

The third great being, the Only Begotten, mentioned in the sentence from the Christian

Creed, is still greater than Jesus and Christ, but we have not so much to do with this great Being at the present time. It may be well to know, however, that the Holy Spirit, the power of God working with all the nations, is Jehovah, the highest Initiate of the Moon Period.

Each being has seven vehicles, and the lowest of Jehovah's vehicles comes down to the Region of Abstract Thought, where we have our Egos. There we are below the line that divides Spirit from matter. There is differentiation. Every planet in our system has its three separate worlds: the Physical World, the Desire World, and the World of Thought. The unifying principle is the Life Spirit. Christ, the highest Initiate of the Sun Period, at the present time ordinarily uses the Life Spirit as His lowest vehicle.

In the Sun Period, the lowest of the globes was in the Desire World, and therefore the Archangels have the desire body as their lowest vehicles. Christ has gone beyond, however. He has raised Himself higher, and so He has the Life Spirit as His lowest vehicle today. Ordinarily He uses no denser vehicle. Only by the power of the Life Spirit can the national tendency be overcome and a universal brotherhood of man become a fact. The vehicles pertaining to the World of Thought, the Ego and the mind, make for separateness. The Life Spirit is the unifying principle in the universe, and therefore Christ is the only one fitted to bring about brotherhood.

It is a Law in the universe that no being, however great, can build a vehicle and function in

a world higher or lower than the worlds in which he has learned to function. Human beings alone have been able to build dense human vehicles. They have been helped by others, but they have done the work, and therefore it was necessary for one of them to give up his body for the Christ, who never had evolved such a vehicle.

At death, or at any time when we have to leave the Physical World, we give up our dense body and our vital body, because they belong to the Physical World. And so Jesus, when he had reached age thirty, and had made his instruments fit for the use of the Christ, gladly and willingly gave them away. He left them at the baptism as he would have "stepped out" at death, so that the Christ might step in.

It is true, in the highest and most literal sense, as Paul says: "There is but one mediator between God and man—Christ Jesus, the Righteous." No other entity in our system possesses the whole chain of twelve vehicles that stretches from the desire body right up through all the seven worlds, to the second aspect of the triune God, the Son. Christ can come to the very throne of the Father; He can go to the highest possible realm and can take the sorrows and sufferings of humanity there. Thus He can cleanse us as no other can and help as no other can.

We have seen who Jesus is, who Christ is, and who is the composite personality we speak of as Christ Jesus. The Only Begotten is yet a much higher Being. We hear people speak of the Absolute, and they think of the Absolute as God. Mostly our

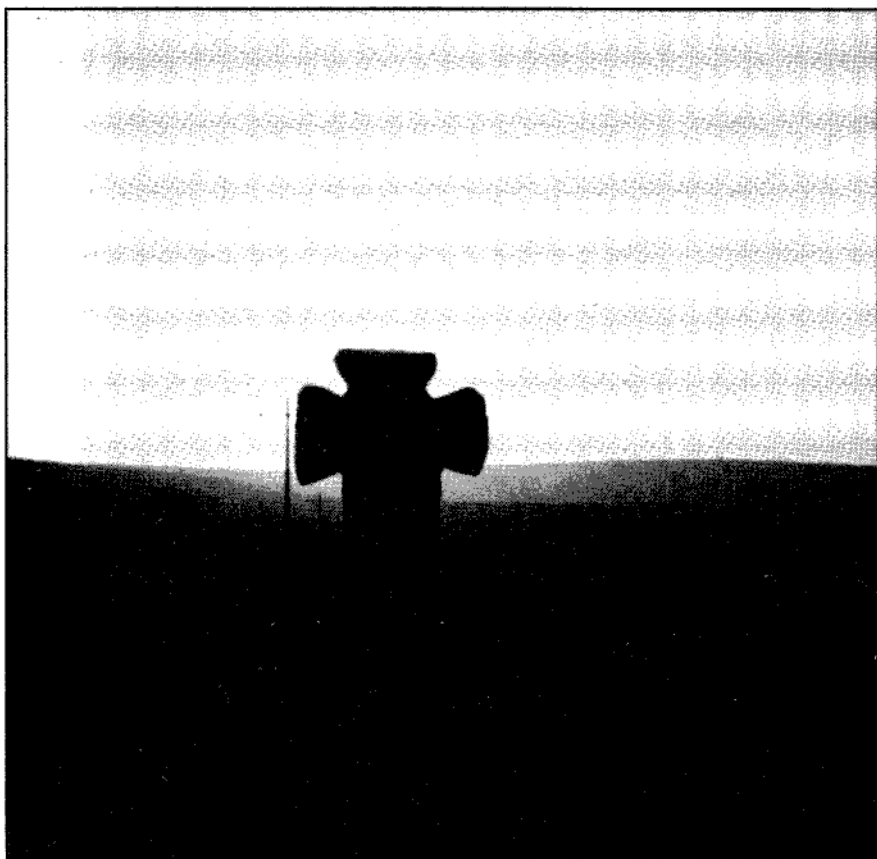
ideas about the Absolute are very hazy. They could not be otherwise, of course. There has been no definite teaching about this subject. But God is described as the Creator of our solar system. He has nothing to do with anything outside our solar system. Beyond the seven worlds where our solar system and all other solar systems are located, there are still six other great cosmic planes of life and being. In them there are higher Hierarchies of different grades and glories even beyond that great Being of Whom we speak of as God. Highest among them is the supreme Being, the One who includes all the solar systems and all the Hierarchies in the whole universe within Himself. The word that came out from that great Being—the first sound or Creative Fiat, the first manifestation from the

Supreme Being—is the Alone Begotten. Other Beings have been "Alone Begotten" in a similar way, but not in the same way that first sound was. There was nothing but the Supreme Being before that started, and we can speak of nothing beyond that One except the Absolute.

Although this may mean nothing to us at the present time, it is well to know that there is a distinction, so that our ideas are clear, at least, as to who God is, who the Son is, and who the Holy Spirit is. It also is important to understand the nature of the composite Being, Christ Jesus.

To summarize: the Father is the highest Initiate of the Saturn Period.

The Son is the highest Initiate of the Sun Period, having reached by initiation the second aspect of God.



Jehovah, the Holy Spirit, is the highest Initiate of the Moon Period.

The ordinary humanity of the different periods are, respectively, the Lords of Mind, the Archangels, and the Angels. There are many hierarchies beyond and below the evolution of man, but "there is none other name given among men" whereby men can be saved than the name of Christ Jesus.

We now have an understanding of the factors that contribute to the great sacrifice on Golgotha. We know who Jesus is, who the Christ is, and who the composite personality is that we speak of as Christ Jesus.

There is one more factor that we must analyze, and that is the blood. The blood is the particular vehicle of the Ego in the Physical World. In the Bible, *Leviticus* tells us that the life is in the blood. We see blood as a number of little microscopic globules or discs, but blood is not really of that nature. As seen by the trained clairvoyant, in the living human body blood is a gas, a hot spiritual essence. The heat is caused by the Ego within the blood. If the skin is punctured and the blood exuded, it coagulates as steam, which is an invisible hot gas, and condenses as soon as it emerges into the atmosphere. The blood in our veins is the vehicle through which, by means of the sympathetic nervous system, the subconscious mind carries on all the activities of the body that we are not aware of in the conscious mind. Blood is a most peculiar essence, as shown in the legend of Faust. Faust is signing a compact with the evil one and prepares to sign it in ink. But Mephistopheles says,

"Sign it in blood." Faust questions: "Why? Is that more efficacious?" "Yes," says Mephistopheles. "Blood is a most peculiar essence." He knows that the blood contains the Ego, therefore he wants the blood of the man over whom he is trying to get power.

In the time before Christ, there was no initiation for "whosoever will." Initiation was reserved for certain castes. They alone could be Initiates, or priests.

The human Ego is more powerful than the Group Spirit of the animal. The strange blood of a higher animal will kill if inoculated into a lower species. If we take human blood and inoculate it into a lower animal, the animal cannot stand the high vibration that is in the blood of the human being; it dies.

In the time before Christ, there was no initiation for "whosoever will." Initiation was reserved for certain castes. They alone could be Initiates, or priests. To show that that was abrogated, the body of Jesus was taken—not one from a Levite but one from the strongest mixture in the Jewish nation, the Galileans. In earlier times no one was allowed to marry except in his own tribe. We read that Adam and Methuselah lived for many years. At that time it was the practice to marry in the family, to marry as closely in the family as possible. Then the blood that coursed through the veins of the people in that family contained the pictures of all that had happened to the different ancestors.

These were consciously and constantly before the inner vision of man, and each family was united by the common blood wherein their ancestors lived. The sons saw the life of their fathers. Thus Adam and the other patriarchs appeared to live for centuries.

In those olden times, no one would go outside the family to marry any more than we would go inside the family. Even in the Norse mythology, we learn how those who wanted to become part of a specific family would be obliged to mix blood. It first had to be seen whether that blood would mix or not, so we see that hemolysis was known then in some of its phases at least. If the blood did not mix, it would bring about "confusion of caste," as the Hindu says. A strict line had to be kept, for otherwise those pictures of the inner vision would not be the same; they would become confused.

When Christ came, He abrogated that practice when He said: "Before Abraham was, I Am. I do not care for Abraham, but I glory in the I Am, the Ego that was long before he was." And He said: "Who does not leave father and mother, cannot follow me." As long as we are keeping up the family, the nation, the tribe, we are siding with the old blood—the old ways—we cannot amalgamate into a universal brotherhood. That only can come when we marry internationally. When we have so many nations, it is like so many houses of brick. As long as we have those houses standing about, we cannot make one grand building, but when we break them up, we can mold them into one grand structure. Marriage in the family must be

done away with; let Abraham die that the "I Am" may live; perish paternalism, individualism to the fore.

What effect has that change had? The mixture of blood always kills something. If it does not kill the animal, it kills something else. If we mate a horse and a donkey, we have as the outcome a hybrid, the mule. Is that mule the same as each of those who begot it? Is there not something killed? Yes. The faculty of propagation is killed, and so it is in all other hybrids. They cannot propagate their species. In the same way, when we marry internationally, something else is killed, and that is, the pictures in the inner vision. The different pictures of different families clash, and so the clairvoyance, the connection with the spiritual world, with the Memory of Nature, has waned since that time. The highland Scots, who married in the clan, and the Gypsies retain this second sight to some degree.

If someone had stood for thousands of years upon a distant planet and looked clairvoyantly at our little Earth, he would have seen a gradual change from bad to worse in its Desire World and the World of Thought. They were getting more and more filled up with murky and bad vibrations because man, in the days of his earliest childhood, was not able to control his impulses. He was controlled mostly by the mind and the desire nature, and therefore after death he had to stay in purgatory almost all the time between incarnations; there was almost no progress. The Second Heaven life, in which he learns to do creative work, was almost barren.

The Desire World of the Earth had to be cleansed in order to give man a new start. That was Christ's mission.

With regard to violent death: when a person is taken violently out of his instrument, something clings to it. That "something" is the impurities of the lower nature. We have arterial blood and venous blood, and in that venous blood are the impurities that belong to the lower nature. In the arterial blood we have the purity. The venous blood clings closely to the flesh. Therefore, if the blood flows at death, there is a distinct cleansing. Whenever the Spirit is taken out of the body by accident and the blood flows, man is cleaner. He is better as a Spirit.

The body of Jesus had to be killed, and the blood to flow, in order that, by such violent death, the last impurity that might be still clinging to the flesh should be left to decay. That the Christ Spirit, pure and untainted, with none of the impurities of the body it had used, might be diffused over the world.

If someone had stood for thousands of years upon a distant planet and looked clairvoyantly at our little Earth, he would have seen a gradual change from bad to worse in its Desire World and the World of Thought.

When the great Being flowed out through the wounds of Jesus' body, that luminous Sun Spirit diffused itself all over the Earth. It appeared to become dark because men perceived the spiritual light as darkness. At the

time, Christ was liberated from the body of Jesus and diffused His Being throughout the whole Earth. The "veil was rent," as a symbol of the fact that the need for any special condition had passed away. From that time on, the higher rate of vibration has allowed for the expression of altruistic qualities. The commencement of that enormous vibration caused the darkness that attended the Crucifixion. That was not darkness at all, but an intense light which blinded people until the vibrations were slowed down by immersion in the dense physical Earth. A few hours later, the radiant Christ Spirit had drawn into the Earth sufficiently to restore normal conditions. Gradually, however, that power from within is gaining the ascendancy, and the etheric vibrations are being accelerated, thus increasing altruism and spiritual growth. The conditions now are such that no special or privileged class need exist and that each and every individual may aspire to enter the path of initiation.

When the luminous Sun Spirit diffused himself over the Earth and set in rhythmic order the vibrations in the higher world, He gave a spiritual impulse that could not otherwise have been given. Thus He cleansed, and "took away the sins of the world," by restoring the rhythmic vibrations in a measure and thus enabling man to progress. That influence still is working and cleansing the world; it is the source of altruism and benevolence which are gradually taking the place of patriotism and selfishness, bringing universal brotherhood and fellowship to the world. □

—Barbara Joiner

Max Heindel's Message



Color Effects of Emotion

Let us now see how the desire body changes under the varying feelings, desires, passions, and emotions, so that we may learn to build wisely and well the mystic temple wherein we dwell.

When we study one of the so-called physical sciences, such as anatomy or architecture, which deals with *tangible things*, our task is facilitated by the fact that we have words which describe the things whereof we treat, but even then the mental picture conceived by a word differs with each individual. When we speak of a "bridge," one may make a mental picture of a million-dollar iron structure, another may think of a plank across a streamlet. The difficulty which we experience in conveying accurate impressions of our meaning increases apace when we attempt to convey ideas concerning nature's intangible forces, such as electricity. We measure the strength of the current in volts, the volume in amperes, and the resistance of the conductors in ohms, but, as a matter of actual fact, such terms are only inventions to cover up our

ignorance of the matter. We all know what a pound of coffee is, but the world's greatest scientist has no more accurate conception of what the volts, amperes, and ohms are of which he so learnedly discourses than the schoolboy who hears these terms for the first time.

What wonder then that super-physical subjects are described in vague and often misleading terms, for we have no words in any physical language which will accurately describe these subjects, and one is almost helpless and utterly at a loss for descriptive terms wherewith to express oneself regarding them. If it were possible to throw colored moving pictures of the desire body upon the screen and there show how this restless vehicle changes contour and color according to the emotions, even then it would not give an adequate understanding to any one who was not capable of seeing these things himself, for the vehicles of every single human being differ from the vehicles of all others in the way they respond to certain emotions. That which causes one to feel intense love, hate, anger, fear, or any other emotion may leave another entirely untouched.

The writer has a number of times watched crowds for the purpose of comparison in this respect, and has always found something startlingly new and different from what had hitherto been observed. On one occasion a demagogue was endeavoring to incite a labor union to strike; he was very much excited himself, and though the basic color of deep orange was perceivable, it was for the time being almost

obliterated by a scarlet color of the brightest hue; the contour of his desire body was like the body of a porcupine with its quills sticking out. There was a strong element of opposition in the place, and as he talked one could clearly distinguish the two factions by the colors of their respective auras. One set of men showed the scarlet of anger, but in the other set this color was intermingled with a grey, the color of fear. It was also remarkable that, although the grey men were in the majority, the others carried the day, for each timid one believed himself alone or at least with very few supporters, and was therefore afraid to vote for or express his opinion. If one who was able to see this condition had been present and had gone to each one who manifested in his aura the signs of dissension, and had given him the assurance that he was one of a majority, the tide would have turned in the opposite direction. It is often so in human affairs, for at the present time the majority are unable to see beneath the surface of the physical body and thus to perceive the true state of the thoughts and feelings of others.

On another occasion a revival meeting was visited where many thousands were present to hear a speaker of national repute. At the beginning of the meeting it was evident from the state of the auras of the people that the great majority had come there with no other purpose than to have a good time and see some fun. The thoughts, feelings, and emotions connected with the ordinary life of each were plainly visible, but in a number a certain darkish blue color showed

an attitude of worry; it seemed that they had had some disappointment in life and were very uneasy. When the speaker appeared, a curious phenomenon took place: desire bodies are usually in a state of restless motion, but at that moment it seemed as if the whole vast audience must have held its breath in an attitude of expectancy, for the varied colorplay in the individual desire bodies ceased and the basic orange hue was plainly perceptible for an instant; presently each commenced his emotional activities as before, while the prelude was being played. Then commenced the singing of hymns, and this showed the value and effect of music, for as all united in singing identical words to the same tune, the same rhythmic vibrations which surged through all these desire bodies seemed to

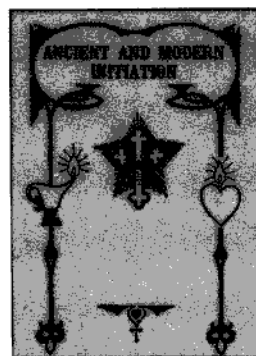
blend them and make them, for the time being, almost one. Quite a number were sitting in the scoffers' seat, so to speak, refusing to sing and unite with the others.

To the spiritual sight they appeared as men of steel, clothed in an armor of that color, and from each one, without exception, went out a vibration which said so much plainer than mere words could ever have done, "Leave me alone, you shall not touch me." Something from within had drawn them there, but they were mortally afraid of giving way, and therefore their whole aura expressed this steel color of fear which is an armor of the soul against outside interference.

When the first song was ended, the unity of color and vibration lapsed almost immediately, each one taking anew his

ANCIENT AND MODERN INITIATION

By Max Heindel



Within the pages of this little volume are to be found some of the most priceless gems of Esoteric Christianity. The discussion of these facts is the result of spiritual investigations made by that inspired and illumined seer, Max Heindel. The various important steps in the life of Christ Jesus which are outlined here form the general plan of Initiation for humanity. Max Heindel, in this work, gives a deeper and more mystic insight into this alchemical process as it takes place in the body of man.

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customary thought atmosphere; and had nothing more been done, each would have lapsed into his habitual inner life. But the evangelist, though not able to see this, knew from past experience that his audience was not yet ripe, and a succession of songs were therefore sung to the accompaniment of clapping hands, beating drums, and gesticulations from the leader, aided by a trained chorus. This brought the scattered souls again into a bond of harmony; gradually people were overwhelmed with religious fervor, and the unity necessary for the next effort was established. From the music, the leader's hand-clapping, and the stirring appeal of the songs, that vast audience had become as one, for the men of steel, the grey-tinted scoffers who thought themselves too wise to be fooled (when their emotion really was fear), were a negligible part in that vast congregation. All were then attuned as the many strings upon one great instrument, and the evangelist who appeared before them was a master artist as playing upon their emotions. He moved them from laughter to tears, from sorrow to shame; great waves of the corresponding colors seemed to go over the whole audience, as bewildering as they were magnificent. Then there were the customary calls to "stand up for Jesus"; the invitation to the "mourners' bench," etc., and each brought forth from all over the audience a certain emotional response which was plainly shown in colors, golden and blue. Then there were more songs, more clapping and gesticulations which, for the time, furthered the unity and gave this audience

an experience resembling the feeling of universal brotherhood and the reality of the Fatherhood of God. The only ones upon whom the music had no effect were the men clad in the steel blue armor of fear. This color seems to be almost impervious to any other emotion; and even though the feelings experienced by the great majority were relatively impermanent, the people benefited in a measure by the revival, with the exception of these men of steel.

So far as the writer has been able to learn, the inner fear of yielding to emotion—fear being saturnine in effect and twin sister to worry—seems to require a shock that will take the person so affected out of his environment and set him down in a *new place among new conditions* before the old conditions can be overcome.

The only ones upon whom the music had no effect were the men clad in the steel blue armor of fear.

Worry is a condition where the desire currents do not sweep in long curved lines in any part of the desire body, but where the vehicle is full of eddies—nothing but eddies in extreme cases. The person so affected does not endeavor to take action in any line; he sees calamities where there are none, and instead of generating currents which lead to action that may prevent the thing he fears, each thought of worry causes an eddy in the desire body, and he does nothing in consequence. This condition of worry in the desire body may be likened to water which is about to congeal

under a lowering temperature; fear which expresses itself as skepticism, cynicism, and pessimism may be likened to that same water when it has frozen, for the desire bodies of such people are almost motionless, and nothing one can say or do seems to have the power to alter the condition. They have, to use a common expression which fits the condition excellently, "*drawn into a shell*," and that saturnine shell must be broken before it is possible to get at the man and help him out of his pitiable state.

These saturnine emotions of fear and worry are usually caused by the sufferers' apprehension of economic or social difficulties. "Perhaps this investment which I have made may depreciate or become a total loss; I may lose my position and find myself starving upon the street; everything I undertake seems to go wrong; my neighbors are slandering me and trying to undermine my social position; my husband (or wife) does not care for me any more; my children are neglecting me"; and a thousand and one kindred suggestions present themselves to the mind. He should remember that every time one of these thoughts is indulged in, it helps to congeal the currents in the desire body and build a steel blue shell in which the person who habitually fosters fear and worry will some time find himself shut off from the love, sympathy, and help of all the world. Therefore we ought to strive to be cheerful, even under adverse circumstances, or we may find ourselves in a serious condition here and hereafter. □

—***The Web of Destiny***

Studies in the Cosmo-Conception

The Benefits of Purgatory

Question: Are we punished for our evil acts?

Answer: There is in the universe neither reward nor punishment. All is the result of invariable law.

Question: How does this law operate?

Answer: In the Desire World it operates in purging man of the baser desires and the correction of the weaknesses and vices which hinder his progress, by making him suffer in the manner best adapted to that purpose.

Question: How is this related to wrongs he has done to others?

Answer: If he has made others suffer, or has dealt unjustly with them, he will be made to suffer in that identical way.

Question: Is there a way to avoid such retribution?

Answer: Yes. If a person has been subject to vices, or has done wrong to others but has overcome his vices or repented and, as far as possible, made right the wrong done, such repentance, reform, and restitution have purged him of those special vices and evil acts.

Question: How does this affect his after death state?

Answer: The equilibrium has been restored and the lesson learned during that embodiment and therefore will not be a cause of suffering after death.

Question: What is the approximate stay in the Desire World?

Answer: In the Desire World life is lived about three times as rapidly as in the Physical World. A man who has lived to be fifty years of age in the Physical World would live through the same life events in the Desire World in about sixteen years.

Question: Is this an inflexible rule?

Answer: No, only a general gauge. There are persons who remain in the Desire World much longer than their term of physical life. Others again, who have led lives with a few gross desires, pass through in a much shorter period, but the measure above given is very nearly correct for the average man of the present day.

Question: Does a man review his past life again in Purgatory?

Answer: Yes. Although his past life passes before him when he leaves his dense body at death, he experiences no feeling in relation to what he sees. During his life in the Desire World, however, these life pictures again roll backwards, as before; but now the man has all the feelings that it is possible for him to have as, one by one, the scenes pass before him.

Question: Does he actually experience what he sees?

Answer: Yes, every incident in his past life is now lived over again. When he comes to a point where he has injured someone, he himself feels the pain as the injured person felt it.

Question: What does this teach him?

Answer: When he lives through all the sorrow and suffering he has caused to others he learns just how painful is the hurt and how hard to bear is the sorrow he has caused.

Question: How keenly does he feel this?

Answer: As already mentioned, the suffering is much keener because the man now has no dense body to dull the pain. Perhaps that is why the speed of life there is triples—that the suffering may lose in duration what it gains in sharpness. Nature's measures are wonderfully just and true. □

—Reference: Cosmo-Conception, pp. 107-108

Western Wisdom Bible Study

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

The New Body

For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen: Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands. So that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. — Acts 19: 24-27.

This passage is used by our literally minded churchmen as an example of business versus religion. If we look at it closely we see that Diana of Ephesus was the Moon Goddess, for silver, is ruled by the Moon. It was she who took over in the last centuries of the Aryan Age the degenerating worship of the great Magna Mater, goddess of fertility, of the Taurean Age.

We find all occult traditions in accord on the theory that as men descended into matter and learned to work with the Lords of Form under Jehovah and His angels, it was an involuntary growth. All currents in the body went counter clockwise. Men wrote from right to left, as the orientals still do, and not from left to right as do the peoples of the new western world.

It was a natural thing in those involving ages that men should worship forms since they were learning to build forms; thus Cain is a builder, but Paul is now preaching that there are "no gods which are made with hands." Not that we are to stop working with our hands and building things but we must consciously look for something higher. The physical world and its material things are not ends in themselves but merely means to a much higher end: in working with things we learn to understand about them, and learn their limitations.

The ancients personified the Principles or Intelligences that have been helping us to build forms. In Greek mythology it is Hermes or Mercury who works with the concrete brain and enables us to make laws to govern ourselves. In Norse mythology it is Wotan who builds Valhalla (or brain) and who, according to Wagner's interpretations in the *Ring Cycle*, becomes so involved in his own laws and creeds that he becomes desperate. He tries to create someone who is free and who will be able to free him from his bonds. But he finally finds that "The free are their own creators, Slaves are all I can make."

This wonderful brain of ours can locate and refine the silver, and the forces working through Diana or the Moon can help us to create forms or beautiful altars. But can these Principles working through our hands and brain free us from our creeds, our desires for fame, wealth, and power?

Then what in us must we "make without hands?" And what may we look up to as a means of freeing us from our own selfishness? It is the new body, the Golden Wedding Garment that we must make and in which we will function as free people, free from the shackles of things. It is made from the essence extracted from our purest thoughts and from our deeds of loving, self-forgetting service, far removed from the Moon-inspired forms of material things. We shall use our body and not be used by it. We shall be in this world, but not be influenced by its customs. This is a challenging goal, but what a rich reward is promised! □



Astrological Anecdotes and Sketches

“The proof of the pudding is in the eating.”

A beginning student of Astrology can become overwhelmed with the hundreds of bits of data which can be considered in interpreting a birth chart. Take each planet with its own keywords, distributed through twelve signs, in twelve houses, examined for its placement in fire, earth, air, or water, in a cardinal, fixed, or mutable sign, in an angular, succedent, or cadent house, in the first, second or third decan, and then in relationship, sextile, square, trine, opposed, conjunct, or inconjunct, or parallel nine other planets—and then consider each planet as ruler of one house placed in another deposited by a planet ruler of another house, placed in some other house, and so on. Add to these the Ascendant, and ruler of the

Ascending sign as chart ruler, the Midheaven, the nodes, the part of fortune and the chart is then set, then progressed a year for a day, and finally to be examined in the light of the transiting planets, the dynamic dimension. Magazine articles, textbooks, and courses for the student bring out more and more pieces of the puzzle, but fitting those pieces into an accurate composite of the subject is, of course, the greatest challenge.

Suppose the student takes the natal chart of someone he knows little of, and after careful study, gluing these hundreds of pieces of astrological tid-bits together, he develops a sketch of the subject, portends for the future—and yet is left with the question, is it so? As a part-time student of Astrology for twenty years, and still a beginner but with a compendium of astrological understanding, I set aside textbook delineations, and so forth, for a time, except for a collection of charts of persons known personally to me, and a set of ephemerides, in order to acquire first-hand knowledge. The study technique I then used was to isolate certain planets, or configurations, by watching them under duress of major transits, of Jupiter, Saturn, Uranus, Neptune and Pluto, or simply to focus on a particular planet, or house ruler as it relates to one aspect of life e.g. vocation through a comparison of charts. This practice served to develop a sensitivity to the activity of the planets through the signs and houses beyond “book learnin’.” To my delight it proves Astrology (as taught in the Western Wisdom Studies) through what I call my collection

of “Astrological Anecdotes and Sketches.”

3rd and 9th Houses

I recently obtained the birth data of a co-worker and was immediately impressed with the emphasis on the 3rd (lower mind) and 9th (higher mind) houses, with Sagittarius, the ninth sign, on the cusp of the 3rd house, and Gemini, the third sign, on the cusp of the 9th house. Saturn (loss, sorrow) was conjunct the Moon (mother, feelings) and Uranus (unexpected, unusual) in the early degrees of Gemini in the 9th, opposite Mars (dynamic energy, passion) in Sagittarius in the 3rd. The Sun (life, ambition) was also in the 3rd, but in the later degrees of Sagittarius. Noting that Uranus would have aspected these planets in 1982-83 as it transited the early degrees of Sagittarius, I inquired whether anything unusual had occurred in connection with neighbors, brothers and sisters (3rd house affairs) or long journeys, foreigners (9th house affairs), and learned that she had been adopted as an infant, and at the time of the transit had been reunited with her natural siblings! At the time of the reunion, Uranus was within one degree of natal Mars. At the time of my inquiry I noted further that Saturn (obstruction, frustration) had just passed in transit these early degrees of Sagittarius, and was about to go retrograde. I wondered whether she had been experiencing stress, but she did not acknowledge any. The following week as Jupiter entered Pisces forming the square from the 6th house of employment,

she was absent from work on stress leave!

Sun in Virgo

Two women were born on the same day of the same year, with Sun in Virgo (analysis, service, hygiene). The one with Cancer rising (women, common folk, domesticity, plebian occupations) was a cook by trade, while the one with Sagittarius (higher education, religion, abstract thought) was a government employed high school teacher, and later a Sunday school teacher. In the second case, Jupiter (expansion, increase), ruler of the rising sign, was in Capricorn (structure, government) intercepted in the 1st (physical body) house, with its depositor, that is the ruler of Capricorn, Saturn (delay, obstruction) in the 10th house of career. She began her career late in life, at the age of thirty-seven, but it ended prematurely due to physical disability. Her condition was common to those having large (Jupiter) bony (Capricorn) frames (1st house = physical body.) She had ruler of her 10th house Pluto (a generation, the masses) intercepted in Cancer (home, domestic life) in the 7th house (marriage) and spent her earlier years as was typical of women of her generation, exclusively as a housewife, and mother.

Sun in Aquarius

While two men both have Sun (ambition, will) in Aquarius (progress, science) with its ruler Uranus (intuition, electricity) in the 1st house (self-expression), the one with Cancer (plebian occupations, waiters, cooks,

sailors) was trained as a waiter, and later entered the managerial level of the restaurant business and the other with Leo (actors, entertainers) rising, became a professional actor, dancer, and singer, working occasionally as an artistic director in the theater. Incidentally, in the case of the first man, he trained first as a service electrician but suffered on more than one occasion from electrical shock (Uranus) due to accidents. Then consider a man with Sun in Gemini, but Aquarius (Scientists, Electricians) rising, and Uranus (aircraft, electricity) it's ruler in the 3rd house (communications, transportation) conjunct the Sun (ambition, will) and Saturn (construction, practical application) in Gemini (the hands, mundane thought.) He was trained as an electrician, and hired by an airline company to service their aircraft.

Mercury-Sun-Saturn Conjunction

Two women were born on the same day of the same year. Both had Mercury (late Virgo), Sun (Libra) and Saturn (Libra) conjunct, with Neptune and Moon also in Libra. The one with Libra rising had the Mercury-Sun-Saturn conjunction in the 12th house of institutions, self-undoing with Neptune (delusions, invisible entities) and Moon (instincts, personality) in the 1st (self-expression.) She was diagnosed schizophrenic and spent years in and out of institutions. The second had Virgo rising, with Mercury (sense perception, communication)—Sun (ambition, will)—Saturn (sorrow, fear) in the 1st (self-expression.) She spent years in

a certain self-imposed isolation, but was employed as a teacher (Mercury) of music (Sun in Libra) composition (Saturn = structure, mathematics.)

Both women had loss of hearing (Saturn conjunct Mercury), the first due to arteriosclerosis, the second mastoiditis but in the latter case was perseverant (Saturn) to pursue her ambitions (Sun) in music (Libra), and with Libra (art, music) on the 2nd house (earnings) cusp was able to earn a living through her music.

The Planet Neptune

During Jupiter's last transit of Scorpio, I noted that it was approaching natal Neptune in the chart of a young man visiting. Neptune in his chart is in parallel aspect with the Moon, and Pluto and square his Ascendant. As Neptune rules the invisible realms, associated with sleep and dreams, I wondered whether Neptune's placement square the Ascendant, the physical body, could signify a degree of unconsciousness, and words such as drowsy, drugged, drunken came to mind. We were planning a trip to a swimming hole known as Sooke Potholes, a scenic spot but not without risk. So I noted with a raised eyebrow, a passage from *Message of the Stars*, p. 394, Neptune in Scorpio afflicted, gives a "tendency to drowning." We proceeded with our swimming excursion as planned, and the day passed without incident. Given the benevolent and protective influence of Jupiter, its transit of Neptune did not lead me to anticipate an appreciable effect. The following week, Mars (accidents) entered Scorpio,

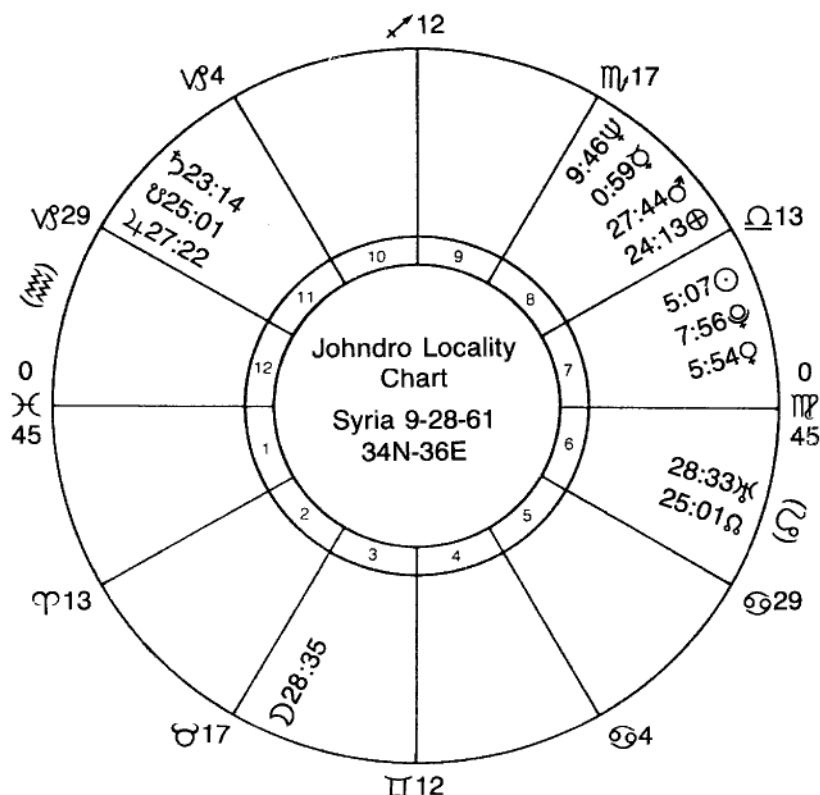
conjoined Jupiter and was close to the exact conjunction of natal Neptune when I learned that he had just been released from the hospital after a brief observation. He had gone swimming at another swimming hole known as White Cliffs and after diving into the water, come to the surface unconscious!

Sign of Scorpio

A young boy was born with Scorpio (genitals) rising, and Uranus (unusual) and also Sun (life) in Scorpio in the 1st house. He was born with undescended testicles, a condition for which corrective surgery is commonly prescribed. As Uranus passed over his Sun and then turned retrograde passing again over his Sun, he was operated on. The operation was unsuccessful as the stitches were torn out! The operation was repeated as Uranus turned direct and again approached his Sun. This time the operation was successful. The same child was born with Saturn (falls) square Mars (accidents) with Mars in Sagittarius, commonly associated with broken bones. On an occasion when Moon was transiting Gemini (hands, arms) in opposition to Mars, he fell from his crib and fractured his wrist. On two other occasions he broke his arm, once from a fall from a slide, and the other from a fall from his tricycle. A second child, born a few weeks before the first, had five planets in the sign Scorpio. Every six weeks for the first few years of his life he developed tonsillitis, demonstrating the reflex action from Scorpio to Taurus, ruling the throat and tonsils. □

—Jamis Lopez

Astrology



England Versus Syria— Who Told the Truth?

On October 24, 1986, London accused Damascus of complicity in an unsuccessful terrorist plot to blow up an airplane by secretly placing a bomb aboard and broke relations. Syria denied all guilt. Whom can we believe?

The tenth house is that of goals, the twelfth house that of secret methods; their rulers are conjunct behind the twelfth house and extremely powerful: Saturn is stationary direct and Jupiter is a mere two minutes away from this condition. For added emphasis, Saturn's solstice point by transit, both in October 1986 and six

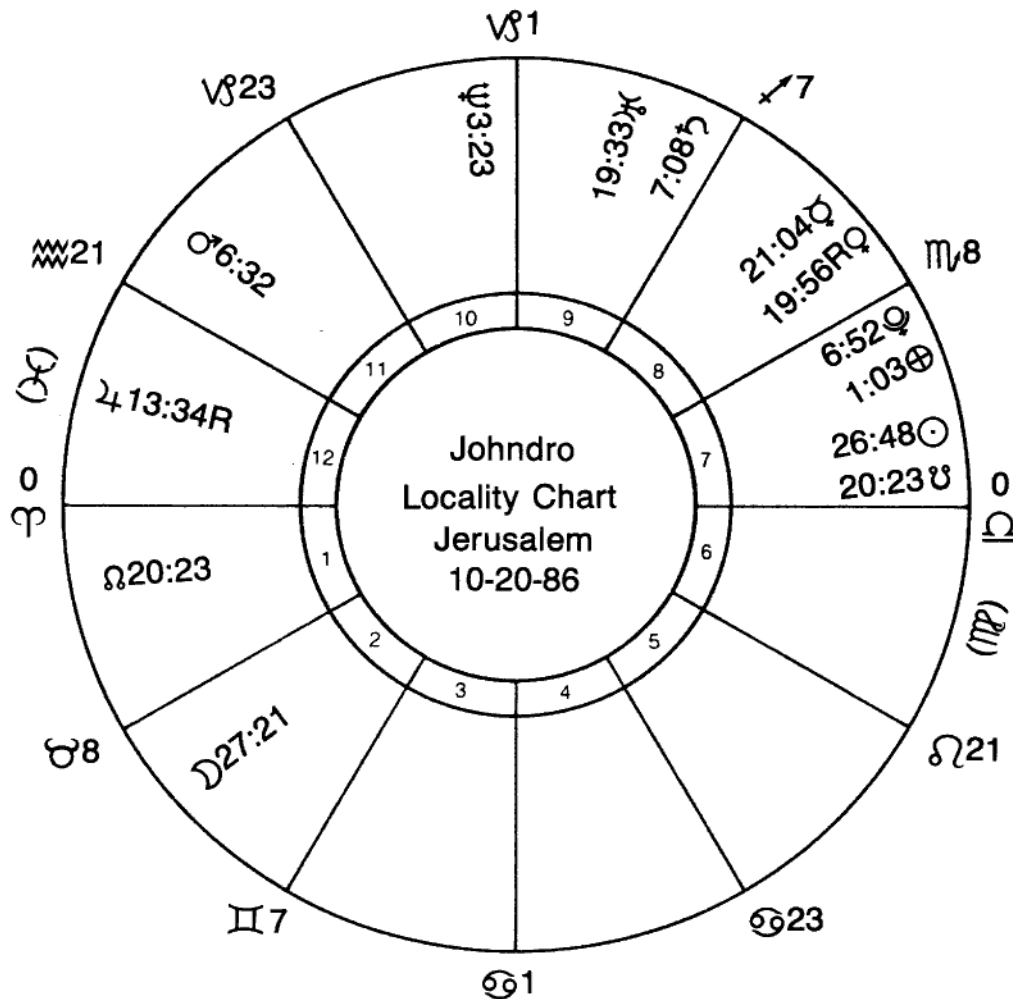
months before at the time of the plot, was conjunct "natal" Saturn. Moreover, the solstice point of the Part of Misfortune makes its closest aspect to Saturn; on the twelfth cusp which it rules is the 29th degree of extremes: Extreme methods to reach goals by secretive means could be indicated.

Because of terrorism's results, it is under Pluto's rule; due to its shadowy methods, Neptune can be said to be co-ruler. They are here joined by sextile; Neptune rules the chart and is disposed by Pluto, which is in the seventh house of war and ruler of the ninth house of foreign affairs, conjunct Venus ruler of the eighth house of terrorism, which holds Mercury, in the fateful first degree of Scorpio and ruler of the seventh house of war, as well as Mars, planet of war, in Libra, sign of war. Neptune is also in midpoint between the Sun (vital interests) in the eighth house and the M.C. (goals): This could mean the secretive use of terrorism! For good measure, the solstice point of the Dragon's Tail in the twelfth house is in midpoint between Mercury and Neptune, linking them together and thereby also the houses they rule—that of war and that of secret activities, which also holds nefarious Lilith in unconventional Aquarius!

It is noteworthy that at the time London severed ties with Syria, Saturn by transit was approaching the M.C. Gladly, we know that the New Age is coming, when there will be a new response to the New Age planets on the part of the nations of the world. □

—A Probationer

Astrology

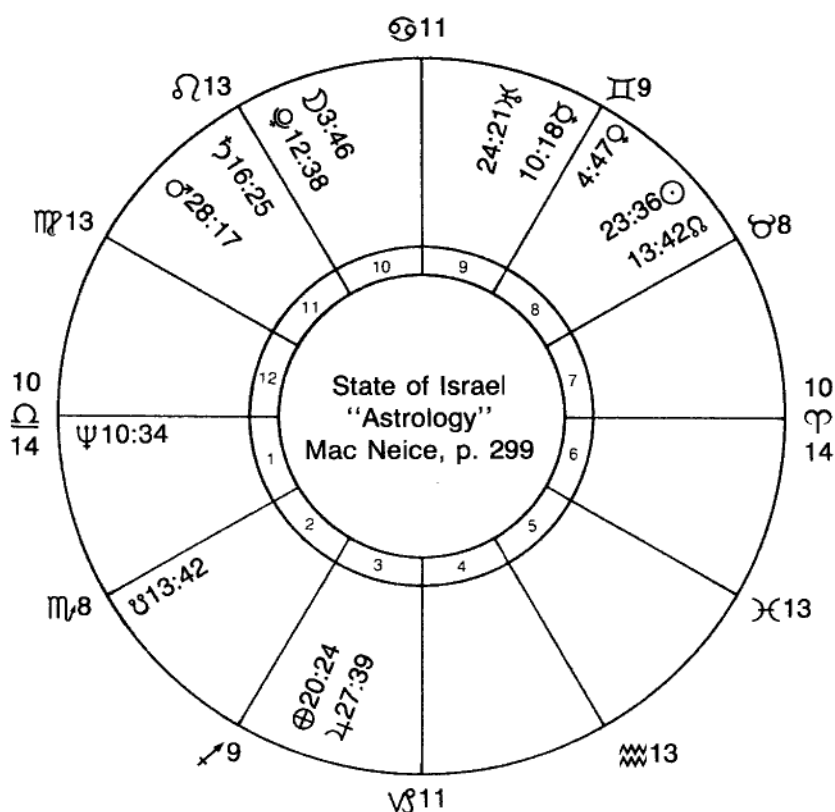


A New Start for the Middle East?

That was being asked October 20, 1986 when Yitzhak Shamir, Israel's foreign minister for the previous two years, exchanged places with Shimon Peres as part of a prearranged plan and became prime minister.

A Johndro Locality chart for the occasion most definitely indicates more than mere continuity. Aries (the pioneer sign) 0 on the Ascendant, its ruler Mars in the innovative sign Aquarius—definite indications that the future will be no mere carbon copy of the past. But how well will it work?

Mars, the ruler, is square the Part of Misfortune and Pluto, linked with fateful septile (51 3/7 degrees plus orb) to the Ascendant, and its solstice point is opposite Algol, the most unfortunate fixed star. Its only "good" aspect is sextile to Saturn. On all the angles we find the first degree, fated because its solstice point is in the last degree. The keyword for the degree of the M.C. is "Inflexibility," and closest to the M.C. is Neptune, the planet of chimera: the uncompromising attitude is unrealistic. True, Neptune is sextile the Part of Misfortune and Pluto, but in mundane charts Neptune should have a big preponderance of benefic aspects or not be prominent, for the masses do not readily respond even to its positive vibrations. It does make a nonagen (restrictive) to Jupiter, intercepted in the twelfth house, retrograde, and otherwise unaspected: the lack of realism, flexibility of this administration thwarts progress, growth. The "hard line" image of Shamir's



policy is further set forth by Moon in stubborn Taurus. The lunar orb is conjunct unfortunate Pleiades, and most important, "void of course," a sure indication that success remains elusive.

What should Mr. Shamir do differently? The eighth house is that of regeneration, renovation, and there we find Mercury (mental focus) and Venus (values) both in determined Scorpio. That should be changed! Negative Scorpio, in this instance, is transformed by an infusion of flexibility!

The tragedy is, the Shamir government is prepared to be less uncompromising than its public stance would have one believe, but it fails to convey this fact. The keyword for the sabian symbol of the degree of the I.C. is "Adaptability," and the

Sun's decanate is adaptable Gemini. Unfortunately, there is a quincunx between the Moon (public image) and Sun (inner nature), hence real aims are not being well projected. And the fact that both benefics, Venus and Jupiter, are retrograde, is hardly promising for the fortunes of this new start.

How does this chart compare with Israel's inception chart? The Moon transiting over its natal Sun confirms the innovative nature of the Shamir premiership, as does Uranus' trine to Saturn, Mars' trine to Mercury and Venus, Jupiter quincunx Pluto, Pluto square the Moon; but these all are relatively minor. What is important is that the angles of this chart are a complete reversal of that of the May 14, 1948 chart of the State of Israel's birth, and that upsetting

Uranus is about to transit Jupiter, to which it is in opposition in the May '48 chart. That fact alone would urge a conciliatory stance toward its neighbors.

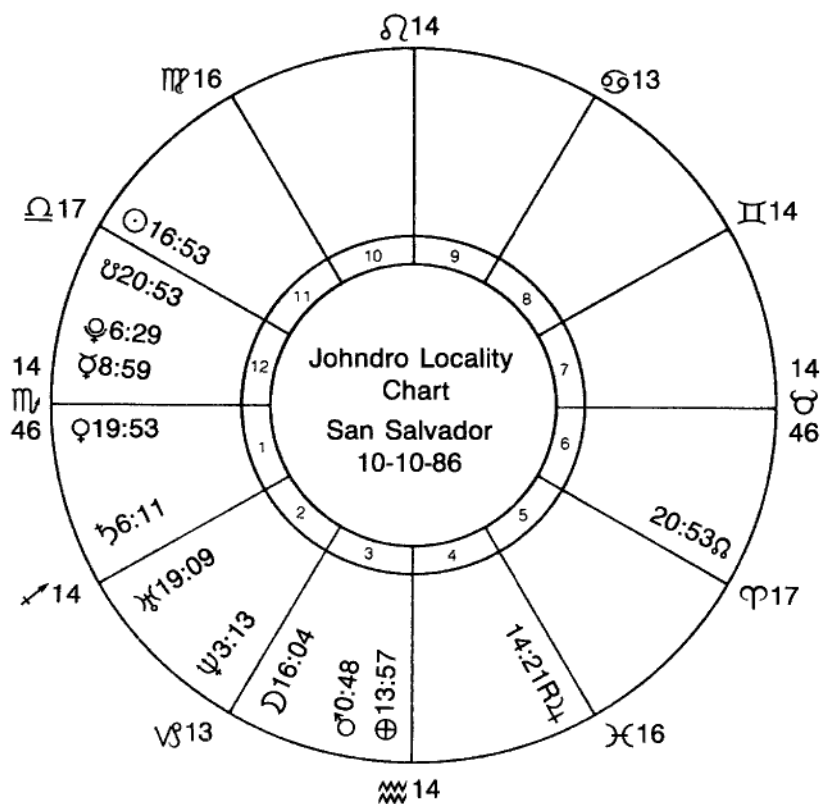
Some lessons from all this emerge for spiritual students:

1. Just because something is new, like an administration here, does not automatically guarantee it is better! Everything old was at one time new!
2. "Fighting" against an "evil," real or imagined, tends to make one like it! As stated above, the mental focus and values of this administration are Scorpionic; and Scorpio is the sign that rules the Moslems! Mr. Shamir's values and ideas are indeed similar to those of his hostile foes—strongly fixed. This cause and effect syndrome of imitating that which one fights occurs repeatedly: those who opposed tyranny in Cuba (Castro), Iran (Khomeini), Chile (Pinochet) all later set up regimes extremely similar to those they had overthrown, and there are many more instances of this.

3. Giving is better than grasping. The one issue on which Mr. Shamir is most stubborn is the disposition of the West Bank, conquered from Jordan during the 1967 War; he rejects Palestinian autonomy there. Admittedly, it has never been satisfactorily explained why the Palestinians did not seek their own state prior to Israel being set up by the United Nations in 1948. But if present demographic trends continue, the Israelis will ere long be a minority in their own land! Failure to "give" could be very costly and bring danger and crises—not helpful in settling animosity. □

—A Probationer

Astrology



El Salvador's Earthquake Examined

For decades the Chinese have celebrated October 10—Double Ten—as the luckiest day of the year, but citizens of El Salvador will for years to come remember that day in 1986 in connection with a major earthquake that killed hundreds in their capital city of San Salvador. No doubt many survivors wondered why such disasters

happen and one befell them. Astrology holds the key to this enigma!

A Johndro Locality Chart set for the day and place of the event reveals middle degrees of fixed signs on all angles; too, fixed signs and the analogous succedent houses are most heavily tenanted; we clearly have here a case of fixed fate! The ruler of the tenth house of fate, the Sun, is conjunct the cusp of the twelfth house of karma, also conjunct Lilith and the Dragon's Tail, quincunx (a karmic aspect) Jupiter—whose solstice point is conjunct the Sun, tying the two even more closely together.

The Sun also reveals intrinsic character—in this case, of San Salvador. The aspects listed above are all negative; there is one "good" tie to another planet, Uranus, a sextile; but only advanced souls can respond to it positively; besides, it is the planet of earthquakes (proving it is no help here!) and ruler of the fourth house of foundations, which Uranus shook—despite a sextile to its cusp! Besides, the Sun is in a midpoint configuration with Uranus and the M.C. which means, in part, "physical unrest"—certainly the description of an earthquake!

The first house also describes San Salvador. Its ruler, Pluto, is in the twelfth house: not only is Pluto another planet to which the masses cannot always respond to positively, but also its domal location makes "good" projection difficult. The twelfth house ruler, Venus, is in its detriment in self-indulgent (negatively) Scorpio and conjunct the Saturnian Dragon's Tail of Mars: the past and pres-

ent are tied together, and the fact of karma is reinforced. Also in the first house is Saturn; his location pinpoints responsibility; San Salvador has brought this catastrophe on itself! Saturn is also co-ruler of the fourth house of foundations, which have been shaken, thereby confirming the culpability of the city. Admittedly Saturn makes a sextile—wide and weak—to Mars, but it is not integrated with any of the inner planets, hence of no real help.

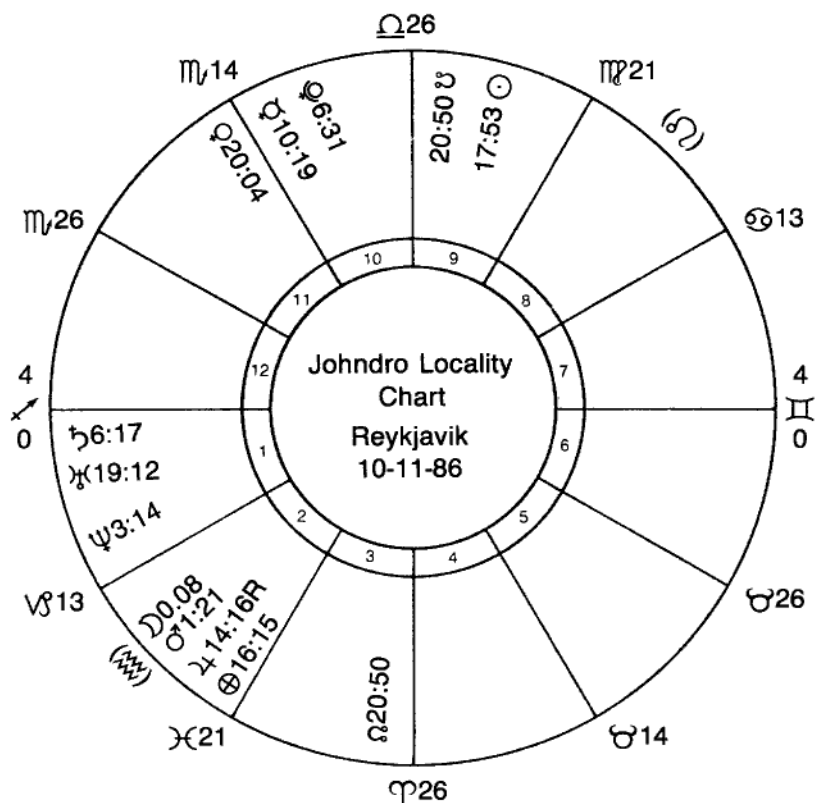
We have also in this chart a Bowl Pattern, with a planet closely conjunct each cusp on the rim (and in quincunx to each other), which increases the importance of their two respective houses, the twelfth and the fifth. The message: self-undoing through pleasure. Jupiter, on the fifth house cusp, rules not only the fifth but also the second house of money, tying them together. Would it be correct to conclude that undue pleasure in money, materialism, is a culprit here?

Definitely! We find support for this in the Western Wisdom Teachings. In a chapter entitled "The Constitution of the Earth: and Volcanic Eruptions" Max Heindel blames terrestrial upheavals on "materializing tendencies"; he states that "their frequency has been increasing with the growth of materialism" and "any lapse in morals has a tendency to unleash these Nature forces and causes them to create havoc upon the Earth; while the striving for higher ideals makes them less inimical to man." □

—A Probationer

¹The word "disaster" literally means, out of harmony with the stars!

Astrology



Reagan and the Russians at Reykjavik

We're writing this several days before the Reagan-Gorbachev pre-summit meeting of October 11th and 12th, 1986 held at Iceland's capital; we know nothing of the agenda¹ etc.; we merely wonder what the celestial comment on this encounter might be. We do know that Gorbachev asked for the get-together and selected the site. Reykjavik? Why?

Symbols mean much in politics; Reagan has to travel farther than the Russian, and more north, up. We get a picture of Gorbachev looking

down on our president flying up to meet him!

The implications are obvious; the stars bear this out. Since Gorbachev is the initiator, he's described by the Ascendant and first house. We find nine planets in the East; the tenth, the Sun, is on the cusp of the tenth house and so its influence can be said to be there as well: all the energies and powers are with the other side, the Russians!

Jupiter, the ruler, is in its own sign and in the second house of gains, along with the Moon (the ruler of Reagan's second house of gains!) and Mars; Saturn and Uranus, the rulers of this second house, are strong by dint of being in the angular first house; the other side stands to benefit!

Jupiter is retrograde: there's more to all this than meets the eye, the fact that Fortuna² is conjunct calls attention to the Great Benefic. And we note that its solstice point is conjunct the Sun—vitality, power: the Russian has his hands on it!

Let's look at "our" side. The ruler of the Descendant, Mercury, is in Scorpio and about to enter its fifth house of risks. Its only "good" aspect is a sextile to Neptune—in its fall in Capricorn and never helpful in things mundane; it is conjunct Pluto (ruler of Gorbachev's twelfth house of hidden things) and square the Moon and Mars in Gorbachev's second house. We must also not overlook that dominating the chart, the two closest items to the M.C., are the Saturnian Dragon's Tail and Neptunian Lilith! And as for the M.C.'s degree, it is a critical one, meaning, "A warning to reevaluate plans before rushing ahead";³ the Sabian symbol of the same degree is "an eagle

and a large white dove turning one into the other";⁴ what an uneven encounter!

A look at the U.S. chart confirms our pessimism: transiting Saturn is opposite Uranus on the Ascendant and ruler of the tenth house of fate; Neptune is opposite Venus and Jupiter in the second house of gains; the Moon is approaching the Dragon' Tail, a point of fate. By contrast, Neptune's *negative* side, deception, might be "used" by the Russians since it is conjunct their North Node by transit. There is no real contradiction between this and what we noted above concerning Mercury's sextile to Neptune; astrologically and karmically, that which is deceptive is not helpful in a lasting, constructive sense. (In Russia's chart, the North Node is in Capricorn 3.55.)

The Sabian symbols perhaps clinch the message conveyed by the stars. The reading for the degree holding Gorbachev's ruler is, "An officer preparing to drill his men." For Reagan's ruler, "A drowning man rescued." What contrast! The officer is active, in charge; the drowning man is passive, dependent! Not all drowning men rescued survive; we hope "this" one does! □

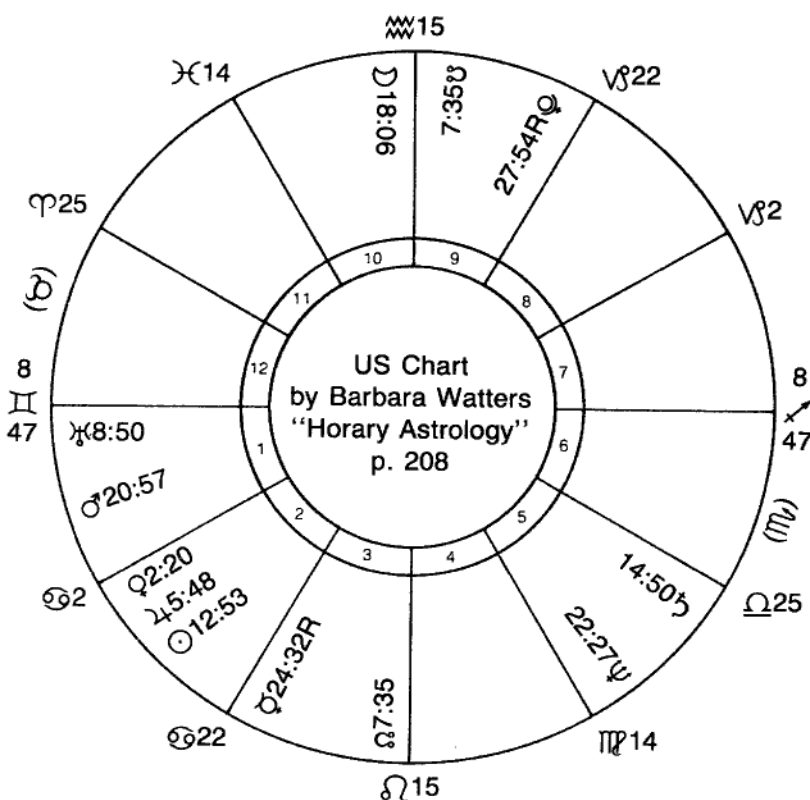
—A Probationer

¹With Libra (balance) and Scorpio (nuclear weapons) clustering the M.C., no doubt parity in missiles are significantly involved.

²Because it is in Pisces, it is technically the Part of Misfortune (see *Simplified Horary Astrology*, Ivy M. Goldstein-Jacobsen, p. 116); here, it would imply ill-gotten gains!

³*A Spiritual Approach to Astrology*, Myrna Lofthus, p. 252.

⁴*Sabian Symbols*, Marc Edmund Jones, p. 175.



Astrology

Pluto — Principle of Frozen Fire

PART I

This material is presented in the hope that it will assist those astrological students who are sincerely interested in psychology to clarify their approach to patterns pertaining to the desire-aspects of human consciousness. We fail our task as "enlighteners" unless we make inner agreement to search for solutions to those complex and devious emotionalities that result from confusions and frustrations of the sexual consciousness of people. Evolution is generation and regeneration; phobia, psychosis, fixation, and the like are terms used to indicate levels of emotional consciousness which, because of lack of constructive releasement, have been permitted to stagnate, crystallize, congest, and "back track."

In the application of astrological interpretations to the findings of modern psychology there is no single symbol more significant than the sign Scorpio in its placement as vibratory significator of the eighth house of the abstract wheel.

As a fixed water sign, it may be likened to ice, compressed and immobile. As an emotional significator it is feeling in its most intense form. It is the great ocean of desire-power from which all humanity derives its emotional pabulum, to be transmuted through love for the regeneration of Life. (Physiologically, Scorpio represents all excretory functions of the body—the releasements of materials, in fluidic states, which for health must be "let out" so that the body's regenerative and transmutative processes may be carried on.)

The above reference to Love might be better clarified if we use a design to illustrate. On a blank wheel put Aries on the cusp of the first house, Taurus on the cusp of the second house. This is the picture of "I AM"—the statement of conscious being—and "I HAVE"—the recognition of relationship with the things of Life through the consciousness of possession. Taurus—Venusian, earthy, and fruitful—symbolizes the maintenance and sustenance of physical life; it is our "roots in Earth" by which we, through the sense of having, maintain our hold in life-experience. In primitive levels the second house does not—nor need not—necessarily imply the consciousness of relationship with another person; but it is a state of "feeling" or "emotion" of ownership by which we carve our destiny according to our consciousness of "evaluating the things of Earth."

To this design we now add Libra on the cusp of the seventh house. The "I AM" of the first-house Aries now finds its fulfillment, or transcendence, in the "WE ARE" of partnership, marriage, or rela-

tionship of any kind. The isolative awareness of the first house is amplified through the mutuality of experience in "togetherness."

The seventh house is the first house of the upper hemisphere, the initiation into soul-consciousness levels by the experience of love-recognition or love-distillation through the mechanics of relationship. The maintenance or sustenance of the seventh house is found in the eighth house, the "soul-consciousness polarity" of the second house. It is, as has been said, the "desire-resource," the "fires of the polarity-exchange."

We now place the symbol of Scorpio on the cusp of the eighth house, thus completing the picture of the individual thrust into the evolutionary levels of experience through the power of love for the transmutation and regeneration of his consciousness. I suggest that all astrological students meditate on this design; it is the symbolic picture of the biblical account of the Garden of Eden, the birth of sex consciousness and the initiation of marriage. The perverted interpretation of this allegory, through ages of human experience, has been the cause of more tragedy and suffering than can be ascribed to any other one factor. "Eve" is the soul-consciousness, or the upper half of the wheel. "She" is derived from the need of each individual to transcend the states of the first house—isolative self-maintenance, innocence and/or ignorance. Each human being is a vibratory composite of "Adam and Eve"; physical sex is merely a specialization of polarity expressed in physical terms during

a given incarnation for specific generative and evolutionary needs. There can be no such thing as superiority of the male over the female—we are all, in consciousness and sub-consciousness, inherently both. Astrologers must understand this.

We will now create another design in our study of the sign Scorpio.

In a blank wheel connect the mid-points of the fixed houses—second, fifth, eighth, and eleventh—by straight lines. The result is the perfect geometric form of a “static square” resting on its base. (This is the symbol we use for the “square aspect”—a relationship between two planets that are within orb of ninety degrees from each other.) Since the vibratory signifiers of these houses are all signs of emotional power we must study the polarity-relationship of these signs by pairs. We connect the midpoint of the second with the midpoint of the eighth and the midpoint of the fifth with the midpoint of the eleventh. The Leo-Aquarius polarity is the power of the personal creative love, expressed in relationship of parent to child, being spiritually fulfilled in the Aquarian vibration of impersonal love-power which includes all relationship patterns as they are fulfilled in friendship or brotherhood. These two signs are love-power as radiations. The Taurus-Scorpio pattern represents resources of love-power through the evolutionary agencies of “desire for possession of things” and “desire for possession of love-experience.”

The “static square” here depicted gives us the clue to the

real meaning of the “square aspect” that we use in astrology. Frictional patterns shown in a horoscope symbolize potentials for suffering:—“problems”—due to the frustrations and/or unspiritualized expressions of desire-power. To explain:

Our problems are ignited in our consciousness—as pain—by the contact we make with other people and through our vibratory reaction to their patterns of consciousness. This can be possible only through the experiences delineated by the seventh and eighth house sector of the wheel, which is the sector of “vibrational exchange.” Our states of unregenerate consciousness, unexpressed or unfulfilled desires, synchronize with a complementary pattern of the other person and our relationship experience is objectified. Since this phase of life is brought to us through the other fellow, let us consider the design of the static square as starting with Scorpio.

Every human being, at any stage of his evolution, vibrates to a certain level of this “elective desire body.”

The wheel, as we know, is an abstract picturing of evolutionary processes through successive incarnations. Physical birth is symbolized in each incarnation by the ascendant, the cusp of the first house. However, in each incarnation, a “second birth” is initiated by the first reaction to sex-awareness: The recognition of one’s complement, one’s “other self,” one’s living symbol of desired and needed fulfillment. So, we may think of the wheel as having started its revolutions from the moment that humanity

—in the abstract (Adam and Eve)—became aware of the desire for fulfillment through the processes of polarity-exchange, starting with the vibratory exchange of physical sex experience on through all stages of development on mental and creative exchanges and in biological and unbiological relationships.

Scorpio, then, is seen as the vibratory resource of desire-power for that entity we call humanity, and from which all living things derive their creative expression and perpetuation. Because we are backed up by many, many incarnations of having expressed this power in certain ways we may think of each human being as resembling, symbolically, an iceberg which shows above the surface only a small fraction of its entire bulk. Each one of us has a “great area” of submerged or unrecognized desire-potentials which stem directly from our affiliation to this resource. Thus mutual affiliation has been referred to by many thinkers as the “collective unconscious.” Every human being, at any given moment of any stage of his evolution, vibrates to a certain level of this “elective desire body.” (Similar—or shall we say analogous—to the relationship of any specific vibration of color to the entire spectrum, or to that of any tone to the “body of tonal vibration.”)

In terms of conventional, orthodox viewpoint we may say that Scorpio represents or symbolizes the “source of evil.” The devil is the eternal tempter, the eternal push-in-the-wrong-direction, the eternal trap for the unwary, the arch-destroyer, the enemy of good, the foe of Man

and a "stench in the nostrils of the Most High." We do not quarrel with orthodoxy but these phrases represent the attitudes of people who see life—and its chapters—as "black or white," "essentially good or essentially evil," the "high or the low," "day or night," and so on. These levels of concept have been—and still are—necessary because they serve as guideposts for the conduct of evolving humanity. There must be molds of some kind into which man pours his expressions of himself, else all evolving life would be chaotic and pointless. Desire, itself, would have no evolutionary purposes to assist beyond the satisfaction of the most primitive needs.

However, an alchemical process works throughout the evolution of any individual or pair or group of individuals by the spiritualization of the love-consciousness and the development and expression of intelligence. Self-love becomes love of mate and progeny; self-protection becomes devotion to family, tribe, and state; the forces of sexuality are raised in vibratory quality to extend into levels of creativity and mental power. Through it all the consciousness of the individual ripens and matures into desire for improvement, expansion into wider and wider acquaintance with the universe of other people and, ultimately, for wisdom and realization of ideals. Thus Scorpio, through the eighth house patterns, makes possible the extension of experience into the transcendent expressions of the ninth, tenth, eleventh, and twelfth houses. Scorpio is evil only to the mind that sees evil as a "static entity."

However, from the approaches made by dynamic realization, Scorpio is the source of all love, all aspiration, and, through the fulfillment of relationship-experience, the source of all wisdom.

No emotional inhibition can compare with Saturn in Scorpio for intensity of fear or fixation; no purpose-potential is more unwavering than Sun in Scorpio.

Since Scorpio is a fixed sign of great potential power, planetary placements or patterns involving its vibration may be interpreted as being backed up by intense resource, the result of a "long-time-compression" of desire force at that point. Scorpio patterns—and Scorpio types—are never superficial or insignificant. Give careful attention to any natal aspects pertaining to this sign because its potentials are very great for "great good or great ungood." Desire is concentrated there and its constructive releasement and expression is a "must" in this incarnation. Failing, painful destiny is assured for the future. No emotional inhibition can compare with Saturn in Scorpio for intensity of fear or fixation; no purpose-potential is more unwavering than Sun in Scorpio. Mars in Scorpio may represent sex desire at its most shrill need for expression. Mercury in Scorpio must watch its expressions—backed up by unregenerate impulses of jealousy, frustration, fear, etc. Its words can have a devastating effect on the minds and feelings of other people. Moon and Venus in Scorpio intensify to a high degree those patterns which pertain specifically to the

levels of feminine consciousness of anyone, male or female. There is, or can be, a certain implacability, ruthlessness, or tendencies to "express through domination" when these factors are not satisfactorily released. All of these planetary positions demand transmuted expression through releasements made possible by the love consciousness of mutuality in relationship, satisfactory sex-exchange and fruitful generation or, on impersonal levels, in loving work-service or creativity of some kind. These are fires which cannot, indefinitely, remain in a state of suppressed smouldering; they must be allowed to "blaze with the Fires of Living."

Since we are searching for understanding there is a psychological factor involved in the Scorpio vibration which we must consider, unpleasant though it is. That factor, and it is an individual and collective emotional state, is the essential result of the failure to release constructively those necessarily intense desire urges. Because the physical body is an outer expression of the inner let us consider how this problem manifests on the physical plane.

As we said before, Scorpio represents all excretory functions of the physical body. Failure to make these needed releasements insures the condition of congestion with all its attendant possibilities of physical inharmony.

In comparison then, how much more difficult it is to remedy the congestion of the desire nature. Any student can, by a few moments of reflection, recognize conditions of desire congestion in himself or in the natures of those he knows well.

These congestions take very tragic forms sometimes and we must learn to recognize them. The essential basic tragedy of unreleased Scorpio is the frustration of the generative urge. From this particular congestion stems a myriad of emotional, nervous, and mental ills that may afflict humanity in almost every phase of development. True that there are a few persons in incarnation at any time who do not require this particular form of releasement but these people are few and far between. It is natural and healthy that people, generally speaking, experience the fulfillment of the mating urge in the companionship of love-relationship. Failing this fulfillment, when its need is deeply felt, there is presented a horrible picture of suffering and perpetuation of wrongs on others. Unfulfilled Scorpio—wherever it is placed in the chart—gives us a picture of possibility that the person may yield to expression of cruelty, dishonesty, murder, and all manner of destruction as a substitute satisfaction for this thing which, in his desire nature, screams for gratification. As the physical body may erupt with boils due to unreleased toxic conditions, so the consciousness may erupt with all kinds of black urges to get some form of releasement. The history of humanity's development as a sexual organism is riddled with chapters of fear, perversion, disease, and madness because so many human beings "agreed" to live, emotionally, by standards completely removed from the processes of natural experience and healthy, loving fulfillments.

Marriage, which should be a natural response of two people to each other in terms of emotional rapport, has been made a tool to serve family interests, property acquisition, fortune, temporal power, dynasty, and heaven knows what else. An entire religious form was based on the attitude that man, being a worm and fit for nothing but eternal punishment, had no right to spontaneous enjoyment and fulfillment of his urges and his life. This "philosophy" has tainted the minds and emotions of millions of people for many hundreds of years. We are, in these times, beginning to get at the roots of these emotional diseases and, in studying them, we are forced to the conclusion that life cannot be well lived unless it is based on a philosophy of healthy, constructive, loving, and happy releasements.

Some of the results of having been instrumental in deflecting the emotional life and happiness of others are as follows:

The remedy is found in the enlightened, spiritualized education plus the vitalized determination to live healthily, expressively, beautifully, and lovingly in relationship with oneself and with other people.

People whose lives seem to be consecrated to suffering because of the lack of love experience; marriages which seem to be an eternal friction between the partners concerned—old enmity; children brought in who are sources of continual anxiety and care because of illness of

mind or body—or deficient in essential character; women who are persuaded to marry men who keep them in continual enslavement to their desire urges without fruitful results; men who cannot free themselves from psycho-emotional bondage to their mothers; children who come in to parents who cannot—who will not—treat them with reasonable affection or consideration; people who live an entire incarnation in fear of their own sexuality and shame at the thought of trying to "do anything about it."

So it goes—the torment, pain, fear, inferiority feelings, cruelty, domination, enslavement, self-destruction, and madness—evidences of the congestion of the desire nature. The remedy is found in the enlightened, spiritualized education plus the vitalized determination to live healthily, expressively, beautifully, and lovingly in relationship with oneself and with other people. Thus the desire resource is transmuted and expressed in terms that make for evolution, as well as the redemption of karmic patterns into spiritualized consciousness.

We find meditation on a sign or a planet as it relates to the "abstract horoscope" to be a reliable foundation for all study of interpretative astrological science. By "abstract horoscope" is meant a wheel with Aries on the cusp of the first house, Taurus on the second cusp, and so on around the wheel. This applies the thirty degrees of each sign to its related house. The placement of the planets in the signs and houses of their dignity completes the picture. □

—Elman Bacher
Studies in Astrology Vol. 2

News Perspectives



A TOBACCO PLANT THAT GLOWS IN THE DARK

Researchers at the University of California in San Diego have recently implanted into tobacco plants the gene that makes fireflies glow! "We have produced plants that can actually glow in the dark," said UCSD biology professor Stephen H. Howell, one of the scientists who created this strange fusion between a plant and the gene that gives the firefly its 'fire.' "

Although the glowing plant is not easily detectable with the human eye in a darkened room, a 24-hour time-exposure photograph clearly shows the light spreading through the roots and veins. The UCSD researchers are not so concerned with plants that glow as they are in the possibilities of using the "firefly gene" as a type of signal lantern to tell them of successes and failures of genetic engineering work being conducted.

"When scientists are trying to insert a new gene into cells, they often have to break open the cells and do a chemical test for the protein made by that gene before they know if the technique was successful. The test takes time and destroys the cells being studied. The firefly gene, according to the UCSD team, will let the scientists literally see if the genetic transfer was successful. Any cell with the gene will glow—as long as some necessary chemicals are added for the reaction to occur."

This "firefly gene" will also be of great benefit to cancer researchers since cancer is largely a problem with genes and the UCSD gene can be added to laboratory-grown cancer cells enabling them to track the cancer-gene activity much faster than before. *THE SAN DIEGO UNION*, Friday, November 7, 1986.

UNIVERSAL STRINGS: Fact or Fiction?

The human mind is sometimes capable of incredible feats, but this latest theory concerning "Universal Strings" is perhaps one of the greatest discoveries or the best example of "pure science fiction" yet imagined! In a report in the Dutch journal *Physics Letters B*, two renowned Princeton scientists and a graduate student have suggested that "the pressure of electromagnetic radiation emanating from dense 'threads' of pure

energy called cosmic strings, could have been responsible for making the universe lumpy. That pressure, the theory holds, pushed matter outward, piling it into thin shells and leaving huge voids in the cosmos."

Up until now, many of us laymen in astronomy have probably not been aware that the universe created by God is actually "lumpy." Perhaps there has not really been a need to point this fact out so many of our astronomical journals may have omitted this unusual information! However, the work of these two eminent scientists has now combined advanced ideas in astrophysics and elementary-particle physics in stating that: "the cosmic strings-bizarre, hypothetical entities that are thinner than an atomic nucleus, as long as the universe is wide, and so dense that a mile-long segment would weigh as much as the Earth."

In order to try to simplify this theory in terms that the average person may be able to assimilate the following explanation is given: "Right after the big bang, the mathematics suggests, the rapidly cooling cosmos underwent a phase transition, roughly analogous to the sharp change that occurs when water turns into ice. And just as an ice cube is marred by cracks and lines left over from uneven freezing, the universe too might have developed flaws—in the form of strings. These strings would try to straighten and contract, often whipping about and getting tangled in the process. When a string crossed itself, the resulting loop would pinch off from the main string and go vibrating away on its own."

What exactly are the properties of these "cosmo strings?" One idea proposed by a member of the Princeton team is that they could be giant "superconductors" that would conduct electric currents as large as 100 quintillion amperes. This they would do on a giant cosmological scale, and do it not for years, but forever! "These currents could in turn produce intense magnetic fields around the strings, and particles, like electrons, caught in the fields would glow. In fact, a radio-telescope image of the center of the Milky Way taken last spring by Mark Morris UCLA and Farhad Yusef-Zadeh of Columbia University, shows threads that some astronomers think could indeed be glowing strings."

Let us try to look at this theory from the views presented in the Western Wisdom Teachings and in spite of the sheer fantasy proposed by the previous information, see if there is any connection. We must accept the fact that since this universe is God-created and not man-created that

the answers will only come from God's mind, the great Universal Mind. Since there must be order in the universe we must keep this in mind when searching for truth on such a grand scale. Max Heindel, in his writings has certainly talked about the lines of force that are similar to what we see in the frozen ice cube. No doubt, since this universe is the body of God, there must be some connecting lines in the form of force fields or cosmic strings. How we would ever be able to prove this still remains to be seen! At this point, it all seems to be a very abstract theory, but perhaps in time, through revelation or scientific research data, the picture may unfold. *TIME MAGAZINE*, "A Theory with Strings Attached," November 24, 1986.

THE RHINE RUNS RED

The Rhine River, throughout history the most vital river in Western Europe, was recently polluted with 1,200 tons of deadly agricultural chemicals. This famous river used as the backdrop for Richard Wagner's *Ring Opera* may never be the same again. This pollution was the result of a fire at Schweizerhalle, Switzerland, near Basel. When firemen attempted to put out the blaze in a warehouse, they accidentally washed some of the chemicals into the river where they formed a 35-mile-long trail that moved through four countries; Switzerland, France, West Germany and the Netherlands.

This was Western Europe's worst ecological accident ever and the catastrophe was called "Sandoz-Bhopal" by ex-Chancellor Willy Brandt in West Germany. This was in reference to the accident at the Union Carbide plant in India, also referring to the Sandoz company in Switzerland that runs the plant where the spill occurred. "The cause of the fire that precipitated the spill remains a mystery. While Sandoz hints at arson and others speculate that it might have been the work of terrorists, authorities are still searching for clues. The deadly effects of the November 1st blaze, however, are frighteningly clear. Scientists estimate that up to 30 tons of chemicals went into the Rhine, including herbicides, pesticides and fertilizers as well as some 4,000 lbs. of toxic mercury."

Basel was cloaked in a cloud of sulfurous fumes and the chemical dyes that were swept into the river during the fire turned the Rhine red! European officials were extremely critical of the Swiss authorities, complaining that they had failed to

supply news about the accident for 24 hours and then had not properly warned neighboring countries about the extent of the damage." This was also very reminiscent of the Chernobyl disaster at Kiev which also affected countries other than the one where the disaster had occurred. The Swiss attempted to calm the growing resentment among Western European officials by accepting responsibility for the accident and offering to pay compensation. They stated that the delay in getting out information about the accident was due to a misunderstanding. This last situation reminds us of the aftermath of the Chernobyl disaster where there was also a delay in telling adjacent countries that a "nuclear accident" had indeed occurred.

Europe has no doubt suffered a terrible blow to its greatest tributary and it may be years before the waterway will once again be clean enough to support life. We are perhaps forewarned again that we are living on a very small planet and that cooperation must be sought during times of disaster for the sake of all concerned. This subject of "toxic spills" is one that certainly should receive immediate attention by the nations of the world if we are ever going to find a prevention for such tragedies. In the United States we are reminded on an almost daily basis of the dangers of chemical spills and hazardous waste violations throughout the country. The time is right to begin to be aware of this problem and make every effort to do what we can to prevent future mishaps from occurring. *TIME MAZAZINE*, "A Proud River Runs Red," November 24, 1986.

VOYAGER: Around the World in 9 days!

On Tuesday, December 23, 1986 *Voyager* touched down at Edwards Air Force Base completing the first round-the-world flight without stopping and without refueling. This flight has always been considered impossible since no plane could carry enough fuel to take it the approximately 23,000 miles required to girdle the globe.

"*Voyager* began, as have so many fine notions, as a hurried sketch on a paper napkin. Five years ago the three (Dick Rutan, Burt Rutan and Jeana Yeager) were sitting in a greasy spoon in Mojave, Calif., when Burt Rutan turned to his brother and asked, 'How would you like to be the first person to fly around the world without stopping to refuel?' The idea seized the test pilot. Burt dashed off a

rudimentary drawing of a flying fuel tank—which is precisely what *Voyager* is—and they were off."

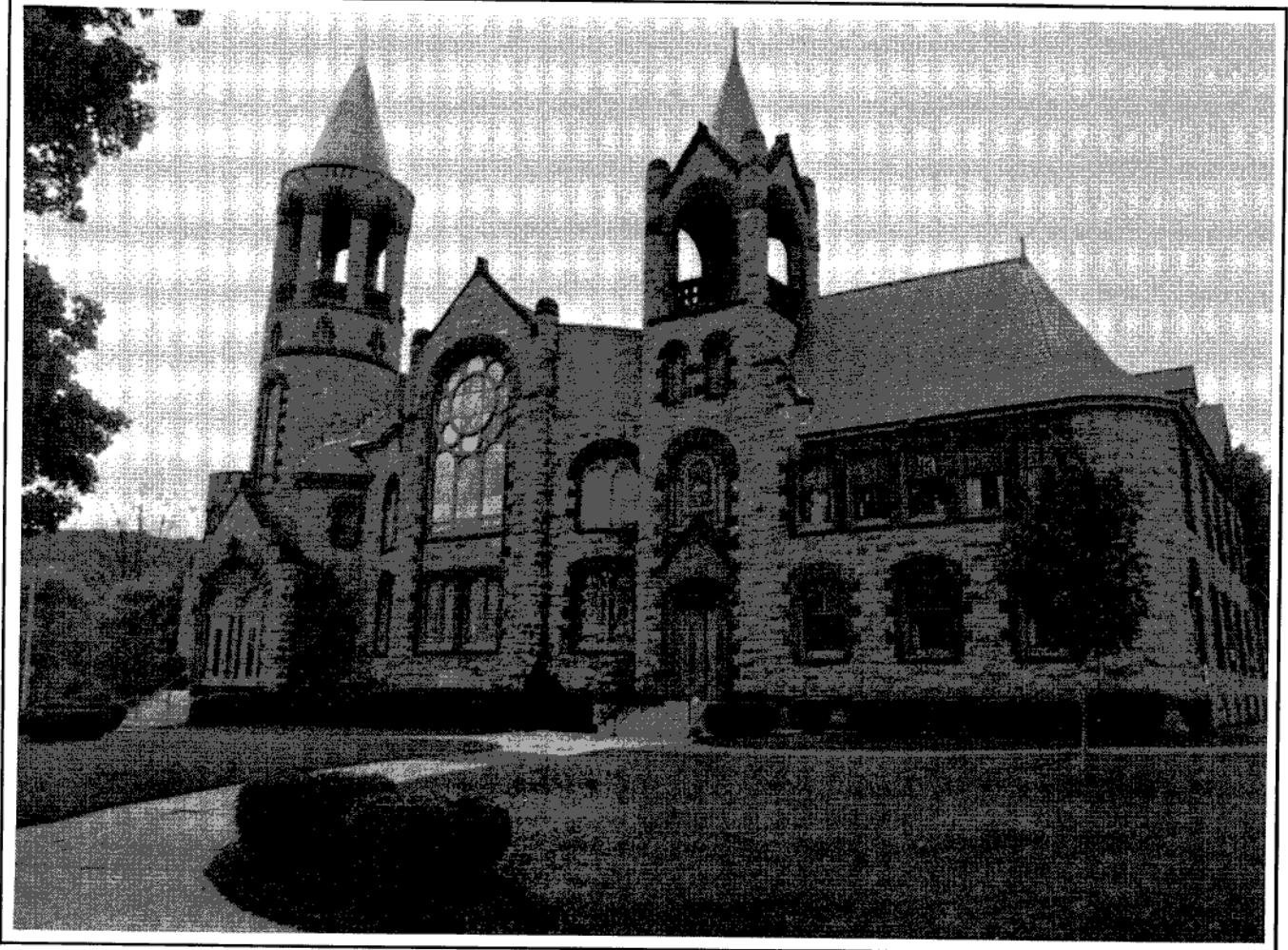
As the plane was taking off from Edwards on December 14, the elongated wings which were drooping towards the ground loaded with fuel, scraped on the tarmac and eighteen inches of the right and sixteen inches of the left wing were sheared off. Both pilots donned emergency parachutes and prepared to return to base without even heading in the direction of their long awaited journey. However, fate would have it differently! As the plane circled the base twice, it shook off the damaged wingtips and was pronounced "unharmed and airworthy."

The original plan for *Voyager* was to fly in the Southern Hemisphere but inclement weather kept them north of the equator. "The wings, spanning 111 ft., are designed to flap some 30 ft., and the pilot must ride the roller coaster. Rutan stayed in the pilot's seat for nearly all of the first 24 hours and all but six of the next 24. Only on Wednesday did the duo begin their planned cycles of work and rest. On Thursday, over the Indian Ocean, *Voyager* surpassed the previous record of 12,532 miles for nonstop unrefueled flight, set in 1962 by a specially designed B-52 bomber. Although the *Voyager* was thought to be low on fuel, a test over Kenya suggested that she had more than enough to make it back to Edwards."

The discomfort of the small (2ft. wide and 7 1/2 ft. long) cabin along with the deafening noise made when both engines are running (exceeding 100 decibels) made this flight one of both new technology and human endurance. Pilot Dick Rutan said, "After two days, you can go for 30, you can go for 40. The humanoid adapts very well." Even though the average speed of the flight was only 110 miles an hour (Lindberg's average cruising speed was 107 m.p.h.) it was a great success in terms of distance covered.

Technology of the future may also be predicted in the design of *Voyager* which used composite materials. "the plane's shell is built of quarter-inch thick panels of Hexcel honeycomb, a resin-coated, paperlike polymer covered with graphite fibers embedded in epoxy. *Voyager's* composite is 20% lighter and seven times as tough as aluminum, the material of choice for most modern planes." All in all, the round-the-world flight of *Voyager* was a great Christmas present for America and the world as well! *TIME MAZAZINE*, "A Flight of Fancy," December 29, 1986. □

Book Review



Celebration of Discipline: The Path to Spiritual Growth; Richard J. Foster, Harper & Row, Publishers, New York, Hagerstown, San Francisco, London, 1978.

At one time a group of scholars was interested in investigating what would motivate otherwise sane men to do such a "crazy" thing as to withdraw from society in pursuit of spiritual discipline. Accordingly, they spent some time in a nearby monastery. On leaving, one of them remarked, after a long and puzzled silence, "you know something? It's not they who are crazy—we are!"

We were reminded of that story while reading this book, which starts out by listing hurry, noise, and crowds as the three great enemies of twentieth century Western life. Foster also emphasizes the enormous difference between ordinary monasticism and the type of spiritual life he advocates: monasticism is a form of *detachment*; that which he offers urges us to "go on to *attachment*." In his opening chapter he also firmly distances himself from all that remotely savors of the East; he all but echoes Max Heindel's dictum of "Western Methods for Western people."

On meditation, he advises a specific place; posture makes no difference; we are to engage our imagination; and what may surprise some, we are to involve our dream life! We are to ask God to speak to us through our dreams; we must record them; we may ask God to help us interpret them!

On prayer, the "frontier of the spiritual life" (P. 30), he concludes that either we'll let God change us through prayer, or we'll stop praying! The highest form of prayer is intercession.

Everyone will agree that meditation and prayer are basic; Mr. Foster adds two inner disciplines one doesn't hear often if at all; fasting and study! We learn that many of God's giants practiced fasting: Luther, Calvin, Knox, Wesley, Brainerd, Jonathan Edwards, Finney, etc. He carefully examines and elaborates on Biblical teaching on this theme; he emphasizes that the Christ didn't say "if ye fast" but "*when ye fast*" (Matthew 6:16)—an indication He regarded it as a regular, established practice. We should start gradually, never exceed three days except by "divine command" and always, while abstaining from food, take plenty water, with perhaps a few drops of lemon juice; he actually states: "Many feel distilled water is best."

His discussion of "Study" makes perhaps its greatest contribution by listing the greatest devotional classics of all time; somehow his suggestions remind us what Max Heindel has taught concerning "Observation" and "Discrimination"; he assures us that "study produces joy."

The section on the "outer disciplines" begins with a chapter on "simplicity," living out of the "Divine Center." This might well be the most "radical" part of the book; he offers a decalogue of admonitions which must be read in their entirety for their full meaning and impact: buy only what you need; reject everything addic-

tive; start giving things away; be wary of modern gadgetry; enjoy things without owning them (like books from libraries); develop a deeper appreciation for everything created; be skeptical of all "buy now, pay later" schemes; stick to plain speech; reject what would hurt others; avoid distractions from your main goal.

***"Don't you feel a hug,
a yearning to sink
down into the silence
and solitude of God?
Don't you long for
something more?"***

"Jesus calls us from loneliness to solitude" opens the examination of the second outer discipline; he ends it with an earnest invitation: "Don't you feel a hug, a yearning to sink down into the silence and solitude of God? Don't you long for something more? Doesn't every breath crave a deeper, fuller exposure to His Presence? It is the Discipline of solitude that will open the door."

Submission, the following outer discipline, is divided seven ways: To God, to Scripture, to family, to neighbors, to the believing community, to "the broken and despised," to the world—which he defines as "interdependent, international community." On "Service," with the great joy of giving it on a voluntary basis, our reward being that it helps to discipline and transform "the flesh" as nothing else does.

"Corporate Disciplines" round out this volume, and as the reader is introduced to sublime laws on confession, worship, guidance, he might easily think that here Mr. Foster veers too

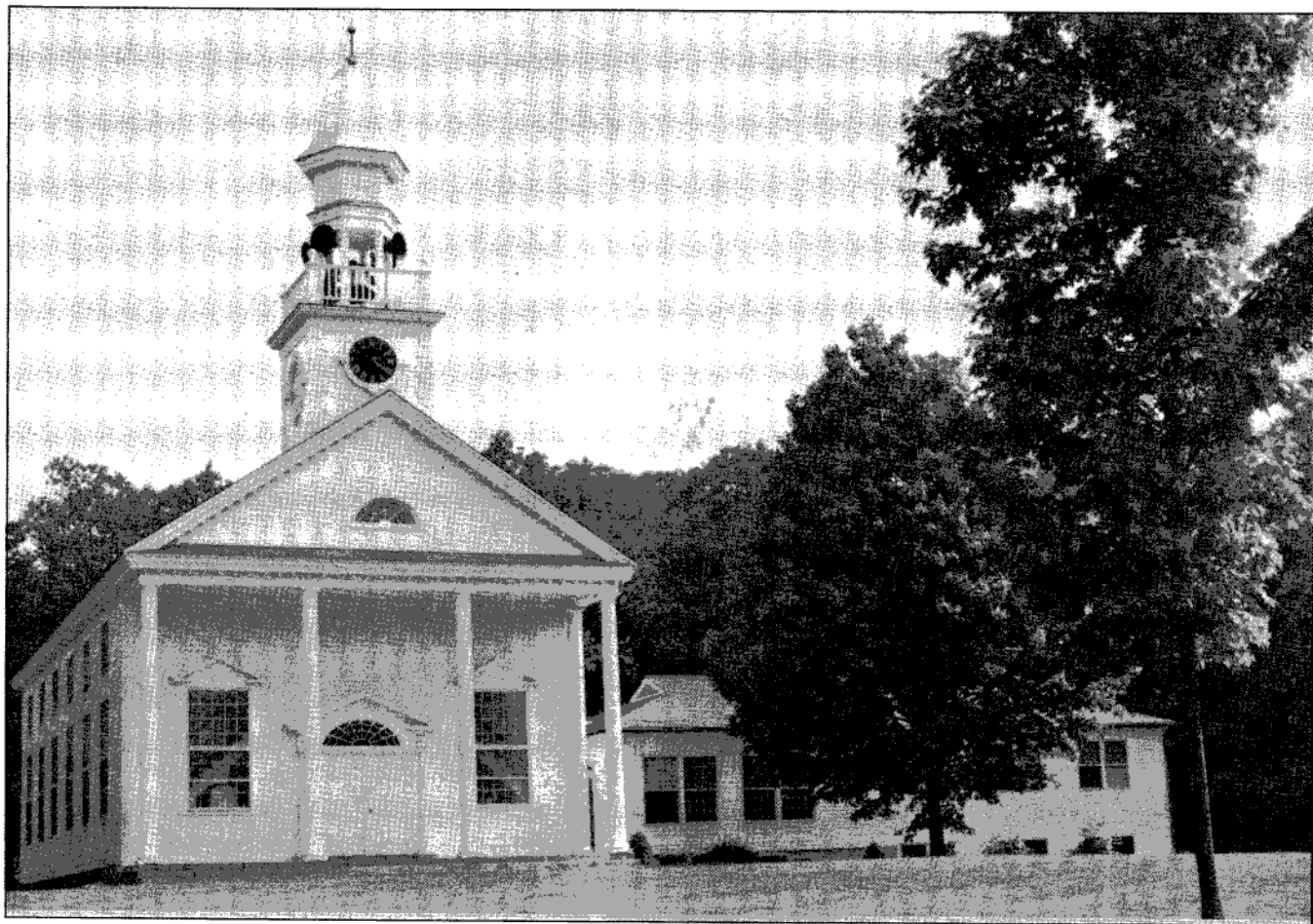
closely to traditionalism, and orthodoxy. Be that as it may, he cannot help but be inspired by the spiritual fervor of the early Quakers, believers in the "inner light," who were convinced that guidance that God might withhold from a mere individual He would reveal to a group, hence they joined together in seeking to learn His ways. It was this activity that furnished the irresistible impetus for propelling the Quakers of colonial America to the very forefront of the anti-slavery struggle. "John Greenleaf Whittier stated that those sessions 'must ever be regarded as one of the most important religious convocations in the history of the Christian Church.'" (P. 158)

The last chapter has the same title as the book, *Celebration of Discipline*. Here he concludes that the many Biblical admonitions to "rejoice in the Lord" should lead to actual celebrations. These should be very natural, the spontaneous overflow of the disciplined life. How to celebrate? One may indeed be surprised to learn that a product of the staid, straight-laced Quaker heritage would urge one to celebrate the way little children are wont to, with noise and cheerful abandon; he hauls out Scripture in support—2 Samuel 6:14-16; Exodus 15:20.

A mother once brought her little boy to Robert E. Lee to receive his blessing. The general curtly said, "Ma'am, teach him discipline." Truly discipline is a blessing! Foster offers inspiration to seek it—to know these things is to live deeply and differently—and ideas to reach it. □

—A Probationer

Readers' Questions



ARE WE RESPONSIBLE FOR OUR THOUGHTS?

Question: It is sometimes contended that we have a right to think what we will and are not responsible for our thoughts. Is that so from an occult point of view?

Answer: No, indeed; it is very much the reverse, and we do not need to go as far as what is usually called occultism; we find that idea expressed by Christ in the Sermon on the Mount, where he tells us that "The man who has looked upon a woman with desire has, in fact, already committed adultery," and when we realize that as a man thinketh in his heart, so is he, we shall have a much clearer conception of life if we only take into consideration the acts of men, for every act is the outcome of a previous thought but these thoughts are not always our own.

When we strike a tuning fork, another tuning fork of the same pitch being near, not only the one which is struck will ring, but the other will also commence to sing in sympathy. Likewise, when we think a thought and another person in our environment has been thinking along the same line, our thoughts coalesce with his and strengthen him for good or evil according to the nature of the thought. It is no mere fancy when in the play called "The Witching Hour," the hero aims to help a scoundrel escape from the State of Kentucky, where the latter is about to be arrested for murder of the Governor. The hero, a man of considerable thought power feels that he may have prompted the criminal. He tells his sister that previous to the time of the murder he had thought that the murder could be committed just in the manner in which it was actually

done. He is under the impression that his thought may have been caught by the brain of the murderer and have shown him the way to commit the murder.

When we go into a jury box and we see before ourselves the criminal, we behold only his act; we have no cognizance of the thought which prompted him. If we have been in the habit of thinking evil, malicious thoughts against one person or another, these thoughts may have been attractive to that criminal, and on the principle that when we have before ourselves a saturated solution of salt it will only take a single crystal to make that salt solution solidify, so also if a man has saturated his brains with thoughts of murder, the thought that we sent out may be the last straw breaking the back of the camel, destroying the last barrier which would have held him from committing the act.

Therefore, our thoughts are of vastly more importance than our acts, for if we will only think right, we shall always act right. No man can think love to his fellowmen; can scheme in his mind how to aid and help them, spiritually, mentally or physically, without also acting out these thoughts at some time in his life, and if we will only cultivate such thoughts, we shall soon find sunshine spreading around us; we shall find that people will meet us in that same spirit that we send out, and if we could realize that the desire body (which surrounds each of us and extends about sixteen to eighteen inches beyond the periphery of the physical body) contains all these feelings and emotions, then we would meet people differently, for we would understand that everything we see is viewed through the atmosphere which we have created around ourselves which colors all we behold in others.

If, then, we see meanness and smallness in the people whom we meet, it would be well to look within to ascertain if it is not the atmosphere we are looking through which colors them thus. Let us see if we have not within ourselves those undesirable qualities, and then begin to remedy the defect within ourselves. The man who is mean and small himself radiates those qualities, and whoever he meets will appear mean to him for he will call out from others the very qualities which he manifests, on the principle that the vibration of a tuning fork of a certain pitch, when struck, will cause another of identical pitch to vibrate. On the other hand, if we cultivate a serene attitude, an attitude that is free from covetousness and is frankly honest and helpful, we shall call out the best in

other people. Therefore let us realize that it is not until we have cultivated the better qualities in ourselves that we can expect to find them in others. We are thus in very truth responsible for our thoughts, we are indeed the keepers of our brothers, for as we think when we meet them, so do we appear to them, and they reflect our attitude. Applying the foregoing principle, if we want to obtain help to cultivate those better qualities, let us seek the company of people who are already good, for their attitude of mind will be of immense help to us to call forth in us the finer qualities.

THE REASON FOR PHYSICAL EXISTENCE

Question: Why should it be necessary for us to come into this physical existence? Could we not have learned the same lessons without being imprisoned and limited by the dense conditions of the material world?

Answer: The New Testament was written in Greek originally, and the word Logos means both word and the thought which precedes the word, so that when John tells us in the first chapter of his Gospel that "In the beginning was the word, and the word was with God, and the word was God," we may also translate that verse: In the beginning was the thought, and the word was with God, and God was the word. Everything exists by virtue of that fact (the word). In that is "life."

Everything that exists in the universe was first a thought, that thought then manifesting as a word, a sound, which built all forms and itself manifested as the life within those forms. That is the process of creation, and man, who was made in the image of God, creates in the same way to a certain extent. He has the capability of thinking; he may voice his thoughts and in that way, where he is not capable of carrying out his ideas alone, he may secure the help of others to realize them. But a time is coming when he will create directly by the word of his mouth, and he is now learning to create by other means, so that when in time he becomes able to use his word to create directly he will know how. That training is absolutely necessary. At the present time he would make many mistakes. Besides he is not yet good—he would bring into being demoniac creations.

In the earliest dawn of man's endeavor, he used the solids; muscular force was his only means

of performing work, and from bones and stones which he picked up from the ground, he shaped his first crude instruments to be wielded by his arm. Then came a time when in a rude dug-out he first trusted himself to the waters; a liquid is already much stronger than the solid. A wave will raze the decks of a ship, tear out the masts and twist the stoutest iron bar as if it were a thin wire; but water power is a stationary force and therefore limited to work in its immediate vicinity. When man learned to use the still more subtle force which we call air, it became possible for him to erect windmills in any place to do his work and sailing vessels brought the whole world into communication. Thus, man's next step in unfoldment was achieved by the use of a force still subtler than water and more universally applicable than that element.

Thus, we see that the progress of man in the past has depended upon the utilization of forces of increasing subtlety, each force in the scale being more readily capable of transmission than the ones previously available, and we can readily realize that further progress depends upon the discovery of still finer forces transmissible with still greater facility.

A few decades ago Jules Verne thrilled us with delight when he conjured up before our imagination the submarine boat, the trip around the Earth in eighty days, etc. Today the things that he pictured have become facts surpassing even his imagination, and the day will come when we shall have available for use a power plant such as spoken of above. Bulwer Lytton, in his "Coming Race," has pictured to us a force called "Vril" which certain imaginary beings are possessed of and which they can use to propel themselves over land, through the air and in various other ways. Such a force is latent within every one of us, and we speak of it sometimes as emotion. We feel its far-reaching power at times as temper when it is unleashed, and we say "a man has lost control of himself." No amount of work can so tire the physical body and wreck it as when the enormous energy of the desire body is let loose in a fit of temper. Usually, at the present time, this enormous force sleeps, and it is well that it should be so until we have learned to use it by means of thought, which is a still more subtle force. This world is a school to teach us how to think and feel aright so that we may become qualified to use these two subtle forces—the power of thought and the power of emotion.

CONCEPTION AND BIRTH

Question: Does the Spirit enter the body at the time of conception or at the time of birth?

Answer: It has been ascertained by clairvoyant investigation that at the time of death the Spirit takes with it the forces of one little atom located in the left ventricle of the heart, which is called the seed atom, for it is the nucleus or seed around which all the material in the body gathers, and every atom in the body must be capable of vibrating in unison with that seed atom. Therefore, that atom is deposited in the semen of the father some time previous to conception, and later placed in the womb of the mother. But conception is not at all identical with the time of sexual union of the parents. The impregnated spermatozoa is sometimes not imbedded in the ovum until fourteen days after the union of the parents. It is this impregnation of the ovum that may be called the time of conception, for from the moment when the impregnated ovum leaves the Fallopian tube the period of gestation commences.

During the first eighteen to twenty-one days, all the work is done by the mother, but at that time the reincarnating Ego, clothed in a bell-shaped cloud of desire and mind stuff, enters the womb of the mother and the bell-shaped cloud closes at the bottom so that it is then ovoid, or egg-shaped. Then the Spirit is definitely enmeshed in the flesh and cannot escape anymore, but must stay with the mother until liberated by birth. In the present stage of our unfoldment, the Spirit does very little conscious work upon its coming vehicle, but it is present all the time and helps unconsciously in the task of providing its instrument. This is no more remarkable than that we are able to digest our food and work our respiratory organs without being conscious of the process.

DIVISION OF THE SEXES

Question: What was the purpose in the division of the sexes?

Answer: The division of the sexes was brought about at a very early stage of man's evolution, when he had as yet no brain or larynx. One-half of the creative force was then turned upward in order that these two organs might be built. The brain was made for the evolution of thought

whereby man creates in the Physical World. Houses, cities, steamships, railways, everything made by the hand is crystallized human thought. The larynx was also made by the creative sex-force in order that man might express his thoughts. The connection between those organs and the force expressed through the lower creative organ will be evident when we remember that the boy who possesses the positive creative force changes his voice at the time of puberty, when he is first able to procreate his kind; also that the man who abuses his sex-force becomes an idiot, while the profound thinker who uses nearly all his creative force in thought will have little or no inclination for amorous practices.

Prior to this division man was, like some plants today a complete creative unit capable of perpetuating his kind without the help of another. The faculties of thought and speech have been bought at the loss of this creative power; but now that half of the creative force which is expressed through brain and larynx may be used to create things in the world—houses, ships, etc.

ADAM AND HIS RIB!

Question: If woman is an emanation from man, as per the rib story, will she in the final return to unity be reabsorbed, losing her individuality in the masculine divinity?

Answer: The “rib story” is one of those instances of gross ignorance upon the part of the Bible translator—who possessed no occult knowledge—in dealing with the language of the Hebrews, which in writing was not divided into words and had no vowel points. By inserting vowels at different points and dividing words differently, various meanings to the same text may be obtained in many places. This is one case where a word pointed in one way reads “tsad” and in another way “tsela.” The Bible translators read the story that God had taken something from Adam’s side (“tsela”), and they were puzzled as to what it was and of, perhaps, they thought it would have done him the least harm to take a rib (“tsad”), hence the foolish story.

The fact was that man had first been like the Gods, “made in their image,” male and female, a hermaphrodite, and later one side was taken away so that he became divided into two sexes. It may be further said that the first organ which was

developed as it is now was the female organ, the feminine side having always existed in everything before the masculine, which came later, and according to the law in evolution, that “the first shall be the last,” the feminine will remain a distinct sex longer than the masculine, and, therefore, the inquirer is altogether wrong in the supposition. It is the masculine that will be absorbed in the feminine. Even now it is seen that the masculine organ is gradually contracting at its base and will finally cease to be.

As for losing her individuality, such a thing is impossible; it is just the purpose of evolution that we should become individuals, self-conscious and separate during evolution, self-conscious and united during the interludes between manifestation.

ARE WOMEN CURSED BY INEQUALITY?

Question: Why has woman been cursed by inequality, assumed inferiority and injustice since the beginning of human existence upon this plane?

Answer: In the first place, we must remember that the Spirit is neither male or female, but manifests in that way alternately, as a rule. We have all been men and we have all been women. Therefore there can be no question of inequality if we look at life from the larger point of view. Certain lessons must be learned by the Spirit in each age which can only be learned from the standpoint of a woman, and there are other lessons only to be learned by incarnation in a male body. Therefore, of a necessity, there must be the change in sex. It sometimes happens, of course, that for certain reasons a person must appear as a male for several incarnations and then, of course, when he takes upon himself the female garb, it may jar considerably. In that case we have a very masculine woman, perhaps a suffragette of a militant nature. On the other hand, a Spirit may sometimes have been embodied for several incarnations in a female garb and then may appear as a man of a very effeminate nature, a regular “sissy.” But even upon the hypothesis of alternating incarnations, many of us probably were incarnated in Rome in the opposite sex, and taking the law of causation into consideration, the treatment of women by the men of that time was not such as to cause these Roman women when incarnated now as men to give any great concessions to their former masters. □

Nutrition and Health



Longevity Japanese Style

When one of America's most prestigious publications presents an opinion, it deserves being taken seriously, especially if put forth by a regular correspondent, and dealing with life's greatest issue—life.

James Fallows, observing Japan for *The Atlantic Monthly*, November 1986, "No Fat City," began wondering why that nation's longevity rate was so much better than that of the U.S. and continuing to climb. He decided it had to be because the Japanese were all so uniformly lean. Even his young son noticed this and asked, "Daddy, why aren't there any fat people in Japan?"

Fallows continued pondering. It couldn't be because the Japanese exercise very much; they'd rather observe the cherry blossoms and attend parties. Besides, Tokyo's streets are too crowded for jogging, and the country lags behind the U.S. in other athletic opportunities. Fallows tells of a health club with an initiation fee of \$10,000 where 1,500 members share one small 25-meter swimming pool; even if that facility operated 168 hours a week, and the members carefully took turns, they wouldn't have much time or space to exercise. Too, Tokyo's polluted air is hardly health-inducing, and the tall buildings keep out the Sun's healing rays.

It had to be something else that produced longevity—diet! Fallows and family noticed a lack of satiety after a Japanese meal; it invariably contained very little fat, especially compared with its American counterpart. That had to be the answer! The Japanese don't ingest enough fat—2593 calories a day compared to 3,393 for the average American—to get fat! How simple!

This very simplicity may turn some off. Admittedly, there is more to Japanese longevity than lean cuisine. No doubt the strong sense

of community and national purpose provides emotional energy. Too, if the Land of the Rising Sun were located near "Greenland's icy mountains" or "India's coral strand," its people might be less long-lived. But diet's role cannot be ruled out. The Christian Bible endorses the generally non-Christian Japanese's fat-free fare:

"It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." "Ye shall eat no manner of fat...ye shall in no wise eat of it...the soul that eateth it shall be cut off from his people." (*Leviticus* 3:17; 7:23-25)

It is also noteworthy that the only two people singled out in all the Bible as obese are so described in connection with their death! (*Judges* 3:15-22; *I Samuel* 4:16-18) There just might be a lesson here!

There are also some points to ponder for those who follow the abstemious vegetarian lifestyle advocated by the Western Wisdom Teachings. First, they can confidently expect an even longer lifespan than the Japanese, for they don't smoke, drink, etc., but exercise physically and spiritually. Secondly, even in a vegetarian diet there is danger: some seeds and nuts and especially dairy products have a high fat content and should be used sparingly as sources of protein.

According to the old adage, "an ounce of prevention is worth a pound of cure." Equally correct is that other truism, "the shorter the waistline, the longer the life line!" □

—A Probationer

Healing



Healing Power of Praise

I will praise thee, O Lord, with all my heart.... Upon the harp will I praise thee.... I will praise thee forever.... While I live I will praise the Lord, sang David, the initiate singer of old.

There is a magical quality for good in praise to God. Its psychological effect may be used as a dominant factor in healing the physical and mental ills of human beings everywhere.

An attitude of praise puts one in tune with the harmonizing vibrations of the Spirit's true home world, lifting the consciousness to a higher level, liberating the inner man from the "mortal coil" of earthly things, and calling forth from the heart an indescribable feeling that acts in a transforming manner upon every atom of the body. Sincere praise invites an inpouring of spiritual Light and Life, that divine effulgence which opens the way for communion of the human being with his Creator.

Hate, greed, jealousy, and all other disease-producing attitudes disappear quickly in the magic presence of thanksgiving and praise to Deity. Realities of the Spirit become established in the body. Easter is pre-eminently a time of rejoicing and praise. It is at this Holy Season that

the Christ, indwelling Planetary Spirit of our Earth, is freed from His hampering material vehicle so that He may return for rejuvenation to His Father's throne in the World of God.

All Nature sings His praise at this time. With joyful songs and gay colors the outward glory of God is made manifest. The Angels fill the heavens with their soul-thrilling hosannas as they joyfully meet their Christ and accompany Him on His upward way.

Ours is the opportunity to revivify our whole being at this time. By opening our hearts and minds to the Essence of Love about us, we may bring in the spiritual harmony that dispels all ills.

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

HEALING DATES

March 2-9-16-23-29
 April 5-13-19-25
 May 3-10-16-23-30

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

For Children



Why the Sun and the Moon Live in the Sky

An old African folktale

Long ago Sun and Water were good friends. Both lived on the Earth together. Sun came to visit Water many times, but Water never came to visit the Sun. One day Sun asked Water, "Why do you not come to visit me at my house?" Water answered, "The Sun's house is not big enough for all the Water people. If you wish for me to visit, you will have to build a very big house for all the Water people and animals."

Sun was excited about this idea. He promised to build the biggest house ever. He returned home to tell his wife, the Moon. "We will build a great house to entertain our friend Water. We will start building

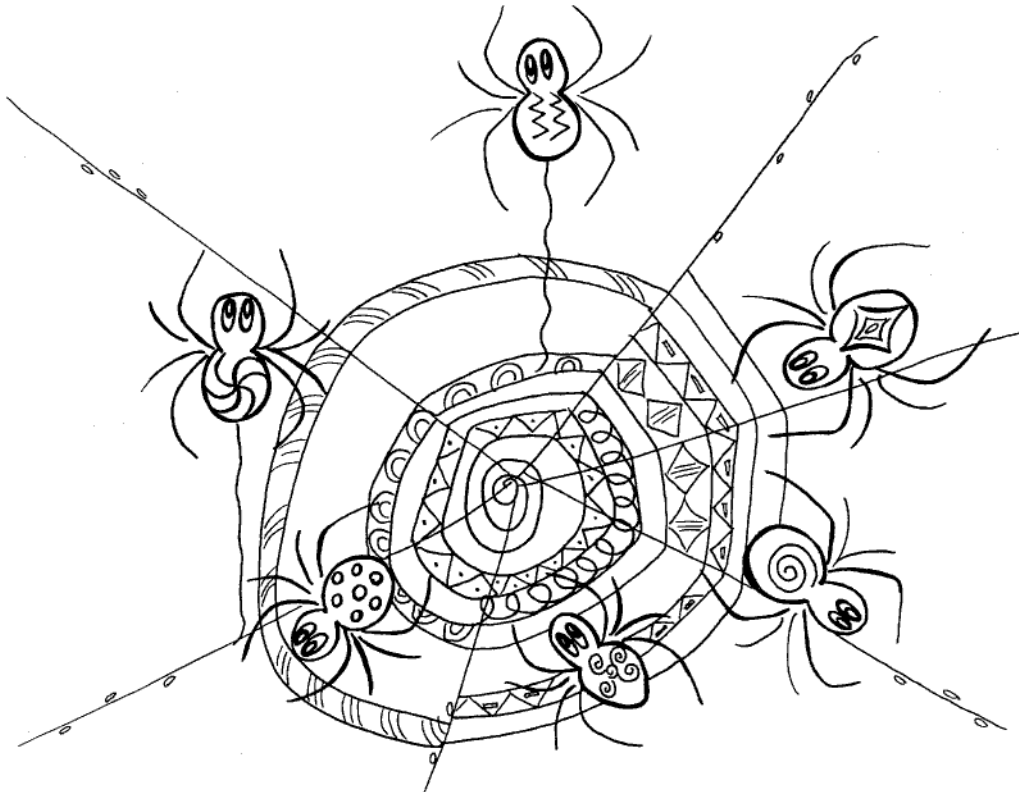
today." Sun and Moon worked and worked, day and night, until at last the house was finished. It was the grandest house on the Earth. Sun was happy.

That very day Sun went to Water's house and invited Water for a visit. "Come my friend," said the sun, all of water is welcome in my home," Are you sure there is room for the Water people and animals?" asked Water. "Oh yes," replied the Sun. "Please come, everyone." Water began to flow in. Accompanying Water were all the fish from the great rivers and seas; all the water animals, the birds and frogs, the turtles and crocodiles too. It was not long before Water filled up half of Sun and Moon's house. Again Water asked Sun, "Is there room for the Water people and animals to keep coming in?" "There is plenty of room for all," replied the Sun, anxious to please his guest.

So more and more Water came flowing in. And when Water was up to the Sun and Moon's heads, Water asked the Sun once again, "There is only a little room left in your house, do you still wish for all of Water to visit?" Sun and Moon both replied, "Yes, please come, all are welcome." So Water and all the Water people and animals flowed on and on into Sun's house. Soon the Sun and Moon had to place themselves high up on top of the roof.

For the last time Water asked Sun and the generous Sun replied, "Yes, everyone is welcome." Soon Water overflowed the top of the roof and the Sun and Moon had to go high up in the sky. They have been in the sky every since. □

—Lynne Ross



Anansi the Spider

A tale from the Ashanti

The Ashanti people of Ghana, West Africa are rich in art and folklore. Their stories tell of Creation, the Sun and Moon, the web of the Cosmos and Anansi the spider. Anansi the spider is a folk hero to the Ashanti. He is wise and lovable, a trickster and consultant of kings, who triumphs over trouble and has many exciting adventures.

There was a time when Anansi the spider had six sons. The first son was called See Trouble. He had the gift of being able to see trouble very far away. Second son was called Road Builder. Road Builder could build a road to anywhere. Anansi's third son was River Drinker. River Drinker could drink a whole river of water. Fourth son was Game Skinner. He could provide food for all the brothers.

Fifth son was called Stone Thrower. Stone Thrower could throw stones with perfect aim. And last of Anansi's sons was Cushion. Cushion's body was very soft.

One day Anansi wandered far from home, over tall ferns and soft mosses, into the green rain forest of Ashanti land. When the Sun set, darkness came quickly to the forest. Anansi was lost and did not know which way to go. He heard the sound of water flowing in the river and tried to follow it to safety. But it was too dark and he fell into the river.

Faraway back home, Anansi's first son, See Trouble could see that Anansi was in trouble. "Hurry!" he called to his brothers, "Father is in danger. We must go quickly." The brothers followed See Trouble to the edge of the forest. Quickly, Road Builder made a road through the thick trees. Now the brothers could travel fast to help Anansi.

"Where is father?" they asked one another. "Do you see him? Where could he be?" "Look!" cried See Trouble, "Father is in the river! The fish has swallowed him. Anansi is inside the big fish!" River Drinker was thirsty from the long journey. He took a big drink of water and all the river was gone. Then Game Skinner split open the mouth of the fish and helped Anansi out. Now they were all together again.

But suddenly, more trouble came. A great Falcon bird came swooping down from the sky above and caught Anansi in his beak and flew up into the sky before the brothers could stop him. Quickly, Stone Thrower brother took aim. He threw the rock high and hit Falcon. Falcon

opened his beak and let Anansi go. Anansi fell down, down, down.

Cushion son saw his father falling and ran to help. He placed his body under Anansi to break the fall. Anansi landed safely on Cushion's soft body and was saved. All were happy to be together again.

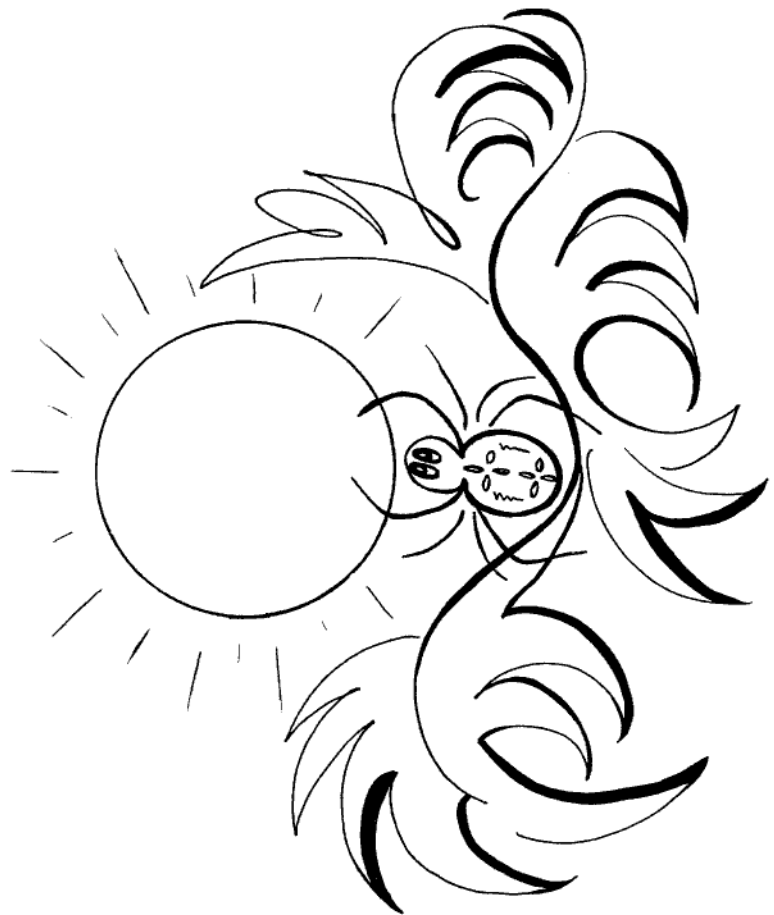
That night at home Anansi found a luminous ball of white light in the forest. "O' mysterious, beautiful and bright. O' great light." said Anansi. I think I will give it as a gift to the son who saved me. But Anansi could not decide which of his sons deserved the gift most. Not knowing what to do, he called

to Nyame, the God of all things. "Oh Nyame" cried Anansi, "Help me please. Will you hold this beautiful light until I know which one of my sons should have it for his own?"

So Anansi and his six sons gathered together and tried all night to decide which son deserved the bright light. They argued and argued, over and over and could not decide.

Nyame, God of all things saw them argue. So Nyame took the beautiful light up into the sky and to this day keeps it there for everyone to share. The bright light is moonlight. Can you see it there tonight? □

—Lynne Ross



Day Jour	S. T.			LONGITUDE for 0h												Ω True
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CALENDAR OF EVENTS AT MOUNT ECCLESIA 1987

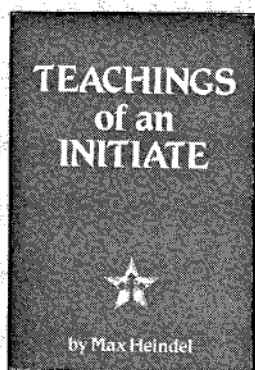
- JANUARY:** NOMINATION DAY, Sunday, January 11. Guest House-Room 1, 2:00 PM
PHILOSOPHY SEMINAR, Saturday, January 17. *Investigating Birth and Rebirth*, 9:30 AM to 4:00 PM Guest House-Room 2.
FELLOWSHIP DAY: Tuesday, January 6. Annual observance of Max Heindel's transition.
- FEBRUARY:** WINTER SCHOOL, Sunday, February 1 through Sunday, February 15.
- MARCH:** VERNAL EQUINOX CELEBRATION, Friday, March 20 through Sunday, March 22.
Vernal Equinox Service in the Temple* on Friday, March 20 at 5:30 AM.
- APRIL:** MOUNT ECCLESIA RETREAT, Saturday, April 11
PALM SUNDAY SERVICE in Chapel on April 12 at 11:00 AM
GOOD FRIDAY OBSERVANCE in Chapel on Friday, April 17 from 12:00 to 3:00 PM
EASTER OBSERVANCE, Sunday April 19
Easter Sunrise Service at the Cross at 5:30 AM
Easter Sunday Service in Chapel at 11:00 AM
Easter Dinner in the Cafeteria at 12:00 Noon
- MAY:** ASTROLOGICAL SEMINAR, Saturday, May 23. *Spiritual Astrology: A Key to Self-Understanding*, 9:30 AM to 4:00 PM Guest House-Room 2.
- JUNE:** SUMMER SOLSTICE CELEBRATION, Friday, June 19 through Sunday, June 21.
Summer Solstice Service in the Temple* and Observance in the Chapel on Saturday, June 20 at 11:30 AM
- JULY:** SUMMER SCHOOL, Sunday, July 19 through Sunday, August 9.
MEMBERSHIP PICNIC, Saturday, July 25 at 12:00 Noon
ANNUAL MEMBERSHIP MEETING, Saturday, July 25 at 2:00 PM.
Announcement of Board of Directors election results. Guest House-Room 1
- AUGUST:** ANNUAL CONFERENCE, Monday, August 10 through Friday, August 14.
- SEPTEMBER:** AUTUMNAL EQUINOX CELEBRATION, Friday, September 18 through Tuesday, September 22.
Autumnal Equinox Service in the Temple* on Tuesday September 22 at 6:30 PM.
- OCTOBER:** MOUNT ECCLESIA RETREAT, Saturday, October 24
OPEN HOUSE on Sunday, October 25 from 2:00 PM to 4:00 PM.
FOUNDER'S DAY, Wednesday, October 28 at the Founder's Cross at 12:40 PM. An annual event commemorating the groundbreaking in 1911.
- NOVEMBER:** HEALING SEMINAR, Saturday, November 14. *Occult Principles of Health and Healing*, 9:30 AM to 4:00 PM. Guest House-Room 2.
THANKSGIVING OBSERVANCE, Thursday, November 26
Thanksgiving Service in the Chapel at 11:00 AM
Thanksgiving Dinner in the Cafeteria at 12:00 Noon
- DECEMBER:** WINTER SOLSTICE CELEBRATION, Friday, December 18 through Sunday, December 20.
Winter Solstice Service in the Temple* on Sunday, December 20 at Midnight.
CHRISTMAS EVE PROGRAM, Thursday, December 24 at 7:30 PM in Cafeteria.
CHRISTMAS EVE SERVICE, Thursday, December 24 at 10:30 PM in the Chapel.
HOLY NIGHT OBSERVANCE, Thursday, December 24 at Midnight in the Temple*.
CHRISTMAS DAY SERVICE, Friday, December 25 at 11:00 AM in Chapel.
CHRISTMAS DINNER, Friday, December 25 at 12:00 Noon in Cafeteria

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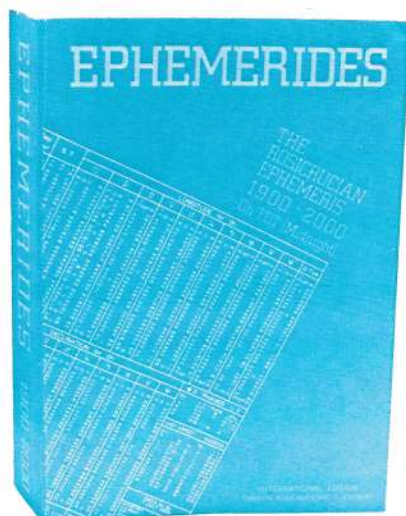
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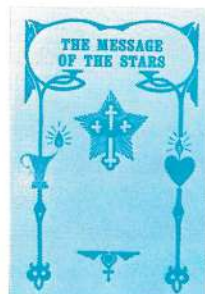
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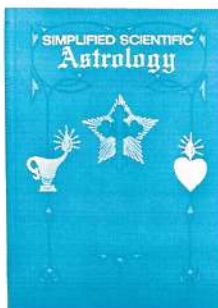


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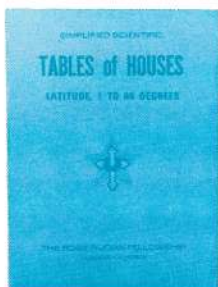
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