

# Rays from the Rose Cross

November, 1981 .65



THE ROSICRUCIAN FELLOWSHIP

# AUDIO TAPES

of

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# Rays from the Rose Cross

THE ROSICRUCIAN FELLOWSHIP MAGAZINE

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"A SANE MIND. A SOFT HEART. A SOUND BODY"

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## *Important Message To Readers*

Effective following the publication of the December, 1981 issue, our Rays from the Rose Cross magazine will be cut-back to a bi-monthly publication or six (6) issues per year. Soaring postage rates and increased publication costs that have proven too great for the Rosicrucian Fellowship have necessitated this change in our publication effort.

The subscription price will remain the same, that is, \$6.00 per year U.S., Canada and Mexico; two years \$11.00.

All subscriptions that are in effect as of the December, 1981 Rays edition will be extended to assure that all issues paid for and due on each subscription are mailed to you.

Persons who have paid for a full year or for a two year subscription will receive all issues due them, and any adjustments necessary will be made to assure you of receiving the correct number of magazines.

We thank you for your support throughout the years and hope that you keep working with us as we continue to try to Spread the Rosicrucian Teachings and FOLLOW CHRIST in all that we do.

In His Service,

The Rosicrucian Fellowship  
Board of Directors



**H**ow many people go through life aware only of their immediate concerns and surroundings! Mired in selfish pursuits and egotistical endeavors, they close their eyes to the wonders, beauties, and infinite potentials of Creation which can be observed everywhere around them. Bereft of this evidence of the Eternal, they lack insight into the source and meaning of life. Their existence on Earth is a continuous succession of personal, subjective, one-sided, and often unrewarding experiences, regarded only in the light of the self. The broadening, enobling, elevating externals which can transmute the mere *existence* which they endure into total, meaningful *life* are largely absent.

We are exhorted, in the Western Wisdom Teachings, to observe the world around us--to develop our senses and powers of insight into keenly perceptive instruments which will broaden our horizons and take us out of our "little selves." The practice of accurate observation is essential to an awakening--a consciousness of the external. We can respond to the external only to the degree that we are aware of it, and it is only

in proportion to the extent of response that we can adjust ourselves and our lives meaningfully to the scheme of evolution and the fulfillment of our own destinies.

The awakening can begin on many levels. There is the humane level, when we first start to realize the extent of our brothers' needs and see that, whatever our problems, other people are even more sadly afflicted. On this level, too, there is the love we gradually learn to express and the joy of true friendship. Then there is the realm of Nature, when we open our eyes to the dainty charm of wild flowers, the majesty of ancient trees, the splendor of snow-clad mountains, or the unceasing rhythm of the tides. There is the animal kingdom, when we begin to wonder at the manifold ways in which various species reflect the wisdom of their Group Spirits, or when we first respond to the devotion and affection of a pet. There are the magic worlds of art and literature, when we allow ourselves to be transported by the spell of a book or an epic poem or a picture painted by a master artist. There is our response to music, the call from our true home in the World of Thought, which, more

than any other medium, can unify humanity. Finally, there is the culmination of all these manifestations--our awareness of the Source from which they all stem.

Our awakening to the spiritual--our consciousness of God--begins with our response to that which He has given us. Wonder, awe, admiration, gratitude, tenderness, compassion, and all other elevating, uplifting emotions, as well as that blessed internal peace for which we all seek, are generated within us only as we sufficiently emerge from the confinement of self and encounter actively that which will stimulate these qualities.

The awakening, on whatever level, is a mental as well as an emotional and perceptual event, requiring the participation of diverse faculties on the part of the observer. We need keen, sharp senses; we also need an alert mind with which to ponder that which we observe. The true significance of external phenomena is not revealed to us simply by the fact of their presence. We must consider them, meditate on them in the light of what our senses tell us about them, and in this way determine our relationship--in a universal frame of reference--to them. The more we practice such meditation, using information garnered by our senses as a basis for conjecture and inference, the closer we will come to an understanding of the spiritual verities upon which our lives and evolution are based.

The awakening will not be instantaneous and full-fledged. A gradual, although perhaps initially startling, response takes place. The person pauses in sudden wonder to regard the sunset, a sight he has looked at many times before but never really seen. A stray dog appears at his door and he, who never had a pet or particularly cared for animals, feels impelled to shelter this one--but only overnight. Soon, however, its winning ways, or sad brown eyes, or some other canine characteristic, enraptures him and, in spite of himself, he acquires a pet with which he soon will not consider parting. Or, most important, he gradually becomes aware of human need. Perhaps a crisis

involving a close friend causes him to set aside personal plans and lend a helping hand. Perhaps an accident or natural disaster to which he is witness jars him out of self-centered complacency, and for the first time he realizes both how much he has to be thankful for and how much assistance he can render to others if he will only do so.

The person who admired the sunset does not suddenly acquire an all-encompassing love for the many other manifestations of Nature, however, nor is the dog's initially unwilling master suddenly likely to champion the cause of all wildlife or become a vegetarian. It also will be impossible for the person who first feels impelled to help a fellow human being maintain a continuous attitude of selflessness and service -- his own personal inclinations are still much too strong. A start has been made, however: the gradual dawning of comprehension and emotional response, once begun, never fully can be set aside.

An awakening on one level, too, stimulates that on another. Heightened sensitivity in one direction must necessarily trigger heightened sensitivity elsewhere. He who learns to respond to the beauties of Nature or the fascination of the animal kingdom and studies the complex interrelationships involved acquires intuitively a better understanding of humanity as well. He who learns to exercise compassion on the human level cannot help but exercise it on all other levels also. There is good reason for the old saying, often heard in various versions, that "He likes children and animals, so he can't be all bad."

So wonderfully and intricately are we made that what affects one of the Ego's vehicles affects them all. Thus the awakening on any plane results in proportionate overall benefits to the person concerned. The noble emotions stirred by a response to classical music have a purifying effect on mind, physical, and vital bodies, as well as on the dense body. Acts of service to man and animal strengthen the two higher ethers of the vital body, with its consequent overall beneficial effects. When the desire currents

flow smoothly and the higher vital ethers function well, the health of the physical and mind bodies also improves. The awakening on any level starts a chain reaction which will be felicitous to every facet of the person's being, and he has taken another step toward our common goal of well-rounded, poised individuality.

Since all things stem from God, a growing comprehension of any phase of His Creation also will result in growing comprehension of Him. We can hear the phrase, "God is Love" endlessly, but until we, too, begin to experience love for others we cannot understand its tremendous significance. We can be told repeatedly that God is omnipresent, but until we have stood spellbound before the awesome spectacle of snow-clad crags rising into the heavens, or delighted in the brook that hurls itself down toward the valley, or glimpsed for the first time the divinity within a fellow human being, the knowledge that God manifests everywhere is meaningless. We can read that God is omniscient but this, too, is empty knowledge until we begin to marvel at the complexities of human anatomy, the intricate social order of the insect world, or the unfathomable mysteries of the universe.

The awakening does not commence as a roll of drums or a fanfare of trumpets. It commences as a pianissimo rendition of soft, sweet, celestial music from violin, harp, or flute, and only gradually increases in volume as other instruments add their timbre, range, and tone. It is a long composition, made up of an infinite variety of melodies and harmonies, and reaches its grand climax only after a vast spectrum of musical activity has taken place. Finally the essence of all the melodic and harmonic components is combined in a glorious triumphal chorus. Only then is the magnificent culmination reached, the full awareness of ourselves, our surroundings, and the universal Whole of which we are inescapably a part.

"One of the most important aids to the aspirant in his efforts is observation. Most

people go through life blindfolded. Of them it is literally true that they 'have eyes, and see not;...have ears, and hear not.' Upon the part of the majority of humanity there is a deplorable lack of observation.

"Observation is the use of the senses as means of obtaining information regarding the phenomena around us. Observation and action generate the conscious soul. It is of the highest importance to our development that we observe the sights and scenes around us accurately, otherwise the pictures in our conscious memory do not coincide with the automatic subconscious records. The rhythm and harmony of the dense body is disturbed in proportion to the inaccuracy of our observation during the day. Our activities during sleep partially restore harmony, but the warring vibrations from day to day and year to year are one of the causes which gradually harden and destroy our organism until it becomes unfit for the use of the Spirit and must be abandoned to give the Spirit another opportunity for growth in a new and better body. In proportion as we learn to observe accurately we shall gain in health and longevity, and we shall need less rest and sleep."—*Max Heindel*



God of our universe, boundless, eternal,  
Thou great supernal One,  
Knowest Thou me?  
One of the least of Thy tiny earth creatures,  
Groping in darkness—  
Oh, list to my plea.

Source of all glory, celestial, terrestrial,  
Created universe,  
Star dust and me,  
Kindly look down on Thy humblest of children,  
Teach me what I am  
That I may know Thee.

Kittie S. Cowan



## The Power of Love

Love, which lies at the heart of all religious systems, no matter how divergent they may seem, is the touchstone of all Creation. The way in which any participant in the evolutionary process responds to and eventually is able to transmit love will determine his level and rate of ascent on the ladder of progress.

“Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter which enmeshes us in its death grip. Wave upon wave is thus impelled outward from the Sun to all the planets, giving a rhythmic urge to the evolving creatures there.” — *Gleanings of a Mystic*, p. 169

This is the soul-stirring nature of the cosmic Love which, eventually, we also will be able to emanate from within ourselves. Humanity on Earth is most aware of this cosmic Love — the most sublime of all emotions — when we receive it through the new-born Christ each year at Christmas. The mystic birth of Christ, laden with new life and love from the Father, is sent to preserve us from the physical and spiritual famine which would ensue were it not for this annual love offering.

At present, humanity is acquainted with three forms of what it considers “love.” First is the martian level of passion which, in truth, is lust rather than love and

has nothing to do with the spiritual. Secondly, there is the venusian personal love, to which most of us respond. This type of love is basically selfish, separative, and exclusive. Finally, and still beyond the grasp or even comprehension of much of the life-wave, is uranian altruism—the love that embraces all equally. This is the love that Christ came to teach us and that is the keynote of His kingdom.

Love of our “neighbor” — that is, love for all mankind — is our supreme commandment, and supersedes all the Laws which have come before. Christ Jesus made it clear that the Laws of the Race Spirit had served their purpose, and that henceforth these and all Laws were to be subservient to Love. Law is separative and fosters both sin and fear. Man has reached the point in evolution at which he must learn to do right for the sake of right and not merely because he fears the consequences of doing wrong. Perfect love casteth out fear, we are told, and when we learn to radiate perfect love from within ourselves, we automatically will do right both by our neighbors and ourselves.

Love is the creative force that goes outward for the purpose of creating another being. The Angels send out their whole love, without desire or selfishness, and in return, cosmic Wisdom flows into them. Man sends out only part of his love. The remainder he keeps for himself, using it to build his inner



organs of expression and to improve himself. In this way, love in the human life-wave has become selfish and sensual. With one part of his creative soul power, man selfishly loves another person because he needs cooperation in propagation. With the other part, he thinks-but also for selfish reasons, because he desires knowledge.

It is our responsibility now to cleanse ourselves from the sin of selfishness. Only when we do this will we understand and be able to express altruistic, spiritual love. Life is our most precious possession, and we are told that, "Greater love hath no man than this, that a man lay down his life for his friends." As we cultivate unselfishness, we learn figuratively to lay down our lives-that is, to sacrifice the personal self-for the benefit of our fellow men. Thus, we attain to the Christ Love.

At present, man is controlled by his reason, which often champions the cause of the desire nature. This control must be succeeded by that of love, which now acts independently of and sometimes contrary to the dictates of reason. In the Sixth Epoch-the New Galilee-love will become unselfish, and reason, which then will champion the cause of universal brotherhood, will approve its dictates. Then each individual will work for the good of all, and self-seeking will have been done away with permanently.

Thus the aspirant who seeks to hasten his evolution must learn even now to long only for that love "which is of the soul and embraces all beings, high and low, increasing in proportion to the needs of the recipient." (*Cosmo*, p. 464) Love of individuals to the exclusion of other individuals gradually must be replaced by the love of the whole. Previous higher Teachings have required us to love our kin, and this admonition remains in force. The newest Teaching, however, would have us expand that love to all "kin" — that is, to all human beings.

Too often, love and passion are confused in human minds. Love, however, has nothing to do with passion, as is explained in the opera "Parsifal." Parsifal

tells Kundry, who represents the physical body: "Eternity were lost to both of us if I yielded to you even for one short hour; but I will also save you and deliver you from the curse of passion, for the love that burns within you is only sensual, and between that and the true love of pure hearts there yawns an abyss like that between heaven and hell."

*Christianity Lectures*, p. 205

We know, too, that children conceived in the heat of loveless passion or in conditions of anger or inebriety are likely to have weaker vehicles and shorter life-spans than do children conceived in conditions of harmony and true love. The vital body, the vehicle of love, determines the growth and the formation of the physical vehicle.

True love is divine, describing the companionship of free Spirits. Lust or passion is diabolical, and the transgressor becomes a slave of sin. This is the background of the admonition to love after the Spirit rather than after the flesh.

Again, we must learn to elevate love from the level of the passionate to the realm of the spiritual in order to facilitate the equalization of men and women. Although male dominance is not the burden to society that it once was, we still must remember that, because of alternate rebirths, the oppressors of one age become the oppressed of the next. Therefore, mankind can be elevated only as full equality of the sexes becomes an actual rather than a hypothetical fact.

At present, the heart is considered by medical science to be an involuntary muscle. It is endowed with the lengthwise stripes common to such muscles. Cross-stripes also have appeared, however, which baffle scientists who do not understand that these signify the eventual control of the heart by the Ego. As the principles of altruistic love increase, so also will the cross-stripes become more numerous, and the Ego will ever more successfully control his heart. In time, the Ego will be able to regulate the supply of blood to the brain, nourishing the side devoted to altruistic, philanthropic activities and starving out the side devoted to selfish

pursuits. Eventually the blood circulation will have passed under the absolute control of the unifying Life Spirit — the Spirit of Love — and the centers of selfish thought will atrophy.

It is infinitely better to be able to feel and express love than to be able to define it. We can preach love and enjoin others to love, but until we actually learn the *art* of altruistic love, we will be no nearer to its realization than we are now. Though we faithfully perform spiritual exercises, they will be barren of results unless they are accompanied by constant acts of love. Intense expression of love, in the form of selfless service to the race and to other life-waves, increases the phosphorescent luminosity and density of our higher vital ethers. In this way we build our soul bodies.

Only when knowledge has been combined with love can we have wisdom, the expression of the Christ Principle. Only when this union takes place can we be sure that our actions always will be for the general good and not, even inadvertently, promote selfish ends.

The power of love is well known. It never can conflict with God's purposes. It can stir people to heights of endeavor of which they never had dreamed themselves capable. It is a force that operates as well in the expression of human creative endeavors as it does in cosmic Creation. It is a transforming agent which, if sufficiently expressed, overcomes evil in all its forms and transmutes hatred into love.

## *Revenge or Love?*

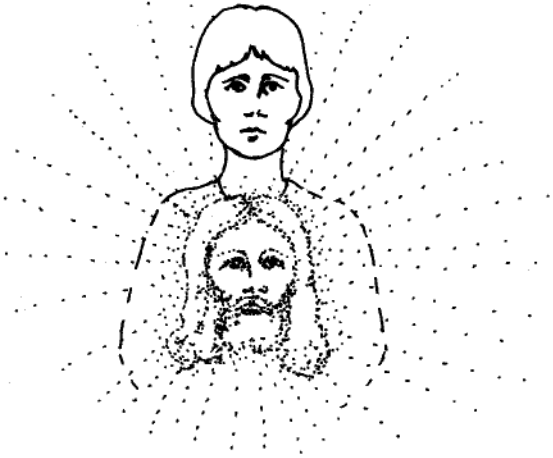
**W**e all feel pain when unkind or untrue things are said about us directly or when we hear about such things said behind our backs. Our feelings are hurt, our pride is wounded, and, depending on our natures, we are likely to react with tears or with antagonism — or both.

It is not always possible immediately to correct unsubstantiated charges or to prove ourselves innocent of unjustified imputations that may have been laid against us. The temptation is strong to refute or deny the statements, but our words alone are not likely to help much in such a situation. Simply to maintain that "It just isn't so!" is not likely, of itself, to convince anyone who wants to believe that it *is* so.

The most effective response to derogatory remarks comes through action, not words. If our lives are rightly, purely, and spiritually ordered, it will be obvious to the world that the charges are false and the accusations are ridiculous. What we *are* always will speak louder than anything that might be said about us.

The fourth century A.D. was a cruel period of history, and righteous indignation and vengeance were, if anything, more powerful human motivating factors than they are today. Even at that time, however, the truth of the maxim, "actions speak louder than words," was evident to the more enlightened. One of those advanced Egos, John Chrysostom, gave the following advice for overcoming adversaries: "Let us astound them by our way of life. For this is the main battle: If we do not exhibit a life better than theirs, nothing is gained. . . . Let us win them by our life . . . for this is more powerful than the tongue."

The best protection we have — for our reputations, for our peace of mind, for our progress, and for our very existence, is to live lives that are blameless and above reproach. If we do this, no slanderous comments can hurt us, no material indignities can touch us, and no temptations can cause us to be led astray.



## The God Within Us

As students of the Western Wisdom Teachings, we are urged to seek the "divine essence within" our fellow men, to develop the Christ within ourselves, and to remember that each one of us is a Spark of the omnipresent, all-pervasive solar God. Emphasis of the Teachings unceasingly is placed upon the internal aspects of spiritual development. Our personal spiritual perfection will be achieved only with the unfoldment of the god within us; this, in turn, cannot occur unless we individually make the necessary efforts and sacrifices. Salvation, perfection, reunion with our Source, evolution into creative Intelligences — whatever name one wishes to give to the ultimate result of our spiritual strivings — will obtain as an outcome of internal transformation, not external events.

Initially, perhaps, it is difficult for the beginning esoteric student to accept his own very active role in the spiritual process. He is accustomed to seeking God outside himself and, depending upon the nature of his faith, to revere either an abstract cosmic Intelligence centralized somewhere in the remote reaches of space, or a much more personal heavenly Father residing in the confines of a vaguely-defined "heaven" whence He benignly observes His earthly children. The student may have been taught that salvation is possible only through belief in a Christ Who once walked upon the shores of Galilee and now literally sits at the right hand of

God. The idea that it is the Christ *within*, developed only after lifetimes of pure living and selfless service, who saves, rather than the Christ without, is apt to be a startling concept to him.

In time, however, he begins to feel the comfort that knowledge of the Presence of an internal God can bring. No longer is it necessary to seek this once-elusive Entity somewhere outside — in "heaven," in the Cosmos, or even in the "air we breathe." The student need look only within himself to find that Presence. He who already may have subscribed loosely to the theory of the omnipresence of God without carrying that theory to its logical conclusion now fully realizes that nothing — neither the blackest darkness nor the most horrendous evil — can separate him from the God who dwells within him. Equally sustaining is the knowledge that, by becoming more conscious of the God within, he will cause that divinity to manifest — that the divine Spark which is the Ego carries within itself the seeds of the same perfection displayed by our solar God.

At the same time, the difficulties of achieving his internal transformation are forcefully brought home to him. In one sense, the expectation that the external Christ will "save" all who believe in Him prevented a large burden from being placed on his shoulders. All he had to do was believe — subscribe to the tenets of orthodox Christianity — and try to be a "good" person.

The definition of "good," within certain broad specifications, was a more or less personal matter. Christ, then, literally would do the rest.

Now, however, our student finds himself fully bearing the burden. It is he and he alone who must unfold his spiritual and evolutionary potentials. He knows that scientific prayer, accompanied by sincere striving, will attract help from the enlightened Ones who always are eager to guide an aspiring Ego. Nonetheless, he must learn self-reliance; he must learn to take full responsibility for his actions; he must learn honestly to evaluate his thoughts and deeds, cease his former rationalizing of bad habits and selfish attitudes, undertake restitution when necessary, and reform his character; he must learn to recognize and avoid the increasingly more veiled temptations placed before him, and to acknowledge that much of his former seemingly altruistic behavior actually had been based on subjective and personal considerations; he must cultivate that extreme dimension of compassion exemplified by the Christ — a dimension so all-inclusive that it dispenses with consideration of even the most objectionable of external characteristics and focuses completely on the "divine essence within" each human being.

In short, the student is confronted with the awesome realization that requirements and expectations imposed upon him by orthodox Christianity now have been expanded into a far-reaching, many-faceted, and seemingly unattainable set of criteria designed, eventually, to transform him into nothing less than a god — or, to put it another way, to permit the god already within him to manifest in full creative power.

As the student becomes more aware of what is ahead of him and of his personal role in fulfilling his destiny, he also should understand that in this respect he is not unique. Every one of his fellow human beings is subject to the same requirements. Every one of them is a divine Spark who in time will achieve a similar status, and every one of them must develop on his own and from within. All his fellow human beings also

must grapple with and subdue their lower natures, and although his own faults may be glaring and seemingly impossible to overcome, he would do well to realize that many people face the prospect of even greater internal conflict than does he.

Once he fully has grasped this fact, it should become easier for him to develop the patience, tolerance, and objective fellow-feeling for humanity without which spiritual development will be incomplete. Once he can experience the impersonal, uranian love surging up within his heart for everyone he encounters, his way upon the Path stands unencumbered. With this all-pervasive tenderness coloring his attitude on all matters, selfish considerations will atrophy of their own accord, and the only life he will want to lead will be that of selfless service to others. No amount of philosophical erudition or even of dedicated service motivated by the prodding of conscience rather than by the dictates of the heart will unfold his spiritual potential fully. When he has acquired true compassion, everything else will fall into place. Until he does so, however, he will be lacking in the most important particular of all.

If he cannot feel in his heart, at first, he might desperately strive to establish intellectually the proper attitude toward humanity which will *force* him to direct benevolent thoughts and perform helpful deeds. This perhaps is a necessary step in his development. It certainly should result in good works on his part, and he will have some success in substituting altruism for self-interest. As long as much of the good he does is *forced*, however, it is in the main still selfish and will not meet the strict requirements of altruistic love as exemplified in the life and teachings of Christ Jesus. Only when it has become a spontaneous and sincere emotion rather than an attitude maintained by coercion and self-discipline will he have conquered the final hurdles of self-interest still remaining.

"God is Love," we are taught, and "God is Light." Since God is within us and  
 [Continued on page 516]



*Life*

*Interactive*



**F**or a long time, man regarded God as a Being apart, Who viewed the world from an isolated point in "heaven" but did not really belong to this world. Now, however, God more generally is seen as, not only the initial Cause and Source of the world, but also its very Essence. We are coming to recognize that the world is a whole and that we, individually, are integral parts of the Deity. St. Paul's words: "In God we live, and move, and have our being," are taken much more literally as time goes on.

With the realization that we, individually, are part of God, also comes the understanding that all other people—including those with whom we are not congenial as well as those with whom we are congenial—are equally a part of God and, for that reason, are equally worthy of consideration and respect. Since all human beings originate from and are returning to the same Source, we are bound eventually to realize emotionally as well as intellectually the ideal of universal brotherhood.

To the extent that we master self control, patience, and our emotions as we attempt to live harmoniously with others, we are building the foundations of that brotherhood. The more we utilize our emotions in channels of service and in the strengthening of humanitarian ideals, the more they will become our useful tools as we endeavor to establish the Kingdom of God on Earth.

Individual self-mastery is the keynote of advancement on the spiritual Path, as outlined in the Rosicrucian Philosophy.

Self-mastery at our present stage of development is as much concerned with interpersonal relationships among human beings as it is with any other single particular. Love, purity, poise, and spiritual strength all are elements of self-mastery, and without them self-mastery cannot develop. As these qualities are cultivated by a particular individual, he, in turn, radiates them into the lives of other people. Thus, the stronger person inspires his weaker brethren to greater achievements. Inspiration travels from one person to another, and in this way, in time, the entire human race will have made the great changes leading to transmutation and regeneration.

At the outset of this Day of Manifestation, we all were differentiated within God as tiny Sparks of the Divine. We were sent into manifestation to achieve material mastery and then to work our way onward and upward through the spiritual realms and back again to God. Initially, we received equal opportunities for progress. The composition of the human lifewave became uneven as some Spirits neglected their opportunities and others forged ahead in experience, knowledge, and understanding.

In the present life cycle of activity, as in every other, we have lessons to learn and duties to perform, based, partly at least, on the use we have made of previous opportunities. Those who may be receiving needed "hard knocks" now require particular encouragement and the assurance that they *can* overcome and move ahead, provided they *will* to bestir themselves to do so.

We all have developed specific talents, some more pronounced than others and some perfected to the point of genius. Differentiation of kind and degree of talent again is a reflection of the uses we made of our former life opportunities, and lives to come will depend on what we do with our abilities now. Sometimes even the most awesome talent cannot be given full expression until seemingly devastating personal, physical, or material obstacles have been overcome. It is, in fact, safe to say that most of the world's cultural masterpieces and most of the world's worthwhile scientific and other achievements have been accomplished only in the face of substantial handicaps or obstructions. The truly strong individual—the dedicated, persistent, achieving worker—defies and surmounts obstacles as part of his normal "routine."

The present trend toward associative effort in society has come only recently in human experience. People now are often willing, even eager, to give mutual aid and comfort to those who are weaker or less fortunately placed physically or socially. The urge to work together cooperatively on a world-wide scale is growing more intense as the philanthropic Aquarian Age approaches.

As long as the human Ego is satisfied with a solely material existence, it may be likened to the seed lying dormant in the ground. The seed is enclosed within its material body, or shell. There comes a time, however, when, after rain has softened the soil, moisture permeates the shell of the seed, and the life of the plant begins to develop from within. In time, the softened shell bursts open, and the tiny life of the plant begins to feel the glory of living. Its physical shell broken, it now must work its way upward toward the Sun.

Similarly, the Ego for a time may enjoy its life in the material shell because it does not know anything higher or more satisfying. Eventually, however, the God within must begin to express itself, which it cannot do within physical confines. Then the awakening Spirit breaks through the shell of its material surroundings and, also beginning to

feel the glory of living, starts to work its way upward into the spiritual realm and toward the Sun.

All of God's universe is alive. A living, vibrating, ever-evolving life permeates the very air we breathe. All life is imbued with a restless seeking for higher expression. All is imbued with the spirit of lifting, improving, and growing. All has emanated from God and is working its way back to God.

Man's body is composed of millions of atoms—each a tiny life form spinning about on its axis, each a universe in embryo. These physical atoms are kept alive by the human Spirit, which is trying to perfect them. Often, however, through greed, selfishness, and lower desires, the man who has dominion over his physical atoms abuses his privilege by misusing the body. Then illness results. Because he has thwarted the creative work of God as expressed in his own physical vehicle, he incurs an indebtedness which must be liquidated through pain and suffering.

Man represents the highest life-wave, the most advanced expression of life—now in physical embodiment. Man is helping the life-waves below him to evolve, although this sometimes is accomplished in the framework of cruelty and often is done unconsciously. Nevertheless, all of man's interactions with the lower kingdoms — whether the manipulation of minerals, the cultivation of plants, or the working with as well as the slaughtering of animals — provides the lower kingdoms with evolutionary experiences from which they will learn and grow. At the same time, man himself is learning from these experiences. Thus, we see that interaction among all life-waves is inevitable and, indeed, without it, progress cannot take place. Just as "no man is an island," so, too, it is obvious that no life-wave is an island.

All living things, then, are mutually interdependent and interactive. Whether that life is manifested in the different cells of one body, in different individuals composing one life-wave, in the individual members of all life-waves, or in the solar God Himself, all life is and will remain one and inseparable.



## In Pursuit of KNOWLEDGE



**K**nowledge is an essential yet difficult commodity to handle. Without knowledge we cannot progress, but if we use knowledge wrongly, we are in danger of spiritual and perhaps material regression. A little knowledge, although applied with the best intentions, can be dangerous. An abundance of knowledge has the tendency to "go to one's head," giving the person an exaggerated notion of his importance and his ability to influence events.

Acquisition of knowledge for its own sake or for purely selfish purposes is wrong and will engender unpleasant consequences to the person so motivated. Acquisition of knowledge is justifiable only when it is intended as a means to living a better, purer, life, and as a means of improving one's ability to serve. Acquisition of esoteric knowledge is particularly dangerous unless it is prompted by an ardent desire to benefit humanity. The use of spiritual power for selfish purposes is strictly forbidden. Christ Jesus knew how to feed the multitude "miraculously," but He could not lift a finger to save Himself from His adversaries.

By disseminating knowledge we help ourselves, for we know a thing thoroughly only when we are able to explain it to someone else. No matter how much knowledge we pass on to others, we always keep the original portion and improve upon and refine it. On the other hand, if we hoard knowledge it is similar to eating physical food without burning up the material thus received. The excessive, unused residue can cause severe problems, even to the point of insanity.

Max Heindel points out that, of all the information given in the *Cosmo*, only that pertaining to service is of primary importance. Knowledge of the natural Laws under which we must operate, of the creation of the solar system, of the nature of God, and the like, all is useful in the sense that it can, if properly applied, help us more quickly along the path of evolution. If we do not obey the gospel of service, however, all other information we may gather will do us no ultimate good.

Knowledge is meant to be used and shared. We often hear the admonition: "To whom much is given, from him much will be expected." This is as true of the power of knowledge as of any other commodity. We must use our talents or they atrophy, just as we must use our muscles or they become unserviceable. The greater our knowledge--the more extensive our talents--the greater our responsibility for their right use. If we bury them, we can expect condemnation, as was given to the servant in the parable who buried his talent instead of putting it to good use. Again, the more *advanced* the knowledge, the more responsible we are for using it rightly. The finer a person's soul qualities are, the finer is the distinction that he can and must make between right and wrong.

Knowledge is neither good nor ill in itself, but may be used for either purpose. Thus, knowledge is not passed on to us from higher sources until we are fit to have it. That is why the only legitimate avenue to higher knowledge is through self-purification and positive self-development. There are, certainly, negative approaches to higher

knowledge, but Egos who ignorantly or deliberately take these negative approaches often find the resulting knowledge too much to handle. Misuse of that knowledge, even if inadvertent, is bound to bring unpleasant consequences.

Knowledge is open to the sincere seeker. Everywhere in Nature a slow, persistent unfoldment makes for higher development. This is true of strictly physical knowledge and of knowledge of the higher Worlds.

The person who realizes his ignorance has taken the first step toward knowledge. An obvious fact often ignored by people trying to make headway in the world is that we always must understand the lower before we can expect to understand the higher. "Man, know thyself," is an appropriate consideration here. We must learn to understand ourselves before we can expect to understand much that is in our environment, to say nothing of the wider world and and the cosmos itself.

Safety lies in climbing the ladder of knowledge rung by rung, not straining for new heights until we feel secure at the present level. Achieving full knowledge of any particular subject requires intensive study. We have lived lifetimes in the Physical World and do not yet begin to comprehend all its complexities; obviously, we cannot expect instant understanding of all that exists in the higher Worlds. Thus, observation holds one of the keys to knowledge. Another key is that of thought force which, if the requisite amount is concentrated on a particular subject, eventually can plumb its depths.

Obtaining firsthand knowledge of the higher Worlds is particularly difficult for most of humanity at present. We must want this higher knowledge as desperately as a drowning man wants air, and we must apply ourselves as persistently in its quest. The only right way to spiritual enlightenment is through the cultivation of our own soul powers. Again, this is done primarily through service and by making the fullest use of every opportunity and lesson provided to us.

The first step toward obtaining firsthand knowledge is to cleanse our various vehicles and make them as alert and responsive as possible. Particularly, we must work on our desire bodies, purifying them and insuring their subservience to the Higher Self. The exercises suggested by The Elder Brothers, particularly retrospection and concentration, help in this purification and strengthening process. The sixth sense (clairvoyance) will constitute our next avenue of approach to firsthand knowledge and, no doubt, eventually this will be followed by the development of other even more refined and penetrating "senses."

Knowledge of higher truths always can be used, whether we talk and write about them learnedly or not. This knowledge best can be used by living the life. Proof of the validity of spiritual Teachings lies in living them and offering our lives as examples of their merit. This type of affirmation can be understood by people in all walks of life, whereas learned treatises, which in any case are not conclusive evidence, would be understandable only to the few.

Certain types of knowledge are particularly useful to the spiritual aspirant in his endeavors at both self-improvement and service. Some knowledge of cosmology and the evolution and destiny of the human life-wave helps direct our thoughts into more positive avenues. Knowledge of the Laws of Nature encourages and simplifies our cooperation with them and enables us to use Nature Forces in our beneficial work. The more familiar we are with the Laws of Nature, the better able we are to take advantage of opportunities for growth. Knowledge of the cause of our mistakes is, of course, highly valuable, since it can keep us from repeating them. Likewise, knowledge of astrology is useful in familiarizing ourselves with our tendencies, as shown in the horoscope, and, thus, providing us with a basis for the more intelligent and harmonious ordering of our lives.

Knowledge is a prerequisite of judgment. Many people are not hesitant about

*[Continued on page 516]*





## *Max Heindel's Message*

### *Spiritual Aspects of Birth Control*

**L**et us explain the Rosicrucian viewpoint toward birth control.

In the first place we should remember that there are about sixty billion Spirits in our life wave, going through the cycle of life and death, living part of the time in the visible and part in the invisible worlds. At the present time there are only four and one-half billion people in physical existence. This is about the lowest ebb, and that usually happens at the end of an age. It may also be stated that the Western people are the cream of this evolution, and therefore it has fallen to our lot to grapple with the great problems which are always incidental to a transition stage.

Woman has been the arbiter of the world's destiny in past civilizations, while man has had his way in others as is now the case. We are now upon the eve of a transition to a new Age where woman will again wield the scepter of power and man will have to submit to her dictates, but before that comes to pass an era of equality will come. This is called the Aquarian Age by occultists, and we are beginning to feel its effects since the middle of the last century when the Sun by precession came within orb of the cusp of Aquarius. It is, however, at the present time, still in ten degrees of Pisces. At the slow rate of travel of the equinox the Sun will not reach the last degree of Aquarius until about six hundred years have passed. But during that time there will of course be so many wonderful changes in our physical,

moral, and mental status, that we are unable at the present time to conceive what we shall be like then.

We who are now in the body will be followed by groups of Spirits still more evolved than we, who will bring about great reforms, and by the time the people on Earth at the present time are reborn about four hundred years of the Aquarian Age will be passed, so that the world will be well started on the line of development peculiar to that time. The backward Spirits who are born into that atmosphere of great intellectual attainment will thereby gain an immense uplift on the same principle that an electric conductor which is brought into close proximity to a highly charged wire will automatically receive a charge of a lower voltage. Thus each class or group which rises helps also to raise those who are below it in the scale of evolution. The matter of population, then, is not entirely governed by individuals, or by man made laws. The divine Hierarchs who guide our evolution arrange the matter as required for the highest good for all concerned, and the number of the population is in their hands rather than in our own.

This does not mean that we cannot or should not exercise birth control in some degree as suggested by those who are responsible for that movement. It is also true that one must help people where they are and not where they ought to be. The Rosicrucian teachings emphasize the fact that like attracts like, and therefore it is a duty upon the part

of those who are well developed physically, morally, and mentally to provide an environment for as many incoming Spirits as their physical and financial circumstances will permit. This duty is still more binding upon those who are also spiritually developed, for a high spiritual entity cannot enter into the physical existence through a vile parentage. But when a couple has reached the point where it is deemed either dangerous to the health of the mother to bear more children, or where the financial burden would be above their means, then they should live a life of continence, not indulging the passional nature and seeking by artificial means to bar the way for incoming Egos to take advantage of the opportunity for rebirth offered them by the sexual indulgence of such a couple.

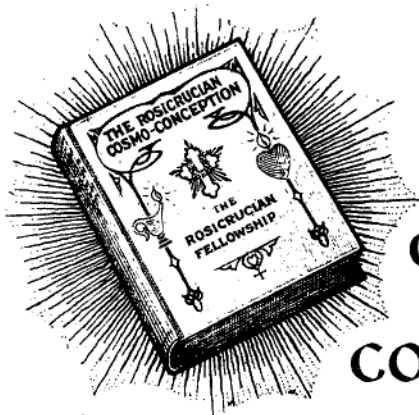
This naturally requires considerable spiritual advancement and self-control. There are few who are capable of living such a life, and one might as well preach continence to a stone wall as to the average specimen of humanity. He cannot understand that it is necessary. He even believes that it would interfere with his health, for false statements about the necessity of exercising the natural function has led to many deplorable results. Even if he could be persuaded that he ought to deny himself for the good of his mate and the children he has already brought into the world, he would probably be utterly unable to restrain himself, particularly because people in such moderate circumstances can usually not afford to have separate sleeping quarters. Therefore it may be necessary to teach these people birth control by scientific means. However, we submit that though they are unable to understand the reason why continence should be practiced, and unable to practice it because of lack of self-control, *the spiritual teachings should be given repeatedly* so that as the steady drop wears the stone, in time the coming generations will learn to depend upon their own will power to accomplish the object of keeping their lower nature in check. Without this educational feature looking towards a spiritual emancipation, information concerning physical methods of limiting the birth rate in

families that are overburdened is dangerous in the extreme.

There is another phase of the matter which deserves elucidation. It has been said that, "the attitude of the mother's mind just prior to the reception of the seed atom is all important in determining what sort of child she will bring into the world. A fit of temper or violent passion at this sacred moment leaves the gateway unguarded and invites the wrong sort of entity to enter." Besides the people in the world we see, the whole atmosphere about us teems with different other entities who are attracted to beings of a like nature. Just as musicians congregate in music halls, sportsmen in yacht clubs, and on race tracks, so do these entities gather around people of a nature similar to their own. As drunkards and gangsters gather around our physical saloons, as immoral men and women meet in so called redlight districts, so also *immoral spirits gather around a home where the passions of the lower nature are indulged perhaps many times during the night or day.*

There is a certain class of beings, male and female demons living in the ether, who were called by the ancient alchemists *incubi* and *succubi*, which feed upon the passions of others. What chance has a mother in such an environment of attracting a desirable Spirit to take rebirth through her? And although conception is almost never synchronous with the union of the parents, but may take place at any moment within two weeks or more of that event, a mother surrounded by such influences in the home is never free from them. Some of the religions of some of the people we call savages require to this day that the generative act be performed in the temple, and that is as it should be. There is no more important act in life, and instead of being condemned as a shame it ought to be exalted to the dignity of a sacrament and performed under the holiest and most inspiring circumstances possible. Were this done today as in the so called Golden Age, we should find an upliftment and an improvement in the conditions of the world as we would not deem possible to accomplish in centuries.

STUDIES  
in the



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## *Rebirth and Evolution*

**Q.** How may we define the doctrine of rebirth?

**A.** Rebirth postulates a slow process of development, carried on with unwavering persistence through repeated embodiments in forms of increasing efficiency whereby all are, in time, brought to a height of spiritual splendor at present inconceivable to us.

**Q.** Is this theory reasonable?

**A.** There is nothing unreasonable nor difficult to accept in such a theory. As we look about us we find everywhere in Nature this striving for perfection in a slow, persistent manner. We find no sudden process of creation or destruction, but we do find "Evolution."

**Q.** What is evolution?

**A.** Evolution is "the history of the progression of the Spirit in Time." Everywhere, as we see about us the varied phenomena in the universe, we realize that the path of evolution is a spiral. Each loop of the spiral is a cycle.

**Q.** Does Nature never follow a straight line?

**A.** Natural progression does not follow a straight line nor even a circular path, for that would imply a never-ending round of the same experiences and the use of only two dimensions in space.

**Q.** How does our three-dimensional universe relate to evolution?

**A.** All things move in progressive cycles and in order to take full advantage of all the opportunities for advancement offered by our

three-dimensional universe, it is necessary that the evolving life should take the three-dimensional path — the spiral — which goes ever onward and upward.

**Q.** Is this process a fact discernible in Nature?

**A.** Whether we look at the modest little plant in our garden or go to the redwood district of California and examine one of the giant sequoias with its thirty-foot diameter, it is always the same — every branch, twig, or leaf will be found growing in either a single or a double spiral, or in opposite pairs, each balancing the other, analogous to ebb and flow, day and night, life and death, and other *alternating* activities in Nature.

**Q.** Are these alternating activities a factor in evolution?

**A.** Yes. In the spring the Earth discards its white blanket and emerges from its period of rest — its winter's sleep. Time passes. The corn and the grape are ripened and harvested. Again the busy summer fades into the silence and inactivity of the winter. Again the snowy coverlet enwraps the Earth. But her sleep is not forever; she will awake again to the song of the new spring which will mark for her a little further progress along the pathway of time.

**Q.** How does this process apply to the Sun?

**A.** The Sun rises in the morning of each day but each morning he is further along on his journey through the year. Everywhere the spiral — *Onward, Upward, Forever!*

—Ref: *Cosmo*, pp. 151-53

# WESTERN WISDOM BIBLE STUDY

*Corinne Heline*

## *The Second Journey*

*(Continued)*

Exoteric religionists worship an external God; esoteric religion directs the seeker to find the God within. The Taurean temple worship included a ceremonial wherein bulls were garlanded and deified; its inner phase (Scorpio, the opposite sign of Taurus) dealt with the serpent, or deeper wisdom. Both the bull and the serpent symbolized attributes either to be overcome or to be cultivated by the neophyte. The practice of sacrificing the bodies and blood of animals was a perversion of truths taught at the inauguration of the Taurean cycle.

The Arian Dispensation, which succeeded the Taurean, observed exoterically the sacrifice of sheep and goats, while the inner teaching specified doves for sacrifice. The dove is a symbol of Initiation. To attain Initiation, a right judgment (Libra) in relation to self is necessary; also conscious contact with the God within and a life lived in harmony with this holy relationship. Such an awakening was signified by the vision of Jacob, in which Angels were seen ascending and descending from heaven.

The externalized concept of the Piscean religion is depicted in the many miracles dealing with loaves and fishes, and it finds its most perfect expression in the incident of the gold taken by the Disciple from the mouth of the fish — another way of saying that the ideal of the Piscean or Fish Age religion is to produce, as its highest attainment through purity, chastity, and the immaculate conception. This latter takes place *within the neophyte himself through the power of the Holy Ghost manifesting in the body, consciousness and life of man.* Mary of Bethlehem

became one of the foremost disciples of the Christ and made this demonstration by becoming the Bride of the Holy Ghost. This is as yet merely an *ideal* for the majority but is most positively a step toward attainment which all must know before the true Christian Era is ushered in. It is to be understood that this attainment of Mary's has nothing to do with the birth of the holy Master Jesus.

During his sojourn in Athens, Paul continued writing his matchless Epistles, the first of which, as previously noted, was sent to the newly founded church in Thessaly. Here, in the capital city of Macedonia from which he had been driven by a mob, he established one of his best beloved works. To this church he addressed his first two Epistles in which he writes, "because ye were dear to us . . . ye are our glory and our joy."

This small center of the Christian faith was undergoing great trials through persecution. Paul states, "Timotheus . . . brought us good tidings of your faith and charity."

*1 Thess. 5:5, 6, 9, 10*

*Ye are all children of light, and the children of the day: we are not of the night, nor of darkness.*

*Therefore let us not sleep, as do others; but let us watch and be sober.*

*For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,*

*Who died for us, that, whether we wake or sleep, we should live together with him.*

Concealed within Paul's letters are

tidings of profound import for those who are ready to receive them. The inner teachings of the New Age deal with direct preparation for the return of the Christ and also with preparation of those who will be worthy to participate in His second coming. The deeper work of the New Testament is concerned likewise with this further phase of Christian development, and closes with the vision of John depicting conditions at the time of Christ's return.

The inner phase of Aquarian development deals largely *with the power of love* which Paul, as no other save the Christ Himself, has described so magnificently in his letter to the Corinthians. The pioneers of the dawning era will manifest love as a power in the life of man and the Earth. Paul has pictured this manifestation in that most glorious of all love songs of the spirit: "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal."

The Epistle to the Thessalonians is the message of the resurrection into the new life — not, as the exoteric or orthodox church interprets it, resurrected life after death, but entrance into the New Age, the age of air (Aquarius) or of the ethers.

*I Thess. 4:13, 14*

*But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.*

*For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.*

As we approach this New Age, the atmosphere of the Earth becomes lighter and the ethers denser; the veil between spirit and flesh grows thinner and spiritual forms become more easily discernible. Ever increasing numbers are acquiring etheric or extended vision, and are able to look beyond our plane. Soon all will know and perceive that death is but a transition; that spirit only lays aside its garment of flesh to inhabit a nobler

sphere wherein it will be clothed in fairer raiment.

*Death has not touched it at all;  
Dead though the house of it seems.*

One of the finest blessings of the coming age will be a complete disappearance of all fear of death, and with it will go the grief and sorrow that this fear usually engenders. All will be able to sing with Paul: "Oh death, where is thy sting? Oh grave, where is thy victory?"

Paul states very definitely in several of the Epistles that man can become a citizen of the New Age only by preparing a body suitable for that age. This body he calls in Greek the *soma psuchicon* or soul body, a vehicle formed of subtler substance than is our present dense body.

*I Thess. 4:17*

*Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

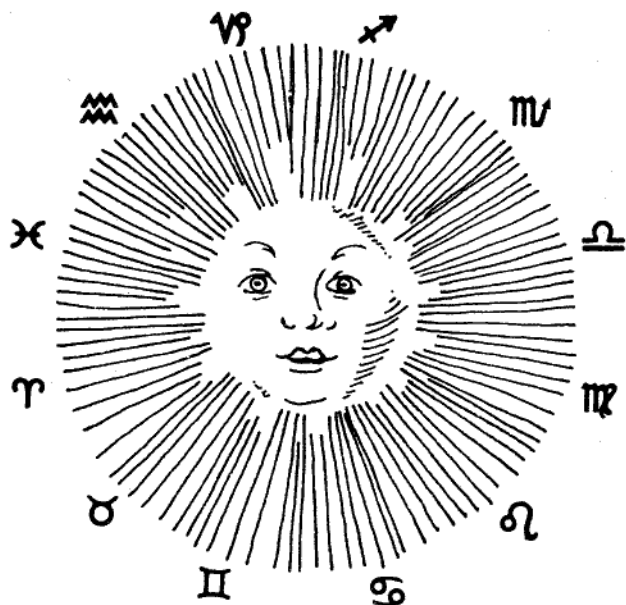
Paul here makes the statement that the flesh-and-blood body cannot inherit the new kingdom to which the Christ shall return. A finer body formed of the highest ethers is capable of levitation; it is a body of freedom, and not a prison house such as man's physical body today. Only those who learn to build this new vehicle will be able to meet the Christ in the air and partake of joys born of the New Day inaugurated with His return.

*I Thess 5:23*

*And the very God of peace sanctify you wholly: And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*

The spirit is immortal; it is part of God. The purpose of spiritual evolution is to build a soul by means of the spirit's activity in

[Continued on page 516]



# The SUN Sign

Elman Bacher

This discourse is presented as an attempt to give answer to often propounded questions by astrological students such as: Why, in astrology, is the Sun considered and treated as a planet? What is really meant by afflictions to the Sun? Of what significance is the Sun in the astrological consideration of psychological problems? How can the Sun — the Creative Source of our system — be taken as a symbol of bad karma?

Looking at a diagram of the astrological wheel without its cusp lines, we are impressed with its exact resemblance to the symbol we use for the Sun — a central dot circumscribed by a perfect circle. As the power radius of the Sun enfolds the entirety of the solar system so the total symbol of the astrological mandala parallels the Sun symbol. Adding the cusps' lines by drawing them as radiations from the center, we recognize that the Law of Correspondences is being pictured in action: the Sun or the human is seen to vitalize every factor which is the reflection of the consciousness of each. In other words, the solar system of the Sun and the body of the human are objectifications of the potentials inherent in the attributes of each. Before there was vitalization as energy there was vitalization as Light. Light is the archetypal creative fiat throughout the Cos-

mos on all creative octaves. Creativity expresses Light. Light is that which is revealed by Epigenesis, in Light all manifestation is, by Light it lives. God is light, and in astrology, the Sun symbolizes man's consciousness of his divine source. The unity that is depicted in the symbol for the Sun — it is the most undiffused of astrological symbols — pictures the focused consciousness which exists to express. The unity of a Master's consciousness is the result of his having transcended darknesses, congestions, and ignorances through epigenetic action in many incarnations in such a way that he has conditioned himself to become relatively perceptive of the One Light. The diffusion of an unevolved person's consciousness is "un-Mastership." The darknesses of congestion serves to scatter and diffuse the expression of potentials, and the resultant clouds and storms obscure his perception of Light. He is at the mercy of his tendency to react to the clouds and darknesses of others — outpicturings of his own darknesses. The Master abides serenely in his perception of the Unity of Life that is Light and Love.

For your consideration we offer an example of manifestive symbolism originated by the author, which pertains to the subject at hand: an upward, semicircle, the end of

which rests on a horizontal which extends a little beyond on either side. As a picture, this figure represents a half-circle of the rising Sun above the horizon. As a symbol it is one-half (the upper part) of the circle of both the Sun symbol and the horoscopolical wheel. The placement of the traditional circular Sun symbol at the center of the human horoscope, and the use of this new symbol in the horoscope as the ruler, Leo, could clarify to students the differences between the Sun as the creative source of our planetary system and the consciousness of evolving humanity regarding the principle inherent in the sign Leo. In other words, we think of the Sun as the focalizer of the sign Leo, the Love attribute of Father-Mother-God, but the new symbol (half the Sun) could much more easily convey the relative realization of the Central Principle that is held by the individual evolving human. It is placed in the human chart not (horary) just as you would place the traditional symbol of the Sun, aspected by other planets just as though it were a planet.



Actually, the planets, as focalizers of the sign principles, symbolize in their positions and groupings the consciousness of life principles held by the evolving human, but the Central Sun abides as the emanative Source of everything pictured inside the wheel. The houses and signs of the upper semi-circle of the astrological mandala represent the daylight part of the Sun's seeming travel around the Earth each day. Occultly, these signs and houses refer to the soul consciousness of humanity. The lower six houses and signs refer to the nighttime part of consciousness — that of the individual seemingly separated from his fellows.

It is through the vibratory powers of the upper six signs (begun by Venus's Libra) that we enter into the consciousness of unity through the life of relationship. When the tour through the zodiac has been completed

at Pisces the result is a completed circle — the microcosm of that which is represented by the circle of the Central Sun. The essence of your horoscope, in toto, is your perception of unity in diversity. To the degree that you become focused in consciousness of the one light, will your horoscope dissolve its separate bits and emerge closer and closer to its essential representation — the one perfect undifferentiated circle — one love, one wisdom as the expressions of the power which is Light. The new Sun Symbol (the picture of Light radiation of each sunrise) conveys in a practical way the truth that each regenerative expression of a human is a sunrise in his consciousness and one revelation of the Light to all who contact him. The radiance, beauty, and truth of our identity as children of Father-Mother-God becomes evident with each evolutionary step.

Since humans, being humans, are not creative but epigenetic, this new Sun symbol could represent the essence of perfect epigenesis — the octave of Creative Power which, in our archetype, corresponds to (not is parallel to) the power of the Solar Logos. The new symbol is, in the individual horoscope, the Spark of Solar Light. The traditional symbol, placed in the center of the horoscope, is the Divine Source of all Light Sparks, or Power focalizers, of the human archetype of this planet. Every time you look at this new symbol in your horoscope you will impress your subconscious mind with the truth that you are an evolving being, you are revealing your inner light, you are rising to a higher octave of perception of your divine source and your divine identity.

The disorganized, incoherent, stumbling, congested, fearful, hateful, ignorant human is so because he is focused on the diffusion of his planetary patterns. He sees himself separate from all other humans. He sees no common denominator in his experience patterns. The manifestations of life are, in his reactions and feelings, outside of (and against) him, therefore, living in his inner microcosms he expresses the lesser of his potentials and all of their possible congestions.

The Sun is Master of this system. A hu-

man Master is so because he is focused, coordinated, harmonized, simplified, refined, and centered in his perception of identity as begotten of Father-Mother-God. (Herein is seen the explanation for the exaltation of the Sun in the first zodiacal sign, Aries, ninth house sign of Leo and fifth house — sign of Sagittarius. For reference consult your Great Mandala.) He is clearly aware that he is a focalizer of solar power and he knows that his purpose in existing on this plane is to express that power according to the highest of his epigenetic capacities. His consciousness is fused, his actions are harmonious and efficient, his Love transcends all of the self-created barriers in the natures of less evolved persons. The secret of all mastery is (correspondent to the essence of the Solar Source) *unification*.

In this respect, study the Sun in your chart and recognize that (even if you have to decrystallize a mental habit of many years) the Sun cannot be afflicted. There it abides in the center of your chart, macrocosm of every factor in the chart. It radiates its divine blessings throughout the contents of the wheel. But, your personal Sun (like any planet) can be squared or opposed, and it means that, in such cases, your consciousness of Light Power as Love and Wisdom tends, to a degree, to be limited, dull and ineffectual. The cusp of your chart carrying the sign Leo (as matrix of Light in your consciousness) will tell the story of persons who serve to alert you to the existence of your Light. The placement of the personal Sun by sign position points to the microcosmic planetary vibration (unless the Sun is in Leo) from which you tend to distill your Light consciousness. The house placement of your personal Sun is the command from the Most High (within yourself) to express light in that particular experience chapter or relationship chapter during this incarnation.

In this part of your life, if your personal Sun has squares or oppositions, you will be challenged (depend on this!) by the vibratory powers of other people in order to stimulate your attention to focus on the existence of your Divine Attributes. Some of these people

may be tyrannical by nature. You must learn to keep your Light alive and radiant in spite of everything they seemingly try to do to you. Others may be inclined to take advantage of your weaknesses in order to use you for their own purposes. You must study yourself and learn how to transmute your energies from disorganization and weakness to strength. Persons you may know who have no squares or oppositions to their personal Suns will prove to be the best objects for study and the best teachers to help you learn how to unify and focus your potentials. If you deflect from what you know to be your life purpose, then you default on Divine Command. If your personal Sun has no squares or oppositions, then the congestions of the planet which disposes it are the focalizations for Sun-exercise. Through increasing unification and focusing of positive powers, discipline of expression, purification of desire-urges and clarification of your awareness of spiritual identity, you are to deal with the problems represented by these planetary afflictions. Frictional aspects involving planets in the sign Leo are to be redeemed by transmutations of egotistical congestion through expressions of radiative Love. Through our Leo points we must become contributors of the Good, the True, and the Beautiful for the ongoing of Life. Transcendence of diffused separativeness is the action of Mastership. Radiation of focused Power as Love and Wisdom is the service of Mastership.

The first grade of expression of Power is power over things and people. The lust to dominate other people, to circumscribe their actions and thoughts is an exercise of power, but it is based on the ignorance of what power really is. We have the attribute — because we are causers — to influence people if they respond to us, but we cannot influence anyone who is either indifferent to us or who is more perfectly focused and organized than we are. To say I have power is to congest the consciousness of the personal Sun with the urgings of the desire nature. This is an illusion which has made possible innumerable perpetrations of injustice and cruelty, by



man toward man. "I have power" implies "I have the right to exercise my power in any way that I want (desire) to." The truth of the matter is *I am* Power or *I am* a focalizer of Solar Power. The responsibility attendant on this identity is to *be* the best focalizer of Solar Power that is possible. Power is not a possession — it is a Divine Attribute and its expressions (radiations) as Love and Wisdom through individualized human consciousness testify to the omnipresence of the Divine on this plane. Release *I have* from your astrological approach to the personal Sun and substitute *I am*. Remember that the I have power approach is Leo as the fire sign initiator of the fixed cross — the four signs that symbolize the utmost compression and congestion of the desire potentials. I am power is Leo as the fixed (centered, focalized, organized, resource) sign of the fire trine of Divine Attributes. As such it is the creative Love aspect of Father-Mother-God and the resource of every aspirational effort of humanity to realize the ideal of Love as the truth of all relationships. We cannot *have* something that is not by its nature, a possession. We can only aspire to *be* that which our Divine Source ordains that we are. Perfected radiation (epigenetic action) is the livingness of this True Identity in human terms.

*The Leo Mandala:* a twelve-housed wheel, Leo as Ascendant and the signs in sequence with the traditional circular Sun symbol in the first house. This is the abstract astrological portrait of humanity as epigenitors — radiators of focalized Solar Power and expressors of this Power as Love. The desire diameter of Taurus-Scorpio appears as the parentage-diameter in this mandala — the sexuality of male and female parents provides reincarnation for a human focalization (the Uranian air sign Aquarius) is liberation. All regenerate epigenetic action is liberation from the no longer needed. The caterpillar needs his cocoon but only when he emerges from its confines does he establish his identity as butterfly. The mother human nurtures and then liberates the body of her child. Both parents fulfill their experience in relationship to their children and then, with

respect for the individuality of the children as fellow human, they liberate them to their own experiences. Does this mandala not show us that parentage default is rooted in possessiveness? Leo is married to Aquarius physically, mentally, and emotionally. (Love that does not liberate for greater growth of development, and expression is not love—it is desire to express power on others by holding them static with constraint.)

The individualized Leo Love of each parent for the other expressed through intense fusion by Taurus-Scorpio made possible a liberation from the inner planes of another Ego so that that Ego might progress in his evolution by reincarnation. He, in his turn, is further liberated when his epigenetic radiation is fused with that of another. So we see in this mandala that the possessiveness aspect of Taurus-Scorpio is the congestion of human progress. Its regeneration is the impersonalized aspect of stewardship. Spiritualized (self-determined) parentage is intelligent, loving stewardship of the individual growth of the begotten and respect for the begotten's right to realize the best of his individuality.

The house sign patterns of the personal Sun as indicated in this Leo mandala are: Leo, 1; Virgo, 2; Libra, 3; Scorpio, 4; Sagittarius, 5; Capricorn, 6; Aquarius, 7; Pisces, 8; Aries, 9; Taurus, 10; Gemini, 11; Cancer, 12. Correlate for clarification with a copy of the Great Mandala (Aries Ascendant) to perceive how the archetype sign principles are expressed when Leo is Ascendant of the horoscope. For example, the personal Sun in Virgo is practical, not just because Mercury is ruler of Virgo, but because in Virgo the personal Sun is in its own second house sign, stewardship principle, correspondent to the Taurus-Aries relationship of the Great Mandala. And so forth.

Exoterically, the personal Sun involved in square and opposition patterns pictures karma resultant from ignorance of the true meaning of Power. Planets are people, and the squared or opposed personal Sun repre-

sents the challenges to your integrity from people who outpicture your past ignorance of this principle. By the very meaning of the personal Sun as an astrological symbol you are to decrystallize all enmity-reactions to such persons by: (1) learning from their negative example what not to do, and (2) transmute your negatively colored relationship to them by a strengthening of your inner purposes, your personal integrity and your love consciousness and radiate that higher octave of consciousness to them. This is astrology's way of saying *Love your enemies*. The converse of a previous statement about Leo is appropriate here: *We do not have enemies*. We (by congestion of potentials) are enemies to our own best and highest good. The Light that is symbolized by the Central Sun is microcosmically reflected in the personal Sun of the individual human — it and its polarity, Aquarius-Uranus, is the arch-decrystallizer of all enmities.

In the above statement is seen an answer to inquiries by students concerning the psychological value of the Sun symbol in astrology. To the degree that you remain unfocused will your weaknesses be challenged

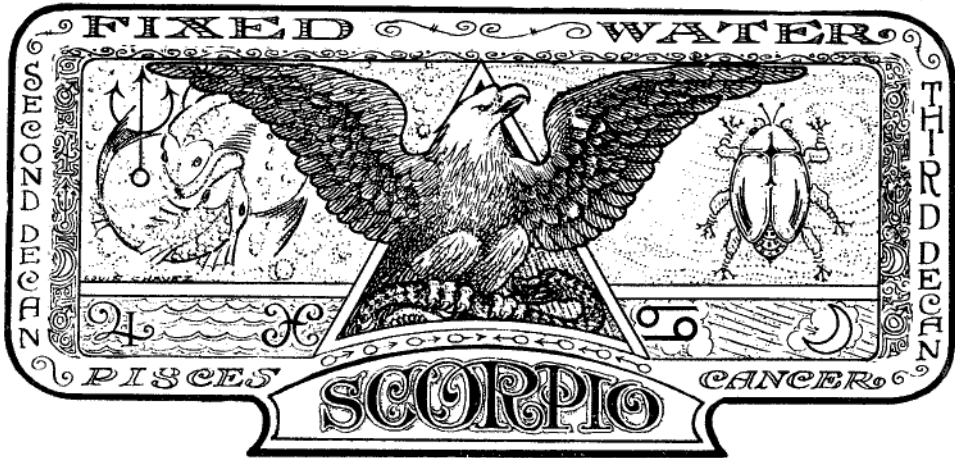
by the desire-power authority urges of others. To the degree that you unfold awareness of your true identity as a focalizer of solar power and express that awareness through love in which no shadows can exist will you epigenetically improve the quality of your entire psychological base. The therapy of the Sun is Joy — the house position of your personal Sun in this incarnation is where you have chosen to banish shadows by the radiance of your purified love nature. You created the shadows in the first place — the squares and oppositions to your personal Sun. Only you, as a focalizer of solar power, can redeem those congested energies and transform their expression by constructive epigenesis. With reverence and joy, identify yourself with your source — know that Its Power transcends that of any seeming outer negative. This is the therapy that has been given to us by every teaching Master and in your horoscope (sooner or later) if you knock, the secret of your solar identity will be opened unto you. Your purpose is not to be submerged. It is to love, to express, to radiate, to be a living testimonial to the divine in the human archetype.



### SCORPIO, THE FEAST OF THE DEAD

*Mary is not only the Mother of all who live in the outer world, but she ministers as lovingly in the realm of the so-called dead. She and her attendant Angels bestow a blessing upon every spirit as it descends from the heaven worlds to enter the mortal sphere. She and her ministering hosts also greet with a blessing each soul passing out of the body in death.*

*The November ceremonial is a benediction upon the so-called dead, who have the promise of the World Mother that they shall indeed live again, and in bodies of flesh if they so desire.*



## THE CHILDREN OF SCORPIO, 1981

*October 24 to November 22*

Only the sign Scorpio has two distinctly different symbols, the scorpion signifying its lower aspects, and the mighty eagle its ability to attain great heights.

People having the Sun in this sign usually possess tremendous latent energy with which they may become a force for either good or evil. They are capable of strong unremitting desire, and are of an intense, inscrutable nature, given to deep inflexible convictions. The mentality is apt to be shrewd, piercing, determined, fond of penetrating into the unknown, seeking always to detect and overcome error.

Natives of Scorpio are usually efficient and practical to a degree, but may show a lack of idealism and vision, of which they may even be proud. Resolute, implacable, they are always ready to contend with oppression, obstruction, and disagreeable conditions, and may excel as businessmen, chemists, law enforcers, surgeons, soldiers, researchers, and seamen. Stressful activities are usually enjoyed.

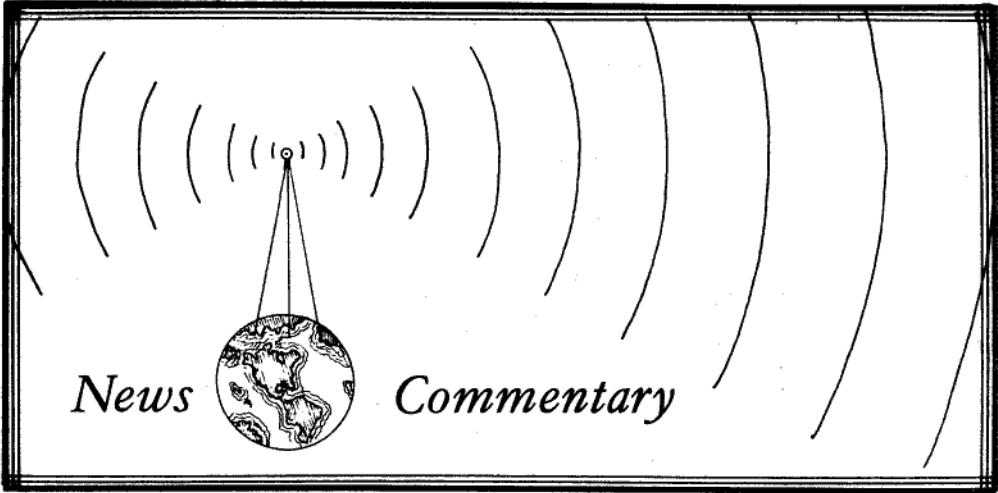
The forceful, insatiable desires of Scorpio tolerate no half measures. Its natives

stand definitely for one thing or the other. "Victory or death" might be their motto. There may be a need for becoming less demanding and more willing to forgive injustice.

When lacking in self-restraint, perhaps due to improper early training, the emotional power of Scorpio may manifest as envy, bitterness, sarcasm, passion, and other destructive traits. The blunt, skeptical martial influence becomes a potent force for good, once tempered with gentleness, sympathy, courtesy, and clean, upright living habits. If wisely and justly applied, strict discipline is respected and acceptable to children of this sign. While the often brusque, caustic, and rather unsentimental qualities of Scorpio may be somewhat trying at times, the directness, justice, and personal magnetism of the higher type Scorpio native usually wins them much respect.

Scorpio children usually have a fiery temper, along with a sarcastic tongue that can sting mercilessly. Unless they are trained in kindness and consideration for others, they are apt to bring much unhappiness upon themselves and their associates by thoughtless, cutting speech.





## *New Plea: Devil Made Him Do It*

*EDITORS NOTE: A growing number of our members, subscribers and other interested friends continue to write us with questions and comments expressing their concerns about voodoo, demons, and other negative forces every more prevalent in our World today. Therefore, this month we decided to share with you two news items that were sent to us, both of which discuss these problems. Because of the space requirements for these news articles our Readers' Questions section is not a part of this issue.*

Above the entrance to the Fairfield County Courthouse, erected in this picturesque New England town more than 80 years ago, is this sign: "Old stocks and whipping posts once stood here."

The words conjure visions of a bygone New England era when witches and sorcerers received crude justice on the village green because they were thought to be possessed by the devil.

This fall, during what everyone thinks will be a long trial, two Waterbury lawyers defending a young tree surgeon accused of first-degree murder are confident he will be found innocent — because, they say, he *was* demon-possessed.

The case is believed to be the first in the

annals of American legal history in which demon possession will be argued as a defense.

The unusual story, which seems like a script from "The Exorcist" or "The Amityville Horror," involves the first recorded murder in the neighboring town of Brookfield, a serene historic village of 12,000 that was founded in 1788.

And the "Brookfield demons" story, as it has come to be known in these parts, encompasses tales — evidence, say the attorneys and defenders of Arne Cheyenne Johnson — that the muscular 20-year-old with curly blond hair came under demonic possession when he challenged demons attacking David Glatzel, an 11-year-old boy, and said: "Take me on instead."

The defense lawyers say they will prove that Johnson, accused of stabbing his friend, Alan Bono, 40, a dog kennel manager, to death with a knife last Feb. 16, is innocent because demons controlled and manipulated his body.

"The jury will have to accept the devil. It will have to decide his existence," said Paul Yamin, who with his law partner, Martin Minnella, has taken Johnson's case without fees in hopes it will generate lucrative cases in the future.

The Brookfield Demons is a story within

a story, a case within a case that has stirred international attention and sparked incessant town gossip.

And it has happened at a time when the supernatural and the occult have become frequent subjects of motion pictures and books, kindling a fearful fascination with — and belief in — Satan and evil spirits.

The cast of characters includes a middle-aged couple, Ed and Lorraine Warren, who call themselves "demonologists." They have devoted their lives to psychic research, investigating haunted houses and chasing demons.

There is the Roman Catholic Church, caught in the middle of the drama. While local priests have attempted to rid young David Glatzel, now 12, his family and home of assumed demonic influences, their bishop has commanded silence. And he has denied requests that the ancient rite of exorcism be performed.

There are witnesses, expected to come from as far away as England, called to testify in favor of the plausibility of demon possession. And the local priests will be subpoenaed, if necessary, to testify to what they know about the case — as well as about strange noises and levitating objects in their rectories.

There are the physicians and psychiatrists, unable so far to free David Glatzel from the horrifying visitations of beasts and demons that he says menace him almost nightly.

There are the family and fiancée of Arne Johnson, who are convinced that a demon or demons transferred from young David's body to Johnson. They describe the man accused of murder as a "quiet, clean-cut kid," loving and unselfish, who would not harm anyone, let alone kill his best friend.

And there are Brookfield Police Chief John W. Anderson and his detectives, who have handed Asst. State Prosecutor Walter D. Flanagan a report that may show another, and violent, side of the high school dropout.

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Ed and Lorraine Warren, both 54, look as ordinary as the typical couple next door. They are not.

The Warrens regularly celebrate their wedding anniversary by visiting a "haunted church" in Borley, England.

On the night of the full moon last month they trekked from their cheerful curio-filled home in the woods near Monroe, Conn., to Morristown, N.J., to investigate reports that a house was haunted.

They were "delighted" to find out that it was, indeed, "infested with evil spirits."

But the Warrens, who make their living lecturing throughout the country on the occult and the supernatural, say they are on the side of good. They want to warn people about the dangers of the demonic, they say.

And they insist that their key involvement in the Brookfield demon case is to give the devil his due. They want to see young Johnson exonerated; they believe he stabbed Alan Bono because Satan made him do it.

The Brookfield case has certain haunting parallels to hundreds of similar cases the Warrens say they have investigated during the past 35 years. In all, they say, they have checked out about 3,000 cases of reported supernatural phenomena ranging from levitation and poltergeist activity to spirit materialization and full-fledged demon possession.

Through the years, the Warrens have collected more than 100 objects from what are said to be haunted houses and possessed persons. These are carefully preserved in a basement "chamber of horror" attached to their house by a narrow covered corridor lined with ghostly pictures the Warrens have painted.

Their musty Occult Museum also contains more than 1,000 slides and photographs the Warrens say show the entire range of supernatural activity they have witnessed.

Some people — including rival psychic researchers — criticize the Warrens, saying they are milking the Brookfield case to gain publicity for a new book about their work and to establish themselves as the nation's preeminent demonologists.

But the couple maintain they have never done anything dishonest or deceitful and that their findings are all true and can be documented.

The Warrens are active Roman Catholics. They insist that only priests or other qualified clergy can perform full, valid exorcisms.

Lorraine Warren stresses that she and her husband always cooperate closely with church officials and police in their work.

Indeed, it was because of the Warrens' reputation as psychic experts and their close connection with Catholic clergy that the couple was summoned to the Carl Glatzel home in Brookfield last summer.

The flesh-crawling events that have shaken up the Glatzel and Johnson households began on July 2, 1980, almost two weeks before the Warrens were called in to see if hellish influences were at work.

As members of the Glatzel and Johnson families tell it, it began when Debbie Glatzel, then 26, moved into a house in Newtown, a sleepy community in southwestern Connecticut adjoining Brookfield.

There Debbie's 11-year-old brother, David, who was helping clean the house, says he first saw "the beast."

Debbie and Arne never moved in.

David told his family about the encounter that evening when they returned to the Glatzel home in Brookfield. This is what he says happened when he was alone in one of the bedrooms:

He saw a wizened little old, "burnt and black-looking man," wearing a plaid shirt and jeans torn at one knee. He had "feet like a deer"-hooves. Pointing to David, he warned, "Beware!" David also said the beast had pushed him onto a waterbed in the bedroom.

The "thing" followed David home, family members say, "tormenting" him that night and nearly every night since.

Sometimes David's obese body writhed on his bed and his hands clutched at his throat as if an invisible force were trying to strangle him, accounts say.

He began to speak unintelligibly and sometimes profanely, uttering strings of obscenities and blood-curdling screams and cursing family members. Occasionally he growled like an animal.

Each time, when he returned to normal,

family members say, David said he had seen the "old man" again.

A few days after David's strange behavior began, Mrs. Glatzel, a trim blonde woman of 45, appealed to her parish priest, Father Jim Dennis of St. Joseph's Church in Brookfield, to come to the aid of the family.

Dennis, who has since been reassigned by his bishop, in turn contacted the Warrens. Debbie Glatzel and her mother, Judy, had once attended a Warren lecture on the supernatural in Danbury.

At 10:30 p.m., July 14, 1980, Ed Warren says, he and his wife, their family physician, an assistant who books lectures for the Warrens, Dennis and another priest, Father Jim Grasso, went to the Glatzels' ranch-style house on Oak Grove Road for the first time.

This, the Warrens say, is what happened:

First they heard "rapping sounds under our feet." Then they "physically discerned . . . something of a form or grayish shadow about the size of a human taking shape near the little boy."

Dishes, a book and a belt moved through the air. A cake plate levitated from a counter, leaving gobs of frosting from the cake stuck on the underside of the cupboard above.

And David started quoting from Milton's "Paradise Lost."

Paul Bartz, 26, the Warrens' assistant, was questioned separately about the night of July 14. He told a reporter he did not see the supernatural phenomena occur.

But he did describe how David Glatzel appeared when he came under the so-called demonic attack:

"David (has) a complete and radical personality change, as well as his facial features. It was the look in his eye — a hard, glassy stare — it looks right through you. There is wisdom and intelligence with destructive intentions . . . like an animal on the prowl.

"His eyes are more slanted, he doesn't blink. He goes through great contortions and has great energy. He makes threats and curses and (uses) foul language. . . ."

The description is not unlike the reported physical manifestations of an 11-year-old

boy from Mount Rainer, Md., exorcised by William Bowdern, a Jesuit priest, in 1949. The incident was the basis for William Peter Blatty's fictionalized novel and the film, "The Exorcist."

Whatever happened to David Glatzel that night, the Warrens and the priests were convinced that evil needed to be expelled. And they decided to cast it out through prayers, the sacrament of the Mass and the use of crucifixes, oils, incense and holy water.

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Belief in demon possession dates at least to the time of Jesus; the New Testament gospels contain numerous references to his casting out devils from individuals.

Ancient rites of deliverance and exorcism in the Roman Catholic Church predate the Reformation, and a variation of the ritual has been preserved in the Anglican tradition, among others.

In the Middle Ages, what was assumed to be demon possession in Europe often ran in epidemics. Starting with one hysterical nun, it rampaged through entire religious communities.

In 1614, Pope Paul V issued the Roman Ritual. These rules for exorcism still apply, including one that cautions an exorcist:

"Especially, he should not believe too readily that a person is possessed by an evil spirit; but he ought to ascertain the signs by which a person possessed can be distinguished from one who is suffering from some illness, especially one of black bile or melancholy" (a psychological disorder).

In 1917, exorcism in the Catholic Church was restricted to priests of "tested holiness and wisdom" who had obtained permission from their bishops to hold the service. Precise instructions to prevent hasty diagnoses are still used.

Leading Catholic theologians believe true demon possession is rare. Possession, they say, is the state in which a person is a completely helpless object of demonic misuse of his sensory faculties.

The Rev. George A. Maloney, S.J., a priest at the Russian Institute at Fordham University, has made an extensive study of the subject. He warned:

"Under the hands of untrained persons who fail to discern properly . . . deliverance meetings can turn into drooling, vomiting, coughing sessions with persons rolling on floors, shrieking blasphemies and, in general, ending in frightful fear."

The reason, he said, is that the leaders "opened up hidden, repressed areas without the expertise to handle what they started."

Nonetheless, Maloney concluded, "deliverance is a vital part of healing and is open to all Christians who believe in the victory of Jesus over sin and death."

The Warrens, who say they never perform exorcisms and never even hold "deliverance services" without a priest or minister in charge, view demonology as an extension of theology.

There is, they say, an invariable progression of demonic influence from infestation to oppression to possession.

Thus, they warn in their lectures, it is dangerous to meddle with the occult, dabble with ouija boards, take part in seances or toy with "phony religions." These "open the door to spirit infestation," they caution.

Catholic officials, reticent to speak about exorcisms in general, are particularly close-mouthed about discussing the Brookfield case.

Father Nicholas V. Grieco, communications officer for the diocese, said Bishop Walter W. Curtis has denied a request from several of the priests to hold a formal exorcism for David Glatzel. In fact, Grieco added, no formal exorcism has ever been conducted in the diocese.

The Glatzel family believes the church has rejected them.

"The priests haven't been over for months," Mrs. Glatzel said over lunch at a local inn the other day before she and her daughter huddled privately with a man who is writing a book about their story.

"The church is ignoring this. The tragedy could happen again," she said. "I'm so afraid."

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Some people question whether David Glatzel's chilling symptoms, apparent visions and bodily attacks are demon-related.

Some say he may have a rare illness or mental disorder.

Physicians and psychiatrists have examined the boy since the attacks began in July, 1980. But they have said little publicly that is conclusive.

Dr. Anthony Giangrosso, the Warren's longtime personal physician, said he questioned David about his medical background and determined that he is "normal. He had had no serious illnesses and no seizures. . . . He was a typical, heavyset 11-year-old. He has a minimal learning disability."

Giangrosso said medicine given for this disability can cause nightmares or hallucinations, but that David apparently had not been taking any medication.

Dr. Stephen Balsam, a Danbury psychiatrist who runs a school for children with physical and emotional difficulties, also has seen David. The boy has been enrolled in the school since last November.

Pressed about whether he had examined David for symptoms of Tourette's Syndrome, a neurological disorder that afflicts children, Balsam replied:

"I won't talk about that. My job is to look after David's health." He added: "I have seen plenty of those who have it" (Tourette's).

"The symptoms wax and wane," Balsam said, "and no one knows the cause."

The condition begins in early childhood or adolescence and is lifelong, although there may be remissions.

According to material distributed by the Tourette's Syndrome Assn., those suffering from the illness in its most severe form "are taken over by it as if by a demon:

"The vile obscenities, the barks, the screams, the violent contortions of the body are at such odds with the victim's normal personality that it is easy to understand why this affliction has so often been seen as the invasion of an evil spirit into the body and soul of a helpless human being."

David's mother insists David does not have Tourette's Syndrome.

She, like the Warrens, is convinced the problem is not disease but demons. Unable, so far, to overcome church resistance to a formal exorcism for the boy, the Warrens

are still hoping to persuade an out-of-state priest to perform the Roman Ritual soon.

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In all, four "minor exorcisms," as the Warrens call the "private deliverance" services, were performed on David last summer and fall. The first, in which four priests participated, was a high Mass said in the Glatzel home. The second was a service at St. Joseph's Church. The third was in a local convent, and the last was described as a "six- or seven-hour vigil" in the Glatzel home.

Soon after the Warrens became involved in the case, Arne Johnson began to challenge the demons to "take me on . . . leave my buddy alone," according to family members and the Warrens.

The Warrens showed a reporter a series of polaroid photos, said to have been taken during the period of the minor exorcisms. One shows Arne Johnson and Carl Glatzel, David's father, apparently holding down an obese, tousle-haired boy who is lying on his back on the floor. The boy has the appearance of a person who is mentally retarded or suffering an epileptic seizure.

Another photo shows Johnson kneeling over the boy, pressing a crucifix onto the boy's forehead. A chain that apparently linked the crucifix to Johnson's neck appears to have been broken, perhaps in a struggle.

The Warrens say they were "disturbed" that Johnson told the demons, "Take me on; come into my body; deal with me," and they urged Johnson not to say that.

Despite the minor exorcisms, David seemingly was no better, and unexplained weird activities, such as chairs flying around the room, still continue in the Glatzel household, witnesses said.

At one time, the Warrens say, David chased and threatened his grandmother with a knife when she held rosary beads near him.

During the second "deliverance," in the church, David reportedly revealed that 43 demons were inside his body, afflicting him.

The potential for violence was so intense that the Warrens warned the local police.

"It was inevitable there was going to be a tragedy," Lorraine Warren said several



months after the slaying. "The murder didn't come as any shock to us."

Brookfield Police Chief Anderson confirmed to a reporter that the Warrens told him last October — four months before the stabbing — that violence might erupt in the Glatzel home.

By early November, according to Debbie Glatzel, Arne Johnson began to exhibit "behavior like David's at first." He sometimes made animal sounds and his face would contort grotesquely, she said. To her, the seizures are clear evidence that a demon or demons had accepted Arne's challenge: They had taken him on.

Arne's mother, Mary Johnson, is certain of that, too. She tells friends and the press how her son was a model youngster: Arne sang in a church choir, played Little League baseball, took his sisters fishing and dropped out of high school in order to work odd jobs to help support the family. He had short hair and did not use drugs, she says.

"It wasn't Arne who did this," Mrs. Johnson said plaintively the other evening as she chatted with a visitor. "Maybe it was his body, but it wasn't him because Arne wouldn't hurt nobody."

In fact, Johnson had a spotless police record until last Feb. 16.

Alan Bono, described as outgoing and friendly — although lonely — had moved to Brookfield from Florida in the summer of 1980 to manage the Brookfield Boarding Kennel. He also managed an apartment house adjoining the kennel on Federal Road where Johnson and Debbie Glatzel, his girlfriend of nearly five years, had moved last fall.

Debbie Glatzel was employed by Bono as a dog groomer. Bono and Johnson were said to be "best of friends." Glatzel denies stories published in the local press suggesting that there were romantic ties between herself and Bono.

Feb. 16 was a Monday, the day observed by many businesses as the Washington's Birthday holiday. Johnson phoned in "sick" to the Wright Tree Service, where he held a \$140-a-week job as a tree surgeon.

Johnson's sisters, Wanda, 15, Janice,

13, and their young cousin, Mary Louise Tennant, 9, who lives with the Johnson girls and their mother Bridgeport, joined Glatzel and Johnson at the kennels.

According to police reports corroborated by Glatzel and the Johnson sisters, Bono and Johnson began drinking wine in Bono's apartment, which was above the kennel office.

The girls told a reporter Bono was "drinking all day" but that Johnson drank only "about one glass." Alcohol blood tests of both men were made after the stabbing but the results have been sealed by the court until the trial.

About six in the evening, Debbie Glatzel and the girls went out for pizza while Bono and Johnson remained at the kennels.

Accounts of exactly what happened when the women returned differ, but there is agreement by witnesses that an argument — and then fighting — broke out between Bono and Johnson in the kennel office and that it continued as they moved onto the front lawn.

Wanda Johnson and Glatzel say they tried to separate the struggling men.

"I didn't see Arne pull out a knife or stab Alan," Glatzell said.

Wanda Johnson told The Times she saw a "shiny object up in the air" that she presumed to be a knife.

The fight suddenly ended, witnesses say, and Johnson walked away. A moment later, Bono, bleeding profusely, collapsed on the grass. Police reports say an ambulance was called at 6:40 p.m., about 10 minutes after the stabbing.

The Johnson girls and Debbie Glatzel say Arne ran into the woods behind the kennel. According to Wanda Johnson, "he started growling like a dog."

Police reports say Johnson's 5 1/2-inch folding knife was found about 20 feet from where Bono lay with four wounds in his chest and abdomen. He died on the way to a hospital.

Johnson was arrested about an hour later a mile from the kennels as he walked along a road.

"Arne can't remember anything that happened that afternoon," his mother said.

Glatzel and the Warrens, who see him frequently at the Bridgeport Correctional Center where he is being held under a \$125,000 bond, agree.

Police Chief Anderson told *The Times* he had found "nothing different or unusual" in the evidence he had gathered.

"At no time during the course of the investigation have we seen or been exposed to anything resembling the demonic or the supernatural," he said. "Our part of the investigation is closed."

At the same time, Anderson smiled and added: "I believe in good and evil. . . . I have no background to either acknowledge or dispute the alleged possession. . . . It's certainly bizarre."

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Since the murder, David Glatzel continues to be petrified by terror-breathing demon forms with holes in their heads oozing blood, according to his mother and sister.

They say he claims the number of evil entities that inhabit his body has now grown from 43 to 47.

Reporters have not been allowed to talk to David.

Strange sounds and phenomena still occur at both the Glatzel and Johnson homes, according to family members.

Mrs. Johnson keeps candles blessed by a priest burning on a table in her living room. They flank an 1853 family Bible opened to the 23rd Psalm — talismans to ward off evil.

At the Glatzel home, set in an acre of woods adjoining a Christmas tree farm and a moss-covered pond, startling noises, apparitions and poltergeists occur almost nightly, according to Mrs. Glatzel and the Warrens.

Quiet Brookfield has become accustomed to journalists and photographers. Television reporters from as far away as England and Brazil have brought camera crews to film the "Brookfield demons." A supermarket tabloid sent four reporters to camp in the Glatzels' driveway — a chain stretches across it between two posts — until family members consented to interviews.

The Warrens and Gerald Brittle, author of the book, "The Demonologist," which tells about them, have been on dozens of radio

and TV talk shows from New York to Hollywood.

Police Chief Anderson is worried that a persistent and sometimes sensationalizing press will give Brookfield the reputation of another Amityville, the Long Island site of a haunted house episode and murders that inspired books and a popular horror movie.

There is some speculation that all the attention and publicity will cause the trial to be moved to a larger — and more distant — courtroom.

Flanagan, the terse, no-nonsense assistant state prosecutor, says he doubts that. He says he is ready to pursue the case in the spot where justice was once meted out to offenders being lashed with whips and chained to stocks.

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When attorneys Minnella and Yamin step to the table in front of the carved wooden railing that separates the visitors' benches from the jury box in Danbury Courtroom No. 2, they will be the first to enter this plea in a U.S. murder case:

"Not guilty by reason of demonic possession."

The jury, they say, must wrestle with the adequacy of that defense.

"The prosecutor has to establish specific intent, and without proving that, there can't be a conviction," Yamin said confidently. "So long as Arne Johnson was an instrument of the demons, he could not act; it was the demon who acted. He had no control over his actions; he was just a shell."

Yamin said "demonic possession" has been successfully argued in two recent cases in England. In 1977, a Nigerian accused of raping a nurse received a suspended sentence; in an arson case, the defendant was acquitted.

Earlier this summer, the Warrens and Minolla flew to England to enlist the services of an Anglican priest, the Rev. Christopher Neil-Smith. A psychic with a reputation for expertise in demonology and exorcisms, Neil-Smith testified in both the England demon cases.

Flanagan is expected to call some witnesses of his own to show that Johnson is guilty of murder.

A report filed by Brookfield detectives based on interviews with Johnson's former employers and neighbors may shed light on Johnson's personality. It is expected to differ from that portrayed by his friends and family.

Shortly after Johnson's arrest, Sgt. John Lucas described Johnson as a "street kid" who knew how to use a knife, according to reports.

Another account says Sanford Mead, a tree surgeon who trained Johnson, "fired him twice," because he was "moody and quick tempered."

After the first firing, Mead rehired Johnson, only to let him go again. This reportedly caused Johnson to become so angry that he used his pocket knife to cut up a stuffed animal on the front of a truck used in his job.

Johnson is also reported to have used a knife to threaten a neighbor in the apartment building where they lived.

Requests by The Times to interview Johnson at the Bridgeport jail were turned down, and authorities there declined to discuss the case or to comment on Johnson's mental or emotional health.

Until the jury returns its verdict, probably this November, it remains to be seen whether Arne Cheyenne Johnson will emerge a free man, or a prisoner of the state.

Or of Satan.

#### VOODOO CASTS ITS SPELL ON MANY IN U.S.

Going nude to the graveyard was where Eva Ronna drew the line.

She willingly took five baths a day, placed an egg under her bed for five days and burned a lock of her hair. But when a "spiritual healer" in East St. Louis, Ill., told Ronna to go to a local cemetery "just like I came into the world" to break a voodoo spell, Ronna replied: "Honey, it's too cold for that."

But Ronna said the healer went in her stead and, believe it or not, the spell, which she said had made her "act crazy" and drink excessively, was broken.

Ronna is one of thousands of persons in all parts of the country who stand ready to do almost anything to break a hex, including paying sizable sums of money. Ronna's cure cost her \$300.

With origins in Africa and Haiti, voodoo — religious rites centered on the casting and removal of spells — has crossed the waters to America and spread out from the Deep South. Its clients often are poor and black, and what they most often are seeking is help in winning love, money, health and power.

The beliefs and practices of voodooism, with its charms and fetishes, are sheer superstition to most persons, but there are those even in the scientific community who refuse to scoff or sneer.

At the Smithsonian Institution in Washington, Jack Santino, a folklore expert, carefully said he believes there is "more to voodoo than meets the eye." Doctors, he said, are beginning to take its claims more seriously.

Spiritual healers like the one Ronna consulted are known by several names: conjurers, voodoo priests and root doctors (so called because they use roots and herbs to make charms and talismans). The root doctors are an especially interesting group, and they use a wide variety of other articles in their work.

For example, Earnest Bratton of Alexandria, Va., who makes a living by guaranteeing success in such endeavors as love, the lotteries and politics, recently displayed his voodoo wares on the kitchen table of his apartment home.

Bratton, 49, a 6-foot-4, 290-pound native of South Carolina with closely cut hair and piercing eyes, gently fingered the material as he told how it is used:

— Red pepper sprinkled in someone's tracks will send him away.

— A buckeye shell threaded with a strand of hair from someone you desire assures that the object of your affection has "got to love you."

— Nutmeg and lodestone dust bring luck in gambling, as do John the Conqueror roots.

— "Sampson," a skull-shaped candle, can take a person off Death Row.

But after running through his assortment of material, Bratton said, "I deal from the graveyard, mostly," meaning that he sends many of his troubled clients to one of three nearby cemeteries to perform rites such as driving nails into graves to remove curses.

Bratton said that although he usually works spells to help people, he also knows how to kill with magic. For instance, he said that with a needle, some graveyard dirt and a lemon, he can show a client how to call a person's name three times and "take his heart away."

Like other root doctors, "Dr. Buzzard" does not come cheap. His least expensive feat, in which he pulls a lottery number "out of your forehead," costs \$150. But he said he has charged as much as \$3,500.

For \$800, he will show anyone willing how to "sell out" to the devil.

While Bratton and others use many easily obtainable items, they insist a spell can be cast or broken only by those with special powers.

"I was gifted," Bratton said. "I can see things. I knew it when I was 6 or 7 years old."

Cora (Mother) Hall, a St. Louis "root woman," said she had the gift at age 5. "I used to call it a little man," she said. The little man allowed her to predict the timing of the deaths of her parents and grandmother, as well as her brother, she said.

Now, she does her best for her troubled clients but charges no set fees. She said she accepts donations instead. "God knows your need, and he'll take care of you," she said.

Although the practice is controversial, none of the root doctors complained of harassment by police. Bratton said he has a permit to sell his wares. He added, however, that he has been in trouble with tax officials. That's over now, he said, and he pays estimated taxes periodically, as do other businesses.

Does the voodoo practiced by people like Mother Hall and Dr. Buzzard really work?

Several doctors, psychiatrists and anthropologists who were consulted were unwilling to give a flat yes or no answer. But most agreed with Frank W. Chappel, an

official of the American Medical Assn., who said voodoo involves the power of suggestion and the mind-over-body phenomenon.

"If you believe they can (kill you), you can die," Chappel said.

Tales of voodoo deaths abound in Haiti and West Africa, as well as in this country.

Ruth Bethel, a Miami housewife with West Indian ancestors, said she had an aunt who "had a hex put on her as a young girl. She would always say, 'My head, my head.' She steadily lost weight and finally died. She never did really come to herself."

The question in such cases is whether the hex would work if the victim did not know about it.

It was in this connection that the Smithsonian Institution's Santino said there is more to voodoo than is apparent on the surface. He added, however, that a victim's knowledge that a curse has been put on him "has an awful lot to do" with the power of the hex.

Sheldon J. Lachman, a Wayne State University psychology professor and an authority on psychosomatic disorders, said that "in certain persons with physical vulnerabilities, conditions will occur that will produce death."

Those conditions, he said, involve "sufficient emotional arousal," such as that in a voodoo spell. Lachman also said he believes the victim must know he is target of a spell and believe in it in order for it to work.

Bratton, the Alexandria, Va., root doctor, disagreed. He said faith has little to do with his work. "They're paying me not for what they believe in; they're looking for results."

Counseling by root doctors does not sit well with some "psychic" counselors, who use numerology instead of roots and spells.

Carol A. Banker, known as Carol Dawn of Kansas City, Mo., said that going to a root man is "like going to a quack doctor." Moreover, she said, root doctors who prescribe going naked to cemeteries "have gotten women arrested for (indecent) exposure" in Kansas City.

But in East St. Louis, Eva Ronna, who stopped short of going naked, stands up strongly for voodoo power.

"It couldn't have been a fake," she said of her experience. She explained that she saw a lock of hair she burned turn into a snake, removing the spell that had made her drink too much.

She believes so strongly, she said, that "I'm thinking about going again to find me a good boyfriend. But nudity in the graveyard still is out."



### DEMON-POSSESSION, VOODOO, HEADLINED

Two articles which recently appeared in the *Los Angeles Times* are of particular note because they point up growing public interest and participation in the seamy side of "supernatural" phenomena.

One article, by Russell Chandler, entitled "New Plea: Devil Made Him Do It" (Aug. 16, 1981) tells of a forthcoming murder trial in which the defendant will plead innocence because of demon-possession. The alleged murderer, according to his lawyers, claims that "he came under demonic possession when he challenged demons attacking . . . an 11 year old boy and said: 'Take me on instead.'" Later, "because demons controlled and manipulated his body," he stabbed his best friend. "The case is believed to be the first in the annals of American legal history in which demon possession will be argued as a defense." Said one of the defendant's lawyers: "The jury will have to accept the devil. It will have to decide his existence." It will be interesting to see what degree of credence actually will be placed by judge and jury in the existence and potential influence of demons, and what, if any, precedents result from this case.

The other article, "Voodoo Casts Its Spell on Many in U.S." by Lee May (date unknown) discusses the spread of voodoo to

"thousands of persons in all parts of" the United States. Voodoo is defined here as "religious rites centered on the casting and removal of spells." Its practitioners attract clients who want either to break spells they believe have been placed on them or to receive help in winning love, money, health and/or power. Practitioners mentioned in the article recommend, often for sizeable fees, such methods of breaking a hex as the use of particular charms and fetishes or visits to graveyards, sometimes unclothed, in order to perform specific rites. One practitioner openly claimed the ability to kill with magic: "... he said that with a needle, some graveyard dirt and a lemon, he can show a client how to call a person's name three times and 'take his heart away.'" Doctors, psychologists, and anthropologists consulted seemed unwilling to commit themselves specifically about *if* or *why* voodoo is successful. Most, however, agree that voodoo involves the power of suggestion and the mind-over-body phenomenon, and that the intended victim's knowledge that a curse has been placed on him has considerable effect on the power of the hex over him. Said one doctor: "If you believe they can (kill you), you can die."

Max Heindel, in *Gleanings of a Mystic and Web of Destiny*, linked voodoo both to black magic and to individuals who are plagued by the demonic Sin Bodies which they themselves had generated in former lives. It is likely that the power of thought does play a significant role in the success of voodoo rituals, as it does in every activity in which it is directed with sufficient intensity. The "tools" of black magic, however, involve other extremely unsavory practices as well, and represent a dangerous involvement for all concerned.

We are glad that the public is being made more aware of these realities, unpleasant though they are. As an addendum to both articles we would like to emphasize that spiritual protection from demonic influences of any sort does exist, as indicated in this writing, and can be used by any person sincerely motivated in support of the Forces of Light and for the transmutation of evil into

good. "The Protective Aura" has appeared in these pages before, but it bears repetition:

### THE PROTECTIVE AURA

*(From an old Rosicrucian Book)*

*Rosicrucian teachers instruct their pupils in regard to creating and maintaining the "Protective Aura," which is a shelter of soul, mind, and body against evil influences directed toward them consciously or unconsciously. This Protective Aura affords a simple but very powerful and efficient means of protection against all adverse psychic influences, "malicious mental magnetism," black magic, and is also an effective armor against psychic vampirism, or the draining of magnetic strength.*

*Forming the Protective Aura is very simple. It consists merely of the formation of a mental image (accompanied by a demand of the will) of yourself being surrounded by an aura of pure, clear, white Light — the symbol and indication of Spirit. A little practice will enable you actually to feel the presence and power of this Protective Aura. The White Light is the radiation of Spirit, and Spirit is master of all things.*

*A teacher has said: "The highest and deepest occult teaching is that the white Light must never be used for attack or personal gain, but that it may properly be employed by anyone, at any time, to protect himself or herself against adverse psychic influences, no matter by whom exerted. It is the armor of the Spirit, and may well be employed in such a way whenever the need arises."*

### THE GOD WITHIN US

*[Continued from page 490]*

since we are an integral part of Him, that Love and that Light also exist within us. It may seem that these divine qualities are so deeply submerged in the morass of our ego-tistical personalities that they cannot possibly be unearthed. It is God's plan for us that they

will be unearthed, however. It also is His plan that *we* are to unearth them.

Since we know that this is so, no matter how impossible, long, or wearisome the task appears, we should be able to take comfort from the fact that we finally will complete it because God so wills. Knowing this, too, we should be eager to proceed with the job at hand. The days of discouragement and backsliding which lie in store for us will be followed by days of success and progress and by the triumphant moment of achievement. Let "persistence" be the motto, and let "failure" be stricken from our vocabulary. God lives within us; therefore, all things are possible.

### THE SECOND JOURNEY

*[Continued from page 499]*

form. This celestial body is made of the spiritual essence of words, thoughts and deeds expressed by man during his physical existence. Mystic Christians aver that only a life of love and service can prepare one for entrance into the new heaven and the new Earth. This teaching is corroborated by various statements of Paul.

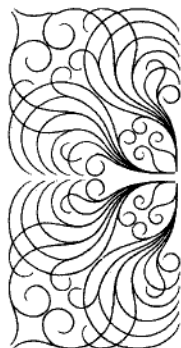
*(To be continued)*

### IN PURSUIT OF KNOWLEDGE

*[Continued from page 494]*

expressing their opinions on every conceivable subject, but the only opinion worthy of regard is one that is based on *knowledge* of the matter at hand.

The growth of knowledge is related to the vital body. All knowledge, in whatever area used, necessarily must feed on life, which is derived primarily from extracts of the vital body: the creative force and the blood. Furthermore, knowledge "takes life" in the physical sense, in that individual brain-cell life is destroyed by thought. It is incumbent upon us, therefore, to exercise only the best and purest motives in seeking knowledge.



# Invisible Helpers

## and Their Work



Probably the most important function of Probationers of The Rosicrucian Fellowship preparatory school is that of Invisible Helper. The Invisible Helper, who works in the higher Worlds at night while his or her physical body is asleep, is the very backbone of the Rosicrucian system of healing. Without the innumerable Invisible Helpers working in shifts around the clock, the Elder Brothers and the higher Powers would lack a particularly effective source of assistance in their efforts to channel the divine healing Force "where it is most needed."

The program of invisible helpership as we know it now began during World War I. The Elder Brothers of the Rosicrucian Order, after organization and hard work, succeeded in gathering around themselves a group of Egos who had passed into the higher Worlds as a result of the holocaust. These Egos, having experienced the suffering incident to death in battle and to untimely transition in general, were filled with compassion for others who were undergoing the same agony. By qualifying themselves to help, these Invisible Helpers were instrumental in aiding newcomers to adjust to post-mortem life. They convinced the newcomers that the disfigurement of wounds is only fancied in the Desire World and does not have to be endured there. They helped the newcomers to overcome their then still active feelings of "patriotic hatred" for former enemies who also had died and were encountered in the Desire World.

Presently the Invisible Helpers, who continue to serve amid battlefield conditions

whenever necessary, devote their major efforts to channeling the healing Force to those on Earth who are sick. They work in bands of twelve, each group with an instructor well versed in both the spiritual and the physical aspects of healing. The members of each separate group are taken from the same general locality of residence on Earth, so that the time factor governing sleeping and waking may be the same for all. They are grouped according to rising signs so that the complete zodiac is represented in each band. These groups function in much the same way as a class on the physical plane: members must be present at the required time each night.

By certain exercises given in the Western Wisdom Mystery School, it becomes possible in time consciously to detach the two higher ethers of the vital body which, taken together, are known as the soul body. The individual, thus clad in his soul body, may step away from his physical vehicle, leaving it for a time invested and vitalized only by the two lower ethers. Thus garbed, the person is a conscious Invisible Helper. To qualify for these exercises, he must first prove himself worthy — that is, to be pure, compassionate, and selfless.

The Invisible Helpers who work with the Rosicrucian School have taken a vow to their Higher Selves to dedicate their lives to the service of humanity. If they remain true to their obligation they lead helpful lives during the day as well as at night, recognizing the necessity of "pitching in" whenever their assistance seems required. They function from the standpoint of "Why not

It?" instead of from the standpoint of "Let someone else do it."

A primary qualification of the Invisible Helper is that he patiently persists in the performance of his earthly duties. This includes not only doing the work that is necessary but also maintaining and strengthening the self-control which empowers him to do that work most successfully. Curbing impatience and feelings of dislike and disgust, transmuting discouragement and despair, and most of all, bridling temper, are essential in this regard. The effect of such emotions, and particularly of temper, on the physical body is bad enough, but it would be much more powerful and dangerous when let loose solely in the Desire World, where the cushioning effect of the physical is lacking.

Invisible Helpers also must be well versed in certain aspects of the Rosicrucian Philosophy, as well as in anatomy and physiology. Sincerity of intent to help is not sufficient in and of itself, for without a comprehensive idea of the constitution of man and of his spiritual and emotional requirements and responsibilities, they would need guidance and close supervision in even the most elementary facets of their work. Knowledge of foreign languages also is helpful to those Invisible Helpers who work with Egos who have just died and are unable immediately to adjust to the new condition.

In addition, Invisible Helpers must have an all-embracing love of humanity. They cannot be callous to the suffering of their fellow beings here on Earth and at the same time expect to have the love that sustains altruistic activity in the higher Worlds, any more than a person who is not musical in the Physical World can expect to become a musician in the higher Worlds simply by virtue of dying. The horrors of war, accidents, and sickness lie heavily on the hearts of the Invisible Helpers, who not only hear and see the agonies around them but also feel them with particular intensity, as Parsifal felt the sufferings of Amfortas.

When leaving his physical body to take up his nightly duties, the Invisible Helper withdraws by way of the physical head,

which is his natural gateway. He also re-enters the dense body through the head. Thus the pentagram with one point up is the symbol of the white magic utilized in the Invisible Helper's work. When the time comes to re-enter the physical body, the Invisible Helper often is extremely reluctant. Only his superlative sense of duty forces him back into that "cold clammy" vehicle from which he had felt so free on the higher planes. As soon as he does re-enter, however, the feeling of repugnance leaves him, for his viewpoint has altered and he again regards his surroundings from the point of view of a physical being.

If an Invisible Helper himself happens to be ill, he is cautioned to stay by his physical body at night rather than to try to assume his duties on the higher plane. During illness the ether of the vital body is unusually attenuated and the silver cord could easily break. Death under such conditions would cause the same post-mortem sufferings as those felt by a suicide.

An Invisible Helper can work most efficiently with a patient if he has access to the effluvia from the hand which impregnates the paper when that individual makes application for help and healing. With this nucleus of the patient's vital body, he most effectively can assess the patient's condition and draw upon virgin matter for whatever is needed to restore health.

Although an Invisible Helper functions while out of the physical body, the silver cord connecting him to his vehicle remains intact, and this gives him a conscious connection with the physical seed atom. Its magnetism therefore is exerted, and a subconscious effort on the part of the Invisible Helper is required to keep physical particles from flowing into the etheric vehicle. On the other hand, when it becomes necessary for him to materialize a hand or an arm in order to manipulate the patient's physical organs, he easily can do this. When he wishes to materialize, he can draw materials from the surrounding atmosphere to himself as iron filings to a magnet. When he works inside

[Continued on page 524]



## Noise: Its Effect on Health

Diana Dupre

The "voice of civilization" is abroad in the land, and it appears that the more materially progressive an environment is, the more strident is its noise. Many city dwellers go for months at a time without hearing a singing bird or a bubbling brook, but the din of pneumatic drills, the clamor of industrial plants, the tumult of traffic on busy thoroughfares, and unpleasant sounds from the house or apartment next door, are commonplace.

Roaring aircraft and blaring "music" are indigenous to city and country alike, and now that motorcycles, minibikes, and snowmobiles have invaded the once-quiet countryside, it is a rare individual indeed who is entirely spared the clamor of our loudly mechanized society. It is becoming ever more difficult to find that quiet place for meditation of which poets sing and which is so necessary for spiritual development.

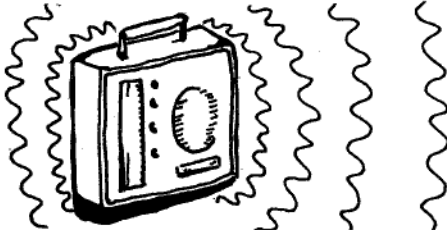
In *Gleanings of a Mystic* we read: "... silence is one of the greatest helps in soul growth, and should therefore be cultivated by the aspirant in his home, his personal demeanor, his walk, his habits, and paradoxical as it seems, even in his speech." Again: "Adepts or Great Souls may remain serene under conditions which would upset the ordinary aspirant, hence he should use discrimination and not expose himself unnecessarily to conditions subversive of soul growth; what he needs more than anything is *poise*, and nothing is more inimical to that condition than *noise*."

Material scientists have yet largely to recognize the deleterious effect of noise on

the spiritual side of man's nature, but they certainly are aware of its destructive effects on the physical body. Medical journals and popular news media carry information relative to the damage which a high noise level can do to hearing ability, nerves, and, indirectly, to other vital organs. Many people know by experience, furthermore, that sudden noises are detrimental to those with weak hearts and other ailments, that prolonged exposure to the sounds of construction may well bring on a headache if nothing worse, and that the very least damage a sleepless night caused by noise will do is reduce energy and efficiency the next day. These consequences, unfortunate as they are, however, are usually temporary. The permanent results are of far greater importance.

A report some years ago by two American doctors, which is only one of a number issued on the subject, warns that after one hour of listening to strident rock music — the noise level of which averages from 90 to 100 decibels, thus equaling that of a pneumatic drill — a temporary hearing loss can result. Continuous exposure to this type of noise is likely to produce progressive and permanent damage to the ear.

Sufficiently prolonged noise also can damage the nervous system, particularly of those individuals whose vehicles are becoming sensitized as they try to live lives of service and spirituality. Nervous disorders, of course, often result in other physical impairments and in badly deranged bodily func-



tions, thus limiting the person's usefulness to society as well as his ability to make the most of his present physical existence.

Anyone who wishes to preserve physical well-being and make spiritual progress must protect himself as much as possible from the type of uproar that serves only to undermine him. Of course it is not always possible to escape entirely. It may be economically unfeasible to move when a nearby airport increases its capacity or a freeway is constructed near the home in which a family has lived for many years. It is possible, however, to turn down radio and TV, to teach children the rudiments of stillness and serenity, and to fix the muffler on the car. It is possible to speak in modulated tones, and even to wear ear plugs if all else fails.

In contrast to harmful noise, there are many sounds, often drowned out in the clamor of our times, that are soothing and beneficial to health, happiness, and general well-being. First, of course, there is classical music — the "universal medicine" as well as the universal language. Many metropolitan areas have a classical music station and an extensive selection of classical records and tapes is available. Musical instruments, too, are finding their way into more and more homes, and those who play them, particularly young people, should be encouraged to develop their proclivities and talents along classical lines.

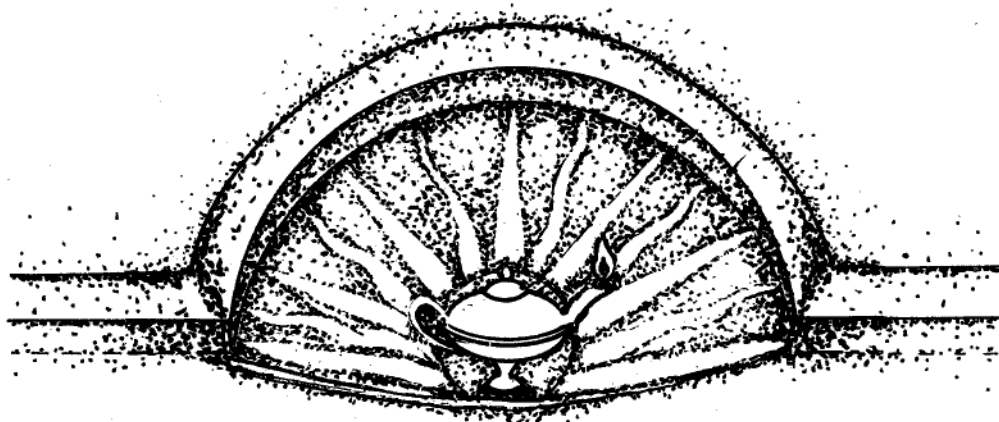
It is not easy to persuade most young people that the noise of some of the music to which they are so devoted is both physically and spiritually destructive. If children are accustomed from infancy to the sounds of classical music, however, a lasting foundation is built, and even if, during adolescent years, they temporarily are drawn to music that is more passionate in nature, the classical foundation will likely again assert its influence after they reach maturity.

Other sounds, too, are soothing to the nerves and refreshing to the Spirit: the laughter of children at play; the voices of Nature manifested in singing birds, croaking frogs, chirping crickets, tapping woodpeckers, and buzzing bees; the liquid tones

of a rushing brook and the roar of the ocean; the melancholy cries of seagulls; wind rustling through trees; the sound of gentle rain on the roof. Human voices, too can be beautiful: the call of greeting of a loved one returning home; gentle tones of a mother speaking to her children; the halting voice of an older person reminiscing about the "good old days;" the resonant, trained voice of a fine actor pronouncing his lines. Comforting, too, are the purring of a contented cat who has appropriated a lap for a siesta and the thumping on the floor of a happy dog's tail. The list of sweet, soft sounds on the everyday domestic scene is endless if we would just turn off the appliances long enough to hear them. The soothing sounds of Nature are legion if we would occasionally travel the back roads to get to them instead of continually racing from here to there on freeways, hearing only the car radio and the noise of other vehicles.

The occult student knows that if an individual permits his physical, or any other, vehicle to deteriorate during the present lifetime, the archetype for his next embodiment correspondingly will be weakened and, with considerable effort of will, inconvenience, and possible suffering, he will have to rebuild what once might already have been a reasonably healthy, well-functioning instrument. Certainly this is what will happen to those people who, by needlessly exposing themselves to the many appalling noises all too prevalent everywhere, damage their complex hearing mechanisms, nervous systems and other organs, destroy their peace of mind and, in general, impede their spiritual progress. The toll that unnecessary noise can take of all four vehicles is far greater than most people can imagine.

We all would be wise, therefore, to be selective in our listening and protect ourselves as much as possible from the tumult of modern life. Many calming, uplifting, and restful sounds surround us. Let us endeavor to admit them to our consciousness, learn to enjoy and savor them, and by so doing improve our physical, emotional, and spiritual well-being.



## *The Healing Christ*

Christ Jesus was a perfect channel for the Divine Healing Force, but even though a person be accorded the blessing of His all powerful ministration, he had to indicate a spirit of cooperation before he could be healed. He had to give some sign of admitting that he had transgressed and was willing to change. Hence we find the Healing Christ saying: "Stretch forth thy hand." "Take up thy bed and walk." "Go and bathe in the pool of Siloam." As Max Heindel pointed out:

"Those who were healed by the Christ would not have been affected unless they had obeyed and had done as they were bidden. This is a law of Nature that is absolutely sure. It is disobedience that brings disease. Obedience, no matter whether it involves washing in the Jordan or stretching forth a hand, shows a change of mind, and the man is therefore in a position to receive the healing balm which may come through the Christ, or through a healer of one kind or another as the case may be. Primarily, in all cases, the healing Force comes from our heavenly Father, who is the Great Physician.

"The healer is the focus, the vehicle through which the power is infused into the patient's body. If he is a proper instrument, consecrated, harmonious, really and truly in tune with the Infinite, there is no limit to the

wonderful works of the Father which may be performed through him when opportunity presents a patient of a properly receptive and obedient mind."

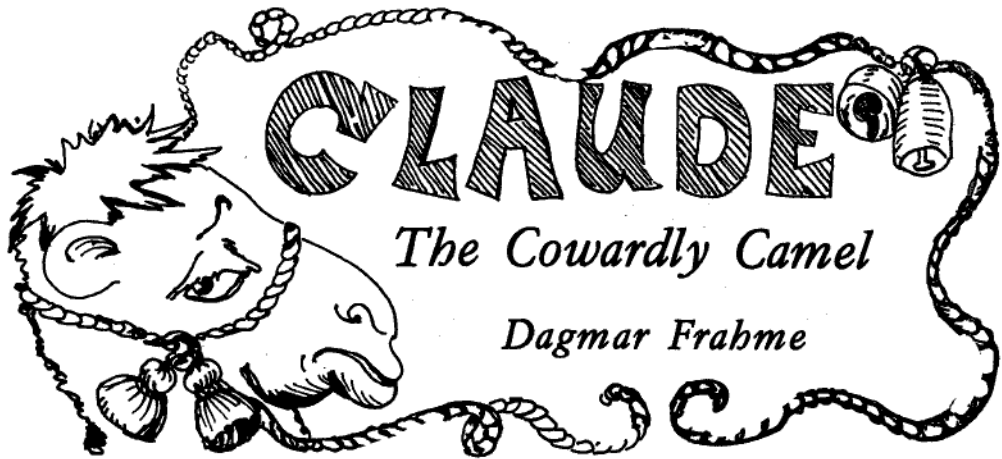
Christ Jesus said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." We are each a Christ-in-the-making, and we therefore each have the golden prerogative of sharing in His blessed ministry — and of being healed ourselves.

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

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

November.....2-9-15-22-29



(Part 2)

Finally Abdul called his assistants, and they all stood around prodding Claude one minute and scratching their heads in puzzlement the next. They had often seen balky camels who wouldn't get up simply because they didn't want to, but they had never seen a camel who acted as exactly as though he didn't know what was going on. They didn't know what to do with Claude either.

"We can't just leave him here, but we can't waste any more time. We can't afford to run out of water, and we certainly can't carry a camel," fretted Abdul. "Any ideas?"

His assistants solemnly shook their heads.

"We could load him onto a truck, but I don't suppose anyone knows where there is a truck out here in the middle of the desert?"

His assistants solemnly shook their heads again. Abdul sighed deeply and gazed out across the desert. "This," he said, "is one dickens of a predicament!"

Suddenly the lead camel, who had been watching the proceedings with a look that grew more disgusted every minute (and no face can look as disgusted as a camel's!) got up, strode over to Claude, and began to snort and snarl loudly. That is, a surprised Abdul and his equally surprised assistants *thought* he was snorting and snarling. Actually he

was telling Claude off and mincing no words in the process.

"Now see here, young man," the lead camel said in his roughest, gruffest manner, "we've all had enough of this nonsense. The storm is over and there is nothing to be afraid of. There was nothing to be afraid of while it was going on, either. All you had to do, as we kept telling you, was to lie still, close your eyes, and wait it out. A bit uncomfortable, I admit, with all that sand trickling over you, but nothing to get so unnerved about. We're a lot better off than Abdul and his men. We've got a built-in water supply, and they don't."

"It's high time you stopped being such a baby," went on the lead camel, who had seen the blink and felt very much encouraged. "Do any of those silly things you're so afraid of ever happen? Has a palm tree ever fallen on you? Has a dog ever bitten you? Has your shadow ever jumped up on your back and tried to strangle you? Has anyone ever snuck up from behind and taken your dinner away from you?"

Claude blinked again, but said nothing.

"Well?" demanded the lead camel angrily.

Claude shook his head, and Abdul and his assistants, who had been watching with bated breath, said "Ahhh," very softly.

"And did the sand storm do you any harm?"

Claude shook his head again, and Abdul

and his assistants said "Ahhh," once more.

"So," thundered the lead camel, "what, precisely, have you got to be afraid of?"

Claude rolled his eyes upward, the better to see the lead camel, and a look of amazement slowly spread across his face. "What, indeed?" he thought. There *was* nothing to be afraid of. Nothing bad had ever happened to him, except for the time that he had walked into a sheik's tent, knocked it over, and suffered a severe punishment at the hands of the very angry sheik and his very angry Council of Ministers. But he had walked into the tent because he was looking behind him to see if anything was creeping up on him, and didn't watch where he was going. He hadn't even thought about being afraid of walking into a tent.



"Well?" prompted the lead camel, more gently this time.

"Nothing," said Claude with conviction. "Absolutely, positively, indubitably nothing!"

"Right," agreed the lead camel. "So what are you going to do now?"

"I am going to get up," announced Claude, "and become a normal part of this caravan. I am going to enjoy the shade of palm trees, I am going to eat my dinners like a gourmet, I am going to let Abdul be my friend and feed me tidbits, I am going to live peacefully with my shadow, and I feel sorry for any dog who dares to bark at me."

After making this speech — the longest of his life — Claude got up, took his place among the waiting camels, and snorted impatiently. Even the delighted Abdul, and his equally delighted assistants, knew that this meant, "Let's get a move on!"



That evening, to Abdul's great relief, they came to an oasis with a little town nearby. Claude looked up at the palm trees and wondered why he had never before noticed how tall and graceful they were.

"Really quite beautiful," he thought. He ate his dinner and wondered why he had never before noticed how delicious it was. "Really quite good," he thought. He happened to look at his shadow while he was wiggling his ears and wondered why he had never before noticed how he could make shadow pictures. "Really quite amusing," he thought. He joined the other camels who were relaxing together and wondered why he had never before noticed how nice it was just to lie around and discuss the events of the day. "Really quite pleasant," he thought.

That night, Claude had the best night's sleep he could remember. He heard no noises, had no scary dreams, and didn't wake up until dawn. He ate breakfast, took his place in line, and snorted again, impatient to be off.

Just as the caravan was about to start, a big yellow dog, followed by a crowd of small yellow dogs, came down the road from the

town. The minute they saw Claude they rushed at him, barking loudly. "Coward! Coward! Coward!" they barked. Claude stood motionless, watching them disdainfully for a few minutes. Then, slowly and very deliberately, he lowered his head until he could look the big yellow dog right in the eye.

"SNARL!" snarled Claude fiercely, between clenched teeth. The big yellow dog's bark changed to a squeal. He backed away from Claude right into the crowd of small yellow dogs behind him, turned, tucked his tail between his legs, and ran back to town as fast as he could, yipping and yapping at the top of his voice and followed by the crowd of small yellow dogs, yipping and yapping at the tops of their voices.

Claude smiled — or, at least, he made the closest thing to a smile that a camel can make. "Well," he said, "that takes care of them."

The lead camel, who had been watching with a smile of his own, said, "Claude, I think we're going to have to find you a new name. 'Cowardly Camel' doesn't seem appropriate any more, especially not for a future lead camel."

Claude looked startled, then a faraway expression appeared in his eyes. "Why not," he said thoughtfully. "In a few years, who knows. . . ."



## INVISIBLE HELPERS & THEIR WORK

*[Continued from page 518]*

the body of the patient to manipulate a diseased organ or stanch blood in an artery, for instance, fingers are made temporarily from the flesh of the patient without causing him or her the least discomfort, and they are readily dissolved. When the Invisible Helper has finished his job, another effort of thought causes the atoms to scatter and the arm or hand to dematerialize.

Invisible Helpers, who drink from the cup of self-abnegation in order that they may use their force in service to others, are learning to use the new organ which even now is being built in the head and throat by the unspent creative force. This organ eventually will be capable of speaking the word of life and power, and Invisible Helpers now are learning to speak the words of power which remove disease and build healthy tissues.

Although considerable latitude is given to the Invisible Helper in the performance of his work, and although he is a channel through which health and healing may be restored to those who suffer, he must never lose sight of the fact that the healing Force, without which he could do nothing, comes from God. The Invisible Helper is an evolved and knowledgeable instrument; the Father God is the Divine Physician in Whom all healing originates.

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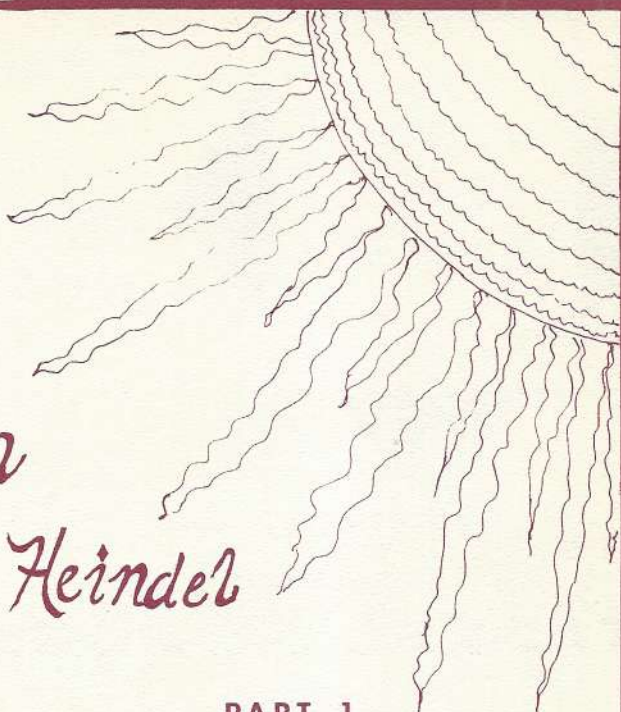
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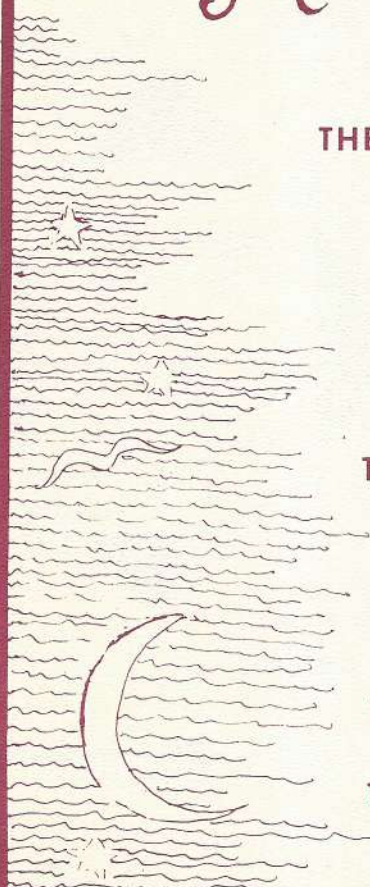
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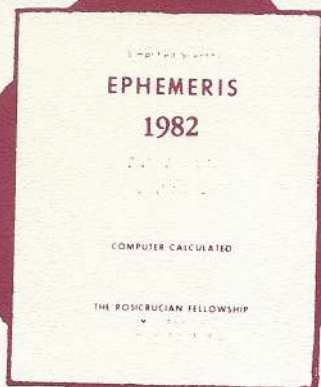


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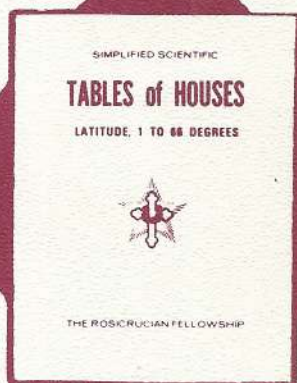
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