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



The Object Of The Rosicrucian Fellowship

When the mist laden air at the time of Atlantis condensed and filled the basins of the Earth with oceans of water, driving men to the highlands, many perished by asphyxiation because they had not evolved lungs. They could not pass through the portal of the rainbow which was, so to speak, the entrance gate to the new age with its dry atmospheric conditions.

Another great world transformation is coming, we know not when; even the Christ confessed his ignorance of the day and hour—but He warned us that the day would come as a thief in the night, and He prophesied that the conditions in the world would be similar to those prevailing in the days of Noah; they were living then in carefree enjoyment of life when suddenly the floodgates of heaven were opened and death and destruction spread before them.

Christ told us that it is possible to take the kingdom of God by storm and attain to the consciousness and conditions there prevailing. But Paul informs us that flesh and blood cannot inherit the kingdom of God; he states that we have a soul body (*soma psuchicon*—*I Cor. 15:44*), and that we shall meet the Lord *in the air* when He comes. This soul body is therefore as necessary to entrance into the new age of the kingdom of God as a body equipped with lungs was to the Atlanteans who desired to enter into the age in which we are now living. Therefore it is necessary that we make our calling and election sure by preparing the golden wedding garment, the soul body, which alone can secure our admission to the mystic marriage.

The multitude slowly is moving in the right direction, as led by the different churches, but there is an ever-growing class that, so to speak, feels the wings of the soul body sprouting—people who feel an inner urge to take the kingdom of God by storm. Though unaware of any definite ideal, they sense a greater truth and a more certain light than that which the Church radiates; they are tired of parables and long to learn the underlying facts at the very feet of Christ.

The *Rosicrucian Fellowship* was started for the purpose of reaching that class, to show them the way of illumination, to help them build their soul body and evolve the soul powers which will enable them to enter consciously into the kingdom of God and obtain firsthand knowledge. □

—Max Heindel

Precepts For The Rosicrucian Student

- Christ Jesus will be his ideal.
- Remembering the admonition of the Christ: "He who would be the greatest among you, let him be the servant of all," he will endeavor each day to serve his fellow men with love, modesty, and humility in whatever capacity may be offered.
- Having a firm faith in the wisdom and goodness of God, he will work with the trend of evolution by endeavoring to speak, act, and see only the good in his daily associations with others.
- Truth, honesty, and justice being fundamental qualities of the Divinity within, he will strive to express them in all his thoughts, words, and deeds.
- Knowing that his present conditions are a result of past actions, and that he may determine future conditions by present actions, he will waste no time in envying others, but devote himself to exercising his divine prerogative of free will in sowing good seeds for the morrow.
- Realizing that silence is one of the greatest helps in soul growth, he will ever seek environments of peace, poise, and quietness.
- Self-reliance being a cardinal virtue of the spiritual aspirant, he will strive to practice this virtue in thought as well as in deed.
- Knowing the Within to be the only worthy tribunal of truth, he will endeavor to establish this tribunal and refer all matters to it for final jurisdiction.
- Each day he will devote a certain period of time to meditation and prayer, endeavoring to lift himself on the wings of love and aspiration to the very throne of the Father.
- Knowing that failure lies only in ceasing to try, he will, in the face of all obstacles, continue patiently and persistently to strive for the high ideals taught by the Christ.

To Thine Own Self Be True

“**T**his above all, to thine own self be true, and it shall follow as the night the day, thou canst not then be false to any man.” *Hamlet, Act 1, Scene 3*. This advice, given by Polonius to his son, is perhaps the most valuable insight into self-development of all the vast store of Shakespeare’s wisdom.

Every day we are under pressure to do, to act, to say, to purchase, to praise or admonish, to accept or reject, and even to think, one thing or another that happens to be a belief, a product, a cause, or a person fostered by a particular individual or group. Family, friends, acquaintances, and people we never have met all endeavor, in one way or another, to influence our response to social, economic, personal, civic, and virtually all other factors in our lives.

Faced with this overwhelming array of pressures, we easily can succumb and become “yes men”—likely prey for anyone interested in promoting this or that objective. Unfortunately, many people are easy prey. To reject the appeal of someone close to us and to run the risk of facing subsequent disapproval or ostracism requires courage as well as tenacity of purpose. To ferret out, study, and make judgments on the facts of the matter—whatever it may be—requires time, persistence, and mental and often emotional fortitude. To think for ourselves and to stand up for principle regardless of convenience, friendship, “mutual backscratching,” or a false sensation of peace of mind requires a continuing vigilance and a willingness at all times to stand and remain on the firing line in defense of what we believe is right. It is not easy for even the most self-assured and calmly confident person perpetually to maintain such a stance, but this is the only posture that, in the long run, will bring us the individual evolutionary fulfillment we seek.

From the broader, spiritual standpoint, however, nothing could be simpler than to be true to ourselves. Our “inner voice”—call it conscience, intuition, the “cry of the heart,” or what we will—stands ready to guide us in all things to the extent that we allow. We are told that the first pristine intuitive impulse, uncontaminated by the belaborings of the reasoning mind or the distortions of emotion, comes directly from the World of Life Spirit and is true in all respects. If we follow that advice before it has been beclouded by imperatives from the lower nature or from the higher *personal* nature, we cannot go wrong.

Of course it still will be incumbent on us to study the matter at hand and be as conversant as possible with the pros and cons of the situation and with the motivations of those who encourage or discourage a specific endeavor, and to discriminate intelligently among options. Of course our feelings will continue to play a major role: attraction, repulsion, and indifference are highly potent, albeit often personal, factors. Of course we still will have to confront the importunings of others, to disagree diplomatically if we can, and to remain prepared for the hurt that personal rejection of us for our convictions always can bring. Nevertheless, “deep down inside” we do know what our convictions are and we do know what is required to uphold them. If there is doubt, we can ask ourselves: “What would Christ Jesus have done in this situation?” If the question is sincere, we will know the answer.

To be true to ourselves does not signify the immediate cessation of all mistakes. There is much we yet must learn before we can be freed from the Earth school of experience, and the learning process implies mistakes. If we are true to ourselves, however, our mistakes will be our own and we will maintain the dignity of personal integrity, even if accompanied by some still rough-hewn accomplishments.

At this time of new beginnings and re-stated goals, let us pledge ourselves to renew our efforts along these lines. The outer world will not cease trying to influence us to do this or that, and it will not stop threatening us with rejection if we dare to differ. As St. Paul said, however: “None of these things move me.” His higher Self was the influence he heeded, regardless of external inconvenience, disavowal, and pain. He was true to himself and, in consequence, remained true to His God and to all humanity. □

Mystic Light



Fullness Of Life

In considering the subject, "Fullness of Life," we must have in mind the basic, underlying truth that we human beings are essentially Spirit. Each person is a differentiated, individualized part of our solar God, possessing the divine potentials of our divine Creator and placed here to unfold these latent spiritual potentials into dynamic powers. We are truly gods-in-the-making. Thus, when we speak of "Fullness of Life," we are referring largely to the inner life, the life hidden in the mysterious recesses of the indwelling Spirit's soul and consciousness.

In other words, we are *not* our bodies, as many people still seem to believe. True enough, as Sparks of the divine Flame we are encased in several bodies, closely attached and related to them, and we could not function in the worlds to which they correlate us without them. They are essential to our progress in the long journey from all-consciousness to self-consciousness—from clod to God.

Nevertheless our bodies—the physical vehicles which are all too evident—and the invisible etheric, emotional, and mind bodies, actually are only our garments. As Egos, we put on these self-created garments during ante-natal life, as we come down from the higher worlds to birth in the material world, and we leave them, or their ashes, here when finally the silver cord is broken and the Spirit is released to go on to experiences on a higher plane. Together our bodies form what we call the personality, that part of the composite human being which is apt to manifest the lower, Lucifer-tainted area of our total make-up.

At one time we had no dense, physical body. As Virgin Spirits, we then were dwelling in the higher realms, but we had to come down into materiality in order to master certain necessary lessons which could be learned only in the Physical World. At the earlier time in our evolutionary journey, our consciousness or awareness was focused in the higher realms; we were closer to our Source, so to speak, so that the term "Fullness of Life" at that time meant something quite different from what it means today. It was possibly easier to accomplish, but more limited, and definitely defined by outside Powers.

We were destined to be freed from outside influences, however, and to unfold our own potentials until we became masters of our own destinies. Now we are definitely in the material world, having passed the nadir of it, we are told, and having begun the long ascent out of matter. We are largely on our own, learning with free will to refine our bodies so that they may become more adaptable and willing instruments of the Spirit within. This refining of our bodies, this cooperation with the tide of evolution, requires our knowledge of and adherence to the spiritual laws governing us and our universe. To the extent that we direct our lives in accordance with those laws, we experience the "Fullness of Life" which bespeaks the spiritual progress intended for us.

As we look about us today, however, it seems obvious that humanity is rather firmly enthralled by material things—by their acquisition, care, and flaunting. This, from the standpoint of spiritual progress is a very limited life-style, based upon selfishness and sensual self-indulgence. It tends to prevent the individual from partaking of the joys of his natural spiritual heritage, that "Fullness of Life" which requires the use of one's faculties in

loving service to others.

Although the divine Laws governing our lives do not change, the circumstances in which we function from age to age, from life to life, do change. This is necessary for the unfoldment of ever-higher traits and powers as time goes on. Thus we can understand that life and what was required of mankind during Old Testament times, some thousands of years ago—the time of Jehovah, the Race Spirits, Law, and separateness—were quite different from those of today under the benign influence of the Christ Ray. At that earlier time, Earth and its inhabitants were ruled by Jehovah and His Angels, who were the evolutionary products of a past period. During the Jehovistic regime, Law was supreme and pitted against the desires of the flesh. Every transgression required “an eye for an eye” and a “tooth for a tooth.” This, however, left no scope for the evolution of love and altruism “Perfect love casteth out fear,” so Christ came to save humanity, particularly the stragglers, from law and egoism by the cultivation of love and altruism. At His Crucifixion He purified the desire body of the Earth, thus providing purer desires for humanity.

The Christ came to “rend the veil”—to make it possible for *all* humanity to go forward on the spiritual path. He showed the Way to Truth and Life by making a sacrifice of Himself, and thus “rent the Temple veil.” The old system was abrogated, and a new way opened to salvation for “whosoever will.” The coming of the Christ Ray into our Earth at Golgotha was the first *direct* spiritual impulse to the Earth. Prior to that time all influences were from the outside; they came to mankind by way of the Moon and the race religions.

Christ started a new phase of evolution under the principles of love and regeneration. This ended the regime of Jehovah and the sway of Saturn—not abruptly, of

course, for there is always an overlapping of the old and the new. However, from that time on the pioneer Christian people have been in the second, or Sun, part of the Aryan Epoch, and are therefore substituting the Sun’s Day for the Day of Saturn as a day of worship. The new Christ Power permeating our Earth and all its inhabitants would thenceforth impinge upon the Christ Principle in every human being and rouse it into activity. A tremendously wider sphere of spiritual unfoldment was thus opened up to humanity.

The Christ Ray incarcerated in our Earth now is guiding our planet in its orbit from *within*, and will continue to do so until enough members of the human race have progressed to the point at which they can vibrate to the attribute of *love*—until their united soul bodies can float the Earth in its orbit. At present, the great Christ Spirit is the Sustainer and Preserver of our solar system.

Such a drastic change in man’s way of thinking and living as that brought by the Christ obviously could not be effected easily or quickly. When Christ Jesus spoke of bringing a sword rather than peace, He was referring to the difficulty He knew would exist because of the contest between the old and the new. History, even up to our present time, makes it obvious that this conflict has existed ever since His coming. Many people in the world today still cannot respond to the Christ influence—the influence of Unity and Universal Love. We cannot tell how long it will take them to evolve to this point, but it must come sooner or later. As St. John said: “There will be one fold and one shepherd.”

But “Fullness of Life” always must refer to the *highest* of which we are capable of reaching at any particular time. The coming of the Christ Ray as indwelling Planetary Spirit meant a confrontation between the idea of “me and mine”

and the idea of “you and yours.” Only the pioneers of the race were ready to respond to the new, high ideals—to this exalted new influence brought to further man’s progress.

From among these pioneers Christ Jesus chose His twelve apostles. These men were at the forefront of evolution, even though they may have been living in humble circumstances from a worldly point of view. Their complete acceptance of and dedication to the New Precepts enabled them to go about spreading the “good news” to distant parts of the then-known world, even though they were constantly persecuted and some were martyred. They knew that every person will someday accept the Christian Precepts; eventually, every knee will bow to Christ. Now everyone has the opportunity to live in the “Fullness of Life” which His coming made possible.

For us, “Fullness of Life” obviously requires attention to *right thought and action*. Although our actions are outer manifestations of our inner life or thoughts, they are the criteria by which we largely are judged in the material world. When our attitude is primarily right—that is, constructive—based on the desire to help and serve others, the outer manifestation will be characterized by the qualities displayed in full measure by Christ Jesus. The apostle Paul mentioned some of these in the 12th Chapter of his *Epistle to the Romans*: “Be kindly affectioned one to another with brotherly love; in honor preferring one another. Not slothful in business, fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer.” We are taught that every thought and action causes a ripple or wave in mindstuff. When these waves are caused by thoughts of the kind Paul mentioned, they go out to accomplish unsuspected good in the world. At the same time, the mind

must be kept clean and polished, active in constructive thinking. The mind is said to be "the most important instrument possessed by the Spirit, and its special instrument in the work of creation." Thus, "Fullness of Life" necessitates the right use of the mind—right thinking. When under the direction of the Christ Power, there is no limit to its accomplishment.

Love for our work is a part of the *full life*. Unselfish work enables us to gain knowledge without the arrogance that learning sometimes brings. We become what our thoughts dictate. In Hawthorne's story, "The Great Stone Face," there is an excellent example of this. The boy who constantly looked at, thought about, and almost worshipped the Stone Face sculptured in the rock near his home found in later life that he had come to have features like those of the beloved Face. Repetition of thought determines our general attitude. As St. Paul, who well knew the way to establish an attitude of mind, admonished: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report....think on these things."

"Fullness of Life" today involves being a self-conscious channel for the Higher Ones to use for the benefit of humanity. "Self-conscious" is a very significant word, meaning that one is to be fully aware of what he is doing, that he *wants* to take a certain action. He has renounced, willingly and without outside urging, his own will to that of the Higher Ones who have the wisdom to guide and direct humanity on the Upward Way. The self-conscious channel is one who *seeks* to know the will of God and does not allow his own will to interfere. This is not to say, of course, that we are to neglect developing our own powers of observation, discrimination, initiative, etc., but simply that we are

to keep them under higher direction. This direction may come through the faculty of intuition, or some other way. Nor should we forget that we are to become self-reliant. We are to learn to stand alone. Ultimately, our goal is "to learn the lesson of working for a common purpose, without leadership; each prompted alike by the Spirit of Love from within to strive for the physical, moral, and spiritual uplift of all the world to the stature of Christ—the Lord and Light of the world."

"Fullness of Life" requires dedication to exalted Ideals, which brings an awakening of the Spirit—an eager anticipation by the Spirit which brightens all life's circumstances. Lofty ideals inspire us toward higher motives in all we do, helping us to fulfill our tasks as blessings, our duties as privileges. They help us to express joy, peace, and spiritual faith as we serve God and humanity. *Living* our ideals in daily life enables us to grow indifferent to material success and failure, to victory and defeat. Spirituality becomes a vital factor only when we live and serve our ideals faithfully. Like a light in the darkness, they ever guide us upward and onward, making our lives radiate spiritual power and the brightness of true joy. To abide by our ideals requires undaunted courage, unwavering faith, and selfless aspiration, but the golden glow which it can bring into our lives and the lives of those about us bespeaks the "Fullness of Life" to which every spiritual aspirant should aspire.

"Fullness of Life" certainly involves trust and faith in our Creator and His innumerable Helpers. By means of faith and trust in Him we can observe His Wisdom in the midst of our seeming misfortunes. By faith and trust we are purified, liberated from self-wrought pain and selfishness. Max Heindel tells us that "Faith is the force in man which opens up the channel of

communication with God and brings us into touch with His Life and Power." He says, too, that "faith opens and expands our mental capacity as sunlight unfolds the beautiful flower." Blessed, indeed, is one who has both faith and mental power. His accomplishments truly make for a high degree of "Fullness of Life." Mr. Heindel further points out that "without faith we cannot pray in a manner so as to acquire spiritual illumination." Yes, faith and trust are essential to those seeking true "Fullness of Life."

It seems difficult for some people to have faith and trust in God. This is usually because of the materialistic, skeptical mind—there is an imbalance between the head and the heart, the intellect and the feeling. But this *can* be changed where it exists. It can come about in various, and perhaps unexpected, ways, if the aspirant longs for it with enough intensity. The intellect can be mastered and the whole life be re-directed. A wonderful example of this is found in St. Paul's experience as he traveled to Damascus. Paul, the Apostle to the Gentiles, was a strong "law and order" man, having been brought up by those who obeyed the Race Spirit to the letter without question. But his heart was yet to receive the divine touch. Turning from his fanatical persecution of the Christians, he listened to and heeded the message that came to him on the way to Damascus. Thenceforth he became a self-conscious channel for the Christ, and he brought many into the new, higher way of living.

Another more modern example of a life re-directed is that of Starr Daily, whose book, *Love Can Open Prison Doors*, is well worth reading. This man was brought up as a criminal—taught to steal, falsify, and terrify. This eventually landed him in prison. Then came the turning point. Like St. Paul, he had an experience which showed

him the futility and wrongness of his past life. When he got out of prison, he was a different person. Thenceforth he spent his time trying to help others—to show what a measure of the Christ Love could accomplish in human regeneration. He came into a great “Fullness of Life,” about which he had hitherto known nothing.

As spiritual aspirants, we never should feel satisfied with our lives, never think that we are living our lives to the fullest, spiritually speaking. No matter how outwardly busy we may or may not be, the real “Fullness of Life” can be measured only in terms of our inner lives. There are degrees of “Fullness of Life;” there is always a higher level of spiritual accomplishment before us. It is well to think of life and our experiences here on the physical plane as challenges—challenges to master our lower selves, to unfold our higher qualities in all their fullness. The Adepts, those exalted Ones we know of as the Brothers of the Rose Cross, are shining examples of “what man has done, man can do.”

If “Fullness of Life,” as Christ Jesus taught it in His immortal Sermon on the Mount, seems too high for our present abilities, we can take comfort in remembering that “Rome was not built in a day.” Neither are our lower selves conquered in a day, or perhaps in this life, or in some lives yet to come. We should never forget, however, that no effort, no matter how small, ever is lost; it adds to the steps that lead upward and onward forever. We cannot turn time back and relive to better advantage any of our previous years, but we can begin anew and seek for that “Fullness of Life” which Christ Jesus portrayed for us. We can begin with renewed determination to make our lives so full of constructive thoughts and actions that we feel the glow that comes from hearing the blessed words: “Well done, thou good and faithful servant.” □

—A Probationer

Mystic Light

The Year Of The Fruit

Any time is the time for a renewed dedication to the life of the Spirit and a self-appraisal to determine how closely we are following our resolutions in that area. The beginning of a New Year is always an especially good time for a review of past performances and a re-thinking of our aims and goals.

What were we thinking about last year at this time? Have we kept closely to our chosen paths? Have we made any progress at all, or has it been mostly retrogression?

Fortunately, few of us actually go backward and lose ground, but have we gone forward as much as we had hoped? Or, if we are honest, as much as we could have?

A good measuring device is to look at the fruits that have manifested in our lives. St. Paul says “...the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.” (*Gal. 5:22-23*) How many of these are present in our lives now? We all have some of them, to some degree.

Dare we make a New Year’s resolution that we will bring all of them to fruition in our lives during this coming year? Not lightly, we don’t. But dare we not? Is this not part of God’s purpose and plan for us, that we become embodiments of these qualities? A refusal to try is a rejection of God’s will for us. To say we will, but with fingers mentally crossed and a skeptical attitude, is just as bad. For “...what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul.” (*Deut. 10:12*)

We need not feel daunted at the magnitude of such a resolution. All the forces of heaven and Earth are called to help us when we sincerely set foot upon the path. The yearning love of the heavenly Father is constantly drawing, upholding, and sustaining us. The moment we turn our faces toward Him, He starts forward to meet us, offering us all the fruits we see in Him.

His love for us brings forth an answering love in our own hearts, and such love brings with it joy. What peace we know in His presence, what awe at His patience with our dallying in the market place. In view of His treatment of us, can we express less than kindness to other of His children? Can our actions contain ought but goodness?

As we meditate upon His faithfulness to us, we are inspired to remain steadfastly faithful to Him. We become like that which we gaze upon, so by keeping our eyes upon Him we find His gentleness beginning to express through us.

Anyone who is expressing the fruits of love, joy, peace, patience, kindness, goodness, faithfulness, and gentleness also must be manifesting self-control. Without it, it would be difficult to express the other fruits.

As we think on these things, our hearts lift in hope. Our Lord never asks of us more than we are able to do. We will not coerce, but when of our own free will we turn to Him, we can be confident that His great power is joined with ours to help us achieve our goal, which is also His Will for us.

In humility before such a God, our faith is strengthened and our love quickened. With His help, and by His power working in us, we will strive to make this the year of the fruit. “If God be for us who can be against us?” (*Rom. 8:31*) □

—Olivia Barnett



Standing

Alone

The majority of people in the world do not know the Truth about spiritual realities. Thus, if we would find Truth, we often must break away from what is commonly believed and seek Truth on our own. The majority of people are not willing to deny themselves, take up their crosses, and follow Christ (*Matt. 16:24*), and "to enter by the narrow gate...for the gate is narrow and the way is hard, that leads to life, and those who find it are few." (*Matt. 7:13-14*) Thus if we would follow Christ and tread the path of Initiation, we must be willing to go alone.

Breaking away from conventional beliefs and actions brings difficulties. Max Heindel notes that, "Boys pass a barren tree with indifference, but as soon as the tree bears fruit, they are ready to throw stones and rob it. So it is with men also: while we walk with the crowd and do as they do, we are unmolested, but the moment we do what they know in their hearts to be right, we become a living reproach to them even if we never utter a word of censure, and in order to justify themselves in their own eyes they begin to find fault with us." Also, many leaders feel that their power is threatened if individuals do not follow their dictates, so pressure may be put on anyone who does not join the crowd (whether or not the crowd

is right).

The criticism and pressure we receive as a result of stepping out from the crowd may make us wish that we could withdraw entirely from the community and go to a monastery where we could give ourselves over to the spiritual life undisturbed. Max Heindel notes, however, that "the victor's palm is earned by overcoming the world, not by running away from it. The environment in which we have been placed by the Recording Angels was our own choice when we were at the turning point of our life cycle in the Third Heaven, we then being pure spirit unblinded by the matter which now veils our vision. Hence it is undoubtedly the one that holds lessons needed by us, and we should make a serious mistake if we tried to escape from it altogether." Also, the community offers opportunities for service which are not present in the monastery or on the mountain top, and service is an important component of the Path of Initiation.

As we seek Truth and follow the Path of Initiation, we meet forces of resistance from which we must not run away. How, then, can we fortify ourselves for the battle with which we will be faced? In order to withstand criticism, we must learn to judge ourselves. When we know in our hearts that we are doing right, the criticism of others need

not bother us. Abraham Lincoln noted that, "It is difficult to make a man miserable while he feels he is worthy of himself and claims kindred to the great God who made him." In order to withstand pressure from those who would like us to follow the crowd, we must arm ourselves with Truth, so that we can distinguish clearly in our own minds what is right and what is wrong and can explain to others why we believe and act as we do. Paul exhorted the followers of Christ: "Put on the whole armor of God...that you may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having girded your loins with truth, having put on the breastplate of righteousness, having shod your feet with the equipment of the gospel of peace." (*Eph. 6:10-15*) It is also comforting to realize that, amid our trials, God is with us, and "If God is for us, who is against us?" (*Rom. 8:31*)

Christ Jesus knew that His followers would be persecuted for their beliefs and yet He encouraged them to remain faithful because He also knew that the spiritual benefits would far outweigh the suffering involved in their earthly trials. In the Sermon on the Mount, Christ Jesus said: "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad for your reward is great in heaven, for so men persecuted the prophets before you." (*Matt. 5:10-11*) Paul noted: "For this slight momentary affliction is preparing us for an eternal weight of glory beyond all comparison." (*II Cor. 4:17*) By standing for that which is true and right under all circumstances, we develop an inner strength which will enable us to help lift the world out of its spiritual darkness and suffering. In the end, truth and right will win.

When we set out on our own, when we no longer trust conventions or laws or other people to guide us, it becomes our responsibility to guide ourselves, and we must develop the Light within. Paul was mindful of the temptations which arise at this state when he wrote: "For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in one word, 'you shall love your neighbor as yourself.'... So then as we have opportunity let us do good to all men." (*Gal. 5:13-6:10*) Max Heindel also gave a warning: "The greatest danger of the aspirant on this path is that he may become enmeshed in the snare of egoism, and his only safeguard is to cultivate the faculties of faith, devotion, and an all-embracing sympathy."

Christ sent His disciples out with the admonition "Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves." (*Matt. 10:16*) As we go forth, aiming to follow in Christ's footsteps and to further the cause of Truth and Right, we may grow strong by taking as our motto: "If thou art Christ, help thyself." □

—Elsa M. Glover

Mystic Light

Cleansing The Temples Of Our Spirits

"**K**now ye not that ye are temples of God, and that the Spirit of God dwelleth in you?" (*1 Cor. 3:16*) Yes, we are temples of God, and it is our privilege and responsibility to keep our temples pure and holy.

We know that we must avoid drugs, certain foods, and intoxicating drink to keep our temples holy, but our actions, thoughts, and words also must be regulated. It is not that which we put into our mouths which defiles, but that which comes out.

"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." Paul tells us in *Galatians 6:7* that if we sow to the spiritual side of our natures we shall reap spiritual rewards; however, if we sow to the flesh, we shall reap corruption.

As students of the *Rosicrucian Philosophy*, we have learned that with every breath we draw, from our first moment of birth to our last moment before passing from this earthly plane, ether enters our systems and etches pictures of our surroundings and our actions on a seed atom in our hearts. This is similar to the negative of a photograph. Each of us carries with us this complete record of our lives, which is assimilated after death. So we build and we sow until the mo-

ment we pass on. Then is the harvest time—this is when the negatives are developed into full living color blow-ups. Immediately after we are freed from our dense bodies, our past lives pass before us in reverse order. We remember everything and stand as spectators—a captive audience—as these pictures impress themselves upon our higher vehicles. From adulthood, to youth, to childhood, to infancy, these life pictures roll backwards. In purgatory, the panorama is repeated, and now we feel with all the intensity possible each scene as it passes before us. Every incident of our past lives now is lived over again. Reaping what we have sown in purgatory takes about one-third as many years in our post-mortem existence as we lived in the body. We see first the effects and then the causes which produced them and feel in a profound and concentrated measure all that we gave to others. We are acutely aware of every action which inflicted pain on another.

In the First Heaven, the process is repeated with regard to our good deeds. They are transmuted into love and benevolence, and we feel in the same intense manner gratitude for kindness received from others and the good we

ourselves have done.

There is a way to avoid this suffering in purgatory, however, which also will allow us to gain the maximum soul growth in this life and accelerate our spiritual advancement beyond our fondest dreams. It also will benefit us daily and improve our existence from the moment we begin to practice it. Mr. Heindel channeled this method to us and considered it a keynote of the *Rosicrucian Teachings*. As he explained in *Letters to Students*: "The value of any particular teaching depends upon its power to make men better here and now; to make them kind and considerate at home, conscientious in business, loyal to friends, forgiving to enemies; and any teaching which is easily applied and will accomplish such results needs no further recommendation.

"Where shall we look for such a teaching? We have a monumental cosmogony, describing world periods, revolutions, epochs, and races. Will that study make men more kind? Or, if we can get them to pore over the mystery of numbers and names in the Kabala, will they become more conscientious? Surely not; therefore such knowledge is of minor import. Will it make men moral if we teach them of involution and evolution, or if we describe the cyclic journey of the soul through purgatory and heaven. Certainly not...But, you will ask, what then is left of our teachings? The greatest teaching of all, and the most practical. One that will arouse no antagonism in the devotee of any religion and will produce more beneficent results from the day it is applied and affect future lives also, regardless of whether the man who practices it ever hears the word *Rosicrucian* or learns more of our teachings."

Mr. Heindel received from the Elder Brothers what he called "The Secret of Soul Growth" in the evening exercise, retrospection. The Teacher said at the time of giving

it that if it were possible to prevail upon the most depraved person in the world to perform this exercise faithfully for six months, he would be permanently reformed.

Retrospection is an exercise performed just before retiring for the night, and through it we see, as in purgatory and the First Heaven, the effects and the causes which we have drawn to ourselves. We learn the lessons of this life and some lessons which ordinarily would be reserved for future lives. As we retrospect thoroughly each night, we clean up our desire bodies and begin the work of building our soul bodies—the golden wedding garments.

In retrospection, we review the events of the day in reverse order from the time of retiring to the first moment we awaken in the morning. From evening to afternoon to morning, we consider the events of the day, both negative and positive and feel all the hurt, anger, fear, love, and graciousness of the day. We must try to see vividly each incident as if we were viewing the characters in a play—clearly and intently. It does no good to say, "I shouldn't have done this or that," in a mild manner, but we must feel the pain as if salt were rubbed into the wound of a new cut. We truly must repent for all that we do which we know is not beneficial to our growth. We must confess truthfully—not change the events to suit our questionable actions, but be as honest as we would be if Christ himself were beside us. If Christ would not have acted in a like manner, then perhaps we should examine our actions more carefully. We must put ourselves impartially in the jury box of our own courtroom as we blame where blame is due, repent, and firmly resolve to reform. We praise where praise is merited, but we usually do not seem to have a problem praising our good actions or even bringing them to mind. As we determine to do better each day and continue

with the faithful practice of retrospection, we may not live up to our resolutions, but as we keep on trying, we will succeed a little at a time. As we consciously and conscientiously do our retrospection correctly *each evening* before we end our days in sleep, we become better here and now and upon death will be free as soon as we leave our bodies. We will be able to use the years normally spent in purgatory in the First Heaven.

For the moment, substitute the word "confession" for "retrospection." In confession, our past deeds and wrong-doings are revealed, and, as we release them, we feel as if a burden has been lifted off our shoulders. We restore balance to the temples of our Spirits. If we do not right a wrong at the time of occurrence, the thought form of anger or fear or shame sinks very deep into the sub-conscious and ferments or boils. If such thought forms continue to go into our temples without release, they eventually will "explode." Confession is a release of this energy we have buried in our sub-conscious minds; it brings the intense feeling to the surface and out of our temples, thus releasing the pressure we have allowed to build. Confession does not have to be to a priest or a minister; it can be made to the person who has been wronged or it can be made to the Higher Self or Christ Within in retrospection.

It is an excellent idea to extend the principle of confession or retrospection to the preceding years of life so as to clear up any complexes we have allowed to build or become imbedded in our temples and frustrate our success. This process might be called delayed retrospection and is best done in writing. In delayed retrospection, we prepare a general outline of the events of the past which involved fear, anger, shame, etc., and we do as much as possible at a time until the whole life has been retrospected. Gradually, we

find that a wonderful mental and emotional release results which will be reflected in improved conditions in our lives.

Delayed retrospection can be a saving grace. Just as we must clean out our whole closets prior to putting in our new clothes, or empty our minds before we can concentrate, or give before we can receive, so also we must rid our temples or minds of all that has been accumulating over the years before retrospection on a nightly basis really can be effective.

How does one start this project? Just as a computer contains all we have inserted into it, so also do our minds contain all that we have accumulated, and we must push the right key to recall the information. Questions are the keys to recall our life trials, fears, hates—as well as our good deeds, for, as in nightly retrospection, we must praise where praise is due.

As each question is asked, an answer also is given. It is helpful to jot down the incident on a 3 x 5 card. This then is filed into its respective place in the reverse order of our lives to date. By reviewing the incident and releasing it, we find that another

challenge or incident comes to mind, which we can record on another 3 x 5 card.

One reward of looking back at the past is that we can see on a day to day basis some of the effects of causes we have set in motion happening before our very eyes. We often see that we not only are drawing to us events to justify our current thoughts, feelings, and actions, but we also are paying off some debts from previous deeds.

Until we accept responsibility for that which happens in our lives, we cannot become drivers of our destinies. We remain passengers of life. Until we consciously know that we draw to us exactly what we ourselves need to balance the scales of our own actions or thoughts, we will not change our lives and progress.

Although being honest and truthful about ourselves and our actions may be painful at times, we must cleanse our temples. We must leave our possessions of the past behind. Possessions can be considered not only as material goods, but also the fear, hate, anger, and self-pity we cling to only because it is familiar.

As we ask the following ques-

tions, let us put ourselves in the jury box and let the Christ Within be our judge.

—*What was my greatest mistake?* A mistake is defined as: an error in action, opinion, judgment; a misconception or misapprehension. So, not only must we look at misdeeds, but also at all that might contaminate the temples of our Spirits, such as greed, selfishness, intolerance, or the appeals to the lower nature in the gossip we listened to and helped spread. A wise one once said that each moment we spend talking about someone else's problems, challenges, or life in general is time we could spend working out and releasing the skeletons in our own closets. All these make our temples less fit as homes for our Spirits. So many of these mistakes are such ingrained parts of our lives that we do not even notice that they are unwholesome.

—*What would I like to erase most from my memory?* Would we like to erase the times that we reacted angrily to another's words or hostility, or the times we were untruthful in order to justify our own questionable actions, or the times we rejected another's viewpoint because it did not fit into our scheme or plans?

—*With the opportunity, what would I try to do better?* Would we try to keep smiling despite the trials which come our way? Would we spend more time serving others rather than considering our selfish goals? Would we be strong and fearless despite all that crossed our paths?

—*If I have failed in the past, why have I?* Did fear keep us from going forward that one more step which would have brought success? Did we really not believe in our goals? Did we utter with our mouths that which we did not believe in our hearts?

—*Am I truly the person I want to be? Am I truly doing the best that I can do?* Mustn't we admit that



many times we could have done more? We could have put out a little extra effort to help another in a time of trial or put a little extra thought into those words we hastily spoke.

—*Do I hate anyone? Whom do I fear?* It is astonishing to realize that when we dislike someone, that person is like a mirror reflecting traits in us that we dislike about ourselves. As we look back at the people with whom we have had conflicts, we must confess our own faults.

—*Have I truly forgiven others? Do I wish them well?* If we can remember someone who hurt us and really wish him or her well, we have worked out our forgiveness. If we cannot do this, we can rest assured that the same type of personality and conflict will present itself to us once more in order that we learn to forgive.

—*Who has been the greatest influence in my life?* At first we might consider the most spiritual or knowledgeable or wonderful person who had impressed a great Truth upon us. But, should we not look to the person who presented the greatest challenge, the person who brought out the most fear and emotion? Perhaps the person of greatest influence is the most difficult person, the one who taught us the greatest of our lessons and revealed the area which continues to present the most challenge.

—*What is my greatest fear?* Is it that we will cease to try to live up to our ideals, or cease to try to continue growing and serving, or that we allow others to influence our actions, thoughts, or deeds in a less than positive way? Should we not fear those negative thoughts or attitudes which hinder our spiritual growth, or that we fall prey to deception and dishonesty? Should we not fear crystallization in our lives, or the feeling that we are better than our brothers and sisters?

—*Am I ready to leave this world without regret?* Don't we each have

goals to which we aspire in this lifetime? Should we not consider this question each morning and work toward the goals we feel we must attain before we leave? Do we not wish to see the Christ Within in each person we meet and the good in each day—especially the challenging ones?

—*Is today better than yesterday?* Am I proud that I have experienced all that has transpired in my life in order that I am at my present station right now? Do I wish I were somewhere else? Have I grown in consciousness? Am I still learning great Truths which make me a better person? Do I look forward to waking up each day? If we can say today is better than yesterday, we know that we are progressing in the right direction. It does not matter where we have been or what experiences we have had. It only matters that we are on the right track, climbing the mountain to our real home with our heavenly Father. Each experience in our lives occurs in order that we do just that. As we repent and revise our thoughts, actions, and deeds, our lives change and we direct our goals to those of benefit to ourselves and others.

We cannot review our lives in delayed retrospection or nightly retrospection without becoming better people here and now. If we know that at the end of the day we must ask ourselves questions such as the foregoing, we will work towards doing that which we would want to *share* with the Christ Within, not *confess* to the Christ Within.

A tremendous sense of relief follows this confession to our Inner Self or Higher Self, and the temples of our Spirits experience a bit of an empty feeling after the release. Then there is a tremendous sense of freedom and initiative to fill our temples once more, but this time with the good, the positive, and the spiritual. □

—**Paula Lyon**

The Eternal Now

“**T**he eternal now” is a phrase sometimes used by philosophers to emphasize the importance of the present. The present is all important because it is in the present instant that we decide how to redeem the past and shape the future. Under the Law of Consequence, whatever we do right now—whether good, bad, or nothing at all—will determine something about our future. It also helps determine whether we are learning our lessons from the past or whether we will have to have harder lessons later.

Nevertheless, some people seem hardly to live in it at all. Either they live in the past, lamenting what has gone and yearning for the “good old days,” or they live in the future, perhaps fearfully, perhaps hopefully. The present, however, has little meaning for them except as a time to be “gotten through” as painlessly as possible. Obviously, under such circumstances their development necessarily is slow.

Our use of the present moment shows our understanding—and our ability to act on that understanding—of the true nature of human existence and evolution. In our hands we hold all that is precious from the past. On our shoulders weigh all our transgressions from the past that we have not yet transmuted. Through our activities in the present moment the future is determined—both our personal future and the future of mankind in general.

The present moment has one advantage over every other moment of time: it is completely our own, to do with what we will. Past opportunities are gone and future opportunities have not yet come. The present moment represents the opportunity we can seize upon and, if we will, shape into something worthwhile. □

Mystic Light



Transition

Once a wise man lived in a distant land, beloved by all who knew him. For many years people had come to him, seeking advice or, simply, desiring to hear him talk. He spoke the wisdom of the ages, and although it often happened that those who heard him did not fully understand the significance of his words, they were healed and restored by the wealth of love

and sympathy that emanated from him.

The wise man had a daughter whom he dearly loved, and who bade fair, in her own time, to achieve the grace and wisdom of her father. One day, when the wise man knew that the time of his transition was not far off, he sent for her.

"My child," he said, as she sat on a cushion before him and rested her head on his knee, "the time of my departure from this world is close at hand. I will soon journey onward into the higher realms, and I am content. I grow weary here, and although this physical body has served me faithfully and well, it will be a relief to shed its weight for the last time."

"She smiled up at him. "I know, Father," she said. "I, too, have felt that you will soon leave us. We will miss you, but you will be doing even greater work in the higher worlds where you will live. It is right that this should be so."

Her father gazed upon her affectionately, stroking her hair and smiling to see it shimmer in the sunlight. Ever since she had been a tiny girl, his most precious moments on Earth came when that shining golden head rested against his knee and they talked together in full understanding and confidence. Of all that he loved on Earth, he knew that he would miss his daughter the most. But he knew, too, that even in the wider work, he would never be far from her.

"One thing disturbs me, my child," he said. "I know that you will not mourn my departure or waste time in tearful lamentations, and for this I am grateful. But I fear there are many others—those who come to me for solace and counsel—who will bewail my passing and grieve deeply. Not for my sake do I deplore this, but for their own. Sorrow of this sort can be only destructive, as you well know."

"Yes, I do know, Father," she replied, "but I believe it will be easier for me to keep from grieving than it will for the others. I am glad for you because I know how free and *truly* alive you will be in your new condition. Besides, I am fortunate enough to remember my experiences during sleep, and I have seen how much happier the others are who have passed on. But many people now on Earth have not been so lucky. To them, the passing of someone they love or are dependent upon immediately becomes a void in their lives beyond which they cannot see."

The wise man sighed. "And that is why I ask that you help those others whom I will leave behind. Remind them that I will be engaged in a new work and that I will still often be with them, even if they are not aware of it in their waking hours. Urge them, as best they can, to transmute their tears into positive action. Urge them to intensify their service here on Earth, for nothing else will so successfully overcome a sense of loss or grief."

"I will, Father, I will," she assured him. For a long time, then, the two sat together, speaking little but

united in a bond of harmony, contentment, and deep love.

The next morning, when the wise man's followers had come together under the great oak where they usually met to hear him speak, they were surprised to see his daughter advancing toward them. Often she had accompanied her father to these gatherings, but never before had she come alone.

She was clad in a long, flowing, white garment, and her hair was bound with a thin gold band. She smiled gently at the followers, who watched her expectantly. One or two, who had a sudden premonition of what she was going to say, sighed and looked away.

"Dear friends," she began, "my father passed into the higher worlds early this morning. His allotted time on Earth is over, and he has been found worthy to participate in the wider work. He rejoices to be freed of earthly shackles, and is eager to begin his new duties. His passing was very peaceful, and he was met by one of the Shining Ones, who commended him for his accomplishments here."

The maid stopped speaking and looked at the followers. Some wept openly, some looked as though they could not believe what they had heard, and others—the oldest—nodded almost enviously. "Yes, yes," said one of them softly, "it was his time."

"But what are we to do?" cried someone else. "We can't live without him. What will we do without him?"

"We must do our work. We all have service to give, just as he gave service so unstintingly," the maid said in an impassioned voice. "He offered counsel and showed us the way. He told us much that we are fortunate to know. And because we know the truths that he shared with us, we are bound to use those truths in our own lives. Truly he made his mark upon the world. Now the time has come for us to make our own marks."

The maid took a deep breath and went on, speaking more softly. "My father does not want us to grieve for him. I know this, and deep in your hearts you also know this. Rejoice for him—rejoice *with* him—for he has good cause to be glad. And although he would never call it such, I pray you do not let your sad hearts be a burden to him."

Again the maid looked at the followers, earnestly, beseechingly. "His last request to me was that I urge you to immerse yourselves in service to others. And I add this request of my own: put his teachings to use. Make them a part of your lives—of your very selves. In this way he will be more with you than ever he was in the physical body."

Then, saying no more, the maid turned and walked away.

For a long time, the followers remained together, each in his own way remembering his days with the wise man and mulling over in his mind the things the

daughter had said.

Then one rose and spoke: "The maid is right, and it is fitting that we do as she asks. Although he whom we love is gone from us in the body, he is immortal in heaven, as we are, also. And we can best immortalize him on Earth by serving, as he taught us to do. Come, my friends, let us cast off sorrow, and be about our business."

* * *

A year later, the followers were again gathered at the oak tree, this time for the dedication of a school in which the teachings of the wise man would be made known to those who had ears to hear.

The wise man's appeal for service had not gone unheeded, and changes already had been wrought in the countryside. Beggars who formerly sat by the side of the road, passive and whining, had been taught to help themselves and were earning money at odd jobs and growing their own food. Some followers were working, without compensation, in the homes and farms of the poor, helping with housework and the chores of the fields and caring for those who were sick. Others had gathered little children around them and were instilling in them both knowledge and dignity. Some had founded a hospital, where the sick and suffering could find comfort.

On this day of soft sunlight and caressing breezes, the followers greeted each other joyfully, eager to hear and relate the news of the preceding twelve months. The wise man's daughter was there, too, for she was to be a teacher in the new school. As she passed among the followers, shaking hands with some, embracing others, they marveled at the maturity, composure and intensified beauty evident in her features and bearing. Clearly, she would be a worthy successor to her father.

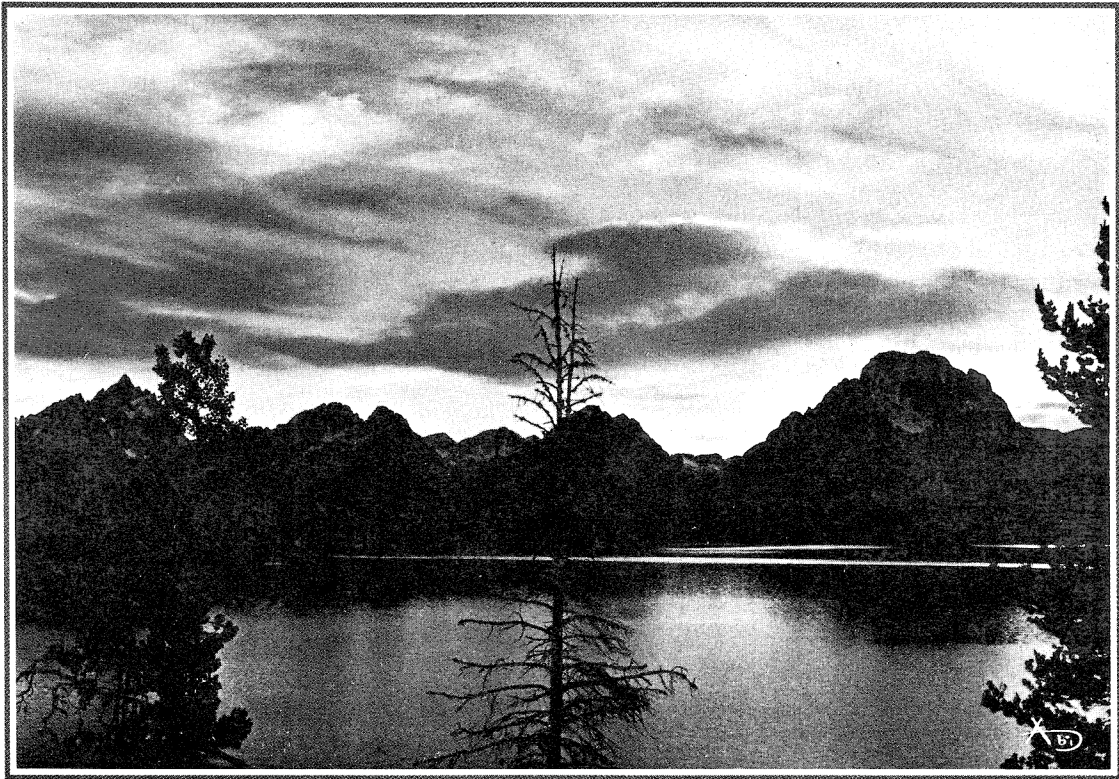
Then the ceremony of dedication commenced. Prayers were offered, words were spoken, songs were sung, and there was a tribute—loving, respectful, and evocative of blessed memories—to the wise man who had been the instigator of so much that was good.

As the last speaker resumed his seat, there was a sudden gasp from the onlookers. A familiar figure, clad in the simple brown garment which the wise man had always worn, stood slightly apart from the crowd. The beloved face, once wrinkled with the marks of dignified old age, now was unlined and glowed with the fires of an unearthly strength and enthusiasm. It was indeed the wise man, transmuted by the characteristics of the higher world, yet, nonetheless, recognized by all. The figure remained for a moment, smiling and bestowing a look of warm approval upon the followers. Then it was gone.

For a moment, the onlookers stood silent. Then they turned and went their separate ways. The ceremony was over. It had been complete. □

—Dagmar Frahme

Max Heindel's Message



The Ring Of The Niebelung

The Valkuerie (Continued)

The following article is taken from Max Heindel's illuminating work, "Mysteries of the Great Operas," sold by The Rosicrucian Fellowship. A complete price list of our publications will be mailed upon request.

Under the third root, which was with the Frost Giants, was the well of Mime. The Frost Giants, or Nature Forces, had existed prior to the establishment of the Earth. They had helped in its formation and, therefore, knew many things which were hidden from the gods. Therefore, even Wotan, the god of wisdom, was wont to go to the well of Mime to drink therefrom, that he might receive knowledge of the past. He also had to drink from the fountain of Urd that he might renew his life.

Thus we see that the Hierarchies, who help us to evolve, are

themselves living to learn; and the very fact that they are learning shows their liability to err. This is why Wotan, their chief, should provide the sword, Nothung—the courage of despair—so that in an emergency those against whom he erred might have a weapon wherewith to defend themselves. Much more might be said about this wonderful World Ash, the Yggdrasil, but the student has now sufficient information to enable him to understand the relationship of the sword to that which follows.

When Siegmund and Sieglinda, fortified with the magic sword—the

courage of despair—leave the house of Hunding, the spirit of convention, to seek truth in the wide world, the outraged Hunding needs not the command of Wotan to pursue them with intent to kill. Wotan bids Brunhilde, the Valkuerie, to be invisibly present at the expected battle and fight for Hunding, the spirit of conventionality. But the spirit of truth cannot fight against the truth seeker, so Brunhilde sorrowfully refuses to comply with Wotan's orders. When Siegmund meets Hunding in deadly combat and is about to vanquish him, Wotan interposes his spear,

and upon that the sword, Nothung, is shattered and Siegmund, defenseless, is killed by a blow from Hunding.

Thus truth is ever upon the side of the truth seeker in his battle against the conventionalities of the church and social customs. But when the power of religion, which furnished him the courage of despair necessary to stand up for his convictions, is pitted against the power of creed symbolized by the spear of Wotan, many an earnest soul has been vanquished, though not convinced. Siegmund may die, and Sieglinda may follow him to the grave, broken-hearted, when, assisted by Brunhilde, she has given birth to Siegfried, the victor; for, as already said, the thirst for truth once felt can never be quenched until it has gained satisfaction.

In the meantime, Wotan, powerless to abandon Valhal, the ring of creed, is forced to put away from himself Brunhilde, the spirit of truth, who has disobeyed him; for it is a condition of creed that it be autocratic and brook no gainsaying. But as all religions are inherently imbued by a spirit of love and a sincere desire to benefit and uplift mankind, Wotan feels an overwhelming sorrow at the step which is necessary for the continuance of the policy he has adopted, and which he adheres to despite the heart-rending pleadings of Brunhilde. It is a terrible thing to part company with truth, and both feel this more keenly than words can express, when the poor creed-bound Wotan must perforce put Brunhilde to sleep, as he says: "Never to be wakened, until one shall come who is more free than I."

And in that saying he discloses the principal requirement in the quest of truth. "Unless a man leave father and mother," said Christ, "he cannot become my disciple." All limitations must have been swept away before we can hope for success in the quest of truth.

SIEGFRIED, THE TRUTH SEEKER

We have seen that it is necessary to set aside all limitations of religion, family, environment, and whatever else hinders in order to be able to grasp truth, but there is still another great requirement, or one which perhaps is comprehended in the first. We cling to our religion, our friends, and our families through fear of standing alone. We obey conventions because we fear to follow the dictates of the inner voice that urges us on toward the higher things which are incomprehensible to the majority; and therefore in reality, fear is the chief obstacle which prevents us from getting at truth and living it.

This is also shown in the Ring of the Niebelung. Wotan decrees that Brunhilde, the spirit of truth, is to be put to sleep, because he fears the loss of his power if he retains her after she has rebelled against his limitations and refuses to shield Hunding, the spirit of convention. He pronounces her doom in sorrow, saying that she must remain asleep until one more free than he, the god, shall waken her. "Perfect love casteth out all fear," and only the fearless are free to love and to live truth. Therefore, Brunhilde is put to sleep on a desolate rock, and around her burns forever a circle of flame kindled by Loge, the spirit of delusion. No one but the free—the unfettered and fearless soul—can ever hope to penetrate that circle of hallucination (conventionality) and live to love the reawakened spirit of truth, ever lovely and young.

Thus the second part of the mystic drama ends with the abandonment of truth, and the triumph of convention. Creed is firmly established on Earth. Siegmund, the truth seeker, lies vanquished and dead. His sister-wife, Sieglinda, also has paid with her life for entering the quest, and it would seem as if Brunhilde must sleep forever. Now the Walsungs have only one

representative, the orphan child Siegfried, who was left in the cave of Mime, the Niebelung, by the dying mother, Sieglinda.

In time, however, the child grows up in youthful vigor, developing the strength of a giant. Beautiful as a god, he is a strange contrast to Mime, the ugly Niebelung, a dwarf who claims to be his father. This Siegfried can scarcely believe, for when he looks about him in the forest, he sees that the nestlings resemble their parents, that the young of all animals have the same characteristics which are found in their parents. He alone is different from the one who claims him as a son.

When with this prodigious strength he has caught a bear, and leads it into the cave of Mime, the latter is almost paralyzed with fear, an emotion utterly unknown to Siegfried. Mime, one of the most cunning smiths among the Niebelung, has forged sword after sword for the use of this young giant, but each in turn has been shattered by the powerful arm that wielded it. Mime has indeed tried to weld the sword Nothung, the child of distress, which was shattered upon the spear of Wotan in the fatal fray between Siegfried and Hunding. The fragments of this sword were brought by Sieglinda to the cave of Mime, but *no one who is a coward can either forge or wield the sword*, Nothung, the courage of despair; therefore, Mime, despite all his skill, has failed every time he has tried. One day when Siegfried taunts him because of his inability to make a sword that will stand, Mime brings out the fragments of Nothung, and tells him that if he can weld it, it will serve him well. Possessing that cardinal qualification of the truth seeker, fearlessness, Siegfried accomplishes with unskilled hand what Mime has failed to do. He forges anew the magic sword and is thus prepared for the quest of truth and knowledge. □

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By Max Heindel

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Q. Is materialism a necessary factor in human evolution.

A. Just as day and night, summer and winter, ebb and flood, follow each other in unbroken sequence according to the law of alternating cycles, so also the appearance of a wave of spiritual awakening in any part of the world is followed by a period of material reaction so that our development may not become one-sided.

Q. How important is Science?

A. Religion, Art, and Science are the three most important means of human education and they are a trinity in unity which cannot be separated without distorting our viewpoint of whatever we may investigate.

Q. How is Religion related to Science and Art?

A. True Religion embodies both Science and Art for it teaches a beautiful life in harmony with the laws of Nature.

Q. What does Science embody?

A. True Science is artistic and religious in the highest sense for it teaches us to reverence and conform to laws governing our well-being and explains why the religious life is conducive to health and beauty.

Q. What place does Art occupy?

A. True Art is as educational as science and as uplifting in its influence as Religion. In architecture we have a most sublime presentation of cosmic lines of force in the universe. It fills the spiritual beholder with a powerful devotion and adoration born of an awe-inspiring conception of the overwhelming grandeur and majesty of Deity. Sculpture, painting, music, and literature inspire us with a sense of transcendent loveliness of God, the

immutable Source and Goal of all this beautiful world.

Q. Why are these three subjects not taught as one?

A. There was a time, even as late as classical Greece, when Religion, Art, and Science were taught unitedly in Mystery Temples. But it was necessary to the better development of each that they should separate for a time.

Q. When was Religion the main teaching?

A. Religion held sole sway in the so-called "dark ages." During that time it bound both Science and Art hand and foot. Then came the period of Renaissance and Art came to the fore in all its branches. Religion was strong as yet, however, and Art was only too often prostituted in the service of Religion. Last came the wave of modern Science and with iron hand it has subjugated Religion.

Q. How did such subjugation affect the world?

A. It was a detriment to the world when Religion shackled Science. Ignorance and Superstition caused untold woe. Nevertheless man cherished a lofty spiritual ideal then; he hoped for a higher and better life. It is infinitely more disastrous that Science is killing Religion for now even Hope may vanish before Materialism and Agnosticism.

Q. What is the solution?

A. Such a state cannot continue. Reaction must set in. If it does not, anarchy will rend the Cosmos. To avert a calamity Religion, Science, and Art must reunite in a higher expression of the Good, the True, and the Beautiful than obtained before the separation.

—Reference: *Cosmo-Conception*, pp. 516-517

Western Wisdom Bible Study



“Judge Not—”

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

—Matthew 7:1-5

Undoubtedly, one of the most difficult lessons for the spiritual aspirant to master is that of not judging or criticising others. The tendency to see the mote in their brother's eye rather than the beam in their own seems to be natural to the great majority of people, and most of them are either entirely unaware of or indifferent to the very detrimental effect this practice has upon soul growth. They are also oblivious to the fact that, because of the ever-functioning Law of Cause and Effect, they invite judgment from others of a kind like to that which they render. Anyone who is a target for the severe criticism of his associates should realize that the experience is but the reaping of what has been sown in the past.

Occult philosophy assures us that since “logic is the best teacher in the Physical World, as well as the safest and surest guide in any world,” we should

cultivate the faculty of logical reasoning by systematically observing everything and everybody, drawing conclusions from actions.

However, “while practicing this method of observation, it should always be kept in mind that it must be used only to gather facts and not for purposes of criticism, at least not wanton criticism. Constructive criticism, which points out defects and the means of remedying them, is the basis of progress; but destructive criticism, which vandalistically demolishes without aiming at any higher attainment, is an ulcer on the character and must be eradicated.

“Discrimination teaches us in an impersonal way what is good and evil, but gives us no feeling about it, and that is the important point. Examination of a fact, idea, or object, and a decision respecting its worth is necessary and not to be shunned, but harsh thoughts should be avoided, for they form arrowlike thought forms which pass outward from us to pierce and obstruct the inflow of good thoughts constantly radiated by the Elder Brothers.”

“While it is not required that we shall say that black is white and overlook manifestly wrong conduct, criticism should be made only for the purpose of helping, not wantonly to besmirch the reputation of a fellow-being because we think we have found a little stain.”

The sincere aspirant turns his most unsparing criticism upon himself. “None is so perfect that there is no room for improvement. The more blameless the man, the less prone he is to find fault and cast the first stone at another. If we point out faults and suggest ways for improvement, it must be done without personal feeling. We must always seek the good which is hidden in everything.” □

Western Wisdom Bible Study

The Law Of Riches

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Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

—Matthew 6:19-24

Learning to give up the material world and all connected with it and to center one's interest upon the things of the Spirit is a lesson which confronts every aspirant on the path of esoteric Christianity.

Under the old regime, humani-

ty was encouraged to acquire material possessions. Burying material treasure in the ground or hiding it in vaults constructed in the walls of homes was practiced from early times in the East. but the Christ brought a higher ideal: one's treasures were to be those of the Spirit, the inner qualities of kindness, helpfulness, and selflessness, which cannot be affected by rust, moth, or thieves. People whose chief concern is for lands, houses, jewelry, money, or the various other things money will buy, have their heart, or center of being, in these things. The life becomes bound up in false values, or illusion, and the Spirit anchored to whatever caters to the lower self. Not that it is wrong to possess material means so long as they are used for good and unselfish purposes, but the heart's interest is not to be centered there.

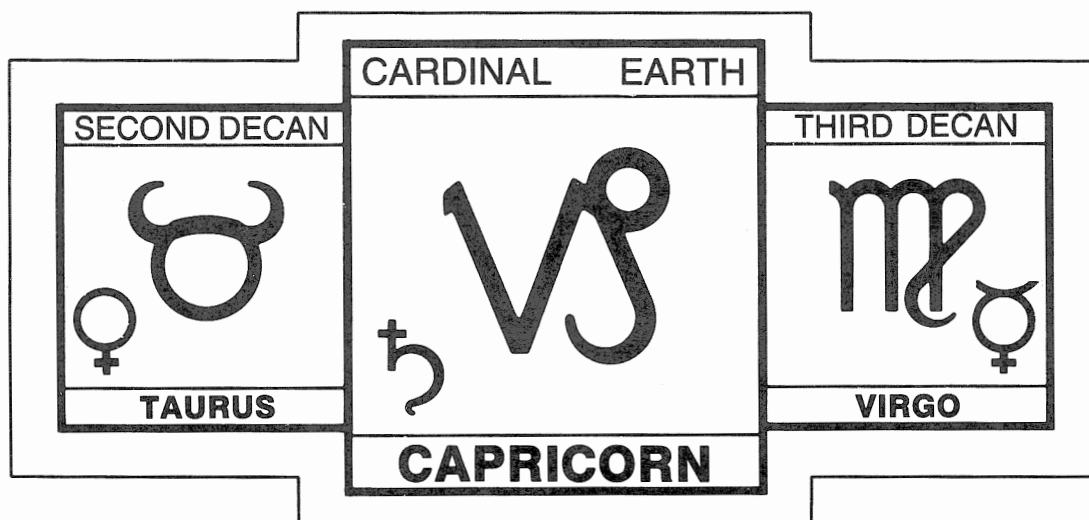
The eye is indeed the light of the body, and the "window of the soul." If it be single, or perfectly healthy from the spiritual viewpoint, the body becomes full of light—permeated by the two higher ethers attracted by loving, self-forgetful service to others. If the eye be evil, or diseased from wrong liv-

ing, then the body is full of "darkness" or disease. Such an eye indicates one who is full of greed, envy, etc., and whose auric envelope is filled with these darksome poisons. The aura truly reveals whether material or spiritual treasure is paramount in the life.

In the closely knit families of the East it often happened that a servant would be called upon to serve two brothers. This was usually unpleasant because of the bitterness and jealousy that would arise between the two families over the attention and service of the servant. Few servants were able to love both families, though they might pretend to do so for selfish reasons. Even more difficult is it for one to serve God and mammon, the two being of opposite natures. He whose interests are wrapped up in the material world has no time to know or serve God. In like manner, the spiritual aspirant who strives to serve God by living according to His laws becomes freed from the temptations of the lower self and the material world. He learns that fine quality of discrimination which enables him to perceive that Reality is only of the Spirit. □

Astrology

“Glory to God in the Highest”



The Children of Capricorn, 1983-84

BIRTHDAYS:

December 22, 1983
to
January 20, 1984

SYMBOL—Capricorn(♄) the seagoat

QUALITY—Cardinal, or forceful expression of energy in initiating a project or putting some plan into action. Cardinal energy can concentrate itself in one direction in order to gain results, but constant

feedback is usually required to maintain the energy flow.

ELEMENT—Earth, or the body. Earth is motivated by basic needs and finds a sense of reality in tangible things. Earth is usually a very patient element and lives strongly in the present.

BASIC INFLUENCE—The basic characteristics of ♄ tend to impart a systematic approach to experience, an ability to organize and utilize factual data and tangible realities, and a need to be in-

involved, grounded, or rooted in these tangible realities. There may also be a need to discover, establish, or maintain a pattern to existence, and people under this influence often feel disturbed when this pattern cannot be found. It can sometimes be difficult for them to act spontaneously or extemporaneously in informal or unexpected situations.

POSITIVE INFLUENCE—The development of positive ♄ characteristics tends to make a per-

son especially trustworthy, diligent, and precise. When such a person accepts a particular responsibility, he or she is usually very conscientious in carrying it out and expects others to be also. Self-discipline and a controlled composure are usually important to this type of person. He or she often has the ability to plan things out very carefully and thoroughly, taking into account all possible contingencies. This quality of being able to establish a reliable pattern and give structure to a chosen line of endeavor can be invaluable in both mundane and spiritual concerns.

Positive ♄ is alert to what is going on, ready to pounce on any good opportunity that happens by. A well-planned, aggressive strategy gains tangible results for these people, which are the only worthwhile results as far as they are concerned. Adept at working with facts, they tend to shy away from

things of an overly speculative nature in order to establish as firm a position as possible. Spiritualized, such tendencies lead to a practical, methodical approach to esoteric development that assures eventual results.

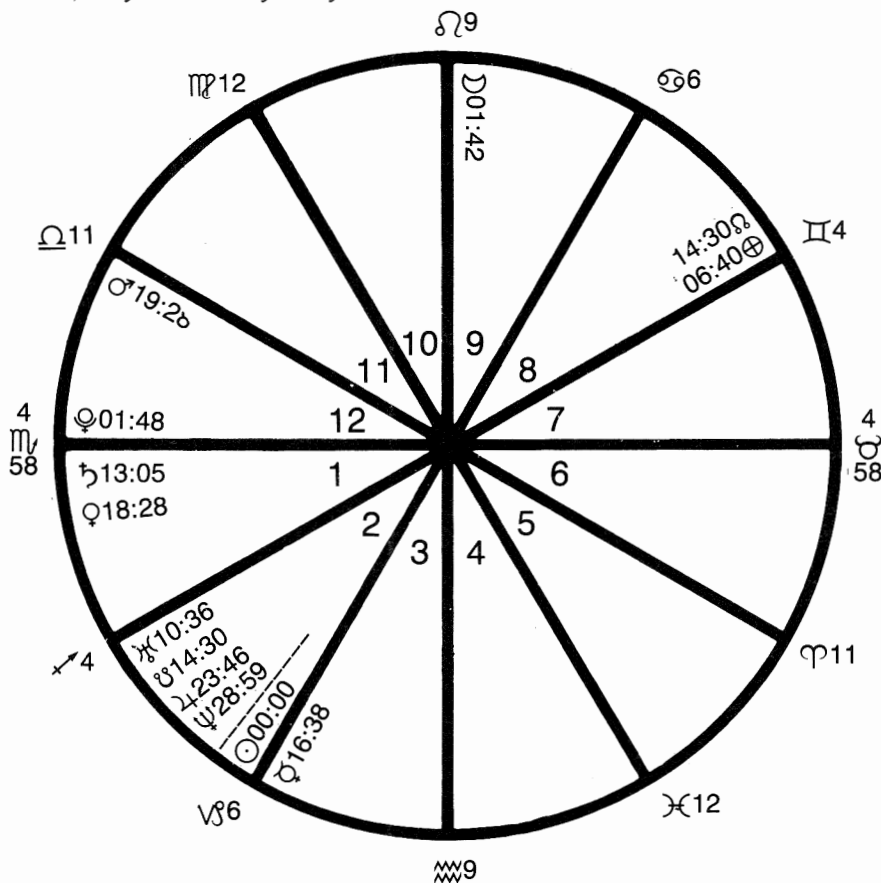
LESSONS—To get the most good from the development of positive ♄ characteristics and to prevent the development of negative ones, the following considerations would be beneficial: self-sacrifice for the good of others; empathy for the joys and sorrows of others; greater trust in the potential of others; and more self-conscious control over involvement in mundane matters.

RULER—Saturn (♄), the planet of consideration from and toward others, is at home in ♄, and therefore expresses its innate nature most easily here. ♄ is the planet that teaches us to look outside ourselves and be aware of the

viewpoints and needs of others. These lessons are best learned in the physical world where we see other people separate from ourselves and can learn to appreciate them as individuals. This is not always easy at first, and then ♄ is our taskmaster; for in its negative phase, ♄ shows a lack of consideration from and toward others, and all the concomitant undesirable consequences thereof. We must learn to wield our power and authority to help others and not for self-aggrandizement.

EXALTATION—Mars (♂) is exalted in ♄ and therefore has its potential for good or ill significantly augmented when placed in this sign. When the dynamic, aggressive, and unceasing energy represented by ♂ is supported by the structuring effect of ♄, the ability to get results is nearly irresistible. As an illustration, the ♂ energy by itself is like an open fire, while ♂ in ♄ is like an internal combustion engine, where that fire is controlled and regulated. Thus harnessed to a specific task, this energy has an immensely greater potential for productivity.

DETRIMENT—The Moon (♄) is in detriment in ♄ and therefore tends to be restricted in its ability to express its essential nature. ♄ indicates our inner moods, subjective habit patterns, and sense of self-worth. These things are very real in a personal way but do not have much objective or "measurable" reality. ♄ usually concerns itself with the latter type of reality. Thus, ♄ in ♄ often depends on the support of outside evidence or encouragement for the maintenance of a stable self-image. This could lead to lessened self-confidence and perhaps a tendency to interpret the actions of others too personally. On the other hand, a more spiritually evolved person could use this influence to be more objective and detached about himself and about his actions. This ability to judge and evaluate oneself more



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December 22, 1983

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accurately by laying aside personal bias gives a more reliable basis for self-improvement and self-control.

FALL—Jupiter(♃) is in fall in ♁ and therefore tends to sacrifice itself for the greater manifestation of ♁ influences. ♃ in ♁ may produce a restless desire continually to improve social conditions and the quality of the individual environment. Such people may be hard to please because they are seldom satisfied with anything as it is. They often have noble motives but their means and methods are not always on the level. We must realize that the means always qualify the ends which are attained. At present, Neptune(♆) is also considered to be in fall in ♁. Here, too, ♆ is required to sacrifice its substance in order to spiritualize the experiences encountered by the soul in the physical realm.

PHYSICAL ANALOGY—Rocks, stones, crystals

EXOTERIC ANATOMY—Specific: knees, gall bladder, and the medulla of the suprarenal glands. General: skeleton, joints, cartilage, ligaments, tendons, connective tissue, epithelial tissue, hair, skin, teeth, auditory organs, spleen, minerals carried in the blood, and all mineral deposits in the body.

PHYSIOLOGY—♃, the ruler of ♁, governs all processes in the body that have to do with crystallization, hardening, decay, or decomposition. Along with ♂, ♃ rules the processes of catabolism, bile formation, and urea formation. It seems that ♃ precipitates waste products out of the various body tissues, while ♂ purges them from the body.

♃ provides the minerals needed to build the bones and skeleton, and also gives the pattern along which they form, thus giving structure to the body. However, ♃ does the actual work of building the minerals into the pattern provided by ♃. Without this pattern, the ♃ forces would build crystalline

material into the body at random, eventually transforming it into an amorphous rock.

♃ also has considerable influence over the parasympathetic nervous system, especially the vagus (pneumogastric) nerve, whose function is to slow down all bodily operations in order to conserve energy and minimize wear and tear on the body.

ESOTERIC ANATOMY—♁ is one representation of the dense, physical body.

TABERNACLE IN THE WILDERNESS—♁ corresponds to the Ark of the Covenant placed in the West Room. It is interesting to note that every year as the Sun(☉) enters ♁, Christ renews His covenant with mankind by being born again into the Earth on Christmas Eve. It is a covenant fulfilled from year to year. In our own individual lives it shows that we, too, must keep a covenant to redeem the lower self. We must not aim for spiritual development by withdrawing from the world, but by overcoming it. We must face our responsibilities in the world and work with the limitations we encounter. But we must also extract a spiritual essence from these experiences by applying the qualities of love, kindness, tolerance, and patience, thereby gaining the spiritual power that will eventually raise us above the necessity for material existence.

Inside the Ark of the Covenant were placed the Tablets of the Law, the pot of Manna, and the Rod that Budded. These articles symbolize the results of a spiritual life lived in the world but not subject to the world. These results are: the ability to distinguish with unerring accuracy the true from the false and the right from the wrong, despite any attempt at disguise or subterfuge (Tablets of the Law); the surety of being sustained through any difficulty without lack or need (Pot of Manna); and the ability to heal and comfort others in their time of

need and distress (Rod that Budded).

GREEK MYTHOLOGY—♃ is primarily symbolized by Chronos and Chaos in Greek Mythology. Chaos was the first god, being created before all other gods. This is a symbol of the Saturn Period, the first manifestation of life in substance after its emergence from the preceding Cosmic Night. Chronos is "Father Time," a primary manifestation in the physical world. The story of Chronos eating his children is a symbol of how an overly-materialistic attitude can smother spiritual inclinations. However, Zeus' eventual triumph over Chronos shows the eventual triumph of Spirit over matter.

COSMIC CHRISTIANITY—"Arise, shine, for thy Light is come!" The Christ is born again on Christmas Eve, when ☉ is in ♁. He comes to help set us free by raising the vibrations of our earthly environment and by giving us His love without reservation. The lesson to be learned here is that we must manifest the Christ Life toward others in our everyday associations and activities, not just in those situations that are naturally conducive to spiritual devotion and contemplation. Only then are we repaying our debt of gratitude to Christ. Of what use is our spiritual development if we do not apply it to the succor of the downtrodden around us? Christ Himself said that He came not to those who had no need of salvation, but to save that which was lost.

THIS MONTH'S ASPECTS

The solar month begins with the following aspects: ☉ conjunct (♃) Jupiter (♃) through Dec. 24; ☉♆ Neptune(♆) through Dec. 29; ☉ sextile(♆) Pluto(♇) in Scorpio(♏) through Jan. 1; Venus(♀) in ♏ ♆ Mercury(☿) in ♁ through Dec. 25;

♀ in ♀♃♄ Saturn(♄) through Dec. 23; ♀ in ♀♃♄ in ♀♃ through Jan. 1; ♀ in ♀♃ square(♁) Mars(♂) in Libra(♎) through Dec. 25; ♃ in ♃♄♂ in ♎ throughout the entire solar month; ♃ in ♃♄♂ throughout the entire solar month.

The two dissociate solar conjunctions (♃ and ♂) portend a blending of seriousness and ambition with an inner restlessness and unorthodoxy that will produce a mature tranquility of mind once life's varied experiences have inculcated the necessity of faith in God's immutable Laws. ☉ in ♀♃, considered separately, indicates children who tend to be more serious than others their own age. Although their responsible, serious nature may cause them to scoff at the "pretend" games of their peers, the emotional weight of their chronic moroseness eventually produces, ironically, a highly developed sense of humor—an emotional armor to protect them against their own envy of others who appear to them to receive life's gifts without relentlessly expending great effort. Although these aspects suggest basically idealistic and ethical children, there is indicated here a tendency to stretch the truth in their desire to elicit praise for their good qualities from both their peers and elders. Parents of these children are encouraged not to permit their progeny's precocity to diminish their own realization of the importance of education, thereby facilitating the practical development of early talents.

The relentless drive of the ☉♂♂ children will leave a lasting impression upon those in their immediate environment. Consequently, it is important that these children learn early that their curiosity, stubbornness, ambition, and psychological ruggedness affect others and entail possibly unforeseen responsibilities. As ♀ in ♀♃♄ tends to produce intense relationships, these children may be challenged to learn to more effectively express their seemingly

complex feelings, thereby preventing the disappointment of rejection. However, parents should be on guard for manifestations of superficial social behavior, disguising their child's unwillingness to face the sometimes unpleasant emotional aspects of social interplay.

We find ♀ in ♀♃♄ in ♀♃ acting as a compelling counterbalance to ♀♂♂ in that it brings an organized, disciplined quality to the mind, and these children may be indifferent to the emotional behavior patterns and reactions of others and seek status through merit rather than through popularity. They are perpetual students and fully capitalize on their talents, insuring the ultimate realization of their goals.

The expansive ♃ in ♃♄♂ the dynamic ♂ in ♎ strengthens the social qualities of these children, giving them the capacity to imbue others with their own enthusiasm for group projects and avocations. This aspect tends to indicate talents that will provide a career interest and success in teaching, drama, and the communications media.

The first of the three challenging aspects at the beginning of the solar month, ♀ in ♀♃♄, may produce in these children an impaired perception of their own emotional motivations and compulsive reaction patterns coupled with a fear of non-acceptance by others as a result of their attempts to communicate feelings that seem strange to them. Parents are encouraged here to inculcate a greater ease in the open expression of feelings of warmth and love.

Oversensitivity is the hurdle to be overcome for ♀ in ♀♃♄♂ in ♎ children. A strong sense of competitiveness and an impulsive mental attitude may prevent these children from weighing both sides of an argument, thereby obscuring from the view of their peers a basic sense of fairness. These children need to learn that attention may be received without having to resort to

highly opinionated rudeness and verbal bullying. It is important that they realize how *everyone* should be given an opportunity to "have their say."

♃ in ♃♄♂ tends to give these children necessary lessons regarding the often painful consequences of deluding oneself into assessing a situation as marvelous when the reality is far different. However, with proper parental guidance, this indiscriminate optimism will yield to a matured sense of caution and the ultimate acquisition of universal love and compassion. The spiritual understanding of the inherent nature of social obligations may produce the capacity for a career working in an orphanage, mental health or international relief programs. Here there is a danger of exploitation by others who may try to take unfair advantage of these children's willingness to serve others.

The capricornian ☉♄ the eloquent ♀ from Dec. 28 through Jan. 3 tends to make these children better speakers than listeners. This aspect gives the proclivity toward being depressed when others do not take their opinions seriously. However, these children need to learn that an arrogant, "know-it-all" attitude will not attract friends possessing a considerate, sensitive nature. A good way of releasing pent-up emotional frustration would be working on complex projects requiring a great deal of manual dexterity and mental concentration.

In contrast, ☉♂♂ in ♀♃ from Dec. 28 through Jan. 13 indicates that these children tend to prefer observing others quietly and are reluctant openly to express their feelings. Their patience and self-discipline, coupled with a penetrating insight and constant curiosity produce a love of solitary research projects. Their main problem is a tendency toward over-seriousness. They should not be allowed to go through childhood as

“little adults.” It is important for them to cultivate the ability to “let go” and be a child, at the appropriate time and place, of course. This aspect gives ability in the areas of teaching natural science, research and development, and industrial management.

The enthusiastic ♂ in Ω * the prophetic Ψ in ♄ from Dec. 30 to the end of the solar month, intensifying their sensitivity to the aggressive behavior of those in their daily environment. As any positive character trait in excess may produce a weakness to be overcome, the lesson here is to learn self-restraint of the desire to serve others, either individually, or within a group devoted to a noble cause. Their highly developed intuitive faculty enables them to detect the true motives of others no matter how skillfully they are disguised.

The reasoning ♀ in the serious √ sextiles the intensely cooperative ♀ in ♍ from Jan. 2 until the end of the solar month, giving the mind a focused, penetrating quality that loves to solve mysteries of all kinds. These children are naturally concerned with the unseen forces underlying visible reality. The blending of their logical and intuitive faculties gives an interest in both the psychology of human behavior and mechanical design problems.

♂ in √ σ Ψ in ♄ from Jan. 4 until the end of the solar month, focusing the will upon the imaginative faculty to the extent that these children may develop problems in distinguishing beautiful illusions from hard realities. Their aversion to math and science courses in school is not necessarily due to a lack of intellectual capacity, but rather due to a dislike of being mentally restricted to the dry laws of logic. However, education is quite important for these children as it will enable them to understand the most practical use of their creative potential. When they find areas that appeal to their highly

developed and sensitive mentalities, they will demonstrate a great deal of devoted effort therein.

The conjunction of ♂ and ♀ in their dignity, the regenerative, occult ♍, from Jan. 4 to the end of the solar month augments the willpower to the degree that these children may not be very hesitant to let others know what it is that they want. Here an excess of ambition and drive may manifest as domineering, aggressive, and abrasive behavior which must be channeled into a desire to improve conditions in the world in a more patient, sensitive manner. Additionally, these children may suffer repeated disappointments in their relationships with others until they begin to realize that threatening behavior and possessiveness are not particularly endearing behavior modes.

The conjunction of ♀ and ♃ in ♄ from Jan. 6. to Jan. 15 influences these children in a manner that contrasts markedly from the ♂-♀ conjunction in that it gives an emotionally outgoing nature that is rather non-possessive in relationships. Although these children may be quite sociable, they are very covetous of their freedom in relationships, and enduring ties to others may be few and far between due to a perpetual yearning for new social stimuli.

From Jan. 6 to the end of the solar month, ♀ in √ conjuncts ♄ in ♄, blending a focused, structured mentality with an open-mindedness that seeks a variety of experiences, both mental and physical. These children may ask many questions and will not be silenced until their answers are provided. A career in law, medicine, government, or religion is suggested here.

♂ in √ * ♂ in Ω from Jan. 6 to the end of the solar month, gives these children a great deal of intellectual energy and independence. Again, we find the sacred stellar science indicating that

these children possess an insatiable curiosity for knowledge and that they are not inhibited in the pursuit of their answers. They tend to be persuasive speakers as well as good listeners and will feel most comfortable as adults in occupations requiring mental agility and speed, such as teaching, public relations, news reporting, and politics. Their greatest problem may be to learn the blending of their honest reactions to others with sensitivity and compassion.

From Jan. 7 to the end of the solar month, we find ♄ in ♄ * ♀ in ♍, a powerful aspect, as both planets are in their dignity, i.e., “at home” and quite attuned to the vibratory rate of their sign placements. These children may be imbued with an intense desire to improve the prevailing conditions in any group they participate in. Although they may develop a strong personal code of ethics relatively early in life, there is a liability towards self-righteousness and an intolerance of the weaknesses of others. This character defect may be overcome if astrologically informed parents would encourage these children lovingly to give of their talents to others rather than find fault.

☉♂ and ♀ from Jan. 15 until the end of the solar month, heightening the emotional sensitivity of these children. They may be “quick on the trigger,” perceiving even the slightest disagreement with others as a serious challenging of their competence. It is important that the parents of these children provide a channeling of the intense emotional energy that frustration of desires may produce. In group settings these children will find their ambitions to lead repeatedly frustrated until they see that the best leader is the individual possessing the most competence, not the most aggressiveness. “He who would be the greatest among you, let him be the servant of all.” ☐

—Robert Jacobs

Astrology

The Clock Of Destiny

According to the *Message of the Stars*, astrology is the "Clock of Destiny." The twelve signs of the zodiac correspond to the dial; the Sun and the planets correspond to the hour hand, which indicates the year; the Moon corresponds to the minute hand, indicating the month of the year when different occurrences in the score of ripe fate allotted to each life are due to work themselves out. Although there are some things that cannot be escaped, we have a certain scope of free will in modifying causes already set in motion. Our present actions determine future condition.

The Law of Consequence works in harmony with the stars, so that a person is born at the time when the position of the planets in the solar system will give conditions necessary to his or her experience and advancement in the school of life. This is under the administration of great beings of sublime spirituality and superlative wisdom, who administer all things with an intelligence that is beyond the comprehension of our finite minds. It has been found, however, that attempts to run away from a harvest of sorrow which has accrued from certain ripe destiny are circumvented by another move on the part of the invisible administrators of this Law.

In *The Rosicrucian Cosmo-Conception* we read of a lecturer who was warned by Mr. Heindel that if he went out of his house on a certain day he would meet with an accident. He mistook the day, thinking that the 28th of the month was the 29th, made a trip to another town, and was injured as foretold, in a railway collision. He had been forewarned, he believed the warning and intended to heed it, but undoubtedly the suffering accruing from that accident was due him in expiation of certain wrongdoings. Therefore, the agents of the Law of Causation evidently caused him to forget what day it was.

Regardless of the conditions in which we find ourselves, the knowledge that we have made them helps us bear them patiently and gives us the satisfaction that we are arbiters of our destiny and can make the future what we will. This is in itself a power. Of course we still have the past to reckon with, and perhaps much misfortune may yet accrue from wrong deeds, but we may look with joy to every affliction as liquidating an old score and bringing the day nearer when we will have clean records.

It is possible to predict with absolute certainty for the great majority of mankind because they drift with the sea of life. Predictions fail in the case of the striving

idealist, however, in proportion to his spiritual attainment and will power.

Besides the destiny brought over with us from past lives for liquidation in this life, we every day are exerting a causative influence by our acts. A considerable part of the deeds done in this body will work into effects before death terminates our stay here, while those deeds which are not liquidated will be held over and form the foundation of a future existence, where we reap what we have sown. The destiny carried over from life to life is shown by our horoscopes and gives a certain basis or trend towards a particular line of action. Nevertheless, there is comparative free will in a large percentage of our actions, leaving scope for the exercise of Epigenesis, the divine creative activity which is the basis of evolution. Mr. Heindel urges us to seek out the principle of Epigenesis and learn to apply it in our lives.

It is well to recognize that we continually are weaving the web of destiny on the loom of time and creating for ourselves a garment of glory or gloom according to whether we have worked well or ill, and also, that ripe fate cannot be circumvented. The following is from a talk given by Mr. Heindel in 1916:

An Arabian legend relates that the good and wise Pasha Suleiman, having shown great zeal in the spread of Islam, one night was visited by God in a dream, and he then was given his choice of any favor he might ask. Suleiman, ever humble and fearful lest pride and arrogance enter into his heart and turn his face away from God, asked that every day the Angel of Death might visit him to impress upon him the fleeting and evanescent nature of power and glory and the fact that, at the end of a short life, man must face the portal of death to meet his God and give an account of his stewardship upon Earth.

And one day as the Angel of Death was walking through the court of Pasha Suleiman, he looked in astonishment at one of the courtiers, a man very close to the wise Suleiman's heart. And this nobleman was so distracted and disturbed by the attention bestowed upon him by the Angel of Death that he went to the Pasha for help and comfort, for he feared that the Angel of Death would come for him that very day. He had but one thought: to flee from death.

The wise Pasha tried to comfort him as best he could, but without success. The man pleaded that there was only one avenue of escape: he must flee as fast as possible. To this end he begged the Pasha that he lend him his horse, Abdullah, a famous Arab stallion of the finest breed, so swift that no creature had ever been known to overtake him. After much vain effort to compose his friend, the Pasha finally agreed and gave his friend the famous stallion. And he rode and he rode, all day and all night with the speed of the wind, until at last the noble stallion dropped dead in the sand. Then the courtier fell on his face, weeping bitterly at the thought that he could go no further. Presently the Angel of Death appeared and beckoned him. Knowing that there was no avenue of escape, he made himself ready to obey the summons, but before leaving the Earth he asked the Angel of Death, "Why did you look

at me so strangely yesterday in the Pasha Suleiman's court?' To which the Angel of Death answered: 'I had been ordered by Allah to meet you at this very place this morning, and when I saw you yesterday morning in the court of the Pasha Suleiman I was astonished, for I could not see how it would be possible for you to arrive at this distant place in so short a time, and had you not had the noble steed of Pasha Suleiman it would have been an impossibility.'

Thus in endeavoring to escape from the fate which awaited him, he had actually ridden hard to meet it, he had expended his whole energy in meeting his fate at the appointed time.

The planets circle around the Sun year after year, century after century, with unvarying precision, but they have some latitude. Within the prescribed course each may vary a certain number of degrees of space, and it is the same in the life of man. The great events, birth and death, are unavoidable incidents in the life of the Spirit, which is never ending, never beginning. As Sir Edwin Arnold says;

Never the Spirit was born,
The Spirit shall cease to be never.
Never was time it was not
End and beginning are dreams
Birthless and deathless remaineth the Spirit forever.

Although certain events are bound to befall every man, however, there is some latitude in life, a free will that we may exercise in order to shape our lives as we desire and work out destiny for ourselves in our own way. This is well stated, as follows:

One ship sails east, and another sails west,
With the self-same winds that blow,
Tis the set of the sail, and not the gale
That determines the way they go.

There is a general purpose in life, and we are guided along a certain broad way, called the pathway of evolution, by divine hierarchies. We have the liberty of choosing our individual courses upon that broad road, and it is not by chance, therefore, that some of us have come to Mt. Ecclesia, the Headquarters of *The Rosicrucian Fellowship*. The Sun by precession now is nearing the cusp of Aquarius and a New Age is to be ushered in. New people are to be born.

It is our mission to guide the world's work along new and higher paths—to foster new ideals, that we may enter upon the next spiral of evolution.

In ancient Atlantis, when the new Aryan Epoch was to be ushered in, God, through His prophets, spoke to the people in whom He saw certain qualities that might be used: "Come ye out from among them, and be my people, and I will be your God, and I will give you a land overflowing with milk and honey, and your seed will be multitudinous as the sands upon the seashores."

The call sounds today, but it sounds within the breast of each individual. Many people are working out their destinies, as desired by the divine Hierarchies, under

the lure of the illusion of gold, which they conceive to be a reward for their labor. There is an increasing number of people, however, whose inner discernment has made it clear to them that to work for a material reward, in the shape of gold, which they must relinquish when the Angel of Death meets them, is folly. These people now hear the call within their hearts: "Come ye out from among them and be my people, and I will be your God." Though they may still continue to perform their duties in the world, from henceforth it will not be for the sake of material gold, which they know to be truly worthless, but it will be done unto God, regardless of whether it brings a material reward beyond the necessities wherewith to keep body and soul together. Thus they serve in the Master's vineyard and lay up, whether they think thereof or not, a spiritual reward, a treasure in heaven, which is more than earthly gold.

It is enlightening to observe the crucible wherein the plumber melts the metal wherewith he is going to make a joint. A number of pieces of lead are put in the melting pot, but gradually each piece loses the distinctive and separate form and melts to unison with the rest until all becomes one. Still, there is in each piece some dross which will not melt and incorporate with the metal; it is thrown to the top by the heat, and the plumber skims this dross off until the metal is clear—so clear that he can see his own face therein. Similarly in *The Rosicrucian Fellowship*, we are so many distinct and separate forms, each with his own characteristics and idiosyncracies. We have been thrown into the melting pot; every body must sink his or her personality in the common cause if we are to secure success in our work of spreading the Teachings of the Elder Brothers and preparing the way of the New Age. It may not be an easy matter for any of us to forget ourselves, but by the heat and friction that is generated in this process of amalgamation, the sharp corners are rounded out, melted down, so that we fit in with our brothers and sisters. *Adaptability* is the great watchword; without that we never can amalgamate, but must expect to be thrown out as the dross from the melting pot, for until our hearts have been perfectly purified so that God's face is seen therein, He cannot make the highest use of us in His work.

Let us therefore strive day by day to work earnestly and honestly in the Master's vineyard wherever we may be placed, remembering the great and glorious destiny that is before us. Let us count all present tribulations as unworthy of being mentioned. Though we may be misunderstood by those near and dear to us, though we may be despised by those who think only of a good time and of accumulating gold that they must leave behind at the door of death, let us set our faces toward the goal of our calling and work faithfully for the spiritual treasures which endure forever. □

—Tom Johnson

Astrology And Our Destiny

Many students, after a little study of astrology, receive the impression that everything is predestined. They come to believe that life, with its many events and experiences, is laid out from the cradle to the grave, and that we are carried on irresistibly through it, be the life good or bad. This is a wrong idea. It is true that most of us have a certain amount of ripe fate which we cannot escape, but we cannot say that our whole life is predestined. The main happenings as they come to us from the Physical World are arranged before we are born, but this is done by our own selves assisted by the great Lords of Destiny. There are many places which we fill in as we go.

How we meet these experiences, assimilate them, and build their lessons into ourselves as character, is not prearranged. It is not predestined, for example, that a man end up in the gutter as the result of a test to overcome a tendency to drink liquor. Certainly he was born with that tendency from a past life because he did not overcome it then, but that did not doom him to end his days on the downward path. He could have ended them on the upward path if he had used his will-power and fought to overcome the weakness. It depended on him whether he failed or conquered.

Certain traits and characteristics accompanied by various experiences are definitely shown in the horoscope: but the final outcome is determined by the inner self, and cannot be known exactly beforehand. We can judge whether a life's progress will be worked out

along spiritual or material lines by observing if the Midheaven or the Ascendant moves faster. If the Midheaven moves faster, the progress of the person will be accomplished through spiritual endeavors; if the Ascendant moves faster, the life work will tend to be accomplished through material efforts. A nearly equal progress of the two signifies an even development. The physical life of an individual might end in prison or in poverty, and yet the person might gain a wealth of experience that would profit him spiritually and develop much growth of character. The outside world would say, "Too bad, to end his days there." But the occult student, knowing that one life is but a short time in the span of many lives, would look upon that particular one as a passing experience to be gone through—one more along the path of evolution.

The triplicities of the signs of the zodiac show what sort of fate is in store for the individual, or what fate he has stored up for himself through many lives. The word fate here is used in a very general way, covering not only the life experiences but character as well. The experiences to be met, which are indicated by planets in cardinal signs—Aries, Cancer, Libra, and Capricorn—are debts of destiny which we have agreed to pay off in this life. The Ego, before it comes to birth, is shown a panorama of its coming life with its various events. In the case of cardinal signs the Ego has willingly agreed to accept the experiences which are outlined. Even though he thinks they bring unhappiness and pain, he knows

that he helped to select them in the Third Heaven where all was clear and he was unblinded by matter. Therefore he voluntarily accepts this fate.

The experiences to be met coming from fixed signs—Taurus, Leo, Aquarius, and Scorpio—are, as their term implies, fixed. This means that they are something which cannot be sidestepped through the individual's effort. Afflictions from fixed signs must and will be met sometime during each particular life. Fixed sign characteristics are those that have been expressed over a period of lives, and have become very strong. Naturally any detrimental characteristic coming from a fixed sign would be much harder to overcome than one coming from a cardinal or a common sign. For example, Neptune rules drugs: therefore a drug addict with an afflicted Neptune in the fixed sign Taurus would certainly find the habit more difficult to overcome than an addict with Neptune in the cardinal sign Aries, or the common sign Gemini. With the knowledge of rebirth to guide us we readily can see that the Neptune-Taurus individual evidently has been indulging in the drug habit over a period of several lives, and the habit will be very hard to break. Naturally many things could come under this category, such as drink, bad temper, dissipation of all kinds, overeating, etc. Fixed sign afflictions indicate harmful tendencies which are very strong; favorable aspects from fixed signs give stability necessary to the character to bring out its better qualities.

Under the common signs—

Gemini, Virgo, Sagittarius, and Pisces—any negative quality indicated can be easily overcome as a rule. Any common sign characteristic is really in the making, be it good or bad. However, if we fail to correct a wrong common sign habit in one life, in the next life it may attach itself to a cardinal sign and become just a little harder to correct. But if we still make no effort to change, after several lives it will come under a fixed sign, and the hardest of all battles is on.

Of the triplicities, aspects from the common signs are the easiest to handle. It depends on us whether we reap the full affliction from these signs or not. In the common signs, we have some scope to mitigate much of the destiny indicated, if we overcome the evil within ourselves. Of course if we go the easy, non-resisting way, then surely we shall reap our unfortunate destiny. That is the main trouble with common sign people. They are apt to be changeable, and may lack the determination or the desire to try to curb the negative tendencies or characteristics which come from fixed and cardinal signs.

It should be realized that a chart is not iron-clad: it is usually flexible. No matter how many debts of destiny a chart indicates, how high its obstacles seem to loom, there are always bright spots somewhere. No one is sent into this world tied hands and feet, figuratively speaking. In the most afflicted horoscopes there is always some aspect or combination that will be of assistance to the person. That is where the duty of the astrologer comes in—to point this out and show the native how he can build on it and even dominate his afflictions thereby. The astrologer should study carefully the chart, analyzing and weighing each factor against the other. An individual can rise above every affliction or misfortune that Earth experience contains, but he must be a strong

Spirit—one who is willing to go down to death fighting.

Some of us, either through character weakness or through habit, learn our lessons slowly. We pay a penalty for a mistake or wrongdoing, then deliberately do it again. Each time we fall or give way to these things, we receive a harder lesson; the task is increased. If we can recognize our weak points and adverse tendencies and work to correct them, it will be much easier for us than waiting for the future to begin. Between now and then, our faults can become so fixed that it will take much more effort to overcome them. The energy that we would have to use in correcting these faults in the future we can use now to build new and better characters.

Human nature is weak. The saying "The Spirit is willing, but the flesh is weak," is too true. Let us try to forget the flesh and concentrate on the Spirit, so that it will rise and dominate all else.

Do not blame the stars for the unhappiness or misfortune which comes to you, or for the evil which may be within you. It is easy to say, "Well, I have the Sun square to Mars; that's why I have such a terrible temper." Forget your stars and look within yourself and realize that the weakness is something which you have within you—something to be mastered. Think of the planets, not as bringers of good or evil fortune, but as the bodies of great spiritual Beings who are willingly aiding you in your evolution. Think of them with the reverence that is due them. Then in the light of this broader knowledge, you will be grateful for the fate which your horoscope portends. Know that every experience, trial, or misfortune is helping you to strengthen your character. Meditate upon the words of the great philosopher Confucius, who said, "The gem cannot be polished without friction, nor man perfected without trials."□

—E. A.

ASTROLOGY AND THE DUCTLESS GLANDS

By
Augusta Foss Heindel

Although authentic physical data is given, the reader will be interested particularly in sharing the author's first-hand observation of the functioning of the ductless glands.

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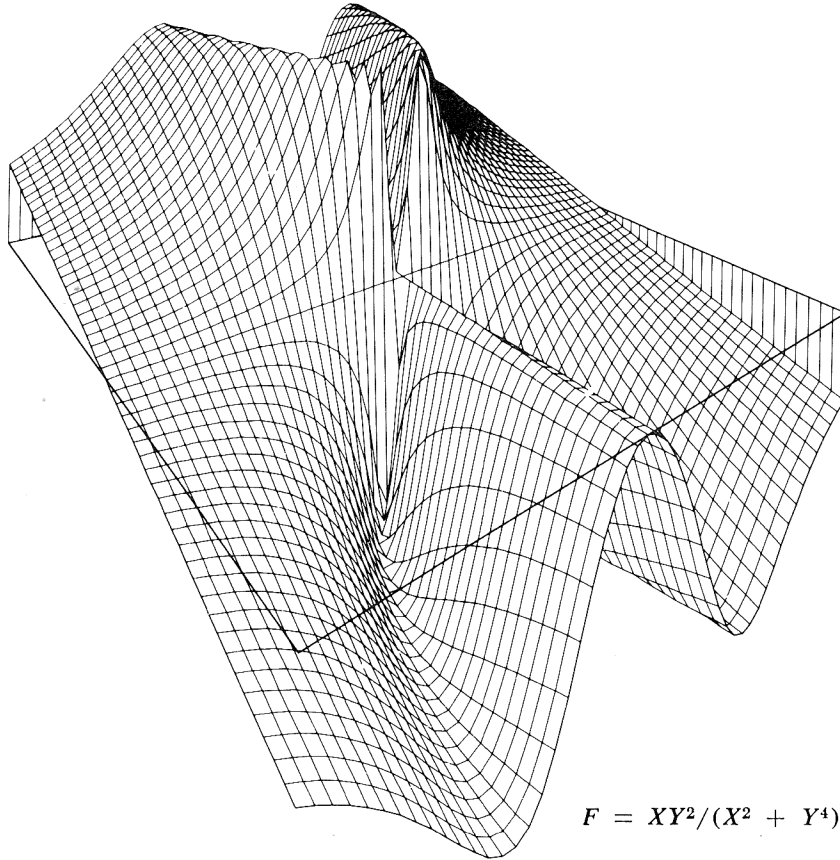
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News Perspectives



Position Versus Power: The High-Tech Scales Tip Toward The Future

The “bottom line”—*survival*—remains the same for all business concerns, be they “high-tech” Silicon Valley microelectronics firms or the traditional “smoke-stack” industrial giants of the Ohio

Valley. Andrew S. Grove, founder and president of the Intel Corporation, and the author of the new book *High Output Management*, writes, in the October 3, 1983 issue of *Newsweek* magazine, about the

intriguing possibilities of innovative and relatively untried management techniques:

When Intel was started 15 years ago, we set out to do something very different from what had been done before—to integrate thousands of individual transistors on a silicon chip. As we pursued this new and technologically difficult goal, we found ourselves following no set ways of management, no dogma. Instead, as the years went on, we reasoned our way to our own answers to all kinds of problems, not just technological ones, but ones of management approach as well. Because of this home-brew, figure-out-your-own-answer approach, we ended up doing many things a bit differently than established companies.

The enormous success of the Intel Corp. and the information revolution that it spawned constitutes conclusive testimony to the wisdom of its advanced management style. Mr. Grove speaks with the voice of hard-won experience in his analysis of the new managerial and production environment emerging in the microelectronics industry:

In traditional industries where the chain of command is precisely defined, a person making a certain kind of decision is a person occupying a particular position on an organization chart. As the saying goes, authority (to make decisions) goes with responsibility (position in the management hierarchy). In businesses that deal mostly with information and know-how, however, a manager has to cope with a new phenomenon. Here a rapid divergence develops between power based on *position* and power based on *knowledge*. The divergence occurs because the base of knowledge that constitutes the foundation of the business changes rapidly.

What do I mean? When someone graduates from college with a technical education, at that time and for the next several years that person will be very up-to-date in the technology of the time. Hence, he possesses a good deal of

knowledge-based power in the organization that hires him. If he does well, he will be promoted, and as the years pass his position power will grow. At the same time, his intimate familiarity with current technology will fade. Put another way, even if today's veteran manager was once an outstanding engineer, he is not now the technical expert he once was. At high-technology firms, we managers get a little more obsolete every day.

So a business like ours has to employ a management process unlike that used in more conventional industries. If we had people at the top making all the decisions then these decisions would be made by those unfamiliar with the technology of the day. In general, the faster the change in the know-how on which a business depends, the greater the divergence between knowledge and position power is likely to be.

As the Aquarian Age approaches, its Uranian influence will place greater emphasis upon the finer forces possessing powers that are commensurate with their relative invisibility. This shifting of emphasis, in an industrial context, from the visible power of managerial and executive status and power to the emerging pre-eminence of information as the commercial prime mover is the foundation of a pragmatic idealism:

Since our business depends on what it knows to survive, we mix "knowledge-power people" with "position-power people" daily, so that together they make the decisions that will affect us for years to come. We at Intel frequently ask junior members of the organization to participate jointly in a decision-making meeting with senior managers. This only works if everybody at the meeting voices opinions and beliefs as equals, forgetting or ignoring status differentials. And it is much easier to achieve this if the organization doesn't separate its senior and junior people with limousines, plush offices and private dining rooms. Status symbols do not promote the flow of ideas, facts and points of

view. So while our egalitarian environment may appear to be a matter of style, it is really a matter of necessity, a matter of long-term survival.

Another pioneer in the design and implementation of New Age management methods is David Chigos, the president of National University which currently operates five campuses in the state of California and one in Costa Rica. In the October issue of *Executive* magazine, National University was portrayed as "a showcase of high-tech innovation." Here, as at Intel Corp., the predominance of information over power and status is clearly demonstrated by some of Dr. Chigos' management policies as outlined in this magazine article:

—To reduce distrust and animosity between workers and supervisors, Chigos did away with enclosed offices. Dozens of workers, each with his or her clearly defined work space, labor together in a series of large halls. "Doors brought distrust," Chigos explains simply.

—Secretaries, whom Chigos regards as a type of human door isolating managers from other workers, also were banned. Most secretarial tasks are handled by a few employees manning word processors.

—With no secretaries around to make schedules, a cheerful anarchy prevails in the area of personal appointments. Anyone wishing to speak with Chigos, for example, need only approach him and fire away. If the president is in the midst of a meeting, his would-be questioner has tacit permission to butt in. Chigos estimates that on a recent day he spoke with more than 100 people, each of them taking on the average less than 90 seconds of his time. "By keeping that flexibility, we keep tension down," he insists.

The accelerating rate of the development and global implementation of new technologies is profoundly altering humanity in a sociological, and ultimately, in a spiritual manner as well. Talent and creativity are soul qualities that are possessed by all in varying degrees.

The emerging information revolution is providing pragmatic incentives for the utilization of human potential for cooperative rather than competitive goals. The "Brotherhood of Man" is much more than the idle, impractical musing of dreamers and metaphysical poets—in a perilous nuclear age it is, rather, the primary imperative for physical survival. Inasmuch as the proliferation of computer technology encourages greater human interdependence, cooperation and epigenesis, thereby placing a greater emphasis upon knowledge than the trappings of status and power, we may take hope that the new technologies possess, at least, the potential of utilization as tools for human upliftment and accelerated evolution, both materially and spiritually.

In conclusion, reflection upon the following excerpt from Max Heindel's *Teachings of an Initiate* (Page 150) will provide an augmented insight into the inherent incompatibility between rigid organizational structure and *spiritually* uplifting human endeavor as well:

When we entered the Temple some time was devoted to an interview with my Teacher alone, and in it he outlined the work of the Fellowship as the Brothers would wish to have it carried out. The keynote of it all was to refrain from organization, if possible, or at least to make organization as loose as we could. It was pointed out that no matter how good the intentions may be in the beginning, as soon as position and power are created which may gratify the vanity of men, the temptation proves too great for the majority, and in the measure that the free will of members is interfered with, the object of the Rosicrucian order, to foster individuality and self-reliance, is defeated. Laws and by-laws are limitations, and for that reason there should be as few as possible. The Teacher even thought that it would be possible to get along without any at all. □

—Robert Jacobs

The Quantum Gods

The Quantum Gods (The Origin and Nature of Matter and Consciousness) by Jeff Love. Published by Samuel Weiser, Inc., 740 Broadway, New York, NY, 10003, \$7.95

In reviewing a book of this nature, perhaps it is appropriate simply to begin with the following excerpt from its preface:

The Quantum Gods are beings of infinite ability. Yet each of them exists alone, unconscious of the existence of the others, and unable to manifest as a creative being.

It is only through the creation of a common reality that the Quantum Gods can attain consciousness of self and others. The Quantum Gods sign a contract of intent in which they invest their very existence in the formation of a consecrated reality. They are motivated to sign the contract out of love—their desire to end their state of aloneness and to contact one another. The contract is written with the pen of intentionality on the paper of space-time in the ink of mass and energy. Their common reality is built of consciousness and a special condition of consciousness called matter. Matter is the medium; being is the message.

This is not a science fiction fantasy. The Quantum Gods are not ghosts, angels, or beings from another planet or time zone. This is a work of radical metaphysical philosophy unlike any other.

You and I are the Quantum Gods...

To the reader who is familiar

with the cosmology presented by Max Heindel in *The Rosicrucian Cosmo-Conception*, the above excerpt presents an intriguing reformulation of familiar themes.

In this book's biographical note, we are informed that Jeff Love (his real name) was, at one time, an architectural-interior designer with a background in architectural engineering. In his search for a "logical geometrical approach to philosophical theology" he became interested in the Kabbalah, believing, in his transition from engineering to psychology, that metaphysics was the psychology of pre-nineteenth century civilization.

The relationship of the Kabbalah and its cosmology, based upon the symbolic Ten Sephiroth of the Tree of Life and its twenty-two paths, to the Rosicrucian Philosophy, is clearly and cogently presented in Corinne Heline's two works, *The Sacred Science of Numbers*, and *The Bible and the Tarot*, currently sold by *The Rosicrucian Fellowship*.

Succinctly stated, the Kabbalah is a guide to the shared esoteric truths underlying the outer forms of the Jewish and Christian religions. Additionally, in her *New Age Bible Interpretation* volumes, Corinne Heline shares with the reader a veritable treasure-trove of insights into the relationship between the ancient kabbalistic symbolism and the roots of the Western Mystery tradition:

...Daniel may also be compared with those medieval Jewish Kab-

balists who, through their studies, became convinced that Jesus of Nazareth was indeed the promised Messiah and therefore confessed Christianity. So often was this the case that the Jewish Orthodox Church finally eschewed the Kabbalah as a pernicious influence. As a result, it remained almost wholly in Gentile hands until recent years.

(Volume III, p. 474)

Part One of *The Quantum Gods*, entitled "The Qabalistic Model," is an ingenious 40 page compendium of diagrams and brief explanations of the kabbalistic cosmology, imparting to the mind of the reader a "Mystery School" nexus between religion, art, and science.

The longest section of *The Quantum Gods*, "Psychometaphysics," is, perhaps, one of the most compelling attempts presently in print to synthesize an occult cosmology with particle physics, astrology and the symbolic depths of the Tarot. The correlation of the fourfold Tetragrammaton of the Old Testament with the building blocks of modern theoretical and applied physics (time, space, energy, and mass) will, no doubt, assist many scientifically educated minds in the quest for a higher, more spiritualized consciousness, thereby hastening the day when the scientific laboratory will be approached with the reverence and awe reminiscent of the ancient High Priest entering the Holy of Holies. □

—Zevi ben Elimelech

Readers' Questions

ASTROLOGY AND CHRISTIANITY

Question:

What is the viewpoint of The Rosicrucian Fellowship concerning the Christian religion and the practice of astrology?

Answer:

Astrology is a spiritual science, a philosophy, and a religion. It is metaphysical, occult, and practical. It describes the relationship between the God of our solar system and the little god, man. "In the image of God created He him." God, the macrocosm, and man, the microcosm, are related and fundamentally one. Astrology reveals each person's powers and capabilities. We encourage the study of astrology in order that every person may discover his latent potentialities and learn how best to develop them into dynamic powers. An application of the principles of astrology, whether or not these principles are fully understood, is sufficient to prove their validity by their fruitfulness in daily life.

With the influx of skeptical, materialistic science during the past few centuries, the true, inner science of the stars that is astrology has become obscured. Its higher knowledge has been used either by the illumined few, unknown to the world at large, or by charlatans who exploited their smattering of knowledge by trading upon the ignorance and superstition of the uninformed. Certainly we reject the use of astrology for materialistic purposes.

In *The Rosicrucian Philosophy in Questions and Answers*, Vol. II, questions 115 and 116, Max Heindel addressed himself to the relationship between astrology and religion and, specifically, to the relationship between astrology and the Christian teachings: "...the whole fate of humanity is bound up in the stars. It doesn't matter whether we go to our own Bible or the textbook of another religion. Everywhere we shall find that the stars are given a most prominent place. In our own Bible we know that they are called the Seven Spirits before the Throne. They are the seven Star Angels as known particularly to the Catholic church; the Seven Planetary Spirits that have to do with our evolution ever since humanity began to evolve on this planet. Therefore, naturally the course of the stars and their configurations are time markers in the history of humanity.

"These stellar orbs travel around, as is well known to astrologers, but not in a circle. They don't stay in one order, but come into different configurations with one another. The same is true of the seven tones in the oc-

tave, which are the replica of the Seven Planetary Spirits. Just as they can be brought into different connections and make different chords, so also these different tones of the worlds that are moving through space make up the harmony of the spheres, and according to the change in these vibrations, humanity is evolving. There is a different vibration every single moment of time, and as a new being comes into existence, these varying vibrations act upon him and make him different from all others."

The Planetary Spirits are referred to several times in *Revelation*, including 1:4, 2:1, 3:1, and 4:5. Another biblical reference to astrology is found in *Luke 21:25*: "And there shall be signs in the sun, and in the moon, and in the stars."

In no way do we advocate the practice of astrology as a substitute for trust in and worship of God. Instead, we see spiritual astrology going hand in hand with trust and worship. We are told to worship in word and in deed, and as we learn to know and better ourselves through the study of astrology, so will our deeds ever more nearly conform to the high ideals inherent in our spoken words of worship. Again, astrological symbols constitute keys with which we may unlock untold treasures of the Bible and the world's sacred scriptures.

Astrology gives promise of leading a materially-minded humanity into conceptions concerning the things of the Spirit. Physical science is handicapped by its own self-set limitations. Religion is suspect because its ceremonies are too often antiquated and empty. Astrology links the fundamental elements of science and religion. It is based on astronomical data. It charts invisible forces. It combines the seen and the unseen, body and soul, form and Spirit.

DESTRUCTION OF HUMAN RACE

Question:

Is it possible for the human race to destroy itself through war or some such thing and thereby stop or slow down the evolutionary process?

Answer:

The human race cannot destroy itself. The human race—that is, the human life-wave—is composed of virgin Spirits, all of whom were differentiated within God at the beginning of the present Day of Manifestation, and all of whom are permanent parts of God and never can be destroyed. It is inconceivable that a part of God can be destroyed; therefore, it is inconceivable that even

one Spirit, who is a part of God, can be destroyed.

It is possible, theoretically, for the human race to destroy the dense forms in which it is presently manifesting in the physical world. Certainly the mayhem of modern warfare has been responsible for mass destruction of form on an unprecedented scale.

On the other hand, however, it is highly unlikely that, even in the event of a nuclear holocaust or other man-made disaster of world-wide proportions, all human physical forms would be destroyed. For one thing, some forms would be required as a nucleus for perpetuating the race in physical embodiment, because the physical phase of human evolution, as every other, must be fully worked out—even if interrupted by a man-made cataclysm.

Also, since human beings are at different stages of development and have different lessons to learn and experiences to undergo, it seems improbable that, in spite of man's folly, the higher Powers would permit all human beings to be subject to a single mass destruction of form.

Man does have free will and the option of using it wisely or unwisely. Certainly, a great burden has rested upon his shoulders in this regard since the inception of nuclear warfare. There is little doubt that, in the event of world-wide warfare, human evolution on this earth could be seriously retarded, even if a total destruction of human form did not occur.

LOYALTY TO THE TEACHER

Question:

We are told that the Rosicrucian Fellowship method of attainment attempts from the outset to make the pupil self-reliant in the very highest degree, so that he may be able to stand alone under all circumstances and cope with all conditions. Why, then, are we also told that the Rosicrucian student must have unwavering confidence in and loyalty to the Teacher?

Answer:

Loyalty to the Teacher is required because the relationship is what it is: an intimate spiritual tie in which the Teacher endeavors to help the aspirant on the Path in the most advantageous way.

Discussing Wagner's *Lohengrin* in *Mysteries of the Great Operas*, Max Heindel says: "Please remember—let it imprint itself upon your mind, let it sear itself into your very being with letters of fire—that having come in answer to the prayer (which is spoken not only in words but also in a life of aspiration) the indubitable, unquestionable proof is given of the ability and power of the Teacher to teach, to guide, and to help, and then the requirement is made that henceforth there must be

absolute faith in him, otherwise it becomes impossible for him to work with the aspirant."

This does not mean, of course, that we are to expect the Teacher to make all our decisions for us. We will, or should, become more self-reliant as time goes on, but in matters concerning which the Teacher deals, there must be no question as to the pupil's faith in him.

FRIENDLESSNESS A REQUIREMENT FOR SPIRITUAL INSTRUCTION?

Question:

In "Mysteries of the Great Operas" we read: "One of the first requisites (for the coming of the Teacher) is that the soul must have been forsaken by everyone else; it must stand alone without a single friend in the world." Why must the Ego be friendless before the Teacher will come? Is not universal friendship a criterion of the New Age?

Answer:

When a person is ready for instruction by the Teacher, he already has advanced in evolutionary and spiritual development far beyond most of his contemporaries. His heightened knowledge and intuitive insight and the consequent changes in his behavior are generally beyond the comprehension of his associates, who, therefore, turn from him. This does not mean that he loves his friends any less or that he has turned from them. It means only that in a sense he has left them behind temporarily until they, too, reach his level of development. There is no reason for him not to radiate love and friendship to all, whether or not they respond, but he must become self-reliant. In fact, because he is an advanced Ego, he already will have developed such feelings to a high degree and can stand alone.

In *Mysteries of the Great Operas* we also read that the Teacher will not appear until the aspirant "has forsaken the world and been forsaken by it." This means, of course, the material world. Material things, including the material concerns with which his friends still largely are occupied, no longer interest him. He thus has, at the moment, little in common with those around him and in this context, too, he appears to be "friendless." Again, however, this is a temporary state of affairs. His contemporaries, and the entire human race, eventually also will outgrow the material world and turn to the spiritual.

Yes, universal friendship is a criterion of the New Age. It will be friendship on a much higher level, however, than has as yet been practiced by the majority of mankind: an aesthetic, spiritual brotherhood in which all will share and no one will appear to be "friendless." □

Nutrition And Health

Health Advantages Of Vegetarianism

The philosophy of vegetarianism steadily has been gaining adherents during recent years, and the advantages of the meatless diet are being publicized ever more widely by nutritionists and other professionals associated with natural healing and holistic health movements. Nevertheless, it still is relatively rare to encounter, in the public media, acknowledgement that the vegetarian diet actually may be good for us.

It was particularly gratifying, therefore, to find the article, "Meatless Diet Tied to Health," by Jane E. Brody, prominently highlighted in *The San Diego Union*, October 20, 1983. This article, partly reprinted below, makes unequivocal references to the nutritional and health advantages offered by the vegetarian diet.

The central question about vegetarian diets used to be whether it was healthy to eliminate meat and other animal foods, which are rich sources of essential nutrients, especially complete protein, iron and vitamin B-12. Now, however, the main question has become whether it is healthier to be a vegetarian than to be a meat eater.

With more than 10 million Americans (most of them young) saying they are vegetarians and millions of others limiting their consumption of meat and poultry, those are important health questions for the people involved and the society at large.

The answer to both questions, based on currently available evidence, seems to be yes. A properly planned vegetarian diet can provide all the essential nutrients, even for growing children (quasi vegetarians who eat fish are especially unlikely to suffer short-

ages of essential nutrients). And on the whole, vegetarians are less likely to be afflicted with the chronic diseases that are leading killers and cripples in societies where meat is the centerpiece of the diet...

On average, vegetarians have lower levels of the blood fats, cholesterol and triglycerides than meat eaters of similar age and social status have. High levels of blood fats are associated with an increased risk of heart disease.

Lacto-ovo vegetarians, those who eat eggs and dairy products, which contain cholesterol-raising saturated fats and cholesterol, have higher cholesterol levels than do vegans, as those who abstain from all animal foods are called. But even among lacto-ovo vegetarians, cholesterol levels are generally lower than they are among meat eaters.

According to a study done in 1981 in Boston, when eight ounces of meat were added to the daily diet of strict vegetarians for four weeks, blood-cholesterol levels rose by 19 percent, even though the volunteers gained no weight...

Though eliminating meat from the diet is likely to reduce your consumption of heart-damaging fats and cholesterol, substituting large amounts of high-fat dairy products and cholesterol-rich eggs can negate the benefit. To glean the heart-saving benefits of vegetarianism, consumption of such foods as hard cheese, cream cheese, ice cream and eggs should be moderate.

Further benefit might be derived from including soybeans or foods made from soy protein in your diet. Several studies in Italy and elsewhere have found that soy protein is more effective in lowering blood-cholesterol levels than a low-fat, low-cholesterol diet. Even when large amounts of cholesterol (500 milligrams a day) were added to the

soybean diet, blood-cholesterol levels remained low...

Throughout the world cancers of the breast, colon and prostate are more common among people who eat a high-fat, high-meat, low-fiber diet. In this country Seventh-day Adventists are only half as likely as the average American to develop cancer of the colon or rectum. Adventists also have lower rates of cancer of the breast, ovary, prostate and pancreas.

While reduced exposure to animal fats and such non-dietary factors as less cigarette smoking may play a role in the lower cancer risk, there is evidence that protective factors in vegetables, beans and whole grains may also be involved. These factors include vitamin A and related compounds, vitamin C, dietary fiber and cancer-blocking chemicals in beans and vegetables of the cabbage family....

On average, people who follow vegetarian diets are leaner than meat eaters, and people who switch to a vegetarian diet commonly lose weight. Only 15 percent of vegetarian Seventh-day Adventists are overweight, as against 30 to 40 percent of meat-eating Adventists and 40 percent of the average American population....

A lower body weight may help to protect vegetarians against developing high blood pressure and adult-onset diabetes. The vegan-type vegetarian diet, indeed, is similar to the diet high in fiber and complex carbohydrates (starches) being recommended for the treatment of diabetes.

Vegetarian women have considerably less pollutant chemicals in their breast milk than do meat eaters. Many of these chemicals enter the body as a contaminant of animal fat and are stored in human fat.

Cancer-initiating factors called mutagens that are produced when meat is broiled or fried would also be lower in a vegetarian diet. Since vegetarians tend to eat less protein and phosphorus than meat eaters, calcium requirements may also be lower and the risk of developing osteoporosis (weakening of the bones) may be reduced. □

Nutrition And Health

HAPPY NEW YEAR!

Carrot Cocktail
Golden Glow
Green Beans With Herbs
Yam-Fig Casserole

Drop Bisquits
Honey Chews
Molasses Cake
Punch Foundation

All recipes from *New Age Vegetarian Cookbook*.

CARROT COCKTAIL

2 cups pineapple juice

1 cup diced carrots

To liquefier add juice, followed by carrots. Run the machine for five minutes. Chill and serve.

GOLDEN GLOW

1 pkg vegetable gelatin—orange
1 cup boiling water
1 cup pineapple juice
2 Tbs lemon juice
1 cup pineapple, diced

1 cup grated carrot
1/2 tsp vegetable salt
1/3 cup pecans
Crisp lettuce, finely cut

Dissolve gelatin in boiling water. Add pineapple juice, lemon juice, and salt. Chill. When slightly thickened, add pineapple, carrot, and nuts. Turn into individual molds. Chill until firm. Unmold on lettuce.

GREEN BEANS WITH HERBS

1 lb green beans
1 clove garlic, mashed
2 Tbs sesame seed
1/4 cup snipped parsley
1/4 cup butter

1/4 tsp rosemary
3/4 tsp vegetable salt
1/4 cup minced celery
3/4 cup minced onion
1/4 cup dried basil

Wash and trim beans; cut crosswise in thin diagonal slices. Cook beans, covered, in 1/2 inch boiling water (distilled) for 15 minutes or until tender; drain. Melt butter in skillet; add onions, garlic, celery, sesame seed, and sauce for 5 minutes. Add remaining ingredients. Simmer, covered, for 10 minutes. Toss well with beans. Season.

YAM-FIG CASSEROLE

6 mashed cooked yams
1 Tbs slivered almonds
3 Tbs firmly packed brown sugar
1/2 cup chopped dried figs

1/2 tsp nutmeg
1/2 tsp vegetable salt
1/4 cup orange juice
Additional almonds/fig slices

Add to mashed yams the figs, sugar, 1 Tbs almonds, salt, nutmeg, and juice; blend. Turn into 1 qt oiled casserole. Top with additional almonds and figs. Bake in preheated 375F oven 20 minutes or until heated through. Serves 6.

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DROP BISQUITS

4 cups sifted flour, unbleached
3 tsp tartrate baking powder
1 tsp vegetable salt

2 cups milk
1/4 cup butter

Sift together flour, baking powder, and salt. Cut in the butter until consistency of coarse meal; add milk and beat. Drop by spoonfuls onto oiled pan—far apart if crust is desired on all sides. Bake in 400F oven for 12 minutes or until brown on top. Makes 24.

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HONEY CHEWS

1 cup unfiltered honey
1 cup chopped walnuts

1/2 cup butter
1/2 cup chopped dates

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

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MOLASSES CAKE

1 cup un sulphured molasses
4 Tbs melted butter
2 tsp ginger
1 tsp baking soda

2 1/2 cups unbleached flour
1/2 cup boiling water
1/2 tsp vegetable salt

Combine molasses, butter, and water; sift dry ingredients and add to liquid. Pour into oiled shallow pan and bake in 350F oven for 50 minutes.

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PUNCH FOUNDATION

Grated rind of 3 lemons
Grated rind of 3 oranges
Juice of 3 lemons

2 cups raw sugar
2 cups distilled water
Juice of 3 oranges

Combine the grated rinds, sugar, and water; boil for just 5 minutes. Add juice of lemons and oranges. To this add 1 quart of any other juice, crushed fruit, etc. Makes 2 1/2 quarts of punch.

The Power Of Healing Force

Max Heindel defines the three great factors in healing as: "First, the power, from our Father in heaven; next the healer; and third, the obedient mind of the patient upon which the Power of the Father can act through the healer in such a way as to dispel all bodily ills." (*Occult Principles of Health and Healing*, p. 101)

We are told that the real Power of the healing Force comes direct from the Father (God), through the healer, before it reaches the patient. Christ Jesus gave us the clue to all healing when He said: "I do nothing on my own authority; the Father who dwells in me does the work."

The healer is the channel for the healing Force. The healer must inspire the patient by demonstrating his own positive attitude of mind and action. This may encourage the patient to correct negative misconceptions and misbehavior and strengthen both faith and willingness to cooperate with natural Law.

The patient who requests healing must have faith in this Power and manifest this faith by trying to develop purity of consciousness and love for mankind. Just as every effective channel for the healing Force must be a "clean vessel," so also every potential recipient of healing must try to enhance his own purity, so that the Power may most effectively flow through him. Of course, both the channel and the recipient must remain conscious of the essential unity between themselves and God, the Source of the healing Power. The patient must learn to listen to

receive the healing Force from the healer. He must do his best to cooperate with the healer. Thus, "preaching the Gospel and healing the sick" is accomplished.

Spiritual healing begins when the patient's awareness of this relationship to God, the great Healer, is intensified. The patient must open himself sufficiently to feel the healing Power flowing through him—his higher Self. As a result, he is strengthened to work more actively on his own problems and transmute the factors leading to his illness. If the patient responds in this way, he learns to become his own healer, for there is nothing phenomenal about perfect health. It is the predestined state of mankind.

Disease is caused by the patient's own ignorance or deliberate disobedience of natural Laws, in such ways as abuse of the creative Force and negative emotional and mental attitudes such as worry, anger, fear, tension, and selfishness. The patient must be educated to eliminate all these errors and substitute the positive thinking and brotherly love that will attract the healing Power from the Father. Such efforts are enhanced by the performance of spiritual exercises, namely: retrospection, concentration, meditation, discrimination, observation, and prayer.

If we practice these exercises, we become more receptive to the healing Force. We learn to work in harmony with God because in Him we live, move, and have our being. Before we accomplish this, however, "we must make our

bodies suitable instruments, purifying them by clean living, as an unclean vessel cannot contain pure and wholesome water..." "We must keep our minds and bodies clean and pure." (*Rosicrucian Fellowship Healing Service*)

God heals all diseases—physical, mental, emotional. He pours His life-giving Spirit through us, helping us to renew our minds, lift our hearts, transform our lives, and bring newness and brightness into every cell, bone, and tissue of our body temple.

If we are sick and have prayed for healing without result, it means that the amount of healing Force or spiritual Force within us is not sufficient to counteract the disease created by our thoughts and/or deeds. Negative influences within ourselves are greater than positive influences. Then the heart, mind, and body must be opened through right feeling, right thinking, and right action in order to receive the healing Force from God. When the heart and mind are opened to the Light of Spirit, we encounter new and often startling revelations. Our thoughts are uplifted and harmony again can prevail. We see ourselves clearly as true children of God. Our thoughts are lifted, harmony again can prevail, and obstructions to the healing Work are removed.

Disease is a lack of ease—emotional, mental, spiritual, and physical. The tension created by the patient and manifested as disharmony in his vehicles can be eased through proper prayer, concentration, retrospection, and the bringing of our attitudes into line

with the Laws of God. If we do these things sincerely and persistently, tension disappears and we are healed.

When we are inclined to give way to thoughts of doubt and despair regarding our healing, we must remind ourselves that the Father Himself heals. We must bear in mind that nothing is incurable, impossible, or hopeless to His healing Spirit. Every organ, cell, and atom of our mind, heart, and body can be raised up into newness of life.

The healing Force can come only from God. Wherever we are, whatever we do, whatever we need, we must declare the Presence of God within us and realize that His Power protects and guides us. When the healing Force is acquired it must be supported by action and thought, because "faith without works is dead." When Christ Jesus healed the sick, He demanded action, in the form of cooperation. He said to the palsied man, "Rise up and take your bed and walk," and the man, having faith and obedient to the command, responded and became free. He commanded the sick: "Stretch forth your hand," "Go and wash yourself in the pool," "Receive your sight," "Go and sin no more." The healing Power commanded by Christ Jesus could not have helped if His patients had not made the effort to cooperate.

If sometimes we pray for healing and healing is not immediate, we should remember that prayer does an inner work and that, when we pray to the best of our ability, and have faith, the outer work will follow. We must cultivate courage and patience tempered with love. "There is a great danger of misusing this wonderful power; therefore we should always qualify our supplications for others with the words of the Christ; 'Not my will, but thine, be done'." (*Rosicrucian Fellowship Healing Service*) □

—Yaw Owusu-Bour

Healing

What Is Spiritual Healing?

Spiritual healing is harmony established in all the vehicles. How is it accomplished? It is done by the transmutation of our own destructive qualities. This is rarely fully accomplished because we are imperfect, we are gods-in-the-making. But we can begin transmuting the principal cause of the present existing illness, and we can receive tremendous aid from a host of Invisible Helpers under the guidance of great Spiritual Beings.

Let us consider the healing done on the inner plane. A person prays for, or writes for, help. This plea is heard, and devoted servers, under the direction of Spiritual Beings, and supervised by doctors and people of similar skills, whose compassionate hearts ache for the suffering ones, adjust the etheric obstruction to health.

Why then are we not well immediately? Usually because we go on generating the same condition within ourselves, expecting the Spiritual Helpers to do all the work while we sit back and accept their ministrations. In fact, there are many who resent the fact that the "magic" failed, that they are not endowed with perfect health, free to go on living exactly as they had before asking for help. This attitude in itself is a deterrent against harmonizing all our vehicles. To rely solely on any power outside of ourselves saps the core of our inner strength and deprives us of stamina needed at times of spiritual stress.

Belief in fairy tales belongs to our childhood. It was pleasant to ask for the impossible and get it. Now we are physically grown and we are expected to be mature, to have put away childish things. Spiritual healing is not a childish thing. It is the result of complete maturity.

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, and in the Pro-Ecclesia at 4:15 when the Moon is in a cardinal sign on the following dates:

HEALING DATES

January2—10—17—23—30

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

For Children



Dan-De-Lion

In a land far away lived a sickly, scrawny, lion cub who was quite different from all other lions. This innocent, vulnerable lion cub was ignored, taunted, and teased unmercifully by his family. His brothers and sisters were especially cruel.

He had a bright yellow face and body. His legs and tail were the color of emeralds. In spite of this, he was blessed with a sunny disposition and the Will to do good. Wherever he went, he spread joy and love.

His family was so ashamed of the way he looked, they couldn't see his zeal for life. They didn't even give him a name; they just called him Lion.

As time passed and the little cub grew into a full sized lion, he began to realize that his burdens were becoming much greater, for in the mirror (of life) he saw, much to his horror, that his newly formed mane was the color of deep purple.

Poor Lion, he had worked so hard for so long to overcome his two colors, and now he had three! He was tired, discouraged, and felt so alone. To make matters worse, his family sent him away, for the third color was too much for them to bear!

Poor Lion...sad, dejected, rejected Lion walked away with a tear in his eye and a heavy heart. For seven days he traveled across the terrain seeking only a friendly face and a welcoming smile, but there were none to be found.

On the eighth day, when he felt all was lost and he could go no further—being weak from hunger, thirst, and the need to rest—he came across his biggest obstacle ever! There in front of him stood a massive mountain. He looked to the left and he looked to the right. There was no easy passageway to be found. He looked behind him, but there was no place to go.

Alas, in deep despair, Lion, knowing that he had done all that he could do, turned to God in prayer...as in gentle sleep.

While Lion lay quiet, there was nearby in the same mountainous area a wise and kindly Old Man. He had very special powers and had been keeping watch over the sleeping Lion.

The Old Man knew of Lion's beautiful heart and was aware of all the trials and tribulations that Lion had been through. He was very taken with Lion because of his Will to overcome his problems and because of the kindly way in which he handled them. He also knew that Lion never blamed anyone else for his problems, but set about to make things right for himself.

As the Sun slowly began to rise in the east, Lion stirred from his place of rest. Suddenly, he felt a gentle breeze pick him up and whisk him to the top of the mountain. There he was placed at the feet of the kindly Old Man, who was smiling down on him. Lion felt a warm and tender hand touch the top of his head and heard the words, "You will no longer be scorned for being different. You will be praised for all of your good deeds."

"The purple strand that I pluck from your body and the green strands that I pluck from your legs and tail, I will plant as seeds in the ground. And, with the rays of the Sun and the tears from heaven to permeate the earth's crust, there will spring forth a 'Freedom Flower.' This flower will contain the Love Seed of Lion.

"It will propagate itself year after year, spreading over the land, representing your Love and Cheerfulness. 'Dan-De-Lion' will be its name, because it is the dandiest of them all." □

—Carol Lee Robinson

Serita And The Water Pipes



Serita glided softly through the water, keeping as close to the shore as she could. It was dark, and most of the Undines were resting at the other end of the reservoir. This was her chance to slip away.

As Undines go, Serita was very young, but she had been at the reservoir long enough to learn a few things. She knew, for instance, that there was a big difference between working in the cool, clear water outdoors, surrounded by hills and trees, and working in that same water after it had gone into the water pipes of the city.

Only last week she had talked to Clovia, an Undine who worked with some water that ended up in the hot water tank of a laundry. Clovia and her water then had been forced into a washing machine where they were all mixed up with soapsuds that made Clovia sneeze horribly. From there, they went down a drain and into a run-off for soapy water. After what seemed a terribly long time, the water evaporated and Clovia found herself in a cloud with other Undines and water waiting to go back to Earth. Finally it rained, and

Clovia's water, to her great delight came down in the old, familiar reservoir.

"I hope I never have an assignment like that again!" Clovia had said. "You wouldn't believe how dark and narrow the pipes are, and how hot it gets in that tank. We complain about how hot the Sun is out here sometimes, but that's nothing! And when you get inside that washing machine they throw soap in on top of you. I couldn't stop sneezing."

"Couldn't you get out?" Serita had asked.

"No. Not till the wash cycle was over. But the worst thing was when they threw the dirty clothes in. Ugh! There was somebody's sweat shirt with grease all over it, and even a pair of muddy sneakers. Horrible old things!"

"What could I do? I just had to go around and around with my water until the clothes were clean and the poor water was filthy. Then they let us out and clean water came in to rinse. Those Undines were a lot luckier than we were!

"And then we flowed out into the run-off where there was a lot

of other dirty water, and we didn't get clean till the water evaporated and we were forming clouds. It's so good to be back in this nice, clean reservoir. I never, ever want to leave again."

Serita thought a lot about Clovia's adventure during the next few days. What a dreadful experience that must have been! She didn't think she could stand being cooped up in a dark pipe, or heated in a tank, or swirled around with a lot of dirty clothes.

Then new assignments were given out, and Serita saw that the same thing was about to happen to her. Her orders were: "You will go with your water through the pipes to the city, and stay with it while it evaporates, forms clouds, and comes back to Earth again."

"I won't!" said Serita to herself. "I won't go into those old water pipes. I want to stay here where it's nice."

It was almost unheard of for an Undine to disobey orders. Once, long ago, an Undine had refused to get into a barrel of water that was being put on board a sailing ship, so the sailors would have

something to drink on their long voyage. The Undine knew that some of the water in the barrel would get stale and slimy before the voyage was over, and she didn't want any part of that.

There had been great consternation, and finally the Undine, for punishment, had been forced to work in a stagnant pool for five long years.

Serita knew that she, too, would be punished if she refused to do as she was told. "The only thing," she told herself, "is to run away."

She decided to leave the reservoir that night, and go to one of the waterfalls in the nearby hills. There, she was sure, she could work with the clear, splashing water, safe from the danger of being forced into the city's water pipes.

Serita glided softly through the water until she came to the river. Then, she swam as fast as she could away from the dam.

She had gone quite a distance when the first light of dawn began to show. Many strange Undines were going about their work. Some looked at her curiously, but no one asked who she was or where she was going.

At last she turned into a brook that emptied into the river. Half-gliding, half-swimming, she made her way against the water that was rushing downhill over stones and boulders.

"This is wonderful!" exclaimed Serita, who couldn't remember ever having been so happy. The water seemed to be even clearer than in the reservoir, and Serita felt freer and wilder than she ever had before. After a while, she came to a waterfall hurtling many feet down over a stony mountainside. This was where she would stay!

"Hi," she said to an Undine working at the base of the waterfall. "my name's Serita. I've come from the reservoir. I want to stay here and work at this waterfall."

The Undine looked up in surprise. "We didn't get any notice

about someone from the reservoir working here," she said.

"I know," said Serita. "My assignment said to go to the city in the water pipes, but I couldn't stand that, so I came here to work where I could stay outdoors."

"You mean you refused your assignment?" asked the Undine, as if she didn't think such a thing were possible. "What did your boss say?"

"She didn't say anything," Serita answered. "She doesn't know. I didn't tell her I was going. I just left."

"You mean you refused an assignment and ran away?" The other Undine looked horrified. "Nobody's ever done that."

"I've done it," said Serita, who was beginning to feel a little unsure of herself. Why did this Undine act as though what she had done was so horrible? She certainly wouldn't want to work in those water pipes.

"Wait here a minute," said the Undine, hurrying away.

Before Serita had time to decide whether she wanted to wait or not, the Undine returned with a crowd of other Undines, including an especially stern one who seemed to be in charge.

"Do I understand that you have refused your assignment and have run away?" asked the stern one, without even saying hello.

"Yes," gulped Serita. "I didn't want to work in those awful water pipes, so I thought I'd come here where I could stay outside."

The Undine looked at Serita so long and so hard that she began to squirm. "Come with me," she said at last, in a tone so severe that Serita knew there was nothing she could do but go with her.

She followed the old Undine into a hollow in the rocks behind the waterfall. "Sit down over there," said the Undine, and Serita did.

Then the old Undine said to one of her assistants, "Go to the reservoir and tell the leader there where Serita is. Ask what she wants us to do with her. Tell her we need

someone to go into the underground sulphur pool, and we'd be quite happy to use Serita there if the reservoir Undines have no objection. It might help her learn her lesson, and seems to be a fitting punishment for running away."

"Underground pool!" thought Serita, shocked. She had expected to be welcomed to the waterfall, and instead she was going to be punished by a mean old Undine whom she had never seen before. "Bet that old meanie wouldn't let anyone force her into a water pipe," she thought.

As if the old Undine could read her thoughts, she said, "I spent many years in the water pipes, and what I learned there is invaluable. It's too bad that you refused to take advantage of such a fine opportunity to improve yourself. You can't always do just what is pleasant and agreeable, you know. That's not the way to learn and get ahead."

Serita squirmed again. She wasn't interested in learning and getting ahead. She simply wanted to be free. What could you learn in those awful pipes, anyhow? Nothing, she was sure. You'd just be cooped up, miserable and never see the sunshine.

How was she going to get out of the mess she was in, she wondered. The sulphur pool, whatever it was, did not sound much better than the water pipes. How could she escape? And where could she go where she could trust other Undines? She had never expected strangers to want to punish her!

Serita did not have long to puzzle over these problems. Very soon, the old Undine's assistant came back, to say that the reservoir Undines thought it would be good for Serita to work in the sulphur water for a while. When she finished that, she might be glad enough to do her job in the water pipes.

And so Serita was escorted down into the Earth, many feet

below the surface. It was darker than the darkest night, and everything seemed cold and slimy. The smell was awful, too.

"Here we are," said her guide, and Serita found herself in a pool of cold, terrible smelling, water.

"You mean I have to stay *here*?" she asked.

"Yes, this is the sulphur pool. Someone will be here in a few minutes to show you what to do."

"But it *stinks*," protested Serita holding her nose. "I can't stand it. I can't stay here."

"Sulphur always smells like that. Underground it's worse because there is no fresh air. You'll get used to it. I've got to go now. Bye."

Serita, still holding her nose, was left alone in the dark. She didn't see any way out, and had no idea how they had come down from the beautiful world above ground. She was scared, and quite positive that she would never see the sunshine again. She began to cry.

"No time for tears, young lady. There's too much to be done," said a harsh voice nearby. Serita jumped and peered into the blackness. She barely made out the shape of an Undine.

"Who are you?" she whispered.

"I am Grimsa," said the voice. "I've been in charge of this sulphur pool for a year, and it's about time they sent someone new."

"You've been down here a whole year!" gasped Serita. "How could you stand it?"

"One gets used to it after a while. But my time is almost up, thank goodness. I have just long enough to break you in before I leave. Come on, we'll start at this end of the pool."

And before Serita could say another word, she was being shown what to do. Between blinking back tears and holding her nose, she didn't learn much at first.

"Better pay attention," warned Grimsa. "It will be easier if you know what you're doing. You're going to be all alone here for a long

time, and that could get to be pretty awful."

Then Serita tried to pay attention. It was good she did, too, because when Grimsa finished explaining she said, "Now I'm going to get some sleep. I'm leaving tomorrow morning for my new assignment. I suggest that you go over all the things I showed you and try to do them yourself, so that if you have any questions you can ask me before I go. But I don't want to be disturbed before breakfast. Good night."

So Serita worked alone, all night long. It was the most terrible night she had ever spent. The sulphur smell almost made her faint, and she had a hard time remembering what she was supposed to do. When morning came, she had many questions for Grimsa, who answered them patiently although she was anxious to be gone.

Serita begged Grimsa to tell her the way back to the sunshine, but Grimsa said, "You will be shown when you deserve to know." And when Serita asked when that would be, Grimsa answered, "Only you can determine that."

One day, eight months later, Serita was hard at work. She had long ago gotten used to the sulphur smell, and had learned to see quite well in the dark. She didn't cry any more, although during the first few weeks underground she had cried every night. She did her work well now, although at first she had made many mistakes and spent a lot of time doing things over.

She had learned much more than she had ever thought could be learned underground. She missed the sunshine but didn't think much about it any more. For months she had felt neither happy nor sad, but had just kept on doing her work as best she could.

Suddenly, in the distance, Serita saw a faint beam of light. She heard a voice far away saying,

"Serita, you have earned the right to come back into the sunshine. Follow the light, and you will find your way."

Hardly believing that she was getting out at last, Serita followed the light and, in time, found herself above ground once more. She blinked, and sniffed. It would take time to get used to the sunlight and the sweet smell of flowers and pine trees.

"Well, Serita, how does it feel to be back?" The old Undine who had sent her to work in the sulphur pool was waiting for her.

"Wonderful—simply wonderful!" Serita exclaimed. "But I guess it was a good thing you sent me into that sulphur pool, horrible though it was. I guess whatever your job, you can learn something from it if you're not busy trying to get out of it."

"Do you think you'll be able to work in the water pipes now?"

Serita smiled. "Yes. They won't be nearly as bad as the sulphur pool. Nothing could be."

Good," said the old Undine, "Your boss at the reservoir is waiting for you. I told her I was pretty sure you'd be ready to do your work there now."

And so Serita went back to the reservoir, where her friends crowded around, eager to hear the story of her adventures. They had a party for her, and then she spent a day swimming and diving in the clean water. Next morning she began her assignment in the water pipes, and, as she expected, they were not nearly so bad as the sulphur pool.

Serita was to work in the water pipes many times after that, but she never minded any more. She knew that no matter how dark the pipes were, and no matter how dirty her water got in the city, when the job was over she would always be able to rest and get clean again.

"Life is full of hard jobs," she said one day, "but we learn from them. And between jobs, we always get a chance to play in the sunshine." □

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