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"The Reward of the Perfected Spirit"

Again the Earth has reached the vernal equinox in its annual circle dance about the Sun, and we have Easter. The spiritual ray sent out by the Cosmic Christ each fall to replenish the smoldering vitality of the Earth is about to *ascend* to the Father's throne. The spiritual activities of fecundation and germination which have been carried on during the winter and spring will be followed by material growth and a ripening process during the coming summer and autumn under the influence of the indwelling Earth Spirit. The cycle ends at "Harvest Home." Thus the great World Drama is acted and re-enacted from year to year, an eternal contest between life and death; each in turn becoming victor and being vanquished as the cycles roll.

This great cyclic influx and efflux is not confined in its effects to the Earth and its flora and fauna. It exercises an equally compelling influence upon mankind, though the great majority are unaware of what impels them to action in one direction or another. The fact remains, nevertheless, independent of their cognition, that the same earthly vibration which gaudily adorns bird and beast in the spring is responsible for the human desire to don gay colors and brighter raiment at that season. This is also the urge which in summer drives mankind to relaxation amid rural scenes where Nature Spirits have wrought their magic art in field and forest, in order to recuperate from the strain of artificial conditions in congested cities.

To the enlightened ones Easter brings a keen realization of the fact that all humanity are pilgrims on the Earth, that the real home of the Spirit is in the heaven realm, and that to reach that realm all should endeavor to learn the lessons in life's school as quickly as possible so that they may be able to look for the dawn of a day that will permanently release them from the bondage of Earth. Then, like the liberated Christ Ray, they will come into a realization of that glorious immortality which is the reward of the perfected Spirit. --- Max Heindel

THE Mystic



... LIGHT

The Christ Impulse

A STUDENT

AT this Easter Season students of the Western Wisdom Teachings are keenly conscious of the cosmic significance of the yearly drama now unfolding about us. We are aware that we have reached the final act involving the descent of the solar Christ Ray into our material Earth. At this time the Christ Ray begins to ascend to the Father's Throne; He is rising out of His earthly prison, crying in joyous triumph, "It has been accomplished!" He is now being liberated and can soar away a little while, free from the fettering clod of our planet. Angelic hosts are all about Him, accompanying Him on His heavenward journey; celestial choirs are chanting His praise in glad hosannas.

Max Heindel enjoined us: "Let us attune our hearts to this great cosmic Event; let us rejoice with the Christ, our Saviour, that the term of His annual sacrifice has once more been completed; let us feel thankful from the very bottom of our hearts that He is now about to be freed from the Earth's fetters; that the life wherewith He has now ended our planet is sufficient to carry through the time till next Christmas."

But what does this mean to us as individual spiritual aspirants? We have been assured that as it is above, so it is here below. "From realms of celestial light where we live in freedom, untrammelled by limitations of time and space, where we

vibrate in tune with the infinite harmony of the spheres, we descend to birth in the Physical World where our spiritual sight is obscured by the mortal coil which binds us to this limited phase of our existence. We live here a while; we die and pass into the heaven worlds, to be reborn and to die again. Each Earth life is a chapter in a serial life story, extremely humble in its beginnings, but increasing in interest and importance as we ascend to higher and higher stations of human responsibility. No limit is conceivable, for in essence we are divine and must therefore have the infinite possibilities of God dormant within. When we have learned all that this world has to teach us, a wider orbit, a larger sphere of super-human usefulness will give scope for our greater responsibilities."

"The processes which take place upon a larger scale in the Earth are reproduced also in man. You and I during the past six months have been more thoroughly imbued with the spiritual vibrations which predominated in winter than we can be under the more material conditions prevailing in summer. There came to us in the autumn a new impulse --- the Christ Impulse --- toward the higher life; it culminated on Christmas Eve night and has worked its magic in our natures according to the way in which we have taken advantage of our opportunities. According to our diligence, or lack of it, in the past

months, our spiritual progress has been accelerated or retarded, for we know that we are just what we make ourselves."

The loving service we have rendered or failed to render determines whether new opportunities for greater service will give us added thrust toward our ultimate goal-- liberation from the cross of matter. As Max Heindel further said: "It is useless to expect liberation from the cross of matter until we have used our opportunities here and now and thus earned a larger sphere of usefulness. The 'nails' which bound the Christ to Calvary will fetter you and me until the dynamic impulse of love flows out from us in waves and rhythmic swells like the tide of love which yearly enters the Earth and imbues it with renewed life."

This Christ Impulse, this Power of Love and Wisdom, is the Truth which frees mankind, the Truth which spiritualizes man and lifts him up. "Let us love one another: for love is of God; and everyone who loves is born of God, and knows God. . . . Herein is love . . . that God loved us and sent His Son to be the propitiation for our sins . . . if God so loved us we ought also to love one another. If we love one another, God abides in us, and His love is perfected in us."

Human love --- real affection for another --- is of course commendable in man, yet Christ Jesus declared that to be wholly His one must detach himself from all earthly relationships --- and even from this life itself! It is natural to desire the experiences of a great love here on Earth, natural for the fulfillment which spiritual evolution demands. But Spirit transcends the limitations of man and mind, for it is the consciousness of the One Eternal Life which is the essence of true love. To realize this state of consciousness one has to reverse by transmutation the forces of earthly natural life and accustom the Spirit to far more rarefied states of life than this of the merely mentally-personal. The agony of this transition is a fact far more painful than death of the physical body, but the glory and spiritual ecstasy that follow are exceedingly wonderful.

Through the Christ Impulse --- the Impulse of Love and Wisdom --- comes the intuitive perception that illumines one with the understanding of the deep things of God. Since we abide in God, and God abides in us, we are actually surrounded with Love, without and within. In fact, we are living in an ocean of Love. Realizing this fact, that we are rooted and grounded in Love, we may with more faith strive to attain the expression from ourselves of that impersonal Love which the Christ Impulse embodies.

Only the dynamism of love can produce creative, constructive genius of any kind. Intellectual capacity is alive and valid with living power in proportion to the love-force behind it. Personality is vapid, empty, and unattractive when lacking love. The greatest Egos are those whose loving interest in mankind is alive with boundless insight and understanding, with zeal to give aid and comfort, with an intense feeling of empathy and oneness.

The Christ Impulse calls us to extend our interests, to expand our thought faculty, to open our consciousness to all that uplifts and furthers the progress of mankind on the spiritual Path. In doing this we get a better perspective of ourselves, as well as of our fellowmen and the world in which we dwell. This perspective promotes the New Age ideals of brotherhood and peaceful, constructive living for all. We dare not merely preach universal love; we must actuate this divine Force by putting it into practice in our daily lives.

It is incumbent upon us, as students of the Western Wisdom Teachings, to interest ourselves increasingly in the peoples of all nations, to take note of their widely-differing temperaments and characters, their various religions, philosophical views, and customs. Only by doing this can we approach them with that wise understanding which stems from the Christ Impulse yearning to be radiated from our inmost being. Active right interest in people builds the right understanding from which proceeds right moral actions and the ethics laid down for us in the incomparable Sermon on the Mount.

True interest in other people, an im-

personal desire for their welfare, causes our lives to take on new warmth and luster. As we activate this interest by selfless service, we attract to ourselves the lustrous material of the soul body, that shining garment which shows forth to the seeing eye the power and qualities of the Christ Impulse that have become a part of our very being. The radiance and power of this garment betokens the quantity of the Christ Impulse we have made ours; it measures our power to help and heal others; it betokens the degree to which we have prepared ourselves to live in and participate in the activities of the New Galilee, that glorious time in the future when the Returned Christ will reign over a purified and regenerated humanity.

Why did the Christ Ray have to come to our Earth, some may ask. Why was this supreme sacrifice necessary? In the Western Wisdom Teachings we are taught that most of humanity was at the point of retrogression because of its immersion in materiality and the lower desires. Help from a higher source was essential if the majority of mankind were to go forward and become regenerated from the debasing influence of the Lucifer Spirits. Thus it was that from out the boundless Love of our Creator came our Saviour --- our Saviour in the truest sense of the word. This Ray of the Cosmic Christ came and was incarnated in the body of Jesus, humanity's noblest flower; He lived and taught, as Christ-Jesus, those who would listen, and left the precepts for the religion of the coming ages.

At the culmination of His sojourn on Earth in a physical body He was crucified, liberated from the dense body, and entered into our Earth, purifying its aura so that sinful humanity could obtain purer material for their desire natures, and at the same time begin to emulate Him by striving to live according to His teachings. Then began the Cosmic Drama which we see re-enacted every year, as He pours forth His fructifying Love-Power to the world and its inhabitants.

Although Christ was first crucified on Golgotha, we should never forget that He

is continually crucified so long as He has to remain in the Earth as its Indwelling Spirit. We should constantly remember, too, that we intensify His suffering by thoughts and feelings of selfishness, greed, hate, cruelty, and intolerance. All that is contrary to the out-flowing current of Divine Love taxes the Christ Impulse, hinders its power. On the other hand, all that is thought and done in the spirit of love and understanding, in the spirit of helpfulness and recognition of the divine in others, adds to the power of the Christ Impulse. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Were the great Christ Spirit to appear suddenly before us in a vital body dense enough for us to see, would we not be so filled with wonder, inspiration, and gratitude that we would offer ourselves wholeheartedly for any task He might have for us? This may seem a very far-fetched supposition for many. Yet we expect it to happen some time in the future, when we have prepared the conditions required for it. In the meantime, should we not constantly remind ourselves of the Christ that is within every human being about us and muster some degree of that same feeling for them? To the degree that we succeed in doing this will we hasten the day of His Second Coming, for His release from the Earth and return to humanity in Jesus' vital body depends upon the strength of the united soul bodies of individual human beings.

That is the task that lies before us, the great task of which we are reminded by the significance of this Holy Easter Event. Are we convinced of the reality of this exalted objective? And are we devoting ourselves wholeheartedly to bringing about its consummation? These are questions we may well ask ourselves at this Holy Season as we ponder upon the "realization of that glorious immortality which is the reward of the perfected Spirit," as we anticipate that glad day when all mankind, as well as the Christ, will be permanently freed from the cramping confines of materiality.'

"Behold, I Make All Things New"

EVANS WATERMAN

IN the Book of Revelation, St. John witnessed the New Jerusalem descending from heaven. When Paul viewed this event in the higher worlds, he described it as the "city of the living God, the heavenly Jerusalem." Both Paul and John were seeing the New Heaven and New Earth, when everything will have become new; with no more of the physical Earth. In Rosicrucian parlance, the new heaven and earth, which will be on the ethereal planes, are termed the New Jerusalem or New Galilee.

The Law of Cause and Effect makes it possible for us to participate in this great occasion. This law is Nature's law of justice, and it repays exactly for every "cause," good or bad, which puts it into operation. It decrees that whatsoever a man sows, he reaps. Consequently, what we are, what we possess, our qualities good or bad, are the result of our own past actions. Our every act, and even our every thought, is a cause that will bring its own inevitable "effect." Truly, the Law of Consequence provides us the opportunities to prepare for travel into the higher realms of the coming New Galilee!

We would not expect to harvest carrots from our garden unless we had previously planted carrot seeds. Furthermore, it would surprise us beyond measure to discover, after recording the tune "Yankee Doodle" on our tape recorder, that it played back a wedding march. We recognize these causes and effects, yet often fail to initiate "causes" in our own lives that would bring the tomorrow we so keenly desire.

Validity of the Law of Consequence was discussed by Mr. Heindel, when he wrote: "If there is a law of Nature which is established beyond doubt, it surely is the Law of Cause and Effect. Every cause must produce an adequate effect, and nothing which we see as an effect

can be without a pre-existent cause."

Although apparently not recognized by many religious leaders, the Bible does indeed teach how the breaking of any law must be paid for in full measure. This contention is supported beyond question by the following quotations:

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. --- *Gal. 6:7-8.*

For if ye forgive men their trespases, your heavenly Father will also forgive you: But if ye forgive not men their trespases, neither will your Father forgive your trespases. --- *Matt. 6:15-16*

Blessed are the merciful: for they shall obtain mercy. --- *Matt. 5:7*

Judge not that ye be not judged, for with what judgement ye judge, ye shall be judged; and with what measure ye mete it shall be measured to you again. --- *Matt. 7:1*

For as he thinketh in his heart, so is he. --- *Prov. 23:7*

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. --- *Matt. 7:12*

Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. --- *Matt. 7:7*

He that leadeth into captivity shall go down into captivity, he that killeth with the sword must be killed with the sword. --- *Rev. 13:10*

These quotations are only a few of the many found in the Bible dealing with the Law of Cause and Effect. Interesting effects of this law may be found in the *Revelation of St. John the Divine*, where chapter seven pays homage to those who have eliminated all cosmic debts and gained control over their lower natures. The conclusion is obvious how at some future time we shall reap the "effects"

of "causes" being instigated this lifetime --- this very day. Only by reaping of proper "effects" may we expect to dwell in the ethers of the coming New Galilee, to dwell in spiritualized bodies before the throne of God, serving Him day and night in His temple, having at last earned the *Christian* identification:

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? (radiant soul bodies) and whence came they?

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Advanced Egos of this age will reap the results of previously sown "causes" and they will be, as previously stated, involved in the holy affairs of their Lord, wearing the ethereal "Wedding Garment" of that dispensation --- the New Jerusalem.

To reach this high plane will require proper application of God's laws. Experience will become the true purpose of life instead of pleasure. If not, we shall receive a full measure of sorrow and pain which must be experienced to promote the necessary changes in thought and actions. Furthermore, this kind of instruction will be long revered when the spiritual heights of the New Galilee have at last been realized.

It is essential that we concentrate on "causes," secure in the knowledge that time will produce the desired "effects." This is not to imply that all "effects" need be bitter experiences, however. As we master Nature's laws and live the life of altruism, we become the recipients of abundant blessings and joys. Consequently, both the Bible and the teachings of the Elder Brothers of the Rose Cross

encourage us never to *seek* the things of this world, but to "Seek first the kingdom of God, and his righteousness; and all these things shall be added..." We are further advised to "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself." Here we have a basic lesson from the Law of Cause and Effect. We seek the Kingdom of God --- and it is found within --- by establishing proper "causes" in our daily living. If these "causes" are the result of *lawful* desires, the returns will shower upon us in abundance. Once this way of living has been mastered, there will be no need to give a thought about the morrow; for the law will take care of any tomorrow for us. The statement in our Temple Service about loving, self-forgetting service to others being the shortest, the safest, and the most joyful road to God becomes highly significant.

Another interesting "effect" may be found in this seventh chapter of *Revelation*, where the four angels are given instructions to hurt not the earth (physical body), sea (desire body), and the trees (vital body) of those who aspire to the higher life. This message was written to those striving to overcome their own lower natures, *and we are hereby informed that the liberation we seek is attainable!*

In due time, when our higher faculties have been spiritualized by living the life of true love (altruism), the Law of Consequence will no longer be a controlling factor in our lives. Christianity will have become a universal religion and in the white robes of purity (spiritualized bodies) will the victorious Egos render praise to the God within for deliverance from control of the lower nature. "Behold, I make all things new," becomes the fulfillment as we progress towards the New Age. Further details are to be found in *Revelation*, where in chapter 15, verse 2, may be found this statement:

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

The sea (our emotions) *has been blended lawfully with intellect* (fire) resulting in a *new nature* for those who have gained the victory over their lower desire nature. They now *stand on the sea of glass*--- further testimony that the emotions represented by the sea *are now under control and stilled*. We witness here the "effects" of properly instigated "causes." Revelation 21:1, provides further detail:

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

The first heaven and earth (the old physical dimensions) have completely passed away. Also, we learn of a new consciousness that will take the place of the old. No more sea means that our desire nature will by that time be changed into a *new vehicle of expression*.

And I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

In this epoch, everything will have become new, and we are told of the new heaven and new earth in this future dispensation, the New Galilee; with the Ego able to function in its newly completed ethereal robe or Golden Wedding Garment.

The Bible presents this message in still another way by giving man *dominion over the fish of the sea, fowl of the air, and cattle*. Further elaboration may be found in *Psalms* 8:6, where dominion there includes "(all) the works of thy (God's) hands, thou has put all things under his (man's) feet..."

Paul, in the book of Hebrews, has included everything in *our* universe:

Thou hast put all things in subjection under his feet. For in that he put all in subjection under his feet, *he left nothing that is not put under him.* ---*Heb. 2:8*

The dominion possibility has become expanded to where it appears to include *everything* in God's creations. This becomes evident in *Revelation* 21:7, where all that has been implied seems to be confirmed, and man is scheduled to receive the following legacy:

He that overcometh shall inherit *all things*; and I will be his God, and he shall be my Son.

But what is the significance of all this? Do we interpret "dominion over all things" to include the entire universe with its untold millions of galaxies or our *universe within*---where we are to "*minge the sea of glass with fire*"? Is not the source of the Golden Wedding Garment found to be within?

With the book of Genesis granting man "sovereign or supreme authority" over these activities of his life, we recognize an implied responsibility as we consider the first area of dominion---"the fish of the sea." Sea, as we have noted, refers to the desire body, and fish are used in this symbolism because of their recognized ability to multiply. Consequently, fish symbolized in the higher application, represent ideas of a spiritual nature in which there is the possibility of great increase. We are dependent upon our desire nature (the sea) to supply the necessary vitality to these spiritual ideals. In essence we are instructed to exercise supreme authority *over our fish*---which we identify as thoughts and ideals. Our good thoughts will multiply in abundance as we provide proper environment. In other words, we are instructed to exercise "Supreme or sovereign control" over our desire nature and this becomes the first great step along the path into the higher ethereal planes.

"Fowl of the air" indicates the high spiritual (mental) accomplishments we shall experience as a result of our dominion over the fish of the sea, or *desires emanating from the desire body*. We identify the fowl of the air with the vital body or tree of life where, for example, our higher thoughts dwell. Put another way, "fowl of the air" becomes a symbol of aspirations which rise in the mind, or thoughts which soar heavenward to the throne of God.

"Over the cattle" identifies the physical plane and the lower nature which is under control of the higher nature. It is the symbolical cattle that serve us and supply the necessary strength to conquer our own physical world.

(Continued on page 154)

Rhythms of Life-- An Easter Meditation

AUDREY GLOVER

ONE of the great cosmic principles upon which all the laws of the universe are founded is the Law of Rhythm; and another closely related to it is the Law of Harmony.

In all this great universe nothing is motionless. One of the aspects of the Supreme Being is Motion, and this motion, as we see it in all things from atom to the entire cosmos, is rhythmic motion. Rhythm, as defined by the dictionary, is measured motion, regular recurrence of, or regular alternations in, features, elements, or phenomena; hence periodicity or pulsation. As an ancient occult maxim says: "Everything beats time."

This rhythmic motion creates harmony, or perhaps one might better say, *is* harmony. Harmony is the soul of music, so some have said that the universe was sung into being. We have all heard of the "music of the spheres," that wonderful harmony created by the great celestial Beings moving through space.

Max Heindel tells us that in the beginning when the Creative Word was spoken, the Cosmic Root Substance was molded into form by vibration in somewhat the same way in which a violin bow drawn across a plate sprinkled with fine sand molds the sand into geometric figures, always the same figure for the same time. So all life, on all planes from the Physical World to the World of God, exists because of its vibration---in other words, its measured, rhythmic motion. The higher the world, the higher the rate of vibration, and no one can enter any world who cannot raise his rate of vibration to the rate of that world. Change of vibration may also change form, but nothing is ever lost, nothing ever ceases to vibrate. We are taught in occult studies that if God for one moment ceased to send His vibrations through the Cosmos, there would be a crash of worlds ending in chaos.

Everywhere, always, is found this rhythmic movement, this ordered harmony. The material objects about us which seem so solid and inert, are actually composed of tiny electrons whirling about their nuclei, always with the same speed and the same combinations for any given element.

Going from atoms to universes, we find the same rhythmic motion causing our Earth and its sister planets to circle the Sun, and the galaxy to which our solar system belongs circles the Pleiades. Thus we are moving endlessly through space, along with the stars which seem so fixed to our limited view. As the poetess Sara Teasdale says, "Myriads with beating hearts of fire that eons cannot vex or tire." The time will come, eons hence, when Vega, in the constellation Lyra, will become our Earth's Pole Star.

Another cosmic rhythm of grand proportions is the precession of the Equinoxes. This is caused by the Sun's crossing of the celestial equator fifty seconds earlier each year than the year before. So seemingly small is this difference that it takes seventy-two years for the equinox to move back one degree, but in two thousand years it has gone back a complete sign of the zodiac, and in twenty-six thousand years has circled the entire zodiac. How wise a Providence plans and guides these great changes so we have the special influences of one sign for two thousand years, and then move on to another influence under another sign! It makes evolution a spiral, not merely a repeating cycle. It is a progression through both time and space, through the seven revolutions around the seven globes of the seven world periods---onward and upward forever!

Rhythm is also a vital part of our daily living. Our very selves live by the rhythm of our breathing, our heart beats, our sleeping and waking. How good to have

our days of activity and our nights of rest! There are the changes of the seasons, the ebb and flood of the tides, the phases of the Moon, and the cycles of life and death among plants, animals, and man---all part of our lives and the world around us.

At Easter we are especially aware of the rhythm of Life and Death. Springtime is the time of new life. It is all about us in Nature, after the many deaths, or seeming deaths, of the fall and winter. But nothing is ever really destroyed, nothing ever ceases to be, and this is the lesson we learn, that all death is seeming, is but a sleep to waken to life once more in a new form. This, too, is a part of the whole stupendous scheme of evolution planned for us by a wise and beneficent Father God, Who sent His Son, the Christ, to show us that life is eternal whether in the physical or other bodies.

Golgotha is the death of the physical body only, and the Resurrection of Easter morn symbolizes the survival of the Spirit living in the body. Even as Christ returned, freed from all fleshly bonds, so shall we be freed to live in higher realms until we are drawn back to other Earth lives, where we continue to learn Life's lessons. When all these lessons have been learned, there will be another Resurrection when we shall no longer need a physical body, but shall function entirely in our spiritual bodies, in other realms of being. Beyond that we shall pass to other, mightier changes such as the mind cannot conceive at the present time.

This is well expressed in the words of a Sufi poet:

I died as mineral and became a plant;
I died as plant and rose an animal;
I died as animal and I was a man.
Why should I fear? When was I less
by dying?

Yet once more shall I die as man, to
Soar with angels blest; but even from
Angelhood I must pass on. All except
God doth perish. When I have sacrificed
My angel soul, I shall become what no
Mind ere conceived. Oh, let me not
Exist, for non-existence proclaims in
Organ tones, "To Him we shall return."

"BEHOLD, I MAKE ALL THINGS NEW"

(Continued from page 152)

Consequently, the fish, birds, and cattle that man is given dominion over are presently found *within*. The *Cosmo-Conception* reveals how man, during involution lost the small degree of dominion over life that he at one time possessed. We further learn how the evolutionary process that has now begun will in time restore man's dominion to a much greater degree. However, the first step---the prerequisite---has become dominion over our faculties within. In the *Cosmo-Conception*, it is explained how it could be stated as a law that: "No progress is ever made that is not gained at the cost of some previously possessed faculty, which is later regained in higher form." In other words, man has lost what little dominion over life he ever had during involution, and as a result he is presently commissioned to seek for dominion within. When this has been accomplished he will regain this faculty to be used externally during the Jupiter Period. In that Period dominion will again become a possibility over life forms to a much greater degree than formerly.

In conclusion, we see how the Bible communicates God's message of salvation to mankind. We have learned the necessity of planting proper "causes" so that we may reap the "effects" to which we aspire. Finally, we have assurance that cosmic law cares for those who work with it; and as long as our activities fall within the scope of Divine Law, *we shall be protected*. Benefits come to us rightfully as a result of merit. Payment is made by the Law of Consequence, and as we strive for perfection of our faculties and begin to acquire the *sane mind* (perfection of the vital body), *a soft heart* (control of the desire body), *and a sound body* (control of the physical), we shall realize more fully the significance of Christ's wonderful message to mankind. It is of great value and will aid us as we strive to create in this lifetime conditions that

(Continued on page 177)

"The Sleeping Beauty"

MICHAEL MILES

"ONCE upon a time..." How many times as children did we hear these words and expectantly wait for a fairy tale to begin? Most of us surely spent many delightful hours of our early years in the worlds of the fairies, the princess and her prince, and the witches and dragons. But how many of us have looked upon these tales in the light of occult knowledge, which portrays the inner workings of man?

We know, of course, that the great myths have been handed down to us for a purpose: to implant in our subconscious natures, by means of symbols, certain basic truths concerning the spiritual constitution of the world and man. Max Heindel wrote about this, stating that "Man has grown up to his present stage from a state where he had no consciousness at all outwardly in the body; he is to go higher yet and these myths and symbols were the means of preparing him for the intellectual perception of the way he was to go." This knowledge is within us and these myths are mirrors upon the path of our understanding.

There are many classifications of these myths, ranging from the obviously religious and philosophical ones to those which are most deeply rooted in the folk lore of the country in which they are found. They all have the same background, which is that of the spirit. Today we are going to consider one of these types of myths: the fairy tale. There are numerous kinds of fairy tales, some dealing with magic or morals or spiritual events. A favorite with many is *The Sleeping Beauty*.

This story deals with man's search for truth, and his journey from spirit into matter, into spirit again. It was written during the 17th century by a Frenchman, Charles Perrault, and later retold by the Grimm Brothers. More recently, however, came the beautiful version recorded on

film, which may possibly be the medium for stories of the future. It was filmed by Walt Disney and starts like this:

Once upon a time in a faraway kingdom lived a king and queen. They had been together a long time but as yet had no children. They prayed long and hard for a child, without success. At last, however, their prayers were answered, and in the spring of the year the queen gave birth to a baby whom they named Briar Rose. All the people in the kingdom were invited to come to the castle and join the festivities celebrating the child's birth, among them being twelve fairies. A thirteenth fairy was not invited.

The time came to give the gifts and blessings to the child, and all were gathered around her. Suddenly a shadow fell upon the crowd and the fairy who hadn't been invited appeared--outraged because she hadn't received an invitation.

We may be able to tell already that the story is not taking place in some faraway country, but in the heaven world. The first half of the story deals with the more feminine side of life, or what we term the invisible or the heaven worlds. The child is born into heaven to amalgamate past experiences. This is shown by the twelve fairies, who represent the twelve signs of the zodiac. While we are in heaven we are able to understand what it is that the experiences represented to us by our horoscope meant, and also the essence and forces working through the signs in a cosmic sense. This is what the fairies bring to Briar Rose at her birth.

The birth of this child also has its correlation to the Cosmic Drama in which the Christ ascends from Earth back to the throne of the Father, for this, too, takes place in the spring. However, all is not perfect in heaven unless we are perfect on Earth. The death of a sinner does not make him a saint. This fact is displayed by the arrival of the dark fairy. She is

the reminder of our past unfulfilled. The other fairies can give us only what we have earned in heaven. The dark fairy is the payment to Caesar we have to give before we can be released from physical existence.

Thinking that all of the other fairies have offered their gifts, the dark fairy gives a promise that on the day of Briar Rose's 18th birthday she would prick her finger on a spinning wheel and die. (We all prick our fingers on the wheel of rebirth as it spins the threads of destiny in order to finish learning what we have to learn---in order to finish what we have left unfinished.) However, all is not lost. One fairy has not given her gift---she is the hope in Pandora's box. She says that Briar Rose shall not die, but only sleep until a prince awakens her with a kiss.

Time passes. On her 18th birthday Briar Rose is to die, but is saved by a thirteenth fairy who promises only sleep. This has a special meaning also: one and eight equal nine, the number of incomplete humanity striving for completion. Nine is also the number of initiations one must go through to receive the princely kiss and realize where he is from, why he is here, and an idea of whither he goes. The last fairy to give her gift is symbolic of the regenerative process through which we discover the Christ within, for the number 13 is a new octave---the will, wisdom, and activity combined with the *one* or unity. She transmutes the Judas within to a radiant cross of light. She holds the key to transmuting the lower nature into our higher one. She tells us, as Wordsworth does, "Our birth is but a sleep and a forgetting;" she gives us the hope of waking up.

In desperation the king burns all the spinning wheels in the kingdom and sends his daughter to live in the mountains, with three of the fairies who offer to care for her. These three fairies are, on one level: Goodness, Truth, and Beauty, from whom Briar Rose learns many things. This also signifies the stay of the Spirit in the heaven worlds, preparing for a suitable time for rebirth. It is here that Briar Rose

glimpses her other half, or sees a partial realization of her full unity. One day while drawing water from a well close by her home she sees the duality of herself through water when a prince sees her and comes to talk with her. This encounter is brief, however, and the prince rides away, promising to return. The will or masculine half is in continual manifestation, working and waiting for the time when he will be able to know the Briar Rose within him. While in heaven we see this unity of spirit, but also see its duality.

The time eventually arrives for Briar Rose's birthday, and she comes out of the mountain to the big celebration the king and queen have prepared. They think that because all the spinning wheels have been destroyed the grim promise will remain unfulfilled, but it is not so. The Spirit, once it has learned what it can in the heaven worlds, must continue its journey into and through matter. All the years while Briar Rose lived in the care of the three fairies she was unwatched. The promise that is to come was biding its time.

While the party was in full swing, Briar Rose set off to explore the castle. In one of the high towers not seen before, she discovered an old woman sitting, working at a spinning wheel. Rose asked if she might try to spin, and in picking up the spindle, pricked her finger. The promise was fulfilled, and she fell asleep. However, not only she fell asleep, but so did the entire castle and all its inhabitants. When we take our plunge into matter, all of heaven and its forces are withheld from our vision. Around the castle there grew a thick barrier of thorns, hiding the castle and all within. Now truly she is a Briar Rose, a sleeping beauty to all.

Thus far the fairy tale has dealt with the invisible, the heart or feminine creativity. It has also dealt with the work of the Spirit in the heaven worlds, its life there, and its consequent death to heaven as it descends into matter. To realize ourselves as self-conscious workers we must, of necessity, learn life's lessons in an existence in the physical world and

seek out that which is true and differentiate it from the unreal or illusory. What is real to us is only the shadow of truth, a reflection of a none-too-quiet lake. We must cease looking at mere personal things and seek the ideal. Goodness, truth, and beauty compose the trinity of this ideal: the goodness that comes from living the life and develops a firm consciousness in the physical world, which is built on the truth that sharpens the mind and leads to an understanding of beauty, lifting the emotions and mind to the realm of spirit.

The second half of *The Sleeping Beauty* has a different relationship. The prince represents the positive manifestation of the spirit into matter. After his visit with Briar Rose in the mountains he journeys back into the world, always keeping in mind his visit with her. Not all of us are able to remember what has gone on before. It is the mark of an advanced Ego, or the son of a "king," to remember. He is a whole, not just one-sided.

The prince has heard of the sleep that has overcome the castle and Briar Rose, and sets out to free her from this curse. He is accompanied by three fairies, the same in essence who helped Briar Rose: Goodness, Truth, and Beauty, soul qualities which help to make the Golden Wedding Garment and the realization of the spiritual worlds. Through them he is equipped with a magic sword and shield.

The shield and sword are symbols of certain kinds of power. The shield is the protective aura of the aspirant; it is the power of innocence transformed into virtue, a protection against the onslaughts of the physical world and the temptations of the lower Desire World through which all seeking the higher worlds must pass. The sword also is power. It is the fire of the Spirit raised upward, bridging the gap between the pituitary body and the pineal gland. It represents the active manifestation of the Spirit --- or will. By living a life of service and purity, the aspirant raises this power through the spinal column to be used as a tool to cognize the spirit worlds.

Equipped with these tools, the prince sets off to free Briar Rose from her sleep. The first barrier he meets is the wall of thorns through which he must pass to reach the castle. In the thorns there are the remnants of many brave knights who have tried to reach the castle but failed. The thorns of materialism and selfishness are sharp and fatal to those who are not equipped with the strength of conviction and sword of truth. The path is narrow and there are few who are chosen. The barrier is by no means an easy one to surmount, even for the prince, equipped as he is, for the evil fairy, or lower nature, has sent storm and wind to stop him. The lower nature, when realizing its eventual destruction, sets up emotional clouds to distort our intentions and our view of our ideals. It is only by our persistence and unceasing effort that we reach our goal.

When the prince reaches the gates of the castle, he is confronted with the evil fairy, who takes all kinds of shapes and sizes to frighten him away from his goal. She finally attacks him in the form of a giant dragon, breathing fire and curses. The battle is terrible, but the prince, equipped with the sword of truth and the shield of virtue, demands that she step aside, and thrusts the sword into her black heart. She dies.

When the seeker for truth arrives at the point where he is ready to enter the kingdom of heaven, he is confronted by what is called the Dweller on the Threshold. This entity is the culmination of all the past evil of all his past lives on the Earth. It must be acknowledged and its liquidation promised before one can enter the spiritual planes consciously. To a woman this entity usually appears as a man-shaped being; to a man it appears as a woman. It can be faced only by a positive assertion of the will or all is lost to the aspirant.

The prince, by the use of the sword, had killed the dragon and now the path is clear. Though the grounds were open to him, the castle was still asleep, because in effect he was not whole or complete.

(Continued on page 175)

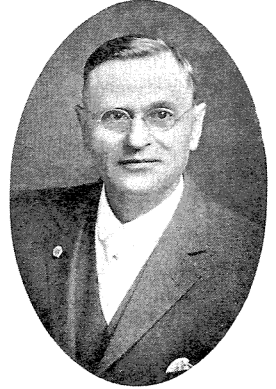
MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(SIXTEENTH INSTALLMENT)

Effects of War Upon Desire Body



IN the beginning of the Great War the emotions of Europe ran riot in a most horrible manner, first among the so-called "living," and then among the killed---when they awoke. This awakening took a long time because of the large guns used---but more of that later. The whole atmosphere of the countries involved was seething with currents of anger and hate; like a cloud of dark crimson it hung around every human being and over the land. Then there were dark-tinted streaks like a funeral pall, which seem always to be generated in crises of sudden disaster when reason is at a standstill and despair grips the heart.

This was doubtless caused by the fact that the peoples involved realized that a catastrophe of a magnitude which they were unable to comprehend was happening. The desire bodies of the majority whirled at high speed in long waves of rhythmic pulsation which said more plainly than words, "Just kill, kill, kill." When two or three or a crowd met and commenced to discuss the war, the rhythmic pulsations indicating the settled purpose to do and dare ceased, and the thoughts and feelings of excitement generated by the discussion or speech took shape as conical projections which rapidly grew to a height of about six or eight inches, then they burst and emitted a tongue of flame.

Some people generated a number of these volcanic structures at one time, in others there were only one or two at the same time. When one of these bubbles

had burst in one place, another appeared somewhere else on the desire body while the discussion lasted, and it was the flames from them that colored the cloud over the land scarlet. When a crowd disbanded or friends parted after such a discussion, the bubbling and eruptions grew smaller and less frequent, finally ceasing and giving place again to the long rhythmic pulsations first mentioned.

These conditions are now seldom if ever seen; the explosive anger at the enemy thus indicated is a thing of the past so far as the great majority are concerned. The basic orange color of the western peoples' aura is again visible, and both officers and men seem to have settled down to war as to a game; each is anxious to outdo and outwit the other. The war is now mainly a channel for their ingenuity; but a number of the lay-brothers of the Rosicrucian Order believe that the condition of anger will return in a modified form when active hostilities cease and peace negotiations commence.

This form of emotion we may call abstract anger, and it differs widely from what is observed in the case of two persons who become angry with each other in private life, whether they start to fight physically or not. Seen from the hidden side of nature, there are hostilities before blows are struck. Jagged dagger-like desire-forms project themselves from one to the other like spears until the fury which generated them has expended itself. In the patriotic anger there is no personal enemy, therefore the desire-forms are

more blunt and explode without leaving the person who generated them.

The "steel men" so common in private life, where worry over the thousand and one things that never happen crystallizes an armor around the person who allows old Saturn thus to grip him, were and are conspicuous by their absence. The writer accounts for it on the hypothesis that the tension in their environment forced them to enlist and the shock broke the shell; then familiarity with danger bred contempt for it. It is certain that these people have benefited greatly by the war, for there is no state more hampering to soul-growth than constant fear and worry. It is also a remarkable fact that though the men engaged in war suffer awful privations, the mass of them are cultivating a tinge of soft sky-blue which stands for hope, optimism, and a dawning religious feeling, giving an altruistic touch to the character. It is an indication that that universal fellow-feeling which knows no distinctions of creed, color, or country is growing in the human heart.

In the beginning of the war the desire bodies of the combatants whirled at an awful rate, and it was noted that while people passing over from sickness, old age, or ordinary accidents regain consciousness in a short time, varying from a few minutes to a few days, those killed in war were in a great many cases unconscious for several weeks, and strange to say, those who were almost torn to pieces seemed to wake up much quicker than thousands that had only insignificant wounds. This puzzle was not solved for many months. Before we study the causes underlying this phenomenon, we must first record that when the people who thus died in intense anger during the first part of the war awoke in the invisible world, they usually started to fight their enemies anew, and until the great educational work started by the Elder Brothers and their Invisible Helpers bore fruit, these people went about with maimed bodies and in great anguish because of their dear ones left behind. Now such occurrences are extremely rare and soon settled, for

all have been taught that thought will create a new arm, limb, or face; the patriotic hatred is gone, and "enemies" able to speak each other's language often fraternize with benefit to both. The red cloud of hate is lifting, the black veil of despair is gone, there are no volcanic outbursts of passion in either the living or the dead, but so far as the writer is able to read the signs of the times in the aura of the nations, there is a settled purpose to play the game to the end. Even in homes bereaved of many members, this seems to hold good. There is an intense longing for the friends beyond but no hatred for the earthly foe. This longing is shared by the friends in the unseen and many are piercing the veil, for the intensity of their longing is awakening in the "dead" the power to manifest by attracting a quantity of ether and gas which often is taken from the vital body of a "sensitive" friend, as materializing Spirits use the vital body of an entranced medium. Thus the eyes blinded by tears are often opened by a yearning heart so that loved ones now in the spirit world are met again face to face, heart to heart. This is Nature's method of cultivating the sixth sense which will eventually enable all to know that man is an immortal Spirit and continuity of life a fact in Nature.

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Many people who have passed over have availed themselves of the amenability of desire stuff to the power of thought in case they wanted to change their bodily appearance. Sometimes those who are very corpulent want to appear more slim, and vice versa. This change or transformation is not permanently successful, however, on account of the archetype. . . . Changes affecting the features are less permanent because facial expression there, as here, is an indication of the soul. --- Q & A Vol. 2, pps. 12-13.

Studies in the Cosmo-Conception

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken from the Rosicrucian Cosmo-Conception.

Maturity of Higher Vehicles

Q. How does the child's mind mature?

A. After the fourteenth year, when the individual desire body is born from the womb of the macrocosmic desire body, the mind is in turn brooded over and nurtured by the macrocosmic mind, unfolding its latent possibilities and making it capable of original thought.

Q. How important is this to the Ego?

A. The forces of the individual's different vehicles have now been ripened to such a degree that he can use them all in his evolution; therefore at the twenty-first year the Ego comes into possession of its complete vehicle.

Q. By what means does the Ego take possession?

A. It does this by means of the blood-heat and by developing individual blood.

Q. Which ether is here involved?

A. This is done in connection with the full development of the light ether.

Q. How does this relate to the blood?

A. In infancy, and up to the fourteenth year, the red marrow bones do not make all the blood corpuscles. Most of them are supplied by the thymus gland, which is largest in the foetus and gradually diminishes as the individual blood-making faculty develops in the growing child.

Q. How does this affect the child?

A. The thymus gland contains, as it were, a supply of blood corpuscles given by the parents and consequently the child, who draws its blood from that source, does not realize its individuality. Not until the blood is made by the child does

it think of itself as "I", and when the thymus gland disappears, at the age of fourteen, the "I" feeling reaches its full expression, for then the blood is made and dominated entirely by the Ego.

Q. How does this relate to the light ether?

A. During the third of the seven-year periods the light ether, which is the avenue for the blood-heat, is developed and controls the heart so that the body is neither too hot nor too cold.

Q. Can the temperature of the blood affect the Ego?

A. Yes, it can drive the Ego out of the body. In the hot-headed, unrestrained youth, passion and temper very often drive the Ego out by over-heating the blood, causing the person to "lose his head," i.e., become incapable of thought.

Q. Has such a person actually "lost control of himself"?

A. Yes, because the Ego is outside of his vehicles and they are running amuck, bereft of the guiding influence of thought which can act as a brake on impulse.

Q. Are such outbursts dangerous?

A. The great and terrible danger of such outbursts is that before the owner re-enters his body some disembodied entity may take possession of it and keep him out. This is called "obsession." Only the man who keeps cool and does not allow excess of heat to drive him out can think properly.

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

The Testing of Peter (Cont.)

And he came out, and went, as he was wont, to the Mount of Olives; and his disciples also followed him.

And when he was at the place, he said unto them. Pray that ye enter not into temptation.

And he was withdrawn from them about a stone's throw, and kneeled down, and prayed.

Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

And there appeared an angel unto him from heaven, strengthening him.

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

— *Luke 22:39-45.*

The disciples were sleeping from sorrow. They were sorrowful because they were not yet able to reach that high place wherein the Master was endeavoring to lead them.

"His sweat was, as it were, great drops of blood falling to the ground." One of the never-ending wonders of the Bible is that deep occult truths are concealed within a few words. The Transfiguration depicts the transformation effected through the power of spirit; Gethsemane is the same power in its effect upon the body. The blood is "a most peculiar essence" and is the medium for the operations of the Spirit in the body. The blood of the most advanced of the new race will be a gaseous light-substance. Its development depends upon the manifestation of love, harmony, unity, and fellowship among men.

John was looking far into the future when he said: "If we walk in the light as He is in the light, we have fellowship one with another." The coming of the Light is dependent upon the manifestation of brotherhood and fellowship. The generation and concentration of power through the association of man with man and nation with nation in harmony of thought,

unity of purpose, each for all and none for self, would establish a rhythm within the body of the Earth that would bring about such transformations that the New Heaven and the New Earth would be brought into manifestation here and now. The Christ was instructing His Disciples in the inner workings of these powers of the spirit.

Upon man himself depends the realization of the light of that glad, new day, when the Earth and its humanity shall know the holy joys of Resurrection time. Without the Crucifixion the wondrous mission of Christ would have remained unfulfilled. The Gospels all make mention of this fact.

But how then shall the scriptures be fulfilled, that thus it must be? — *Matt. 26:54*
See also *Mark 14:49*, *Luke 22:42,43*, and *John 18:11*.

Each of the Gospels represents a different phase of spiritual development; therefore, many of the statements generally considered contradictory are found to be simply varied treatments of identical truths. Both Matthew and Mark state that all the Disciples fled when the Christ was imprisoned. The Christ Himself says: "Sleep on now and take your rest, behold the hour is at hand when the Son of man is betrayed into the hands of sinners."

Since the Disciples represent attributes of the Spirit to be awakened within man, at a certain stage they are asleep and unable to aid in the liberation of the imprisoned Christ.

Luke states that Peter, the power of faith, followed Him afar off.

See *John 18:15-18*.

The Christ, in foretelling the betrayals of Peter and Judas, was describing the failures and weakness of every aspirant who endeavors to walk the way of true Christian discipleship.

(Continued)



Astrological Relations to Each Other

E.C.B.

OUR reactions to each other are ever an absorbing study to all who are interested in humanity, especially to those of us who can follow the pattern of the stars. Not only in the birth chart of each individual is shown the story of the life to come, but the comparison of this birth chart with those of the people intimately connected with this person will reveal many interesting details, assist us all to help each other more, and will straighten out many a puzzle of why two people are drawn together to work out a seemingly unending course of inharmony.

So far as the matrimonial relationship is concerned (and this is perhaps the most important one, though certainly not the only one of importance), we are taught that spiritual harmony is indicated by the positions of the Sun and Moon (Spirit or Ego); sexual harmony by the positions of Mars and Venus; and physical (or personality) harmony by the rising signs of the two people involved. The signs on the seventh house and planets therein should also be considered. But there are many other relationships besides the matrimonial one, and these seem to have received less attention from the astrological viewpoint. Some examples will be given here.

The influence of the Sun is naturally very strong, and if the Sun sheds its light upon another's Midheaven in an exact or very close conjunction, there are good results for both parties. Mutual assistance of this kind is rather hard to describe,

but certainly is covered by the description of the Midheaven as being the point of spiritual ingress. One case like this has proved of untold value to a lady whose Sun and Uranus is on another's Capricorn Midheaven, enabling her (with other close conjunctions between them, too) to follow the example of the other person's quietness, faith, and spiritual goodness; enabling her to sort out her ideas and to follow the right thought more easily than she had been able to do prior to meeting this person. The conjunction of this lady's Taurean Jupiter to this friend's Mercury is another most stimulating contact, especially for the friend, whose Mercury is square to Saturn. This delayed-thinking aspect can be lightened by another who has such a contact as this of Jupiter to Mercury.

Uranus, as we know, draws us together in sudden vital contacts and experiences, and Uranus posited between the Venus and Moon of this woman, in her first house and in Sagittarius, partly accounts for an instantaneous friendship which naturally affects her very much, as the first house is that of personality. We are told that Uranus is the higher octave of Venus, and with the Moon also in this contact, there results a friendship and harmony that makes life very pleasing.

Another strong influence from the Sun was once noticed in the progressed Sun of a man, crossing the Ascendant of a Sagittarian woman, with most beneficial

results. Although not permanent, on this Earth, for the man passed to higher spheres of activity, this contact left a permanent memory and legacy of the months and years that he endeavored to, and did, assist this woman to overcome the lesser things in herself. Progressed Venus on her Venus also made this contact an easy one, and progressed Mercury closely behind the progressed Sun on her Ascendant, seemed to open the way for many new ideas along mental lines, particularly the study of the occult. It was through this man, at the time when these progressed planets of his contacted the planets of the woman, that she was introduced to the Fellowship.

Another progressed Sun, in Aquarius, is at present conjuncting the progressed Ascendant of a friend, and the future details will be interesting to note. This friendship began some years ago, and natal contacts are Uranus on the lady's Venus---a sudden, vital attraction, which has nevertheless lasted through years and distances separating them. The man has recently returned to his former city and the friendship is renewed, and will probably always be strong, as the man's natal Sun in Leo is on her North Node in Leo and the 10th.

Not very much seems to be known about the Nodes, and contacts to them in our charts are therefore especially interesting to watch. Since the North Node is of a Jupiterian influence, as Max Heindel states, and represents the best in us, and our greatest happiness, as said by other astrologers, then any planet that contacts one's North Node is likely to mean that there is a tie from the past, and one that can benefit each, though probably benefiting most the one whose planet conjuncts the other's North Node. This we expect to give a spiritual benefit, a mental uplifting, whereas the South Node is said to benefit us more materially, although causing some unhappiness through such material benefit. The South Node being saturnian in influence, its position may indicate one's greatest sorrow. It may also indicate that our lesson is not to

look for permanent happiness through material things, especially those relating to the house in which the South Node is placed.

Now that this Leo-Sun man has returned to his former city, and his progressed Sun is conjunct the lady's progressed Ascendant, one wonders just what help they can give each other, or more particularly, what she can do for him, as he is in great trouble. Her Capricorn birth Sun is also very close to his Capricorn Ascendant, and her desire to assist him is natural and strong. Man's extremity is said to be God's opportunity, and maybe this harassed individual will turn to the Western Wisdom Teachings in his great need and find some measure of comfort and security. His progressed Moon has also just passed over the lady's Ascendant, and altogether the contacts between these two charts confirm the extremely strong desire to give help, and also the feeling of strength that this lady has herself felt since he made a call for her sympathy and mental assistance---for only a miracle can affect the position in a material sense.

The material is but a reflection, though, and until this man can really understand that the real, the permanent, belongs to a plane higher than the Earth, and endeavors to live with his mind fixed firmly on that plane, he will never have any peace of mind or happiness on Earth. This is partly realized, and a turning point has come in his life.

A natal Sun of a mother on her baby daughter's Ascendant is another interesting contact. This child needs the physical presence of her mother in a way not necessary to her other child. The baby has Capricorn on the Ascendant, and Saturn (ruling Capricorn) can give an uncertain feeling about life, as this planet rules fear. This baby has her Taurean Sun on her mother's Jupiter, so that a double influence of benefit can go forth to this child and the course of her life may show how necessary this will be. This Sun-on-Ascendant contact between mother and child can be the indicator of the child's clinging too closely to the

mother, and of becoming too babyish.

Another case of a mother's Sun in Cancer on her child's Cancer Ascendant has resulted in this, and there is now some difficulty in the child's freeing himself and standing on his own feet.

The crossing of one man's progressed Sun in Leo over a woman's Midheaven occurred at a time when these two people were drawn together in mutual interest in the occult. However, there were difficulties and they could not follow out any course of study together, as desired. Looking at both charts, one sees a lack of other aspects between them.

The conjunction aspect seems to be the one that influences us most in our contacts with other people; so far we have not found the squares, oppositions, trines, and sextiles to show as many results as the conjunction. No doubt they all have their meanings, especially when two people are closely linked, as in a family or in marriage.

Two ladies were drawn to each other after meeting at a Fellowship Center, and reference to their charts shows the only

natal contact as Uranus on Moon. However, at the time of meeting, the progressed Sun of one conjuncted the other's Jupiter, her progressed Venus to Neptune, progressed Mercury to Mercury, and progressed Moon to Saturn-Mars. This resulted in a firm friendship, with great benefit to the possessor of the above natal planets (Jupiter, Neptune, Mercury, Saturn-Mars). This person needed much assistance and received it from her friend, who was the stronger, mentally and emotionally. As these women progressed along the Path, they were separated somewhat to do their respective work in the world, but the same quietly strong tie remains between them. The progressed Sun of the one who originally received the most help, has now reached the Midheaven and Saturn of her friend, and perhaps the time has come for them to be drawn closer together once more.

Two women who are linked in close friendship share in common a Midheaven of Aquarius of 28 degrees, and also Saturn-Mars in the same degree. This friendship is certainly of high quality and mutual benefit. There is admiration on both sides for the other's strength in time of trouble. One has the natal Saturn-Mars square to Jupiter, and the severe lessons learned through this are an example of inspiration to the other, on whose Midheaven rests Saturn-Mars.

Many people are drawn together by the same Ascendant, and one case in mind is strengthened by the degrees being very near, with Mercury also close. All their meetings are spent in hearty discussions and probings into the meanings of life. At the time of their first meeting the progressed Sun of one person was in conjunction with the Venus of the other, and has since moved to the latter's Moon, all Sagittarian. The Sagittarian is noted for being a thinker and a talker, feeling his need to express himself in speech and physical activity as well, and is ardent in the pursuit of new fields of study and experience. If distance does not separate these two, many years of vital contact seem promised by the progressed planets

Horoscopes for Subscribers' Children

Should you wish to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this magazine for one year, and accompany your subscription with an application for a reading. **RENEWALS** count the same as a subscription. Readings are given for children up to 14 years of age. They include a general character, health, and vocational analysis.

TWO names only are usually drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birth-place, and Year, Month, Day (of month), and minute of birth, as nearly as possible. Also please be sure to state if Daylight Saving Time was in effect.

NOTE: We give horoscope readings **ONLY** in this magazine.

of one, moving from the other's Ascendant at one degree, right through the sign and passing Mercury, Venus, and Moon.

Another harmonious tie between two women is shown by their Midheaven and Ascendant being very close in degree in Leo, and the owner of the Leo Midheaven has her Mercury and Venus near the other's Moon in the fifth house, Sagittarius. This is a case where there is a difference of twenty-three years in ages, but infinite harmony in friendship.

A husband and wife appear to be closely linked for some lessons or mutual aid through his Venus on her North Node in Leo, tenth house. Yet these two are inharmonic. Searching the charts we find the squares and oppositions between planets, which must account for the difficulties. However, occult students know that squares and oppositions mean lessons---that is, opportunities. So this wife, with her occult knowledge, is endeavoring to do her bit and convert the power in the squares and oppositions to trines and sextiles. Her Venus and Moon are square his Sun and Mercury; her Mercury squares his Sun and Mercury; her Saturn and Mars oppose his Venus, and her Jupiter squares his Venus. Now, as Venus, the planet of the affections, has so much to do with family life and friendship, these aspects appear to be heavy ones to work against; but with effort on both sides, perhaps such aspects as her Saturn trine his Sun, her Moon trine his Venus, and trines between Mars and Saturn, and Mars and her Sun, will come to their aid.

All that could be expected came to pass between two women, one of whom has a Capricorn Ascendant, with the Sun and Uranus of the other conjunction to it. This friendship did not last long, but at least the owner of the Sun-Uranus aspect does see the mistakes made, and wonders if the other party has ever done so.

A certain child has a Sagittarian Midheaven, and his father's Venus is in exact conjunction with it. The father's Saturn is also on the child's Ascendant. At present this picture is working out for the three-year-old very happily, in that the

father's great love is giving the child all his own way. But in the process the child is becoming utterly spoiled. The mother has so far not been able to get her husband to agree to less stupid methods on his part; he thinks the mother is hard. But actually she is wise and firm.

They both believe in "peace at any price" and the father gives way to the child; the mother so far says little because there must be peace. But this policy of peace at any price is a dangerous one, and sooner or later the mother will have to use her strength or both parents will be very sorry later on. The mother has four Cancer planets in the Midheaven and is a woman of character, and definitely not of the self-sacrificing type that the Cancer woman so often is. Although there may be some inharmony between these parents before this question of child-training is settled, the key to an amount of harmony is surely in his Sun on his wife's Ascendant, and his Jupiter on her Midheaven.

Two men, who are attracted, but not harmoniously to each other, have their respective Sun and Mars close together in Taurus, a fixed sign. Neither would do anything to make a move to a better tie, and it is fortunate that life has not pushed them closer into each other's lives.

Two women who have known each other all their lives have the same degree of Leo as Midheaven and Ascendant. Although they have little in common, mentally, as the Leo Midheaven lady is an occult student, they have a wealth of memories and other interests (especially children) that keeps them together on many points, with the occult side completely left out.

These examples from experience may interest others to take out their charts and compare them. It is a fascinating field of study, and as so many of us have to adjust ourselves to others in the home and business, it can be of the greatest service in unravelling many knots of destiny.



The Children of Aries, 1973

Birthdays: March 21 to April 20

A positive, fiery, aggressive temperament is a distinguishing characteristic of the Aries native. He usually has boundless energy, a zest for living, a fondness for dynamic activity, and retains his vigor on into advanced years. Life for him can be quite meaningless without intense experiences, obstacles to overcome, many things to do.

Aries is the cardinal-fire sign, lacking the stability of the fixed signs, so that the native is always ready for new endeavor, perhaps before his present work is accomplished. Thus he needs to learn, perhaps above all else, the lesson of persistence. Patience, too, is a trait the Arian native may well cultivate. He likes to lead, being impatient of restraint, or of interference with his plans.

These people make excellent pioneers, enjoying the challenges of new and untried ways. Although inclined to be impulsive and lacking in persistence, they can be quite self-sacrificing and tireless in accomplishing the tasks of the pioneer. Self-discipline, careful, thought-out action, and resolute determination are traits to be cultivated by the Arian native if they wish to make the most of life's opportunities.

As the solar month opens, and continuing to its end, the Sun conjuncts Venus, and Jupiter sextiles Neptune and Pluto from Aquarius to Sagittarius and Libra. These planetary patterns bring out the artistic side of the nature, indicating a fondness for music, art, poetry, and the occult. The love nature and constitution are strengthened, the nature inspirational and mystical. Happiness in marriage, as well as social popularity is favored, and the native is apt to be quite conscious in the invisible worlds during sleep.

The Sun sextiles Jupiter from March 21 to April 5, another splendid aspect, strongly indicating health, wealth, and happiness. There is an abundance of vitality, a friendly, kindly disposition which wins many friends, and the financial fortunes are favored. Good judgment, executive ability, and trustworthiness are other traits indicated by this stellar pattern. Inclined to be conservative in religion, these people seem to have a special flair for government work.

During this same period, from March 21 to April 5, the Sun and Neptune are in trine aspect, intensifying the spiritual vibrations in the aura and therefore favoring the possibility of developing the spiritual faculties. If Mercury gives the requisite dexterity, these natives may become

inspirational musicians.

Another excellent solar aspect, the sextile to Mars, begins on March 21 and lasts until April 4, bestowing a superabundance of vital energy, along with dauntless courage and determination. There is much constructive and executive ability, but a tendency toward bluntness and brusqueness may need to be curbed if smooth relations with associates are to be maintained. These are people of action and apt to be among the foremost factors in the world's work.

From March 21 to April 2 there is a sextile between Venus and Mars, giving an ambitious, aspiring, and adventurous nature, ardent and demonstrative in the affections. Health, business acumen, and earning capacity are all favored, but a tendency toward too-free spending may need curbing.

Mercury squares Saturn from March 21 to April 10, pointing toward delays and difficulties all through life. Unselfishness, truthfulness, honesty, and a happy attitude should be stressed in training these children from early years.

From March 27 to April 4 Saturn and Uranus are in trine aspect. This vibratory pattern favors a public career in an official capacity, giving ambition, determination, and the ability to concentrate upon the task at hand. The intuition is strong, the mind mechanical and ingenious.

Another fine aspect to Saturn is the sextile from the Sun, which begins March 28 and lasts until April 14. These natives have method, foresight, organizing ability, and much moral stamina. They are honorable, sincere, and trustworthy, also, and are apt to be successful in political or judicial positions.

From April 1 to 12 the two benefics, Jupiter and Venus, are in sextile aspect, one of the best signs of success and general good fortune. Social prestige, plenty of material means, and a happy marriage are all favored. The nature is jovial, optimistic, generous, and hospitable; the mind liberal, tolerant, and philanthropic. There is also apt to be some talent for music and a fondness for travel.

Jupiter conjuncts Mars from April 1 to 14, strengthening the constitution and increasing the vitality. The earning capacity is favored, but these natives should cultivate frankness, truthfulness, honesty, and careful judgment in all their dealings with others.

Also beginning April 1, and lasting until the 12th, there is a sextile from Venus to Saturn. Those born during this period are inclined to be faithful and true, just and methodical, qualities which make for success in all departments in life. Honest, trustworthy, simple in taste, and of unimpeachable morality, these natives will merit honor and esteem.

The Sun opposes Uranus from April 3 to 17, predisposing the native to nervousness and uncontrolled emotions, impulsiveness and unreliability. Patience, self-control, and respect for the conventions need to be stressed in bringing up these children.

From April 6 to 15 Venus opposes Uranus, accentuating the need for these children to be taught balance and a calm, poised attitude, as well as respect for the conventions and consideration for others.

Mars trines Saturn from April 10 to 20, pointing toward a capable, determined, and energetic nature capable of intense and sustained action. The executive ability, dominant forcefulness, and endurance of these natives insure their success in accomplishing whatever tasks they undertake.

From April 17 to 20 Mercury trines its higher octave, Neptune, giving a mind peculiarly adapted to the occult art. Thus success in occult science is favored, and a supernormal faculty may be developed.

The solar month ends, April 19 and 20, with an excellent mental vibration: a sextile between the significators of the higher and the lower mind: Jupiter and Mercury. The mentality is cheerful, optimistic, broad, versatile, and able to reason correctly, and success in law and literature is strongly favored. Much respected for their honesty and sincerity, these natives make friends wherever they go.

Readings for Subscribers' Children

LIZELLE A.

Born February 12, 1967, 1:30 A.M.

Latitude 18N27, Longitude 66W05.

Signs on Cusps of Houses:

ASC, Sagitt. 2.47	4th, Pisces 6.00
2nd, Capricorn . 2.00	5th, Aries 8.00
3rd, Aquarius . . 3.00	6th, Taurus 7.00

Positions of Planets:

Part of F. 3.37	Capricorn 2nd
Sun 22.49	Aquarius 3rd
Mercury 9.51	Pisces 4th
Venus 15.30	Pisces 4th
Moon 23.39	Pisces 4th
Saturn 27.45	Pisces 4th
Dragon's H . . . 11.09	Taurus 6th
Jupiter 26.33R	Cancer 8th
Pluto 19.55R	Virgo 10th
Uranus 23.34R	Virgo 10th
Mars 29.56	Libra 11th
Neptune 24.19	Scorpio 12th

Here is a little girl with the Sun in the fixed-air, intellectual sign Aquarius in the 3rd house, trine to Mars in the last degree of Libra in the 11th, square to Neptune in Scorpio in the 12th. Bright and observing, she will also prove to be progressive, humanitarian, friendly, energetic, intuitive, and strong in her likes and dislikes. She has considerable determination and courage, too, and a rather frank, open personality accentuated by Sagittarius on the ASC. However, the square of the solar orb to Neptune tells the parents to guard this child from spiritualistic seances, the ouija board, and all other negative psychic influences.

Since Mercury, Venus, the Moon, and Saturn are all in the sensitive, psychic sign Pisces, there is additional evidence to indicate an extremely impressionable nature. Her physical surroundings, as well as those on the mental and spiritual planes will be easily felt, so that Lizelle should be taught from early years to fol-

low the path of positive development--- concentration of the mind and use of the will.

Mercury in Pisces seems to endow the mind with a certain psychic faculty which is more imagination than intuition. Lizelle may think or imagine that something is true, and startling as it may be, she is apt to be correct. The conjunction with Venus tends toward a good-natured, sociable disposition, with ability in music and poetry.

The Moon, another significator of the mind, being also in Pisces, intensifies both the receptivity of the mind and the imagination. The lunar orb conjuncts Venus and Saturn, trines Jupiter and Neptune, opposes Pluto and Uranus, pointing toward rather conflicting influences. The trine to Jupiter and Neptune suggests optimism, generosity, friendliness, idealism, imagination, and kindness of nature, as well as an interest in the occult arts. However, the opposition to Pluto and Uranus, and the conjunction with Saturn emphasize the less desirable qualities of the Moon: an erratic mentality, conceit, intolerance, and a touchiness that results in difficulty with associates.

Jupiter in Cancer in the 8th house sextiles Uranus and Pluto, trines Neptune, Saturn, Moon, and ASC, but squares Mars. The favorable aspects point toward a kindly, courteous disposition, a vivid imagination, and a love of the occult. There is a practical side to the nature, too, though, which urges one toward worldly success and is fortunate for investments in houses, lands, mines, etc. Inheritance is quite probable. The square of the great benefic to Mars, however, warns Lizelle's parents to train her carefully in abstemious habits of eating and drinking, as well as in strict honesty and deliberate action.

Uranus and Pluto in the 10th house point toward professional activity before the public, but there will be lessons in circumspect behavior for her to learn in this department of life.

JOHN B.

Born October 4, 1964, 9:34 P.M.

Latitude 40N45, Longitude 73W57

Signs on Cusps of Houses:

ASC, Cancer..0.48	4th, Virgo.7.00
2nd, Cancer..21.00	5th, Libra....11.00
3rd, Leo....12.00	6th, Scorpio..22.00

Positions of Planets:

Mars.....12.02	Leo.....3rd
Venus.....29.17	Leo.....3rd
Moon.....4.52	Virgo.....3rd
Uranus.....12.27	Virgo.....4th
Pluto.....14.55	Virgo.....4th
Mercury.....3.47	Libra.....4th
Sun.....11.53	Libra.....5th
Neptune.....16.16	Scorpio.....5th
Dragon's T...26.40	Sagittarius....6th
Saturn.....28.58R	Aquarius.....9th
Jupiter.....25.26R	Taurus.....12th

This youngster has the Sun and Mercury in the Venus-ruled, cardinal sign Libra, the solar orb sextile to Mars, and a cardinal sign (Cancer) on the ASC, showing that he will be of an active temperament. The Moon and two planets are in a common sign (Virgo), and two common signs are on the angles, showing flexibility and versatility. Five planets are in fixed signs, though, so he can express plenty of determination and persistence when he chooses to do so.

The Sun is distantly conjunct Mercury (8 degrees) which brightens the mentality and favors the memory. The sextile of the solar orb to Mars in Leo points toward an active, industrious, honest, and fearless nature, along with a keen sense of honor and responsibility. Though John may be shy at times (Cancer on the ASC), he is apt to be quite direct and forceful in expressing his opinions when necessary. Basically rather ardent in his affections, he would do well to cultivate a more moderate attitude toward those of the opposite sex. Partnership will loom very large in his life, as is the case with all Librans, but with an afflicted Saturn ruling

the 7th house, there are lessons in chastity, faithfulness, trust, and tolerance to be learned in this relationship.

Since Mercury is in Libra there is apt to be an interest in art and music, as well as ability to speak well, and perhaps also to sing. John is not a profound thinker, however, relying more on his emotions, feelings, and intuition than on his intellect.

The Moon is in a mental sign, Virgo, in the 3rd house, conjunct Venus in the last degree of Leo, sextile the ASC, but opposing Saturn. This increases the mental qualities in some ways, suggesting a retentive memory and a liking for science. There is a tendency toward selfishness, however, which may manifest in gloominess, disregard for the feelings of others, delays, and disappointments all through life. To the extent that John becomes more unselfish will he find life more pleasant and satisfying in every way. "Thoughts are things," and John should be taught early that by his thoughts he attracts to him whatever comes. Only he can change his way of thinking, and the sooner he begins cultivating a happy, kindly, unselfish attitude the better for him.

Jupiter in Taurus in the 12th squares Venus and Saturn, so that this boy will need to follow a wholesome, abstemious diet, and exercise wisely if he is to escape illnesses due to an impeded and impure blood stream.

Saturn is well placed in Aquarius, so that his better side should manifest. However, he is retrograde, which limits his strength, and as he squares Jupiter and opposes the Moon and Venus, he poses a real challenge to John in becoming ruler of his stars. There is no limit to what the Spirit may accomplish, though, and if John is encouraged to unfold the spiritual qualities indicated by Uranus and Pluto sextile to Neptune, he can make much progress in self-mastery during this life-span.

Uranus in Virgo conjunct Pluto in the 4th, and sextile Neptune, indicates a keen, original mind, with an interest in both material science and the occult. Prophetic dreams and visions are probable.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—EDITOR.

Surveyor, Contractor

GEOFFREY A.B. --- Born October 6, 1949, 10:30 P.M. Latitude 45N22, Longitude 84W58. In this horoscope we find the Moon in Aries in the 10th house, in conjunction with the Dragon's Head, trine Mars and Pluto in Leo in the 3rd, opposing Mercury, Sun, and Neptune in Libra in the 4th. Thus this native will likely follow a profession which will place him in the public eye, but he will need to exercise care and discrimination to avoid the difficulties indicated by the opposition. Since Pisces is on the cusp of the 10th, we also consider Jupiter and Neptune in regard to vocational possibilities. The great benefic is in Capricorn in the 7th, sextile to Venus intercepted in Scorpio in the 5th. Neither of these planets is afflicted. Besides Neptune's conjunction with the Sun and the Dragon's Tail, and opposition to the Moon, it sextiles Mars and Pluto. The degree to which this native controls a tendency toward impulsiveness will reflect in his vocational success. He could use his abilities well as a surveyor, contractor, machinist, promoter, salesman, or auctioneer.

Telephone Operator, Clerk

DEBRA G. --- Born June 2, 1956, 7:35 A.M., Latitude 41N52, Longitude 87W39. With the Sun, Moon, and Mercury in common signs, three planets in cardinal signs, cardinal signs on all the angles, and eight of the twelve houses occupied by planets, this teenager is no doubt an active, busy girl. Uranus is in the 1st house, too, in conjunction with the ASC, sextile Mercury, trine Saturn, but square Neptune, so that she likes change and progress. Mercury is at home in the men-

tal sign Gemini, and in addition to its sextile to Uranus, squares Mars and Pluto, and opposes Saturn. Her intuition will be a better guide than her reasoning mind. The Sun is unaspected in Gemini in the 11th. The Moon in Pisces in the 9th trines the ASC and Saturn, so that she is apt to have premonitory dreams and visions. The Mars-ruled Aries is on the cusp of the 10th. Clerical work of some kind would suit Debra best. The communications field would also offer scope for her talents: telephone operator, rapid transit worker, etc.

Chemist, Dietician

KERRYLYN W. --- Born August 16, 1958, 8:02 A.M. Latitude 41N20, Longitude 89W05. Influential friends among older people will be ready to help this girl realize her hopes, wishes, and ambitions. Other friends could pull her in the opposite direction. Venus, Uranus, and the Sun are all in the fixed-fire sign Leo, in the 11th house, the solar orb sextiling Jupiter, trining Saturn, squaring Mars. Pluto, Mercury, and the Moon are in the mercurial sign Virgo in the 12th house, Mercury conjuncting both and sextiling Neptune. There is thus a quick, alert mind and a retentive memory. Virgo is also on the ASC, increasing the mental tendencies. The mental sign Gemini is on the cusp of the 10th, the ruler of which is Mercury. The sign Cancer is intercepted in the 10th, and its ruler, the Moon, is in Virgo. Thus the indications are for a mental or literary vocation of some kind. Kerrylyn should be able to serve well as a dietician, as a chemist, a newspaper critic, photographer, or analyst.

Daily Thought and Guide

These daily meditations are based partly on the planetary hours of the day, daily aspects and vibrations.

Sunday --- April 1

“The Sunday is the core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude and to the noblest society.” --- *Emerson*

Monday --- April 2

Sympathetic understanding for all mankind is the foundation of universal brotherhood. We must first develop this quality in our immediate associations.

Tuesday --- April 3

The Moon makes many helpful aspects today, but we should guard against a possible tendency toward inertia if we are to make the most of them.

Wednesday --- April 4

Our patience may be sorely tried today. Let us react with tolerance and compassion, however, setting irritation aside.

Thursday --- April 5

When intellect and the finer emotions develop simultaneously, the Ego can make his most valuable contributions to human enlightenment and to his own progress.

Friday --- April 6

“How can our works and thoughts, if they are always to be the fittest, continue always the same? Change, indeed, is painful; yet ever needful; and if memory have its force and worth, so also has hope.” --- *Carlyle*.

Saturday --- April 7

On this day of many splendid aspects, it should be easy to perform loving service for our fellow men in a congenial, pleasant atmosphere.

Sunday --- April 8

Let us unite our hearts and minds in worship and praise of our Heavenly Father, Whose everlasting care is our greatest blessing.

Monday --- April 9

This will probably be a quiet day, profitably spent in the company of harmonious acquaintances. A performance of good music may be especially pleasing.

Tuesday --- April 10

Several difficult aspects confront us today. It will be well to weigh proposed words and deeds carefully in advance, and heed the promptings of intuition and conscience.

Wednesday --- April 11

Some troublesome influences continue, but Neptune's powerful rays help us increase our spiritual insight and strengthen our inspirational natures.

Thursday --- April 12

Accomplishment, fulfillment, and satisfaction can be ours if we work with the many benevolent forces at our disposal today. Let us use them all “to the greater glory of God.”

Friday --- April 13

Emotional control is as essential to good health as are diet and exercise; equipoise is the basis of physical as well as spiritual well-being.

Saturday --- April 14

Those around us might feel gloomy, and we will serve them well if we can cheer them up. A few merry words of encouragement can change the tone of a whole day.

Sunday --- April 15

“Come, let us sing unto the Lord,” we are enjoined. Music is an integral part of worship, an instrument of inspiration and elevation.

Monday --- April 16

Tenacity, tact, organizational ability, and the energy to put them to good use can be ours today, and we can begin the week on a high note of performance.

Tuesday --- April 17

We develop self-reliance by *trying* to stand alone, and by persisting in our efforts even after we make mistakes or suffer setbacks.

Wednesday --- April 18

We must learn to make up our minds, on the basis of careful analysis and judgment, and follow through on our decisions. Progress does **not** come through vacillation.

Thursday --- April 19

“Sweetness of spirit and sunshine is famous for dispelling fears and difficulties; patience is a mighty help to the burden-bearer.” --- *James Hamilton*

Friday --- April 20

Mental activity might be more easily accomplished today, and a business or pleasure trip prove enjoyable as well as rewarding.

Saturday --- April 21

Energy takes many forms and manifests in many ways; physical vigor alone can be dangerous unless we have the mental energy to direct it into spiritually productive channels.

Sunday --- April 22

“Easter symbolizes the dawning of a glad day when all mankind as well as the Christ will be permanently freed from the confines of materiality, and will ascend to heavenly realms to become pillars of strength in the Father’s house.” --- *Max Heindel*

Monday --- April 23

Venus bathes us with her gentle rays today, and we should find it easy to feel affection and tender regard for our fellow men.

Tuesday --- April 24

A strong Uranian influence today may help increase our powers of original, independent thought.

Wednesday --- April 25

Mixed aspects augur a busy day. We may experience some lethargy, but we can do much good if we remain true to our ideals.

Thursday --- April 26

We should be mentally alert today, and with Saturn’s help be persistent and tactful enough to put constructive ideas into smooth operation.

Friday --- April 27

“We must be as courteous to a man as we are to a picture, which we are willing to give the advantage of a good light.” --- *Emerson*

Saturday --- April 28

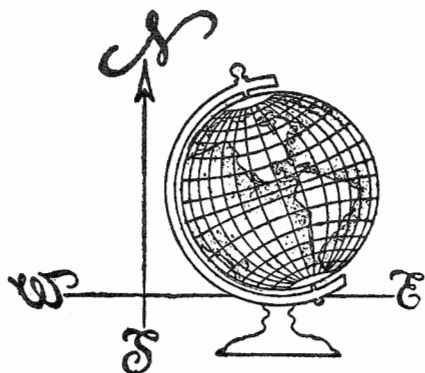
This could be a very successful day if we tackle our duties cheerfully and with determination. An evening of wholesome fellowship with good friends is in order.

Sunday --- April 29

Let us devote this day to worship and re-dedication, in church, in our homes, or amid the inspiring beauties of our natural environment.

Monday --- April 30

The month ends on a note of friendliness and generosity. When we manifest our high ideals concretely, those around us are uplifted and inspired.



MONTHLY

News
 INTERPRETED

When Parents Need Day Care

Things looked bleak at the Neighborly Center about a year ago. It was Hettie Davidson, a secretary at the impoverished center in St. Petersburg, Florida, who finally went to a wealthy 87-year-old participant and got \$2,000 to keep the place open three more months. In a city where 30 percent of the population is aged, she went on to build a solid base of community support for the center; today it is a thriving day-care enterprise "that's exactly the opposite of a child-care program. Here, the children bring their parents."

The Neighborly Center, one of the few day centers for the elderly in the country, represents a new and hopeful concept. At the White House Conference on Aging last year, President Nixon emphasized the need to find alternatives to nursing homes. Could this type of day care—on a nationwide basis—provide just that alternative? Already a few senior centers and settlement houses—in Nashville, Baltimore, Houston, Dallas and Atlanta—are beginning to explore this idea. A closer look at the Neighborly Center and at the project in Atlanta shows how such day care may work.

Each weekday at 8 A.M., children drive their elderly parents to the nonprofit Neighborly Center, housed in a one-story building in downtown St. Petersburg. Two paid staff members and a minimum of seven volunteers and aides greet the participants, who can't manage by themselves at home because they are physically incapacitated or feeble or senile. But here their day, which begins with a sweet roll, coffee and some conversation, goes on to include singing, listening to music, watching travel movies, even dancing—and always a hot lunch at noon. If someone wants to rest, he or she can lie down on one of five beds available in separate rooms. Occasionally, the center treats participants to a day trip with restaurant meals, at no extra cost.

The fee, \$3.70 a day, "is a lot cheaper than a nursing home," emphasizes Mrs. Davidson...

Directors of senior centers and facilities for the elderly point out that there are real problems in trying to establish a community day-care program. The first is money. When the Neighborhood Settlement House in Houston tried to develop a full day-care program with transportation provided, it could not find the necessary funds—despite widespread interest among old people. In Miami, the regular and robust users of a Senior Recreation Center objected to a day-care program for the sickly. And in Atlanta, a private nursing-home chain advertised a new day-care service and promptly abandoned the idea. "We got only two responses," said the administrator.

Yet the day-care concept does offer tangible benefits. For example, most of the people cared for in the Atlanta project live alone and would most certainly be forced into a nursing home or a state mental hospital if they had nowhere to spend their days. Al Horvath, executive director of Senior Citizen's Services of Metropolitan Atlanta, says, "We can care for ten times as many people in a program like this compared to an institution. And the person stays in his own home, in his own community, and in familiar surroundings. If you can do all this at one tenth the cost, I think that is something that should be looked at very closely."

--- *McCall's*, November, 1972

Communities everywhere might do well to investigate the possibility of setting up similar centers for the elderly. The concept of "day care" for old people seems to be an excellent alternative to nursing homes, at least for those among the elderly who are not too severely incapacitated. Then, too, it provides the substantial morale factor of permitting the elderly to continue to enjoy the freedom of living in their own homes, while at the same time receiving adequate care. It also lightens the often considerable burdens of

responsibility felt by their children.

"Let's Ask Teen-agers for Help"

Judge Mary Conway Kohler, who spent 17 years as referee hearing cases in San Francisco's juvenile court, is describing a friend: "She's so sensitive... a fine potter... a gorgeous person." Everything in her manner—the words, the smile—conveys a warm rapport between equals. The friendship is remarkable, for Judge Kohler, mother of three, grandmother of seven, is 69 and the friend she speaks of is barely into her 20's. But it is also typical of the thousands of friendships the soft-spoken judge has formed during her lifetime. She has built sturdy bridges between the generations; respect and love travel in both directions.

Judge Kohler brings more to her friendships with young people than a sympathetic smile and grandmotherly ear. After her years on the bench she became a consultant on juvenile delinquency and youth unemployment for the Ford and Taconic Foundations. Her studies took her to Europe, where she noticed that adolescents had an opportunity to participate in society at a much earlier age. That was, she concluded, one reason why European countries seemed to have less delinquency than the United States has.

When she returned to this country, "Two things became obvious to me," she says. "Our schools were no longer filling the needs of our children. A generation ago, living itself used to provide plenty of chances for kids to be with adults, to grasp the satisfaction of work. Today we stick kids in a world of their own and tell them to stay where they are until we need them."

She also noticed that our complex society was producing more and more of what she calls "people needs." Still, the nuclear family, with its emphasis on independence, did not give adolescents a chance to help out. "They weren't being asked to take care of younger children or elderly grandparents. Those needs were just going unmet."

Judge Kohler persuaded adults—among them, educators, sociologists and businessmen—that teen-agers in America had for too long been isolated from "the system." Her ideas formed the basis of the National Commission on Resources for Youth (NCRY), a nonprofit organization of which she became director. In its five-year history the commission has proven that her early insights—and her belief in teen-agers—were correct.

If a visitor to the commission's New York headquarters requests evidence, Judge Kohler's

staff of 12 can speedily produce it. There are, for instance, her files on 646 teen-age volunteer projects, each of which demonstrates the emotional and intellectual commitment high-school students can bring to a cause. Many of the projects are described in a quarterly newsletter, which is available free from NCRY, 36 West 44 Street, New York, N.Y. 10036.

The commission not only collects and disseminates information on what teen-agers around the country are doing; it has also developed model programs of its own. One, Youth Tutoring Youth, makes adolescents, even underachievers, tutors to younger children who are also having difficulty in school. The relationship helps tutor as well as the tutored....

--- *McCall's*, November, 1972

It seems paradoxical that in a society as materially sophisticated and advanced as the one in which we live, one of the greatest human resources, that of "youth power," is not utilized to full potential. Judge Kohler's finding that many children, in recent years, have not been given the opportunity to share the responsibility and the satisfaction of work and service in their own family and home situations is certainly true. It is somewhat astonishing, however, that this finding has not become obvious to more than what appears to be a small number of educators and concerned citizens. Teen-agers have abundant energy and are generally enthusiastic when given positive projects of service to perform. They do, however, sometimes need direction and guidance in channeling their idealism and creative energy constructively. We applaud the work of Judge Kohler and her organization in helping instill in teen-agers an understanding and appreciation of the nature of both service and self-help.

People May Live Without Blood in Future?

"One day man may be able to live without blood."

This startling news comes from a report by the American Heart Assn. dealing with the work of Dr. William I. Rosenblum, at the Medical College of Virginia.

Dr. Rosenblum reports that chemicals within a group called fluorocarbons can mimic major functions of blood—namely, the ability to

take oxygen from the air and give it off to the body's tissues.

He cited the work of other laboratories where dogs with all their blood replaced by fluorocarbons survived until their bodies could regenerate red blood cells and produce normal blood. The dogs showed no ill effects and were living apparently normal lives 6 months later.

Dr. Rosenblum conducted his own tests to determine the results of such blood replacement on the brains of mice. After replacing up to 75 percent of the mice's blood with fluorocarbons, he said he found a normal rate of brain blood flow and no electrical or biochemical brain abnormalities in mice exposed to various stresses -- including lack of oxygen.

-- *National Enquirer*, Dec. 10, 1972

Laboratory experiments upon animals, rationalized though they may be in the name of medical research, are nonetheless morally wrong. Even if care is taken that the animals feel no pain, and even if they are said not to suffer physically as a result of the abnormal conditions inflicted upon them (in itself a dubious contention), such experiments cannot help but interfere with the normal course of their evolution and place unenvisioned hindrances in the way of their progress.

Here, in addition, we have an example of the sheer futility of some of this type of research. Occult science teaches that the blood is the direct vehicle of the human Ego and that the heat of the blood is the means by which the Ego controls his vehicles. The human Spirit alone, in all the kingdoms of evolving life on Earth, is an individualized Ego. Without warm blood, this individualization would not be possible.

The blood is also instrumental in bringing about the life panorama, the basis of the Ego's post-mortem experiences and the phenomenon upon which the ultimate usefulness of his previous Earth life is based. The slightest thought, feeling, or emotion is transmitted to the lungs, where it is injected into the blood. The pictures are then impressed upon the negative atoms of the vital body, and will, in time, appear to the Ego in his life panorama.

Animals, on the other hand, are not individualized, indwelling Spirits, are not

held morally responsible for their actions, and do not experience the phenomenon of the life panorama. They are controlled by their Group Spirits, to whom they are connected by means of the silver cord. Thus, the fact that some animals evidently did exist, for a time, with a chemical compound substituted for blood, presents no parallel to the human situation.

Humans and animals, as members of two different life-waves, have divergent and dissimilar characteristics of which material scientists appear to be completely unaware. The human Spirit cannot function in the physical body as a responsible, individualized, indwelling Ego without warm blood. There is nothing in the occult Teachings to indicate that a chemical compound could possibly serve as an adequate substitute. Thus, the research on these dogs and mice has been in vain as far as providing any material information of benefit to the human condition is concerned, and has served only to interfere with the animals' normal evolutionary processes. The karmic debt which will be owed by the individuals responsible is surely unenviable.

* * *

"THE SLEEPING BEAUTY"

(Continued from page 157)

In order to be complete in spirit there must be the union of the masculine and feminine polarities, the meeting of heart and mind. The prince hurriedly ascends to the tower where Briar Rose sleeps and kisses her quietly, bringing her to life once again. When she awakes, the castle comes to life again, heaven and earth are again one. The prince is married to Briar Rose --- the mystic marriage of head and heart is complete. In this tale, of course, much of the detail is left out, but to one who aspires to the higher life, to one who studies the higher laws, they are easily filled in.

However, for the aspirant, the story does not end with the "happily ever after."
(Continued on page 177)



BOOK REVIEWS

Literature-Plays
Motion Pictures-Music

"In The Shadow of Man"

In the Shadow of Man, by Jane van Lawick-Goodall, Houghton Mifflin Company, Boston, 1971.

ALMOST everyone has heard something of this young woman who has devoted several years to a unique study of the chimpanzees in the Gombe Stream Chimpanzee Reserve, Tanzania. Only after reading this book, however, do the full extent of her dedication, the intricate details of her research and the hardships and frustrations incidental to her work, become fully apparent.

Jane Goodall had loved animals since infancy, and already as a youngster determined to live with them in Africa. Her opportunity finally came when Dr. Louis B. Leakey, the renowned anthropologist for whom she was working, suggested the chimpanzee study. Initially, she was accompanied into the wilds only by her mother, who provided invaluable assistance and moral support and was praised by the author as "one mother in a million," and a few African assistants. Somewhat later, Dr. Leakey urged the wildlife photographer Hugo van Lawick to join her. They found themselves to be "kindred spirits" and were soon married.

This concise analysis of chimpanzee behavior is particularly revealing in the light of the occult knowledge about all anthropoid apes: namely, that they are stragglers of the human life-wave, occupying the most degenerated specimens of what was once the human physical form. The fact that chimpanzees are not ani-

mals, as the author and most other people believe, makes imperative a wider interpretation of their conduct. Much chimpanzee interaction, for instance, appears based on aggression, dominance, and fear. This would seem to indicate that they are highly receptive to the martian influence --- one of the earliest sidereal influences to which man is able to respond. When frustrated, chimpanzees resort to screaming and "temper tantrums." Again, these appear to be very primitive human reactions, and one is hard put to think of an animal that would conduct itself in this manner. The author was impressed with the chimpanzees' efforts to make elementary types of tools out of twigs and leaves, and with the "traces of cooperative behavior" they sometimes show. Both these traits, however, rather than signalling the beginning of an evolutionary spurt into "human-like" behavior, actually represent some of the last vestiges of such conduct among these degenerate beings. Certain other aspects of the chimpanzees' activities, although perhaps to be expected among animals, become hideously grotesque in the light of the realization that the creatures are "human." The reader might, indeed, be tempted to skip some of the less savory passages.

As a source of insight into the dedication and perseverance of a remarkable individual, as well as into her unique discoveries, however, this book is well worth reading. Mrs. van Lawick-Goodall seems to be so uniquely qualified for her

work, and obviously enjoys it so much--- even in the midst of the intense physical hardships under which she labors--- that one cannot help but wonder if she was not in some way "pre-destined" to unearth the facts about these primates and set the stage for a better overall understanding of them. Chimpanzees are indeed living "in the shadow of man," but not in the way commonly supposed. We believe that the ability of any individual specimens among all anthropoid apes to catch up in evolution and progress with the race will depend on the help that more advanced members of the human life-wave are willing and able to give them.

The author's tender-hearted character and her devotion to God and Nature shine through her strictly scientific observations. She is certainly doing a great deal materially for the chimpanzees. Moreover, she is performing a tremendous spiritual service for them, even though she may be completely unaware of this aspect of her work.

* * *

"BEHOLD, I MAKE ALL THINGS NEW"

(Continued from page 154)

will prevail in the ages to come. This we shall accomplish by living, as Christ Jesus taught and demonstrated--- *a life of impersonal, altruistic Love.*

"Then why not take Him at His word?
Why hold to creeds which tear apart?
But one thing matters, be it heard,
That brother love fill every heart.

"There's but one thing the world has
need to know,
There's but one balm for all our
human woe;
There's but one way that leads to
heaven above ---
That way is human sympathy and love."

"THE SLEEPING BEAUTY"

(Continued from page 175)

Unless we follow suit with the realization of what these stories and myths mean in our own lives; unless we follow the Path through the thorns of our own wicked fairy, the work of the Hierarchies who have helped us to be where we are is lost. We are continually being reminded of where and what we are, in a more modern sense. Also, to think that the work of keeping us on our own spiritual toes ends with the old myths and folk tales would be to think that because we close our eyes no one else can see.

Within the past century there have been many more stories written to help us open our eyes. Some are more direct than others, some are more complicated. There are, for instance, *The Little Prince*, *Zanoni*, *Jonathan Livingston Seagull*, and the *Ring Trilogy* by J.R.R. Tolkien. This is not to say that these will supplant the old fairy tales as we know them, but they add to and perhaps even give a better understanding to the old. What we need to realize is that these tales and stories play an important part in understanding ourselves, and the laws of the macrocosm as well. This is why in working with children they are especially important. To children the inner worlds are still seeable and feelable. These stories help to keep these feelings close about them until they are able intellectually to understand what it is that makes all things work in the cosmos.

Many adults, however, are still childlike in their understanding, and the mythical stories help keep them spiritually awake. Perhaps one of the most encouraging effects of these new stories is that they are found in the hands of adults as well as children. One of these in particular is *Jonathan Livingston Seagull*, which reached the best-sellers list and was even put on the non-fiction list. The author claims that it was given to him--- spiritually. Also popular, especially around colleges, are *The Little Prince*,

(Continued on page 182)

Readers' QUESTIONS

The Return of the Christ

Question:

Is it taught in the Rosicrucian Philosophy that the Christ is due to return soon?

Answer:

It is taught in the Rosicrucian Philosophy that the Christ will return to reign as King and Priest over humanity at the beginning of the New Galilee, which is the next or sixth Epoch, following the present Aryan Epoch. Just when this will occur depends upon the progress made by humanity, for certain conditions must be fulfilled before the Christ can return. Let us see what these conditions are, in the light of the Western Wisdom Teachings.

There are seven great Periods or "Days" in our scheme of evolution: the Saturn, Sun, Moon, Earth, Venus, Jupiter, and Vulcan Periods. We are now in the second half of the Earth Period, having only a few million years ago passed the nadir of materiality and begun our evolution into a more spiritual state. In the Saturn Period the beings we speak of as the Lords of Mind were the humanity; in the Sun Period the Archangels were the humanity; and in the Moon Period, the Angels.

In each Period there was One who was the most highly developed, the highest Initiate. In the Saturn Period the highest Initiate attained to that point where He became one with the highest aspect of the Triune God (the Will Principle). Hence He is called *the Father* --- the Father of all who evolved in our evolution.

In the Sun Period the Highest Initiate evolved to the point where He became united with the Second Aspect of the Triune God (the Wisdom Principle), and therefore He is the Son. This is the Cosmic

Christ, the unifying Principle which is correlated to the vital body of man, the vehicle affected principally by the initiatory process ushered in by the Christ. The lowest vehicle of the Christ is the Life Spirit, correlated to the universal World of Life Spirit, whence comes the intuitive impulse of man.

The highest Initiate of the Moon Period, Jehovah, or the Holy Spirit, reached the stage where He became united with the Third Aspect of God, (the Activity Principle). Jehovah has charge of the races, directing the Archangels permitted to assist Him as Race Spirits in the work of overcoming the desire body, or preparing for union with the Holy Spirit, and for the coming of the religion of the Son. The lowest vehicle of Jehovah is the Human Spirit, co-relating Him to the World of Abstract Thought, where everything is separative and therefore pertains to self-seeking.

All the human founders of race religions, such as Confucius, Mithras, Zoroaster, Buddha, and Moses, were Sons of Seth and Initiates in the Jehovistic Mysteries. At their initiation each became ensouled with his particular Race Spirit, and this Spirit, speaking through the mouth of such an Initiate, gave *laws* to his people. These laws, manifested *sin* because the people did not obey them fully, and thus made a debt of destiny. This destiny the human Initiate Founder of the religion had to take upon himself and be born again and again in order to help his people.

About 2000 years ago the Desire World of the Earth was seen by the Higher Ones to be getting murky and impure, because man was unable to control his impulses. In spite of the laws given by Jehovah, most of the people were controlled largely by their emotions, and after death had to

remain in Purgatory most of the time between incarnations. There was little progress, and it was evident that humanity must have help different from the laws of the Race Spirits if they were to progress. So it was that Christ volunteered to come to the Earth and serve as its indwelling Spirit so as to purify its body and thus give man the opportunity to obtain purer desire stuff for his desire body, and also to encourage man to unfold the Christ *within*.

Now we can see why the assistance of the Christ was necessary. Under the regime of Jehovah, with the restraining force applied from without, unity is impossible. Therefore, the Christ, who possesses as a lowest vehicle the unifying Life Spirit, and is an impelling energy applied from within, must enter into the dense human body. He must appear as a man among men and dwell in this body, because only from *within* is it possible to conquer the race religion, which influences man from without.

"Christ could not be born in a dense body, because He had never passed through an evolution such as the Earth Period. He had ceased to use, ordinarily, vehicles such as would correspond to our Human Spirit, mind, and desire body, although He had learned to build them in the Sun Period, and retained the ability to build and function in them whenever desired or required. He used all his own vehicles, taking only the vital and dense bodies from Jesus. When the latter was thirty years of age Christ entered these bodies (at the Baptism) and used them until the climax of His mission on Golgotha. After the destruction of the dense body, Christ appeared among His disciples in the vital body, in which He functioned for some time. The vital body is the vehicle which He will use when He appears again, and it is being preserved for that purpose.

"Thus the Christ is now guiding the Earth in its orbit from within, and will continue until we have learned to vibrate to that attribute, *love*, whereby we shall be able to supply the power to our own

planet, and thus guide it in its own orbit from within."

Since the nadir of materiality was passed a few million years ago, henceforth the tendency will be up into rarer substance. With the coming of the Christ a process of etherealization was begun for both man and the Earth, and it is stated in the Western Wisdom Teachings that in the New Galilee the Earth will be transparent and man will function in his soul body, composed of the two higher ethers of the vital body.

In view of what must be accomplished before the Christ can return, does it seem likely that He will come soon? There are many, many encouraging signs of progress in our world today, but we can hardly deny the fact that the great majority of the human race are still under the control of the Race Spirits, and comparatively few of the adherents of Christianity have yet been able to demonstrate in their lives the exalted ideals of selflessness, impersonal love, and brotherhood taught by Christ Jesus.

As the Christ Rays become stronger and stronger each year, and as we pass on farther into the vibrations of the humanitarian sign Aquarius, we will undoubtedly progress more rapidly, establishing a world government, dissolving race barriers, and living in love and fellowship as prompted by the Spirit through the voice of Intuition. We will, by loving, self-forgetting service to others, evolve our soul bodies sufficiently so that we can "meet Christ in the air and be with Him for the Age."

Max Heindel stated that he thought there was a possibility of the Second Advent at the time when the Sun by precession goes into Capricorn, some 3000 years hence. However, that was only a supposition on his part, and the Elder Brothers declined to commit themselves about the matter more than to indicate what first had to be accomplished.





Patience--A Therapeutic Agent

DIANA DUPRE

IN our present, stress-plagued world, where speed, noise, and pressures of various kinds are accepted as the norm for almost everyone's life, patience has become more than a virtue. Patience is now, more than ever, a vital adjunct to good health.

Conscious exercise of patience can do much to control nervous tension, an increasingly common complaint for which so many people now take tranquilizers or other soothing medication. Nervous tension is usually considered a form of emotional strain, manifested in such physical symptoms as headaches, indigestion, sleeplessness, backaches, and vertigo, and is characterized by worry and irritability. It often renders the individual fidgety, irascible, and querulous, and can change a sunny, friendly person into a snappy, waspish creature. It produces disharmony among family members, associates, and acquaintances. It is sometimes characterized by "crying jags" or similar emotional outbursts, and if allowed to continue can cause sufficient strain on and havoc in the body that serious illness will result. This condition seems to afflict many people at least occasionally and to some slight degree, and far too often becomes serious and chronic.

Nervous tension evidently can be engendered by anything from personal and business problems to noise and sound vibrations, both audible and inaudible.

Many times tension begins in the anticipation of some future calamity--often enough, something that fails to materialize altogether or proves to be far less critical than had been imagined. Tensions can arise from interaction among conflicting personalities or from the dilemma of having too much to do in too little time. They can originate in a person's attitude toward his work: instead of being confident, the student fears his examinations; instead of delighting in making a happy home for her family, the housewife rebels against a "boring" and "menial" job; instead of regarding his occupation as a challenge and a service to others, the male bread-winner looks forward only to vacations and the time he can spend on the golf course.

Tension, then, really appears to be a negative state of being, arising from negative emotional reactions to life situations. If the emotional reactions were to become positive, it stands to reason that the state of being would also be rendered positive. Patience is one of the factors most likely to bring this about.

The word "patience" is defined in several ways. Two of these definitions have particular bearing on the present discussion: 1) the act or power of calmly waiting for something; 2) indulgence of the shortcomings of others; endurance of others' provocations; forbearance; leniency.

The key word in the first definition is

“calmly.” This denotes stillness, quiet, and freedom from agitation. If something displeasing to us *is* going to happen, it will do so if we await it in an excited state of mind or a mood of serenity. How much better, then, to keep calm. If we are calm we can think clearly and do what must be done to face the issue; if we are not, our thoughts become distorted and we are likely to be defeated by the problem before even being able to face it squarely. If we are calm---if we are patient--- we can avoid the very tensions which do nothing but intensify the problem and make us physically, mentally, and emotionally incapable of dealing with it.

Also, as said, many of our tensions arise simply from the expectation, or foreboding, that some disaster is going to occur. We worry about potential illness, financial crises, domestic difficulties, and upheavals in the area of personal association with others, long before they take place. Frequently, the very fact of our worrying about possible trouble brings it on, whereas, if we had driven the subject from our minds, we would very likely have escaped it. If we could bring ourselves to concentrate on the present, doing our best from day to day and calmly letting the future take care of itself, many of these “tensions of possibility” would disappear. There is enough work in the world that none of us, especially spiritual aspirants, can afford to take time for the “luxury” of worry, particularly about that which is by no means certain to happen.

Many of our tensions are created in the give and take of our relations with other people. When their mannerisms, their demands, their ideas, attitudes, and behavior are unlike our own, differences arise which grate on our nerves. That is, they do if we let them; they do if we become impatient. The second definition of patience indicates a willingness to accept other people as they are, benevolently to endure what we consider their idiosyncrasies and errors. It presupposes our consent to work with them for common purpose, to hear and consider their points

of view, and to regard them with the same respect and affection that we believe should be bestowed upon us. To the spiritual aspirant particularly, the second definition of patience implies recognition of the “divine essence within” each of our fellow men, which underlies and transcends whatever of his external qualities we may find objectionable.

If we learn to love our fellow men, to be indulgent of what we characterize as their shortcomings (remembering that we, too, are far from perfect), and surround them with good thoughts while quietly enduring their provocations, not only will our nerves be spared and tensions not arise within us, but also we will be in a much better position to be of help and service to them than we would be if we were incapacitated by our own emotion-charged, subjective responses.

Patience helps us accept and deal with the reality of a situation and restricts the tendency to magnify it out of all proportion in our minds or to attempt to resist it blindly and unprofitably by “banging our heads against the wall.” If we are patient, remaining composed instead of aggressive or jittery, we will retain that internal peace and equilibrium which enable us to hear and heed the voices of conscience and intuition. We will be able to watch intelligently and wait thoughtfully, and then to act deliberately and carefully at the opportune moment. Patience, then, not only promotes good health, but it helps us deal firmly and fruitfully with events that might otherwise prove injurious or demoralizing. It also enables us to help other people accomplish the same ends---a consideration which the spiritual aspirant should ever bear in mind.

Some “tricks” to induce patience, particularly if the person has little to begin with, are known. Counting to ten before speaking in a stress situation *does* help, by creating time for reconsideration of the angry words, or by allowing a moment for recognition of the humor or foolishness inherent in the situation to infiltrate the consciousness. Taking a few deep breaths before reacting has much the

same effect.

A sense of humor, a valuable asset in its own right, significantly complements patience. Attempts to force patience (gritting the teeth and instructing oneself firmly that, "I will be patient no matter what happens!") results in its own kind of tension, as does the insincere smile or the endeavor to display an outward fondness for or tolerance of certain people while inwardly continuing to dislike or resent them. Patience is easier to achieve when buttressed by humor. Almost any situation has its more ludicrous side. The ability to recognize and capitalize on this, or the ability to point out that which is funny, contributes to a general lightening of the atmosphere. In such a context, patience is much simpler to maintain.

At the very core of patience is faith and trust. A person who lacks confidence in God and himself, or who cannot bring himself to believe that all things are truly working for good, would admittedly be hard put to remain calm and patient in the face of trouble. If he does not have this overall foundation on which to base optimism, it stands to reason that he will view all dilemmas as ends in themselves, designed solely to work to his disadvantage. An ideal climate for fear, worry, and anger is thus created, and he is unlikely to face any disturbing situation calmly or dispassionately.

If, however, he knows that whatever befalls him is intended as experience and lesson from which he should learn, if he believes in the ultimate potential which is his to achieve, and, particularly if he remains in prayerful communion with God, secure in the knowledge that sincere prayers for guidance, offered in a context of right living and thought will be answered, the cultivation of patience is easier. There is then every reason to be patient since, whatever the problem, he knows that it can be made ultimately to contribute to his growth. Furthermore, there is no excuse for impatience, since this serves only to impede and delay arrival at a promising solution.

Patience is not come by overnight. Per-

sistence is as necessary to its attainment as to the attainment of all other virtues and worthy aspirations. Patience must be deliberately exercised for a long period of time before it becomes natural and spontaneous. It is not easy, without practice, to make ourselves be still, to think along positive lines, or to place in their proper perspective the superficially alarming or annoying attributes, both present and potential, of people and events. It is not easy to learn to wait, weighing pros and cons objectively, or to practice the tolerance, understanding, and indulgence of our fellow men without which patience cannot exist. For our own sakes and that of others, however, the acquisition of patience as a virtue and as an agent of good health is well worth the effort. We will feel better, and can help others feel better, emotionally and physically, once we have learned to remain unruffled in the face of whatever confronts us.

* * *

"THE SLEEPING BEAUTY"

(Continued from page 177)

and *The Ring Trilogy*.

This shows that people are waking up. The New Age is coming and the tales and stories are coming in advance of it. We are being prepared just as children are prepared in schools by being taught to read and write. No matter whether one looks at these stories from the viewpoint of a child or an adult, they represent *us*, inside and out. Unless we wake up to this fact, unless they are used as spiritual and psychological mirrors, the stories are of no value to us.

The Path is hard and at times dark, but the more we try the firmer becomes our resolve. The more we seek, the more we find, until all things echo with the voice of God. Everything we see reminds us of the Path, not only the fairy tales and myths, but every person, rock, and bush burns with the fire of God. It is up to us to look, for we cannot see what we do not look for, and the only failure is in ceasing to try.



Use of Finer Forces in Healing

A multitude of finer forces of energy are at man's command, and may be used to improve and maintain health.

Air is in a way more important than physical food, for its oxygen furnishes the flame of life for billions of cells. Innumerable are the diseases that can be corrected by slow and deep breathing of pure, fresh air. The air should be as clean as possible and the intake plentiful.

Light through the eyes revivifies us and helps us to cast off sluggish moods. This light should be allowed to act freely upon the naked skin of the body, or at least impeded only by light colored and porous clothing.

Sound is another finer type of energy to be used in healing. Cheerful, harmonious music has come to be a recognized therapeutic agent—a channel for the inflow of cosmic life force into the individualized Spirit.

A colorful environment lifts the spirits. Both the home and one's clothes should radiate bright and cheerful colors, pastel shades for some. Dark colors are depressing and un-healthful.

We may draw vigor and strength from young, healthy life. By taking time to associate with the younger, more buoyant people about us, we may by their freshness of view and newness of vision rejuvenate our patterns of thought and feeling.

Consider, too, that we constantly move in a sea of thought forces. We can use

our will power and faculty of discrimination to make use of only good and constructive thoughts, even though we may have to listen to some of the opposite kind. We may by our own thoughts invite vibrations of joy, youth, and health from the Higher Beings that populate the invisible realms. Actually, there is a power weaving through us which even during sleep regulates respiration, digestion, and circulation, repairs physical, emotional, and mental damages, and gives new power to those who lie down tired and weary at night.

Let us seek this ocean of life in which we are living, and in which as the Central Source lives the Creator and Preserver of all life.

* * *

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 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

April 2 --- 8 --- 15 --- 22 --- 30

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

OUR PATIENTS WRITE

ROSICRUCIAN BOOKS

On the Philosophy

The Rosicrucian Cosmo-Conception.	\$4.60
The Rosicrucian Mysteries	4.10
Complete Index of Heindel Books..	4.60
The Web of Destiny (paper)	3.10
Mysteries of the Great Operas.	3.60
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Texas --- During my darkest hour, my hour of need, you were the only human beings on this Earth I could place my faith and trust in! You, because of the purity of your love! May God bless and reward your every breath. All are in His service, and there is so much to do!



Jacob Spreads the Teachings

DAGMAR FRAHME

JACOB mopped his face with his sleeve and urged the reluctant donkey through the narrow streets of Jerusalem. It was already hot, and he was anxious to get home. Suddenly, two familiar figures hurried toward him, and Jacob guided the donkey out of the way.

"Peter! John!" he called. "Where have you been? My parents are worried. They have not seen you since last week."

As the men came closer, Peter seemed not to see Jacob. A strange, far-away expression was on his face as he continued his fast pace, looking straight ahead. John, smiling broadly, slowed his steps for a moment.

"Tell your parents that all is well, my son," he said kindly. "We must go now, but we will speak with all the followers soon. It is truly as the Master said. He lives!"

John hurried after Peter, and soon they were out of sight. Jacob stood looking after them, heedless for the moment of his donkey and other passers-by thronging the road. What did John mean? he wondered. Could it be that Jesus was alive? But that was impossible. Jesus had been crucified just before the big storm on Friday, and then Jacob's father had said it would be safer for all who loved him to go into hiding. The Twelve were in hid-

ing, too, or, at least, all but the one who had betrayed Him. Even Jacob had to stay inside until this morning, when his mother sent him to the market for fruit and cheese.

Father had said that everything was lost because they had killed the Master Who was the Son of God. And now John, the man whom Jesus had loved most in all the world, said that he was alive.

"Such a thing cannot be," Jacob thought, frowning. "A man cannot live after he is dead. I had better tell my parents, like John said. Maybe they will understand."

But Jacob's parents did not understand. His mother's eyes filled with tears as she said, "Oh, the poor man. The tragedy has so grieved him that he has lost his reason."

Jacob's father moved impatiently. "Those closest to the Master are wise men. They are not so easily given to illusions, even in the midst of great sorrow. But what *does* he mean? How can the Master be alive? Would that John were here now, that we might question him."

But John did not come, that day or the next, and life had to go on. Jacob's father went back to work in the Street of Silver-smiths, where he heard many rumors. Some said that Peter had been imprisoned and others that he was exiled. Someone even

reported that the tomb where they had laid Jesus was empty, and that the Roman guards were trying to keep that fact from the people. Those who had loved the Master, however, hurried about their tasks with averted faces, and were silent.

At the Temple school, where Jacob was learning to read the Torah and recite the Law, the Rabbi forbade anyone to speak of Jesus. He knew that Jacob's parents were followers of the Master, as were the parents of some of the other boys, and he did not want any talk about this radical who had finally been put out of the way. The sooner the events of Friday were forgotten and things were back to normal, thought the Rabbi, the better.

Jacob and his friends did not forget, however. As they sat outside at noon, eating their lunch of bread and olives, they whispered among themselves. Jacob told them of what John had said, but no one could figure out the meaning of his words. They, too, had heard rumors, and Ephriam's father had seen James very briefly. All James would tell him, though, was, "Soon, soon, you shall know everything. Have patience."

So things gradually did go back to normal. Jacob's mother could often be seen wiping her eyes, but she tended the garden and made honey cakes for Jacob to eat, as always. Jacob's father did not laugh as before, and was sometimes severe, but Jacob understood. He, too, felt sad when he thought about Jesus, but there were lessons to learn and games to play and his donkey to take care of, so he did not have much time to be troubled.

Several weeks went by. Peter, John, and the others had either gone back into hiding or had left town, for no one saw them. Gradually most people lost interest in the crucified Jesus, and turned their attention to other matters. Rumors died down, and soon it was almost as though he had not lived at all.

Then one day Ephriam arrived breathlessly at Jacob's house. "Peter sent me," he announced to Jacob's father. "He is calling a meeting of the followers this evening. He says that the real Work must

now begin, and that he has much to tell about Jesus. We can go, too," he turned to Jacob triumphantly. "Peter says it is important for us to know."

That evening Jacob and his parents gathered with the others in the small room that was their meeting place. Jacob sat with several of his friends on the floor at one side, while their parents crowded together on hastily-provided benches and chairs. All was still as Peter, an imposing figure with a stern, craggy face, began the meeting.

Peter talked for a long time, and Jacob did not understand some of the things he said. One thing was clear, however. Jesus *was* alive, and the Apostles had seen him three times since the Crucifixion. Peter now spoke of him as Christ, however, and Jacob made up his mind to ask his father why, later.

Peter said that Christ had told His followers that they were now to begin the great task of spreading His Teachings everywhere in the known world. The main thing that people would have to learn would be to love each other --- not just the members of their families or tribes, but *everybody*. Even Jacob knew what a hard job that was going to be! The members of the various tribes that he saw every day in Jerusalem didn't seem to like each other very well, and nobody seemed to like the Roman conquerors, whose soldiers were everywhere. How could they all possibly come to love each other?

Peter also said that the job of spreading the new Gospel was not going to be easy. Many people would try to keep them from spreading the Teachings of Christ, and many of His followers would be outcasts and suffer. It was the duty of His followers to tell other people about His Word, however, said Peter. The only way human beings could become better, and the only way there would ever be real peace among all men, was by following Christ's Teachings and living the kind of life that He had lived.

Jacob was quiet most of the way home. His parents thought he was tired --- it was

very late---but he really was thinking hard. Finally he said, "Why does Peter call Jesus 'Christ' now? We always called him 'Jesus' before."

His father smiled. "I think that is something that people will have a hard time understanding for many years to come. You see, Jacob, Jesus was a man---a human being just as we are. He was a very good man, however, much better than any of the rest of us. Christ is really one of the Archangels---the greatest Archangel of them all. He is the great Spirit in charge of our Earth, and for a long time He has watched men become more and more selfish and turn away from God. He knew that the only way to help them save themselves was to bring them His Gospel of love and peace. But He also knew that He had to appear to them as a man so they could see Him. Archangels don't have physical bodies as we do, so He decided to borrow the body of the best human being, who was Jesus. Jesus was glad to let the great Archangel Christ use his body for a few years. And so, all during the time that Jesus was teaching us, He really should have been called Christ Jesus, because He was really the Archangel Christ in Jesus' body."

Jacob thought about this for a minute and asked, "But then, what happened to Jesus?"

"Jesus is still a human being, and for a long time to come he is going to do his work from the heaven worlds, and in that way help men spread the Teachings of Christ," answered his father.

"And Christ is still an Archangel in heaven, too?" asked Jacob.

"Christ is still an Archangel," said his father, "but He is more than that besides. He is now what we call our indwelling Planetary Spirit. What happened is that after the Crucifixion, Christ left the body of Jesus and went straight into the center of the Earth. He spread His strong spiritual light everywhere around us. Remember how dark it was that Friday and everyone thought it was the most terrible storm they had ever seen? Really, it wasn't dark at all. It was light---such

tremendous light that we were all blinded for a while. That was the pure Christ Light. The same thing happened as when you try to look into the Sun. It's so bright that it makes you see black spots, and if you look at it too long, everything becomes black."

"But why did Christ spread light like that?" asked Jacob.

"He did it to help us," answered his father. "If we try to be good, and to do what He taught us, we can use that light to make ourselves stronger and purer, and the more we do that, the better able we will be to live as He wants us to live."

"Is Christ still in the center of the Earth?" went on Jacob.

"No, He is now released into the heaven worlds. But He will come back into the Earth every year to spread His light for us. He will do this for many centuries, until men have learned to love each other."

"Many centuries is a long time," said Jacob, thoughtfully.

"Yes, it is," agreed his father. "But it is going to be very hard for people to stop thinking about themselves and start thinking about their neighbors. Most people are very selfish, and it won't be easy for them to change. As long as they are even the least bit selfish, the Christ will have to help us all by giving us His light to work with."

"Will we see Christ when He comes each year?" went on Jacob.

"Not until we have learned to be as good and pure as He wants us to be. Christ will never use another physical body. When He comes back into the Earth each year it is in a spiritual body that men can't see. But we will be able to feel His presence. His light is that powerful, and the less selfish we learn to be, the more sensitive to it we will become."

That night, Jacob lay awake thinking about all that Peter and his father had said, and wondering what *he* could do to help spread Christ's Teachings. Peter and some of the others had talked about going to faraway places to carry the Message, but Jacob knew that his parents would say he was too young and should

stay home and finish school. What could he do right here in Jerusalem? What could he, a schoolboy, do at all?

Jacob was still thinking these things the next morning, and had a hard time paying attention to the Rabbi's lessons. In fact, the Rabbi scolded him for not keeping his mind on his work, which rarely happened.

At noon, when the boys again were eating their lunch under a tree, a beggar came up asking for food. Beggars were common in Jerusalem, as they were everywhere in those days, and people did not pay much attention to them. Jacob's father and the other adults gave alms regularly, Jacob knew, because this was prescribed by law, but nobody liked it when beggars came right among them at mealtime. They were often thrown crusts of bread just to get rid of them, or were simply chased away.

Some of the boys seemed about to do just that when Jacob said, "Welcome. Come and share our lunch. We have only bread and olives, but they are very good."

Ephriam smiled at this, but most of the boys stared open-mouthed at Jacob. Was he crazy, asking a beggar to join them? Nobody ever did that! The beggar himself hesitated. He was rarely treated with kindness, and had never been asked to share a meal by people from whom he was begging.

"Come on, sit down here," Jacob indicated a place next to him on the ground. "It's much cooler in the shade."

The beggar, still hesitating, sat down. He was not a pretty sight. He was dirty, his clothes were torn, his hair and beard were matted and he walked with a funny shuffle that seemed to show how afraid of people he really was. He had good reason to be afraid of people, for many had been cruel to him.

As he sat down, several boys got up. "If Jacob's going to start eating with beggars now," said one, "we'll find someone else to eat with." And they went off. Jacob's throat tightened, and in a sudden instant he realized what Peter had meant about being outcast. Here he was trying

to show kindness to someone, as Christ taught, but, because that person was a beggar, some of his best friends were walking away from him. He knew they would tell the Rabbi, and the Rabbi would be angry, but he was pretty sure, too, that his parents and Peter would approve. He saw that Ephriam and a few of the others still remained with him, and felt better.

The beggar was sorry that he had caused Jacob this trouble, and started to leave. Jacob pulled at his ragged sleeve and held him back. "Stay here," he said firmly, "they'll get over it." Jacob and the boys who were left shared their lunches with him, and they sat together until it was time to go back to school.

Just as Jacob had thought, the Rabbi was angry, and reprimanded him sternly. "Certainly it is good to give alms to beggars," he said, "but my students cannot debase themselves by sitting down with the filthy wretches."

"Do you not think, Sir," asked Jacob politely, "that it is good to show them kindness and love? Even though they are beggars and filthy, they are our brothers."

"Love! Brothers!" echoed the Rabbi, hardly believing what he heard. "You are talking just as did the crucified Galilean. His heresies have contaminated even our children! Your father shall certainly hear of this, Jacob."

Jacob bowed his head respectfully, but smiled to himself when he thought how shocked the Rabbi would be after his father had finished talking to him.

Late that night, Jacob lay in bed listening to the voices in the other room. His father's was firm, but even and patient, while the Rabbi's seemed to be getting angrier and angrier. Finally, the Rabbi left.

"Still awake, Jacob?" asked his father, coming softly into his room.

"Yes, Father," answered Jacob. "The Rabbi was angry, wasn't he?"

Father sighed and sat down on the edge of the straw pallet that was Jacob's bed. "I'm afraid so," he said. "Will you mind very much, Jacob, if you can't go back to school? I can teach you here at home."

Jacob was not too surprised and said, "No, Father. But what about Ephriam and the other boys who stayed with me?"

"I think," said his father, "that all the followers who have children at the school will soon have to take them out. Perhaps we can form a class of our own. There are wise men among us from whom you can learn many things."

"I would like that, Father," said Jacob. "They can tell us of the things Christ Jesus taught, and that is really the most important thing we have to learn, isn't it?"

"Yes, Jacob, it is," answered his father. "And you have learned much already. We are all very proud of what you did today."

"But I wish we could follow Christ's Teachings without having other people turn away from us," said Jacob sadly.

His father squeezed his hand. "So do I, my son. But some day they will feel as we do, and everyone in the world will be friends. In the meantime, there will soon be many who will turn to Him. All of His followers can take strength from each other when our jobs become difficult. And He will always be there to strengthen us, if we but pray to Him for guidance."

Jacob had more to say, but he could not keep his eyes open. He was almost asleep when he smiled and murmured, "I guess there are many things I can do right here in Jerusalem to spread the Teachings of Christ. You can do that wherever you are, if you live the right kind of life every day."

* * *

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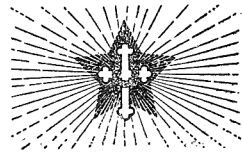
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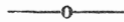
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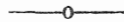
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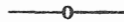
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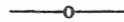
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