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RAYS FROM THE ROSE CROSS



OCCULT PRINCIPLES OF HEALTH AND HEALING

by Max Heindel



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CHAPTERS ON:

THERE IS NO DEATH
ASTROLOGY AS AN AID TO HEALING
THE THERAPEUTIC BASIS OF LIGHT, COLOR,
AND SOUND

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

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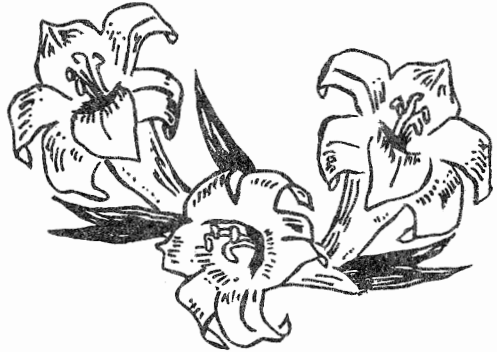
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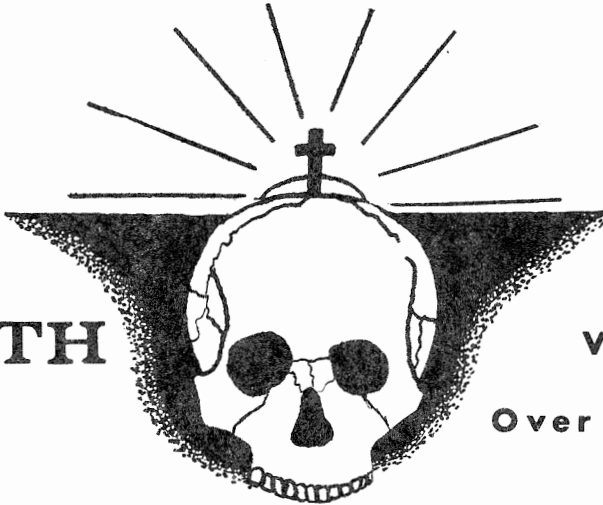
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DEATH



And The
Victory
Over Evil

We are participants in a great war for spiritual supremacy which is being waged at all times. Each side in this contest is endeavoring to nourish itself into greater power and, at the same time, deny the opposing side its sustenance so that it will die of starvation. This battle is of the most crucial importance because it is the battle of good and evil. Upon its outcome rests the advancement or retrogression of the human race.

The good forces, symbolized as Knights of the Holy Grail, live and grow by unselfish service, which increases the luster and power of the glowing Grail Cup. The forces of evil, servants of the Black Grail, feed on pride, sensuality, hate, and other forms of selfishness.

We must not, in our desire to live in comfort and self-complacency, ignore the reality of the evil forces. In this regard, Max Heindel warns us, “. . . there are few who take the existence of the Black Brothers seriously, or realize what an enormous amount of damage they are doing in the world, and how they are aided and abetted by the general tendency of humanity to cater to the lusts of the flesh.” (*Teachings of an Initiate*, page 92)

Wagner's opera “Parsifal” shows the necessity of giving sustenance to the Grail. (*Mysteries of the Great Operas*, chapter seven) The Knights, when they fed from the Grail Cup, were spurred on to greater deeds of love and service. When denied the inspiration from the Grail, their courage waned and they became inert. So it is also with the Brothers of the Black Grail. Unless sustained by works of wickedness, they will die from starvation.

There is a mystery involved in the war between good and evil. Unless we understand it, we may expend our energy in the wrong direction. That mystery is so simple that it may not impress the aspirant sufficiently with its profoundness. The mystery is this: the war between good and evil is to be fought within ourselves. This fact does not deny that the war is being waged on a cosmic scale as well, but since we are microcosmic replicas of the macrocosm, we must begin within our own necessarily limited sphere of influence.

The Holy Grail and the Black Grail both find counterparts within the human soul. The Holy Grail is the Soul Body, radiant and golden. It is the alchemical essence of purity in life, selfless service, prayer, aspiration, and all altruistic endeavors. As we apply ourselves to loving service, the Soul Body grows apace, and inspires us to greater and greater deeds of love and service, just as the Grail inspired the Holy Knights. The Soul Body also provides the inner urge for spiritual growth known

so well by all sincere aspirants. Conversely, the Black Grail is the Sin Body, the essence of selfishness and all the lower appetites. The reality of the conflict for spiritual supremacy between these two forces is not questioned by the sincere aspirant. He keenly feels the battle continually being waged within his own being.

Victory can be gained by persistently applying the knowledge of the manner in which both good and evil forces grow. If we feed the Soul Body the incense of love, devotion to high ideals, prayer, and Christ-like service, we increase the luminosity of the Holy Grail within ourselves. This is especially effective when coupled with the exercise of retrospection, which the Holy Brotherhood has given as an aid to sincere aspirants for just that purpose. By depriving the Black Grail of its sustenance, its forces will eventually become ineffective and victory will finally be achieved.

The method required to win the good fight is given in the fifth chapter of *Galatians*. "Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit."

We may ask ourselves what awaits after the war within has been waged and won. There awaits the last enemy of man: death. Man was not intended to live in the prison house of his physical body forever. Once the victory within has been achieved and the Grail prepared to a sufficient degree, then the aspirant is eligible to pass out of the dense body and serve the Holy Brotherhood in greater capacities. Thus, death to the aspirant means resurrection into the spiritual worlds.

However, the forces with which the aspirant dealt within himself now await him in a personified form at this entrance into the spiritual worlds. The Holy Grail takes the heavenly form of a "Guardian Angel," the embodiment of all past actions of good. The Black Grail takes the demon-form of the Dweller on the Threshold, the embodiment of all past evil-doing. These embodiments grow in the same way as do the Sin Body and Soul Body.

Therefore, the Holy Knight must make a last supreme effort before he can overcome the specter of death. He must confront and vanquish the Black Knight of his own making, the Dweller on the Threshold. If he is bold and courageous enough to do so, he will be freed from the meshes of matter and attachment to his physical body. Having overcome the personification of evil within himself, death will have lost its sting indeed; the grave will possess no fear. A savior of humanity will have died to his evil nature and risen to a new life of greater service. And the world will rejoice.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (*Matthew 16:25*) ★

GETHSEMANE

In golden youth when seems the earth
 A Summer-land of singing mirth,
 When souls are glad and hearts are light,
 And not a shadow lurks in sight,
 We do not know it, but there lies
 Somewhere veiled under evening skies
 A garden which we all must see —
 The garden of Gethsemane.

With joyous steps we go our ways,
 Love lends a halo to our days;
 Light sorrows sail like clouds afar,
 We laugh, and say how strong we are.
 We hurry on; and hurrying, go
 Close to the border-land of woe,
 That waits for you, and waits for me —
 Forever waits Gethsemane.

Down shadowy lanes, across strange
 streams,
 Bridged over by our broken dreams;
 Behind the misty cap of years,
 Beyond the great salt fount of tears,
 The garden lies. Strive as you may,
 You cannot miss it in your way.
 All paths that have been, or shall be,
 Pass somewhere through Gethsemane.

All those who journey, soon or late,
 Must pass within the garden gate;
 Must kneel alone in darkness there,
 And battle with some fierce despair.
 God pity those who cannot say,
 "Not mine, but thine," who only pray,
 "Let this cup pass," and cannot see
 The *purpose* in Gethsemane.

—*Ella Wheeler Wilcox*



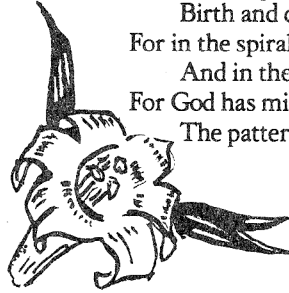
DANCE STEPS

Unless our pain can turn to love
 And compassion fill each breath
 The anguish grows, no one shares
 And the soul will die eternal death.

In Christ the world was overcome
 His pain transmuted man;
 He gave the world a chance for Love
 By giving all He had.

From worm to sleep to butterfly,
 From self to pain to love,
 From birth to death to rise again
 Is God's promise for our soul.
 And mirrored in the life of Christ
 And in the life of man
 Weaves the pattern of the cosmos;
 Birth and death to rise again.
 For in the spiral we are born
 And in the spiral rise,
 For God has mirrored in the man
 The pattern of the skies.

—*Michael Miles*



I WONDER!

I often wish I might have trod
 Your holied ways beside the sea;
 That I had seen the living God
 Who hallowed sinner, saint, and sod
 Where'er you walked in Galilee.

I dare to think that instantly
 I would have called you Lord, and be
 A member of that company
 Who saw your God-identity
 And followed you in Galilee.

But when your brother, man, I view,
 The souls who daily walk with me;
 And in my sin-dulled density
 The God in them I fail to see,
 I wonder! Could it not be true
 I might have missed the God in you,
 Had I been there in Galilee?

—*Emily W Loricher*

Mystic Light



Birth, Death, and Resurrection

Michael Miles

Christianity brought a new concept of spiritual development to man's consciousness. Previous to the advent of Christ, we had spiritual leaders such as Buddha, whose body glowed at the time of his enlightenment. He then reached the stage of Nirvana and was able to teach his pupils the answers he found to the world's problems. He told them that when the time came for him to pass on he would not be able to stay with them, but that he would leave his teachings with them. His doctrine urged man to seek escape from the wheel of rebirth, pain, suffering, and anguish. We know that Buddha was one of the most compassionate men who ever lived and that his sincere desire was to raise man above the difficulties of the world.

With Christianity, we were given a different Teaching. Christ Jesus also reached a point where His body glowed, at a time when His Disciples were with Him on the Mount of Transfiguration. Here He was weeping because of His love for Jerusalem. Christ Jesus did not stop there, however, as Buddha had. Instead, He came down out of the hills and faced the iniquities of the world. He suffered the religious intolerance of His day, represented by the Sanhedrin, and the political problems, represented by Herod. Pilate was the intermediary, representing man. Pilate asked, "What is truth?" He had no understanding of

truth. Man, in his present state of development, is at the same point. He, too, is asking, "What is truth?" When Truth came to man, man did not know what to do with it. Pilate was neither for nor against Truth, but he had to obey the law. In consequence of the law, Truth was crucified on Earth.

Truth did not die, however, or withdraw from manifestation as it had in the past. It was resurrected; it came back to life. This incident proved to man that we no longer have to withdraw into the unconsciousness of Nirvana. Instead, we gain something by also being resurrected. We gain an individuality, something of our own selves. We show the immortality of the Spirit. The Spirit maintains its individuality before it goes back into God at the Ascension.

What do we mean, then, by the concepts of birth, death, and resurrection? First, what do we think of when we think of birth? We think of something new, something fresh. A good example of this occurs every spring at the Vernal Equinox, when we find a new life coming into existence. Another example is that of an idea which has just occurred to us. There is a newness about it that we probably have not experienced before. If we are constantly aware of the idea of birth, everything around us contributes to a continual experience of birth.

BIRTH

The idea of birth brings us the concept of innocence. Innocence is evident in a child. People seem to change when they encounter children. The freshness of a child brings out the goodness in people.

This is true also of the concept of birth. When we regard the birth of Nature in spring, it brings a newness into our souls. We approach life differently. When we meditate upon a bud about to blossom, we experience a feeling of new and vital energy. New grass has an intensity of green that escapes definition and becomes an experience. A new idea in a book brings an awakening. Similarly, in the newness, majesty, and peace of a sunrise — the birth of a “new” Sun — we experience something of the cosmic innocence that we once knew but have forgotten.

When we think about birth, then, we think about innocence and newness. But unfortunately — or, rather, fortunately — man is not destined always to live in a state of birth. The child grows up and, as Wordsworth says: “After trailing clouds of glory, we eventually perceive the light of day, and the spiritual things are eventually set behind us.”

DEATH

So man must leave his innocence in the Garden of Eden, go into the world, and experience death. Our first idea of death is that of physical death. Death is fearful to most people who, when they think of it, think of everything as being cut off.

When we study the Philosophy, however, and learn of rebirth and the fact of our immortality as divine Sparks of God, we understand that there is no such thing as a death which ends all. There cannot be permanent death in the cosmos. If God is everywhere, and God is Life, and God continually exists, how is it possible that any life He creates could die? It is not possible. We, as individual Sparks of God, must go on. We must have Life because we are part of God. The physical form may fade away, but the immortal Spark within us does not fade away.

“deaths” every day. Physical death was given to man for a reason: if, after falling from innocence and taking his creation into his own hands, man had possessed the same power that he had when he was naive and innocent, he would have rent the Cosmos asunder from top to bottom. This is because he had become selfish. Death was given to man so that his selfishness could not eventually bring about self-destruction. We only have to think of living in our present bodies for 600 years to realize how intolerable an experience that would be.

Death, therefore, is valuable. It allows us to come back anew. It is given so that life will not become stale and that we do not crystallize beyond hope of continuing our evolution. Thus, God did not *condemn* man by putting him to death; God gave man a *grace* by saying, “You will die.” He gave man hope for the future.

OTHER KINDS OF DEATH

Paul says that he “dies daily,” and we all do. When we go to sleep at night, we die, in a sense, to the previous day. Every morning we are born afresh, more or less — depending, of course, upon the success of our retrospection and the restoration of our vehicles during sleep. But every morning we have the *potential* of being born afresh and approaching the world with a new attitude.

There also are deaths other than physical. Man can experience two kinds of death while still in his physical consciousness. One kind is described by George MacDonald in a childrens’ story, “The Princess and Curdie.” Curdie is the son of a miner, following in his father’s footsteps, and his only childhood companions are other miners. Some of the references here are to these companions:

“They were not companions to give the best of help toward progress, and as Curdie grew, he grew at this time faster in body than in mind — with the usual consequence, that he was getting rather stupid — one of the chief signs of which was that he believed less and less in things he had never seen. At the same time I do not think he was ever so stupid as to imagine that this was a sign of superior faculty and strength of mind.

Still, he was becoming more and more a miner, and less and less a man of the upper world where the wind blew. On his way to and from the mine he took less and less notice of bees and butterflies, moths and dragonflies, the flowers and the brooks and the clouds. He was gradually changing into a commonplace man.

"There is this difference between the growth of some human beings and that of others: in the one case it is a continuous dying, in the other a continuous resurrection. One of the latter sort comes at length to know at once whether a thing is true the moment it comes before him; one of the former class grows more and more afraid of being taken in, so afraid of it that he takes himself in altogether, and comes at length to believe in nothing but his dinner: to be sure of a thing with him is to have it between his teeth.

"Curdie was not in a very good way, then, at that time. His father and mother had, it is true, no fault to find with him — and yet — and yet — neither of them was ready to sing when the thought of him came up. There must be something wrong when a mother catches herself sighing over the time when her boy was in petticoats, or a father looks sad when he thinks how he used to carry him on his shoulder. The boy should enclose and keep, as his life, the old child at the heart of him, and never let it go. He must still, to be a right man, be his mother's darling, and more, his father's pride, and more. The child is not meant to die but to be ever freshborn.

This gives a good idea of one kind of death presently experienced by humanity. We can experience within our consciousness the continual dying that leads us further into the mind — deeper into the Earth. In the Platonic School of Philosophy, the body was thought of as being a cave and man coming to Earth as into a cave. We see Curdie here more as a miner in the Earth than as a man in the upper world where the winds blow. Similarly, the more we become ensnared in our physical bodies (the "caves" through which we gain earthly treasures), and the more we think of those treasures, the less we are men of the upper world where the spiritual winds blow.

Christ Jesus said, concerning a man being born of the Spirit, that he is like the wind, that we know neither from whence he comes nor where he is going, and that he is of the spiritual worlds. The man who thinks of himself only in relation to Earth does not understand where the spiritual

winds are blowing. This represents one kind of death: a permanent death followed by no future. It is the death which leads man ever deeper into the material world.

Spiritual things are very subtle and cannot be tested with the usual materialistic attitude because that would kill them. One occultist at the turn of the century was urged by scientists: "If your clairvoyance is so good, come into our laboratories; prove it to us." He answered: "With your attitudes and consciousness, and with your laboratory techniques, you would not understand spirituality and it would not be able to function when you are around."

Spirituality requires purity; it cannot exist in the dogmatic framework of "Prove it to me first." Spiritual things must be proven on a two-way street. If we want to understand spiritual things, we must approach them spiritually. Pascal said: "Things of the spiritual world must be loved to be seen; things of the material world must be seen to be loved."

The other type of death also is described by George MacDonald, in a story entitled, "The Golden Key," as follows: "'You have tasted death now,' said the old man. 'Is it good?' 'It is good,' said Mossy. 'It is better than life.' 'No,' said the old man. 'It is only more life.'"

From a spiritual point of view, then, death is life. That is why, during the past 2000 years of Christianity, people have been concentrating on the image of death most of all. In almost every Christian church, the primary emphasis is placed on death — on Christ dying on the Cross. Rarely is there a portrayal of the Resurrection.

In this, there is an important lesson. Most people think of death in terms of the Grim Reaper with hour glass and scythe. In reality, however, when man understands the meaning of physical death, he gains the potential for understanding the next step of his existence — that of the Resurrection.

RESURRECTION

What, then, do we mean by resurrection? Most people think of resurrection as birth. If birth is innocence, however, and if birth is followed by death, resurrection cannot represent another state of innocence. It represents, instead, a state of virtue — a state of having overcome something. Birth, as newness and innocence, means that the innocent one has not yet faced death. He has not faced the inner deaths that we experience every day — the death of saying goodbye to friends, the emotional deaths of envy, greed, etc.

The Christian understands that we have to die to our personal selves in order that we may be resurrected in our Higher Selves. When we die to a bad temper, we are not innocent. We have gained power by dying to a bad temper. We have turned that temper into strength, endurance, and the ability to persevere. Some of the strongest followers of Mahatma Ghandi came from the most warlike tribes of India. They died to all their warlike characteristics and turned them into a power for pacifism.

Resurrection, then, is not just a new birth. It is a spiritual activity. Whenever we overcome something and die to it, we experience the Resurrection. Whenever we “give birth” to a thought, experience it, and forget it, the act of forgetting is a death to that thought. It then sinks down into our subconscious, grows, matures, and, eventually, will bear fruit. Our thoughts sooner or later are visited upon us, and this visitation is a resurrection. When former, forgotten thoughts return to mind, they have been added to and enlarged upon. The more we continue to dwell on them, the fuller they become. It has been said that, if a person can keep a new thought within his consciousness for seven days without expressing it to someone else, it will grow and become more powerful.

We also experience the concepts of death and resurrection in the food we eat. Food goes into our bodies and dies. It gives up its life for our lives. Then, after going through the digestive processes, it is resur-

rected in our bodily tissues. It has given us new life by virtue of its death.

This is a sacred point for meditation: we are continually going through the very processes that Christ continues to go through: birth, death, and resurrection.

Each of us has the ability to experience the resurrection of the Christ within himself, in his own consciousness. The Resurrection is the continual calling forth of the Christ Force within.

When we meditate upon what Christ means when He says, “I am the Resurrection and the Life,” when we allow that feeling to permeate our consciousness, we begin to see the future in a different perspective. We no longer fear the future, because we realize that from every “now” to which we die, from every personal ambition to which we die, we are resurrected. We are given an opportunity, through the Christ within ourselves, to be born into something new. The Resurrection can be experienced by each individual to the degree to which he possesses the Christ Force within himself.

George MacDonald, in the novel, “Phantastes,” wrote:

“It was evening. The sun was below the horizon; but his rosy beams yet illuminated a feathery cloud, that floated high above the world. I arose, I reached the cloud; and, throwing myself upon it, floated with it in sight of the sinking sun. He sank, and the cloud grew gray; but the grayness touched not my heart. It carried its rose-hue within; for now I could love without needing to be loved again. The moon came gliding up with all the past in her wan face. She changed my couch into a ghostly pallor, and threw all the earth below as to the bottom of a pale sea of dreams. But she could not make me sad. I knew now, that it is by loving, and not by being loved, that one can come nearest the soul of another; yea, that, where two love, it is the loving of each other, and not the being beloved by each other, that originates and perfects and assures their blessedness. I knew that love gives to him that loveth, power over any soul beloved, even if that should know him not, bringing him inwardly close to that spirit; a power that cannot be but for good; for in porportion as selfishness intrudes the love ceases, and the power which springs therefrom dies. Yet all love will, one day, meet with its return. All true love will, one day,

(Continued on page 138)



Dagmar Frahme

“If any man will come after me, let him deny himself, and take up his cross and follow me.” — *Matthew 16:24*

We all have heard these words of Christ Jesus many times, and we all are well aware of the need to bear our own crosses — our own burdens in life. We cannot make further progress in evolution until we begin to do this and do this consistently. Our burdens are all of our own making, and release from them also must be achieved “through our own making.”

Most of us, indeed, now are attempting to bear our crosses, with varying degrees of success. But how often this work is accompanied by sighs and groans! The weight of material trials still seems so great, and the self-sacrifice involved in actually assuming our burdens and carrying them until they are transmuted is at violent odds with the demands of that still-domineering lower self.

We *are* learning to take up our burdens, but all too often we do so reluctantly and resentfully. “If only I didn’t *have* to do this, I would be free to do that other thing, which I really want to do,” we think longingly. Conscience has become stronger; it nags at us until we do what we must, because we know *that* we must. Most of us, however, are not yet so far developed that we consistently *want* to do what we must.

Unfortunately, reluctant and resentful bearing of our crosses will not achieve the victory over the chains of matter for which we yearn. On the contrary, if the

cross is *forced* upon us, as it were, and we endure it in negative resignation, we are likely to become weaker instead of stronger. Reluctance and resentment, dislike and dread, all take a tremendous toll of our nerves and our morale, our general health and our ability to forge ahead. Even if our motives are right and we are trying to do what we know we should do, if we take on that responsibility in a negative frame of mind, the results cannot be completely positive.

On the other hand, if we take up the cross voluntarily and gladly, not simply because conscience demands or because we have read this admonition in the Bible, but because we truly *want* to in our own interests and in His, we bring into action the positive power of will. Will-power, positively applied, has a transforming effect. It accelerates the pitch of vibration throughout the entire being and permits higher spiritual currents — the currents of the Christ Power — to flow through. This immediately strengthens us and helps us more easily and more tranquilly to carry the cross.

This intensified use of spiritual power will underlie the path of human evolution from now on. We consciously must make our way back to God, voluntarily if we will, but by force if we will not. Material and emotional distractions and attachments that claim us must be released, either through voluntary self-denial or, under the workings of natural law, through affliction and suffering.

Much has been made, then, of this mat-

ter of bearing our burdens and sacrificing ourselves to goals higher than the material. Much has been made of the *problems* encountered on this particular step of the ladder of progress.

"FOLLOW ME."

Not nearly so much has been made, however, of the last few words of the admonition. Christ Jesus said, ". . . let him deny himself, and take up his cross, and follow me." The cross is heavy until we learn to live so that it becomes light. Self-denial is difficult until we learn to wean ourselves away from all vestiges of selfishness. But consciously and eagerly to follow Him! Surely, this is the goal that from the very beginning should stand before all others in our minds. Surely this, apart from all other considerations, should be the light that beckons us on. What greater accomplishment could we now picture for ourselves, and what more supreme joy could we covet, than to go where He leads us, and to become as He is?

When we take up our cross, we follow Him. When we deny ourselves, we follow Him. When we weep and pray in the darkness of our Gethsemanes, we follow Him. When we must endure and turn the other cheek to the scorn and misunderstanding of a hostile material world, we follow Him. When, by word and especially by deed, we preach the Gospel, we follow Him. When we do what we can to heal the sick, and when we sacrifice ourselves to serve, we follow Him.

And what we do, in comparison to what He does, is so little. We bear our individual burdens; He bears the burdens of the world. Most of us have our destiny to work out with what is, by and large, only a handful of humanity — relatives, friends, acquaintances. He is the Way-shower and the Savior of the entire human race. We must deny ourselves the selfish demands and addictions of the lower nature, which we will have to get rid of anyhow in time. He sacrifices His *Life* each year for our sakes, and confines Himself to

physical bonds that are far more painful for Him than for us.

In the face of His cosmic sacrifice, how can we dare to feel resentment at having to assume our little burdens? How can we dare to complain about having to give up the little things that we want for our own self-gratification?

If, instead of dreading or worrying about our burdens, we meditate on the fact of following Him, it will go much easier for us. We do well to think, not about how heavy the cross seems to be, but about how glorious is the Path which He already has trod. We do well to think, not of giving up things and pleasures that in any case are not worth holding on to, but of gaining the spiritual strength and equilibrium that He already has gained.

"TAKE MY YOKE."

He urged us to follow Him, and to those who do, He made another promise. "Take my yoke upon you. . . : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." *Matthew* 11:29-30. When we follow Him, we take up our cross. When we take up our cross, we take His yoke upon us. When we take His yoke upon us, voluntarily and gladly, we find that the burden does become light — all because we follow Him. It is a cycle — a cycle which frees us more and more from material shackles, the longer we remain within it.

In order to follow Him, we must study ourselves seriously and intelligently. We must become fully — even poignantly — aware of our faults, and we must earnestly and systematically try our best to overcome them. We have to stop rationalizing our weaknesses, and learn to master them.

The sincerity and persistence of our efforts to do this will bring the positive force of our individual will into play and release the Christ Power within us. In time our whole lives are changed, and we become conscious of a dawning sense of purpose, progress, and triumph

in every situation that claims our attention.

Once we start to benefit from even a small degree of this type of self-conquest, we begin to understand the meaning of, "my yoke is easy, my burden is light." The assumption of the cross, which may have started as a step we were afraid to take, becomes a joy such as the material world could not possibly offer or understand.

To follow Him, too, we must tread the way of love — the impersonal love of our fellow men and of all that lives that prompts us to self-sacrifice. When the light of this love illumines us, we are charged with the power to do the right thing at the right time — to perform the best service whenever needed.

When we find other people difficult or in some other way "unlovable," it is because we have such feelings in ourselves. When love strongly abides within us, the behavior of other people does not color our regard for them as children of God, and we can better appreciate their divine essence. By following Him in this way, we become more as He is — patient, forgiving, long-suffering, and, most of all, compassionate.

The stream of love is barred by petty thoughts, fear, ambition, and all other facets of self-interest from which we have to free ourselves. Mentally and emotionally, we have to rise to something higher — to the pursuit of an ideal that is more important to us than anything else. To follow Him requires the spirit of consecration.

With consecration to a higher ideal — to a higher life — comes the beginning of human regeneration. We need a dependable, indestructible, true basis for our lives that cannot be found either in the material world or in the selfish aspects of our own personalities. With consecration comes the development of the spiritual consciousness that formulates such a basis for us.

CONSECRATION

When we consecrate ourselves to the objective of following the external Christ,

we really consecrate ourselves to the development of the Christ Within. Serious and persistent efforts kindle our individual divine sparks, first into small, steady flames, and eventually into the fire of the Philosopher's Stone. We are renewed in all things; we hold new ideals and form new thoughts; we are activated by a new enthusiasm and a new sense of purpose; we have new incentives to do new things and perform new services.

We deepen our spiritual understanding, becoming aware of *living* spiritual truths that heretofore, if we knew of them at all, were merely words in books. Spiritual joys take the place of material pleasures; happiness and contentment no longer appear to rest in the pursuit of our own desires, but are increased a hundred-fold by devotion to the Work at hand.

When we have the true spirit of consecration, all our activities become acts of worship. We begin consciously to work for God and to His glory. Our tasks, our responsibilities, and everything we do on our own initiative assume a deeper significance because we know that we are at all times "about our Father's business."

Of course, as spiritual aspirants soon discover, to follow Him means not only to model ourselves as nearly as possible in His image and to perform our own halting imitations of His good works. It means, also, to experience our times of temptation and trial just as He did, and, eventually, to withstand this type of adversity just as well as He did. Often the ideal may seem very far away — very unobtainable — and we think ourselves failures. Everything from poor health or unsympathetic family members to the "misfiring" of plans based on our own initiative can throw a monkey-wrench into what we had fondly considered our burgeoning progress.

At such times, especially, consecration is put to the test. We must be prepared always to prove that we *are* consecrated and that our spiritual strength is constant. To follow Him requires the type of

courage and vigor that is not thwarted by setbacks.

We must develop these qualities, but we also know that the divine Presence will sustain us, just as it sustained Him in His darkest moment. Christ Jesus asked that, if it was the Father's will, the cup of sorrows might be taken from him. Obviously, it was not, nor could it have been, God's will that the cosmic mission of Christ be terminated at that or any other point. So, too, it is not God's will that our own cosmic missions — our own evolution — be terminated at any point. We will be sustained spiritually in our endeavors if our motivation is right and our strivings are sincere.

FAITH IN CHRIST

To follow Christ means to have faith in Christ — not just superficial faith that may express itself in unthinking repetition of a creed and lip-service to Christian ideals, but the deep-rooted, active faith in His Teachings, His sacrifice, and His Being, that both underlies and overshadows all else in our minds and hearts. As He is, so too will the Christ within us someday become. This we must believe above all else, and act accordingly.

If we possess such faith and if we demonstrate it in our daily affairs, then, truly, our lives will answer for our faith. As Max Heindel said, in a statement worthy of frequent meditation: "It is comparatively easy to *die* for one's faith but that is not enough. The Christian religion requires of us the courage to *live* our faith from day to day all through life. . ."

When we consciously seek to follow Christ, the strengthening of our faith and the strengthening of our works can and do proceed hand in hand. As we become stronger in faith, we also become stronger in courage and the willingness to dare and forge ahead. In the well-known children's story, "The Little Engine That Could," the engine made the "impossible" ascent while chanting, "I think I can, I think I can." Once successfully at

the top of the mountain, it could say in triumph, "I thought I could, I thought I could."

We must be even more positive than that. We must reiterate, with conviction, "I *know* I can, I *know* I can," for has not Christ Himself told us that we are to follow Him and that we someday will perform deeds "greater than these"? Eventually, then, after we finally do come into our true inheritance, we will be able to look back in triumph and declare, "I *knew* I could, I *knew* I could."

UNIVERSAL BROTHERHOOD

Finally, and perhaps hardest of all, is the sacrifice of personal love that we must make in order to follow Him. ". . . whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." *Luke* 14:33. We must rise above personal ties — not abnegate our responsibilities in this regard but recognize that there is a higher allegiance beyond family and personal attachments to which we must dedicate ourselves. All other human beings, of course, are, as we, a part of God. Therefore our ties with *all* humanity are much closer than are the presently all-important individual bonds with just a few that we have established for ourselves. Once we can be convinced of this truth in our hearts, as well as in our minds, we at last will be well on our way to following Him.

As Mr. Heindel succinctly tells us, "It takes soul power, purity, and self-abnegation to reach Christ. . . ." *Letters to Students*. As we consciously, prayerfully, persistently set out to follow Him, and as we remain on course, these qualities will develop apace. There will be setbacks and moments when we think we are getting nowhere, but there also will be triumphs, fulfilled aspirations, and moments when we will know without doubt that we are making progress. And in time, we *will* come to that place where He is and take up our permanent abode with Him. ★

THE CROSS

And Human Development

Gloria Hayes



The material in this article has been taken from the writings of Max Heindel and Corinne Heline.

The origin of the cross appears to be coincident with the earliest history of mankind. It was an object of reverence and adoration among the most primitive people, and it has been a sacred motif of decoration in the finest temples and cathedrals of highly advanced nations the world over. In the great pyramid of Gizeh in Egypt are two kneeling figures holding between them a cross bearing an upright serpent. The serpent on a cross was a commonly used symbol throughout Egypt, typifying esoteric wisdom. The traditional Egyptian cross, with a circle above it, is called the *Crux Ansata*. This the Egyptians termed the "Key of Life," and it was entombed with priests, kings, and queens.

The Tau cross was sacred to the Hebrews. Tau, the final letter of the Hebrew alphabet, means eternal life. It was their custom to stamp upon the foreheads of released prisoners the sign of the Tau as an evidence of freedom and innocence. According to early Bible history, a Tau cross drawn in blood upon Jewish doors caused the Angel of Death to pass them when the tenth scourge was visited upon Egypt.

The cross was also a sacred object of worship in China, India, Persia, and among the Indians of both North and South America. The Temples of the Druids were built on the cruciform plan, as indicated by the ruins still to be seen in Scotland and Ireland.

On the caduceus, the Greek cross, the horizontal bar of the cross is replaced by two wings and two serpents are entwined

about the staff. This is referred to frequently as the Staff of Mercury. Mercury was the God of Initiation, and this cross is deeply symbolic of Initiatory truths; some modern aspirants consider it the most complete symbol of Initiation ever conceived.

At the time of the Advent of Christ, the cross in general use had a lamb resting at its foot. This was to herald His coming. He has ever been associated with the Lamb, which symbolically denoted His coming in the astrological sign Aries and His testament of Himself as "the good shepherd." One of His most beautiful Teachings is the Parable of the Lost Sheep, or The Parable of the Ninety and Nine. Some time elapsed after Christ departed from Earth before a human figure was placed upon the cross, which then became the Crucifix.

The keynote of spiritual attainment is sacrifice. Primitive man oftentimes offered up his fellow man. Later animal offerings took the place of human sacrifice. The Lord Christ came to teach the more noble lesson that man should offer himself upon the altar of sacrifice. Only after this concept of self-sacrifice was given to man was a human figure placed upon the Christian cross, which became a Universal symbol of devotion. A human figure so placed has been a hieroglyph of Initiation from time immemorial, but it was known as such by only the few who recognized self-sacrifice as the one key to that high state of Illumination. The ancients spoke truly when they said, "The mysteries of God are concealed in the Cross."

The Piscean cross is the crucifix, denoting the Age as one of suffering and sorrow. It portrays the essential character of the experiences through which humanity is passing; nations are liquidating their karmic debts and individuals are cleansing

their karmic slates — making ready for the New Air Age. As Pisces placed emphasis on death, the Aquarian Age will place emphasis on Life Immortal. The cross which will be the symbol of the incoming New Age will not bear a human figure nailed upon it; instead, the resurrected Christ will be super-imposed upon the beautifully symbolic Rose Cross, emblem of New Age attainment and the glory of conscious eternal life. Symbology has ever been the language of the wise, for symbols can both conceal and reveal important truths. All truths have two meanings: an inner interpretation for the few and an outer for the many. St. Paul describes them as meat for strong men and milk for babes. Though hidden in symbols, the deeper truths are always plainly discernible to those who are ready for them.

MEANING OF THE ROSE

The Crucifix, the Piscean cross, placed emphasis on death; the Rose Cross belongs to the coming Aquarian Age and symbolically tells of Life Immortal. The Cross itself is symbolic of religion, while the rose denotes science — thus it heralds the day when religion shall be scientific and science shall be spiritualized.

In ancient Greece the Rose was dedicated to Aurora, Goddess of the Dawn, and it signified resurrection into a new consciousness of life. This flower always has typified secrecy; hence, the Latin *sub rosa*, meaning under the rose or confidentially. In medieval Europe it was the custom to paint roses on the ceiling of rooms wherein certain assemblages were held. This indicated that nothing pertaining to the meetings was ever to be divulged. Then there is an ancient masonic hieroglyph showing a man standing before a closed door with a rose in his hand, and he is admonished that not until the rose is in full bloom will the door open. Although this is to tell of the intimate connections between the Rosicrucian Order and the First Order of the Knights Templar, it also may be thought of as portraying the role that science will play in proving the validity of religious

truths. When the rose is in full bloom the door will open and Religion will become a Science, totally acceptable to the whole world.

ROSICRUCIAN SYMBOLOGY

Some highlights of the story of the emblematic cross of the Rosicrucian Order are as follows: In Rosicrucian symbology, the White Cross with its seven roses is placed against a background of azure blue. The background shadows forth infinity, while the roses on the cross denote the limitless possibilities offered by the Path of the Rose Cross, such as clairvoyance, clairaudience, the gift of prophecy, ability to leave the body at will, and speaking the divine Word. The salutation, "May the roses bloom upon your cross," is an aspirant's loving prayer that all may know the glory of this high attainment.

The four terminals of the cross end in three loops each; together they symbolize the twelve creative Hierarchies which surround the Universe of which the planet Earth is a part. The celestial beings who comprise these Hierarchies give of themselves in loving service to aid the entire human race in its ascent toward Christhood.

The highest attainment of the Rose Cross is symbolized by a pure white balanced cross with a single full-blown white rose at its center. This represents completion of the Great White Work, when both the body and the mind have been fully spiritualized. The single white rose represents the conscious Invisible Helper. To such a one the physical body is no longer a prison house; he is free to go and come at will on errands of love and mercy. He has learned that fire cannot burn the Spirit and that water cannot drown it. He descends into the bowels of the Earth and goes far into outer space, to bring aid to all in need of his loving help. The New Air Age greatly will increase the ministry of conscious Invisible Helpers. At present, all over the world, there are many Rosicrucian aspirants who each night before going to sleep repeat the following prayer: "Tonight, while my body is peacefully resting in sleep, may I

be found faithfully working in the vineyard of the Christ.

The Rose Cross will become more and more prominent as humanity begins to understand that the feminine or reproductive principle with man has been crucified; that which should be a sacrament of chastity and love has been degraded into passion and lust. Woman, the objective counterpart of this feminine principle in the outer world, also has been crucified down through the ages. With the coming of the Aquarius-Leo Dispensation she will be restored to her rightful state of equality with man. Every organ in the human body temple possesses a masculine and feminine potency, one of which predominates. It is a fact of profound occult significance that as the body is changed to meet New Age conditions, each feminine organ will undergo a further spiritual development. The building of this glorified human vehicle will begin in the Aquarian-Leo Age. Toward the end of the Aquarian-Leo cycle, the cross as a universal symbol will be superseded by two upright columns, standing for Aquarius, whose keynote is Law, and Leo whose keynote is Love. Between these two columns, man and woman will walk in perfect equality.

MAN'S FUTURE VEHICLE

As this glorified human vehicle continues its process of purification and transmutation into the Cancer — Capricorn dispensation and on into the Sagittarius-Gemini Dispensation, the wonders of its development scarcely can be comprehended.

The heart will become the true light of the body, so bright and lustrous that the entire form will be made luminous. The blood will not be red liquid as at present, but will consist of a white-gold essence. The Church has many beautiful legends about saints whose blood has turned white. Circulation of the blood will be controlled by the Spirit. Man will be able to withhold the blood from any specific physical area when necessary, and to send its increased volume to any area where needed.

As the spiritual essences of man's three lower principles are incorporated into the next higher vehicle, the mind, he will then live, move, and have his being in a vehicle made of mind substance. The Hierarchy of Sagittarius, the Lords of Mind, will continue their ministry to the human kingdom until this comes to pass. In our mental bodies we will be able to travel to the farthest solar system or visit the most distant stars at the speed of merely thinking ourselves there. Under the Hierarchy of Gemini, man will bring the masculine and feminine potencies of his body-temple into perfect equilibrium. The creative power will be lifted to the larynx, and creation will be effected through the power of the spoken word. The Lost Word of Masonry will have been restored. I *Corinthians* 2:9 "But — as it is written, eye hath not seen, nor ear heard, neither has entered into the hearts of man the things which God hath prepared for them that Love Him."

THE PATH OF LIBERATION

The story of the cross is really the story of Christ. As we know, the great Christ Mystery is threefold. First, there is the Christ in the Sun called the Cosmic Christ, who is the Regent of our entire solar system. He is the Power behind all great world religions; and, we must assume also, of whatever religions are known on the other planets of our system.

Since all world religions stem from a single source, they have had a common theme and a common purpose: to prepare mankind for the coming of the supreme Teacher and Initiator, the Lord Christ. All major religions have been given to man to help him in his development from clod to God. As an example of this preparation for the Christ's coming, there is nowhere a more complete formula for "living the life" than the Buddha's Eightfold Path. The Path of Liberation, taught the Buddha, has eight broad divisions, not one of which can be omitted. They are:

1. *Right Contemplation*: Contemplation

of that which is right and good through control of the mind and lifting it into union with the Spirit.

2. *Right Mindfulness*: Praying without ceasing, consecrating every thought to the highest Truth. To paraphrase St. Paul, whatever is true, pure, and lovely, think on these things.

3. *Right Effort*: The first and most important effort is self-conquest. "He that ruleth his Spirit is greater than he that taketh a city."

4. *Right Livelihood*: Hurt no living thing, neither man nor our "little animal brothers;" gain thy livelihood only through helpfulness.

5. *Right Conduct*: "Do unto others as you would have them do unto you" is a teaching common to all inspired prophets.

6. *Right Speech*: Ask, it is good? Is it true? Is it necessary? To have power to go "Whereunto it is sent," every word must be true to the best of our understanding, appropriate to the occasion, and ensouled with love.

7. *Right Aspirations*: Aspirations crystallize into thoughts, for "As a man thinketh in his heart, so is he." If one's aspirations are high, his life, both objective and subjective, will be transformed.

8. *Right Views*: The more whole-heartedly one's life, including thoughts, purposes, words, and deeds, is dedicated to righteousness, the more perfect will be his alignment with Truth. "Ye shall know the truth and the truth shall make you free."

Spiritual Law times all events wisely. Gautama's work, done at the peak of the Arian Age, was a foreshadowing of the coming of the Christ and His Teachings of universal love. In the fullness of time, Christ Jesus appeared and the world was given a new spiritual impulse. This is the second part of the threefold Christ Mystery. The Christ Ray, or archangelic Christ, which took embodiment in Jesus at the time of the Baptism in the River Jordan, is Christ, the Son. On the momentous day of His sacrifice on Golgotha, He became the indwelling Planetary Spirit.

Third, there is the Christ to be born within man himself, within each man individually. This Christ Within represents the action of Holy Spirit, the third part of the Trinity. The Holy Spirit has been the great stumbling block of the Church of the Piscean Age; the New Aquarian Age will understand more of the scope of its work and power. The stirring of the birth of this third aspect of the Christ is causing the unrest and turmoil of the world today. The call which the Holy Spirit now sends forth to those willing to hear is for complete dedication to the service of the Cosmic Christ, in thought, word, and deed.

In *Matthew* 16:24-25, Jesus said, "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his Soul?"

THE CROSS OF THE ZODIAC

The oldest cross known to man is emblazoned in the heavens. It is formed by the four cardinal signs of the Zodiac, Cancer at the north and Capricorn at the south forming the vertical bar and Aries to the east and Libra to the west forming the horizontal arms.

As the four sacred seasons correlate closely with the principle events of the life of Christ, the heavenly cross tells the spiritual meaning of the sacred seasons, the path of Initiation leading through the four major degrees of Birth, Crucifixion, Resurrection, and Ascension. To the neophyte, the four festivals of the year are milestones of light. By purification and transmutation, the cross which he has borne so long and faithfully may become at last the Star of the victorious Disciple.

The Cross and the Star are the chief insignia of the Christian Mysteries. The Star which appears on Holy Night, ascends to the summit of the heavens, and melts

away in the fires of the Sun at the Summer Solstice, descends at the Autumn Equinox to its planetary immolation. The Rose Cross explains the Star beautifully, for it represents the Soul Body that is made by pure living and dedicated service. The biblical story of the man who does not have wedding garments in which to attend the wedding feast is the most explicit teaching of the absolute necessity of building this Golden Wedding Garment. In the coming Leo-Aquarius dispensation, the Soul Body will be as essential to man as lungs are in the present dispensation.

To take up one's cross is to make an unqualified dedication to the Lord Christ. The trials and testings of Probationship, the transmutation of the lower nature into the higher, shows the way in which we carry our crosses. The body cross is to become the Body Star.

CHRIST CONSCIOUSNESS

The culmination of this work was celebrated by the immortal twelve at Pentecost.

The Lord Christ was the way-shower, and those who walked most closely after him upon his way succeeded in reaching even to his own realm of Christed Consciousness — a state beyond all divisions, dissensions, and inharmonies.

Enfolded in the Christ Consciousness, the Disciples were able to accept the vision of a unified world and unified humanity. No more could there be for them separateness in thought, speech, or deed. God was all. They lived, moved, and had their being wholly and completely in Him. This perfected sense of oneness enabled them to understand and speak all languages. The secrets of heaven and Earth were revealed to them, and they spoke truths of which they had no previous comprehension.

At last it was given to the Disciples to know fully the meaning of the Cosmic Sacrifice. They were lifted up in the fiery Christ Consciousness to read the records in that world, where Christ rules alone. There they saw the interweaving and inter-blending of the cosmic Forces in the annual

cycle of Christ's descent and ascent: the inpouring at the Autumn Equinox, the outpouring at the Spring Equinox, the consummation of the Solstices. They saw how His Life had become in very truth the Life of the planet and of man. They understood His world: "I am the bread of Life; I am the light of the World." They realized what He had meant when He said, "All power has been given to me both in heaven and in earth."

Before this, the Disciples had been but men, often weak and vacillating, though always aspiring. Henceforth they were "Christ's Men" without reservation, and as such they had become not merely citizens of the world — they were that already by virtue of John's Baptism — but now they were citizens of the Universe!

Such was the summer solstice feast of the early Christendom, such it is today. The supreme spiritual Feast of Christianity, attuned to the purest and highest power of the ascended Christ, is a glowing milestone on the highway of human advancement, for it marks the ultimate goal which humanity as a whole eventually shall win.

The Lord Christ is still carrying the cross. As the archangelic Leader of the sign Capricorn, even the heavenly cross rests on His shoulders. How much longer He must carry it is up to each one of us. The work to be done is clearly defined in the heavenly cross. Through the Aries — Libra horizontal bar we see the perfect balance of the feminine and masculine polarities. When this is accomplished, the Immaculate Conception, designated by the sign Cancer which lies between the two signs, is made possible. Thus the Redeemed feminine principle is accomplished. Mary, the highest woman Initiate, is the perfect example of this purity of mind and heart. In Mary we also find the quality of sympathy developed to its perfected state. Mary was so attuned to the Lord Christ through her sympathetic vibrations, that she felt and knew all the Lord suffered His last day on

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"He is Risen as He Said"

Christine Lindeman

"He is not here; for He is risen as He said." (*Matt. 28:5-6*) These words marked both the triumphant conclusion of the three-year Ministry and the beginning of centuries during which the drama of that first Easter morn would, each year, spiritually be re-enacted.

The Teachings and promises of Christ Jesus, for which He suffered and was crucified, are bonds which draw much of humanity together during the days of Lent when we commemorate His agony, and on Easter when we celebrate His Resurrection.

Although our style of living has changed almost beyond recognition in 2000 years, His Truths have undergone no changes whatever. They are and will remain forever new. "Heaven and earth shall pass away, but my words shall not pass away." (*Mark 13:31*) Christ's gifts of Himself and of His Teaching of Love will remain throughout all time as our precious heritage. Now that the day of His Resurrection once more is at hand, it is fitting that we again dedicate ourselves and our lives to Him.

In His death and Resurrection He gave Himself, that we might rise above the quagmire of materiality in which we in our selfishness had enmeshed ourselves, and better be able to unfold the godlike powers latent within us. In time to come, all mankind will be united in the one great Brotherhood of His followers. Then the days of regeneration and peace truly will be upon us.

Easter teaches us that Life is eternal. Nature manifests this Truth in the burgeoning of new life in spring after the "death" of winter. Surrounded by the glorious seasonal loveliness — an earthly proof of immortality — our hearts quicken with new hope and joy. Now, more than at any other time of year, Nature proclaims that



"The Earth is the Lord's, and the fullness thereof."

Every human heart experiences its own Gethsemane. No one can live without some measure of suffering and heartbreak. No one can hope to go through life without feeling the sting of the lash. Yet our crosses, which we must bear because of our own willfulness, create a bond between man and the Christ. He knows pain; we, in our much more limited consciousness also know pain. By bearing our crosses — by submitting to our pain until we can overcome it with right living — we will become as He is and follow Him to that place where He is.

At Easter, it behooves us to ask ourselves if we are prepared actively to acknowledge the Message of Christ by renewing our efforts to improve and revitalize our conduct. Are we willing to discard our old garments — the tattered shreds of our old mistakes — and don new robes of right thinking and right living? Are we prepared to respond positively to the pulsating heartbeat of renewed life and hope that He promises us?

No show of force underscored the Teachings of Christ Jesus and none does so today. We are free to accept or reject them. Christ Jesus did not implement His words with any kind of pressure. He used, instead, the words of good will and the power of His example. Through these gentle, simple, but effective methods He showed the way of all progress toward the Ideal. Only through Truth is man made free, and only as he understands Truth does he progress.

Man cannot progress spiritually, mentally, or even materially to any great extent, if he is hampered by mistrust and

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MAX HEINDEL'S MESSAGE

The Cosmic Meaning of Easter



Once more we have reached the final act in the cosmic drama involving the descent of the solar Christ Ray into the matter of our Earth, which is completed at the Mystic Birth celebrated at Christmas, and the Mystic Death and Liberation, which are celebrated shortly after the vernal equinox when the Sun of the new year commences its ascent into the higher spheres of the northern heavens, having poured out its life to save humanity and give new life to everything upon Earth.

At this time of year, a new life, an augmented energy, sweeps with an irresistible force through the veins and arteries of all living beings, inspiring them, instilling new hope, new ambition, and new life, and impelling them to new activities whereby they learn new lessons in the school of experience. Consciously or unconsciously to the beneficiaries, this outwelling energy invigorates everything that has life. Even the plant responds by an increased circulation of sap, which results in additional growth.

Wonderful though these outward physical manifestations are, however, they sink into insignificance before the spiritual activities which run side by side therewith. It is really true that "in God we live and move and have our being." Outside Him we could have no existence; we live by and through His life; we move and act by and through His strength; His power

sustains our dwelling place, and without His unflagging, unwavering efforts the universe itself would disintegrate.

We are taught that man was made in the likeness of God, and we are given to understand that we are possessed of certain powers latent within us which are similar to those we see so potently expressed in the labor of Deity in the universe. This gives us a particular interest in the annual cosmic drama involving the death and resurrection of the Sun. The life of the *God Man, Christ Jesus*, was molded in conformity with the solar story, and it foreshadows all that may happen to the Man God of whom this Christ Jesus prophesied when He said: The works that I do shall ye do also; and greater works shall ye do; whither I go thou canst not follow me now, but thou shalt follow me afterwards.

For those who have chosen the path of self-sacrifice that leads to liberation, Easter is the annual sign given them as evidence of the cosmic basis of their hopes and aspirations.

In the Easter Sun, which at the vernal equinox commences to soar into the northern heavens after having laid down its life for the Earth, we have the cosmic symbol of the verity of resurrection. It is an earnest that some day we all shall attain cosmic consciousness and know positively that there is no death, but that what seems so is only a transition into a finer sphere.

The Easter Sun is an annual symbol to strengthen our souls in the work of well-doing, that we may grow the golden wedding garment required to make us sons of God in the highest and holiest sense. Unless we walk in the light as God is in the light, we are not in fellowship; but by making the sacrifices and rendering the services required of us to aid in the emancipation of our race we are building the soul body of radiant golden light, which is the special substance emanated from and by the Spirit of the Sun, the Cosmic Christ. When this golden substance has clothed us with sufficient density, we shall be able to imitate the Easter Sun and soar into the higher spheres.

With these ideals firmly fixed in our minds, Easter time becomes a season when it is in order to review our lives during the preceding year and make new resolutions for the coming season to serve in furthering our soul growth. It is a season when the symbol of the ascending Sun should lead us to a keen realization of the fact that we are but pilgrims and strangers upon Earth, that as Spirits our real home is in heaven, and that we ought to endeavor to learn the lessons in this life school as quickly as is consistent with proper service. Easter Day marks the resurrection and liberation of the Christ Spirit from the lower realms, and this liberation should remind us to look continually for the dawn of the day which shall permanently free us and our brethren in bondage from the meshes of matter and from the body of sin and death. No true aspirant could conceive of a liberation that did not include all who were similarly placed.

This is a gigantic task; the contemplation of it may well daunt the bravest heart. Were we alone, it could not be accomplished. The divine Hierarchies who have guided humanity upon the path of evolution from the beginning of our career, however, are still active and working with us from their sidereal worlds. With their help we shall eventually be able to accom-

plish this elevation of humanity as a whole and attain to an individual realization of glory, honor, and immortality. Having this great hope within ourselves — this great mission in the world — let us work as never before to make ourselves better men and women, so that by our example we may waken in others a desire to lead a life that brings liberation. ★

"HE IS RISEN"

(Continued from page 114)

wrong thinking. Christ Jesus told His followers: "The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness." (Luke 11:34)

In this season of Life's renewal, then, we do well to discard whatever residue we may have left of old prejudices, hates, scars, and mistakes, and greet the new dawn with uplifting, elevated thoughts. We know that hatred is a poison bearing the most bitter fruit and that Love bears the fruit of eternity. We know that trees bring forth new buds each spring even while the forms of their previous year's fruitage lie decaying below them, and that this seemingly worthless matter will create a foundation for new manifestations of life and beauty. We know that from the ashes of yesterday the phoenix of a new and glorious tomorrow can rise.

Because of that first Resurrection, we can go on optimistically about our life's work, no matter how dark or forbidding the future may look or what we think it may hold for us. ". . . if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17) To the extent that we *will*, to the extent that we *cooperate*, and to the extent that we have *faith*, we also will become new.

'He is risen, as He said,' and, as He also said, we, too, one day will rise to the eternal newness of spirituality, of which the beautiful Easters experienced on Earth are only the merest forerunners. ★

Studies in the Cosmo-Conception

Feeling in Matter ?

Q. What is it which determines the conformation of the basic chemical substance of the Physical World into the multiplex variety of forms which we see about us?

A. It is the One Universal Spirit, expressing Itself in the visible world as four great streams of Life, at varying stages of development.

Q. How does this divine Force manifest?

A. This fourfold spiritual impulse molds the chemical matter of the Earth into the variegated forms of the four kingdoms — mineral, plant, animal, and man.

Q. What becomes of these forms eventually?

A. When a form has served its purpose as a vehicle of expression for the three higher streams of life, the chemical forces disintegrate that form so that the matter may be returned to its primordial state, and thus made available for the building of new forms.

Q. How closely is the Spirit merged with its form?

A. The Spirit or Life which molds the form into an expression of itself is as extraneous to the matter it uses as a carpenter is apart from and personally independent of the house he builds for his occupancy.

Q. Is there feeling in the forms?

A. As all the forms of mineral, plant, animal, and man are chemical, they must logically be as dead and devoid of feeling as chemical matter in its primitive state.

Q. Does science say there is feeling in form?

A. Some scientists contend that there is feeling in all tissue living or dead, to whatever kingdom it belongs. They include even the substances ordinarily classed as mineral in their category of objects having feeling.

Q. Is this the opinion of all scientists?

A. No, another class teaches that there is no feeling even in the human body, except in the brain, which is the seat of feeling. They say it is the brain and not the finger which feels the pain when the latter is injured.

Q. Which group is correct?

A. Each is partly right. It depends upon what we mean by "feeling." If we mean simply response to impacts, such as the rebound of a rubber ball that is dropped to the ground, of course it is correct to attribute feeling to mineral, plant, and animal tissue.

Q. What other "feeling" might we mean?

A. If we mean pleasure and pain, love and hate, joy and sorrow, it would be absurd to attribute them to the lower forms of life, to detached tissue, to minerals in their native state, or even to the brain.

Q. What is the purpose of life in the Physical World?

A. We are placed in this physical environment to learn great and important lessons which could not be learned under other conditions, and it is our duty to use our knowledge of the higher worlds in learning to the best of our ability the lessons which this material world has to teach us.

—Ref. *Cosmo-Conception*, pps. 31-32

WESTERN WISDOM BIBLE STUDY

Evolution as Shown in the Bible

Elsa M. Glover

Part III: The Role of the Christian Religion in the Development of Man

There came a time when people's minds were developed to the point where they could learn to follow the law for the sake of future rewards. The law was still in effect. Christ stated, in the Sermon on the Mount: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them." *Matthew 5:17* Now, however, the rewards would not necessarily be in this life.

Some biblical references to this are the following:

Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consume and where thieves do not break in and steal. *Matthew 6:19-20*

Blessed are the poor in spirit for theirs is the kingdom of heaven. *Matthew 5:3*

Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. *Matthew 18:18*

Whether we are at home or away we make it our aim to please him. For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body. II *Corinthians 5:9,10*

Do not be deceived; God is not mocked, for whatsoever a man sows, that he will also reap. For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life. And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart. *Galatians 6:7-9*

And I saw the dead, great and small, standing before the throne, and books were opened. Also another book was opened, which is the book of life. And the dead were judged by what was written in the books, by what they had done. *Revelations 20:12*

Since rewards were now promised at the end of the life, people had to develop a right pattern of living and thus build the habit of right living into their vital bodies.

Christianity also holds up the ideal of love.

And one of them, a lawyer, asked him a question, to test him. "Teacher, which is the great commandment in the law?" And he said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets." *Matthew 22:35-40*

When we love our neighbor perfectly, the external law is no longer needed to keep us from hurting our neighbor.

He who loves his neighbor has fulfilled the law. The commandments, "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet," and any other any other commandment are summed up in this sentence, "You shall love your neighbor as yourself." Love does no wrong to a neighbor; therefore love is the fulfilling of the law. *Romans 13:8-10*

When we love God perfectly, we unite in consciousness with the Christ-consciousness (which is universal consciousness), and this gives us the wisdom to direct our own actions. We then no longer need to be subject to the rule of Jehovah.

For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in one word, "You shall love your neighbor as yourself." But if you bite and devour one another take heed that you are not consumed by one another.

But I say, walk by the Spirit, and do not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires

of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would. But if you are led by the Spirit you are not under the law. Now the works of the flesh are plain: immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. *Galatians 5:13-25*

Some hints are given as to how the God consciousness can be attained. "Blessed are the pure in heart, for they shall see God." *Matthew 5:8*. "God is light and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another." *John 1:5-7*. "God is love, and he who abides in love abides in God, and God abides in him." *I John 4:16*

What Jehovah did for men in Old Testament times, our own Spirit (Ego) must now learn to do for us. We can get some information on what needs to be done by re-reading the Old Testament and re-interpreting the old external experiences as internal experiences. The bondage of the Israelites in Egypt corresponds to the Ego in slavery to the lower nature. The story of Pharaoh not letting the people go until repeated plagues came upon him and his people corresponds to the fact that the lower nature holds the Ego in bondage until much pain and suffering has been experienced.

The wanderings of the Israelites in the wilderness corresponds to the Ego's search for enlightenment. While in the wilderness, Jehovah gave a set of laws to the people. Similarly the Ego (the Higher Self) must set up laws to govern the lower self. Jehovah supervised the building of the Tabernacle, which was to be a place where

the priests could contact Him. Similarly, man must learn to build the Tabernacle within himself so that the Ego (the Higher Self) has a channel for communication with the lower self.

Just as it took the Israelites many years of wandering in the wilderness before they reached the promised land, so also the path that the aspirant must tread is long and arduous. But Christ promised "Seek and you will find." *Matthew 7:7* and Paul assured us "now we see through a glass darkly, but then face to face. Now we know in part, but then we shall know, even as we are known." John recorded the promise of the Christ Spirit in *Revelations 3:12*: "He who conquers, I will make him a pillar in the temple of my God; never shall he go out of it, and I will write on him the name of my God." ★



THE CROSS

(Continued from page 113)

Earth. Until we feel such sympathy for one another, Christ must continue to suffer and to bear the Cross for us.

If we love Him, then we must love one another.

If He is our beloved Lord, then we must be in total sympathy with His annual suffering, for every year He comes and is Crucified for each of us.

If we aspire to be His Disciple, then let us pick up our crosses and "Let this mind be in you that was in Christ Jesus." ★



Astrology

The Astrological Basis of Good and Evil

Robert D. Thomas

The following is a speculative article about the origin and purpose of the forces of good and evil as they relate to astrology. Speculation is a very valuable exercise in the development of the creative imagination. What we are in the future and what circumstances we must confront, individually and collectively, depend to a large extent upon what we envision and imagine today. By educating our imagination through such exercises as constructive speculation, we are helping ourselves to create a better future.

To determine the way in which astrological elements relate to good and evil, we must group them into categories. Categories are entirely arbitrary and depend upon the use we wish to make of them. As an example, statisticians can group people according to their age, hair color, race, nationality, profession, economic status, and so on. It all depends on the purpose of the statistical study.

In the same way, the planets of our solar system can be grouped in diverse ways: personal planets vs. impersonal; superior vs. inferior; masculine vs. feminine; and so on. There is no one "correct" way to group them; it simply depends upon the use we wish to make of the grouping.

If we seek to determine the cause of the forces of evil, we must start with a study of the Holy Trinity because the Trinity brought all things into existence.

The diagram on page 122 indicates the Members: Father, Son, and Holy Spirit. The Bible tells us, ". . . there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one." (I *John* 5:7) Although it is true that God is One, in the process of creation, God is involved in three distinct activities. Each of the Members of the Holy Trinity is concerned with one of the activities vital to the creative process.

The activity of the Father is will. At the dawn of manifestation, there emerged within God the will to grow, to be, and to express Himself in matter. The will did not exist in the beginning only; the will of the Father maintains our solar system in manifestation at all times. When the Father ceases to will it into manifestation, the worlds will once again dissolve into primordial matter and Chaos will reign. The vehicle of the Father is the spiritual Sun. It is seen by great seers as a violet-blue ring around the circumference of the physical Sun. Like the Father, the spiritual Sun is invisible and unmanifest, yet is the cause of everything

that exists in manifestation. On our diagram, we place the vehicle of the Father, the spiritual Sun, above the space allocated to the Father.

The second aspect of divinity, the Son, is love or imagination. By these qualities, the Son devises a plan through which the will of the Father can express itself. When the primordial matter has been prepared by the Holy Spirit, the Son, or Word, emits the tones necessary to mold that matter into the varying forms needed for manifestation. The vehicle of the Son is the physical Sun, the source of all life and light in our system. On our diagram, we place the astrological symbol for the Sun next to the second aspect of Divinity.

The activity of the Holy Spirit is that of separating the homogenous primordial matter into building-block elements which the Son, in turn, molds into various forms. Therefore, the activity of the Holy Spirit is the opposite of that of the Son. The Son's activity is to unite and bind matter. The activity of the Holy Spirit is to separate and break down. Both are necessary in the process of evolution. The vehicle of the Holy Spirit is the Moon. On our diagram, we place the symbol for the Moon next to the third aspect of Divinity.

Looking at the diagram, we see that the Father is unmanifest whereas the Son and Holy Spirit are both manifest. We cannot see the spiritual Sun, but we can see the physical Sun and the Moon. To indicate this concept on our diagram, we draw a line horizontally across the triangle. That which is above the line is unmanifest; that which is below is manifest.

On the left side of the triangle, we have placed the physical Sun; on the right side, the Moon. The Sun is the source of all life on our planet. The Moon is the source of form. Thus, we have life vs. form. Life and form are opposite in their function. Life is the force which causes growth; form is the activity which causes crystallization. As corroboration of

the fact, we see that the vital body was given in the Sun Period; the vital body builds up the physical body. The desire body was given in the Moon Period; the desire body breaks down the physical body. Further characteristics of life as compared to form are the following: life is the force which unites, form tends to separate; life is the force of cohesion and attraction, form of separation; life of expansion, form of limitation; life of anabolism, form of catabolism. Life is positive; form is negative. Both life and form, however, are manifestations of the One Spirit, as indicated by the diagram.

In the diagram, Mars has been placed next to the Moon. Let us investigate the connection between the Moon and Mars, as explained in *Freemasonry and Catholicism*. Both Mars and the Moon are the homes of Angels. The Moon is the home of Jehovah's Angels, whereas Mars is the home of the fallen Angels, the Lucifer Spirits. The Sons of Seth, the priestcraft, are ruled by the watery Moon; the Sons of Cain, the craftsmen, are ruled by the fiery Mars. As further evidence of the connection between the Moon and Mars, both planets are co-rulers of the desire body. Desire, instigated by Mars, is one of the primary factors in the breaking down of the physical body. Iron in the blood, ruled by Mars, allows for individualization and separation in the human race, characteristics which are associated with the "form" side of our diagram.

Saturn, in the diagram, is placed below the Moon. Let us compare Saturn to the Moon. Both are planets of crystallization and producers of form. Saturn rules the skeleton and skin which give form to our bodies. Saturn crystallizes the body by hardening the arteries, thus causing renal stones and retention of urine. By means of the pneumogastric nerve, which he rules, Saturn can slow down all bodily processes and eventually cause death. The seed atom withdraws from the body via the saturnine pneumogastric nerve. Saturn, as well as the Moon, are both fields of

disintegration for stragglers in evolution. According to *The Rosicrucian Cosmo-Conception*, failures from our life-wave on Earth are expelled to the Moon and, when the process of crystallization there has destroyed their vehicles, they gravitate to the planet Saturn and, by way of one of its moons, are thrown off into Chaos to await another opportunity for further development.

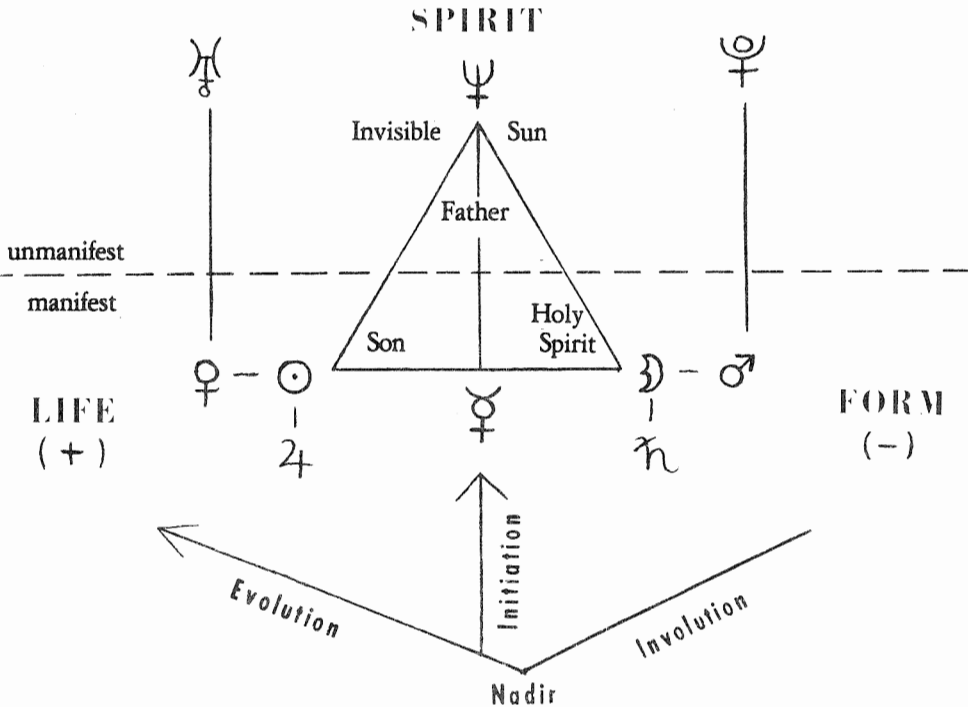
Saturn and Mars are related because they both cause death, although in different ways. Mars causes death through passion and a wastage of energy to the point of exhaustion. Saturn causes death through crystallization of the body.

As further validity for grouping the Moon, Mars, and Saturn together, let us quote from *The Message of the Stars*, p. 31: "These (Mars and Moon) with Saturn, were the only planetary rays which affected mankind as a whole during the Lemurian Epoch, and if a horoscope were erected for any of the people who lived then, it would be unnecessary to enter

the places of the other planets, because they could not respond to their rays." The child-like lunar brain was fertilized by the cunning of Saturn and the constructiveness of Mars, enabling primitive humanity to make crude tools and accomplish primitive ambitions. "All those earliest implements were the result of the planetary rays of Saturn, Moon, and Mars, impinging on the primitive brain of infant humanity."

Once we have placed the planets on the right side of the diagram, the choice of planets for the left side becomes evident. We enter Venus, the opposite of Mars, and Jupiter, the opposite of Saturn. Venus is the force of attraction, whereas Mars is the force of repulsion. Jupiter is the force of expansion, whereas Saturn is the force of contraction.

Let us now cross from one side of the diagram to the other and contrast the Sun to Saturn. The Sun is the source of life and is continually doing battle with the forces of darkness and death. Saturn is a planet of death, a dark planet which was



thrown off the Sun before the nebula had been ignited. Saturn, representing the inertia of outer space, gives the resistance which the life embodied in the Sun needs in order to grow. Were there no resistance, there could be no growth or development.

Let us also contrast Jupiter with the Moon. Jupiter is exalted in Cancer, which is the Moon's sign. The lunar forces break the seed down in order to disintegrate, separating the elements contained in the seed into usable food. The Jupiterian forces cause the newly created form to grow and expand. This process is called germination.

Mercury on the diagram is placed between the two sides because, mythologically, Mercury is the messenger of the gods. It serves to relate the various planets and has no particular nature of its own. It serves as a mediator between the other planets.

Let us now place the higher octaves in the diagram. The higher octave of Venus is Uranus; the octave of Mercury is Neptune; the higher octave of Mars we assume to be Pluto. Since the higher octaves are spiritual planets and their main influence is expressed on the spiritual planes of existence, they are placed above the horizontal line on the triangle. They are what will eventually elevate man to God.

Regarding the connection between Neptune and Mercury, *The Message of the Stars*, pp. 344—51, says that “. . . the ray of Neptune carries what occultists know as the Father fire, the Light and Life of the Divine Spirit, which expresses itself as will. This it focuses in the voluntary nervous system of the physical body, governed by its lower octave Mercury which, acting through the right brain, galvanizes the body into speech and action, expressing the will of the indwelling spirit.” The above quotation gives justification for placement of Mercury and its higher octave, Neptune, because Neptune brings in, through the right brain, the will of the Father.

Now that all the known planets of our

solar system have been placed on the diagram, let us locate the forces of good and the forces of evil to determine their origin and purpose in our system. Not regarding the spiritual planets (Uranus, Neptune, and Pluto), we see that the so-called malefics, Mars and Saturn, are grouped on one side. The benefics, Venus and Jupiter, are on the other side. On that basis alone we can say that the right side of the diagram represents the forces of evil and the left side represents the forces of good. In addition, the solar or “life” side is positive, life being a positive manifestation of the Spirit, as discussed in *The Rosicrucian Cosmo-Conception*, p. 186. The lunar or “form” side is negative. Both considerations cause us to state that the forces of good are on the left side of the chart and the forces of evil are on the right.

Certain facts seem to bear this contention out. In the Biblical story of Adam and Eve, Lucifer (Mars) tempted the woman (Moon) causing the fall of man. Anthropologists know that in some primitive tribes the woman is considered unclean when she is going through her lunar cycle. Also, Mars represents the force of repulsion which destroys and breaks down.

On the other side of the diagram, Venus represents the force of cohesion, which builds up. The force of Venus is attraction, or love; it cements things together like mortar. Jupiter and the Sun jointly rule the endocrine glands, an expression of the vital body. This important vehicle builds up our health and restores the physical body. The blood, it is said, is the highest product of the vital body. The Sun rules the heart function, Jupiter rules the arteries, and Venus rules the veins. Saturn tends to oppose and obstruct these things by hardening the arteries and placing deposits of calcareous matter in the veins.

As a result of the above discussion, several questions come to mind: Are the planets Mars and Saturn intrinsically bad? God created the planets; He looked on His Creation and saw that it was good. What

about the Holy Spirit, Jehovah, one of the Members of the Holy Trinity? We certainly cannot say that the Holy Spirit is evil. Therefore, can we really say that there is any evil? In fact, we are taught that there is nothing ultimately evil in God's Kingdom, and that what appears to be evil actually is working toward a higher good.

Our place in evolution determines which forces appear to be evil. For example, during the ancient religion that existed during the Taurean Age, men worshipped the bull, or the golden calf. This religion was legitimately inaugurated by divine Leaders for man's upliftment. When, however, the Sun went into Aries, it became a sin to worship the golden calf, and those who did so were retrogressing. It may seem strange that something legitimate at one time becomes a sin at another time, but all depends upon our status in evolution.

We are given the concept of good and evil to help us remain on the Path. To maintain the traditions of the past would impede our evolution, so divine Leaders periodically inaugurate new religions and new ideals, in the light of which the old things become "evil."

On the diagram, the path of involution-evolution is indicated, moving down from the right, to the nadir of materiality, and on up to the left. There is an alternate path, although it is one that most people do not choose to take. That path is Initiation. After we have passed the nadir of materiality, we can choose to go through the Mercurial Mystery Schools and achieve Initiation by way of Neptune.

The reign of the Holy Spirit now is detrimental to man, because we have passed the nadir of materiality. We are on the upswing. In the past, the religion of the Holy Spirit was good and necessary. The Jehovahistic principle was to immure man in materiality. It is hard for us to believe today that such things as meat, alcohol, and selfishness actually were inculcated in man by divine Leaders. Yet, for a time,

it was good that man experience these things. We have passed the point of materiality now, however, and these things have become sin. They have served their purpose and are a hindrance to future progress.

The diagram pictures the three major religions which have been given to mankind: the Religion of the Holy Spirit, the Religion of the Son, and the Religion of the Father.

The Religion of the Holy Spirit was a separative race religion, and in it we can see the separative force of Jehovah at work. Races in themselves are separative; they separate men from men.

In the Religion of Jehovah, two main influences were used to guide humanity: fear and force. Fear is represented by Saturn and force by Mars. Laws were given unilaterally, by edict, from Jehovah, and if a person obeyed these laws, he received blessings. Since mankind was developing the material side of his nature, naturally the rewards had to be material, and people were promised such benefits as long life, many children, victory in battle, etc. Those who disobeyed the laws of Jehovah were punished and, again, the punishment was material: plagues, deaths of children and animals, defeats in battle, etc. Fear was necessary to offset the desires of the flesh. It is said that the fear of God is the beginning of righteousness. The desires of the flesh, represented by Mars, were very strong in infant humanity, and only through the inculcation of fear was humanity able to be kept in line at all.

Today as well, fear and desire (Saturn and Mars) must be kept in balance in the desire body, which is ruled by the Moon. Perhaps our individual relationship with the forces of evil might be indicated by the positions of Saturn and Mars in our natal horoscopes.

Under Jehovah, then, the Law of Cause and Effect began. Man was responsible for his actions. If he did wrong, he was punished; if he did good, he was rewarded.

After the Religion of the Holy Spirit came the Religion of the Son. We are only now beginning to understand some of the ideals that this religion promulgates. We see that love (Venus) will overcome hate (Mars) and fear (Saturn). "Perfect love casteth out fear." (*John 4:18*) The Law of Grace, under the Religion of the Son, will overcome the Law of Cause and Effect. This religion has as its main goal to unite mankind, regardless of race or other separative distinction. The Sun, the giver of life, is in battle with Saturn, the planet of death. The fact that the Sun-Spirit Christ overcame death was the great victory which enabled us to continue our progress upward. In its turn, the crystallization of the Moon is to be overcome by the growth principle of Jupiter. The hate of Mars is to be overcome by the venusian principle of love.

We have one more religion ahead of us — the Religion of the Father. Christ will eventually turn the Kingdom over to Him. However, this religion is unmanifest and not physical. All we can say about it now is that it is probably a reunion with the Source of our being.

Our task today, under the Religion of the Son, is to strive to develop the uniting qualities indicated by the planets on the left side of the chart. In this regard, St. Paul taught the early Christians to develop the Christ within and shun the desires of "the flesh." The term "the flesh" can be understood better when we consider that the Bible says that man is composed of body, soul, and Spirit. On the diagram, the Spirit rests in the Father, the forces on the right generate the physical body, and the forces on the left give man his "soul," that is, his life or breath. The following Hebrew and Greek words show that both the Old and the New Testaments refer to this three-fold division of man. In Hebrew: *basar* (body), *nepes* (soul), *ruah* (Spirit). In Greek: *sarx* (body), *psiqué* (soul), *pneuma* (Spirit).

"The flesh" would refer to the body and its appetites and would be indicated on

the right side of our diagram. Since Paul was promulgating the Christian Religion, his ideals were those represented by the left side. Therefore, he termed carnal or fleshly things "evil" and bade followers of the Christ to do away with them. Carnal things included earthly desires and Mars is the planet that instigates desire. If we had remained under the influence of the right side of the diagram too long, our evolution would have been retarded; it would have crystallized us too far. However, because of the new spiritual impulse brought by the Christ, we can bring ourselves out of the meshes of materiality and rise to a much higher level.

It is the task of the aspirant to transmute the forces of evil. The evil that we do usually comes from one of two sources: selfish desire (Mars) or fear (Saturn). Mars tries to get us to do something wrong — to do something from a selfish motive. Saturn tries to inculcate fear so we don't do what we are supposed to. These are sins of commission and sins of omission.

Mars has been called the "Devil," whereas Saturn has been called "Satan." Max Heindel has made a sharp distinction between the functions of the two. The Devil (Lucifer) tempts us to act wrongly; Satan (the Adversary, the Antichrist) provides inertia which we must overcome to progress.

Let us compare the characteristics of these two forces. Lucifer spurs us to action, whereas Satan tries to frustrate our efforts. Lucifer instigates to war; Satan wants peace at any price. Lucifer instills rebellion; Satan causes apathy. Lucifer provokes resistance; Satan provokes submission. Lucifer gives selfish desire; Satan provokes fear. Lucifer gives us competition; Satan gives us materialistic humanism. Lucifer urges us to "become as gods," moving into the spiritual worlds before we are ready to handle ourselves there. Satan, in turn, tries to immerse us deeper into materialism, cognizant of the fact that intellectual materialism is more subtle and potentially

more dangerous than the physical materialism of former ages. Another characteristic of Satan is domination and control; therefore, he plays a role in governments and institutions.

Most current world problems can be classified under one of these two forces. It is an interesting exercise to make such a classification. When we ask where the influence of Christ is in the world, however, we come to the conclusion that the material world is *ruled* by Lucifer and Satan. Christ's kingdom is somewhere else. He said, "My kingdom is not of this world." (*John* 18:36). Christ rules in the hearts of those who open themselves to Him. We can confront the material world through His victory over it. "I have overcome the world." (*John* 16:33)

Although an intellectual understanding of the origins and purposes of evil is beneficial, it is not sufficient to transmute it into good. We must attempt to resolve the problem of how to "overcome the world."

The most obvious answer that presents itself is to refrain from participating in evil. We must stand firm when tempted to do wrong and actively pursue the goal of doing good, even if the latter requires effort against inertia.

There are two other important means of transmuting evil, both given in the Bible. "But I say unto you, that ye resist not evil. . ." (*Matthew* 5:39) The second is the injunction to ". . . overcome evil with good." (*Romans* 12:21)

Let us consider the first admonition: resist not evil. Since evil is part of God's plan, when we resist it, we are also, in a sense, resisting a part of God's plan. By using the Mars force of repulsion against itself, we actually increase it.

God permits evil as a part of His plan. In the *Faust* legend, Lucifer is one of the sons of God. He is the force that "works for good tho' scheming ill." In the book of *Job*, Satan is one of the sons of God, permitted by God to tempt and try God's servant, Job, to see how faithful Job would be.

As another example of non-resistance to evil, let us consider the actions of Christ Jesus during the events leading up to the Crucifixion. He was betrayed, deserted by His friends, sentenced falsely, and brutally treated. From the material point of view, it would appear that evil was overcoming good: the forces of evil succeeded in killing the Son of God. From the spiritual point of view, however, all the evil involved in the Crucifixion was a part of God's plan. Christ said, "No man taketh (my life) from me, but I lay it down of myself. I have the power to lay it down and I have the power to take it again." (*John* 10:18) Therefore, Christ did not resist evil, which He could have done, but allowed it to score an apparent victory so that the Father's will would be carried out.

It becomes obvious, then, that we should not resist evil, because evil plays a part in God's plan. In *The Rosicrucian Cosmo-Conception*, page 42, we read: "Nothing in nature is vandalistic. All that appears so is working toward good." Also on page 282 we read: "What blessed assurance, that out of every evil we do, good will eventually accrue, for in our Father's kingdom naught but good can endure."

The other admonition given by the Bible is to overcome evil with good. If evil is a part of God's plan, then we should look for the good in evil and be thankful that God allowed it to happen.

We read in the *Cosmo-Conception* on page 44: "The occult scientist practices very rigidly this principle of looking for good in all things, because he knows what a power it possesses in keeping down evil." Also, on page 43: ". . . seeking for the good in evil will, in time, transmute the evil into good."

As an exercise of the principle of looking for good in evil, let us mention just a few benefits we have received from Jehovah, Lucifer, and Satan. Jehovah gave us our physical bodies, material experience, and a way of spiritual development — the

Tabernacle in the Wilderness. Lucifer gave us independent thought, which brought knowledge of good and evil and freedom to act on that choice. The iron in the blood, ruled by the Lucifer forces, allows us to experience separate existence, which has developed individuality. Satan (Saturn) brings death, without which, at this point, we could not evolve. Saturn helps us to see cause and effect relationships. Saturn was the Law in the Jehovistic religion and helped keep the desire nature in line. Saturn helps us cope with the material world by teaching responsibility and forethought.

As another exercise of looking for good in evil, let us offer heartfelt prayers of gratitude to God that the difficult people we meet are the way they are, instead of getting angry or trying to change them. By taking such positive action, we align ourselves with the forces of good and become conscious co-workers with God in the realization of His great plan.

Let us always remember that we cannot overcome evil with our lower selves. We must turn to the Divinity within that alone has the power. We may study evil and see how it works, filling our minds

with thoughts about evil, but this activity will not protect us from it. Our protection does not lie in watching the enemy, but in trusting God.

We are taught that all things in the physical world come about as the result of the activities of divine Creative Intelligences. Could it be that these Intelligences administer evil to us out of love, because they know that the evil will point out a weakness in our character or make us turn to God?

Our Example, Christ Jesus, knew how to overcome evil. His attitude toward His murderers was one of love. He said, "Father, forgive them for they know not what they do." (*Luke 23:34*) After this supreme act of forgiveness, He went on to conquer death. What might have happened if, instead, Christ had cursed the mob? We find this difficult to imagine because He was the greatest Example of how to transmute evil. Because of Him we now are able to walk in His footsteps. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (*John 16:33*). ★



HOW ABOUT THE NEWSPAPER HOROSCOPE?

It often has been said that: "My enemies I can handle myself; my friends cause me trouble." This is exactly what astrology might well be saying. As the world's oldest science, astrology has victoriously outlasted all its sworn foes, but it is having trouble with various professed friends. Heading the list of these "friends" is that well-known American institution, the daily newspaper horoscope. It has been estimated that about two-thirds of all papers carry such a column.

Of course, much of its "advice" is good any day. It is *always* a good day to be friendly, diplomatic, and cooperative. But there are certain days on which we individually should take advantage of prevailing influences — and to determine this we must have our own personal horoscopes.

Giving astrological interpretations on the basis of the Sun alone is as unwise as is assuming that, because a person is of a certain national or ethnic origin, he falls into a particular stereotype. In the minds of thinking people, that is prejudice. This is true also of the newspaper horoscope — it is not based on the whole story. ★

Astrology And Easter

— Max Heindel

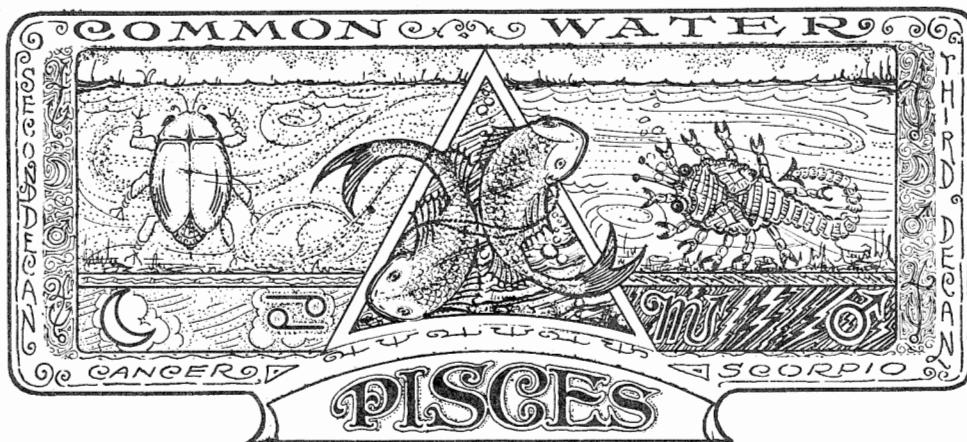
EASTER is now held upon the same day as required by the occult tradition to symbolize properly the cosmic significance of the event, and in this respect both the Sun and the Moon are necessary factors, since Easter is not merely a solar festival. The Sun must go not only past the equator, as it does on the 21st of March, but the full Moon after the vernal equinox must also be passed. Then the following Sunday is Easter, the day of Resurrection. The light of the vernal Sun must be reflected by a full Moon before that day can dawn on earth, and there is as said a deep meaning behind that method of determining Easter, viz., that *humanity was not sufficiently evolved to have the religion of the Sun, the Christian religion of universal brotherhood, until they had been fully prepared through the religions of the Moon which segregated and separated humanity into groups, nations, and races.* This is symbolized by the annual rise of the Sun Spirit at Easter being deferred until the Jehovistic Moon has thrown back and fully reflected the light of the Easter Sun.

All the founders of race religions, Hermes, Buddha, Moses, etc., were initiates in the Jehovistic mysteries. They were Sons of Seth. At their initiation they became ensouled by their particular Race Spirit, and this Spirit, speaking through the mouth of such an initiate gave *laws* to his people, as for instance, the Decalogue of Moses, the laws of Manu, the noble truths of Buddha, etc. These laws manifested sin because the people did not and could not keep them at their stage of evolution. So they made a certain debt of destiny in consequence. This destiny the human initiate founder of the religion had to take upon himself and so had to be born again and again to help his people. Thus

Buddha was born as Shankaracharya and had a number of other rebirths. Moses was reborn as Elijah and John the Baptist, but Christ, on the other hand, did not need to take birth in the first place. He did it of His own free will to help humanity, to abrogate the law that brings sin, and emancipate humanity from the law of sin and death.

The Race religions of the lunar God, Jehovah, conveyed the will of God to mankind in an indirect manner through seers and prophets who were but imperfect instruments, as the lunar rays reflect the light of the Sun.

The mission of these religions was to prepare mankind for the universal religion of the Sun Spirit, Christ, who manifested among us without an intermediary as the light which comes direct from the Sun, and "we beheld His glory as the *alone begotten* of the Father," when He taught the gospel of love. The Christian religion gives no laws, but preaches love as the fulfillment of the law. Therefore no debts of destiny are generated under it, and Christ, Who was under no necessity to be born in the first place, will not be drawn to rebirth under the Law of Causation as were the founders of the lunar race religions, who must bear from time to time the sins of their followers. When He appears it will be in a body made of the two higher ethers: the light and reflecting ethers, the golden wedding garment called *soma psochicon* or soul body by Paul, who is very emphatic in his assertion that "flesh and blood cannot inherit the Kingdom of God." He asserts that we shall be changed and be like Christ, and if we cannot enter the kingdom in a fleshy body it would be absurd to suppose that the King of Glory would wear such a coarse cumbersome garment. ★



The Children Of Pisces 1978

Birthdays: February 20 to March 19

SIGN — Pisces, the fishes.

QUALITY — Common, or mutable. Common-sign energies have the property of diffusion or distribution, and are capable of transforming one type of energy into another.

ELEMENT — Water, or the soul. Water is motivated by deep, not always clearly defined, yearnings for liberation and a sense of inner peace. Water finds a sense of reality in desires and feelings.

PHYSICAL ANALOGY — Clouds, fog, mist; moisture.

EXOTERIC ANATOMY — Specific: feet. General: blood fibrin, lymph and the lymphatic system, cerebral and spinal fluids, synovial fluids, interstitial fluids, mucous, perspiration, sinuses; and ventricles of the brain.

PHYSIOLOGY — The physiological processes governed by Jupiter, co-ruler of Pisces, have been covered under Sagittarius and will not be repeated here.

Neptune, the other co-ruler of Pisces, does not govern directly processes in the physical body since it is one of the transpersonal planets. Neptune does govern

the centers of higher perception in man's finer vehicles and the connection of these centers with the physical body. Neptune regulates the unfolding of these centers to activity, the development of clairvoyance and similar faculties, and the growth of consciousness into heightened levels of awareness. The ability consciously to control and direct spiritual forces and energies, including the Spinal Spirit Fire (Kundalini), is also developed through the ray of Neptune. The principal organ in the physical body under the rulership of Neptune is the Pineal gland, since the Pineal gland regulates changes occurring in the physical body as a result of spiritual development.

ESOTERIC ANATOMY — Pisces is one representation of the Intellectual Soul.

TABERNACLE IN THE WILDERNESS — Pisces represents the Altar of Incense, which was placed directly in front of the veil dividing the East Room from the West Room. This symbolizes the yearning of the Soul to seek liberation from the limitations of the material world and to find again the bosom of the Father, there to be reunited with its spiritual source and to find peace. This is the deep yearning which must consume the

Soul before entry into the West Room, the Hall of Liberation, is possible. These yearnings ascend to the Father and give guidance to the Soul through such mediums as prayer, meditation, concentration, contemplation, and adoration. These channels to the Divine Power, the ability and knowledge of how to use them, become accessible according to how well we extract the lessons of humility, gratitude, and appreciation from our experiences in the material world.

BASIC INFLUENCE — The basic characteristics of Pisces tend to be emotional diffusion, adaptability, receptivity, and sensitivity; a striving inwardly to understand the meaning of experience and personally to define the factors that awaken and stimulate the growth of the Soul. The Pisces influence indicates a need to learn how to *feel* experiences, or how to work with the feelings aroused and generated by experiences, in a more knowing, understanding, and controlled way.

POSITIVE INFLUENCE — The development of positive Pisces characteristics can produce a very vivid imagination — sometimes to such an extent that the person involved feels the things he imagines to be almost as real as his experiences in the physical realm. When this faculty is controlled by the positive Pisces, it can be a distinct advantage in soul-growth. It can help a person gain the most from his past experiences and prepare for handling future experiences in the most positive way. There may be an ability to experience a wide range of moods and states of consciousness and to give a holistic interpretation of these experiences to others. Much of the intuitive understanding and sensitivity coming through positive Pisces stems from an ability emphatically to blend with the mood of a person or an experience without losing the spiritual awareness of individual identity.

NEGATIVE INFLUENCE — The mishandling of Pisces influences tends to give an uncontrolled and chaotic imagination that may lead a person to be at the mercy

of his moods, which in turn are likely to be at the mercy of outward circumstances and the type of people he associates with. If this hypersensitivity is not carefully controlled, such a person may have a hard time getting a good grip on himself and keeping on an even keel. Inner turmoil and confusion may show outwardly as vacillation, emotional and mental irritability, and inconsistency.

LESSONS — In order to counteract the development of negative Pisces characteristics and to gain the most from the positive ones, the following should be considered: consistency of attitude; tranquillity; tolerance for the inevitable shortcomings and unavoidable errors of others; and personal detachment from the private affairs of others.

RULER — The function of Jupiter, co-ruler of Pisces, has been discussed under Sagittarius and will not be repeated here.

Neptune is the other co-ruler of Pisces and therefore expresses its innate nature most freely through this sign. Neptune represents the need for spiritual experience and the striving for spiritual knowledge, enlightenment, and understanding. It represents the urge to grow in consciousness beyond the material level and to gain some measure of mastery over the finer forces of life.

EXALTATION — Venus is exalted in Pisces. Venus represents the need to give and receive affection, and the urge to experience beauty, harmony, and devotion. Venus also represents the development of aesthetic appreciation and refinement. These qualities are all augmented and amplified when Venus is placed in Pisces, and are given more depth and power. This is accomplished through the sensitive and receptive environment of Pisces and through the Pisces yearning for finer spiritual attunement and understanding. This environment helps to give the Venus influence more charm, subtlety, and sublimity. The moral and ethical refinement sometimes developed under this combination could make it more difficult for a person to cope with the harshness and brutality of certain material experiences, unless he

has himself well in hand.

DETRIMENT — At present, Mercury is considered to be in detriment in Pisces and therefore to be restricted in its ability freely to express its innate nature when placed there. However, there are indications that a planet named Vulcan may be the more correct planet of detriment in Pisces. The orbit of Vulcan is hypothesized to lie between that of Mercury and the Sun. Vulcan seems to be more ethereal in nature rather than physical and is therefore likely to elude the observations of a strictly material science.

FALL — The more correct definition of Mercury in Pisces is that of “fall” rather than detriment. The intellectual, investigative, logical, conceptual qualities of Mercury are sacrificed in Pisces for the more primary yearnings of the Soul, represented by this sign for peace and liberation. Negatively, this could result in disorganized thinking that is unduly subject to illusion, deception, and fantasy. The ability to perceive the objective side of reality and to deal with it in a rational and efficient manner may be impaired. But a more spiritually evolved person could use this influence to gain access to knowledge not normally available to the unaided and unenlightened mind. Mercury in Pisces often is able to bypass long, laborious, tedious methods and techniques of investigation and arrive at the heart of the matter without further ado. Of course, positive use of this capacity involves conscious self-discipline of the mind-imagination link.

GREEK MYTHOLOGY — Neptune is represented in Greek mythology primarily by the god Poseidon, ruler of the seven seas. This gives a picture of the depth, vastness, and violence of effort put forth by the Soul in its yearning for return to the Father. As the sea surrounds the land, so this yearning lies at the shore of every Earth life and eventually draws us with irresistible longing and fascination. It heals our wounds and gives succor to our weariness in such measure that we are able to realize this yearning amidst

the turmoil of everyday life.

COSMIC CHRISTIANITY — The Sun’s passage through Pisces marks the time of year when we may best learn how to surrender the will of the lower self to that of the Higher Self. This is the season consciously to cultivate opportunities to offer ourselves as willing sacrifices in spreading the gospel of love and peace, and to be ready to suffer in so doing if that is necessary. Pisces marks the season of Lent. Here, in the Garden of Gethsemane, Christ surrendered His personal will in order that the work of the Father would be done, even though he had to suffer humiliation, pain, and death in so doing. But Christ also experienced the resurrection by His sacrifice and offers the following promise to those who are willing to follow in His footsteps: “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” ★



For a prayer need not be a rhetorical address, or an itemized petition, or lips moved soundlessly inside a cathedral, or even words spoken into the air. A prayer may be a wordless inner longing, a sudden outpouring of love, a yearning within the soul to be for a moment united with the infinite and the good, a humbleness that needs no abasement or speech to express it, a cry in the darkness for help when all seems lost, a song, a poem, a kind deed, a reaching for beauty, or the strong, quiet inner reaffirmation of faith.

A prayer in fact can be anything that is created of God that turns to God.

—Paul Galico

BOOKS THE BIBLE LEFT OUT

Biblical scholars have long known that there is more to sacred Scripture than just the officially accepted books of the Jewish and Christian Bibles. Between 200 B.C. and A.D. 200, Jewish and Christian scribes produced some 47 sacred texts, many of which were regarded by Jews of Jesus' time as divinely inspired. But these works were never accepted by Jewish or Christian orthodoxy as part of the official Bible. In a major project that some experts compare to the publication of the Dead Sea Scrolls, these neglected texts are being collected from libraries around the world and translated into English — several for the first time.

Under the direction of Professor James H. Charlesworth of Duke University, an international team of 40 scholars is authenticating and comparing thousands of pages of these pseudepigrapha (literally, "false writings").* And when the ten-year project is completed in 1980, Charlesworth believes that the public will have a dramatically new understanding of Christianity's origins in Judaism.

According to Charlesworth, who is also an expert on the Dead Sea Scrolls, the pseudepigrapha reveal that the Judaism of Jesus' era was far more

Among the more striking discoveries are a pronounced belief in astrology and a luxuriant angel worship which, in the view of some scholars, borders on polytheism. Here and there scholars have also found passages closely parallel to lines in the canonical Gospels. The "Apocalypse of Baruch," for example, warns — like Jesus — that "the first shall be last," and in the "Book of Jubilees" there is a passage, "Let them not lead me astray from Thee," which resembles the Lord's Prayer in Matthew. The author of the "Odes of Solomon," which some experts date during the life of Jesus, writes that "I trembled not when I saw him" — leading to speculation that he, unlike the authors of the synoptic Gospels, may actually have met Jesus.

Quite apart from such intriguing details, the pseudepigrapha as a whole reveal a pervasive apocalyptic concern among Jews, suggesting that Jesus and Paul were not as unorthodox in their teachings about the coming Kingdom of God as experts have often thought. The "Book of Enoch," for instance describes in detail the paradise of the "third heaven" mentioned in one of the more mystical passages of Paul's letters. And in the "Psalms of Solomon," written just before the birth of Jesus, there is a remarkable description of a Messiah who will destroy the ungodly — not

NEWS COMMENTARY

diverse — and in many cases much closer to early Christian beliefs — than previously imagined. Some of the texts appear to provide extra-canonical sources for several of the sayings of Jesus and one of them indicates that the author may actually have met Jesus.

Although some experts are sure to challenge these conclusions, publication of the pseudepigrapha seems certain to provoke fresh debate over the seemingly arbitrary standards by which second-century rabbis and later church fathers determined which books were divinely inspired and which were not. "We'd like to undo the damage done by the early church councils in excluding some of these texts from the canonical Bible," says Stephen E. Robinson, a Duke graduate student working on the project . . .

"in sword and spear," but by the word of his mouth. "It used to be that Jesus was considered to be rather a freak by scholars like Albert Schweitzer, because his apocalyptic thought was on the extreme fringes of Judaism," says Charlesworth. "But from the pseudepigrapha we recognize that apocalyptic ideas permeated the warp and woof of Judaism."

Much as Jesus may have been influenced by the apocalypticism of his age, Charlesworth believes that his views differed in at least one respect. Whereas apocalyptic Jews pessimistically pictured a God Who had withdrawn from His creation but would return to bring an end to all history and time, Jesus invoked a "pedestrian" God Who is intimately present as a father involved in mankind's daily suffering. . . .

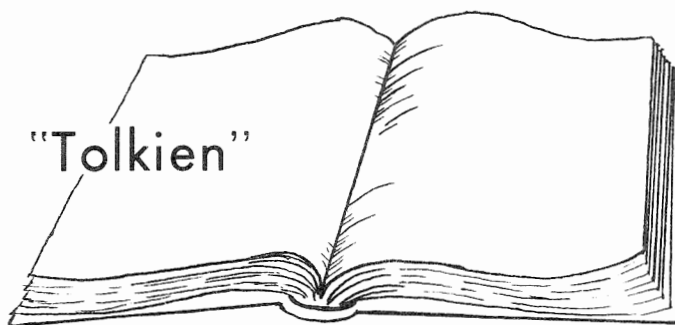
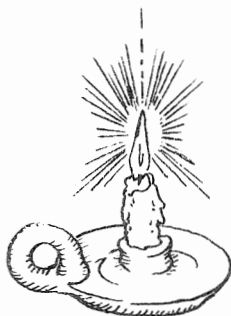
—by *Kenneth Woodward with Joseph B. Cummings, Jr.*

Newsweek, November 28, 1977

* The label does not mean that the contents are untrue but only that several of the anonymous authors attributed their works — falsely — to Old Testament figures, just as the Song of Songs is falsely attributed to King Solomon.

Although members of a number of religious groups continue to view the Bible as the direct Word of God, many others
(Continued on page 138)

BOOK REVIEW



Tolkien, by Humphrey Carpenter,
Houghton Mifflin company, Boston, 1977.

Only an extraordinary individual can create a mythology, whole and complete, imbued not only with convincing antagonists and protagonists ranging from nearly sublime to all-too-human to monstrous, but also with its own grammatically structured, deliberately "evolved" languages which give the very sound and sensation of "good" and "evil."

Such an individual, as millions of admirers throughout the world know, was J.R.R. Tolkien, author of *The Lord of the Rings* and its posthumously published predecessor, *The Silmarillion*. The first is too well known to require description here, and the second, as of this writing, is being awaited eagerly.

Tolkien, for many years professor of English Language and Literature at Oxford, had since his youth been an eager student of ancient Celtic, British, and Norse languages. In childhood he delighted in inventing new linguistic patterns, and the old epics and sagas of ancient times fascinated him throughout his life.

Speaking of a group of Anglo-Saxon religious poems, the *Crist of Cynewulf*, Tolkien once said: "I felt a curious thrill, as if something had stirred in me, half wakened from sleep. There was something very remote and strange and beautiful behind those words, if I could grasp it,

far beyond ancient English." There can be little doubt, from the occult point of view, that Tolkien in a previous life had played a significant role in the dissemination and popularization of ancient sagas.

Tolkien revealed his view of the importance of mythology in a conversation with C.S. Lewis, partly paraphrased by Mr. Carpenter as follows:

"We have come from God (continued Tolkien), and inevitably the myths woven by us, though they contain error, will also reflect a splintered fragment of the true light, the eternal truth that is with God. Indeed only by myth-making only by becoming a 'sub-creator' and inventing stories, can Man ascribe to the state of perfection that he knew before the Fall. Our myths may be misguided, but they steer however shakily towards the true harbour, while materialistic 'progress' leads only to a yawning abyss and the Iron Crown of the power of evil."

This lucid, captivating biography, by a former Oxford student who knew Tolkien personally, is more than just the story of a professor who made good as a "literary lion." It is a study of genius, developed in previous lives and manifested most recently in a compassionate man of unswerving Christian faith who intuitively could weave the qualities of nobility, aspiration, and conquest into a saga that captured and inspired the hearts of millions of human beings. ★

READERS' QUESTIONS

Vampires

Question:

Have human vampires ever existed, do they exist now, and what is their function in the Master Plan of the Universe?

Answer:

Yes, human vampires have existed and do exist at the present time. Unconscious vampires are fairly common. These are people who, because they are weak or sick, usually quite unknowingly draw to themselves and "feed upon" the vital ethers of other individuals. Most people are vampires when they are sick, and, actually, the stronger and more robust they ordinarily are, the worse they become when they do get sick.

Unconscious vampires draw particularly from the vital bodies of infants, whose ether still largely is unassimilated, much more easily than they do from adults, whose vital bodies are fully organized. Therefore, it is wise to remove babies as much as possible from the vicinity of one known to be weak or sick.

A person who is at all sensitive probably knows who draws upon him, and while walking and visiting with such people, he would be wise to keep a few feet away from them. If in a room with them, he would do well to cross his limbs at the ankles and fold his hands. Then he forms a magnetic circuit in himself. When one's feet are firmly placed on the ground, he is in magnetic rapport with any person who happens to be near.

An additional and most effective protection against vampirism is the formation of the *Protective Aura* around oneself. This is done by visualizing the golden Christ Light surrounding oneself, holding on to the visualization with all possible intensity.

A healer, constantly subject to the

unconscious vampirism of his patients, can protect himself by fixing his thought firmly in such a manner as not to allow the miasmatic effluvia leaving the patient's body to enter his own body farther than above the elbow. He should also wash his hands frequently, preferably in running water.

Another type of vampirism more common than generally suspected is that originated by improper thought forms. As a vampire sucks the ether from the vital body of its victim and feeds upon it, so perpetual thoughts of regret and remorse become desire elementals which act as vampires and draw the very life from the poor Ego who shaped them. By the attraction of like for like, continuance of this morbid habit of regret is fostered. Protection from this kind of vampirism, obviously, is a change in the type of thought forms being made.

Often confused with vampires are werewolves, which are a low order of black magicians who, in medieval times, were reputed to suck blood of their victims. In *Questions and Answers*, Vol. 1, p. 255, we read: "(The werewolf) would give a gruesome shape to his vital body, and partly stud it with dense matter in order to inflict harm upon other people . . . if it were stabbed with a knife or another sharp instrument, it would commence to disgorge the blood of its victims, run away yelping to its home, and there the black magician who had manifested as a wolf could be found suffering from a wound in the precise place where the wolf had been hurt. This is on account of a curious circumstance known to occultists as *repercussion*, and the same phenomena may be seen where spirits materialize at a seance. The ether in which these spirits materialize has been taken from the body of

the medium, and if a piece is cut out of the robe of such a spirit, a piece will be found missing from the garment of the medium at the close of the seance."

Vampirism is a type of sickness, as is any other human abnormality. Just as sickness stems from some violation of Natural Law, so, also, can it be cured only when the Ego concerned uses his will power to conform permanently to the Law.

Difficulties of Post-Mortem Care

Question:

My mother recently passed on, and I did my best to have her body cared for as suggested in the Rosicrucian Teachings. My relatives opposed this procedure. They permitted an early autopsy and did not allow cremation to take place. They told me they would also oppose these arrangements for the care of my body when I pass on, although I have indicated specifically that this is what I wish to have done. What more could I have done for my mother or can I do for myself?

Answer:

We must remember that we are not responsible for the actions of other people. We are responsible only for our own actions. The actions of your relatives will be part of their destiny. You evidently did what you could by making your wishes known concerning your mother's care.

This is also true with regard to your instructions for the care of your own body after death. If you believe the Western Wisdom Teaching about the immediate post-mortem activities of the Spirit to be true, you are responsible for clearly indicating your instructions for post-mortem care accordingly. Once your wishes thus are made known, you have accepted the responsibility of your knowledge. The rest is in God's hands. Should your relatives ignore your

wishes when the time comes (and who knows, they may pass on before you do, or they may experience a change of heart) their actions will be part of their destiny.

(The Rosicrucian Fellowship furnishes, on request, a card giving instructions for the care of the physical body after death, according to the Western Wisdom Teachings. An individual may sign this, have it attested to by witnesses, and keep it with him. Although not legally binding, this document is a useful method of indicating a person's last request concerning the disposition of his physical remains.)

Suffering of Egos in "Sin Bodies"

Question:

As I understand it, weak-willed people are in danger of being influenced by the evil exhortations of Egos who have passed on but remain earthbound in their so-called "sin bodies." At the same time, however, the Egos in "sin bodies" will not suffer any extra for the evil they thus commit in their earthbound state. This does not seem at all fair. Please comment.

Answer:

It is incorrect to think that earthbound Egos who influence others to do evil will not suffer because of these activities. On the contrary, the suffering of Egos enmeshed in their "sin bodies" is perhaps the worst of sufferings, for they are slowly emerging themselves ever deeper in matter, without the "cushioning" of a physical body. Sooner or later, all that they have crystallized around them will have to be torn out. The longer they participate in their nefarious activities, the longer and more painful their purgatorial experiences also will be. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." ★

Nutrition and Health

Second-Hand Smoke

Are you a non-smoker who is shy about defending yourself against inconsiderate smokers? Or are you a smoker who doesn't realize the distress you inflict on non-smokers? Find out the effects of tobacco on non-smokers.

It just seems as if everyone smokes. Most people don't.

More than thirty million adult Americans have kicked the cigarette habit. Millions more are trying. Among adults, only one in three still smokes. In the population as a whole, it's one in four. Even counting cigar and pipe smokers, non-smokers are a clear majority.

Non-smokers are no longer a silent majority, though. They mind if you smoke. And they're speaking up. They see tobacco smoke as a pollutant that defiles the air. And new research gives them ammunition to defend themselves. It shows that second-hand smoke can have harmful effects on non-smokers.

Tobacco smoke is a very complex mixture of gases, liquids, and particles. There are hundreds of chemical compounds in tobacco, and hundreds more created when tobacco burns.

Some of the most hazardous compounds are tar, nicotine, carbon monoxide, cadmium, nitrogen dioxide, ammonia, benzene, formaldehyde, and hydrogen sulphide. And there are dozens of others. Any one alone can assault the body and cause trouble. Together, they make smoking the menace it is.

Even when a smoker inhales, researchers have calculated that two-thirds of the smoke from the burning cigarette goes into the environment. The percentage of pollution from cigar and pipe smoke is even higher.

The amount of carbon monoxide generated from one cigar, in fact, is twice as high as from three cigarettes smoked

simultaneously. Every time anyone lights a cigarette or cigar, or pipe, tobacco smoke enters the atmosphere from two sources. Most important for non-smokers, there is *sidestream* smoke, which goes directly into the air from the burning end. Then, there is *mainstream* smoke, which the smoker pulls through the mouthpiece when he or she inhales or puffs. Non-smokers are also exposed to mainstream smoke after the smoker exhales it.

A cigarette smoker inhales — and exhales — mainstream smoke eight or nine times with each cigarette for a total of about twenty-four seconds. But the cigarette burns for twelve minutes, and pollutes the air continuously with sidestream smoke. Smokers can keep cigars and pipes burning for a much longer time. The pollution lingers long after.

The fascinating fact is that sidestream smoke — the smoke from the burning end — has higher concentration of noxious compounds than the mainstream smoke inhaled by the smoker. Some studies show there is *twice* as much tar and nicotine in sidestream smoke compared to mainstream; *three* times as much of a compound called 3—4 benzpyrene, which is suspected as a cancer-causing agent; *five* times as much carbon monoxide, which robs the blood of oxygen; and *fifty* times as much ammonia.

There is also evidence that there is even more cadmium in sidestream smoke than in mainstream. Cadmium is now under investigation as one of the compounds in cigarette smoke that damages the air sacs of the lungs and causes emphysema. Once cadmium gets into our lungs, it stays there.

Carbon monoxide is a colorless, odorless gas created by incomplete combustion. Car exhaust puts it in the air. So does tobacco smoke.

While it is extremely difficult to measure



the amount of tar or cadmium in someone's lungs or body before death, it is relatively easy to measure the levels of carbon monoxide in the blood.

When you inhale carbon monoxide, the gas bumps oxygen molecules out of your red blood cells and forms a new compound called carboxy-hemoglobin, which can be measured. As the amount of this compound increases in your blood, the cells of the body become starved for oxygen.

One study shows that after only thirty minutes in a smoke-filled room the carbon-monoxide level in the non-smoker's blood increases, as well as the blood pressure and heart beat.

What levels of carbon monoxide are hazardous? In industry, the maximum concentrations of carbon monoxide in the air cannot average out to more than 50 p.p.m (parts per million), and efforts are now under way to reduce the maximum to 25. The Federal Air Quality Standards for the outside air limit concentrations to an average of 9 p.p.m.

Given this as a baseline, how much carbon monoxide do cigarettes send into the air?

Researchers have found that smoking seven cigarettes in one hour — even in a ventilated room — created carbon monoxide levels of 20 p.p.m. In the seat next to the smoker, the level shot up to 90 p.p.m., almost twice the maximum set for industry. (from *Alert*, as reprinted in *Health and Vision*, December 1976)

Vitamin E and Varicose Veins

The Shute Institute, London, Ontario, Canada, has for a number of years been engaged in research on the use of vitamin E as preventive and curative medicine. Recently, the Institute issued a booklet discussing some of its findings. An excerpt from the booklet, *Common Questions on Vitamin E and Their Answers*, is given below:

“Question: Is vitamin E used to treat varicose veins?

“Answer: We originally refused to treat such patients, thinking it was absurd to believe that vitamin E had anything to offer them. But so many patients with such leg conditions, whom we treated for other cardiovascular conditions, told us how much their (varicose veins) improved that we finally decided it was worthy of trial, and now we have become thoroughly convinced of its value.

“How could it possibly be helpful? To answer this, one must briefly describe the probable cause of most varicose veins. This description is over-simplified, perhaps, but then, there is considerable disagreement among authorities as to the detailed mechanism involved. Fundamentally there are two sets of leg veins, the superficial set one sees at a glance, and the deep set running through the depths of the great muscles of the leg.

“The latter set is designed to carry about 85 to 90 percent of the return flow of blood from the feet, the former only 10 to 15 percent. If the deep set becomes obstructed by old phlebitis, for instance, a new load falls on the superficial set which was never designed to handle such an excess.

“In the effort to do so the superficial veins distend, dilate, twist and become ‘varicose’ as we say. Then their valves become useless or nearly so, because the valve cusps are pulled apart as the veins enlarge, ‘communicating veins’ from the deep set pour blood into them steadily, and the full weight of a tall column of venous blood bears on the thinned-out vein walls of the feet and lower legs. At this point we say that the patient has varicose veins in full bloom. . . .

“We never advise surgery for varicose veins (because, even after operations such as ‘tying off’ and ‘stripping’, the varicose veins often recur within several years) — except for women who are ashamed of their unsightly big varices, but advise the use of alpha tocopherol (vitamin E)



instead. It acts on such legs by an altogether different principle.

“It mobilizes collateral or detour circulation about the obstructed veins in the deep parts of the leg. These, therefore, take some of the burden off the existing, superficial, varicose set of veins. The appearance of the latter may or may not be improved — but there is less swelling, less pain and ache in the lower legs and the natural tendency of the veins to worsen should be halted. Sometimes, too, there is an obvious improvement in the appearance of these legs, but we can never promise it. That is an ‘extra’ when it occurs.

“Certainly everyone with varicose veins should try vitamin E before he considers operation — and should also remember how poor the results of operation usually are. We see people who have had three and four series of such operations, and end exactly where they began.” ★

NEWS COMMENTARY

(Continued from page 132)

are moving farther away from this belief. There is an increasing tendency today to see the Bible as a collection of writings by wise men, influenced partly by personal intuition and experience and partly, perhaps, by revelations from higher Beings.

Man, of course, did make the selection that determined which writings were to be contained in the Testaments and which were to be ignored and become, eventually, the mysterious “lost books.” We know, however, that “the Bible has been given by the Recording Angels, who give to each and all exactly what they need for their development.”

Therefore, is it not possible that even this “humanly-sanctioned” selection of biblical material was made with some intervention from the spiritual Hierarchies, whether the individuals making the selection were aware of this or not? Perhaps it was necessary for a large portion of humanity to undergo an “orthodox” stage of development after the Teachings of Christ Jesus had been given. Now, as esoteric truths are becoming more widely accepted, we find the

“lost books” coming into ever-more prominence and receiving ever-more thoughtful consideration. ★

BIRTH, DEATH, AND RESURRECTION *(Continued from page 104)*

behold its own image in the eyes of the beloved, and be humbly glad. This is possible in the realms of lofty Death. ‘Ah!, my friends,’ thought I, ‘how I will tend you, and wait upon you, and haunt you with my love.’”

Christ brought the concepts of death and resurrection into the world because of His complete love. No one, not even divine cosmic Beings, could have experienced what He experienced if they had been thinking only of themselves. Christ loved humanity more than He loved Himself. His last wish was, “Forgive them, for they know not what they do.” Only as we can express this concept of love in the totality of our beings and radiate it to others, thinking more of them than we do of ourselves, can we begin to understand the concept of the Resurrection.

To the degree that we are able to love, to the degree that we express the resurrection within ourselves, do we make the future our own. No longer do we fear or dread it, but it becomes an opportunity for further expansion and further resurrection.

Thus, we live continually in the eternal cycle of birth, death, and resurrection. If we wish to develop the ability willfully and consciously to manipulate these concepts in our lives, we would do well to seek in every way possible to experience and understand the Christ. The more we understand Christ and His Love, the more we are able to bring our life experience under our own control and resurrect ourselves. ★





HEALING

Eating to Live

Every sincere spiritual aspirant regards his body as a "temple of the living God." He realizes, therefore, that it is his sacred duty to learn to *eat to live* in the highest sense of the word — to provide his physical vehicle with the kinds and quantities of food which will enable it not only to function at a maximum of efficiency for as long as possible, but also to become more refined and responsive to the Spirit's urge. This requires a study of diet from the physical and spiritual viewpoints.

Of primary importance is a substantial knowledge of the fundamentals of diet — the elements and amount of each required by the body, and the foods which furnish the needed proteins, carbohydrates, fats, vitamins, and minerals in the most easily digested and assimilable form. Vegetables, fruits, and nuts best provide these nutritive elements, but since each person is a law unto himself and reacts to foods in his own way, it is necessary that each person adapt his basic knowledge of diet to his own individual needs.

In learning to *eat to live*, people must master their desire bodies and eradicate undesirable eating habits. Herein lies the crux of it all, for no matter how much information one may have about diet, that is of no consequence unless it is used. Thus, learning to *eat to live* becomes a definite form of spiritual training. It may require much exercise of will to subdue

the clamorings of desire and physical appetite before our tastes are trained to appreciate the proper foods. Patient persistence will win in this as in all things, and the reward will be well worth the effort.

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*.

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

March..... 4—10—17—24—31



Spring had never been so late before. The forest still lay under a blanket of snow, long after it should have been melted. All the animal families were running out of their winter provisions, and there were no signs that new plants had started to grow.

Mother Squirrel frugally was rationing out the last of the nuts in her pantry, much to the disgust of her son Sylvester. "Two walnuts and a stale acorn are not my idea of dinner," he said unpleasantly one day when the Squirrel family was seated around a very barren table. "Can't we do better than that?"

"If you find a new supply of nuts, or anything else for us to eat, *anywhere*, you are most welcome to bring it home," Mother Squirrel answered gently. "I haven't had any luck along those lines."

"Chhhhhhrwt!" snarled Sylvester, but kept quiet after that.

Mother and Father Rabbit, meanwhile, had investigated every square foot of the nearby meadow, but nowhere did they find even a trace of new, green shoots that they usually could eat in spring. The Rabbit family would have been in real trouble had it not been for the kindness of the Raccoons, who went to town three

times a week to raid garbage cans and usually brought back some wilted lettuce leaves, carrot tops, and potato peelings.

Young Rodney Rabbit didn't much care for potato peelings, but he stopped complaining when his father said sternly, "If you'd rather eat bark with Mr. and Mrs. Deer, go right ahead. Your mother and I will be glad for the potato peelings. Run along, we'll excuse you."

But Rodney did not run along. Instead, shamefacedly, he lowered his eyes and chewed potato peelings, long and slowly. They were, he had to admit, better than bark.

For that matter, Mr. and Mrs. Deer even were having trouble getting enough bark. They had already shredded it from all the succulent branches and twigs within comfortable reach. Now there was nothing left to do except for Mr. Deer to stand on his hind legs, pull off bark from as high up the tree as he could, and offer some to Mrs. Deer who stood patiently beside him.

Deanna Deer was too young to eat bark. She drank only her mother's milk, which still tasted good, but just the same she found something to complain about. "It's too cold," she whimpered,

lying on the bed of dry leaves and twigs that her mother had managed to put together for her after clearing a place in the snow. "Why can't the Sun come out and make it warm?"

"I know it's cold, Honey," said her mother sympathetically. "Some years spring comes much later than it should. But the important thing is that it always *does come*, sooner or later. Be patient. It will get warm in its own good time."

"Are you sure?" Deanna asked doubtfully.

"I'm sure," her mother answered, reassuring and smiling.

Actually, though, Mother Deer was not as sure as she sounded. "What if spring does not come this year?" she whispered to Father Deer after Deanna was asleep. "What will we do then?"

"Nonsense!" Father Deer exclaimed impatiently. "Of course spring will come. Why shouldn't it?"

But Father Deer wasn't as sure as *he* sounded, either. Next morning he met old Grandpa Moose, who was breaking the ice on the pond so he could get a drink.

"You've been around a long time, Grandpa," said Father Deer. "What is your prognostication? Is spring going to come this year?"

"Of course spring is going to come!" Grandpa Moose stamped his hoof irritably. "It always has, it always will. Now don't



go around spreading rumors that it isn't, or everybody will get hysterical!"

But even Grandpa Moose wasn't as sure as he sounded. Late that afternoon he could be seen at the top of the hill, scanning the sky in all directions. Everywhere were ominous, gray clouds, and a cold wind chilled him.

"HmMMMM," he hmMMMMed. "I wonder — I wonder —"

The next day, and the next, and the next after that, things only seemed to get worse. Sylvester Squirrel had one walnut and half an acorn for dinner, and his stomach rumbled and grumbled for the rest of the day. Needless to say, he was not in a good mood.

Rodney Rabbit had eaten nothing but a meager supply of potato peelings, and his mouth watered for a juicy carrot or even a fresh spring onion. Needless to say, he was not in a good mood either.

Little Deanna Deer felt as cold as ever, and the only way she could keep at all warm was by running through the forest on her little spindly legs or cuddling up close to Mother whenever Mother was home. Deanna felt cross and crabby and she thought that, if deer got colds, she was coming down with one.

What was even worse, Mr. and Mrs. Squirrel argued with Mr. and Mrs. Rabbit about something so trivial that none of them could remember what the argument had been about in the first place. But because of it, Mr. and Mrs. Squirrel were not speaking to Mr. and Mrs. Rabbit, and vice versa. Sylvester was told that he could not play with Rodney, and Rodney was told that he could not play with Sylvester.

"I'm not supposed to play with you any more," said Sylvester when he saw Rodney. "You're a jerk." (Nobody had told Sylvester that Rodney was a jerk, but he thought it sounded pretty good under the circumstances so he said it anyhow.)

"I'm not supposed to play with you any more either," retorted Rodney. "You're a creep." (Nobody had told Rodney that

Sylvester was a creep, but he thought it sounded pretty good under the circumstances so he said it anyhow.)

So Sylvester threw a snowball at Rodney (not in fun) and Rodney kicked a mound of snow at Sylvester (not in fun).

"Jerk!" taunted Sylvester, backing away from Rodney while sticking his tongue out at him.

"Creep!" taunted Rodney, backing away from Sylvester while sticking his tongue out at him.

And Rodney was concentrating so hard on sticking out his tongue as far as it would go that he didn't hear anyone behind him and suddenly backed right into Deanna Deer, who was running around on her spindly little legs, trying to keep warm.

Deanna fell over Rodney and landed with a hard bump.

"Owww!" she wailed.

"Clumsy!" Rodney said angrily. "Why don't you watch where you're going?"

"I'm not clumsy!" cried Deanna. "And I *was* watching where I was going. You weren't!"

"Girls!" said Rodney (which really had nothing to do with the matter at hand, but it was the only thing he could think of to say), and hopped off into the forest.

"What's the matter with him?" Deanna asked Sylvester, who had watched the whole incident.

"Oh — girls!" said Sylvester (which really had nothing to do with Deanna's question, but it was the only thing he could think of to say), and he scampered off into the forest.

Then Deanna, crying again, picked herself up and limped home. "Rodney and Sylvester are mad at me and I didn't do anything to them. They're mean. I hate them!" she sobbed. Then she curled up next to her mother and fell asleep.

"Oh, dear," said Mother Deer to her husband. "Where is all this going to end? If spring doesn't come soon, nobody will be speaking to anybody else, and nobody

will have anything left to eat."

"I know, I know," sighed Father Deer, who only that morning had had a run-in with Grandpa Moose about who was going to take the first drink from the pond.

Grandpa Moose had called Father Deer a "brash young whipper-snapper," and Father Deer had called Grandpa Moose a "pompous old windbag." They both were really ashamed of themselves after that, but they both also were too proud to apologize. And so they had gone away from each other, their antlers in the air, not speaking.



But at last, at the end of that especially trying day and with many sighs and the sound of many rumbling stomachs, the animals of the forest one by one fell asleep.

And then, during the night, something happened. Mr. Owl, awake as always at midnight, noticed it first. "Whooooo?" he mused, swivling his head around in all directions. "There's definitely a change in the air. I think it's going to be for the best. Thank goodness!"

A few minutes later, Mr. Bat flew by. "Do you notice a subtle alteration in the atmosphere, Mr. Owl?" he inquired.

"Yes, I certainly do," answered Mr. Owl. "And it's about time."

"Indeed it is!" agreed Mr. Bat, and flew back to his cave.

An hour later, Deanna woke up, warmer than she had been for a long time.

"It's *hot*," she said to herself, sleepy but surprised. She rubbed a little snow on her face to cool off and moved away from her mother so she wouldn't get so warm again. Then she went back to sleep.

At about the same time, Rodney, supposedly asleep in his family's hole, heard what sounded like running water. Softly he crept up above ground to investigate. To his amazement, the snow was melting and running off in little rivulets.

"Snow's melting! Snow's melting!" he shouted, rushing back down to his parents' bedroom. "Wake up!" he called to them "The snow is melting!"

"Mmmmpf!" mumbled his father sleepily. "Go back to bed, Rodney. You had a dream."

"I wasn't dreaming," insisted Rodney. "The snow's really melting. Come look!"

"Mmmmpf!" was his father's only reply.

"Oh, for Pete's sake!" said Rodney. Then he went back above ground and happily splashed around in the melting snow till morning.

And in the morning, when Sylvester first looked outside, he couldn't believe his eyes.

"Mom! C'mere!" he called.

Mother Squirrel couldn't believe her eyes either.

The snow was gone! Oh, here and there patches still lay about, but most of it had melted away during the night. Besides, it was warm. My, it was warm! The Sun shone brightly, and Mother Squirrel, who had been feeling unpleasantly stiff and sore during the last weeks, stretched out luxuriously in the sunlight.

"Ah, this feels good," she said, as her aches and pains started melting away as had the snow.

Meantime, without having planned to, Father Deer and Grandpa Moose met at the pond. All the ice had melted, and both could drink at the same time without getting in each others' way.

"SLURRRRP!" Grandpa Moose loudly took a long, refreshing drink.

"Slurrrrrp!" Father Deer, not quite so loudly, also took a long, refreshing drink.

"Er — beautiful morning, isn't it?" asked Grandpa Moose hesitantly.

"Ah — yes — yes, it is indeed," answered Father Deer, not quite looking at Grandpa Moose.

"Um — I suppose it's been rather childish of us, not speaking to each other," mumbled Grandpa Moose.

"Why — why yes, it has been childish," agreed Father Deer, smiling just a little. "In fact, if Deanna had behaved like that, I would have given her a good scolding."

"Friends again?" asked Grandpa Moose.

"Friends!" Father Deer assured him, and they walked back into the forest together to tell their families that they had made up.

Just about that time Sylvester, who had scampered down his tree looking for adventure, came upon Rodney still splashing in the water.

"Boy, are you wet!" he exclaimed, forgetting that Rodney was a jerk. "What's your mother going to say?"

"Aw, she won't say nuttin'," Rodney said ungrammatically, forgetting that Sylvester was a creep. "She'll be too happy that the snow's melting."

Then Sylvester threw a gloppy snowball at Rodney (in fun) and Rodney kicked a mound of gloppy snow at Sylvester (also in fun) and soon they were chasing each other through the forest and the meadow, deliberately running through the wettest patches of snow and splashing through the deepest puddles.

"Yuk, look at you!" said a voice suddenly. "What a mess you are!"

There was Deanna, who had been doing a little splashing of her own but still somehow managed to look as neat as she always did.

Deanna giggled, forgetting that Rodney and Sylvester were mad at her. "You look like two sloppy mops. I hope you feel better than you look."

Rodney and Sylvester stopped chasing

each other and slid to a stop in the mud, forgetting that they were mad at Deanna.

"We feel great," said Rodney. "Who cares what we look like? Spring is here!"

"Spring is here!" echoed Sylvester, jumping up and down.

Deanna stepped back daintily from the spray of mud that Sylvester was stirring up. "Is this spring?" she asked. "You mean my mother was right, and spring came after all?"

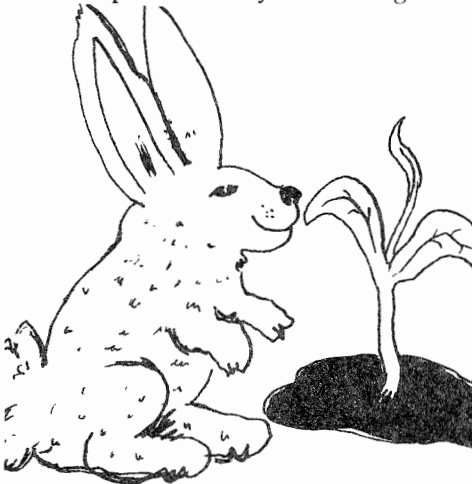
"Of course," said Sylvester, sounding important because he knew the answer for sure. "Spring is when it gets warm and the snow melts and plants start to grow."

"Oh," said Deanna. "Well, it *is* warm," she agreed, "and the snow *is* melting, but I don't see any plants growing."

"Have you looked? Really looked?" asked Rodney, trying to sound important, too, but not quite sure about the plants because he hadn't really looked himself.

"No," admitted Deanna.

"Then let's look." Rodney snuffled around the ground and suddenly raised his head in triumph. "Ah—hah! Here's a plant!" Sure enough, a tiny, light green shoot had pushed its way out of the ground.



Rodney promptly gobbled it up. "Ummm! That was good!" he said.

"Glutton!" exclaimed Deanna, who until that moment didn't realize she knew such a big word. "How can the plants grow if you eat them when they're still babies?"

"Don't worry," laughed Sylvester. "He won't eat them all. He just gets carried away sometimes. All rabbits do. But he knows enough to leave some plants to grow up so he can have a real feast later. And if he doesn't, his father will make him."

"And who ate so many acorns last year that he made himself sick?" Rodney indignantly wanted to know.

"That," said Sylvester loftily, "was different."

At that moment, Mr. and Mrs. Rabbit and Mr. and Mrs. Squirrel came across the meadow. They seemed to be deep in conversation.

"They don't look mad at each other any more," whispered Sylvester.

"They sure don't," whispered Rodney. "Let's pretend we don't notice, or they might remember."

"Right," said Sylvester, lunging at Rodney, who hopped away. In no time they were chasing each other all over again through the sloppiest mud and the deepest puddles.

"Good gracious!" exclaimed Mrs. Rabbit, suddenly seeing them. "Look at those two! Oh well, they're so messy now we might as well let them enjoy themselves for the rest of the day."

"Might as well," said Mrs. Squirrel. "But there's going to be plenty of hard scrubbing for them this evening," she went on with a grimace.

"It certainly is a relief to be friends again," said Mrs. Rabbit. "Those last few days when we weren't speaking to each other were about the worst I've ever spent. What were we quarreling about, anyhow?"

"I haven't the slightest idea," said Mrs. Squirrel. "But I'm glad spring came and made everything right again."

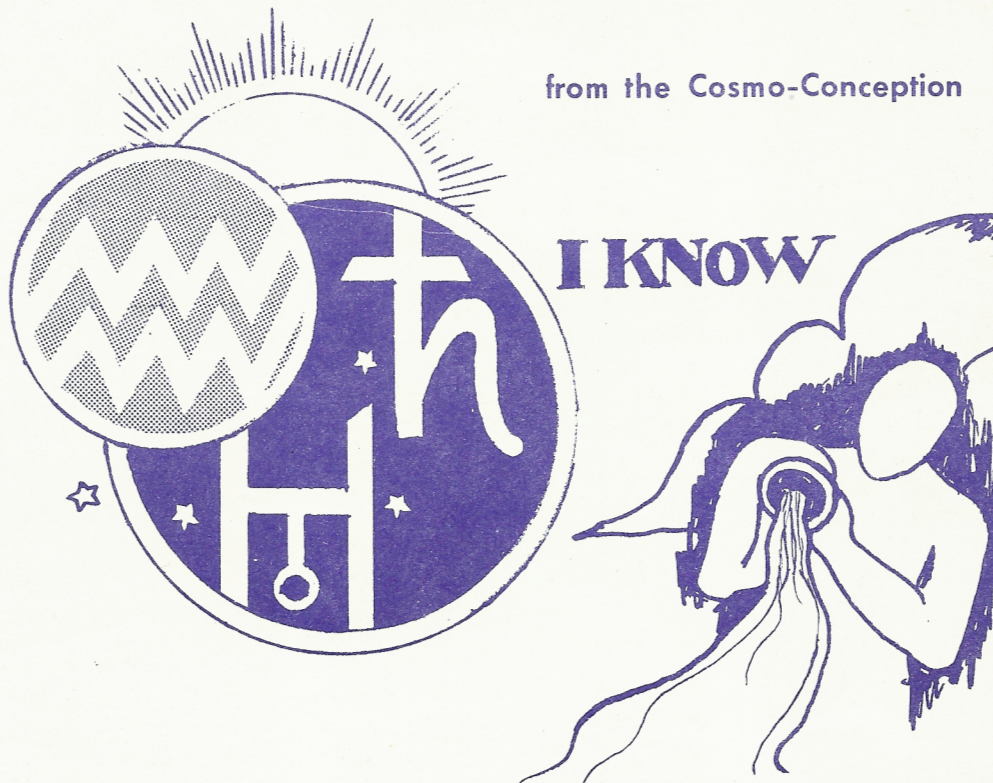
"Yes, indeed," said Mrs. Rabbit. "What *would* we do without spring?"

Mrs. Squirrel sighed, then laughed a little. "Well, it's good to know, at least, that no matter how long we have to wait for it, spring always comes in the end."

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