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By Max Heindel

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



Feature

Regeneration

Too long
My life had drifted wayside
To be crushed, ignored, unseen,
Unrecognized bits and pieces
Of stumbled dreams.

Too long
I thought it useless and not
Something to be changed by caring,
A slave to worldly limits,
Tired, wearying.

But wait—
Am I not a child of Christ?
Is not His Love within me?
Power to live is yours and mine
In His Glory.

Then up!
Lift the head and clear the Path!
Creative love burns and braves
Live as our Christ intended,
No more a slave.

Fear holds,
Prevents hope and brings failure.
How we weep His heart of song
Deny ourselves His own power
Much, much too long.

—*Jetta Gomes*



The New Life

If like the Holy Cup, the Chalice of the soul,
The sorrow chastened heart is cleansed and lifted up
In purity of Lily-sweet humility and Holy Love for Thee,
If mind on guard, enlightened, strong and free,
To Heaven's Truth stands firm in Faith, o'er shadowed from above,
The Human Spirit, (ego sum) shall forge at last
The Spirit-Flame into the deathless raiment of the soul.
Then shall the Wond'rous Way, The Living Truth,
The Beauteous Life above, beyond the veil of flesh be known.
Encircled by the Father's Boundless Love, Christ doth claim His Own.

—*Isabel Powers Crutchett*

Christ Is Risen

Easter commemorates both the Resurrection of Christ and the return, after the deadening season of winter, of the rejuvenating Forces associated with spring. Easter reminds us that humanity, too, must pass through seasons of darkness and despair in order to see, once again, the Light of Life shining through the clouds of materiality.

To the spiritual aspirant, Easter also emphasizes the understanding that the real home of the Spirit is in the heaven world, and that our earthly journey is but a pilgrimage away from that home. It reminds him that, to end his pilgrimage, he should endeavor to learn life's lessons as quickly as possible. Then will come liberation from earthly bonds and he, at last, will experience the realization of immortality which is the reward of the perfected Spirit.

All human beings are Christs-in-the-making, and the life of Christ Jesus, as presented in the Gospels, describes the life which all mankind someday will emulate, either through Initiation in a mystery school or, more slowly, on the normal, long, upward course of evolution.

The Cross denotes man on the path of evolution. The Crucifixion of Christ symbolizes for each of us the fact that we, through the crucifixion of the lower nature on the cross of self-denial, must liberate ourselves from materiality.

In ancient times, man was not strong enough to receive the spiritual influence directly from the Sun. He could accept it only indirectly, as reflected from the Moon. Thus, race religions and their attendant Race Spirits were necessary. Because of the selfishness and divisiveness fostered by race religions, however, the Earth in time became surrounded by a miasma of low desire substance which eventually would have destroyed the planet and all on it. To prevent this and "save that which was lost," the Christ came to take "the sins of the world" upon Himself. He offered Himself and the Power of His Love to break up the crystallized condition both of humanity's physical vehicles and of the Earth itself. With His coming, those who could respond were enabled to receive the direct spiritual influences from the Sun for the first time.

Simultaneously, we were given the responsibility to use these direct spiritual influences wisely and to grow through them. Only under the aegis of these influences can man unfold the Christ Within to its full potential. The external Christ has given us the wherewithal to cleanse our desire vehicles and emulate His purity, but only we can do the required work.

When the Christ truly is born within, that Christ—the higher Self—will lead each Ego to the Cross. On the Cross he can attain. He can advance from the Tree of Knowledge, which brought suffering and death because he did not know how to use it beneficially, to the Tree of Life in the vital body, which brings immortality.

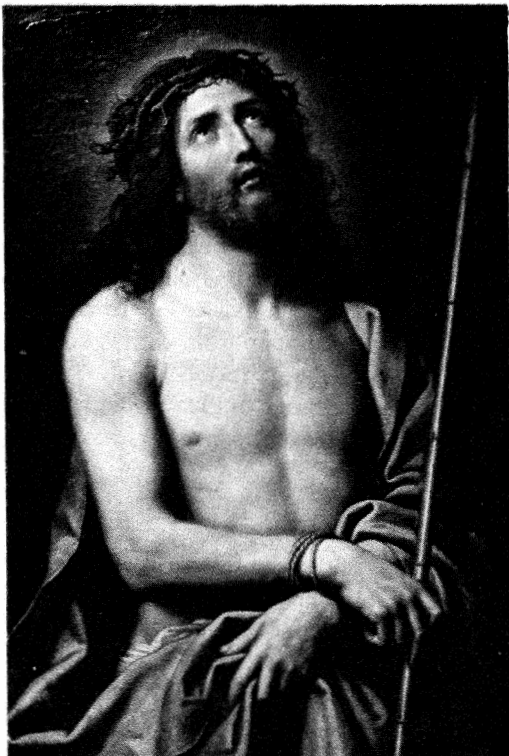
Christ Jesus told His followers: "Whither I go, thou canst not follow now; but thou shalt follow afterwards." (*John 13:36*) We will be able to follow Him only when we have borne our crosses for the full journey and liberated ourselves from the bondage they signify—the bondage in which we have placed ourselves. As He showed the way, so we also must tread the path of liberation. The days of "miraculous" intervention on our behalf by the divine Hierarchs are at an end; we must make our own "miracles." This we will do when, through selfless and pure living, we have learned to work with natural Law on behalf of all our fellow humanity.

Only through the Christ Within can we understand the meaning of eternal Life and achieve that Life for ourselves. Through the Christ Within, we each can surmount every trial, just as did and does the external Christ. Through the Christ Within, we unfold our powers and achieve greatness. Through the Christ Within, we are healed, and we can channel healing to others. Through the Christ Within, we find, not only the agony of the Crucifixion, which is temporary, but also the boundless joy of selfless creativity, which is permanent, and which we can experience only after we have risen above material lures, distractions, and restraints.

The Power of God continually works to bring forth what is right and good. If we surrender the lower nature to the higher Self, thus aligning ourselves completely with that divine Power, we will find that, as the result of our own efforts, our legitimate needs will be met beyond all expectations and our lives will come ever more to resemble that of the One Who is our Ideal.

At this Easter season, then, let us resurrect our feelings of worth, purpose, and destiny, fixing our sights once again on our goal as Christs-in-the-making and rededicating our lives to renewed effort. Our individual Crucifixions must come first, but our Resurrections thereafter will be all the more glorious. □

Mystic Light



Rose Cross Easter Message

Were we to attend an orthodox church on Easter Sunday, we probably would hear the story of Jesus, the son of God, who had been immaculately conceived and who, at the age of thirty years, took up a ministry which lasted for three years and terminated in crucifixion and death for us, that through his blood we might be saved. We probably also would be told that on Easter day he arose again from the dead and later ascended to the Father, where he is now seated at the right hand of the majesty of God; thence he shall return to judge the living and the dead at the last resurrection.

But while we know, because of our ability to read the Memory of Nature, that Jesus did live and die, that he had a mystic mission of the very greatest importance to human evolution, and that the main events of that great life took place substantially as set forth in the Gospels, we know also that the mission of the mystic Christ is something infinitely more glorious than has ever entered into the hearts of those who know only the or-

thodox interpretation of the Gospels.

The Feast of the Resurrection which we call Easter is, in the first place, not simply the resurrection of an individual, but a Cosmic event. It would be foolish to the extreme to celebrate the death and resurrection of an individual, which must have taken place on a certain day of the year, by a feast that is movable and determined by the position of the Sun and Moon in the zodiacal sign Aries, the ram or lamb.

Each year a spiritual wave of vitality enters the Earth at the winter solstice to impregnate the dormant seeds in the frozen ground, to give new life to the world wherein we live. This work is done during the winter months, while the Sun is passing through the zodiacal signs Capricorn, Aquarius, and Pisces. Then it crosses the celestial equator, from the southern signs where it has been during the winter months, and this cross-over or crossification, or crucifixion now cosmically is associated with the Sun's entrance into the sign Aries, the ram or lamb. Then the Sun ascends into the signs of the northern heavens to foster with its warming rays the growth of the seed in the soil which has been revitalized by the Christic Life during the winter months. Without that annual mystical wave of vital energy from the Cosmic Christ, physical life would be an impossibility; without that, there could be no physical bread and wine nor the trans-substantiated spiritual tincture prepared by alchemy from the heart blood of the disciple.

The lamb was slain from the foundation of the Aryan world epoch in which we now live; its blood was the symbol which saved the God-chosen people from death when they left the mythical Egypt, the home of the worship of the bull Taurus or Apis. From that day it became idolatry for those who had been saved by the blood of the lamb to worship the golden calf, for the old religions of the bull Taurus had been superseded by the religion of the lamb, when the Sun by precession left the sign Taurus and entered the celestial sign Aries. When the Sun by precession had reached seven degrees in the sign of the lamb, Christ came in the body of Jesus to make a new covenant under the seal and symbol of the mystic bread and water of life. The Lamb of God was about to pass away; it did so individually when Christ left the body of Jesus, and cosmically when the Sun by precession left the sign Aries. A new symbol must be given those who were to be messengers during the coming Piscean age; hence He, Himself, at that last supper, represented the sacrificial lamb. The bread of life and living water were given as symbols of his body and his blood to be used during the coming age in remembrance of Him. There is, therefore, a connection between the mystic bread and the body, which we should understand if we would know the true significance of the mystic death and resurrection.

Appropriate food had been given to aid each of the

vehicles of man in their evolution. A vehicle such as our physical body, composed of chemical compounds, can be nourished only on chemical substance. Likewise, by analogy, only Spirit can act on Spirit, and therefore wine was added to the diet of man to aid him in the battle of existence. This is told in the story of Noah (*Genesis 9: 2-20*), who, with his followers, represents humanity in the rainbow age where a so-called "mixed diet" and wine furnish the nourishment needed for the present phase of evolution.

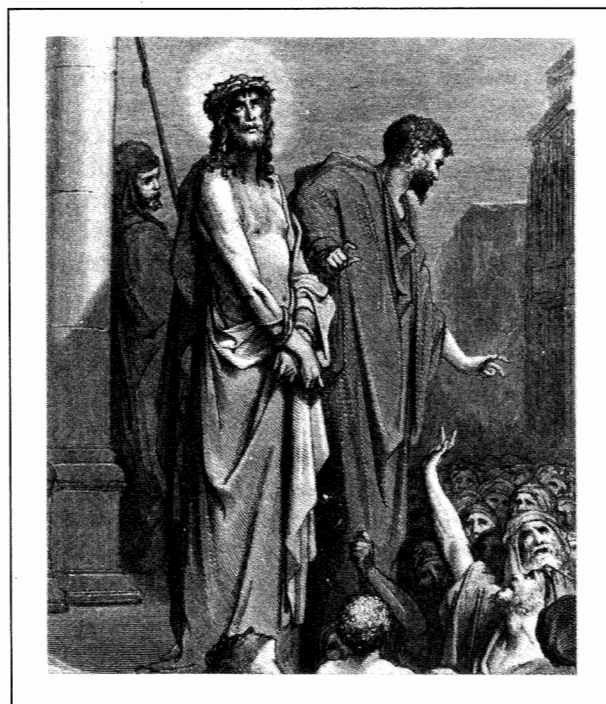
Fortified by the flesh-fed mind and the spirit of alcohol, man has wandered away from the path of brotherhood, for while he feeds upon the food of the carnivora he necessarily becomes ferocious as a beast of prey, and preys upon all his fellow men by instinct. While the system of inbreeding and marriage in the clan tied him very firmly to his fellow tribesmen, he did at least show love for them, but since international marriages have come in vogue and he is becoming emancipated from the race spirit in a measure, he preys upon all men, even upon his own family. There are no bounds to selfishness, nothing is sacred from greed, and each human being lives in economic fear of all others. Moreover the cup that cheers does so only at times; there is no rest, no lasting peace or happiness on the path of passion and self-gratification. Therefore, there comes a time when man desires lasting surcease from sorrow more than anything else and commences to seek the path of peace which is also the path of purity and self-abnegation. Then he is instructed in the mystery of Golgotha, of the Cleansing Blood, and the Rose Cross, as follows:

Cleansing the blood from egoism is the Mystery of Golgotha; it commenced when the blood of Jesus flowed; it has continued through the wars of Christian nations whenever men fought for an ideal, and will last until the horrors of war by contrast have sufficiently impressed mankind with the beauty of brotherhood. Beneath us in the scale of evolution are the plants and animals, above us are the gods. Anatomically we belong to the animals, and in our past lives we have lived beneath our status. Like the animals, we have gratified our sex desire and our appetite, but while they were held in restraint by a wise Group Spirit, we have exercised no control over our appetites, hence sickness, sorrow, and suffering have become our portion. Now we aspire to tread the path of peace to the serene bliss of the gods. To attain that, we must become like plants, which are pure and passionless.

Consider the ancient Atlantean Mystery Temple, also called "The Tabernacle in the Wilderness." When under that bygone dispensation, flesh offered for sin was burned on the altar of sacrifice, the stench rose to heaven attesting to the nauseating nature of transgression, of passion and impurity. But within the Tabernacle itself stood the seven-branched candlestick, where the

essence of olives burned without disagreeable odor. All flesh has been conceived in passion and sin, but the generation of the plant is pure and immaculate. Therefore, the fragrant flower, particularly the red rose, stands in direct symbolical opposition to tainted flesh. The flower is the generative organ of the plant, and it tells us that the immaculate conception in love and purity is the path to peace and progress. Christ, in the final session with His disciples, took the cup as the symbol of the new covenant and gave them the bread to eat which symbolized his body. The cup symbolized His blood. This was no ordinary cup in which any liquid might be poured, not was it the liquid alone which had the potency necessary to ratify the new covenant. The mystery lies in the fact that the cup and its contents were integral and necessary parts of one sublime whole, and the Latin name for this mystic cup was "Calix;" in Greek it was called "Poterion."

Under the ancient dispensation, water alone was used in the temple service, but in time wine became a factor in human evolution. A God of wine, Bacchus, was worshipped and orgies of the wildest nature were held, in order to drown the aspiring Spirit, that it might apply itself to conquer the physical world. Even under the Mosaic dispensation, the priests had been strictly forbidden to use wine while officiating in the temple, but Christ, on His first public appearance, changed water to wine ratifying its use in the order of things then existent. Note, however, that this was done in public, and that it was His first act as a public minister, but at the last esoteric session of the Christ with His disciples, where the new covenant was given, there was no flesh





of a lamb (Aries), as required under the Mosaic order, neither was there the wine, but only the bread, a vegetable product, and the cup. "I will no more drink of the fruit of the vine until I drink it with you new in the Kingdom of Heaven." The newly pressed juice of the grape does not contain a spirit of fermentation and decay, but is a pure nutritious plant food. Thus the followers of the esoteric doctrine have been instructed by Christ to use non-flesh, non-alcoholic food.

It generally has been supposed that the cup used by the Christ at the Last Supper contained wine, though as a matter of fact there is no Biblical foundation for that supposition. Three accounts are given of the preparation for this Passover. While Mark and Luke state that the messengers were told to go into a certain city and look for a man who carried a pitcher of water, none of the Evangelists says that the cup contained wine. Furthermore, research of the Memory of Nature shows that water was used. As far as the esotericist was concerned, wine had had its day. From that act dates also the inauguration of the temperance movement, for these cosmic changes involve long preparation in the inner worlds before they become manifest in society outwardly. Thousands of years are as nothing in this.

The use of water at the Last Supper also harmonizes with the astrological and ethical requirements. The Sun was leaving Aries, the sign of the Lamb, for Pisces, the sign of the Fishes, a watery sign. A new note of aspiration was to be sounded, a new phase of human upliftment was to be entered upon during the Piscean Age then approaching. Self-indulgence was to be superseded by self-denial. Bread, the staff of life, which is made from immaculately generated grain, does not feed

the passions like flesh; neither does our blood, when diluted with water, surge so passionately as when wine is imbibed. Therefore, bread and water are fit foods and symbols of ideals during the Pisces-*Virgo* Age. They represent purity, but even this does not bring us to the heart of the mystery hidden in the "Cup of the New Covenant."

The old-wine-cup, given to us when we entered Aryana, the land of generation, was filled with destruction, death and poison, and the word which we then learned to speak is dead and powerless.

The new-wine-cup, mentioned as an ideal for the future epoch, the New Galilee (which is not to be confused with the Aquarian Age), is an etheric organ built within the head and the throat by the unspent sex force, which to the spiritual sight appears as the stem of a flower ascending from the lower part of the trunk. This calix, or seed-cup, is truly a creative organ, capable of speaking the word, life, and power.

The present word is generated by clumsy muscular motion which adjusts the larynx, tongue, and lips so that the air passing from the lungs makes certain sounds. But air is a heavy medium, difficult to move, in comparison with nature's finer forces, like electricity, which moves in the ether, and when this organ has been evolved it will have the power to speak the word of life, to infuse vitality into substances that were hitherto inert. This organ we are now building by service.

You will remember that Christ gave the cup not to the multitude but to His disciples who were His messengers and servants of the Cross. At the present time those who drink from the cup of self-abnegation that they may use the force in the service of others are building that organ, together with the soul body which is the wedding garment. They are learning to use it in a small way as Invisible Helpers when they are out of their bodies at night, for then they are forced to speak the word of power which removes disease and builds in healthy tissues.

When the Atlantean Age was drawing to a close and mankind left its childhood home where it had been under the direct guidance of the Divine Teachers, the old covenant was made, giving them flesh and wine. These two, together with the unrestrained use of the sex force, have made the Aryan Age an age of death and destruction. We are now drawing to the end of that era; we are looking for the Kingdom of Heaven, the New Galilee, and in order to prepare us for that time Christ has given the bread and the water of life, bidding us at the same time not to lust. Having given this new covenant He went to the cross of liberation, leaving behind Him the body of death, to soar away in a vehicle of life, the vital body. He gave His followers the assurance that though they could not follow Him then, they should follow later. Everyone is a Christ in the making, and some day will be "Easter" for each of us. □

Mystic Light



Forgiveness is For Giving

When we think of the word “forgiveness,” what do we think of? Do we think of those who seem to need forgiveness? Do we think of situations or people who make us feel hurt or angry every time we remember them? Or do we feel peace, knowing that all in our lives is love and peace? If any person of our acquaintance died today, would we then regret that we had not done more to make amends to him or her, or to see the Light of God within?

The Bible offers many references to forgiveness. The Lord’s Prayer reads, in part: “Forgive us our trespasses as we forgive those who trespass against us.” In *Luke 17* we read: “Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day and seven times in a day turn against thee, saying I repent, thou shalt forgive him.” A biblical story that comes

to mind is that of an adulteress caught in the act. The Pharisees brought her to Christ Jesus saying, “Master, she was caught in this act and by the Law of Moses must be stoned.” He simply admonished them that the one who was without sin should throw the first stone. He began to write their sins in the sand, as He saw them in each man’s conscience. When all were gone, He turned to the woman and said, Woman, where are your accusers? They are gone. I forgive you also; go and sin no more.

In our own lives, how many times do we throw the stones of harsh words at others? How many times do we withhold love by not speaking? How many times do we set ourselves up as the judge, the jury, and the executioner when someone does not agree with us or criticizes us?

What happens when our feelings are hurt? We defend ourselves and attack the person we think hurt us, or we go into a corner and pout, licking our wounds. If that isn’t enough, we drag our friends into the matter, telling them about the horrible crime that has been committed against us. Thus we have an audience that will agree with us and help us justify ourselves.

Sooner or later, someone may say, “Why don’t you forgive this person and let go?” “Oh,” we may say, “I do forgive him. *But* he is horrible, cruel, insensitive; he has this rotten streak in him.” As long as there are any “buts,” true forgiveness has not taken place. As long as we continue to concentrate on the flaws, the faults, the crimes which others commit, we have not forgiven.

The trouble is, we do not trust God to take care of our problems. We do not trust God’s divine Justice in other people’s lives or in ours. So we take justice into our own hands and punish people ourselves. In the end, whom are we really punishing?

We seem to forget the Law of Attraction: what we concentrate on the most, we attract into our lives. If we continue to concentrate on anger, if we continue to feel that it is up to us to punish anyone, then we will continue to draw into our lives pain and the kinds of situations and people that will generate such feelings in us. This will continue until we realize that there is something inside us that needs to be changed.

In order to forgive, we often seem to have a need to defend ourselves against attack. We must believe that we have something to defend. The question is, however, what is so precious that it needs to be defended? As long as we believe that there is something in us that needs defending, we will go on attacking others and being attacked in return. Anger cannot occur unless we believe that we have been attacked, that a return attack is justified, and that we are in no way responsible.

If we could learn to stand outside the emotions and view the criticism or whatever is occurring as though watching a movie, we might see ourselves more objectively. We might realize what it is in us that brought the attack to us. We might see that we are afraid—usually of not being loved.

Sometimes, too, our knowledge of astrology is an excuse not to overcome our weaknesses or our problems with others. We may say, "Saturn is transiting my Moon and square Neptune right now; I can't help myself. His Sun is in my 12th house; he is my secret enemy." But—we are meant to rule our stars, not be ruled by them.

Christ Jesus saw that there was nothing to attack or defend. He was criticized no matter what He did, yet He condemned no one. He constantly was centered on seeing the Light of God within—on trusting in the Love and Strength of the Father.

There is a law called the Law of

Non-Resistance, which we all could learn to practice and which, it seems, Christ Jesus practiced. It is stated this way: "I am willing that you should think I am wrong entirely. I care as much for your freedom as I do for my own. I give up all desire for personal sympathy, insofar as this desire is selfish, and I do not resist the pain of criticism. Our Father's over-ruling Love continually is working in accordance with His Will."

True faith is surrender to the Will of the Father—surrender of our thoughts, desires, and feelings, and willingness to suffer if necessary without resistance, knowing that the Father within is greater than anything else that may touch us. We cannot be hurt because we are the children of God, and God dwells within us in perfect peace, infinite love, and strength. We are made in the image and likeness of God, and when we know this beyond all doubt, when we really believe this, we no longer will be afraid of anything and will stand ready and accept even the cross.

God is there to help us in all things. Christ Jesus stated: "Knock and it shall be opened, seek and ye shall find, ask and it will be given."

Every person in our lives is a mirror in some way, so if we condemn someone we also are condemning ourselves. Instead of doing this, we should ask ourselves what it is in us that we must see with regard to this situation? What is it that we need to change? What are we afraid of? And the answers will come.

In *Gleanings of a Mystic*, we read: "Love will be the keynote of the coming age as law is of the present order. We have arrived at the point where we must look for the Christ Light within and emulate Him by making ourselves 'living sacrifices' as He is doing. Let us remember that when the sacrifice which lies before our door seems pleasant and to our liking, when we seem able to pick and choose our work in His vineyard and do what

pleases us, we are not making a real sacrifice as He did, nor are we when we are seen of men and applauded for our benevolence. But when we are ready to follow Him from the festive board where He was the honored one among friends into the Garden of Gethsemane where he was alone and wrestled with the greater problems before Him while His friends slept, then are we making a living sacrifice. When we are content to follow 'in His steps' to that point of self-sacrifice where we can say from the bottom our hearts, 'Thy will, not mine,' then we have surely the Light within, and there will never henceforth be for us that which we feel as darkness. We shall walk in the Light. This is our glorious privilege, and the meditation upon the words of the apostle, 'God is Light,' will help us to realize this ideal provided we add to our faith, works, and say by our deeds as did the Christ, 'This is my body and this is my blood, a living sacrifice upon the altar of humanity.' "

In His life, wherever He went, whatever He did, Christ Jesus was criticized. In His hour of pain at Gethsemane, the Apostles deserted Him, and Peter even denied Him. He was taken away and beaten, a crown of thorns put on His head, and he was lead before a crowd that probably included people He healed or preached to. They, too, denied Him. He was nailed to the cross. In His last hour He looked down and said, "Father, forgive them, they know not what they do."

Would that our lives could be more like His. Would that we could as easily accept criticism, condemnation, denial by our friends, and whatever else may lie before us. Would that we could as easily practice the law of Non-Resistance. Would that we could as easily not feel that we have to justify or defend ourselves.

How willing are we to forgive? Max Heindel stated that the beset-

ting sins of the day are pride of intellect, intolerance, and impatience of restraint. How willing are we to let go of the pride that sees itself as right, that sets itself up as the jury and executioner? How willing are we to transmute our intolerance of those who do not agree with us or do not accept or love us?

No one can serve God except in serving man, because there is no God separate from man. It is God's Love, not ours, that flows from us. Only we can open ourselves to let it flow.

What is a world of forgiveness? It is one of transformation. It is a world in which we remember that God dwells within everyone we see and within ourselves, and thus everyone is a reflection of Light, Love, and Peace. A world of forgiveness remembers the unity and harmony in the universe. We are not separate, but one in God, and to spite or hurt anyone else is like cutting off our own hands. We are all one body—the body of Christ.

A world of forgiveness is one in which there is no more war, for it recognizes that there is nothing to defend or attack. It is a world in which there is no more pain or suffering because we are walking in the Light. Can we imagine how beautiful this world is? To forgive is the bridge to the reality of serving God.

Let us join together to help make a world of forgiveness. Let us commit ourselves to see beyond each others' flaws and exteriors, to encourage each other instead of condemning each other, and to seeing the Light within—to seeing how beautiful we truly are and how holy is the Light of God within. Let us remember that forgiveness is for giving the world the peace and love it finally is meant to have, for what we give to ourselves we give to each other. We all are one, and in that oneness we walk in the Light as He is in the Light. □

—Karen Walker

Mystic Light

Where Are You, Mamma

When mamma died at the age of 85, I was desolate. My retirement was coming up after 30 years with the Government and I was looking forward to spending more time with her. I lived with my son, and she resided in a little house of her own not too far from us. Although I never neglected her, after she died I found myself dwelling in the past, and felt guilty with remorse because I had not done more for her when she was alive. I suppose everyone feels this way when a loved one has passed away. I knew it would take time to adjust to my loss but the sadness and loneliness continued for a long time. And then the dreams started. I dreamed that I was searching for mamma and found myself at the old house where we once lived. I inquired all around the neighborhood, "Have you seen mamma?" They shook their heads, sorrowfully. I haunted all the other places where the family had resided in the past, but to no avail. No one had seen her. No one knew where she had gone. I called, "Mamma, mamma, where are you?" When I awoke, my pillow was drenched with tears and my loneliness and despair were my two constant companions through the days.

The dreams continued; however, there was a change in one when I saw mamma sitting on a park bench. With tears of joy I rushed to her side. I had found her. "Mamma, mamma, where have you been? I've been looking everywhere for you. Why didn't you give me your address, mamma?" She gave me her sweet, precious, gentle smile as if to reassure me that all was well with her and vanished from sight. As usual, I awoke with grief and heavy heart, my pillow saturated with tears.

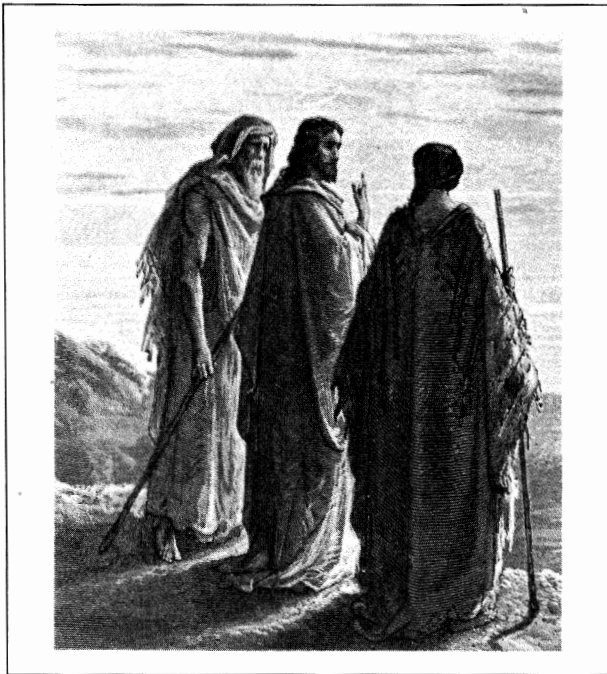
One morning, as I sat in my usual armchair during a period of meditation my thoughts strayed to the times when mamma used to read literature from *The Rosicrucian Fellowship*. She could lift me up from any dark or gloomy mood to her level of beautiful thinking, acquired by her philosophical and spiritual way of life. If there are any admirable traits that I possess today, I can only thank mamma for passing them on to me.

As my thoughts became more tranquil, in my quiet moment of meditation, a sudden revelation unfolded before me. I recalled mamma saying, "When I die, please do not grieve or cry for me, or you will be holding me back and interfering with my progress into the spiritual world. Don't keep me earth-bound, my darling. Just let me go." It was then that I prayed to God to help me release her to His care. I knew my prayers were answered. The dreams stopped.

There have been times when I sat at the piano and sensed the fragrance of flowers where there were none. Or, I would feel a sudden chill and goosebumps appeared on my arms when I played some sentimental song she liked. Overcome with emotion, and feeling her presence, I ask, "Is that you, mamma? Are you here?" I smile and whisper, "I'm OK now, mamma, and I know you are too." I am no longer concerned with her whereabouts. Mamma lives with God. What better address is there? □

—Helin Jones

Mystic Light



Pathway to Initiation

Initiation is the process of developing hidden powers within ourselves. It is an unfoldment of the divine "God-Being" found within each man and woman, operating in accord with the Laws of the universe.

Through our dedication to high ideals, the process of Initiation begins. We can prepare ourselves to receive this "Initiation" by right thinking, right action, and right living as we seek to develop our willpower through spiritual exercises and service to humanity.

Initiation is given to the aspirant after many lifetimes of hard work and persistence in doing what is right.

"We often hear devout Christians complain of their periods of depression. At times, they are almost in the seventh heaven of spiritual exaltation; they all but see the face of Christ and feel as if He were guiding their every step. Then without any warning and without any cause that they can discover, the clouds gather, the Saviour hides His face, and the world grows black for a period....

"The world has no attraction and the gate of heaven seems shut against them, with the result that life appears worthless so long as this *spiritual* depression lasts. The

reason is of course that these people live in their emotions and, under the immutable Law of Alternation, the pendulum is bound to swing as far to one side of the neutral point as it has swung to the other." (*Ancient and Modern Initiation*, Max Heindel, p. 84)

"The general idea of Initiation is that it is merely a ceremony which makes one a member of a secret society, that it may be conferred upon anyone willing to pay a certain price: a sum of money in most cases. While that is true of the so-called Initiation of fraternal orders and also in pseudo-occult orders, it is altogether an erroneous idea when applied to Initiations into various degrees of truly occult brotherhoods....

"Initiation may be accomplished by a ceremony, or not, but let it be particularly observed that while 'Initiation' is the inevitable culmination of prolonged spiritual endeavor, whether conscious or unconscious upon the part of the candidate. It can positively never take place until the requisite inner development has accumulated the latent powers which Initiation teaches how to use dynamically, any more than pulling the trigger can cause an explosion in a gun that has not been first loaded." (*Cosmo-Conception*, Max Heindel, pp. 524-525)

It is our job to build these latent powers within ourselves by daily spiritual exercises and service so they can be released when the Teacher sees that the time is right.

We know through our studies of the *Western Wisdom Bible Course* that the Atlantean Mystery Temple known as the Tabernacle in the Wilderness was a school of soul growth, and that the four Gospels containing information about the life of Christ are also formulae of Initiation revealing another and later path to inner power.

The form used by Christian Mystic Initiation differs considerably from the Rosicrucian method which aims to bring the candidate to a higher state of compassion through the medium of knowledge instead of devotional faith. It seeks to cultivate in him the latent faculties of spiritual sight and hearing by using proper exercises and studies relating to the deeper mysteries of man's being. This is a conscious method of development preparing one to receive the higher Initiations through adherence to specified scientific laws.

These Rosicrucian Mysteries properly belong under the category of occult sciences, for they deal primarily with the intellectual side of life rather than with the devotional or feeling side found on the Christian Mystic path. Occult science is the basic knowledge about the true man and those immutable Laws of Nature which interact on a myriad of visible and invisible planes through which we operate either consciously or unconsciously in our daily activities.

Our outer working life is illusion in the spiritual sense. Only our inner life is truth! This statement may sound fantastic and unreal to those who live only by their ex-

ternal conscious impressions of what is around them, but it is a fact that these impressions are absolutely useless if we try to find the Truth there. The real Truth lies within each one of us, and this is the "peace which passeth all understanding." Through the process of Initiation, the doors are unlocked so that we may discover those joyous truths which have been there all this time!

The dictionary defines "Initiation" as: the process used to admit or introduce one to the knowledge of some art or subject. The elaborate rituals of the ancient Mysteries and also the simpler ceremonials of modern religious organizations have one common purpose. Both are designed to preserve, by means of symbolic dramas and processions, certain secret and holy processes intended to assist mankind more intelligently to work toward his own salvation. Through this instruction, we are able to speed up our evolution by cooperating with Nature's Laws and becoming more obedient to the Will of God.

Every man has his own "world." He dwells in the midst of his little universe as the lord and ruler of the composite parts of himself. He is sometimes a "wise king" devoting his life to the needs of his subjects, but more often he is the tyrant who imposes many forms of injustice upon his vassals, either through ignorance of their needs or a thoughtlessness about the ultimate disaster he is bringing upon himself.

Man's body is a living Temple, and he is the "high priest" placed there to keep the House of the Lord in order. The temples of the ancients were patterned after the human form, as a study of the ground plan of either the sanctuary at Karnak or St. Peter's Church in Rome will prove.

"If the places of Initiation were copies from the body of man, the rituals which were given in the various chambers and passageways symbolize certain processes taking place in the human body." (*Melchizedek and the Mystery Fire*, Manly P. Hall, p. 3)

The possession of the occult keys to human salvation through knowledge of the higher Self is the real goal for which the wise men of all ages have labored and strived. The hope of finding these secret formulas strengthened candidates in their valiant struggles through dangers and disappointments presented in the ancient Initiations. Sometimes this reached the point of actually giving their lives in this quest for truth.

The Initiations of the pagan Mysteries were not "child's play." The Druid priests consummated their Initiatory ritual by sending the candidates out upon the open sea in small unseaworthy boats. Some never returned from this adventure and were lost if the boat capsized.

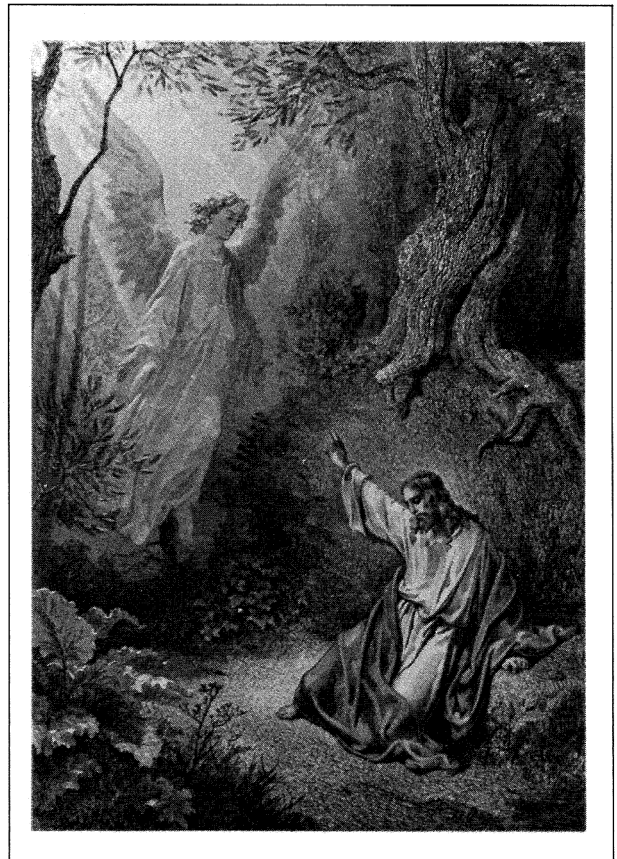
In Central America, at the time when the Mexican Indian Mysteries were in their glory, aspirants seeking light were directed into gloomy caverns armed with only a sword. There were told that if they relaxed their

vigilance for one second they would meet a terrible death.

For many hours the neophytes wandered and were beset with strange beasts which seemed even more horrible than they actually were, due to the surrounding darkness of the caves. Finally, wearied and almost completely discouraged, the wanderers found themselves on the threshold of a great lighted room which had been cut from the natural rock. As they stood, not knowing which way to turn, there was a whirl of wings, a demoniacal cry, and a great figure with wings like a bat and the body of a man passed swiftly over their heads, swinging in its hands a great sword with razorlike edge.

The duty of this strange creature was to attempt to decapitate the ones who were seeking entrance to the Mysteries. If the neophytes were off their guard or too exhausted to defend themselves, they died on the spot, but if they were able to ward off this unexpected blow or jump aside just in time, the "Bat God" vanished and the room was immediately filled with priests who welcomed the new Initiates and instructed them into the secret wisdom of the Mysteries.

There were also great tests of real courage in the Mysteries of Mithras. In these rites, the priests were disguised as wild beasts and weird composite animals of various forms. They attacked the aspirants who were passing through the gloomy caverns in which the In-

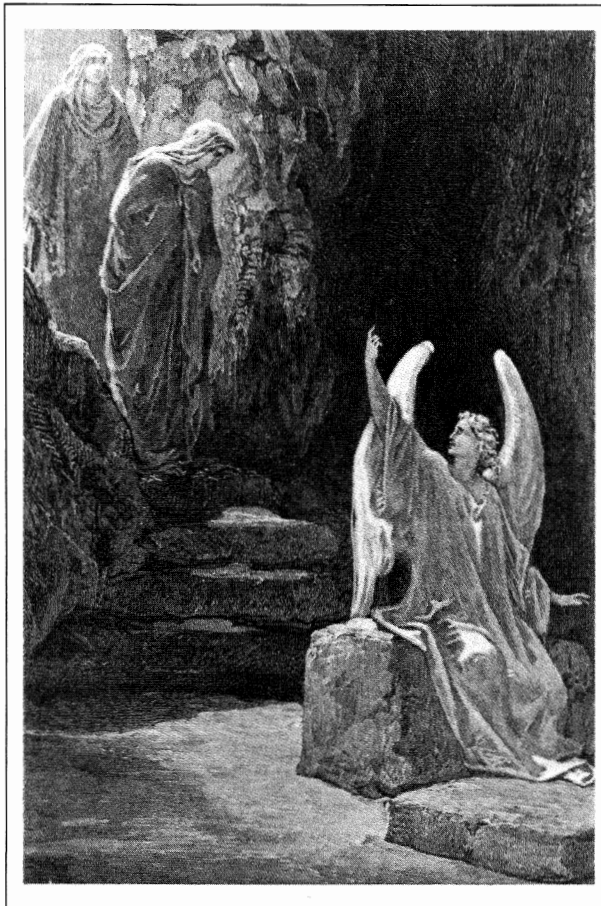


itiations were to be given. Bloodshed was not at all unusual and many lost their lives in the process.

Thus, through these few examples of the rituals of the ancients, we can get an inkling of the trials through which seekers after Truth were forced to pass in order to reach the sanctuary of secret wisdom. These tortures of Initiation and the severe mental and physical tests that accompanied them were intended to serve as a process of eliminating those who were unfit to be entrusted with the secret powers which the priests understood and communicated to the new Initiates at the time of their spiritual awakening.

The world within man, not the world without, was the chief concern of the Mysteries of antiquity. Many times we are apt to look upon the priests of old as "ignorant" when compared with ourselves. While the modern world is mastering the visible universe and raising a new and more technological civilization, however, it is also ignorant in the fullest sense of the word concerning those powers which can be unlocked within each and every living thing. Someday the modern world must come to terms with the inner man through our true temple of Initiation, man's own body! How close and yet how far we have gone astray.

"The modern world values information very highly and does not understand that information separate from



knowledge leads nowhere...." (*The Golden Dawn*, R. G. Torrens)

Even though a man understood the material forces of the universe, the phenomena of the heavens, and the composition of the distant suns, in the eyes of ancient Egypt that still was not enough!

In those days of her glory, no man was able to participate in the hidden wisdom of the divine until he had prepared himself by consistent contemplation of the subject. To the candidate thus prepared there were three methods of receiving this form of knowledge: (1) by simple instruction; (2) by inner vision; and (3) by personal participation. These techniques required release from the dominion of the senses and a temporary death to the flesh. Final Initiation was the result of a carefully organized approach to the hidden truths. Those huge pyramids and magnificent temples whose ruins lie in the sandy tombs of the Nile Valley reveal some startling facts!

The zodiacs found at Dendyra, along with other written scriptures, indicate a very advanced knowledge of astronomy. An examination of many of the plans of Egypt's temples showed that each one is arranged like a "gigantic" telescope with a network of open passages instead of lenses. Each of the narrow portals found were too high in relation to their width for mere architectural symmetry.

After considerable calculation regarding the orientation of a large number of these temples, it was shown that they were constructed in such a fashion as to focus light from one of the heavenly bodies directly and undisturbed into the "holy of holies" over the heads of the assembled congregation. Some of these temples were oriented to the setting or rising Sun while others were aligned to receive light from certain stars.

In many cases there is evidence of a change of orientation by building over an old site or blocking the view of an older temple. The reason for this was that variation of the star's position due to the precession of the pole rendered the instrument obsolete after a time and was only useful for a period of perhaps 200 years. Some researchers have suggested that the descending passage of the Great Pyramid at Gizeh was oriented to the Pole Star, Alpha Draconis, and that in approximately 2170 B. C. it was being used for ceremonies of the higher Initiations.

The statues of the gods placed in the Temples were probably used as concentrators or receptors of light and energy focused in the Temple itself. Heavy stone walls and pillars used in the construction of these massive temples formed a perfect insulating medium for the exclusion of any unwanted vibratory influences. Thus, the architecture of these edifices and the astronomical knowledge exhibited indicates that the intellectual standards of the initiated priests was of a very high order. These men, no doubt, were able to experience supreme

wisdom by direct and personal participation in the Mysteries, and with this knowledge were able to instruct others into the various phases of spiritual development through secret Initiations.

The goal advanced through the Christian Mystic Initiation is the same, but the method is entirely different. For example, in the ancient rites of Egypt and Babylon (rites derived originally from Atlantis) the candidate for Initiation was taken out of his physical body by the Teacher. During a three and one half day period on the inner planes, the active desire centers of the aspirant were impressed on the centers of his etheric, or vital, body. A supernormal condition was brought about by the Teacher supervising the awakening of the student, which produced Initiation through this means.

With the coming of Christ, however, this condition was altered, making it possible for man to attain his spiritual development during normal waking conditions. Awakening from the trance state, a neophyte of the pre-Christian Initiations was hailed as one risen from the dead with new faculties and powers. Now, with the added presence of Christ Light on Earth, this takes on a new dimension and form.

Through materialistic thinking and sensual living, an interlocking of the desire and vital bodies can take place, which makes Initiation impossible. This was the general condition of mankind at the coming of Christ. Previously, only the most advanced were ready to receive Initiation, which they had earned through many lifetimes of pure living, which enabled them to respond to the Teacher. Now, after the infusion of the Christ Spirit into the Earth, *all* may begin to work toward spiritual attainment and Initiation. These are the very "life blood" of humanity's future, and if withdrawn, man's spiritual evolution would cease to exist and he would begin to return to his previous state of crystallization.

In order to accomplish this regeneration of man's spiritual nature, the teachings of the early church contained a method of concentration and meditation, coupled with the nightly exercise of Retrospection. In concentration, the masculine pole of Spirit, or will, is primarily active. In meditation, the feminine pole, or imagination, is the most dominant factor. By means of these exercises the centers of the desire body can be impressed upon the vital body without disassociating the later from the physical body as was done in the trance state used by Egyptian priests.

As Christ did not belong to the human life wave, He had no Earth causation or destiny to liquidate, and therefore was able to cover the entire path of Initiation for our Earth Period in the three years of His ministry. Man, however, due to his interaction with the Law of Cause and Effect, requires many life cycles for such attainment. The length of time depends upon his development and the degree to which he or she spiritualizes the human will and awakens the power of love within.

One objective of *The Rosicrucian Fellowship* is to guide spiritual aspirants into channels of attitude, understanding, and spiritual ability which ultimately will qualify them for Initiation. This also aids in the development of *Invisible Helpers* who work consciously on the spiritual planes. This work of the *Fellowship* is an inner one, and although we must manifest ourselves through our activities in the outer world, much of the real Work is accomplished while sleeping. It is then that we work as *Invisible Helpers* to aid those who perhaps cannot receive healing by physical means.

The Rosicrucian Fellowship provides the archetype needed to accomplish Initiation. Through dedication to spiritual exercises and participation in daily devotional services, all may aspire to discipleship under the *Elder Brothers of The Rosicrucian Order*. These opportunities exist for those who are willing to come forth and be counted. Christ said: "Many are called but few are chosen." *The Fellowship* stresses self-reliance. We each must determine when and where to pray or give selfless service. The mission to preach the Gospel and heal the sick, however, is as valid in 1984 as it was when Christ Jesus gave this commandment to His disciples 2000 years ago before Christ left Jesus' physical body and ascended to a higher state of existence.

This work of the *Fellowship* is not one of personalities, places, and things. It deals with experiences encountered on the inner planes of being daily. We have been shown the basis for our work in *The Rosicrucian Cosmo-Conception*, which contains information given to Max Heindel, the Messenger of the *Elder Brothers*, over 70 years ago. Now we are entering into a new era, during which we truly may begin to manifest the Aquarian ideals professed by Mr. Heindel during those early years after the turn of the century.

So that we may qualify for Initiation, it will be necessary to have courage and dedication and to persevere in living a life which we believe exemplifies the goal of all humanity! To work with those who cannot always receive aid on the physical plane, we must seek to teach and to heal. To reach out to those who have not yet found the keys to the "Kingdom of God," we must seek to fulfill the ideals of Christian Mystics and radiate the presence of Christ in both words and actions.

While the life of Christ in part duplicates the experiences of earlier world teachers and the initiatory steps as taken in the ancient Mysteries, He adds a deeper and more profound significance to all that had come before. At the Crucifixion, Christ opened the way of Initiation whereby all of mankind might find a completeness within, and by this completeness discover that divine state of abundant well-being and immortal life so typified by this holy Easter season. May we experience this joy in service as friends, Students and Probationers of *The Rosicrucian Fellowship*. □

—N. D. Willoughby



The Philosopher's Stone

Most people who have studied the writings of the ancient alchemists have been mystified by what is said concerning the Philosopher's Stone and the process of transmuting base metals into gold. The idea itself, when interpreted in a literal, materialistic way, of course, greatly appeals to the selfish, greedy element in humanity. But the alchemists were sincere students of occult truth; they chose to represent their work in a symbolic way so as to lull the suspicions of the dominant church. When they spoke of transmuting base metals into gold, they spoke the truth, not only from the material standpoint

but also from the spiritual. Gold ever has been the symbol of Spirit, and these alchemists aimed to spiritualize their bodies, which are of baser texture.

It should be understood once and for all that the Philosopher's Stone is not made in an exterior chemical laboratory, but that the body is the workshop of the Spirit which contains all the elements necessary to produce the elixir vitae. The Philosopher's Stone is not exterior to the body; the spiritual aspirant, or alchemist, becomes the Philosopher's Stone. The salt, sulphur, and mercury emblematically contained in the three segments of the spinal cord, which control the sympathetic, motor, and sensory nerves and are played upon by the neptunian spinal Spirit fire, constitute the essential elements in the alchemical process. All who really wish to make the effort involved—for it involves arduous labor—may know how to make for themselves this great gem.

The pure and beautiful symbol of transparency always has designated the power of purity. In the Old Testament, we read that the Temple of Solomon was "built without sound of hammer." The most beautiful ornament there was the Molten Sea. Hiram Abiff, the master workman, as his final achievement, succeeded in smelting all the metals of the Earth into an alloy as transparent as glass. In the New Testament, we are told about a beautiful city having in its midst a *sea of glass*. In the West, the Philosopher's Stone is the symbol of the purified soul extracted from the bodies which have been transmuted and spiritualized. The soul that sinneth shall die, but the pure soul is immortalized by the elixir vitae, the "Tree of Life," into a vital body that will last millenia as a vehicle for the Spirit.

The statement that the Rosicrucians were a society devoted to the discovery and use of the formula

for making the Philosopher's Stone was and is true. The formula is given in the esoteric training of all occult schools. All are engaged in making this coveted stone. Each, however, uses his own methods, as there are no two individuals alike and, consequently, really effective work always is individual in scope.

Considering the *Rosicrucian Emblem*, we find that the white cross, the twining green stem of the plant, the thorns, the blood red roses, together hide the solution of the World Mystery—man's past evolution, present constitution, and the secret of his future development. The Emblem hides from the profane, but reveals to the spiritually perceptive how he is to labor day by day to make that choicest of all gems, the Philosopher's Stone, more precious than the sum of all earthly wealth. It reminds him how mankind, in its ignorance, is wasting the material that might be used in the formation of this priceless treasure. To keep him steadfast throughout every adversity, the Rose Cross holds aloft, as an inspiration, the glorious consummation in store for him that overcometh. It points to Christ as the Star of Hope, Who wrought this marvelous Stone while inhabiting the body of Jesus.

Devotion to Deity, an attitude of perpetual prayer, a feeling of love and compassion for all that lives and moves, loving thoughts sent out to all beings and those inevitably received in return, all invariably have the effect of refining and spiritualizing the nature. We describe a spiritual person as breathing and radiating love, an expression which much more nearly conveys the actual fact than most people imagine. As a matter of observation, the percentage of poison contained in the breath of an individual is in exact proportion to the evil in his nature and inner life, and to the evil thoughts he thinks.

Although pure and chaste, the

Philosopher's Stone is not a body of the same nature as that of the plant. It is a celestial body such as that whereof St. Paul speaks in II Corinthians . 5, a body which becomes immortal as a diamond or a ruby. It is not hard and inflexible as the mineral; it is a soft diamond or ruby, and by every act of the nature described, the spiritual aspirant is building this body, though he may be unconscious of it for a long time.

When Christ Jesus was crucified, the initials INRI placed upon the cross represent the names of the four elements in Hebrew: *Iam*, water; *Nour*, fire; *Ruach* spirit or vital air; *Iabeshah*, earth. This is the occult key to the mystery of Crucifixion, for it symbolizes in the first place the salt, sulphur, mercury, and Azoth which were used by the ancient alchemists to make the universal solvent, the elixir-vitae, the Philosopher's Stone. The two "I's" (*Iam* and *Iabeshah*) represent the saline lunar fluid: *Iam*, in a fluidic state, holding salt in solution, and *Iabeshah*, the coagulated extract of this water, the "salt of the earth"—in other words, the finer fluidic vehicles of man and his dense body. *Nour*, in Hebrew, stands for fire and the combustible elements, among which are sulphur and phosphorus so necessary to oxidation, without which warm blood would be an impossibility. The Ego, without warm blood, could not function in the body, nor could thought find a material expression. *Ruach* is the Hebrew equivalent for the Spirit, Azoth, functioning in the mercurial mind. Thus the four letters INRI placed over the Cross of Christ represent composite man, the Thinker, at the point in his spiritual development where he is getting ready for liberation from the cross of his dense, physical vehicle.

To elaborate then: INRI is the symbol of the crucified candidate for the following significant reasons:

Iam is the Hebrew word signifying water, the fluidic lunar element which forms about 87% of the human body. This word is also the symbol of the finer fluidic vehicles of desire and emotion.

Nour, the Hebrew word signifying fire, is a symbolic representation of the heat-producing red blood laden with the martial Mars iron, fire, and energy. This the occultist sees coursing as a gas through the veins and arteries of the human body, infusing it with the energy and ambition essential to both material and spiritual progress. It also represents the sulphur and phosphorus necessary for the material manifestation of thought.

Ruach, the Hebrew word for spirit or vital air, is an excellent symbol of the Ego clothed in the mercurial mind, which makes man *man* and enables him to control and direct his vehicles and activities in a rational manner.

Iabeshah is the Hebrew word for Earth, representing the solid fleshy part which makes up the cruciform body crystallized within the finer vehicles at birth and severed from them both at death and in the extraordinary event that we learn to die the mystic death and ascend to the glories of the higher spheres for a time.

From the living stone of the spiritually hermaphrodite human being springs the dual creative force expressed through the brain and larynx. This is the elixir vitae. The alchemical process of kindling and elevating it is accomplished in the spinal cord where the salt, sulphur, mercury, and Azoth are found. It is raised to incandescence by high and noble thought, by meditation upon spiritual subjects, and by altruism expressed in the daily life. The second half of the creative energy thus drawn upward through the spinal canal is a *spinal spirit-fire*, the serpent of wisdom. Gradually this is raised higher and higher, and when it reaches the pituitary body and the pineal gland in the brain,

it sets them to vibrating, opening up the spiritual worlds and enabling man to commune with the gods. Then this fire radiates in all directions and permeates the whole body and its auric atmosphere, and man has become a *living stone*, whose luster surpasses that of the diamond or the ruby. He is then the Philosopher's Stone.

The story is told of how Lucifer, when he strove with the Archangel Michael over the body of Moses, lost the choicest gem in his crown. It was dislodged in the struggle. This beautiful gem, comparable to none, was an emerald, "Elixir." It was thrown into the abyss but was recovered by the Angels, and from that the chalice of Holy Grail was made.

This later was used to hold the Cleansing Blood that flowed from the Saviour's side when it had been pierced by the centurion's spear.

This jewel was green. Green is a combination of blue and yellow, and is, therefore, the complementary color of the third primary color, red. In the Physical World, red has the tendency to excite and energize, whereas green has a cooling and soothing effect, but the opposite is true in the Desire World. There the complementary color is active, and has the effect upon our desires and emotions which we ascribe to the physical color. Thus the green color of the gem lost by Lucifer shows the nature and effect thereof. This stone is the antithesis of the Philosopher's Stone.

The ancient masonic legend tells us that when Hiram Abiff, the Master Mason in charge of the construction of Solomon's Temple, a building made without sound of hammer, was preparing to make his masterpiece, the Molten Sea, he gathered materials from all over the Earth and placed them in a fiery furnace. He was a descendant of Cain, a *son of fire*, who in turn was a son of Lucifer, the Spirit of fire. Hiram proposed to make an alloy

of crystal clarity, capable of reflecting all the wisdom of the world. But, so runs the story, there were among the workmen spies from the Sons of Seth who, through Adam and Eve, were descendants of the lunar God Jehovah. They had an affinity for water and hated fire. These traitors poured water into the mold in which the Molten Sea, the Philosopher's Stone, was to be cast. When fire and water met, there was a great explosion. Hiram Abiff, the Master Mason, being unable to blend the warring elements, saw with unspeakable sorrow the destructive eruption of his attempted masterpiece.

Man was exiled from the heavenly state when the green gem of passion and desire rolled from the crown of Lucifer, who then led mankind through generation to degeneration. In contrast there is the white stone, the Philosopher's Stone, the symbol of emancipation. By using the power of generation for regeneration, we overcome death and sin. It then endows us with immortality and leads us to Christ.

At the time of the Crucifixion, the cleansed blood of Jesus, having been etherealized by the great Christ Spirit, overflowed the world, purified the etheric region to a great extent, and gave man a better chance to draw to himself material which allows him to form altruistic purposes and desires. Thus the Age of Altruism was inaugurated. By faith in this blood, and by imitation of the Christ Life, the Sons of Seth are therefore provided with a means of purging from themselves the curse of selfishness. At the same time, the Sons of Cain, who believe more in works than in faith, were given the emblem of the *Rose and the Cross* to teach them to work faithfully to make the Molten Sea, the Philosopher's Stone, and to find the new Word which shall admit them to the Kingdom. □

—A Probationer

Rewards of Gethsemane

As spiritual aspirants on the Western Wisdom Path of development, we all are experiencing our share of the "Gethsemanes" which beset every sincere follower of the Christ. Of course, the extent of our individual agonies cannot be compared to that of His universal one, but the depths of our personal despair can be bleak indeed.

It is precisely when our suffering is at its keenest that we should remember two inescapable facts. First, whatever the sorrow may be, and whoever or whatever appears to have been its instigator, we ourselves alone ultimately are responsible. Something we did or neglected to do in the past—and perhaps many things—set in motion the factors of our present grief. Secondly, the more bitter the experience, provided we react to it as an aspirant rightly should, the more assured we will be of blessings to follow. If we learn from these experiences, we will receive spiritual rewards that will stand us eternally in good stead.

Our Gethsemanes are potential sources of tremendous strength, and from them we can gain those very qualities we will need if we are to help Christ bear His earthly burdens and eventually liberate Him from material imprisonment.

First is the quality of strength itself. If we stand up under our "devastating" experiences and do not let them overcome our zealotness of aspiration or our enthusiasm for progress, we will find that the next such experience will be more easily mastered and, in time, we will be able to face courageously whatever confronts us.

Second is the quality of compassion, which expressed most strongly in service and healing. Because of our own bitter experiences we

are better equipped to understand the sufferings of others, and to reach out to them with helping hands, love, and sympathy when they need comfort most.

Thirdly, we become more strongly imbued with a feeling for justice after seeming "injustices" have been inflicted on us. Although we understand intellectually that the Law of Consequence permits no actual injustice, it sometimes is very difficult to persuade our emotional natures that we have not been "innocent victims" of one calamity or another. We will be more inclined, henceforth, to behave with unimpeachable justice to our fellow men if we ourselves have had the feeling of being "innocent victims."

Another quality, indispensable to spiritual growth, is that of poise. After each of our Gethsemanes, rightly encountered, we will emerge with strengthened equilibrium, less vulnerable to fleeting whims, caprices, fancies, and the petty peccadilloes of everyday life.

Finally, but perhaps most to be sought after, is the reward of sharing with the Christ—in whatever small measure we can—the moments of prayer which mark the passage of the "darkest hours." How ready we are to censure the three Disciples who slept instead of keeping watch with Him, as He three times had asked them to do! Yet, would we have been strong enough to remain awake, had we been there? It is doubtful. The Spirit is willing; the flesh remains weak.

The cup of sorrows was not taken from Him, although He asked that this might be done, but because this was so, He went on triumphantly to fulfill His cosmic mission and aid in the evolution of millions of human beings. Similarly, our little "cups of sorrows" cannot be taken from us until we have drained the dregs—until we have learned all we must learn from our sufferings and made proper amends for our sins. And, because this, too, is so, we also eventually

will fulfill our cosmic missions triumphantly and bring our development to the point where we will be able to do the things He did and greater.

Instead of bewailing our troubles when they come, instead of lamenting that the bottom has dropped out of everything when despair seems for a time to be our lot, let us instead rejoice that God has accorded us a supreme privilege: He has deemed us worthy to partake of the experiences of His Son. As we prayerfully and thankfully reflect upon this, is it not possible that we may cease to cry about our sorrows and, instead, desire their intensification, that we may more quickly and fully awaken the Christ Within?

Gethsemane, as experienced by Christ Jesus, was sanctified by the presence of the Spirit—the all-pervading and all-governing Force which brought succor to Him Who understands true sacrifice.

Our own Gethsemanes, would we but believe, are similarly characterized. They are not punishments; they are not quagmires of despair in which we are forced to wallow in order to demonstrate how well we can "take it." They are, instead, stepping-stones and milestones of evolution. They are proofs of God's care and concern. Despite seeming darkness, agony, heartache, and abandonment, we can be sure that the Father, in His infinite mercy, stands by us during each "dark hour" that we must endure.

Thus far, we have considered our individual Gethsemanes from what essentially is a selfish point of view. We have only ourselves to blame for our suffering, despair, and moments of darkness.

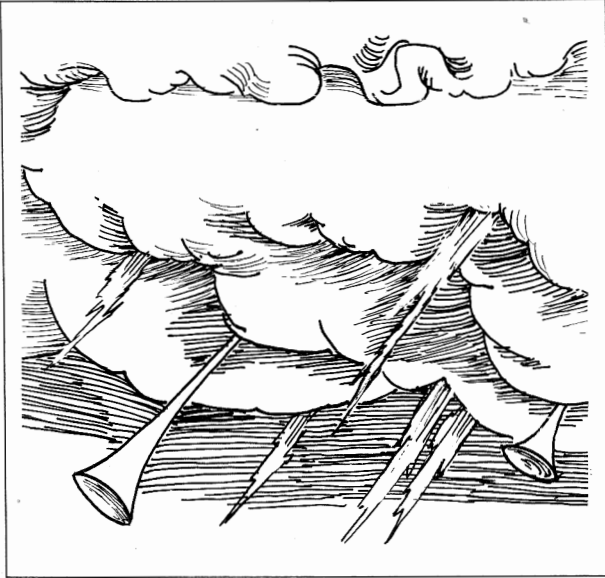
The agony suffered by Christ Jesus, however, during that night of watchfulness and prayer was the consequence, not of His misconduct, but of the world sorrow which He had come to help alleviate. In this respect, as in all others, Christ is the Wayshower to humanity.

As we are told in *Ancient and Modern Initiation*, p. 110: there comes a time in the evolution of the Christian Mystic when he "has concentrated all his efforts upon alleviating (human) pain physically, morally, or mentally; he has served them in any and every capacity; he has taught them the gospel of love...and he has been a *living example* to all in its practice....during this period of service he has become so saturated with the sorrows of the world that he is indeed a *Man of Sorrows* and acquainted with grief as no one else can be."

This is the type of Gethsemane toward which we all must work. Long after our own behavior has been perfected to the point at which we will not have to learn the lessons that our "dark hours" now teach us, we will become ever more sensitive to the troubles of fellow human beings who have not yet progressed to such relative perfection. Certainly, we suffer now when a loved one or a friend is in trouble or seems to be backsliding, and we generally feel "bad" when we hear of suffering in other places. But few human beings can feel the pain of compassion for all mankind that brought heartache to Christ Jesus.

It is fitting, then, that, in pre-Easter meditation, the aspirant set his sights on this supreme hour of trial, this Gethsemane, still probably far in his future, when, alone and in darkness, he will experience the culminating thrust of the "slings and arrows" of earthly evil. When he finally is allowed to endure this most painful of all moments, an awesome transmutation will occur: the aspirant will find that his "grief is turned to compassion, the only power in the world that can fortify a man about to mount the hill of Golgotha and give his life for humanity, not a sacrifice of death but a *living sacrifice*, lifting himself by lifting others." (AMI, p. 113) This is the ultimate reward of Gethsemane. □

Max Heindel's Message



The Ring of the Niebelung

The Battle of Truth and Error (Continued)

As you will remember, the Valkueries were daughters of Wotan, the chief god of the Norse mythology. They rode through the air on horses at great speed, to any place where deadly combat, whether between two or a greater number, was in progress. As soon as a warrior fell dead they lifted him tenderly to their saddles and carried him to Valhal, the abode of the gods, where he was resuscitated and lived in bliss forever after. You remember, also, that the name Valkuerie was interpreted as—chosen by acclamation. Those who fought the battle of life to the very end were chosen by acclamation to be the companions of the gods.

Brunhilde was chief of these daughters of Wotan, and her horse, Grane, was the swiftest of the steeds. This animal, which had thus faithfully carried the spirit of

truth, she gave to her husband; for *truth may ever be considered the bride of the one who has found it*. The horse, therefore, is symbolical of the swiftness and decision wherewith one who has married truth is able to choose aright and discern truth from error—only, *provided he remains faithful*.

Thus with the love of truth in his heart, and mounted upon the steed of discernment, Siegfried starts out to fight the battle of truth and bring the world captive to the feet of Brunhilde. Heaven and Earth hang in the balance, for he may revolutionize the world if he is faithful and courageous; but if he forgets his mission and becomes enmeshed in the sphere of illusion, the last hope of redeeming the world is gone. *The twilight of the gods is close at hand*, when the present order of things shall be done away, when the heavens shall melt in the fiery heat so that out of the travail of Nature a new heaven and a new Earth may be born, wherein righteousness as a garment shall clothe all and everything.

Let us now turn our eyes from heaven, from Siegfried and Brunhilde, to Earth, where the world, which the truth is to set free, waits for the coming hero. The northern myth introduces us to the court of Gunther, a king honest and upright according to the standards of the world. Guttrune, his sister, is the highest in the land, her brother being unmarried. Among the courtiers there is Hagen, a name which means hook, signifying inherent selfishness. He is scion of the Niebelungs, related to Alberich who formed the fatal Ring. Ever since the days when that Ring passed out of their possession, the Niebelungs have kept close watch upon its possessors: first, Wotan, who tricked Alberich and robbed him of the Ring, then Fafner and Fasolt, the giants who had built Valhal for Wotan, and who forced him to give them the Ring in part payment to ransom Freya, the goddess of love and youth, whom Wotan had prostituted and sold for the sake of power; then when Fafner slew Fasolt, the Niebelungs watched closely the cave where Fafner lay concealed, brooding over the hoard of the Niebelung as a huge dragon. And Mime, the foster father of Siegfried, paid with his life for scheming to obtain possession of the coveted treasure. Nor was Siegfried safe from their vigilant watch, save when he was at the rock of the Valkuerie; for no Niebelung, nor anyone who is a cur or coward, can ever penetrate beyond the circle flame of illusion into the realm of truth. Therefore, the Niebelungs do not know what has become of the Ring when Siegfried emerges anew into the world, though, of course, they surmise that it has been left with Brunhilde, and instantly commence plotting how to obtain it.

The court of Gunther lies directly in the path of Siegfried, and Alberich speeds ahead and informs Hagen that the last known possessor of the Ring is coming. Together, they scheme how to find out its

whereabouts and obtain possession, but each in his black heart also plots how to outwit the other and obtain the treasure for himself alone; for there is no honor in the battle of the separate self; each is against all others regardless of who they are. Though in the world we find cooperation for a common purpose, the question that is uppermost in the mind of everyone who participates is: What can I get out of it? Unless this is plain and a personal reward is in sight, the great majority of mankind are unwilling to work. The apostle tells us, "not to be concerned with the things for self alone, but also, *to be mindful of the things of others.*" And we have given intellectual assent in the Christian countries, but alas! How few are willing to live up to the ideal of unselfish service.

REBIRTH, AND THE LETHAL DRINK

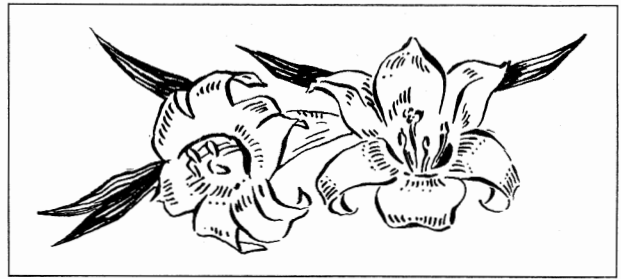
*Birth is but a sleep and a forgetting.
The soul that rises with us, our life's star,
Has elsewhere had its setting,
And cometh from afar.*

—Wordsworth

When Siegfried leaves the rock of the Valkuerie and reaches the worldly court of Gunther, he is given a drink calculated to make him forget all about his past life and Brunhilde, the spirit of truth, whom he had won for his very own.

It is usually supposed that the doctrine of Rebirth is taught only in the ancient religions of the Orient, but a study of the Scandinavian mythology will soon rout that misconception. Indeed, they believed in both Rebirth and the Law of Cause and Effect as applied to moral conduct, until Christianity clouded these doctrines, for reasons given in *The Rosicrucian Cosmo-Conception* (page 167). And it is curious to read of the confusion caused when the ancient religion of Wotan was being superseded by Christianity. Men believed in Rebirth in their hearts, but repudiated it outwardly, as the following story told of Saint Olaf, King of Norway, one of the earliest and most zealous converts to Christianity, will show: when Asta, the Queen of King Harold, was in labor but could not bring to birth, a man came to the court with some jewels, of which he gave the following account. King Olaf Geirstad, who had reigned in Norway many years before and was the direct ancestor of Harold, had appeared to him in a dream and directed him to open the earth-mound in which his body lay, and having severed it from the head with a sword, to convey certain jewels, which he would find in the coffin, to the queen, whose pain would then cease. The jewels were taken into the queen's chamber, and soon after she was delivered of a male child, whom they named Olaf. It was the general belief that the Spirit of Olaf Geirstad had passed into the body of the child, who was named after him. □

(To be continued)



Clarified Vision

Only as our vision is clarified can we hope to gain an accurate understanding of the Divine and the Infinite. In this regard, we must remember that outer clarified vision can come only as the result of inner clarified vision. Only as we come to know ourselves accurately can we come to know That of Which we are a part.

We know that a distorted view of external events jars against the true picture that will be inscribed on our seed atoms, and the resulting dissonance creates havoc in our beings. The same is true if we have a distorted view of ourselves. It jars against the accurate picture, of which the Higher Self is fully aware. This builds an internal dissonance in us of which we may know nothing, but which, nevertheless, adversely affects our ability to cope with life.

The more accurate our external and internal vision, the more closely we will come to an understanding of God and His plans and purposes. Naturally, we will not comprehend Him fully until we return to Him at the end of the Vulcan Period. Nevertheless, we know that all manifested things are part of Him, just as we are part of Him. Therefore, as accurately as we view the things in our environment and as accurately as we view ourselves, precisely that accurately will we be able to view God.

Our powers of observation encompass more than the ability to perceive things as they appear to the five senses. The skilled observer also learns, with a little more effort, to determine why things are the way they are—to determine, in other words, the "unseen" factors, qualities, and conditions which play their role in forming that of which the senses become aware.

Especially is this intensified type of observation important in our appraisals of ourselves. Why are our reactions, thoughts, deeds, and even our physical appearances the way they are? What factors of personality and individuality presently govern us? Authentic answers to such questions help us better to know ourselves and, in consequence, better to know God. □

Studies in the Cosmo-Conception

The Two Paths of Attainment

This department is devoted to a study of The Rosicrucian Philosophy by the Socratic Method, the material being taken from "The Rosicrucian Cosmo-Conception" by Max Heindel. A catalog of our publications is available on request.

Question: Do all aspirants in Mystery Schools follow the same method of attainment?

Answer: As the path of development in all cases depends upon the temperament of the aspirant, there are two paths: *the mystic and the intellectual*. The mystic is usually devoid of intellectual knowledge; he follows the dictates of his heart and strives to do the will of God as he *feels* it, lifting himself upward without being conscious of any definite goal, and in the end he attains to knowledge.

Question: Do most aspirants prefer the mystic path?

Answer: In the last few hundred years, since the advent of modern science, a more *intellectual* humanity has peopled the Earth; the head has completely overruled the heart, materialism has dominated all spiritual impulse, and the majority of thinking people do not believe anything they cannot touch, taste, or handle. Therefore, it is necessary that appeal should be made to their intellect in order that the heart may be allowed to believe what the intellect has sanctioned.

Question: How do the Rosicrucian Teachings meet this need?

Answer: As a response to this demand the Rosicrucian Mystery Teachings aim to correlate scientific facts to spiritual verities.

Question: Are these teachings available to anyone?

Answer: In the past they have been kept secret from all but a few Initiates and even today they are among the most mysterious and secret in the Western World. All so-called "discoveries" of the past which have professed to reveal the Rosicrucian secrets, have been

either fraudulent, or the result of treachery upon the part of some outsider who may, accidentally or otherwise, have overheard fragments of conversation, unintelligible to all but those who have the key.

Question: Cannot an Initiate disclose his knowledge to a friend?

Answer: It is possible to live under the same roof and on terms of the closest intimacy with an Initiate of any school, yet his secret will always remain hidden in his breast until the friend has reached the point where he can become a Brother Initiate. The revealing of secrets does not depend upon the will of the Initiate, but upon the qualifications of the aspirant.

Question: Are Mystery Orders formed along similar lines?

Answer: Like all other Mystery Orders, the Order of Rosicrucians is formed on cosmic lines: if we take balls of even size and try how many it will take to cover one and hide it from view, we shall find that it will require 12 to conceal a thirteenth ball. The ultimate division of physical matter, the true atom, found in interplanetary space, is thus grouped in twelve around one.

Question: Are there other significant groupings of 12 and 1?

Answer: The twelve signs of the zodiac enveloping our solar system, the twelve semi-tones of the musical scale comprising the octave, the twelve Apostles who clustered around the Christ, etc., are other examples of this grouping of 12 and 1. The Rosicrucian Order is therefore also composed of twelve Brothers and a thirteenth.

—Reference: *Cosmo-Conception*, pp. 520-522

Western Wisdom Bible Study



Healing the Leper

When he was come down from the mountain, great multitudes followed him.

And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

—Matthew 9:1-4

And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him, I will; be thou clean.

And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

And he straitly charged him, and forthwith sent him away;

And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

—Mark 1:40-44

Leprosy, one of the most dreaded of all diseases to which mankind has made himself subject, is a result of the “unpardonable sin,” or misuse of the divine creative force, which was so prevalent during Lemurian and Atlantean times. “As the Holy Spirit is the creative energy in Nature, the sex energy is its reflection in man, and misuse or abuse of that power is the sin that is

not forgiven, but must be expiated in impaired efficiency of the vehicles, in order thoroughly to teach us the sanctity of the creative force.” *Cosmo-Conception*, p. 468

Paracelsus, the great physician-healer of the 15th century, stated: “An intimate tie binds the generator to that which is generated. Past generations are utilized in the construction of the future body; they are woven into the body as a tendency to some ailment, affecting either disposition or the life forces. This poison of past lives must somewhere be changed into healthfulness.” Thus the Law of Cause and Effect works to teach man how to live according to the laws of God.

However, Christ brought *grace*, through which a person by *repentance*, *restitution*, and *reform* may absolve his destiny. Even the leper may use this divine formula to receive the healing Christ Power and be relieved of his burden. A definite change in consciousness of course is required in this process, and unless such a change takes place, the healing will be at best only temporary.

“It was the sin of our progenitors in ancient Lemuria that *they scattered their seed* regardless of law and without love. But it is the privilege of the Christian to redeem himself by purity of life in remembrance of the Lord. John says, ‘His seed remaineth in him.’ ”

In modern times leprosy has given way to cancer, which also results from ungoverned desires. Science has provided a degree of assistance in “curing” both these terrible diseases, but a permanent remedy can be found only through educating people to understand the sacredness of the Holy Spirit within man and to learn to live the life of self-control which respects and obeys the laws of God. □

Astrology

A Philosophy of Astrology

It frequently is said that, "A little knowledge is a dangerous thing." This is just as true of astrology as it is of other fields of endeavor. When we learn how to draw up and "read" horoscopes, it is important to take a proper view of what we have read and to use the information properly. This article aims to aid the reader in these matters.

One of the first questions that arises when horoscopes are being read is, why do we have the horoscopes which we have? The time of birth is not a matter of chance. In the heaven world, before a person is born, the Recording Angels view the state of evolution of that person and help choose the time of birth which will present astrological conditions likely to offer the best possible opportunities for that person's soul development. Thus, the question of why we have a given horoscope becomes the question of why a given astrological configuration is best for our soul development.

Why do we need squares and oppositions? To answer this question, consider the following analogy. A music box is so constructed that if one turns the handle on the box (which can turn only one way), the box plays a song. The music box will never play a wrong note, but one does not have any choice as to what song will be played or how it will be played, and one does not develop much skill or talent by playing a music box. On a piano, many notes simultaneously are available to the player. It is possible to play either harmonious or inharmonious combinations, but the player has freedom to play what he will. With practice, he can develop the skill to produce many different types of music. Squares and oppositions in our horoscopes give us forces which enable us to do two opposite or conflicting things at the same time and thus give us the freedom to choose which we will do or to what extent we will do each. When we have freedom we have the opportunity to develop skill in making choices.

Squares and oppositions present us with problems and are given to us for much the same reason that school teachers give students homework. If a student is learning a subject and needs practice in that subject, or if he has failed a test and needs extra practice, the teacher may assign homework. Likewise, the Recording Angels may give us squares and oppositions when we are ready to tackle the relevant problems for the first time, or if we have failed in previous efforts to master these problems and need to try again. Alternately, just as a student may try to work some problems that the teacher has not assigned, we may have chosen for ourselves to work on a particular life problem because we were interested or ambitious.

What lessons do we need to learn from sextiles and trines? To answer this question, recall that in the course of evolution we must learn to respond to each of the planetary rays. In the Lemurian Epoch, the only planetary rays which affected mankind as a whole were those from the Moon, Mars, and Saturn, and even today a great part of mankind has not evolved beyond that point. Thus one thing we must learn is to use fully those astrological forces available to us. When we are trying to teach a dog to do a trick, we may reward him with a friendly pat or a dog biscuit every time he does what he is supposed to do. Likewise, when a person is trying to learn to respond to a planetary ray, the Recording Angels may see to it that the planet is well aspected in that person's horoscope, so that every time he does respond to that planetary ray he naturally will find reward. Another lesson to be learned from sextiles and trines is to put the planetary forces to good use—to learn to use them in loving, self-forgetting service to the world and not just in bringing ourselves trivial pleasures.

Once we have accepted the fact that our own horoscope is precisely what we need for our development, we may ask how much control we can expect to gain over the planetary forces. The astrological patterns make certain forces available to us. We may choose which of these forces we will use and which we will not use. The situation is analogous to the choices one can make in a cafeteria. On a given day, at a given time, certain foods are available. The patron of the cafeteria may choose which foods he will eat. He may choose foods which will promote the health of his body or foods which will give the body problems. He may choose too much food or too little food or good or bad combinations. The patron normally is limited in his choice to the foods set out. If, however, he is sufficiently insistent and willing to pay enough, he might be able to persuade the owner to get out some other foods and, for example, serve breakfast foods at lunch time. Likewise, most people simply use the planetary forces in the patterns in which they come. All planets are somewhere in the sky at all times, however, and if sufficient Will is applied to the matter the planetary rays can be refocused into different patterns if the need arises. For example, if the Sun is in Taurus, this tends to send vitality and extra blood flow into the throat, so people with Sun in Taurus tend to have rich voices. People without Sun in Taurus, however, may develop rich voices if by Will they focus their energies on their speaking or singing.

How can we learn properly to handle the forces shown in our horoscopes? One method is to learn what is in our horoscopes and what our potential talents and problems are, and then consciously work to develop the talents and solve the problems. Additionally, we can retrospect what we have done (both daily and yearly)

and, as we evaluate our actions, see and feel their effects and resolve to do better; in time we will learn to do right.

Can astrology tell us something about our futures? Yes, but discrimination is needed to know what astrology can and cannot tell us about the future. From the knowledge that winter follows summer, we can determine that we must sow and reap when the weather is warm so that we will have provisions for the winter. Likewise, as the planets cycle around the zodiac, they may usher in and out various phases of our lives. Knowing that force patterns will be coming to us, we can prepare for them. Knowing the weather forecast for a given day may help us decide whether or not to plan an outdoor picnic and what clothes to wear. Likewise, the knowledge of what astrological forces are available can help us plan to make the best possible use of these forces. But the weather forecast is only a *help* in deciding what to do, and other factors also must be considered. The weather forecast may indicate that it is a nice day for a picnic, but it cannot tell us if we should go on a picnic or get some work done around the house. Likewise, astrology may show when certain things most easily can be done, but duty and circumstances sometimes may require that we do things when astrological forces are not most propitious. If someone has been injured in an accident and needs an immediate operation to save his life, it may not be possible to wait for favorable aspects.

Should astrology be used to determine whether two people should marry? The astrologer can tell from the horoscopes of the two the areas in which they will encounter harmony and the areas in which they may encounter discord, and it is good for two people to be aware of the complete situation when they are contemplating marriage. But the decision to marry (in spite of potential problems) should lie with the individuals involved.

Can the time of recovery from a disease be predicted astrologically? The time when the conflicting forces which caused the disease will have passed can be seen in the horoscope, and often this will indicate release from the disease. However, if we awake to the cause of the disease and commence to obey Nature's Laws, we may recover before the stellar affliction ceases. On the other hand, some diseases may have been allowed so far to crystallize into the body that the disease will remain even after the astrological driving forces have passed. In such cases, an outpouring of spiritual energies of a special kind may have to be directed upon the situation in order to relieve the problem.

Can the time of death be predicted astrologically? The answer to this question is no, because factors other than the horoscope can influence the time of death. The horoscope gives information about the archetype for the life. If one lives a life in harmony with the archetype,

taking advantage of learning and serving opportunities, the length of life may be longer. A life out of harmony with the archetype, in which the person has neglected to take opportunities and has turned onto a path which is of little evolutionary value to the Ego, may be terminated before the originally planned time of death. Also, such things as suicides and murders cannot be predicted astrologically. Whatever the astrological forces, the Ego has free will to choose whether or not it will kill self or others (although if it chooses to kill it must then suffer the consequences).

In addition to telling us something about ourselves and something about the future, astrology can tell us something about other people. Knowing that everyone has a different horoscope helps us appreciate the fact that different people have different approaches to life. If one becomes a gardener, another a doctor, and another a banker, each may be carrying out the plan for his life as given him by the Recording Angels. Also, being aware of other people's horoscopes may help us fit our lives with theirs. Just as the blind man and the lame man were able to get to the king's celebration because the blind man carried the lame man and the lame man gave directions as to where to go, so also, in general, the labors of life may be divided so that each does (mainly) that for which he has been given the appropriate astrological forces.

As we look at our own and other people's horoscopes, the question sometimes arises as to whether astrology can be used to determine the degree of development of the soul. The answer to this question is no, astrology shows only the forces available to the Ego. With the same set of forces, an advanced soul may build a beautiful life and a young soul may make a wreck of his life. Some researchers once mixed the horoscopes of criminals with those of upright citizens and asked astrologers to separate the two. The astrologers were not able to do so.

In summary, we may draw the following conclusions:

- 1) We each have that horoscope which is most suited to our needs, and we should appreciate it. No horoscope is "bad."
- 2) We may choose which of the available astrological forces we will use, and by the use of Will may even refocus forces. It is not what horoscope we have, but what use we make of it, that determines whether our life will be productive of soul growth.
- 3) Astrology can tell us what forces will be available in the future, but it cannot tell us how we will or should use these forces. Astrology can tell us what will come easy or hard, but it cannot make value judgments for us.
- 4) Astrology can help us appreciate the fact that different people naturally should have different lines of interest and approaches to life, and all constructive activities should be respected equally. □

—Elsa M. Glover

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27 30	03 41	28 23	19 44	05 25	10 26	24 37					
28 09	03 52	28 29	19 42	05 24	10 25	24 37					
29 49	04 03	28 34	19 40	05 22	10 24	24 36					
30 28	04 14	28 39	19 38	05 20	10 23	24 36					
01 07	04 25	28 44	19 36	05 19	10 22	24 35					
02 46	04 35	28 49	19 33	05 17	10 21	24 35					
03 25	04 46	28 54	19 31	05 16	10 21	24 35					
04 04	04 56	28 58	19 29	05 14	10 20	24 35					
05 43	05 07	29 03	19 27	05 12	10 19	24 36					
06 22	05 17	29 06	19 24	05 11	10 18	24 37					
07 01	05 27	29 12	19 22	05 09	10 17	24 38					
08 40	05 37	29 17	19 20	05 07	10 17	24 38					
09 19	05 47	29 21	19 18	05 06	10 16	24 38					

Sun and Moon Longitudes given to the nearest second for Solar and Lunar returns.

Daily Lunar true node
(Mean node given once a month).

Lunar phases.

Lunar ingresses and void-of-course (last preceding aspect) for Medical and Horary Astrology.

Additional information for the first day of each month:

- Julian day
- Mean Lunar node

The two most common sidereal zero references:

- SVP on Aldebaran
- Ayanamsa on Spica

Data for researchers:

- Ecliptic obliquity
- Nutation in longitude

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D PHASES											
♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
26	15 S	24	18 S	36	10 S	57					
28	15	25	18	36	10	57					
29	15	26	18	36	10	57					
30	15	26	18	37	10	57					
32	15	26	18	37	10	57					
33	15	27	18	37	10	57					
34	15	28	18	38	10	58					
35	15	28	18	38	10	58					
37	15	29	18	38	10	58					
38	15	30	18	39	10	58					
39	15	30	18	39	10	58					
40	15	31	18	40	10	58					
41	15	31	18	40	10	58					
42	15	32	18	40	10	59					
43	15	33	18	41	10	59					
45	15	33	18	41	10	59					
46	15	34	18	42	10	59					
47	15	35	18	42	11	00					
48	15	35	18	42	11	00					
49	15	36	18	43	11	00					
50	15	37	18	43	11	00					
51	15	38	18	44	11	00					
52	15	38	18	44	11	01					
53	15	39	18	44	11	01					
53	15	40	18	45	11	01					
54	15	40	18	45	11	02					
55	15	41	18	46	11	02					
56	15	42	18	46	11	02					
57	15	43	18	46	11	02					
58	15	43	18	47	11	03					
58	15 S	44	18 S	47	11 S	03					

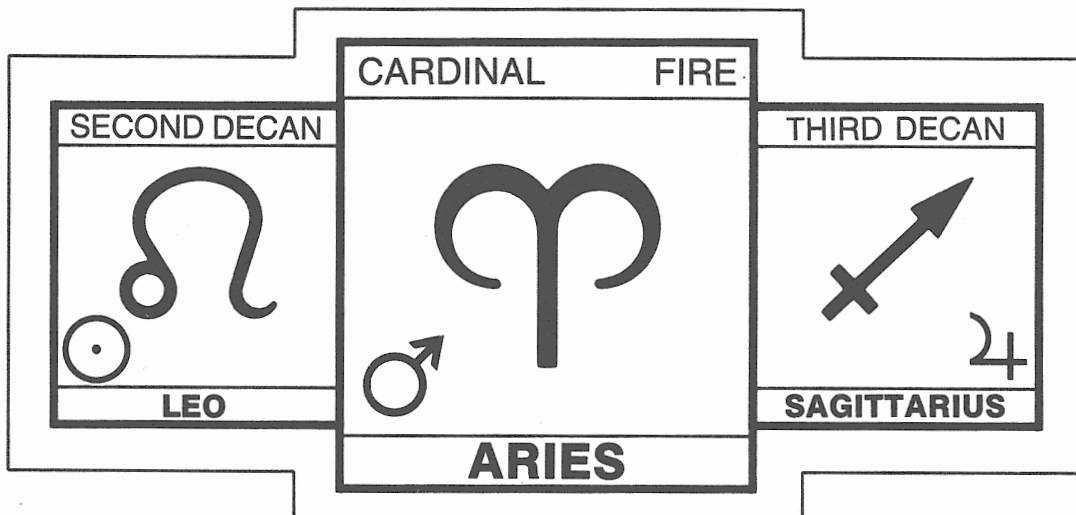
LAST ASPECT D INGRESS			
DAY	h m	DAY	h m
30	11:48	1	03:10
2	21:37	3	02:39
4	22:27	5	03:20
7	01:58	7	06:48
9	04:11	9	13:49
11	20:30	12	00:07
13	16:04	14	12:29
16	21:49	17	01:28
19	10:38	19	13:45
21	23:09	22	00:10
23	22:12	24	07:45
26	10:21	26	12:02
27	20:19	28	13:31
30	12:19	30	13:25

DATA for 0h 1 JULY 2000			
JULIAN DAY	=	2451726.5	
D q MEAN	=	25° 03' 26"	
SVP	=	05° 15' 25"	
AYANAMSA	=	23° 51' 34"	
ECLIPTIC OBL.	=	23° 26' 17"	
NUTATION	=	-15".32	

DAY	h m	DAY	h m	DAY	h m	DAY	h m	
18:31	♈ ♉ ♊	23:09	♋ ♌ ♍	18:14	♎ ♏ ♐	19:15	♑ ♒ ♓	
22:36	♈ ♉ ♊					21:49	♑ ♒ ♓	
00:08	♈ ♉ ♊	08:19	♋ ♌ ♍	08:38	♎ ♏ ♐	02:01	♑ ♒ ♓	
01:53	♈ ♉ ♊	10:16	♋ ♌ ♍	10:21	♎ ♏ ♐	17:20	♑ ♒ ♓	
04:36	♈ ♉ ♊	10:23	♋ ♌ ♍	10:25	♎ ♏ ♐	23:56	♑ ♒ ♓	
10:42	♈ ♉ ♊	12:44	♋ ♌ ♍	18:53	♎ ♏ ♐			
17:18	♈ ♉ ♊	19:45	♋ ♌ ♍	20:36	♎ ♏ ♐	09:45	♑ ♒ ♓	
		22:17	♋ ♌ ♍	20:47	♎ ♏ ♐	11:48	♑ ♒ ♓	
		22:25	♋ ♌ ♍	20:48	♎ ♏ ♐	12:19	♑ ♒ ♓	
04:43	♈ ♉ ♊					16:03	♑ ♒ ♓	
10:38	♈ ♉ ♊					18:45	♑ ♒ ♓	
21:23	♈ ♉ ♊	23	12:48	♋ ♌ ♍	02:05	♎ ♏ ♐	21:31	♑ ♒ ♓
			16:52	♋ ♌ ♍	05:19	♎ ♏ ♐	22:35	♑ ♒ ♓
			22:12	♋ ♌ ♍	08:54	♎ ♏ ♐		
10:17	♈ ♉ ♊	24	11:03	♋ ♌ ♍	11:24	♎ ♏ ♐	01:22	♑ ♒ ♓
11:00	♈ ♉ ♊		17:10	♋ ♌ ♍	11:40	♎ ♏ ♐	02:26	♑ ♒ ♓
11:22	♈ ♉ ♊		22:27	♋ ♌ ♍	17:30	♎ ♏ ♐	05:44	♑ ♒ ♓
13:28	♈ ♉ ♊				20:19	♎ ♏ ♐	07:50	♑ ♒ ♓
					22:50	♎ ♏ ♐	13:13	♑ ♒ ♓
00:39	♈ ♉ ♊	25	07:10	♋ ♌ ♍	00:30	♎ ♏ ♐	14:08	♑ ♒ ♓
10:59	♈ ♉ ♊		07:12	♋ ♌ ♍	01:42	♎ ♏ ♐	20:07	♑ ♒ ♓
18:51	♈ ♉ ♊		10:03	♋ ♌ ♍	04:20	♎ ♏ ♐		
21:35	♈ ♉ ♊		18:05	♋ ♌ ♍				

Astrology

“Do It Gently With Love”



The Children of Aries, 1984

BIRTHDAYS:

March 20 to April 19

SYMBOL—Aries(♈) the ram.

QUALITY—Cardinal, or kinetic energy. Cardinal signs represent concentrations of energy that require active expression in some way. In order to keep the flow of cardinal energy moving smoothly, there must be constant progress and feedback. Otherwise, the flow of energy is likely to be diverted and give inconsistent or inconclusive results.

ELEMENT—Fire, or spirit. Fire represents the principle of vital, life energy. Fiery energy is stimulated

by joy, enthusiasm, inspiration, aspiration, and radiant self-confidence. Fiery energy promotes a sense of purpose in engaging in high-intensity activity on a physical, moral, mental, or spiritual level.

BASIC INFLUENCE—The basic characteristics of ♈ are: enthusiasm; forceful assertion of individual identity; energetic approach to problem solving through the application of sheer, overpowering force; and spontaneous response to external stimuli and in decision-making.

POSITIVE INFLUENCE—Positive application of the ♈ influence encourages development

of two most essential and desirable character traits—*courage* and *fearlessness*. From Wagner's opera, *Siegfried*, we recall this lesson: only he whose heart knows no fear has the power to seek, find, and recognize the truth. The positive ♈ influence gives a sense of romance and adventure to life, and imbues a person with the pioneering spirit to do and to dare along fresh, untrodden pathways. Positive ♈ also encourages the spirit of innovation, independence, and self-sufficiency.

NEGATIVE INFLUENCE—Negative ♈ can be overly impulsive and impatient, rushing in-

KEY TO ASTROLOGICAL SYMBOLS

♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	♁	♂	♀	♁	♁	♁
ARIES	TAURUS	GEMINI	CANCER	LEO	VIRGO	LIBRA	SCORPIO	SAGITTARIUS	CAPRICORN	AQUARIUS	PISCES	CONJUNCTION	SEXTILE	SQUARE			
☉	☾	☿	♀	♂	♃	♄	♅	♆	♇	♁	♁	♁	♁	♁	♁	♁	♁
SUN	MOON	MERCURY	VENUS	MARS	JUPITER	SATURN	URANUS	NEPTUNE	PLUTO	PART OF FORTUNE	MOON'S NODES	TRINE	OPPOSITION	PARALLEL			

to action without sufficient forethought or recognition of the responsibilities and consequences involved. This type of imprudent action can result in much friction with others. But the combative nature of negative ♃ is often more inclined to fight blindly on rather than admit a mistake and stop to make amends.

LESSONS—To gain the most from the positive ♃ influence and to prevent the development of undesirable ♃ characteristics, the following should be considered: patience and persistence when not all things go exactly as hoped for; gentleness and courtesy in dealing with others; and recognition of one's own shortcomings as a possible source of obstacles, delays, and frustrations in reaching a desired goal.

RULER—Mars(♂) is the ruler of

♃ and therefore expresses its innate nature most freely when in this sign. ♂ represents the need to act, as an expression of one's individual identity and independence of being. It represents the need to establish self-hood, and the urge, will, and motivation to fulfill one's personal desires and wishes.

EXALTATION—The Sun(☉) is exalted in ♃. ☉ represents the source of individual identity while ♃ gives the impetus to express that identity in action. ☉ also represents one's need for a sense of purpose and direction in life, as well as one's reservoir of power, vitality, and will. All these things are augmented when ☉ is placed in ♃, where they can be translated into action and put to use in everyday experience.

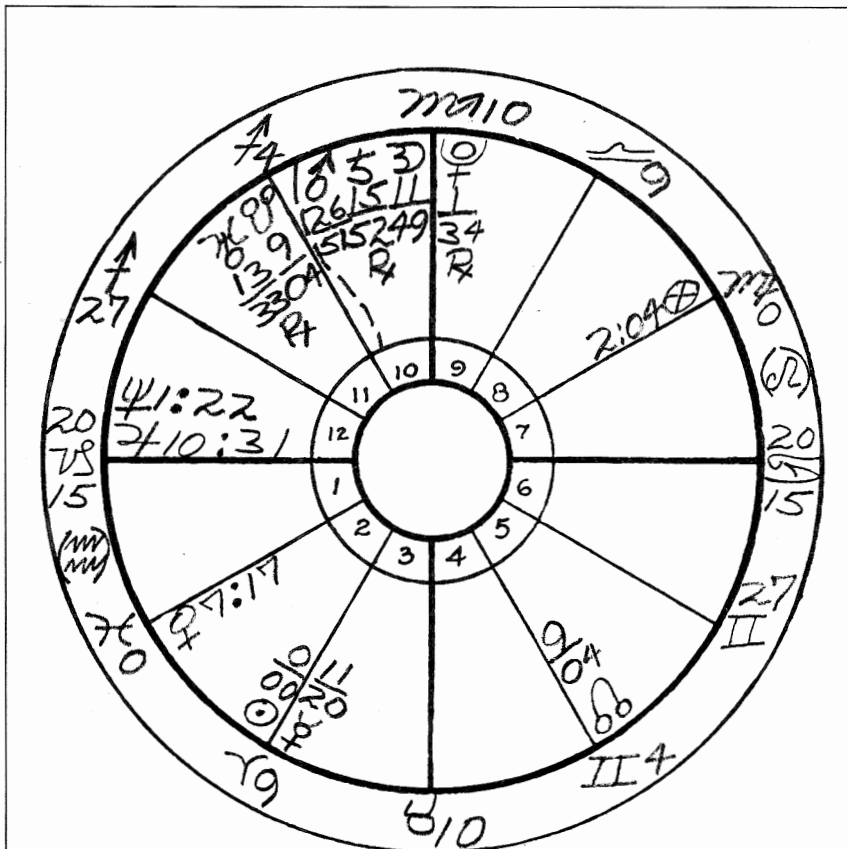
DETRIMENT—Venus(♀) is in detriment in ♃ and therefore tends

to be restricted in its ability to express its innate nature when placed there. ♀ represents a need for the experience of beauty, grace, harmony, and refinement, and for the expression of kindness, gentleness, courtesy, and affection. These qualities tend to have difficulty in expressing when under the aggressive, self-assertive auspices of ♃. But when positively used, this combination can help to soften and control the fire of ♃, giving out a comforting warmth and inspiration to others, instead of a danger of being burned by overpowering forcefulness.

FALL—Saturn(♄) is in fall in ♃. When ♄ is placed in ♃ the need for structure, patience, and caution tends to become secondary and subservient to the urge for action, progress, and freedom of expression. When this combination is uncontrolled it may give an ability to cope with obstacles and frustrations in a systematic and diplomatic manner, and a feeling that everything conspires against oneself and one's ambitions. When the ♄-♃ combination is controlled conscientiously, it can help a person more easily to shape his environment and opportunities to further his ideas and aspirations for progress and improvement. ♄ in ♃ tends to make a person more sensitive to and rebellious against obstacles and limitations, but it can also indicate more ability to shape those limitations to one's own advantage through patient and consistent application of will-power. The force of crystallization represented by ♄ is the most manageable and pliable when ♄ is placed in ♃.

PHYSICAL ANALOGY—Flame.

EXOTERIC ANATOMY—Specific: The head and most of its internal and external structures, excluding the lower jaw, ears, and cerebellum, which are ruled by Taurus(♉), and the nose, which is co-ruled by Scorpio(♏). The



Mt. Ecclesia **SOLAR INGRESS CHART** March 20, 1984
 Lat.: 33° N Long.: 117° W 02:25 AM (Pacific Standard Time)

pineal gland is ruled by Neptune(Ψ) and the pituitary gland by Uranus(Υ). Certain of the pituitary hormones are sub-ruled by other planets. General: Motor nerves, cerebro-spinal nervous system, and muscles.

PHYSIOLOGY—Mars($\♂$), the ruler of \mathcal{P} , governs the physiological processes of body temperature regulation, maintenance of blood heat, muscular energy; distribution, transportation, and utilization of energy resources within the body; production of male hormones, production of antibodies, activation of immune defenses, protein metabolism, catabolism, excretion; and the function of motor nerves and the left cerebral hemisphere.

ESOTERIC ANATOMY— \mathcal{P} is one representation of the Human Spirit.

TABERNACLE IN THE WILDERNESS— \mathcal{P} corresponds to the fire of divine origin on the altar of burnt offerings. This blazing fire was the first thing which met the person who approached the Temple Gate and it symbolized the fact that the very first qualities which the aspirant to the higher life must cultivate are enthusiasm, courage, and a pioneering spirit.

Without this fire of divine origin, without this joy, enthusiasm, and fearlessness burning within us, we cannot hope for much progress on the path of spiritual attainment.

GREEK MYTHOLOGY—Greek mythology tends to portray mostly the negative side of \mathcal{P} . \mathcal{P} is the god of war and mischief, while Eris is the goddess of strife. Yet, without the impetus of these two, there would be very little left to tell about in mythology. Likewise, without the urge to action and self-expression supplied by \mathcal{P} we soon would slip into a lethargic state where little or nothing could be accomplished.

COSMIC CHRISTIANITY— \mathcal{P} is the sign of Easter and of the Resurrection. Just as the tomb

could not hold Christ, so there is nothing that can keep the life-giving, exuberant impulse of \mathcal{P} from finding expression. New hope springs up in the breast of man as \odot passes through \mathcal{P} , giving him the necessary courage and energy to face the experiences of the coming year. And throughout the world the cry is sounded, "Death is swallowed up in victory!"

As Christ is liberated from the cross of Earth until the Autumnal Equinox, He leaves us with the strength and courage to bear our own crosses and seek the path of liberation through that experience.

THIS MONTH'S ASPECTS

The solar month begins on March 20, 1984 at 10:25 A.M. T.D.T. (Terrestrial Dynamical Time) with the following aspects:
 \odot in $\mathcal{P} \Delta \♂$ in \mathbb{M}_V until Mar. 26;
 \odot in $\mathcal{P} \square \Psi$ in \mathcal{V}_8 until Mar. 29;
 $\♀$ in $\Upsilon * \mathcal{L}$ in \mathcal{V}_8 until Mar. 28;
 $\♁$ in $\mathcal{P} \square \mathcal{L}$ in \mathcal{V}_8 until Mar. 23;
 $\♁$ in $\mathcal{P} \Delta \Upsilon$ in \mathcal{L} until Mar. 24;
 $\♁$ in $\mathbb{M}_V * \mathcal{L}$ in \mathcal{V}_8 until the end of the solar month. (Refer to the solar ingress chart in this article.)

$\odot(\mathcal{P}) \Delta \♂(\mathbb{M}_V)$:

This "lower" aspect may be best summarized by the word "energy," as it indicates children who tend to be very self-assertive and full of vigor. Here the energy is most likely to seek physical rather than intellectual expression. Although these children may be quite willing to work hard at any assigned task, they are inclined to treat them as competitive games and may exert themselves in a rash manner, resulting in feelings of regret. As a love of the mysterious aspects of life is suggested by Mars in Scorpio, there is reason to hope that these children may be amenable to parents' encouragement to redirect physical energies into more intellectual channels of endeavor. These children may appear to be more

dominating than they actually are, being equally amenable to both solitary and group activities. (NOTE: "Lower," "waxing," or "dexter" aspects are those in which the planet that has the shorter ecliptic cycle is travelling toward the opposition aspect with the slower moving planet. "Upper," "waning," or "sinister" aspects are those in which the planet that has the shorter ecliptic cycle is travelling toward the conjunction aspect with the slower moving planet.)

$\odot(\mathcal{P}) \square \Psi(\mathcal{V}_8)$:

Self-doubt is the keyword of this lower square, and parents are admonished to not overreact emotionally in their responses to these children's awkward but normal mistakes as there is a danger that emotionally scarred adults may be the result. Here, we are likely to find an inner conflict between the desire to assert oneself and a compulsive fear of making mistakes.

$\♀(\Upsilon) * \mathcal{L}(\mathcal{V}_8)$:

The ability to give without measure, in a manner that produces soul growth through practical results, is indicated by this lower aspect. These children tend not to lavish friendliness and affection on those that they regard as undeserving. However, this aspect also suggests children who will look on the bright side of life generally and will often overlook the faults of those they love.

$\♁(\mathcal{P}) \square \mathcal{L}(\mathcal{V}_8)$:

Paying sufficient attention to details and communicating more effectively are two of the lessons that this lower square may teach these children. Here, parents may use astrology, the sacred stellar science, greatly to benefit their children by inculcating at an early age the importance of obtaining all the facts before drawing incorrect, premature conclusions. Unless the minds of these children are disciplined, they may be unable to

benefit from their ability to synthesize seemingly unrelated ideas.

♃(♁) Δ ♃(♁,R):

This lower aspect is a stellar signature of the synthesis of creativity, intellect, and intuition. These children will tend to be attracted to activities that require mental assertion in an unusual and original manner. Later in life, this appeal may manifest as an interest in occult studies such as astrology or numerology. This aspect is a great benefit in the battle of life in that it impels the individual to persist with a creative impulse until this "child of the mind" is "born" and becomes a practical reality.

♃(♁,R) * ♃(♁):

The children of this lower sextile tend to seek duty and responsibility early in life and may consistently display to those around them the ability to see the "large picture" and pay simultaneously close attention to small details. Although we may find here an early acceptance of talents and limitations, parents are encouraged to assist their children to gain a deeper insight into the root causes of occasional bouts of compulsive behavior.

♀(♃) □ ♃(♁,R)—
Mar. 21-30:

The keywords of this aspect are "emotional freedom." Here, Venus, who would prefer to sequester these children's emotions and intellect in a self-made fairyland, is engaged in a conflict with the uranian impulse to engage in relationships for the purpose of "acting out" these fantasies. This should make for a succession of unusual relationships beginning in early life, but true happiness in relationships may remain an elusive chimera until the desire to serve others transcends the compelling, glamorous appeal of illusory latter day knights in shining armor or damsels imprisoned in castle towers.

♀(♃) Δ ♃(♁,R)—
Mar. 23-31:

The saying that "you can't live on love" best sums up the consciousness regarding romance and emotional attachments in general that this lower trine may inculcate in these children. This lower aspect is a potent counterbalance to Venus square Uranus as it tends towards relationships in life that are stable and enduring in nature, if lacking in uranian "thrills." Parents are privileged to assist these children not to give in to the compulsion to dominate others and approach relationships with an overly mercenary perspective.

♁(♁) □ ♃(♁)—
Mar. 24-Apr. 10:

This lower square impels actions that may be characterized by their overexuberance and a general lack of moderation. Overconfidence is a fault that parents may help their children overcome through their own example of humility and the acceptance of one's limitations in a positive manner. Lessons learned in this area early in life may diminish these children's tendency to live beyond their means as adults.

♁(♁) Δ ♃(♁,R)—
Mar. 27-Apr. 11:

This lower trine tends to produce the hang-glider pilots and racing car drivers of the world, and parents of these children will meet only with frustration if they attempt to criticize their progeny's iconoclastic attitudes and actions. These children tend to be highly independent, and, as adults, their familial ties may become quite attenuated. Here, a love of the new and the different in people and lifestyles may afford them the opportunity to experience life from a wide variety of perspectives. As these children abhor following tradition, it behooves their parents not to confuse an adherence to one's own unique code of behavior with an irresponsible amorality.

♃(♁,D,R) Δ ♃(♁,D,R)—
Mar. 29-end of ♁ month:

"Practical idealism" best describes this lower trine, and these children will tend to enjoy realizing their ideals in the practical world more than using their creative talents for pecuniary gain. As this aspect does not suggest the type of mentality that will excel in math or science in school, parents are advised to not confuse an intellect that is simply "marching to the beat of a different drummer" with one that is lazy or incompetent. Although parents may perform a great service by providing these children with an example of verbal restraint in the home, their offspring may tend to regret, via sober self-examination and reflection, their rash words.

♃(♁,D,R) ♁ ♃(♁,R)—
Mar. 29-end of ♁ month:

This lower aspect brings to mind the car bumper sticker that reads: "Easy does it...but *DO IT!*", or better yet, "Do it...but *EASY* does it!" These children may be forced to learn the hard way early in life that their infatuation with certain ideas is not justification for their efforts to impose them upon their often unreceptive peers. Here, there is a tendency to become too caught up in their own fanatical opinions and the result often may be a test of patience for parents and friends alike. The fixed, penetrating Scorpio is challenging these children to probe within and gain a deeper insight into the compulsions which may make them unreasonable from time to time.

♀(♃,♁) Δ ♂(♁,D,R)—
Apr. 2-11:

This lower trine may be characterized by a tendency towards an unusually intense approach to life. These children may exhibit a burning desire to be creative in most areas of their lives and will tend to leave their mark wherever they go. Here, parents may observe the behavioral symptoms of emotional frustration when

a creative outlet is wanting. Additional problems may arise as these children learn that not everyone they meet in life shares their requirement of intense emotional commitment in relationships. However, they should be well-liked because their emotional and creative intensity is always "up front" and others always will know where they stand.

♀(♃, ♀) □ ♀(♁, ♀) —
Apr. 5-13:

This lower square bears the stellar signature of disappointment and feelings of unworthiness for those children who fail to exercise their divine prerogative of free will and transcend the "remembrance of things past." Suggested here is the potential of an emotionally stalemated lifetime. On the one hand we find the romantic Neptune creating the vision of a more perfect and beautiful world, while Venus, in affliction, inhibits the will to perform the often unglamorous daily toil required actually to improve conditions. On a more personal level, these children may have unrealistic expectations of their loved ones and internalize their disappointment as feelings of unworthiness and a desire later in life to seek an elusive Mister or Miss "Perfect." Parents can be of immeasurable assistance here by providing an example of a loving relationship in which the participants demonstrate an acceptance of each other's faults.

♀(♃, ♀) Δ ♀(♁, ♀) —
Apr. 10-13:

Parents of children born with this lower trine may derive great satisfaction in observing their progeny demonstrate the qualities of generosity, tolerance and a very practical, organized intellect. These children tend to pursue various interests with a practical end in mind, and practical achievements will surely result. Their ability to look at an issue from a variety of perspec-

tives will tend to make them sought after for advice by those involved in controversial issues.

♁(♃) ♂ ♀(♁, ♀) —
Apr. 13-end of ♁ month:

Here, we find children who may be so eager for the battles of life that the battles themselves become a major source of enjoyment. This dissociate aspect impels one towards a life of constant change and growth, and these children may need parental assistance in accepting that their compulsions in this direction are intrinsic to their characters. However, it still should be remembered that, here, an extra effort may be required to transmute the desire to dominate others and become more of a team player.

♁(♃) Δ ♀(♁, ♀) —
Apr. 14-end of ♁ month:

This lower trine suggests children who are extremely sensitive to the needs of others and are therefore quite gentle and sympathetic in nature. Their creative imagination tends to be more highly developed than those around them and, consequently, they may retreat into an inner world of pleasant fantasy as a compensation for their loneliness. As is the case with all Sun-Neptune aspects, situations which call for spontaneous and decisive action may find these children unprepared and result in temporary emotional and intellectual paralysis. As Neptune is in the practical, materialistic Capricorn, there is hope that parents may successfully encourage these children to put their talents and insights to practical use, preferably in an occupation or avocation that provides assistance of some kind to others.

♁(♃) ♂ ♀(♁, ♀) —
Apr. 18-end of ♁ month:

Here we find children who tend to be much better speakers than listeners. This dissociate conjunction suggests that an active, com-

petent mentality may sometimes actually inhibit communication with others if the compulsion to be verbally assertive is not overcome. Parents have the opportunity to inculcate the importance of being a good listener by their own example at home. Many of the problems caused by a hyperactive mentality and a general sense of nervousness may be avoided if these children are provided with hobbies and projects that require working with their hands.

The children of Aries, 1984 are born during a solar month in which all of the planets in aspect are "lower," i.e., in the "waxing" phase of their respective synodic cycles. We may derive an insight into the significance of this stellar circumstance by reflecting on a natal chart in which all of the planets are in the "lower" hemisphere, i.e., entirely confined to the first six houses.

In conclusion, thoughtful reflection upon verses 33-40 of the 119th Psalm will be of great assistance to the spiritual astrologer seeking to synthesize in his or her own consciousness the "soul" of this solar month's stellar configurations:

Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

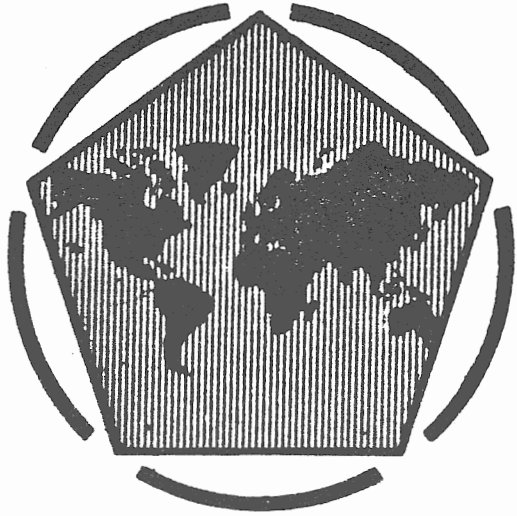
Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness.

Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Establish thy word unto thy servant, who is devoted to thy fear.

Turn away my reproach which I fear; for thy judgments are good. Behold, I have longed after thy precepts; quicken me in thy righteousness.

—Robert Jacobs

News Perspectives



EVOLUTION AND STRESS

Scientists are discovering that “stressful environments” such as the Arctic and other harsh and barren regions of the world are “crucibles of evolution” for the animal and plant lifelines. This is discussed in an article in *Newsweek*, January 2, 1984, by Sharon Begley with John Carey entitled “Evolution in Hard Places.”

Said University of Chicago spokesman J. John Sepkoski: “Stressful environments may be producing the major changes in the history of life.” Fossil dating, for instance, has prompted investigators to conclude that large grazing animals first appeared in the Arctic and migrated to temperate climates “a couple of million years or so” later, while redwood and birch species originated in the polar regions “some 18 million years” before they appeared in more temperate latitudes.

No positive explanation of why harsh environments spawn evolutionary advances has been formulated by the scientists, but they offer two conjectures: “One possibility...involves the odds of survival. This theory holds that harsh niches actually produce no more biological advances than pleasant niches do, but that novelties in rugged regions are tougher and survive better. A second explanation holds that stressful environments indeed spawn more biological innovations, because communities there are small and isolated. Under such conditions, genetic changes—the raw

material of evolution—sweep through like a brush fire.”

The article concludes that “the findings are too new to apply to human evolution, but at first glance they appear to fit the facts. Anthropologists believe that our ancestors became fully human only after they left their secure life in the trees for the harsh world of the savanna...”

In the *Cosmo-Conception*, p. 123-124, we are told: “In...one word, ‘adaptability,’ we have the great secret of advancement or retardation (in evolution). All progress depends upon whether an evolving being is flexible, adaptable and pliable, so as to be able to accommodate itself to new conditions, or whether it is crystallized, set, and incapable of alteration. Adaptability is the quality which makes for progress, whether an entity is at a high or a low stage of evolution.”

On pages 339-340 we read: “Starting with the simplest organism, the Life which is now Man built the Form to suit its necessities. In due time, as the entity progressed, it became evident that new improvements must be added which conflicted with the lines previously followed. A new start must be given it in a new species, where it could retrieve any previous mistakes which experience taught would preclude further development if the old lines were adhered to, and thus the evolving life would be enabled to progress further in a new species.”

Adaptability and epigenesis, then, are the key words of evolution, and where best to practice these qualities than in an alien, unfriendly, hostile atmosphere in which obstacles and challenges to survival abound. It is easy for any species, human or otherwise, to exercise its daily routine in the “pleasant places” of the world, unchallenged and undisturbed. The test comes when the cushioning of ease and plenty is removed, and the entity has to fend for itself deliberately, pragmatically, and aggressively.

In the case of the animal, adaptation of form is essential to survival under adverse circumstances. In the case of humanity at its present stage of development, adaptability of form must be paralleled by the mental adaptability that places concern for the welfare of the human race above individual self-interest. In contrast to the animal, humanity has been given the vehicle of mind, which permits reason and should also be turned toward the development of spiritual understanding—thus preparing for the next step up the ladder of progress.

FETAL MUSICAL AWARENESS

Proof that infants in the womb are aware of environmental factors in the “outside world” is presented in the February 1984 *Science Digest* article, “Musical Taste in the Womb.” A British research psychologist has introduced “dozens of fetuses to music’s charms while monitoring their heartbeats,” and in each instance found that the music altered the fetal heart rate.

“Clifford Olds placed headphones on a pregnant

mother's belly, and her unborn baby listened to a waltz from Gounod's *Faust*. The baby responded immediately, says Olds, 'as if it wanted to get up and dance.'

The researcher noted, without going into detail, that different kinds of music caused different patterns in the heart beats. He has even predicted a baby's personality based on its fetal response." Fetal twins monitored some years ago reacted differently to the same song, with one heartbeat slowing while the other accelerated. The accuracy of Olds' immediate prediction that the twins would be fraternal—one introvert, the other extrovert—later was confirmed by the mother when the twins were two years old.

Of particular interest is Olds' suggestion that "perhaps at some point, music will be used as a treatment for fetal distress." The power of music as a factor in healing is being ever more widely appreciated, and we are glad to see this recognized—even if still only in theory—in application to unborn Egos as well. Certainly this information confirms the belief that prospective mothers should consider carefully the nature of the music, and other cultural and general environmental factors, with which they surround themselves.

COMPUTER-INDUCED TENSION

Current jokes and cartoons concerning computers that break up once happy homes evidently have considerable basis in reality. "Thousands of people are experiencing stresses in their relationships because of computers," says psychologist Thomas McDonald, of Transition Associates in La Jolla, California, 'and there'll be many more as the computer becomes a part of our lives.' Computers are consistently, satisfyingly logical, McDonald notes, and for many people they become a refuge from the messy complexities of inter-personal relationships."

This excerpt from the article, "Techno-Stress Invades the Home," (*Science Digest*, February 1984) indicates that the problem indeed is not a laughing matter. Marriage counselors are working with an increasing load of "computer plagued couples," in which one partner, "nearly always males who deal with computers at work," either has become so obsessed with computer operation that he isolates himself from family and other human relationships, or he has become so accustomed to exercising the control that computer manipulation permits that he finds it increasingly difficult to make personal adjustments required in the give and take of human interaction. "Linear logic...is not what personal relationships require."

MIT Professor Joseph Weizenbaum notes: "The computer acts as a selector. It attracts people who have trouble with personal relationships anyway. Then it's like creeping alcoholism. There are a lot of people who have two to three martinis at lunch and are looped all the time."

Certainly computers have their place in modern life,

and they can and do play a vital role in many phases of business and scientific activity. For any person to allow computer operation to become the "consuming passion" in life, however, to the neglect of human relationships, of observation of and interaction with Nature and other phenomena not detailed on the video screen, and of cultural offerings that are not "orchestrated" electronically, sets, we believe, a dangerous precedent—particularly for young people. Daily we learn more of students so addicted to computers that it seems impossible to pry them away; their days and nights are spent in front of a machine that, regardless of the fascinating information that may be revealed through its use, clearly has "mesmerized" them into a one-sided approach to life. If indulged in for too long, this behavior cannot help but retard the "heart side" of the individuals evolution, and even his ability simply to accept the companionship of his fellow humanity.

SOFTWARE PSYCHOLOGY

The latest addition to the software field has been dubbed "psych-out software" by *Newsweek* January 16, 1984). One such product is a program called "The Sales Edge...designed to give salespeople a detailed strategy for manipulating customers into buying through a matching-up of the psychological characteristics of both parties."

Michael Rogers, in the article "Psych-Out Software," writes: "...automated psychological testing (which can offer 50-page assessments of everything from a patient's temperament to his potential for drug addiction) has become big business. More than a dozen firms now offer psychological software to clinics, hospitals, law-enforcement agencies and insurance companies, and some observers now fear widespread misuse—for example, if insurers used the results to justify halting psychiatric benefits."

Under the Sales Edge program, the user types in, on a computer, agreement or disagreement with 80 personal statements. Then the user is asked to rate the intended customer by agreeing or disagreeing with 50 adjectives, such as "talkative" or "sarcastic." Following this, the program produces an eight to ten page report suggesting "what to expect" from and "how to succeed" with the customer and specific strategies for opening, presentation, and closing of the sales pitch "tailored to the customer's psyche." The program defines characteristics of the customer, in terms of such qualities as "dependence" or "sensitivity," which are not expressed in the initial questioning. These determinations have been considered "uncannily prescient" by some of the people so described.

The Sales Edge program's originator, James Johnson, head of Human Edge Software Corp., Palo Alto, California, explains that, although the program "can't measure esoteric things, dark impulses lurking in the heart," it does classify both the salesperson and the

customer in one of twelve personality types—a classification “which determines what specific advice the program will deliver from a distillation of several hundred academic papers and popular treatments on the psychology of sales techniques.” The program selects the appropriate techniques for each encounter.

In spite of the enthusiasm generated in some circles for this type of program, “using computers to manage relationships is not a universally agreeable idea.” James Milojkovic, a Stanford psychologist, warns: “people could again become very worried about computers encroaching in their lives. They may think... ‘People are using this technology against me.’ Will we need defense programs against this kind of software?”

We suspect that, given the “manipulative” mentality that still exists among many people who place selling their wares or having their way in other matters regardless of the will and wishes of other people concerned, the best “defense program” will come from *within* each individual human being. Such defense, against endeavors to force our actions in any way and especially against endeavors which may be unknown or only suspected by those against whom they are directed, will take the form of strengthened willpower oriented toward a knowledge of and desire to observe Natural Law and the rules of both right living and selflessness.

Subliminal advertising already is prevalent, and programs such as this one to “manage relations” may well represent only the tip of the “computerized iceberg” that is to come. To counter one form of “software offense” with a program of “software defense,” only to have that in turn countered with another “offense,” ad infinitum, seems absurd, and can contribute more than a little to the tensions of an already nervous world. (This is not to say, of course, that such a cycle of programming and counter-programming will not take place!)

What we all must do, particularly in the face of clandestine, electronic, or any other manipulative attempts to influence human thought and action, is to strengthen ourselves to the point at which “none of these things move me.” Once the Higher Self fully is in control, no outside coercion, however qualified, cleverly disguised, gently administered, or innocently garbed, will be able to coerce in any direction or toward any objective which the Higher Self does not wish to pursue. Our individual wills, under full control of the Higher Self, will be more than a match for any external techniques employing real or implied pressure. We will do what we deem to be right, whether in matters of speech, deed, purchase, franchise, social behavior, business, or anything else, simply because we think it is right and regardless of the endeavors of private interests to determine our choices for us.

Of course, such strengthening cannot come overnight. To be completely free of the temptation or in-

clination to submit to outside influences, and especially those less than obvious in character, one must be dedicated wholeheartedly to higher Principles. Any vestige of selfishness will make the individual vulnerable to some form of influence outside of his or her control. The saying that “Every person has his price,” although perhaps not always applicable in terms of financial gain or any other obvious form of “kick-back,” is true insofar as the subtleties of selfishness are concerned. An individual may well be sufficiently upstanding to reject crass offers of bribes, power, prestige, or perquisites, however munificent they appear. Still, if he does retain any vestige of selfish interests, he is in a position to fall prey to more subtle forms of rationalization designed to encourage him “just this once” to buy something he secretly yearns for or to support a measure which he regards as dubious but which does, nevertheless, assist in the pursuit of one of his pet projects or private goals.

Thus, the only true safeguard lies in control, by the Higher Self, of the Ego’s vehicles and willpower. Only then can “right thinking and right action” rule in every facet of the person’s life and being, regardless of external pressures to the contrary.

FAMILY TRAUMA: YOUTH TRAUMA

At a AMA-sponsored conference considering “The Impact of Life-Styles on Child and Adolescent Health Problems,” speakers concurred that “the breakdown of the family unit and social order were largely responsible for many of the problems of today’s youth.”

The conference, held in Chicago in October 1983 and reported in *Vegetarian Times*, January 1984, was attended by medical experts from all over the United States. It focused on problems such as the following: “The suicide rate for teenagers has more than tripled in the last 20 years. It is the leading cause of death among teenage males. Alcohol and drugs are responsible for the deaths of 8,000 teenage drivers a year and for the traffic injuries of 40,000 others. Among the one million teenage girls who become pregnant each year, more than half are unmarried, 20,000 are aged 14 or younger, and 400,000 have abortions.”

Altered life styles which underlie these statistics stem from changing social and economic factors, the fact that mothers of relatively young children increasingly are working outside of the home, more “latchkey kids” are left alone because of inadequate day care, and “changes in the family, less extended family support, more stress and more susceptibility to forces like alcohol and drugs—for both parents and their children.”

One speaker said: “The rise in teenage suicide rate, unwanted pregnancies, and homicide in the young, parallels the divorce rate, the unemployment rate and the fragmentation of the family.”

These statistics and conclusions speak for themselves, and parallel similar reports appearing periodically in re-

cent media presentations. Indeed, common sense alone should indicate that fragmentation of the family and consequent loss of parental security and support can be extremely traumatic to children and teen-agers who by nature are as yet ill-equipped to cope alone with the "realities" of a harsh world. We must remember that the Ego does not have a complete set of vehicles for its use until age 21, when the mind is born. This is three years *after* the legal age of adulthood in many places. The vital body is born at age seven and the dangerously self-willed, coercive desire body at age 14. This is just when the adolescent requires the most supportive and compassionate parental guidance. These days, it seems, such guidance is ever harder to come by, because in many cases the parents are otherwise occupied or unavailable.

We realize that, for some families, present economic factors do necessitate the gainful employment of both parents in order to provide necessities and minimal comfort. Other parents, however, who neglect their children in order to earn salary for nonessentials and luxuries, who harm their children by breaking up families simply for reasons of self-indulgence, or who are derelict in parental duties because of self-induced drug or alcohol addiction, are sowing grim debts of destiny that will create unenviable conditions for them in future lives.

"PRETTY POLLY'S" PROGRESS

"A Parrot Speaks its Mind," (*Science Digest*, February 1984,) tells us that:

"Parrots, rather than chimps or dolphins, may be the first animals to hold meaningful conversations with humans—if the remarkable performance of Alex, a red-tailed African gray at Purdue University, is any indication.

"Ethologist Irene Pepperberg has, over the past six years, taught Alex what she calls 'basic communication skills.' At last count, Alex could proficiently identify, request or refuse more than 50 objects using vocal labels. And he can correctly identify new objects by stringing together separate symbols already in his repertoire.

"Pepperberg has achieved these results with what she refers to as a model-rival presentation. Two humans demonstrate the type of interaction required by performing in front of the parrot. One person, acting as the 'trainer,' asks the second person to identify the object, then hands it over if the answer is correct...."

Although Alex is only one of thousands of members of his species, these birds, too, evidently are beginning to come close to the individualization which formally will commence with the Jupiter Period when the animal kingdom enters its "as human" stage. Certain birds, of course, have been able to mimic and "talk" for centuries, but the fact that this particular specimen can identify and name objects seems to indicate a more advanced "intellectual precocity." It will be interesting to observe the results of similar experiments with other parrots. □

Treasure Your Self-Respect

Should you gain applause from the whole world, where is your profit or glory if your innermost being has a secret knowledge of your own unworthiness?

You may lie and succeed in making all who hear believe you, but—you *know the lie*. You may rob another and never be suspected, but—you *know the thief*. You may betray every confidence and retain the faith of your victims, but—you *know the traitor*.

The measuring standard of your true success is not what the world thinks, or what the other fellow says; it is what *you know yourself* to be. It is what you have locked away in the secret chambers to which *you, alone, carry the key*.

If, when you take your own measure, you find yourself to be lacking in honor and integrity and cannot believe in yourself, then you have undermined the foundation of your whole life structure and you are a failure even though prosperity crown your every effort.

You may ignore and trample upon every divine law, you may deceive the world, you may cheat yourself, but you will never fool your God. You sometime will have to face squarely that part of yourself which is God, for each human Spirit is a tiny ray emanating from that One Great Force which fills the world with its immensity and is ever present everywhere.

On the other hand, if you believe in your own manhood or womanhood, if you have faith in your own purpose and endeavor, if without shrinking, you can turn the searchlight of your self esteem into the shadowy corners of your being, and if you obey the instincts of your better self and stand by *what you know is right* even though you stand unchampioned and alone, the prologue to your Book of Life will be *success*, for you have preserved the faith of the *One who knows—yourself*.

When the scales of justice in the hands of our Lord weigh the final judgment, what will be God's mandate regarding someone who has stood on the summit, a statue of marble chastity rigid in unbending grace, in coldness, and in intolerance, with arm never lifted to scatter a crumb to the human race—a self-styled saint gazing into the yawning abyss of hell yet saying, "There is no hell, no suffering"?

What will be God's mandate regarding someone whose debts are many and whose faults are hundred-fold, who has stumbled and dragged down his Spirit, who has descended deep in the valley and traveled the shadowy path but on the way gave a hand to a fellow human being and performed an act of kindness for a wayfarer, and who rose out of the depth and conquered the demons within, fighting his way through darkness and despair to lay at the feet of his Maker scarred fragments of manhood cemented by God's holy love?

What will be the judgment?

—I. M. S.

Book Reviews

***Blessed Among Women*, by Arnold Michael, D.D., P.H.D., DeVors & Co., Inc., 1641 Lincoln Blvd., Santa Monica, CA. 90404.**

Blessed Among Women is a most unusual book! Its simplicity amazes us while its depth of understanding encourages us to read and reread many of the profound passages contained within these pages.

In this story of the Holy Family, Arnold Michael weaves a delightful blend of esoteric knowledge, biblical history, and his own keen intuition in such a way as to make the life of Jesus, Mary, and Joseph come alive with an intensity that teaches as it entertains.

The subtitle of the book is "A Metaphysical Portrayal of the Feminine Principle," and it seeks to show the reader how this can give birth to the Christ Light in each person's life, enabling him or her to express a greater capacity for love, wisdom, and power. Little known details of Mary's life are brought forth in such a way that we feel intimately in tune with her thoughts and experiences as she goes through the trials of being prepared to give birth to her son, Jesus.

The book begins with Mary as a young girl in the Temple, one of the Temple Maidens. Each morning she would stand near an isolated balcony of one of the buildings greeting the morning Sun.

As the Sun rose above the Mount of Olives, Mary talked with the Voice that seemed to come from that magnificent golden glow. On this particular day she was telling the voice that this was her fourteenth birthday and soon she must leave the Temple and marry.

The Voice came from the Sun with authority, yet gentleness, telling her that this was the day she had been preparing for ever since she had entered the Temple at age three. Mary always thrilled at that voice from the Sun, but today it seemed ever more insistent and gentle than before. It continued: "Tomorrow the priests will choose for you a husband, and your covenant with motherhood shall begin. Be not frightened; you have prepared yourself well!"

Her dialogue with the Voice was interrupted by a rustle among the evergreens behind her. Quickly Mary turned and saw the suspicious eyes of Zaele, one of the other Temple Maidens, watching her. Zaele ridiculed Mary and the prophecies concerning her, and today was just one more episode in Mary's life that made Zaele the personification of all the misery and loneliness she had suffered during her stay in the Temple.

This particular incident in the life of young Mary, whether it be fact or fiction, illustrates a trial which faces many of us who are on the path to discovering occult and mystical truths. It shows vividly how a person can find himself at odds with another who seems determined

to block his quest for happiness in such a way that hateful thoughts and actions soon may be forthcoming.

The Annunciation of the coming birth of Jesus was given by the Angel Gabriel to Mary. In order to share this divine experience with his readers, Mr. Michael has provided such a beautiful and dramatic description of this event that one cannot help but think it happened exactly as written: "*Suddenly Mary's room was filled with a soft yellow light! Light that streamed in vibrant shafts through the latticed windows...The question Mary had been pondering when the light suddenly appeared was answered by a Voice coming from within her room. 'Fear not, Mary,' it said, 'for God has found you worthy!' Trembling with awe Mary released the lattice and prostrated herself humbly upon the floor. Always before the Voice had come from the distant Sun. Now it was in her very room. But it was not the same Voice; a quality of infinite gentleness was missing. The Voice spoke again. 'Behold! I bring the Light of the World which you shall conceive in your womb. When it is brought forth you shall call his name Jesus! He shall be great, the son of the Highest, and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his Kingdom there shall be no end.'*"

Infinite humbleness overwhelmed Mary. Her entire life had been directed toward this moment. Desperately she desired that naught within herself be lacking. Meekly she asked: 'How shall this be, seeing I know not a man?' Instantly the Voice answered. 'With God nothing is impossible.'...Mary lifted herself to her knees and with her head still bowed in humbleness said: 'Behold the Handmaid of the Lord; be it unto me according to your words.' Then she felt the departure of Gabriel, but the light which he had brought remained within her room.

Slowly this light began to move. Around the room in a circle it moved, spinning faster and faster. As the light spun the circle became smaller and brighter until it became an inverted golden cone suspended above Mary. Lower and lower descended the spinning golden vortex. When the golden cone of light reached Mary its outline disappeared and Mary was enveloped in light. She felt as though her being were composed of a myriad of tiny candles all of which were suddenly lighted. Upon the sweep of their combined flame she seemed to soar higher and higher until she was swept into the realm of unconsciousness."

The final chapters of *Blessed Among Women* relate some of the anguish and joy that Mary was to experience before and after the Crucifixion of her beloved Son. Even though she knew the end of His earthly life was near, she was not totally prepared.

'He sat beside her in silence for a moment, then tenderly took her hand in his. When he spoke, it seemed to Mary that his tone had never been so gentle

and loving. 'Remember when I first spoke to you from the sun?' Mary nodded. Jesus continued, 'Soon my earthly mission will be completed and I want to express my gratitude to you for making it possible.' Mary was too stirred to speak. All she could do was put her lips to his hand. Jesus raised her face and smiled reassuringly into her eyes.... 'Remember when the angel appeared in your room and announced that I would be born to you?' In reverence Mary nodded again. 'And the light came into the room, formed Itself into a golden cone and entered your body?' Mary closed her eyes with awe as she remembered. Jesus continued, 'That particular Light of the Holy Spirit has a special work to perform for man. It entered your body so that It could be infused into my earthly body. And now the time has come for It to be released so that It can begin Its work.'.... 'What is Its work?' Mary asked. 'It is to awaken man's soul from within. Before a seed can bear its fruit, it must be helped from the inside as well as the outside. Its growth is not only pulled upward by the outside sun, but it is also pushed upward by the tiny image of the fruit living within the seed. It is this inside image and likeness that shall be awakened and pushed upward by my released Light....' Mary trembled with dread as she forced herself to ask, 'How will this Holy Light be released?'

"For a long moment his only answer was to look upon her face, his eyes aglow with indescribable tenderness for what he knew his answer would do to her. Very gently he said, 'Since it is blended with my blood, it can only be released through the spilling of my blood.' "

The final act in this living drama of Jesus the man and Christ Jesus the Spirit made flesh is brought forth from the Cross when He speaks to Mary, His mother and John, the beloved disciple, proclaiming "My God, my God, how Thou hast glorified Me!"—often translated as "My God, how Thou hast forsaken Me!"

"His eyes closed as his head dropped to His chest. A soldier approached with a spear and pierced his side. As the gushing blood struck the air, it instantly became a blinding light, flashing and reflecting like lightning through the entire area. The light was so bright that it hid the sun, and the earth, seemingly darkened, trembled. Many cries of fear and awe were heard.... Mary stared up at the Light with wonder in her eyes.... 'How glorious! How glorious is the Light!' she exclaimed."

—N. D. W.

Gifts of Unknown Things, by Lyall Watson, Simon and Shuster, New York.

Lyall Watson is a distinguished biologist as well as a famous nature writer. Here he blends his scientific knowledge with creative and imaginary vision in an endeavor to find explanations for the experiences of supernatural phenomena that he encounters as a teacher on a remote island in Indonesia. He gives many interesting scientific notes in this writing and also

presents the point of view of a seeker—an agnostic trying to understand a young girl, Tia, with startling gifts of power. He describes the beauty of the island and its culture and records experiences by which he feels haunted. Tia grows from a young girl to a mature master who knows and understands the workings of Nature, yet uses her powers only in love. A battle begins between Tia and the minister who lives on the island. It is reminiscent of the stories of Christ, Who, after healing the sick, was encountered by the Pharisees who neither saw nor understood that such powers come with an awareness and love of God. The story weaves its way to a dramatic and climactic ending and one for which all are striving—to live as a Christed one. As we walk the path of the cross, we may be left alone and unloved, as Tia is. We may be opposed by those who put "walls" of fear around the Truth because they do not understand that Truth is infinite and cannot be walled in. We also may meet many people like the author who are striving to find answers to the supernatural. This is an adventurous and powerful story. It is about a culture completely different from the Western culture, yet we can find parallels in many ways. It is a story that may leave the reader feeling as haunted as the events it describes evidently left the author. —K.A.W.

The Sound of Light (Experiencing the Transcendental), by Irina Starr, DeVorss and Co., P. O. Box 550, Marina Del Rey, CA. 90291.

This is a spiritual record of a woman who is a modern day mystic. She started reading philosophy at the age of 5 and practicing the Presence of God. Here she reveals, through prose and poetry, spiritual unfoldment and gives an enriching look at life itself. One morning she awakened to a translucent light penetrating her room and an awareness of the life in every atom of everything she saw. She describes in detail the beauty and unity that she encountered. As the years went on and she continued to pray and read, she was overcome with ecstasy and joy and a personal awareness of the power and presence of God working within her. She also described the utter selflessness that resulted from knowledge of the complete Will and Power of God within her. She heard within herself a choir constantly singing: "Holy, Holy, Holy, Lord God of hosts." Yet, she continued, in her transcendent state of awareness of God within herself, to work in the modern-day material world. She eventually became aware that everything is God and all is contained Therein, and she describes this in simple classical words which are inspiring and uplifting. She aids all her readers who desire to find God and live for Him in all things. Through her words, she creates the Being of God in beauty and majesty as few other mystics have done. This is a book to be read over and over again to lift the spirits and grow in an awareness of the Love and Presence of God in our own lives.

—K.A.W.

Readers' Questions

We welcome questions from our readers regarding the *Western Wisdom Teachings* and/or their application to our life and work in the world. Answers presented as space permits. Send questions to Editor, *Rays from the Rose Cross*, P. O. Box 713, Oceanside, CA 92054 USA.

SPOKEN FROM THE CROSS

Question: Why, when Christ Jesus knew His destiny and had, indeed, offered to make the Sacrifice that was about to take place, did He cry on the Cross that God had forsaken Him?

Answer: This question long has puzzled Christians. The answer seems to be that the Aramaic words used by Christ Jesus have been mistranslated. Dr. George Lamsa, ethnologist and Aramaic language authority, states in his book, *Gospel Light*:

"The Aramaic word *shbakthani* is derived from *shback*, which means to keep, reserve, leave, spare, forgive, allow, permit...The last letter of the word *shbakthani* indicates first person singular.

Eli, Eli, Imana shbakthani reads, 'My God, my God, for this I was kept,' or 'spared,' that is to say, it was my destiny to die this kind of death. It does not mean, 'My God, my God, why hast thou forsaken me?' as translated in the King James version...The Aramaic words 'forsaken me' are *taatani* derived from *taa*, to forsake or forget...and *nashatani* from *nasha*, to forsake or forget...If Jesus had meant that he was forsaken by God, he would no doubt have used the word *taatani* or *nashatani* and the people near the cross would have understood. The Galileans who were present knew he actually meant his destiny was fulfilled. This is why none of the apostles have commented on his saying. Had Jesus meant forsaken, St. Paul at least would not have missed its significance."

WHEREABOUTS OF THE DENSE BODY OF JESUS

Question: What became of the dense body of Jesus which was placed in the tomb, but was not found Easter morning? If the vital body of Jesus is preserved to be used again by Christ, what does Jesus do in the meantime for a vital body? Why would it not have been more practical to have obtained a new vital body for Christ

at the Second Coming?

Answer: The answers to these questions are taken from Max Heindel's writings:

Study of the Scriptures reveals that it was the custom of Christ Jesus to draw apart from His disciples, and they knew not whither He went—or if they did, no mention has been made of it. However, the reason was that, being so glorious a Spirit, His vibrations were too high for even the best and purest of physical vehicles. It was, therefore, necessary to leave it frequently for a period of complete rest so that the atoms might be slowed down to their customary pitch. Consequently, Christ Jesus was wont to go to the Essenes and leave the body in their care. They were experts, and the Christ knew nothing about handling such vehicles as He had received from Jesus. Had not this rest and care been given, the dense body of Jesus would have disintegrated long before the three years' ministry was ended, and Golgotha never would have been reached.

When the time was ripe and the earthly ministry was ended, the Essenes ceased to interfere. Then things took their natural course, and the tremendous vibratory force imparted to the atoms scattered them to the four winds, with the result that when the grave was opened a few days later no trace of the body was found.

This is in perfect harmony with natural Laws known to us by their operation in the Physical World. Electric currents of low potential burn and kill, while voltage of many times the strength passes through the body without harmful effect.

Light, which has a tremendous vibratory rate, is pleasant and beneficial to the body, but when focused through a lens the vibratory rate is *lowered* and we have force which destroys. Likewise, when Christ, the great Sun Spirit, came into the dense body of Jesus, the vibratory rate, being lowered by the resistance of the dense matter would have burned up the body if nothing had interfered. The force was the same, the result identical—save that as it was true, invisible fire which burned up the body of Jesus, and not fire clothed in

flame, as in ordinary manifestation of fire, there were no ashes. In this connection it is well to remember that fire sleeps invisibly in everything. We do not see it in the plant or the animal, nor in the stone, yet it is there, visible to the inner vision and capable of manifesting at any time when it takes a garment of flame from physical substance.

On page 408 of *The Rosicrucian Cosmo-Conception*, the second line of the last paragraph has a bearing on the present subject. It reads: *Upon the death of the dense body of Jesus, the seed atom was returned to the original owner.*

During the three years' interval between the Baptism, where He gave up His vehicles, and the Crucifixion, which brought the return of the seed atoms, Christ Jesus gathered a vehicle of *ether*, as an Invisible Helper gathers physical matter whenever it is necessary to materialize all or part of the body. However, material not matched with the seed atom cannot be appropriated permanently. It disintegrates as soon as the willpower assembled in it is withdrawn, and this was, therefore, only makeshift. When the seed atom of the vital body was returned, a new body was formed, and in that vehicle Jesus has been functioning since, working with the churches. He never has taken a dense body since, though perfectly able to do so. This is presumably because his work is entirely unconnected with material things.

The reason why the vital body of Jesus is preserved for the Second Coming of Christ, instead of a new vehicle being provided, is that, as Lucifer admits in *Faust*: "For ghosts and Spirits it is the law, that where we enter we must withdraw."

When in the natural course of events the Spirit comes to birth, it enters its dense body by way of the head, bringing with it the higher vehicles. On leaving the body at night, it leaves the same way, to re-enter in the morning in like manner. The Invisible Helper also withdraws and re-enters his body by way of the head, and when at length our life on Earth has been lived, we soar out of the body for the last time by way of the head, which is thus seen to be the natural gateway of the body. Therefore the pentagram *with one point up* is the symbol of white magic which works in harmony with the Law of Progression.

The black magician who works against Nature subverts the life force and turns it downward through the lower organs. The gate of the head is closed to him, but he withdraws by way of the feet, the silver cord protruding through the lower organs. Therefore it was easy for Lucifer (in *Faust*) to enter the study of Faust, for the pentagram turned with two horns toward him represented the symbol of black magic. However, on trying to leave, he finds the one point facing him, and cringes before the sign of white magic. He can leave only by the door because he entered that way, and thus

he is caught when he finds the way is blocked.

Similarly Christ was free to choose His vehicle of entrance into the Earth where He is now confined, but once having chosen the vehicle of Jesus, He is bound to leave by the same way. Were that vehicle destroyed, Christ must remain in the cramping surroundings till Chaos dissolves the Earth. This would be a great calamity, and therefore the vehicle He once used is most carefully guarded by the Elder Brothers.

In the meantime Jesus has been the loser of all the soul growth accomplished during his thirty years on Earth prior to the Baptism and contained in the vehicle given the Christ. This was and is a great sacrifice made for us, but like all good deeds, it will redound to a greater glory in the future. This vehicle will be used by Christ when He comes to establish and perfect His Kingdom, and it will be so spiritualized and glorified that when it again is restored to Jesus at the time when Christ turns the Kingdom over to the Father, it will be the most wonderful of all human vehicles. Although it has not been taught, the writer (Max Heindel) believes that Jesus will be the highest fruitage of the Earth Period on that account, and that Christian Rosenkruz will come next. "Greater love hath no man than that he lay down his life," and giving not only the dense body but also the vital body, and for so long a time, is surely the ultimate sacrifice.

THE COMFORTER

Question: What is the meaning of the words of Christ Jesus: "I will pray the Father, and He shall give you another Comforter?"

Answer: God, the Supreme Being, has three aspects: Will, Wisdom, and Activity. These manifest through our solar God as the Father, the Son (Christ), and the Holy Spirit (Jehovah). Christ Jesus was referring to Jehovah in the statement mentioned. This great Being has two sides. One phase of His work is done from the outside as a Giver of Law, and law, when it is supplied from without, is a taskmaster that drives us to do this or that, or prohibits us from doing other things. It demands an eye for an eye and a tooth for a tooth.

This is Jehovah, the Author of the Law, but when the time comes that we have *received the law within* and are not driven from without, the taskmaster becomes a Comforter. The whole universe is governed by law; everything in the world rests upon law, and laws are our safeguards as well as our taskmasters.

The moral Laws given by Jehovah on Mount Sinai were designed to bring us to the Christ, and when Christ is born *within*, the law of the Holy Spirit also enters in. Then the Holy Spirit is the Comforter, because we do *willingly* the things that are prompted by the inner urge to do right. □

Nutrition And Health

EASTER EATING

Cucumber Cocktail
Olympian Salad
Chinese Onion Omelet

French Carrots in Brown Sauce
Mushrooms with Peppers
Pineapple-Cheese Icebox Pie

All recipes from *New Age Vegetarian Cookbook*.

CUCUMBER COCKTAIL

2 cups pineapple juice

2 cups unpeeled coarsely diced raw cucumber

Put juice in liquefier before adding cucumber. Run machine for 2 minutes. Chill and serve.

OLYMPIAN SALAD

6 or 8 lettuce leaves

8 un sulphured dried peach halves

1 cup blanched almonds, flaked

1 1/2 cups fresh alfalfa sprouts

Distilled water

Unfiltered honey

Soak peaches for 1 or 2 days before salad is desired. They may be placed in wide-mouthed jar, covered with distilled water, capped tightly, and refrigerated. Drain. Arrange with sprouts on lettuce and garnish with nut cream. This is made by adding honey and distilled water to almonds and stirring until fairly thick but of smooth-running consistency.

CHINESE ONION OMELET

3 cups chopped raw onion

3 Tbs cornstarch

4 eggs, lightly beaten

Sprigs of parsley

Chopped pimento

1/4 cup vegetable oil

1/2 Tbs brown sugar

1/8 tsp paprika

3/4 tsp vegetable salt

Grated Parmesan cheese

Put oil in medium sized saucepan; add sugar and onion, sauteing until onion is yellowed and tender, stirring frequently. Add seasoning and cornstarch. Pour eggs into hot onion mixture, then drop by generous tablespoonsful into good-sized skillet containing enough oil barely to cover bottom. Cook first on one side and then the other, like pancakes. When serving, garnish with pimento and parsley, sprinkling with cheese. Serves 6.

FRENCH CARROTS IN BROWN SAUCE

Small carrots, scraped
Boiling distilled water
Vegetable salt

1 Tbs butter
1 Tbs unbleached flour

Steam carrots in boiling water until tender, drain, saving liquid. Melt butter in skillet; add flour and stir until well-browned; gradually add the carrot liquid. Simmer until thick and smooth; season; add carrots. Serve immediately.

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MUSHROOMS WITH PEPPERS

1 lb mushrooms, sliced
2 large green peppers cut in 1/2" strips
1 Tbs lemon juice
1 tsp brown sugar

1/4 cup olive oil
1/4 tsp oregano, crushed
1/4 cup pitted ripe olives, sliced
1 tsp vegetable salt

Saute mushrooms and peppers in oil for 5 minutes. Add the remaining ingredients, except salt; simmer 15 minutes. Just before finished add salt. Chill until serving time. Serves 8.

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PINEAPPLE-CHEESE ICEBOX PIE

Crumb Crust:

4 cups wheat flakes
2 Tbs brown sugar

4 Tbs melted butter or margarine

Crush flakes fine (makes 1 cup); add sugar and butter. Mix well. Press into 9" pie pan; reserving 3 Tbs crumbs for topping. Chill thoroughly in refrigerator, or bake 8 minutes in 375F oven.

Filling:

1 Tbs vegetable gelatin
1 cup soft cottage cheese
1 cup crushed fresh pineapple (incl. juice)
3 eggs, separated
2 Tbs lemon juice

1/4 cup cold water
1/3 cup brown sugar
1/2 cup brown sugar
1 tsp grated lemon peel
1/2 tsp vegetable salt

Add gelatin to cold water, set aside. In cold double boiler beat egg yolks slightly, adding pineapple and juice, lemon peel and lemon juice together with 1/3 cup sugar; cook over hot water, stirring until thick; add gelatin, stir until melted; remove from heat. Put cottage cheese through wire strainer, adding to hot mixture; cool until beginning to thicken. Beat egg whites with salt; when stiff gradually beat in 1/2 cup sugar and fold into pineapple-cheese mixture. Heap in chilled crust, sprinkle with reserve crumbs, and chill for 3 hours or longer.

Noise: Its Effect on Health

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

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

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

Material scientists have yet largely to recognize the deleterious effect of noise on the spiritual side of man's nature, but they are certainly aware of its destructive effects on the physical body. Medical journals and popular news media alike carry information relative to the damage which a high noise level can do to hearing ability, nerves, and, indirectly, to other vital organs. Many people know by experience, without added confirmation from learned medical treatises, that sudden noises are detrimental to those with weak hearts and other ailments, that prolonged exposure to the sounds of construction will bring on a headache if nothing worse, and that the very least damage a sleepless night caused by noise will do is to reduce energy and efficiency the next day. These consequences, however, unfortunate as they are, are largely temporary. The permanent results are of far greater importance.

Medical reports have warned that after one hour of listening to strident modern music—the noise level of which averages from 90 to 100 decibels, thus equaling that of a pneumatic drill—a temporary hearing loss can result. Continuous exposure to this type of noise is likely to produce progressive and permanent damage to the ear. It seems safe to say that, of all the racket to which modern civilized man is exposed, "music" blaring from radios, records, television, and the live performances of professional and amateur neighborhood groups, is the most omnipresent and the most continuous.

Sufficiently prolonged noise also can damage the nervous system, particularly of those more evolved individuals whose vehicles are becoming sensitized as they try to live lives of service and spirituality. Nervous disorders, of course, often result in other physical impairments as well, and in badly deranged bodily functions, thus limiting the person's usefulness to society as well as his ability to make the most of his present physical existence.

Anyone who wishes to preserve physical well-being and make spiritual progress must protect himself as much as possible from the type of uproar that serves only to undermine him. Of course it is not always possible to escape entirely. For economic and other reasons, people often find it impractical to move when an airport is built nearby, or a freeway is constructed near the home in which they have lived for many years. It is possible, however, to turn off radio and TV, to teach children the rudiments of stillness and serenity—at least while indoors—and to fix the noisy muffler on the car. It is possible to speak in modulated tones and even to wear ear plugs if all else fails.

It is not necessary, however, to achieve complete silence at all times, even if this were possible. There are many sounds, now so often largely drowned out in the clamor of our times, that are soothing and beneficial to health, happiness, and general well being. First, of course, there is classical music—the "universal medicine" as well as the "universal language." Certainly it is not as easy to find this kind of music on the radio as it is to tune into the inescapable beat of "rock". Many metropolitan areas, however, have at least one classical music station. In addition, it is as easy to play classical as popular records and tapes. The selection of classical recordings from which to choose is extensive. Musical instruments, too, are finding their way into more and more homes, and those who play them, particularly young people, can be encouraged to develop their proclivities and talents along classical lines.

It is not easy to persuade most young people that the blatant sounds of the popular music to which they are, for the most part, so devoted, is both physically and spiritually destructive. If children are accustomed from infancy to the sounds of classical music, however, a

lasting foundation is built, and even if, during adolescent years, they are temporarily drawn to the "other kind" of music, the classical foundation will more than likely again exert its influence after they reach maturity.

There are other sounds, too, which are soothing to the nerves and refreshing to the Spirit: the laughter of children at play or the excited call of a youngster announcing a new discovery; the voices of Nature manifested in singing birds, croaking frogs, chirping crickets, tapping woodpeckers, and buzzing bees; the liquid tones of a rushing stream and the thunderous roar of an ocean tide; the melancholy cries of seagulls; wind rustling through the trees; and the sound of a gentle spring rain on the roof. Human voices, too, can be beautiful: the call of greeting of a loved one returning home; the gentle tones of a mother speaking to her children; the halting, perhaps quavering, voice of a grandparent reminiscing about the "good old days;" and the resonant, trained voice of a fine actor pronouncing his lines. Comforting, too, are the purring of a contented cat as she appropriates her master's lap for a siesta and the gentle thumping on the floor of a happy dog's tail. The list of sweet, soft sounds on the everyday domestic scene is endless, if we would just turn down the blaring TVs and electric guitars long enough to hear them; the soothing sounds of Nature are legion, if we would occasionally travel the back roads to get to them instead of continually racing from here to there on freeways, hearing only the car radio and the noise of other vehicles.

The occult student knows that if an individual, through ignorance, negligence, or indifference, permits his physical—or any other—vehicle to deteriorate during the present lifetime, the archetype for his next embodiment will be weakened, and he will consciously, with considerable effort of will, inconvenience, and probable suffering, have to rebuild what once already may have been a reasonably healthy, well-functioning instrument. Certainly this is what will happen to those people who, by needlessly exposing themselves to the many appalling, deafening noises all too prevalent everywhere, damage their complex hearing mechanisms, nervous systems, and other organs, destroy—whether they know it or not—their peace of mind and, in general, impede evolutionary and spiritual progress. The toll that unnecessary noise can take of all four of man's vehicles is far greater than most modern laymen or physicians possibly could conceive.

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

—Diana Dupre

Healing

Healing Power of Praise

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

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

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

Hate, greed, jealousy, and all other disease-producing attitudes disappear quickly in the magic presence of thanksgiving and praise to Deity. Realities of the Spirit become established in the body.

Easter is pre-eminently a time of rejoicing and praise. It is at this Holy Season that the Christ, indwelling Planetary Spirit of our Earth, is freed from His hampering material vehicle so that He may return for rejuvenation to His Father's throne in the World of God.

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

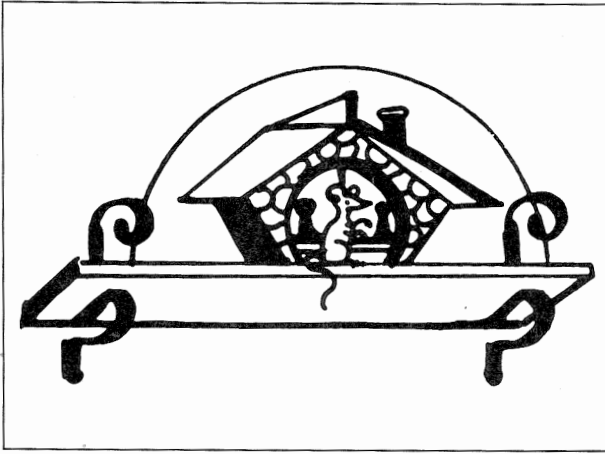
Our opportunity at this time is for regeneration. By opening our hearts and minds to the Essence of Love about us, we may bring in the spiritual harmony that dispels all ills.

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

HEALING DATES

April1—8—14—21—28

For Children



"Sweetie Face Series"

This continues the series of children's stories featuring the cat, Sweetie Face. Other stories in the series will be published in subsequent, although not necessarily consecutive, issues of the Rays.

"Observing"

Mr. Tweetz came over to where Bobby Mills sat on the bottom step of red concrete stairs that climbed up to a matching porch, onto which opened the heavy green front door of Grove Street House. He shuffled in bedroom slippers, a long gold watch chain swinging from a vest stretched across his stomach. It was attached to a watch hidden in a pocket. His thick red moustache flared angrily below the round tip of his nose. A baseball cap covered his balding head, revealing clumps of red hair bunched over each ear.

He leaned down to talk with the little boy in a loud voice that could be heard by the workers across the street in Campbell's Garage and Tow Service. This was his usual tone. "Can I borrow your cat for a few hours, Son?" he asked hopefully.

"Why, Mr. Tweetz?" Bobby looked surprised.

"My wife and I are expecting a rare visit from her parents this evening, and we happen to have a," he lowered his voice to a hoarse whisper, "a mouse problem in our house."

"Won't your cat, Sneaker, do?"

"He's patrolling outside, all around the grounds. We need all the help we can get indoors tonight. I'm going to coax that little stray mother cat with two kittens to

come and live with us once she's ready to leave that old wrecked jalopy in the used car lot next to your place." Mr. Tweetz had a pleading expression on his shiny face. "Just for this evening, can we have the loan of your cat?"

"He won't leave his territory here, Mr. Tweetz, I'm sorry to say."

"Perhaps if you came over with him and stayed until our visitors left," suggested his neighbor. "I was told that mice never build their nests where there is a scent of a cat, nor will they come out of their hiding places if a cat is around."

"Why don't you get rid of them?"

"Well, Bobby, I never like to harm anything personally. Mice are such cute little things. If only they wouldn't chew up everything and dirty up the place!" He threw up his hands in a gesture of despair. "A cat is their natural predator. Both pit skill against skill and the experience sharpens their senses, which adds to their past accumulated experiences. I prefer cats as a means of rodent control. It's more humane, in my opinion."

"I'll come over this evening with my cat, Mr. Tweetz," promised the little boy, willing to help the situation. "How about 7:00 pm?"

"Fine!" exclaimed his neighbor, smiling, rubbing his hands together. He hurried home, hoping his visiting mother-in-law wouldn't see any mice. She was so overly critical! The old lady's faculty for extreme neatness and fussiness made him feel uncomfortable in her presence.

"What was that all about?" asked a suspicious voice from under a shrub growing by a tall green fence which divided the property from a used car lot.

"Is that you, Sweetie Face?" asked Bobby, looking around and seeing the foliage parting to reveal a handsome set of whiskers.

"Who did you think it was, an Eskimo in a Kyack?" retorted the sarcastic puss, coming closer. "I heard you and Tweetz mention the word mice."

"There's a mouse problem next door."

"There wouldn't be if Sneaker spent less time in our geranium bushes spying on me and more time at home," snorted the big orange striped tomcat.

He looked up and down Grove Street, as the busy traffic went by. "I never catch birds or rodents," he stated matter-of-factly. "I'm half vegetarian, you know. I'm satisfied with my commercial cat food. Live and let live, I always say! Now, if I were on my own and facing starvation, that's another story altogether," he said, twitching his tail nervously.

"I promised Mr. Tweetz we would go over to his house for a couple of hours while his in-laws are visiting. He believes the mice will hide if they pick up your scent." The small boy touched his pet gently. "Just for two hours," he coaxed.

"Well, maybe we can practice observing. It will come in handy when you are a Space Man someday. We

should all be as observing of our surroundings as we can be, impressing the pictures on our minds. We can use the two hours to advantage by practicing observation," said the big cat thoughtfully. "Every Space Man should be acutely aware of his immediate environment at all times, right?"

"Right," agreed Bobby, not quite knowing what Sweetie Face wanted him to observe. "Meet me here on the front steps at seven, no later," he said, turning to go indoors.

"Tweetz's watch is always five minutes fast, so be here a little earlier," the cat grumbled, climbing a rope of ivy from the porch up to the small peaked roof, where he crouched looking down at the scene below.

Just before seven, Bobby and Sweetie Face went to Mr. Tweetz's house next door and spent the following two hours with him, his wife, and her visiting parents. After a pleasant evening munching red apple slices, and hot buttered popcorn, and practicing observing, Bobby left with his big orange striped tomcat to return home and sit for a few minutes on the front steps.

"Well," said Sweetie Face, "what did you see?" Headlights from passing cars clearly outlined him in the dark. His eyes shone luminous green.

"I saw the elderly couple seated on the blue couch in front of the window. Two mice ran along the top of the sofa. One stopped to sniff the back of her hair and then over to sniff the back of his coat collar. The other one ran up the lace curtain behind them."

"What else?"

"There was a little weather house on a wall shelf. Inside were two carved figures on a bar attached to a thermometer. They swing in and out according to the daily temperature," the little boy described patiently. "Mr. Tweetz's mother-in-law got up and went over to admire it. She talked about the realistic carved mouse inside the weather house. She never realized it was a live mouse she was looking at, looking back at her."

"I noticed that too," answered the smirking tomcat, enjoying the cool night air after being indoors for two hours.

"A piece of popcorn dropped when Mr. Tweetz was eating it. A mouse ran out from under the piano and carried it under the sofa. Mr. Tweetz never noticed and I heard the sound of baby mice squeaking from inside a sewing basket filled with yarn near the fireplace."

"All in all, about how many mice would you say you observed tonight in Tweetz's front room?" The big puss watched Bobby's face intently.

"Counting the one looking out of a hole in the pillow of Mrs. Tweetz's chair, I would say eight."

"Nine!"

"You missed the tiny one sitting on the toe of your shoe watching you eat popcorn."

"How could I have missed that one?" asked Bobby, certain that he had counted them all so very carefully.



"We often fail to see what is closest to us," said Sweetie Face.

"I must remember that when I become a Space Man and fly past the Moon in a long silver rocket ship to visit the planets," murmured Bobby, thinking out loud.

"Don't forget to observe the Moon, when you do. It's closest to Earth."

"I will do that, Sweetie. I'll inspect it carefully, especially it's dark side, or the side of the Moon we never see from our planet." The little boy leaned over and lowered his voice to a whisper, speaking in his pet's ear. "How many mice do you suppose Mr. Tweetz, or the others, saw tonight?"

"Not a one," answered the big orange tomcat.

"Why not?"

"The better one observes, the more one sees," replied his pet, glancing over his shoulder. "We were the only observers in the room."

Getting up to go indoors, Bobby turned before entering the sturdy green door of Grove Street House, saying, "I'm glad Mr. Tweetz is going to give the stray mother cat and her two homeless kittens a home with him."

"He'll need them, what with Sneaker out moonlighting on other fences than his own. There's no mice on my territory!" The sly puss looked in the direction of the geranium bushes which rustled angrily in the darkness. Or, was that just the rising wind? He gracefully sauntered over to the high green fence dividing the property from the used car lot. With one leap up, he continued to walk along the top rail.

From a clump of iris beside the red concrete stairs, a mother mouse with beady eyes peeked out, watching him leave. Close behind her trailed three tiny mice cautiously imitating her calculated movements. Frightened but willing to learn, pink noses tested the air for signs of danger, ready to scamper quickly under-cover should their mother see fit to do so. □

—K. L. M.

For Children

"Easter"

After attending Easter church services, Bobby Mills seated himself comfortably on the red concrete front steps of Grove Street House which met with the main sidewalk along Grove Street. He felt a bit special, dressed in his Sunday best, shoes polished, and gleaming brown hair neatly combed. He balanced a colorful Easter basket on one knee, a large purple satin bow tied securely to the braided handle. With pleasure, he searched through the artificial green grass for his favorite treats.

Hearing footsteps, he looked up to see Mrs. Tweetz coming toward him, rocking on high heels, her plump body swaying from side to side. Her eyes, behind glasses, twinkled at the small boy. She placed a gingerbread rabbit in his basket, decorated with pink icing.

"Thank you, Mrs. Tweetz," he smiled shyly. "You're welcome to help yourself to any of my Easter eggs. I've got plenty of them."

"In that case, I'd like this red jelly bean egg," replied his next door neighbor. "I like the color red." She placed it in her mouth, chewed vigorously, then made her way slowly back home. He could hear the creaking of the high garden gate as she disappeared from view.

"Red I like, but orange is my favorite color," came a familiar voice from under a shrub growing luxuriously at the base of a tall green fence that divided the property from a used car lot on the other side.

Bobby, startled, turned and asked, "Is that you, Sweetie Face?"

"Who did you think it was, the Easter Bunny?" A big orange striped tomcat walked out of the foliage and sat down beside his owner on the steps.

"No, but he left you an egg in my basket. It has your name on it." Bobby, grinning, held up an orange-colored hard boiled egg.

"I'd like it much better if the shell were removed," suggested the pleased puss, eyeing it with eager anticipation. Once the egg was peeled, he took several bites with obvious enjoyment. After which, he cleaned his face and whiskers thoroughly with one plushy mitt. "Best egg I ever tasted," he purred with satisfaction. "Eggs are a symbol of Easter."

"Why?" asked Bobby, looking with renewed interest at all the pretty eggs in his basket.

"An egg is actually a large seed and, as you know, out of all fertile seeds come the various forms of life. Even the Earth is an enormous seed."

"No! Really?" He looked over at the brief garden on either side of the front steps, recalling all the seeds planted that were now leafy plants, many with flowers in full bloom. "How can so much come out of

something as tiny as a seed?" he wondered.

"Life is everywhere. Inside the seed, outside the seed. Life fills all of time and space. The purpose of a seed is to contain life in order to specialize a particular form for a Spirit to inhabit," replied the knowledgeable puss. "This is how a tree knows it is a tree and a chicken knows it is a fowl. A seed contains all the material needed to build a definite physical form."

"If Earth is an enormous seed, as you say, where does the material come from that builds the millions of living forms we know are on this planet?"

"Forces within our Sun ignite with those within our planet and produce an energy field ideal for beings to live and grow in for various lengths of time."

"Why?"

"For experience! Nothing grows without experience and there is no experience without growth." The cat added, looking wise, "We're not here just to be happy or sad. We are here to learn and pick up experience. We are truth seekers."

"How about the other planets, Sweetie Face?" Bobby nibbled on the ear of his gingerbread rabbit. "Does our Sun ignite with different energies there that produce forms for living things that are not like ours?"

"Maybe. We don't know for sure. I sometimes think man can't see the life existing on the other planets because his senses are purely physical. That is, physical conditions native to Earth, as we know them to be at this time."

"If white light contains all the colors within it, perhaps we aren't seeing those beings in the proper light," suggested Bobby thoughtfully, hoping he made sense. "There must be many, many colors we can't see yet."

"There is more around us that is invisible than what is presently visible to our eyes," agreed the big orange cat, peering over at the geranium bushes. There was no sign of Mr. Tweetz's rangy gray tomcat with the nose scratches and slit ear tips, who often secreted himself there to spy on his striped neighbor.

"In a distant time, I believe man will visit the other planets and be able to see and talk with the beings living there," stated the little boy, his eyes shining with interest. He loved space science conversations and books.

"Someday I will be a Space Man and fly in a silver rocket ship past the Moon, the planets, and on into outer space to travel amongst the galaxies, Sweetie Face."

"You'll be there!"

"I want you to be with me." Bobby reached out a hand and stroked the big orange striped cat affectionately. His fur felt velvety to his touch.

"I'll be there!"

"There's another orange egg in my basket for you. Shall I peel off the shell?" When his pet nodded, he proceeded to do so and then placed it carefully before him on the step. "Happy Easter, Sweetie," he said softly. "Today we are here. Tomorrow we will be there, together." □

—K. L. M.

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The Rosicrucian Fellowship is an association of Christian men and women banded together for the purpose of helping to make Christianity a living factor in the world. Its teachings give a definite, logical, and sequential explanation of the origin, evolution, and future development of the world and man, from both the spiritual and scientific aspects. The Fellowship has no connection with any other organization.

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August 6—10, 1984

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Some of the discussions to be held under the general theme of “Universal Brotherhood” will include the following topics:

Present Problems, How to Overcome Them
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Through this gathering at International Headquarters, Mount Ecclesia, in August 1984, we hope to chart the course of *The Rosicrucian Fellowship* for the coming years so that it may become one of the most powerful spiritual centers in the world. Our dream is to unite our members in a global network of dedicated individuals, each practicing the spiritual Truths of the *Western Wisdom Teachings*, each developing the Christ within, and each growing in service to humanity.

If you cannot attend in person, we hope you will be with us in spirit and in prayer. We welcome contributions such as letters, articles, and artwork, and invite our readers to send whatever they would like to share “from the heart” with the conference participants.

Send all inquiries, suggestions, and materials to:

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