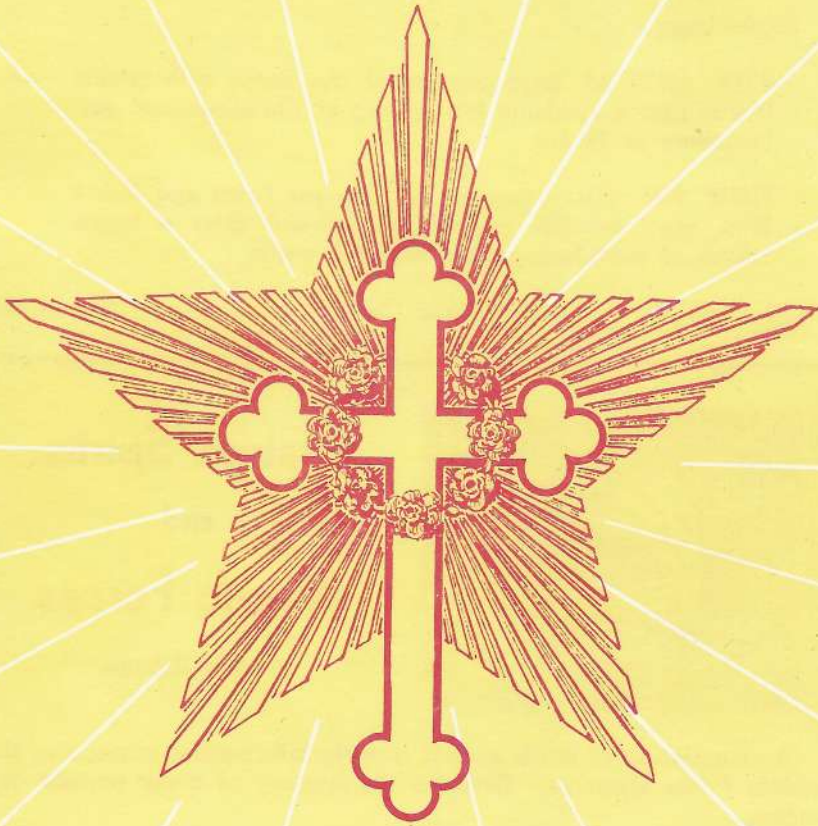


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RAYS from the Rose Cross



*The
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The Mystical Interpretation of EASTER

AN EVENT OF MYSTIC SIGNIFICANCE

By MAX HEINDEL

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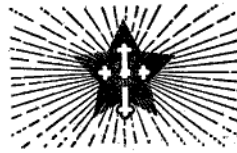
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Now is Christ risen from the dead,
and become the firstfruits of them that
slept.

For since by man came death,
by man came also the resurrection of
the dead.

For this corruptible must put on
incorruption,
and this mortal must put on immortality.
O death, where is thy sting?
O grave, where is thy victory?

—1 Corinthians 15

Time

On the shores of time,
That mighty ocean of man's creation,
There awaits a reality of Life,
All lives, will live, has lived all along.
Yet,
Man still gropes along in darkness,
While the Light is present all about him.
How many aeons will it take till he sees
The Illuminated Hue, the presense of:
THE NAMELESS ONE,
THE CREATOR.

—Thomas Decker

Laborare Est Orare

Christian, rise, and act thy creed,
Let thy prayer be in thy deed;
Seek the right, perform the true,
Raise thy work and life anew.

Hearts around thee sink with care;
Thou canst help their load to bear,
Thou canst bring inspiring light,
Arm their faltering wills to fight.

Let thine alms be hope and joy,
And thy worship God's employ;
Give him thanks in humble zeal,
Learning all his will to feel.

Come then, Law divine, and reign,
Frest faith assailed in vain,
Perfect love bereft of fear,
Born in heaven and radiant here.

—F.A.R. Russell



Enaureoled in the heart of man
The image of Christ—an ideal pure—is
born
To be crucified hourly, yet to endure,
to adorn
Life's achievement, the conquest of
self;
Through Eternity's cycles of time,
Impaled upon the living cross sublime,
Until transfigured, glorified
Each heart is wholly purified
Through suffering love in service won
And man in deed becomes God's son:
As in Jesus of Nazareth manifest
The ideal lives, an accomplished guest.

—Zina Barton Partridge



EDITORIALS

The Victory of Life

The light of the Easter sunrise is dimmed before the Light of the newly risen Christ. Even the tomb, ordinarily a place of gloom and darkness, is filled with the radiance of angels.

How appropriate that the setting is a garden where all of nature is joining in putting on new life. The very message of Easter is Life, for who, in the presence of this vibrant Life and Light, can any longer believe in death?

"I have come that they might have life and have it abundantly," the Christ had told the people, but they didn't understand him. Now here was abundant life indeed! Life so abundant that the cross could not quench it nor the tomb contain it.

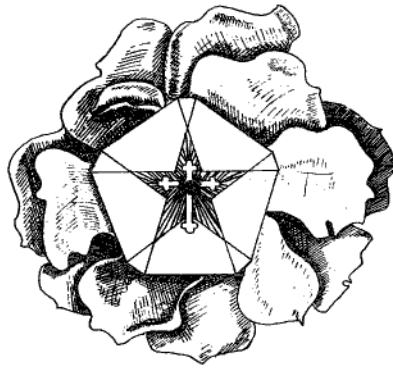
The joy of that Easter morning is felt anew each year as we contemplate with wonder the Love that came forth in full power at that time. Even now we do not comprehend its full significance. We bow our hearts in adoration and worship, then lift our voices to join with the triumphant words of the angel, "He is risen."

"Let us attune our hearts to this great cosmic event; let us feel thankful from the very bottom of our hearts that He is now about to be freed from the earth's fetters; that the life wherewith He has now endued our planet is sufficient to carry us through the time till next Christmas."
Letters to Students

St. Paul said that we must put off the old man and put on the new man. In the ecstasy of this high and holy time we vow to renew our efforts to this intention.

In the holy light of Easter morning hope is reborn with the sunrise. The fear of death disappears with the morning mist as darkness vanishes with the Light. Life stands forth, forever victorious.

Mystic



Light

The Lesson of Easter

MAX HEINDEL

(Taken from a Lesson to Students written in 1918).

And again it is Easter. The dark, dreary days of winter are past. Mother Nature is taking the cold, snowy coverlids off the Earth, and the millions of seeds sheltered in the soft soil are bursting its crust and clothing the Earth in summer robes, a riot of gay and glorious colors, preparing the bridal bower for the mating of beasts and birds. The song of life sounds loudly above the dirge of death. "O death, where is thy sting? O grave, where is thy victory?" Christ has risen — the first fruits. He is the resurrection and the life; whosoever believeth in Him shall not perish but have everlasting life.

Thus at the present season the mind of the civilized world is turned towards the feast we call Easter commemorating the death and resurrection of the individual whose life story is written in the Gospels, the noble individual known to the world by the name of Jesus. But a Christian mystic takes a deeper and more far-reaching view of this annually recurring cosmic event. For him there is an annual impregnation of the Earth with the cosmic Christ life; an *inbreathing* which takes place during

the fall months and culminates at the winter solstice when we celebrate Christmas, and an *outbreathing* which finds its completion at the time of Easter. The inbreathing or impregnation is manifested to us in the seeming inactivity of winter, but the outbreathing of the Christ life manifests as the resurrection force which gives new life to all that lives and moves upon the Earth — life abundant, not only to sustain but to propagate and perpetuate.

Thus the cosmic drama of life and death is played annually among all evolving creatures and things from the highest to the lowest, for even the great and sublime cosmic Christ in His compassion becomes subject to death by entering the cramping conditions of our Earth for a part of the year. It may therefore be appropriate to call to mind a few ideas concerning death and rebirth which we are sometimes prone to forget.

Among the cosmic symbols which have been handed down to us from antiquity none is more common than the symbol of the egg. It is found in every religion. We find it in the Elder Eddas of the Scandinavians, hoary with age, which tell of the mundane egg cooled by the icy blast of Niebelheim but heated by the fiery breath of Muspelheim until the various worlds and man had come in-

to being. If we turn to the sunny south we find in the Vedas of India the same story in the Kalahansa, the Swan in time and space, which laid the egg that finally became the world. Among the Egyptians we find the winged globe and the oviparous serpent, symbolizing the wisdom manifest in this world of ours. Then the Greeks took this symbol and venerated it in their Mysteries. It was preserved by the Druids; it was known to the builders of the great serpent mount in Ohio; and it has kept its place in sacred symbology even to this day, though the great majority are blind to the *mysterium magnum* which it hides and reveals — the mystery of life.

When we break open the shell of an egg, we find inside only some variously colored viscous fluids of various consistencies. But placed in the requisite temperature a series of changes soon takes place, and within a short time a living creature breaks open the shell and emerges, ready to take its place among its kin. It is possible for the wizards of the laboratory to duplicate the substances in the egg; they may be enclosed in a shell, and a perfect replica so far as most tests go may be made of the natural egg. But in one point it differs from the natural egg, namely, that no living thing can be hatched from the artificial product. Therefore it is evident that a certain intangible something must be present in one and absent in the other.

This mystery of the ages which produces the living creature is what we call life. Seeing that it cannot be cognized among the elements of the egg by even the most powerful microscope (though it must be there to bring about the changes which we note), it must be able to exist independently of matter. Thus we are taught by the sacred symbol of the egg that though life is able to mold matter, it does not depend upon it for its existence. It is self-existent, and having no beginning it can have no end. This is symbolized by the ovoid shape of the egg.

When we have the true knowledge conveyed by the egg symbol that life is uncreate, without beginning and without end, it enables us to take heart and realize that those who are now being taken out of physical existence are only passing through a cyclic journey similar to that of the cosmic Christ life which enters the Earth in the fall and leaves it at Easter. Those who die are only going into the invisible realms, whence they will later take a new dip into physical matter, entering as all living things do the egg of the mother. After a period of gestation they will re-emerge into physical life to learn new lessons in the great school. Thus we see how the great law of analogy works in all phases and under all circumstances of life. What happens in the great world to a cosmic Christ will show itself also in the lives of those who are Christs in the making.

Furthermore, we must realize that death is a cosmic necessity under the present conditions, for if we were imprisoned in a body of the kind we now use and placed in an environment such as we find today, there to live forever, the infirmities of the body and the unsatisfactory nature of the environment would very soon make us so tired of life that we would cry for release. It would block all progress and make it impossible for us to evolve to greater heights such as we may evolve to by re-embodiment in new vehicles and placement in new environments which give us new possibilities of growth. Thus we may thank God that so long as birth into a concrete body is necessary for our further development, release by death has been provided to free us from the outgrown instrument, while resurrection and a new birth under the smiling skies of a new environment furnish another chance to begin life with a clean slate and learn the lessons which we failed to master before. By this method we shall some time become perfect as is the risen Christ. He commanded it, and He will aid us to achieve it.

Forgiveness of Sins

James Noel

In the New Testament we read that John the Baptist appeared as a preacher in the Judean wilderness preaching: "Repent, for the kingdom of Heaven is upon you." Today, on many street corners, we find modern day self-styled John the Baptists preaching repentance as a means to salvation. Few people stop to listen to these street corner preachers. Most of those who do stop are already set in their beliefs and stop only to argue their favorite ideas.

To the intellectual these activities are quite incomprehensible to begin with. How can mere repentance or acceptance of a name save you! To the average student of occultism these beliefs of repentance and salvation seem childish and therefore he tends to dismiss them as not being valid. After all, the student of the occult knows all about the mysteries of Life and Death, of Reincarnation and Karma. With all this knowledge the student of occultism finds it hard to believe that there are still people who believe what the street corner preachers are preaching: "Salvation through repentance."

Yet if we take a moment to consider the fact that the street corner John the Baptist is quoting from the Bible, and that the Bible is indeed an occult Book, then there must be some truth to what he is saying. As we know, there are a number of different levels on which the Bible may be read. There is the fundamentalist level on which one interprets everything literally. Then there is the orthodox level, which allows for more personal and symbolic readings. And thirdly there are different levels of Occult interpretation.

The Occultist is always quick – too quick sometimes – to point out that the Fundamentalist and the Orthodox read-

ings tend to over-emphasize certain points or areas. Yet the Occultist is guilty of the same error, especially when it comes to Karma.

Karma and Reincarnation are Eastern terms and ideas. They represent only one level of understanding of the Cosmic Truth. Rebirth and the Law of Causation, or Consequence, are Western terms and they represent a higher level of understanding of these same Cosmic Truths.

Karma denotes fate or destiny. One is said to enter life with the karma from past lives, and that this person will be rewarded or punished according to his or her Karma. This level of understanding is Jehovistic. It was true under Jehovah and it is still accepted by Hinduism, Buddhism and Theosophy. This doctrine of Karma is not a Christian Doctrine, nor is it one taught in the Rosicrucian Philosophy. Karma is a term we should eliminate from our vocabulary. We have no need for it. A term that reflects more accurately the higher teaching embodied in the Christian Religion and in the Rosicrucian Philosophy is the Law of *Consequence*. This term represents a higher conception of the Cosmic Truth and allows for free will, repentance, and divine grace.

Mr. Heindel tells us that all race-religions were religions of the law, and creators of sin through disobedience of that law. In *Romans 3:20* we read: "For 'no human being can be justified in the sight of God' for having kept the law: law brings only the consciousness of sin." Mr. Heindel further tells us that all race-religions are of the Holy Spirit. They are insufficient because they are based on the law, which makes for sin and brings death, pain, and sorrow. In *Galatians 3:24* we read: "Thus the law was a kind of tutor in charge of us until

Christ should come, when we should be justified through faith and now that faith has come, the tutor's charge is at an end."

Karma is a doctrine of the race-religions. Forgiveness of sin is a doctrine of the universal religion of the Christ. As we continue, we shall see that the street corner John the Baptist is closer to the Truth of the Christ than the Occult student who accepts the eastern doctrine of Karma. We see that even in its most fundamental or orthodox form the Christian religion is truly higher than the teachings of the East. The orthodox doctrine of Atonement has given many an earnest Spirit the strength to strive and, in spite of repeated failures, to bring the lower nature under subjection, during this time of transition from the race-religions to the universal Christian religion. This doctrine will continue to give them strength until the day when they can accept the esoteric Christian doctrines of rebirth and causation.

In the Rosicrucian Teaching we see exactly how the doctrines of forgiveness and atonement work in accordance with the Law of Causation and Rebirth.

We know that the air we breath carries with it an accurate and detailed picture of all our surroundings. The slightest thought, feeling, or emotion is transmitted to the lungs and into the blood and the vital body. The pictures impressed on the vital body serve as arbiters of man's destiny in the post-mortem state. They constitute our panorama during Purgatory.

"The mission of Purgatory is to eradicate the injurious habits by making their gratification impossible." All the suffering for the wrongs of the past life is experienced in purgatory. When man is reborn he is free from evil habits. Every evil act committed is one of free will. That is in accordance with Christian Doctrine, and that is why no Christian can accept Karma which states we enter life to be rewarded or punished according to our past lives.

Mr. Heindel tells us that the events recorded on the vital body may be changed or even eradicated through repentance. He further tells us that repentance and reform are powerful factors in shortening the purgatorial existence. "When we realize the wrong of certain habits or acts in our past life, and determine to eradicate the habit and to redress the wrong committed, we are expunging the pictures of them from the sub-conscious memory and they will not be there to judge us after death. Even though we are not able to make restitution for a wrong, the sincerity of our regret will suffice. Nature does not aim to "get even", or take revenge. Recompense may be given to our victim in other ways." *Cosmo-Conception*, p. 111-112

* * *

"Christ the esoteric Savior is no man, but the Divine Principle in every human being. He who strives to resurrect the spirit crucified in him by his own terrestrial passions, and buried deep in the 'sepulcher' of his sinful flesh; he who has the strength to roll back the stone of matter from the door of his own inner sanctuary, he has the risen Christ within."

—From Mr. Parchment's Notebook

"The chief thing is to have a soul that loves the truth and harbors it where it finds it. And another thing: the truth requires constant repetition, because error is being preached about us all the time, and not only by isolated individuals but by the masses. In newspapers and encyclopedias, in schools and universities, everywhere error rides high and basks in the consciousness of having the majority on its side."

—Goethe

Rule Your Stars

EVANS WATERMAN

This is another in our continuing series on Symbolism.

One of the most challenging of our many difficulties is hidden in the simple instruction "Rule your stars." As we progress in the fulfillment of this difficult task, we rise above the rebellious lower nature, and into the realm of eternal peace — "The peace of God which passeth all understanding." From this high plane, none of the planetary aspects will move us as we rule our stars and exercise mastery over our destiny. Mr. Heindel, being fully aware of the difficulties we must face, affirmed that we must first develop a strong will which should be combined with a perseverance that will never recognize defeat. It was his opinion that when armed with these attributes, it would only be a matter of time until we succeed. On the other hand, should we lack these qualities it will first be necessary to develop them within our own natures.

It is indeed a truism, that success in any endeavor is measured almost exactly by the effort put into it. An old saying appropriately informs us that "We can never tell what we can do unless we try." We also have Mr. Heindel's counsel that "The only failure is our ceasing to try." From this we learn the value of persistence, for no matter how many times we might fail, by persevering we shall eventually develop the fibre to conquer.

Furthermore, as we rule our stars and gain control over the lower nature, we die to the very powers that formerly bound us. Proverbs instructs us that as we achieve this goal, the accomplishment is greater than taking a city.

We find the *Revelation of St. John* also concerned with ruling our stars. We learn in the introductory verses how

revelation, or the REVELMENT OF THE CHRIST, begins within as we reject further domination of the lower emotions. It is a necessary prerequisite that we must first "come to ourselves" and resolve to return to the Father, as did the prodigal son. In so doing, we shall experience an expansion of consciousness that will reveal the Christ within.

Since the goal of ruling our stars implies control over the lower nature, introductory verses of Revelation assume new significance in proclaiming that the "time is at hand." As we interpret the Bible from a spiritual viewpoint, we should keep in mind that reference to *time* is recognition of the *eternal now*. Hence, the time is *now* to anyone capable of reading with understanding. And he is blessed: (for) "Blessed is he that readeth (with understanding), and they that hear the words of this prophecy (with ears attuned to spirit), and keep those things which are written therein . . . for the time is at hand."

St. John pronounces a blessing upon those having consciousness attuned to the higher planes, as they read from *Revelation* with understanding. In other words, through control of our stars, we purge away undesirable actions that have previously influenced our lives. The resulting raised consciousness speaks to us in unmistakable language, and we realize that at last we stand before the door!

We find *Revelation* concerned about the lack of faithfulness displayed by the seven churches, or seven centers within the body which must become active and raised to a new and higher vibratory rate. By this means it becomes possible to develop the higher consciousness, which becomes our pass-key to the heaven worlds — through the door that was "opened in heaven." St. John reveals

his experience in the fourth chapter: "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter."

It is upon these higher planes that true Christianity will eventually be lived at the feet of the Master, as we solve the problem of ruling our stars. By this time, we will have met our Lord in the air — precisely as the Bible indicates. Consequently, it is no surprise to find in Revelation, several accounts of humanity of that future age.

First, however, let us examine the Revelation picture of present-day man. Symbolism of chapter five reveals a book closed by seven seals, and held in the right hand of "him that sat on the throne." Later, when opened, this symbolism suggests a relationship to the problem of ruling our stars, since it describes mankind as he begins his descent into the physical planes. The angel seeks to identify those who would be *worthy* to open the book and loose the seals thereof, for "no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." From this symbolism, we learn how in spite of man's apparent failure, the book could indeed be opened! Credit for this accomplishment is awarded to "the Lion of the tribe of Juda, the root of David (for he) hath prevailed to open the book and loose the seven seals thereof."

When identified, the Lion of the tribe of Juda is none other than a true *heartfelt* spirit of altruism, practiced towards our fellow man with no thought of earthly rewards. In other words, to open the seals that are located within, it becomes necessary to lose ourselves in service to our fellow man. As we work and serve, with no thought of tomorrow, we experience an awakening of the Spirit into the new life, and it is this (the slain Lamb or the Christ Force) that opens the book for us.

We find here another interesting

parallel to our Rosicrucian Teachings, for we have been admonished time and again to begin our endeavours through the channel of service to our fellow man (i.e. through work). It is our labors, with the aid of the heart and mind, that help to perfect the Vital Body; which then becomes the medium through which we become God taught. Further thoughts were expressed by Mr. Heindel, when he indicated how as man spiritualizes his vehicles, "the constitution of the vital body, made of ether, is most materially changed." Since the power to open the seals of the book must come from within, we have the reason why the elder turned to the Lion of the tribe of Juda to perform this act. Clearly, the book of Revelation instructs us that man, as he relies on his five senses, is incapable of revealing the mysteries of this closed book. Here is a barrier that humanity has been attempting to penetrate — thus far without success.

When we "come to ourselves" we shall find many of our physical cares fallen by the wayside. In truth, they are only apparitions, temporary and restrictive in nature, until we pay homage to the Christ within. As we put these principles into operation, we begin the initial effort to rule our stars. Mr. Heindel's illustration of the church steeple becomes a fitting example of these thoughts, for, being broad at the base it illustrates margin for error. The steeple, however, rises to a razor sharp point. This illustrates how, eventually, the requirements for ruling our stars will have become so absolute that no deviation can be allowed, and there will be nothing to cling to but the cross.

As we seek further disclosure of these mysteries, let us consider the symbolism of chapter six. Here, the seals that secure the book are opened. The first reveals a rider on a white horse: "And he that sat upon him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." Once again we have a Biblical story of mankind's journey from

the heaven worlds, or the Father's House, into the pitfall of materiality. Other similar accounts may be found in Genesis, Esther, Job, the Four Gospels, and now in Revelation.

As we consider the white horse symbolism, we find humanity leaving the Father's House, in innocence and with unblemished emotions, as descent is made into the physical realms. Although innocence is indicated, the rider's mission is to go forth to *conquer*. Being given the symbolical bow represents the *will*, which is destined to assist *mind*, as the search is made for truth and light. We gain encouragement from the crown, since it indicates a successful conclusion to the journey. Revelation indicates how the mind is to be eventually "crowned" when the temple(our body) is ruled from the head.

Furthermore, neither the bow nor crown are carried in the hand or worn. This would suggest that during early stages of the mission, our rider's faculties are undeveloped. It becomes extremely significant that the first article held by any rider is the balance scale, held in the hand of the rider of the black horse. Again, the white horse symbolism suggests innocence and purity of the emotions. It should be noted that paraphernalia given the rider contains all the equipment necessary for controlling our stars.

The sequence of the next three horses and their riders is red, black, and pale color. The rider on the red horse would indicate how, at this stage of the *conquest* of the physical planes, the Ego's lower nature is beginning to display a thirst for ambition and power. Small wonder that the *red horse* had power to take peace from the earth and kill! Consequently, with the *red Mars* influence, we find humanity in a pell-mell flight into "chaos" (i.e. disorder). We should not be surprised to find the sword added to the rider's equipment, and this suggests a new outgoing of energy in the battle between the true and false. This further indicates that

our rider is now manifesting passion!

When the third seal is opened, our rider is aboard a black horse. This indicates how mankind has, at this stage, become completely isolated from the Father's House, and is truly eating husks at the swine pen. For the first time in this sequence, however, a change of attitude is indicated, for the rider carries a pair of balances *in his hand*. This signifies that humanity is beginning to weigh in the balances each act committed. The rider is now determining *beforehand* whether or not the irrational acts are worth the price he is being forced to pay in sorrow and pain. We see how the time will come when mankind will be compelled to use his *mind* to evaluate and control his irrational acts.

In summary of this black horse symbolism, we may expect the time to come when humanity begins to understand how every act committed has a price tag attached. Man must learn that the ultimate cost of selfish egotistical actions, in unhappiness and sorrow, has become prohibitive. Mankind will soon, in sheer desperation, have to "come to himself" — as did the prodigal son — and return to the Father's House.

(Continued)

It is not an ordinary but a grand and extraordinary faith which finds God equally adorable in the simplest and commonest things as in the greatest events of life.

With the folding of hands
There's a spreading of wings,
And the soul's lifted up
With invisible hands,
And ineffable peace.

—Evelyn Underhill

GLOSSARY OF BIBLE AND
MYTHOLOGICAL TERMS

(Continued)

- Fire--Spiritual energy. Symbol of transformation and regeneration, the Spirit of God and thus of wisdom. Always associated with Divinity.
- Fish--Initiation that results in the regeneration of man.
- Fishermen--Humanitarians. One on the path of regeneration.
- Flaming Sword--Life force.
- Flood--Uncontrolled Emotions.
- Foot--Spiritual foundation. Degree of understanding.
- Foreskin--Lower nature.
- Forty Days--Time of preparation.
- Four Beasts--Four Recording Angels, or principles in Nature. (earth, air, water, fire)
- Frankincense--Essence of service done in the physical body.
- Fruit--Product of our activity. "By their fruits ye shall know them." Good fruit is the spiritual power gained.
- Fury--Expression of the Law of Cause and Effect.
- Garden of Eden--Spiritual worlds. Etheric Region.
- Garment--The spiritual development of the person. For example, the Golden Wedding Garment.
- Gentiles--Those who have not sacrificed their lower natures to God. Philistines, Egyptians, Amalukites also come under the heading of worldly sensuous people.
- Gethsemane--Oil press that makes the spiritual oil that lights the "lamp" as a result of our decision to give ourselves to the service of humanity as a sacrifice.
- Gird--Exercise restraint.
- Goat--A symbol of lower qualities. In some cases could indicate wisdom and sacrifice.
- Gold--High spirituality. Wisdom. Truth combined out of all.
- Golden Wedding Garment--Soul body.
- Golgotha--Place in the head where the Spirit leaves the body.
- Gospel--Inner understanding of the laws of life and being, whereby the soul learns of its Divine nature, its purpose and destiny.
- Grape--Regeneration
- Grass, Green--For example, green pastures represent a blending of blue, the Father, and gold (yellow rays) of the Christ. Grass is new aspirations coming from the earth or within. See Rev. 9:4
- Grave--Materiality.
- Hail--Disapproval from Heaven. Those who will not repent bring upon themselves retribution through great storms, etc.
- Ham--Lower nature.
- Heart--Emotional nature and qualities determined by manner used.
- Heaven--See the Cosmo.
- Hebrews--People circumcised spiritually.
- Heel--Ancient symbology shows gratitude residing in people's heels.
- Hell--Usually of our own creation.
- Hiram Abiff--The Christ vibration within.
- Horse--Pride of the lower nature. True or false understanding.
- House--Body.
- House Top--Those who dwell in a spiritual consciousness and should not return to the lower emotions.
- Human Body--An instrument through which the Spirit is gaining experience in preparation of the "Golden Wedding Garment."
- Husks--Food lacking in spiritual sustenance.
- Inheritance--The life force.
- Isaac--Child of faith. Wisdom and new joy.
- Ishmael--Child of flesh. Fruit of the flesh.
- Island--An isolated spiritual center.
- Israel--Light.

- Israelites--People circumcised spiritually.
- Jacob--(And Esau) represent the mental and animal consciousness within each of us. Esau (hairy man) the lower nature or first expression which must be supplanted by a higher type - the spiritual Jacob.
- Jericho--Moon city, symbol of the sense life.
- Jerusalem--Spiritualized mind and consciousness. Note that the Christ came to Jerusalem riding an ass (was in control of the life force). This represents the life force being carried up the spinal cord to the mind. Dwelling place of peace.
- Jerusalem, New--Future new and higher state of consciousness. Peace.
- Jew--One who has mastered the lower nature to become a Son of God.
- Job--Persecuted, afflicted.
- Joshua making Sun and Moon stand still--Mastery of the masculine and feminine principle within.
- Jonah, Sign of--Initiation. Dove, Holy Spirit.
- Jordan, Crossing the--Change from physical to spiritual planes.
- Joseph--A type of the Christ-Soul, the self struggling upward from below. i.e. Spiritualized Mind. "Whom Jehovah shall increase."
- Judas--Lower nature. Faculties within that seek to betray the Christ.
- Judea--People who are following the Christ. They are told to go into the mountains, or raise their consciousness.
- Kill--Conquer or destroy.
- King--The Ego with the five senses. Kings of the earth represent the physical senses of the materialist.
- King of Sodom--Lower nature.
- Lake of Fire--Place for those who fail to qualify for the New Jerusalem. They are laggards and will have to repeat their experiences. See Rev. 21:14
- Lamb--Pure one of God. Christ, the Lamb of God.
- Lamp--Vital body that we change into a light as we live spiritually.
- Land of Nod--Trouble, unrest.
- Light--Positive phase of God.
- Lighten Ship--Materiality cast off.
- Lion--Lower nature. Strength.
- Live--To live is to be pure and good. (the opposite of evil).
- Loaves and Fishes--The Christ was teaching about service to mankind (loaves), and Christian Initiation (fishes). Reference is to spiritual teachings.
- Loins, To Gird--Restrain passions.
- Lost Word of Masonry--Reason
- Lot--The material mind.
- Man Teaching--Head path.
- Manna, Golden Pot of--Man (Ego) fallen from Heaven.
- Master Workman--The mind.
- Moab--Materiality.
- Mockers--Lower consciousness.
- Molten Sea--Vehicles of the spiritually developed person. The blending of the head and heart.
- Money Changers--Lower nature.
- Moon--Intuition or heart.
- Moses--Heart or spirit. Drawn from water.
- Mountain--High spiritual plane of activity. The head.
- Mountain, Into--Place of Initiation.
- Mt. Moriah--High spiritual consciousness.
- Mount of Olives--High spiritual plane of peace.
- Mule--Lower nature. Combining the pride of the horse and persistence of the donkey.
- Myrrh--High qualities such as peace or bliss, truth or logic. Qualities of the soul. Temperance.
- Name--Character, consciousness.
- Name, New--Raised consciousness. New name--new character.
- Nation--Multitudes, armies, etc. Represents the faculties and qualities found within. Some of these nations resist the new spiritual qualities.
- Nazareth--Progress through the material life to perfection.

(Continued)

Good Friday

Michael Miles

In a poem by St. John of the Cross we find:

Ah God, My God. When shall it be?
When I may say (and tell no lies)
I live because I've ceased to die?

The answer to this question was given by Christ Jesus on the day of His crucifixion almost two thousand years ago. Following in His footsteps on the road to Golgotha is the way to Life, though death seems to be the end. In a sense this is true – that death is the end, but only death to a world which has proved to be the husk of truth. This is the point of liberation for which all true Christians strive.

“Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends....” (*John 15: 13-14*) There is no greater example of this statement than the life of Christ while inhabiting the body of Jesus. His love was so clean and pure that He allowed Himself to be crucified so the world would see He meant what He said. Truly, Christ is the Lord of Love. That fire which burned within Him was so powerful, His Love so divine, that when He was released from the mortal body, the world thought the Sun had gone dark.

Today we are two thousand years past this event and our hearts, instead of feeling lighter, seem heavy with the world's woe. This evokes despair in some when actually it should bring Light. For in this pain there is intense Joy burning to be released – intense Love waiting to be fulfilled. It shows that the Christ within is responding, and the event which happened so many years ago can still happen now, in every heart that aspires to it. Again, at the commemoration of His death, we are preparing for His promise – Life.

When we look about us in Nature the paradox of beauty and pain is seen. The

beauty belongs to Nature, but the pain is of our own making. This is why it is called the Passion of Christ. When we check the word “passion” in the dictionary we find two meanings – one is intense feeling, the other intense suffering. One brings on the other. The love that wells up within the devout Christian for those who are heavy laden with the illusions of the world truly brings “heart pain.” It is not to be thought, however, that this pain is the usual pain accompanying most of the sorrows of the world, for it is not.

It has been said that the more intensely one does or feels something, the more one is aware of its opposite. This may also be said of the Passion, for in this realization, this understanding and feeling of sorrow and suffering which fills the world, there is also the realization of Joy – a Joy no man can explain, for it surpasses any understanding which can be conveyed by words. It is the Joy of Truth, the Truth that sets men free. This is why, at this time (Good Friday) Nature is putting on her fresh coat of greens, reds, blues, and yellows. Out of the pain of the world comes the Joy of the Spirit; Joy that should fill our hearts, for the Spirit of worldly pain is being liberated into the joy of heaven. At this point the lower self has been conquered, purged by pain. The relief felt is shown in the world, for Truth dissipates the world of illusion and the Spirit is shown the way home.

We are all treading the way home and striving to fulfil the command of the Christ – to love God with all our heart, all our soul, and all our mind. We, by virtue of Christ, have the opportunity to continue with the scheme of evolution and rise above the mundane affairs of the world to the realm of the Spirit. By

(Continued on page 115)

Wellspring of Immortality

DAGMAR FRAHME

“**W**hosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” (John 4:14)

Fairy tales and folklore abound with stories of unlimited sources of supply of the stuff of which material dreams are made; the goose that laid golden eggs; Aladdin's magic lamp; and magic pitchers and bowls that are perpetually filled no matter how much may be eaten or drunk from them.

Is there anyone among us who has not, at some time in his life, longed for a similar reservoir of plenty? As children, we were intrigued with the idea of a fairy godmother who granted wishes, and at a very early age knew exactly what our wishes would be should such a generous being ever make herself known to us. As tax-paying, bill-paying adults, few of us would be averse to having in our backyards a magic money tree, from which coin of the realm perpetually could be plucked like so much ripe fruit.

Naturally, there is good reason why such perennial treasure-troves are not forthcoming in real life. We may think that if we automatically had everything we wanted or thought we needed on the physical plane, it would be much easier for us to put the problem of obtaining these items from our minds, and to concentrate wholeheartedly on spiritual matters. We would, we assure our consciences, be very generous with such largesse – and, indeed, we might well be. The object of life on Earth, however, is not tied in with the ease or comfort of amassing or even giving away possessions. It is tied in with acquiring the quality of selflessness. If we were to be granted everything we wanted in the material sense, we would have no occa-

sion to practice the discipline of negating selfishness. We might then think ourselves to be unselfish, but generosity with a boundless supply of *things* cannot be equated with the spiritual generosity inherent in the much more refined ability to give of *self*.

Then, too, there is the lesson of the Midas touch, in which the king, after finally being empowered to turn everything he touched to gold, learned too late that the value of loving human contact far outweighs that of material wealth.

So the purse that is always full and the crock of golden honey – that can never be emptied are confined to the realm of fantasy, capturing the imagination of children and, occasionally, the wistfulness of adults. The practical realist has no use for such tales, however, for he of course knows that a boundless, unlimited source of infinite treasure simply does not exist.

Or does it?

“Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

The water of which Christ Jesus spoke symbolizes the high spiritual Truths of esoteric Christianity. To him who drinks of this water – who subscribes to and *lives* the Christ Teachings – are given the keys of an understanding which puts all material considerations into their proper perspective. The more closely he allies himself with the Christ in this way, the more he leans toward the things of the Spirit and divests himself of the things of the flesh.

He truly will never thirst, because he partakes of the spiritual sustenance which, fully received, negates all physi-

cal craving. Passions, possessions, and, in time, all material wants except the barest essentials needed to maintain the dense body lose their importance for him. The Christ Within – the Higher Self – then comes permanently to the fore, vanquishing the lower self and opening the door to eternal life.

Herein lies the fountain of everlasting plenty – the boundless reservoir of spiritual affluence which multiplies its yield manifold with every higher step on the Path that we are able to take. Here is an inexhaustible source of treasure compared with which the imaginary magic purveyors of perpetual material substance pale into insignificance. The wellspring of spiritual “water” given by the Christ contains endlessly within itself the wherewithal to satisfy all the needs and desires legitimate to the fully matured Higher Self.

This is not to say that the Teachings of Esoteric Christianity are, in themselves, final. As we know, the spiral of evolution is ever upward and Teachings pertinent to one level of attainment are supplanted by something higher when the development of the life-wave so warrants. Each step leads naturally into the next, and the Ego who keeps abreast, so to speak, of spiritual developments, has no trouble making the transition. It is crystallization or retrogression at any point along the way that will cause the Ego to have difficulty in accepting the new.

Esoteric Christianity conveys the highest spiritual Truths that humanity can now comprehend. In its turn, this Religion of the Son will be supplanted by the Religion of the Father, which will present even more sublime concepts. The basic foundation of esoteric Christianity – the ideal of universal love – is an eternally permanent verity. No matter what additional lofty concepts will be found to be contained in the Religion of the Father, and in Teachings even beyond that, we can be very sure that impersonal, selfless love, carried to presently unimagined heights, will continue as an underlying tenet.

Since the law of love is the highest of natural laws, it stands to reason that all spiritual development, present and potential, is based on or closely related to this law. Thus universal love, the keystone of esoteric Christianity, underlies the awesome immortality which is our heritage.

Earthly things, which in due season will pass away and no longer be missed, are even now virtually useless in the absence of spiritual understanding. Earthly treasures wisely used, of course, still have a very considerable place in our evolutionary scheme, but wise use can be made of them only if the spiritual understanding has so far developed that mutual rather than personal concern is the major motivating force in their disposition. This understanding, in its turn, is based on the law of universal love.

The high spiritual Truths – or the “water” of which Christ Jesus spoke – in addition to being a wellspring of immortality also enhance many facets of earthly life. Music, the wonders of Nature, and man’s cultural and scientific accomplishments, all take on a more exalted dimension. Music, to some form of which all men respond, is understood in its true light as proceeding from man’s real home, the Second Heaven in the World of Thought. All forms of art become, to the enlightened Ego, means for expressing lofty ideals, moral lessons, and beauty of the most sublime sort. The use of art to degrade or to portray crassness and depravity is then abhorred and shunned. Material science expands its consciousness and credibility beyond the three-dimensional world of the five senses and slowly becomes spiritualized.

Beauty itself takes on a different meaning; man’s conception of what is beautiful evolves with his spiritual understanding. In the light of spiritual Teachings, friendships become dearer and human contacts more precious. There is a more intense appreciation of the other life-waves evolving on Earth. We learn to consider animals as being in truth “younger brothers.” Plants and

members of the mineral kingdom are now known to be imbued with a destiny as glorious as ours, and, conversely, we realize that our distant past includes steps of development similar to those which they are now experiencing.

With spiritual understanding there comes a new purpose and meaning to everything we do on Earth. Even routine tasks take on a new significance when performed in the context of conscious and deliberate service to others. The phrase, "joy of living," is more than just another cliché. We feel a genuine delight in life – an enthusiasm for learning, growing, and accomplishing in this physical plane of our existence that is far more deeply rooted than had been any previous enjoyment of the pleasures of materiality. We have much more accurate answers to the age-old questions of "Who am I?" and "Where am I going?," and this understanding enables us to live fuller, more rewarding, lives. Everything on Earth to which we can ascribe any degree of worthiness is further enriched when we learn fully to appreciate it and correctly to use it in the spiritual context into which we are moving.

Similarly, the hardships and lessons of material existence also assume a more sensible coloration. Instead of resentfully viewing them as injustices or undeserved sources of pain and anguish, we learn to regard them as opportunities for growth and perfection, to tackle them positively, and to bring Epigenesis to bear in dealing with them.

Epigenesis – creative ability – itself receives a renewed impetus when fully understood in the light of higher Teachings. It is Epigenesis which, ultimately, will bring us to the stage of godhood. The creative potential kept solely within material confines, although undoubtedly great, is minimal compared to what it will be when we have learned to work with natural laws and spiritual forces. It is to this end that we must adjust our sights even now – a fact which is understood by spiritual Aspir-

ants more clearly than by their still materially-oriented contemporaries.

Together with a heightened appreciation of individual creative ability, the Aspirant to the higher Truths also becomes aware of the significant potential of thought power. Development of thought power and creativity proceed hand in hand. It is possible, furthermore, to accomplish seeming "miracles" with the right use of thought power that no amount of mechanical manipulation or other physical expression of Epigenesis could begin to bring about.

Our understanding of the power of prayer, too, assumes new and rewarding proportions. Certainly sincere petitions to an orthodox God are heard and responded to by the Higher Beings whose responsibility it is to do so. True, scientific prayer, as described by Max Heindel, however – prayer of adoration and praise – is far more powerful in its penetration into the spiritual worlds, and far more benefic in its response. When he learns reverently and fervently to offer prayers in this manner, the Aspirant assures himself of an outpouring of divine Light and Love which is the greatest source of spiritual strength to which mankind is presently receptive.

In other respects, too, this "spiritual treasure trove" of the higher Teachings is an unquenchable source of blessings. The more we adhere to these Teachings in practice, the more our qualities of character improve. Aspiration, nobility, magnanimity, honor – these and similar lofty traits will provide us with an essence to be retained throughout eternity.

Those who seek the spiritual fountainhead, however, need look no farther than within themselves. No other quest is necessary, nor would one be profitable, for, in the final analysis, our wellspring of immortality lies only within us. High spiritual Teachings can and do inform, guide, and direct us in awakening, unfolding, and applying the latent divine potential. No matter how sublime, however, neither Teachings nor their

Teachers can do the work for us. The pot of spiritual gold is already present – already a part of us “nearer than hands and feet.” It is up to us, with dedication, practice, persistence, and patience, to learn to make full use of this most precious and everlasting commodity.

Sacrifice is required of the Aspirant to spiritual treasure, ultimately, the sacrifice of everything connected with the personal self. Not only material possessions and lower desires must go, but also even the more esoteric delights whenever they interfere with the Ego’s spiritual responsibilities. In their place, however, will develop the competence, the serenity, the satisfaction, and the indescribable sensation of creative fulfillment that must accrue to the members of the higher life-waves and, ultimately, to the Deity Himself. What earthly treasures, what personal prerogatives, could begin to equal a prize of such magnitude?

An Understanding With Bugs

A STUDENT

The bean field was next to the road, and if I do say so myself, it was beautiful. Tall, healthy plants bore fat, full pods, and it was obvious that no bugs ever feasted on them. Farmers from miles around stopped to admire, and to ask how I discouraged “my” bugs.

“By conversation, mostly,” I said.

“Ha-ha,” they responded. “That’s a good one. You just go out there and talk to the bugs and tell them to go away, huh?”

“Not exactly,” said I. “I set aside one plant for the bugs, and told them that it’s for them to enjoy. I also told them that I need the rest of the beans for my family’s food, so would they please not eat any plants except their own. And they don’t.”

“Ha-ha,” said the farmers again, slamming their car doors. “That sure is funny!” And off they would drive in clouds of dust.

One day my pastor came to the door. She had a garden in which many bugs seemed to be taking all their meals, and wanted to know why my bean field wasn’t plagued.

I told her what I had told the farmers. She didn’t say “na-ha.” She asked me to talk to her bugs, and come to the same kind of understanding with them.

I said, “You can do it yourself. Just explain what you don’t want them to eat and why.”



Doubtfully, she agreed to try.

Next day she called to say that her conversation had had no effect, and that the bugs were still munching indiscriminately. Would I please come over and talk to them? I said I would come over and we would *both* talk to them.

So we did. We told the bugs that the vegetables had been planted so people could be nourished, and the flowers had been planted so people could enjoy their beauty. We said we realized that bugs get hungry too, and pointed out an area set aside as theirs, where they were welcome to eat all they pleased.

After that, it was often remarked that the pastor’s garden and my bean field were the most productive, successful, and good looking agricultural plots in the county. It was sad that no one believed us when we tried to tell them why.

MAX HEINDEL'S MESSAGE

Easter



The Divine Life comes to our planet in three colors. The Sun is three-fold: When we look upon the Sun with clairvoyant vision, it appears that there are three. Just as man is a composite being, and has the physical body and the spiritual body and is himself spirit, so also there is the physical Sun, the Sun composed of finer material and still another influence behind that. When we look upon those with spiritual sight it appears that they are of three colors: there is the blue, which we see in the world as radiated by the highest spiritual impulse, which is the vehicle of the Father; the yellow ray is radiated by the central Sun which we may call the vehicle of the Son; and the physical Sun itself radiates the red ray and this we may call the life of the Holy Spirit. These three rays are gradually radiated into the Earth.

The blue ray has the deepest penetration and the scientists have found by experiments that this is particularly conducive to germination. The yellow ray, on the other hand, is nutrition and there we have the bread of life that comes down from heaven; lastly we have the life of the Holy Spirit, which is the energizing impulse in nature. This great three-fold spiritual impulse is imbedded in the Earth and at the time of the ripening of the grain and of the grape it comes out.

The Spirit that came to birth at Christmas begins to rise at the time we speak of as Easter. Then later on we

have the ascension: there is Whitsunday when the Son is said to have risen and now ascends to heaven to sit upon the throne of the Father. The spiritual impulse wanes again, and when the summer Sun is the highest and the physical activities are the greatest this spiritual impulse is at the lowest, in mid-summer. Then comes again the impulse towards the fall equinox, and we have this continual ebb and flow from year to year. There is no time when there is not such a turning point in the spiritual and the physical work of the world, but as we go along gradually we are reaping more and more benefit from it. Every year Easter becomes a more potent factor in the world; every year that spiritual impulse goes deeper and deeper and at last there will come a time when we shall celebrate Easter in a far different way.

The Earth is now vitalized by the Christ Spirit and it depends upon all of us how we help that Spirit or how we hinder it. We may by our acts do either one or the other, and as Easter is here it is time for us to think what we should do to help liberate that great Spirit, for only as we liberate it in ourselves, can we help to do that.

Everyone of us is a Christ in the making, and Christ said, "These things that I do, shall ye do also," Paul speaks of the Christ being formed in us.

If the Christ is formed within us and we begin to vibrate to these high ideals, then the Earth will grow better and more ethereal.

Paul said, "Knowledge puffeth up, but love edifieth." No matter how much knowledge we have we shall only be as a "sounding brass or a tinkling cymbal" unless we have the Christ love within us. But the more we cultivate that Christ love within ourselves day by day, the more we shall radiate it.

Although we fall so often, yet there should always be a gain. Everyone is capable of standing as an example if he will. As we concentrate on the word "service" we think of how we may serve and benefit others. Perhaps we find the way — perhaps we do not, but let us remember this; it does not matter how limited our environment is, how small the household is, how little time we have, everyone may be an example by the smallest act as well as by the greatest deed.

* * *

GOOD FRIDAY

(Continued from page 109)

our strivings to live the life we lift our fellow men. As a helium-filled balloon lifts the heavy basket, so are we able to lift the world and bring it into the awareness of something higher. This is a heavy responsibility and no time should be wasted lagging behind in the fancies and frivolities of the sensual world; we should set about our Father's business.

As we progress, the day of liberation draws closer; three days of manifestation wait in readiness if we prove faithful. If not, we play the part of Judas to our own natures and the world. *Now* is the time — tomorrow is too late. Let us re-double our efforts to live in Love. Let us keep Christ in our hearts remind-

ing us of our duty. — to free mankind.

EASTER

He has risen
The day star's eye.
He has risen
His time has come to ascend;
He has rolled the stone
and night has flown
Day waits for the blind to see
The deaf to hear.
And the numb to feel their need.

He has risen
Every year
He has risen
Melting winters lonely fear
While the tree's green matures
While the seed outward whirls
And the blood of the year rises
to the head
Of Nature, and those who are ready
are fed
And the step and the music progressess
the steady march turns to dances

And He is risen
Go! visit your life
He has risen
Know it is time to live aright.

—Michael Miles



Studies in the Cosmo-Conception

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

How Humanity is Led Unconsciously

Q. What was the aim of the race religions?

A. The religions of the Holy Spirit, the race religions, were for the uplifting of the human race through a feeling of kinship limited to a group - family, tribe, or nation.

Q. How did this differ from the later religion, the Religion of the Christ?

A. The purpose of the Religion of the Son, Christ, is further to uplift mankind by forming it into a Universal Brotherhood of separate individuals.

Q. What will be the objective of the future religion?

A. The ideal of the Religion of the Father will be the elimination of all separateness, merging all into One, so that there will be no "I" nor "Thou," but all will be One *in reality*.

Q. When will this Religion of the Father come to pass?

A. This will not come to pass while we are still inhabitants of the physical Earth, but in a future state where we shall realize our unity with all, each having access to all the knowledge garnered by each separate individual.

Q. How can this be and individuality still be preserved?

A. Just as the single facet of a diamond has access to all the light that comes through each of the other facets, is one with them, yet bound by lines which give it a certain individuality *without separateness*, so will the individual Spirit *retain the memory of its particular experiences* while giving to all others

the fruits of its individual existence.

Q. What evidence is discernible that humanity is being led through the stages above mentioned?

A. In past ages the Race Spirit reigned alone. Man was content with a patriarchal and paternal government in which he had no part. Now all over the world we see signs of the breaking down of the old system. The caste system, which was the stronghold of England in India, is crumbling. Instead of being separated into small groups the people are uniting in the demand that the oppressor shall depart and leave them to live in freedom under a government of, by and for the people. The same is true of other countries.

Q. Is this a definite trend toward the Religion of Christ?

A. Yes, all over the world the old systems of paternal government are changing. Nations, as such, have had their day and are unwittingly working toward Universal Brotherhood in accordance with the design of our invisible Leaders who are none the less potent in shaping events because they are not officially seated in the councils of nations.

Q. How does this guided evolution of humanity relate to the individual?

A. These are the slow means by which the different bodies of humanity at large are being purified but the aspirant to the higher knowledge works *consciously* to attain these ends by well-defined methods according to his constitution.

Reference: *Cosmo*, pp. 435-437.

WESTERN WISDOM BIBLE STUDY

The Glory of the Resurrection

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. . . . And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him. . . . And as they went to tell his disciples, behold, Jesus met them, saying, All Hail. And they came and held him by the feet, and worshiped him. (Matthew 28:2-10)

A full comprehension of the cosmic nature of the Christ brings a new inspiration to the immortal words: "He is risen." They take on an infinitely deeper and more glorious meaning when we realize that the yearly infusion of Divine Life brought by the Christ Ray as the indwelling Planetary Spirit of the Earth brings at the Easter season a renewed growth and augmented activity to all the plant, animal, and human life upon the Earth. Hope and courage inspire mankind to master life's problems, and thus to loose the bonds of materiality.

The Western Wisdom Teachings explain that at the Baptism, Jesus, a member of the human life wave, gave his dense and vital bodies for the Christ Spirit to use during His ministry upon Earth, and that at the Crucifixion the Christ Spirit was liberated from the body of Jesus and entered into the Earth by means of the flowing of the blood. Each year since that time, the Christ Ray spends a part of His time in the Earth, giving of Himself to the fullest, and a part of it in the higher Worlds being rejuvenated. Easter marks the beginning of His ascent into the higher realms.

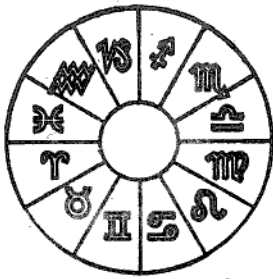
As Max Heindel puts it: "For those who have chosen to work knowingly and

intelligently with Cosmic Law, Easter has a great significance. To them it means the annual liberation of the Christ Spirit from the cramping confines of the Earth and His joyful ascent into His true home world, there to remain for a season resting in the bosom of the Father. And if their eyes are truly open they behold angelic hosts waiting, ready to accompany Him on His heavenward journey; if their ears are attuned to heavenly sounds they hear celestial choirs chanting His praise in glad hosannas to the risen Lord.

"To the enlightened ones Easter brings a keen realization of the fact that all humanity are pilgrims on the Earth, that the real home of the Spirit is in the heaven realm, and that to reach that realm all should endeavor to learn the lessons in life's school as quickly as possible so that they may be able to



look for the dawn of a day that will permanently release them from the bondage of the Earth. Then like the liberated Christ they will come into a realization of that glorious immortality which is the reward of the perfected Spirit. To the illumined ones Easter symbolizes the dawning of a glad day when all mankind as well as the Christ will be permanently freed from the cramping confines of materiality, and will ascend to heavenly realms to become pillars of strength in the Father's house, from which they shall no more go out."



The Quintile Aspect

Karl Kleinstick

The subject of astrological aspects is one in which there is always a need for further understanding among astrological students. Aspects are the integrating factors in a horoscope, for they connect one part of it with another. A planet in a given sign and house is an expression of a particular facet of a life. Without aspects, we would see a person, through his horoscope, as an individual containing many separate characteristics, each operative within its own sphere but having nothing to do with any other. This, we recognize, is generally not the case. Sometimes, when we find an unaspected planet in a horoscope, we may consider that we have such a condition, that the person whose horoscope we are dealing with has difficulty in relating the particular area of his life to which the planet refers to other areas in his life. Generally, however, our thoughts, feelings, actions, purposes, and experiences interact with each other in particular ways, even though they may each be qualitatively different from one another. This is the function of the aspects. Not only do they relate these different areas of our lives to one another but they also show the astrologer how they relate together.

Astrologers have several methods for deciding which aspects are essential and which are nonessential. One school of thought begins by dividing the circle in half, obtaining the conjunction and

the opposition. There is another division by half which gives the square and a third division by half brings in the semisquare and the sesquiquadrate. This school of thought goes on to claim that these are the dynamic aspects in a horoscope and therefore ought to be considered as the most important ones in astrology. Another line of thought notes that the circle of the horoscope is already divided into twelve parts and this division ought to be the basis of the important astrological aspects. This gives the conjunction, semisextile, sextile, square, trine, quincunx, and opposition. This line of thinking usually considers the semisquare and sesquiquadrate to be valid aspects also. Then there are the astrologers who choose to stick with the traditional concepts and take the conjunction, sextile, square, trine, and opposition as the important aspects. Lastly, the eclectic astrologer has a tendency to use every aspect from the vigintile on up.

As regards the parallel aspect (and also the anti-parallel aspect, some astrologers would add), there are varying opinions, from those who consider it to be an aspect of no great significance to those who give it a primary place in interpretation.

It appears from the foregoing that there is already enough confusion in this area and there is certainly no desire here to add to it. Rather it is hoped

that we may bring a little order into the picture and see where each factor stands when put in the proper perspective.

Let us begin by dividing the circle by a harmonic progression, which seems to be the most natural thing to do, and see what happens:

360 divided by 1 equals 360, the conjunction;

360 divided by 2 equals 180, the opposition;

360 divided by 3 equals 120, the trine;

360 divided by 4 equals 90, the square;

360 divided by 5 equals 72, the quintile;

360 divided by 6 equals 60, the sextile;

360 divided by 7 equals 51.428571., the septile.

This process could continue until we have divided the circle by 19, giving us as many aspects. Obviously this only makes matters worse rather than better. We do, however, note that until we get to the division by seven we arrive at even integers, whereas when we divide by seven we get a decimal. This clues us in that something of a different nature begins to take place at that point. It would seem that after the sextile, we are entering into the realm of minor aspects.

It is not asserted here that the minor aspects, those obtained by dividing the circle by seven or more, and their supplements, are ineffective. But it is asserted here that they are of secondary importance; that their influence is not as strong as that of the major aspects, which are those obtained by dividing the circle by one through six.

Most astrologers are aware of the fact that the element of free will is not shown in the horoscope. Unfortunately, many astrologers do not seem to apply the awareness of that fact in their practice. The more we move into the realm of minor aspects, the more we have the quantity of the free will to contend with, for our free will is much more able to overcome or bypass the minor influences than it is the major ones. It is so easy to get bogged down in all the little details of a person's life when dealing

with the minor aspects in a horoscope that the proper emphasis is not placed on the really important things. However, this is precisely what the astrologer should be doing when he tries to help someone. He should help the person to distinguish from among his many life's experiences the ones which make a significant difference in his development. The astrologer should not be concerned with trying to categorize every facet of a person's life as if that person were a programmed computer but, recognizing the essentially spiritual nature of each person, he should endeavor to acquaint the person with the main influences in his life, so that he may operate more efficiently and effectively in guiding his life in the right directions.

When the astrologer diverts a person's attention to a lot of minor influences he is performing a disservice, for to that extent the person has less attention to direct toward the things that really matter. The astrologer should have faith that people have enough inner strength to meet the daily ups and downs in life without undue strain and strive to acquaint them with the larger framework within which they operate. When we always have to check the "vibrations for the day" before we get out of bed in the morning, it were better that we had never even heard the word "astrology", for then it is usurping our will rather than strengthening it. If we concentrate our efforts on the major aspects, we shall find that the minor things fall into line accordingly.

Of course, there are those who will claim that the minor aspects are not so "minor" after all when the orb is made narrow enough. It is true that the closer to exact that an aspect is the stronger its influence will be, but it is maintained here that the strongest influence of a minor aspect is still secondary to the influence of a major aspect, even when the latter is not at its peak strength. That is, there is an innate difference in the natural energy levels of the minor and major aspects.

Of the six major aspects noted above, the quintile is the only one not in common use. In order to understand its meaning in a horoscope we will first have to understand a little of its connection with the other aspects. When we look at the aspects in the same order as we have them above, we find that they alternately fall into two types; expressive and receptive. We can characterize the aspects as follows: conjunction—expressive; opposition—receptive; trine—expressive; square—receptive; quintile—expressive; sextile—receptive. Expressive means that something can be expressed or projected through such an aspect. Receptive means that something is received or attracted through such an aspect. In order to understand what is expressed or received through each aspect, we will have to examine each aspect in turn and then we will also see what place the quintile fills.

As we proceed in our aspect analysis, we will take one particular example all the way through so that the student may see how the principles are applied. It will then be seen how similar techniques can be applied to other cases. As our example let us take Mars and Saturn in their various relationships. Mars, as the principle of dynamic energy, can also be seen as the principle of personal action and effort. Saturn, the teacher, can be considered as the bringer of experience through which our concepts of our environment are formed. Thus he is the principle of impersonal experience and concept.

The conjunction may be said to express "joint action". When two planets are in conjunction, they are like Siamese Twins; the one cannot act without the other one acting too. If Mars and Saturn are conjunct, when Mars tries to act dynamically Saturn will tend to throw up all sorts of obstacles and delays. Duty or circumstances may hinder a pioneering Spirit. On the other hand, when Saturn tries to express patience and perseverance, Mars will tend to bring in all kinds of distractions and

aggravations to upset any well-made plans. This, of course, can certainly be a very frustrating state of affairs. One can neither settle down to one nor move on to something else. Thus the Saturn-Mars conjunction has traditionally been referred to as a "malific" conjunction. Our scope for action will be subject to the circumstances and experiences of our lives, and the experiences of our lives will often be upset and thrown into disarray by our rash actions. The lesson to be learned here is integration in which the joint expressions of Mars and Saturn reinforce one another instead of vie with one another. When Mars starts a project, Saturn will give persistence to finish. When Saturn is doing a thorough job, Mars will keep it from stagnating and crystalizing by infusing a degree of enthusiasm and also keep things from dragging on interminably. We must learn to work with instead of against our environment. We may consider the conjunction to be the archetype of all the other aspects, for while all of the other aspects show planets working together in various ways, the conjunction shows them working together per se.

Through the sextile we receive opportunities. When Mars sextiles Saturn, we will receive opportunities to use dynamic energy in dealing with life's experiences. Thus, there will always be an opportunity offered to us whereby we may, by dint of our own effort, be able to deal effectively with the circumstances in which we find ourselves. Because of this, our concept of our surroundings will tend to be generally optimistic.

Through the quintile, we express talents and abilities. More than any other aspect the quintile is an outlet for creative expression where we put something original into the things that we do. Another term that we can apply to the quintile is "Epigenesis," the human creative faculty by which we are enabled to do something new that did not exist before as a latent possibility.

When we have grasped our opportunities as given through our sextiles, we gain an ability in that thing through utilization and put ourselves in a position to exercise Epigenesis. When Mars is quintile Saturn, we have the ability to be creative in dealing with our experiences. We shall not get stuck in a rut but will be able to deal, in a fresh manner, with each new experience that greets us and our experiences will invoke our ingenuity. We will be able to face life with zest for we shall be confident in our ability to cope with whatever life has to offer us.

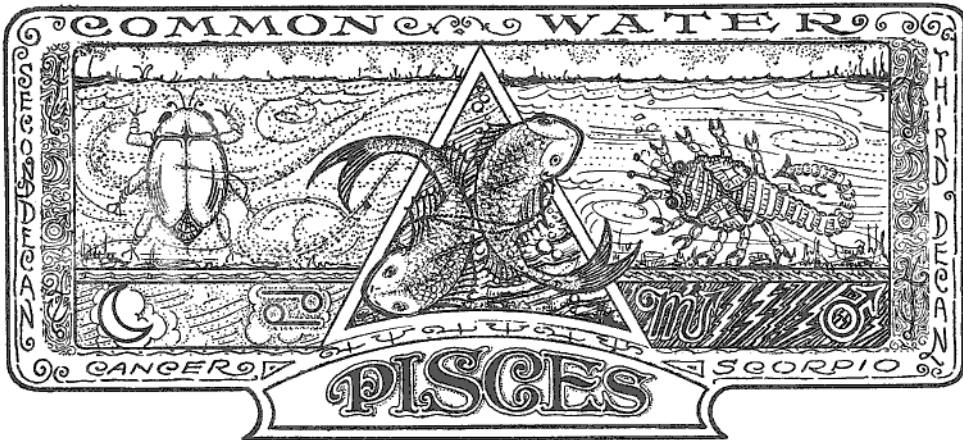
When we have gained a certain amount of ability in a given area then, like Siegfried, we are tested to see if we really do have what it takes. This is the function of the square. Through the square we receive tests and challenges to our integrity, and it shows us a need to overcome. When we have overcome, the stumbling block becomes a building block. These building blocks make a strong character. When Mars squares Saturn, we are tested to see if we will forge ahead in life in spite of obstacles in our environment that seem to bar the way. We need to overcome an inconsistent and pessimistic concept of life. Instead of striking out blindly at the things that frustrate us, we need more forethought and planning in order to succeed.

After we have passed the tests and overcome the trials of the square we have a well-earned rest in store prepared for us by the trine. Through the trine, we are able to express ourselves with ease, accomplishment, and relative perfection. When we have reached the trine, things come to us naturally, as it were, and thus we can begin to turn our attention to other matters in our life that are not so highly developed. The trine is the base of accomplishment from which we can strike out into other, as yet unconquered, realms, shown by other configurations in the horoscope. The trine does not show so much possibility for creative expression as the quintile, for

the trine shows something that has already reached a relative degree of completion. The quintile, on the other hand, shows something that is still in the growing stage and so leaves a lot of room for modification and for the application of Epigenesis. When Mars trines Saturn our environment is free-flowing. Circumstances allow us to act according to our wishes, and our concept of our environment is very practical and down-to-earth. We are self-confident and productive in all our endeavors, facing life with an unruffled attitude.

An important point to note in the foregoing paragraph is that the trine indicates a degree of "relative" perfection, not absolute perfection. When we approach a subject in an attempt to understand and utilize it, the degree of perfection that we are able to attain is limited by our stage of development as a whole. So when a trine registers in the horoscope, we are able to express the best we can in the direction indicated, and we then turn to other facets of our development, as indicated above. In this way, we may slowly raise every area of our consciousness. When we have thus raised ourselves another step, we are able to approach the same subject again, but this time we will be able to reach a higher degree of perfection than before. The opposition, then, which follows the trine is an aspect that dissolves the influences that were expressed through the trine, extracting the essence therefrom and so enabling us to make a fresh approach in order to reach higher pinnacles of perfection. Therefore, from the opposition, we receive awareness. We may read the opposition as "the need to be aware" of the particular meaning that the two planets in opposition have in connection with our life's experiences. As a flower must be crushed before it yields its full fragrance, so we often must go through painful experiences before we wake up to the realization of the meaning, or essence, of something. Thus the opposi-

(Continued on page 130)



The Children of Pisces, 1975

Birthdays: February 19 to March 21

Pisces is a common water sign, whose physical analogy is humidity. Other Pisces manifestations are clouds, fog and mist. Pisces imparts a degree of moodiness to those born under its influence. Like clouds, they appear to be one way one minute, and the next minute they have changed. This is due to the fact that they are sensitive to the emotional atmosphere around them, and are influenced by it. To be more exact, they are sensitive to the emotional reactions that are evoked by thoughts and mental attitudes, just as the shape and size of a cloud is influenced by the wind currents and the available humidity in the air. Piscean individuals are usually very gentle and peaceable. Like clouds they are passive and non-resistant to harsh, physical things, flowing around and adapting themselves to conditions as necessary, but remaining essentially unchanged by them. They are much more amenable to those finer and subtler forces of thought and emotion, though, just as the cloud is much more influenced by the wind than it is by a physical object that is thrown into it. But if ever a Piscean is aroused to anger, then like

a thunder storm, the force he displays can be phenomenal.

The piscean nature can be quite inspirational at times. When one is walking through a fog, things are not very clear, and one often comes upon things rather suddenly. So the Piscean, to an outside observer, sometimes seems to be walking about in a fog, uncertain and hesitant about things of a mundane nature. But because his consciousness is tuned to things of a more subtle nature, he may stumble upon treasures that lie concealed from the outside observer, because he has not dared to venture into the mystical realms of his own nature.

When the influence of Pisces manifests in a negative way, we have a dreamer who drifts with the tide, unstable in nature, indecisive, non-committal, and inclined to let other people carry his responsibilities. He is much more inclined to build castles in the air than on solid ground.

The ruler of Pisces is Neptune, whose Greek counterpart is Poseidon. Neptune is the octave of Mercury, for when our cold, intellectual, and analytical thoughts have been transmuted to a higher level, they become united with the heart principle, giving us the power

to communicate with and understand super-physical realities, and to reach up and draw upon the source of universal wisdom. As such, Neptune may be looked upon as the principle of impersonal thought and communication.

In the esoteric anatomy of man, Pisces corresponds to the Intellectual Soul, which grows through the memory of actions and experiences, and the thoughts and feelings that are engendered by them. Through it, we develop the qualities of sympathy and antipathy toward things. These are the qualities that impart the sensitive nature to the individual who is influenced by Pisces.

As the Sun is passing through the sign of Pisces, the Christ Spirit is working to awaken our souls to the inner life of things, to purify our thoughts and lift them to the contemplation of ever more sublime realities.

The Sun indicates the center of all spiritual faculties, the fountain of all life, and is the principle of Power. Every benefic Sun aspect represents a harmonious or constructive application of the power principle, and every malefic is seen as a hinderance or misuse of power. There are several solar aspects during this period. Beginning Feb. 19 to Mar. 4 the Sun makes a trine to an exalted Uranus and will give these children a tremendous magnetic and dynamic force which can make for great achievements adding to the creative abilities and intuitive power. Also during this period extending to Mar. 9 the Sun is trine Saturn indicating these children will take life's problems in their stride and learn easily from experience. It gives organizing and executive ability and the stamina to carry any project to a successful conclusion despite obstacles.

The Sun, however, is square to Neptune from Feb. 22 to Mar. 11 and these children have a need to be educated to be practical as the desire to day dream is intense and they may visualize to the detriment of true purpose in living.

A benefic Jupiter conjoins the Sun

from Mar. 13 to Mar. 20 making for general success and good fortune. The nature of these children will be friendly, good humored, and very sympathetic as both planets are in Pisces. These natives could be led to social work.

Venus conjuncts Jupiter for a short period from Feb. 19 to Feb. 23, and Venus is in the sign of her exaltation giving these children an extremely powerful emotional and compassionate nature.

From Feb. 26 to Mar. 9 Venus trines Neptune with Venus now in the fiery sign Aries which indicates more of an emphasis on self. This aspect indicates dramatic ability, and inspired musical ability which should be encouraged. Venus is also in opposition to Pluto during the period of Feb. 25 to Mar. 7 and Pluto calls upon these natives to balance their feeling natures through regenerative living, cultivating habits of refinement.

Venus is square to Saturn from Feb. 28 to Mar. 9 and these children should be taught moderation in daily living or they will tend to form habits of excess and harbor jealousy, which will lead to many problems.

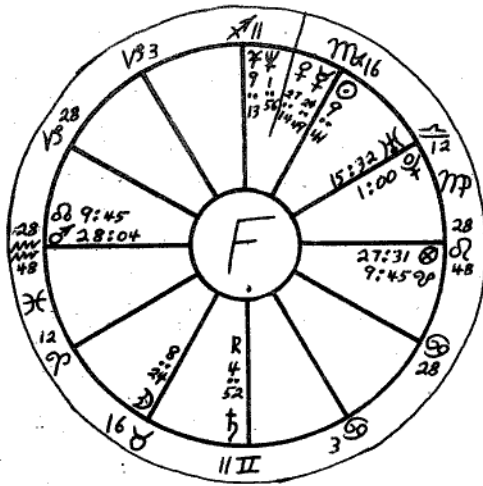
Mercury in the fixed sign of Aquarius is square Uranus from Feb. 19 to Mar. 6 and indicates an implacable quality in the native's thinking with an opinionatedness that seems impossible to change. These children should be taught to be considerate and keep an open mind to the ideas and opinions of others.

Mercury's sextile to Neptune from Feb. 19 to Mar. 5 will help in being somewhat responsive to the ideas and feelings of others, and the trine of Mercury to Pluto from Feb. 19 to Mar. 2 gives a resourceful mentality that is anxious and able to fathom difficult matters with a hyper-sensitivity to quickly grasp any situation coupled with ability along occult and medical lines.

An exalted Mars sextiles Jupiter from Feb. 19 to Mar 8 giving these children a good sense of responsibility and a potential for developing the spiritual

(Continued on page 130)

Readings for Subscribers Children



Amanda, J.W.
Born Nov. 2, 1971, 2:10 PM EST,
Latitude 35N, Longitude 79W

In this horoscope there is a lesson for everyone. We are on this Earth to gain experience so that we may gradually nurture our god-like powers within from impotence to omnipotence. Every experience or obstacle that is squarely met and overcome adds to our soul-power, while every experience or obstacle that we run away from or evade makes us weaker and takes us further away from our goal. But no one can long evade the duties and responsibilities that he has come into this life to deal with. If we are always running away from these things, we shall one day find that there is no place left to run, that no matter which way we turn there will be the consequences of our neglect to meet us. This is exactly the condition shown when a Grand-Cross registers in the horoscope. The Grand-Cross is formed by a pair of oppositions that are perpendicular to each other. The pattern may also be called a Grand-Square, for by drawing a set of lines between the planets that are square to each other in the pattern, one will arrive at a complete

square inscribed within the circle of the horoscope. The symbolism is that we are boxed in and had better get down to brass tacks if we want to move ahead in life. Our cosmic bank account is out of balance. We have cashed in on our assets, but have not paid our debts.

In Amanda's horoscope, Mars and the ASC are conjunct in Aquarius and both are opposition to the Part of Fortune; Saturn is in Gemini and the 4th house, opposition to Jupiter, Neptune and the MC, which are all in Sagittarius, and opposition to Venus in Scorpio; Saturn is square the Part of Fortune; the Part of Fortune is square Mercury, Venus and Neptune; Mercury, Venus and Neptune are all square Mars and the ASC; Mars and the ASC are both square Saturn; Mercury, Venus and Neptune are mutually conjunct, Neptune is conjunct Jupiter, and Jupiter is conjunction and parallel to the MC. This is the structure of the Grand-Cross. We also note that all of the more personal planets (those before the asteroid belt) are in fixed signs, as well as the ASC. All of the more impersonal planets (those beyond the asteroid belt) are in cardinal and common signs. This shows that Amanda will tend to be rather fixed in her ways, while her environment will require action and flexibility.

Emotional and mental confrontation with Amanda should be avoided as they will only tend to stir up her fixed nature all the more. She should be dealt with firmly, yet gently and kindly. She should not get her way when she throws a temper-tantrum. Such negative outbursts should be met with indifference and she will eventually learn the futility of indulging in them. On the other hand, everything she does in a positive way — a lesson well learned, a helpful act, a polite manner — should be reinforced by being noticed, praised or rewarded, whichever the situation calls for.

Above all, Amanda will need a good example of emotional and mental balance, peace and serenity. These things should help her immensely to eventually gain control over her own self. Justice and fair play practiced in the home will bring to Amanda's inner awareness the principles that will help her to discipline herself properly from within. These needs are shown by the 9th house emphasis. As she grows older, Amanda should be given corresponding responsibilities and granted privileges and rewards when they have been fulfilled, but withheld when they have not been met. This will stimulate her inner awareness to the realization that desirable results are produced by responsible action.

Another way that Amanda can be helped is shown by a well aspected Pluto. Pluto is in Libra and the 7th house, mutually received with Venus, sextile to Neptune and trine to Saturn. These are relatively impersonal configurations, except for the mutual reception, but they show that getting out with other people and involving herself in group activities will help her to be more sensitive to the needs of others and less concerned about her own difficulties. Not that we should not be concerned about our own problems, but when we go to extremes and get too wrapped up in ourselves, we lose the capacity to help both ourselves and others. Such a tendency is shown by the Sun-Moon opposition.

Uranus, the ruler of the ASC, is in Libra and the 8th house, sextile to Jupiter and the MC, meaning that opportunities for helping herself out through spiritual channels will be presented to Amanda. She should be introduced to spiritual ideas early. Of course, a genuine spiritual atmosphere and being surrounded by high ideals in the home will stimulate her interest in this direction more than anything else.

Generally, quintile aspects would not be discussed in these readings as they are not in general use in astrology. But

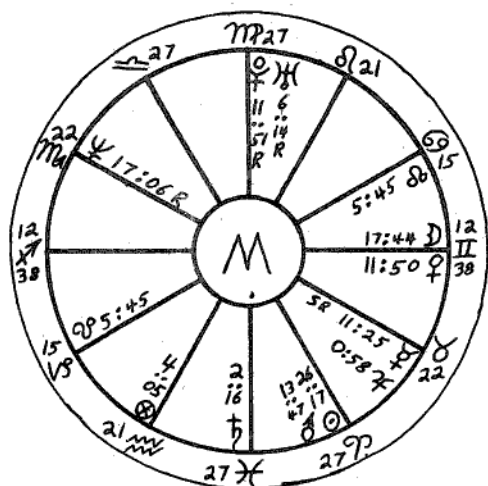
in this month's magazine there is an article on the quintile aspect which the reader may refer to, so we will look at them in Amanda's chart. They are the potential outlets for creative expression, which will help to relieve some of the tension in her chart. Mars is quintile to the MC and the Moon, the Moon is quintile to the ASC, and the MC is quintile to Pluto. These are encouraging aspects, for they say that there is a talent for synthesizing and dealing creatively with spiritual and physical opportunities and activities. Spiritual endeavors will give meaning and purpose to physical activities and physical action will lend substance to spiritual opportunities. The key here is Mars conjunct the ASC, which says to get out and do, grasping opportunities firmly and not letting them go until they yield results; planning commitments carefully and then sticking to them. Satisfaction in a job well done will then give Amanda a healthy self-concept and a confidence in all that "lifts, enobles, is right and true." Having gained confidence in herself, Amanda will be prepared for any circumstances that may meet her in the outside world.

Aside from everything else, let us again remind ourselves that our own free will is an indeterminate factor. We are never given a heavier burden than we can bear and despite all obstacles we *can* overcome, if we will but choose to do so.

* * *

Eric, B.
Born April 15, 1964, 10:05 PM PST
Latitude 34N03, Longitude 118W15

Along with an application for a child's horoscope reading Eric's parents have enclosed the following note: "Eric is a fine, healthy and intelligent boy. However, he is a child requiring special school because of a psychological category: 'neurologically handicapped.' This consists of a dimensional perception at close range (such as forms). It



is great at long range, such as in baseball but if he holds a cube in his hand, he can't visualize it as such. Form relationships in letters of the alphabet deterred him long in reading and writing. His specialists explain it this way: "Because of this he is super-energized - extremely restless and retention span short. The reasons being: Normally we use a third or half of our energy daily in balancing and adjusting ourselves to form and position. Eric doesn't do this. Consequently, the energy has to go somewhere - ceaselessly moving, ceaseless hand and arm movements, etc." We will examine this horoscope with these comments in mind.

That Eric has plenty of energy at his disposal there can be no doubt, for the essentially dignified Mars is trine the fiery Sagittarian ASC, sextile Moon and Venus, angular in the 4th house and in a critical degree. The exalted Sun is also in the 4th house and in a critical degree, conjunction and parallel to the ruler of the ASC, Jupiter, and sextile Saturn. Thus the two energetic male planets in Eric's horoscope are well-fortified and since they have no adverse aspects, this energy could be put to work to accomplish much good. The 4th house position of Sun and Mars shows that the constructive employment of dynamic energy will tend to become more efficient as Eric grows older.

Eric's parents have an opportunity to render him a great service by helping him to control his expression of energy, for an 11 year old boy does not possess the discriminative reasoning faculties or the experience to know how to direct his energy properly. We should not suppress the expression of energy. We could cause untold damage in that way through frustrations and subconscious repressions. It is a matter of directing our energy into useful channels. Eric has common signs on the angles and common sign people have the centripital tendency of scattering their energies in every direction at once. We have already noted that Eric has a lot of available energy to scatter. The Sun-Jupiter conjunction is sextile to Saturn, with Jupiter in Taurus in the 5th house and Saturn in Pisces in the 3rd house. This is the key to how Eric may be helped. He will listen to the voice of reason if it is directed with love, compassion, understanding and patience. Cold reason will have no effect on him. With Saturn also ruling the 2nd house we see that the former type of reasoning will also give Eric a feeling of security, which will prevent him from seeking other sources or employing unusual means to get it. This tendency is shown by Saturn opposed to retrograde Uranus, in Virgo in the 9th house and Uranus ruling the sign on the cusp of the 3rd house.

Let us examine Eric's perceptual problem. Mercury is stationary, turning retrograde, in Taurus in the 5th house, trine retrograde Pluto and retrograde Uranus, which two are conjunction in Virgo, the sign that Mercury rules, in the 9th house. This certainly shows one with great perception at long range. But all of the retrogrades also inform us that this kind of perceptiveness has been developed in an incorrect way, requiring a reorientation. Mercury is also opposition to retrograde Neptune, showing a need to be aware of the true proportion of things.

We are told in the Rosicrucian Philosophy that many people today are exper-

encing eye trouble and having perceptual difficulties incident to the reconstruction of the eye to accommodate the more etheric vibrations of the coming Aquarian Age. Although that may be part of the problem here, with Mercury trine Uranus, there may be another reason more directly connected with spiritual causes. A tendency toward near-sightedness is caused when one becomes too critical and fastidious, always examining things very carefully, thus losing the ability to perceive the larger pattern of things wherein the smaller things are integral parts. A tendency toward farsightedness is caused when one deals too much in generalities and grandiose ideas, not caring to bother with the details and so losing the ability to perceive them. This latter situation would seem to be a contributing factor here.

Venus and the Moon are conjunction in Gemini and both are opposition to the ASC, with the Moon also parallel thereto. The ASC, Moon and Venus are square to Pluto and Uranus is square to Venus and the ASC. This is a T-Cross pattern involving four planets plus the ASC. Eric may have difficulty in forming his self-concept. He may be too dependent on the emotional support of others and too susceptible to the moods and reactions of the groups that he associates with. This may be another of the causes contributing to Eric's perceptual problem. There seems to be too much of looking outside of himself for the things that should be on the inside. He needs to be more aware of his inner life. Of course, this type of predisposition has been formed in past lives and now manifests as the present situation. Here we need to reiterate that the kind of love Eric needs must be directed with discrimination. He must be encouraged to discipline and use his energy properly and at the same time learn to be strong in himself and not depend overly much on others. With a mutual reception between Mercury and Venus, exposure to music or art, with their rhythm and flow, might help Eric to develop proper perceptual

faculties.

Mercury is ruling the 10th house in this horoscope so Eric will need to use his mental faculties in filling his place in the world's work. This is only proper, for we have already noted a need for the re-direction of energies in this area and that can only be done by working with them. Mercury is also ruling the sign on the cusp of the 7th house and influencing the 6th house through its mutual reception with Venus, which is in the 6th house and rules the sign on the cusp thereof. Considering this together with previously mentioned configurations, Eric would do well in work that requires working with the public in a capacity that demands communicating and teaching as well as physical activity. He seems to have a natural respect for law and order that could be developed, so such things as policeman, security guard, fireman or perhaps even a detective would be suitable. He may work in one of these areas as a public relations representative to help educate the public in these matters.

* * *

"Cause and effect, means and ends, seed and fruit cannot be severed; for the effect already blooms in the cause, and the end pre-exists in the means, the fruit in the seed."

--Emerson

Jesus of Nazareth has since (the Crucifixion) had the guidance of the esoteric branches which sprang up all over Europe. The Druids of Ireland and the Trottes of Northern Russia were esoteric schools through which the Master Jesus worked during the so-called Dark Ages.

Cosmo-Conception, p. 409

VOCATIONAL GUIDANCE ADVICE

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

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

Vir K.
Born July 21, 1956, 3:00 PM, PDST
Latitude 34N09, Longitude 118W09

Since Virgo is on the cusp of the 10th house, with no planets therein, we will first look to Mercury for an indication of a suitable profession. We find Mercury in Leo and the 8th house, in a compound conjunction with Uranus and the Sun, both of which are also in the 8th house. Uranus is in Leo and the Sun is in Cancer. There is a Grand-Trine in water: The Sun is trine Saturn in Scorpio and the 12th house, Saturn is trine Mars in Pisces and the 4th house, and Mars is trine to the Sun. The Sun, Mercury and Uranus are also trine and parallel to the ASC. These are indicators of resourcefulness, ingenuity and insight. There is a desire to get to the bottom of things and discover the reason why. To ascertain the whence, why and whither of life will tend to be a quest of major importance in Vir's life. Some of the fields of endeavor that may appeal to her are astrology, handwriting analysis, palmistry, herbology, or other areas wherein an element of occultism is contained. Psychology or sociology may hold some appeal for Vir, though she may become dissatisfied with these because of their tendency to categorize everything in strictly mundane terms.

Other fields more removed from occultism also suggest themselves. The strong Mercurial tendencies could lend success in the study of languages. Sagittarius is rising, with Jupiter in the 9th house and Virgo. Jupiter is conjunct Pluto, which is also in the 9th house, in Leo, sextile Venus in the 7th house and Gemini. Venus is ruling the 6th house. The Sun is the ruler of the sign on the cusp of the 9th house. If these possibi-

lities are developed, Vir could work as an interpreter for foreign diplomats, or as a translator of books or ancient texts and manuscripts. The Grand-Trine in water may draw her to that element and interest her in it as a marine researcher, diver, meteorologist, etc. Uranus is ruling the 3rd house and Mars the 5th, showing that Vir could be a teacher of many of the types of occupations listed above; language, astrology, diving, etc.

When one enters the realm of the occult as a life's work there are many temptations that would lead one astray from his goals. Subtlety upon subtlety is present everywhere. Neptune is the planet that works with occultists in general and astrologers in specific, and we find him in the 11th house and Libra, square to the Sun, Mercury and Uranus, trine to Venus. We can see from this that Vir's goals and aspirations are of a spiritual nature. The squares show temptations coming from friends and her own unregenerate self to lead her off of the true spiritual path, perhaps into drugs and all kinds of other methods of negative psychic development. The trine to Venus shows that by remaining true to her ideal and holding to that which is good, regardless of what others may think or say, she will find her true path to the future. There may be some loss of friends in so doing, but they will be replaced by others of a more worthy and refined nature in due time. Indeed, Jupiter and Pluto square to the ASC show the danger of being drawn into the molds of popular organizations and ways of doing things, as they will tend to hold back development.

Saturn, ruler of the sign on the cusp of the 2nd house, is opposed to the Part of Fortune in Taurus and the 6th house; Mars is opposition to the Virgo MC and

square Venus. These warn Vir to be careful that she does not prostitute or corrupt spiritual knowledge for personal gain or self-aggrandizement. If she does, she will surely lose sight of the right way and be led off into the chaos of her own illusions, shown by the squares to Neptune.

Vir has a strong Moon in Capricorn and the 2nd house, trine to the MC and the Part of Fortune, sextile Mars. A strong self-concept will be a most valuable asset for Vir. She should cultivate three ideals: First, those who would help others must first learn to be strong themselves. Second, true spiritual development leads to a desire to be of greater service and helpfulness to others. Third, "...seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (Matthew 6:33)

James L.N.

Born August 31, 1954, 8:47 AM CST,
Latitude 41N40, Longitude 86W15

We have two powerful groups of planets in this horoscope. Uranus, Jupiter and the MC are mutually conjunct and parallel in Cancer, and Neptune, Venus and the ASC are mutually conjunct in Libra, with Neptune ruling the 6th house. The Moon, ruler of the MC, is also conjunct the ASC. These configurations give a rather high-strung, nervous and restless temperament. The imaginative faculty also seems rather strong. Such indications are good for most pursuits in the artistic field. There is a broad range of possibilities in such a field and the problem may be to choose a definite line of endeavor. For James' nature, with its innate restlessness, is usually subject to vague feelings of discomfiture and dissatisfaction no matter what the circumstances he finds himself in.

Jupiter is ruling the sign on the cusp of the 3rd house, Uranus is ruling the 5th house, and Jupiter and the MC are sextile to Mercury, which is in the 11th

house and exalted in Virgo. Mercury is ruling the sign on the cusp of the 9th house. These are good indications for writing or publishing. This is re-inforced by the presence of a well fortified Mars in the 3rd house; it is exalted, sextile to Saturn in Scorpio and the 1st house, and trine to the Sun in Virgo in the 11th house. James could put his fertile imagination to work in writing occult fiction, plays, or the like. If he chooses the art field he could illustrate books, edit an art magazine, be an art critic, etc. This chart shows that there is sufficient dexterity and inspiration to be a musician, so James could possibly be successful in writing music if he trains himself in this direction. The strong Mars in this chart is ruling the 7th house, showing that James is able to bring the fruits of his labor before the public and that they will generally be well received. This is also a good configuration for drama because it gives the dynamic energy to project an image out to an audience.

These are all certainly admirable configurations and possibilities, but they will remain just that, configurations and possibilities, until something is done with them. The two powerful groups of planets that we have mentioned, ASC-Jupiter-Neptune and Uranus-MC-Jupiter, are square to each other. This shows a tendency to give in to difficulties and feelings of despair, to let emotional reactions upset and ruin opportunities, to dream the time away in reveries of what "might have been" or waste time in useless regret, remorse or worry over things that cannot be helped. James needs to take himself firmly in hand and after careful consideration make a definite commitment as to which direction he wishes to take in life. Then he must stick to his commitment until results are realized and not to be overly sensitive to the criticisms and emotional reactions of others. A discriminative attitude should serve him well.

Many artistically inclined people these days have a difficult time making

a good living. In James' horoscope, Pluto is square to the Part of Fortune in Scorpio and the 2nd house, indicating not much financial luck in working with organized groups. But the Uranus-MC-Jupiter conjunction is trine to the Part of Fortune, indicating financial success will be realized through efforts directed with a spiritually oriented consciousness and a desire to help others.

There is another point too: All of the planets in this horoscope are on the eastern side, except Jupiter, which is in close conjunction to the MC. This is referred to as a "bowl" pattern and the hemisphere emphasis indicates a destiny-making pattern. This means that the degree of failure or success that James experiences will be a direct outcome of his own action or inaction.

* * *

THE QUINTILE ASPECT

(Continued from page 121)

tion aspect often brings us those types of experiences which we think of as being undesirable. When Mars opposes Saturn, we need to be aware of the influence that our actions have on shaping our environment and our concepts of things and the influence that our environment and our concepts thereof have on our course of actions. It is noteworthy that the opposition aspect is often a troublesome aspect to interpret because at different times in a person's life it will act in diametrically opposite ways. Mars opposition to Saturn will sometimes bring circumstances that completely limit and frustrate our course of action. At other times we will tend completely to dominate our surroundings, sometimes in a very blunt, aggressive, and authoritarian manner. This see-sawing of affairs eventually brings home to us the awareness that is indicated above.

(Continued)

THE CHILDREN OF PISCES, 1975

(Continued from page 123)

mind through application of high ideals. This aspect increases the vitality and endurance, giving a fondness for travel and socializing.

Mars enters the sign of Aquarius on Feb. 26 and squares Uranus in Scorpio through Mar. 13, which will tend to make these children too independent, blunt in manner and speech. These children should be taught not to waste or scatter their energies and to keep their emotions balanced by developing any creative talents. This is a powerful aspect which can lead to much trouble if habits of purity and self control are not developed at an early age.

Mars trines Pluto from Mar. 6 to Mar. 10 and this represents strong physical powers with an eagerness for adventure and an unbending strength of purpose blended with courage and self-confidence. These children will strive to be successful in their particular endeavors.

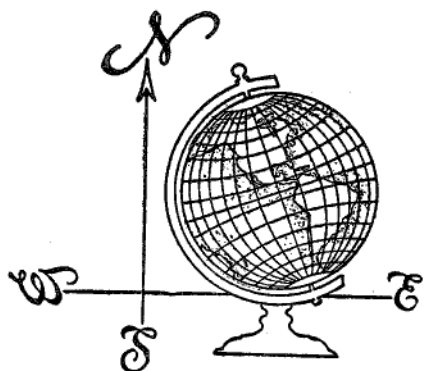
Mars sextiles Neptune from Mar. 9 to Mar. 20 intensifies the emotions and indicates an enthusiasm for the study of the occult and opportunities to apply such principles in everyday living.

* * *



CORRECTION

January, 1975 issue, page 26, first column, last paragraph, first line should read: Mars square Jupiter, conjunct Neptune (not Mars square Neptune).



MONTHLY
News
 INTERPRETED

Speculations Concerning Planetary Alignments

A number of articles in recent publications concern the unusual alignment of planets which will occur in 1982. In that year, all nine planets of the solar system will be aligned in a straight line from the Sun. This celestial event takes place once every 179 years.

Some scientists have predicted that the gravitational pull resulting from such a configuration of planets will cause an increase of magnetic activity on the Sun, which will be at the peak of its sunspot cycle at that time. This increased solar activity, in turn, is expected among other things severely to disrupt weather patterns on Earth by altering wind directions in the upper atmosphere. Further, some scientists warn, the frictional effect exerted by atmospheric circulation may be adversely affected, possibly causing the Earth's rotation suddenly to brake. If this happens, the scientists predict, severe earthquakes may be expected in many parts of the world.

Since considerable alarm has been voiced in some quarters as a result of these predictions, we believe it beneficial once again to re-state the occult teaching concerning the causes of earthquakes and other natural catastrophes. It is true that physical factors such as those enumerated above may appear to set natural disasters in motion. There remains, however, the fundamental and inescapable fact that what material scientists see as underlying physical

causes are merely surface manifestations. All so-called natural disasters are the direct result of man's disregard of natural laws. As long as man proceeds independently of and at variance with those laws, he must expect to reap the consequences.

Catastrophes will end only when men have freed themselves from the necessity of suffering them. They will end when men have learned to live under, rather than fight against, natural law.

The Western Wisdom Teachings also stress that the planets are not dead bodies of matter, but are the living, throbbing, vibrating bodies of great spiritual Intelligences who are our helpers in evolution. Planetary influences are not intended in any way arbitrarily to harass humanity. These influences, however, do help bring about the necessary experiences which will ultimately result in human spiritual development. Sometimes these influences may seem to occasion calamities for an individual or the entire race, but it is mankind's own behavior, rather than any planetary "whim" or any material "first cause," which necessitates the ordeal.

It is well to remember, too, that the more we change for the better in a spiritual sense, the more we will be able to respond to the most uplifting of the planets' influences. To do this, we must learn to exercise compassion for others as taught by Christ Jesus; we must im-

prove our moral behavior and use the creative force for its proper purpose; we must turn our thoughts toward spiritual advancement – our own and that of the life-wave; we must break the attachment to material pleasures that now holds so many of us in bondage.

There are many encouraging signs of a change in this direction, despite the considerable evidence of the selfishness and materialism still extant among us. The awakening social conscience and the new interest in esoteric teachings are taking many forms, and much more good is being done than is evident from a perusal of what is publicised in the information media.

Thus, fear for the future and alarm over dire predictions are not our only recourse. They are, in fact, no recourse at all. Natural catastrophes will cease to plague us once we have learned to live lives of love and service. The sooner mankind devotes all its intensity of effort to that end, the better.

* * *

PEACEFUL CHILDBIRTH

(Continued from page 137)

to dance....Beyond any possible doubt, a human being is there. Who was hiding behind fear. And we realize that it was terror which had kept his eyes closed."

If the reactions of Dr. Leboyer's fellow physicians and obstetricians in France is any indication, it may take some time before his unorthodox methods come into more common usage. We believe, however, that as the occult Teachings concerning the true nature of birth into the physical world and of the life that has preceded physical birth become more generally known, it may well be that Dr. Leboyer's methods find more general acceptance among medical

ARE PLANTS IMPORTANT?



A BLADE OF GRASS – Using the rays of the sun as its source of energy, grass synthesizes carbon dioxide, water and minerals to promote green growth. In the process, it takes pollutants from the air, filters out dust particles and gives off oxygen in return. In fact, actively growing grass on a 50x50 foot plot releases enough oxygen to meet the needs of a family of four, day by day.

* * *

men as well as laymen. Certainly his point of view bears careful consideration. His book, when it appears in English translation, should prove interesting reading.

*We have no other bibliographical information at the time of this writing. A bookstore or library may be of assistance in obtaining this book.

BOOK REVIEWS

"Brother of the Third Degree"

Brother of the Third Degree, by Will Garver, Borden Publishing Company, Alhambra, California, 1964.

Although this book is an old one, having been printed first in 1894, we believe that it is well worth a review at this time. It is an outstanding piece of occult fiction which, we believe, will inspire every spiritual Aspirant who reads it and prompt him to renewed endeavors on the Path.

The plot revolves around the life and activities of an advanced Ego who is born to Initiate parents. By virtue of study, self-discipline, and service, he eventually reaches their exalted level of spiritual perfection. Purity and selflessness are stressed as pre-requisites to initiate advancement. The study of music, art, and literature in their most refined forms, and the study of medicine and law – more in their spiritual than in their humanly conceived aspects – must be mastered as part of initiate training.

Most important is the development of selflessness. The Aspirant who first sets foot upon the spiritual Path has no conception of the *extent* of selflessness than can and must be attained. The aspiring Ego must be so attuned to the principle of service that *nothing*, not the purest and most exalted personal relationships or sublime pleasures, may at any time even momentarily take precedence over his perpetual responsibility to minister to his fellow men.

"Forget self!" the potential Initiate is constantly admonished by his teacher. Again: "The less self there is in any decision, the nearer right it will be."

Revealing, too, is information on

the type of activity performed by Initiates, on Earth and in the higher planes, to influence for the good the conduct of human affairs.

It is impossible to convey in a review the impression of divine Light and Love that radiates from the pages of this book. All that is finest on Earth, combined with a portent of the grandeur of higher planes, sets the scene for a realistic, although fictitious, portrayal of the Life of Attainment.

At the same time, that which is evil and sordid around us and which the aspiring Ego must encounter and overcome is not overlooked. In this regard, we can take heart from the words of the young Ego's Initiate father, early in the book, when he says: "We, truly, by being pledged to Masters have been over-shadowed by their protecting love; and we shall not now allow the joys that are but fleeting to lead us from the path of duty and bliss that is eternal."

We do not believe that this book is commonly known outside of occult circles, and it is perhaps not available in the average library or bookstore. At the time of this writing, however, the 1964 edition can be obtained from DeVorss & Co., 1641 Lincoln Blvd., Santa Monica, California 90404, for \$7.50.



Readers' QUESTIONS

Defective Vision and Hearing

Question:

What causes afflictions such as nearsightedness and deafness? Do the same conditions exist in subsequent rebirths due to impressions made on the seed atom? After the death of the dense body, do these conditions persist in the higher worlds?

Answer:

No physical defect, in and of itself, is imprinted upon the seed atom. The seed atom is affected by our actions, our words, our thoughts, and the surroundings in which we place ourselves. Thus, the lessons we learn as a result of our physical defects are imprinted on the seed atom, although the defects themselves are not.

Nearsightedness is usually the result of a selfish use of vision in a previous life. Many people are guilty of the same practice at the present time. They are insatiable readers or inveterate viewers of television, and reading or watching primarily that which affords amusement only. Other people, who read for knowledge, also are not living a life of service or using their eyes to help others, but merely using their eyes for the knowledge they themselves desire. These people may well return to their next lives with restricted sight, in order that they may learn not to waste the precious gift of sight.

Defective hearing is frequently the result of turning a deaf ear in former lives either to spiritual teaching or to

the cries of those in need. Often, it suggests a former lack of compassion.

These conditions do not always appear at birth, but wait for some planetary condition to bring them about. If the afflictions are in fixed signs, the Ego will have to struggle hard to overcome them. If the struggle is successful, however, the Ego will return in the following life without the handicap. He will have satisfied the condition of the Law of Consequence.

Impaired hearing and sight are restrictions of the physical vehicle, and when the Ego leaves this vehicle behind at the passing, the restriction is no longer felt. Indeed, some people who are both blind and deaf while in the physical body have at the same time spiritual sight and hearing — that is, clairvoyance and clairaudience — which shows that the dense body cannot affect the higher vehicles.

Automatic Writing

Question:

Some years ago I did some automatic writing. The material I wrote was fascinating, but I felt very strange doing this and it was so scary I finally stopped. Who was writing? Was it really my subconscious self?

Answer:

We are not surprised that the experience was "scary", and you were wise to stop! Automatic writing is not really automatic. The person who engages in this practice is guided by a discarnate entity, and the substance of what is

written is usually material which that entity, for one reason or another, wishes to convey. It may indeed be fascinating, but the practice is dangerous. The incarnate entity *may* be sincerely motivated by benign concerns, but the Ego under its control cannot be sure of this. The consequences to a human being of permitting himself to be controlled in any way by an outside entity can be extremely grave. Any negative undertaking in which one Ego surrenders his free will to another is at best hindering to evolutionary progress, which depends on individual initiative. At worst, it can result in the "controlled" Ego's inability to regulate his own vehicles — a condition which could last for hundreds of years of the post mortem period.

Charms and Talismans

Question:

Is there any truth to the ancient belief that charms or talismans bring good luck?

Answer:

Yes, there is truth in this belief. In order for a talisman to be effective, a number of things are to be considered, all of which are controlled by astrological influences.

There are certain great spiritual Intelligences in active charge of the evolution of the mineral, and other, life waves. A close relationship exists between these Intelligences and their charges. These great Beings assist those with whom they labor in developing potential powers that are like unto their own. This is brought about through the persistent vibration of these Beings impinging on the vehicles of the virgin spirits belonging to the various life waves. Accordingly, each life wave

vibrates to a certain keynote, and this keynote blends with the vibration of the Group or Race Spirit directly in charge of the virgin spirits, and also with the tone of the particular sign and planet with which the virgin spirit is most nearly attuned.

In relation to this, Max Heindel says: "It is the ruler of the rising sign that is the determinator with regard to our mineralogical affinity, because at the moment of conception, when the seed atom of our present physical mineral body was deposited, the moon was in that particular sign and degree (or the opposite), and acted then as a focus of forces which have since crystallized into the vehicles we now wear."

The following example will illustrate how specific elements may be used to advantage:

Let us suppose that in a certain horoscope we find Leo rising, with its ruler, the Sun, on the Ascendant. The Sun is then the planet that rules the horoscope, and according to the Rosicrucian Fellowship teaching, the diamond is the native's birthstone, gold is the mineral with which he has an affinity, and orange is his color. This means that the individual to whom the horoscope belongs may be aided in his self-expression if he wears a diamond, an amulet made of gold, and dresses in orange. The gem, color, and mineral act as focuses for the stellar rays of the planets they represent, and conduct the vibrations of these planets into the aura of the individual wearing them in a manner similar to the way a radio receiver catches waves within its range.

* * *

The man who never alters his opinion is like standing water, and breeds reptiles of the mind.

—William Blake



Peaceful Childbirth

DIANA DUPRE

A radical change in the method of a child delivery has been followed for a number of years with evident success by French obstetrician Frederick Leboyer. Dr. Leboyer's work was discussed in an article entitled "Birth Without Violence," written by Steven Englund in *The New York Times Magazine*, Dec. 8, 1974.

Dr. Leboyer's controversial departure from established medical practice is described as follows: "By the Leboyer method, the first moments of life are strikingly different from those of the traditional childbirth, though the differences are achieved with utmost simplicity by three particularly nontechnical innovations. First, the delivery chamber is kept shadowy and dim, as an unlit room at twilight, and silence is maintained by everyone present. In this way the baby's eyes are not blinded by the sudden onslaught of harsh surgical lights, and its ears are not suddenly violated by strident sounds. Second, when the baby is born, it is not picked up by the heels and slapped on the behind, but, instead, laid softly on the mother's stomach — umbilical still unsevered — where for the next four or five minutes it is tenderly massaged. Finally, at the end of this peaceful time, the cord is cut and for another few minutes the baby is gently bathed in a basin of

warm water. And that is all. Nothing more to it. Neither during the nine months preceding delivery nor afterwards is the fetus or baby treated any differently than in standard medical procedure."

A student of Eastern Mysticism, Dr. Leboyer believes that the time of birth is truly traumatic for the Ego. "Hell is not at the end of life....It is here. At the beginning. Hell is what the infant must experience before he gets to us. At the beginning." This quotation is from the doctor's new book, *Birth Without Violence*, scheduled for publication in the United States in March, 1975.*

The doctor continues: "This tragic brow, these closed eyes, eyebrows raised and knotted...These hands which stretch out, implore, beg, then rise to the head in a gesture of calamity...This flesh which is but a mass of spasms, starts, and shakes. He doesn't speak, the newborn? Why, his entire being shouts out, 'Don't touch me!...And yet at the same time, imploringly, begging 'Don't leave me!...This is the torture, the Calvary.'"

From this premise, it seems evident that the infant cannot transfer from the security of the womb to the "independence" of the world without experiencing some shattering consequences. To help effect a peaceful transition, believes Dr. Leboyer, the umbilical cord should

be left intact for several minutes, until it stops functioning. The massaging evidently conveys a sensation of loving care, and, perhaps, "belonging." The bathing is reminiscent of the floating sensation experienced by the Ego in the womb, and helps lessen the shock of his sudden "ejection" into the world.

Mothers whom Dr. Leboyer has delivered enthusiastically praise his methods. Several commented on the favorable adjustment to life made by their "Leboyer" children as compared to less favorable adjustments made by their other children delivered in conventional fashion. Another mother who had agonized through the delivery of her first child and feared another similar experience, was so delighted with Dr. Leboyer's care during her second pregnancy and delivery that she now looks forward to having more children.

Dr. Leboyer's colleagues are not so kindly disposed; many, in fact, are hostile. They have accused him of "quackery," of promoting his system as a "publicity stunt," and of being motivated by reasons of profit. Many colleagues believe that by not using the tried and true methods of delivery, he is unnecessarily endangering the infants' health.

Regarding the validity of the last charge, Mr. Englund comments: "There are no figures on ... idiots or on how many babies were lost in Leboyer's years of practice, but it is unlikely that the man could have practiced in a major city with enormous success for many years if his method was producing dead fetuses or retarded children. Even his most unrelenting critics have not hinted that this is the case - only that it could be."

The most up-to-date delivery room equipment is kept on hand by Dr. Leboyer and his staff for use in emergencies, such as when the infant is not breathing properly. If necessary, bright lights are turned on. For births with no complications, however, the "unscientific" procedure here described has been followed by the doctor in over 1000 de-

liveries, with generally satisfactory results.

A study made of 50 children now 8 months to 4 years old who have been delivered by Dr. Leboyer's method indicates a highly satisfactory adjustment to their environment. They seem to be more interested in and intelligently responsive to their surroundings than other average children, and "have been spared nearly all the major and minor psychopathologies" of infancy.

It is not hard to understand why physicians in general have reacted adversely to Dr. Leboyer's innovations. Doctors of material medicine often do not take kindly to changes in procedure that are not justified on strictly material grounds. Dr. Leboyer's procedures no doubt are too unorthodox for his colleagues' comfort.

From the point of view of occult science, however, this gentle, peaceful method of introducing a new Ego into physical rebirth appears to be well worth further consideration. There is no question but what the Ego's departure from the heaven worlds and his renewed encasement in limiting physical substance *is* difficult. Not only does he leave the security of the mother's womb, but also he has only recently left the peace and harmony of the higher worlds once more to endure physical discord and pain.

Under these circumstances, a reception into the physical world consisting of efficient but impersonal delivery room staff, glaring surgical lights, and the jarring, possibly shocking, slap to induce crying might well leave a permanently disturbing impression on the Ego.

In contrast, another quotation from Dr. Leboyer's book describes the immediate effect that he has observed of his method of delivery and prompt bathing on the infant: "What might have remained of fear, stiffness, tension, now melts away like snow in the sunshine. Everything in the baby's body which was still anxious, rigid, and blocked starts to live,

(Continued on page 132)



Consummatus est! The triumphant Easter cry of the liberated Christ is one in which we will all someday join. We, too, will be freed from the confines of physical existence – but only after we have earned that release.

Before we can joyfully proclaim “It is accomplished!” and take our final leave of the material world, we will have to be healed of the ills to which our missteps in that world have made us heir. We will have to heal ourselves by perfecting ourselves. We will have to live His Teachings in order that we may attain to His reward.

Permanent healing is an inner process. Although the infinite strength of the divine healing force and the merciful ministrations of the Invisible Helpers and healing Angels are continuing and steadfast, they can avail us ultimately only to the extent that we work with them.

Christ Jesus, in the last days of His earthly life, gave many examples of conduct for us to emulate. The spiritual humility of the footwashing, the adoration in His prayer recorded in *John 17*, the subjugation of anger when he bade Peter to put up his sword, all are examples of what our behavior should be.

Most important, however, was his commandment to the disciples “That ye love one another, as I have loved You.” If we *would* learn to love one another as he continues to love us, we would not know the meaning of illness or the torture of pain. We would have achieved complete healing, for when we truly love

as He does, it is impossible to commit the errors which bring disease in their wake. We would be living in accord with natural law, for the Law of Love is the highest law.

Let us, then, work toward liberation – His permanent liberation from planetary confines and our permanent liberation from the physical body. In this process, love and healing go hand in hand; as we perfect one, we will achieve the other. D.F.



Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

March ... 6 -- 13 -- 20 -- 26

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

Childrens Department



When the Flowers Woke Up

DAGMAR FRAHME

Mother put down the carrot she was grating and went to the back door. Marcie didn't cry often, but when she did, the whole neighborhood knew it.

"What's the matter with your sister?" asked Mother.

"Awww," said Doug, "she's crying because the flowers are dead. She wants them to bloom all winter."

Doug had just started first grade. He sometimes got disgusted with Marcie because she didn't know as much as he did.

"Did you explain that flowers rest in winter?" asked Mother.

"Awww," said Doug again, "I tried, but she wouldn't listen. Besides, she's crying so loud she can't hear me."

Mother sighed. "All right, dear, run along and play. I'll talk to her."

Mother led Marcie into the house, took off her coat, wiped her face, and took her onto her lap.

"Now, honey," she said, "tell me all about it."

"The flowers got all brown and funny and they don't look pretty any more," sobbed Marcie. "I don't like them that way."

"I know," said Mother. "It is sad to see the flowers wither in fall. But that happens every year."

"Every year?" sniffed Marcie. "Did it happen last year?"

"Yes, it did," said Mother, "and it will happen again next year."

"Why?" asked Marcie.

"Because the flowers have to rest from their work just as people do. You know how tired you sometimes are when it's time to go to bed?"

Marcie nodded solemnly.

"Well, the flowers feel the same way. All spring and summer they have been working hard, growing stems and leaves and blossoms and making seeds, and now they are so tired they just can't grow any more."

"Oh," said Marcie, looking as though she still didn't quite understand.

"Remember the night you made such a fuss about going to bed that we let you stay up as late as you wanted to?" asked Mother. "What happened?"

Marcie giggled. "I fell asleep on the floor."

"And why did you do a silly thing like that?" asked Mother, smiling.

"'Cause I was so tired I couldn't stay awake," said Marcie, still giggling.

"Right," said Mother. "And the same thing would happen to the flowers if they tried to stay up all year long without any rest. That is why God has

arranged it so that after the flowers have grown up and let their pretty blossoms bloom and made their seeds, they have a chance to sleep under ground all winter long. Then when spring comes they're ready to grow up as beautiful as they were the year before."

"But how do the flowers know when to wake up. Do they have an alarm clock?"

"No," said Mother, "they don't need an alarm clock. The Nature Spirits get them up and help them start growing again in spring."

"Are you sure the Nature Spirits won't forget?" Marcie looked worried.

"They won't forget," assured Mother. "Before we know it, spring will be here again, and all the flowers will be back in the garden. Just have a little patience, and you'll see."



So Marcie tried to get together as much patience as she could. It wasn't too hard, because so many exciting things had to happen before spring would come again.

Halloween arrived very soon. Doug was a goblin and Marcie was a witch, and Mother took them to a party at the Community Center. All the children in their costumes had a parade and games and good things to eat.

Then there was Parent's Day at Doug's school. Mother and Daddy were invited to visit Doug's room and see what was going on in first grade. Marcie went too, and had such a good time she said she couldn't wait to start kindergarten next fall.

Soon after that came Thanksgiving.

Daddy took them to visit Aunt Maureen and Uncle Earl on their farm. Doug had been teaching Marcie to count, and she counted 16 people at the table for Thanksgiving dinner. Aunt Maureen said she was a very smart girl.

Then, very soon, Mother read the story of the baby Jesus who was born in Bethlehem. Even Doug, who had heard the story before, for once didn't say, "Oh, I *know* that already." They went to a concert of Christmas carols, and on Christmas morning Marcie found the dollhouse she had wanted so much.

Two days before Christmas it started to snow, and after that there was snow on the ground for weeks and weeks and weeks. Marcie played in it in the mornings, and after her nap waited impatiently for Doug to come home so they could play in it together.

One day Doug came home coughing and blowing his nose. "Everybody's got a cold at school," he said, and it wasn't long before Marcie had it too. But Mother fed them plenty of orange juice and honey and vitamin C, and soon they were as good as new.

Daddy's birthday came in January. Marcie and Doug were allowed to stay up for some of the party. They laughed harder than anyone when Daddy came home and people jumped out from behind doors and furniture, yelling "Surprise!"

Marcie made her valentines when the time came, crayoning big red hearts on pieces of white paper. The hearts looked a little lopsided, but Mother said they were just fine, and Grandma wrote a letter addressed to Marcie and said she had never seen such a beautiful valentine in all her life.

But then the exciting things seemed to stop happening. The snow became dirty and gloppy. Daddy helped Marcie and Doug make a snowman, and *that* was fun, but the next day it looked very sad and droopy.

Some days Mother didn't let Marcie stay outside very long because the snow was so wet it soon soaked through her mittens and into her boots. Indoors she played with her dollhouse, and drew

pictures with her crayons, and built houses with Doug's blocks. She helped Mother bake cookies and make beds and wash clothes and dust furniture.

But finally the day came when Marcie said something she hadn't said all winter. She said, "Mother, I don't have anything to do."

Mother smiled. "Well, I'll give you something to do. Something new and different. Go outside and look for spring."

"Spring?" said Marcie. "But spring isn't here yet. And I don't know how to look for spring."

"You look for spring the way you look for anything else," advised Mother. "Open your eyes, and use them the best way you can, and pay attention to what you see."

Marcie wasn't sure what "pay attention" meant, but Mother was helping her into her snowsuit and didn't act as though she wanted to answer any more questions.

So Marcie went outside and looked for spring. She looked at the dirty snow, and up into the bare branches of trees, and all over the driveway. She looked in the garage, and stretching on her tip toes she tried to look into the mail box. She looked hard at the lump of snow that had once been the snowman, and at the puddles on the sidewalk, but she couldn't find anything that looked like spring.

She was about to tell Mother that she couldn't find spring when Doug came home.

"Whatcha doin'?" he asked.

"Looking for spring," she answered.

"Huh?" he said.

"Mother told me to look for spring, but I can't find it."

Doug looked at Marcie as though he wasn't sure what to say next. Then his face lit up, his eyes sparkled, and he said, "Hey, I know. C'mon!"

He grabbed her hand and pulled her along after him.

"Where are you going?" she asked breathlessly.

"You'll see," he said.

In a minute, Doug stopped so suddenly that Marcie bumped into him. They were in front of Mrs. Blake's house. Mrs. Blake had the prettiest garden on the block. Mother said that was because she had no children who ran through her flower beds.

"What did you stop here for?" asked Marcie.

"Aren't you looking for spring?" said Doug.

"Yes."

"Then look."

Marcie looked. In Mrs. Blake's yard there were dirty snow, bare tree branches, and puddles, just as there were everywhere else. There was nothing that looked like spring.

Marcie was about to say so, when she saw something that made her draw in her breath and stare. Under the maple tree was a circle of flowers, their heads held proudly above the snow. There were fourteen flowers altogether, purple, yellow, and white.

"I found spring!" Marcie said excitedly. "I *did* find it! And the flowers *did* wake up!"

"Those are crocuses," said Doug, trying to sound important.



"Cro-cus-es," she repeated slowly. "I like cro-cus-es. I found cro-cus-es and I found spring. I have to tell Mother."

And Marcie raced home so fast that for the first time Doug had trouble keeping up with her.

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After that, Marcie found a little more of spring almost every day. The snow melted, and green baby plants appeared in all the yards. The trees were covered with the beginnings of delicate little leaves.

Marcie didn't need boots or snow-suit any more, but Mother gave her a little umbrella of her very own and she had to use it almost every day. The more it rained, the greener the flowers, trees, and grass seemed to get. Soon yellow daffodils and pink and white hyacinths were blooming everywhere.

Then one day Mother said that Marcie and Doug had to get to bed on time because they were going to the Easter sunrise service next morning. Marcie wasn't sure what a "sunrise service" was, but she knew about Easter because Mother and Doug had told her.

It was still dark when they piled into the car, and a few stars were twinkling here and there. It was chilly, too, and Mother buttoned Marcie's new spring coat up to the very top.

They soon came to the top of a hill that looked down over their city. Many people were already there, sitting in rows of folding chairs. There was a pink glow in the sky now, and they had no trouble finding their own places to sit.

Suddenly Marcie heard singing. Daddy explained that the choirs from many churches in the city had come together to sing on Easter morning.

As the choirs sang, the pink glow grew brighter, and suddenly the Sun appeared above the horizon. It warmed up, and in the bright light Marcie saw several Easter lillies in pots that someone had brought along.

"I'm glad the flowers woke up on time," she whispered to Mother. "Are they rested?"

"Yes," said Mother, squeezing her hand, "they are rested. The whole world is rested and ready to start again with new life. That is what Easter is all about."

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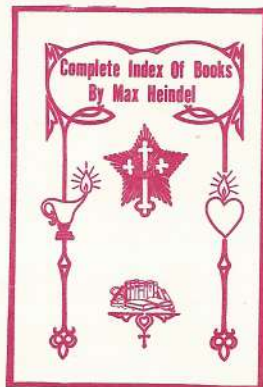
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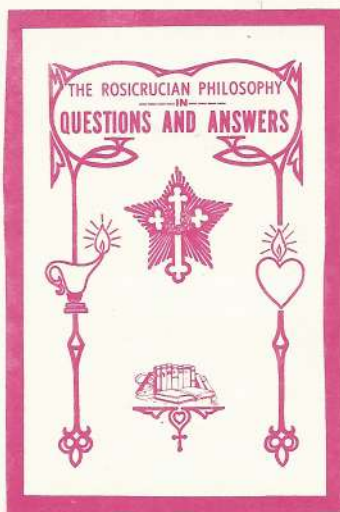
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