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WHAT PROFITETH FAITH?
THE IMPORTANCE OF FORGETTING

THE ROSICRUCIAN FELLOWSHIP

THE ROSICRUCIAN FELLOWSHIP

SUMMER SCHOOL AT MOUNT ECCLESIA

July 14—August 4, 1985

“Keys to Soul Growth”

Through Right Thinking, Right Feeling, and Right Action

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One afternoon class a week will be devoted to questions and answers. Evening lectures will also be presented. These classes are given on a love-offering basis. Please write for free program and class schedule. Guest House accommodations are limited; please make your reservations as soon as possible.



THE ROSICRUCIAN FELLOWSHIP
Summer School Committee
P. O. Box 713, 2222 Mission Avenue
Oceanside, CA. 92054-0112 U.S.A.
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A Sane Mind

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A Soft Heart

*

A Sound Body

RAYS from the ROSE CROSS

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



Feature

Mother's Day

Mary, the mother of Jesus, quite universally is considered as the highest type of Womanhood and the personification of perfect Motherhood.

From the time of the birth of Jesus, all Motherhood has been glorified to a certain extent. The wise men paid homage to the Mother with the babe in her arms. The world's perpetuation depends on the functioning of the Mother Principle in Nature.

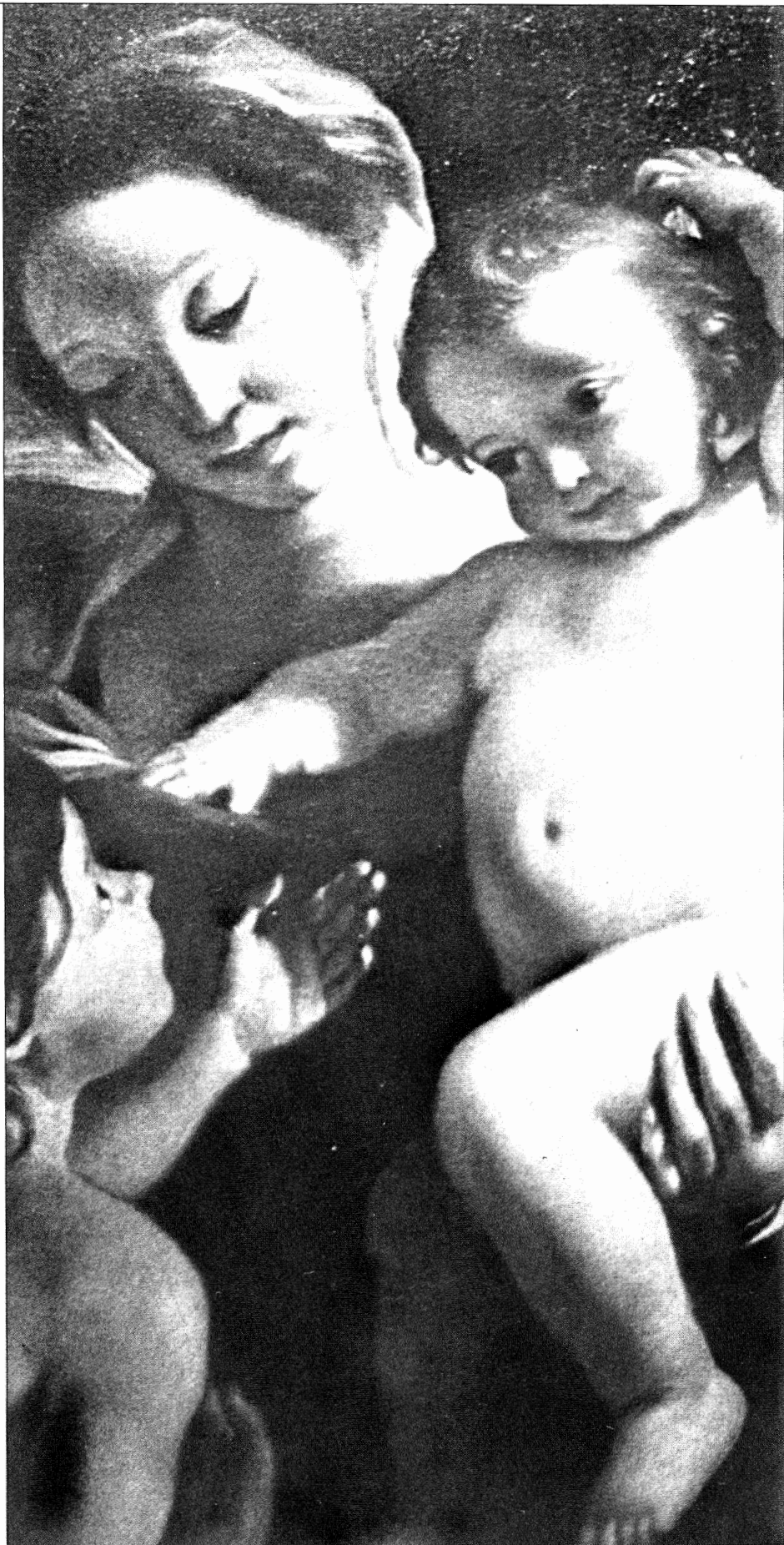
Mother Earth has furnished the forms of mineral, plant, animal, and man. Every living thing upon the Earth has its inception in Motherhood. Mother Earth has cradled every life-wave and has sustained that life within her bosom. Hence we may say that the Mother Principle in one way is the greatest force and the redeeming power of the world.

Motherhood may be likened to a great Initiation. The mother with her babe in her arms has inspired many of the world's greatest pictures. However, no artist has yet been able at any time to do justice to the love expressed in such a mother's face.

Every woman is a potential mother, and can through Motherhood transmute the lower propensities of her nature into the higher powers of the Spirit. Every mother is literally the *Mother of a God* in embryo.

Many of our great men and women might well proclaim as did Abraham Lincoln: "All that I am or hope to be I owe to my mother." □

—**Augusta Foss (Mrs. Max) Heindel**



What Profiteth Faith?

Faith is an attribute not too frequently ascribed to people on the occult, or head, path of evolution. These are the people of the intellect, who must know and understand for themselves before they can be convinced of any Truth. Faith usually is attributed to those on the mystic, or heart, path. They, traditionally at least, don't have to *know*. They are satisfied to believe, to feel within themselves that certain things are true, without having to see proof.

Nevertheless, as we are told in *Christianity Lectures*: "Faith is that force in man which opens up the channel of communication with God and brings us into touch with His Life and Power." (p. 296) In other words, how can the occultist know everything regarding the mystery of Life and of the Divine? No occultist can—no human being can. Even among the Initiates, when one Initiation is passed, there always is another ahead. It is reasonably certain that the Elder Brothers—and very likely even our Solar God—do not understand the mystery of the Absolute.

Paul, in II Cor., says: "...the things which are seen are temporal; but the things which are not seen are eternal...we walk by faith, not by sight."

Thus, without faith, where would we be? Indeed, where are any of the people who claim to be without faith? Even the occultist, reluctant though he may be to admit this, has considerable faith in what he considers his beliefs. As Mr. Heindel tells us, we have faith that our houses will be in the same place in the evening as they were when we left them in the morning. As he also tells us—and this is perfectly evident to all readers of the *Cosmo-Conception*—there are certain things which we cannot yet prove or easily investigate for ourselves, although of course we can learn much by concentration and meditation upon a particular question or subject. He also tells us, certainly, to investigate all things for ourselves—once we are able. But until we are, most of us have to take a great deal of spiritually related information on faith.

An old legend has it that at the time of the creation of man, the gods were trying to decide where to conceal the secret of life. Many ideas and suggestions were put forth: that it be hidden in the highest mountain, or far out in space. The gods rejected all of these ideas, for they knew that man eventually would seek out all those places. After much pondering, they came to the conclusion that the secret should be hidden in the innermost part of man's own being, because he never would think of looking for it there. And this was done.

Again in *Christianity Lectures*: "Doubt and skepticism have a withering and blighting effect upon the object directed against, while faith opens up and expands our mental capacity as sunlight unfolds the beautiful flower, and we can thus understand the necessity for faith in approaching spiritual teachings. Met in that manner, they show themselves in a true light, while doubt, higher criticism, or agnosticism wither and wilt the beauty of spiritual conception as biting frost blights the fairest flower. 'Whosoever shall not receive the kingdom of God as a little child shall not enter therein.' In that sentence is hidden the key to the proper mental attitude." (p.298)

So the question for the occultist seems to be: at what point should he draw the line between "mere" acceptance on faith and the need to find out for himself? The answer, of course, lies within each person individually. We all have different insights into things; we all get different intuitive impulses, depending on our previous development and our readiness to receive. We all even see the Teachings through our own auras, and thus, what each one of us feels compelled to investigate for him or herself, and when, is an equally individual matter.

"We know how expressions of faith and trust buoy us up and how depressing is the opposite effect on us when we are doubted by others. The same holds good in the higher realms..." (CL p. 297) Thus, faith not only helps us to maintain the earthly hold on our material environment within the context of our true spiritual natures—a hold without which we are hard put to function at all—but it also helps us to maintain the confidence needed for aspiration and for

all evolutionary progress. If we have sufficient faith, we are happy—or at least contented—in whatever vicissitudes life holds for us. If we do not have faith in “something” spiritual—something beyond the material—we can be neither contented nor fulfilled on the physical or any other level of endeavor, regardless of how materially “successful” we may think we are.

Spiritual aspirants may have no conception of the emptiness in the lives of those who lack faith in the “beyond.” How terrible it must be to believe, in all sincerity, that this life is all there is and that after earthly death there is nothing. What could possibly motivate such people even to endeavor to achieve anything, “knowing” that whatever they do will be fleeting and ephemeral, to be followed by nothing, is an enigma to someone who has even a vague idea of the concept of eternal life.

Yet there are such people, and one cannot help but wonder what their previous lives were like, what caused them to escape or resist the “indoctrination by faith” that has been common to much of the western world in the centuries since Christ Jesus. Actually, it may be just because of such an “indoctrination”—the demand that beliefs be accepted simply because the higher church authorities so decreed—that they were “turned off” so considerably that the doubt, resentment, or whatever, has persisted into another life. One of the greatest services we could perform would be to rekindle spiritual faith within such people—letting them find their own paths to God, to be sure, but at the same time first inspiring them to *want* to look for and ultimately to find such a path.

The expression of our own faith, then, can prove to be precious and comforting to others as well as to ourselves. By actively manifesting our spiritual faith before others, we can help them become more successful, more fulfilled, human beings. Similarly, we all know how faith in another person can help him change his perceptions of himself. Most of us often strive to live up to the good opinions of and faith in us held by our families and friends; we often strive to become what other people profess to think we are. One successful executive is reported to have observed: “A good boss makes his people realize that they have more ability than they think they have, so that they consistently do better work than they thought they could.”

Positive, sincere expressions of faith—in ourselves, our abilities and endowments, in other people, and most of all in that which still is “unseen” by us—constitute one of our greatest assets. As we imbue ourselves with such faith and it becomes a living part of our consciousness, we individually become the most important power in our own lives. We each are responsible for our lives because we have control over them—control that stems from our faith and words, as well as from our actions which are based on faith. □

Mystic Light

Coins of Value

The Spirit of the Christ within sometimes seems to appear as a coin, with the image of personality on one side and the image of Christ on the other. The Ego rarely examines the whole coin, preferring to look only at the image of personality. Those who do look more to the image of Christ are more aware of the evolution of their souls.

A lifetime on Earth is an allotment of energy given to the Spirit to be disbursed day by day until the supply has been used up over the years. The energy source is kept in check by a “gatekeeper,” the will, who channels the flow of energy through the myriad channels of physical and mental expression. Like current that passes through a meter and is registered, the Spirit records how this energy of life is spent. And so a life story is told by the way in which a person uses his Talents from God, the giver of the life energy. As two artists painting side by side can create beauty and ugliness from the same scene and with fresh new paints, so the gatekeeper of the mind, the will, can create a life of service or of dissipation.

Every day has its balance sheet; the work of the day is measured by the soul. Little things done seem to have more value than the great things, for the value of the day is accumulated a bit at a time like many pennies, some shiny, some dull. When we earn trust by accepting the smallest daily opportunities, we will gain new chances to do, to learn, and to grow. Cultivate the Spirit’s trustworthiness. Follow those right inner impulses. Listen and do. Be honorable in small things which *are* the big things. Life cannot be lived tomorrow. The vitality is now! □

Mystic Light



Meditation Inspired by a Tragic Event in the Life of a Friend

Life is God's most precious gift to man. Only through the experiences in life can we hope to acquire more love, more knowledge, more sympathy, more understanding, more wisdom, and more appreciation of God's love for us. Living life on Earth is the only way in which we can make good our past mistakes and wrong deeds. Living life on Earth is the only way in which we can get to know ourselves: what we really are and what we really lack in education, nobility, purity of heart, unselfishness, and love for all life on Earth.

There is still so much in us that is unregenerated: wrong ambition, selfish desires, impatience, pettiness, unforgiving natures. All these things we must learn to transmute into constructive, harmonious, positive virtues and life principles. Every time we succeed in transforming some of these negative traits and habits into controlled, uplifting virtues, we grow a little stronger and closer to God. Our hearts are filled with the sense of His love and His nearness.

To throw this life away or to try to escape from it because we lack the courage to face what we have created for ourselves is equal to throwing away the opportunity to become something better and nobler than we have been in the past. Painful experiences in our lives are intended only to bring to us an understanding of what still is unregenerated

in us and awaken us to a new conception of love, beauty, and goodness, all of which are truly godlike attributes.

Before we truly can feel and understand God's love and presence, we have to unfold some of these godlike attributes. Being alive in a physical body on Earth is the only way, at this point in evolution, in which we can do this. We all owe God a great debt because of the way we have abused His gifts to us, transgressed His Laws, wronged and mistreated our fellow men, and sought to gratify our selfish desires, ambitions, and passions. Life on Earth represents our chance to cancel some of this debt by loving and serving others unselfishly. If we throw away this chance, we increase our old indebtedness tremendously. If a person, instead of liquidating a debt, moves to another city in order to avoid paying it, he has cheated his creditors of what is due them. Instead of earning their respect, he has made himself a cheat and a rogue in their eyes. He has destroyed their trust in him.

If we fail to accept our God-given opportunities to sow good seeds in this life, we are like the cheat who thinks he can avoid payment of debts by moving to another place. We must try to discipline ourselves and transmute everything within us that is selfish and causes suffering for others. We must do what we can to get rid of the discord and disharmony in our environment and in the world at large.

We can start by analyzing our thoughts and feelings. If they are of a low and selfish nature, leading to selfish and injurious conduct, we should change them into the opposite—to something that brings blessings, joy, and harmony. Those who belong to Christ "crucify" their flesh and the lusts and desires thereof. Instead of thinking thoughts of passion to gratify our desire, we should try to think of love and joy. Out of the depths of our hearts, we must long always to serve and work with the forces of love, beauty, and goodness. It is most important that we soon gain control of our thoughts and emotions, for these lead to deeds and also can supply the pabulum—the food—for the good forces or the evil ones, depending on what we have contacted. Pure thoughts, pure feelings, selfless love, and helpful, noble deeds must become the foundations of our conduct of life. These are the basic ingredients with which, slowly but surely, we build our soul bodies. In time we shall learn to adopt an attitude of complete detachment from all worldly and material things and pleasures. God cannot be born and manifest in a person who still is selfishly attached to anything that is of the world. "The Kingdom of God is within you," says Christ. It is not in outward things and possessions. We must surrender to God, in spirit, all we possess of talents and goods and be ready to part with them gladly on the physical level if God so wills.

St. John says: "Children, do not love the world, for

whosoever loves the world, in him the love of God cannot abide. All that is in the world, the lust of the eyes and the lust of the flesh, and self-indulgent, sensual, pleasure-seeking is not of God but of the world. The world perishes with all its lusts but he who does the will of God abides forever."

Christ Jesus said: "He who cannot detach himself from all things in the world and deny himself and leave his father and mother, wife and child, is not worthy of me and cannot be my disciple." He did not say we should deny our love and our help, or that we should not fulfill our responsibilities, but that we should free ourselves and others from any vain, selfish, and hindering attachment to them. The love, goodness, and creative principle of God dwell and exist everlastingly, indestructibly, and unchangeably in the Spirits of men, and have done so since the very beginning of Creation. During involution*, the Spirit used these creative attributes given by God to build its vehicles with which to attain consciousness in the Physical World and, by means of the five senses, to attain complete self-consciousness in the world. In order to attain God-consciousness and bring about the birth and manifestation of God in the individual, the individual must become completely free from and unattached to external worldly things. He must withdraw the forces and faculties of his Spirit from the external and focus them on the center of the Spirit, where God dwells. Only then is the son of God truly born in man.

When Meister Eckhart, the great Christian Mystic and teacher of the 14th century, was told that some of his answers were too difficult to understand, he gave this reply: "To understand my answers, it is necessary to possess these five things:

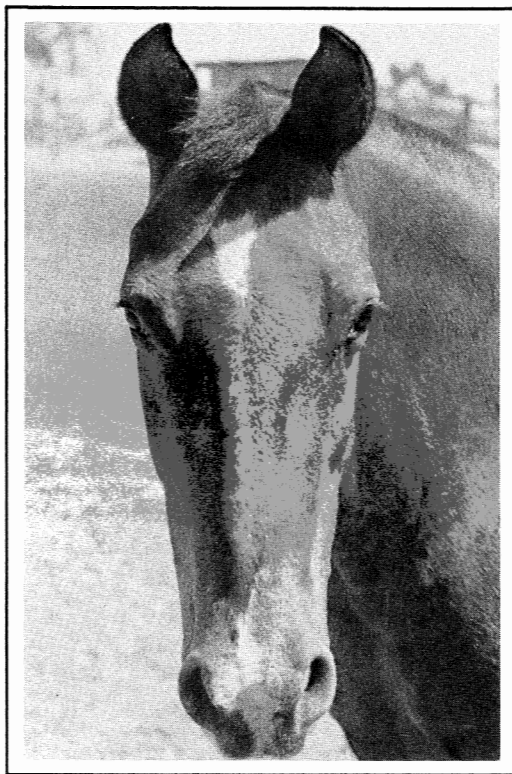
1. One must be able to live completely without and above all strife and self-seeking.
2. One must always think of and contemplate one's highest good.
3. One must always be ready and willing to do God's bidding.
4. One must be a beginner among beginners: that is, be eager to learn and be imbued with a deep sense of humility.
5. One must be so much the master of himself that he is completely incapable of anger."

**Involution is the Spirit's descent into matter and physical form until it reaches self-consciousness as a human being, endowed with a mind and with responsibility for its acts as well as with the will to choose whether it will act for good or ill.*

Evolution is the ascent back to God and reunion with God, through a process of regeneration and spiritualization of the physical agents of the body and of the desire, feelings, and mind. □

—Max Petzold

Mystic Light



Use Positive Thinking—On a Horse?

We were standing in the barnyard where we rented space to keep our daughter's horse when suddenly a cry went up. The stallion was loose! Robby's lead rope was thrust into my hand, with the admonition, "Hold him," and all hands ran to help round up the escapee.

As people and horse rushed excitedly about I tensed, somewhat fearfully. Immediately gentle little Robby tensed too, and became restive. Fortunately, I realized what had happened, relaxed, and banished fear from my mind. It worked like magic. Robby relaxed too and stood quietly. It was as if I were sending messages to him up the lead rope.

This was a lesson I remembered. As the years passed and we acquired our own farm and began to breed and raise horses, it helped me many times. No human being can handle an animal as strong as a horse by using his physical strength alone. It must be done primarily with the mind.

As I worked with the horses I saw my mental condition quickly reflected in them. If I was angry, they became irritable and fearful. If I was nervous, so were they, and consequently difficult to manage.

Here was a situation in which it was absolutely necessary for me to have myself under control. Unless I was, I was almost helpless. The most important thing I learned from this is that it is possible to control our thinking. Unwanted thoughts and feelings can be banished and replaced by positive ones. When they are, the results are positive. This is true in all of life, not just with horses.

Positive, loving thoughts toward people are reflected back to us too. Often when someone responds to us in a short, irritable way, we immediately bristle and reflect their manner back to them. It is interesting and rewarding to control our own reactions and thoughts, and instead of reflecting their thoughts, send out our own of peace and love. Usually the person will respond positively and become easier to deal with. If he doesn't, it has left us calmer and happier not to have accepted the negative condition.

It is fun and a challenge persistently to work with thoughts of love—sending them toward a person who seems withdrawn and hostile. It is a real joy to see, in time, a thawing of the reserve and a positive response.

A friend complained about the attitude of the check-out woman in a certain store, saying she wouldn't go there anymore, the woman was so "sour." Here was another chance to practice! As I stood at the counter I sent love to her. When she looked up I smiled. I always spoke a friendly "hello" and "good bye." In a very short time she was greeting me pleasantly, even confiding some of the worries that were causing the appearance of withdrawal. The world so needs our love and peaceful, uplifting thoughts. Instead of going around with our antennae out, picking up and reflecting the negative impulses we feel from others, we can do our own broadcasting, creating the kind of atmosphere in which we want to live and which will help the world around us.

I am grateful for the lesson I learned from the horses, which taught me so graphically and definitely the power of our thoughts. It also taught me in an unusual way the importance of keeping them positive, so that our lives may be a blessing to us and all with whom we come in contact.

—O.B.

Mystic Light

Science and Religion

X. BODY ORGANIZATION

Material scientists have observed regulatory and organizing qualities in the bodies of living creatures. As the botanist, Edmund W. Sinnott, has noted (Chapter 2 in *Creativity and Its Cultivation*, edited by Harold H. Anderson, Harper, 1959):

"Living things are organisms. An organism is, first of all an organized system of structures and activities. It is not a sprawling mass of semi-independent parts and processes but is held together under a coordinating control....Food enters it and is built into it....As tissues wear out, matter leaves the organism again....It does not change the living system, however, for by a series of regulatory processes the organism maintains itself...."

"Each organism has...its special cycle of progressive and creative development. Continual change is the keynote of this cycle; not unguided change but change that moves toward a particular end can be clocked and altered in various ways...(but) the organism shows a persistent tendency to achieve the end unimpeded...."

"The growing shoot-tip from a plant, cut off and put into water or moist sand, will regenerate its lost root system. Various organs of animals (if lost) will be restored—crab claws, appendages of amphibian larvae, tails of worms, eyes of snails, etc..."

In the same book, Chapter 3, the architect, Alden B. Dow, remarks that the more varied the building blocks available for making something, the more varied can be the structure of that thing. He notes that in Nature there are many varieties of atoms and molecules and that there are therefore myriads of possible ways of combining these. He concludes:

"For this reason I am not surprised at the creativeness or individuality found in natural structures. I am amazed, however, that with all this creative ability nature is willing to conform just enough to produce a thing we can recognize as a common daisy. If the building blocks are similar, I can see how there would be a common kind of character among individual forms. For example, a house built of bricks is a brick house, and a house built of wood is a wood house. This, no doubt, is what we call genetics, but it does not account for the similarity of the forms of all daisies."

The material scientists are puzzled. What gives organization to the organism? What directs the development and healing of the organism? What makes organisms of a particular type conform to a recognizable pattern, although variations can occur within the general pattern? Clairvoyants can see the guiding forces which direct these phenomena, and thus can give answers to these questions.

Clairvoyants note that first a distinction needs to be made between body and Spirit. The Spirit is as separate and distinct from its form as the carpenter is apart from and personally independent of the house he builds for his own occupancy. It is Spirit which molds forms into an expression of itself.

Spirit builds bodies with wisdom, purpose, and forethought. It mentally conceives the various functions it wishes a body to be able to perform and then creates various structures within the body which are capable of carrying out these functions. Thus, bodies are not the result of chance combining of atoms, but rather are the result of careful planning. This is why we see organization in organisms.

Dense bodies are able to grow toward a specific form and to heal themselves if their forms are damaged, because the Spirit has created a matrix of etheric force fields (called a vital body) which direct the placement of the dense particles brought into the dense body (as food). If one takes a board and makes indentations in it and then rolls marbles across the board, the marbles will settle in the indentations. Likewise, atoms fit themselves into the force points in the vital body. During growth, the points in the vital body are in a process of being filled with atoms. If some tissue wears out or some dense organ is removed, and if the vital body is un-injured, the organ will grow again as that region of the matrix again becomes filled. Thus, the vital body enables the organism to develop toward a predetermined form and to heal itself.

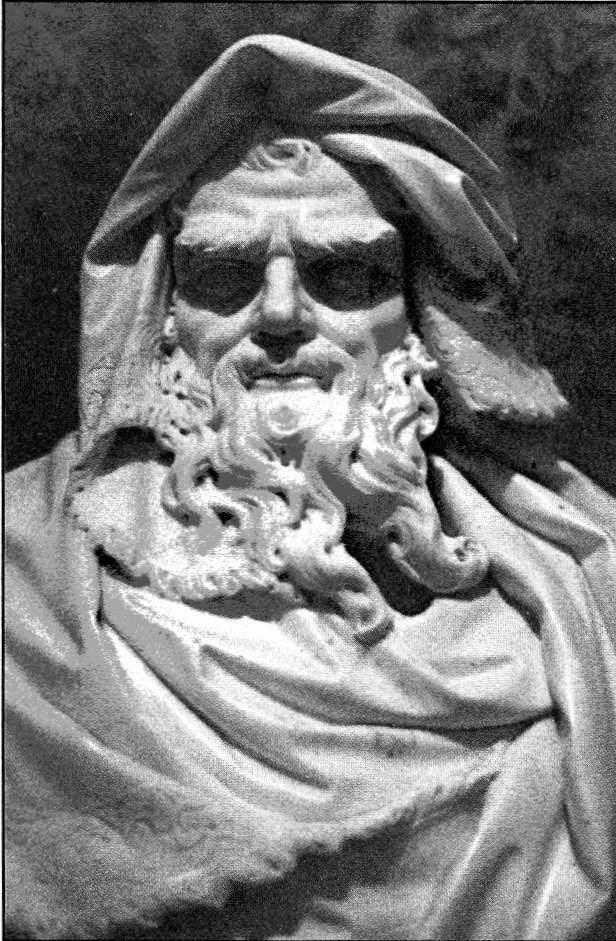
The reason for similarities in forms is that many forms can be created from one mental pattern. Once the creative Spirits mentally created a basic daisy pattern, the same basic pattern was used in the creation of all daisies. The same is true for each other species of plant and animal. Initially, one basic pattern was created for human form. In time, modifications were made in this pattern, so that there became separate basic patterns for each race and nation. Humans now have reached the stage in their evolution where they are able individually to do creative work. Thus human Spirits individually have begun to modify the structures of their bodies. This is why humans are beginning to develop their own individual body forms, so that each is becoming recognizably different from every other.

Everywhere in Nature we can see, if we look for it, evidence of wisdom, order relations between parts, and progressions toward goals. Tennyson was aware of these wonders of Nature when he wrote,

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is. □

—Elsa M. Glover

Mystic Light



Judge Not

“It is the mission of the concrete material world to make our mistakes manifest. (CL p. 311). So why do we judge others for their mistakes?”

We chose our experience and life. We chose where we are from the soul level, not the personality level. Our Spirits, before they came to Earth, chose the environment that could best develop the powers required for greater growth. Before we encased ourselves in our

vehicles, we selected our parents. We chose the environment that we needed for the lessons we had to learn as well as the talents we had to develop during this lifetime. Some Spirits are planted in very trying circumstances with parents who are young in soul and apparently asleep to spiritual things. Sometimes we choose cruel and unloving parents because we have been like them in other lives and are reaping the harvest of wrong choices and wrong actions.

The amount of experience we have had in Earth bodies and the way in which we have gained it decide the age of the soul—not the age of the body. When we understand this Truth, we do not condemn or judge others. How can we? If I am in the eighth grade and dealing with someone in the fourth grade, I cannot blame him for not having eighth grade knowledge. The fourth grade is where he is! If I *live* my eighth grade knowledge and help him by loving him, he will reach the eighth grade sooner. If I look down on him, judge him, and call him ignorant or unevolved for not knowing what I know, then I am the one who is ignorant and unevolved. People do the only thing they can do with the consciousness they have at any moment in time. If they knew better, they would do better! People may know a thing with their minds, but if they don't realize it with their hearts, that thing is not really true for them.

It may be necessary to remind ourselves occasionally of the Revelation of Christ Jesus who, in His Sermon, pointed out that “anyone who looks down on his brother as a lost soul is himself heading for the fire of destruction.” If we condemn another or think of him as a lost cause, we are setting up within ourselves the destructive fire of fear, hate, and condemnation, and we also are indicating that we do not think too much of the universal creative Spirit of love, life, light, and laughter, if we do not give it credit for being able to save, unfold, and resurrect its own.

The following excerpts from *The Rosicrucian Christianity Lectures*, by Max Heindel, are relevant here: “The greater the sinner, the greater the saint’ is a true adage, for it takes energy to sin and when that energy is turned in the right direction, it is as much of a power for good as previously it was for evil. A man may be good because he cannot summon up sufficient energy to be bad, then he is so good, that he is good for nothing. While we are weak our desire nature masters us and may lead us into temptation, but as we learn to control our desire nature, our temper, we may guide it in harmony with the laws of God and man.” (pp 307-308)

“It should be noted that the much-vaunted ‘innocence’ of a child is not by any means virtue. The child has not yet been tempted and tried, therefore it is innocent. In time, temptations from the desire nature will come to test its mettle, and it depends upon the control of the Mind over desire whether it will stand for the



right or fall by the wayside. If the mind is strong enough to 'deliver us from evil' desires, we have become virtuous, which is a positive quality and even if we fall for a time before we realize our wrong, we acquire virtue as soon as we repent and reform. We exchange negative innocence for the positive quality of virtue." (p. 308)

"Innocence is not by any means synonymous with virtue. Innocence is a negative purity such as we find in children, and is very different from the virtue which has come unscathed through the fire of temptations, and is kept on the path of rectitude, guided by an innate feeling of right. Innocence is untried and inferior to the virtue of the sinner who has repented and reformed and is strong for the right as the path of peace and joy, because he has known the sufferings which are encountered upon the pathway of wrong." (p. 287)

We must not, however, "kill or cut ourselves off from the expression of the feelings, as some have done who have taken vows and have entered monasteries or like sheltered environments, where they are out of the way of temptation—or at least where temptation cannot mature to acts. Desire may be as strong in a monk as in a Knight, but the monk has made it impossible by his vow to gratify desire, while the Knight is free to choose good or evil. If he manfully overcomes the

temptation, he evokes in his being that higher love which is as far removed from sensual passion as heaven from hell." (p. 289)

One who never has known the awful torment of temptation cannot realize the position of one who has fallen.

That Christ Jesus was tempted proves that temptation in itself is not sin. It is the *yielding* that is sin; therefore, He was without sin. Whoever can be tempted and withstand is, of course, highly evolved. Let us remember, however, that most of the present humanity has not yet arrived at that stage of perfection. We are better men and women for having sinned and suffered in consequence, until we have become awake to the important fact that the way of the transgressor is hard and have turned into the pathway of virtue, whereon alone is found inward peace.

"Were I to choose a wife, today, and later learn that her life had been clouded by a mistake for which she had suffered, I should know that such a one had learned to know sorrow, and had engendered compassion and forbearance thereby, and had thus acquired qualities which would make her a better and more sympathetic companion than one who stood 'innocent' upon the threshold of life, liable to fall a prey to the first temptation that befell her." *Max Heindel*

Judge not, that ye not be judged. Forgive us our trespasses, as we forgive those who trespass against us. We must not judge the actions of others or hold grudges, for it indeed is harmful. Isabel Hickey told of an evening in her studio in Boston where she was conducting a class: "We were through with our discussion and ready to have our meditation, when I heard myself saying, 'When it come to the Lord's Prayer, if there is anyone here who cannot forgive, he should omit this line: Forgive us our debts as we forgive our debtors.' Do not be a hypocrite. Be honest. Your high self will honor you for it." After the meditation was over and the people had left, a friend stayed behind with a newcomer to the class. This is what the newcomer said: "You were talking to me tonight. For twenty years I have hated my father because his cruelty was instrumental in causing my mother's death. I said I would never forgive him and I would never pray again. I haven't lived a good life in the past twenty years. Tonight in the meditation I was healed and able to forgive my father." Her voice broke and she started to cry. "When I forgave him inside myself, I heard my beloved mother's voice say 'Now darling, God has forgiven you.'"

Love and love only rules the universe. Its opposite can keep no permanent possession of anything. The forces of right, of love, will work for us, and no one more than temporarily can take from us or deprive us of that to which we are entitled. Look for the good in the "enemy." No matter how a man may have de-

graded himself, we can find in him somewhere the divine spark. Many and many a person has been brought back to the right side of life by reason of someone's loving devotion to him. Because someone knew and cared enough, he projected the love force toward the "fallen one," whose Higher Self responded. Thus, the "fallen one" was saved. The tendency among mankind often is to push the fallen further down instead of lifting them up. Help the neighbor to bring out his good points. Show him how to develop his talents and rid himself of the binding conditions which are holding him down. Once we have felt the real joy and ecstasy over a good deed, we do not forget it easily.

We often hear the expression, "I'll get even." The chance always comes sooner or later. But, unfortunately, how few people recognize the opportunity to demonstrate love which that chance also brings with it. To get even is some people's ruling passion. They hate, and they desire revenge. One can "get even" in two ways. First, forget the opportunity and "do unto your enemy as he did unto you." Add fire to fire and discharge the malice and hate for his destruction. By so doing, however, we lower ourselves to his level. Second, turn about when the opportunity comes, and instead of trying to harm the enemy, do him a good turn. In the latter case we are "even," but instead of having descended into battle, we have elevated ourselves and rendered both God and him a real service. Nothing cuts so deeply into one's soul as to have love and kindness returned for evil.

Some of the most difficult problems which confront the spiritual student and demand to be transmuted are those involving personalities. The evidence of animosity toward others—the tendency toward unfavorable criticism—is particularly alarming to the sincere aspirant, who, while fully aware of the meaning of the teaching of brotherly love, finds himself guilty of this attitude.

Every student of the Western Wisdom Teachings surely must know the harmfulness of derogatory criticism, both to himself and to the victim. Not only is it at complete variance with the qualities of altruism and compassion taught by the Christ, but also it is, in and of itself, highly destructive. It often tears down the morale, confidence, standing, and actual accomplishments of the person against whom directed, substituting nothing in their place. Such destructive vibrations of course eventually will return to their source causing the critic to suffer in his turn.

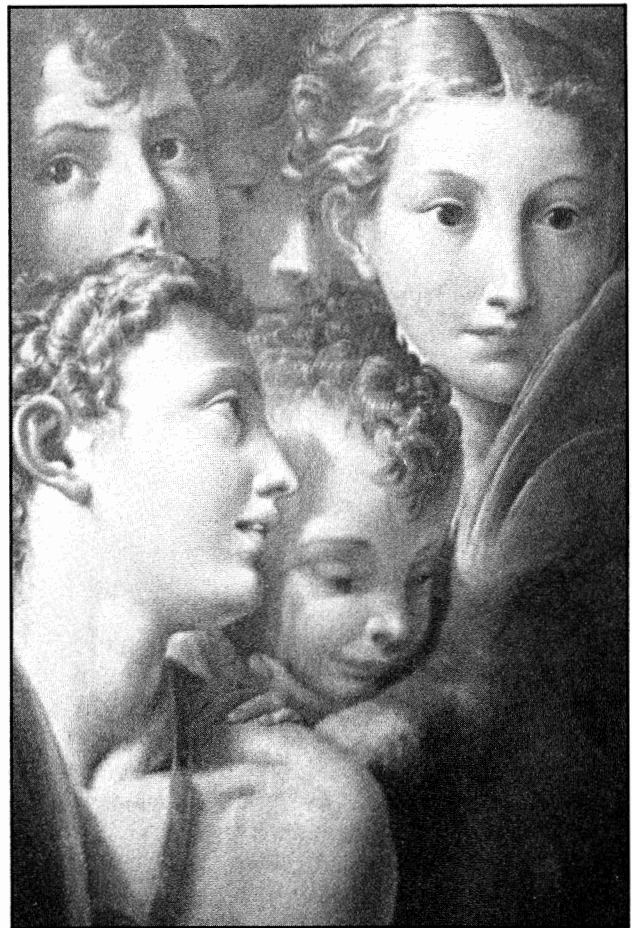
Occult students as a rule have developed the head to a far greater extent than they have the heart. They are apt to occupy themselves with ascertaining and studying the laws and phenomena of the invisible planes, not working sufficiently toward the establishment within themselves of the all-important feelings of unity and impersonal love. As a result, they succumb to the temptation to indulge in destructive criticism and are

often sadly lacking in tolerance and charity.

A children's verse goes: "Sticks and stones will break my bones, but names will never hurt me." Although perhaps used profitably by children in their own defense in little playground squabbles, this is not literally true. Name-calling and gossip *can* hurt: no word is spoken without a thought, and the negative thoughts lying behind such words find their way to the person against whom the words were directed even more surely than do fists or bullets. True, of course, that the more spiritually advanced an individual is, the more he is able to surmount and ignore the effects of such thoughts, as well as the emotional and mental pain generated by the name-calling or gossip itself if he should hear it. But few of us are so far evolved that, even though we may be able successfully to give an outward show of indifference to gossip directed against us, we can avoid being inwardly hurt or at least saddened by it.

Furthermore gossip, as of course we all know but often are prone to forget, can by its very nature do nothing but harm. That it hurts the one spoken against is obvious. But often, too, the speaker finds himself embroiled in unpleasant entanglements or in the center of opposing groups of people at odds with each other because of the very gossip that he has perpetuated.

Even "well-intentioned" gossip—sincere endeavors,



for instance, to warn a friend of someone else's intentions and stated with every thought of being helpful rather than of spreading sensationalism—can result in saddening misunderstandings and unpleasant consequences to the speaker.

If we could realize how harmful it is to us, and this is very difficult, we would be able to rise above gossip. If we would try not to gossip (which, in a sense, is making judgments) for a week, we would be surprised at how good we would feel. How do we do it? By being so busy that we don't have the time for gossip!

As the enlightened philosopher, Ralph Waldo Emerson, put it: "A man cannot speak but he judges himself. With his will or against it, he draws his portrait to the eye of every person."

What portrait do we draw when we become angry? Anger is a danger and does damage to the one who gives in to fits of temper. One of the purposes of our journey on the Path is to learn self-control. If we cannot control ourselves, are we capable of ruling others? Are we captains of our souls when the demon anger rules us? It will lead us into paths of cruelty and violence. Our bodies will be greatly damaged from the outbursts. Is it not imperative, then, that we struggle manfully to avoid anger?

Akin to anger is hatred. No one can advance upon the Path feeling hatred for anyone else. There may be more provocations for those of us who have tried to follow the Light, but we must not indulge in this destructive emotion! If someone differs from us, if he under-rates and belittles us, if he insults us, should these be reasons for us to demean ourselves? The hurt of one is the hurt of all. Can we realize that our thoughts of hatred surely will come back to us?

Even in the midst of shattered plans, the loss of treasured possessions, the wreck of cherished hopes, the separation from those who are dearest, we may know that all is well if we recognize each experience as an opportunity to learn a needed lesson, attain an added grace of character, and emulate more closely His likeness.

Something can be learned from the smallest as well as the greatest disappointments or frustrations. A child who drops his ice cream cone and is not given money for another will learn to be more careful next time. A person whose car runs out of fuel will learn to check his tank more closely in the future. Railing at these circumstances—crying about the cone or kicking the car—of course will avail nothing except to subject these individuals to the physical damage they can inflict upon themselves by giving way to exhibitions of temper or anger.

We are not anybody's judge; each of us travels his own pathway. When one is in the dark, when he is bound by ignorance and fear, he is likely to strike out at the handiest target available to him. If we under-

stand this, we can feel compassion for him.

At the center of every hurricane, typhoon, tornado, or whirlpool is a point of absolute calm and peace. That point is deep within us. Until we still the outer senses and look within, we do not know that point is there.

If there are any old grudges, any handicapping prejudices, any tiny bits of unforgiveness, any harrowing mistakes, any unkind memories, let them go. If in our lives there have been mistakes of judgment, failures through carelessness, criticisms, or discouragements such as are common to all groups that have to deal with the human element, we should take from them the needed lessons, transmute the experiences into power, and then let them go, determined to rise above failure and build for better things to come.

If we do not think this is possible, we should consider Mr. Heindel's statement: "The human mind is incapable of imagining anything that cannot be achieved." Every changing condition is an opportunity—an opportunity to go forward, to learn new lessons, to round out character. Let us meditate upon the words of the great philosopher Confucius, who said, "The gem cannot be polished without friction, nor man perfected without trials." □

—A Student

The Higher Life

*If worthy things in life could hold
As deep and true a meaning
For us as do the petty ones
That take our time in scheming,
And all the other countless things
Whose value is but seeming,
then we would live the higher life,
Instead of dreaming, dreaming.*

*If we would tend our garden well
And watch the flowers growing,
We'd have less time to look across
At what our neighbor's sowing.
And too, if we would guard our thoughts
And find less fault with others,
I think we soon would criticize
Ourselves, and less our brothers.*

*If we would truly own our thoughts
Of envy, greed, and pride,
And face the trouble we have caused
By sailing 'gainst the tide,
I think that we would soon forget
The things that have no meaning,
And act and live the higher life,
Instead of dreaming, dreaming.*

—Esther Deane

Mystic Light



New Age Parents

Our world today is primarily a *changing* world. By means of TV, radio, newspapers, magazines, and travel we observe the changes taking place in practically every country on Earth, and we see them more closely in the various facets of our own lives. Not that there is anything so unusual in change, especially where there is progress, for progress demands change. However, there are times during the evolutionary pilgrimage in which changes take place more rapidly and more drastically than in other times. These are the times when an era, a period, or a cycle of activity is coming to an end and a new one is being ushered in. As occult students, we know that we now are in such a period. For some time past, there has been a breaking up of the old and outmoded—old customs, old attitudes, and old beliefs—and a making way for the new and higher concepts and ideals.

We understand that this is *evolution*—that humanity is progressing, improving and unfolding divine potentials. This measure of understanding should enable us to meet the constant changes more wisely, to adapt ourselves to them, to accept and hold to that which is in accord with the spiritual laws governing our universe, to reject that which is detrimental or no longer needed, and to help others do the same. Surely no facet of our lives concerns us more intimately and more urgently than that which has to do with the family. Parents unquestionably have the greatest duty, as well as the greatest privilege, of any people in the world: that of inviting, caring for, and guiding newly-born Egos through their early years of Earth-life so that they will form the physical, emotional, and mental habits and character-

istics which will enable them to make the most of their opportunities for growth. On this material plane of existence, the individualized Spirit, a spark of the divine Flame, has the environment and experiences necessary for developing and learning to direct constructively its innate spiritual powers. Therefore, those who have charge of the child's early training have a tremendous responsibility upon their shoulders. According to the intelligence and ability of parents in discharging this responsibility do they strengthen or distort the pliable natures entrusted to their care, and thus hasten or retard the progress of the race.

To be New Age parents, or parents who can prepare children for the fast approaching Aquarian Age, involves knowing something of the deeper truths concerning the Ego and its vehicles, as well as something of the "whence, why, and whither" of life. They will know that rebirth is a fact—that we each come again and again in gradually improving vehicles to learn the lessons of life, ultimately to unfold the latent divine powers within the individual Spirit into a glory like that possessed by God Himself. They therefore will prepare themselves for parenthood by living as clean, pure lives as possible, and prayerfully turn their thoughts toward the task they are undertaking, the holy task of inviting an Ego



back into material existence under their care. They will be imbued by the spirit of service so that they will look forward to parenthood as a means of rendering unselfish service to the Egos who come to them.

The New Age parent will be a student of spiritual astrology. He or she will be able to erect the horoscope of the newly-born Ego, note the traits and characteristics that need nourishing or transmuting in this life, and thus in a large measure may help the child to overcome his faults. This is a tremendous advantage for the parents, especially where there are several children, perhaps each quite different from the others and therefore requiring a different type of treatment and training for its best welfare. The old theory of heredity is not tenable to New Age parents, of course, for they know that the Laws of Rebirth, Causation, and Consequence account for the traits and characteristics of the child. We do not "inherit" our fundamental traits and talents in the accepted sense of the word, but we are drawn to parents who can furnish us with the material for the physical body we have made possible for ourselves by previous living and who have some similar traits to help provide the basis of attraction. Prior association, too, plays a part in determining the family into which an Ego is drawn.

New Age parents also will understand that during the first seven years of the child's life, while the positive pole of the ethers composing the vital body is developing, it is deeply impressed by all that goes on about it. Just as nutritious physical food is necessary for the proper forming of the bones and organs of the dense, physical body, so are harmony, understanding, and love essential for the formation of wholesome patterns in the subconscious depths of the child's nature. Certainly, New Age parents will love their children, but it will not be a selfish, possessive love. It will be more objective, more impersonal, more like the love of God and Christ for all humanity. New Age parents will not think of children as *theirs*, but as Egos who have been loaned to them, so to speak, for a while, in order that they may give them the parental assistance they need. The bond in families will be of a universal nature rather than of a personal nature.

By means of the breath, the child takes into his lungs pictures of all that occurs about him. These pictures are impressed daily and hourly upon the ether of the vital body as independently of his observation as a detailed picture is impressed upon the photographic plate by the ether, regardless of whether the photographer observed the details or not. These pictures remain as subconscious memory and "often prompt one in later years to unsocial behavior." New Age parents will realize this and understand more clearly how difficult it is to get away from the circumstances and happenings of early life in the body.

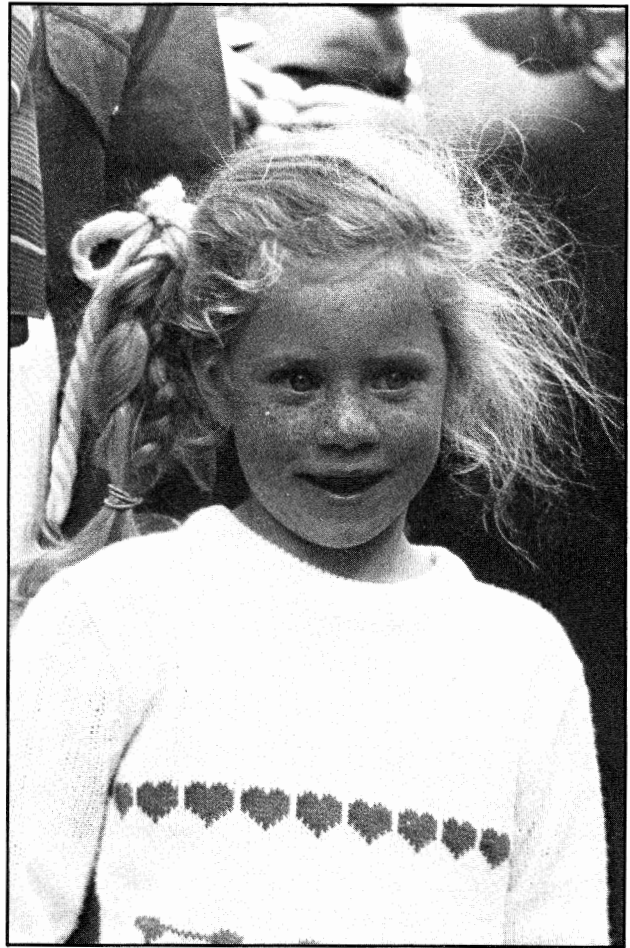
The close relation of the child's early years to his

future happiness and success in life has been brought more clearly to our attention during recent years by modern psychology and psychiatry, which contend that many of the mental and emotional afflictions of human beings today are rooted in unhappy, unwholesome conditions and associations of the early formative years. In some cases, perhaps many, this idea is carried to an extreme, and the parents are mistakenly caused to suffer from a guilt complex in regard to the afflictions of the child. After all, there are always the basic inclinations of the newly-born Ego to consider. Nevertheless, we know it is true that early happenings can be a powerful factor in making a person's later years happy or unhappy, destructive or constructive. In view of this, we cannot help but consider the part of our present movie, TV, and radio fare that deals with crime, horror, and violence a most detrimental factor in our social fabric. New Age parents will not allow their children to be subjected to such influences.

During the first seven years of the child's life, while only the negative poles of the ethers of its vital body are active, he is "all eyes and ears," ready to imitate the actions of those about him—especially his parents. Knowing this, New Age parents will be careful to do nothing in the child's presence that they consider unworthy of imitation. Rhythm and color can be used to great advantage during this period, and a fundamental taste for what is uplifting and refining established. Sound is a great builder, and rhythm has an enormous influence upon the growing child's organism. Nursery rhymes and music are powerful tools for building a strong, healthy body, as well as for establishing desirable patterns in the emotional or desire body, and New Age parents will make intelligent use of them. When we say "music," we of course refer to what may truly be called music—not the corrupting conglomeration of sounds that are intended to excite the desire body.

New Age parents will teach children a love for their younger brothers, the animals. Pets of one kind or another can be a means of teaching children many of the higher traits they should develop: kindness, love, unselfishness, generosity, etc. Needless to say, the parents themselves will have a reverence for all life and set the example in manifesting it before their children.

That children are often clairvoyant during their early years of course will be understood by New Age parents. The early Lemurians, who were innocent and pure, possessed an internal perception which gave them only a dim idea of the outward shape of any object, but illumined so much the more their inner nature by a spiritual apperception born of innocent purity. Likewise, in their early years children can "see" the higher worlds, and they often talk about what they see, until the ridicule of their elders, or punishment for "telling stories," teaches them to desist. New Age parents will listen sympathetically to accounts of what their children see on



the inner planes, of playing with invisible playmates, etc., because they realize that all this is quite real to the child and not a mere figment of his vivid imagination. Some children even remember a former incarnation, as is described by Max Heindel on pages 172-174 of the *Cosmo-Conception* and by various others who vouch for their stories. As time passes, this negative phase of clairvoyance passes away, and as the child reaches the age of puberty a new set of problems appears.

After the child passes the seventh year, both parents and teachers may work on the vital body and help it in the formation of memory, conscience, good habits, and a harmonious temperament. Authority and discipleship are the watchwords of this epoch, when the child is learning the meaning of things. The faculty of observation should be cultivated, and the practice of prayer, begun even earlier, continued. Self-control, or control of the emotions and thoughts, should be emphasized, so that when the time of puberty arrives, about the 14th year, the child is prepared to cope with the dynamic forces becoming active in his body at that time.

During the period of adolescence, New Age parents will practice the utmost tolerance in dealing with their youngsters. At no other time in life is a human being

as much in need of sympathy and wise counsel as during the seven years from 14 to 21 when the desire nature is rampant and unchecked. Plenty of wholesome physical exercise is a necessity during this period, and if the child has been brought up along the lines we have indicated, it can go through these troublesome years successfully with the help of wise parents. At age 21, it will have the help of the mind, which then is born.

The matter of discipline and punishment is vital to all parents, for it is foolish to expect children to grow up as they should without any definite guidance. They are not equipped to decide for themselves how and what they should do, even though in their education they may be given much latitude in exercising their own particular creative tendencies. New Age parents will not use corporal punishment, but will use the method of reward for good deeds and the withholding of privileges for disobedience. This is a change we see taking place to a considerable extent even now. Patience, understanding, and love—along with a big dash of discrimination and humor—will enable New Age parents to enjoy their children as well as to make their upbringing joyful.

The changes which have taken place in our social, economic, and political conditions during the past several decades of course have reflected upon family life. Before the right to vote and hold office opened the doors to a wider sphere of life for women in a large part of the civilized world, the mother, to whom we pay loving homage on Mother's Day, devoted practically all her time to homemaking and the bearing and rearing of children. The father's time was occupied largely with providing the means for physical sustenance and participating in outside activities. Now, however, particularly in the Western World, women no longer confine their activities to the home. They have been given many new privileges, and as the mothers have been occupied with political and other outside affairs, and with earning part or all of the daily bread for themselves and their families, they have found less time to stay at home with their children. Babysitting has become "big business," it seems, but the New Age mother will be very careful to whom she entrusts her children when she cannot be with them.

When we view world conditions with a broader, more comprehensive view, in spite of seemingly discouraging immediate trends, we usually can find indications that point toward the acceptance of higher ideals. One trend which has grown considerably during the past several decades is based on the recognition that women deserve and are destined to have a full and complete equality with men. The Spirit is neither male nor female, but manifests outwardly as man and woman so that all types of experiences on the physical plane may be used for the needed complete growth. But the interests of one should be accorded as much attention as those of

the other, both working in mutual cooperation for the highest welfare of the home, the community, the nation, and the world.

Max Heindel writes: "Woman...has the positive vital body and as a result is intuitively in touch with the spiritual vibrations of the universe. She is more idealistic and imaginative, taking a great interest in all the things which make for the moral upliftment of the race, and as it is only by the moral and spiritual growth that humanity can advance at this time, she is really the prime factor in evolution. It would be of enormous benefit to the race if she were given an equal right with men in every particular, for not until then can we hope to see reforms brought about that will unite humanity."

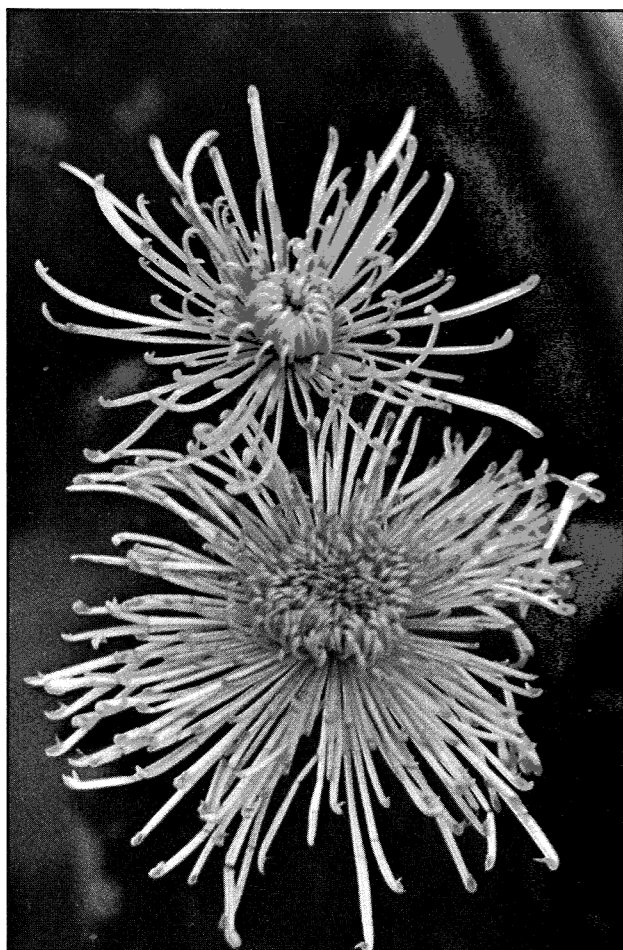
Mr. Heindel wrote this some seventy years ago, and he no doubt would be pleased to see that his idea has been rather fully accomplished. Perhaps, however, he would not be entirely pleased with the way in which many women have used their new rights and privileges. Nevertheless, we know that the influence of women has been helpful in bringing about brotherhood among all peoples, in using the discussion room rather than war to settle difficulties, and in establishing more humane conditions in various strata of our society.

Actually, the leaven of equality is manifesting directly in the home itself. In the homes of many young married couples today we find that there are no such definite lines as formerly drawn in the matter of duties performed and authority exerted. The father, who once was lord and master of the family and who would have felt humiliated if he had had to prepare a meal or care for the baby, now quite matter-of-factly performs home chores wherever they may be needed. It no longer is considered peculiarly "woman's work" to clean the house, shop for the groceries, prepare a meal, or dress the children. And we note that colleges and even high schools now are offering popular parenthood courses, in which young women and young men both learn the art of successful homemaking, including the care of infants. In the New Age home there will be more spirit of companionship and co-operation among parents and children. There will be discipline, yes, but the wise, firm discipline that comes from understanding and unselfish love.

Now to sum up what we may look forward to in New Age parents: they will be students of the higher Teachings, and therefore possessed of knowledge, including astrology, which will make parenthood a joyous service; they will view parenthood as a sacred trust, and endeavor, by precept, example, and every other legitimate means, to assist the Egos who have been invited into their homes to unfold their inner spiritual powers and become strong, self-reliant men and women, imbued with the spirit of service and a love for God and all His creatures. □

—A Probationer

Mystic Light



The Importance of Forgetting

Many misconceptions exist in the popular mind regarding the unseen manifestations of Nature, but none is so opposed to the occult point of view as what is thought about thought.

The average person seems to believe that it matters very little what he thinks, if he keeps it to himself. However, he may realize that sad thoughts and pessimistic, negative, spiteful, or envious thoughts

should be avoided, for they have a tendency to dampen his spirits and make him feel depressed. A person with a religious background is aware that unworthy thoughts will bring in their wake appropriate retribution, here or hereafter. The man of good character attempting to live an exemplary life doubtless considers negative thoughts beneath his dignity, while one without any special philosophy of life may care little what enters his mind and give free rein to the mood of the moment, whether good, bad, or indifferent.

In any event, the world at large, with the exception of a comparatively few advanced thinkers and occult students who have learned the nature and importance of the thought process, considers the "mind products" of each person to be his or her private property.

True, the psychologist, the psychiatrist, the mental therapist, and some people in the medical profession understand the many ailments which can and do result from wrong thinking. But as to thought itself being a living thing, able to produce results by its own Spirit-imbued power to influence circumstances, to attract or repel conditions, to shape the future, or even in a measure to nullify the past—these ideas seem unacceptable to the great majority of people.

Whether we believe it or not, however, thought is a living force and always will act according to its nature. It goes about its business in the life of each of us, building or destroying, according as we, its creators and directors, will. Whatever impression we make upon the thoughts we produce, so will be their response. There is no way in which we can escape from our "mental children;" they act by Natural Law and there is nothing we can do about it except, of course, to think the kind of thoughts we wish to actualize and refrain from thinking other kinds of thoughts.

Our thoughts usually are tied in with our emotions and desires. Our desire bodies are formed from materials of all seven regions of the Desire World in proportion to our requirements as determined by the nature of our thoughts. Every thought clothes itself in desire stuff congruous to its nature. Our Saviour said: "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." *Mark 11:24* This is an occult formula which was given nineteen hundred years ago, and it is as effective today as it was at that time.

If desires are selfish, they attract to themselves an envelope composed of the substance of the lower region of the Desire World, but if they are noble, unselfish, and altruistic, as in true prayer, they vibrate to the higher pitch of the Regions of Soul Light, Soul Life, and Soul Power. They clothe themselves in this material, giving added life and light to our spiritual natures.

When a person projects a thought, especially if there is power and determination behind it, two immediate reactions occur in the substance of the invisible planes.

One is a vibration and the other is a thought form. The vibration works with much less precision than the thought form, for it fans out in all directions. It may be likened to the electrical impulses which sound sets up when broadcast from a radio station. Like such impulses, which are resolved back into sound when they contact a radio receiving set turned to the same wavelength, the thought vibrations tend to reproduce their original natures when they contact suitable receiving stations. In this case, the receiver would be any individual whose mind is functioning along lines similar to the mind of the person who started the thought impulse.

For example, a thought of devotion would strengthen by its vibration any similar thought existing in the vicinity. The object of devotion need not necessarily be the same. A strong prayer sent forth by a Catholic to the Virgin Mary would start a devotional vibration which might affect a Protestant in an adjoining church who was praying directly to God, while the prayer vibration sent forth by the Protestant could enhance the power of the prayer of the Catholic. Conversely, a thought of criticism, hate, anger, or resentment could, by its vibration, stir up or strengthen similar thoughts already in the environment.

Every thought impulse goes forth with a wave-like action, seeking a corresponding vibration in the ethers. Thus, if someone sends forth a thought of deep depression, the vibration might reach another Ego struggling against depression and pull him down. Very much like a virus, these "thought-germs" can grab hold of anyone within range who may be sensitive to their impact.

The thought itself is the power behind the vibration. We speak of thoughts as being conceived by the mind, but there must be both idea and mind before a thought can be conceived. Ideas are generated by a positive human Ego in that Spirit-substance of the Region of Abstract Thought which is specialized within the periphery of his aura. By the power of will, this idea is projected through the mind where it takes concrete shape as a thought form by clothing itself in a peculiar form of mind stuff from the Region of Concrete Thought. The thought form then becomes a sort of temporary entity created by the thinker—a living thing existing only to serve the one who created it. It understands no spoken language; it is more or less an automation; it moves and acts in one direction only, according to the will of the thinker, which is the motivating power behind it.

If a thought is projected toward another person, whether it be good or bad, it will speed to that person and, if strong enough, reproduce in his aura an exact duplicate of itself. This is in marked contrast to the action of the thought vibration. The vibration will reproduce a similar emotion, but not necessarily a counterpart. The thought form stamps out a precise



replica of itself.

When the work for which such a projected thought was designed has been accomplished or its energy has been expended in vain attempts to achieve its object, it gravitates back to its creator, bearing with it the indelible record of the journey. The success or failure is imprinted on the negative atoms of the reflecting ether of its creator's vital body, where it forms that part of the thinker's life and action which sometimes is called the subconscious mind.

The more often a thought is indulged in, the stronger it becomes and the more deeply it is implanted in the subconscious memory. The subconscious indeed can become a mental ragbag unless a person takes a periodic inventory to determine just what is important for him to remember and what is important for him to forget.

Many memory courses are available to those who want them, but we have yet to see a course offered on how to forget. Our children are taught to remember; we adults do our very best to remember. We clutter our brains with facts about this or that, many of which we never will use, but too few of us have learned the art of forgetting that which should be forgotten.

In every life, things have happened of which we are not very proud. Undoubtedly every one of us at some

time has been hurt, slighted, or humiliated. These sad thoughts stay with us and eventually become a chapter in our book of memories. Then too, there are people whom we have hurt, slighted, and humiliated. Perhaps at the time we were not conscious of the hurt we were inflicting; only later, perhaps during retrospection, did the sickening knowledge of what we had done steal over us. We have hurt, we have been hurt, and we do not forget.

A wise philosopher once wrote: "Have no thought for the past except what the experience of the past teaches you." If we hope to use our "power of positive thinking" to its fullest capacity, we should follow this advice. We should learn to forget: to forget old, unhappy experiences; forget past injuries; forget past humiliations; forget past failures; forget it all, except what the experiences have taught us. Then we can begin to use our full mental capacity to shape our futures.

The process of mental elimination doesn't come easily. The subconscious is a creature of habit. What it is accustomed to do, it wants to keep on doing. It is hard to form a habit and harder still to break one. About the time we think we have "broken its back" it suddenly pops up without warning—and we have to pick ourselves up and start all over again. So advanced a person as St. Paul took note of this in his famous confession: "For what I would, that I do not, but what I hate, that I do." (*Rom. 8:16*)

One of Max Heindel's students once asked him how to eliminate evil thoughts which kept recurring although he constantly tried to fight them. Mr. Heindel responded, in part: "...supposing we have a particular dislike for a certain person whom we must meet every day upon the street, perhaps a number of times. If we stop each time we meet that person and berate him for walking upon the street, for not keeping out of sight, we are each time adding fuel to the fire of our enmity, we are stirring him up, and for pure spite he may seek to waylay us so much the more. Both the like and the dislike have a tendency to attract a thought or an idea to us, and the added thought force which we send out to fight evil thoughts will keep them alive and bring them to our mind more often, in the same way that quarrelling will cause the person we dislike to waylay us for spite.

"But if, instead of fighting him, we adopt the tactic of indifference, if we turn our heads the other way when we meet him on the street, he will soon grow tired of following us; and, on the same principle, when thoughts of evil come to our mind, if we will but turn away with indifference and apply our minds to something that is good and ideal, we shall find in a short time that we are rid of their companionship and have only the good thoughts we desire to entertain."

Teachers and philosophers for ages have grappled with the problem of overcoming, each passing on his

findings in an attempt to spur students on in their efforts at self-development.

The Elder Brothers were so concerned about the slow climb in evolution of the human race that at one time, as we are told in *Teachings of an Initiate*, Chapter XVI, they studied, by the aid of their spiritual sight, all the phases of ordinary human evolution in the post-mortem state as well as in the Physical World, so that they might determine how, through many lives, progress gradually is attained.

Through this tedious study they found the secret of soul growth hidden in the various appliances and appurtenances used in that ancient place of worship, the Tabernacle in the Wilderness. From their research they evolved the method of Retrospection. This is in harmony with the cosmic Laws of soul growth and enables the individual to accomplish day by day that which the purgatorial experience does at the end of Earth life—namely, cleansing the personality of sin by means of the fire of remorse.

"Retrospection," Mr. Heindel said, "is perhaps the most important training in the present work."

He also indicated that when we perform the Retrospection exercise we should give ourselves over wholeheartedly to the feelings of remorse and regret when they are appropriate. We should make the cleansing process as thorough as possible, that we may grow in grace thereby. But, having finished the exercise, we should do what is done in Purgatory: consider all incidents of the day closed and forget about them, save insofar as they demand restitution, the making of an apology, or acts of some sort to satisfy the demands of conscience. Once we have thus paid the debt, our attitude should be one of optimism. "If God be for us, who can be against us?" With that attitude, we die daily to the old life and are reborn each day to walk in the newness of the spiritual life. Our desire bodies thus are renewed and ready to serve a higher goal in life.

Forgetting then, is important—just as important as is remembering—in making life on Earth a beautiful and progressive experience in thought, word, and deed. The Roman philosopher Marcus Aurelius wrote: "Our life is what our thought makes it." The wise Solomon wrote: "As a man thinketh in his heart, so is he."

In our "sophisticated" world, it is hard to believe that these truths were more beautifully and realistically described two thousands years ago than in any description that could be attempted today. The apostle Paul, writing to friends in the Church at Phillippi, said:

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think"—think—"on these things." □

—L.S.

Mystic Light



Sunshine

In the last year or two, there has been much discussion and emotional fervor concerning a nuclear holocaust. Fear has grown from the speculation that not only will there be enormous initial loss of life and destruction, but also that sunlight will be blocked from reaching our planet's surface, making life very difficult.

First, let us remember that we are spiritual beings, sparks of God, in Whom we move, and breathe, and have our very existence. There is order to the universe. Secondly, we know that thoughts are things. Whenever we have thoughts of such negative nature, let us practice thought substitution and dwell on an idea both positive and spiritual. If we should hear these ideas from another, let us remind him or her that Christ is present in the world and leading the forces for good. We all must do our best not to allow a negative thought form of this kind to grow. Children, who seem to be extremely susceptible to the fears thus generated, should merit our special attention. Childhood should be a time of dreams, hopes, and aspirations; a time for laying solid foundations on which to build later.

This is by no means a plea to go through life with blinders on. It must be acknowledged that certain conditions exist within ourselves and the world, whether we care to face them or not. Rather, it is a call to fill our hearts and minds with thoughts of beauty, goodness, and truth, that we might let the Christ Light shine through and guide us. Our problems will be solved more swiftly when they are divinely motivated and encountered free of fear. Retrospection and observation have taught us that mankind learns more quickly from pain and suffering than from positive stimulation.

There have been numerous predictions and forecasts that the end of our present century will be a time of great suffering and sorrow. The world and mankind have suffered in the past and will continue to suffer until man improves himself. The degree of sorrow is not really important. Our response to the misfortune is what will count. We need to face life with courage and the spirit to overcome and do good in spite of conditions in which we find ourselves.

Many are concerned that the Sun will not shine through and provide us with life. As we ponder this condition, let us consider the analogy to the spiritual Sun. Are we letting it shine through? The physical Sun gives us warmth and nourishment, but the bright light rays hurt our eyes. Consequently, we wear sun glasses because they make us more comfortable. The spiritual Sun also affords us warmth and nourishment, far beyond what our limited minds can conceive. However, its higher urgings and bright rays also makes us uncomfortable. The higher Sun shines on us constantly, never troubled by clouds. Too often, though, when a situation arises in which we can do good, we put on our sun glasses. It is more comfortable to do so. Change and betterment of character require effort. Often activities connected with these qualities leave us misunderstood and vulnerable. It is easier to get out of the Sun and sit in the shade. The Sun is the source of life and growth. Why should we hide from that source? If mankind would spend half as much time trying to absorb the spiritual Sun as we do the physical Sun in tanning our bodies, the world would be a much better place. As individuals, we will experience growth pains and maybe sunburn, but we must remember to strive to be positive and throw away our sun glasses. □

—Ron Koenke

Our Not-so-Secret Thoughts

The marvels of modern communication have become so common that few give them a second thought. We accept as a “ho-hum” fact that the atmosphere is filled with radio waves, TV waves, and messages flying in all directions.

All of this is part of the advanced knowledge and superiority of our modern world, smugly accepted as far above anything former generations have known.

Really? What about the “Walkie-Talkie” each person carries within himself—that communications system which is as old as sentient beings. Though pooh-poohed by many or dismissed with a skeptical smile, thought communication is a proven fact; the effect on both sender and receiver has been known for centuries.

As far back as the date of the book of *Proverbs*, it was written that “as a man thinketh in his heart so is he.” Our individual natures cannot be hidden for long, as witness the saying: “What you are speaks so loudly I can’t hear what you are saying.”

Those who know tell us that electrical waves are not broadcast from the head as radio waves. They must be conducted to an Electroencephalograph machine through wires attached to the scalp. Those who are experimenting with extra-sensory-perception know that *something* is sent from mind to mind.

Perhaps this is the clue. The Electroencephalograph measures brain waves. The human brain and the mind are not the same thing. The brain is the instrument through which the mind works. The human mind is part of the Universal Divine Mind (God). We are each a part of the whole. It is because of this that we are able to send and receive thoughts, both consciously and unconsciously.

In the book *Psychic Discoveries Behind the Iron Curtain* by Sheila Ostrander and Lynn Schroeder, we read: “Negative emotions have a bleak effect on your physiology as well as your psychology. Cheerful ‘positive thinking’ helps the body recoup. Drs. Pavlova, Sergeyev, and Naumov uncovered impressive data on the power of thought. It seems you don’t even have to boil up your own nasty thoughts. Someone else can cook them up and send them to you. Untelepathically, the Soviets already knew that thought could reach right down to your blood cells. In 1956 Drs. S. Serov and A. Troskin of Sverdlovsk demonstrated that the number of white blood cells rose by fifteen hundred after they suggested positive emotion to

patients. After impressing negative emotion, the white cells decreased by sixteen hundred. White blood cells, or leucocytes, are one of the body’s main defenses against disease.”

We all long for peace on Earth. We who are studying in the field of spiritual growth have the hope and conviction of peace within us. We, of all people, should know how to be peaceful and to bring peace into manifestation on Earth. For, make no mistake about it, peace on Earth depends on each and every one of us. Until each of us is able to feel peaceful within, to react peacefully to all situations, and to speak in peace, not anger, peace cannot come on Earth.

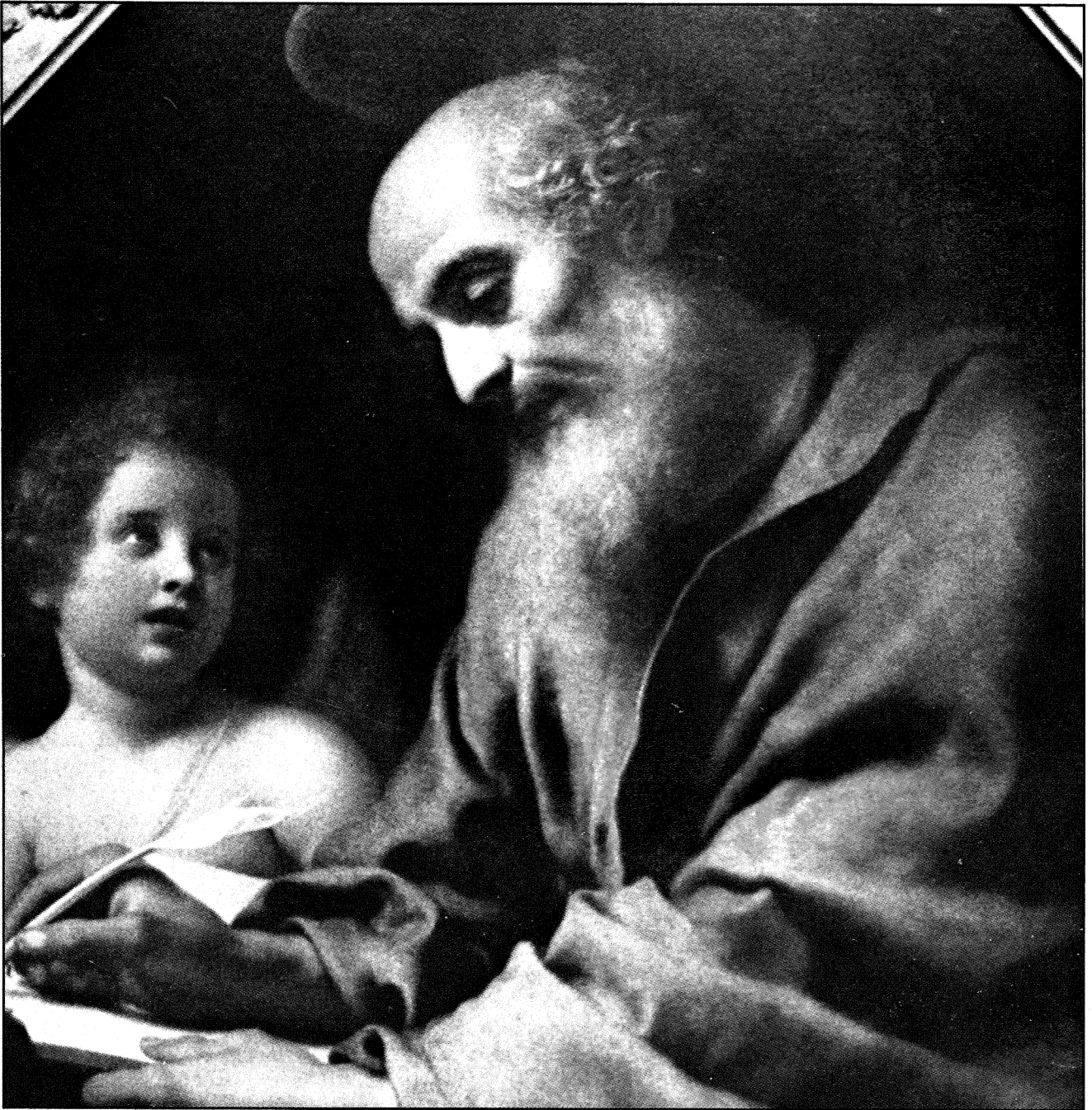
True, few of us ever are aroused enough to reach the point of killing in anger, but are we not told that to think evil is the same as committing the act itself and that he who becomes angry with his brother is liable to judgment? We know that our thoughts, words, and acts create the atmosphere in which we live.

We know from experience that “a soft answer turneth away wrath.” If we can learn to be loving enough and mature enough to deem it unnecessary to defend our pride and honor, we can bring peace into almost any situation. Only rarely will we meet someone who will not respond. In love we bless him and go our way, not allowing ourselves to be drawn downward into retaliation, but returning blessing for cursing. In this way our brother is helped and we are protected from the mental turmoil and unhappiness which follows such a loss of poise.

The accumulation of evidence weighs on the side of mental communication. We who are trying to travel the spiritual path must be aware and work with our thoughts. We would be a force for the good and positive, not a contributor to the negative. □

—Olivia Barnett

Max Heindel's Message



The Days of Noah and of Christ

When a large projectile passes through the air, it creates a vacuum behind it by the enormous velocity wherewith it moves, and if a person is within this vacuum zone while the shell is passing, he suffers in a measure determined by his own nature and his proximity to the center of suction. His position is in fact a reverse replica of the man who falls; for he stands still while a moving body removes the air pressure and allows the ethers to escape. If the amount of ether dislocated is comparatively slight and is composed only of the third and fourth ethers which govern sense perception and memory, he will probably suffer only a temporary loss of memory and inability to sense things

or move. This disability will disappear when the extracted ethers again are fitted inside the dense body—a much more difficult achievement than where the physical body succumbs and the reorganization takes place without reference to that vehicle.

Had the people thus hurt learned how to perform the exercises which separate the higher and lower ethers, they might have found themselves outside the body in full consciousness and perhaps ready for their first soul flight if they had had the courage to undertake it. However that may be, it is safe to say that on their return to the dense body they would have experienced very little if any inconvenience, and in case the vacuum had been strong enough to extract all four ethers and cause death, there probably would have been no unconsciousness such as overtakes the ordinary person; for it was discovered that the people who said that they felt unconsciousness for a moment only were wrong. It required a time varying from one to several days in the cases we investigated before the vital body was reorganized and consciousness reestablished.

Let us now see what bearing these newly discovered facts have on the coming of Christ and our meeting with Him. While we lived in ancient Atlantis in the basins of the Earth, pressure of the moisture-laden mist was very heavy. This hardened the dense body and as a further result the vibrations of the interpenetrating finer vehicles were considerably slowed down. This was especially true of the vital body, which is made of ether, a grade of matter belonging to the Physical World and subject to some of the physical laws. The solar life force did not penetrate the dense mist in the same abundance as is present in the clear atmosphere of today. Add to this the fact that the vital bodies of that day were almost entirely composed of the two lower ethers, which further assimilation and reproduction, and we shall understand that progress was very slow. Man led mainly a vegetative existence, and his main exertions were devoted to the purpose of obtaining food and reproducing his kind.

Had such a man been removed to our atmospheric conditions, the lack of exterior pressure would have resulted in an outflowing of the vital body which means death. Gradually the physical body grew less dense and the amount of the two higher ethers increased so that man became fitted to live in a clear atmosphere under a decreased pressure such as we have enjoyed since the historical event known as the “flood” when the mist condensed. Since that time, we also have been able to specialize more of the solar life force. The larger proportion of the two higher ethers now found in our vital bodies enables us to express the higher human attributes appropriate to the development of this age.

The vibrations of the vital body under the present atmospheric conditions have enabled the Spirit to build that which we call civilization, consisting of industrial and

artistic achievements and of moral and spiritual standards, the industrial and moral excellence being as closely connected and interdependent as the artistic achievement is dependent on a spiritual conception. Industry is designed to develop the moral side of man's nature, art to unfold the spiritual. Thus we are now being prepared for the next step in our unfoldment.

Let it now be remembered that the qualifications necessary for our emancipation from the conditions prevailing in Atlantis were partly physiological; we had to evolve lungs to breathe the pure air in which we are now immersed and which allows the vital body to vibrate at a more rapid rate than did the heavy moisture of Atlantis. With this in mind we readily shall see that future advancement lies in freeing the vital body entirely from the trammels of the dense body and letting it vibrate in pure air.

This is what happened in the lofty altitude exoterically known as the “Mount of Transfiguration.” Advanced men of various ages, Moses, Elijah, and Jesus (or rather the body of Jesus ensouled by Christ) appeared in the luminous garment of the liberated soul body, which all will wear in the New Galilee, the Kingdom of Christ. “Flesh and blood cannot inherit the kingdom,” for it would interfere with the spiritual progress of that day; so when Christ appears we must be prepared with a soul body and thus be ready to part from our dense body to be “Caught up and meet Him in the air.”

The results of the investigations which form the basis of the present article may give us an insight into the method of transition when compared with the information given in the Bible. It is said that the Lord will appear with a mighty sound like the voice of an Archangel. We read of thunders and the blasts of trumpets in connection with the event. A sound is an atmospheric disturbance and, since the passage of a projectile made by man can lift the vital bodies of soldiers out of their dense bodies, it needs no argument to prove that the shout of a superhuman voice could accomplish similar results more efficiently—“in the twinkling of an eye.”

“When shall these things be?” asked the disciples. They were told that as it was in the days of Noah (when the Aryan Epoch was about to be ushered in), so should it be in the Day of Christ. They ate and drank, they married and were given in marriage. But some who perhaps seemed not so different from the rest, had evolved the all-important lungs so that when the atmosphere cleared they were able to breathe pure air, while others who had only the gill clefts perished. In the Day of Christ when His voice sounds the call, there will be some who will find themselves with a properly organized soul body, able to ascend above the discarded dense bodies, while others will be like the soldiers who meet death from “shell shock” on the battle fields today.

May we prepare for that day by following in His steps.

(To be continued)

Studies in the Cosmo-Conception

Subdivisions of the Etheric Region

Question: Does the Chemical Region, discussed last month, comprise the entire etheric realm?

Answer: No, it is the densest of the four substances of the Etheric Region, the other three being the Life Ether, the Light Ether, and the Reflecting Ether.

Question: What is the function of the Life Ether?

Answer: As the Chemical Ether is the avenue for the operation of the forces that maintain the individual form, so the Life Ether is the avenue for the operation of the forces which have for their object the maintenance of the species—the forces of propagation.

Question: What is the purpose of the next higher grade of ether?

Answer: The third, or Light, Ether is both positive and negative, and the forces which play along its positive pole generate that blood heat in the higher species of animal and in man which makes them individual sources of heat.

Question: What purpose does the negative pole serve?

Answer: The forces which work along the negative pole of the Light Ether are those which operate through the senses, manifesting as the passive functions of sight, hearing, feeling, tasting, and smelling. They also build and nourish the eye.

Question: What does the highest or Reflecting Ether contain?

Answer: Everything that has ever happened has left behind it a picture in this reflecting ether, including also the thoughts and acts of men, where the trained seer may read their story with an accuracy commensurate with his ability.

Question: Why is the Reflecting Ether so named?

Answer: The pictures in it are but reflections of the Memory of Nature.

Question: How dependable are these pictures as records?

Answer: In the Reflecting Ether no thoroughly trained clairvoyant cares to read, as the pictures are blurred and vague compared to those found in the higher realm.

Question: What persons read the etheric records?

Answer: Those who read in the Reflecting Ether are generally those who do not know in what they are reading. As a rule ordinary psychometrists and mediums obtain their knowledge through the Reflecting Ether.

Question: Do occult students read in this ether?

Answer: To some slight extent the pupil of the occult school in the first stage of his training also reads in the Reflecting Ether, but he is warned by his teacher of the insufficiencies of this ether as a means of acquiring accurate information so that he does not easily draw wrong conclusions.

Question: Does this ether serve other purposes also?

Answer: It is also the medium through which thought makes an impression upon the human brain. It is intimately connected with the fourth subdivision of the World of Thought.

Question: How is this subdivision related to the mind?

Answer: This is the highest of the four subdivisions contained in the Region of Concrete Thought and is the home world of the human mind. There a much clearer vision of the Memory of Nature is found than in the Reflecting Ether. □

—Reference: *Cosmo-Conception* pp 36-38

Western Wisdom Bible Study

The Kingdom of Heaven

This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

For all the prophets and the law prophesied until John.

And if ye will receive it, this is Elias, which was for to come.

He that hath ears to hear, let him hear.

—Matthew 11:10-15

The prophecy to which Christ Jesus refers is given in *Malachi* 3:1: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

Although John the Baptist was highly developed spiritually, he belonged to the old order of Law. However, he had grown beyond the generally accepted ideas concerning the nobility and the traditions and racial theology of the Jews, and was thus ready to denounce the old and herald the new.

The "kingdom of heaven" of which Christ Jesus spoke obviously refers to the new kingdom which He was inaugurating, a kingdom of higher ideals than the one immediately preceding. Therefore, the Disciples and others who became Christians might be said to be "greater" than the Baptist.

Concerning this new kingdom, Max Heindel wrote: "Christ, in *Matthew* 11:12, said that 'the kingdom of heaven suffereth violence, and the violent take it by force.' This is not a correct translation. It ought to be: The kingdom of heaven *has been invaded* (*biaxetai*), and invaders seize on her. Men and

women have already learned through holy, helpful lives to lay aside the body of flesh and blood, either intermittently or permanently, and to walk the skies with winged feet, intent upon the business of their Lord, clad in the ethereal 'Wedding Garment' of the New Dispensation. This change may be accomplished through a life of simple helpfulness and prayer as practiced by devoted Christians, no matter with what church they affiliate, as well as by the specific exercises given in The Rosicrucian Fellowship. The latter will prove barren results unless accompanied by constant acts of *love*, for *love* will be the keynote of the coming age as *law* is of the present order." Another teaching was made plain at this time to him "who hath ears to hear": that of rebirth. This doctrine teaches that human beings, Spirits differentiated within God, are born again and again in gradually improving bodies to learn the lessons taught in God's great School of Life. Since man had to learn to conquer the material world, the doctrine of rebirth was held in abeyance, or taught in a veiled manner, until the mass of humanity was ready for it. That time now has come, and the teaching of rebirth now is being accepted by more and more people of the Eastern World. (Those of the East have never discarded this teaching.) In addition to the above definite statement by Christ Jesus: "This is Elias (Elijah), which was for to come," there are others. In *Matthew* 17:12 is the statement: "But I say unto you, That Elias is come already, and they knew him not." Then in the 16th chapter of *Matthew*, Christ Jesus asks His disciples: "Whom do men say that I, the Son of Man, am?" The reply came: "Some say that thou art John the Baptist: some, Elias: and others, Jeremiah, or one of the prophets." Obviously, those who made such statements believed in the doctrine of rebirth. □

Astrology

The Children of Taurus, 1985

BIRTHDAYS:
April 20 to May 20

Taurus is a fixed, earthly sign and may be likened to fertile soil, in which most of the plant kingdom, which sustains both animal and human life on the physical plane, grows. As plants take root in the soil, they hold it down and keep it from eroding, thus making it possible for communities of men and animals to exist. Taurus is similarly a very fertile sign and produces the desire for security. The Taurean tends to be reliable and thorough in all that he does. He is sometimes rather slow, seldom doing anything in a hurry but, like the plant that in time reaches its maturity, the Taurean will slowly but surely reach his goal. He does not usually make up his mind quickly, but once a course of action is chosen a dogged determination eventually produces results despite any obstacles. The Taurean is usually kind and easy-going, not wishing to harm or offend anyone, but desiring to be left to his own ways and not be pushed into changes dictated by the whims of others. It is best not to arouse his anger, for it is like an earthquake when it breaks loose.

On the less desirable side, the Taurean is downright stubborn, clinging to the established pattern in order to maintain a feeling of security. He fears change as a threat to his well-being and is not willing to consider proposals for change even when they may improve his situation. Instead, he often exerts his energy in efforts opposed to change. In this respect the Taurean must be careful, for soil can be a habitat for either useful crops or weeds. The reliability and steadfastness of the Taurean nature can give the necessary substance for

the maturation of germinal ideas implanted by the preceding sign, Aries, in which case a valuable function has been performed. But when the weeds of stagnation and immobility have been allowed to overrun the nature, not only has no useful purpose been served, but also there is less room left for the nourishment of those qualities which support its further development.

In the esoteric anatomy of man, Taurus corresponds to the desire body, which gives persistence to action. The ruler of Taurus is Venus, referred to in Greek mythology as Aphrodite, the goddess of love. The feelings engendered by Venus range all the way from the sensual lusts of the lower Desire World to the refined, artistic, and esthetic impulses of the higher Desire World.

As the Sun passes through Taurus the Christ Spirit has left the physical Earth. He is working in the Desire World as He passes through it, helping to purify and transmute the lower, selfish emotions of man and supplying man with more refined material from which he can build a desire body that is under our control.

INDIVIDUALITY AND PURPOSE

Sun trine Neptune April 21 to May 1. A visionary, active imagination is indicated. These highly sensitive children will love music and the arts. Although naturally gifted in these areas, they will need to cultivate thoroughness (the planets in Taurus will be of some aid in that connection). A distaste for the harsher aspects of existence will need to be balanced against the unpleasant necessities of daily life. Learning to appreciate the naturally beautiful or simple will compliment the ability of these children to manipulate and value the artificial.

Sun opposition Pluto April 21 to May 1. This aspect pictures innate capacity to act as organizers of large movements and heads of corporations, but calls for lessons of cooperation in marriage and in putting the needs of a group or society ahead of the impulse to lead and dominate.

Sun square Jupiter April 30 to May 14. This configuration makes these individuals more optimistic and good-humored than is typical Taurus. Confidence is over-expanded so that judgment is sometimes impractical and the individual is tempted to ignore the consequences of sensual indulgence.

Sun opposition Saturn May 9 to May 21. These individuals will have a generally grave manner with a strongly felt sense of duty. This pattern denotes ability to control (as well as repress) the passions, to recognize duty within the context of the personal life. A sense of security will be derived not merely through the accumulation of objects but in judging what is and what is not of value.

SELF-EXPRESSION AND LOGIC

Mercury conjunct Venus April 21 to April 29. This aspect bestows good spirits: a charming, cheerful, happy nature, with much friendliness and sociability. With Mercury in Aries, these children will have penetrating, rapid and sometimes hasty, mentalities.

Mercury sextile Jupiter April 21 to May 8. Jupiter's influence will broaden the outlook of these children. It will give an optimistic faith and promote the vision to see personal and pioneering opportunities. A mental industriousness will be common which will give an above-average intelligence as a rule and, in general, much book-learning.

Mercury square Neptune April 21 to April 27. Neptune is connected with the imagination more than with any other human faculty. The aspects of these two planets suggest the fertilization of the mind by the imagination, which, in its higher form, is the creative imagination and the inspiration. The effect of the square indicates a predisposition to self-deception. Parents must respect the need for this child's fantasy life but must also inculcate truthful observation and reporting. Neptune sensitizes whatever it touches. With Mercury, the perceptions are touched and correspondingly rarefied. These children may be thin-skinned as well as susceptible to invisible shades of color and tone. Clear-sightedness and discrimination are the watchwords here.

Mercury trine Uranus April 28 to May 9. This aspect heightens the intuitions and promotes rapid analysis (occasionally rendering the mind capable of lightning-fast calculations). From an early age, these natives will intuitively grasp unusual concepts and show remarkable creativity in thought. This is a powerful, self-willed combination, varying from the wayward and stubborn type to the enlightened and talented.

Mercury trine Neptune May 13 to May 19. Individuals born during this aspect will show insight into social and ethical problems which can make the person a leader in a mass movement aided by Mercury-Pluto persuasive communication and drive for leadership. Mercury trine Neptune is excellent for spontaneous speaking, inspiration in writing, and intuitive guidance in research. Strong neptunian influences incline an individual to accept impressions as divine revelation and rely upon impressions exclusively to the disregard of logic—in short, chaotic, confused states of mind. Drugs or exercises which appeal to speed rather than safety in opening psychic faculties increase these dangers.

Mercury opposition Pluto May 13 to May 19. This aspect often makes a nervous mentality subject to hasty confusions. However, the mind may have unusual powers of persuasion and a keen insight into public opinion.

LOVE AND ARTISTIC URGES

Venus square Neptune April 21 to May 9. This aspect

denotes strong artistic, poetic, and religious inspirations. Venus-Neptune aspects indicate a potential for idealistic love relationships but often correspond to illusions about love. They bestow a divine discontent and a constant restless seeking for an ideal not so easily found on Earth. There may be devotion to the arts but with eccentricity. This aspect can denote little capacity for settled employment or hard work. Artistry must be balanced with the practical.

Venus sextile Mars April 28 to May 21. These aspects tend to make the person affectionate and warm-hearted. A strong potential for the harmonious blending of love and sexual desire, as well as initiative and self-esteem blended with concern for others is indicated. This results in the marked ability to get along easily with the opposite sex. Dancing and singing may be favorite activities.

Venus sextile Jupiter May 13 to May 21. This aspect confers increasing emotional sensitivity, ability to express abstract ideas through artistic and poetic endeavors, love of social pleasures, and ability to attract many acquaintances. The great gift of this aspect may be said to be grace of expression. Venus trine Uranus May 13 to May 21. This is a combination which usually signifies unusual taste and some degree of artistic ability. A magnetic personality, progressive love ideals, and the potential for wise use of the creative forces are indicated. The individual is often witty, fascinating, humorous, or charming. Music, especially the new and strange, will be liked.

INITIATIVE, COURAGE, AND SELF-ESTEEM

Mars opposition Saturn 21 to April 30. The chief aspect of this influence is that Saturn will act as a brake on the martian energies. Children with this aspect will need to be taught steadfastness as there is a tendency for the interests to blow hot and cold. An over-concern with the self will need to develop into an interest in others. A tendency to hardness or sternness may be modified by much active expression of love and gentleness during the early years.

Mars trine Jupiter May 12 to May 21. This fortunate combination confers optimism, energy and enthusiasm. There is usually loyalty, pride and honor and the native has the ability fully to enjoy life. An interest in sports, travel, stage, religion and politics will manifest at an early age and there will be considerable skill in the areas of propaganda and publicity.

Mars opposition Uranus May 13 to May 21. This aspect will create a strong desire for freedom and unrestriction. Patience is a virtue that is seldom present and humility is also rare. In a word, this individual wants his own way at all costs. Although these natives are not known for any restricted or ordered way of living, this combination may denote unusual will power, courage and energy.

INDIVIDUAL PERSONALITY EXPRESSION IN SUN-MOON COMBINATIONS

Sun and Moon signs are in capitals; Sun sign first.

TAURUS-TAURUS (April 21-22). Sun and Moon in Taurus give strong will, some inflexibility, social-mindedness, practicality, thoroughness, artistry, and musical talent.

TAURUS-GEMINI (April 23-25). Moon in Gemini gives love of knowledge, flexibility, and communication ability. Naturally curious, these individuals will do well in sales and occupations requiring reading and memory work: law, medicine, publishing.

TAURUS-CANCER (April 26-27). This combination suggests ability for financial management, real estate investment, architectural design, or work in domestic supplies. Sensitivity, helpfulness, love of home, family, and good food are prominent.

TAURUS-LEO (April 28-29). These good-natured, entertaining, strong-willed people will see themselves at the center of their circle of friends. Romantic feelings will be strong. Love of family, children and romance is indicated. Success in financial speculation is likely.

TAURUS-VIRGO (April 30-May 1). These pragmatic individuals seek out intellectual relationships which supply humanitarian, progressive, and intuitive ideas to compliment their own more practical analytical minds. Hard working, polite, and helpful, they can be successful managers.

TAURUS-LIBRA (May 2-3). Artistic tendencies, love of peace and sociability, and great need for companionship are indicated. Other people will likely be the focal point of a large percentage of these natives' activities. Seemingly, they will know everyone. Eating to compensate for frustration is something to guard against in childhood and in adulthood.

TAURUS-SCORPIO (May 4-5). Sensitive feelings and a warm heart may be masked by a brusque and straightforward, aggressive manner. These individuals look beneath the exterior and are good judges of character. Intense feelings vie with their rational, practical approach, so that once they start something, no amount of obstacles or logic can stop them. Moon and Saturn in Scorpio denotes strong will, ambition, and possible feelings that others are opposing and critical.

TAURUS-SAGITTARIUS (May 6-7). These native see themselves as humanitarians and deep thinkers. Many will seek world travel, sports, large houses, and, perhaps, a gourmet philosophy. Uranus and Moon in Sagittarius will give mental vision and as intuitive feel for the future which will aid in research, science, law, and understanding business trends.

TAURUS-CAPRICORN (May 8-9). Sun and Moon in Earth signs denotes tenacious, practical, polite, am-

bitious, and conservative people. They have patience and a slow methodical approach, but also possible melancholia and pessimism. Neptune in Capricorn demands a place for something beyond a wholly materialistic perception of reality in the life of this individual. The door might be opened through a strong religious aspiration, or a creative outlet such as music or poetry or acting, or an experience of the unity of life that comes through performing a service of some kind.

TAURUS-AQUARIUS (May 10-12). These individuals will listen to their friends before beginning a project, but once decided upon their course, they are unchangeable. Basically conservative, they nevertheless may hold some advanced or unusual concepts. Engineering design and other inventive jobs, and community projects, will attract these individuals. The aquarian need for freedom and impersonal relationships conflicts with the taurean desire for close physical union, making it difficult to settle down in marriage. Saturn tenanted in the fixed sign of Scorpio raises the taurean tenacity to great heights but also reinforces a tendency to be inflexible and to be involved in difficult situations.

TAURUS-PISCES (May 13-14). Love of family, home, optimism and generosity are here emphasized. Philosophy and religion are based more on unseen realities than on pragmatic concerns. There is an empathy with and a strong desire to help others. Pisces expansiveness may be turned to love of knowledge, both occult and conventional. Taurus love of relaxation and good eating is reinforced. Sensitivity and intuition will attune these individuals to others' desires, making them astute businessmen.

TAURUS-ARIES (May 15-17). Moon and Venus in this fiery sign emphasize arian characteristics. The thorough, practical and conservative outlook of Taurus is modified by the vision, enthusiasm, drive and decisiveness of Aries. These individuals will likely think of themselves as quiet and harmonious, but may react quickly and brusquely to challenges or threats to their ambitions.

TARUUS-TAURUS (May 18-19). Sun, Moon and Mercury in Taurus emphasize quiet, stable, thorough, often slow, sociable, and kind tendencies. There may be too great an appreciation of material wealth compared to value placed on social relationships. These resolute individuals may have to make a conscious effort to be flexible. They can patiently collect material and coordinate people successfully to build an organization or project.

TAURUS-GEMINI (May 20-21). These individuals love to collect facts and books. Conversations, study, travel, and sales, are favored. The Taurus influence gives greater depth than is common to often-superficial Gemini, and the speedy Gemini mind is slowed only to make speed consistent with thoroughness. Versatility will lie in being informed in depth about a variety of subjects and possessing the ability to utilize knowledge.

—A Probationer

Astrology



Symbolism and Astrology

Old records prove to us that the ancients had a much greater understanding of symbols and astrology than man has in these modern times. It is not difficult to realize that this is true, for according to tradition, before the sinking of Atlantis the people lived much closer to God and Nature, and the mysteries of life and stars were no secrets to them.

These ancient people were able to perceive the great harmony and order in the movements of the Sun, Moon, and planets. Their attention was directed to celestial phenomena, and many of their findings were recorded and are still in use. The influence of the heavenly bodies was observed to produce certain effects upon man and his soul-development, and the seasons were seen to be regulated according to the signs of the zodiac.

"To everything there is a season, and a time to every purpose under the heaven." (*Ecclesiastes*) By the annual revolution of the Earth around the Sun, our planet comes under the stimulus of the signs of the zodiac. The astrological year begins when the Sun crosses the equator at the first point of Aries, the first sign of the zodiac, on or about March 21. We regard this time of year as the beginning of spring. The summer solstice occurs when the Sun makes its entry into Cancer, the fourth sign, about June 21. Autumn is ushered in by the autumnal equinox when the Sun starts through Libra about September 23. The winter solstice begins about December 21 when the Sun passes the southernmost point of the meridian and enters the sign Capricorn. These four signs mark the four directions of the Earth: Aries, east; Libra, west; Cancer, north; Capricorn, south. This cross often is spoken of as the Mystic Quarters, perhaps because of the spiral path of existence from birth to eternal life, so-called, when, at

Correction: In the January 1985 issue of the *Rays*, page 27, column 2, first paragraph, the sentence "If the Midheaven moves the faster, the progress of the person will be accomplished through material efforts," should be changed to read, "If the Midheaven moves the faster, the progress of the person will be accomplished through *spiritual efforts*."

the end of each Earth life, the Spirit enters the heaven world, its true home.

The division of the seasons also has a symbolic connection with human life. Aries not only represents springtime in Nature, but also denotes youth in the human body. Cancer, which represents summer, also refers to manhood and mental endeavors. Libra, the sign of autumn, also is the symbol of maturity, wealth, and the working of the law of consequence. Capricorn, which is symbolic of the beginning of winter, also denotes old age, duty, and "the Passover."

SYMBOLS OF THE SIGNS OF THE ZODIAC

Aries, the first house sign, marks the house of beginnings. It is the sign of the pioneer. The Lamb, its symbol, is emblematic of innocence and early life. This sign corresponds to the head in the human body.

Taurus, the second sign, is the emblem of the Bull, which denotes great determination and stability. The corresponding parts in the human body are the neck, throat, and cerebellum.

Gemini, the third sign, is a dual sign. It is symbolized by the Twins, which indicate intellectual pursuits and versatility. Gemini belongs to the sphere of the body represented by the arms and lungs.



Cancer, the fourth sign, stands at the head of the domestic life. It is symbolized by the Crab, or Beetle, and denotes the soul, tenacity, and sympathy. In the human body it represents the stomach.

Leo, the fifth sign, is symbolized by the Lion, which denotes great vitality and authority, as well as courage and leadership. In the body it indicates the heart and spinal cord.

Virgo, the sixth sign, is represented by the emblem of the Virgin, which symbolizes purity, discrimination, and memory. This sign refers to the intestines and abdominal region of the human body.

Libra, the seventh sign, has the Scales for its symbol. This is emblematic of balance and justice. Libra corresponds to the lumbar region and the kidneys.

Scorpio, the eighth sign, represents regeneration. Its symbol is the Scorpion. It teaches silence, courage, and resourcefulness. It stands for opportunity. In the human body it rules the generative and eliminative organs.

Sagittarius, the ninth sign, having the emblem of the Archer or Centaur, symbolizes the aspirations of the "human man" and the low type of "animal man." This sign corresponds to the hips and thighs, and the sacral region of the spine.

Capricorn, the tenth sign, has the symbol of the Goat. It represents honor and ambition. Capricorn has rule over the knees, skin, joints, and hair.

Aquarius, the eleventh sign, the Water-bearer, is emblematic of "the coming age." It represents humanitarianism and universal brotherhood. It is the symbol of charity and love for all. In the human body it corresponds to the ankles.

Pisces, the twelfth sign, is symbolized by the Fishes. This is the emblem of the Mystic; it represents renunciation and compassion. In the human body it corresponds to the feet.

SYMBOLS OF THE PLANETS

The symbol of the Sun is a circle with a dot in the center. The circle reminds us of eternity, and the dot represents the physical Sun. This great body is the emblem of the Spirit or individual coming into manifestation. It refers to the Father, and is the physical life giver.

The Moon, the mother, has for its symbol the crescent. This is emblematic of the personality. It is the giver of form, and rules fecundity. It is the important factor in the growth of the vegetable, animal, and human kingdoms. The symbol means "state of increase."

Mars, the energizer, is the symbol of great activity and dynamic energy. As the higher self in man is represented by the circle, so Mars, with the cross (matter) above the circle denotes desire for selfish purposes. Mars represents the desire nature which draws the Spirit

towards material existence in order to overcome the cross of matter.

Venus, the unifier, is the symbol of love and attraction. The emblem is the circle over the cross. It is the symbol of giving love to others.

Jupiter, the uplifter, is the planet of expansion. Its symbol is the half-circle above the cross. This is known as the symbol of benevolence and vision. It represents the higher mind.

Saturn, the reaper, is the planet of contraction. Its emblem is the cross above the half circle. This is the planet which makes man right every wrong. It is life's teacher.

Mercury, the thinker, is the planet of reason and mental education. Mercury expresses itself through the other planets because it does not have a nature of its own. The symbol of this planet contains all three emblems—cross, crescent, and circle. This explains why it is called the Messenger of the Gods (other planets).

Uranus, the awakener, is symbolic of originality and altruism. It is the emblem of the Holy Spirit being poured upon all men.

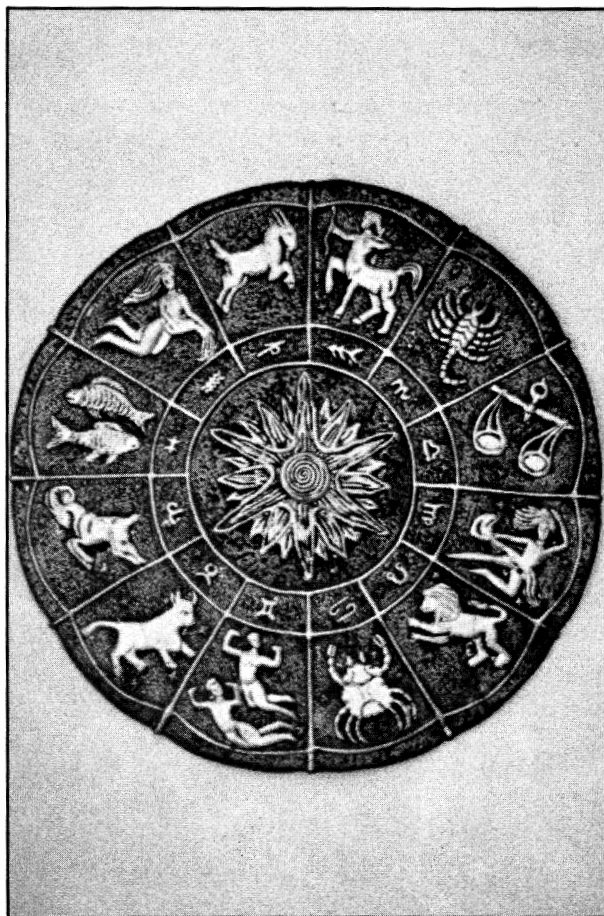
Neptune, the Divine planet, is the symbol of the Mystic. It represents the superphysical and spiritual. Its vibrations are so high that ordinary humanity can make little use of it as yet.

FESTIVALS

Festivals were not scheduled accidentally, but were based upon the movements of the heavenly bodies. These holidays or festivities were held on certain days when planets would aid in carrying out their purpose. The ancients knew that the stars were governed by natural Laws, and they worked *with* the stars. Let us go into the symbology of certain holy days in order to learn something about the manifestations.

Ash Wednesday has an interesting history. The ancients used this day to throw ashes everywhere, and ashes were wiped on their foreheads as a symbol of great remorse for their transgressions. We learn in Astrology that Aquarius is the sign representing knowledge. Since man can distinguish good from evil only through knowledge, when the Sun passes through this sign we have Ash Wednesday. The water pouring from the urn which the man is carrying in the symbolic picture of Aquarius denotes the cleansing or purifying which should take place before a new birth. This day is the beginning of Lent, which continues until the Sun passes through Pisces, which is symbolic of sorrow and suffering.

Palm Sunday is another Christian festival which has something to do with astral symbology. It is celebrated on the Sunday before Easter, because that is the day of Christ Jesus' triumphal entry into Jerusalem before He was crucified. This is the time of year when the Sun is about to make its entry into the sign of the Ram (Aries)



at the vernal equinox. Palm Sunday, or the Triumphal Entry, is symbolic of a high spiritual illumination—of the Spirit triumphant over matter—attained through Initiation, and has been so considered throughout the ages. The ass signifies a bearer of peace; the palm, honor and victory. Palms were planted around the Holy of Holies.

Good Friday is the second day before Easter, and commemorates the suffering and burial of the Sun-God. Venus is the planet which rules Friday. The Moon passes over the cross (of Libra) on which the Sun was crucified. This is the symbolic meaning of this day.

Easter Day is another day which has a most interesting interpretation. This day, on which the Christian world commemorates Christ's resurrection from the tomb, also was celebrated by the ancients to honor the resurrection of the Sun-God. This festival occurs after the Sun enters the fire sign Aries, and when the Full Moon is in the air sign Libra. The Sunday following this opposition (or Full Moon) is still regarded as the official day of Easter. It signifies the Lamb of God, who is able to redeem the world. The life giving powers of the Sun impregnate the Earth with life at this time, and seeds germinate. To the Christian Mystic, Easter means the annual liberation of the Christ Spirit from the Earth and His resurrection into His true heaven home. □

—F.G.N.

News Perspectives



INCREASE IN V.D.

Both *Time* and *Newsweek*, in their issues of Feb. 4, 1985, warned about the spread of venereal disease in the United States. *Newsweek*, particularly, pulled no punches, saying: "The statistics are awesome: 1 in 4 Americans between the ages of 15 and 55 will acquire STD (sexually transmitted disease) at some point in his or her life. Twenty-seven thousand cases are contracted every day, according to the American Social Health Association..."

Of the "25 or so diseases now known to be spread through sexual contact," not all respond to conventional antibiotic treatment. "They cannot always be cured, and they sometimes result in chronic pain, sterility, abnormal pregnancies, brain-damaged children, and cancer." Almost everyone, of course, is familiar with the horror stories associated with AIDS, but other far less well-known venereal diseases also are on the rise, with tragic results. Again quoting *Newsweek*: "...a growing number of homosexuals and heterosexuals alike have recently been motivated by fear of STD to adopt a less promiscuous life-style; a few have even sworn off sex entirely. While none of the STD researchers advise such drastic measures, they have little to offer in the way of prevention. With effective vaccines a long way off, the

best protection against STD, it seems, just might be a return to that old-fashioned safeguard: monogamy.”

As students of the Western Wisdom Teachings know, the author (Jean Seligmann) is more correct in her assumption than she may realize. The sacred nature of the divine Creative Force, and our responsibility to utilize it for constructive purposes rather than in the search for personal gratification, are at the heart of both individual spiritual aspiration and overall human evolution. Of course, the desire for children constitutes a constructive purpose in this regard, but other than for purposes of reproduction, the so-called “sex-force” should be transmuted and exercised in its higher channels of service to the human race and inspired artistic and other creativity. Admittedly, it is too much to expect that most people can be completely celibate at this stage of development. Most people simply are not that far advanced—although the day will come when we all will be. Furthermore, spiritual aspirants in particular now have the responsibility to provide vehicles for incoming Egos so that these children, too, will have the opportunity to grow up in an atmosphere of spiritual understanding and compassion. But, equally certainly, the promiscuity now so prevalent on the modern scene has no legitimate place, under Natural Law, in our environment. Ruled (as all things are) by the Law of Cause and Effect, this behavior carries with it a tremendous debt of destiny. Some of this evidently is being paid off immediately by those among us who are contracting venereal disease.

Thus, for all of humanity, at this point, certainly, “monogamy is the answer.”

Still, there is even more to be considered. As Max Heindel told us in the *Cosmo-Conception*: “Most people regard marriage as sanctioning unlimited license for the gratification of sexual desire. In the eyes of statute law, perhaps it does so, but no man-made law nor custom has any right to govern this matter. Occult science teaches that the sex-function should *never* be used for sense-gratification, but for propagation *only*. Therefore an aspirant to the higher life would be justified in refusing coition with the marriage partner unless the object were the begetting of a child, and then only if both parties were in perfect health—physically, morally and mentally, as otherwise the union would be likely to result in the generation of a feeble or degenerate body.

“Each person owns his or her body, and is responsible to the Law of Consequence for any misuse resulting from the weak-willed abandonment of that body to another.”

Even this, however, does not indicate an implied suggestion to break up the cohesion of a family or to destroy a marriage. If one marriage partner reaches the state of “spiritual aspiration” and becomes willing or even eager to reduce sexual intercourse and the other part-

ner does not, compromise well may be indicated. Certainly it is better from all points of view to be understanding, compassionate, and “giving” in this regard, than to allow hide-bound, adamant denial to injure or destroy an otherwise fulfilling conjugal relationship. Ultimately every aspirant—indeed, every human being—will have to decide how he or she is going to cope with this situation. The final issue remains clear, however: eventually the entire human creative Force will be used exclusively for constructive creation and epigenesis. Flagrant misuse of the creative Force in selfish and frenzied response to passionate urges carries a burden of tragedy and pain that must be, and in many cases now is, being borne.

POWER OF MUSIC

In the March issue of *Science* 85, a speculative article by M. Mitchell Waldrop is entitled, “Why Do We Like Music?” Taking its theme from an impassioned speech about the effect of music that is made by the character Salieri in Peter Shaffer’s *Amadeus*, the article asks: “What is it that allows a sequence of sound waves to touch us so deeply?” Eventually an answer is given: “In the last analysis, it seems that the power of music lies not in the sound but in ourselves. Just as our eyes are receptors to light and our ears are receptors to sound, we somehow have in our brains a receptor to music.”

The power that music holds over human beings, however, has its origin in a phenomenon far beyond the tenets of music theory or the concept of left brain vs. right brain. This origin is succinctly explained by Max Heindel as follows: “...(music) has so much greater power to speak to us than even the greatest painting, for it comes directly from the heaven world, fresh and fragrant with echoes from the home of the Ego, awakening memories of and putting us in touch with that which we so often forget in our material existence.” “As an echo from home, it reminds us of that forgotten land where all is joy and peace, and even though we may scout such ideas in our material mind, the Ego knows each blessed note as a message from home-land and rejoices in it.” “...(music) is the most potent influence in swaying humanity that is known to man...” All these observations, found in *Christianity Lectures*, emphasize a Truth fundamental to human evolution: namely, that music is the most potent influence in our lives, although most of us do not realize this, simply because it does remind us of the reality, and the glory, of our heavenly home. This is why its power does not lend itself to material analysis.

As Salieri asked: “What is this pain? What is this need in the sound? Forever unfulfillable, yet fulfilling him who hears it, utterly.” Max Heindel has given us the answer. □

Book Reviews



TOTTO-CHAN, THE LITTLE GIRL AT THE WINDOW, by Tetsuko Kuroyanagi, translated by Dorothy Britton, Kodansha International, Tokyo, New York, San Francisco, 1982.

This charming book is an account of the author's experiences in what can be described only as a "new age" elementary school in Tokyo in the early years of World War II. The headmaster, obviously a wise and compassionate individual, employed educational methods far in advance of the time.

Mr. Kobayashi "valued naturalness and wanted to let

children's characters develop as naturally as possible." The severely structured classroom situation typical of schools of the time was not found in the Tomoe School, where the classrooms were old railroad cars placed in a naturally landscaped setting and where eurhythmics, music, nature walks, and instruction from a local farmer on how to till the soil and plant the crops were as significant as the traditional "three R's."

The headmaster believed that "all children are born with an innate good nature, which can be easily damaged by their environment and the wrong adult influences. His aim was to uncover their good nature and develop it, so that the children would grow into people with individuality... The headmaster deplored contemporary education, with its emphasis on the written word, which tended to atrophy a child's sensual perception of nature and intuitive receptiveness to the still small voice of God, which is inspiration."

The *tomoe* is an ancient comma-shaped symbol. The headmaster united two *tomoe*, one black and one white, in a perfect circle to symbolize his aim for the children: body and mind equally developed and in perfect harmony.

Tomoe School seemed to be the ideal place for Tottochan, as the author was known as a child. Her exuberant high spirits, intense innate curiosity about everything encountered, and her somewhat boisterous but deeply sincere interest in people caused her to be expelled from her previous traditionally "straight-laced" and formal first grade class. Her mother wisely did not tell her that she had been expelled, but merely held the prospect of a new school out as a treat. From the moment she entered the Tomoe gate "which consisted of two rather short posts that still had twigs and leaves on them" and had a long talk with the headmaster, the first adult other than her parents who sincerely seemed interested in everything she had to say, she knew that in this school she would be happy.

Happy she was, but more than that, although it was not until she grew older that she properly understood how much she had learned. The "three R's" certainly were taught and she mastered them, enjoying the experience thoroughly, but more importantly, she refined the innate compassion she felt for her fellow students as well as her ingenuity in making discoveries and in coping with problems both in and out of the classroom. The headmaster's efforts to draw the dwarf and the paralyzed boy—both classmates of the author—into full participation in all school activities made a particular impression on the youngster, as did the fact that the headmaster was continually accessible, accompanying the children on their outings, teaching the music class himself, and allowing the children to sit in his lap or climb on his back while they told him their confidences.

The author explains the unexpected presence of such an unusual school in wartime Japan by saying that Mr.

Kobayashi "hated publicity and even before the war did not allow photographs of the school or any publicity about its unconventionality. That may have been one reason this small school of under fifty pupils escaped notice and managed to continue."

Tetsuko Kuroyanagi, whose father was a violinist in a Japanese orchestra and whose mother had been a basketball player, probably could not be considered a "typical" Japanese child of the period. She now is a noted Japanese TV personality, actress, director of the World Wildlife Fund-Japan, and worker in sign language with the deaf. Her incredible recall of the details of childhood experiences makes this book particularly delightful, and even young children doubtless would enjoy having some of her escapades and conclusions about them read aloud. We highly recommend this book to everyone interested in children and their welfare.

THE MAN WHO TALKS WITH THE FLOWERS, by Glenn Clark, Macalester Park Publishing Co., 1571 Grand Ave., St. Paul, MN 55106.

Although this little book was published over 45 years ago, it is available in what seems to be a new edition and well worth reading. It tells the story of Dr. George Washington Carver, the man whose "miraculous" work with the peanut and other plants stirred the admiration of scientists, economists, and laymen everywhere.

Dr. Carver, born in slavery, rose to heights of eminent scholarship and ingenuity. As the result of what literally was "personal communication" with plants, he liberated the southern states from dependence on a devastating one-crop economy by introducing the large-scale cultivation of peanuts, sweet potatoes, and other vegetables and the utilization of these plants—especially the peanut—for many purposes. His startling modesty and humility contrasted sharply with his acknowledged genius. He was deeply religious—in a cosmic, rather than an orthodox, sense—and prefaced all of his activities with prayerful "communication with the Creator," claiming that much of what he knew had been revealed to him in response to prayer.

"How do I talk to a little flower?" he asked. "Through it I talk to the Infinite. And what is the Infinite? It is that silent, small force. It isn't the outer physical contact...The infinite is not confined in the visible world. It is not in the earthquake, the wind, or the fire. It is that still small voice that calls up the fairies."

Dr. Carver attributed his ability to "learn the secrets of plants" to the fact that he quite literally loved them. "There is nothing more powerful in the universe than love. Love is not a mere sentimental attachment, but a force which holds the stars in their courses. It is a magnet which draws all things unto it, even the secret



truths hidden in rocks and stones...Flowers...will not, they cannot, give up their deeper secrets to those who do not love them."

Carver, who lived frugally even at the height of his fame, had "no concern about money...no ties of family or institution or church or state—he is tied only to the God of the flowers. He is as free as the flowers which give themselves to the sunshine and to the dew. Because he is so like the flowers in his relaxation and selflessness, the flowers give up their secrets to him." He approached life with a continuing sense of expectancy and awe, qualities which made him particularly receptive to the truths hidden in the plant kingdom. His intuition about his fellow human beings also was singularly accurate.

This book is a loving tribute to a remarkable Ego. In today's age of impersonal mechanized agriculture, inorganic farming, pesticides, and other manifestations of the purely materialistic approach, it is particularly inspiring and even necessary to read of this scientist who so easily and naturally was able to get at the spiritual heart of his science. According to information in our copy, the present edition is available from Macalester Park Publishing Co. for 95¢. □

—D.F.

Readers' Questions



CHRISTIAN FEAST DAYS

Question:

How did the Christian feast days come into existence, and will they continue to be observed by coming generations?

Answer:

Deep occult significance underlies the Christian feast days. Since they are based upon the passage of the Sun through the zodiac, they will continue to have significance for a long time to come.

As the Sun passes toward the equator in winter, it goes through the sign Aquarius, the water bearer. The Earth receives an abundance of water in the form of rain, snow, hail, and sleet. This lavish supply of moisture which floods over the Earth symbolizes the baptism of the Christ, the great Sun Spirit who entered the physical body of the high Initiate, Jesus, at the time of his immersion in the river Jordan.

In March, the Sun passes through Pisces, the fishes. At this time of year, supplies which were stored for winter consumption mostly have been used; consequently, food is becoming more scarce. Hence the long fast called Lent.

The Lenten season is followed by the Passover, when the Sun passes over the equator. This is the time of Easter, signifying the crucifixion of the Christ. Next the Sun enters Aries, and symbolically becomes the Lamb of God who is given to preserve life on the physical plane. At this time, all life begins to manifest and growth is observable everywhere. The Crucifixion is followed by the Ascension of the Saviour to the throne of the Father, which is marked by the summer solstice in June.

In autumn, the Sun begins its westward journey. At the time when it enters Virgo, the sign of the Virgin, we have the feast of the Assumption. Later, when it leaves that sign, the Nativity of the Virgin, who seems, as it were, to be born of the Sun, is celebrated.

The yearly passage of the Sun through the signs of the zodiac symbolizes the annual sacrifice made by the Christ Spirit ever since He took the body of Jesus at the time of the Baptism and subsequently became the indwelling Planetary Spirit of the Earth. Yearly, this mighty Christ Spirit travels from the World of Divine Spirit to the Earth and back again. In September, when the Sun passes from Virgo into Libra, the Christ Spirit in His annual descent reaches the atmosphere of the Earth. He reaches the center of the Earth at the winter solstice in December, remains there three days, and then starts to withdraw. This withdrawal is completed at Easter. Between Easter and the summer solstice, He passes through the higher worlds and reaches the World of Divine Spirit, the throne of the Father, at the summer solstice. During July and August He is revivifying His vehicles preparatory to journeying once again to the Earth to complete the cycle yet another time.

THE INVISIBLE FORCES AND THEIR WORK

Question:

Are plants under the dominion of the planets and signs? Why do different zodiacal Hierarchies work with certain vehicles of other life-waves but not with all their vehicles?

Answer:

All evolving life-waves on Earth are under the dominion of the planets and signs to a greater or lesser degree. Four different kingdoms now on Earth are passing through different stages of evolution: the mineral, the plant, the animal, and the human. The Virgin Spirits composing these four life-waves are evolving under the

guidance and with the assistance of a number of invisible Hierarchies, the most active of which at present probably are the Lords of Mind, the Archangels, and the Angels.

The Lords of Mind make their densest bodies of concrete mind stuff and are adept in working with this material. They have a great influence on humanity because the human life-wave now is in possession of an embryonic mind, the germ of which was radiated from the bodies of these great Beings.

The Archangels construct their densest bodies out of desire stuff. They are adept in the manipulation of this substance, and therefore especially are fitted to assist less evolved Egos who are developing and using vehicles made of this material. Hence they work with both the human and animal life-waves, since these Virgin Spirits possess desire bodies.

The Angels form their densest bodies of ether, and consequently they are well versed in working with this grade of matter. This knowledge makes them eminently able to assist others who are not so expert in working with etheric substance. For this reason, the Angels exercise an influence over the plant, animal, and human kingdoms, all the Virgin Spirits of which possess vital bodies.

The Virgin Spirits of the human life-wave construct their densest bodies of the chemical and mineral constituents of the Earth. Experience accumulated through ages of involution/evolution makes this life-wave fitted to do a certain degree of work with beings who have bodies composed of mineral elements, as are those of the Virgin Spirits of the mineral, plant, and animal life-waves.

Humanity's evolution on Earth, however, is only a little more than half finished, and the beings belonging to our life-wave have not yet attained the full efficiency in their work of dense body-building which they will have acquired when the latter part of their Earth evolution is completed. Therefore, to a great extent, humanity works on the dead mineral bodies of animals, converting them to food, clothing, articles of ornamentation, etc. As human beings work principally with seemingly dead things their labor, generally speaking, involves the process of destruction.

They destroy the mass state of the mineral so that they may extract gold, silver, precious stones, or other desirable parts. They destroy trees for the purpose of converting them into lumber to be used for constructive purposes. They destroy the dense vehicles of the plants that they may use them for food.

Angels and all the other creative Hierarchies, however, do not engage in this destruction of forms. They deal with life in an entirely constructive manner.

The Archangels inhabit the Sun, and the Angels are located on the Moons belonging to our solar system, working with the Moon forces. The plant kingdom

responds to the Sun; this life-wave is in the second period of its evolution, which is, for it, the Sun Period. As the Virgin Spirits of this life-wave now are constructed, however, they cannot endure the intense vibrations of the Archangels, which are as dry and parching as are the desire bodies in which they function. In consequence, the plant kingdom needs, in addition to the rays of the Sun, the element water, which is ruled by the Moon. The subdued Ray of that orb carries the fructifying force that gives the possibility of growth to all that lives. Therefore, seeds planted when the Moon is increasing in light—from the new to the full—produce larger tops than do those planted when the Moon is decreasing from the full to the new. Seeds sown when the Moon is decreasing in light will produce a greater growth under the ground than they will on top of it.

Certain signs of the zodiac are more favorable to plant growth than are others, because they have certain affinities for the lunar vibrations. The watery signs, Cancer, Scorpio, and Pisces, are fruitful signs. Seeds planted while the Moon, the planet of fecundation, goes through one of these signs will produce better results than if planted when it is passing through the fiery signs Aries, Leo, and Sagittarius. Those are the Sun signs, and therefore the effect of their vibratory power manifests itself in burning up the vital spark of the seed.

POSSIBILITY OF NUCLEAR WAR?

Question:

Will there be a nuclear war?

Answer:

We cannot say whether or not there will be a nuclear war. The Rosicrucian Fellowship does not make "predictions," and in any case, we simply do not know.

We are taught in the Western Wisdom Teachings that humanity has the free will to order its own way on the evolutionary path, and the direction of free will cannot be predicted. Of course there are many thinking people in many countries working and praying in the attempt to avoid such a catastrophe, and, of course, that is all to the good. The more good that is broadcast out into the world—in the form of thoughts, deeds, words, aspirations, and prayers—the more those forces which are working against a nuclear holocaust can be strengthened.

Thus, instead of dwelling worriedly on the possibility of nuclear war, let us devote all our energies to working with Natural Law to the best of our understanding and to living the life of service, compassion, and benevolence. In this way we can do much to help avert cataclysms of any sort. □

An Interview with Alan Morvay

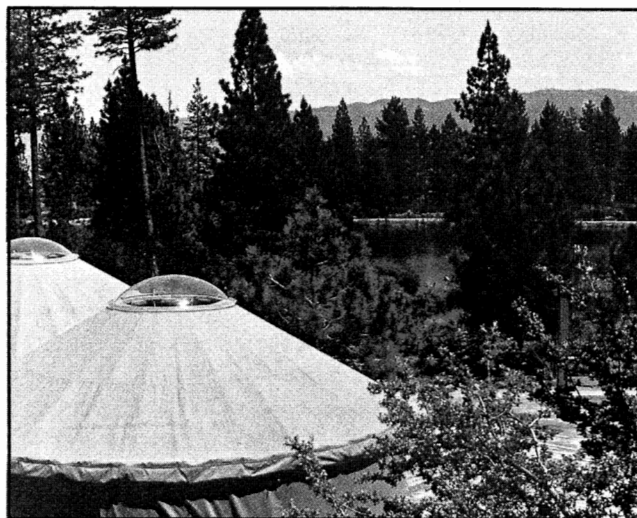
The Joy Lake Community, located in the Eastern Sierras between Reno, Nevada, and Lake Tahoe, is the site of a growing program of holistic health seminars, in which various aspects of the holistic health concept are explored by experts. A representative of the Rays recently held an interview by mail with Alan Morvay, Director of the Community. In the belief that this interview will be of interest to many of our readers who are concerned with or curious about holistic health, this interview is reprinted below. Additional information about the Community and its program can be obtained from Mr. Morvay at: The Joy Lake Community, P.O. Box 1328, Reno, NV 89504.

Rays: What is your primary goal at the Joy Lake Community?

Alan Morvay: The Joy Lake Community is a networking center. Its purpose is to bring people of like mind and like consciousness together to exchange knowledge and grow spiritually. There are two goals of the Joy Lake Community. The first goal was achieved in 1983 with a seminar series including noted lecturers in holistic health and self-transformation. A yearly seminar series integrating aspects of body, mind, spirit, and personal growth is one goal. The other goal is to establish a wellness center based strictly on holistic health principles. Stress reduction will be the primary focus of this health care center which will open in the next few years.

Rays: What is the biggest challenge you are now facing?

A. M.: The biggest challenge facing me as director involves the functioning of the center and is threefold.

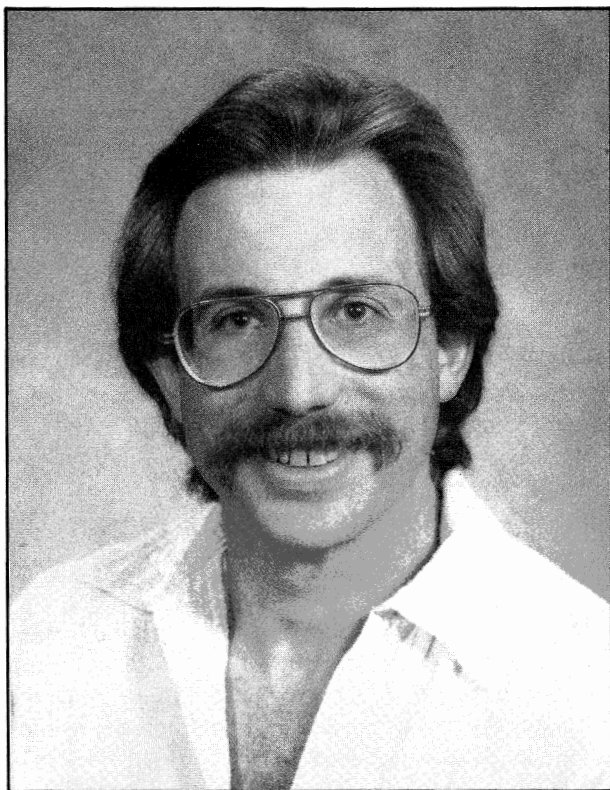


The first part of this challenge is selecting speakers, magazines for display advertisements, and mailing lists that will attract participants to the seminars. The second part of this challenge is selecting speakers who have followings and attract people, while at the same time only selecting speakers who have messages that can truly benefit mankind. Each workshop group has a group energy of its own. The third part of this challenge is to provide a place where each group can be free to express itself, learn, and grow. The thread running through this challenge is that of consciousness. Creating an environment most conducive to facilitate an individual's physical, mental, or spiritual well being, is the biggest challenge our center is facing.

Rays: Do you feel that people are now becoming more aware of a need to find out how they can assist in their spiritual development and that of the world as well?

A.M.: I believe that our society is in the midst of a shift of consciousness. This shift has grown out of our industrial society. A materially sophisticated technological society has developed, which mass markets uniformly regimented products and a uniformly regimented value system. Growing alongside this industrial invasion, is a highly personal value system to compensate for the impersonal nature of technology. People have begun seeking ways to develop their own human potential to the fullest in ways outside the physical boundaries of technology. The shift of consciousness that is occurring is that people are finding a need to assist in their spiritual development and connect with the natural flow of the universe. Many people are feeling a need to work toward altruistic goals such as world peace and treating all people as brothers on a spiritual path.

Rays: What does Joy Lake Community hope to accomplish in the way of "planetary transformation" in the next few years?



A. M.: Planetary transformation begins with transforming oneself. By bringing qualified teachers and people seeking to develop their potential together, in a retreat setting, Joy Lake hopes to provide a nonthreatening atmosphere where people can transform through the workshop experience. From this gathering place for the growth of the individual, people can take the experiences and knowledge gained at Joy Lake into the world. From people meeting and sharing at our center, networks of people can develop working toward complimentary purposes.

In the next few years a complimentary aim of ours will be to bring about a spiritual transformation in our location which will radiate outwardly. This will directly affect the negative thought forms generated by millions of people who come to Nevada seeking outward pleasures and wealth. By neutralizing this weakening condition on the planet, we at Joy Lake hope to help serve the Masters of the New Age and actively participate in a plan which the Masters have expressed as timely and appropriate.

Rays: *Would you elaborate on the relationship between the physical body and the spiritual nature of man?*

A. M.: At the core of an individual is one's Spirit. The physical body is like a musical instrument and the spiritual body is like the musician. The physical body may either be in tune with celestial harmonies or in dissonance with them. As the soul of an individual evolves, the physical body vibrates at a higher rate and becomes more in harmony with the universe. The

physical body is a tool to facilitate the growth of the spiritual nature of man.

Rays: *In order for a person to be truly healed, do you think it is necessary that he recognize the divine nature within him?*

A. M.: The physical, mental, and spiritual must be in harmony for an individual truly to be healed. Disease stems from a lack of harmony in the nature of man. One's thoughts and one's behavioral patterns affect one's health and the harmony of one's being. When one truly recognizes the divine nature or Spirit within oneself, one can grow spiritually and fulfill one's life purpose. When this happens one's thoughts, behavioral patterns, and health change in a most beneficial manner.

Rays: *What is your evaluation of a vegetarian diet?*

A. M.: Before I became a vegetarian, I was very ill for ten years. Since I became a vegetarian two and one-half years ago, my health has improved dramatically. The vegetarian diet has been very beneficial for my health. Before I became a vegetarian, I ate mostly red meat, potatoes, and assorted junk foods. I avoided fruits, vegetables and grains. After becoming a vegetarian, grains and vegetables became my staple. I focused on eating what Dr. Bernard Jensen calls the survival foods which are nuts, seeds, sprouts, berries, and green vegetables. I think the crucial point in a healthy diet is to eat a large variety of foods rotating these foods so as to avoid eating the same foods over and over. I think a vegetarian diet can be very beneficial to a person's health if the person makes a point of including a large variety of nutritious foods containing the necessary vitamins, minerals, and proteins.

Rays: *How do you perceive the future of natural healing?*

A. M.: I think that in the future an increasing number of people will turn to natural or traditional ways of healing themselves. I think a primary reason for this will be that western medicine is simply pricing itself out of the range of affordability for many people through skyrocketing medical costs. I think a healthy diet, exercise, not getting upset from stress, thinking loving thoughts and recognizing the divine nature within are some natural ways of healing disease and are certainly affordable. I also think that as one recognizes one's divine nature within, one becomes more comfortable with healing naturally.

Rays: *Does your approach to holistic health include the use of astrology as a diagnostic tool?*

A. M.: Astrology has been included in several of our workshop programs. A person's astrological chart can point out tendencies a person may have to physical,

emotional, or spiritual problems. However, these are only tendencies. I think a person can use the knowledge of his chart to recognize potential weaknesses and compensate for them through diet, exercise, and other preventative measures.

Rays: Please elaborate on other methods of diagnosis and treatment used in your holistic approach.

A. M.: I am currently in the process of developing a holistic approach for our future wellness center. At this point, I think combining techniques of western medicine with those used in natural healing is an optimal approach. I think traditional Chinese pulse diagnosis, iridology, reflexology, and physiogomy can all be useful techniques in observing imbalances in a person's overall state of being.

I think that any approach utilized in assisting a person to regain his health must address more than just physical symptoms. A person's physical, mental, and spiritual bodies all must be taken into consideration. A person's willingness to become healthy is a key to good health. A spiritual practice is very important to nourish the soul. The spiritual path one follows is not important. What is important is how seriously a person takes his spiritual practice. It is important for a healer not to impose a specific spiritual practice on a client as this can often times do more harm than good. Working with a person's mental body is very important because the mind is a link between a person's physical body and spiritual body. Transpersonal psychology recognizes this and is a valuable tool in natural healing. Meditation is an important link in relaxing the mind and reducing stress which is a major cause of disease. Diet is extremely important for a healthy physical body. Vitamins, herbal-teas, and breathing techniques are important supplements but are not replacements for a nutritiously balanced diet. Exercise is also very important. It is more important for an individual to select a form of exercise he enjoys and be consistent rather than to do a specific exercise grudgingly because it is healthy. Feldenkrais awareness through movement, Alexander techniques, swimming, transformational movement through dance are all good exercise forms. Massage treatments such as acupressure, Roling, reflexology, Trager Mentastics, Shiatsu, Reiki, and polarity therapy are all good massage techniques.

Rays: Please discuss your view of the extent to which a person must take an active and positive role in his own healing.

A. M.: I think each person must take responsibility for his own health. The best way to approach disease is to take preventive measures before disease begins. These include measures through natural ways of healing, maintaining a positive mental attitude, and living in harmony with the universe. □

Healing

The Three Factors in Healing

"These are the three factors in healing: first the Power, from our Father in heaven; next, the Healer; and third, the Obedient Mind of the patient upon which the power of the Father can act through the healer in such a way as to dispel all bodily ills." —Max Heindel

A tremendously soothing, harmonizing effect comes from simply realizing and repeating to oneself that "the whole universe is pervaded with the power of the Father, always available to cure all ills of whatever nature." Truly, "in Him we live, and move, and have our being," and the more conscious we become of the nearness of this ever present, beneficent Power, the more apt are we to observe its effects in our lives.

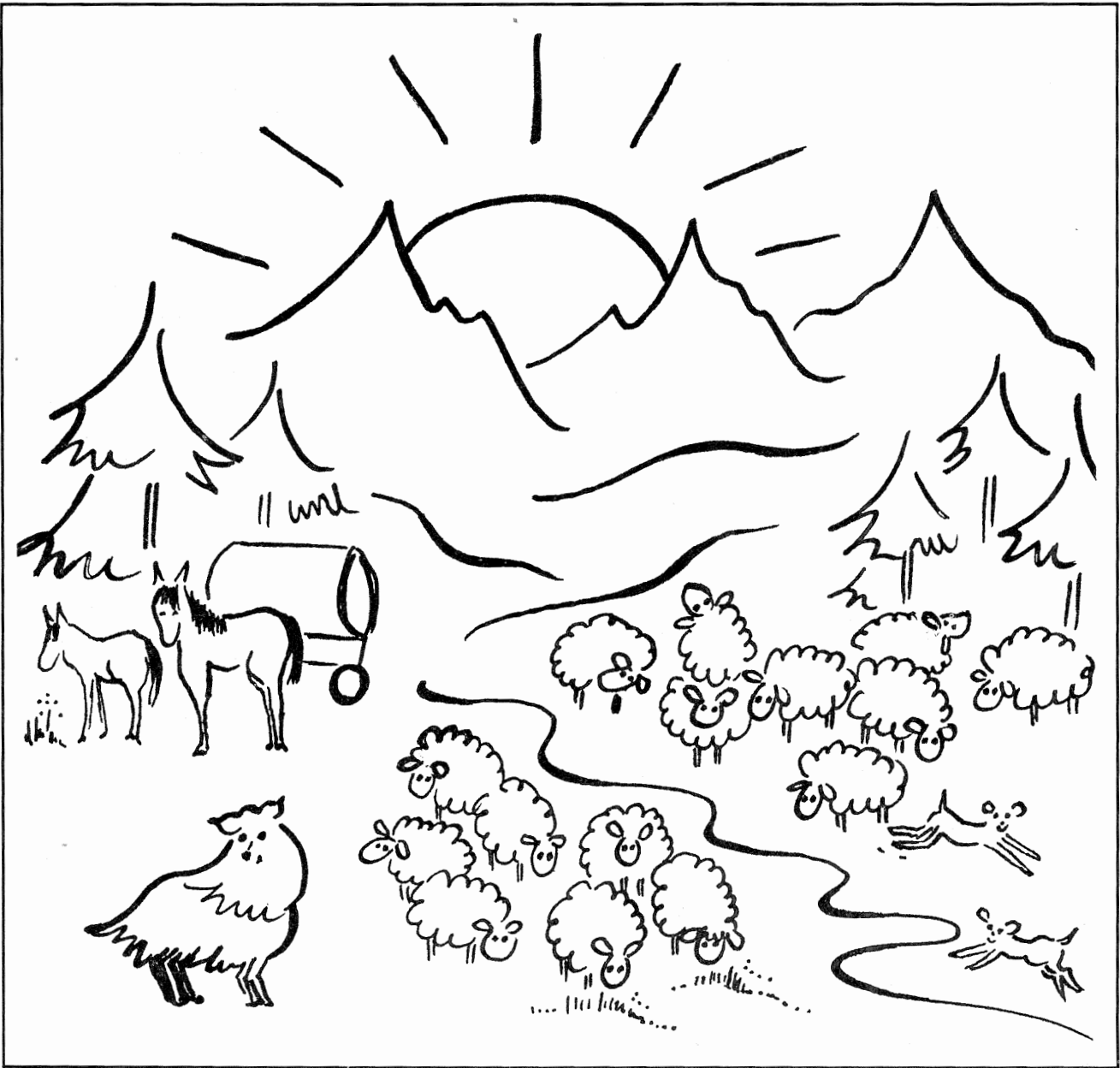
"The healer is the focus, the vehicle through which the power is infused into the patient's body. If he is a proper instrument, consecrated, harmonious, and truly in tune with the Infinite, there is no limit to the wonderful works of the Father which may be performed through him....Disease is a manifestation of ignorance....Therefore, the healer should be spiritual and endeavor to imbue his patient with high ideals so that he may eventually learn to conform to God's laws which govern the universe, and thus attain permanent health in future lives as well as now." The blessed Christ is our peerless Wayshower in this work, and as we emulate Him, we become better channels for the healing force.

The patient must have "a properly receptive and obedient mind." This means that he or she must have faith, according to the Law enunciated by Christ Jesus when He said: "According to your faith be it unto you." Doubts obstruct the healing force. The mind must welcome the healer and be ready to obey his instructions. □

HEALING DATES

May..... 2—8—15—23—29

For Children



Cody and Maya

It was springtime in the Rocky Mountains. The mighty rivers overflowed with the melting snows and rushed to the lazy valleys below. Cody and the other sheep dogs were full of excitement to begin their work. All winter they had waited for this time to come. Now they would guide and protect hundreds of sheep grazing in the river valleys. During the summer months the flock would travel up into the high alpine pastures where the sweet clover grows.

This year there were more sheep than ever before to care for. There were over fifty newborn lambs who would grow older and bolder as the months rolled on. Cody, Nippi, and Jackson worked hard and took their jobs very seriously. They knew how much their Master, the Shepherd, depended on them in the wild, open country. And they knew, too, that the Shepherd was their friend. One special thing about sheep dogs that makes them a little different than any of the other dogs, is that all they can think about is sheep...sheep...sheep. The energy and enthusiasm they give when it comes to herding the sheep is like a burning fire; a magical gift that keeps the flock

pointing in the right direction and protects them from harm.

Cody's coat of hair was long and shaggy; a mix of black, white and gold. He had one light blue eye and one eye that was dark brown. The Shepherdess who always wore a big straw hat would pat Cody on the head and tell him how lucky he was to be born with two eyes that were different colors.

The flock moved slowly through the bright golden meadows eating a variety of sweet smelling grasses. The dogs had to work hard to follow the many whistles and commands of the Shepherd. Cody, Nippi, and Jackson would leap high over the tall waving grass and run very fast to keep the flock circled. They watched closely to see that the sheep did not stray. It was important that the large herd did not become frightened or start to run away.

In the late afternoon the Shepherd would ride ahead of the flock on his horse to find a clearing near the river to set up camp for the night. The Shepherdess would follow behind in the camp wagon which was pulled by a team of horses. There among the shady trees along the riverside they would refresh themselves after the long hot day on the dusty trail. When the Sun set and all the sheep had settled down, the Shepherd would call the dogs over by the campfire and praise them for their day's work. Then he would tell the dogs to go run and take a swim in the river.

After supper they rested by the warm fire and listened to the sounds of the surrounding hills. High in the mountains the clear night sky filled with stars so big and bright it seemed as if each one was a radiant being, shining with all the colors of the firelight.

One day the Forest Ranger stopped by to talk with the two Shepherds.

"We're missing a brown bear from the Park area," said the Ranger. "He might wander over here to feed on the wild berries. We don't want him to scare the sheep."

"I haven't seen any bear tracks or signs that the bear may be near," replied the Shepherd. "We'll keep watch. The dogs will know if the bear comes close to the sheep. With all the roots and berries on these hillsides, we may be able to coexist with the bear."

"Okay," said the Ranger, "See you later."

The little lambs were growing bigger every day. The youngest ones would stay close to their mothers to nurse; but the older ones, especially the little ram lambs, were beginning to keep the dogs very busy. They were playful and frisky. And they liked to climb up high on rocks and tree stumps and wander off away from the flock. The dogs had a difficult time keeping track of so many little lambs. But the lambs were frightened of the dogs' loud barking and would hurry back to their mothers when the dogs came nearby.

The summer Sun was high in the sky now and the

days were long. The flock had traveled far above the rolling hillsides covered with daisies and crossed the steep mountain pass that opened to the high alpine pastures. The sheep would have plenty of sweet clover blossoms to eat and the Shepherd would keep them grazing in one place for a long time. Here the dogs could rest after traveling so far and their work would be a little easier. But they would still have to keep watch over the playful little lambs and be especially alert for the presence of any mountain lions or wolves who might be hungry...or for that missing bear.

One day Nippi started barking excitedly from a narrow gully. Jackson and Cody ran quickly over to see what the trouble was. A young ram lamb had fallen off a large boulder, tumbled into a gully below and was stuck on it's back, up-side down. The lamb was kicking and crying out loudly, "Baa-a-a...Baa-a-a-a-a!" Nippi nudged the lamb several times until it was able to turn right-side-up and wobble back up to it's feet. Then he tried to climb up the sides of the gully with the help of the dogs, but fell backwards. It was too steep. Jackson ran to the Shepherdess who was unhitching the team of horses and barked loudly to let her know they needed help. She followed Jackson to the gully and helped lift the little ram out onto the soft grass. Then the lamb ran as fast as it could back to the flock.

"Good work," said the Shepherdess to the dogs, giving each one a gentle pat with her hand.

These were peaceful days high in the Rocky Mountains. The dogs would sit on the large boulders overlooking the flock grazing below. Cody's ears listened to the bubbling brooks and the waterfalls cascading from the cliffs and mountain peaks above. His nose was busy sniffing the sweet smells of flowers filling the air.

As the weeks passed, Cody noticed one little lamb in particular who acted differently from the others. This lamb stayed very close the Mama Ewe, even though she was over half grown. Her fleece was soft and fluffy. She seemed more cautious than the other lambs and would hold her head up high to listen carefully. One day while Cody was resting nearby, the little lamb wobbled over to him and started to play. Usually the lambs were afraid of the dogs and stayed away, but this lamb was loving and tried to be a friend.

Cody sensed that there was something special about this lamb, so he worked nearby and watched her closely. Again and again the little lamb would leave Mama Ewe and wander over to be with Cody. But each time she would stumble and fall into holes or bump into rocks and large plants along the way. After much thought and observation, Cody was pretty sure that the lamb was unable to see with her eyes. One morning he led the two Shepherds out to the pasture to look at the lamb.

"You're right Cody," said the Shepherdess, as she held the little lamb in her arms. "This lamb is special. She is blind." Then the Shepherdess put the lamb down



gently on the ground next to Cody.

"Watch this precious one carefully," she commanded. "We will call her Maya-lamb so you will know when we refer to her. You've done a good job, Cody." Cody understood her words and for the remaining summer days and into the fall he kept a special watch over Maya.

The Sun shone with warm light now. And the whispering wind spoke of the changing seasons. The trees waited patiently to dress in their brightest leaves of red and gold. This was Cody's favorite time. It seemed all Nature was in bloom; and the Earth breathed with the fullness of life's gifts in the cycles of the fruits and seeds.

With the light of the New Moon growing brighter each night, it was time to begin the journey down the mountainside. The Shepherd gave the command and the dogs started to move the flock. Going downhill was hard work. The sheep would have to move very slowly and not run. They had to be carefully guided over the narrow mountain pass that opened to the rolling hillsides below. Cody took special care to see that Maya and Mama Ewe stayed close together.

One evening the weather changed suddenly and the Shepherd became worried. He whistled loudly and

commanded the dogs to circle the sheep and move them towards the shelter of the large boulders along the trail. The dogs worked hard to move the lazy herd to cover. The sky filled with dark clouds that hid the Moon's light and the cold wind howled and whipped along the ground. It started to rain very hard. All the sheep huddled together with their feet tucked under their woolly bodies while the two Shepherds and the dogs circled the flock.

Then there was an unexpected flash of light that filled the sky. The Shepherd whistled loudly to the dogs to tighten up the circle, and only a few seconds later the roll of thunder high in the mountains sounded like the Earth was splitting apart. The lightning and thunder continued while the Shepherds worked as hard as they could with the dogs to try and calm the frightened sheep. But the thunderstorm was so loud that the sheep scattered in all directions. All the Shepherd could do in the darkness was to block off the steep cliff along the narrow mountain pass with the horses and wagon, while Nippi chased the sheep away from the edge. The Shepherdess worked with Jackson and Cody to try and slow the herd and keep them pointed on the trail. Cody thought of little Maya in all the confusion, but there was

nothing he could do until morning. They would have to wait for the dawn's first light to find all the scattered sheep.

The storm blew over during the night. The break of day brought fast moving clouds against a clear blue sky. The rain had stopped and all Nature sparkled from the freshly washed earth. The clean air smelled especially sweet after the storm. Without any rest or food and with their hair still soaking wet and heavy against their bodies, the dogs worked to round up the sheep. They were everywhere; huddled in small bands under trees and bushes miles apart along the trail.

It took the better part of the day to round up the flock. Cody kept watching for Maya and Mama Ewe, but he was so busy herding the sheep that there was little time to think of anything else. Finally the flock began to settle down for the night. The Shepherd praised the dogs for their hard work. Cody was exhausted, but still could not rest easy until he knew that Maya was safe. All night he listened and watched for her.

In the morning Cody stayed with the Shepherd while he counted the sheep, one by one, until he recognized Mama Ewe and started barking loudly. Mama Ewe seemed nervous and worried, bleating out, "Baa-a-a... Baa-a-a-a-a." Cody sensed that Maya was lost.

The Shepherd finished the count, saying, "You're right again Cody. All the sheep are here except Maya-lamb." He thought for a moment, then looking up to the sky to check the weather said, "There is not much time. And there are many wild animals and other dangers in the open country. We will not go on without trying to find our lost sheep." The Shepherd put his hand on top of Cody's head and looked into his eyes saying, "Go quickly Cody...Run fast...Find poor Maya."

Cody gave several loud barks, turned quickly and started to run like the wind. He knew he was on a special mission to find Maya. And he loved to run fast in the open spaces. He could feel his muscles stretch and work harder than ever before. He jumped over logs and seemed to fly through the air; forgetting for a time the ground under his feet. The wind gave him strength as he ran with it.

The rainfall had cleaned the air and he held his nose high trying to pick up fresh scents. In the sheltered area where the flock had settled during the night of the storm, Cody picked up a faint scent. He followed, his nose to the ground, and started to sniff some tracks in a patch of dirt. This was it! Barking loudly, he started moving around and around in larger circles among the trees and listened. Soon he heard a whimper, and then a weak cry, "Baa-a-a-a...Baa-a." It was Maya, huddled under a fallen tree. She was trembling with fright and covered with mud. Cody jumped up and down with excitement and licked Maya's dirty face over and over again. Then he pushed her gently with his nose to help her stand.

She wobbled a little at first, but was soon able to walk.

Cody knew they must hurry back. Slowly he led her down the mountain trail, over every clump of grass, around every stump and mound of earth. Step by step they reached the lower side of the pass during the twilight. There Cody found a thicket of soft moss where they rested together for the night, keeping each other warm.

In the golden light of morning Cody watched as a spider spun a new web between two blades of grass right in front of his nose. Then he nudged Maya to begin again. She got up from the cold dewy grass, nipped on a daisy and followed him along the trail.

They had not traveled far when Cody suddenly picked up the powerful scent of a wild animal. His eyes quickly searched all around, and his ears listened intently. Off to one side of the trail something was moving in the bushes.

"That's it," thought Cody, taking a closer look. Then his eyes met another pair of eyes hidden behind a bush. It was the brown bear!

The hair on Cody's back stood straight up. The bear had been watching Cody and Maya and was now moving towards them! Cody kept his eyes on the bear every second as he circled Maya and pushed her backwards with his whole body. Then he started to growl and flash his teeth and move forward through the tall grass to meet the bear face to face. He barked as loudly as he could.

The big bear raised up high on his two hind legs to look around. He sniffed the air and gazed at Maya who stood very still. Then he dropped slowly down to the ground, turned around and started to walk back towards the berry bushes. He turned once again to glance at Cody and then disappeared.

Cody started hurrying Maya along faster and faster. By mid-day he sensed the flock up ahead. Soon he heard Nippi and Jackson barking and could see the Shepherd riding towards them. He was so excited to see the Shepherd that he barked and howled with happiness. The Shepherd jumped down from his horse, picked up Maya and held her tenderly in his arms. Then he bent down and rubbed Cody on the back saying, "You did it. You saved little Maya-lamb. You're a good dog, Cody!"

That evening, as the flames of the campfire burned slowly down, Cody found a spot overlooking the flock where he could lay his tired body on the soft earth. He had worked very hard. He licked his sore paws and rested his nose on top of them. Then he gave a deep sigh. In the light of the Half Moon he could see Maya and Mama Ewe sleeping peacefully together. He shut his one blue eye while his brown eye opened and closed to keep watch over the flock. And all the stars in the universe shone like a crown upon his head. □

—Lynne Ross

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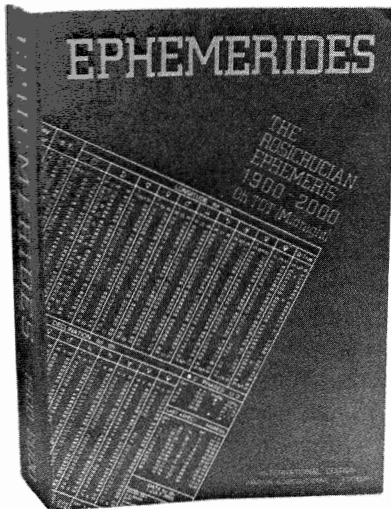
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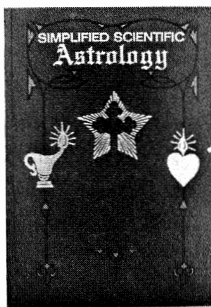


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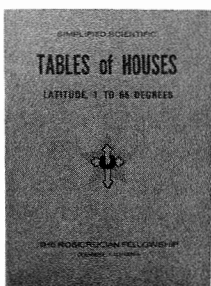
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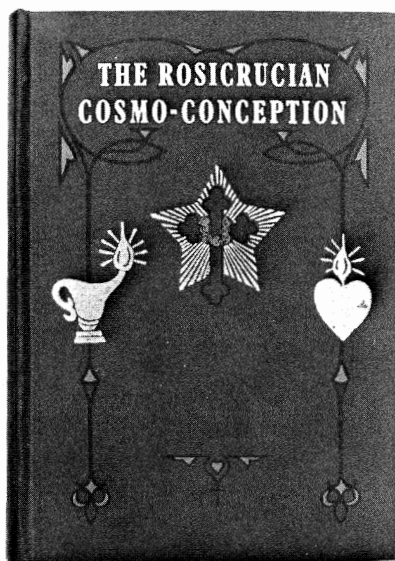
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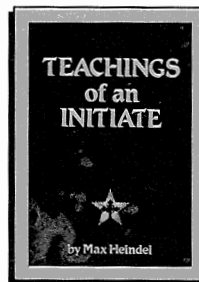
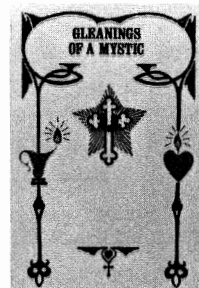
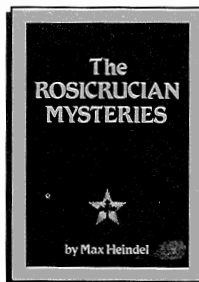
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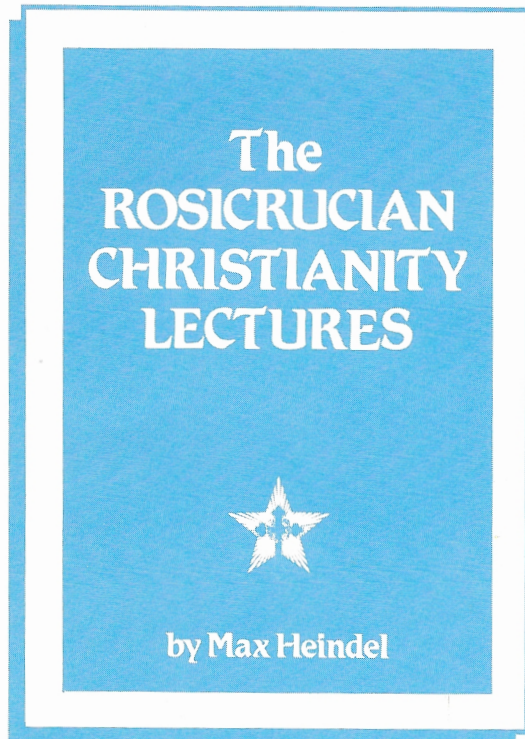
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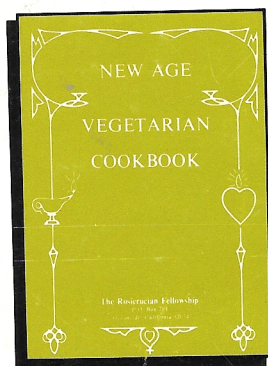
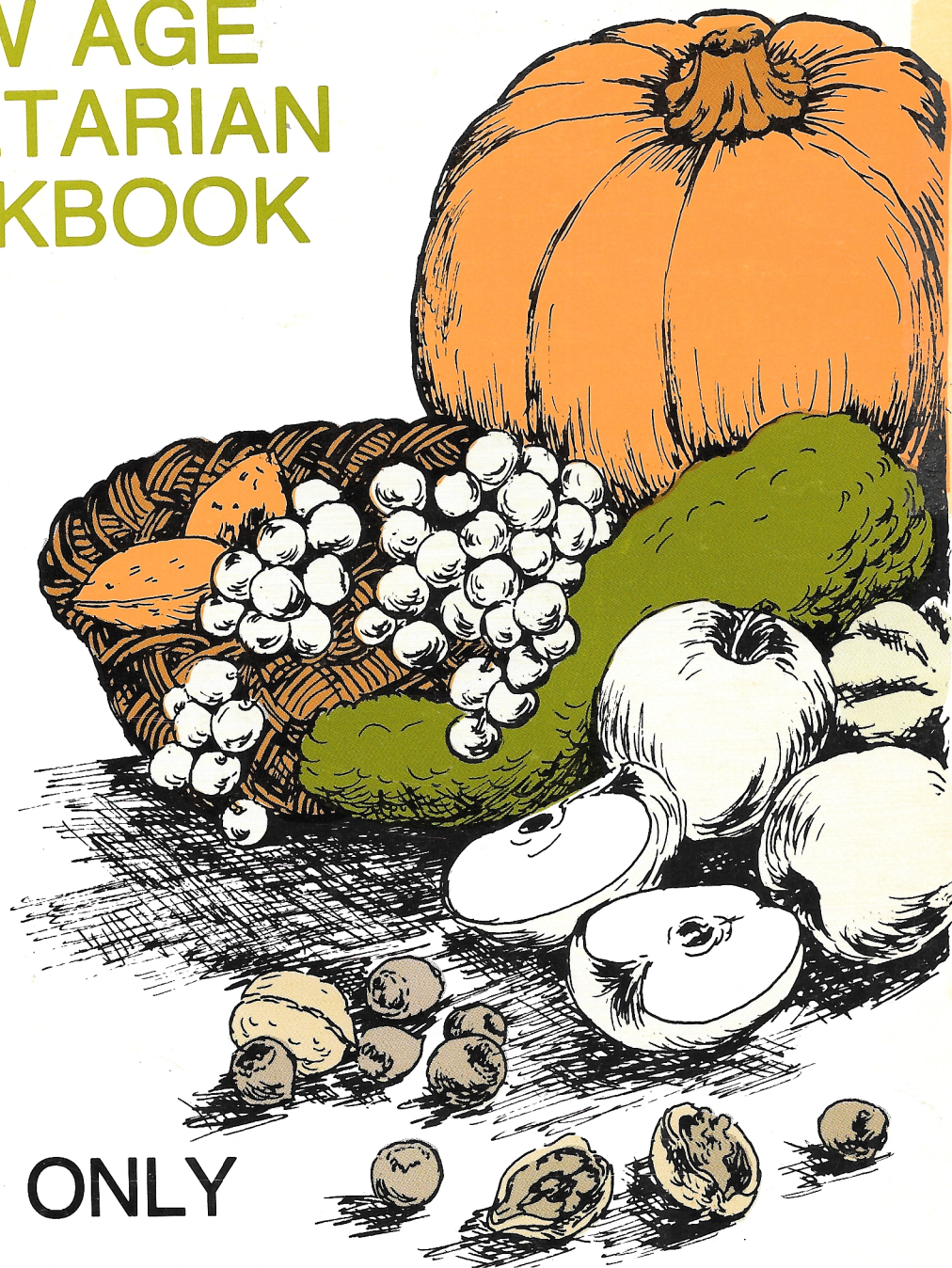
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