

AN OPEN FORUM MAGAZINE

SPRING ISSUE

1962

**THIS IS YOUR PARASTUDY CENTER
SPIRITUAL VALUES OF COLORFUL LIVING
TOTALITY, AND THE PHYSICAL EQUIVALENT
WHAT DO THE GREAT WORLD RELIGIONS
THINK OF REINCARNATION**

**ESP: (1) THE PORTRAIT
(2) THE VISITOR**

ARE YOU A DOUGHNUT?

SUM AND SUBSTANCE

Editor's Notes	1	<i>Mae Newton</i>
Mosaic	2	<i>Mae Newton</i>
A Simple Point of Identity	5	<i>William L. Klug</i>
Breathe's Message	7	<i>Sheba Murry</i>
ESP: The Portrait	7	<i>Edna Eades Puryear</i>
This Is Your Parastudy Center	8	<i>Betty Spickler</i>
Spiritual Values of Colorful Living	10	<i>Martha Baker</i>
Welcome Confreres!	11	New Members
ESP: The Visitor	11	<i>Ruth Cecile Niles</i>
Beyond The Milky Way	12	<i>Prudenzio Hayim</i>
The Two Commandments	14	<i>Jeanne S. Bagby</i>
I Cried Unto The Lord	15	<i>Helen-Muriel Travis</i>
What Do The Great World Religions Think of Reincarnation	16	<i>Paul M. Vest</i>
Religious Analogy	20	<i>Frank William Pooley</i>
Extracts From Zoe's Samadi Work	20	<i>A compilation</i>
The Pillar	21	<i>Question Forum</i>
Truth Is Stranger	23	<i>Lora Deinken</i>
Are You A Doughnut?	24	<i>George Maag</i>
We Are Each A Trinity	26	<i>Muriel Sanatsan</i>
Toality, And the Physical Equivalent (Part 1)	27	<i>Joan Clark</i>
Litera et Commentari	30	<i>Confreres</i>
Parastudy Book Shelf	31	<i>Dorcean Steffeson</i>
Lucemio And I	34	<i>Armand Roman</i>

"IS" is an open forum magazine wherein any and all viewpoints may be discussed—pro and con. It is published, finances permitting, four times a year by PARASTUDY, INC., Chester Heights, Pennsylvania. It is unbiased in its approach to any subject and the opinions expressed are those of its writers. All material submitted for publication consideration is required to be submitted on a non-remunerative basis. Parastudy, Inc. accepts no responsibility for the opinions expressed by contributors. We reserve the right to select or reject material or ads, and to edit as necessary. Material appearing in "IS" may be reprinted elsewhere following permission granted by Publications Chairman of Parastudy, Inc. A copy of reprints, and the publication in which they appear, should be sent to Parastudy, Inc. Write for advertising rates to "IS" Advertising, Parastudy, Inc., Valleybrook Road, Chester Heights, Pennsylvania.

the EDITOR'S NOTES

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"IS" was indeed but a dream when the Group was small, comparatively feeble, and Armand Roman (writer of LUCEMIO) startled us with the suggestion, "It is time you had a publication." However, since then we have had publication, not only "IS" but also, in ensuing years, PARASTUDY REVIEW; the *Group Studies* on a number of fascinating subjects given by Zoe Nickerson in *samadhi; Thought, Karma, Reincarnation, Love* (see advertisement on inside of back cover—this issue).

Life is a series of changes in tempo, experience, association, and what we loosely term "circumstance" to which we react and which, in turn, react upon us. Parastudy's

ongoing is no exception to this kaleidoscopic pattern for what, that man touches, is, can, or should be static? Whether we welcome change—inevitable, or resist its motion, the wheel revolves. Therefore, with this printing, you have a new "IS" Editor who has been asked to carry on due to necessary Parastudy reorganization.

Our beginning requires an apology for the lateness of this issue—inevitable, due to the transition period and first attempts of your neophyte editor, with several assistants, to estimate magazine length, paste proofs on pages to come out even, etc. This survived, and capsule of experience gained, the goal is that future issues shall reach you at regular intervals and on time.

Magazine policy will be to present the best material submitted on the pros and cons of a variety of subjects representative of Parastudy's broad field of interest.

We would like to take this opportunity to express our gratitude to all writers who have contributed articles, sharing with us their viewpoint, and to ask they continue to contribute in the future. Also, we welcome new writers, to assist us in presenting a magazine that is fresh, vital, inspirational, instructive. Requirement-wise, we suggest the following:

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(2) Manuscript length may be from a few lines to a maximum of approximately 14 double-spaced pages. If subject matter cannot be presented in this space, it should be divided into sections, as Part I, Part II, etc. to publish in subsequent issues. In a

(Continued on Page 4)

"the invisible bond is the strongest"

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"the invisible bond is the strongest"

MOSES

by mae newton

Although we cannot see it, hear it, or physically touch it, *faith* is an every-moment impregnator of our lives. St. Paul defines it—“Now faith is the *substance* of things hoped for, the evidence of things not seen.” Faith is a living *substance*, and so powerful a one that the very atoms of the universe must respond to it. *Sub* is a prefix meaning “under” and *stance* means “standing”, so faith is that which stands under the thing hoped for until it becomes the evidence or visible expression (pressing out) of that which was before unformed in the invisible.

Herein lies the secret of effective, or successful, prayer activity. Positive faith must be the sub-stance underlying our desire or prayer, and our faith must remain flowing in that direction until the prayer comes into being. Doubt and fear break this circuit and send our faith substance flowing in the wrong or negative direction. Thus our faith is in conflict with itself, and fusion is ever the law of creativity.

Simply expressed, the law of successful prayer is—keep faith flowing in the same direction as the prayer. Faith always manifests itself, always expresses in the external when it is held to the point of conviction, or is in **DOMINANCE** in one direction. In your mind's eye imagine a balance scale. Label one side Negative Faith and the other Positive Faith. When one side of the scale reaches bottom by the weight added you have “mental conviction”. If this mental conviction remains stable, you have manifestation. Both sides may have weight, but it is the weight-dominance that manifests. Adding weight to first one side and then the other causes shifting of the balance. Continued adding to the positive side brings manifestation quickly, or vice versa. Faith is no respecter of person or direction. It will flow in the channel provided for it. Act it must and flow it will—so it is up to us to use our free will to direct it consciously and intelligently if our lives are to express the

kind of pattern we would like to see manifested.

In James I, verses 6-7-8, we find—“But let him ask in faith, *nothing wavering*. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive any thing of the Lord. A double-minded man is unstable in all his ways.” The words of Jesus carry the same message—“if ye doubt not . . . *nothing* shall be impossible to you.”

If we can grasp the workings behind the Law of Faith, we can begin to use it to our advantage rather than to our disadvantage. We use this law daily but for the most part in unawareness. We desire, but often it takes the weak form of “wishful thinking”, and we put more faith behind the negative or “impossible” aspect than behind the positive or “possible” aspect. Faith will fulfill (fill full) in either direction. If we objectively and honestly examine ourselves with respect to our prayers and desires, and evaluate the type of faith we are putting into them, we can discern what will be fulfilled and what will not be fulfilled under the Law. And with practice and diligence we can re-direct the flow, thus change our experiences. The Law is simple. The work thereof in gaining control of our faith-direction, however, has its complexities and difficulties because, consciously or subconsciously, we have built faith habits which automatically begin to act when we are confronted with a situation. The work of years is not undone in a moment. Good faith habits should be strengthened and destructive faith habits replaced with constructive ones.

There is no doubt that “as a man thinketh *in his heart*, so is he.” By-re-directing thought, our mental pictures of a situation, and the feeling content therein, we change faith direction. The first step, then, is to watch what we think, visualize, and feel, and when we become aware of thought shooting out in a direction negative to our desire or

prayer, we must consciously re-direct it, X-out or disperse the mental images, make a new blueprint. The "evidence" with which we are confronted may well be, and often is, of such nature that any attempt to change our thought concerning it appears to us ridiculous, impossible. But if we will stop a moment to realize that the very pattern we are seeing has, at some time, been created by our "faith", we can also realize that re-direction is possible and a new "evidence" can come into being-ness.

This is the *point* of affirmations, and Jesus used them freely. "I and my Father are one. . . . my yoke is easy, and my burden is light . . . I am meek and lowly at heart . . . I knew that thou hearest me *always*" and many others, all in a positive direction. Jesus did not visualize himself as unable to cleanse the leper or raise the so-called dead. His realization of himself was that of the Son of God, and if our visualization and understanding of ourselves equalled his, the works he did we would do also, and greater works than these.

Affirmations of our divinity are bypassed by affirmations of our limited human-ness, and we reap accordingly. We compromise with the Old Testament wisdom that "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." We compromise in every facet of our lives with the command of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect." According to our compromise, which is the direction and weight of our faith, it is given unto us.

All prayers are answered, but they are answered in accordance with the fundamental faith we have in either direction. We may fool ourselves in this respect, but not the Law. The answer may not be in accord with our desire, but it is in accord with our faith-direction. We know, deep down within ourselves, where our faith lies in any given situation. And what we *do* in any situation reveals our faith at that point. We do not need to gain more faith to accomplish anything for we are dynamos of faith already. However, we do need to practice redirecting it until, in all things, our faith and the good we want are in a state of at-one-ment. The first two words of the Lord's Prayer are "Our Father", and at some point in our ongoing we have to begin to think of ourselves as

Sons of God, divine, not limited and human.

Wherever we turn we are confronted with a situation of faith and its direction. If our conception of God is personalized, we are faced with the premise, "Believe ye that I can do this?" If our conception of God is that of all-pervading Invisible Substance, we are also faced with the same starting point, "Believe ye that I can do this?", and the agreement of desire and faith is again the pre-requisite to setting in motion, or activating, the Substance. Our faith will, always does, activate Substance . . . but in which direction?

All of us use faith in both directions and experience accordingly. Our work, and patience therein, is to have it always flowing in the direction of good for ourselves and others, in channels of harmony, health, life-eternal, plenty, the attributes of man-divine rather than man-human. We are the holders-back in this goal, for always "It is the Father's good pleasure to give you His kingdom." However, a gift cannot be given to those who will not receive it. A week's experiment of trying to keep our every thought, mental pictures, and our faith flowing continuously in a positive divine direction will reveal to us some measure of the negativity and limitation of our thinking in general, and the work we have ahead of us. Man cannot do this work alone, but happily he does not have to. This is the blessing of prayer. It gives strength to our faith and draws it in a constructive rather than destructive direction. It opens a wider channel for faith inflow and God-power. It breaks up old limited negative thought patterns in the conscious level of the mind, and seeps down to sub-conscious levels to cleanse and purify. Eventually, it will lift us to the level of consciousness where we "doubt not". "Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways." We are always "decreeing" and experiencing what we have decreed, but too often in darkness of fear, doubt, limitation, rather than in the light of God-directed wisdom.

Job ran the gamut of suffering and despair before pronouncing "Behold, I am vile", this in relation to his thoughts and mental pictures concerning himself as man-human rather than man-spiritual. When the awaken-

ing came, "Then answered the Lord unto Job out of the whirlwind, and said, Gird up thy loins now like a man . . . Deck thyself *now* with majesty and excellency; and array thyself with glory and beauty . . . Then will I also confess unto thee that thine own right hand can save thee." Biblically, "right hand" symbolizes the power aspect of the law—speaking the word.

What is "the word" we think, visualize, and have faith in concerning ourselves? "According to your faith be it unto you."

EDITOR'S NOTES (continued)

34-page magazine, obviously we cannot print in one issue a complete article of 18, 20, or more pages.

(3) For most writers, if not all, it is necessary to perform rewrite labors to skim off the froth and present a concise, lucid idea of your subject matter. A reader's interest is quickly lost in rambling and play upon words with little substance behind them, and such manuscripts meet rejection. We are in need of articles on all Parastudy-interest subjects, so it is our loss also when such rejection is made.

With the above in mind, we solicit your help in providing good material for "IS." We need letters with your comments, encouragement, constructive criticism, informal chit-chat for *Litera et Commentari*—so don't hide your light under a bushel, share it with us that we may mutually benefit.

We who are close to the Parastudy center realize that part of the joy and personal benefit to be derived from Parastudy association is that of contributing whatever it is we have to give. This good can also be extended to those at a distance. If you are interested in finding a specific niche of assistance, please write and let us know. We have learned that many who felt they were non-talented and unable to assist have, in their expressed willingness to give, uncovered and developed a talent or ability precisely fitted to our needs as well as their own. In general application, each can help by introducing "IS" and other Parastudy publications to others with kindred interests.

Parastudy's function should not be merely a few giving to many, but the many giving to each other.

Many voices, many hands, many hearts, many spirits—these provide the "invisible bond," the inflow and outflow for each, and for all.

HUMORETTES

A pious Frenchman, visiting Westminster Abbey, knelt down to pray. The verger, who had never seen such a thing before, promptly handed him over to the police and charged him with brawling. Fortunately the magistrate had compassion on the foreigner's ignorance and even went the length of asking why he should not be allowed to pray in church. The reply of the verger was simple. "If we allowed that," he said, "we should have people praying all over the place."

George Bernard Shaw

* * * *

If an animal does something they call it instinct. If we do exactly the same thing for the same reason they call it intelligence. I guess what they mean is that we all make mistakes, but intelligence enables us to do it on purpose.

Will Cuppy

* * * *

The old lady in the anecdote was accused by her nieces of being illogical. For some time she could not be brought to understand what logic was, and when she grasped its true nature she was not so much angry as contemptuous. "Logic! Good gracious! What rubbish!" she exclaimed, "How can I tell what I think till I see what I say?"

E. M. Forster

There ain't no way to find out why a snorer can't hear himself snore.

Mark Twain

* * * *

Most vegetarians I ever see looked enough like their food to be classed as cannibals.

Finley Peter Dunne

* * * *

He that sinneth before his Maker, let him fall into the hands of a physician.

Ecclesiasticus 38

A SIMPLE POINT OF IDENTITY

By William L. Klug

However it actually happens or happened for each individual, it was established for the sake of this hypothetical generalization of The Way that there comes a time when the impingement of *Intellectual* consciousness of the spirit upon *emotional* consciousness causes a favorable emotional reaction on behalf of the spirit. The intensity of the emotional incitement may vary all the way from a mere heightening of intellectual interest to a consuming desire and love for an increased consciousness of the spirit with its superconsciousness.

We can even concede for the sake of those who are less technically inclined, and therefore adverse to drawing too precise a line of demarkation between the two states of consciousness, that it is more an interaction of the dual phase of consciousness, rather than a distinct reaction of one phase upon another. Such is the nature of The Way. The technicality that assumed a paramount position of importance at a lower passing level of learning loses its importance and is absorbed by the ever higher levels of learning. This is also true to a certain extent in relation to learning in the temporal mundane area of consciousness. Obviously, then, to try to prolong the importance of any one facet of learning unduly is only to delay progress to the next facet.

So whatever the nature of the spiritual awakening, it is at that point that many seekers after personal spiritual evolution are apt, even inclined, to wander off on a detour that more or less delays their journey homeward. Perhaps it is a tangent that is necessary to their own individual progress and personal requirements, one that will prove to have paralleled The Way for them so that they will eventually find themselves safely back on the main Way, having gained rather than lost because of the detour.

However, this detour may well be one which the more willing and nimble and ready aspirant would prefer to avoid if he can possibly do so. This may turn out to be a possibility for him if he is willing to consider a tentative understanding which might ordinarily not be his until he has laid a rather extensive foundation of spiritual

growth through experience. Or perhaps it is an understanding that is already his. Such is the unpredictable uncertainty of timing and sequence of visitations of spiritual maturity and understanding. But even if the understanding is already his it will be lent added maturity by being reflected back to him objectively from a source outside himself.

This tentative premise is very simply stated. Yet, it may have to be lived with for awhile before its full significance, its power, becomes fully apparent.

The intuitive eclectic seeker after personal evolution via the spirit is apt to go off on a tangent or detour because he cannot possibly be expected to know so early in his spiritual awakening that *spirit* and *love* are essentially identical.

How, then, did spirit and love become separated, corrupted in their identity in human understanding?

This is an example of the differentiation which was mentioned previously as having occurred when mortal consciousness became separated from Divine Consciousness. In this connection the essential unity of spirit and love will be explained technically in the part immediately following this one. Until then, speaking in more general terms, in order to discourse upon topical facets of Reality or Truth, their unity must be broken up into fragments and small bits and pieces so that they can be assimilated more easily by human intellect. This is one of the penalties attached to dependence on human intellect. Once the bits and pieces have been assimilated, then comes the patience and time-consuming job of re-assembling them intellectually so that they visualize a related whole. This is something that is accomplished for the individual intuitively at the higher levels of spiritual learning; spiritually and intuitively, Truth and Reality are sensed in their unity, in their composite formlessness. Then, to intellectually describe Reality, or a certain facet of Reality, to another person, it must again be broken down into bits and pieces and communicated thus piecemeal, with the possibility that the pieces will suffer at least a

certain amount of distortion and chipping during the transition so that in order to assemble them accurately in the understanding of the second person a certain amount of restoration and repair work will be required in addition to the fitting and alignment. This can be done most efficiently, usually, by the recipient himself, by the meditative activation of the intuition of the spirit.

So it was that the Reality of the oneness of love and spirit became fragmented too, separated in their essential identity by intellection.

Blindly parroting this intellected differentiation between spirit and love, the seeker after spiritual knowledge and the fulfillment of love is liable to follow this seemingly obvious course as proclaimed by the intellected word-forms and word-signs which have been erected as guide posts along the Spiritual Way, blissfully unaware that these are merely signs, *not* The Way itself. So he will set off in his enthusiasm, intent on following signs which are plainly marked for his intellectual attention by dogmatically proclaiming THE SPIRITUAL WAY, or SPIRITUAL KNOWLEDGE, or SPIRITUAL EXERCISES, or SPIRITUAL ASCETICISM, or SPIRITUAL DOGMA.

True, as was mentioned before, the detour so plainly marked by these signs may be an individual spiritual requirement for some persons, at least up to a certain point. But even for these it should always be kept in the background of their thoughts that, despite the apparent high purpose of these guides of the spirit, they can become as guides to a maiming pitfall instead. It is an unpleasant necessity to have to mention that these well-meant signs may lead to the stark dangers of spiritual stagnation in a spiritual involution, instead of to spiritual freedom in a spiritual evolution. In following them, a person may become a spiritual zombie, plodding mechanically along a path which has been laid down for him by the dogmatic and ritualistic formulas of other, mere prosaic plodders of The Way. Instead of leading to and experiencing of the living God or the living spirit, they may lead instead into the wilderness of a spiritual Exodus.

To be even more specific, that tangent or detour may, at the very least, lead through

a zone fraught with the dangers of developing an egocentricity that is an even more insidious risk to the traveler than is materialistic egocentricity. It is insidious in the development of spiritual pride, vanity, intolerance, impatience, pedanticism, automation and in the immobilization of spiritual progress by impaction in a sense of self-righteousness. The only means of rescue from this dead-end of spiritual involution is the realization that the only true spiritual Way, exercise, knowledge, dogma, attainment, consciousness, is that which is a continuing expression of spirit's essence—*love*.

That is, instead of the signposts of The Way suggesting a separation between spirit and love, or between love and The Ultimate, it would be more effective by far if they proclaimed instead that on which hangs all the law and the prophets, viz., THE WAY OF LOVE or THE EXERCISE OF LOVE, or THE KNOWLEDGE OF LOVE, or THE ASCETICISM OF LOVE, or THE DOGMA OF LOVE.

In then seeking the wonders of unfolding spiritual development, the body of the spirit, love, will be recognized in, born into and mature into the every-day world in all of its resplendent and active reality, instead of being ostracized as a sanctimonious nonentity which can be approached only through the door of death and not through the door of Life. Otherwise, the transcendent and miraculous power of spirit and its super-conscious tends to remain dormant in the individual, or sought as an objective reaching out for an abstract "something" that is foreign to and far beyond the reach of third dimensional consciousness, instead of being recognized as something that is already an integral part of the individual's being, already within and without, reaching into Eternity and to the Ultimate—if it is only given a chance to come alive and mature in the earth by being allowed to express itself in its identity as *love*. So love becomes limned against the resplendent and dazzling radiance of the Ultimate God as the one fold and the one shepherd of spiritual consciousness, sans the fragmentation of intellected dogmatism.

This may all sound somewhat aesthetic to the person who prefers his facts of life pre-

sented in more technical and specific terms. If so, then these persons may be interested in knowing that it so happens that an even more revealing and intimate description of the origin and life of spirit can be given with scientific poignancy by using present-day atomic terms as an accompanying analogy, which will be done in the next part of this writing.

In the meantime, all the foregoing can be summarized by saying that, yes, while objective study of the life and substance and wonders of the spirit as it has become apparent in dogma and religious tradition may be necessary as intellectual provender, it is much, much more important to balance, or even to over-balance, that objective study with the subjective exercise and vitalization of the spirit in the world through its essence, love. It is thus that the individual is born again into a sensing of the reality of the Self Divine.

Note: The foregoing article was abstracted from the manuscript form of *The Quest for the Ultimate*, a revised and expanded treatment of material which was previously published in IS during 1960 and 1961, inspired by various of Zoe Nickerson's psychic statements, but especially by *The 700 Year Cycle of Mysticism* which appeared in IS during 1959.

BREATH'S MESSAGE

by Sheba Murry

Breathe deeply! Son of Man.
 Fill thy lungs full-space with my essence!
 Feel the element positive glow within thyself
 And know that I AM in thy every breath!
 Partake of the rain's gift and the soil's
 blossom!
 Replace thy used substance lovingly.
 Feel the element negative strengthen thy
 body
 And know that thine every morsel is of ME!
 The canvas of creation greets thy senses.
 Feel the law's beauty! Glory in its
 mainfestation.
 Created for thy expression by MY love.
 Look within thee! Son of man.
 Seek out thy source and purpose!
 Peace and harmony shall crown thee with
 light
 And joyful love, bringing thee straight to
 Me!

THE PORTRAIT

A true personal account by Edna Eades Puryear.

"Mary, I am everlastingly sick and tired of this argument. I'm going to let Susan have that painting of Mother."

"All right, Charles. But you'll be sorry if you do. I'm tired of the argument, too, but I don't see any reason for letting her have it. You want it. Rachel may want it. And your Mother left it to you with the house. Susan has other valuables which you do not have. And just because SHE WANTS it is no deciding reason for giving it to her."

"I know all that. But maybe it would stop her fussing and we'd have some peace again."

"You know better than that, really. All of you have given in to her for so long and she knows you will again!"

No sort of persuasion would convince him, however, so Charles soon crated the sweet old painting of his mother and sent it to his "baby sister," a maiden lady of fifty, living in a distant Eastern city with their other sister, a widow.

There had been four of them, with the widow living on where her husband had been a college professor. A brother who had died, a promising young artist, completed the family. It was he who had painted the mother's portrait, an oil done from an old-fashioned photograph taken when she was a young mother of the four small children.

They all loved the original picture, framed and hanging in the parlor of the old ranch house. This now was Charles' home, given to him by the mother. The young brother had not married and his room was just about as he had left it, including some unused canvases stored in a large closet off that room.

As soon as the painting had safely reached its new home, a most mysterious thing happened. One night Mary was awakened by an unusual noise for which she could not account. The noise was in the house, she thought. Also, it seemed to be from the direction of the brother's room.

"Charles," Mary wakened her husband, "What is that noise?" Sleepily Charles rubbed his eyes. Then he also heard it. No longer sleepy, Charles got up and, hesitating only to pick up the poker from the grate-set,

they tried to trace the sound. Not one thing appeared to be out of place although they searched carefully opening doors and testing locked windows. Convinced, finally, that all was as usual inside, they went back to bed. The next morning, nothing was found amiss outside the house.

It was a few weeks later when Mary was doing some extra cleaning that she found a much more mysterious thing than a mere noise.

On one of the old unused canvasses in the big closet—which Mary had moved for cleaning many times—was a picture in oil of the mother! Just like the one that had hung on the parlor wall but for two things. Instead of that young face, there was an older one, and instead of that dress of so long ago, there was painted the one in which the mother had been buried.

Had the brother "come home" that night of the noise and painted his mother as he could see her then?

* * *

"Whoso is fixed in holiness, self-ruled,
Pure-hearted, lord of senses and of self,
Lost in the common life of all which
lives—

A 'Yogayukt' — he is a Saint who wends
Straightway to Brahm: Such a one is not
touched

By taint of deeds. 'Nought of myself I do!'
In seeing, hearing, touching, smelling;
when

He eats, or goes, or breathes; slumbers or
talks,

Holds fast or loosens, opens his eyes or
shuts;

Always assured. This is the sense-world
plays

With senses. He that acts in thought of
Brahm.

Detaching end from act, with act content,
The world of sense can no more stain his
soul

Than waters mar th' enamelled lotus-leaf."

Bhagavad-Gita—Book Five
(Sir Edwin Arnold)

THIS IS YOUR PARASTUDY CENTER

By Betty Spickler

During the course of the summer, Parastudy moved its location from Newark, Delaware to a large 14-room house situated among the rolling hills of Chester Heights. Tall old trees and large houses of like calibre sprawl along the road and throughout the wooded residential section. A casual visitor, fortunate enough to live within dropping-in radius, will be impressed with the hominess of the center with its several well-organized offices, spacious kitchen, and comfortable library-living-room with carpet, sofas, stone fireplace, and book-lined walls. There is a wide and varied assortment of pamphlets and leaflets on parapsychology, religion, and allied subjects. Members living at a distance can borrow books through the mail.

If the visitor can stay awhile and browse, he would do well to settle down with one of the bound loose-leaf volumes of the Zoe Nickerson Samadhi readings which are kept at all times on the shelves. As he loses himself in mental flights into unknown realms of pre-history, ancient civilizations, dramatic unfoldments of past lives, he will suddenly be aware of something soft and black catapaulting into his lap as Taylor the cat plunks himself down squarely in the middle of the pages purring loudly. If it happens to be late in the afternoon the school bus will discharge the three Nickerson children, and the house will be livened by the sound of young voices.

There are overnight accommodations for members and their friends with do-it-yourself meal facilities. There is a grocery store within walking distance and eating places within driving distance. In the "dreams-still-to-come-true" category there is a vision of a guest apartment which could be installed in the large barn back of the house. Adjacent to this is a storage area with shelving for whatever projects appear on the horizon. Gardens, picnic areas, a small stream crossing the property are among the out-of-door attractions.

For a change of pace Parastudy-out-in-

the country is a relaxing way to spend a weekend, and a great place for diversion, sociability and, most of all, learning about the things of life that matter. Almost every evening of the week one will find an interesting program carried out, or an unusual discussion taking place.

The second and third floors of the house feature a total of eight bedrooms. There are two stairways on the first floor—one of which has a built-in chair-lift for anyone who is unable to climb stairs. Linens, small appliances, and other useful items are supplied by members who thoughtfully donate their collections of S & H Green Stamps and, also, Merchants Green Stamps redeemable in Pennsylvania and nearby Delaware.

A large variety of Study Group material is mailed to members on a subscription basis, and the Parastudy Review describing weekly activities is issued regularly. Interesting lectures in Media are held each month and include a wide variety of speakers in the fields of Hypnosis, Hand Analysis, Healing, Astrology, Metaphysics, and related fields.

But it is at the Center itself where most action takes place. Every Monday night is Open House, when members can bring their friends. This year a varied program of participation of all those interested is being encouraged. Round-table discussion, experiments in telepathy, taped lectures, and various phases of mind perception have been among autumn and winter activities.

Tuesday evenings have been devoted to a series of sessions in Psychometry by Rev. Mary Martin Bacon, and these were succeeded by a course in Healing by Col. Burks. There will be a Wednesday night series devoted to development of the "Third Force," while alternate Saturday evenings will be given over to Aura-perception conducted by Armand Roman. Effective Communications, emphasizing public speaking, will be pursued on alternate Friday nights under the direction of Ernest Solway. All subjects run approximately ten weeks, and are either extended or replaced by another subject depending upon the interest of those involved.

Responsibility of maintenance and re-

pair work at the Center is shared by male members of the area and occasional visiting ones. The feminine element helps with the cooking, household duties, and hostessing. An example of this "sharing and caring" idea was made manifest at Christmas time when a beautiful live tree made its appearance in the library, and the Open House before Christmas was centered around a decorating party. Ornaments were supplied by those who attended, and the evening wound up with refreshments suitable to the Season. It is with this kind of cooperative spirit that the Parastudy organization will be assured of a constant flow of vitality.

At the present time there are approximately twelve faithful members who have undertaken to meet the monthly mortgage payment regularly. You may be one of these! However, it is PENNIES we need to help maintain this Parastudy home-away-from-home for all our members and visitors.

There are approximately 800 or more persons receiving IS Magazine, and if only half of these people read the magazine, you are one of 400 IS readers and Parastudy members, (the two were combined January 1961). If you and the 399 others were to pick six or seven cents out of your change each week (an average of 25c a month) and set it aside as a "little extra" for Parastudy, the mortgage payment would automatically be met. Think how simple and easy this could be. Everyone participating, becoming a responsible partner in maintaining this lovely Parastudy home for members. Other donations, pledges, could go for ever-current needs (supplies, fuel oil, electricity, telephone, etc.). But your PENNIES would make this truly your PARASTUDY HOME. Let us all aim for 100% cooperation in this plan. Pay ahead if you like . . . but it would be much more fun in the long run to go through your coat or pants pocket at the end of each week for that "little extra" 6c or 7c to pay the mortgage.

Let's show the whole world, particularly similar organizations, that it is the "little bit" that really counts! Start NOW . . . THIS WEEK . . . and give us an opportunity to report a "little bit" a big success . . . in the next issue of IS.

SPIRITUAL VALUES OF COLORFUL LIVING

by Martha Baker

The primary and secondary colors of the spectrum give us the clue to harmonious living. Red, yellow, and blue are primary colors from which the secondary colors of orange, green and violet are formed. Each color symbolizes something in the spiritual nature of man, and is reflected in our everyday language whether we realize it or not.

Red is considered a strong color. It is a symbol of emotion. Emotion is energy in motion. When someone is angry we say he "sees red," therefore red could be classified as a symbol of power. "There is power in the blood" according to the old hymn, and what is more red than blood. The red valentine heart is a symbol of love.

In the spiritual realm LOVE is the highest emotion. Therefore we conclude that red and its various shades symbolize love, and its multiple degrees of expression, such as rose for compassion and pink for good will. When we look at the world through rose-colored glasses, we are compassionate and oblivious to evil or error. When we are in the pink of health we have no inharmonious feelings regarding our fellowman but abide in a consciousness of goodwill toward all.

Emotion has been used negatively so much that many have the idea that all emotion is bad. This is far from the truth. Emotion can be rightly used or misused. Anger is misdirected energy, which sets up vibrations of negation that are destructive and harmful to the body. With spiritual enlightenment, emotion can be directed by love, thus promoting health, harmony and peace.

The color of blue is a symbol of faith or a lack of faith. When one is discouraged he says, "I've got the blues." Yet "Blue Skies" denote faith is high, and clear sailing on the sea of life.

Yellow or gold indicates purity in the positive aspect and cowardice in the negative aspect. The coward is "yellow dog". The saint is "pure gold".

The secondary colors are formed by the combination of two primary colors. For instance, red and blue make purple. Purple is a symbol of courage. Red in the positive aspect equals love, and blue equals faith, Therefore love plus faith gives courage. Red and yellow make orange. Orange is a symbol of inspiration. Thus love and purity give inspiration. Blue and yellow make green and green is a symbol of nature.

Nature is associated with healthful living. So we can see that faith and purity produce health.

If you will draw a circle dividing it in six wedges, labeling each wedge a color in clockwise order, red, orange, yellow, green, blue, purple, you will note the relationship of opposite colors to each other. Purple, which is a symbol of courage, falls opposite yellow, the symbol of cowardice. Purple is also associated with transmutation. And yellow is also a symbol of purity. When fear or cowardice is transmuted it becomes courage. Therefore opposites do not oppose but complement each other. Good and bad are merely illusions. "Nothing is good or bad but thinking makes it so", Shakespearean philosophy taught. For colorful living, righteousness is needed. This means right use of our divine attributes.

Purity is attained by prayer and praise. The word praise is a contraction of prayer and praise. Prayer or desire to attain purity, and praise and thanksgiving for LIFE, and the lessons it teaches, raises the consciousness toward the mind of God and transmutes adverse condition of fear into courage. The Purple Heart is given to those wounded in battle as a symbol of their courage.

Red is the complement of green. This shows that perfect love heals and restores nature so that perfect health can be expressed.

Blue is the opposite of orange, indicating the close connection of faith and inspiration. Do you not see that opposites do not oppose but complement each other? When inspiration is lost the "blues" set in. This need not be, when the positive aspects of these colors are recognized and their divine attributes cultivated.

If you have made the diagram, meditate upon it and many revelations of spiritual value will be revealed to you. Spiritually speaking, there are no opposites, only the duality of the human mind makes it seem so. For colorful living, accentuate the positive and eliminate the negative, and you will become a beacon of light.

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THE VISITOR

A true personal account by Ruth Cecile Niles.

There is a mystic moment between sleeping and waking when the spirit hovers between the known and the unknown. It was at that moment that my visitor appeared.

A figure seemed to be in back of me. I did not turn around, but somehow I could see that it was black, that it was hooded and cloaked. No features were visible. It did not startle me. At the moment of its appearance it spoke in a not unpleasant voice. Each word was enunciated carefully and distinctly. "I am Death, I am your friend, why are you afraid of me?" Instantly I was awake.

Surprise was first, next concern. Not for myself, for I was not consciously aware that I was afraid of death, but for my loved ones. Was this a portentous visit? My visitor was unwelcome. I slightly resented this intrusion on my mental privacy. Moreover, being sound of mind and limb and full of future plans I had no interest in an early departure.

I told no one of my experience. The mails produced no bad news. For a few days I carefully avoided stepping on banana peels, and slowed a little slower at red lights and stop signs. I watched for signs of galloping consumption. Days accorded into weeks. Nothing happened to me or any member of the family. The incident receded into the dimmer recesses of my mind.

Then one night I retired at an early-to-bed-with-the-chickens hour. Somewhat after midnight I awoke, wide awake, and not at all tired. I knew that I faced a busy day, so decided against the book on my night table. My thoughts roamed the day before, which had been quite satisfactory. Coming to the end of that street, they paused. Said I to myself, "This is a good time for a little constructive thinking."

The thought of my dark visitor popped into my mind. Well, he was gone, no use wondering. Then I had an idea. After all he had asked me a question. Suddenly I felt quite bold. I would invite him to hold converse with me. Since his lack of a physical form precluded my inviting him into my

physical house, I would invite him into my mental house. This I did, speaking clearly, but not vocally. The acceptance was immediate. I could feel a Presence. "Hello," I said, "come in and sit down." "Well," said my new acquaintance, "exactly what are you afraid of?"

"I don't like this business at all," I said, "you get to love people, and Whoof, they are gone, and you never see them again."

"Would you like to live in a broken-down effete body long after it had outlived its usefulness?" I was asked.

"Of course not," I said.

"Then I do play a useful part in the scheme of things, don't I?"

"Yes, I admitted, but lots of people die young. Depends on the way you look at things."

"True," was the answer, "If Jonny Jones was called to Australia to work and live for some reason would you be overcome by grief? Moreover, if someone gave him a new suit of clothes, and he left his old clothes behind, would it disturb you unduly?"

"Certainly," I said, "I would miss him, but I could wish him well, and continue to think of him as alive and well."

"That's about the way it is," said Death, "Over here is just as interesting as over there."

"Just the same I don't like it at all, the thought of the whole business is quite unpleasant," I retorted.

"Ah," said my visitor, "now we are getting down to brass tacks, it's the 'thought' of me that you fear."

Wheels went around in my brain. Of course. It is the fear of death rather than death itself. Then fear was my enemy—not Death.

This realization momentarily took the wind out of my sails. I had nothing to say. My new friend too remained silent.

I lost interest in my conversation for I had another idea. Why not invite Fear in, and have a similar discourse?

Death read my mind. "Do not entertain him," he said, and vanished.

BEYOND THE MILKY WAY

by Prudenzio Hayim

Somewhere in the universe, beyond the Milky Way, there is a strange planet inhabited by a stranger people. Like other planets, this one is round; but unlike the others, its surface is smooth like the surface of a billiard ball. If an earth man were to land on it, he would see an endless, flat plain, without mountains, valleys, or ripples of any kind. Its name? Platigea (plaw-tee-gee-aw); and its people Platianthropi (plaw-tee-awn-throw-pee).

These are Greek words, meaning "Flatland and "Flatlanders," but you will not find them in any dictionary or standard encyclopedia. The reason? I have just invented them. They are scientific terms, but any resemblance between the concepts they stand for and scientifically established fact is purely coincidental and unintentional.

And yet, Platigea does exist, even if only in imagination, and on it live strange little creatures in many ways like ourselves. They have developed through many cycles of evolution into rational, intelligent beings, who have a language, have learned reading, writing and arithmetic, are organized in families, societies, and nations, have governments, schools, and churches. They have ambitions and the emotions of hate, hope, and fear. In short, they are very human.

Although they resemble earth men in so many ways, in one respect they differ radically from us: They are only two-dimensional! While we are long, broad, and have a certain thickness, they are only long and broad. Thickness simply does not exist for them; they are flat like postage stamps. If you have any difficulty visualizing people like that, think of the profile on a postage stamp, and you will have an approximate idea. The inhabitants of Platigea are called Platianthropi, simply "flat men."

The Platianthropi move about their world like oildrops on the surface of water. Even this comparison is not entirely correct, because oildrops on water or fat drops on chicken broth, though very thin, have a measurable thickness, while the Flatlanders have no thickness at all. Perhaps it is better

It is certain that to most men the preparation for death has been a greater torment than the suffering of it.

Montaigne

to compare them with shadows, which are on the surface, or rather, are part of the surface.

The surface of their globe is to them what space is to us; it is, indeed, their space. They cannot conceive of anything existing beyond their plane or underneath it, because this would be transcendental to them. For this reason, they do not know that beyond their world is three-dimensional space, and in this space other globes, stars, planets, galaxies. All these things have no meaning to them at all. The surface of their globe is their reality, their whole universe, their wide open space—infinity itself.

The world appears quite different to the Platianthropi. Obviously they cannot see surfaces as we can because in order to see them, they would have to rise just a little above them; and this they cannot do. They perceive only lines, and all the objects to them look like lines. They can go around objects and each other and see how they are built on the other side, as we can walk around a house and learn there is a back yard and a back door. As they have learned to reason and to interpret perceptions, they have learned to realize length and width, as we have learned to realize volume. But a line to them is as a wall is to us, a solid object, a barrier which in most cases is impenetrable, or at least offers resistance.

On Flatland, there are advanced thinkers, scientists, and philosophers, who conclude that there must be another dimension, which they call the "third dimension." Some go so far as to say that their two-dimensional space is curved, and that its surface is that of a globe. But all this is beyond the objective senses of the Platianthropi and far beyond what most are able to comprehend. Advanced thinkers are, therefore, regarded by their fellow Flatlanders as impractical dreamers who waste time in idle speculation.

As a result of wars and conquests, many of the nations into which Flatland used to be divided, were swallowed up by larger nations, until at last the whole planet came to be divided into two large empires or zones of influence, as they are called. The two zones, approximately equal in size, are delimited by a borderline which divides

their globe into two hemispheres, much as our equator divides the earth into a northern and a southern hemisphere.

The Blues and the Yellows

The Platianthropi living on the one side of the border call themselves the "Blues," and those living on the other side call themselves the "Yellows." Why they are divided into two empires instead of forming one single world, a Panplatigea, they do not know. Their only explanation is that this would be impossible. If you ask why it is impossible, they simply say that it would not work.

Although the reason for their division is unknown, it nevertheless exists, and since it exists, the Blues and the Yellows are potential enemies. The word "potential" is an adjective, and as such is a modifier of a noun. The noun, in this case "enemies," is the basic fact, and for this reason the two groups of Flatlanders are enemies.

The Blues can move with reasonable freedom about their territory, and so can the Yellows about theirs. But crossing the border is a different affair. Crossing it with peaceful purposes in mind would be fraternizing with the enemy—an act of treason. If a Blue expresses the opinion that this is utter nonsense, he is immediately branded as Yellow, which is a mortal insult; conversely, if a Yellow expresses a similar idea, he is immediately called a Blue and purged without delay. If either one merely suggests that it is noble to love one's enemies, he is considered disloyal, or at least too much of a security risk, and is removed from responsible jobs or barred access to classified information.

The border is tightened in every conceivable way. It has a barrier called the *tin foil screen* because tin foil is the hardest and strongest two-dimensional building material known in Platigea. The situation is considerably aggravated by the conception these people have of the border between them.

All they know is that if one travels far enough, one goes all the way round and returns to the starting point. The borderline, they conclude, must be a circle. The way a Platianthropus of, say, the Blue de-

nomination, must reason is that his country is entirely surrounded by Yellow territory. Everybody, strategically speaking, knows that this is the weakest of possible situations. In case of war, the country is thrown open to invasion from all sides.

Of course, the strategists of the Yellow denomination follow the same logical line of thought and see their national security menaced by being surrounded by enemy territory. What will happen in the event of war? This is a crucial question. It would be suicide to wait until war breaks out to take action. Action must be taken now; and action—twist it as you may—is war. Therefore, the Platianthropi are planning to start a war for the prevention of war; they will knock the whole of Platigea to pieces for reasons of national security.

Are we earth men not fortunate to be three-dimensional instead of only two like the Platianthropi? Looking at the limited creatures, our first impulse is to exclaim: but for the grace of God there are we. But let us not be hasty. Assuming that the Platianthropi really exist—and that they do is proved by the fact that we can imagine them—it is possible that they are two-dimensional not because the Lord made them so, but for some other reason. It is likely that they were made like other people. What they think is their *being* is merely their *shadow* on the surface of their globe. It is not the Lord's fault if they identify themselves with their shadows. Since their consciousness is in their shadows, shadows for them are the only existing things and they do not know anything else. We should not forget that a philosopher has said: *Cogito ergo sum*. Somewhat freely translated, that becomes "I think flat, so I am flat."

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UNBELIEVER'S PRAYER

Almighty God, forgive me for my agnosticism;
For I shall try to keep it gentle, not cynical,
Nor a bad influence.
And Oh!
If thou art truly in the heavens,
Accept my gratitude for all Thy gifts
And I shall try to fight the good fight. Amen.
John Gunther, Jr.

THE TWO COMMANDMENTS

by Jeanne S. Bagby

I must beg your consideration this time if I seem to speak more of the outer world than the inner. In previous articles I have often emphasized responsibility, since this is a quality which both psychologists and esotericists readily agree is a major sign of maturity. Of course, there are many kinds of responsibility. Responsible to what, to whom? For what, and how? Some people may become so extremely responsible that they forego the many other necessary qualities of a rich life—their existence becomes a closed round of duties and good works with nary a gap for the entry of fresh breaths of spirit. But for most of us, responsibility is a difficult lesson and often seems to impinge dangerously on our freedom.

Perhaps the best synonym for responsibility is "caring," which derives from *caritas* or charity, one of the chief virtues of religious systems. You could say also that it is the ability to respond generously to everything that touches you, setting in motion actions to demonstrate that you do care.

The trouble is the world asks so much of us. We recall how many solicitations come our way at Christmas, how many worthy causes there are crying for our support. No one could cope with them all. Thus we have to choose those which speak to us most deeply, which suit our personal capabilities best. But we must also be careful not to narrow our response so fine that new challenges and new calls are shut out. Our capabilities change, the world changes, and we must be ready to meet new demands. We must not bear too steadily on the issues we naturally prefer and enjoy, but be ready to rise to meet new conditions.

In the esoteric field there is a line of conflict which I have encountered many times. On one side we hear, "Be ye perfect, admit not to the existence of evil, do not resist but make your faith more firm." On the other we hear, "The material world and all mankind are in the process of evolution towards a higher consciousness; the disciple must not hold back from participation—which means struggle—in worldly affairs, but must ever

seek to aid the evolution of all beings." In the first, we are advised to perfect our inner being so that we see no evil, hear no evil, speak no evil. In the second, we are reminded of our imperfections and advised to grapple with them both inside and as they are reflected in the outside world. Broadly, one could term this the conflict between mysticism and practical religion.

But it is only a seeming paradox, as many fine writers (such as Evelyn Underhill and Alice A. Bailey) have pointed out. In reality we can partake of both attitudes, if only we are willing. This means avoiding the extremes of complacent mysticism and busy dogood-ism. The kind of fatalism which has prevented the East from introducing many common sense improvements in outer conditions is no worse than the fanatical efforts by reformers to mold the world into some Utopia, with little regard for ethnic differences.

What kind of responsibility must we encourage, then? Those who rely on love alone are apt to meet many rude shocks in the frenetic field of life. Yet when the concept of love is expanded beyond the limited emotional idea toward such meanings as caring or right human relations, we begin to get a broader inkling. For centuries, the so-called amorality, or indifference of Nature, puzzled those devotees who took Christ's exhortations to love as a purely emotional effort. But under the broader term of "caring," we can understand how Nature has supremely cared for all her offspring, if not individually (since this quality did not emerge on evolution's horizon till man came along) then certainly as species, minutely equipped to live and procreate in a suitable environment. The extent and continuity of Nature's caring makes man's flouting of natural-law a really cardinal sin. Today we seem engaged in a ruthless rape of Nature which is the very reverse of evolutionary process. Individualism has over-shot its mark and become selfishness, so that we are now confronted with two mighty antagonists, neither of whom will give an inch, in an insane reversal of the law of caring, which may well demolish the planet.

What then is the responsibility of the enlightened man? Can he turn aside fatal-

istically and say, "Well, let them destroy themselves; after all, death is not the end and there are other, better universes ahead." Can he refuse to work for peace, because this means "fighting" against certain conditions and thus destroying his own peace of mind? I can not believe it is right to do this, for it shows an inhuman disregard for mankind and our destiny as creative coworkers on a promising planet. If we can believe that our own private perfection is more important than the human race, struggling through the centuries toward the light, then we indeed deserve to participate in the nightmare dissolution of this particular Cosmic Kindergarten. But, chances are we will be put back a grade to an even more uncomfortable Nursery School. If we feel displaced now, how might we feel on an even lower rung?

Let us then be about the Master's business. Let us not forget that Christ gave not one but two commandments: to love God, but also to love our neighbor. Christianity must rest its claim as a forward step in religion on this double responsibility. It is for us to herald an even more glorious age by accepting both the outer and inner commandments, that we may pass the present grueling tests and enter triumphant into First Grade—where we shall learn the Cosmic Alphabet and communicate with a wider universe.

" I CRIED UNTO THE LORD "

My confidence was gone.
Reduced to abject clod,
Bereft of even speech,
I threw myself upon the sod!
Now, praying, I lift to Heaven an empty
palm
Where failure trod,
And—lo!—I hold within my mighty hand
A cup of God!

Helen-Muriel Travis

Many of the insights of the saint stem from
his experience as a sinner.

Eric Hoffer

WHAT DO THE GREAT WORLD RELIGIONS THINK OF REINCARNATION

by Paul M. Vest

Reincarnation is a neglected doctrine in modern times—but the traditional stand of religions may surprise you.

Nowadays more and more persons of the Western world are accepting reincarnation and its complementary doctrine of karma as the most logical working explanation of the mysteries of life and human destiny. Many taking up the subject for the first time, however, will be surprised to learn that reincarnation is a teaching of most great religions of the world, including Christianity.

So profoundly rooted is reincarnation in universal religious thought that researchers and historians have found various forms of the belief among primitive people of all races and in all parts of the world. From the barbarian tribes of darkest Africa to the Indians of North and South America; among the aborigines of Australia; even in Arabia the belief in metempsychosis, or reincarnation is prevalent.

Going back into antiquity we find reincarnation was an important part of the religions and philosophies of the greatest civilizations of the Old World such as Babylonia, Greece, Rome and India. In ancient China reincarnation played an important part in the mythology and folklore of the Chinese people.

In view of its universality, investigators can only surmise that the belief in reincarnation developed naturally along with the beginnings of religious thought in all races, or the universality of the doctrine indicates a common ancestry for all races of mankind somewhere in remote antiquity.

At the dawn of Christianity, reincarnation was a generally accepted belief in most parts of the world. There is historical evidence that many early church fathers, too, were in accord with the ancient doctrine. But with the swift spread of Christianity the teaching became more and more obscure and eventually was opposed by the church.

For the basis of the new religion was the teaching that Christ came into the world to save those who were "lost." The "lost," according to certain early writers, were those who had failed under the ancient laws of

Jehovah, which was the law of retribution. Under the new dispensation of the grace of Christ, men were granted salvation from sin through faith and repentance. The harsh law of the older religions which demanded an "eye for an eye and a tooth for a tooth," were to be replaced by a religion of mercy and forgiveness. Hence in the religion of Christ it would no longer be necessary, or even desirable, for men to reincarnate. If they adhered to the teachings of Christ and lived by faith, they were granted remission of sins.

In certain other countries, such as India, it was clear that the teaching of reincarnation had definitely retarded material as well as spiritual progress. Then, even as in India today, a believer in reincarnation was predisposed to accept docilely the conditions into which he was born and to make little effort to improve his lot. His lethargy was the result of a steadfast belief that he had innumerable earthly lives to live. Patiently resigning himself to his state, he abjectly waited for death to liberate him to a subsequent birth into more fortuitous circumstances. Many persons believe that the lack of material progress in India today, as well as the generally wretched living conditions there, may be attributed in great part to the strong belief in reincarnation.

When we consider these facts, the wisdom of the early Christian church founders in opposing the doctrine becomes even more evident. However, despite the opposition, there remained within the early church a fairly large body of reincarnationists. Among these were Origen, Jerome, Clement of Alexandria, Pantaenus, Synesius, Nicephorus, Gregoras, Irenaeus, Plotinus, Augustine and Prophyry. Certain sects also continued to hold to the belief; these included the Gnostics, Basilidians, Valentinians, Marcionites, Manicheans and Essenes. As time passed and the dogmatic theology of the church gained strength, some of these men and sects refuted their belief in reincarnation. From that period on until the Middle Ages, the ancient teaching was gradually veiled in so far as the Christian world was concerned.

It is a commonly-held belief that in the year 537 the Council of Constantinople condemned reincarnation, but a careful review of available information reveals this is not true. An excellent explanation of this misunderstanding is found in the *Wheel of Life*, by the Reverend A. Henderson, Vicar of St. John de Sepulchre.

He writes, "A further objection which exists in the minds of many is based on the supposed condemnation of the doctrine by the church in the Fifth General Council of Constantinople. A careful consideration of the historical situation makes it abundantly clear that the question of reincarnation was not even raised at the council; and that the condemnation of certain extreme tenets of the Origenists was an act of Mennas, Patriarch of Constantinople in the provincial synod. In this he was instigated by the Emperor Justinian who ordered him to procure the subscription of the bishops to the anathema. This local synod was held in A.D. 543, while the General Council did not meet until 10 years later. It is easy to understand, however, how this extra-council sentence of Mennas was, at a later period, mistaken for a decree of the General Council."

The condemnation of Origen, according to the records, did not result from the actual teaching of reincarnation as many believe. Lutoslawski explains the situation in the following manner: "This condemnation refers only to a very peculiar form of the doctrine of pre-existence, implying the fall of perfect spirits who had already reached heaven . . . such a radical extension of palingenesis (reincarnation) deserves condemnation, but leaves untouched the real old traditions, according to which reincarnation corresponded to the Christian conception of purgatory."

It is, therefore, readily apparent that the actual doctrine of reincarnation as a means of attaining ultimate unity with God has never been proclaimed anathema by the Christian church.

Nevertheless after the Synod of Constantinople the popularity of the belief declined rapidly throughout Europe.

Certain heretical sects, such as the Manicheans and the Albigenses, continued to teach the doctrine, but these movements deteriorated after years of bitter strife.

During the Middle Ages only a few advocates of reincarnation were to be found in the Western World. But surprisingly enough some of the most illustrious of these were the beloved St. Francis of Assisi, founder of the Franciscan Order; the wise Irish Monk, Johannes Scotus Erigena; St. Bonaventura—the Seraphic Doctor; and the Dominican Monk, Thomas Campanella, who was exiled because of his belief in rebirth.

During the 13th Century interest in the ancient belief increased markedly because of Dante's great writings. In his *Divine Comedy* he vividly presented the divine drama of the soul's evolution. In the book he depicts mortal death, descent of the soul into purgatory, ascent into realms of heaven, and ultimate return to re-embodiment upon earth.

Giordano Bruno, in the 16th Century, took a definite stand in favor of reincarnation for which the Inquisitional Court condemned him to death at the stake. Persons who accepted his heretical teachings were similarly in danger of being burned to death.

It was during the confusion and uncertainty of the Renaissance Period and on through the 18th and 19th Centuries that the doctrine of rebirth gradually gained strength and was accepted by many eminent philosophers. Among these were Bruno, Van Helmont, Francis Bacon, Bonnet, Bohme, Fichte, Goethe, Hume, Von Herder, D'Israeli, Lavater, Lichtenburg, Lessing, du Prel, Schlegel, Schosser, Swedenborg, and Benjamin Franklin.

In the latter part of the 19th Century and in the present 20th Century the ancient doctrine of rebirth has gained considerable general public support, and acceptance by some of the greatest thinkers and poets of the time. The list of eminent men who publicly have acclaimed the teaching includes Ralph Waldo Emerson, Walt Whitman, Edison, Hawthorne, Sir Oliver Lodge, Bulwer-Lytton, Henry Ford and many, many more.

Within recent years the noted Episcopalian, Dean Inge, of St. Paul's, stated that there was no conflict between this "oldest creed" and modern Episcopalianism.

The late venerated Cardinal Mercier of Belgium made the statement that a belief in reincarnation in no way conflicted with

modern Catholic dogma.

It must be stated, however, that as a great rule the doctrine is not recognized by either orthodox catholic or protestant authorities.

It is the opinion of many unbiased investigators that considerable Biblical evidence for reincarnation may be found, although certain references are subject to personal interpretation.

Today it is generally believed that Jesus was educated by the Essenes, an early ascetic religious sect. Members of this sect believed in reincarnation and were students of the arcane wisdom of the Egyptians. They were probably the most devout people of their day, worshipping the invisible Father-God whose will and teachings they endeavored to make their way of life. It was their custom to let their hair and beards grow and they wore a single, white, seamless garment, as did Jesus during the years of His ministry.

If Jesus were brought up among these holy people he was familiar with the teaching of reincarnation and the law of compensation. But from the evidence in the Bible it is apparent that He taught these doctrines in a much more indirect manner than had the initiated priests before him.

A careful study of the ancient Egyptian sacred *Book Of The Dead*, reveals a form of reincarnation, transmigration of souls, to have been an essential feature of the religion. The mystic volume is basically the story of the classical pilgrimage of the soul through life on earth, purification in the after death state and return to earth for additional experience on its journey toward ultimate union with Deity.

The ancient historian Herodotus wrote of the Egyptians: "The Egyptians are also the first who reported the doctrine that the soul of man is immortal, and that when the body dies the soul enters into another creature which chances then to be coming to birth . . .

When it has gone all the round of all the creatures of land and sea and of the air, it enters again into a human body as it comes to the birth; and that it makes this round in a period of 3,000 years."

Although the above quotation includes a belief in transmigration (incarnation in lower animals) as well as reincarnation, it is the belief of modern metaphysical writers that transmigration was the popular teach-

ing, whereas the hierophants of the Mysteries were instructed only in reincarnation.

The most ancient and greatest of early Aryan religions is Brahmanism. The beginnings of this great religion are lost in antiquity; therefore, it is not possible to state when the doctrine of reincarnation was first taught in India. Some authorities claim that an even older race of eastern red men taught the early Brahmans. The ancient books which contain their mysteries are called *The Upanishads*, or *Books of the Teachings of the Secret Wisdom*. In the Max Muller translation of the *Chadogya-Upanishad* is found the following verse:

"Those whose conduct has been good will quickly obtain some good birth, the birth of a Brahmana, or a Kshatriya, or a Vaisya. But those whose conduct has been evil will quickly attain an evil birth."

The greatest of all Hindu scriptures is the beautiful *Bhagavad-Gita* (the Lord's Song), which is a part of the Mahabharata. The Gita is the Brahman's Bible, his rule of conduct and his way of life. The basic tenet of this sacred book is the Hindu's concept of rebirth. The following quotations from the *Bhagavad-Gita* emphasize how reincarnation is the Eastern way to spiritual purification and ultimate union with God.

"As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new." 2:22

"For sure is the death of him that is born, and sure is the birth of him that is dead; therefore over the inevitable thou shouldst not grieve." 2:27.

With the birth of Gautama Buddha and the rapid rise of Buddhism in the 6th Century B.C. a resurgence of faith in reincarnation and karma spread throughout India. The founder of Buddhism, after forsaking his prince's heritage of wealth and royal honors for an alm's bowl and the life of an ascetic, attained illumination as Buddha-Gaya while deep in contemplation under a Bo tree.

Buddha devoted his life to teaching the doctrine of karma and reincarnation. He left no actual writings, (nor did Jesus) but following his death, his disciples compiled records of his words of wisdom and noble deeds. Thus Buddhism became a great world religion. A few quotations from the

Buddhist writings on reincarnation follow:

"He in whom there are no sins whatsoever originating in fear, which are the causes of coming back to this shore, that ascetic leaves this and the further shore, as a snake its old, worn-out skin." *Uragasutta*, 15.

"Having . . . rent the bonds . . . I shall not again enter into a womb." *Dharyyasutta*, 12.

"He is like a lake without mud; no new births are in store for him . . ."

"Some people are born again; . . . those who are free from all worldly desires attain Nirvana."

"Those who again and again go to the world with birth and death, to existence in this way or in that way—that is the state of ignorance . . . The wise do not go to re-birth." *Dyayataniuppassanasutta*, 6:10.

Among modern Parsees the orthodox do not accent reincarnation as a part of the religion. Nevertheless, the sacred writings of Zoroastrianism contain definite references to the doctrine. In the *Zore Pastan*, a book of the old Persian orthodox believers, we read:

"According to Faredun's opinion, a man's soul departing from this world ascends until it reaches the Mountain of Fire which lies under the moon. If it is entirely pure and stainless it would easily cross the fire, without any disturbance in its course. Then it would be an angel. On the contrary, if it is rather impure or stained during earth life, it would not be able to get over the fire. Then it returns to earth . . ."

And further on: "If the soul, during earthly life does not purify itself, remains ignorant and cherishes any worldly desires, afterwards it must return, and take physical bodies, one after another, until it is quite pure, as stated by Faredun."

Sacred Books of the Hebrew religion include the *Talmud* and the *Kabalah*. In the *Kabalah* we find the following references to rebirth: "He who neglects to observe any of the 613 Precepts, such as were possible for him to observe, is doomed to undergo transmigration (once or more than once) till he has actually observed all he had neglected to do in a former state of being." *Kitzur Schlu*, p. 6, Col. 2.

"Sometimes the souls of pious Jews pass by metempsychosis into Gentiles, in order that they may plead on behalf of Israel and

treat them kindly." *Avodath Kahodesh*.

"Cain had robbed the twin sister of Abel and therefore his soul passes into Jethro." *Yalkut Chadash*.

In the *Talmud* it is stated that the soul of Abel passed into the body of Seth and was then born in the body of Moses.

In the *Zohar*, most mystical and arcane of Jewish books, is found the teaching that men are reborn into the world until they attain liberation from rebirth.

The great Jewish historian Josephus, in the *Jewish War*, Book II, writes, "They say that all souls are incorruptible, but the souls of good men are only removed into other bodies."

"Do ye not remember that all pure spirits who are in conformity with the divine dispensation, live on in the loveliest of heavenly places, and in course of time they are again sent down to inhabit sinless bodies."

The sacred book of Islam is, of course, the *Koran*. Moslems declare that not even so much as a comma or word of this "Book of Divine Wisdom" ever has been changed. It is final authority in everything pertaining to religion, morals, and conduct in the Islamic world. One *sura* in the *Koran* is accepted by some Moslems as evidence for belief in metempsychosis. It states:

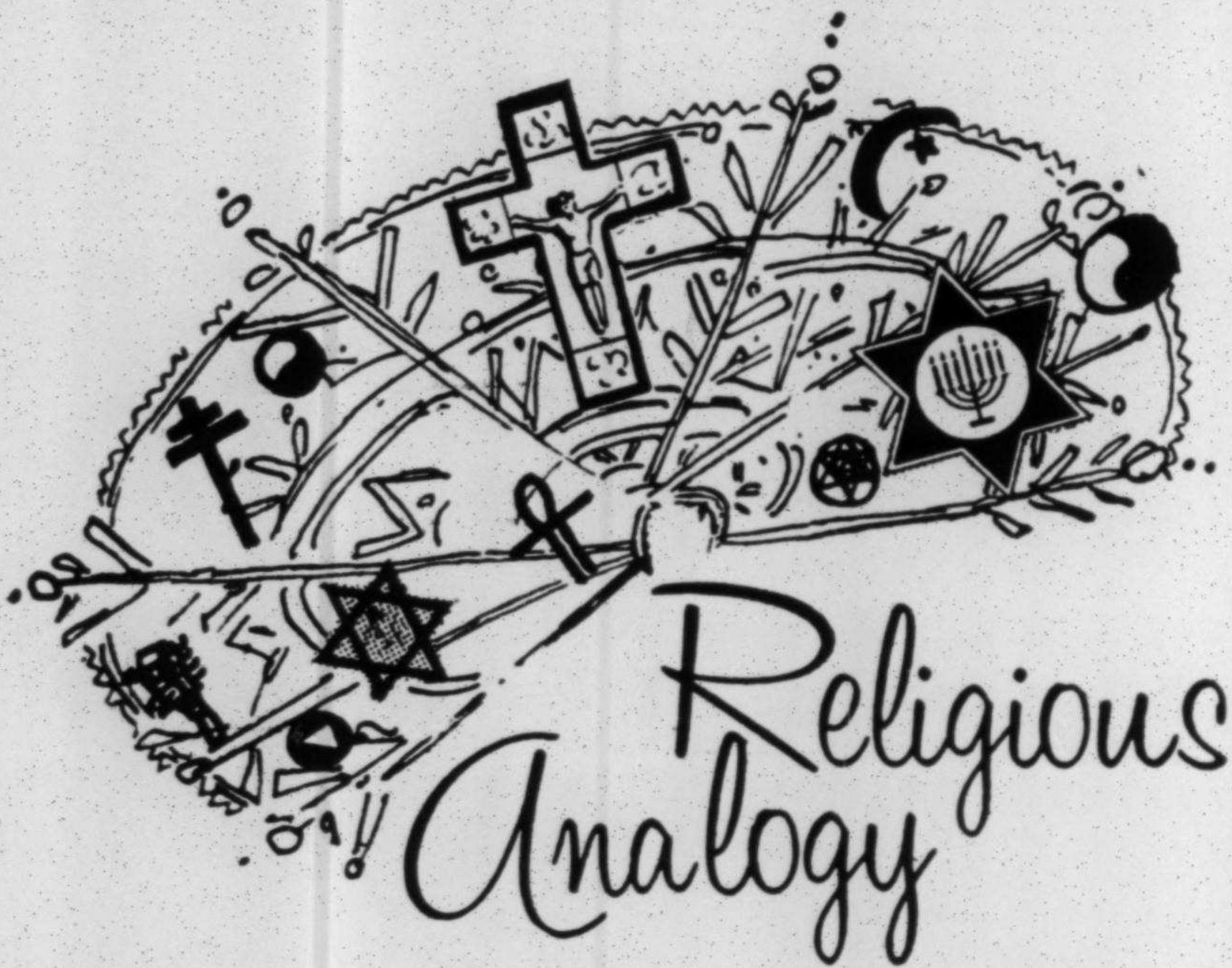
"God generates beings, and hence they return over and over again, until they return to Him."

Although this quotation appears to be a definite statement of the truth of rebirth, it must be stated that rebirth is a disputed point among orthodox sects of Islam. Modern devotees tend to ignore any inference of reincarnation in the *Koran* or in the allegories pertaining to it in sacred writings.

Taoism and Confucianism were the two great religions of ancient China. But confusion arising from the numerous sects and different beliefs makes positive statements concerning early doctrines difficult. Some authorities state that in Taoism and other early indigenous creeds, the doctrine was implied rather than stated directly. In Tao "The Way" (to unity with Deity) may include the path of rebirth.

During the first century of the Christian era, Buddhism spread into China and with it more positive teachings of reincarnation.

(Continued on Page 22)



Sincerity and Earnestness

by Frank William Pooley

BUDDHISM: Earnest among the thoughtless, awake among the sleepers, the wise man advances like a racer leaving the hack behind.

CHRISTIANITY: Set an example of good conduct. Be sincere and serious. Let your words be sound, that no exception can be taken to them.

CONFUCIANISM: Sincerity is the way of Heaven. The attainment of sincerity is the way of men. He who attains to sincerity is he who chooses what is good and firmly holds it fast.

HINDUISM: Always be simple and sincere. One who is peaceful in temper, shorn of vanity, modest, truthful, observant of vows, harmless to all creatures, without lust and malice, is worthy of the seat of the Supreme Being.

ISLAM: They who repent and amend, and adhere firmly unto God, and approve the sincerity of their religion to God—they shall be numbered with the faithful. And God will surely give the faithful a great reward.

JAINISM: By sincerity in religious practice, one obtains proficiency in it. Being proficient in it, one will act up to his words. By sincerity of action, one will become pure in his actions.

JUDAISM: Fear the Lord. And serve Him in sincerity and truth.

SIKHISM: He who professeth one thing and doeth another, in whose heart is no love, shall be tried by the Lord, Who is wise, Who knoweth everything, and is pleased not simply by outward appearances. He Himself is free from all stratagems and wiles. He thoroughly knoweth the ways of man's heart.

TAOISM: Whatsoever is not said in all sincerity is wrongly said. And not to be able to rid oneself of this vice is only to sink deeped towards perdition.

extracts

FROM ZOE'S SAMADHI WORK

READING #856—"let it be meditated upon that there is neither loss nor gain in reality, but a law at work in balancing, maintaining balance through re-arrangement so that the entire universe is so governed by preservation . . . from the microcosm to the macrocosm. What is recognized or termed a loss, from a subjective or objective point of view in consciousness, may be a release or relief, so that further growth can incur . . . What may appear to be loss may return a profit at a later time with accrued interest. This in symbolical terms. Remember, basically, it is the law of balance at work.

* * * *

READING #473—"Astral travel does little to evolve spiritually, except in that part of experience that broadens the conscious conception of the power of man, the hyper or super-physical power of the mind that become God-like in their unlimitation. This is a small part of spiritual recompense as far as astral travel is concerned. It merely adds to man's experience, to his awareness of the limitation of physical body, and that is as far as the lesson goes. Only furthering self-conscious interest and curiosity which are educational, sometimes helpful, but not urgently needed nor important in any individual evolvment.

* * * *

READING #835—Q. "Will man be able to go in physical vehicles to other planets, or will he have to learn how to disintegrate and reintegrate through spiritual advancement?"
A. "Man will be able to move by physical vehicle to other planets. Yet also, in the progress of his evolution, he will find much waste of energy involved in the complications of matter and therefore, through necessity, pressure of overcoming greater obstacles, will seek to emphasize the spiritual, de-emphasizing the material, and learn to conquer matter by transmuting it at will into spirit."



Q. With reference to the important rare conjunction of five planets and the sun and moon on February 4, 1962, will you please indicate the significant events that will occur?

A. Only one thing is apparent as we watch this come into being—that the entire earth will feel the effects—each area in its own particular time in the revolution of the planets about the sun during this period. The effects increased five-fold magnetically upon the earth through the pull of the moon and interjection of the other planets increasing, scattering, the magnetic influence as occurs when one inserts an iron bar into a magnetic field which will, in turn, multiply the powerful effects of sun magnetism. This will naturally have its effects upon the earth, air, fire, and water; all of the elements, and man himself, being composed of all of these elements, will feel the effects in relation to his own sensitivity and chemical makeup. There will be those areas more strongly affected than others. There will be those areas newly experiencing an effect through the diversion of forces—weatherwise, tidewise—that have already been experienced in other areas of earth by other peoples; the effect being new to those newly experiencing this and thinking something amiss, in themselves or on the earth, due to the magnification of change at this time.

Mentally and psychically, effects will alter and change the course of mankind relative to

the decisions of the moment and of the effects, depressing or exhilarating, on those individuals so affected. It is *no* time to make decisions, for some who will make them in order to experience the consequence, and it will be a *good* time to make decisions by others who will be lifted by the heightened sense of magnetic attraction to the entire universe.

In the overall picture we see this period symbolically as a whipcracking of earth—the jolt to be felt both positively and negatively, and a balancing out of same over many areas as the earth encircles the sun and passes its brother planets—sister planets—in these moments of rhythmical lineup that will add push-force to the magnetic influences about all these orbs. Each one being increased—each force field being increased, so that the effect will likewise be increased.

In answer to the questioning mind present concerning a child, there will be that one born at that most auspicious moment when all of the most positive effects of the increased planetary influences through the magnetic alignment will be focussed on that moment of birth, giving that child the most potential for development that has occurred in many an age. To foretell the arrival of which child will gain most from a specific moment of influence set upon earth by these planets is most difficult since there will be *seven* brought into physical being in close timing with this straightline swing of planets; the exact location of the one most blessed by such powerful positive forces, astronomically, difficult to determine. That is all.

Q. Will the United States suffer a geographic catastrophe during this period?

A. What will work on one side of our orb will influence the opposite. It is possible that Old Faithful will rise five times higher during that period. Similar natural phenomena will be exaggerated, and the degree of pull opposite it will determine whether or not the effects will be kept in balance or thrown out of balance.

Q. Will the East Coast specifically be affected in any way by this occurrence?

A. Do not see this occurring.

Q. It was said earlier that this would not be a good time to make decisions for some

but a good time for others. How can we know what course of action should be followed?

A. All those aware of strategic importance of this phenomena—it is well to take stock of the self in relation to one's own sensitivity to natural forces, elements—weighing carefully the cyclic significance of moods, emotions, sensations to sun, moon, earth, climate; taking all those into consideration, judging by the best of one's ability whether he senses increased well-being or increased weight in any of these areas and thereby refrain or proceed in utilizing this knowledge for benefit.

Q. Will this child that will be most blessed be a spiritual leader similar to the Christ child, and will we know about it in this present time?

A. Yes, one of the seven will have this potential.

REINCARNATION (continued)

Since then reincarnation has become an important part of Chinese belief. Precepts found in the early Chinese Buddhist writings are quite similar to those of India.

The mythology and folklore of early China is rich with colorful fables of reincarnation which depict rebirth in many strange and fantastic conditions.

The National religion of Japan is Shintoism; however, many consider it rather a patriotic cult. The sacred scriptures of Shinto have to do almost entirely with the sacred ancestry of Japanese emperors and vivid accounts of the ancient gods of Japan. Actual doctrines of the religion are not very clearly defined in the sacred writings.

Early in the Christian era Buddhism spread into Japan and, as in China found acceptance among Shintoists. Today its precepts are mingled with those of Shintoism in the Buddhist sects and all except *Zen* include various aspects of reincarnation and karma. The Sikh religion is among the most modern of great living religions. Founded in the early part of the 16th Century by Nanak, it has exerted considerable influence upon both the religious and secular life of the East.

Today, at Amritsar, its architectural masterpiece, the Golden Temple in the Pool

of Immortality, is a showplace of India along with the Taj Mahal.

A strong and direct reference to reincarnation in the sacred writings of Sikhism is found in the following:

"Sayeth Nanak, this Spirit-Ego, bound by Karma, recurs." Bhairon, Guru III.

It is readily apparent that references to reincarnation and karma, both direct and implied, are to be found in the sacred writings of most, if not all, of the great religions of the world.

Within the past 50 years the doctrine has become an established belief in the Western world. This modern teaching of an ancient principle has undoubtedly given many persons an entirely new and more sanguine philosophy of life. It has answered for them what had heretofore been inscrutable and insurmountable problems of human life and destiny; problems which faith and orthodox church dogmas could not fully satisfy. To these persons the doctrine has given logic to support their faith.

Persons in the Western world who do accept the doctrine of reincarnation doubtless do so with reservations; i.e., it can be regarded as a possible extension of knowledge rather than embraced as a substitute for the doctrines of Christianity.

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THE MASQUERADERS

Like the great ocean, changing hour by hour
From blue to green, from gold to steely gray,
From wild, unbridled waves that swing and tower
To a smooth floor where silver lightbeams play,
So are our lives that wear a different dress
Each time that we return; now brave and free,
Now weighted down with sadness or duress,
Now proud and famous, now most beggarly.
Yes, ocean changes as she wakes or sleeps,
Soothes with her song, or crushes with her might,
Yet still remains unchanged, within her deeps,
As life remains unchanged at the soul's height.
Ocean and life . . . no matter what you seem,
You are but part of God's unending dream.

—Peggy Le Grand

TRUTH IS STRANGER

By Lora Deinken

'Tis strange, but true; for truth is always
strange—Stranger than fiction.

—Lord Byron

Grandmother had a dream book which listed a great array of dream subjects in alphabetical order and gave an interpretation of each. Flooding water, for instance, was supposed to mean disgrace. Whoever dreamed of being caught in a flood could expect, by this system, to be caught in a chain of discreditable circumstances. Nothing was what it seemed to be. However, with this book and her intimate knowledge of her family, Grandmother was able to produce a creditable interpretation of nearly any dream, and, of course, some advice to go along with it.

Today's generation of grandmothers think so little of dreams that they rarely recall their own on waking, although academic researchers on sleep are now agreed that the human dreams constantly while sleeping. Perhaps, we moderns are overlooking a good source of advice when we turn our backs on dreams.

Desperately worried about behaviour problems in her only child, Alice (not her real name) was planning to send her daughter to a private school. One night, in her troubled sleep, Alice dreamed of her own mother who said very forcefully, "Do not send the child away. She is going to be better now."

After she awoke, the advice still seemed good and applicable. She delayed sending the child away, and the child was better. The trip to school was cancelled, and there was no more trouble.

How close we are to other planes of mental life when we sleep, we often do not realize. Another friend visited her departed mother in a dream. "We were seated in her breakfast nook and were having a good visit like we had so many times before.

"What are you going to do now?" I asked. 'Stay here,' she replied. 'I haven't any place else to go'."

When a dream comes through and remains in consciousness, it usually has a deep emotional meaning for the dreamer. A first year teacher said, "I teach all day and then I dream about teaching all night long." Nothing in her college studies had prepared her for the job of imposing her will on thirty-five belligerent little humans. The battle went on in the schoolroom, day after day; the emotion in the dream was generated in the school room.

But sometimes a dream turns up that carries its own charge of emotion. A housewife tells: "In my dream I saw my husband fall through the floor of the house we were building, face down on the basement floor. Some one had hit him on the back of the head. I jumped forward to help him, and was hit myself. I lay paralyzed; mentally awake, but unable to do a thing to help. I knew that I would recover; I didn't know if he would.

The dream was so vivid and so full of feeling, I couldn't forget it. I disliked for him to go to the new house alone, and never rested until he returned. I was sure this dream was not an idle one.

"Within two months, the meaning of the dream became clear. My husband was struck down, but not physically. A wholesale unexpected lay-off in the company he worked for struck him down. I could see his mental struggling; I couldn't do a thing to help. Somehow the events that led to the lay-off must have been operating then, and I could feel it coming."

Another visit in the place where planes of living overlap is reported by a mother and two daughters. Each daughter had a warm, loving, vivid visit with the deceased father in the week following his passing; but to the mother, he pointed out the location of a lost document.

How useful it would be to enter this dreamland when we need to, and come back with the right answers for successful living! Students of metaphysics and practical psychologist both tell us to think awhile on *exactly what the problem is*. Go to sleep with this problem in mind. Many, many

times the solution to the problem will be in the front of consciousness on awaking. Artists and writers often find whole planned works emerging from their dream-worlds as they wake in the morning.

Other times and places have had a greater respect for dreams and their interpretation. The Old Testament story about Joseph's explanation of Pharaoh's dreams shows a practical use. But what leader today would listen to this kind of economic forecasting?

O Nature, and O soul of man! how far beyond all utterance are your linked analogies! Not the smallest atom stirs or lives in matter, but has its cunning duplicate in mind.
Herman Melville

ARE YOU A DOUGHNUT?

by George Maag

based on samadhi study No. 808

Topologically, a human being is a doughnut, a torose. The hole in the doughnut is much longer than he stands tall. It has been said that man is what he eats. Not quite so, say the findings. Closer to the truth is: Man is what he absorbs. He may get a perfect quality and quantity of food up to and past his lips. From then on his mind and his emotions have their part in the handling of the food. If his mind has housed an idea from childhood which he got hand-me-down from his parents, his body will perform in accordance with this idea regarding that particular food. It is as though the psyche-soma has a demon doorman like the one imagined by Clark Maxwell in explaining a principle about heat. His math models have been the very basis of the electronic world we have today. The doors of digestion are electro-chemically controlled from our room of hidden assumptions, an attic which we do not explore and clean out often enough. His emotions, like his ideas, also control the handling of food. Anxiety, fear, resentment, hate, etc. all have their high food-rejection power. Jungle animals finding themselves in a crisis just after a meal, unburden their bodies of the load in automatic preparation of flight or fight. The ritual of saying grace before a meal has the advantage of shifting emotional gears into neutral so as to allow for the absorption of the food value eaten. The food goes into the doughnut and not

just into the hole in the doughnut.

To be radiantly well fed, you must have had a mother that reached that state. Then you were fearfully and exquisitely made and born. Once in the external world, human milk is your best food. Quality and quantity are factors here and these depend upon the food supply to the mother. In emergencies, richer and more abundant supplies have been resorted to. Next to human milk in infant food value comes the milk of goats. Following this is cow's milk. Milk furnishes calcium and minerals for the strengthening and the growing of bones as well as the development of teeth. Water, needed by all life forms, is the only other food needed.

When the teeth appear, they should be set promptly to chewing its first iota of food. Normal fruit and vegetables which appeal to the body needs and instincts should be used. Fresh fruit is always to be preferred, given in bite sizes, convenient to small teeth. Obstructions such as stems, seeds, skins, etc. which would be difficult to chew or pierce for small teeth are to be removed, of course. This miniature bite for the small teeth starts their development as soon as they appear. Also developing are glands and the mastication muscles. This early roughage encourages the flow of the gall, the bile, and the digestive juices. Fresh soft vegetables can be given in the same manner as fruit. The less soft vegetables need a warming or low-temperature cooking to fit them to within the food handling capacity of the new mouth. Keeping the temperature down tends to keep the food value up so as to be worthwhile for the inexperienced mouth to eat it.

The details of choice of fruit and vegetables depend upon the physiology of each unique child's body. From this point on, food should be eaten in the most natural form possible. Nature brings food to a perfection. Man alters food downwardly.

Selection of foods for the balancing of ingredients becomes more complex. Complexity is our enemy; simplicity is our ally.

Until now we have lived on milk, fruit, and vegetables. Let us not change our nutrition, but let us change our linguistics. Until now we have lived on protein, carbohydrate, and fat. Going still further, we also lived on amino acids, vitamins, minerals, enzymes,

alcohol rings, trace elements, etc. How do we know this? Why bio-chemists have found these sub-microscopic, molecularly unique structures in food. These items have been found in ever greater variety, and their quantity has varied in foodstuffs; also dependent upon the soil in which the food was grown. Therefore, diet is a function of latitude, longitude, and altitude, varying the world over, producing slightly different peoples and cultures everywhere.

Historically, man depended upon other animals and wild fruits. Then civilization took roots and man grew and stored grains, rice, and some root vegetables or tubers. Strong, rangy, muscular bodies resulted. Great age and little illness provided as many elders as new born.

The American continent has had its nutritional history of abundant strength and health in various Indian tribes and in the Eskimo. Eastern and Northwestern tribes ate fruit, wheat, fish, nut, grain, and some vegetables. Freshness was important with them. In the winter a low calory, high protein diet of meat and nuts was consumed in a hibernating type of quiet living. Spring brought activity, appetite and a search for early berries, fruits, and roots. Since the Stone Age, raw fish and meat has been the diet of the happy, often laughing, long-enduring Eskimo, a term in the Algonquin Indian language meaning, "they eat their meat raw." The Indians and the Eskimo were not to be left alone though. The Europeans came with their disease and epidemic potentials. They, as our forefathers, had an adjustment problem in accommodating to the native patterns. Here was a cultural interchange or lend-lease between native and pioneer, altruistic and friendly in its motive, through personal proximity contact. What went with the friendliness was wiping out each other to a great extent, more severe than many of the wars of man preceeding. The epidemics, however, left a hardier strain on either side. It was these pre-stressed pioneer survivors which produced the truly hearty generations that spanned the continent.

The problems and needs of people are simple and the same the world over. The cultures composed of the solutions to these needs and problems vary luxuriantly. When

invasion or occupation furnishes a community with two different groups of people, a cultural bartering occurs. A cultural World Fair would be a more economical bargain. Here the best of every country could be examined and accepted by every observing country. Food could be an important item in such permanent Fair.

The pioneers also brought with them their acquired likes and dislikes which changes hunger into appetite. Instead of fully adjusting to the new continent, they tried to change the food into European-type products, even supplementing it with food brought over across the ocean. There is still in 1961 a hand-me-down feeling of satisfaction, as witness the semantic reaction obtained from the use of the word "Imported" in our commerce.

This, then, was the first beginning of nutritional degeneracy in our country, very slight and unnoticed at first, but growing steadily with every step of trying to bring civilization to the wilderness. The growth was so slow it was not noted, that is how things unnoted grow. It is the bringing of civilization, the solution of problems existing elsewhere, to new areas with new problems, that causes still newer problems. Then, as now, you had to be healthy to be alive. With early industrialization, movement from forest to farm, from farm to city, took place. Getting away from natural living increased the difficulty of obtaining fresh foods. This has continued. Today, the food is so manufactured, adulterated, profit-treated, embalmed to lie in state on shelves until finally sold, that there is practically nothing more to be taken out of it. What should be taken out are the chemicals that have been put into it.

We should reverse—go from city to suburbs, to rural areas—and solve the problems there with the wisdom of forty centuries of farming the world over. Let us have homes that are part greenhouse, botanical bivouacs, so that we can have daily fresh greens the year around and be sure of its being built up into the best food value, leading to robust health.

Most of our problems are test questions.
Henry S. Haskins

WE ARE EACH A TRINITY

by Muriel Sanatsan, Author of
CHANGING YOUR LIFE PATTERNS

I am referring at this time to a rarely recognized trinity in the life of man: the trinity of subconscious, conscious, and super-conscious.

It has perhaps been difficult for some students to think of Changelessness as an *ideal*. Perhaps it seems static, purposeless, unprogressive. Yet there is a realm of prototypes, perfect patterns held by the Most High and His Angelic Hosts, as goals for perfect manifestation. The Superconscious is for Man an amalgamation of those ideals which he is to manifest. These ideals, once put forth in *Reality must* be unchanged, until perfectly manifested. In this sense the Superconscious is the future—it is the Divinity which Man is destined eventually to become. The Higher Self of each of us holds the perfect pattern of our own individual destiny. It never changes—it is the changeless ideal.

But the Subconscious and the Conscious Selves are ever changing, for they are evolving, progressing toward an increasingly and ultimately perfect *manifestation* of the changeless ideal.

The Subconscious holds the *memory* of all that has been—all the blundering steps by which we have found our way to our present state of unfoldment, besides all the victories we have had. It is the Past, and is our voice of experience to warn us against repeating our former mistakes. It is our link to all humanity who have blundered as have we; and it is thus the angel of compassion who knows our common weaknesses and temptations. The Subconscious is Wisdom gleaned

from vast experience, and Compassion for our blind and suffering companions on the Way; whereas the Superconscious is the Inspiration based on Divine Omniscience of all that is to be.

The Conscious Self is the focalizing point—the Present. For, to consciousness, it is always NOW. The Conscious Self can draw on the lessons of the Past which the Subconscious holds within its silent breast. And it can draw on the illuminating Revelation of the Superconscious to reveal the Perfect Goal of our attainment.

We are a trinity, the three of us—and yet we are ONE—for in the Present it is always NOW, and the One is focussed through the Conscious Self. The One behind us three sees the Past and the Future and through the Conscious Self focusses the process of Becoming. The One alone knows at each moment the immediate goal, and knows how, from the progress of the past, we can best approach the future. It knows the Way, from the Present to the next stage of the Way.

The Conscious Self stands companioned by the Subconscious and the Superconscious, but it is through the Conscious Self that the One can tread the Way from Past to Future until the Perfect Ideal stands manifest in Perfected Man. The Conscious Self is, I say, companioned by a Mighty Pair; but the One who is all three is above, within, and around the Conscious Self and guides the trinity back to a perfected Manifest Unity. The wise man lets himself be guided by the One who is all three, and not by subconscious, conscious, or super-conscious self alone.

But men do not seek the truth. It is the truth that pursues men who run away and will not look around.

Lincoln Steffens

The best sermon is preached by the minister who has a sermon to preach and not by the man who has to preach a sermon.

William Feather

TOTALITY, AND THE PHYSICAL EQUIVALENT

Part I

by Joan Clark

The word "total" in the English language means: "sum, aggregate, entirety, complete, absolute, utter"—in other words, "All" there is.

To a metaphysician, these words, written in poetry, philosophy, or scientific treatise, have a meaning at once symbolic and clear. The varied cults in our midst may disagree on many points, but when these words are mentioned, all anxiety leaves the discussion, and we feel within ourselves an ecstatic gratitude and relief. Sudden understanding pervades our beings and a little voice deep within shouts exultantly, "Yes, that's it!—Exactly!—That's what I meant!—Just what I've been trying to tell you!" And yet, later on we shake our heads, wondering, "Why, since he understood *that*, why didn't he understand what we were saying; why didn't he see?" . . . I think perhaps the answer is that we have not understood the meaning of that great thing ourselves. We perceive the truth, yes, but we do not understand it.

I, myself, labored under that curious mixture of clarity and mystery—always sure I understood the truth, though often unable to relate my own perception of it to that of another, until I realized that placing what I *knew* into the chasm between belief and fact was doing it less than than justice. I was doing the same as I had done when I was still in diapers, spiritually; i.e., when I was still of orthodox faith, believing without question, mumbling prayers without comprehension. Now I had progressed to an unlimited faith, and still I did not comprehend enough to *know*!

When we, as metaphysicians, have not conviction so *clear* as to *know* it, then we do not really understand that which we profess to believe. It is true that in the limited world of *sense perception*, we can rarely say that we know anything, for the material discoveries of tomorrow may change our *conception* of it. Nevertheless, truth itself never changes; our understanding of it does. And only that part of the truth which we understand, do we *know*!

Our senses give report of things, our minds catalogue them, but our spirit understands them, for spirit knows all! In spirit, there is no partial truth, no blemish, nothing but truth. So spirit cannot see material things, for it has no partial sight, as do our senses. It cannot argue the logic of one thing or another, because it rests in all things, and thus knows the greatest logic of all.

Since there is only one source, then all which proceeds from it must be related. If spirit is primary cause behind all things, then how can it compare *one* thing with *another*? Only on the temporal plane, constricted by the illusions of limited vision, is "comparison" possible, for only there does imperfection manifest. Spirit, itself, has no doubt, no question, no limitation; it simply KNOWS.

Thus we see that the basic and primary cause behind all manifestation, mental or physical, is the same. Why, then, should man's myriad reflections of this cause on the temporal plane be so much in variance? How is it that our individual interpretations of truth are so much at odds? This seeming incompatibility is explained by the very fact that we *know* there is a higher, unseen cause behind everything which is manifest on the physical and mental planes. These are only the effect of first cause! This principle is demonstrated on our plane in a three-dimensional manner. For every material manifestation there is a mental equivalent, and for every mental pattern, there is also a SPIRITUAL equivalent. This is how the law of Karma operates in the trinity. Therefore, for every difference, every individualism demonstrated on the mental and physical levels, there must ultimately be a corresponding difference, or "individuality" in first cause.

We have said (and we know) that there is only one source, so it would seem contradictory to say that the "first cause" in each of us is different. But the truth is that what seems to be in disagreement is really in

harmony. It is the only answer possible. Of this KNOWLEDGE, this complete understanding of our spiritual beings, we must find the physical equivalent, the mathematical equation which solves the mystery of duality—that the soul is individual and yet a part of the whole. We must find the missing link.

So I begin my search for a way to relate one truth to another, and to connect one man to another. And, like the solution to a great mathematical problem, the answer came: Totality, i.e., "the condition of being complete."

When we say that something is beautiful—a painting, a poem, or a beautiful piece of music—we say it because manifest in that thing is the "effect" of harmony. Many things are pretty, lovely, and even beautiful. But few things inspire the word, "perfect." Something that is perfect contains no discord. All its parts are in harmony, one with the other, and the sum of its individuality is therefore in harmony with everything else, with the larger sum of things, TOTALITY. We, as parts of this entirety, recognize this harmony, and our spirits are elated and at peace when close to it, and so we label it with the word most descriptive of that which is above and beyond the physical "perfection."

To know God is to know perfection. Within all of us, there is a portion of that truth, and it needs only our recognition of it to rejoin ourselves with it, and "deny the pit." And so we search and strive, each in his own way, to re-discover that in us which is self-sustaining and which has as its source that which never began. But in this eager quest, we sometimes confuse the ends and the means.

Jesus said: "Do ye therefore understand the beginning, that ye seek to know the end? Yes, I say unto you, seek ye the beginning, and all things shall be revealed unto you; for in the beginning, there also is the end." This is what we, as metaphysicians, must learn.

The world is in dire need of unification of spirit at this point in its evolution. Yet we, who are most aware of this need, are yet in conflict. We come, all of us, from different homes, different parts of the earth, dissatisfied with limited creeds, out-dated

moralties, with barriers of color, and a conception of heaven which would "keep out" any earnest seeker for doctrinal reasons, knowing somehow that *that* from whence we really came, was not so petty, was limitless and unending; was "All." And still, even in our search, we place limitations, set up fences of principle and application. We make definitions for ourselves and others, of the best way; and the right way, of "right" and "wrong" seeking.

We begin as children, who, lost in the forest, are desperately seeking the way "home." But there are so many paths they confuse us. We try this one and that one without success, until, finally, we decide upon one road and cling tenaciously to it, knowing deep in our souls that we must centralize our desire and preserve it on the path we have chosen. But in our confusion, we become fearful of all other roads. We think, "This is right and true because it works" . . . and this is good. But when we see another road, which *seems* to be going in the opposite direction, we conclude, in our confusion and fear: "That is not going the right way, because it is not going the same way; therefore it must be wrong." And this is not good. This is error. This is an illusion of our senses. We have placed the *means* above the end!

Not is it any better to say that the *end* is above the means, and that, therefore, our means will be justified by our ends. Both of these are fallacies which result from the "illusion" that the end and means must be different. And here is our understanding of the mystery of duality: The ends and the means are one: love. We are individual and yet a part of all; and love is the only answer to this, also, because love combines freedom with desire.

How, then, can we tell if the means we are using is harmonious with the end? In our earthly clothes we are subject to error, and the law is immutable and unfeeling. It cares not what our purpose is. Like attracts like, and with whatever we strive, that shall we reap. If our striving is limited, our harvest is limited. If our striving is false, then our harvest will be only "fools' gold." All ways on this physical plane are not necessarily right. But we can test our road in one way: Our means must be as good as the end we

seek. They must have love, in its dual form. We must desire that which we seek, there must be freedom for others to advance as they can, and as *they* desire, because to hamper or condemn another is to condemn and hamper ourselves. The faith of a child must be our guide, for we proceed as children, learning first to understand, to "know" what we feel within us, to see it operating around us, and then to walk with it and in it. As children in that dark forest, first we seek; then we recognize, and finally we walk in the light. We arrive bit by bit, until we are "in the world but not of it," as Jesus taught. And we begin, as Edgar Cayce often advised, "Where we are." We use the tools at hand.

For one, this may be an abiding faith, for another—a perceptive mind, for yet another,—a compelling task. Thus we realize that the scientist who turns to God in awe of the marvels and perfection of the cosmic laws uncovered by his work, is on the same path as is the silent seeker, or the man of orthodox creed, who simply believes. We work where we find ourselves, with that which we have, and because of Karmic law, that which we *are* increases accordingly. The circle of our understanding grows as we proceed, and we use more and more of the truth to aid our ascent as we become aware of it. It is an endlessly widening spiral. We ourselves, in our fleshly garb, do not expand; rather that tiny circle of light which is the nucleus at the core of our beings grows until it encompasses all, and then we are in All, because this, this, is LOVE—the realization that we are related, connected by primary cause. Our understanding of our relationship to each other is love, the moving force of the TOTALITY. This is the *knowledge*, NOT BELIEF, that we seek and must have. When we know it, we are it. Each of us, then, is no longer "I" but "We." This the physical equivalent of totality, and here is its mathematical equation: *Men are strangers, but souls are brothers.*

In our striving, let us not lose sight of this. "IS" is a moving symbol of the concept of love as a *connecting* force, because within its covers are all aspects of truth, the parts of the whole, and it is for this reason that I write.

Let us, as primarily brothers in spirit, and secondarily children in the forest, seek to unite our cults and groups under one roof, God, and one rule: love. This will be the physical manifestation of Totality.

I have found, as no doubt many of you have found, much dissention among us, as concerns the "way." Subud offers one path—complete subjection of the ego, or human will. The "new thought" churches reveal to us the principle of spirit as primary cause in our daily manifestations. An understanding of Astrology, numerology, and reincarnation give us reason for being WHERE WE ARE, and help us to understand our problems and purposes, as well as the problems and purposes of those "other parts of us"—fellow souls. Yogi, the system of the awakening of the 7 Chakras (or life forces) and Buddhism, with its 8-fold path, help us to divorce ourselves from our illusory senses and make contact with our true self, or spiritual self. Many forms of diet and exercise are systems seeking control over our temporal bodies, for the same purpose. And all these things are but parts of the whole. Each means is only as good as the effort we put into it. The end is great, and our means must be as great in order to achieve it.

We use each part of the truth *as we can*—sometimes together, sometimes separately. And our success is measured by love, by our desire to return to that from whence we came. *How much love with which we labor is how much we receive.* Know then, that all principles are the same and *of* the same, and when in harmony with each other, they form the TOTALITY. Love is the connecting force of the universe and Karma is the principle by which it operates. In totum, therefore, we are ONE!

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Ralph Waldo Emerson

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Jeanne Bagby
Washington D. C.

* * * * *

RACE OF TELEPATHICS

"Evidence leads us to believe that many laws which have an important bearing on the nature and personality of man were discovered by, or at least known to, a race which once lived in what is now Sahara Desert, when it was a fertile valley. At any rate, they had a concept of the human personality which included the conscious mind, the subconscious, and the super-conscious. And in addition, a most practical application of the working relationships between these parts—so practical that those few who still follow these ancient teachings are able to perform what seems to us, who live in the restricted world of modern science and religion, to

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Dr. John W. Aiken
Socorro, New Mexico

* * * * *

BANKRUPT MONKEY BUSINESS

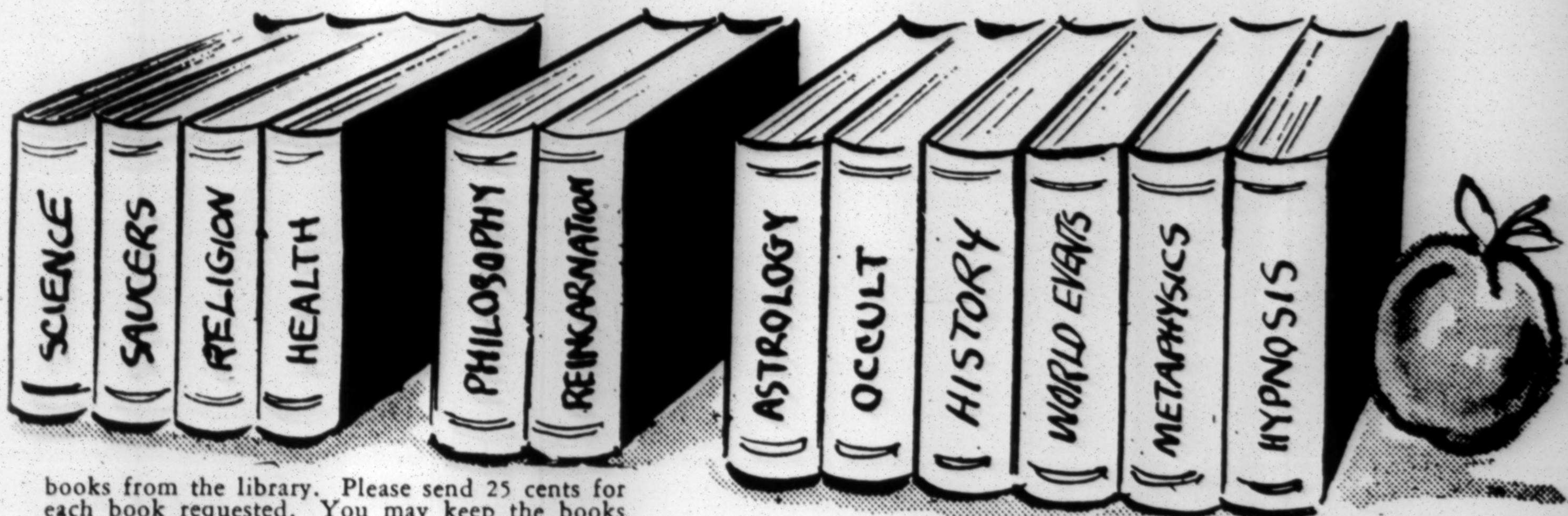
"If one desires to trap a monkey in a jungle, all he needs is a shelled walnut, a glass jug, and a rope. He places the walnut in the jug and ties a finger loop with the rope, which is then tied to a tree. Some monkey finds the nut, reaches in, grabs it, holds on greedily and loses his freedom. Funny, isn't it? It is funny, amusing and humorous when we see it happens to the self-centered monkey. Now, let's look at humans. Backing up still further, let's look at you, dear reader, and me. What 'nutty' values are we clinging to and what price are we paying for it?"

George Maag
New York, N. Y.

MEDITATIONS

As I sat passively meditating about the worlds and ways, my eye caught the rainbow reflections of the opal ring I wear. Its pearl-gray dome glistened amber, spume, and coral in the lamp's light. I observed it with deeper interest and shifted its position ever so slightly. Instantly, a transformation of the hues glowed in the setting. Pondering further, I concluded that the universe is truly like an opal. It holds beneath a drab surface the magnificence of Utopia; it hides true beauty under a gray shell. All we need do is look upon it in a new light and its brilliant bounties burst forth.

—Sandra Helms



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* * *

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Here in this book one may learn how to regain his lost heritage by simple techniques of alkalized relaxation called paraplays of release, bringing into play the para-sympa-

thetic system of nerves to quiet the sympathetic system and sedate the whole body.

* * *

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This book is an attempt to demonstrate that the Zohar is a part of the great experiment which has always been in the world but has assumed particular forms during the centuries — the literature of the Holy Graal, the texts of the Hermetic Art, the pageant of the Rosy Cross, the symbolism and ceremonies of Masonry. The Zohar is an account of discourses between Rabbi Simeon Ben Jochai and other masters of the mystic understanding of the Law and the Prophets. Its Kabalistic teachings are shown here in a simple, clear and scholarly manner. This analysis of Zoharic doctrine was attempted for the specific purpose of proving that behind each and all there lies a single and essential thesis which is spoken of in general terms as the Mystery of Faith. We feel this book is a must for any student interested in Kabalism, Cosmology, Theosophy, Alchemy, Rosicrucian teachings, Hermetic philosophy, etc.

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UCEMIO AND I

I look about, Lucemio, and try to find the man who uses his wisdom—and turn away so frequently, having found the man who primarily runs away from it.

Is there, Lucemio, a code to outline which shall curtail, if not end, this turning away from wisdom?

"So long as men are men—shall they find it simpler to turn away from wisdom. Wisdom requires a basic understanding and acceptance of self. Wisdom requires a disciplined love of self! Wisdom requires the humility of soul! Wisdom requires the broadest of minds in the light of narrow thoughts and values! Wisdom requires a constant need for translation and evaluation of human interaction and interrelation! Above all, wisdom requires the acceptance of your fellow man for "what he is" as against what you might "want him to be."

"Wisdom calls for, indeed demands, grace, charm, wit, patience, understanding, and pure disinterested love. It is understandable that man finds it so difficult to exercise wisdom . . . yet, once having savored the cup of wisdom, no other cup shall prove more rewarding . . . no other cup shall suffice."

You turn away with the words, "Go now to seek—and do not despair if you turn away from wisdom between now and the time we next meet. I will await you, as you are to await others, in PATIENCE and UNDERSTANDING."

And I know the first steps to take . . .