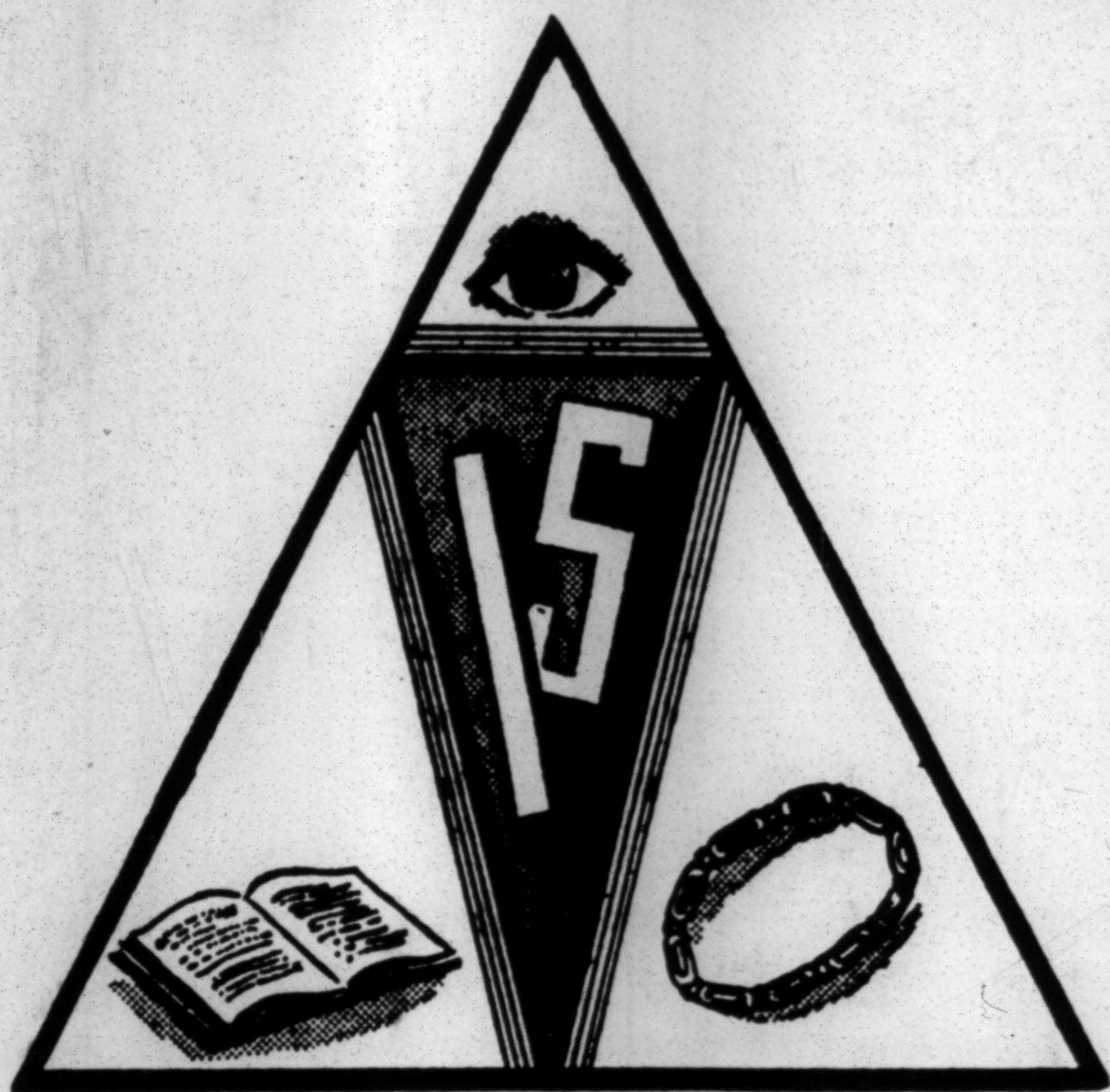


*50 cents*



AN OPEN FORUM MAGAZINE

SPRING ISSUE

1963

**CALLED AND CHOSEN  
PSYCHOLOGICAL ASTROLOGY  
YOUR HEALING WORDS  
BE AN OLD SHOE  
REINCARNATION CHART  
IMMORTALITY IS REALITY  
ESP: (1) MY MIND TRAVELS IN  
TIME AND SPACE  
(2) NIGHTMARE  
DNA - SCIENTIFIC AND SPIRITUAL  
SIGNIFICANCE**

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# MOSAIC

by mae newton

Symbols, visions, dreams—all symbology—are *talking* pictures, but their tongues are loosed only in proportion to our comprehension. Symbols have carried the message of the spirit down the ages for they live easily . . . those who do not understand are not concerned with destroying them.

Part of the symbology of the Easter Season is found within the word itself, EAST. Biblically the word *east* is used symbolically to represent what pertains to the inner of man, spiritual substance and understanding, every spiritual aid for the whole, or holy, life. "Behold, there came *wise* men from the *east* to Jerusalem." The star pointing the way for the Wise Men was in the *east*. The word "east" appears in the Bible more than 150 times and its use is symbolic from Genesis (where "he drove out the man; and he placed at the *east* of the garden of Eden Cherubims, and a flaming sword which turned every way to keep the way of the tree of life.) to Revelation ("And I saw another angel ascending from the *east*, having the seal of the living God.")

The close association of Easter with the Jewish Passover, or *Pesach*, is indicated by the fact that among non-Teutonic peoples the name for this holy day is derived from the same root as the Hebrew *Pesach*. A Hebrew word form could logically have been chosen to identify the paschal season. However, the English word *Easter*, corresponding to the German *Oster*, reveals Christianity's indebtedness to the Teutonic tribes of central Europe. According to the Gospels, Jesus celebrated the Passover on Thursday, whereas the priesthood observed it on Friday, the day of the crucifixion. Early in the history of the church confusion and disputes arose between the Jewish and Gentile Christians. The Jews, linking the festival of the death and resurrection of Jesus with the traditional Jewish feast of the Passover felt it should be observed, like *Pesach*, on the 14th of Nisan, regardless of the day of the week upon which it fell. The Christians of Gen-

tile descent insisted the holy day should be observed on Sunday since that was the day of the week the resurrection had occurred and that the date of the crucifixion be observed on the preceding Friday. The dispute persisted into the 4th century, the western churches generally celebrating Easter on Sunday, and the eastern churches following the Jewish tradition. The Easter date, as well as other aspects, have been controversial for centuries. The principal use of the calendar is to find Easter and it still remains a movable date, falling anywhere between March 22 and April 25, on the first Sunday after the full moon following the vernal equinox.

That the festival of the resurrection occurred in the spring, that it celebrated the triumph of life over death, made it easy for the church to identify with this occasion the most joyous festival of the Teutons, held in honour of *the death of winter, the birth of a new year, and the return of the sun*. Eastermonth, or Easter month, corresponding to our month of April and dedicated to Eostre, or Ostara, goddess of the spring, gave its name to the Christian holy day.

And so for Christianity, however circuitous the route, the word *Easter* has survived, its meaning coinciding with the symbolic Biblical *east*, i.e., spiritual substance, understanding, *the spiritual way*. The Pharisees who opposed Jesus and plotted his crucifixion represent a state of consciousness concerned with the letter, the formalities and customs of the external realm. They were exact in performing details of religious acts, but they lacked mercy, love, and awareness of the higher consciousness of truth. *Pharisees* (Gk. from Heb.) means *literalist*, or separating word for word. The intellect dominates in this state of consciousness through the letter; opposing, trying to destroy, the symbolic essence or spirit. The intellect is intended to be a tool of the spirit; its servant, not its Master.

Some take the position that man cannot really *know* anything regarding Spirit, since

the essence of Truth cannot be conveyed in words. The Biblical writers were well aware that this is partially true and therefore presented the letter hand in hand with *symbology*. The letter is given for instruction and discipline at certain stages of spiritual growth; the symbology for instruction and revelation at other stages. Both are requisite in the ongoing since the platter must be cleansed outside (conduct) as well as inside (thinking). The letter is conveyed through the literal word; the spirit through symbology "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart . . ."

That Easter has survived as a *Sunday* celebration is also symbolic. The SUN appears, *rises*, in the *east*, from whence also the SON arises. Although the sun is always with us, it is not visible to us on earth when earth is turned away from it—*earth* represents visible manifestation. Similarly, man is unaware of the visible LIGHT or *fire* of the SON when his back is turned to Him.

The following is a portion of the description of early baptismal rites (also symbolic) as recorded by Cyril of Jerusalem (circ. 340). "The candidates for baptism are led into the vestibule of the baptistry and there drawn up *facing west*. Then they stretch out their hands to the *west* and call: 'I renounce thee, Satan, and all thy works and all thy being.' Then they turn round and *east-wards*, as to the land of light and confess the creed." Some of this symbology is incorporated at the Easter *Sunrise* Services. The use of Sun and Son is symbolism, not a play upon words, as we can note in Malachi: "But unto you that fear my name shall the *Sun* of righteousness arise with healing in his wings." Biblically, name means *the nature of*; Biblical characters were named according to the nature they represented. The "fear my name" of the Bible means *comprehend my nature*, or Law, and understand that misuse brings automatic reaction, or trouble. This Law is the root-cause of all fear.

The Easter *color* is white, representing purity, joy and light. Symbolized by a Bermuda lily, which has been used so widely it has become known as the Easter lily, this white flower, or *flowering of the east*, represents the victory of life over death.

Old Teutonic superstition held it was unlucky not to wear some *new* article of clothing or personal adornment on Easter. The modern custom, seemingly entirely worldly, of appearing in a new costume on Easter Sunday, may date back to this belief, or may spring from the universal feeling that the Eastertide is the time of casting off the old and beginning the new. New clothing at Easter, from wherever the custom may have come, symbolically represents the *newness* of the body Jesus brought forth from the darkness and confinement of the tomb, a *body of light*, in which he later ascended to a higher dimension called the kingdom of the heavens.

The practice of eating eggs on Easter Sunday and of giving them as gifts to friends and to children probably arose because in the earlier days of the church *eggs were forbidden food during Lent* and were therefore always eaten on Easter Sunday. The conception of the egg as a symbol of *fertility* goes back to the ancient Egyptians and Persians. Lent, beginning with Ash Wednesday, represents a period of repentance and purification through "giving up" the lower or sense self . . . it must be reduced to ashes. Symbolically, Lent is an awakening to *what is sin*, and relinquishing it, out-growing. *Fertility*, symbolized by the egg, would not be eaten of in this period of spiritual progress. The Christ body neither marries nor is given in marriage as Jesus demonstrated in his life pattern, and the symbolic Lent practices would be required prior to the resurrection to the light body, which is the only type body that could, vibrationally, *ascend*.

In the early pre-Easter baptismal rites mentioned before, the candidates divested themselves completely of their garments when they entered the *inner* room of the baptistry. There they were *anointed* from head to foot with exorcised oil and submerged *three* times (representing the trinity) in the baptismal tank. When each candidate came up from the tank he was again anointed with holy oil (*chrisma*) on the forehead, ears, nose and breast and clothed in a *white* garment—the sign of purity, or having been cleansed within and without.

The egg as a symbol of new life readily became the idea of the egg as a symbol of

resurrection to Christians. The color red used in dyeing the eggs has been variously interpreted as signifying the sun, fire, the blood of Christ shed on Calvary and the joy of Easter. Like the Easter egg, the Easter hare, now an accepted part of traditional Easter, came to Christianity from antiquity. The hare is associated with the moon in legends of ancient Egypt and other peoples. It belongs to the night, since it comes out only then to feed. It is born with its eyes open, and like the moon, is "the open-eyed watcher of the skies." Because the Egyptian word for hare was *un*, meaning "open" and "period," the hare came to be associated with the idea of periodicity, both lunar and human, and so a symbol of the renewal of life. In the United States where the hare is unfamiliar, it is the Easter rabbit which is fabled to lay the eggs in the nests prepared for it, or hide them for children to find. Thus the hare, feeding at night or in darkness, and children, also add their symbolic message to the Easter story.

In the Easter date, calculated as the first Sunday after the full moon following the vernal equinox, we again have symbology in respect to the relationship of the sun and moon. Astrologically, the sun and moon are opposites, male and female, positive and negative. Jesus said, "Have ye not read, that he which made them at the beginning made them male and female . . . The man and wife which become one flesh mentioned by Jesus are not two individuals who become one. However "married" they are, they are still individuals as far as retaining separate bodies, identities, means of spiritual growth, etc., are concerned. God made them male and female, meaning *two creative polarities* in one person, as was exemplified by Jesus, and of which he said "What therefore God hath joined together, let not man put asunder." And he added, "All men cannot receive this saying, save they to whom it is given . . . He that is able to receive it, let him receive it."

The word Luna-tic derived from the disturbing effects of the moon or Luna on the brain of mentally unbalanced people. We are male and female and to be spiritually creative, in the sense that was Jesus, requires balanced polarity of Truth (male) and Love (female). When thinking is not spiritual

wisdom and emotion is not Love, the creation is not the Christ.

In the foregoing but a few of the symbolisms of Easter which speak to the spirit have been presented. Perhaps the deepest and least understood of the symbologies lie in the words of Jesus himself: "And this is the Father's will which hath sent me, that of all which he hath given me *I should lose nothing*, but should raise it up again at the last day." Think on this. Jesus did not leave a body behind, nor did Elijah. If Jesus was the wayshower in all things else, why is it often conceded that we are to follow him only to the symbolic day of Good Friday and there cease?

When man stands with arms *out*-stretched he is shaped as a cross. "And he that taketh not his cross and followeth after me is not worthy of me." Man's cross is his body which must eventually be "lifted up" to the vibrational level attained by Jesus in his body. The gross and uncleansed body is but the ex-pression of the gross and uncleansed mind. And Paul taught, "be ye transformed by the renewing of your mind." If the mind is truly renewed the body will express that picture. Is it not, then, self-deception to believe we can enter into the spiritual estate of the kingdom of the heavens through leaving off an outworn decrepit body? The second testifies to the fact that we are not ready; we have not overcome. As we unfold spiritually we will encounter the difficult ultimatum that we present our bodies *whole*, or "holy, acceptable unto God, which is your reasonable service." If we are to "let that mind be in you which was also in Christ Jesus," we will ex-press a body to conform, as did Jesus. "Know ye not that your body is the temple of the living God"? The required "fruits" include both the letter and spirit of ascension. "Go ye, therefore, and teach all nations . . . Teaching them to observe *all* things whatsoever I have commanded you." The prototype man attaining to the prototype Christ must then shed one body after another until he learns how to "lose nothing." When the Jews said unto Jesus, "What *sign* shewest thou unto us, seeing that you doeth these things?" He answered, "Destroy this temple (body), and in three days I will raise it up."

What was fastened to the cross? The spirit? What died and was resurrected . . . the spirit? Just as disease thought impresses and expresses on the body and we must work to permanently dislodge dis-ease, so death-thought concerning the body expresses and must be ultimately dislodged. We, too, must reach the point that did Jesus . . . "No man taketh it from me, but I lay it down of myself. I have *power* to lay it down, and I have *power* to take it again. This *commandment* have I received of my Father."

Let us realize that the *body* is the part of man that resembles a cross, that can die, and thus requires resurrection. When man stands with his arms *up*-stretched, his body no longer appears a cross. The cross-*piece* has been up-lifted.

"And he led them out as far as Bethany, and he *lifted up his hands*, and blessed them . . . while he blessed them, he was parted from them and carried up into heaven" (the heavens), not leaving a body in the tomb.

From Christmas to Easter is the story of "the way" that must be tread by everyman. It begins with the effort to obtain immaculate concepts, and is completed in an immaculate body, since the first must culminate in the second.

"I am God Almighty; walk before me, and be thou perfect."

A Chinese proverb states this great truth of man's journeying—"From of old there were not two paths; those who have arrived all walked the same road."

---

#### FROM THE TOMB

The spears of Winter turned the world to  
stone

And Beauty hung in crucifixion  
Crowned with doom.

But spears of Spring are lifted to atone  
And Beauty's glow is resurrected  
From the gloom.

The spears of Hate interred Christ  
With His throne  
But spears of Faith have raised Him  
From the tomb.

(From New Atheneum)  
Helen-Muriel Travis

## -- VISTA --

OLYMPIA 4-8365

If you were to dial this Wilmington, Delaware telephone number, whether at noon or midnight, you would hear a message something like this:

This is the Christian Business Men's Committee with a recorded Bible message; Many folks have made Christianity a legalistic way of life, setting up lists of Do's and Don't's, then endeavoring to live by their own set of commandments. But this is not Christianity nor is the Bible just a rule book. Christianity is a life yielded to a God of Love who wants His children to become spiritual adults; not servants trained to a set of rules, but sons to live a life. Phillips translated I Corinthians 8:2 as follows: "Whatever a man may know he still has a lot to learn, but if he loves God he is opening his whole life to the Spirit of God." This then is fundamental. We don't know it all but if we love God we are on the way to Spiritual Maturity. Paul in writing to the Ephesians said "That we be henceforth no more children, tossed to and fro and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the Truth in love, may grow up into Him in all things, which is the head, even Christ!" That's it, to grow up in Christ, not conformed to this world but transformed by the renewing of your mind, yielded to the will of God. Thank you for calling, call again tomorrow for another message."

A call at another time might bring the opportunity to carry on a conversation for often the phone is manned, personally, by a C.B.M.C. member. An answering device obtained from the telephone company permits our phone to give out a recorded message to the caller, or, by switching a dial, the call can be answered personally.

Frequently a C.B.M.C. member will stop in our little rented room in the top floor of a Wilmington office building and spend an evening answering calls. He will receive five or ten calls and these will be from seeking people of all ages and from varying walks of life. Now and then a joker will try his hand (or mouth) at a little fun, but this is not a serious problem. Words of Scripture quoted in such in-

stances have the same effect as those quoted by the Lord Jesus Christ when He was tempted of Satan. The Word of God has a way of quieting jokers as well as tempters; the result is about the same. Perhaps you are wondering how these calls originate? Frequently we have found our phone number has been passed on by those who have appreciated our efforts. Some see our little ad under "Notices" in the classified section of the local newspaper. Still others have been given a small card by one of our members suggesting they call OL 4-8365 for a Daily blessing. And so the phone keeps ringing.

And by now you'll be asking, What's the gimmick? Perhaps one man who called recently could convince you that there is no gimmick. He called out of curiosity, probably expecting a recorded message but he got me instead. His surprise was evident for I merely said "Good evening" and then quoted from the Bible, John 3:16 "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." I then asked him: "Do you believe that werset of Scripture?"

A pause was evidence of his surprise but he soon found words and we were off into an earnest conversation involving his personal problems. After going over the facts of Sin and Salvation he asked: "Say, will you tell my daughter that?" Of course, I was glad to and soon a teen age girl was asking me serious questions about Eternity.

No, there's no gimmick. No fund solicitation. No membership seeking. No suggestion to sever from or to join a particular Church. The men around the world who make up C.B.M.C. have a common interest and are united in a common purpose. The purpose is to introduce others to their Saviour, the Lord Jesus Christ. The Great Commission is to go and tell. And so we tell the story of man's creation, his fall and his redemption, and God's Holy Spirit does the rest. The Committees in various localities throughout the world work independently of each other yet all are members of the C.B.M.C.I. (I for International) at Chicago. Formed by a handful of business men with a desire to tell others what Christ has done for them, our aim is to reach out to other business men, on our own level, with the

message of the Gospel. This done through personal witnessing, luncheon meetings, dinner meetings, etc. Our telephone ministry and personal work in hospitals, rescue missions, prisons and homes for the aged are "extras" and these efforts give consecrated laymen the opportunity to get out into the front line trenches with the Word of God. Many are confused about our Church affiliation. We have been accused of drawing from the Established Church, this charge is unfounded. The majority of our C.B.M.C. members are also active in their various Churches, many teach Sunday School or serve as Deacons, Elders or Trustees. As organized laymen we can reach out where denominational ties have become barriers, yet we create no denominational problems. In C. B. M. C. most every Bible believing Church that you can think of is represented as is most every trade, business or profession. C.B.M.C.I. has just celebrated its 25th Anniversary and its growth has been consistent but not spectacular. There is no place for the spectacular for the Bible instructs that all be done "decently and in order."

Membership is limited to those who are Christians, using the Biblical definition of the term, and each member must annually sign a doctrinal statement. Ordained men cannot become members, but many are very close to the organization and support C.B.M.C. with their presence at our meetings and with their prayers.

The theme of a recent regional conference represents the motivating power behind the entire C.B.M.C. effort. Taken from the book of Colossians, Chapter 1, verses 27-28 we read—

"Christ in you the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

And in the book of Philippians, 2:9,10 "Wherefore God hath highly exalted Him and given Him a name, that at the Name of Jesus, every knee should bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

And it is to this end that C.B.M.C. works together.

A. Frank Gibbs, Chairman  
Christian Business Men's  
Committee, Wilmington,  
Delaware

## DNA--Scientific and Spiritual Significance

A new *symbol* is seeping into the public domain from scientific laboratories . . . DNA, which stands for deoxyribonucleic acid.

The October 1962 *Reader's Digest* presents the gist of scientific findings regarding this substance that genes are made of and can transfer heredity. The article is titled "DNA—THE MYSTERIOUS BASIS OF LIFE." A schematic drawing at the beginning of the article shows how a DNA molecule appears under the electron microscope. Although the DNA molecule is only one-tenth millionths of an inch in diameter, it is estimated that if the coiled DNA "tapes" (in appearance like a delicate spring) within the nucleus of a single human cell were unwound and laid end-to-end they would extend five feet. And if all the DNA molecules in the body were so laid end-to-end they would extend far beyond the sun. As the diagram shows, these life-threads are linked together in two intertwined chains that look like a long spiral staircase. This staircase framework results when the DNA molecule divides in two twin chains, unwinding like rope strands. Floating around it in the cell are smaller molecules which are drawn to find open places to join in. This process forms the steps of the staircase until each strand of DNA has found itself a partner so that two double chains, two identical molecules, exist where there was only one before. All living cells except red blood cells and certain viruses contain DNA. About sixty thousand billion DNA molecules are scattered through the body of an average adult, which is about the number of body cells.

The stairstep crosspieces are composed of nitrogen compounds—the DNA tapes themselves of sugar and phosphate. Although there are only four kinds of stairsteps, the order of arrangement can be tremendously varied from one DNA molecule to another, so the theory is that the difference in the arrangements in the stairway accounts for the differences not only in individuals and races of people, but also in all other living things—the animal, fish, tree, etc. A genetic *code* within the nucleus gives the orders for a curly head or a bald one and all traits of the individual in-between. It contains an

in-built plan for both species and individuals and, like a magnetic tape, plays out the specific plan. The "plan" is not altered unless changes are imposed by radiation or accidents from outside the cell. When the code can be deciphered scientists feel characteristics of animals and plants can be changed; they may find a cure for cancer, and life itself may be created from chemicals.

Regarding the as yet non-scientific aspect but one which may be ahead of the actual laboratory pace, the following quotation was sent by Bill Klug who, at your Editor's request, gained permission from "M.S." (its donor) to reprint in IS. This material was obtained clairvoyantly or psychically by "M.S." whose gift flows in the form of writing. Not *automatic writing* in its usual connotation—the hand is not pushed or used by another entity or force. The information flows in through the mind but is written rather than spoken. It was obtained in answer to a question concerning the spiritual aspect of DNA.

"Yes, there is a spiritual significance to the discovery of DNA—the coded main "spring" of all life. It is the exact same essence at the heart of all living matter—all *life* with a capital "L"—LIFE—the essence is of God. There is a material form that can be seen and understood scientifically and there is the spiritual essence that cannot be seen but must be believed to enable man to change the element of mortal life to one of eternal life. The 'tape' must be changed so that the code calls forth the resurrection of the non-physical body as well as the continuity of the soul and spiritual entities contained within the one entity that goes to make up a human being. The physical body as we know it does not remain eternally alive. It goes through all of the necessary cycles and changes of growth, death, decay, rebirth, that characterizes the physical vehicle we call the earthly body. But there is a non-physical body (but *real* none-the-less) that must remain as a unit as it separates from the body to perpetuate the personal part of the human so that it may inherit eternal life. Which merely means that it need not reincarnate at the earth level again because its mission has been accomplished.

The mission, by the way, is the overcoming of the negative element within the atomic structure of the unit of being by the positive, so that evil (or negativity) has no more hold over the whole or *holly* being.

The DNA story uncovers the mainspring of each unit of life. It generates after its own kind. No species can cross over and produce a unit of being of another species, although there can be blends, mutations, combinations of kinds, all sorts of variations. The mainspring remains coiled about its center until man takes over, and then during the 'rebirth' Jesus talked about, there has to be an unwinding and a recoiling with the opposite pole at the center of being. A human being has to make the cross-over from being self-centered to being God-centered, and it becomes a very painful, difficult process. That is why Jesus put so much emphasis on mourning (they shall be comforted!), repenting, seeking, searching, etc.

The DNA principle applies to all levels of life—spiritual, emotional, mental, as well as physical. The 'tape' of future growth is already there and each individual is a prisoner to this fact, to a certain degree. The freedom of choice involved in life is the choice of making impressions for future 'tapes'—sowing the seed, so to speak. The fact that God intends all beings to ultimately become reaware of His essence and reality predestines the ability of mere mortal man to choose the higher good when he truly so desires. That impression is already upon the 'tape' also."

"M.S."

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## SOUL-ITUDE

by Emilia Duroska

Let there be alliance  
of Spirit and Science.  
Evidence of Providence  
is ever being caught  
Proof of which by Science  
is ever being sought.  
Let the two end-distant polarities  
Stop their comparisons  
Merge their similarities.  
What spirit reveals  
science unravels  
What spirit unfolds  
science upholds.  
How can the unknown  
be explored without soul —  
How can the unexpected  
be intercepted without mind?  
Let invisible and visible  
become One Indivisible  
— in equal strengths One Goal—  
And no matter to what extent  
this mutual expansion  
No matter what length  
of time-evolving  
Let each know and show  
that *more than child*  
*but less than God are we.*

"God is the only power that can act . . .  
Light of God never fails . . . Unfailing  
light of God, we are calling Thy perfec-  
tion into action in us now."

## "Welcome Conferes"

Louise Justice, Janesville, Wisconsin  
Miriam Weidner, Wilmington, Delaware  
Eugene Axt, Lakehurst, New Jersey  
Frank Monaghan, Fort Worth, Texas  
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Margot Penny, West Chester, Penna.  
Marjorie Widdoes, Wilmington, Delaware  
Charles Isaac, Philadelphia, Penna.

(And we wish to thank all who have renewed their membership.)

## CALLED AND CHOSEN

by Gurdial Mallik

(Reprinted from *The Pendle Hill Bulletin* No. 163, November 1962, Wallingford, Pennsylvania, by permission.)

"Out of the silence will come the vision and the voice." Such was the refrain of a song I heard many years ago from the lips of a camel driver as he rode through the desert on a moonlit night. He was singing with an air and elan of the unconscious, as if his own finite self had merged itself into the invisible ocean of the infinite.

"What a paradox!" I said to myself. "Out of the silence will come the vision and the voice." Out of nothing, something! Is not silence an emptiness, a negation? While the vision and the voice are both a fullness as well as an affirmation!

But maybe the mystics live, move and have their conscious being in a domain and a dimension where Truth has its own luminous language, different from the tongue in which the intellect of the man of the marketplace usually thinks and speaks. It would appear, then, that the mystics believe that in the heart of life there "dwells the Spirit of Perfection" which can be revealed and reflected only through the spectrum of silence. Silence, like Perfection, therefore, is a wholeness, which cannot be diminished or disturbed by any kind of elimination or addition. Accordingly, man will come into his own as an heir apparent to the Life Eternal only when he is vouchsafed a vision of the totality of existence, which is also its truth. In vain, indeed, is his cry and complaint about the imperfection his outer eyes report to him. Even his mind persists in swearing by the heresy and hearsay of separateness, consequently imprisoning itself in the security of the partial though seemingly perfect.

On whom, then, out of the silence, does the vision dawn, or who is it that hears the voice streaming therefrom? It is the soul of man, a kindred of the spirit, and ever a child of, and a candidate for, the Light Eternal. Like attracts like, the deep sounds unto the deep, but only when, in a golden moment of God's grace, the two—the soul and the oversoul—embrace each other in concord and in completeness.

However, when this golden moment will arrive none can ever predict, because no sign or signal precedes the celebration of the spiritual nuptials. For the spirit bloweth when and where it listeth. Further, such celebration of the nuptials can take place in every individual, irrespective of his trappings—of class, or creed, of country, of affluence, of office, of academic and intellectual achievements—in short, of any such skill or status which marks him off as a distinct or distinguished entity in the world of man. For the marriage of the human and the divine rests on an all-inclusive accord and identity. Love is, verily, the greatest of democrats.

In my life I have come across several authentic cases in which all-of-a-sudden illumination and enlargement of consciousness has occurred in a person, when they have heard the Voice out of the heart of the silence of the boundless and been blessed with a vision of the map, metier and mettle of their life, and answered, "Beloved I have heard the sound of Thy footsteps and got a glimpse of Thy face. So I come forthwith to Thee, pledging my love and loyalty. Accept me then, as Thy humble handmaiden." Here is an example, then, for consideration of the unpredictable, almost inscrutable ways of the spirit.

It was the hour of dusk. The rich man in the prime of his youth had just returned home from his office. His servant presently announced that his bath was ready. So the master got up to go to the bath. But as he was descending the flight of stairs he heard a mysterious voice—mysterious because the speaker was nowhere visible—saying to him, "How long will you let your many possessions madly possess you in their vise-like grip? When will you let me possess you?" He was both bewildered and baffled and did not know what to do. The Voice, however, repeated itself thrice and each time in a more preemptory manner than before. At last, in sheer helplessness and disgust he replied, "Well, well, I will cling to thee. But, pray, now, leave

me awhile in peace." In the meantime, the servant reminded him of the bath and so he repaired there. After the bath he had his supper and, as was his habit, went out for a drive in a carriage-and-two. On returning home he took up the Scriptures for his nightly reading and then retired to sleep. During his sleep, he heard the same mysterious voice breaking in, and through the corridors of his consciousness periodically—so much so that at one point, growing sick of this punctuated disturbance during his hours of rest, he blurted out in indignation, "Why do you not let me be alone? Why do you cling to me like a ghost?" Then dawn entered tiptoe to wake him up. He was still feeling puzzled and perplexed at what had happened overnight. However, soon he started his everyday routine and at the appointed hour reached his office.

But hardly had the rich man taken his seat and begun to talk to his employees about the several items of business on the agenda for the day, when the overnight mysterious voice reminded him of his previous evening's pledge and promise. So forthwith he stopped speaking and the employees wondered what had come upon their employer. His face, they saw, had taken on a new complexion and quality; it had become a pinpoint of light. After awhile he returned to his normal consciousness and said to his employees. "Good-bye, friends, I am going away for good. At last the strains of the Divine Flute-player have reached my soul. I have now become His and so I have entered His service as a bond-slave. You will please do me a favour before I leave you all. Collect all my assets and distribute them among the poor, the orphaned and the infirm." As they listened to their former employer, there were tears in their eyes. Then he bid goodbye to each one of them, sought his forgiveness for any lapses he might have committed in the past, and begged of them their collective blessings on his adventure into the Unknown, the Infinite and the Eternal.

He then returned home and exchanged the clothes he wore for a simple handspun and woven garment. After he had asked the household staff for their forgiveness and bidden them farewell, he went away

into the sylvan solitude on the bank of a far-off river. From that moment he ceased to exist for the world and started to live every hour for God, throwing the burden of his self and sustenance on the broad shoulder of the author of the universe.

Years passed and nobody ever had any news of the rich man, now turned recluse. Some thought he was dead, others opined that, having suffered secretly heavy losses in his business, he had perhaps committed suicide. In seclusion what special spiritual discipline he practiced, who can tell? Or did he let himself go once and for all, so that God might be let in? Indeed, the path of the spirit is trackless, it cannot be charted consciously and concretely when once the pilgrim's response to the call has been made in absolute, unconditional self-surrender. For what is achieved usually in years by the cultivation of a set of certain ethical values, is then sometimes realized, it seems, in the twinkling of an eye. His life takes on a new rhythm and a new radiance, and a new relationship.

One day a police officer in the course of his investigations in connection with a serious crime committed in the city, chanced to pass by the place where the Pilgrim to the Eternal dwelt. He saw a short-statured scantily-dressed and slightly gray-haired man sitting on the grass, his eyes lit with the wisdom of wonder or the wonder of wisdom and his whole being emitting the aroma of the lotus. A sparkling smile was spread over his face, as if it was a neon light flashing a warm welcome to the ALL and to every one. Attracted by it, the police officer approached him in humility, because, as it has been said, we can approach the great only by being great in humility. "Come, beloved friend," said the ascetic, "What can I do for you?" The visitor replied, "I have come only to pay my respects to you. But if I may make a request, I shall be deeply beholden to you if you will be pleased to tell me the secret of a happy life." In reply, the man of realization first laughed heartily and then said, "To know the secret you will have to go to the Secret One in your own soul. All that I can say to you, however, and this sums up both my life's faith and philosophy, is this:"

"All that you see and feel is God's unending revelation—manifestation of the Hidden Holy. If you cannot experience this, then whose is the fault?"

As the questioner listened to these words he felt overwhelmed and overshadowed by some unseen spirit—unseen, but not an intangible presence. He seemed to walk out of himself and fly in the empyrean of the unconscious, the ineffable. He was on fire. And like one possessed he called out again and again, "O, the Great Beyond! O the Wondrous Boundless!" He felt as if at long last his own little earthen lamp had been lighted at the altar, nay, he himself had become the lighted lamp. When the inflamed ardour of inspiration abated and he found himself restored to his normal consciousness, he opened his eyes and bowed at the feet of the holy man—holy because the part had become a miniature whole; self-isolation had been instantaneously identified with self-transcendence and self-effacement. The teacher—for now the visitor had turned into an aspirant after the Eternal as once the teacher himself had done, when the Voice had spoken to him out of the silence years before—blessed him and then asked, "Child, what happened? Where did you go? What did you see there?"

The disciple did not know what to say in answer. Words adequate enough to express what he had experienced during the few minutes in which he had contacted the soul of eternity and the eternity of the soul, refused to come to him. So, as a last resort, he took refuge in some of the phrases of the song which he had heard once when on a visit to Santiniketan:

"... What I have seen is unsurpassable. I have tasted of the hidden honey of this lotus that expands on the ocean of light, and thus am I blessed. In this playhouse of finite forms I have had my play and here have I caught sight of him that is formless. My whole body and my limbs have thrilled with his touch, who is beyond touch . . ." (Gitanjali poem 96).

The teacher wept with joy as the song ended and after a pause exclaimed, "Praise be to God! His Grace has descended on you today. Now return home and to your

work. Now you will no longer feel a stranger in this world which hereafter has become for you the Eternal Child's 'playhouse of infinite forms,' just as the song which you sang rightly says. Ever keep your inner eyes open to watch in ceaseless wonder the play of the Formless in the world of forms, of the One in the play of the many, of the Timeless in time, of the Spaceless in space and of the True in the love of beauty and beauty of love. My blessings abide with you, O fellow pilgrim to the Eternal."

The disciple then bowed at the feet of the master, in token of thankfulness and of leavetaking, and departed.

No sooner had the disciple gone than the master was seized with a question which, like a gadfly, continued to pester him for some time. "Why, after so many years have my seclusion and solitude been disturbed today? There must be some divine purpose behind the police officer's coming this unbeaten way, untrodden hitherto by any other human feet except mine. What could be that purpose? Was the police officer a postman, who had come to deliver a message from God to me? Who can tell?" Thus he debated for long within himself when suddenly he heard a voice in the air saying to him, "As the river has its source in the high, far-off and aloof mountains but travels down to the plains to serve the people with its perennial supply, so must you now go down amongst the people of the world to heal the sickness of their body, mind and heart by your own example, instruction and aid."

The holy man listened to the Voice and wondered. Then presently he was attacked with doubt and diffidence. "Is this the Voice of the tempter, who has come to drag me back into the mire and morass of the world from which God's grace saved me about four decades ago? And then what can I do to serve the people? For I am so ignorant and unlearned."

Ultimately, however, he reconciled himself to the veracity of the Voice, saying to himself, "The Voice called me out of the world. The Voice now sends me back into the world. I will obey it and depart from here this moment. For loyalty is the law of the spirit."

Accordingly, he picked up his pilgrim's staff and trekked down to the city, singing ecstatically as he went:

"All that you see and feel is God's unending revelation—manifestation of the Hidden Holy. If you cannot experience this, then whose is the fault?"

On reaching the city he took up his lodging in a small tenement in an area more or less uninhabited. For years none of the people knew of his presence in their midst. For he seldom stirred out and even when he did nobody saw in him "a candle of the Lord," because the light of the candle was cloaked under humility and simplicity. However, day and night he tended with religious regularity the fire in the small oven placed in a corner of his tenement. Was it symbolical of the constantly burning fire of devotion to the Divine in his own heart? Who can say?

But as an Indian mystic has sung, "even though the lotus may bloom in the heart of a deep, dense and dark forest, the humming bee comes to know of it in some mysterious manner and forthwith wings its way there." Similarly, the fragrance of this hidden holy life could not be contained. It escaped, and soon a few earnest aspirant souls found themselves at his feet. They would question him about the workings of the Spirit but he would remain silent saying, "What do I know of the Spirit? Ask Him who is all spirit; for only the Spirit can know the spirit."

"But how to contact the Spirit?" queried one of the aspirants.

"Through silence," the holy man replied laconically.

"That is exactly what we do not know how to cultivate," another aspirant chimed in.

"Just sit, as often as you can, as a child sits facing its mother in faith and fullness of love," the saint replied. "Leave the rest to Him."

In the course of time the number of visitors increased. Most of them came to him either for some remedy for their particular physical ailment or for some kind of a solution to their psychological

"disease" and delusion. To the former he would give a pinch of ashes from the oven, magnetized of course with the healing power of God, while to the latter he would say, "I am not a fortune-teller or a miracle monger. But I can wait on the Divine Flute-player and seek His counsel." Then his eyes would close in prayer and he would remain in that posture until he received a response which he would then communicate to the person concerned. Believe it or not, invariably the enquirer and the ailing person were cured of their mental as well as bodily anguish and indisposition.

Seldom did the saint, however, give instruction as such by word of mouth. And yet now and again to a visitor or a group of visitors, whenever the spirit prompted him in the midst of their silent contact, he would utter an aphorism or two. A small collection of these was made some time ago under the title of "Nine Laws of Life." Here, then, are a few extracts from these, selected at random, but sufficient to give some idea of the character of the saint, known fully to God though almost unknown to the world of man.

#### *Nine Laws of Life*

*Life* is an unending revelation. Its chief characteristic is Law. The Law of Life is progress, a procession from the Divine to the divine. And as all movement carries with it a certain zest, the sternness of the law is changed into the joy of life. That is why the universe is a living and luminous habitation, not a dead and dreary prison. Life is, indeed, fire, not frozen, frigid snow.

*Light* is God's language. It is the language of recognition and relationship. Hence, man's age-long prayer, "Light, more light." Light is, indeed, the signature and seal of the Divine.

*Love's* rose grows on the cross. Its pain as well as perfume lies in self-effacement. Self-effacement is the secret and spring of self-expression. Love is the rainbow, fashioned out of a fusion of tears and smiles, of self-sacrifice and self-unfoldment.

*Loyalty*, which is but the other side of the medal of Love, is an ever-enlarging horizon. It begins with loyalty to the mother, develops into loyalty to the mother-land

and ends with loyalty to the Divine mother. The supreme loyalty in life is the loyalty to the Supreme in every weather, fair or foul.

The spirit of a *festival* is born only when the spirit is a—festival. A real festival, like a star, is created when life catches something of the joy, at once deathless and divine, of existence, when life is hitched to a high purpose.

*Faith* is a belief in the Boundless. It is to breathe the air of the Eternal. Faith is the tool with which man builds the Kingdom of Heaven on earth, creates a paradise out of pulverized dust.

*Laughter* is the sunlight of the spirit. It lightens the burden of the so-called woe-begone existence of man, on the one hand, and lights up the sorrow-darkened spirit, on the other.

*Tears* are, indeed, a divine gift. They are a talisman for learning the secrets of the self.

The *silence* of the spirit is the spirit of silence. Silence is the best of prayers. It is a vision and a whisper of the Eternal, the Infinite.

## GIFTS AND SINS

The simplest things are best  
For peace of mind, for rest.  
A cottage snug, a lovely tree,  
A worthy goal, some books  
And many friends for tea.  
Plain foods for health,  
A field, a brook are wealth!  
Sunrise, sunsets, the shining sea,  
Rainbows in the sky, a singing bird,  
Moonlight—are free.  
These are the gifts of God.

Creeds that have killed the Christ  
In Christianity,  
Greed, avarice, revenge,  
Vice, cowardice, and strife,  
All things that cripple life  
Are living Crime.  
Help with a sparing hand  
Malicious gossip fanned,  
Acts to intemperance,  
Narrow intolerance—  
These are the sins of man.

Edna Eades Puryear

It is not enough to know about Virtue, then, but we must endeavor to possess it, and to use it, or to take any other steps that may make us good.

—Aristotle

In those respects in which the soul is unlike God, it is unlike itself.

—St. Bernard

### Editor's Notes (Continued)

#### How Can You Help?

There are many ways to get into the stream of helping Parastudy continue, and we need your help. Is someone you know having a birthday? Have you thought of giving a Parastudy membership to such a one? At \$5.00, a Parastudy membership is a gift that keeps interesting, informative literature and bonus material coming to the recipient all year. You can pass on to others some of your own Parastudy literature; acquaint others with the *samadhi* Study Group material on any of eighteen fascinating subjects; join those of us who are financially Sharing; send your well-wishing thoughts our way. All can share in some effort with us, and we will both reap the harvest of your loving participation.

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- Thumbs Up For Mastery of Life

**ANN KOERNIG**

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## SUFFERING NOT NECESSARY

by Martha Baker

It is true that a righteous person may suffer from bodily ailments and afflictions more than the hardened sinner; however this does not mean that suffering is necessary. This is a mortal concept that should be forsaken if one would enjoy God-health.

The only purpose that suffering serves is to point to the fact that something is amiss that needs to be corrected. All suffering is to teach obedience to the God-law, which is the law of LIFE, the law of TRUTH, and the law of LOVE. Job was admonished to "return unto the Almighty and thou shalt be built up." The uplifted state of consciousness does not know suffering or pain, for in this state one is "too pure to behold iniquity and canst not look upon evil." The law of God is perfect. Truth and grace are synonymous with perfection. When mankind can be taught that they are punished BY their sins (transgression of the law of TRUTH or perfection) not FOR them, they will know that suffering is not necessary, and learn obedience to the God-law.

Even Jesus learned obedience by the things he suffered. All mankind can do the same if he were willing to take the responsibility of his power to think and feel. Every thought and feeling sets up vibrations and these vibrations are expressed in the bodies of men. If you can erase from your mind the thought that

pain and suffering are necessary, allowing the inflow of God's pure stream of consciousness which knows nothing of pain, sickness or death, the error of your former thoughts can be erased from the body.

It is the false concept that are lodged in the subconscious or heart of man that make man an easy prey for sin, sickness and death. But these thoughts can be forsaken and man can of his own free will arise above them, once he has gained control of his lower body mind (sub-conscious.) This mind, being the seat of the emotional nature, can be used to exalt the conscious mind into the realm of the super-conscious, wherein the perfect peace of spirit mind and body is to be found. This state of consciousness is available to all, and can be achieved by activating the desires of the mind with joy and anticipation of their fulfillment.

The simple practice of being grateful for life and the opportunity it gives one to express that life through a body temple will exalt one into a higher state of being. This high state is heaven here and now.

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Our Creator would never have made such lovely days, and have given us the deep hearts to enjoy them, above and beyond all thought, unless we were meant to be immortal.

—Nathaniel Hawthorne

No pleasure is comparable to the standing upon the vintage-ground of truth.

—Francis Bacon

# REINCARNATION CHART

(The following material is excerpted from a REINCARNATION Chart prepared by Mr. Fred Keziah, with his permission. The chart is large (approx. 34"x 22"), and can be folded. In its center is a "wheel of Mortality" showing a hypothetical entity's reincarnation period, the various locations, effects of Karma, and other pertinent.

The compiler notes: "The information in this chart was obtained from reading books, from discussions, personal research, and other sources." Its Bibliography consists of 64 listed books. The chart is a handy synopsis of the many facets of reincarnation.

Mr. Keziah donated a copy of this chart to the Parastudy Library and it can be borrowed by members. However, this unusual chart is the type thing the interested individual would likely want to keep rather than borrow. Therefore, we are pleased to mention that it can be obtained for \$1.00 from Fred Keziah, Visual Metaphysics, 916 South 21st Street, Arlington, Virginia.)

### Excerpts:

#### From ESOTERIC OBSERVATION:

From 553 A.D. to the 10th century, more than 200,000 persons were put to death for believing in Reincarnation.

There are at least 1,000,000 believers in the United States and the number is still growing. (Sixteen such observations given)

#### From CLASSICAL STATEMENT:

"I believe that we are here now and will come back." (Henry Ford)

"It is not more surprising to be born twice than once; everything in Life is resurrection." (Voltaire)

(Thirty-seven quotations listed)

#### From GREAT NAMES THAT BELIEVED IN REINCARNATION:

Alexander The Great, Balzac, Saint Clement, Thomas Edison, Wordsworth. (About 200 names)

#### From ESOTERIC INFORMATION:

We are mercifully granted forgetfulness of our past lives until the ego is strong enough to endure the glimpse of past history. One in millions is wise enough to bear the entire revelation.

Usually the entity stays in one sex not less than three and not more than seven incarnations before switching to the opposite sex. (Fourteen such bits listed)

#### From SOME OBJECTIONS ANSWERED:

Does the idea of reincarnation mean I may be reborn as an animal, vegetable or mineral?

No. Once the entity has evolved to homosapien form, he never goes back to a lower species. This is a common misunderstanding of Reincarnation and is held by the ignorant masses of the east.

(Seven primary objections answered)

#### From REFERENCES IN THE CHRISTIAN BIBLE

"But I say unto you, That Elias is come already and they knew him not . . . Then the disciples understood that he spake unto them of John the Baptist." (Matthew 17:13)

"Our successive lives are of the growing, evolving man." (Col. 3:3)

(Twenty-five references listed)

Other headings giving information are:

- History* (of Reincarnaton) .....
- Biblical Background*
- Infinite Evolution*

*Believers of Reincarnation* (Listing religions, races and nationalities, and contemporary organizations)

- Symbology*
- Time Between Births*
- A Few Classic Cases of Reincarnaton*
- Main Arguments for Reincarnation*
- Methods for Recalling Past Lives*
- Synonyms*
- Karmic Account*

## Humorettes . . .

Cheops built the Great Pyramid of Gizeh about 3050 B.C. Then he felt better.

—Will Cuppy

I am fully aware that my youth has been spent

And my get up and go has got up and went,

But I really don't mind when I think, with a grin,

Of all the good places my get up has been.

—Anon

(Submitted by Edna Eades Puryear Paducah, Kentucky)

A man of sixty has spent twenty years in bed, and over three years in eating.

—Arnold Bennett

I said to Mme. de Chatelet: "You go without sleep to study philosophy; on the contrary, you ought to study philosophy to learn how to sleep."

—Montesquieu

The church saves sinners, but science seeks to stop their manufacture.

—Elbert Hubbard

Women, as some witty Frenchman once put it, inspire us with the desire to do masterpieces, and always prevent us from carrying them out.

—Oscar Wilde

I once heard a preacher who was powerful good. I decided to give him every cent I had with me. But he kept at it too long. Ten minutes later I decided to keep the bills and just give him my loose change. Another ten minutes and I was darned if I'd give him anything at all. Then when he finally stopped, and the plate came around, I was so exhausted, I extracted two dollars out of sheer spite.

—Mark Twain

Solitude is a good place to visit but a poor place to stay.

—Josh Billings

The hardest thing to stop is a temporary chairman.

—Kin Hubbard

The first Rotarian was the first man to call John-the-Baptist Jack.

—H. L. Mencken

Puns should be punished unless they be pungent.

—Salvador de Madariaga

Leave your prayers to themselves, and they will come home dragging your objectives behind them.

—Henry S. Haskins

A fanatic is one who having lost sight of his objectives, redoubles his efforts.

—Contributed by

William Newlin

Ardmore, Pa.

## GOOD EATING

### OMELET PANCAKES

These Omelet Pancakes serve four—and are an easy way to get the recommended "egg a day" taken care of. It also offers variety from the customary ways of serving eggs.

(Divide or increase the recipe to suit your size family.)

Separate four eggs. Beat egg whites until stiff.

Beat egg yolks until light and lemon colored.

Add  $\frac{3}{4}$  cups milk.

Sift together

$\frac{7}{8}$  cup whole wheat flour

1 teaspoon baking powder

$\frac{1}{2}$  teaspoon salt

add to the egg yolk mixture.

Add  $\frac{1}{2}$  cup wheat germ.

Fold in the beaten egg whites.

Bake on ungreased or slightly greased griddle. Serve immediately with butter and maple syrup or honey.

\* \* \*

For variety:

Peel and core apples. Slice thinly. Dip in batter and bake.

Cut bananas in half and then in lengthwise slices. Dip in batter and bake. After the pancakes have been poured in the pan, sprinkle with frozen blueberries. Bake as usual.

Add corn cut off the cob. This is a good way to use leftover corn during the season. The rest of the year you can use frozen corn just as you do the frozen blueberries in the above suggestion.

Try mixing honey with undiluted orange juice concentrate. Use about 1 tablespoon of concentrate to about a half cup of honey.

(contributed by Marianne Wolf.)

## MY MIND TRAVELS IN TIME AND SPACE

by Louise Justice

(Reprinted with permission of FATE Magazine)

How far can the mind of man send thoughts or messages, and from what distance in time and space can the mind receive such messages?

It is my belief, from actual experience, that there is no limit, in distance and time!

Everyone has had the experience of thinking about a loved one at the moment a message or telephone call comes from that person, or at the time something unpleasant is happening to him. This would indicate that thoughts travel instantaneously between attuned minds. It is my opinion that a feeling of love or friendship is necessary, since one rarely hears of such an experience happening between strangers or people who dislike each other. Human emotions, then, seem to be a major factor and scientists are still trying to prove or disprove that this incalculable force goes on even after death between the living and those we call the dead!

A favorite nephew of ours shared an extra-sensory communication line with me from the time he was a small boy. He loved pumpkin pie and every so often I would say, for no reason at all, "It's just about time for Ralph to come over for his pumpkin pie," and I would bake a big one for the family and a smaller one for Ralph to eat by himself. Before long his blue-jeaned little figure would come along the highway. He lived more than two miles away, cross-country, and occasionally he would be a day late but he would explain that he "had to work and couldn't get away" although he just knew I had baked him a pie the day before!

He would, in his shy, gentle way, bring me beautifully patterned leaves to examine, tiny green "hoppy-toads" and brilliantly colored feathers he had found. He would hold a fragile butterfly's wing between his small tanned fingers, ever so carefully and say, "Did it hurt when it fell off, Aunt Louise?" Or he would bring me a single flower he had picked, explaining that he had left the rest but this one was "the very beautifullest ever growed." He seemed to know that I would not laugh nor throw away his small treasures and I had, indeed, a kitchen drawer full of his small rocks, symmetrical

lengths of cane, feathers and butterfly wings.

Six years passed so quickly and Ralph was in the war overseas, 18 years old and still sensitive and quiet. I felt from the day of his departure that he would never come back. Yet when I thought of the word "death" that did not seem to apply to him. The word "maimed" did, however, and often in my dreams I would see Ralph and look at his arms, legs and head to find evidence of this "maiming" but could see none.

One night I had a nightmare in which I saw Ralph struggling in a great sea of black water. I woke up crying for the dream had been so real. At the breakfast table my family wanted to know if he had drowned, making a joke of my dream. I thought for a moment and then said, "Come to think of it, I saw him disappear except his hands and suddenly something floated by him and he clutched at it. Then I knew he would be all right."

A V-mail letter finally came, so cut full of holes by the censor that we knew something unusual had happened but it was not until years later that, in a lucid moment, Ralph told me that his transport had gone down and he had been in the water all night. Just as he was giving up, so cold and weak he didn't care any more, he thought he heard my voice screaming, "Ralph! Ralph!" Opening his eyes he saw a piece of timber floating by. This he grabbed and clung to until picked up. He said that my calling his name had saved his life.

Ralph somehow "knew" when his best friend was killed and wrote repeatedly for news of him. No one else would tell him his buddy was gone but when he wrote me pleading for the truth, because he so often felt John's presence at his side, I wrote him that John *was* probably close by, for he was where he could no longer feel pain, nor sorrow, nor fear. His ship also had been torpedoed at sea.

One day I was lying on the porch swing half asleep when a picture took form before my closed eyes. I saw the deck of a ship. Two young men sat with their backs against a wooden wall, out of the wind. One of them was Ralph! I felt that they were very

homesick. The stranger took a large roll of money out of his pocket. In my half-dream I could see that it was more than \$200 and I sensed that he had won it in a crap game. He was telling my nephew that he would give all of it for just one glimpse of his young wife and baby. He asked Ralph if there was someone he would like to see. I seemed suspended above them and I read my nephew's lips as he said, "My mother. But if I could *talk* to somebody from home, I think I would choose my Aunt Louise."

"For Pete's sake! No girl?" asked his companion.

"Aunt Louise just knows things," Ralph's lips answered. "I don't believe I'll ever get home but if I do, she'll help me make it. She woke me up once when I was drowning. She knows things without you telling her and you could tell her anything and she'd know what you really felt and why you are like you are."

The scene faded and I opened my eyes and I knew that in some way I had spent a few moments at Ralph's side, on the deck of a transport, thousands of miles away.

More than two years later, after Ralph had come home on the *Arcadia* with the wounded, with his Purple Heart in his breast pocket, I had one talk with him before disaster closed in. In the course of our conversation he told me about his night in the water. I asked him about the ship scene conversation. He wasn't even surprised. He said that it *had* taken place just as I had seen it and that he had often felt that I knew what he was doing, especially when he was homesick and discouraged.

I saw Ralph only briefly after that, for he had been given a medical discharge after he had received a head injury in an explosion. He had turned back to look for a buddy and been caught and buried under tons of rubble. At times he was perfectly normal. At other times he would become violent and dangerous, believing that he was again the midst of the fighting and he would attack anyone in sight, screaming about Japs and other enemies, for he had served in several campaigns in several theaters of war, including Casablanca. I never saw him when he wasn't rational but he became steadily worse and is confined permanently in a Government hospital. So my feeling that he would never come back

to dwell among us, that he would be "maimed" without a scratch apparent on his body, came true.

Why this faculty of extra-sensory perception is given to some more than to others is one of its greatest mysteries. Personally, I feel that it has something to do with hardships and sorrow. One finds it to an amazing degree in those who have fought in the Underground and in those who have been persecuted. Deprivation and hardship, sorrow and pain, seem to sharpen the senses as one would tune the strings of a violin until they are taut and receptive to the slightest touch. I also have found extra-sensory perception and the ability to see into the future in those who live with truth, goodness, mercy, justice and love. Compassion and understanding of our fellowmen may be the main ingredients for the psychic mind. Surely criminals are notoriously lacking in the ability to see into the future, or they would foresee their own downfalls.

When man's mind, or whatever part of him launches itself into space and travels so far from the physical body, leaves on one of those strange astral expeditions, what part stays behind to guard the sleeping body? Or does the mind merely send and receive thought waves and electrical impulses as a radio does?

During the Korean conflict, my son was stationed at an air base 1,000 miles from home. Every time he planned to come home it seemed that all leaves were cancelled because of some temporary emergency and we had not seen him for a year. My daughter and I decided to make a quick trip down to see him. On the way down we stopped over one night but decided that we could drive home without stopping over night, thus giving ourselves one more day with Tommy. He was upset over this and urged us not to do it but we stayed to the very last minute of our allotted time and then started home, taking turns driving. Some time during the night, on a long stretch of empty highway, I fell asleep. I was awakened by my son's voice calling, "Mother! Mother! Wake up!" I struggled up out of sleep and it seemed to me that my son had suddenly appeared up out of the back seat, pushing between my daughter and me and grabbing the wheel! My young daughter who was driving had fallen asleep.

The car had crossed the pavement, crossed a wide strip of gravel, and was less than two feet from the edge of a steep, deep ravine. If the car had fallen into this ravine, we might have lain there for days before anyone found us. We stopped, locked the doors, and slept awhile before going on.

As soon as we arrived home, even before I unpacked the car or rested, I wrote my son a short note telling him we had arrived home safely and describing my strange experience.

At the same time, that very morning, Tommy wrote *me* a letter, which crossed mine in the mails, mentioning that he had been so worried about us he had slept badly and that he had had a sort of nightmare in which he seemed to be watching our car as it sped along a dark, deserted highway. He was actually able to follow us with his eyes and watched our car frequently cross over the white line, as though the driver had fallen asleep. Suddenly he saw the car leave the pavement and in his dream he watched in horror as it headed for a deep ravine. In his dream he was able to project himself between his sister and me, grab the wheel, and scream, "Mother! Mother! Wake up!" He wrote that he could see his sister driving but that he had called my name because he knew, somehow, that I would hear him.

I know that it was *love* that enabled my son to come to us when danger threatened. But what part of him was actually there? I believe that someday we will know.

## BE AN OLD SHOE

by Philip Friedman

It was an ancient custom in Israel, on completing a purchase, for the seller to draw off his shoe and hand it to the buyer as a symbol of the transference of the property sold . . . "for to confirm all things; a man plucked off his shoe, and gave it to his neighbor."

At the consummation of every natural action, at the end of every deal of every living cycle, nature, if left to act naturally, will confirm it in place by binding it back just short of the total end. Nature of itself never starts nor ends an action. Natural movements are all helical and by very nature a helix can never come to an end and, consequently, never begin again. It al-

ways takes something extra sensory to itself to end and re-begin a helical movement.

To shoe an action, is to give the movement something extra to itself to be shooed out in. Shoes take the action out from its point of stability into a division of two, into a right and left, without which there is no going out. Apparently we are to emulate nature by not going out from the end and not beginning again and again.

So when we come before the fire of the sire, *that is what it is of itself*, we are told to "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Anything is holy, is holey, that binds back religaturely to the source and zero-izes the long wave journey into the high frequency center. The arc of the earth arcs the fall-out from the center back into the ark. We are to put off everything extra sensory to ourselves, and be a helix after our own kind.

Loosing our shoes from off our feet is indicative of taking time out from the end to rest and not end. We buckle our shoes preparatory to taking off again on another round of actions. When children come of age, we confirm them; but not realizing the basic meaning of the confirmation, we buckle shoes on them to go out again and do the very thing we confirmed them not to do.

Shoes are symbolic of aberrating out somewhere. Putting off one's shoes is a symbol that "the fearful trip is done" and "our shoes have become old by reason of the very long journey." The return is circuitous.

The seller that hands over his feet is binding back his trans-action from one life to another, even as nature does. Very little distance, very little DiRe aCTioN in any DiReCTioN can be wrought without shoes. The seller's work is done, but let the buyer beware. He only needs shoes up to a point, and even then they had better be his very own. The buyer, obviously, gets the short end of every trans-action.

We are being told that we are not to shoe out nor be shoo-ed out from the zero goal, which we are to eternally approach but never reach. The path is to be an un-ending natural helix. We are to condense

and crystalize our power in that powerful fringed area just short of the end and call it a deal. We are not to sell our power for a pair of shoes. Our ends are to be permanently fringed, even as bewiskered iron filings show that a permanent magnet is permanently fringed. We are to always wear the fringed garment with but one blue thread at each corner.

Our ends are our shoes that are to become old by reason of their being worn off our feet of themselves, forever walking gently and softly. They are to be always worn in toward the end and never worn out. We are being told to be an old shoe with a high shine. At the pass over of a life's action, with "your shoes on your feet, and your staff in your hand," be where you are ready to go, but don't Recline. Be a Dweller on the Threshold by leaving your blood on its doorposts. In order to stabilize and not go *over out of the dome*, "*Over Edom will I cast off my shoes.*"

Oddly enough, the word 'Shoe' is a combined form built up of letters that give a picture of its basic meaning. Its S is the upspiraling return-action. It is the mothering. The H is the throne, the chair near the middle, on which sits the immaculate conception, the salt of its parental material. The H is born of the highest even as the element Hydrogen is the highest, and its symbol is H. If the parental pair in the chair are pushed too far, they zero-ize in the letter O, the buckling up of which results in the emergence, the letter E meaning "out of."

Sò man, always ready to meddle masterfully in nature's business, artfully designs shoes to augment or prevent any function nature tries to perform. Some Masons and other orders augment their upflow by coiling up the toes of their shoes and tying the tips of the toes to the knees. That is appropriate for men, but women are better off with ballet slippers to help them stand on end and lessen their already too strong upflows by standing on their toes. The natural flows up from their bottom are reversed down to the point. High heels do the same by getting women off their S, that is, by raising their heads above the highest point of the flow.

When horizontal animal man raised his ap up, he became such a strong upflow that

nature had to rescue him from blowing his top by fringing his ends. Nature fringed a hat of hair on his head, and fringed his arms and legs with fingers and toes to coil back with. Man is the most cloven hooved of all the animals, the strongest upsucker. Would that he could also chew his cud and be the cleanest animal alive. But he has turned out to be a sucker, undoing at the top what he so laboriously sucks up from his bottom fringed areas. He feeds everything back that he can lay his hands on and then broadcasts everything right out again. He is incessantly scratching out his I's and scratching them in again.

It is supposed to be lucky to burn old boots before starting out on a journey. There is no other way to start a journey. The end must be destroyed by burning before starting another cycle.

Old shoes have been used on all kinds of occasions to confirm one's luck. One's luck is his lack. The closer he is to the zero end without crossing over into another beginning, the luckier and lackier he is. Throwing old shoes at people at ceremonies celebrating a new venture is simply telling the adventurous ones not to venture out again. They are being told that the end is better than the beginning and the going is of their own free will, and will be tough.

In days of yore, at his wedding ceremony, the bridegroom discarded his shoes. Thus he confirmed that he was master of his own household but taking the plunge anyway and thereby transferring his mastership to his bride. In Biblical days a man was freed from the obligation of marrying his widowed sister-in-law by her loosing his shoe and spitting. Here again he confirmed his luck by staying single and being cowardly enough to stick to it. When a bridegroom takes off his shoes at the moment of sinnergistically sinning, he is merely confessing and purchasing an indulgence. Martin Luther at times officiated at such ceremonies, removing the shoe from off the bridegroom and placing it at the head of the bed and telling him he ought to be master of his own house. It may be easier to go for a bride extra sensorally but it's a bold journey.

"When Britons bold  
 Wedded of old  
 Sandals were backward thrown  
 The pair to tell  
 That, ill or well,  
 The act was all their own."

*Moral:* Die with your boots on and be an old shoe. Don't put old people in new shoes. It may look comely but it hurts.

"If any man is in Christ he is a *new* creature."

The prefix "a" in the word "anew" says it is *not* new. The crystal Christal state is the end that is not a beginning. It is one's most Ancient of Days that are most nascent. It is the end that never ends and consequently never begins again. The study of Christ and his properties and relations is the study of crystal-ography, is the study of a grain of salt.

It is human nature to think wisely and to act in an absurd fashion.  
 —Anatole France

HOMESPUN

By Annie M. Kyle  
 (88 years young)

Our Father knows my need today  
 I do not doubting ask  
 For happy hours or golden way  
 Or loving helpful task,  
 But with all trust in Love I pray  
 Our Father knows my need today.  
 Our Father knows my need this hour  
 Where e're my steps may go  
 The saving light of Truth's high tower  
 Now leads me—this I know.  
 Thine is the majesty and power,  
 Oh Love Divine, this day, this hour.  
 Our Father knows this moment's need  
 My work, my prayer, my song,  
 The healing word and Christ-like deed  
 Here where the way seems long  
 Truth's manna falls and I am fed.  
 Love's light shines clear and I am led.  
 Love sets the earth-bound captive free  
 And mindful of his own  
 With loving care he leadeth me  
 When wandering and alone.  
 I find in truth the living way.  
 Our Father knows my need today.

**YOUR HEALING WORDS**

by Kay Smith

"LET THE WEAK MAN SAY I AM STRONG"  
 Joel 3:10  
 "THE TONGUE OF THE WISE IS HEALTH."  
 Prov. 12:18.

The Bible, a book of instructions for happy, healthy living, is telling us here, that we must speak health (wholeness). We must speak the word of health even in the midst of disease and trouble, whether trouble is in body, mind or soul. We must do this in order to come up over conditions.

Some have said, "But we must face sin, acknowledge it, know it, see it, the reality of it." Why should we, when we can busy our minds with facing and seeing something good instead, when we can face the Perfect One, our pattern or goal? Whatever the mind looks upon, this is where the thought is at that moment, and "thought is creative." It builds what it sees. Let's look at order not disorder; at harmony, not discord.

There is always something good in ANY situation and in ANY person, for God is in ALL. Sin is His opposite (opposite from all goodness). Webster defines **sin**; "Want of conformity, or transgression of a rule; loosely, fault or error." We **ERR** when we fail to conform to the rule of **THINKING** and **SPEAKING** whatsoever is **LOVELY** and of **GOOD REPORT**. Since like begets like, thoughts attract like thoughts; all bring forth after their kind; it is wiser to converse in the language of the angels (Love, Joy and Beauty). To entertain these kinds of thoughts (images) is to bring forth health and an abundance of all things good in life.

What is **REAL**? What is **REALITY**? Sin is not, for it will not last—it will change (though it may seem, at times, to our finite minds, permanent). It will change one way or another. The Real is the truth that Jesus said would set us free, when we know it. The truth is not sin for it binds us. It is love and joy and these free us. Love is changeless. It is real. The truth that God loves us, every one of us, that we are one with Him. We are linked with this God of **LOVE**, even though the link be hidden (hidden from physical

view). This is a **GOLDEN LINK** of **LOVE** and **JOY**. It is this we must face, acknowledge, concentrate upon, and **BELIEVE**. A pleasant thing to remember, and often, is that we are a very real part of God. Pleasant to think on the Gospel (Good News) a man of glad tidings brought us—"HEAVEN IS AT HAND WITHIN US!" We can be **THANKFUL** and **REJOICE**

Too long the world has listened to sins or faults (crime, misery, sickness and pain). It has read, talked, described and repeated it, in almost every kind of communication. Then wonders why the need of more and more hospitals and mental wards. Could it be that we have not wholeheartedly watched our thoughts and words, selecting only good to say, read, see and hear? We now know that criminals reenact in life the crimes they have seen on television and movie screens. Therefore if a sick mind is sick (and acts out the sickness in harming others along with himself) because it has looked too long on things he does not like, we can, by reversing this, heal these minds and heal our world. We can turn from strife (caused by wrong choice of "thought-word-power") and spend our thought-energy on buying **PEACE** and **HEALTH**.

We waste this power when we use negative thoughts, discussing or viewing troubles (our own or others) and so we gain like experiences. We spend thought-power using words of love and joy only to gain every kind of good. Let's spend wisely and bring in a huge profit of happiness and health. We know now, that when we **THINK** one thought, we **SET IN MOTION GOD-POWER**. We must be sure we're selecting the right road for this power to travel on—always the road to victory.

A greater awareness of God and His Goodness, the less awareness of sin (all negative thinking). We cannot build awareness of the **ONE** while discussing the other, we have to give up one of them. At times, we inadvertently help sin (faults) grow, by talking of them too much even when trying to help our fellow-man. By allowing him to repeat his troubles we are simply adding to the fuel of thought-energy which builds and multiplies his grief. When we get involved in these

conversations an agreement of a kind is being made; one, the speaker, the other the listener. The message (whether it be toward victory or defeat) is transferred not only between these two, but on out into the others, where others are receivers. "**BE NOT DECEIVED EVIL COMMUNICATIONS CORRUPT GOOD MANNERS.**" I Corinthians 5. If we enter into topics of inharmony and discord, we may get all bogged down, unless one takes a stand to lift thoughts up over the low negative, for negation draws from the surrounding ethers, like after like, and then you have a motley crew of beggars. We have been **DECREERING** (speaking the word) and **AGREEING** (listening to the word.) Jesus said if two or more agree—so let's be sure we're **AGREEING WITH ONLY** the **GODLY** things, the **ENJOYABLES**, the **MELODIOUS** ones, that herald in our **HEALTH**.

We bless and heal our world by switching the trend of thought-material to **GOD'S LOVE** for us, the beauty of His Universe; how wonderfully He made us, and what tremendous faith He has in us. All thoughts (images) of virtue and good for these are the healing ones. We need to fill our atmosphere to the brim with these bright and lighted thoughts and words; they put warmth and a song in our hearts. Let's accent **HAPPINESS**, let's put the accent on **JOY**. Let's put it round the whole wide world. This is stirring up the gift of God. "**WHEREFORE I PUT THEE IN REMEMBRANCE THAT THOU STIR UP THE GIFT OF GOD, WHICH IS IN THEE.**"—2 Timothy 1:6.

This is also practicing the presence of God. We cannot think of good things (attributes of **HIM**) and at the same time think of mistakes in any form. Let's practice thinking Love, Joy and Health for practice makes us perfect. Harvard University in their research on the "**MYSTERIOUS ENERGY of LOVE**" have found that "**LOVE**" is the greatest of **ENERGY-POWERS**. Since this is so, we need to give more study and attention to **THIS** source of energy. Whatever we concentrate upon, we **BECOME**.

Our Jesus, the Christ, did not spend much time discussing or naming all the wrongs. He used few words when He did speak of them, such as "**YOUR SINS ARE**

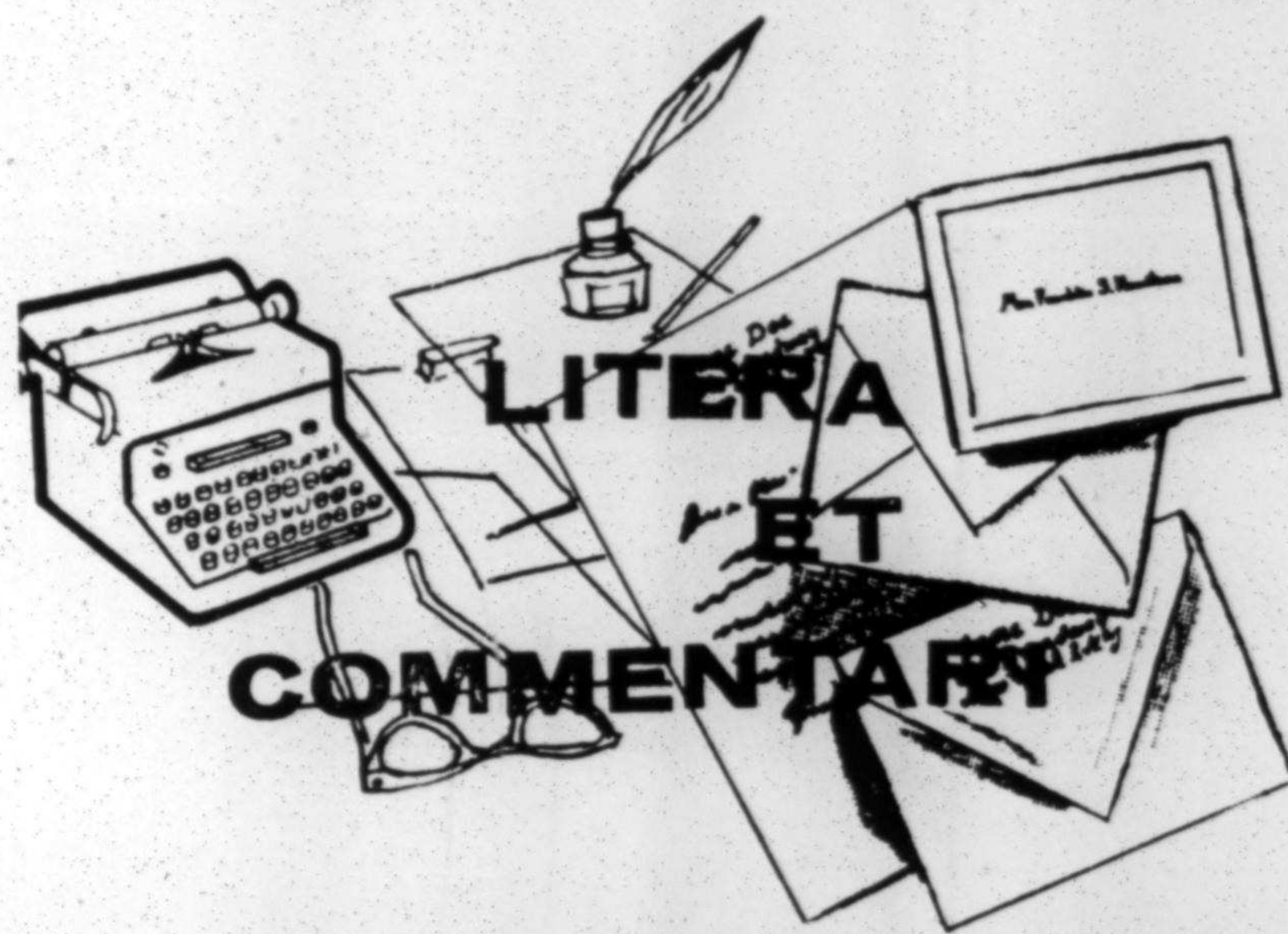
FORGIVEN (PAST TENSE) GO IN PEACE," OR "SIN NO MORE—" Short, positive statements as "PICK UP YOUR BED AND WALK" AND "YOUR FAITH HAS MADE YOU WHOLE." ALL lending powerful courage to start anew. Let's use words of light, the glad light that carries healing to every part of us and to our land. "BE NOT YE PARTAKERS WITH THEM, FOR YE WERE SOMETIMES DARKNESS, BUT NOW ARE YE THE LIGHT IN THE LORD: WALK AS CHILDREN OF LIGHT." Ephesians 5:8. Let's leave off the idle words. "Idle" means to "hold back" and idle ones do hold back the good in every department of man's life. Leave them off, for each shall be accounted for as Jesus said.

We will substitute the lovely, the beautiful and the joyful. These, like fairy magic, draw the angels and the light. These build our jeweled ladders to the sky. Let's stay close to the stars and the heavenlies, making music everywhere—word-symphonies of wonder and delight. God is our REAL FATHER and I think, like any earthly father, prefers laughing happy children, rather than those talking, in such solemn tones, about their sins, mistakes, and unworthiness. I think He would say to a child talking so often of this: "Run and play. Be happy. Love yourself. Love your neighbor. Love all. You will do well. You will succeed. I am with you. Above all, be of good cheer. Your joy is my joy. Your happiness is my happiness. You are indeed worthy, you and I are one. I love you."

"FEAR NOT, LITTLE FLOCK, FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM"—Luke 12:32. Let us not stand in the way of the gift by filling the ethers with depression generated by looking into the problems of sin. Let's look into L-O-V-E. Let's accept the gift, the MAGNIFICENT GIFT of CHOICE—enabling us to choose love-words, joyful-thoughts. These kingdom words are the very KEYS of ACCEPTANCE. This thinking of splendor and beauty pleases God the great giver. They glorify Him. They glorify us. And they will make a glorified world.

Let's make EVERY thought a FLOWER-WORD. Let's send out the FRAGRANCE

OF GOD through these FLOWER-WORD-PICTURES — like the golden music of a harp—playing out the tinted radiance of the RAINBOW, SYMPHONIES in COLOR, the very ESSENCE of HARMONY and HEALING for ALL.



There is a pleasure annexed to the communication of one's ideas, whether by word of mouth or by letter, which nothing earthly can supply the place of.

—William Cowper

"I was in Seattle (Wash.) just long enough to find "Science of Being," read it, take the Lightbearer's lessons, and then whisked away by circumstances over which I had no control. However, I did get to see Col. Burks and have a reading on the morning before we left. It was so good to see Ruth and Arthur Burks! And the lady they stayed with in Seattle is one I wish I had met sooner—Zula Oman. She is a delightful petite business woman who lives in a bower of floral beauty, and revealed a very advanced development in her remarks at the Parastudy meeting at Dickinson's . . . There must be some *psi* phenomena to explore here in New Orleans. With the help of the Great Law, I'll find them . . . I am going over to the St. Roche chapel and ask about the healings that occur there."

Lora Deinken  
New Orleans, La.

"Isn't it funny the more we do, the more time we have to do for others? In that way we are blessed. You never know of a person that is busy being bored with life! Best of wishes.

Ann Yomer  
Philadelphia, Pa.

"Thank you for the newsletter . . . they are very good and we would recommend you keep it up . . . very good Truth-manship! We would also print this in further newsletters or issues of IS . . . *"This work is owned and operated by God, and it can never fail. It is God-ordained, God-sustained, and God-maintained."* When you work with the Infinite, the Infinite takes care of you! Dr. M. Taniguchi will appear in New York City Town Hall on April 6, 1963 from Tokyo, Japan. I acted as coordinator, and all the Leaders here will appear under auspices of INTA . . . wonderful . . . You must remember the 'Wind passeth through and sometimes over parastudies, and like smoke in a high wind it is soon gone, forgotten, and known no more.' This is true of past connections which would seem to disturb and very possibly upset the few, *but*, actually it is a weeding-out process for change, new growth, and progress. The NEW DAY is here, the new look, and the new concepts of God . . . Man . . . and the world. Study the demand for Parastudy, Inc. *and you will know God and grow!* Financially, and in every way. Always enjoy it. Never take error seriously, it never lasts. It is written —'This, too, shall pass' . . . and how!"

Rev. Paul M. Brunet  
Second Church of Religious Science  
New York City

"Any organization built entirely upon the special talent of ONE person has a shaky foundation . . . The fact you are able to go ahead indicates the group has a foundation of its own . . . Glad you are keeping going . . . All the best to you, IS, and Parastudy."

Alice and Alpha Hart  
The ABERREE  
Enid, Oklahoma

"I was pleased to read Adelaide Evans was back in the Parastudy swim. (Ed. Note . . . she never left us! But we are happy she is doing Parastudy Book Shelf again). Her review of Longabough's book on GS was very good. I saw the book in the library when I was last in Newark and found the book tough. There are simpler treatments of GS (General Semantics). You certainly put me in good company when you list me in Humorettes . . . Subud: Its spiritual core is so attractively

non-verbal. The leadership seems most in need of purification, since the membership shows very little followership."

Paul Maag  
New York City

"This is to confirm with you our plan to offer E.S.P. as one of our Winter Adult Education Courses. This six-session course is scheduled to meet on Thursday evening from 8:15 to 9:30 P.M. beginning February 7th at the Central Y.M.C. . . . We are pleased to be able to offer this course and to have you (Parastudy) participate in the Y-Ed Program."

John E. McHenry  
Program Chairman  
Y.M.C.A.  
Wilmington, Delaware

"Thank you so much for sending the balance of the material of the Study Groups including reprints of two bonuses. How privileged we are to have this valuable material to read, digest, and try to put into practice! My one regret is that distance and obligations make it impossible for me to visit and take an active part at the Center. However, one day this entity may be able to participate, I hope. I hear that Dr. Demmerle has demonstrated the Rolf process of physical integration at the Parastudy Center. Hope that some of the members can avail themselves of this wonderful work! Have been close to this work for many years. . ."

Harry E. Allaire  
East Hampton, L. I., N. Y.

"When Claire (Brown) was here and told me all about the many triumphs of Parastudy in spite of the hardships the group has gone through I had a particularly warm feeling for all of you. Gratitude for what you are all doing and have done is something we hardly can have enough of. When a group as small in numbers locally has had the 'guts' to buckle down and meet all the strain and stress with good old fashioned elbow grease, it is something to wave a flag about. So it is high time that the desserts are beginning to be in evidence. More power to you. . ."

Hadassah Roberts  
Arden, Delaware

"I am sending to you Part I of my '*Psychological Astrology*.' There are six Parts in

this work. I will send along all the Parts at various times. In my phase of this work, one absorbs the symbolism slowly into the subconscious, rather than studying it intellectually . . . As far as I know the method of presentation is unique. As to your use of the material, I leave that wholly to your own decision. You know how it can best meet your needs . . . I agree with you about hypnosis. I feel the same about *ordinary* 'mediumship,' about which I have also written a series of articles. They are dangerous and often unwholesome, but open the door to light for many. We cannot ignore or deny any step by which a brother mounts. The sincere and open-minded person will always be led — through and out of many phases which are not of permanent value."

Mauriel Sanatsan  
New Ipswich, N. Y.

"Thanks (Marianne Wolf) for everything . . . the good letter . . . the Parastudy lecture schedule for the next three months. They *do* sound wonderful, but frightening! You mean to say you would have the homespun Woodwards talk about their trip (to Egypt) after all those erudite speakers? Seriously, I do think the list of lectures sound tops, and I feel awfully proud of your sincere, hard-working Parastudy members who make it all possible. Somehow when I saw that lecture list I felt that Parastudy had matured, come of age so to speak . . . weaned away from any prop it might have had, regardless of how wonderful that prop was. To be honest, I never thought this time last year that this would be possible, and it is thanks to your loyal people that it is. . ."

Mrs. Richard Woodward  
Spencerville, Maryland

I believe in getting into hot water. I think it keeps you clean.

—G. K. Chesterton

I'd rather see a sermon than hear one any day;  
I'd rather one should walk with me than merely tell the way.

—Edgar A. Guest

## NIGHTMARE

by Helen-Muriel Travis

It was another of those weird experiences!

Was I back in Time—living over another life? Or was my Ego somewhere else In the Here and Now in some other body while my spirit-less body lay here in my bed—awaiting my return?

It happened between the night of August 11th and the morning of August 12th, 1941!

It began with US—all the women—running to the roof—being sent by the black, naked men—we obeying quickly, quietly—without a single bit of chatter or question. It was a flat roof on a flat, spreading one-story building.

I don't know how many there were of us—the black women of a tribe. The men were below, preparing for the battle to come.

There were no Whites in the picture anywhere—just Black against Black—tribal stuff—yet I knew Whites. I knew there was trouble. I knew what was apt to happen—not through anything said, done, or seen—but because of being in a state of knowing.

That was the weirdness of it. That I was someone else, with a mind not my own, a psychology not my own. And, definitely, reactions not my own! There was a numbness in me as of driven cattle. There was a waiting—a beastlike, unintelligent, unimaginative waiting—with no initiative. We stood lethargically on the roof; scattered, upright—making no attempt to plan for hiding, for fighting, for fleeing—nor even for checking on the battle. It seemed that the men were still below—in the building—(or some of them were) but I could not be sure of that. I seemed to be in a daze: a Marionette on invisible strings, with as little independent action.

From the roof, I could see water spread out to the horizon: we were a settlement on the water's edge. It was tropic, it was bright daylight, the sun was beating down on the roof—the heat must have been terrific. Yet I did not notice it—I was comfortable. The Tropics were all I had ever known—I was oblivious of any sizzling temperature.

The strangest thing was the quiet—no shouts, no confusion, no voices! Only silence! Secret, snaky warfare with no modern weapons!

And we just waited! Didn't do a thing, say a thing, plan a thing—standing up there—tall and strong and brainless!

That's all!

Then the first exclamation! "Look! The smoke! The Storehouse!" And it WAS the Storehouse . . . down by the water's edge—a tall, black column of smoke! That got the first rise out of us—because it meant NO FOOD! That's where the food was stored. Not a thought of destruction, of danger, of defeat! Just NO FOOD!

Then another black column—and another—and soon everything around us was going up in little individual, widely separated, black columns that did not last long. And still we were completely devoid of action or sound—except for that single exclamation from me!

Then again, I pointed! "Look! Here they come!" And they did—suddenly springing up from everywhere, like a colony of black ants—and converging upon us—naturally—as we stood there erect on the roof—against the skyline—like ebony Carytides without their robes or pediment.

THEY soon reached us, coming up through the building with no difficulty. Our men must all be dead—or in flight. And there were no children anywhere. I do not know where THEY were.

The men milled around—in quiet confusion—touching no one—except for one who reached out for me. I had a faint feeling of fear, but I remained calm—absolutely docile. However, I SAID something—quietly—reminded them of something. They paused—then began some definite action. I don't know exactly what they were doing. That is not quite clear. The black woman I was, seemed to know, but I do not. It was some ceremony—or some preparation—they were pursuing.

We waited—motionless—as if for some awful, known fate—yet with no panic, no horror—just a more horrible, dumb resignation! Not a move to fight, to flee, to think!

And that one man with his mind not on his work! Constantly pointing at me—designating me as his! I knew I could not escape from him—it was the law of the tribes.

He had singled me out from the beginning—by the law of conquest I was his!

What was this awful fate? The black women knew—but I do not. Was I waiting to be enslaved—or eaten I may never know! I burst into full consciousness!

I was home in bed. A robin was whistling beyond my window. I was physically sick—trembling like an aspen!

I wonder—but I shall never KNOW. Unless through some other darkness—I go back again!

Beneath the tides of Sleep and Time  
Strange fish are moving.

—Thomas Wolfe

## HOW TO FORGIVE

Just because the art of forgiving those who injure is one of the finest of the spiritual graces, and because many honest people do not know how to forgive, we offer a few simple suggestions:

1. Begin by assuring yourself that you have not been seriously injured after all.
2. Count up all the favors and kindnesses that have been shown you, even by the person who has injured you.
3. Begin to list the mercies you have enjoyed at the hands of God, which you did not deserve.
4. Offer thanks to God for the spirit of forgiveness with which He has followed you.
5. Begin to offer an honest prayer in behalf of the one who has wronged you.
6. Begin to look for some opportunity to help him yourself.
7. Make a special effort to surprise him with some kindly act or service.
8. When the memory of your injury intrudes upon you, match it with a kindly thought or deed.
9. If the wrong is particularly acute, make it a point to enfold the memory thereof with gracious and generous thoughts the last thing before falling asleep.
10. Repeat slowly and carefully that phrase from the Lord's Prayer—"Forgive us our debts as we forgive our debtors."

—Roy L. Smith



(Study #830—A Samadhi Study on Past Lives and Karmic Influences. This study was a requested personal reading and the entity's identity is withheld. The background presents such interesting material it was felt this would be of general interest.)

*Q. This entity wishes to know her previous physical incarnations in chronological order, any karmic influences existing from past incarnations which are manifesting in the present life, and her soul credentials. She asks if she can have a combination of the above. If not, she will appreciate whatever you can get for her.*

*A. We have contacted the address and trace the entity in question from here to the school, where the memory of past experience inherent in this body reveals a number of past experiences having relation or effect upon the present one . . . some more directly than others.*

We find, very early, an experience in the northwest sector of China where the entity knew hunger, yet managed to survive by eating the earth itself—though crippled and deformed from the lack. Having no knowledge of soul or spirit made known in that experience (about 8700 B.C.) departed the physical plane for a long span of time in limbo.

Reappearing in the Euphrates Valley as a woman field worker, knowing now the satisfaction of the physical body, and a beginning or a growing of awareness of man's dependency on nature, pondering on the association of this. There is a paganistic ritual scene showing inclination to worship nature in crude representations of the various aspects of same.

Departure from this experience through childbirth difficulties in bearing twins . . . this about 5300 B.C. Appearing again on the physical plane as a woman (Indonesia) brought into the environment of wealth through unscrupulous father. Physical possessions, dress, all meaningful in this experience. A vain, cloying woman, turning all suffering to revenge on any standing in the way of acquisition, attempting to surpass the feasts and pleasures of her father's house, marrying three times in this experience (husbands meeting death through father's manipulation); living full lifespan, passing on past the century mark.

Coming back in physical expression in Germanic tribe, north Germany, in male embodiment. A (do not know term) bringing in of young, strong men to build a fleet for northern sea fishing. Forcing them to labor—this time not for the wealth but for the power. Still the vanity hanging on—imbibing in ale heavily, throwing coin away. Fleet eventually taken from him by younger rival; vanishing to save pride into the foothills alone, taking on illness and passing with no one's knowledge of same.

Reappearing in the Ethiopian territory as a quiet subdued spirit extremely obedient to the culture of this period (about 300 B.C.), under another's domination so strongly the self was not expressed. This was a period of control imposed upon the entity for its own well-being to calm the inner self, give it an opportunity for re-direction. We see it serving only in the army or community organization of young at that time whose duty it was to protect the village, assist in its governing and welfare, taking orders from superior entity. Death in battle during this experience.

From this point of departure, we follow the entity to the coastal area of Italia (Italy) on the waterfront again. A woman vendor selling fish—the old, uncontrolled fire coming again to the surface. A disagreeable, argumentative spirit, always causing difficulty, disharmony. Forced by circumstance to live among the poor, the miserable. Seems survival here was based on the loudest noise, affrontery. See no marriage in this experience . . . living alone among the fish.

From this point we follow the entity to a beautiful river country—starts with "O"—which appears to be Russian country.

*Q. Is the word "Osetlla"?*

A. Can only hear "O"—sounds of river and music.

*Q. There is a river known as the "Ob."*

A. "Ob" . . . that is it. Very beautiful country. Again the entity is a worker in the fields—thrown among those who love labor, love nature, express selves freely, easily. A new sense or type of awakening comes to the entity at this time through the pleasures of labor, the weighing of results. A lesson to the spirit coming from the physical endeavors at this time, again living a full span . . . watching many grandchildren thrive (about 1253 A.D.).

Coming into earth plane again in the Pyrenees, Basque country, about 1400. This experience was devoted to the religious attentions of the day. The constant engagement or prayer pilgrimage, religious festivals, being the whole of this life expression; the occupation of leather tanning, assisting with leather tanning design, handicraft being secondary. Carving into the leathers brings forth of the creative and of the religious experience at this time. Leaves the physical plane upon the event of a plague-like infection among the villagers producing much death among them.

Reappearing again in Andalusia in the late 1500's—a young shepherd in this experience, growing to the responsibility of big land-owner having many fields, hills, owning much land, giving haven to many of his people. The entity is kind, generous, and supporting on his land a school for the Brothers. A rich experience this time, greatly mourned upon departure from earth plane.

Returning again many years later to Kent as a man determined to aid those oppressed nationally, religiously. Coming to the new country in 1654 to New Amsterdam. Occupied with religious freedom—losing life by drowning . . . faulty boat in trip to colony, across Sound to colony. That is all.

*Q. Thank you. This entity asks for her soul credentials.*

A. The soul is like a figure poised in its growth by having one foot in the the earth element, another in the water at the shore's edge with the riches of the waters of life and of the physical manifestation at the feet, but the hands at present time are tied so that

it cannot reach either source of plenty. And, it looks to the air element with tied hands upraised, pleading to the air-borne dove to free the hands, untie the knots in the present development so that the soul will have freedom to blend the earth, air, and water blessings to this point in order to proceed to the warmth of the fire element, or purification of self.

*Q. The entity has asked a series of questions . . . Am I in my last incarnation and, if not, how many more have I to go? How long shall I have to wait before I become a psychic, or to reach cosmic consciousness? How many lifetimes have I spent with my . . . who is in spirit? How many lifetimes have I spent before with my only son . . . who is in spirit? Why is my sister . . . so depressed and so ill all her life? What has caused such karma for her? Shall I go to . . . to get my Ph.D. degree? Will I ever find contentment in this lifetime?*

A. No, this is not the last physical expression of the entity in question. There will be as many more as it will take to quiet this rebellious spirit . . . one that has much to gain in sympathetic relationship with others in divorcing the True Self from the Ego-consciousness, and one who must learn, above all, *patience*.

There have been times in the past when great strides were made but when these were lost through a change in environment, through a testing of that gained but not sufficiently strengthened.

The present physical experience bears this out in the relationship of those who were related in the past. The father entity in Dalmatia being the one in the present to cause so much grief through the realization of wrong to the entity in question. In that experience an attempt was made to balance the karma, yet failing to do so. This experience will yet need repeating to bring about the understanding that is necessary to free oneself from this karmic effect.

The son had no direct past relationship but in present experience served as a way to bring about a deeper probing into the self of all those about him, coming into physical expression as a means for others to become more aware of the continuation of life.

Yes, the doctorate should be a goal of the present experience, not for the sake of the degree but for the sake of the mental organization necessary in order to be given such degree. This is of greatest benefit to mental organization, concentration, which will come before the entity's opening into psychic awareness. When slower pace is set, calmer peace of mind, this will enable concentration of beneficial nature. This talent will come forth to be put to further use evolving the physical, mental, and spiritual bodies of the present entity's expression.

If the entity in question reaches the type of concentration we speak of, the peace and contentment will follow by the entity being able to understand the reason for all that has gone heretofore in experience. And the entity will be able to see, feel, peace and contentment and, therefore, will live and express it.

*Q. Is there anything further to say to this entity before we close the study?*

*A. Yes. A point to consider for the sister is the likelihood of development or expression of Aristotle reincarnated today.*

## extracts

### GROUP STUDIES (*Revelation No. 6*)

"As we approach the symbology of the gates of the Holy City (the centers of the physical body) we are then given opportunity to be aware of the protection, the vigilance necessary to guard this city, to keep from its streets death — in the symbol of the body and the fig trees that have withered."

READING No. 319 — "How many times a week, a month, a year, or a life span do we partake in that which we know not of? . . . Jesus was not *The Christ*, but *A 'Christos'* manifested. The word *Christos* goes back to an ancient language and depicts the God-Essence or God-Being part of Man. Jesus, who displayed and brought forth the *Christos* part of his being, did so more magnificently than had ever been known before and therefore came to be known as '*Jesus the Christos*,' emphasizing this part of his being. He was

a Master incarnate, as many recognized, earned through rigid training and devotion to what he was born to do. He listened (and learned) to all sources available to him in that experience. He was filled with words at one time from a sage who spoke of the Rosis, which was the root of the presentday Rosicrucian learning. He spoke to the initiates of the temples. He lived among the Essenes, gathering and giving, but not rightly identified as a member of any.

*Q. How can we, as individuals, bring out the Christos, from within ourselves, how can we become Christs?*

*A. To become as Jesus the Christ has an answer that is simple. Follow his every example, as is told, in the ways that are open to us, and you will find that greater ways will open as you develop in Christ Consciousness. Can you forgive? Do you judge? Do you follow all his commandments to the letter? We do not mean the Mosaic code, which had its own significance, but rather the ways Jesus taught that were simpler still."*

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## PSYCHOLOGICAL ASTROLOGY

By Muriel Sanatsan

### Part 1

This work is dedicated to Louise Rolfe, who taught me a great deal of what I know about Psychological Astrology.

It is my purpose to consider in this article the planetary and zodiacal forces as they affect the soul of man, rather than to observe the effects of their abuse or illegitimate use in the physical life of the individual. The true rays of the planets affect the higher senses and powers of man, and if he responds to them and uses them wisely and lovingly and honestly on their own plane, their beneficent influence on the physical plane will be inevitable and their harmful influence negligible.

Much of this use of planetary force is made unconsciously by most aspiring souls. However, a spiritual understanding of the nature of these Cosmic influences enables a man to take his spiritual life in his own hands, and more and more intelligently utilize the great evolutionary forces that will aid him in the molding of his character, if he but will.

For such psychological astrology, it is much better if the student have absolutely no knowledge of material astrology, however spiritually presented. Such previous knowledge would be as much a hindrance as a help. After several years of experience under the method of this teaching, a student might advisedly supplement his knowledge by certain judicious reading of well-known astrological books, presenting material astrology from a spiritual basis. This should not be for the purpose of applying the astrological forces to material ends, but to give further keys to original intuitive research. It is easy to lose one's way in the maze of contradictory teachings, and such additional clues should be followed up only as fast as they can be corroborated by the intuition, and assimilated and digested.

Astrology, psychologically considered, enters the domain of symbolism, and aids and develops the intuition, without which a true psychological reading of a chart is impossible. This faculty grows with use, for through the astrological symbol

properly approached, the student contacts directly a ray of the soul-force which is the special attribute of that planet, considered as a spiritual entity. Just as one may meet a man without being affected by his physical body, and yet respond to his character and personality, to his own help or detriment, so with the planetary forces. The physical planets are but forms through which soul-essences manifest, and are not to be here considered as affecting man physically. In fact, they *cannot* affect man physically except that as they affect his soul, he may respond in such a way as to produce physical results. It is in order to consciously use these forces wisely that we study the psychology of the planetary emanations.

The belief in reincarnation aids appreciably in the study of this type of astrology. I do not intend, however, to force the doctrine upon the student, and a belief in its truth is by no means to be considered indispensable.

Let us consider the influence of the planets and signs of the zodiac upon the character and destiny of the individual. Until the child is born it breathes with its mother's breath and its organs function through her life and respond to her vibrations. When the child utters its first cry, it takes into its body the life-breath, charged with the vibrations manifesting on that day and hour at that particular spot on Earth. Each vibratory influence proceeds to that part of the body with which it is attuned, and sets up the atoms in that part of the body the vibrations which will govern it through life. All vibrations which impinge upon it in the future will be met and modified by these innate tendencies, and made easy or difficult of assimilation accordingly.

This bears no suggestion of fatalism. This latter statement is borne out by observing the fate of twins who are born in the same place within a few minutes of each other. The same astrological chart may apply to both, and yet the lives and natures of the two may be very different. One must never forget that two souls differing in nature and development may be born as twins. From the moment of the first act of either,

they begin to alter the working out of their destiny, and their lives begin to diverge from that point on. All that the birth chart indicates is certain physical, emotional, mental and spiritual tendencies with which they are endowed by birth, and certain opportunities and tests which will come to both at the same time during life, which will indeed be similar in essence and source, but which will differ in outer manifestation according to the choice which each one makes and according to the cumulative effect of all their preceding choices in this or past lives. Each act of either alters, however slightly, the constituents of the various "bodies," and so either increases or modifies an inborn tendency.

Of what use, then, is the study of the natal chart? Let us suppose the reincarnating Ego to be an engineering firm, which has undertaken road-building in South Africa. This engineering firm first considers the problem from an abstract point of view, and sends out to Africa a representative, whom we may call Personality 1. He carries with him the slight information which his firm possesses of the situation and the work to be done. In Africa he gets into touch with others who may be able to inform him of the conditions and the nature of the work required. He does, perhaps, little actual work, but is able to send in certain information to headquarters. Then he returns home, and Personality 2 is sent out with a map and plans as indicated by his predecessor. He is supplied with certain materials and informed that other necessities will be sent as required; but that certain supplies he must get for himself from those who are nearer his field of labor. He must consult with others, and although he is under certain broad orders from headquarters, he is left largely to his own discretion to act as the situation seems to warrant. He makes further inquiries and increases his fund of information. He gathers materials and sets about building a certain stretch of road which seems to him most necessary to the success of the whole endeavor. Finally, he is recalled and Personality 3 is sent out. Personality 3 is furnished with a new map (a horoscope), which shows what materials are on hand, what new ones need to be supplied, where he can probably get them, what work had been done, what yet remains to be done, and what is the goal of his

present endeavor. He studies the map, and finds that the most urgent work is to make a roadway from A to L. He sees by the map that the road has been completed from A to B. From B to C the road is marked "passable, but unsafe," and needs to be completed and made smooth. The road from C to D is in similar condition. A stretch from D to E is completed, and certain tools and supplies are stored there. From E to F and from F to G, etc., there is no road at all yet, and a beginning should be made. Personality 3 does what he can, and when he is recalled, Personality 4 is sent out with another chart recording the results achieved by the former engineers and showing the work ahead of him.

In this manner, the student of Astrology, by studying the birth chart, sees the plan of the Ego, comprehends the work to be done by the reincarnating soul. Where there are so-called "adverse" aspects, he sees work begun, but not completed or made smooth. Therefore, when the time indicated by directions and transits comes, he must travel over that road and try to make it more passable. If he does the work completely all is well. His good aspects show him the best road to travel to reach his appointed work. They reveal where his tools and supplies are, and how the work can be accomplished. If he does not do the work, he will be in danger of falling into a rut and breaking a leg when the darkness comes, or of succumbing to fever caused by a swamp which he has failed to drain. He is not fated to break his leg or to die of fever. He is not the victim of his own negligence, or insufficiency, or lack of knowledge. Until that road is finished, he will have to watch every step and slowly build until a safe, smooth highway has ultimately been constructed over which he and others can pass. The roads already built must not be neglected or abused, but must be kept in repair, lest accidents befall the unwary traveler. Where there are no aspects at all, the astrologer sees indications of trackless forests or dark swamps, where a road has yet to be made. The engineer can make a beginning on the construction of new roads, even though he must leave their completion to a later incarnation. Directions and transits show the time best suited to each phase of the work to be done, show when supplies will be scarce and need to be conserved. They point out times when the work

will be slow and hard and must be pursued with patience and faith, and other times when part of the road may be washed out and require rebuilding. They reveal times when active work should be abandoned while new information is being gained or a new phase of the work planned and begun. But ever the Engineering Firm remains in touch and ever the plan proceeds.

Such, to my mind, is the most justifiable use of Astrology by the enlightened student. The one who studies it from this point of view draws increasingly from the higher aspect of the planetary forces, develops his intuition, and finds himself more and more able to interpret these forces correctly in terms of life and energy. An endeavor should be made to meet the planetary forces on their own plane, so that there may be less and less of their unpleasant left-overs manifesting on this plane.

It is advisable that the student familiarize himself with these forces on the spiritual and impersonal side first, rather than approach it from the material and technical side. He should endeavor to visualize and appeal to his own imaginative and creative faculties, rather than learn lists of signs, etc., by rote. He should study astrological symbolism, and learn to blend these symbols for himself and obtain new meaning. It is most difficult to form judgment with the aid of the intellect alone; no two horoscopes are alike, and interpretations based upon intellectual balancing of calculations are precarious. If the student will learn to blend symbols, he can create composite symbols which will convey much to his intuition. Furthermore, a great law underlies this manner of interpretation: The Soul thinks and speaks in symbols; the signs of the zodiac and of the planets are symbols of great forces. With these signs at hand in the birth horoscope, the student who attempts to read symbolically and with his intuition free, contacts his own soul on its own plane, and reads thereby the symbol of the soul whose horoscope is under consideration, receiving an impression of his intrinsic worth and karmic necessity.

I might add that such study trains the mind in the power of perceiving realities behind forms; and the interpretation of symbols is a necessary faculty for the occult student to develop. On planes unknown as yet to most of us, everything must be read and

perceived through symbols, for language is only of the material plane. Once you transcend the first Earth plane, you must read by inner perception and understanding. The study of psychological astrology prepares the mind for higher, abstract regions of greater glory and power.

[Note: The above material is reprinted, by permission, from Part I of Psychological Astrology. This work has *seven* Parts, and is being donated by its author to the Parastudy Library, one Part at a time. Part I also includes many pages of astrological chart drawings which the student can study and fill in for himself as he goes along. The work is presented simply and clearly. This material would also make an excellent project study with interested friends. Since we have but one copy, we cannot permit it to be borrowed from the Library, but it may be examined or studied at the Center. If you are interested in purchasing this work, address Muriel Sanatsan c/o Mrs. Doris E. Gebhard, Box 33, New Ipswich, New Hampshire. The prices are as follows:

Parts I and II—\$3.50 each (or \$6.00 for both).

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(Part II describes each Sign and Part IV each Planet).

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Parastudy is indeed grateful to Muriel Sanatsan, its long-time friend, for donating a copy of this work for our Library and Class Studies.]

No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge.

—Kahlil Gibran

Ye shall seek me, and find me, when ye shall search for me with all your heart.

—Jer. 29:13

## IMMORTALITY IS REALITY

(By Dr. Paul M. Brunet, Minister-Director, 2nd Church of Religious Science,  
33 West 42nd St., N.Y.C. 36)

Every religion and science teaches immortality in some form or another. The basic trouble with this reality is the superstition and ignorance and fear that goes with the teaching. These traditions come from ancient times when man knew no better. Many talk about the "ethereal body" the "physical body" and the "mental body." We are thinking in terms of the Christ Body, the Temple of the Living God! The Ever Living never-dying God-substance of our real Being. This is healing, holiness, immortality, faith and courage.

People have been taught for centuries to believe in death, to accept death, and that death is a fine thing in some cases — that it is an important thing; and that we must prepare for it, like getting married or the birth of a child. It is amazing how deep this superstition has been ingrained in mass consciousness. This superstition — that death is God-ordained — which it is not! — has been taught since early childhood. Many think of it as the "GRAND ESCAPE" from their troubles, aches and pains, difficulties and problems.

Overcoming the "last enemy" is something "promised" one day, and why not now? If we don't work at it, we will keep putting it off! We must tackle it sometime and not wait for some miracle when all the time the miracle awaits our prayerful attention. Let us strip this question of everyone's hearsay, theology and superstition, and find the various contributing factors and examine the why, what, and how. Let it be repeated, the basic factor is wrong teaching, ignorance and superstition, based on the delusion of what "God wants!" The whole thing is a mass of confusion in the public mind and in religious theory. On one hand the preachment is immortal life, — and on the other hand we have to prepare for death to reach immortal life! Yet, the Divine Teaching of Truth is, — **THAT WHICH LIVES NEVER DIES!** That is why in our pamphlet, slightly toned down, we wrote to the heading: **STOP DYING — START LIVING!**

As spiritual beings, we have not set our

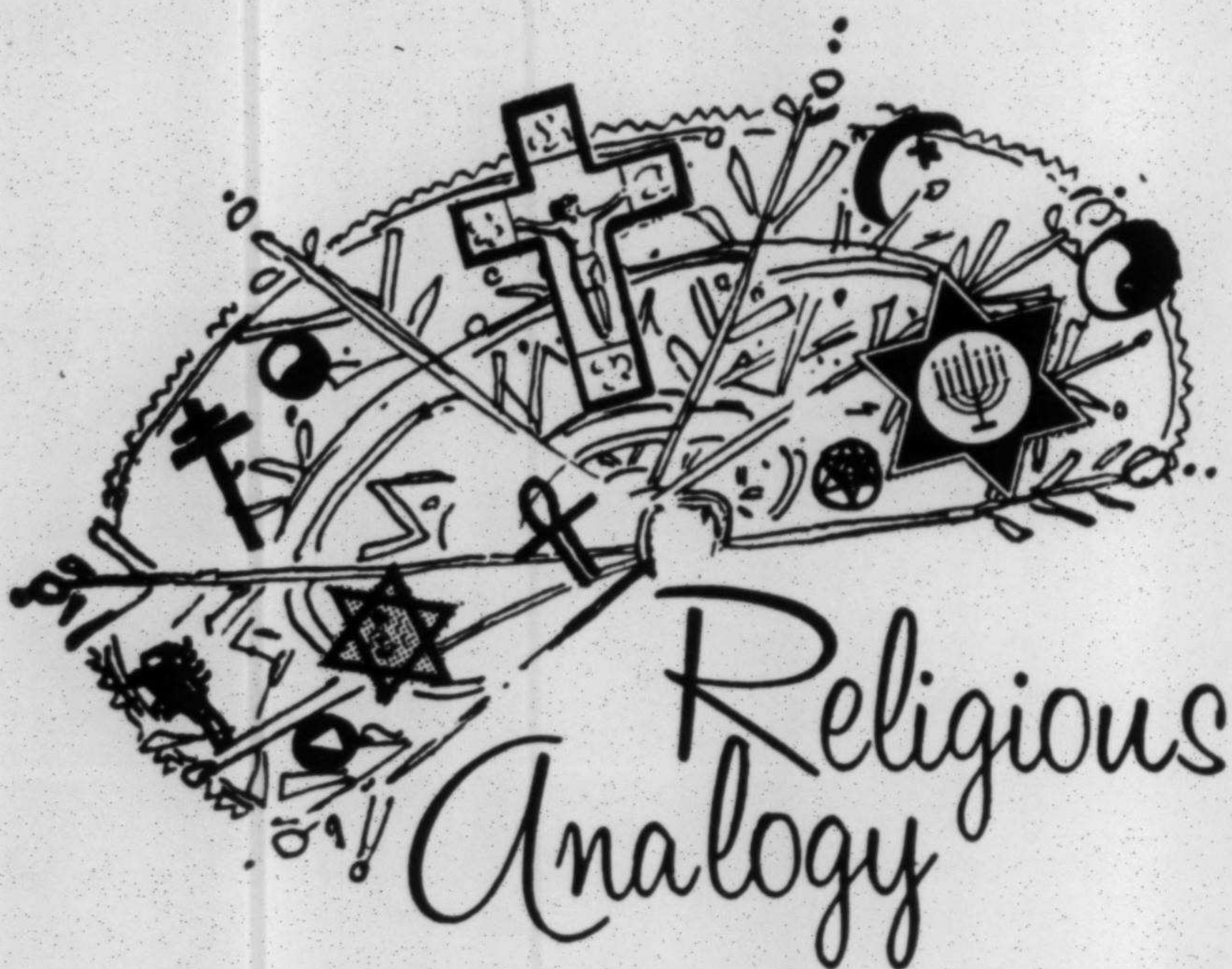
sights high enough. Perhaps we need more teachers to teach the reality of immortality. Suppose we set our sights toward living 2000 years or more . . . and **MOSTLY MORE!** The first thing that would confront us would be: **WHAT WOULD HOLD OUR INTEREST!** Why would we want to live so long? How about security, support, maintenance? Would we outlive our friends, relatives, loved ones, other contacts? How would we keep actively busy? What would be our incentive? This is where true spiritual understanding comes in the dynamics of religion as **VERY TRUTH!** Not as theology or half-truths. These are great things, great ideas, and Greater Power for Healing and Understanding the Cosmic Plan of Immortality that would awaken us to our Divinity.

Man uses the phrase "the world today" as though it were going to pieces when all the time the World of Reality, Immortality, is trying its best to teach us Resurrection and Ascension beyond the realm of Evolution! **IT IS THE LESSON OF EASTER AND SPRING! THE LESSON THE MASTER TAUGHT AND DEMONSTRATED!**

Insurance companies preach that longevity is increasing. Bodily aches and pains are being met by advanced medical science. Why? How? Better thinking means better living. Better education is dissolving the ignorance and superstition of the past. Yet, old theological beliefs contrary to the Bible, still want to hold onto man and promote fear instead of faith. Orthodox beliefs stultify thinking and map out the *via dolorosa* of life, meaning misery, problems, burdens, crosses and death.

Yet, **GOD IS LIFE!** Life ever-glorious, alive, vital and Infinite. The true teaching of **GOD IN MAN AS MAN . . .** is always radiant, marvelous, wonderful, the grandeur and beauty of Life, joy, freedom, abundance . . . the liberation and expression of Omnipotent Immortality. This is the meaning of Easter!

(Continued on Page 34)



### THE INDWELLING PRESENCE

by Veronica Dovak

(Excerpted from a collection by Dr. Raymond F. Piper, Syracuse University with permission.)

*Primitivism.* At first, forever, lost in space, everywhere, the great Manito (Supernatural Spirit) was.

*Hinduism.* (a) This whole universe is filled with this Person. He possesses that purest power of reaching everything. (b) He is the one God hidden in all beings, all-pervading — the self within all beings.

*Judaism.* God is closer to all than the body is to the soul.

*Zoroastrianism.* The Eternal Lord of Wisdom (Ahura Mazda) is the most prior Thinker, whose sparks are all-pervading in the limitless light . . .

*Taoism.* What you call the Supreme Being (Tao) — where is it? There is nowhere where it is not.

*Christianity.* In him we live, and move, and have our being.

*Islam.* (Saith the Lord:) We created man, and we know what his soul whispers, for we are nigher to him than his jugular vein.

*Sikhism.* Many millions search for God and find him in their hearts.

*Baha'i Faith.* (a) The divine breath animates and pervades all things. (b) God is closer to man than his own self.

### Immortality is Reality (Continued)

When we lift our sights to Higher Understanding and Divine Thinking . . . with 2000 year cycles of growth and expansion, we find that fear, worry, and anxiety drop away. We no longer live in time continuum, heaviness, or problems, but in THE PRESENCE! The New Age idea will propound and advance this teaching and we will accept the reality of living our immortality now. Training in ELIMINATION of false beliefs and ASSIMILATION OF DIVINE IDEAS will be, and are, the natural study of man. We will lay down false prejudices, antagonisms, for we know they only destroy the body. Any man that carries a grudge or racial prejudices carries on against himself. Immortality is of too Pure in Being to carry trash.

ELIMINATION of fear, hatred, and yesterdays's problems, sorrows, and griefs, including disappointments, is the sacred secret of long life and immortality now. ASSIMILATION of all that God is, the qualities, attributes, and realities, Laws and Love. Make lists of them, study them each day. Never let the sun go down on any anger, revenge, or hurt feelings. They form acid in the blood. The blood must express clean, pure, sparkling Life IMMORTAL.

Yes, when all the studies and books are totaled up, the simple fact remains . . . IMMORTALITY IS REALITY FOR REALITY IS INFINITE! IMMORTALITY AND INFINTUDE ARE GOD! And God as Man never dies!

The parish priest  
of Austerity  
Climbed up in a high church steeple  
To be nearer God,  
So that he might hand  
His word down to His people.

In his age God said,  
"Come down and die!"  
And he cried out from the steeple,  
"Where art Thou, Lord?"  
And the Lord replied,  
"Down here among my people."

—Brewer Mattocks



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## PARASTUDY BOOK SHELF

by Adelaide Evans

### THE WAY OF ZEN, by Alan W. Watts

One of the most remarkable tendencies of our time is the growing fascination exerted by Zen Buddhism. Artists, psychologists, and philosophers throughout the Western world have become increasingly intrigued by this unique form of Asian philosophy, which, for more than a thousand years, has been a dominant influence in the life, art, and thought of China and Japan.

The special interest of Zen is that it is one of the very few forms of philosophy which, as a way of experiencing rather than thinking, offers the world something more than a set of theories and ideals. The genius of Zen is in its way of showing that many of our most tormenting problems are abstract creations of thought, which simply vanish in the instant that we "wake up" and see our everyday world just as it is. Zen proceeds to this awakening with a directness, humor, and verve which makes it a refreshing change from the inconclusive verbosity of conventional philosophy.

This book is the first comprehensive account of Zen in its historical and cultural setting. It traces its origin in Indian and Chinese thought as background for a clear and vivid description of its way of living and feeling, and its techniques for overcoming the mind's frustrating confusion of symbolic thought with actual ex-

perience. The author has combined a scholarly treatment of the original sources with a clarity of expression which will commend this work to the serious student and the layman alike.

\* \* \* \*

### THE HIDDEN TEACHING BEYOND YOGA

by Paul Brunton

At this time, when all that we have relied on seems to be crumbling, most of us realize that truth must be sought in a new direction. Now, if ever, has come the time to formulate the results of Eastern thought and philosophy in terms of Western science and humanitarianism. Every man can find for himself, if he really sets himself to it, that which will enable him to surmount the difficulties confronting him in these days of profound changes. As an antidote for today's confusion, this book will give you intelligent and practical help in your individual search.

In this book, the world's leading research student of oriental Mysticism seeks to throw a bridge across the chasm which separates yoga and pure ancient philosophy for his Western audience. Mr. Brunton predicates that there are three great steps to truth: religion, yoga, philosophy. He writes sympathetically of religion, mysticism and yoga — shows their origin and place — points out where they are insufficient and defective. But his real purpose here is to approach the final goal — to

lay hold on the philosophy which has been kept hidden and secret for over five thousand years by a succession of Indian sages — a higher philosophy as far beyond mysticism as mysticism is beyond religion.

Always a challenging thinker Paul Brunton has a vital message in this book for the harassed men and women of these days. Himself a compound of practicing mystic, student of science, lover of philosophy and man of action, he understands the conflicts in modern minds and hearts. His book is a passionately sincere attempt to solve some of the intellectual and spiritual riddles of our times.

"The holiest things in life are not bruited abroad in public. The sure instinct of the human soul is to keep them withdrawn in the inmost recesses accessible to few — perhaps to none, certainly only to those who care for spiritual things. Now secret things require much searching for; but those who seek will find. Those who seek with their whole heart and with the real determination to find will at last discover the secret. Paul Brunton had that determination, and he did in the end find . . ." A word from Sir Francis Young-husband.

**WHAT TO EAT — AND WHEN**  
by Stanley K. Clark, M.D., C.M., F.R.C.

"Mind over matter" is not a trite phrase. Your moods, your temperment, your very *thoughts* can and *do* affect digestion. Are you overweight? Appearances, even the scales, are not always reliable. Your age, your sex, the kind of work you do — all these factors determine whether your weight is correct or wrong for you. Do you know that some people suffer from food allergy? Learn these interesting facts, and how your digestion may be affected even hours after you have eaten.

The author of this book, Dr. Stanley K. Clark, was for several years staff physician at the Henry Ford Hospital in Detroit. He is a noted gastroenterologist (specialist in stomach and intestinal disorders). He brings you his wealth of knowledge in this field, plus his additional findings from his study of the effects of the mind upon digestion.

**WHAT TO EAT — AND WHEN** is compact, free from unnecessary technical terminology, and includes a food chart showing vitamin and mineral content, and sample menus. It is not a one-time-reading book. You will refer to it often throughout the years.

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## UCEMIO AND I

*All that I am, all that I have—is for my friend and brother. If I do not offer, then my brother must ask—for if my brother knows me and calls me friend, he will ask. For my brother will know there is nought he could ask that I would not give if it rested within my soul, or within the reach of my hands.*

*My brother must bridge the gap when he feels distance if I am not swift to lower the bridge across the moat.*

*My brother must see me as frail as my brother is—and understand that by enjoining our frailities shall we discover our strengths.*

*My brother must not weep—nay, rather contemplate.*

*My brother must not indulge in self; nay, rather in spirit.*

*My brother shall see the light when it shall not blind him.*

*My brother knows that love and truth are synonymous.*