

ROSE CROSS

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Celestial Virgin with Sun God in Her Arm by J. Augustus Knapp ca. 1928

*An illustration of the Celestial Virgin, shown as the figure of Virgo, from *The Secret Teachings of All Ages: An Encyclopedic Outline of Masonic, Hermetic, Qabballistic and Rosicrucian Symbolical Philosophy* by Manly P. Hall.*

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~Manly P. Hall

FREEDOM

*When we are in the heaven worlds
with all the powers on high,
We don't know how to use them
because there we don't say "I."
And thus we get blown to and from
with the forces elsewhere set in
motion,
And we have no initiative, and we
make no commotion.*

*When we come down to earth we find
ourselves tied firmly to
A body with no self-made power, a
body slow to do
The bidding of the Spirit, which
it sees itself through.*

*And God gives to us the forces
which He deems that we can use,
And He keeps from us the forces He
knows we would abuse.
He confronts us with the problems
that He thinks we might solve,
And thus He gives all we need to
help us to evolve.*

*He then gives to us the leeway to
act creatively
Within the bounds He sets for us,
He allows us to be free.
What forces we use
(of those available),
Is ours to choose, our
responsibility to see.*

*If we cause war and conflict
God will give to us due pain.
If we get things out of balance
He'll set them straight again.*

*But God wants us to choose
And to learn and to grow,
So we will learn to choose well
As the future will show.*

Elsa M. Glover

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Freedom

ELSA M. GLOVER

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We may think of the laws and customs of society, the laws of the state, and the laws of Nature as forming a type of wall around the actions of an individual. The individual may freely perform any actions which lie within the space inclosed by the wall, but if he chooses to try to go beyond the wall he finds his actions restricted and his powers to act diminished. Society may ostracize him, the state may fine him or otherwise curtail his material power or may put him in jail, and breaking the laws of Nature may result in sickness or finding himself in an environment lacking resources or opportunities.

However, even one who stays within this wall of law may find that his Ego is not the sole ruler of his actions, his desires, and his thoughts. The physical, desire, and mental bodies frequently tend to respond to external stimuli rather than to the commands of the Ego. The mind tends to wander in the direction in which the mental currents flow over it. The feelings tend to take on the shade of the environment. Unless the Ego can muster enough strength to counterbalance these trends, one floats along in the stream of life, and is carried wherever the current flows.

Can the Ego assert itself, gain control of the bodies, and make the bodies act according to its commands? Yes, but it requires a conscious effort and constant vigilance. What should one do to help the Ego gain fuller control? First of all, one should recognize the causes of one's actions. He must distinguish between those acts which are responses to the environment and those which are directed by the Ego. Some acts, of course, will fall under both categories, but acts which are only responses to the environment and which are against the direction of the Ego should be particularly recognized.

Secondly, at least once a day, one should take time to shut out from his mind the clamoring and noise of the external world, and become inwardly quiet. The Ego at these times will be able to get its commands through to the bodies. One should also aim to carry this feeling of inner peace into everyday life so that eventually the Ego will be able to communicate constantly with its vehicles.

Thirdly, when a resolution is made it should be kept, unless found to be an error. If the resolution was to attain some goal, slowness or delays or repeated failures should not be allowed to weaken one's determination. If the resolution was to perform some tasks for the benefit of a person or of society, the gratitude or ingratitude that one receives should not influence one's actions.

The Ego cannot be expected to gain complete control in a short time, regardless of how much effort is put into this task, because the physical, desire, and mental bodies do not have all the necessary

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structure to make them completely responsive instruments of the Ego. However, repeated efforts of the Ego to maintain control will act as a driving force in producing the needed structure. For example, in the physical body the heart is being developed into a voluntary muscle. Eventually conscious control of the heart action will be possible, and it will be possible to control the portions of the brain to which the blood flows and thence completely to control the type of thoughts " engaged in.

Goethe wrote:

"Of all the bonds that hold the le world in chains,

Man frees himself when self-control he gains."

When the Ego can completely control the bodies, it will also be free from the illusion of separateness that the bodies have given it. Thence the Ego will feel a kinship with all mankind and, in fact, with all life, so that the Ego would not think of hanning another or doing anything detrimental to society as a whole. At this point the laws of society, of the state, and of Nature no longer act as restraints on the individual because the laws only tell him he may not do what he has no desire to do.

Attaining complete control over the bodies so that one is able to respond to hate with love, and to replace dishannony with hannony, also makes one capable of paying off debts of destiny so that eventually one becomes free of the necessity for rebirth.

The road to freedom appears paradoxical because one is told that to be free he must regulate himself many times more strictly than the law of the land or the laws of Nature do. But the resolution of the paradox is brought about if we keep in mind the nature of our true self. Too often we think of self in terms of the physical, desire, and mental bodies. But these are only temporary instruments of the Ego, which is the true self. It is the Ego, not its instruments, which is in search of freedom.

From **RAYS FROM THE ROSE CROSS** - January, 1971

The Eternal

*If something last but little time,
why worry 'bout it more?
The waves go up, the waves go
down, but don't concern the
shore.*

*Some things come and some things
go. There're ups and downs in
life.
But if you focus on what's eternal
you 'll be stable 'midst the
strife.*

Elsa Margaret Glover

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MAX HEINDEL'S MESSAGE



Max Heindel (1865-1919)

The Mystical Interpretation of Christmas

SIX DISSERTATIONS UPON THE SUBJECT OF CHRISTMAS
SHOWING THE OCCULT SIGNIFICANCE OF
THE GREAT EVENT

by

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PREFACE

The contents of this book were sent in lesson form to students from time to time by the author. They comprise six of his ninety- nine epistles. The principal feature of these lessons is the mystic birth and death of the great Christ Spirit, given from the viewpoint of a seer. The author received these rare gems of truth through divine illumination. The most pronounced materialist must become convinced of the divinity of man after reading this writer's revelations on the inner significance of the Christ and the principles which He proclaimed.

Seventeen of the ninety-nine lessons have been printed in book form under the title, THE WEB OF DESTINY; nine have been published under the heading of FREEMASONRY AND CATHOLICISM; nineteen on THE MYSTERIES OF THE GREAT OPERAS; and twenty-four under the title GLEANINGS OF A MYSTIC. The remainder will appear later in a second volume of GLEANINGS.

We hope that the perusal of this volume on the holy life of Christ will stimulate a greater veneration for the Christian religion, now made acceptable to the reason through the inspired work of this author, whose greatest aim while he lived was to bring the Christ ideal and the simple life of service closer to the hearts of the people.

Mrs. Max Heindel
October 28, 1920.

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CHAPTER I

THE COSMIC SIGNIFICANCE OF CHRISTMAS

Once more in the course of a year we are upon the eve of Christmas. The view which each of us takes of this festival is dissimilar to that of every one else. To the devout religionist it is a season hallowed, sacred, and fraught with mystery, none the less sublime because uncomprehended. To the atheist it is a silly superstition. To the purely intellectual it is a puzzle, for it is beyond reason.

In the churches the story is recited of how upon this, the holiest night of the year, our Lord and Savior, immaculately conceived, was born of a virgin. No further explanation is made; the matter is left to acceptance or rejection by the hearer according to his temperament. If mind and reason dominate him to the exclusion of faith, if he can believe nothing which cannot be demonstrated to the senses at any moment, he is forced to reject the tale as absurd and out of consonance with various immutable laws of nature.

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Various interpretations have been given to satisfy the mind, these principally of an astronomical nature. They have set forth how, on the night between the 24th and the 25th of December, the sun commences its journey from the south to the north. He is the "Light of the World." Cold and famine would inevitably exterminate the human race if the sun remained always in the south. Therefore it is a cause for great rejoicing when he commences his northward journey. He is then hailed as "savior," for he comes "to save the world," to give it "the bread of life," as he ripens grain and grape. Thus "he gives his life" upon the cross(ing) of the equator (at the spring equinox), and then commences his ascent into the (northern) heaven. On the night when he commences his northward journey the zodiacal sign Virgo, the celestial virgin, the "Queen of Heaven," stands upon the eastern horizon at midnight, and is therefore, astrologically speaking, his "rising sign." Thus he is "born of a virgin" without other intermediary, hence, "immaculately conceived."

This explanation may satisfy the mind regarding the ORIGIN of the supposed superstition, but the aching void which is in the heart of every skeptic, whether he is aware of the fact or not, must remain until the spiritual illumination is attained which shall furnish an explanation acceptable to both heart and mind. To shed such light upon this sublime mystery shall be our endeavor in the following pages. The immaculate conception will form the topic of a future lesson; just now we will show how the material and spiritual forces alternately ebb and flow in the course of the year, and why Christmas is truly a "holy day."

Let us say that we subscribe to the astronomical interpretation as being as valid from its point of view, as the following is true when viewing the mystery-birth from another angle. The sun is born from year to year in the darkest night. The world-saving Christ are also born when the spiritual darkness of mankind is the greatest. There is a third aspect of supreme importance, namely, that it is no mere idle foolishness when Paul speaks of Christ being "formed in you." It is a sublime fact that we are all Christs-in-the-making, and the sooner we realize that we must cultivate the Christ WITHIN before we can perceive the Christ without, the more we shall hasten the day of our spiritual illumination. In this connection we again quote our favorite aphorism from Angelus Silesius, whose sublime spiritual perception caused him to say:

"Though Christ a thousand times in Bethlehem be born,

And not within thyself, thy soul will be forlorn;

The Cross on Golgotha thou lookest to in vain,

Unless within thyself it be set up again."

At the SUMMER SOLSTICE in June the earth is furthest from the sun, but the solar ray strikes the earth at nearly RIGHT ANGLES to its axis in the Northern Hemisphere, hence the high degree of PHYSICAL ACTIVITY resulting. Then the SPIRITUAL radiations from the sun are OBLIQUE to this part of the earth, and are as weak as the physical rays when they are oblique.

At the WINTER SOLSTICE, on the other hand, the earth is nearest the sun. The spiritual rays then fall at right angles to the earth's surface in the Northern Hemisphere, PROMOTING SPIRITUALITY, while physical activities are held in abeyance on account of the oblique angle at which the solar rays strike the surface of the earth. On this principle, the physical activities are at their lowest ebb and the spiritual forces reach their highest tidal flow on the night between the 24th and 25th of December, which is therefore the most "holy night" of the year. Midsummer, on the other hand, is the sporting time of the earth-goblins and similar entities concerned in

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the material development of our planet, as shown by Shakespeare in his MIDSUMMER NIGHT'S DREAM.

If we swim with the tide at the time when it is strongest, we shall cover a greater distance with less effort than at any other time. It is of great importance to the esoteric student to know and understand the particularly favorable conditions which prevail at Yule-tide. Let us follow Paul's exhortation in the 12th chapter of Hebrews and throw aside every hampering weight as do men who are running a race. Let us strike while the iron is hot; let us specially bend all our energies at this time to spiritual endeavor, and we shall reap a harvest such as we cannot obtain at any other time of the year.

Let us remember also that self-improvement is not our first consideration. We are disciples of Christ. If we aspire to distinction, let us remember that He said: "Let him who would be the greatest among you be THE SERVANT of all." There are much sorrow and suffering around us; there are many lonely and aching hearts in our circle of acquaintances. Let us seek them out in an unobtrusive manner. At no time of the year will they be more amenable to our advances than just now. Let us strive to spread sunshine in their path. Thus we shall earn their blessings and the blessings of our Elder Brothers. The resulting vibrations in turn will cause a spiritual growth not to be attained in any other way.

CHAPTER II

SPIRITUAL LIGHT--THE NEW ELEMENT AND THE NEW SUBSTANCE

Last year our correspondence course in Mystic Christianity was started with a lesson on Christmas from the cosmic point of view. It was explained that the summer and winter solstices together with the vernal and fall equinoxes form turning points in the life of the Great Earth Spirit, as CONCEPTION MARKS the commencement of the human spirit's descent into the earthly body, resulting in BIRTH, which inaugurates the period of growth until MATURITY is reached. At that point an epoch of mellowing and ripening has its inception, together with a decline of the physical energies which terminates in DEATH. That event frees man from the trammels of matter and ushers in the season of spiritual metabolism whereby our harvest of earthly experiences is transmuted to soul powers, talents, and tendencies, to be put to usury in future lives, that we may grow more abundantly rich in such treasures, and be found worthy as "faithful stewards" to fill greater the greater posts among the servants in the Father's House.

This illustration rests upon the secure foundation of the great law of analogy, so tersely expressed in the hermetic axiom, "As above, so below." Upon this, the master-key to all spiritual problems, we shall also depend for an "open sesame" to our lesson on Christmas this year, which we hope may correct, confirm, or complete previous views of the part of our students, as each requires.

The bodies originally crystallized in the terrible temperature of Lemuria were too hot to contain sufficient moisture to allow the spirit free and unrestricted access to all parts of the anatomy, as it has at present by means of circulating blood. Later, in early Atlantic they had, indeed, blood, but it moved only with difficulty and would have dried quickly because of the high internal temperature, save for the fact that an abundance of moisture was supplied by the watery atmosphere which then prevailed. Inhalation of this solvent gradually lessened the heat and softened the body until a sufficient quantity of moisture could be retained within to allow of respiration in the comparatively dry atmosphere which later obtained.

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The earlier Atlantean bodies were of a grained and stringy substance, not unlike our present tendons and also resembling wood, but in time flesh-eating enabled man to assimilate sufficient albumen to build elastic tissue necessary for the formation of lungs and arteries so as to allow unrestricted circulation of the blood, such as now obtains in the human system. By the time these changes within and without had taken place, the grand and glorious seven-colored bow appeared in the rain-laden sky to mark the advent of the KINGDOM OF MEN, where conditions were to be as varied as the hues into which its atmosphere refracted the unicolored light of the sun. Thus the first appearance of the bow in the clouds marked the commencement of the Noachian age with its alternating seasons and periods of which Christmas is one.

The conditions prevailing in this age are not permanent, however, any more than those of previous ages. The process of condensation which transformed the fire fog of Lemuria into the dense moist atmosphere of Atlantis, and later liquefied it into the water which flooded the cavities of the earth and drove mankind into the highlands, is still going on. Both the atmosphere and our own physiological condition are changing, heralding to the seeing eye and the understanding mind the dawn of a new day upon the horizon of time, an age of unification called in the Bible the KINGDOM OF GOD.

The Bible does not leave us in doubt concerning the changes. Christ said that as it was in the days of Noah so should it be in the coming day. Science and invention are both now finding conditions not previously met. It is a scientific fact that oxygen is being consumed at an alarming rate to feed the fires of industry; forest fires are also drawing enormously upon our stock of this important element, besides adding to the drying-up process which the atmosphere is naturally undergoing. Eminent scientists have pointed out that a day must come when the globe cannot sustain life depending upon water and air for existence. Their ideas have not excited much anxiety as the day they have named is so far in the future; but though the day be distant, the doom of Aryana is as inevitable as that of the flooded Atlantis.

Could an Atlantean be transferred to our atmosphere, he would be asphyxiated as are fish taken from their native element. Scenes viewed in the Memory of Nature prove that the pioneer aviators of that time actually did faint when they encountered one of the air streams which gradually descended upon the land that they inhabited, and their experiences caused much comment and speculation. The aviators of today are already encountering the new element and experiencing asphyxia as did our Atlantean forbears, and for analogous reasons--they have encountered A NEW ELEMENT descending from above, which will take the place of oxygen in our atmosphere. There is A NEW SUBSTANCE also entering the human frame which will supersede albumen. Moreover, as the aviators of ancient Atlantis fainted and were prevented by descending air currents from entering Aryana, the promised land, prematurely, so will the new element baffle present-day aviators as well as mankind in general until all have learned to assimilate its material aspects. And as the Atlanteans whose lungs were undeveloped perished in the flood, so will also the new age find some without the "wedding garment" and therefore unfit to enter until they shall have qualified at a later time. It is therefore of the greatest importance to all to know about the new element and the new substance. The Bible and science combined furnish ample information upon the subject.

We have stated before that in ancient Greece, religion and science were taught in the mystery temples, together with the fine arts and crafts, as one united doctrine of life and being, but that this condition is now temporarily abrogated to facilitate certain phases of development. The unity of religious and scientific language in ancient Greece made these matters comparatively easy of comprehension, but today complications have set in owing to the fact that religion has TRANSLATED and science merely TRANSFERRED their terms from the original Greek, which has caused many seeming disagreements and a loss of the link between the discoveries of science and the teachings of religion.

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To arrive at the desired knowledge concerning physiological changes now going on in our system, we may call to mind the teachings of science that the frontal lobes of the brain are among the most recent developments of the human structure, and make that organ in man enormously larger proportionately than in any other creature. Now let us ask ourselves: Is there in the brain any substance peculiar to that organ, and, if so, what may be its significance?

The first part of the question may be answered by reference to any scientific textbook bearing upon the subject, but THE ROSICRUCIAN COSMO-CONCEPTION on page 452 gives more, and we quote from it as follows:

The brain...is build of the same substances as are all other parts of the body, WITH THE ADDITION OF PHOSPHORUS, which is peculiar to the brain alone. The logical conclusion is that phosphorus is the particular element by means of which the Ego is able to express thought....The proportion and variation of this substance are found to correspond to the state and stage of intelligence of the individual. Idiots have very little phosphorus, shrewd thinkers have much....It is therefore of great importance that the aspirant who is to use his body for mental and spiritual work should supply his brain with the substance necessary for that purpose.

The indisputable religiousness of Catholics is partly traceable to their practice of eating fish on Fridays and during Lent, which are rich in phosphorus. Though fish are a low order of life, THE ROSICRUCIAN COSMO-CONCEPTION does not approve of killing them but refers the student to certain vegetables as a means of PHYSICALLY obtaining an abundance of this desirable substance. There are other and better ways not mentioned in the COSMO CONCEPTION, as it would have been a digression there.

It was not by chance that teachers of the Grecian Mystery School thus named that luminous substance which we know as phosphorus. To them it was patent that "God is LIGHT"--the Greek word is PHOS. They therefore most appropriately named the substance in the brain which is the avenue of ingress of the divine impulse, PHOS-PHORUS; literally, "light bearer." In the measure that we are capable of assimilating that substance, we become filled with light and commence to shine from within, a halo surrounding us as a mark of sainthood. The phosphorus, however, is only a physical medium which enables the spiritual light to express through the physical brain, the light itself being the product of soul growth. But soul growth enables the brain to assimilate an increasing amount of phosphorus; hence the method of acquiring this substance in large quantity is not by chemical metabolism, but by an alchemical process of soul growth, thoroughly explained by Christ in His discourse to Nicodemus:

God sent not His Son into the world to condemn the world...He that believeth on Him is not condemned: but he that believeth not is condemned already...And this is the condemnation, that light is come into the world, and men loved darkness rather than light...For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. (John 3:17-21.)

Christmas is the season of greatest spiritual light. During this age of alternating cycles there is an ebb and flow of the spiritual light as well as of the waters in the ocean. The early Christian church marked the conception in the fall of the year, and to this day the event is celebrated in the Catholic church when the great wave of spiritual life and light commences its descent into the earth. The flood tide is reached at Christmas, which is therefore truly the holy season of the year, the time when this spiritual light is most easily contacted and specialized by the aspirant through deeds of mercy, kindness, and love. Nor are opportunities lacking to even the poorest, for, as so often emphasized in the Rosicrucian teachings, service counts more than financial assistance, which may be a detriment to the recipient. From those, however, to whom much is given, much will

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be required, and if any one has been blessed with an abundance of the world's goods, A CAREFUL DISPENSATION OF THE SAME would necessarily accompany whatever physical service he may render. Let us further remember the words of the Christ: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Thus we shall follow Him as burning and shining lights, showing the way to the New Era.

CHAPTER III

THE ANNUAL SACRIFICE OF CHRIST

Have you ever stood by the bedside of a friend or relative who was about to pass out of this world and into the beyond? Most of us have, for where is the house that has not been entered by Father Time? Neither is the following phase of the occurrence, to which we would particularly direct attention, uncommon. The person about to pass out very often falls into a stupor, then awakens and sees not only this world but the world into which he is about to enter; and it is very significant that then he sees people who were his friends or relatives during the earlier part of his life-- sons, daughters, a wife, anyone in fact near and dear to him--standing around the bedside and awaiting his crossing over. The mother will fondly stretch out her arms: "Why, there is John, and how big he has grown! What a splendid big boy he is!" And so she will recognize one after another of her children who have passed into the beyond. They are assembled at her bedside, waiting for her to join them, actuated by the same feeling that possesses people were when a child is about to be born into this world, making them rejoice at the new arrival because they feel instinctively that it is a friend who is coming to them.

So, also, the people who have gone before into the beyond gather when a friend is about to cross the border line and join them on the other side of the veil. Thus we see that the birth into one world is death from the viewpoint of another--the child that comes to us has died to the spiritual world, and the person who passes out of our ken into the beyond and dies here is born into a new world and joins his friends there.

As above, so below; the law of analogy, which is the same for microcosm and macrocosm, tells us that what befalls human beings under given conditions must also apply to the superhuman under analogous circumstances. We are now approaching the winter solstice, the darkest days of the year, the time when the light of the sun has almost faded, when our Northern Hemisphere is cold and drear. But on the longest and darkest night the sun turns on its upward path, the Christ light is born on the earth again, and all the world rejoices. By the terms of our analogy, however, when the Christ is born on earth He dies to heaven. As the free spirit is at the time of birth finally and firmly encased in the veil of flesh which fetters it all through life, so also the Christ Spirit is fettered and hampered each time He is born into the earth. This great Annual Sacrifice begins when our Christmas bells are ringing, when our joyful sounds of praise and thanksgiving are ascending to heaven. Christ is imprisoned in the most literal sense of the word from Christmas to Easter.

Men may scorn the idea that there is an influx of spiritual life and light at this time of the year, nevertheless the fact remains whether we believe it or not. Every one in the whole world at this time feels lighter, feels different, feels as if a load were lifted off his shoulders. The spirit of peace on earth and good will towards man prevails; the spirit that WE ALSO WOULD GIVE something expresses itself in Christmas gifts. This spirit is not to be denied, as is patent to anyone who is at all observant; and this is a reflex of the great divine wave of giving. God so loved the world that He gave His only or alone begotten Son. Christmas is the time of the giving, though it is not consummated until Easter; this is the crux, the turning point, the place where we feel that something has happened which ensures the prosperity and continuance of the world.

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How different is the feeling at Christmas from the one that is manifest at Easter! At the latter there is an outgoing desire, an energy which expresses itself in sex love with desire for perpetuation of self as the keynote; how different this is from the love which expresses itself in the spirit of giving that we find at Christmas time rather than that of receiving.

And look now at the churches; never does the candle burn so brightly as upon this, the shortest and the darkest day of the year. Never do the bells sound so festive as when they ring out their message to the waiting world, "The Christ is born."

"God is Light," says the inspired apostle, and no other description is capable of conveying so much of the nature of God as those three little words. The invisible light that is clothed in the flame upon the altar is an apt representation of God, the Father. In the bells we have an apt symbol of Christ, the Word, for their metal tongues proclaim the gospel message of peace and good will, while the incense brings an added spiritual fervor, representing the power of the Holy Spirit. The Trinity is thus symbolically part of the celebration which makes Christmas the most spiritually joyful time of the year from the standpoint of the human race which is now embodied and working in the physical world.

But it must not be forgotten, as was said in an opening paragraph of this lesson, that the birth of Christ upon earth is the death of Christ to the glory of heaven; that at the time when we rejoice at His annual coming, He is invested again with the heavy physical load which we have crystallized about ourselves and which is now our dwelling place--the earth. In this heavy body He is then encrusted, and anxiously He waits for the day of final liberation. You understand, of course, there are days and nights for the greater spirits as for the human beings; that as we live in our body during the daytime, work out the destiny which we have created for ourselves in the physical world, and are then liberated at night into the higher world to recuperate, so also there is this ebb and flow of the Christ Spirit. It dwells within our earth a part of the year and then withdraws into the higher worlds. Thus Christmas is for Christ the commencement of a day of physical life, the beginning of a period of restriction.

What then should be the aspiration of the devout and enlightened mystic who realizes the greatness of His sacrifice, the greatness of this gift which is being bestowed upon mankind by God at this time of the year; who realizes this sacrifice of the Christ for our sake, this giving Himself, subjecting Himself to a virtual death that we may live, this wonderful love that is being poured out upon the earth at this time--what should be his aspiration? What but to imitate in however small a measure the wonderful works of God! He should aspire to make himself more the servant of the Cross than ever before, more closely to follow the Christ in every thing by sacrificing himself for his brothers and sisters, by uplifting humanity within his immediate sphere of work so as to hasten the day of liberation for which the Christ Spirit is waiting, groaning and travailing. We mean the PERMANENT liberation, the day and the coming of Christ.

To realize this aspiration in the fullest measure, let us go forth during the coming year with full self-reliance and faith. If we have heretofore despaired of our ability to work for Christ, then let this despair pass, for has He not said: "Greater works than these shall ye do"? Would He who was the Word of truth have said such things if it were not possible to realize them? All things are possible to them that love God. If we will really work in our own little sphere, not looking for the greater things until we have done the work close at hand, then we shall find that a wonderful soul growth may be attained, so that the people who are round about us shall see in us something which they may not be able to define but which will nevertheless be patent to them--they shall see that Christmas light, the light of the new-born Christ, shining within our sphere of action. It can be done; it only depends upon ourselves whether we will take Him at His word so as to realize this command: "Be ye therefore perfect as your Father in heaven is perfect." Perfection may seem a very long way off; we may realize more

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acutely as we look upon Him how far we are from living up to our ideals. Nevertheless, it is by striving daily, hourly, that we finally attain, and every day some little progress can be made, something can be done, in some way we can let our light shine so that men shall see it as a beacon light in the darkness of the world. May God help us during the coming year to attain a greater measure of Christ-likeness than we have ever before attained. May we live such lives that when another year has rolled around and we again see the candle lights of Christmas and hear the bells that call us to the Holy Night service, we shall then feel that we have not lived in vain.

EACH TIME WE GIVE OURSELVES in service to others we add to the luster of our soul bodies, which are built of ether. It is the Christ ether that now floats this sphere of ours, and let us remember that if we ever want to work for His liberation, we must in sufficient numbers evolve our own soul bodies to the point where they may float the earth. Thus we may take up His burden and save Him the pain of physical existence.

CHAPTER IV

THE MYSTIC MIDNIGHT SUN

Exoterically the sun has been worshiped as the giver of life from time immemorial, because the multitude was incapable of looking beyond the material symbol of a great spiritual truth. But besides those who adored the heavenly orb which is seen with the physical eye, there has always been and there is today a small but increasing minority, a priesthood consecrated by righteousness rather than by rites, who saw and see the eternal spiritual verities behind the temporal and evanescent forms which clothe these verities in changing raiment of ceremonial, according to the times and the people to whom they were originally given. For them the legendary Star of Bethlehem shines each year as a Mystic Midnight Sun, which enters our planet at the winter solstice and then commences to radiate from the center of our globe, Life, Light, and Love, the three divine attributes. These rays of spiritual splendor and power fill our globe with a supernal light that envelops every one upon earth from the least to the greatest without respect of persons. But all cannot partake of this wonderful gift in the same measure; some get more, some less, and some, alas! seem to have no share in the great love offering which the Father has prepared for us in His only begotten Son, because they have not yet developed the spiritual magnet, the CHRIST CHILD within, which alone can guide us unto the Way, the Truth, and the Life.

What profits it the Sun doth shine,

Had I not eyes to see?

How shall I know the Christ is mine

Save through the Christ in me?

That soundless voice within my heart

Is earnest of the pact

"Twixt Christ and me--it does impart

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To faith the force of FACT.

This is a mystic experience which will not doubt ring true to many among our students, for it is as literally true as that night follows day and winter follows summer. Unless we have the Christ within ourselves, unless that wonderful pact of blood brotherhood has been consummated, we can have no part in the Savior, and so far as we are concerned it would not matter though the Christmas bells never ring. But when the Christ has been formed in ourselves, when the immaculate conception has become a reality in our own hearts, when we have stood there at the birth of the Christ child and offered our gifts, dedicating the lower nature to the service of the Higher Self, then and then only the Christmas feast is spread for us from year to year. And the harder we have toiled in the Master's vineyard the more clearly and distinctly shall we hear that soundless voice within our hearts issue the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you...for my yoke is easy and my burden is light." Then we shall hear a new note in the Christmas bells such as we have never heard before, for in all the years there is no day so glad as the day when the Christ is born anew into the earth, bringing with Him gifts to the children of men--gifts that mean the continuance of physical life; for without that vitalizing, energizing influence of the Christ Spirit the earth would remain cold and drear, there would be no new song of spring, no little woodland choristers to gladden our hearts at the approach of summer; the icy grip of Boreas would hold the earth fettered and mute forever, making it impossible for us to continue our material evolution which is so necessary to teach us to use the power of thought in the proper creative channels.

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The Christmas spirit is thus a living reality to all who have evolved the Christ WITHIN. The average man or woman feels it only around the holidays, but the illumined mystic sees and feels it months before and months after the culminating point on Holy Night. In September there is a change in the earth's atmosphere; a light begins to glow in the heavens; it seems to pervade the whole solar universe; gradually it grows more intense and seems to envelop our globe; then it penetrates the surface of the planet and gradually concentrates itself in the center of the earth where the group spirits of the plants make their homes. On Holy Night it attains its minimum size and maximum brilliancy. Then it begins to radiate the light concentrated, and gives new life to the earth wherewith to carry on the activities of nature during the coming year.

This is the beginning of the great cosmic drama "FROM THE CRADLE TO THE CROSS," which is enacted annually during the winter months.

Cosmically the sun is born on the longest and darkest night of the year when Virgo, the Celestial Virgin, stands upon the eastern horizon at midnight to bring forth the immaculate child. During the months next following, the sun passes through the violent sign of Capricorn where, mythically, all the powers of darkness are concentrated in a frantic endeavor to kill the Light-bearer, a phase of the solar drama which is mystically presented in the story of King Herod and the flight into Egypt to escape death.

When the sun enters the sign Aquarius, the water-man, in February, we have the time of rain and storms; and as the baptism mystically consecrates the Savior to his work of service, so also the floods of moisture that descend upon the earth soften and mellow it so that it may yield the fruits whereby the lives of those who dwell here are preserved.

Then comes the sun's passage through the sign Pisces, the fishes. At this time the stores of the preceding year have been almost consumed and man's food is scarce. Therefore we have the long fast of Lent which mystically represents for the aspirant the same ideal as that cosmically shown by the sun. There is at this time the CARNE-

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VALE, the farewell to the flesh, for everyone who aspires to the higher life must at some time bid farewell to the lower nature with all its desires and prepare himself for the passover which is then near.

In April, when the sun **CROSSES** the celestial equator and enters the sign Aries, the Lamb, the cross stands as a mystic symbol of the fact that the candidate to the higher life must learn to lay down the mortal coil and begin the ascent of Golgotha, **THE PLACE IN THE SKULL**; thence to cross the threshold into the invisible world. Finally, in imitation of the sun's ascent into the northern heavens, he must learn that his place is with the Father and that ultimately he is to ascend to that exalted place. Furthermore, as the sun does not stay in that high degree of declination but cyclically descends again toward the autumn equinox and winter solstice to complete the circle again and again for the benefit of humanity, so also everyone who aspires to become a Cosmic Character, a savior of mankind, must be prepared to offer himself as a sacrifice again and again for his fellow men.

This is the great destiny that is before every one of us; each one is a Christ-in-the-making, if he will be, for as Christ said to His disciples: "He that believeth on me, the works that I do shall he do also; and greater." Moreover, according to the maxim, "Man's necessity is God's opportunity," there never was so great an opportunity to imitate the Christ, to do the work that He did, as there is today when the whole continent of Europe is in the throes of a world-war and the grandest of all Christmas carols, "On earth peace, good will toward men," seems to be further than ever from its realization. We have the power within ourselves to hasten the day of peace, by talking, thinking, and living **PEACE**, for the concerted action of thousands of people does carry an impression to the Race Spirit when it is there directed, especially when the moon is in Cancer, Scorpio, or Pisces, which are the three great psychic signs best suited to occult work of this nature. Let us use the two and one-half days during which the moon is in each of these signs for the purpose of meditation upon peace--peace on earth and among men good will. But in so doing let us be sure that we **DO NOT TAKE SIDES** for or against any of the battling nations; let us remember at all times that everyone of their members is our brother. One is entitled to our love as much as another. Let us hold the thought that what we want is to see **UNIVERSAL BROTHERHOOD** lived upon earth, namely, peace on earth and among men good will regardless of whether the combatants were born on one side or the other of an imaginary line drawn upon the map, regardless of whether they express themselves in this, that, or the other tongue. Let us pray that peace may come upon earth; everlasting peace, and good will among all men, irrespective of all differences of race, creed, color, or religion. In the measure that we succeed in voicing **WITH OUR HEARTS**, not with our lips only, this impersonal prayer for peace, shall we further the Kingdom of Christ, for remember that eventually that is where we are all bound for,--**THE KINGDOM OF THE HEAVENS** where the Christ is "King of kings and Lord of lords."

CHAPTER V

THE MISSION OF CHRIST AND THE FESTIVAL OF THE FAIRIES

Whenever we are confronted by one of nature's mysteries which we are at a loss to explain, we simply add a new name to our vocabulary which we then use in learned juggling to hide our ignorance of the subject. Such are the ampere which we use to measure the volume of the electric current, the volt which we say indicates the strength of the current, and the ohm which we use to show what resistance a given conductor offers to the passage of the current. Thus by much study of words and figures, the master minds of the electrical science attempt to persuade themselves and others that they have fathomed the mysteries of the elusive force which

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plays such an important part in the world's work; but when all is said and they are in a confidential mood, they admit that the brightest lights of electrical science know but very little more than the schoolboy who is just beginning to experiment with his cells and batteries.

Similarly in the other sciences, anatomists cannot distinguish the canine from the human embryo for a long time, and while the physiologist talks learnedly about metabolism, he cannot escape the admission that the laboratory tests whereby he endeavors to imitate our digestive processes must be and are widely different from the transmutations undergone in the chemical laboratory of the body by the nourishment we take. This is not said to disparage or belittle the wonderful achievements of science but to emphasize the fact that there are factors behind all manifestations of nature--intelligences of varying degrees of consciousness, builders and destroyers, who perform important parts in the economy of nature--and until these agencies are recognized and their work studied, we can never have an adequate conception of the way the nature forces work, which we call heat, electricity, gravity, chemical action, etc. To those who have cultivated the spiritual sight, it is evident that the so-called dead spend part of their time in learning to build bodies under the guidance of certain spiritual hierarchies. They are the agents in the metabolic and anabolic processes; they are the unseen factors in assimilation, and it is therefore literally true that we should be unable to live save for the important aid from those we call dead.

To grasp the idea of how these agencies work and their relation to us, we may recall an illustration used in the COSMO: Suppose that a mechanic is at work making a table, and a dog, which is an evolving spirit belonging to another life wave, sits watching him. It then sees the process of cutting the boards; gradually the table is formed from the material, and at last it is finished. But though the dog has watched the man work, it has no clear conception of how this has been done nor of the ultimate use of the table. Suppose further that the dog were gifted with only a limited vision, hence unable to perceive the workman and his tools; then it would have seen the boards gradually falling apart in certain places, then joined and assembled in another manner until the table took shape and was finished. It would see the process of formation and the finished product but would have no conception of the fact that the active agency of a workman was necessary to transform the lumber to a table. If it could speak, it might explain the origin of the table as Topsy did her own by saying that it "just grewed."

Our relation to the nature forces is similar to that of the dog to the invisible workman, and we also are apt to explain nature's mysteries as Topsy did. We learnedly tell the child how heat from the sun evaporates the water of the rivers and oceans, causing it to ascend to the cooler regions of the air where it condenses to clouds which finally become so saturated with moisture that they gravitate towards the earth as rain to replenish the rivers and oceans and be again evaporated. It is all perfectly simple, a nice automatic perpetual motion process. But is that all? Are there not a number of holes in this theory? We know that there are, though we can not digress too far from our subject to discuss them. One thing is lacking to fully explain it, namely, the semi-intelligent action of the sylphs who lift the finely divided vaporized particles of water prepared by the undines, from the surface of the sea and carry them as high as they may before partial condensation takes place and clouds are formed. These particles of water they keep until forced by the undines to release them. When we say it storms, battles are being fought on the surface of the sea and in the air, sometimes with the aid of salamanders to light the lightning torch of separated hydrogen and oxygen and send its awe-inspiring shaft crashing zigzag through the inky darkness, followed by ponderous peals of thunder that reverberate in the clearing atmosphere, while the undines triumphantly hurl the rescued raindrops to earth that they may be again restored to union with their mother element.

The little gnomes are needed to build the plants and the flowers. It is their work to tint them with the innumerable shades of color which delight our eyes. They also cut the crystals in all the minerals and make the

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priceless gems that gleam from golden diadems. Without them there would be no iron for our machinery nor gold wherewith to pay for it. They are everywhere and the proverbial bee is not busier. To the bee, however, is given credit for the work it does, while the little nature spirits that play such an immensely important part in the world's work are unknown save to a few so-called dreamers or fools.

At the summer solstice the physical activities of nature are at this apex or zenith, therefore "Midsummer Night" is the great festival of the fairies who have wrought to build the material universe, nourished the cattle, nurtured the grain, and are hailing with joy and thanksgiving the crest wave of force which is their tool in shaping the flowers into the astonishing variety of delicate shapes called for by their archetypes and tinting them in unnumbered hues which are the artist's delight and despair.

On this greatest of all nights of the glad summer season they flock from fen and forest, from glen and dale, to the Festival of the Fairies. They really bake and brew their etheric foods and afterwards dance in ecstasies of joy--the joy of having brought forth and served their important purpose in the economy of nature.

It is an axiom of science that nature tolerates nothing that is useless; parasites and drones are an abomination; the organ that has become superfluous atrophies, so does the limb or eye that is no longer used. Nature has work to do and requires work of all who would justify their existence and continue as part of her. This applies to plan and planet, man and beast, and to the fairies as well. They have their work to do; they are busy folk and their activities are the solution to many of nature's multifarious mysteries, as already explained.

We are now at the other pole of the yearly cycle, where the days are short and the nights long; physically speaking, darkness hangs over the Northern Hemisphere, but the wave of spiritual light and life which will be the basis of next year's growth and progress is now at its greatest height and power. On Christmas night at the winter solstice when the celestial sign of the Immaculate Virgin stands upon the eastern horizon at midnight, the sun of the new year is born to save humanity from the cold and the famine which would ensue were its beneficent light withheld. At that time the Christ Spirit is born into the earth and commences to leaven and fertilize the millions of seeds which the fairies build and water that we may have physical food. But "man shall not live by bread alone." Important as is the work of the fairies, it fades into insignificance compared with the mission of Christ, who brings to us each year the spiritual food needed to advance us upon the path of progress, that we may attain perfection in love with all which that implies.

It is the advent of this wonderful love light that we symbolize by the lighted lamps on the altar and the ringing of the Christmas bells which each year announce the glad tidings of the Savior's birth, for to the spiritual sense, light and sound are inseparable; the light is colored and the sound is modified according to vibratory pitch. The Christmas light that shines on earth is golden, inducing the feelings of altruism, joy, and peace which not even the great war could entirely obliterate.

The war is past, and as we always value that most which we have missed, it is to be hoped that all mankind will unite this Christmas in the songs of songs "On Earth Peace, Good Will toward Men."

CHAPTER VI

THE NEWBORN CHRIST

It has often been said in our literature that the sacrifice of Christ was not an event which took place on

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Golgotha, and was accomplished in a few hours once and for all time, but that the mystic births and deaths of the redeemer are continuous cosmic occurrences. We may therefore conclude that this sacrifice is necessary for our physical and spiritual evolution during the present phase of our development. As the annual birth of the Christ Child is now approaching, it presents again a never old, ever new theme for meditation from which we may profit by pondering it with a prayer that it may create in our hearts a new light to guide us upon the path of regeneration.

The apostle gave us a wonderful definition of Deity when he said that "God is Light," and therefore "light" has been used to illustrate the nature of the Divine in the Rosicrucian teachings, especially the mystery of the Trinity in Unity. It is clearly taught in the Holy Scriptures of all times that God is one and indivisible. At the same time we find that as the one white light is refracted into three primary colors, red, yellow, and blue, so God appears in a threefold role during manifestation by the exercise of the three divine functions of CREATION, PRESERVATION, AND DISSOLUTION.

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When He exercises the attribute of CREATION, God appears as Jehovah, the HOLY SPIRIT; He is then Lord of law and generation and projects the solar fertility INDIRECTLY through the lunar satellites of all planets where it is necessary to furnish bodies for the evolving beings.

When He exercises the attribute of PRESERVATION for the purpose of sustaining the bodies generated by Jehovah under the laws of nature, God appears as the Redeemer, CHRIST, and radiate the principles of love and regeneration DIRECTLY into any planet where the creatures of Jehovah require this help to extricate themselves from the meshes of mortality and egoism in order to attain to altruism and endless life.

When God exercises the divine attitude of DISSOLUTION, He appears as THE FATHER who calls us back to our heavenly home to assimilate the fruits of experience and soul growth garnered by us during the day of manifestation. This Universal Solvent, the ray of the Father, then emanates from the invisible Spiritual Sun.

These divine processes of creation and birth, preservation and life, and dissolution, death, and return to the Author of our being we see everywhere about us, and we recognize the fact that they are activities of the Triune God in manifestation. But have we ever realized that in the spiritual world there are no definite events, no static conditions; that the beginning and the end of all adventures of all ages are present in the eternal "here" and "now"? From the bosom of the Father there is an everlasting outwelling of the seed of things and events which enters the realm of "time" and "space." There it gradually crystallizes and becomes inert, necessitating dissolution that there may be room for other things and other events.

There is no escape from this cosmic law; it applies to everything in the realm of "time" and "space," the Christ-ray included. As the lake which empties itself into the ocean is replenished when the water that left it has been evaporated, and returns to its as rain to flow again ceaselessly toward the sea, so the Spirit of Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter which enmeshes us in its death grip. Wave upon wave is thus impelled outward from the sun to all the planets giving a rhythmic urge to the evolving creatures there.

And so it is in the very truest and most literal sense a NEW-BORN CHRIST that we hail at each approaching Yule-feast, and Christmas is the most vital annual event for all humanity, whether we realize it or not. It is not merely a commemoration of the birth of our beloved Elder Brother, Jesus, but the advent of the rejuvenating love-life of our Heavenly Father, sent by Him to redeem the world from the wintry death grip. Without this new infusion of divine life and energy we must soon perish physically, and our orderly progress would be frustrated so far as our present lines of development are concerned. This is a point we should endeavor to thoroughly

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realize in order that we may learn to appreciate Christmas as keenly as we should; and we may learn a lesson in this respect, as in many others, from our children or from reminiscences of our own childhood. How keen were our anticipations of the approaching feast! How eagerly we waited for the hour when we should receive the gifts which we knew would be forthcoming from Santa Claus, the mysterious universal benefactor who brought the toys of the coming year! How should we have felt had our parents given us the dismembered dolls and drums of yester-year? It would surely have been felt as an overwhelming misfortune and would have left a deep sense of broken trust which even time would have found it difficult to heal; yet it would be as nothing compared with the cosmic calamity that would befall mankind if our Heavenly Father should fail to provide the new-born Christ for our Cosmic Christmas Gift. The Christ of last year cannot save us from physical famine any more than last year's rain can drench the soil again and swell the millions of seeds that slumber in the earth and await the germinal activities of the Father's life to begin their growth; the Christ of last year cannot kindle anew in our hearts the spiritual aspirations which urge us onward in the quest any more than last summer's heat can warm us now. The Christ of last year gave us His love and His life to the last breath without stint or measure; when He was born into the earth last Christmas, He endued with life the sleeping seeds which have grown and gratefully filled our granaries with the bread of physical life; he lavished the love given Him by the Father upon us, and when He had wholly spent His life, He died at Easter-tide to rise again to the Father as the river, by evaporation, rises to the sky.

But endlessly wells the divine love; as a father pitieth his children, so doth our Heavenly Father pity us, for He knows our physical and spiritual frailty and dependence. Therefore we are now confidently awaiting the mystic birth of the Christ of another year laden with new life and love sent by the Father to succor us from the physical and spiritual famine which would ensue were it not for the annual love-offering.

Younger souls usually find it difficult to disabuse their minds of the personality of God, of Christ, and of the Holy Spirit, and some can only love Jesus, the man. They forget Christ, the Great Spirit, who ushered in a new era in which the nations established under the regime of Jehovah will be broken to pieces that the sublime structure of Universal Brotherhood may be built upon their ruins. In time all the world will realize that "God" is spirit to be worshiped in "spirit and in truth." It is well to love Jesus and to imitate him; we know of no nobler ideal and none more worthy. Could a nobler one have been found, Jesus would not have been chosen as a vehicle of that Great One, the Christ, in whom dwelt the Godhead. We shall therefore do well to follow "in His steps." At the same time we shall exalt God in our own consciousness by taking the word of the Bible that He is spirit, and that we cannot make any likeness which will portray Him for he is like nothing in heaven or on earth. We can see the physical vehicles of Jehovah circling as satellites around the various planets; we can also see the sun, which is the visible vehicle of the Christ; but the Invisible Sun, which is the vehicle of the Father and the source of all, appears to the greatest of human seers only as a higher octave of the photosphere of the sun, a ring of violet blue luminosity behind the sun. But we do not need to see; we can feel His love, and that feeling is never so great as at Christmas time when He is giving us the greatest of all gifts, the Christ of the new year.

End of

The Mystical Interpretation of Christmas

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SPIRITUAL SIGHT AND INSIGHT

Max Heindel



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When we speak of spiritual sight we are not speaking symbolically, or of a vague something, an ecstatic feeling or the like, but of a definite faculty as real as physical sight and as necessary to perception of the spiritual worlds and to true insight into super-physical conditions as physical sight is indispensable to a comprehensive insight into material things.

The spiritual sight of which we speak is not to be confused with clairvoyance developed in spiritualistic circles. The latter depends upon a negative state of mind where the inner worlds are reflected in the consciousness of the sitters, as the surrounding landscape is reflected in a mirror. Such a method gives SIGHT, but INSIGHT concerning the thing seen is lacking in the negative clairvoyant as much as in the mirror. He is in a position similar to that of a man tied on a horse without rein or bridle, who is carried wheresoever the horse pleases. Such a faculty is a curse. The properly trained clairvoyant is not tied; he can get on or off as he pleases, has rein and bridle on his horse; he is master, the other a slave.

Certain negative phases of clairvoyance are also developed by taking drugs, by crystal gazing, etc. In all such cases the faculty is a danger and a detriment, being uncontrolled by the Spirit. Drugs have a fearfully destructive effect on the different vehicles of man. But the most dangerous method of development is indiscriminate breathing exercises. Many a man is in the insane asylum today or his body lies in a consumptive's grave, on account of having practiced breathing exercises in development classes, taught by persons as ignorant as himself. Breathing exercises, when necessary, are NEVER GIVEN IN CLASSES, as each pupil is differently constituted from every one else; each consequently needs INDIVIDUAL exercises, and different mental exercises also to accompany them. Only through individual instruction from a competent teacher can spiritual sight and insight be developed in perfect safety. The foregoing remarks apply only to breathing exercises for occult development and not to exercises for physical culture, which are excellent when practiced in moderation.

The question then arises: How may the true teacher be found, and how distinguished from the imposter? This is a momentous question, for when the aspirant has found such a teacher, he is in a safe haven and will be

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guarded against the great majority of dangers which beset those who through ignorance or elfish motives steer their own course and seek spiritual powers without endeavoring to develop moral fiber.

It is an axiomatic truth that men are known "by their fruits," and as ESOTERIC SCHOLARSHIP DEMANDS FROM THE PUPIL UNSELFISHNESS OF MOTIVE, it is a fair inference that the teacher must possess this attribute in a still higher degree. Thus, if a man proclaim himself a teacher and offer his knowledge for sale at so much per lesson, he falls below the standard set for the pupils. That he must obtain money to live, and similar excuses for charging for tuition, are all sophistries. Cosmic law cares for him who works with it, AND ANY TEACHING OFFERED ON A COMMERCIAL BASIS IS NOT THE HIGHEST KNOWLEDGE, for that is never bartered for an actual or implied material consideration, but in every case comes to the recipient as a right, as a result of merit; and even if the true teacher desired to avoid instructing a certain person, he would be compelled by the Law of Consequence to give him the instruction when earned. Such an attitude would be unthinkable, however, for there is joy inconceivable among the Elder Brothers of humanity over every one who commences to walk along the path of life everlasting. On the other hand, anxious though they are, they may not reveal their secret to any one before he has proved by steadfastness and unselfishness, to be a safe guardian of the resulting immense power for good or evil. If we allow our passions to run riot, if avarice and greed are the mainspring of our actions, we hinder progress instead of helping our fellow man, and until we have learned to use aright the powers we have, we are not fitted to do the greater work demanded of those who have been helped by the Elder Brothers to develop their latent spiritual sight and to gain the spiritual insight which makes this faculty of value as a factor in evolution.

Therefore, "The Path of Preparation" precedes "The Way of Initiation." PERSISTENCE, DEVOTION, OBSERVATION, AND DISCRIMINATION are means of attainment, for by these the vital body is sensitized. By PERSISTENCE and devotion the chemical and the life ethers become capable of taking care of vital functions in the dense body during sleep. A cleavage takes place between those two ethers and the two higher, the light ether and the reflecting ether. When the latter two have been sufficiently spiritualized by observation and discrimination, a simple formula given by the Teacher enables the disciple to take them out with his higher bodies at will. He is thus equipped with a vehicle of sense perception and memory. Whatever knowledge he possesses in the material world is then available in the spiritual realms, and he brings back to the physical brain, memories of his experience while without the dense body. This is necessary in order to function outside the dense body with full consciousness of both the Physical World and the Desire World, for the desire body is unorganized as yet, and did not the vital body leave its imprint on the desire body at death, we could have no consciousness in the Desire World during post-mortem existence.

Indiscriminate breathing exercises do not effect this cleavage, but tend to lift the whole vital body out of the dense body. Thus, in some cases, connections between etheric sense centers and brain cells are ruptured or strained, and insanity results. In other instances the line of cleavage occurs between the life ether and the chemical ether, and as life ether is the cementing material in assimilation and the particular avenue for specialization of solar energy, this rupture results in consumption. Only proper exercises bring about the right cleavage. When purity of life has turned the unused sex force generated in the life ether upwards through the heart, that force takes care of the limited amount of circulation necessary during sleep. Thus physical functions and spiritual development are carried on side by side along proper and harmonious lines.

Above we have the reason for the vow of celibacy taken by those who devote themselves entirely to the higher life. it is not necessary for a beginner to go into asceticism; absolute celibacy is only for the few as yet. At present, union of the sexes is the method of procreation. There is no other way to provide bodies for incoming egos, and it is the duty of everyone who is of sound mind, morals, and body to provide a vehicle and an environment for as many incoming spirits as his means and opportunities allow. We should approach the act

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of procreation as a sacrament; not for gratification of the senses, but in a spirit of prayer. The sex force is required but a few times in the life of any person for generation; the remainder is legitimately available for self-improvement.

DISCRIMINATION is the faculty whereby we distinguish that which is unimportant and unessential, separating the real from illusion, and the lasting from the evanescent. In ordinary life we are accustomed to think of the body as ourselves. Discrimination teaches that **WE ARE SPIRITS** and our bodies are but temporary dwelling places, instruments for use. The carpenter uses hammer and saw; they are important instruments but he does not think of himself as being either. Neither should we identify ourselves with our bodies, but learn to discriminate, to regard the body as a servant, valuable only in so far as obedient to our commands. When thus regarded, we shall find that we can readily make it do many things hitherto thought impossible. Discrimination generates the **INTELLECTUAL SOUL**, and gives man his first start toward the higher life.

OBSERVATION is the use of the senses as means of obtaining information regarding the phenomena around us. Observation and action generate the **CONSCIOUS SOUL**. It is of the highest importance to our development that we observe the sights and scenes around us **ACCURATELY**, otherwise the pictures in our conscious memory do not coincide with the automatic subconscious records. The rhythm and harmony of the dense body is disturbed in proportion to the inaccuracy of our observation during the day. Our activities during sleep partially restore harmony, but the warring vibrations from day to day and year to year are one of the causes which gradually harden and destroy our organism until it becomes unfit for the use of the spirit and must be abandoned to give the Spirit another opportunity for growth in a new and better body. In proportion as we learn to observe accurately we shall gain in health and longevity, and **WE SHALL NEED LESS REST AND SLEEP**. The latter is an important point in the present discussion, as will presently appear.

DEVOTION to high ideals is a curb on the animal instincts, and generates and evolves the **EMOTIONAL SOUL**. Cultivation of the faculty of devotion is very essential. In some people this is the line of least resistance, and they are apt to become mystic dreamers. The energies of the desire body are then expressed as enthusiasm and religious ecstasy. There are also some people who develop abnormally the faculty of discrimination, which leads along cold intellectual lines of metaphysical speculation. In either case there is a lack of balance, a danger. The mystic dreamer, because **DOMINATED** by emotion, may become subject to all sorts of illusion. That, the intellectual occultist will never do, but he may end in black magic if he pursues the path of knowledge for the sake of knowledge and not for **SERVICE**. The only safe way is to develop both head and heart.

The **OCCULTIST** unfolds along intellectual lines; he searches for truth by observation, and discrimination. He observes and reasons upon what he sees. Thus he attains to knowledge, but as Paul says, "knowledge puffeth up but love edifieth," and before his knowledge can be of the highest use in spiritual unfoldment, he must learn to **FEEL IT** else he cannot **LIVE** it. When he has done that he is both mystic and occultist.

The **MYSTIC** develops particularly the faculty of devotion. He **FEELS TRUTH** without necessity of reasoning. He **KNOWS**, but cannot give a reason for his faith or explain to others so as to help them. He must develop the intellectual side of his nature, to be of the highest use in the upliftment of humanity. Then intellect acts as a curb on the emotions and devotion safely guides the intellect. If we go along one line or the other exclusively, we shall have to take up the other at some future time in order to become fully rounded. It is better, therefore, to try to develop **NOW** the faculty we lack. Thus we shall make the most rapid progress toward the final goal with perfect safety.

The clarity and sharpness of a photograph depend upon the way the lens is focused by the photographer. Once set, it remains in focus. If it had life and a will of its own, if it could change its direction and focus, the pictures

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would become blurred. The mind is in about that position; it flits about aimlessly, literally in a mental St. Vitus' dance, and resents a curb most strenuously. But it can and must be tamed, and PERSISTENCE is the chief means of bridling it. In proportion as the mind is stilled, the spirit can reflect itself in the threefold body, on the principle that the sun mirrors itself in a calm sea, but turbulent billows deflect the sun rays.

The vital body is like a mirror or, rather, like the film of a moving picture; it pictures alike the world without according to our faculty of OBSERVATION, and the ideas of the indwelling spirit from within according to the clarity and training of the mind. DEVOTION and DISCRIMINATION, otherwise emotion and intellect, decide our attitude toward these pictures, and their balanced action leads to a well rounded development. When evolved to a certain point they inevitably bring about a process of PURIFICATION. The man will realize that in order to attain the goal he must lay aside whatever clogs the wheels of progress. A good mechanic aims to have the best tools and keep them in perfect order, for he knows their value in producing good work. Our bodies are tools of the Spirit, and in proportion as they are clogged they hinder its manifestation. DISCRIMINATION teaches us what hinders, and DEVOTION to the higher life helps to eliminate undesirable habits or traits of character by superseding mere desire.

Flesh food, obtained at the cost of a fellow creature's life and suffering, and imbued with its desires and passions, besides being in a state of decay, is not a pure food, and no earnest aspirant to higher powers would choose to feed his body upon such offal. He will study how to satisfy the needs of his body with pure food. He realizes the importance of keeping his brain clear that his waking consciousness may be thoroughly open to spiritual influence, hence he will cease to use tobacco and alcohol which stimulate the brain and then leave it deadened. Moderation is a misnomer in regard to drink; all use of alcohol is excess and disastrous to the quest for spiritual attainment.

Loss of temper is subversive of inner growth; it is dissipation on a large scale of energy which may be profitably used; it poisons the body, wrecks it, and enormously hinders attainment.

Likewise do thoughts of criticism hurt us, and the aspirant will abstain from them as much as possible. Discrimination teaches us IN AN IMPERSONAL WAY what is good and evil, but GIVES US NO FEELING about it, and THAT IS THE IMPORTANT POINT. Examination of a fact, idea, or object, and a decision respecting its worth is necessary and not to be shunned, but harsh thoughts should be avoided for they form arrow-like thought forms, and as they pass outward from us they pierce and obstruct the inflow of good thoughts constantly radiated by the Elder Brothers and attracted by all good men.

Two specific exercises are given the aspirant on the path of preparation. Both lead to a development of spiritual sight and insight. One leads the direct way and will appeal most to the intellectual Occultist, but is of great value to thy Mystic, because it develops the faculty he lacks most, namely, reason. The exercise is called CONCENTRATION, which produces "thought power." The other brings a similar result in a roundabout manner. It appeals most to the Mystic, but is of prime necessity to the intellectual Occultist, because it supplies a FEELING FOR TRUTH, which is BEYOND REASON. That exercise is RETROSPECTION, which develops "power of devotion." Both are necessary to secure a thoroughly rounded development.

The philosophy of the attainment of spiritual sight and insight is to compel the desire body to perform the same work INSIDE the dense body WHILE WE ARE FULLY AWAKE, POSITIVE, and conscious as it does OUTSIDE in sleep and in the post-mortem state.

There are certain currents in the desire body of every one. They are strong, well defined, and form seven great vortices in clairvoyants, but are weak, broken, and devoid of vortices in the ordinary man who cannot "see."

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Development of those currents and vortices leads to spiritual sight. In the daytime, when we are engrossed in material pursuits, these currents are sluggish; but as soon as man draws out of the dense body during sleep and commences the work of restoration as outlined in Lecture No. 4, the currents revive, the vortices spin and glow, for the desire body is in its native element, free from the clogging weight of the material body.

It depends upon the manner in which we have used our dense bodies in the daytime as to how long the desire body requires to perform the work of restoration of rhythm to the vital body and the dense body. If we have used our bodies strenuously during the previous day, inharmonies will, of course, be correspondingly prominent, and it will take the desire body most of the night to restore harmony and rhythm. Thus the man will be tied to his body day and night. But when he learns SKILL IN ACTION, controls his energy in the daytime, and ceases to waste his strength on unnecessary words and actions, when he commences to govern his temper and to stop inharmony due to incorrect observation, the desire body will not be occupied during the entire time of sleep in restoring the dense body. A part of the night may be used for work outside. If the sense centers of the desire body are sufficiently evolved, as they are with most of the intelligent class, the man may and does then slip the cable and soar into the Desire World. He takes in the sights and scenes there, though he does not usually remember them until he has effected a cleavage between the higher and lower parts of the vital body, as previously explained.

Thus we see the great importance of correct observation, of devotion to high ideals, of pure food, etc. All tend to harmonize the inner and outer vibrations. In proportion to our attainment in these directions, the time occupied in restoration is shortened and we are left free to work in the Desire World.

THE EVENING EXERCISE



Pythagoras (c. 570 BC [Samos Island] - c. 495 BC [Metapontum])

Never let slumber approach thy wearied eyelids, ere thrice you review what this day you did: Wherein have I sinned? What did I? What duty is neglected? All, from the first to the last, review, and if you have erred grieve in your spirit, rejoicing for all that was good. With zeal and with industry, this, then, repeat; and learn to repeat it with joy. Thus wilt thou tread on the paths of heavenly virtue. Surely, I swear it by him who into our souls has transmitted the Sacred Quaternary [the Tetraktys], the spring of eternal Nature.

Pythagoras

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The evening exercise, RETROSPECTION, is of greater efficiency than any other method in advancing the aspirant upon the path of attainment. It has such a far-reaching effect that it enables one to learn now, not only the lessons of this life, but lessons ordinarily reserved for future lives.

After going to bed at night the body is relaxed and the aspirant begins to review the scenes of the day IN REVERSE ORDER, starting with the events of the evening, then the occurrences of the afternoon, of the forenoon, and morning. He endeavors to PICTURE to himself each scene as faithfully as possible, seeks to REPRODUCE BEFORE HIS MIND'S EYE all that took place in each pictured scene, WITH THE OBJECT OF JUDGING HIS ACTIONS, OF ASCERTAINING IF HIS WORDS CONVEYED THE MEANING HE INTENDED OR GAVE A FALSE IMPRESSION, OR IF HE OVERSTATED OR UNDERSTATED IN RELATING EXPERIENCES TO OTHERS. He reviews his moral attitude in relation to each scene. At meals, did he eat to live, or did he live to eat, to please the palate? Let him judge himself and blame where BLAME is due, PRAISE where merited.

Probationers sometimes find it difficult to remain awake till the exercise has been performed. In such cases it is permissible to sit up in bed till it is possible to follow the ordinary method.

The value of retrospection is enormous, far-reaching beyond imagination. IN THE FIRST PLACE, we perform the work of restoration of harmony CONSCIOUSLY and in a shorter time than the desire body can do during sleep, leaving a larger portion of the night available for outside work than otherwise possible. IN THE SECOND PLACE, one lives his Purgatory and First Heaven EACH NIGHT, and builds into the spirit as RIGHT FEELING the essence of the day's experience. Thus he escapes Purgatory and First heaven EACH NIGHT, and builds into the spirit as RIGHT FEELING the essence of the day's experience. Thus he escapes Purgatory after death and also saves time spent in the First Heaven; and LAST, BUT NOT LEAST, having extracted, day by day, the essence of experiences which make for soul growth, and having built them into the Spirit, he is actually living in an attitude of mind, and developing along lines that would ordinarily have been reserved for future lives. By the faithful performance of this exercise we expunge day by day undesirable occurrences from our subconscious memory so that OUR SINS ARE BLOTTED OUT, OUR AURAS COMMENCE TO SHINE WITH SPIRITUAL GOLD EXTRACTED BY RETROSPECTION FROM THE EXPERIENCES OF EACH DAY, AND THUS WE ATTRACT THE ATTENTION OF THE TEACHER.

The pure shall see God, said Christ, and the Teacher will quickly open our eyes WHEN WE ARE FIT to enter into the "Hall of Learning," the Desire World, where we obtain our first experiences of conscious life without the dense body.

THE MORNING EXERCISE

CONCENTRATION, the second exercise, is performed in the morning at the very earliest moment after the aspirant awakes. He must not arise to open blinds or perform any other unnecessary act. If the body is comfortable he should at once relax and commence to concentrate. This is very important, as the Spirit has just returned from the Desire World at the moment of waking, and at that time the conscious touch with that world is more easily regained than at any other time of the day.

If the body is uncomfortable the aspirant may rise to relieve it ere he concentrates, but much of the efficacy of

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the concentration is lost by the delay.

We remember from Lecture No. 4, that during sleep the currents of the desire body flow, and its vortices move and spin with enormous rapidity. But as soon as it enters the dense body its currents and vortices are almost stopped by the dense matter and the nerve currents of the vital body which carry messages to and from the brain. It is the object of this exercise to still the dense body to the same degree of inertia and insensibility as in sleep, although the Spirit within is perfectly awake, alert, and conscious. Thus we make a condition where the sense centers of the desire body can begin to revolve while inside the dense body.

Concentration is a word that puzzles many and carries meaning to but few, so we will endeavor to make its significance clear. The dictionary gives several definitions, all applicable to our idea. One is "to draw to a center," another from chemistry, "to reduce to extreme purity and strength by removing valueless constituents." Applied to our problem, one of the above definitions tells us that if we draw our thoughts to a center, a point, we increase their strength on the principle that the power of the sun's rays is increased when focused to a point by means of magnifying glass. By eliminating from our mind for the time being all other subjects, our whole thought power is available for use in attaining the object or solving the problem on which we are concentrating; we may become so absorbed in our subject that if a cannon were fired above our heads we would not hear it. People may become so LOST in a book that they are oblivious to all else, and the aspirant to spiritual sight must acquire the faculty of becoming equally absorbed in the idea he is concentrating upon, so that he may shut out the world of sense from his consciousness and give his whole attention to the spiritual world. When he learns to do that, he will see the spiritual side of an object or idea illuminated by spiritual light, and thus he will obtain a knowledge of the inner nature of things undreamt of by a worldly man.

When he has reached that point of abstraction the sense centers of the desire body commence to revolve slowly within the dense body, and will thus make a place for themselves. This in time will become more and more defined, and it will require less and less effort to set them going.

The subject of concentration may be any high and lofty ideal, but should preferably be of such a nature that it takes the aspirant out of the ordinary things of sense, beyond time and space; and there is no better formula than the first five verses of St. John's Gospel. Taking them as subject, sentence by sentence, morning after morning, will in time give the aspirant a wonderful insight into the beginning of our universe and the method of creation--an insight far beyond any book learning.

After a time, when the aspirant has learned to unwaveringly hold before him for about five minutes the idea upon which he is concentrating, he may try to suddenly drop the idea and leave a blank. Think of nothing else, simply wait to see if anything enters the vacuum. In time the sights and scenes of the Desire World will fill the vacant space. After the aspirant has become used to that, he may demand this, that, or the other thing to come before him. It will come and then he may investigate it.

The main point, however, is that **BY FOLLOWING THE ABOVE INSTRUCTIONS THE ASPIRANT IS PURIFYING HIMSELF; HIS AURA COMMENCES TO SHINE AND WILL WITHOUT FAIL DRAW THE ATTENTION OF A TEACHER** who will depute someone to give help when required for the next step in advancement. Even if months or years should go by and bring no **VISIBLE** result, rest assured that no effort has been in vain; the Great Teachers see and appreciate our efforts. They are just as anxious to have our assistance as we are to work. They may see reasons which make it inexpedient for us to take up work for humanity in this life or at this time. Sometime the hindering conditions will pass, and we shall be admitted to the light where we can see for ourselves.

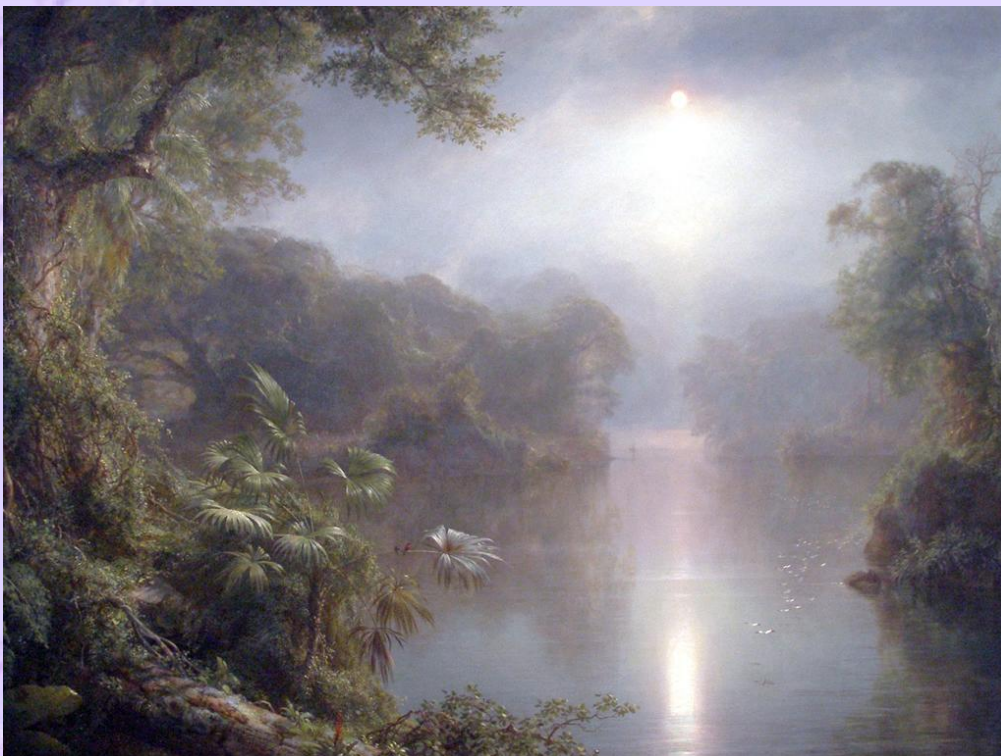
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An ancient legend says that digging for treasure must be done in the stillness of night and in perfect silence; to speak one word until the treasure is safely excavated will inevitably cause it to disappear. That is a mystic parable which has reference to the search for spiritual illumination. If we gossip or recount to others the experiences of our concentration hour we lose them; they can not bear vocal transmission and will fade into nothingness, until by meditation we have extracted from them a full knowledge of the underlying cosmic laws. Then the experience itself will not be recounted, for we shall see that it is but the husk which hid the kernel of worth. The law is of universal value, as will be at once apparent, for it will explain facts in life, teach us how to take advantage of certain conditions and to avoid others. The law may be freely stated at the discoverer's discretion for the benefit of humanity. The experience which revealed the law will then appear in its true light, as of only passing interest and unworthy of further notice. Therefore THE ASPIRANT SHOULD REGARD EVERYTHING THAT HAPPENS DURING CONCENTRATION AS SACRED AND SHOULD KEEP IT STRICTLY TO HIMSELF.

Finally, BEWARE OF REGARDING THE EXERCISES AS A BURDENSOME TASK. ESTIMATE THEM AT THEIR TRUE WORTH; THEY ARE OUR HIGHEST PRIVILEGES. Only when thus regarded can we do them justice and reap full benefit from them.

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It is true, that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion; for while the mind of man looketh upon second causes scattered, it may sometimes rest in them, and go no further; but when it beholdeth the chain of them confederate, and linked together, it must needs fly to Providence and Deity.

Francis Bacon

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The Rosicrucian Healing Temple
The Rosicrucian Fellowship, Mount Ecclesia , Oceanside, CA

In the Rosicrucian movement the Elder Brothers distinguish between three classes:

First, **STUDENTS**, those who are merely studying the Philosophy.

People of various denominations enter educational institutions such as Harvard or Yale, and study mythology, psychology, and comparative religion there without prejudice to their religious affiliations. Students may enroll with us on the very same basis. Anyone is eligible who is not a **HYPNOTIST, OR PROFESSIONALLY ENGAGED AS A MEDIUM, PALMIST, OR ASTROLOGER.**

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Second, PROBATIONERS, who are students but who aspire to firsthand knowledge to fit themselves for service. To these, the General Secretary will furnish a pledge wherein the aspirant promises HIMSELF faithfully to perform the two exercises, to keep a daily record of his performance, and send that record monthly to Headquarters. The term of probation is at least five years, and has for its purpose to test the earnestness and persistence of the aspirant, and TO GIVE HIM THE OPPORTUNITY TO PURIFY HIMSELF BEFORE TAKING UP THE MORE DIRECT METHODS OF TRAINING INCIDENT TO DISCIPLESHIP. The report is also designed to be a help to the aspirant in the performance of the exercises. It is human nature to want to make as good a showing as possible, and the aspirant will thus try to do better, knowing that his work is being inspected.

When a person has been a student of the Rosicrucian teachings for at least two years and has become so convinced of the verity thereof that he is prepared to sever his connection with all other occult or religious orders--THE CHRISTIAN CHURCHES AND FRATERNAL ORDERS EXCEPTED--he may assume the Obligation which admits him to the degree of Probationer.

We do not mean to insinuate by the foregoing that all other schools of occultism are of no account--far from it. Many roads lead to Rome, but we shall attain with much less effort if we follow one of them than if we zigzag from path to path. Our time and energy are limited in the first place and are still further curtailed by family and social duties not to be neglected for self-development. It is to husband the minimum of energy which we may legitimately expend upon ourselves, and to avoid waste of the scanty moments at our disposal, that resignation from all other orders is insisted upon by the leaders.

The world is an aggregate of opportunities, but to take advantage of any of them we must possess efficiency in a certain line of endeavor. Development of our spiritual powers will enable us to help or harm our weaker brothers. It is only justifiable when efficiency in SERVICE TO HUMANITY IS THE OBJECT.

The Rosicrucian method of attainment differs from other systems in one especial particular: It aims, even at the start, to emancipate the pupil from dependence upon others, to make him SELF-RELIANT in the very highest degree, so that he may be able to stand alone under all circumstances and cope with all conditions. Only one who is thus strongly poised can help the weak.

When a number of people meet in a class or circle for self-development along NEGATIVE lines, results are usually achieved in a short time on the principle that it is easier to drift with the tide than to breast the current. The medium is not master of his actions, however, but a slave of a spirit control. Hence such gatherings must be shunned by Probationers.

Even classes which meet in positive attitude of mind are not advised by the Elder Brothers, because the latent powers of all members are massed and visions of the inner worlds obtained by anyone there are partly due to the faculties of others. The heat of coal in the center of a fire is enhanced by that of surrounding coals, and the clairvoyant produced in a circle, be it ever so positive, is a hothouse plant, too dependent himself to be entrusted with the care of others.

Therefore each Probationer in the Rosicrucian school performs his exercises in the seclusion and privacy of his room. Results may be obtained more slowly by this system, but when they appear, they will be manifest as powers cultivated by himself, usable independently of all others. Besides, the Rosicrucian methods build character at the same time that they develop spiritual faculties, and thus safeguard the pupil against yielding to temptation to prostitute divine powers for material gain.

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The foregoing does not include giving up the whole time of the candidate to spiritual endeavor. If no more time can be given, five minutes in the morning and fifteen minutes at night will suffice. In fact, to give up any time to development of spiritual faculties which should be used in legitimate material endeavor would be decidedly wrong. We must do our full duty in the material world before we may serve in the spiritual realms. Whoever is faithless to his earthly duty cannot be expected to be faithful in spiritual work.

When sixty CONSECUTIVE reports have been sent in the candidate may apply for individual instruction, which will be given if possible.

Third, DISCIPLES, who have completed the term of probation and been accepted by the Elder Brothers, are given individual instruction. Tuition is free.

During the past few years since we first began to disseminate the Rosicrucian teachings, they have spread over the whole civilized world. They are studied with avidity from the Cape of Good Hope to the Arctic Circle and beyond; they have found response in the hearts of all classes of people. They are known in the snow-clad huts of Alaska and in government houses where a tropical wind unfurls the British Lion. In the capitals of Turkish autocracy and American democracy alike, our adherents may be found, all in lively correspondence and close touch with our movement and working for promulgation of the deeper truths concerning Life and Being which are helping them.



Rosicrucian movement in Rio de Janeiro, Brazil, 1944

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Letters from a Rosicrucian

Written to Karl von Eckershausen,

Munich, 1792-1801



Karl von Eckartshausen
(1752-1803)

I. Divine Wisdom

Do not try to study the highest of all the sciences, unless you have resolved in advance to enter the path of virtue, because those unable to feel the truth will not understand my words. Only those who enter God's kingdom will understand the divine mysteries and will learn the truth and wisdom, in proportion to their capability to receive the divine light of the truth. For those whose life consists only of the mere light of their intelligence, the divine mysteries of Nature will not be comprehensible, because their souls do not hear the words that the light promulgates. Only those who abandon their personal ego can know the truth, because the

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truth is only possible to know in the region of the absolute good.

Everything that exists it is a product of the activity of the spirit. The highest of all the sciences is that one by which man learns to know the nexus that unites the spiritual intelligence and the corporeal forms. Between spirit and matter there are no defined lines of separation, since betwixt them all possible gradations are interpolated.

God is Fire that radiates the purest Light. This Light is life and, the gradations between the Light and the Darkness, transcend human comprehension. The closer we come to the center of Light, so much greater is the energy we receive and so much loftier the power and activity that result. Man's destiny is to ascend up to the spiritual center of Light. The primordial man was a son of the Light. He remained in a state of spiritual perfection by far greater than the present, in which he has descended to a more material state in a rude corporeal form. To re-ascend to his first height he has of retrace the path from which he has descended.

Each of the animated beings in this world receives his life and activity from the power of the spirit. The rude elements are governed for the subtler and, these, in turn by others who surpass them in subtlety, up to the purely spiritual and divine power and, thus, God influences everything and governs everything. Man possesses a germ of divine power that, developed, can turn into a tree of admirable fruits; but this germ can be developed only by the influence of the radiant heat of the fiery center from the great spiritual Sun and, in proportion to our nearness to the light, we receive that heat.

From the center or supreme and original Cause, they radiate constant active power that infuse themselves on the forms produced by his eternal activity and these forms radiate again towards the first Cause, constituting an uninterrupted chain in where everything is activity, light and life. Man having left the radiant sphere of light has been incapacitated to contemplate the thought, the will and the activity of the Infinite in its unity and, today, all he perceives is God's image in a multiplicity of varied images. This is the way that he contemplates God, in a number of aspects almost infinite in number; but God remains One. All these images must remind him of the exalted position that he at one time occupied and to re-conquer it he must rend all his efforts. Unless he strains to ascend to greater spiritual height, he will sink increasingly deeper in the sensuality and, he will find it then much more difficult, to recover his pristine state.

During our current terrestrial life, we are surrounded with dangers and, to defend ourselves from them, our power is very weak. The material body keeps us chained to sensuality and, every day a thousand temptations assail us. Without the reaction of the spirit, the animal nature of the man would rapidly would plunge it in the ooze of sensuality. Nevertheless, the contact with the sensuality is necessary for man, since it provides him the strength without which he could not progress. By the power his will man is perfected and, he who identifies his will with God's, can, during his life in the land, manage to become so spiritual, that he is able to contemplate and understand the unity of the kingdom of the mind and achieve all that

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wishes; for, when joined with the universal God, his are all the forces of the Nature, and in him the harmony and unity of All will evince completely. He then lives in the eternal and is not bound to the conditions of space and time as he takes part in God's power over the elements and forces of the worlds both visible and invisible, while being conscious of eternity.

Direct all your efforts to cultivating the tender plant of virtue that grows in the most intimate part of your being. To facilitate its development, purify your will and do not allow the illusions of the senses to blind you, and, at each step that you take in the path of eternal life, you shall find a purer air, a new life, a clearer light and, in proportion to your ascent your mental horizon shall be expanded.

Intelligence alone does not take us to wisdom. The spirit knows everything, yet nobody knows it. Intelligence without God drives us mad, it becomes enveloped in its own adulation and rejects the influence of the Holy Spirit. Ah! How disappointing and deceitful is intelligence without spirituality! How soon it will die! The spirit is the cause of everything and, how soon will the light go out from the most brilliant intelligence, without the nurturing of the the vital rays of the spiritual sun!

In order to comprehend the secrets of wisdom, it is not enough to speculate and to invent theories concerning the same; what is principally needed is understanding . Only he who conducts himself wisely is in reality wise; this is true even though he may never have received the least intellectual instruction. In order to see, we need to have eyes, and we do not close our ears if we wish to hear; in order to be able to perceive the things of Spirit we need the power of spiritual perception. It is the Spirit and not the intellect that gives life to all things, from a planetary Angel to a mollusk in the depths of the ocean. This spiritual influence always descends from above to that which is below, and never ascends from below to that which is above; in other words, it always radiates from the center to the circumference, but never from the circumference to the center. This explains why the intelligence of man, being only the effect of the spiritual Light that shines in the material, can never elevate itself above its own sphere of Light which proceeds from Spirit.

The intellect of man is capable of comprehending spiritual truths only under the condition that his consciousness enters the kingdom of spiritual Light. This is a truth only under the condition that his consciousness enters the kingdom of spiritual Light. This is a truth that the majority of scientific persons will not understand; they cannot raise themselves to a condition superior to the intellectual spheres created by themselves, and they consider all that is found outside these spheres as vagaries and illusive dreams. Therefore, their comprehension is darkened and in their hearts reside passions; to these it is not permitted to contemplate the Light of truth. He whose judgement is determined by what he perceives with his external senses cannot realize spiritual truths, a man dominated by his senses is held fast to his individual Ego, which is an illusion, and naturally he hates truth because the knowledge of truth discredits his personality. The natural instinct of the inferior self of man impels him to

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regard himself as an isolated being, distinct from the Universal God; the knowledge of the truth destroys that illusion, and for this reason the sense man hates the truth.

The spiritual man is a son of the Light. The regeneration of man and his restoration to his former condition of perfection, in which he is above all other beings of our system, depends on the destruction and removal of whatever obscures or veils the natural inner light. Man is, so to speak, a fire concentrated in the interior of a material gross husk; it is his destiny to dissolve in this fire the material and gross portions of his being, and to unite himself anew with the flaming center, from which during this Earth life he is in a manner as a flash from a flint struck with steel. If the consciousness and the activity of man are found continually concentrated in external things, the Light that radiates from the divine spark in the interior of the heart grows weaker and weaker and finally disappears, but if the inner fire is cultivated and fed, it destroys the gross elements, attracts other more etheric principles, makes man more and more spiritual, and gives him divine influences, and enobles the whole constitution of man until he is transformed into a true Lord of Creation.

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(TO BE CONTINUED)

The Twelve Holy Days*



CORINNE HELINE

Foreword

A belief commonly prevails that December 25th, celebrated as Christmas, brings to a close the spiritual festival of the mid- winter solstitial season. This is not true. It only marks the beginning or the entrance upon a period of deep significance. That period is the twelve-day interval between Christmas and Twelfth Night, days which embrace the spiritual heart of the year to follow. These twelve days have been very aptly termed the year's Holy of Holies.

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This work is designed for serious students of the Christian Mysteries, to assist them in placing themselves in more complete attunement with the twelve zodiacal forces released upon the earth during this time.

Everyone of the twelve Holy Days is under the direct supervision of one of the twelve zodiacal Hierarchies, each one of which projects over the planet a cosmic pattern of the world as it will be when the combined work of the Hierarchies has been completed. Also, the twelve Disciples are correlated with these twelve Holy Days, as are the twelve spiritual centers through which the twelve forces operate in man's body-temple.

Every earnest student will, therefore, make use of this sacred period for visualizing the perfected work of the Hierarchies, in meditation upon the life and work of the Disciples, and in directing the spiritual radiations from the Hierarchies through the inner centers in his body to which they are attuned. If he is faithful and persists year after year in this high endeavor, he cannot fail to receive compensation in the form of great spiritual unfoldment.

From the time of the Winter Solstice when the Christ light enters the heart of earth, the planet is swept by powerful solstitial radiations which continue, though somewhat abated, throughout the twelve Holy Days. Many and wondrous are the inner plane activities during this time. The early Christian Church concluded its esoteric ministry on the mystical Twelfth Night with the Rite of Baptism, one of its highest Initiations. Modern neophytes who have earned illumination know that it is then possible to enter into communion with divine Beings and the Lord of Light. It was such an experience that inspired St. John's Gospel, frequently designated the "*Gospel of Love*."

In the outer darkness of the present historical era man has largely lost contact with the Christ light and these days of spirit-renewing. By the travail of soul through which he is now passing, he is destined to find them again and to make them a vital part of his daily life and his yearly consecration. May this work serve him to that end.

ARIES

On December 26th dedication is made to the Hierarchy of Aries, the Hierarchy which sets the cosmic pattern for life during the month that the Sun is transiting the sign Aries. From March 20th to April 21st Aries holds the archetypal pattern of a perfected earth above the world. This is the new heaven and the new earth envisioned by St. John and recorded in his sublime Revelation.

According to all sacred calendars Aries introduces the solar New Year. Therefore it is termed the sign of resurrected consciousness. One who has attained this consciousness sees and knows only the divine in all persons, things, circumstances, conditions and events. Seeing the Godward side is the motif of dedication throughout the Aries period.

The Disciple correlated with Aries is James, brother of John. He was the first to answer the call of discipleship and the first to walk the path of martyrdom, a true spiritual pioneer. During the month of Aries an aspirant should study the life of James and endeavor to emulate his virtues.

The body center related to Aries is the head, and the Hierarchy projects the pattern of the human head in all its divine and wondrous perfection. A student is urged to visualize the head with its spiritual organs awakened and illumined, and all its functions in full maturity.

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The biblical seed thought for meditation on both December 26 and during the solar month of April (March 20th to April 21st) is the quotation:

Behold, I make all things new. -Rev. 21:5

Aspirants are admonished to meditate upon the inner meanings of the above passage while the vibratory rhythms of Aries are permeating the earth.

TAURUS

Dedication for December 27th and through the solar month of May, April 21st to May 22nd, is to the Hierarchy of Taurus. This is the Hierarchy presiding over the realm of cosmic archetypes and the pattern it holds above the earth is that of perfected forms. Love and harmony are the forces that it continually pours out upon our planet.

The Disciple correlating with Taurus is Andrew, whose distinguishing characteristic is humility. This is one of the most important attributes to be cultivated by every aspirant. When developed to a certain high degree it becomes a tremendous soul power.

The throat is the body center ruled by Taurus. In New Age bodies the throat will be a luminous center from which the divine Creative Word is sent forth.

Dedication for December 27th and the solar month of May consists in making oneself a more perfect channel for the reception and dissemination of love and harmony in all the varied experiences of life, be they joyful or sorrowful, exalting or depressing. The biblical seed thought for meditation on the second of the Twelve Holy Days and its correlated month is:

He that dwelleth in love dwelleth in God. -I John 4: 16

Aspirants are urged to meditate upon the deep significance of the above passage during the entire period that the vibratory rhythms of Taurus are permeating the earth sphere.

GEMINI

The dedication for December 28th and through the solar month of June is to the Hierarchy of Gemini. The cosmic pattern held by this Hierarchy for the earth is that of great peace, the peace which passeth all understanding and which will be the heritage of the coming Christed race.

Characteristics to be cultivated during the Gemini period are such peace and poise as St. Paul had attained that enabled him to say, "*None of these things [of the outer world] move me.*" And thus sings the psalmist of the highest Gemini attributes: "*He maketh me to lie down in green pastures: he leadeth me beside the still waters.*"

Gemini rules the hands. These are to be visualized as flower centers, fragrant, luminous and endowed with the precious gifts of healing and of bestowing benediction.

The Disciple correlated with Gemini is Thomas. So intimately did he become identified with the Christ that his doubts, natural to the mortal mind, were transcended by a dynamic realization of the Christed

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powers previously latent within him- self. Many and wondrous were the miracles he performed following this transformation.

The biblical seed thought for meditation on December 28th and during the solar month of June, May 22nd to June 22nd, is :

Be still, and know that I am God. -Psalm 46: 10

Aspirants are instructed to meditate upon the deepest meanings of this passage during the whole period that the vibratory rhythms of Gemini permeate the earth planet.

CANCER

December 29th and the solar month of July, June 22nd-July 23rd, are dedicated to the Hierarchy of Cancer, which holds for earth the cosmic pattern of exaltation of the divine feminine principle in all creation. This sign is the home of the glorious World Mother, a high Initiate of the Cancer Hierarchy. This Being, and the principle for which she stands, are recognized and deified in all great world religions.

Aries deals with life; Taurus with form; Gemini with mind; Cancer with soul--soul as the revealer of truth. Consequently, dedication for the Cancer month is devotion to a quest for the light never yet seen on land or sea.

Nathaniel is the Disciple correlated with Cancer. He is a mystic in whom there is no guile.

The body center governed by Cancer is the solar plexus, some- times referred to as "the sun of the stomach." In pre-Christian days this center was considered a most important one in relation to initiatory development. And in the new Christed race the solar plexus will again be linked with spirit, for the sympathetic nervous system will be transformed into the feminine column of the human body-temple.

For December 29th and during the solar month of July this is the biblical seed thought assigned for meditation:

But it we walk in the light, as he is in the light, we have fellowship one with another. -I John 1:7

I Aspirants who faithfully meditate upon the real significance of this passage while the vibratory rhythms of Cancer pervade our sphere will be rewarded by knowing such fellowship.

LEO

December 30th and the solar month of August, July 23rd- August 24th, are dedicated to the Hierarchy of Leo. The cosmic pattern held by this host of celestial Beings is that the earth be permeated by the power of love, even as divine wisdom is interwoven into the entire fabric of nature, while this Hierarchy holds sway above our planet. All activities should be motivated by this power. Every thought should be radiant with love; every word vibrant with love; every deed embellished by love.

Judas is the Disciple correlated with Leo. Herein is indicated the great transforming power of love.

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An intimate relationship exists between Judas and John. Judas typifies personality; John, the spirit. A deep significance is attached to the fact that Judas, after betraying the Christ, took his own life. Personality must always wane that spirit may wax strong. St. Paul admonishes aspirants to the Christed Way to put off the old man and put on the new.

As personality becomes subordinated to the spirit, man's lower love nature-concerned entirely with the personal life that is transient and must, therefore, die as did Judas-is superseded by that higher love nature evidenced by John the Beloved, the Disciple who never knew death and who was closest of the Immortal Twelve to the heart of the Master.

The body center correlated with Leo is the heart. As this center unfolds its divine latencies it will become more and more powerful and luminous, until its radiance is that of "the day star which shines unto the perfect day."

And love is the subject of the biblical seed thought for meditation on December 30th and all through the solar month of August:

Love is the fulfilling of the law. -Romans 13: 10

Every aspirant should concentrate on the innermost import of this passage while the vibratory rhythms of Leo are permeating the earth.

VIRGO

Dedication for December 31st and the solar month of September, August 24th-September 23rd, is to the Hierarchy of Virgo. Leo's love leads to Virgo's service.

That divine Being whom we know as the World Mother is the prototype for the Madonnas of all great religions; she is the teacher of these high feminine Initiates at certain stages of their development.

During the time that Virgo's ray permeates our sphere this Hierarchy holds high above the planet the cosmic pattern of a cleansed and rejuvenated earth. At a certain point in human attainment purity becomes a tremendous soul power - a verity stressed by the Lord Christ when He said, "*The pure in heart shall see God.*" The Disciple who correlates with the sign Virgo is James the just, brother of Jude and Simon. For many years he was revered as the head of the early Church in Jerusalem, and was well known for his purity of character and consecration to selfless service.

The intestinal tract is the physical center of man's body- temple correlating with Virgo. Let the aspirant visualize that tract as manifesting perfection in its every function.

From the Gospel of Matthew-Chapter 23, Verse 11-comes the biblical seed thought for December 31st and the solar month of Virgo:

But he that is greatest among you shall be your servant.

Those aspiring to spiritual unfoldment are urged to meditate upon the deep significance of this magnificent passage so long as the vibratory rhythms of the Virgo Hierarchy are permeating this planet.

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LIBRA

Dedication for January 1st and the solar month of October, September 23rd-October 24th, is to the Hierarchy of Libra. The cosmic pattern held by this Hierarchy is the *world beautiful*. Its imprint is to be seen in every landscape; every tree, shrub and plant; every form in the various kingdoms of nature. Beauty and harmony are Libra's signatures. Hence, whatsoever comes under the influence of this celestial sign will express these divine attributes. When humanity receives more fully its influence, poverty, disease, discord and pain will be abolished.

The Disciple correlating with Libra is Jude. This Disciple was a minister of the beautiful. Many and far-reaching in results were the works he performed as its devotee.

The human body center correlating with Libra is to be found in the adrenal glands. These glands, when functioning properly, create absolute physical and psychological balance through each organ and its processes.

Meditation for the first of January and the solar month of October is on the biblical seed thought of John 8: 32:

Ye shall know the truth, and the truth shall make you free.

Great are the inner meanings of this passage. An aspirant should meditate upon them on January 1st and every day that the vibratory rhythms of Libra are focused upon the earth.

SCORPIO

For January 2nd and the solar month of November, October 24th-November 23rd, dedication is to the Hierarchy of Scorpio. The cosmic pattern which this Hierarchy is working to establish on earth is *attainment through transmutation of matter into spirit*. By this process the sublimated essences of mind and body become merged with the forces of spirit.

John the Beloved is the Disciple who correlates with Scorpio. Transmutation was the keynote of his life. He progressed so far in the divine science of transmuting matter into spirit that he never knew death.

The physical center correlating with Scorpio is the generative system. In an earnest aspirant this becomes the center of transmutation. As previously mentioned, there is a close relationship between Judas (personality) and John (spirit). Judas must die that John may reign supreme.

There is also a strong connection between the heart (Leo) and the generative system (Scorpio). So long as personality dominates, the former is under the control of the latter. When personality has been exalted into spiritualized individuality it is the heart that rules. In the body of Christed man human passion has been transmuted into divine love.

Blessed are the pure in heart: for they shall see God.-Matt. 5:8

This is the biblical seed thought for meditation on January 2nd and during the solar month of November. It is urged that the aspirant concentrate upon its deep significance on the second day of each

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New Year and while the vibratory rhythms of Scorpio flood the earth.

SAGITTARIUS

Dedication on January 3rd and during the solar year of December, November 23rd-December 22nd, is to the Hierarchy of Sagittarius, the Lords of Mind. The cosmic pattern held by these glorious Beings is of earth as a vast altar-piece made radiant by the golden aura of the supreme Light of the World.

The Disciple Philip correlates to Sagittarius. Before he found the Lord he had no concept of what a spiritualized, or Christed mind would mean in his life. He was essentially a mentalist. But after the Christ light was shed upon him he became worthy to be numbered among the Immortal Twelve.

Sagittarius, operates through the sacral plexus, the body center located at the base of the spine. The spinal cord, which connects the sacral plexus with the brain, has been termed " *the Path of Discipleship.*" When an aspirant lives a life motivated solely by pure and holy aspiration, the spinal spirit-fire coiled within the sacral plexus awakens and then ascends through the spinal cord to the two spiritual organs located in the head, the pineal gland and the pituitary body. It is by this process that a man's mind becomes Christed. Hence, Sagittarius is always symbolized by light, the light of spiritualized mind.

When rightly appropriated and transmuted into soul values, the experiences of daily life become stepping-stones by which an aspirant attains to atonement with the universal Divine Light, the Light that lighteth every man who cometh into the world. It was to such that the Master was speaking when He said:

Ye, are the light -of the world. -Matt. 5: 14

This is the biblical seed thought for January 3rd and through- out the time that the Hierarchy of Sagittarius pours its vibratory rhythms upon the earth. Untold blessings await those who meditate upon its promise.

CAPRICORN

Dedication for January 4th and the solar month of January, December 22nd-january 20th, is to the Hierarchy of Capricorn. These are the archangelic Beings of whom Christ is the head, and THE TWELVE HOLY DAYS 37 from them comes the wondrous power whereby mortal man can be lifted into His likeness. It is also the sign of world Avatars.

The cosmic pattern held by the Hierarchy of Capricorn en- visions the magnificent scope of life when the Christ spirit manifests in all mankind. Then it is that our planet will respond to its own musical keynote, first sounded by Angels and Archangels on that long ago Holy Night when they sang "*On earth peace, good will toward men.*"

The Disciple correlating with Capricorn is Simon, brother of James and Jude. Although Simon was close to his Lord by family ties, he was most reluctant about accepting the divinity of the Master. But when he was finally awakened by the Christ his dedication was complete. His one desire was to serve the Lord, and neither life nor death had any meaning for him apart from this ideal.

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The dual body center correlating with the sign Capricorn is located in the knees. In Christed man these points will become glorious whirling vortices of light.

Galatians 4:19 gives the biblical seed thought for meditation on January 4th and during the solar month of January:

Let the Christ be formed in you.

Aspirants should meditate upon the above passage until its inner purport falls into harmony with the vibratory rhythms to which the Hierarchy of Capricorn is attuning the earth.

AQUARIUS

Dedication on January 5th and throughout the solar month of February, January 20th-February 19th, is upon the Hierarchy of Aquarius. During these two periods this Hierarchy holds above the earth a cosmic pattern embodying the ideals of the Fatherhood of God and the brotherhood of man, the foundation for a type of friendship that is destined to expand until it becomes all inclusive and world embracing. This ideal should be held in the soul's Holy of Holies and never marred or desecrated by an unworthy thought, word or deed. Working to bring it into manifestation is the mission of Aquarius, the divine water-bearer of the skies.

Through the benign influence of the Aquarian Hierarchy love will become the motivating force in all that lives. In that glad day an emancipated humanity will show forth, as St. Paul prophesied, love as the fulfilling of the law.

In other words, every law will be founded upon love and love, in turn, will bring the fulfillment of every law.

Aquarius is the home of Angels, and the above aptly describes the joyous life of these celestial Beings.

The Disciple correlating with Aquarius is Matthew, the rich publican and sinner who, when he heard the voice of the Lord, left all and followed Him gladly. He renounced all worldly possessions for which he later received rare compensation in the form of a spiritual realization which found expression in the immortal Gospel bearing his name—a priceless heritage to all mankind.

The two lower limbs form the dual body organs correlating with Aquarius. They are the two columns of man's body temple and should be visualized as coordinated in motion and symmetrical in form.

The biblical seed thought for meditation on January 5th and during the solar month of February is John 15:4.

Ye are my friends.

If an aspirant will concentrate upon the subtle meanings hidden in these four short words, and keep them alive in consciousness while the Aquarian rhythms vibrate above and through earth, great will be his illumination.

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~Manly P. Hall

PISCES

The dedication for January 6th and the solar month of March, February 19th to March 20th, is to the Hierarchy of Pisces. This Hierarchy works to bring into manifestation the principle of unification throughout all creation. Ralph Waldo Emerson gave a perfect Piscean inscription: *"The Imperfect adores my own Perfect. Life is no longer a thing of shreds and patches, but a glorious divine unity."*

Pisces is the last sign before the birth of the spiritual new year, a period of recapitulation and self-examination. It marks the sunset of a past life and the sunrise of a new life.

The cosmic pattern held above the earth by this Hierarchy, is one of perfected man, created in the image and likeness of God and manifesting the divine within himself. *Godlike Man* is the keynote of Pisces, as it is also the cosmic pattern of Aries. In fact, the perfecting of man is and has been the divine labor of all twelve creative Hierarchies since the beginning of human evolution. When it comes to its ultimate completion it will be under the ministry of the Piscean Hierarchy.

Peter is the Disciple who correlates with Pisces-Peter the unstable, the "wave" man who, after he had awakened the Christ principle within himself through his faith, became the Rock of Initiation on which the church was founded.

The dual body center correlating with Pisces is the feet, and in the human race at large this center is yet to be awakened. In the vision of Fatima the children described particularly the beautiful roses blooming upon the hands and feet of the Blessed Lady.

This body made in the image and likeness of God will be luminous with scintillating stars, or flowers, awakened within its vital centers. This glorified body is the golden wedding garment described by St. Paul as the glorified celestial body. It was his vision of this luminous vehicle in the Memory of Nature which inspired him to declare in exaltation: that man is *"little lower than the angels"*; and it doth not yet appear what he shall be.

For meditation on January 6th while the vibratory rhythms of Pisces pervade the earth, and during the solar month of March, the following biblical seed thought is assigned:

So God created man in his own image. Gen. 1: 27.

During the twelve Holy Days between Christmas and Twelfth Night the earth is enveloped by the light of the archangelic Christ. The fragrance of His transcendent aura permeates the planet with a rare perfume, like an intermingling of the breath of fairest roses and purest lilies. But the radiant light and healing fragrance are gradually absorbed by the earth during this sacred interval, making it an ideal time for soul dedication to the Path of Holiness.

*From NEW AGE BIBLE INTERPRETATION ,MYSTERY OF THE CHRISTOS, VOL.VII, CORINNE HELINE, NEW AGE BIBLE & PHILOSOPHY CENTER, 1139 Lincoln Boulevard, Santa Monica, California 90403

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Astrology Teaches

*Once upon a time
When we lived in the Sun
All forces were available ...

Anything could be done.
But in our weakness
Couldn't deal with All-power.
So planets were ejected
'Til they stood one-by-one.

Now there's a particular pattern
Of planets and stars at one's birth,
Each focused through a "house"
Of the sky relative to earth.
Each person's talents are biased,
Each has only part of the whole.
Only when all work together
Do we remedy this dearth.*

*As a transiting planet moves through
The sky
At each point along its eclipse
To some people it squares, to some
it trines,
To some its forces eclipse.
Thus one person's weakness
May another's strength be
But there's enough for all
If each shares what fate dips.

Let us appreciate differences
In every soul,
And form a team where each is
A valued part of the whole.

- Elsa Margaret Glover*

THE EVOLUTIONARY PROCESS AND THE CYCLE OF THE YEAR WITH CHRIST

Roberto Gomes da Costa

The Christ Light

*To the Earth sphere
Flows the Christ light
'Tis wonderful
And very bright.*

*Will we lift eyes
Up to the stream?
Will we rise up -
Follow the gleam?*

Elsa Margaret Glover



When we visit the Temple in Mount Ecclesia we can notice that the Leo panel is placed on the West side of the Sanctuary, over the Altar alcove containing the Rosicrucian Emblem. The Temple symbolism (1) tells us *that "Leo is the sign of the risen Christ and the emblem of spiritual unfoldment. Leo represents the path to Initiation through the heart. The Rosicrucian path to Initiation commences at the door of intellect under the mental sign Aquarius (Eastern door of Temple Sanctuary) and leads to liberation at the altar of the heart under the dominion of the Leo Hierarchy."*

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This prominent position of Leo as the goal of four longings in the Initiatory path establishes a pattern which can be also recognized in the Evolutionary Process and in the cycle of the year with Christ.



To identify this pattern, we will focus our attention in the evolutionary scheme, especially to the period of time devoted to the attainment of self-consciousness and to the building of the vehicles through which the spirit manifests in man, and we will compare it to the cycle of the year with Christ.

We know from the ROSICRUCIAN COSMO CONCEPTION (2) that, in the first period of Manifestation – the Saturn Period - during its first revolution, the Lords of Flame, the Leo Hierarchy or Thrones, working on men on their own free Will, succeeded in implanting in the evolving life the germ which has developed our present

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dense body. Also, in the middle of the seventh revolution, the same Hierarchy awakened the highest spiritual principle in humanity – the Divine Spirit.

The work of the Saturn Period started and finished in the World of Divine Spirit through globes A and G. This region was the highest one ever reached by all the seven manifested globes during the evolutionary scheme.

Considering now the cycle of the year with Christ, after the Sun reaches the highest point in its northernmost ascension and transits the sign of Leo, Christ ascends into the spiritual realm of the Divine Spirit, known biblically as the Throne of the Father. During this transit under the supervision of the Lords of Flame and united with the power of the Father, the Lord Christ works with the supreme Power of Love, keynote of the Hierarchy of Leo, the stabilizing force of the Earth (3).

Proceeding with the analysis of the period of Involution, two other Hierarchies worked on mankind in the second period of Manifestation – the Sun Period – the Hierarchies of Virgo and Cancer, neighbors of Leo Hierarchy in the Zodiacal Circle.

In the first revolution of the Sun Period both Hierarchies of Leo and Virgo conjointly reconstructed the germinal dense body.

The Lords of Wisdom (Virgo), who were not as highly evolved as the Lords of Flame, worked to complete their own evolution. They started the proper work of the Sun Period, the second period of Manifestation by radiating from themselves the germ of vital body, during the second revolution of this period. In the sixth revolution, the Cherubim, the Cancer Hierarchy, entered and awakened the second aspect of the threefold spirit in man, the Life Spirit.

The highest region attained by the globes A and G during the Sun Period was the World of the Life Spirit. Similarly, during the cycle of the year with Christ, the World of Life Spirit is visited by Him during the solar months of July (Câncer) and September (Virgo).

The work done by the Virgo and Cancer Hierarchies on our vital body and its spiritual counterpart, the Life Spirit, has been fulfilled with the most pure vibrations and had a decisive influence in building the correspondent archetypes in accordance with their own characteristics.

The keynotes of Virgo are Service and Sacrifice. The Cherubim (Hierarchy of Cancer) are guardians of all holy places of heaven and earth and they hold the great mystery of Life itself. The destiny of humanity is, therefore, luminous and glorious, as long as we can find ourselves on the proper way, living a life of service and purity, following the pattern implanted by the Hierarchies of Virgo and Cancer in the seed atom of our vital body and in its spiritual counterpart, the Life Spirit. The Rosicrucian School helps us to learn this magnificent lesson of service and purity, especially through the healing process. We can read from the healing service form: (4):

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“Neither can pure and strong healing force be sent out from here unless we keep our minds and bodies clean and pure.” (...) “When a person is intensely in earnest in supplication to a higher power, his aura seems to form itself into a funnel shaped thing which resembles the lower part of the waterspout. This leaps up into space a great distance, and being attuned to the Christ vibration of the interplanetary world of the Life Spirit, it draws thence a divine power which enters the man or company of men, and ensouls the thought-form which they have created.”



The third period of manifestation was the Moon Period. After the work done during the first two revolutions of

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Moon Period to adapt ours dense and vital bodies to have an interface with a new vehicle to be given to humanity, the germ of the desire body, the Lords of Individuality, the Libra Hierarchy, commenced the proper Moon work during the third revolution. They helped human being to appropriate and build into a germinal desire body. The Lords of Individuality also worked on and in man to complete their own evolution.

During the fifth revolution of the Moon Period, the Seraphim, the Hierarchy of Gemini, awakened the third aspect of spirit – the Human Spirit.

In the Moon Period, the globes A and G reached the Region of Abstract Thought, the highest planes attained by the globes in this period. Similarly, during the solar month of June (Gemini), the Lord Christ passes into the Third Heaven, i. e., the Region of Abstract Thought. This is the highest sphere in the reincarnation cycle attained by humanity at its present stage of evolution.

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During the month of June the Christ becomes a channel for radiation sent forth by the Seraphim. He contacts them by means of the Holy Spirit. One of the keynotes of Gemini is activity. It is also the keynote of the Holy Spirit (3).

We know from the Rosicrucian Philosophy that the desire body, the counterpart of the Human Spirit, gives us all the incentives to action, but we have to learn to control this force, sometimes unbridled.

When the Sun enters Libra, the Sublime Christ touches the outer surface of the Earth. The great lesson to be learned through Libra is to develop the power of discrimination and distinguish the real from the unreal and the true from the false, in order to overcome the illusions created by the Desire Body and to control it. (3).

In the fourth period of evolution, the Earth Period, mankind received the germ of the mind, through the work of the Sagittarius Hierarchy, the Lords of the Mind. This stage marks the birth of the individual.

The humanities of the former periods (Saturn, Sun and Moon), respectively the Lords of Mind, the Archangels and the Angels are working with the Virgin Spirits, the Hierarchy of Pisces, during the Earth Period. They are been assisted by the Hierarchy of Scorpio – the Lords of Form, who were given charge of the Earth Period.

During November (solar month of Scorpio), the Christ force permeates the Desire Realm. The Golden Christ ray when passing the Scorpio period represents a time of transmutation. Transmutation is the dominant keyword of Scorpio. The golden Christ force penetrates still more deeply into the Earth as the Sun passes through Sagittarius, and the inner realms become intensely luminous with its glory light. The golden Christ force becomes then centered in heart of the Earth at the December Solstice (Capricorn). This marks the Holy Night of the year, when a deep calm and peace pervades the whole world. When the Sun is transiting Aquarius the Lord Christ center its activities in the etheric realms. During the month that the Sun transits Aquarius the higher ethers become luminous as the Christ force is being lifted toward the surface of Earth, in preparation to His triumphant Easter liberation. The forces of the two higher ethers are becoming increasingly potent in their effect upon mankind, with the proximity of the Aquarian Age (3). As mentioned in the beginning of this article, Aquarius is the starting door for the Rosicrucian Path to Initiation. The two higher ethers can convey the forces to develop the faculties of observation and discrimination, important requisites to build up the soul body. But the development of these faculties is not sufficient to pursue up the Initiatory Path. The heart, ruled by Leo, must be deeply involved. The ideal of Aquarius is shown in the opposite sign, Leo and the keynotes of Leo are: Love and Light.

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“God is Light; if we walk in the Light as He is in the Light we have Fellowship one with another.”

- Roberto Gomes da Costa, Rio de Janeiro, 2008.

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The Harmony of the Spheres

Archangels with harps set out from the Sun.

Go to some planet, where their song can be sung,

Fly near some human, strike their chord in his heart,

Invite him to sing before onward they dart.

Many Archangels, many the songs,

Many join in from among the throngs,

Thus many choruses develop and swell

In the song of the God within whom all dwell.

For humans the lessons that all are to learn

Is when to stay silent, when to take their turn,

How to sing each song in a beautiful way,

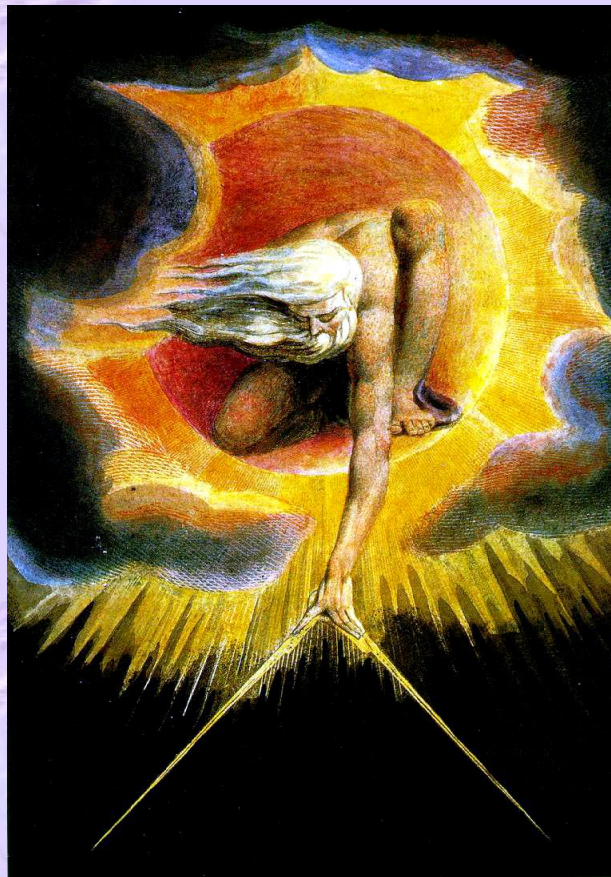
How to blend in the harmony of each new day.

Elsa Margaret Glover

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The Law and Our Needs



THE ANCIENT OF DAYS (Illustration by William Blake for his poetic work "Europe", 1794) ; Relief etching with watercolor, 23.3 x 16.8 cm; British Museum, London

Both poet and artist, Blake illustrated his own poetic work. He also labored to create his own cosmology and mythology, based upon his readings of the Bible, the teachings of Swedenborg, and his own besetting visions. According to his early biographer, Gilchrist, Blake had his first vision at the age of eight or ten of " a tree filled with angels". This illustration suggests a gnostic approach to the Creator as a lesser, fallible God. For Blake creation signalled a fall from the heavenly state, followed by a redemption through the powers of the imagination. Blake's influence was of immensurable importance to the later Pre-Raphaelites and Symbolist movement.

-Sean Konecky in Symbolism and Visionary Art (Art and Symbols of the Occult by James Wasserman, Tger Books International PLC, London, 1993)Occult by James Wasserman, Tger Books International PLC, London, 1993)

The Law of Consequence is undoubtedly the most fundamental law in human destiny, but we have to remember that it is not a static law. We constantly use it to set new causes into operation which will create new destiny to balance and improve the old destiny brought from the past. The Law of Consequence is intimately tied up with the Law of Rebirth, sometimes called the Law of Reincarnation. We have all lived many lives on Earth in the past, and we shall live many more in the future. In each of these past lives we have set various causes into operation, some of which are only now in the present life bringing their effects into manifestation. These effects are called karma, or debts of destiny. Thus we are paying debts from the past, and we also are reaping rewards from the past. We call these, respectively, bad and good destiny.

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Character is Destiny

The first thing we have to realize is that *character is destiny*. Destiny is a reflection of character. Our environment is a looking-glass in which we see our character reflected. There is an exception, however, to this general rule. This is, that in our last embodiment on Earth, we may have effected a reformation so that now we have what may be called a good character. We may still be having misfortunes or debts in the present life, however, in spite of this remodeled character. This condition is due to the fact that we have brought debts over from the past which we now are paying and, when one is paying debts, he usually finds that the process is limiting, confining, and sometimes unpleasant. He has the consolation, however, that debts once paid will never have to be paid again, and, therefore, he will be free of them in all his future lives.

The traits of character that most often cause "bad" destiny are those of anger, fear, pride, hate, revenge, sensuality, selfishness, envy, and intolerance. The first thing to do is to scrutinize our habitual line of thinking and see if we have any of these traits in our make-up, even in a small degree. If we find that we have, then we must go to work on them and gradually remove them. The two principal means of doing this are a change in thought and in action, particularly toward others. Thought, however, is the more basic, and if we correct our habitual thought, we shall find that our actions almost automatically follow the revised pattern of thinking.

The Creative Power of Thought

This brings us to a most important factor in the situation, namely, the *creative power of thought*. This power is the most fundamental and potent factor in human life. The saying, "Thoughts are things," is startlingly true. Every time we think a thought, we are making a thought form which may become a living force. It floats in our aura and becomes a part of our individual mental atmosphere; therefore, it is a part of our very life.

The next step in the activity of creative thought is that it clothes itself in the substance of desire and emotion. This step has two effects: first, it may lead to corresponding action; second, thought forms not calling for immediate action may be stored in the memory as patterns for future use. We have access to them at any time; thus they eventually may appear as physical realities in our environment, making it "good" or "bad" according to the thoughts that created it.

Therefore, if we wish to change our environment and our fortune, we must *change our thoughts*. By so doing, we will be making new and good destiny, which in due time will appear in our lives, and which will give us better work and supply many of our material needs.

The destructive desires and emotions, such as anger, hate, revenge, resentment -- but particularly anger -- disrupt and disarrange the thought forms and the thought creations of good which we have previously made, and thereby delay their materialization. When we have yielded to anger or revenge, for instance, and dissipated some mental creation of good, the corresponding thought form configuration has to reassemble itself before materialization can proceed. This takes time and delays the period when there might have been a favorable change in our environment or general fortune. Therefore, we see the great importance of watching our emotions.

Someone may ask: "How can I avoid harmful thoughts and desires and keep them out of my mind? It seems almost impossible at times to keep them from slipping in." The answer is, *thought substitution*. It is based on the principle that two thoughts cannot occupy the mind at the same time, and is similar to the principle of

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physics that two bodies cannot occupy the same space at the same time. When we are bothered by harmful thoughts of any kind, it is well to *substitute another thought* and concentrate on it so positively that the harmful thought cannot get in. This answer is very simple and only requires practice to make it comparatively easy. Harmful desires are excluded from the mind by the same process; thus, by substituting some constructive thought in place of the thought of wrong desire, the latter is very nearly shut out.

The Inner Power

The next potent subject which we will consider is the existence of the *Inner Power*. This is something about which most people have no knowledge, and something which they usually do not even suspect the existence of. Nevertheless, the Inner Power is a stupendous factor in human life and the one upon which general success in life is most dependent. The Inner Power is the Ego, the Spirit, the Higher Self, the vitalizing Life which comes from God, and the essential power that keeps man going. The Inner Power is the God Within, and the God Within is part of the God Without, the God of the Universe. The Inner Power is our personal link with God. Therefore, we can see how powerful is this inner, higher self. It is *omnipotent* because it is a part of the God of the Universe. This omnipotence, however, is more or less latent in humanity at the present time. It is the function of evolution to unfold it into positive, dynamic omnipotence. This is what we are gradually learning to do in our daily lives and by our succession of rebirths.

This Inner Power affects the personality and the daily life in this way: the God Within, which is omnipotent and possessed of all wisdom as well, is constantly sending messages down into the conscious mind. These messages appear as intuitions, inspirations, and original ideas. They tell us what it is that the Higher Self in its wisdom wishes us to do. If we follow these suggestions and put them into effect, the results in our lives will be constructive. Failure will be changed into success, the obstacles which have beset us gradually will disappear, and we shall find that everything begins to work together for good and for success in every department of life. If we ignore the intuitions from the Inner Power and follow the self-indulgent desires and straying thoughts of the personality, then we shall find that our troubles will increase and our pathway through life will become more difficult. You can see how important it is to be on the alert to catch the ideas and intuitions of the Power Within and then put them into effect.

One can most effectively receive these messages by quieting the conscious mind, and particularly by having quiet times for meditation so that when the conscious mind is stilled, the Power can speak to us and we will hear it. It is speaking to us and sending us mental messages all the time, however, no matter how active we are. Conscience is another of the messages of the Power Within which we always would do well to obey. If only we will follow the directions of this Power, it will speak to us in ever-clearer tones, gradually reshaping our lives and transforming our failures into successes.

Cultivating a Relationship with the Inner Power

We must cultivate belief in the existence of the Inner Power and belief in its ability to transform our lives. This belief is the wire, the electrical circuit, which connects us with it. If we establish a clear connection between the Power and our conscious mind, the result will be very much better, because then the Ego can send its messages to us much more clearly and effectively. Disbelief in these things impairs the connection and in some cases even destroys it. Then we are left more or less without the conscious guidance and wisdom of the God Within and easily run amuck so that failure follows. Thus we see that this belief is of great importance. Some people call it faith -- faith in God. Actually, however, faith in the God Within and its power is the same

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thing as faith in the God Without and His omnipotence.

If we listen to and obey the suggestions and directions of the Power Within, fear and anxiety are taken away and we gain poise, which is a large factor in material success. We lose our fear of both life and death. We know that all things are ordered with wisdom and that they will turn out well from the spiritual point of view.

We can, moreover, increase the good results by praying to the Power Within -- by talking to it, having conversations with it -- because it is right here, nearer than breathing. It will hear us and make the wise response. Some people call this praying to God; it is the same thing, because it is to the God Within. When praying we are making new, constructive destiny to neutralize and offset some of the debts of our previous years and lives.

When we talk to the Power Within, either mentally or in words, we may tell it what our ideals and ambitions are, what we wish to accomplish, and what we would like to have. Then leave the materialization to the Inner Power and not make the mistake of demanding this or that thing. When we have finished the conversation, we have made the thought form and in due time it will be materialized for us by the Spirit in such form and to such degree as it deems wise, particularly if we repeat it from time to time. We should be content with this, knowing that it embodies the highest wisdom.

If we do the above, we are *living by faith*. By living serenely in the knowledge of the existence of this Inner Power, and having belief or faith that it will work out a perfect result in our lives, all fear and anxiety for the future gradually will disappear, and we shall become confident, poised, and tranquil. We then shall be able to meet situations successfully which formerly defeated us and caused us to fail. Therefore, living by faith not only increases our material success, but it also makes us much happier.

The Lords of Destiny and the Universal Bank

An invisible institution conducted by the Lords of Destiny, which may be called the Universal Bank, is the next topic of vital importance to take up. Into this all-important institution, we are continually making deposits. Every good thought, feeling, and action makes a deposit there. All our constructive work, our self-discipline, our service to others, and all our other actions which are in harmony with the Divine Will make deposits in the Universal Bank. These deposits are the source from which we draw our destiny, our good fortune, and our opportunities. The unseen Director of this Bank, together with the Agents of Destiny, keeps an unerring record of all deposits.

From time to time, the Director declares a dividend in the form of some opportunity, success, good luck, or "wind-fall." Although nothing can ever happen by chance, most people think that these things happen more or less accidentally. They are mistaken. The Inner Power within each of us is a high official of that Bank and has much to do with the declaration of dividends.

Since the Universal Bank is backed by the Universe, it cannot fail. We can never lose nor be defrauded of anything that is really ours. "Your own will come to you." There is never a mistake in the cosmic credit in which this bank deals. If our destiny and success are not what we would like them to be, then it is because our credit in the Universal Bank has been temporarily depleted. In such a case, there is nothing to do but get busy and make new deposits. As stated above, we make deposits to our credit by constructive work, service, and self-discipline. We may be sure that our diligence in these respects will soon greatly improve opportunities and circumstances. Thus we see that our destiny is all *self-created*; luck and chance are only apparent and were in

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reality created by us in the past. We are surrounded with the materialization of our past acts and thoughts. The overcoming of undesirable traits and the building up and reformation of character are most potent means of making deposits in the Universal Bank.

The Law of Giving and Receiving

The "universal supply" which metaphysical students so frequently talk about is merely another name for the Universal Bank. Many students seem to think that they should be able to get from it a complete supply of everything they want simply by making some form of affirmation. They make the mistake of thinking thug can draw from it without first making the necessary deposits. This is equivalent to trying to "get something for nothing." One should not at any time demand the materialization of any specific thing, but should leave that to the Lords of Destiny who have the wisdom to do it properly. We have neither the right nor the wisdom. If we demand and specify certain materialization of our thought creations, we are very likely to make a mess of it and get something we don't want.

One reason why some people do not achieve success is that they unconsciously or ignorantly violate the Law of Giving and Receiving. There really is a cosmic law administered by unseen Forces which decrees that in order to receive, one must first give. By sharing what we have, we open the channel which permits an inflow of the desirable things into our lives. The Master teaches the existence of this law in St. Luke's Gospel when He says, "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." An understanding and acceptance of this law, and an intelligent effort to comply with it, eventually will bring a change for the better in one's affairs.

The Golden Rule, "Do unto others as you would have others do unto you," also embodies an important metaphysical principle. This rule is unequivocal. It definitely tells us to do good to others at all times, under all conditions, regardless of what they do to us. The rule is impersonal; the conduct of the other person does not enter into the case. If disregarded, unpleasant effects are sure to follow. Putting it into practice eventually will bring a decided improvement in one's environment and material conditions. It gives a magnetic personality, one which attracts others and enlists their help and cooperation in carrying out projects. It creates a magnetic force which is a means of increasing success in all lines. We should never allow resentment, caused by mistreatment from others, to prevent us from doing to them as we should like them to do to us. It really pays to carry out the Golden Rule, which is not merely a religious ideal.

Looking for the Good

There are two or three other metaphysical principles which we should know about and which will improve our personality and increase success in the matter of work and in the supply of material needs. Looking for the good in everything and every situation, no matter how lacking it may seem on the surface, is one of these. The mere act of looking for good makes a thought form which will in time materialize into more good, more success, more favorable conditions. Looking for good is like starting a snowball which grows in size as it rolls down hill. That also is a property of all thought forms. Those of a like nature combine and grow rapidly. This applies to looking for the good. The good in our environment very definitely can be increased by the practice of this principle. Praise is an extension of this. Praise is like sunlight -- the sunlight of the soul. It promotes both good-will and success. We must praise what is good in others wherever there is the slightest excuse for doing so. And above all, we must not forget to praise and thank the Inner Power each day for its life, its guidance, and

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its supply of all our needs. All things come from that Power.

Forgiveness

Forgiveness is a practice which one cannot afford to neglect. Forgiveness is scientific. Forgiveness brings into play the forces of the unseen planes about us. It dissolves the thought forms of hate, revenge, and ill-will, and prevents their materialization into adverse fortune. Unforgiveness, which includes resentment, grudges, and revenge, often materializes into some of the most unhappy conditions of life, particularly if allowed to continue by habitual thinking along those lines.

Hate is the most destructive force in the Universe, and unforgiveness and revenge are phases of hate. Revenge is the most deadly of passions: it surely will frustrate success. No matter what happens, one cannot afford to hold resentment or to indulge in revengeful thoughts. We can be perfectly sure if someone has mistreated us that the unseen Law will bring him whatever retribution is needed (merited).

The Bible says "Beloved, avenge not yourselves . . . I will repay, saith the Lord." We must not take the matter into our own hands because we will only be setting into operation metaphysical forces that will react upon us sooner or later to our very real disadvantage. The rule is, forgive everything and keep on forgiving regardless of all personal inclinations; we will not lose as we might erroneously think.

Friendly Cooperation

This brings to mind a principle of vital effect upon success: "To do the will of another is the acid test of love." The Bible reaffirms this when it says, "Agree with thine adversary quickly." Self-will is self-love, and self-love is a phase of hatred to others. The application of this principle is particularly valuable in avoiding quarrels and settling those already begun. Naturally we should not do the will of another if it entails an injustice to ourselves or to others. We should sacrifice personal inclinations and advantages in so far as possible to meet the ideas of our opponent and to satisfy his sense of justice. By so doing we shall transform him into a friend. Self-will obstructs the success which friendly cooperation would establish.

Confession and Retrospection

We have heard much concerning confession. Perhaps we thought it of no value. We may have thought that confessing our wrong-doings to a priest or minister would have no effect. Nevertheless, there is a very important metaphysical principle concealed in it; namely, confession dissipates the emotional force built into thought forms of past wrongdoing, releases it, and helps, to restore poise to the personality. When wrong is done which involves fear, shame, anger, etc., that thought form sinks down into the subconscious and there ferments. Particularly so, if the wrong is not righted at the time. Thought forms of this kind may ferment in the subconscious for years and eventually generate what are called "complexes." If one has enough of these complexes buried in his make-up, he gradually loses his poise and becomes nervous, sometimes neurotic. This is where confession comes in. Confession releases the emotional energy in the buried complexes so that it evaporates and is no longer in a position to cause trouble.

Confession does not have to be made to a priest or a minister. It could be made to the person who has been wronged. It is very helpful to confess to some trust-worthy person. Or it can be made to the Higher Self. This

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confession to the Higher Self is called "retrospection." It should be made after retiring each night, reversing the order of the day's events. Retrospection to be effective should be done with the greatest possible amount of feeling of contrition; in so doing, we are purifying and releasing the suppressed emotional forces of the hidden complexes. Large numbers of people find that confession in one form or another gives almost unbelievable relief and is followed by a remarkable increase in material success.

It is an excellent idea to extend the principle of confession or retrospection to the preceding years of life so as to clear up the complexes that have become imbedded in the make-up and which frustrate success. This process might be called delayed retrospection. This is done best in writing. Sit down and write out systematically a general outline of the events of the past which have involved fear, anger, shame, etc. Do as much as possible at a time. Later, continue until the whole life has been retrospected. Gradually, a wonderful mental and emotional release will be found. And this will be reflected in improved conditions affecting work and material needs. This writing should be done secretly, and, of course, names of others should be omitted. Such writing later should be destroyed.

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Health and Right Thinking

We cannot be a true success in life unless we have a reasonable degree of health; therefore, we must consider health in seeking a satisfactory supply of material needs. We must realize always that our life force comes from the Power Within, the Ego. If anything interferes with the flow of this life down through the personality and the body, ill health results. It is possible to imprison the Ego behind a cloud of wrong thought forms -- false beliefs -- so that the constructive flow of the life force from the Ego is decidedly reduced. If we make destructive thought forms (those of fear, anger, sensuality, etc.) which limit us, if we allow ourselves to believe that evil has power over us, and if we believe that we are limited in life and always will be -- all these things tend to imprison the Ego.

For health, it is necessary that the personality, the mind, and the will cooperate with the Ego and refuse to make restraining thought forms. In addition to refusing to add to this mental cloud of the past, it is possible to forge an instrument with which the existing thought cloud can be pierced and destroyed. This instrument consists of new thought forms of confidence and strength, of the omnipotence of the Inner Power, of optimism, of success and of sureness that all good things are attainable. If we make new thought forms along this line, they will combine themselves into a composite thought form of great strength and potent. This will be the impudent to pierce the mental cloud Ed to release the Ego

We must realize that only wrong thirsting can block that power. We can change our thoughts, and that power will be released and will work a miracle in our lives. It will restore our health. It will change our mental condition. We can use our imagination to make mental pictures of improved health and of the great power of the Ego within, and these pictures will blend with other thought forms of strength and courage and become a part of the instrument of release. We will find that we are no longer the slave of ill health. We will find that health is the normal accompaniment of poise and of a balanced emotional condition. With health will come a greater ability for success in work and in all material lines.

Happiness and Thought Control

Happiness resides solely in the mind. External conditions have an influence on happiness only as they are allowed to affect the making of thought forms through the mind. Thought forms have the property of clothing

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themselves with that substance of the invisible plane which we know as emotion. If we think thoughts of optimism and happiness, emotional substance of happiness is built into the mind, and we are happy regardless of all material and bodily conditions.

If, on the other hand, we make thought forms of fear and failure, they build into the mind the emotional substance of unhappiness, and we would be unhappy even if we had all the wealth of the world and even if our health were perfect. Thus we see that happiness resides solely in the mind, and that by thought control and thought substitution, we have the key to happiness and success at all times.

In conclusion, we will give three little formulas for self-help which are based on sound metaphysical principles and which have proved their value.

Positive Thought

First, Positive Thought. Keep the mind habitually positive and alert, not relaxed and inert. Positive thought automatically shuts out a crowd of tramp thoughts and desires that are floating through the mental atmosphere. When these thoughts are shut out, they cease to be an influence in life, and one's mental creations become far better with a decided increase in the materialization of the desirable things of life.

Think of God

Second, the Golden Key. When in trouble, when fearful of losing money, friends, or job, when something of value is lost, we should not continue to make thought forms of these undesired losses, which would add to the general depression. We should, instead, reverse the process and *think of God*. God includes all desirable things. By refusing to think of misfortune and by constantly thinking of God, we are making thought forms of strength, beauty, goodness, and success, even though unconsciously. These in due time will materialize into good, and the calamity feared will have been averted.

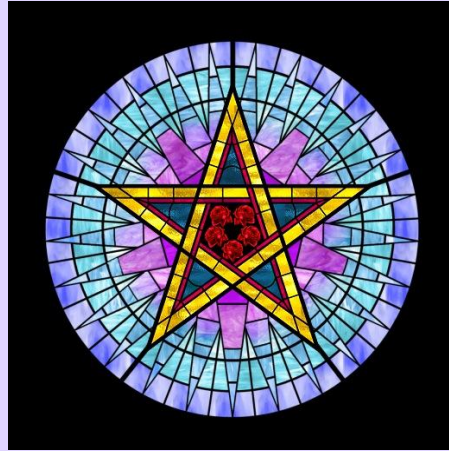
Duty Liberates

Third, the Power of Duty. Duty performed one day at a time has the power to create enough good to get us through the day. Tomorrow will be another day in which the process can be repeated. Duties performed with love are a way of liberation. This is a vital key to success over any period of life. The success which comes as a result of duty performed will not always be the kind that we would have selected, but it will be true success from the standpoint of the Spirit, and that is the main thing. Moreover, in due time this will resolve itself into a form of success which will be easily recognized and admitted as the best kind. In the meantime, we will be relieved of fear and anxiety because we will know that everything will come out all right in the end. Thus, through the power of duty performed, we will become able to *live by faith* in the Inner Power, which is the most fundamental secret of success in life, including work and the supply of all material needs.

- Augusta Foss Heindel

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COSMIC LAWS

*You sow what you reap.
You get what you seek.*

*All that's good will endure.
All will grow to be pure.*

*Hate sees only night.
Love kindles the LIGHT.*

Elsa Margaret Glover

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New Birth Through Regeneration



by Corinne Heline

*Wherever the name of man is spoken the doctrine of immortality is announced.
There are two heavens in men;
the one the Luna Cebrium, but in the heart of man is the true microcosmic heaven.
Yea, the heart of man is the true heaven of an immortal being,
out of which the soul has never yet come,
which new Olympus and Heaven,
Christ Jesus has chosen for His dwelling place in man.
-Paracelsus*

THE SEVEN JEWELS AND THE SEVEN STAGES OF INITIATION

"These portals," says the Book of the Golden Precepts, "lead the aspirant across the waters on the other shore. Each Portal hath a golden key that openeth its gate: these keys are:

1. The key of Charity and Love immortal.
2. The key of Harmony in word and act, the key that counterbalances cause and effect and leaves no further room for Karmic action.
3. Patience sweet, that naught can ruffle.
4. Indifference to pleasure and pain, illusion conquered, Truth alone perceived.
5. Dauntless energy that fights its way" to supernal Truth out of the mire of lies terrestrial.
6. The Golden Gate which once opened leads toward the realms of the Eternal and its ceaseless contemplation.
7. The key which makes of man a god, creating of him a Bothisattva".

Since the founding of initiatory Schools in ancient Lemuria after the link of mind was bestowed upon the pioneers of the human race. (the masses did not receive the mental link until the Atlantean Epoch), there have been two great classes or divisions in the Schools, corresponding, after a fashion, let us say, to preparatory school and college; or to college and post-graduate degrees.

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What we call these Schools matters little ; but following the Greek custom, esotericists generally designate the lower school the Lesser Mysteries and the higher, the Greater Mysteries. There are nine Degrees or grades in the Lesser Mysteries, called Initiations -or, if the metaphysical terms are preferred, *expansions of consciousness* - and four in the Greater Mysteries. There are seven schools which teach or confer the nine Lesser Mysteries, and five which teach or confer the four Greater Mysteries. These schools are not physical but etheric structures such as the New Jerusalem described by St. John; and they are not to be confused with mere secret societies. Truly, they all have an outlet on the material plane; if they had not, they would not reach our material-minded humanity and so would have no pupils to instruct in their Mysteries! These Mystery Schools, with their exoteric representatives, change from age to age in order to meet the requirements of the people among whom their work is to be done.

All of these Mystery Orders are" formed on cosmic lines"; thus the thirteen Initiations correspond to the twelve constellations and their spiritual head of the zodiac; also their planetary rulers, some of which remain to be discovered. It is interesting to speculate that in the Greek Zodiac the Pleiades were considered to be a thirteenth constellation until a late date. The great Christian type of the Mystery School is that of the Christ ,with His twelve Apostles. The Rosicrucian Order is also composed of twelve Brothers and an esoteric thirteenth, the revered Founder, symbolically designated **Christian Rose Cross** after the work he came to do for the world.

The seven Schools of the Lesser Mysteries and the five Schools of the Greater Mysteries are grouped under a central Intelligence, called (again in the Greek fashion) the Liberator -a title anciently conferred upon Dionysus, but in Christian times related to the Risen Christ (or to the , thirteenth Hierophant in a Mystery School.). The mystic thirteenth is always the head of an Order; and the twelve heads are in turn grouped about that thirteenth ,whom Christians call the Christ, although He is known by other names in other lands and among other peoples.

In addition to the sacred numbers *twelve* and *thirteen*, we observe the recurrence of *seven* and *five*, corresponding to the five planets, Sun, and Moon of the Ptolemaic system. In some Schools the Initiations are arranged differently, so that the illuminative process is covered in seven Degrees instead of nine; but the work done is the same in substance. The generally accepted Temple aspirant is a novice of one of the Lesser Mystery Schools, and of very early Degrees of that School. Few have advanced in spiritual work beyond the first seven of the Temple Rites. The remaining two Degrees (in the ninefold system) rise above the realms of this mortal plane, giving companionship with celestial hosts past discerning or describing by mere mortality.

From all of which is readily understood ,why the number seven is sacred to occultists. It has been said that 'whoever passes over these seven steps and degrees comes to such a marvelous place where he sees much mystery and attains the transmutation of all natural things.'" The seven Schools of the Lesser Mysteries, also the seven Degrees of the sevenfold system, relate biblically to the mystic ladder, which Jacob saw in his vision. The whole of the initiatory scheme is symbolized in the winding stairway of Solomon's Temple which led to the *inner chamber* where a successful candidate was given the "wages of a master:"

The five Schools which teach the four Greater Mysteries are almost wholly unknown, even to the esoteric world. Rarely does any soul pass their sacred portals. The Hierophants through whom this sublime work is administered are the fewest and highest of Earth's Initiates, and their pupils are also few.

As a human being possesses an aura which surrounds and interpenetrates his physical body, so also is the Earth planet clothed about with subtle matter. The physical sphere is familiar ground to everyone, but not so the spheres that lie above it. These include the etheric, the astral, the mental, the spiritual, and the higher spiritual. In the nine Lesser Mysteries of the **Rose Cross** (or seven Mysteries of certain other Schools), the candidate ascends successfully through these envelopes of the Earth planet by *expansion of consciousness*. He also recapitulates, in full consciousness the entire evolution of the Earth and its humanity, both spiritually and physically. This recapitulation has the effect of awakening in him all the dormant faculties and powers which the race possessed in past Epochs, so making available to him the sum total of the race experience. What this means is seen in the

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marvelous instincts of animals and plants, instincts which man has lost since he acquired reason but which in an Initiate become a consciously usable addition to intellect. Besides his humanity he possesses a superinstinct, an inexhaustible vitality by which his body renews itself just as certain plants grow new parts to replace old ones. Thus his body becomes as indestructible as a diamond or ruby, for he has full control of the chemical forces also. All of this goes into the making of an Adept, an Initiate who has completed all of the nine Lesser Mysteries and the first of the Greater, thereby entering "the heart of the Earth" and meeting the Liberator face to face.

However, an Adept is so rare upon Earth that a layman is not at all likely to meet one on the physical plane. The layman's interest is therefore centered almost wholly in the lower five of the nine lesser Mysteries. Few laymen take more than one Initiation in any one lifetime. When any candidate passes several Initiations in one incarnation, we may be sure these are chiefly recapitulations of work done in many previous lifetimes.

The fact has been noted in this series that in embryological recapitulation, the fourth month brings a decisive change in foetal development; esoterically we say that at this time certain inner-world contacts are dissolved. The Ego concentrates definitely earthward and is intent upon building the physical vehicle in which it is to be embodied.

In Initiation, the Fourth Degree is an equally definite step heavenward; certain physical contacts are severed, and the inner-world relationship becomes more intimate. Henceforward for the disciple GOD IS ALL AND ALL IS GOD. Though he remains in the exterior world where flesh and blood abide, he is no longer of it.

The fourth plane of Earth's aura is the mental plane; it is the "intelligence" of the planet or, in metaphysical terms, it is the intelligence of God expressing itself relative to the Earth.

The mental world is the link between spirit and matter. Immediately below the mental plane is the world of desire; above it is the higher mental, or abstract mind, the plane of universal ideas. In this is the world (consciousness) of the germinal idea, without which manifestation, could not take place because it is the seedground of cosmos. Hence it marks a crucial point not only in involution down into matter for the race, but in evolution up into spirit for the Initiate. "We may note in passing that involution into form has been a mass process throughout; Initiation, however, is an individual process. The Initiate stands alone.

At the fourth Initiation the Ego makes its decision as to whether it will proceed on the White or the Black Path. The strong, fully conscious Ego will not make the wrong decision.

The Fifth Degree, if attained, leads to sainthood. In this majestic Rite the Ego, having chosen unalterably to unite with spirit, is brought face to face with its own true self. In the ecstasy of this high moment the disciple comes to comprehend the true meaning of those words inscribed above the entrance of Grecian Temples: "Man know Thyself."

In the Sixth and Seventh Degrees, the personality is perfected as a channel through which the divine self may pour its powers in creative work; every word and deed is inspired by a wisdom which is ageless. The Initiate bears the aroma of timelessness, for he knows himself to be a part of that, which is without beginning and without ending. Thus the personal self is absorbed by the higher; spiritual self and the disciple stands at the threshold of godhood. In the two final Degrees he enters upon the work which makes him a god indeed. The Rosicrucian says that the victorious candidate of the Seventh Rite has blended the Red and White Roses, which bloom in his Rose Garden. The *Rosarium* of medieval alchemists was simply the laboratory (state of consciousness) of the aspirant who was seeking divine consummation.

Upon his head he wears a crown of sparkling jewels set in living gold. The kingly crown of an earthly ruler has its origin in the spiritual crown of ancient Initiate Priest-Kings after the order of Melchizedek. The Pope's triple tiara is another symbolic representation of this spiritually visible crown of the Initiate who has risen through the three

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planes which lie under the higher mental.

Such also are the king and queen described in the alchemical marriage of C. R. C.

NOTE: This is the first Part of Chapter XII from Corinne Heline's book "OCCULT ANATOMY AND THE BIBLE" published by New Age Bible & Philosophy Center, 1139 Lincoln Boulevard , Santa Monica, CA, 90403. Her complete works are available through this Esoteric Center. © NEW AGE BIBLE & PHILOSOPHY CENTER

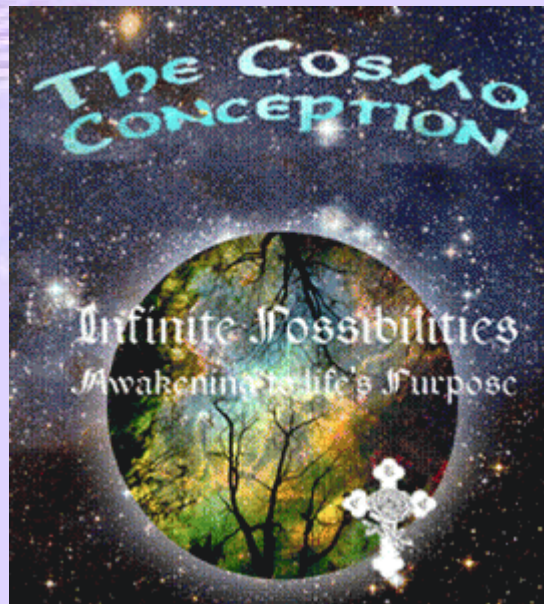
Corinne S. Dunklee Heline (1882 - 1975)



Born to the aristocracy of the Old South into the prominent Duke family, she receive a classical and religious education that was to prepare her for her life work. She was a life-long student of the ancient mysteries devoting her time to study and meditation. The Rosicrucian Initiate, Max Heindel, became her Teacher and associate at Mt. Ecclesia in Oceanside, California where she met another New Age pioneer, Theodore Heline who was to become her husband and to undertake the publication of the inspired writings that flowed through her. Her monumental work, The New Age Bible Interpretation in seven volumes was followed by many other works interpreting the ancient wisdom in terms of the needs of the day. She was truly a New Age Pioneer, opening the way to vast new fields of investigation for those who would know and be a part of the coming world of the Aquarian Age. Her consciousness far transcended that of her day, and while she had physical plane teachers, her inspiration came from the immortals who overshadowed her, the greatest being our lovely lady, the Madonna who was the light of her life from early childhood.

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Rebirth and the Law of Consequence

[\[Pages 147 to 174, Cosmo-Conception\]](#)

Q. How many theories have been brought forward to solve the Riddle of Life and Death?

A. Only three, worthy of note.

Q. Which one of these theories has herein been partly explained?

A. Rebirth, together with its companion Law of Consequence.

Q. What stand does the occultist take in regard to the theory of rebirth?

A. He does not say that he "believes" in it any more than we say that we believe in the blooming of the rose or the flowing of the river. We say that we know, because we see them. So the occult scientist can say "I know" in regard to rebirth and the Law of Consequence.

Q. In what way does he arrive at this knowledge?

A. He sees the ego and can trace its path after it has passed out of the dense body at death until it has reappeared on earth through a new birth. Therefore, to him no "belief" is necessary.

Q. What are the three theories so far advanced?

A. The materialistic theory, the theory of theology, and the theory of rebirth.

Q. What does the materialistic theory hold?

A. It holds that life is only a journey from birth to death; that mind is the result of certain correlations of matter; that man is the highest intelligence in the cosmos, and that his intelligence perishes when the body disintegrates at death.

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Q. What theory is put forward by theology?

A. Theology asserts that at each birth a newly created soul enters the arena of life fresh from the hand of God, passing from an invisible state through the gate of birth into visible existence; that at the end of one short span of life in the material world, it passes out through the gate of death into the invisible beyond from whence it returns no more; that its happiness or misery there is determined for all eternity by its action during the short period intervening between birth and death.

Q. What is taught by the theory of rebirth?

A. It teaches that each soul is an intelligent part of God, enfolding all divine possibilities as the seed enfolds the plant; that by means of repeated existence in an earthy body of gradually improving quality, the latent possibilities are slowly developed into dynamic powers; that no one is lost by this process, but that all mankind will ultimately attain the goal of perfection and reunion with God.

Q. What is the principal difference between these three theories?

A. The first of these theories is monistic. it seeks to explain all facts of existence as due to processes within the material world. The other two theories agree in being dualistic, that is, they ascribe some of the facts and phases of existence to a super- physical, invisible state, but they differ widely on other points.

Q. When we bring the materialistic theory into comparison with the known laws of the universe, what do we find?

A. We find that the continuity of force is as well established as the continuity of matter, and both are beyond the need of elucidation.

Q. Are matter and force inseparable in the physical world?

A. They are.

Q. What is the materialistic theory regarding this point?

A. It holds that mind perishes at death.

Q. What well established fact does the above theory contradict?

A. The fact that nothing can be destroyed, in which mind must be included.

Q. What argument proves the fallacy of the materialistic theory?

A. It has been discovered that the particles of our bodies change once in every seven years. If the materialistic theory were true, the consciousness ought also to undergo an entire change, with no memory of that which preceded, so that at no time could men remember any event more than seven years.

Q. How else do we know that the materialistic theory is not true?

A. We remember the events of our childhood. Many of the most trivial incidents, though forgotten in ordinary consciousness, have been distinctly recalled in a swift vision of the whole life by drowning person, who have related the experience after resuscitation.

Q. Is materialism able to account for these phases?

A. It is not. It ignores them.

Q. What is the objection to the orthodox theological doctrine?

A. Its entire and confessed inadequacy as it is expounded.

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Q. How can this inadequacy be shown?

A. Of the myriads of souls which have been created and have inhabited this globe since the beginning of existence, even if that beginning dates back no further than 6000 years, only the insignificant number of 144,000 are to be saved.

Q. What becomes of the remainder of humanity according to this theory?

A. They are to be tortured forever and ever.

Q. What did Buddha say in regard to such a condition?

A. "If God permits such misery to exist He cannot be good, and if he is powerless to prevent it, he cannot be God."

Q. Is there anything in nature analogous to such a method of creation in order that destruction may follow?

A. There is not. God desires that ALL should be saved, and yet this plan of salvation fails to save.

Q. Would it be considered a satisfactory plan of salvation if a fast motor boat were sent out to rescue 2 or 3 people from a sinking liner with 3000 aboard?

A. It certainly would not. It would more likely be denounced as a plan of destruction if adequate means were not provided for the saving of at least the majority of those in danger.

Q. Why is the theologians' plan of salvation even worse than the above plan?

A.

Q. Has he evolved a more efficacious plan?

A. He has, and the above is only the theory of the theologian. The teaching of the Bible is very different as will appear later.

Q. In considering the doctrine of rebirth, what do we find?

A. We find that it postulates' a slow process of development, carried on with unwavering persistency through repeated embodiments in forms of increasing efficiency, whereby in time all will be brought to a height of spiritual splendor at present inconceivable to us.

Q. Why is there nothing unreasonable or difficult to accept in the latter theory?

A. As we look about us we find everywhere in nature this striving for perfection in a slow persistent manner. We find no sudden process of creation or destruction such as the theologian postulates, but we do find evolution.

Q. What is evolution?

A. "The history of the progression of the spirit in time."

Q. What peculiarity may be observed in this progression?

A. In all the varied phenomena of the universe, we find that the path of evolution is a spiral. Each loop of the spiral is a cycle. Each cycle merges into the next as the loops of the spiral are continuous, each cycle being the improved product of those preceding it.

Q. What comparison illustrates the theories of the materialist and the theologian?

A. A straight line is but the extension of a point. It occupies but one dimension in space. The materialist makes the line of life start at birth, and to be consistent the death hour must terminate it. The theologian commences

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his line with the creation of the soul just previous to birth. After death the soul lives on, its fate irretrievably determined by the deeds of a few short years. There is no coming back to correct mistakes. The line runs straight on implying a modicum of experience and no elevation for the soul after death.

Q. What does natural progression show us?

A. That it does not follow a straight line such as those two theories imply nor even a circular path, for both would imply a never ending round of the same experiences, and the latter, the use of only two dimensions in space.

Q. How do all things move in nature?

A. All things move in progressive cycles, and in order to take full advantage of all the opportunities for advancement offered by our three-dimensional universe, it is necessary that the evolving life should take the three-dimensional path, the spiral which goes ever onward and upward.

Q. Where do we find the three-dimensional path illustrated?

A. We find it in the modest little plant in our gardens as well as in the giant sequoia with its forty fee diameter. It is always the same. Every branch, twig, and leaf will be found growing in either a single or a double spiral, or in opposite pairs, each balancing the other, analogous to ebb and flow, day and night, life and death, and other alternating features of nature.

Q. What other activities of nature illustrate the spiral path?

A. Examine the vaulted arch of the sky and observe the fiery nebulae or the path of the solar system; everywhere the spiral meets the eye. In the spring the earth discards its white blanket and emerges from its period of rest. All activities are exerted to bring forth new life everywhere. Time passes. The corn and the grape are ripened and harvested. Again the busy summer fades into the silence and inactivity of the winter, and again the snowy coverlet enwraps the earth. But her sleep is not forever. She will awake again to the song of the new spring, which will mark for her a little further progress along the pathway of time. So with the sun. he rises in the morning of each day, but each morning he is further along on his journey through the year. Everywhere the spiral: Onward, Upward forever.

Q. Is it possible that this awakes the life in the plant to new growth will wake the human being to new experience, to further progress toward the goal of perfection. Therefore the theory of rebirth, which teaches repeated embodiment in gradually improving vehicles, is in perfect accord with evolution and the phenomena of nature, while the other two theories are not.

Q. Regarding life from an ethical point of view, what do we find?

A. We find the Law of Consequence, gives the only theory that will satisfy a sense of justice, in harmony with the facts of life as we see them about us.

Q. What argument can you give that upholds rebirth and the Law of Consequence?

A. It is not easy for the logical mind to understand how a just and loving God can require the same virtues from one whom He has been pleased to place in unfortunate circumstances according to no apparent rule or system and according to His won capricious mood, as from one who has had every advantage. One lives in luxury, the other on crusts, one has a moral education and high ideals, the other is place in squalid surroundings.

Q. Is it logical to require the same of one as of the other?

A. No. It is more logical to think that we may have misinterpreted the Bible than to impute such a monstrous and unreasonable plan and method to a just and loving God.

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Q. Why is it unnecessary to say that we must not inquire into the mysteries of God, that they are past our finding out?

A. Because the inequalities of life can be satisfactorily explained by the twin laws of Rebirth and Consequence, and made to harmonize with the conception of a just and loving God as taught by Christ.

Q. What else is shown by these twin laws?

A. A way to emancipation from one's present undesirable position or environment is shown, together with the means of attaining to any degree of development.

Q. What is the result of our own actions in the past?

A. What we are, what we have, all our qualities.

Q. What may we gain in the future?

A. All we lack in physical, moral, or mental excellence may yet be ours in the future.

Q. How is this brought about?

A. As we cannot do otherwise we laid them down the preceding night, so by our work in previous lives we have made the conditions under which we now live and labor. Similarly, we are at present creating the conditions of our future lives.

Q. If one child plays beautifully on a musical instrument while another, despite persistent effort is a poor player in comparison, what does it show?

A. It merely shows that one expended the effort in a previous life and is easily gaining a former proficiency, while the efforts of the other have been started only in the present life.

[Pages 155 to 159, Cosmo-Conception]

Q. Why is it immaterial that we do not remember the efforts made in acquiring a faculty?

A. Because it does not alter the fact that the faculty remains with us.

Q. What is the hall mark of an advanced soul?

A. Genius, which by hard labor in many previous lives has developed itself in some direction beyond the normal achievements of the race.

Q. What does this reveal?

A. It reveals the degree of attainment which will be the common possession of the coming race.

Q. Can genius be accounted for by heredity?

A. It cannot, because heredity applies mainly only to the dense body and not to qualities of the soul.

Q. If genius could be accounted for by heredity, what would be the natural result?

A. Each individual in a particular line would be more capable than his predecessor.

Q. In cases where the expression of specially constructed organs, how is this accomplished?

A. The ego naturally is reborn in a family, the members of which have labored for generations to build a similar organ.

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Q. Can you mention an instance of this kind?

A. Twenty-nine musicians of more or less genius were born in the Bach family during a period of 250 years.

Q. What relation does the body bear to the work it does?

A. The body is simply an instrument, the work it yields being dependent upon the ego which guides it, as the quality of the melody is dependent upon the musician's skill aided by the timbre of the instrument.

Q. Can a good musician fully express himself upon a poor instrument?

A. He cannot, and even upon the same instrument, all musicians do not and cannot play alike.

Q. Because an ego is reborn as the son of a great musician, does it necessarily follow that he must be a still greater genius?

A. It does not. In such an event physical heredity would be a fact and genius would not be a soul quality.

Q. In what way does the "law of attraction" account for the facts we ascribe to heredity?

A. We know that people of like tastes will seek one another. If we were looking for a friend in the city and were ignorant of his address, we would naturally be governed by the law of association. If he were a musician, he would most likely be found where musicians assemble.

Q. Why does the ego ordinarily gravitate to the most congenial associates?

A. It is constrained to do so by one of the twin forces of the Desire World, the force of attraction.

Q. How do we account for the fact that there are people of entirely different tastes, even bitter enemies, in the same family?

A. The explanation of such cases is that during the ego's earth lives many relations had been established with various people. These relations were pleasant or otherwise, involving on the one hand obligations which were not liquidated at the time, or on the other hand involving the infliction of an injury and a feeling of very strong hate.

Q. What does the law of consequence require?

A. The law of consequence requires an exact adjustment of the score. Death does not pay it all.

Q. What is the purpose of God in bringing enemies together in the same family?

A. It is the purpose of God that all shall love one another. Hate must be transformed into love, and though they may spend many lives "fighting it out," they will at some time learn the lesson and become friends.

Q. What is it that brings such people together?

A. The interest they have in one another sets in action the force of attraction. Had they been mutually indifferent, they could not have become associated.

Q. What do the twin laws of rebirth and consequence solve?

A. They solve in a rational manner all the problems incident to human life as man steadily advances toward the next stage in evolution, that of superman.

Q. In which direction is the trend of humanity's progress?

A. Onward and upward forever.

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Q. What is the teaching of some Indian tribes regarding rebirth?

A. Some of the Indian tribes believe that man is reincarnated in animals or plants.

Q. What would such an incarnation mean?

A. Retrogression.

Q. Can any authority be found in nature, or in the sacred books of any religion for this doctrine of retrogression?

A. It cannot be found, except in one of the religious writings of India, the Kathopanishad (Ch V. Verse 9) which has been interpreted to mean that some men, because of their sins, go back to the motionless plant kingdom.

Q. Why are spirits reborn?

A. To gain experience, to conquer the world, to overcome the lower self and attain self mastery.

Q. When we realize all this, what are we brought to understand?

A. That there comes a time when there is no further need for rebirth because the lessons have all been learned.

Q. What significant words do we find in the Book of Revelation bearing on this subject?

A. "Him that over-cometh will I make a pillar in the temple of my God and he shall go no more out," referring to concrete existence.

Q. Is there any authority for the belief in the transmigration of souls?

A. There is nowhere any authority for such a belief. A man who has evolved so far as to have an individual, separate soul cannot turn back in his progress and enter the vehicle of an animal or plant, which is under a group spirit. The individual spirit is of a higher evolution than the group spirit and the lesser cannot contain the greater.

Q. What beautiful poem illustrates this idea of constant progression in gradually improving vehicles and finally liberation?

A. The Chambered Nautilus, by Oliver Wendell Holmes. The nautilus builds its spiral shell in chambered sections, constantly leaving the smaller ones, which it has outgrown, for the one last built.

Q. What interesting phase of the twin laws of rebirth and consequence are brought to mind by the necessity of obtaining an organ of a specific nature?

A. These laws are connected with the motion of the cosmic bodies, the sun, the planets and the signs of the zodiac. All move in harmony with these laws, guided in their orbits by their indwelling spiritual intelligences, the planetary spirits.

Q. What does the precession of the equinoxes cause the sun to do?

A. To move backwards through the twelve signs of the zodiac, at the rate of approximately one degree of space in seventy-two years, and through each sign (30 degrees of space) in about twenty-one hundred years, or around the whole circle in about twenty-six thousand years.

[\[Cosmo-Conception, pages 159-164\]](#)

Q. To what is this backward motion, the precession of the equinoxes, due?

A. To the fact that the earth does not spin upon a stationary axis. Its axis has a slow swinging motion of its own,

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just like the wobble of a spinning top that has almost spent its force, so that it describes a circle in space and thus one star after another becomes polestar.

Q. On account of this wobbling motion, what does it cause?

A. it causes the sun to cross the equator at a different place each year, a few hundred rods further back, hence the name, the "precession of the equinoxes," because the equinox precedes, comes too early.

Q. What are connected with this and other cosmic movements?

A. All happenings on the earth with the other cosmic bodies and their inhabitants. so are also the laws of rebirth and consequence.

Q. As the sun passes through the different signs, what do we observe?

A. The climatic and other changes affect man and his activities in different ways.

Q. What does the passage of the sun by precession through the twelve signs of the zodiac bring about?

A. It brings about conditions on the earth of a varied nature.

Q. Why is this necessary?

A. It is necessary for the growth of the soul that it should experience them all. As we have seen, the man himself makes these conditions while in the Heaven World between rebirths.

Q. How often is the ego born while the sun is passing through one sign of the zodiac?

A. Every ego is born twice during this period, or once in about one thousand years.

Q. What else can you relate in regard to the rebirth of the spirit?

A. As the spirit is necessarily double sexed, in order to obtain all experiences, it is born alternately in a male and a female body.

Q. Why is this so?

A. Because the experience of one sex differs widely from that of another. The outside conditions are not greatly altered in one thousand years and therefore, permit the entity to receive experience in the same identical environment from the standpoint of both man and woman.

Q. Is this law of rebirth subject to modifications?

A. As it is not a blind law, it is subject to frequent modifications, determined by the Lords of Destiny, the Recording Angels.

Q. What instance or example can you give of such a modification?

A. In a case where an ego needs a sensitive eye or ear and where there is an opportunity for giving it the required instrument in a family with which relations have previously been established. The time for the rebirth of the ego in question may lack, perhaps two hundred years of being ripe, but it is seen by the Lords of Destiny that unless this opportunity is embraced, the ego will have to spend, perhaps, four or five hundred years in heaven in excess of the time required, before another chance will present itself.

Q. In the event that the ego is brought to rebirth ahead of schedule time, so to speak, what results?

A. The deficiency of rest in the Third Heaven is made up at another time.

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Q. What do we learn from this condition?

A. We see that, not only do the departed work on us from the Heaven World, but we also work on the, attracting or repelling them.

Q. If the ego had not met with a favorable opportunity for procuring a suitable instrument, what would have resulted?

A. He would have been kept longer in heaven and the surplus time deducted from his succeeding heaven lives.

Q. Why does the law of consequence also work in harmony with the stars?

A. So that a man is born at a time when the position of the bodies in the solar system will give the conditions necessary to his experience and advancement in the school of life.

Q. Why is astrology an absolutely true science?

A. Because it works in harmony with the law of consequence.

Q. Are all astrologers infallible?

A. They are not, because even the best astrologer may misinterpret and because, like all other human beings, he is fallible.

Q. What do the stars show in a man's life?

A. They show accurately the time when the debt the Lords of Destiny have selected is due. They even show the very day, although we are not always able to read the date correctly, and to evade it is beyond the power of man.

Q. What may the stars be called?

A. The "Clock of Destiny." The twelve signs of the zodiac correspond to the dial; the sun and planets to the hour hand, which indicates the year, and the moon to the minute hand, indicating the year when the different items in the score of ripe fate allotted to each life are due to work themselves out.

Q. What can you say in regard to man's free will as regards destiny?

A. It cannot be sufficiently emphasized, however, that though there are some things that cannot be escaped, man has a certain scope of free will in modifying causes already set going.

Q. What is the great points to be grasped?

A. That our present actions determine future conditions.

Q. What argument is used by orthodox religionists and those who profess no religion at all, against the law of rebirth?

A. They bring forward as one of their strongest objections that it is taught in India to the "ignorant heathen," who believe in it.

Q. What is the answer to this objection?

A. If the law of rebirth is a natural law, there is no objection strong enough to invalidate it or make it inoperative. And before we speak of "ignorant heathen," or send missionaries to them, it might be well to examine our own knowledge a little.

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DO TWO WRONGS MAKE A RIGHT?



YOU STATE THAT FROM THE SPIRITUAL POINT OF VIEW ALL THINGS ARE GOOD, OR WORDS TO THAT EFFECT. BUT TAKE, FOR INSTANCE THE UNSPEAKABLY VILE AND DASTARDLY CRIMES BEING INFLICTED ON THE HELPLESS CIVILIAN POPULATION OF SOME OF THE NATIONS IN THE WAR ZONE. THE THEORY OF REBIRTH MIGHT ARGUE THAT THESE WRETCHED PEOPLE THUS SUFFERING MAY HAVE COMMITTED SIMILAR ATROCITIES IN PREVIOUS EXISTENCES, BUT EVEN SO DO TWO WRONGS MAKE A RIGHT? IN VIEW OF SUCH CONDITIONS ONE FEELS ALMOST DRIVEN AT TIMES TO TAKE REFUGE BEHIND THAT PHILOSOPHICAL DOCTRINE WHICH TEACHES THAT THE REPORT OF THE SENSES IS ILLUSORY, THE BAD-DREAM THEORY, AS AN EXPLANATION OF THE EVIL IN THE WORLD; OR SIMPLE MATERIALISM, WHICH OF COURSE, FROM ITS NATURE DOES NOT NEED TO MAKE ANY OF THE EXPLANATIONS EXPECTED OF SPIRITUAL TEACHING. IS THERE ANOTHER SOLUTION TO THE PROBLEM?

ANSWER: Yes, indeed, there is, for although we with our finite minds are unable to grasp the intricate details of the tangled web of destiny, still the broad outline of the law of love which works for good through what seems to be evil may be readily discerned by every one. But before we enter into direct discussion of the question, allow us to correct our correspondent. WE DO NOT SAY THAT ALL THINGS ARE GOOD, for if that were true it would be well to continue these atrocities of which our correspondent speaks. Instead, we have always maintained and do still assert that every evil is really GOOD IN THE MAKING-that is to say, out of that condition something good will come. We do not shrink from calling a cloud a cloud, but we also point to the silver lining which shows that beyond and back of the cloud the sun still shines as beautifully as ever. And if the sorrow and suffering caused by this war are the means of finally abolishing wars from the face of the earth, surely the cost is not too great.

From your remark that the theory of rebirth argues that the wretched people mentioned may have committed kindred atrocities in previous existences, it is evident that you are under the common misconception that all present conditions must be referred to actions in past lives, and that you are either unaware of or have failed to take into consideration the fact that every moment of our lives we are generating new destiny at the same time that we are working out our old scores. This great and important fact was set forth in the ancient Greek mythology, where the Fates are represented as three-past, present, and future; also in the Norse mythology, where the three Norns, Urda, Skuld, and Verdande, are spinning the thread of fate and unraveling it again. Nor is fate simply a measure to get even. If in one life A stole from B and ruined him, we must not assume that a following life B is going to become dishonest and steal from A. That would indeed be a bad solution of the problem, for it is surely better for a man to lose his money altogether than to retrieve it at the expense of his honesty.

Similarly, supposing that in a previous existence, as suggested, the present victims of military atrocity were guilty of atrocities against those who are now causing them suffering, it would have been far better for their soul growth if they had no revenge rather than in this present life to be made into savage beasts. If the latter were the way the law works, then

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cruelties and atrocities would multiply, and one could only shudder to think of what is in store for humanity in the next life when the injured civilian of today wreaks vengeance upon the heads of the present military aggressors.

But, thank God, that is not so, A study of the Memory of Nature has shown conclusively the truth of the spiritual teaching that **HATE CEASES NOT BY HATE, BUT BY LOVE AND SERVICE**. It has been found in all the cases investigated by the writer-and they number hundreds-that whenever in one life a person has injured another, the suffering brought upon himself by the act during the purgatorial expiation following death has compelled realization and repentance, at least in a measure. he is then placed in a position where he may render some service to the one he injured when both return to physical life. If he grasps the opportunity, well and good; then both parties are benefited; peace on earth and good will are fostered. If he refuses he is placed in a position where coals of fire are heaped upon his head, and then in the third life he may be induced to pay the debt of service. Or he may be made the victim of some one else's wrong-doing and thus learn the sympathy and fellow feeling which induces the required service. But whatever the method, and the possible methods are legion, in some way or other the debt of hate will eventually be repaid by love, for that is the only way that humanity can grow better.

Applying these ideas to the present problem of the sufferings of the civilian population in the war zone (War World I), and while admitting that the past may have something to do with it in some cases, it is undoubtedly a fact that a vast amount of new destiny is now being generated, both by the aggressors and the victims. Neither should it be forgotten that the aggressors are suffering great tribulations themselves as well as their victims. It is a time of suffering all around, and the purgatorial experiences of those who are now allowing their lower nature to run riot will be exceedingly severe. Then when a new life begins and they are placed in a position where they meet their victims, the subconscious memory of the purgatorial suffering will engender the vast majority a desire to make adequate amend, so that out of the fiery furnace of the present affliction there will come a reign of peace on earth and good will among men.

HOW TO PRAY



HOW MAY WE PRAY TO OR ADDRESS SATURN WHEN HE IS IN THE RULING STAR CAUSING US TROUBLE AND SORROW?

ANSWER: To understand what prayer is, let us use the illustration of an electric power house with wires to the different houses in the city. In each house there is a switch and when we turn that, the power which was hitherto outside in the wires and in the power house, enters our dwelling, illuminates it or runs motors, **ACCORDING TO THE LAWS OF ITS MANIFESTATION**. We may say that God primarily and the Seven planetary Spirits secondarily correspond to the power house which is wired to everyone of us, and prayer may be said to be the switch whereby we put ourselves in touch with the divine light and life, allowing it to flow into us and illuminate us for our spiritual uplifting.

It is a law that electricity will flow readily along copper or other metals, but is barred by glass, and before we can get the electricity into our houses we must have a switch **MADE IN CONFORMITY WITH THIS LAW**, a copper switch. If we used a glass switch we would obtain no electricity; the glass switch would be a most effective way of altogether

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barring the electric fluid from our dwelling. In similar manner, if our prayers (which correspond to the switch) are in conformity with the laws of God, the divine purpose can manifest through us and our prayers are answered, but if we pray contrary to the will of God, naturally, such a prayer would operate in a similar manner to a glass switch in an electric circuit.

As a great nation sends its ambassador and plenipotentiaries to other nations, so there are also ambassadors from each one of the great Star Angels present upon our earth. Their names are as follows:

Ithuriel is the ambassador from Uranus.
Cassiel is the ambassador from Saturn.
Zachariel is the ambassador from Jupiter.
Samael is the ambassador from Mars.
Anael is the ambassador from Venus.
Raphael is the ambassador from Mercury.
Michael is the ambassador from the Sun.
Gabriel is the ambassador from the Moon.

The moon is our satellite and is not in the same position as those of the other planets. The ambassadors from those planets are Archangels, while Gabriel is an Angel.

Ordinarily humanity prays to God. These prayers are at the present time mostly SELFISH and ignorant. The prayers of such people cannot receive attention from the ambassadors who have charge over the different departments of life, but are generally attended to, as far as may be, by the Invisible Helpers who work for the upliftment of their brethren. The occult astrologer, however, who knows what he wants and is able to work in harmony with the stellar forces, addresses the ambassadors of the Star Angels directly and obtains his desire more easily in that way. He studies the planetary hours when those stars have rule and at that time proffers his request which is usually for someone else, or for spiritual illumination concerning certain matters to be used for the common good.

In Tune with the Infinite

***In tune with the Infinite
United with the all
Brings a perfect Love
For all persons great and small.***

***Love brings understanding
Of their problems and their woes.
Love helps one to see the cause
Of all their earthly throes.***

***Love brings gentle kindness
A desire to help draw out
Divine essence from within
A desire to find a route.***

***To help release the imprisoned
Splendor of each soul,
A desire to help lift each
Toward the universal goal.***

***Love drives out all fear
Its only aim -- to give.
It draws all to itself
To nurture, love and serve.***

***What happens when evil one
Comes at the loving heart
And tries to injure it
And make life from it depart?***

***Then Love from the Infinite
Pours forth in added measure
To try to bridge the gap
Dividing one from another.***

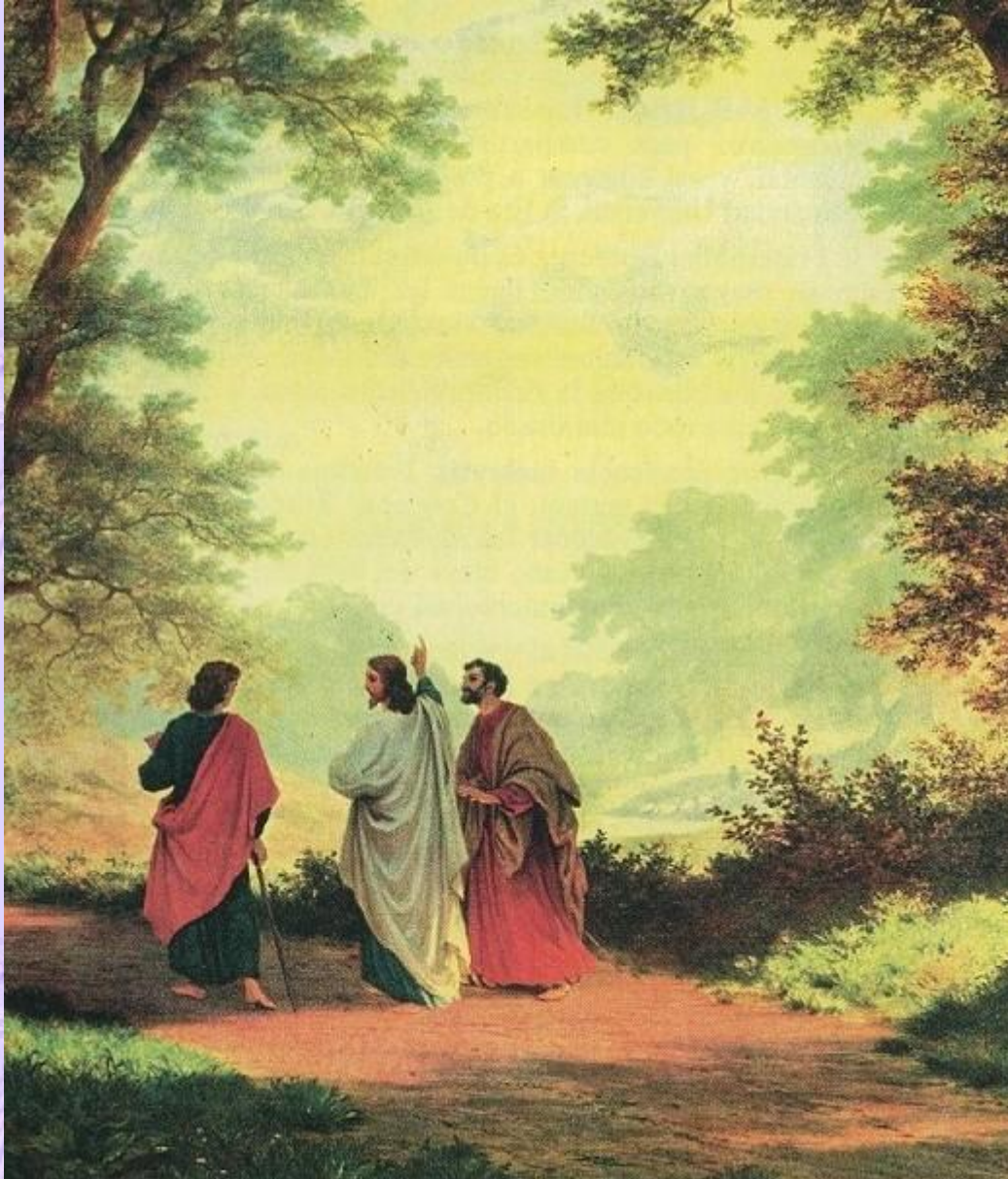
***Until all rejoin the whole
returned from the Fall
In tune with the Infinite
United with the All.***

Elsa Margaret Glover

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Rebirth and the Bible



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Elijah Became John the Baptist

A basic cosmic law taught in the Scriptures is that of rebirth: the doctrine that as differentiated Spirits in God we are reborn again and again in bodies of increasing efficiency on the physical plane to learn the lessons incident to material existence, and to unfold our latent divine potentialities into dynamic powers.

It is evident that the Jewish priests believed in the theory of rebirth, or they would not have sent to ask John the Baptist, "Art thou Elijah?", as it is recorded in the first chapter of St. John's Gospel, 21st verse. In the 14th verse of the 11th Chapter of St. Matthew's Gospel we have the words of the Christ concerning John the Baptist which are unambiguous and unequivocal. He said, "this IS Elijah." Upon a later occasion, at the time when they had been upon the Mount of Transfiguration, as recorded in the 17th Chapter of Matthew, the Christ said, "Elias is come already, and they knew him not, but have done unto him whatsoever they listed...Then the disciples understood that He spake unto them of John the Baptist." In the 13th verse of the 16th Chapter of Matthew we find the Christ asking His disciples, "Whom do men say that I, the Son of Man, am?" And they said, "Some say that thou art John the Baptist; some Elias, and others, Jeremiah, or one of the prophets."

"And He saith unto them, But whom say ye that I am?" And Simon Peter answered and said, Thou art the Christ, the Son of the living God." We notice from these passages that Christ Jesus did not contradict His disciples and this is quite significant. He was essentially a teacher, and if they had entertained a wrong idea concerning the idea of rebirth, it would have been His manifest duty to have corrected them. He did not indicate that there was any need for correction, however, and Peter's reply conveys a knowledge of the deeper truths involved in the present mission of the Christ.

Samson

As further biblical substantiation for the doctrine of rebirth, we find cases mentioned in the Scriptures where a person was chosen for a certain work BEFORE his birth. An Angel foretold the coming of Samson and his mission: to slay the Philistines. In the 13th Chapter of Judges it is related: "There was a certain man of Zorah, of the family of Danites, whose name was Manoah; and his wife was barren and bare not.

"And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not; but thou shalt conceive, and bear a son.

"...and he shall begin to deliver Israel out of the hand of the Philistines."

"...and the woman bare a son, and called his name Samson." In the first Chapter of Jeremiah, 5th verse, the Lord said to the prophet, "...before thou camest out of the womb I sanctified thee, and I ordained thee a prophet unto all nations."

We are all familiar with the stories in the Bible telling of the coming of Jesus and John and of their special missions. A person is chosen for a special mission because of a specific fitness for the particular type of work to be done. Proficiency presupposes practice, for as we have often heard, "Practice makes perfect." Ability is not handed to us on a platter, as convenient as it may be to believe it at times! Practice prior to birth could only have been in a previous life, so by implication, and by using logic and reason as guides, we find that the doctrine of rebirth is taught in the cases we have mentioned. It may also be observed that there are other

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passages in the Bible, the first Psalm, for instance, which can be sensibly interpreted only by using a belief in rebirth as a basis.

Law of Cause and Effect

Working along with the Law of Rebirth to bring about the perfect justice becoming to an all-wise Creator is the Law of Cause and Effect, or the Law of Consequence. The Law of Compensation or Retribution, it is also often called. The occult investigator finds that this law works perfectly on all planes, bringing to fruition exactly what we have sown--in thought, word and deed.

In the 6th Chapter of Galatians, 7th to 9th verses, we are told: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

"And let us not be weary in well doing; for in due season we shall reap."

In 2nd Corinthians, 9th Chapter, 6th verse, St. Paul tells us again: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

In the 9th Chapter of St. John's Gospel we find an interesting parable which teaches the working of this law. It reads as follows:

"And as Jesus passed by, He saw a man which was blind from birth. And His disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind?"

"Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him."

In this passage Christ Jesus endeavors to make clear that the law back of all physical limitation is not punishment, but enlightenment. Here we find the perfect justice of the Law of Causation which underlies all disease and deformity. When an Ego breaks a law of Nature in one life, it returns in another life to face the limitation which results as a violation of that law. Transgressions of divine laws upon the mental and moral planes of action are quite as responsible for physical disorders as the hidden side of the Moon is effective in producing the tides. Through the sorrow and suffering which accompany limitation, the Spirit learns its lesson and the infirmity is removed.

Self Consciousness

Each must waken his own consciousness

Each must learn to stand alone.

Each must build creative power

Each must tread his path alone.

Each must weave his wedding garment

Each must seek his cosmic bride.

Each must fill his lamp with oil

So he can serve far and wide.

Elsa Margaret Glover

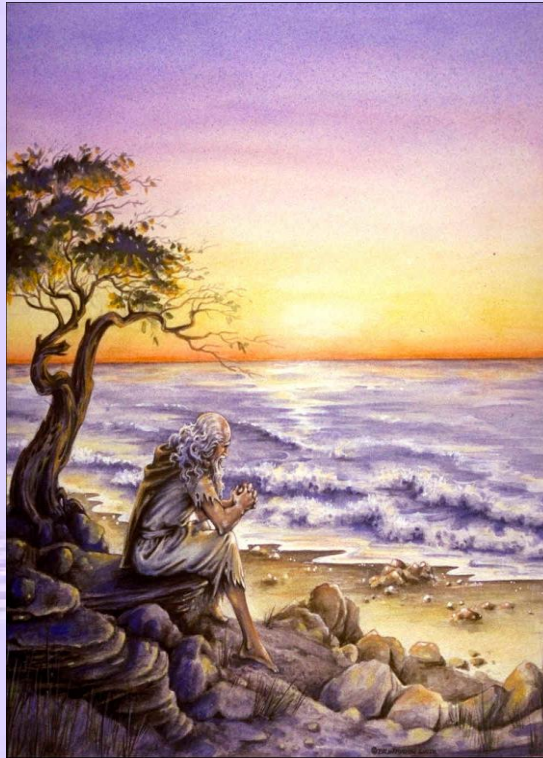
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An Interpretation of the Revelation to John

Elsa M. Glover



John the Apostle on the Island of Patmos

Some parts of the Bible were written in symbolical form because, at the time they were written, humanity in general was not ready to learn the truths hidden within the symbols. *Revelation* is one such part. To those who can read the symbols, however, *Revelation* describes the path of Initiation and the things which the Initiate can investigate in the higher Worlds, such as the Creative Hierarchies, the past, present, and future of man's evolution, and the story of the struggle between Jehovah and the Lucifer Spirits.

Chapter 1 of *Revelation* is of an introductory nature, telling the circumstances under which John received the revelation. Chapters 2 and 3 describe the Path of Initiation. The seven churches described are seven steps on the Path of Initiation. Different people may develop the qualities needed for Initiation in different orders, and also some of the needed qualities are worked on simultaneously. Thus, the seven steps described are not necessarily in the order in which they will be taken.

The church at Ephesus represents the dedication of the creative force to spiritual rather than passionate use. The aspirant is told (*Rev.* 2: 5) to remember from what he has fallen, to repent, and to do the works he did at first. In the Lemurian Epoch, man fell from non-passionate to passionate use of the creative force (as described in *Gen.* 2). The one who conquers will be allowed to eat from the Tree of Life (*Rev.* 2:7). The Tree of Life is symbolical of the power which gives one the ability to live on Earth as long as one desires. It is the power to heal and thence to maintain a physical body indefinitely. Thus the one who is successful in the regenerate use of the creative force will eventually gain the power to heal.

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The church at Smyrna represents the withstanding of temptations associated with material wealth. The person who has material poverty but spiritual riches may be ridiculed by the worldly-minded (Rev. 2:9). The aspirant may be thrown into prison for a time by the devil, that he may be tested (Rev. 2:10). This means that the aspirant may need to live under restricted material conditions for a time in order to show that he considers somethings more important than material comfortor wealth. He who conquers shall not be hurt by the second death (Rev. 2:11). The first death is the lifting of one's consciousness above the material so that one no longer considers material things of intrinsic value. The second death is the death of the physical body. The spiritualized consciousness does not mind physical death.

The church at Pergamum represents the sending of the currents of creative force upward strongly enough to start the pituitary body and pineal glands vibrating. This gives spiritual sight. The creative force currents dwell in Satan's throne (Rev. 2:13). Satan represents the Lucifer Spirits. Their throne is the spinal cord, because they work in the spinal cord of man to stir up selfishness, passions, and immorality (misuse of the creative force).⁷⁹ People who do not repent will be warred against by the one with the sword in his mouth (Rev. 2:16). The sword is symbolical of divine justice according to the Law. Thus, people who fall to the temptations ofthe Lucifer Spirits will be subject to retribution according to the Law of Cause and Effect. But to him who conquers will be given a white stone and a new name (Rev.2:17). The white stone is the body of a person who has raised the creative force currents (often called the Philosopher'sStone). The new name represents a new state of consciousness, namely, perception in the higher worlds.

The church at Thyatira represents control of the emotions and feelings. The higher emotions manifest as love, faith, service, and patient endurance (Rev. 2:19). The lower emotions may beguile the servants to practice immorality and to eat food sacrificed to idols (Rev. 2:20). The servants are one's faculties. Eating food sacrificed to idols represents giving and then taking back what one has given, or giving only where one can get a return. Those who do not repent may become sick and suffer tribulation, and their children may die (Rev. 2:22-23). Passions and selfish emotions do cause conflicts and hence sickness, suffering, and destruction. The children represent thoughts and desires produced by a passionate nature. The children dying communicates the fact that selfish thoughts and desires will sooner or later have to be eliminated. To him who conquers will be given power over the nations, and he will rule with a rod of iron (Rev. 2:26-27). The nations are the faculties of man. Thus, he who has control of his emotions will have self-control. Iron is the metal ruled by Mars, which is the home of the Lucifer Spirits. Thus, ruling with a rod of iron indicates control of the Mars forces and the ability to withstand the temptations implanted by the Lucifer Spirits.

The church at Sardis represents the making of the soul body. People who have the name of being alive and yet are dead (Rev. 3:1) are those who have a physical body with which to function in the physical world (and hence are physically alive) butwho do not have a soul body capable of functioning in the higher worlds (and hence are dead to the higher worlds). The works of those without the soul body have not been perfect in the sight of God (Rev. 3:2). Note that good work (service) is needed to build the soul body. The second coming of Christ will be at some unknown time (Rev. 3:3), and He will come in the clouds (Rev. 1:7), that is, in the soul body. Those who have not developed their soul bodies will not be able to follow Him at that time. He who conquers shall be clad in white garments (Rev. 3:5). The white garments refer to the soul body (which is also sometimes called the Golden Wedding Garment).

The church at Philadelphia represents the separation of the soul body (which is the two higher ethers of the vital body and the higher part of the desire body) from the dense body, the two lower ethers of the vital body and the lower part of the desire body. This separation permits soul flights. Christ has set before the aspirant an open door, which no one is able to shut (Rev. 3:8). Prior to the Crucifixion only certain chosen people were given the training and conditions needed to prepare them for soul flights. At the Crucifixion the Christ Spirit

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changed the etheric conditions of the Earth in such a way that there after anyone could prepare himself for and learn to achieve the needed separation to be able to go on soul flights. Thus, He opened the door to the higher worlds for all. Those who enter the opened door into the higher worlds will be kept from the hour of trial which is coming on the whole world (Rev. 3:10).

When one enters the higher worlds one meets the Dweller on the Threshold, which is all of one's unredeemed past acts. One then consciously takes on the responsibility of paying one's debts to the world, and thus his record is cleared. He who conquers will be made a pillar in the Temple of God and will go out no more, and the names of God and the new Jerusalem will be written on him (Rev. 3:12). Being made a pillar in the Temple of God represents the end of the requirement to be reborn on Earth. Having the name of God written on one represents having attained the consciousness of God. The word "Jerusalem" means "abode of peace." Having the name of the new Jerusalem written on one means having attained a state of inner peace.

The church at Laodicea represents the development of the Will needed to tread the Path. When people are neither hot nor cold they will be spewed out of the mouth of Christ (Rev. 3:15-16). Those who have no desire and make no effort themselves will not be led on the Path of Initiation, but will rather be allowed to take the longer route which is taken by humanity in general. Those who feel no need for the gold refined by fire (the spiritualized body, the Philosopher's Stone) or the white garments (soul body) or the salve for the eyes (which gives spiritual sight) will not work for them and thence will not attain them (Rev. 3:17-18). Christ is knocking at the door (of man's consciousness), and if the aspirant opens the door, the Christ Spirit will enter in (Rev. 3:20).

After one has attained Initiation, he has the ability to see in the higher Worlds. John first indicates the Creative Powers which can be contacted in the higher Worlds (Rev. 4). The One which John saw sitting on the central throne represents God. The twenty-four elders surrounding Him represent the positive and negative poles of the twelve signs of the zodiac. The seven torches represent the seven planetary Spirits (the Spirits of Mercury Venus, Earth, Mars, Jupiter, Saturn, and Uranus). The sea of glass represents the total of all wisdom, the Cosmic Mind. This is the same as the Molten Sea made by Hiram Abiff in the Masonic Legend. The four living creatures, which bear resemblance to the symbolical representations of the four fixed signs of the zodiac, can be associated with the four elements associated with these signs and with the four states of matter associated with these elements and with the beings which work in these states of matter. Thus the Lion (Leo, Fire, Etheric Region) represents the Angels, the ox (Taurus Earth, Dense Physical Region) represents man, the man (Aquarius, Air, World of Thought) represents the Lords of Mind, and the eagle (Scorpio, Water, Desire World) represents the Archangels.

An alternate level of interpretation of John's view of the Creative Hierarchies is possible. For every creative power in the universe there is a part of this creative power within man. Thus, taking the microcosmic view, the one on the central throne can be taken to be the God Within (the Ego), the elders and torches can be taken to be the zodiacal and planetary forces within man, and the four living creatures can be taken to be the vital, dense, mind, and desire bodies of man.

In the higher worlds, the past evolution of man, the life and life-after-death activities, and the planned future evolution of man can be seen. John describes these in symbolical form (Rev. 5:11). Chapter 5 tells of a scroll sealed with seven seals, which only a slain Lamb was worthy to open. The Lamb represents the Christ consciousness. The scroll represents the wisdom which can be attained in the higher worlds. In chapter 6, John says he saw a white horse with a rider holding a bow who went out to conquer. This represents man at the start of his evolution. The white horse indicates innocence. The bow represents aspirations. Then appeared a red horse and rider who took peace from the Earth. This represents man acting under selfish passions. Then

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appeared a black horse with a rider carrying scales in his hand. This represents man enmeshed in materiality (spiritual darkness). The scales indicate that man in this state must be guided by laws. It is added that the oil and wine must not be harmed. The oil is the oil for the lamp of life, which is the soul. The wine is the life force. The laws must guide man in such a way that he will not stop his soul growth and will not misuse the life force.

Finally, a pale horse appeared whose rider was Death. Eventually all mortal men die physically. Rev. 6:12-17 describes the process of dying. Since a microcosmic level of interpretation is being taken here, the Sun and Moon represent the solar and lunar forces within the body, and the kings of the Earth represent the forces which rule the various parts of the body.

The stars of the sky falling to Earth represent the cosmic forces which take over in the body as the individual Spirit leaves. The sky vanishing like a scroll being rolled up correlates with the fact that when the vital, desire, and mind bodies leave the physical body, they leave with a spiral motion.

The consciousness of John then enters the Desire World and sees what happens to men in purgatory and the First Heaven. In Rev. 8:1-5, John describes an Angel with a censer containing incense, the smoke from which mingled with the prayers from saints. Then the Angel took the censer and filled it with fire and threw it on the Earth. The censer with incense represents the hurt feelings of innocent people. The censers being filled with fire and thrown on the Earth indicate that in the same measure as a person caused others to suffer, he will suffer himself, and thus the earthy (or lower) part of his nature will be burned out (or purged). Rev. 8: 6-9: 19 describe more of the purging process. The four Angels mentioned in 9:15 are the four Recording Angels who watch over the workings of the Law of Cause and Effect. In Rev. 9:20 it states that: "The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands. . . ." Those parts of our lower nature which have not been killed in one purgatorial experience will still be present in our natures in our next life. We cannot learn all our lessons in one life.

In Rev. 7:1-17, the experiences of man in the First Heaven are described. The four Angels mentioned in 7:1 are again the four Recording Angels. They were told not to harm the 144,000 people who were sealed as servants of God. According to the customary procedures used in numerical symbolism, 144,000 equals (adding the digits) 9, which is the number of man. This indicates that virtually all men (after passing through purgatory) reach the First Heaven. This interpretation is further substantiated by the statement in 7:9 that a great multitude was there which no man could number, from every nation, from all tribes and peoples and tongues, clothed in white robes. In 7:14-17, it further states that: "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb....They shall hunger no more, neither thirst anymore. . . . and God will wipe away every tear from their eyes." The great tribulation (in a microcosmic level of interpretation) is purgatory. The white robes indicate that the suffering in purgatory cleansed their desire bodies. That they will hunger and thirst no more indicates that whatever they had desired on Earth (of an uplifting nature) will here be realized.

When man passes into the Second Heaven, he spends some time evaluating and assimilating his experiences of his past life. This is described in Rev. 10:8-11:2. John tells how an Angel gave him a scroll to eat which was sweet in his mouth but bitter in his belly. The scroll represents wisdom. Eating the scroll represents taking wisdom into his consciousness. Being sweet in his mouth represents seeing the beauty or rightness of some piece of wisdom. Being bitter in his belly indicates that when it comes time to use wisdom and to do what one knows is right (after return to Earth life) it is not always easy or pleasant. The measuring of the Temple of God indicates the evaluation of the structures of one's physical body, habits, desires, and thoughts of the previous life. John was told not to measure the courtyard. This indicates that one should not evaluate his associates and blame them for any of his shortcomings.

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Rev. 11:4-19 briefly describes the planned direction of the evolution of man. The two lampstands and two olive trees are the sources of divine guidance for man and the opportunities for soul growth which come to men (remember that the olive oil used in the lamps of life represented the soul). The beast that ascends from the bottomless pit may make war on the prophets and kill them. The beast is selfish passion. Passion may tempt man not to follow the divine direction and may succeed.

But the prophets come back to life. Although the divine Light may be disregarded for a while, it cannot be extinguished and it will return to the consciousness of man. Eventually, the kingdom of the world becomes the kingdom of Christ. This section ends with the Ark of the Covenant being seen in heaven. The Ark is the symbolical representation of the Initiate (the Ark contained the tables of law, a gold pot of manna, and Aaron's rod, which represent the Initiate with the Law within his heart, the soul body, and the spiritualized creative force currents).

Rev. 12-22 describes the struggle (in the evolutionary process) between Jehovah and the Lucifer Spirits. John describes seeing a woman clothed with the Sun, with the Moon under her feet, who brought to birth a child. A dragon sat by to devour the child, but the child was caught up to God and the woman fled to the wilderness. (Rev. 12:1-6). The woman symbolizes the forces of physical creativity directed by the lunar god, Jehovah. The child brought to birth is humanity. The dragon represents the Lucifer Spirits. The dragon being prevented from devouring the child by the child being caught up to God indicates that during involution, when man's consciousness was in the higher Worlds, man had little self-consciousness and could not initially be aroused to acts of selfish passion by the Lucifer Spirits, but instead docily followed Jehovah. The wilderness is something which is far removed from man's everyday actions. The woman fleeing to the wilderness indicates that man was not generally aware of the creative act at that time.

Michael and his Angels fought the dragon, and his Angels and the dragon were thrown out of Heaven. Then the dragon was on Earth and able to pursue the woman. The woman was given the two wings of the great eagle so that she could fly into the wilderness, away from the dragon. The dragon poured water out of his mouth after the woman, but the Earth swallowed up the river. (Rev. 12:7-17) The dragon and his Angels being thrown out of heaven refers to the fact that the Lucifer Spirits are stragglers of the angelic life-wave and they needed a denser environment for their evolution than that needed by the Angels. The dragon pursuing the woman on Earth indicates that the Lucifer Spirits tried to get man to use his creative forces to serve their interests. The Lucifer Spirits needed physical knowledge in order to further their evolution, so they wanted men to stop depending on the guiding wisdom of Jehovah and to act on their own initiative (however unwise these acts might be). Man was given two means of resisting the promptings of the Lucifer Spirits. One is represented by the two wings of the great eagle, which represents the wings of prayer which help man to put his consciousness in touch with the divine and thereby to attain divine guidance. The other is represented by the Earth swallowing the river poured out of the dragon's mouth. The river poured out of the dragon's mouth indicates the selfish desires which the Lucifer Spirits tempt man to entertain. The Earth swallowing this river indicates that physical restrictions can put limitations on selfish desires (one tends to stop desiring that which he knows is physically impossible to obtain).

A beast rose out of the sea. The beast had a mortal wound which healed. Men worshiped the beast. (Rev. 13:1-10) The sea is passion. The beast is the lower part of one's nature which is built from passion. That the beast had recovered from a mortal wound indicates that when we think we have eliminated some particular fault in our personality, it yet may rise up again. Men worshiping the beast indicates men giving up the struggle against their lower natures and deciding that it is natural and hence good to follow its dictates. A beast also rose out of the Earth. It worked great signs, deceived those who dwell on Earth, and gave power to the image of the beast from the water. The number of this beast was 666 (a human number) and was marked on the right hand or

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forehead of all. (Rev. 13:11-18) The beast who rose out of the Earth is materialism. Materialism can work great wonders, as is evidenced by the achievements of science in the present day. But materialism also can deceive those who dwell on Earth. It can lead people into believing that everything can be done physically and that there are no powers beyond the physical. Materialism also gives power to the image of the beast from the water. This means that it encourages selfishness and passion. Adding the digits in the number of the beast, we get 18 and hence 9, which is symbolical of the number of man. Thus, the beast is man-made.

Rev. 14-18 describes how those who follow the beast bring suffering upon themselves, and how the evil part of their nature thus is cut down and removed. The City of Babylon represents the lack of wisdom and the resulting confusion associated with material existence (the word "Babylon" means "birthplace of confusion"), and it is overcome. Finally, the smoke of the harlot (of Babylon) goes up (Rev. 19: 3), which means that the creative force is turned upward and selfish passion is overcome.

Rev. 19:6-8 tells how the sound of mighty thunderpeals was heard when the marriage of the Lamb came. The Bride had made herself ready by clothing herself in fine linen, bright and pure, which was the righteous deeds of saints. The Bride is humanity. The fine linen clothing of the Bride is the soul body (which is made by service). The thunderpeals are atmospheric vibrations which will occur at the Second Coming of Christ and which will free the soul body (of those who have one) from the dense body and permit these people to live in the Etheric Region. The marriage of the Lamb indicates the unification of man's consciousness with the Christ consciousness.

Rev. 19:11-16 gives a symbolical description of an Initiate. His eyes being like flame indicates that he has inner sight. His robe dipped in blood indicates that he got where he is through suffering. The sword in his mouth with which he rules the nations indicates that he governs his own actions and keeps them in line with Cosmic Law. That he rules with a rod of iron indicates that he has mastery over passion.

In Rev. 19:17-18, birds are described as feeding on the flesh of kings, captains, men, and horses. The birds symbolize the soul, and their feeding on the flesh indicates that the soul grows as the result of physical experience.

Rev. 21-22 describes the Coming Age. That the dwelling of God will be with men implies that men will have the God-consciousness. That there will be no more pain indicates that when men have the God-consciousness they will no longer create the disharmonies which result in pain. That the thirsty will be fed the water of life indicates that men will have healing power. The Tree of Life in the new Jerusalem also indicates possession of creative power. The city of Jerusalem coming from God indicates that peace of mind is associated with the God-consciousness. That the new Jerusalem will have no temple and no need of Sun or Moon indicates that then the God Within (the Ego) will be able to direct its own bodies and that an external God will not be needed for direction.

The purpose of a book such as Revelation, which describes the evolutionary path of man, is to inspire men to work in harmony with the Beings Who guide their evolution. May we all learn to realize that we are poor, blind, and naked, so that we will go and buy the gold refined by fire, the salve to anoint our eyes, and the white garments to cloth our bodies.

--*Rays from the Rose Cross Magazine*, September, 1977, page 409-411; October, 1977, page 459-60, 465; November, 1977, page 503-4.

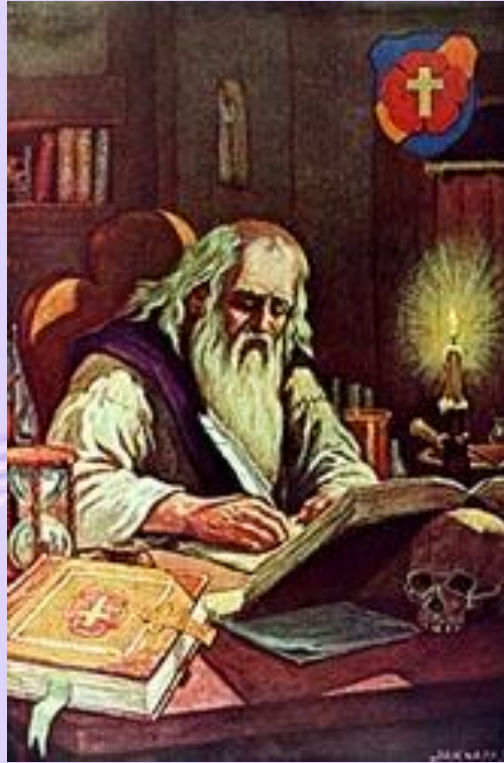
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The Fraternity of the Rose Cross

by Manly Palmer Hall



ROSICRUCIAN PHILOSOPHER

Father C.R.C (Christian Rosie Cross or Christian Rosencreutz)—considered not only as a personality, but also as a personification of the system of spiritual philosophy which he is reputed to have established—which explains why no authentic portrait of Father C.R.C. has ever been discovered. The Great Book of the Rose Cross lies unclasped upon the table, beside it an hour glass, intimating that in time all shall be revealed. Artist: JAKnapp

WHO were the Rosicrucians? Were they an organization of profound thinkers rebelling against the inquisitional religious and philosophical limitations of their time or were they isolated transcendentalists united only by the similarity of their viewpoints and deductions? Where was the "House of the Holy Spirit," in which, according to their manifestoes, they met once a year to plan the future activities of their Order? Who was the mysterious person referred to as "Our Illustrious Father and Brother C.R.C."? Did those three letters actually stand for the words "Christian Rosie Cross"? Was Christian Rosencreutz, the supposed author of the *Chymical Nuptials*, the same person who with three others founded "The Society of the Rose Cross"?

What relationship existed between Rosicrucianism and mediæval Freemasonry? Why were the destinies of these two organizations so closely interwoven? Is the "Brotherhood of the Rose Cross" the much-sought-after link connecting the Freemasonry of the Middle Ages with the symbolism and mysticism of antiquity, and are its secrets being perpetuated by modern Masonry? Did the original Rosicrucian Order disintegrate in the latter part

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of the eighteenth century, or does the Society still exist as an organization, maintaining the same secrecy for which it was originally famous? What was the true purpose for which the "Brotherhood of the Rose Cross" was formed? Were the Rosicrucians a religious and philosophic brotherhood, as they claimed to be, or were their avowed tenets a blind to conceal the true object of the Fraternity, which possibly was the political control of Europe? These are some of the problems involved in the study of Rosicrucianism.

There are four distinct theories regarding the Rosicrucian enigma. Each is the result of a careful consideration of the evidence by scholars who have spent their lives ransacking the archives of Hermetic lore. The conclusions reached demonstrate clearly the inadequacy of the records available concerning the genesis and early activities of the "Brethren of the Rose Cross."

THE FIRST POSTULATE

It is assumed that the Rosicrucian Order existed historically in accordance with the description of its foundation and subsequent activities published in its manifesto, the *Fama Fraternitatis*, which is believed to have been written in the year 1610, but apparently did not appear in print until 1614, although an earlier edition is suspected by some authorities. Intelligent consideration of the origin of Rosicrucianism requires a familiarity with the contents of the first and most important of its documents. The *Fama Fraternitatis* begins with a reminder to all the world of God's goodness and mercy, and it warns the intelligentsia that their egotism and covetousness cause them to follow after false prophets and to ignore the true knowledge which God in His goodness has revealed to them. Hence, a reformation is necessary, and God has raised up philosophers and sages for this purpose.

In order to assist in bringing about the reformation, a mysterious person called "The Highly Illuminated Father C.R.C.," a German by birth, descended of a noble family, but himself a poor man, instituted the "Secret Society of the Rose Cross." C.R.C. was placed in a cloister when only five years of age, but later becoming dissatisfied with its educational system, he associated himself with a brother of Holy Orders who was setting forth on a pilgrimage to the Holy Land. They started out together, but the brother died at Cyprus and C.R.C. continued alone to Damascus. Poor health prevented him from reaching Jerusalem, so he remained at Damascus, studying with the philosophers who dwelt there.

While pursuing his studies, he heard of a group of mystics and Qabbalists abiding in the mystic Arabian city of Damcar. Giving up his desire to visit Jerusalem, he arranged with the Arabians for his transportation to Damcar. C.R.C. was but sixteen years of age when he arrived at Damcar. He was received as one who had been long expected, a comrade and a friend in philosophy, and was instructed in the secrets of the Arabian adepts. While there, C.R.C. learned the Arabic tongue and translated the sacred book *M* into Latin; and upon returning to Europe he brought this important volume with him.

After studying three years in Damcar, C.R.C. departed for the city of Fez, where the Arabian magicians declared further information would be given him. At Fez he was instructed how to communicate with the Elementary inhabitants [probably the Nature spirits], and these disclosed to him many other great secrets of Nature. While the philosophers in Fez were not so great as those in Damcar, the previous experiences of C.R.C. enabled him to distinguish the true from the false and thus add greatly to his store of knowledge.

After two years in Fez, C.R.C. sailed for Spain, carrying with him many treasures, among them rare plants and animals accumulated during his wanderings. He fondly hoped that the learned men of Europe would receive with gratitude the rare intellectual and material treasures which he had brought for their consideration. Instead he encountered only ridicule, for the so-called wise were afraid to admit their previous ignorance lest their

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prestige be impaired. At this point in the narrative is an interpolation stating that Paracelsus, while not a member of the "Fraternity of the Rose Cross," had read the book *M* and from a consideration of its contents had secured information which made him the foremost physician of mediæval Europe.

Tired, but not discouraged, as the result of the fruitlessness of his efforts, C.R.C. returned to Germany, where he built a house in which he could quietly carry on his study and research. He also manufactured a number of rare scientific instruments for research purposes. While he could have made himself famous had he cared to commercialize his knowledge, he preferred the companionship of God to the esteem of men.

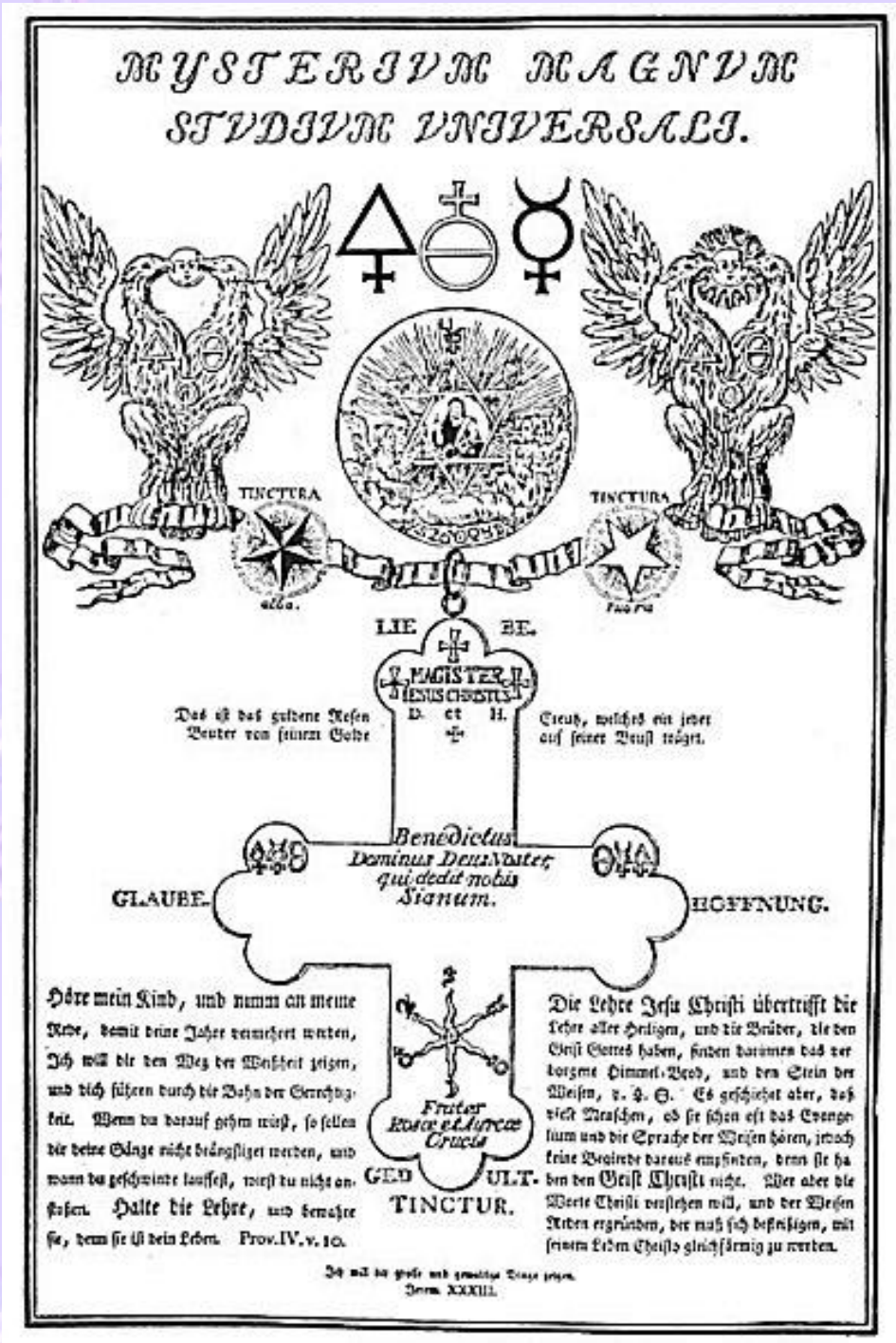
After five years of retirement he decided to renew his struggle for a reformation of the arts and sciences of his day, this time with the aid of a few trusted friends. He sent to the cloister where his early training had been received and called to himself three brethren, whom he bound by an oath to preserve inviolate the secrets he should impart and to write down for the sake of posterity the information he should dictate. These four founded the "Fraternity of the Rose Cross." They prepared its secret cipher language and, according to the *Fama*, a great dictionary in which all forms of wisdom were classified to the glorification of God. They also began the work of transcribing the book *M*, but found the task too difficult because of the demands of the great numbers of sick who came to them for healing.

Having completed a newer and larger building, which they called the "House of the Holy Spirit," they decided to include four new members in the Fraternity, thus increasing the number to eight, seven of whom were German. All were unmarried. Working industriously together, they speedily completed the arduous labor of preparing the documents, instructions, and arcana of the Order. They also put the house called "Sancti Spiritus" in order.

They then decided to separate and visit the other countries of the earth, not only that their wisdom might be given to others who deserved it but also that they might check and correct any mistakes existing in their own system. Before separating, the Brethren prepared six rules, or by-laws, and each bound himself to obey them. The first rule was that they should take to themselves no other dignity or credit than that they were willing to heal the sick without charge. The second was that from that time on forever they should wear no special robe or garment, but should dress according to the custom of the country wherein they dwelt. The third stated that every year upon a certain day they should meet in the "House of the Holy Spirit," or, if unable to do so, should be represented by an epistle. The fourth decreed that each member should search for a worthy person to succeed him at his own demise. The fifth stated that the letters "R.C." should be their seal, mark, and character from that time onward. The sixth specified that the Fraternity should remain unknown to the world for a period of one hundred years.

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THE GOLDEN AND ROSY CROSS.

From *Geheime Figuren der Rosenkreuzer.*

It is said of this cross that it is made of spiritual gold and that each Brother wears it upon his breast. It bears the alchemical symbols of salt, sulphur, and mercury; also a star of the planets; and around it are the four words FAITH, HOPE, LOVE, and PATIENCE. The double-headed eagle, or Phœnix, subtly foreshadows the ultimate androgynous state of the human creature. Rosicrucian alchemy was not concerned with metals alone. Man's own body was the alchemical laboratory, and none could reach Rosicrucian adeptship until he had performed the supreme experiment of transmutation by changing the base metals of ignorance into the pure gold of wisdom and understanding.

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After they had sworn to this code five of the Brothers departed to distant lands, and a year later two of the others also went their way, leaving Father C.R. C. alone in the "House of the Holy Spirit." Year after year they met with great joy, for they had quietly and sincerely promulgated their doctrines among the wise of the earth.

When the first of the Order died in England, it was decided that the burial places of the members should be secret. Soon afterward Father C.R.C. called the remaining six together, and it is supposed that then he prepared his own symbolic tomb. The Fama records that none of the Brothers alive at the time of its writing knew when Father C.R.C. died or where he was buried. His body was accidentally discovered 120 years after his death when one of the Brothers, who possessed considerable architectural skill, decided to make some alterations in the "House of the Holy Spirit." [It is only suspected that the tomb was in this building.]

While making his alterations, the Brother discovered a memorial tablet upon which were inscribed the names of the early members of the Order. This he decided to transfer to a more imposing chapel, for at that time no one knew in what country Father C.R.C. had died, this information having been concealed by the original members. In attempting to remove the memorial tablet, which was held in place by a large nail, some stones and plastering were broken from the wall, disclosing a door concealed in the masonry. The members of the Order immediately cleared away the rest of the débris and uncovered the entrance to a vault. Upon the door in large letters were the words: POST CXX ANNOS PATEBO. This, according to the mystic interpretation of the Brethren, meant, "In 120 years I shall come forth."

The following morning the door was opened and the members entered a vault with seven sides and seven corners, each side five feet broad and eight feet high. Although the sun never penetrated this tomb, it was brilliantly illuminated by a mysterious light in the ceiling. In the center was a circular altar, upon which were brass plates engraved with strange characters. In each of the seven sides was a small door which, upon being opened, revealed a number of boxes filled with books, secret instructions, and the supposedly lost arcanum of the Fraternity.

Upon moving the altar to one side a brass cover was disclosed. Lifting this revealed a body, presumably that of C.R.C., which, although it had lain there 120 years, was as well preserved as though it had just been interred. It was ornamented and attired in the robes of the Order, and in one hand was clasped a mysterious parchment which, next to the Bible, was the most valued possession of the Society. After thoroughly investigating the contents of the secret chamber, the brass plate and altar were put back in place, the door of the vault was again sealed, and the Brothers went their respective ways, their spirits raised and their faith increased by the miraculous spectacle which they had beheld.

The document ends by saying in effect, "In accordance with the will of Father C.R.C., the *Fama* has been prepared and sent forth to the wise and learned of all Europe in five languages, that all may know and understand the secrets of the august Fraternity. All of sincere soul who labor for the glory of God are invited to communicate with the Brethren and are promised that their appeal shall be heard, regardless of where they are or how the messages are sent. At the same time, those of selfish and ulterior motives are warned that only sorrow and misery will attend any who attempt to discover the Fraternity without a clean heart and a pure mind."

Such, in brief, is the story of the *Fama Fraternitatis*. Those who accept it literally regard Father C.R.C. as the actual founder of the Brotherhood, which he is believed to have organized about 1400. The fact that historical corroboration of the important points of the Fama has never been discovered is held against this theory. There is no proof that Father C.R.C. ever approached the learned men of Spain. The mysterious city of Damcar cannot be found, and there is no record that anywhere in Germany there existed a place where great numbers of the

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halt and sick came and were mysteriously healed. A. E. Waite's *The Secret Tradition in Freemasonry* contains a picture of Father C.R.C. showing him with a long beard upon his breast, sitting before a table upon which burns a candle. One hand is supporting his head and the other is resting the tip of its index finger on the temple of a human skull. The picture, however (see plate at head of chapter), proves nothing. Father C.R.C. was never seen by other than members of his own Order, and they did not preserve a description of him. That his name was Christian Rosencreutz is most improbable, as the two were not even associated until the writing of the *Chymical Nuptials*.

THE SECOND POSTULATE.

Those Masonic brethren who have investigated the subject accept the historical existence of the "Brotherhood of the Rose Cross" but are divided concerning the origin of the Order. One group holds the society originated in mediæval Europe as an outgrowth of alchemical speculation. Robert Macoy, 33°, believes that Johann Valentin Andreæ, a German theologian, was the true founder, and he also believes it possible that this divine merely reformed and amplified an existing society which had been founded by Sir Henry Cornelius Agrippa. Some believe that Rosicrucianism represented the first European invasion of Buddhist and Brahmin culture. Still others hold the opinion that the "Society of the Rose Cross" was founded in Egypt during the philosophic supremacy of that empire, and that it also perpetuated the Mysteries of ancient Persia and Chaldea.

In his *Anacalypsis*, Godfrey Higgins writes: "The Rosicrucians of Germany are quite ignorant of their origin; but, by tradition, they suppose themselves descendants of the ancient Egyptians, Chaldeans, Magi, and Gymnosophists." (The last was a name given by the followers of Alexander the Great to a caste of naked Wise Men whom they found meditating along the river banks in India.) The consensus among these factions is that the story of Father C.R.C., like the Masonic legend

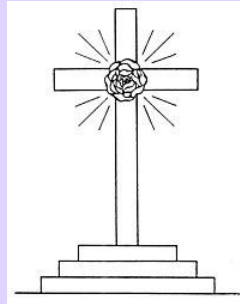
of Hiram Abiff, is an allegory and should not be considered literally. A similar problem has confronted students of the Bible, who have found not only difficult, but in the majority of cases impossible, their efforts to substantiate the historical interpretation of the Scriptures.

Admitting the existence of the Rosicrucians as a secret society with both philosophic and political ends, it is remarkable that an organization with members in all parts of Europe could maintain absolute secrecy throughout the centuries. Nevertheless, the "Brothers of the Rose Cross" were apparently able to accomplish this. A great number of scholars and philosophers, among them Sir Francis Bacon and Wolfgang von Goethe, have been suspected of affiliation with the Order, but their connection has not been established to the satisfaction of prosaic historians. Pseudo-Rosicrucians abounded, but the true members of the "Ancient and Secret Order of The Unknown Philosophers" have successfully lived up to their name; to this day they remain unknown.

During the Middle Ages a number of tracts appeared, purporting to be from the pens of Rosicrucians. Many of them, however, were spurious, being issued for their self-aggrandizement by unscrupulous persons who used the revered and magic name Rosicrucian in the hope of gaining religious or political power. This has greatly complicated the work of investigating the Society. One group of pseudo-Rosicrucians went so far as to supply its members with a black cord by which they were to know each other, and warned them that if they broke their vow of secrecy the cord would be used to strangle them. Few of the principles of Rosicrucianism have been preserved in literature, for the original Fraternity published only fragmentary accounts of its principles and activities.

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THE CRUCIFIED ROSE.

The original symbol of the Rosicrucian Fraternity was a hieroglyphic rose crucified upon a cross. The cross was often raised upon a three-stepped Calvary. Occasionally the symbol of a cross rising from a rose was used in connection with their activities. The Rosicrucian rose was drawn upon the Round Table of King Arthur, and is the central motif for the links forming the chain from which the "Great George" is suspended among the jewels of The Order of the Garter. Hargrave Jennings suspects this Order of having some connection with the Rosicrucians.

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In his *Secret Symbols of the Rosicrucians*, Dr. Franz Hartmann describes the Fraternity as "A secret society of men possessing superhuman--if not supernatural--powers; they were said to be able to prophesy future events, to penetrate into the deepest mysteries of Nature, to transform Iron, Copper, Lead, or Mercury into Gold, to prepare an *Elixir of Life*, or *Universal Panacea*, by the use of which they could preserve their youth and manhood; and moreover it was believed that they could command the *Elemental Spirits of Nature*, and knew the secret of the *Philosopher's Stone*, a substance which rendered him who possessed it all-powerful, immortal, and supremely wise."

The same author further defines a Rosicrucian as "A person who by the process of spiritual awakening has attained a *practical knowledge* of the secret significance of the *Rose* and the *Cross*. * * * To call a person a Rosicrucian does not make him one, nor does the act of calling a person a Christian make him a Christ. The real Rosicrucian or Mason cannot be made; he must grow to be one by the expansion and unfoldment of the divine power within his own heart. The inattention to this truth is the cause that many churches and secret societies are far from being that which their names express."

The symbolic principles of Rosicrucianism are so profound that even today they are little appreciated. Their charts and diagrams are concerned with weighty cosmic principles which they treat with a philosophic understanding decidedly refreshing when compared with the orthodox narrowness prevalent in their day. According to the available records, the Rosicrucians were bound together by mutual aspirations rather than by the laws of a fraternity. The "Brothers of the Rose Cross" are believed to have lived unobtrusively, laboring industriously in trades and professions, disclosing their secret affiliation to no one--in many cases not even to their own families. After the death of C.R.C., most of the Brethren apparently had no central meeting place. Whatever initiatory ritual the Order possessed was so closely guarded that it has never been revealed. Doubtless it was couched in chemical terminology.

Efforts to join the Order were apparently futile, for the Rosicrucians always chose their disciples. Having agreed on one who they believed would do honor to their illustrious fraternity, they communicated with him in one of many mysterious ways. He might receive a letter, either anonymous or with a peculiar seal, usually bearing the letters "C.R.C." or "R.C." upon it. He would be instructed to go to a certain place at an appointed time. What was disclosed to him he never revealed, although in many cases his later writings showed that a new

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influence had come into his life, deepening his understanding and broadening his intellect. A few have written allegorically concerning what they beheld when in the august presence of the "Brethren of the Rose Cross."

Alchemists were sometimes visited in their laboratories by mysterious strangers, who delivered learned discourses concerning the secret processes of the Hermetic arts and, after disclosing certain processes, departed, leaving no trace. Others declared that the "Brothers of the Rose Cross" communicated with them through dreams and visions, revealing the secrets of Hermetic wisdom to them while they were asleep. Having been instructed, the candidate was bound to secrecy not only concerning the chemical formulæ which had been disclosed to him but also concerning the method by which he had secured them. While these nameless adepts were suspected of being "Brothers of the Rose Cross," it could never be proved who they were, and those visited could only conjecture.

Many suspect the Rosicrucian rose to be a conventionalization of the Egyptian and Hindu lotus blossom, with the same symbolic meaning as this more ancient symbol. The *Divine Comedy* stamps Dante Alighieri as being familiar with the theory of Rosicrucianism. Concerning this point, Albert Pike in his *Morals and Dogma* makes this significant statement: "His Hell is but a negative Purgatory. His heaven is composed of a series of Kabalistic circles, divided by a cross, like the Pantacle of Ezekiel. In the center of this cross blooms a rose, and we see the symbol of the Adepts of the Rose-Croix for the first time publicly expounded and almost categorically explained."

Doubt has always existed as to whether the name Rosicrucian came from the symbol of the rose and cross, or whether this was merely a blind to deceive the uninformed and further conceal the true meaning of the Order. Godfrey Higgins believes that the word *Rosicrucian* is not derived from the flower but from the word *Ros*, which means dew. It is also interesting to note that the word *Ras* means wisdom, while *Rus* is translated concealment. Doubtless all of these meanings have contributed to Rosicrucian symbolism.

A. E. Waite holds with Godfrey Higgins that the process of forming the Philosopher's Stone with the aid of dew is the secret concealed within the name Rosicrucian. It is possible that the dew referred to is a mysterious substance within the human brain, closely resembling the description given by alchemists of the dew which, falling from heaven, redeemed the earth. The cross is symbolic of the human body, and the two symbols together--the rose on the cross--signify that the soul of man is crucified upon the body, where it is held by three nails.

It is probable that Rosicrucian symbolism is a perpetuation of the secret tenets of the Egyptian Hermes, and that the Society of Unknown Philosophers is the true link connecting modern Masonry, with its mass of symbols, to ancient Egyptian Hermeticism, the source of that symbolism. In his *Doctrine and Literature of the Kabalah*, A. E. Waite makes this important observation: "There are certain indications which point to a possible connection between Masonry and Rosicrucianism, and this, if admitted, would constitute the first link in its connection with the past. The evidence is, however, inconclusive, or at least unextricated. Freemasonry per se, in spite of the affinity with mysticism which I have just mentioned, has never exhibited any mystic character, nor has it a clear notion how it came by its symbols."

Many of those connected with the development of Freemasonry were suspected of being Rosicrucians; some, as in the case of Robert Fludd, even wrote defenses of this organization. Frank C. Higgins, a modern Masonic symbolist, writes: "Doctor Ashmole, a member of this fraternity [Rosicrucian], is revered by Masons as one of the founders of the first Grand Lodge in London." (See *Ancient Freemasonry*.) Elias Ashmole is but one of many intellectual links connecting Rosicrucianism with the genesis of Freemasonry. The *Encyclopædia*

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Britannica notes that Elias Ashmole was initiated into the Freemasonic Order in 1646, and further states that he was "the first gentleman, or amateur, to be 'accepted'."

On this same subject, Papus, in his *Tarot of the Bohemians*, has written: "We must not forget that the Rosicrucians were the Initiators of Leibnitz, and the founders of actual Freemasonry through Ashmole." If the founders of Freemasonry were initiated into the Great Arcanum of Egypt--and the symbolism of modern Masonry would indicate that such was the case--then it is reasonable to suppose that they secured their information from a society whose existence they admitted and which was duly qualified to teach them these symbols and allegories.

One theory concerning the two Orders is to the effect that Freemasonry was an outgrowth of Rosicrucianism; in other words, that the "Unknown Philosophers" became known through an organization which they created to serve them in the material world. The story goes on to relate that the Rosicrucian adepts became dissatisfied with their progeny and silently withdrew from the Masonic hierarchy, leaving behind their symbolism and allegories, but carrying away the keys by which the locked symbols could be made to give tip their secret meanings. Speculators have gone so far as to state that, in their opinion, modern Freemasonry has completely absorbed Rosicrucianism and succeeded it as the world's greatest secret society. Other minds of equal learning declare that the Rosicrucian Brotherhood still exists, preserving its individuality as the result of having withdrawn from the Masonic Order.

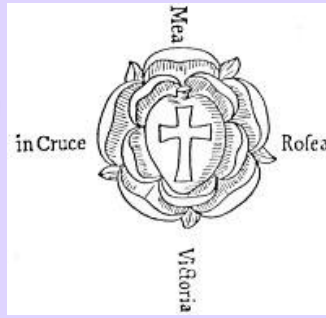
According to a widely accepted tradition, the headquarters of the Rosicrucian Order is near Carlsbad, in Austria (see Doctor Franz Hartmann). Another version has it that a mysterious school, resembling in general principles the Rosicrucian Fraternity, which calls itself "The Bohemian Brothers," still maintains its individuality in the *Schwarzwald* (Black Forest) of Germany. One thing is certain: with the rise of Freemasonry, the Rosicrucian Order in Europe practically disappeared, and notwithstanding existing statements to the contrary, it is certain that the 18th degree (commonly known as the Rose-Croix) perpetuates many of the symbols of the Rosicrucian Fire Alchemists.

In an anonymous unpublished manuscript of the eighteenth century bearing the earmarks of Rosicrucian Qabbalism appears this statement: "Yet will I now give the over-wise world a paradox to be solved, namely, that some illuminated men have undertaken to found Schools of Wisdom in Europe and these for some peculiar reason have called themselves *Fratres Rosa: Crucis*. But soon afterwards came false schools into existence and corrupted the good intentions of these wise men. Therefore, the Order no longer exists as most people would understand existence, and as this Fraternity of the *Seculo Fili* call themselves *Brothers of the Rosie Cross*, so also will they in the *Seculo Spiritus Sancti* call themselves *Brothers of the Lily Cross* and the *Knights of the White Lion*. Then will the Schools of Wisdom begin again to blossom, but why the first one chose their name and why the others shall also choose theirs, only those can solve who have understanding grounded in Nature."

Political aspirations of the Rosicrucians were expressed through the activities of Sir Francis Bacon, the Comte de St.-Germain, and the Comte di Cagliostro. The last named is suspected of having been an emissary of the Knights Templars, a society deeply involved in transcendentalism, as Eliphas Levi has noted. There is a popular supposition to the effect that the Rosicrucians were at least partial instigators of the French Revolution. (Note particularly the introduction to Lord Bulwer-Lytton's Rosicrucian novel *Zanoni*.)

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THE ROSICRUCIAN ROSE.

From *Geheime Figuren der Rosenkreuzer*.

The rose is a yonic symbol associated with generation, fecundity, and purity. The fact that flowers blossom by unfolding has caused them to be chosen as symbolic of spiritual unfoldment. The red color of the rose refers to the blood of Christ, and the golden heart concealed within the midst of the flower corresponds to the spiritual gold concealed within the human nature. The number of its petals being ten is also a subtle reminder of the perfect Pythagorean number. The rose symbolizes the heart, and the heart has always been accepted by Christians as emblematic of the virtues of love and compassion, as well as of the nature of Christ--the personification of these virtues. The rose as a religious emblem is of great antiquity. It was accepted by the Greeks as the symbol of the sunrise, or of the coming of dawn. In his Metamorphosis, or Golden Ass, Apuleius, turned into a donkey because of his foolishness, regained his human shape by eating a sacred rose given to him by the Egyptian priests.

The presence of a hieroglyphic rose upon the escutcheon of Martin Luther has been the basis of much speculation as to whether any connection existed between his Reformation and the secret activities of the Rose Cross.

THE THIRD POSTULATE

The third theory takes the form of a sweeping denial of Rosicrucianism, asserting that the so-called original Order never had any foundation in fact but was entirely a product of imagination. This viewpoint is best expressed by a number of questions which are still being asked by investigators of this elusive group of metaphysicians. Was the "Brotherhood of the Rose Cross" merely a mythical institution created in the fertile mind of some literary cynic for the purpose of deriding the alchemical and Hermetic sciences? Did the "House of the Holy Spirit" ever exist outside the imagination of some mediæval mystic? Was the whole Rosicrucian story a satire to ridicule the gullibility of scholastic Europe? Was the mysterious Father C.R.C. a product of the literary genius of Johann Valentin Andreae, or another of similar mind, who, attempting to score alchemical and Hermetic philosophy, unwittingly became a great power in furthering the cause of its promulgation? That at least one of the early documents of the Rosicrucians was from the pen of Andreae there is little doubt, but for just what purpose he compiled it still remains a matter of speculation. Did Andreae himself receive from some unknown person, or persons, instructions to be carried out? If he wrote the *Chymical Nuptials of Christian Rosencreutz* when only fifteen years old, was he overshadowed in the preparation of that book?

To these vital questions no answers are forthcoming. A number of persons accepted the magnificent imposture of Andreae as absolute truth. It is maintained by many that, as a consequence, numerous pseudo-societies sprang up, each asserting that it was the organization concerning which the *Fama Fraternalitatis* and the *Confessio Fraternalitatis* were written. Beyond doubt there are many spurious orders in existence today; but few of them can offer valid claims that their history dates back farther than the beginning of the nineteenth century.

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~Manly P. Hall

The mystery associated with the Rosicrucian Fraternity has resulted in endless controversy. Many able minds, notable among them Eugenius Philalethes, Michael Maier, John Heydon, and Robert Fludd, defended the concrete existence of "The Society of Unknown Philosophers." Others equally qualified have asserted it to be of fraudulent origin and doubtful existence. Eugenius Philalethes, while dedicating books to the Order, and himself writing an extended exposition of its principles, disclaims all personal connection with it. Many others have done likewise.

Some are of the opinion that Sir Francis Bacon had a hand in the writing of the *Fama* and *Confessio Fraternitatis*, on the basis that the rhetorical style of these works is similar to that of Bacon's *New Atlantis*. They also contend that certain statements in the latter work point to an acquaintance with Rosicrucian symbology. The elusiveness of the Rosicrucians has caused them to be favorite subject's for literary works. Outstanding among the romances which have been woven around them is *Zanoni*. The author, Lord Bulwer-Lytton, is regarded by some as a member of the Order, while others assert that he applied for membership but was rejected. Pope's *Rape of the Lock*, &c. *Comte de Gabalis* by Abbé de Villars, and essays by De Quincy, Hartmann, Jennings, Mackenzie, and others, are examples of Rosicrucian literature. Although the existence of these mediæval Rosicrucians is difficult to prove, sufficient evidence is at hand to make it extremely probable that there existed in Germany, and afterwards in France, Italy, England, and other European countries, a secret society of illuminated savants who made contributions of great import to the sum of human knowledge, while maintaining absolute secrecy concerning their personalities and their organization.

THE FOURTH POSTULATE

The apparent incongruities of the Rosicrucian controversy have also been accounted for by a purely transcendental explanation. There is evidence that early writers were acquainted with such a supposition--which, however, was popularized only after it had been espoused by Theosophy. This theory asserts that the Rosicrucians actually possessed all the supernatural powers with which they were credited; that they were in reality citizens of two worlds: that, while they had physical bodies for expression on the material plane, they were also capable, through the instructions they received from the Brotherhood, of functioning in a mysterious ethereal body not subject to the limitations of time or distance. By means of this "astral form" they were able to function in the invisible realm of Nature, and in this realm, beyond reach of the profane, their temple was located.

According to this viewpoint, the true Rosicrucian Brotherhood consisted of a limited number of highly developed adepts, or initiates, those of the higher degrees being no longer subject to the laws of mortality; candidates were accepted into the Order only after long periods of probation; adepts possessed the secret of the Philosopher's Stone and knew the process of transmuting the base metals into gold, but taught that these were only allegorical terms concealing the true mystery of human regeneration through the transmutation of the "base elements" of man's lower nature into the "gold" of intellectual and spiritual realization. According to this theory, those who have sought to record the events of importance in connection with the Rosicrucian controversy have invariably failed because they approached their subject from a purely physical or materialistic angle.

These adepts were believed to have been able to teach man how to function away from his physical body at will by assisting him to remove the "rose from the cross." They taught that the spiritual nature was attached to the material form at certain points, symbolized by the "nails" of the crucifixion; but by three alchemical initiations which took place in the spiritual world, in the true Temple of the Rose Cross, they were able to "draw" these nails and permit the divine nature of man to come down from its cross. They concealed the processes by which

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this was accomplished under three alchemical metaphoric expressions: "The Casting of the Molten Sea," "The Making of the Rose Diamond," and "The Achieving of the Philosopher's Stone."

While the intellectualist flounders among contradictory theories, the mystic treats the problem in an entirely different manner. He believes that the true Rosicrucian Fraternity, consisting of a school of supermen (not unlike the fabled Mahatmas of India), is an institution existing not in the visible world but in its spiritual counterpart, which he sees fit to call the "inner planes of Nature"; that the Brothers can be reached only by those who are capable of transcending the limitations of the material world. To substantiate their viewpoint, these mystics cite the following significant statement from the *Confessio Fraternitatis*: "A thousand times the unworthy may clamour, a thousand times may present themselves, yet God hath commanded our ears that they should hear none of them, and hath so compassed us about with His clouds that unto us, His servants, no violence can be done; wherefore now no longer are we beheld by human eyes, unless they have received strength borrowed from the eagle." In mysticism the eagle is a symbol of initiation (the spinal Spirit Fire), and by this is explained the inability of the unregenerated world to understand the Secret Order of the Rose Cross.

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Those professing this theory regard the Comte de St.-Germain as their highest adept and assert that he and Christian Rosencreutz were one and the same individual. They accept fire as their universal symbol because it was the one element by means of which they could control the metals. They declared themselves the descendants of Tubal-cain and Hiram Abiff, and that the purpose of their existence was to preserve the spiritual nature of man through ages of materiality. "The Gnostic sects, the Arabs, Alchemists, Templars, Rosicrucians, and lastly the Freemasons, form the Western chain in the transmission of occult science." (See *The Tarot of the Bohemians* translated by A. E. Waite from the French of Papus.)

Max Heindel, the Christian mystic, described the Rosicrucian Temple as an "etheric structure" located in and around the home of a European country gentleman. He believed that this invisible building would ultimately be moved to the American continent. Mr. Heindel referred to the Rosicrucian Initiates as so advanced in the science of life that "death had forgotten them."



THE CREST OF JOHANN VALENTIN ANDREÆ.

From *Chymische Hochzeit*.

The reference to four red roses and a white cross in the Chymical Marriage of Christian Rosencreutz identified Johann Valentin Andreae as its author, for his family crest, shown above, consisted of four red roses and a white cross.

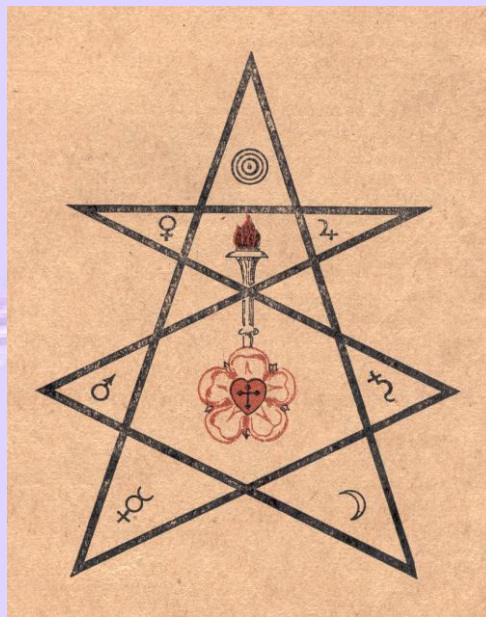
From: *The Secret Teachings of All Ages* by Manly P. Hall. PRS.

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The Crucible

By Ger Westenber



The crucible.

The picture above is an ancient Rosicrucian symbol which the Elder Brothers call *The Crucible*.¹ If you use it in your meditation it will reveal itself to you, and you will never be able to tell anyone what you learn, for no human tongue can ever tell the deepest and most beautiful experience of the soul, and it would be sacrilege to even try to tell. But there is a cosmic significance that is as a key to unlock the door to the spiritual treasures hidden behind the symbol. We will give a year's subscription to each of the three yearly subscribers who send in the best explanation before October 1st [1916]. When the prizewinning essays have been published the editor will write on the subject.

The interpretative essence of *The Crucible* – a veritable melting pot – seems to dwell in the words of the old maxim “Per ignem ad lucem” (through fire to light) and the significance of this ancient Rosicrucian symbol is both microcosmic and macrocosmic as shown in the fusion of the five and six pointed stars. The association of the five and six connotes the eleventh zodiacal sign representing the Aquarian Age, and in the United States a merging that prefigures an epochal transition.

The seven terminals of *The Crucible* may be emblematic of the world periods; the septenary constitution of man; the visible color spectrum; the musical scale; or the Seven Creative Hierarchies, which we learn in the Rosicrucian Cosmo-

¹ The symbol of *The Crucible* is depicted on the inside of the covers of May to October of *Rays from the Rose Cross* 1916. In the October issue on pp. 169 and 162 is this description. Also the editor's note on top of page 169, which runs as follows: The following interpretation of the ancient Rosicrucian symbol on our inside cover by one of the students is the most worthy attempt at explanation received to date. We trust it may stimulate others to dig into this mine of mystery and extract some of the gems of spiritual wisdom there hidden.

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Conception (diagram 9) were active at the beginning of our Earth Period. If to these seven (7) pyramidal terminals we add the remaining two (2) triangular spaces (commemorative of the Nameless Hierarchies) we have a numeral Nine, or the Apocalyptic “measure of a man” (144 cubits) “which is of an angel” – typifying the Hebrew language ADM Adam, and the Greek rendering of the Old Testament, SEPTUAGINT, from the 12x6 tribal translators and the 72 days required to complete this version. The number of humanity is also contained in the total of separate lines produced by segmentation.

A good name of *The Crucible* numerically considered, would be “God’s Acre.” A glance at the figures comprising this surface measure in square rods (160) and square feet (43560) discloses the extracts 7 and 9. And the title is not buried in the earth to achieve its palingenesis.

Like the pentagram *The Crucible* is human in outline – crossed arms and legs here manifesting the Androgyne – a reconciliation of opposing laws, or peace in at-one-ment. Note its place in the celestial circle with the head in Aries, the left and right shoulder in Taurus-Pisces, the hands in Cancer-Capricorn, and the feet in Virgo-Scorpio. As a whole, it is keyed to Aquarius as indicated by its serrated structure.

The fragrant wild rose with its magical potencies replaces the Flaming Sword of the Garden of Eden. The bloom might betoken the Christmas Rose (Helleborus Niger) sometimes called Christ’s herb, which later gives way to the Pasqueflower, or the liliaceous Star of Bethlehem, plant-forms that are not only significantly named, but whose disposition of floral parts follow the five-six order. Or, if you prefer, let the open flower with its face sunward, symbol the mystic marriage blossom on the Tree of Life (harbinger of golden fruit) not unlike that emblem of purity the orange blossom, a cousin of the rose.

Referring to the enclosure bounded by the hexagon, in the center of which is placed the cross-striped calyx heart, does not its faveolate form recall one of the group cells of the honey comb fashioned by that Hymenopterous air creature, Apis-mellifica? These classical appellations of the domestic bee will be found interesting in connection with the orientation of the Ruler of Taurus and the moon in the “Eight Sphere” in Scorpio, marking phases of past and present conditions to be superseded by the Mercury-Jupiter service ideals intuitively perceived by many. Within the area of the Perfect Number Six the carbonized elements become the blue tinged crystal—or rose diamond, and the baser metals undergo a similar sublimation. The desire nature’s conflicting emotions are transmuted into the unifying Christ Love, and the upright torch is the Labarum² signifying the empyrean trend of the flame.

When studying this symbol, one is reminded of the Caduceus in its electro-magnetic polarity, and we may further identify the torch or staff with Aaron’s Rod that budded.

Now for a moment turn the figure upside-down and you will discern the goat-like head of the Satyr and his attribute the Thyrsus. In this position the plant is inverted, the torch overturned, revealing man in his unregenerate state—a fallen god.

Upright again—from sundry angles, *The Crucible* present several reflecting surfaces or specula as exemplified when the Bird of Jove wills to see his image in the looking glass; Mars as a backward reflection and lower phase of Venus, with the Saturn ideal mirrored in Jupiter, a planet in turn that raises the crude dynamic energy of Mars into the higher volition as Venus elevates and illumines the adumbrations of Saturn. The inchoate mind (Saturn) and the light of reason (Mercury) bear a relationship as do the generative symbols Mars and the moon. Mars-Mercury point to that division of the Earth Period more definitely denoted in the Caduceus—an emancipatory process from the animal to the intellectual soul—from servitude to self mastery as explained in the Rosicrucian philosophy. Mercury and the moon (significators of the mind) are in proximity, and the *moon* (the lower instinctual mind) stands for a *Revolution* of the same Name, in the latter part of which, the humanity of the Saturn Period endowed the higher part of the desire body of man-in-the-making with the nucleus of a separate personality. The moon reflects the rays of the sun (its octave) and Mercury performs a similar service being designated as the physical sun’s light bearer.

Besides the planets in view, Uranus and Neptune are respectively symbolized by the crucified earth heart (altruistic affection) and the lighted torch (cosmic consciousness) or Divinity. The war god, discordant sower in SPACE, and the grim reaper Cronos or TIME, are the casus belli on either side of the steel chamber of this alchemical vessel, otherwise the hexagonal field of sympathy and antipathy correlated to the Sixth or Fiery Stratum of the Earth (See *Cosmo* page 504). The messenger of the gods, Mercury, and our wandering satellite Luna, are appropriately posited in the instruments of motion, the feet. The fallen lights in the figure are obviously Lucifer’s planet (Mars) and the Eight Sphere (moon), while the most exalted reflector is Mercury despite its servient position.

Mixing auras in this ensanguined atmo (or breath) sphere, we see the martial Lucifer Spirits (reinforced by the Powers of Darkness) arrayed against the Lunar Legions under the Jehovistic Race God, and within the orb of influence, the

²Labarum: the imperial standard adopted by Constantine the Great, adorned with crown, cross and the name Jesus.

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Mercurians (Initiators) lending most important aid to enable the Ego to ally itself to its higher nature and thus maintain the balance of power.

The planets diffusing the most sunshine into our being—Love (Venus) and benevolence (Jupiter), are close to the throne of the Day Star—radiant Venus and generously proportioned Jupiter, whose names are given to succeeding evolutionary Periods—Jupiter following that of the Earth. As foci they transmit to receptive humanity, the radioactive wisdom waves, and are librated facing a pentagon (the brazier of *The Crucible*) corresponding in Rosicrucian terminology to the Fifth or Seed Stratum of the Earth (the region of abstract thought) within which burns the flame of the creative human spirit—a flame that is fed and vitalized by the attar – or essential oil of the plant.

Pre-eminent over all The Sun, a physical expression of The Triune God in our solar system, speeding in its spiral course, itself evolving and an emanation (the Mystics tell us) of V-U-L-C-A-N, the invisible source of Life—and LIGHT.

Cosmic Consciousness

One universal body contains all matter.

One universal nerve feels all pains.

One universal mind contains all wisdom.

One universal spirit fills all planes

In the universal body

All parts working together are needed.

Those in touch with Cosmic Consciousness

Know all viewpoints must be heeded.

In the universal feeling

The pain of one is for all a fact.

Those in touch with Cosmic Consciousness

By compassion are led to act.

In the universal mind

Is the Cosmic Plan.

Those in touch with Cosmic Consciousness

Know what's good for beast and man.

In the universal spirit

Is all in earth or heaven.

Those in touch with Cosmic Consciousness

Know from It no one is riven.

When all gain Cosmic Consciousness

When all parts know the Whole

Then all will be united

Into one harmonious whole

- Elsa M. Glover

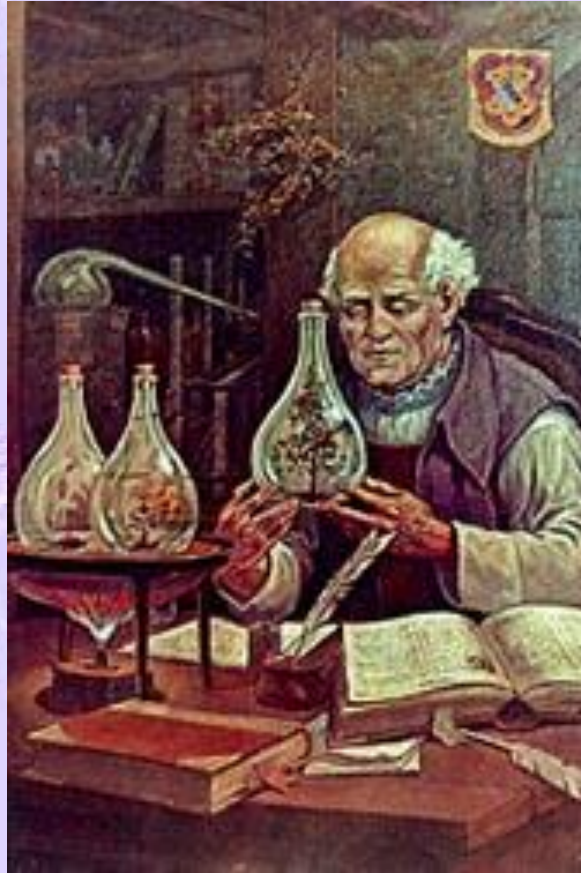
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The Devolution and Evolution of Astrology

by Manly P. Hall



Paracelsus Performing the Experiment of Palengensis

"Palengensis [roughly equivalent to Rebirth] is the resurrection of the soul from the material organism. The human body is the Hermetic bottle . By palengensis, however, the spiritual elements can be reassembled by alchemical art and the Three of Life caused to grow again within the human nature."

Astrology was one of the seven sacred sciences cultivated by the initiates of the ancient world. It was studied and practiced by all the great nations of antiquity. The origins of astrological speculation are entirely obscured by the night of time which preceded the dawn of history. There are traditions to the effect that the astrological science was perfected by magician- philosophers of the Atlantean Period. One thing is evident, Astrology descends to this late day adorned with the discoveries and embellishments of a thousand cultures. The history of Astrology is indeed a history of human thought and aspiration. The readings for the planets as given in the cuneiform tablets of Sargon are still used by the astrologers of this generation. Only such modifications and changes have been made as the shifting foundations of cultural standards necessitated.

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Two distinctive schools of Astrology have been recognized from the beginning of the historical period. With the decline of the late Atlantean and early Aryan priesthoods and the profaning of their mysteries, what are now called the sciences were separated from the parent body of religious tradition. Astrology and medicine were the first to establish independent institutions. The priests of the state religions no longer exercised a monopoly over the prophetic and medicinal arts. Beginning with Hippocrates new orders of soothsayers and healers arose who were entirely ignorant of the fundamental unity, yes, identity of the spiritual and physical sciences.

The division of essential learning into competitive, or at least non-cooperative, fragments destroyed the synthesis of knowledge. Frustrated by division and discord, the whole structure of education broke into innumerable discordant parts. The science of medicine divided from its spiritual source deteriorated into the quackery and leechcraft of the Dark Ages, a condition of affairs so sorry that the Hermetic physician Paracelsus was moved to say, "***Fortunate is the man whose physician does not kill him.***" Astrology was likewise corrupted into horoscope mongering. Divorced from its divine purpose it drifted along, performing a halfhearted and pointless work which consisted for the most part of the bleating forth of dire predictions and the compounding of planetary salves against the itch.

A small group of enlightened and educated men preserved the esoteric secrets of medicine and astrology through those superstition ridden centuries we now call the Middle Ages. Of such mental stature were the Rosicrucians who honored Paracelsus as one of the chief of their "mind." Through Paracelsus and the Rosie Cross the spiritual secrets of nature were restored to the chief place among the ends of learning. Knowledge was interpreted mystically and the profane sciences were reflected as merely the outward forms of inward mysteries. The secrets of mystical interpretation were concealed from the vulgar and given only to those who yearned after things which are of the spirit. ***The Mystical Divinity [Theology]*** of Dionysius the Areopagite * became the textbook of an ever increasing number of devout and God-loving men and women who saw in all outer forms and institutions the shadows and semblances of inner truth.

The modern world which sacrificed so much for the right to think has grown wise in its own conceit. Educators have ignored those spiritual values which constitute the priceless ingredients in the chemical compound we call civilization. Material science has become a proud institution an assemblage of pedagogues and demagogues. There is no place for mysticism in the canons of the over-schooled. Hypnotized by the strange fascination which matter exercised over the materialist, modern savants ignored the soul, that invisible reality upon which the illusions of the whole world hang.

It was Lord Bacon who said, "***A little knowledge inclineth men's minds towards atheism, but greatness of knowledge bringeth men's minds back again to God.***" This wonderful quotation expresses the tempo of the modern age. A disillusioned world saddened over the failure of material things is crying out again for those mystical truths which alone explain and satisfy. The return of mysticism brings with it a new interest in astrology and healing.

Mysticism brings with it a new standard of interpretation. To live up to the exacting demands of a mystical interpretation all branches of learning must be purified and restated. To the mystic, astrology is not merely prediction or even giving of advice, it is a key to spiritual truths to be approached philosophically, to be studied for its own sake.

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Although science has classified, tabulated, and named all the parts and functions of the body, it cannot describe or explain what man is, where he came from, why he is here, or where he is going. In the presence of ignorance concerning these vital subjects, it is difficult to appreciate an elaborate learning in secondary matters.

The initiates of antiquity were concerned primarily with man in his universal or cosmic aspect. Before a person can live well he must orient himself, he must know in part at least the plan of living. With this knowledge he can then cooperate with "the plan," and the philosophic life recommended by Pythagoras is merely to know the truth and to live it.

Scientists looking for the cause of those energies which motivate and sustain the world have decided by a process of elimination that these causes must lie in a subjective structure of the universe, the invisible sphere of vibrations. So the modern fancy is to ascribe to vibration all that cannot be explained in any other way. The moment we acknowledge the universe to be sustained by an invisible energy which manifests through the law of vibration, physics becomes super-physics, physiology becomes psychology, and astronomy becomes astrology. Astrology is nothing more nor less than the study of the heavenly bodies in the terms of the energies which radiate from them rather than merely an examination of their appearance and construction.

The original Rosicrucians held to a theory generally discarded by men of science and now known as the microcosmic theory. Paracelsus was the most prominent exponent of this concept of universal order and relationship. He said, "*As there are stars in the heavens, so there are stars within man, for there is nothing in the universe which has not its equivalent in the microcosm.*" (the human body). In another place Paracelsus says, "*Man derives his spirit from the constellations (fixed stars), his soul from the planets, and his body from the elements.*"

It is quite impossible for the most highly trained scientist to examine with any adequate appreciation of values the whole infinite diffusion of the cosmos with its island galaxies and incomprehensible vistas of immeasurable space. Yet the whole of the pageantry of worlds is evidently dominated by all-sufficient laws. Man himself is more compact though possibly in other ways hardly less difficult to analyze. The cells in the body of man are as countless as the stars of heaven. Countless races of living things, species, types, and genera are evolving in the flesh, muscle, bone and sinew of man's corporeal constitution. The dignity of the microcosm gives the scientist some sense of the sublimity of the macrocosm. By the use of astrology it is possible to discover the interplay of celestial forces between the macrocosm and the microcosm. The centers in the physical body through which the sidereal energies enter were discovered and classified by the ancient Greeks, Egyptians, Hindus, and Chinese. There is great opportunity for work in examining not only the physical body itself but the auras which extend from the body forming a splendid garment of cosmic light.

The last few years have witnessed exceptional progress in that branch of medical science which is called endocrinology or the study of the structure and function of the ductless glands with research into therapeutic methods of treating derangements thereof. These glands are now accepted as the regulators of the physical function, the governors and directors of bodily structure, profoundly significant not only in their physical reactions, but also their effect upon mentality, emotion, sensory reflexes, and the so-called spiritual or metaphysical functions. Nearly all endocrinologists admit that the pineal gland is the most difficult to understand and the most difficult to treat. It can now generally be reached only by treating the other glands over which it acts in the capacity of

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generalissimo. The physical functions of the glands are now fairly well classified but there will unquestionably be much revision of the present opinions. Physicians are willing to admit that the function of the glands does not end merely with their effect upon the body but scientists are not prepared to make any pronouncements beyond the field of material reaction.

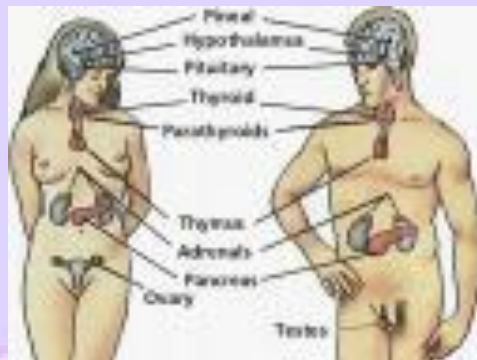
It is especially significant therefore that through a combination of clairvoyance and astrology it is possible to examine the ductless glands and discover the metaphysical elements in their functioning. The modern clairvoyant uses the same method for his work as was used by the initiate priests of the ancient world, and like those older adepts he makes contributions to the sum of knowledge which are only discoverable to the materialist after centuries of ponderous experimentation.

The work which follows is a spiritual record of the function of the pituitary body and pineal gland. I feel that the researches carried on by Mrs. Max Heindel are a definite contribution to the subject of endocrinology that should be preserved for the use of all students of medicine and the occult sciences.

--Manly P. Hall

The text of this article comes from the preface to Augusta Foss Heindel's study of *Astrology and the Ductless Glands*.

**This work is dated from the late 5th to the early sixth century. He was quoted frequently by both Eastern and Western theologians, e.g., St. Gregory Palamas and St. Thomas Aquinas. Of all theologians, Dionysius is one who has stressed most the inaccessibility of God's divine essence. Yet, at the same time, he seems to be the one who has given countless names to the accessible attributes or energies of God.*



The Ductless Glands

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Are You Helping Your Stars?

Max Heindel

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Misuse of Astrology

One not infrequently hears students of astrology express their annoyance at the way the stars work. They complain that the evil directions are always on time and marked in their effect, while very often the good directions seem to have little or no influence, and they wonder why. Have you ever realized that you cannot possibly get something for nothing, any more than you can create something out of nothing? This holds good whether you want a loaf of bread, a position, favors, or anything else. If at any time you seem to get something without paying for it you will have to settle later, and settle with interest, for it is Nature's Law of Justice that nothing is given for nothing. There must be an equivalent in one way or another; the scales may be tipped in one direction for along time, but as surely as the pendulum swings equally to each side of the neutral point, so surely will the scales of justice swing, and swing until the balance is reached.

Stars Never Compel

This holds good in astrology. It is said that "God helps the man who helps himself"; you may also say that the stars help the man who helps himself, for they are God's ministers. It should always be remembered that the stars show tendencies, they mark times when opportunities are ripe, but they never under any circumstances compel anyone to act in this, that, or the other manner. But neither are the directions haphazard events. They are lessons and experiences for us, of which we may avail ourselves or not, as we choose, within certain limits. For instance the Moon comes to a square of Mars, and it will bring to us an opportunity to lose our temper and get into trouble thereby; then when the trouble is over and we sit down to reflect on the occurrence, we will most likely say to ourselves, well, what fools we are to allow a little thing like that to play havoc with our happiness.

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~Manly P. Hall

Equilibrium

On the other hand, if the astrological student uses his knowledge in the proper manner, then he should know what the effect of the Moon square Mars will be. He should resolve to be calm beforehand and say: "Here is an opportunity for me to rule my stars. I am going to keep my temper well under control so that no matter what happens, I am going to maintain my equilibrium." Then, when the opportunity comes along to lose his temper he may stand firm. Although he may feel the passions surging within, he may stand outwardly quiet, keep a cool head, and when the danger is past he will have gained a victory and learned the lesson which it was intended that he learn.

Or suppose that it is a square of the Moon to Saturn. This will impel people to worry and look upon the dark side of life, but the astrological student may say to himself when such a configuration is approaching: "No, I am not going to worry. Worry will not help matters. It hinders, because it takes from me all my strength, wherewith otherwise I could overcome conditions. I am going to look at the bright side of the matter and see what I can do to remedy the trouble."

As a matter of fact, most of the things we worry about never come to pass, and if the student can learn under this planetary direction to keep his equilibrium, to stop worrying, then he has ruled his stars and learned an important lesson. Thus, if he helps his stars by learning the lessons which they are endeavoring to teach him, the evil directions will not have the same power over him as if he simply sits down and folds his hands, saying: "Well, I cannot help it. I am under evil directions and naturally things are bound to go wrong in every particular."

Individual Will

There is in the horoscope a dominant factor, namely: the Individual Will. Bear in mind that the horoscope shows only tendencies, and it has no power whatever to compel you. Compulsion is from within yourself. You, in the final analysis, are the dominant factor in that horoscope, and can by an exercise of sufficient will-power rule your stars. It is admitted that we are all weak, and therefore not able to exercise the necessary will power at all times, but that it is exactly what these evil directions are sent to us to cultivate: a stronger and firmer will to do the right thing at the right time. It depends upon ourselves whether we shall be compelled by circumstances from without or by our own will from within. Surely that is the proper way. Astrological students, above all other people, ought to be able to guide their lives safely amid the rocks and shoals of existence, because they have proper warning. They know what is coming, and they should prepare for it.

Cooperation

On the other hand, it is asked: Why do the good directions not bring a corresponding measure of benefit? And the answer to that question is, for the very same lack of co-operation; it is as absolutely necessary to help our stars in one direction as to hinder them in another. Are you out of a position with, perhaps, the family finances running low and no means in sight wherewith to replenish it, but with your hopes centered upon a strong favorable direction such as, perhaps, a trine of the progressed Moon to the ruler of the sixth house or the Sun? Under these conditions you feel sure, from an astrological standpoint, that you are going to obtain a good position which will put you on easy street. Very well, you may be sure that the opportunity will come, but do not expect it to be laid in your lap without a single effort upon your part. If a thing is worth having, it is worth going after, it is worth making the very best effort to get it. Do not neglect any detail: dress yourself carefully

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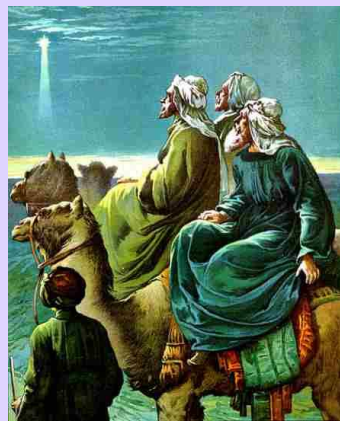
~Manly P. Hall

but not showily when you go to see the person who has it in his power to bestow the favor. Remember, first impressions are important. Have all your ammunition ready in the shape of recommendations and everything else that you would have were you not depending upon an astrological aspect to help you get the position. Use every proper means of impressing the prospective employer with your ability and you may depend that your effort will be successful, for you have helped your stars; you have grasped your opportunity.

Common Sense

Or, are you about to embark on a business venture with someone else, feeling very confident because the Moon is trine to the Sun and Venus in the seventh house? Be careful that you do not lay aside your caution on that account, thinking that under such a direction no one can come into your partnership who is not all right. If you do, you neglect your part and you will have no reason whatever to blame the stars if later on it is shown that the person is not all you expected him to be. Nothing is needed in the world today in the same degree that we need common sense (or discrimination), and this applies to the department of astrology, as well as to every other department of life. Opportunity may be likened to a toboggan slide between ourselves and our desires: it is necessary for us to make an adequate initial effort in order to launch our sled upon this incline, but once we have done our part, then everything will go along swimmingly under favorable directions; then the stars are with us to impress others on our behalf, or to strengthen our penetrative power so that we may know what is best for us.

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The Giving of Gifts

Elman Bacher

We use the word *anniversary* to designate a timing for the expressions of our appreciation of life. To those we love, admire, and respect we do not give gifts simply because these persons have succeeded in living a certain number of years--because it is natural for everyone to remain on this plane as long as he can. We give gifts at our festival occasions to express our appreciation that those we love (whose vibratory qualities represent our ideals) have remained here with us. We love, admire, and respect certain people because their vibratory quality

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is such that it stimulates something of our finer, regenerate consciousness; contact with these persons "ignites" our perception of the Light that abides in each of us and of which we are the manifested expressions on this plane.

All ceremonies pertaining to the spacing of human experience originate in the primeval impulse to recognize the principles of life in their rhythmic expression during our years here. Since mankind tends to objectify consciousness, festivals and symbolic ceremonies are used to interpret man's awareness of life-processes. It will be observed that all peoples have their own particular ways of presenting their interpretations of life; some are joyous and rhapsodic in quality, others are dignified and solemn. Ceremonies and festivals are dramatizations of mankind's emotional reactions to the phenomena of life and his giving is an expression of his appreciation and/or sympathies.

At the festival of Easter mankind, according to place and time, celebrates his joy-in-living--the primordial response to awareness of his on-going as a physical manifestation; his gratitude for the Earth as a physical expression of beauty in its flowering, fragrance, and promise of fruition. This is the occasion when mankind celebrates the Ascendant of the horoscope--the renewing of the I AM consciousness, the upward glance, the forward impulse. The reference to the Ascendant of the horoscope pertains to the dynamic, energizing quality of the sign Aries, the Ascendant-sign of the abstract horoscope of the entity, humanity. The Easter-festival, regardless of its varied forms and rituals, is mankind's "song of confidence in Life," the indestructible faith in universal good that makes possible his equally indestructible determination to progress. Easter is the timing in each year- period to re-charge our own--and others'--consciousness with renewed vitality, renewed courage, renewed awareness of the Divine Potential, and renewed joyousness in the releasements and expressions of that potential. The story of the Resurrection is the drama of liberation; our gift-giving at this season is our appreciation of the liberating agency of Spirit as it manifests through those we love, and the liberation which their love and encouragement has meant in our lives. Easter is the "decrystallizing" function of Spirit, and in the horoscope it is symbolized by the vibration and action of the planet Uranus and the function of the sextile aspect between two planets to decrystallize a congestion made by either or both of them to other planets. The transmutation of quality of one--or both--squared or opposed planets permits a redistribution of the planetary energies for more constructive expression. This is the "Resurrection" in the life of each human who progresses spiritually. Our "Easter gift," as Astro-philosophers, is our contribution of insight to unraveling the congestions of our fellows and assisting them to redirect themselves onto higher levels of consciousness and expression.

The birthday celebration of an individual is an appreciation--by his loved ones and friends--of the way he expresses the ruler of his Ascendant. This planet, whatever and wherever in the chart, is the symbol of self-awareness and personality-potential. Our giving of gifts at such a time is our expression of appreciation for the Light which that person represents in our lives--as a "spark of the Divine Light." We must be grateful for the efforts made by those close to us to improve their vibratory qualities and expressions; their improvements assist us to make ours since their best ignites our best. We objectify our appreciation by a material return-- something that will lift further the consciousness of the appreciated person.

It is not known by the writer whether occasions comparable to "Mother's Day" and "Father's Day" have been celebrated by other races or if they are, uniquely, American festivals. However, in composite, they are the "festival of the fourth and tenth houses"--the vertical diameter of the horoscope, the dynamic Essence of the universe. In appreciation of the people it commemorates, we signify our reverential awareness of Love-radiation, Sacrifice, Nurture, and Protectiveness which are the inherent regenerate "bases" of the parental principles. We lovingly give a gift to Mother and Dad on "their day" to express our appreciation to them as individuals who, in Love-service, provided us with incarnation, protected and guided us in our years of growing. But we appreciate something of which Mother and Dad are individual human expressions: the

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nutritive and protective forces of Life itself. Mothers and Dads who are truly loved and respected by their children are so because they, in themselves, symbolize the overshadowing protection of Divine Forces; their service of sacrificial Love is a human counterpart of all out-giving for the perpetuation and on-going of human life.

When, indeed, has Mankind not celebrated, in ceremony, the union of two who love each other? The festival of marriage is the dramatization of the horizontal diameter of the horoscope, the cusps of the first and seventh houses. The ecstasy and inspiring beauty of love-union is the agency by which mankind is most intensely alerted to the existence of his ideal self--ignited in his consciousness by the virtues and graces of the person who represents his or her complement. The human heart responds with utter joy to the "beauty that is Love" and those persons who have lived this beauty in the marital relationship stand as symbols, in human form, of the eternalness of beauty itself. We respond with a sense of deep rapture to the exalted vibration of a wedding ceremony--and the radiant happiness of the new wife and husband bring forth our most sincere wishes that their experience together will be happy and successful in every way. Because of the quality of spirit that they display, we appreciate couples who make a true success of marriage because they have lived the truth of loving and we are grateful to them for what they represent. The Astro-philosopher "celebrates the horizontal diameter" whenever he learns something from the best of other people and incorporates those qualities into his own living. The other person represents the seventh house--the complement; he is the Ascendant--the I AM; the fusion of the best of the complement into the I AM consciousness is what the marriage ceremony really symbolizes--the rounding out of personal consciousness into a more complete and perfect whole. As wives and husbands, Astro-philosophers re- live the love that united them whenever they seek to emulate the virtues and regenerate qualities of their partners: and they use the symbolic patterning of their horoscopes to clarify the inner meanings of their union and to gain perspectives on how each can help, teach, and guide the other.

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Though it is not credited with the scope of meaning implied by Easter or Christmas, the festival of St. Valentine's Day is a charming occasion which celebrates the fifth house of the horoscope and the sign Leo. This is the "song of the young in heart," the "star-shine of love," the warm and gracious impulse of the human heart to appreciate the beauties and virtues of the opposite sex, the recognition of the dawning of emotional fulfillment. Gifts of flowers and sweets are offered as expressions of the "feelings of sweetness" in our hearts to those who represent our ideal of loveliness and charm. The radiant quality implied by the sign Leo is that from which our Love consciousness warms and blesses the lives of those who are dear to us--we express to these persons our appreciation for the ideal which they represent to us. The young woman or young man who is beloved is a human symbol of Life's beauty in the eyes of the one who loves and the message that is presented by the sign Leo is that of: "live by loving;" "keep your heart renewed and refreshed by warm impulses of affection;" "keep your perception of beauty alive by loving the finest in the other person." The daily gift of our heart's finest impulses toward beautiful living in relationship, the enchantment of harmonious togetherness and the inspiration of ever-renewed awareness of the Light which is inherent in the consciousness of the loved one is the true celebration of St. Valentine's Day--the annual gift of flowers (or whatnot) is simply the outer expression of that which the human heart should express continually toward the loved one; it is our appreciation of that which the person represents to us as an ideal of our hearts.

The composite festival, in the sign Scorpio, of Halloween--October 31--and All Saints' Day--November 1--has a much more solemn implication; it is the "Occultist's Festival."

Halloween, in later days, has become a festival of "fancy-dress and monkey-shines"--a far cry from the deeply spiritual significance which it had originally. Its perpetuation through history has been an expression of mankind's awareness of life on the inner planes and its astrological pattern, through the sign Scorpio, is the eighth house--the regeneration of evil into Good--the arch-symbol of the Powers of the White Occultist.

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Halloween is, according to old traditions, the one night of the year when those dead are granted respite from the bondage of their graves and freedom to roam the habitations of the living. The picturing of witches, devils, skeletons, and all such weird creatures are dramatizations, by man's imagination, of his awareness of the earth-bound and condemned; they symbolize his fear of the unknown--unknown because not understood. The sequence of Halloween with All Saints' Day completes the meaning of this festival: the conquest of the forces of darkness (fear and ignorance) by the Forces of Light (Virtue and Truth). In this connection, and at this point, a word of deepest appreciation to:

Mr. Walt Disney, whose work in motion-pictures has proved him to be one of the greatest agencies for inspiring the heart of humanity in the world today. In the last two parts of his monumental work "Fantasia"--"Night On Bald Mountain" and "Ave Maria"--Mr. Disney and his colleagues have presented this "Scorpionic Festival" in magnificently dramatic form. We see the shades of Egos who, while on earth, became congested in negative qualities of pride lust, greed, cruelty, wrath, and envy. In "Fantasia" the characters which serve to represent these qualities live in a world where all is dark, smoky, fetid, painful, and anguished. These levels of consciousness, in any human being, are truly the hell-realms, and in such, we are lost in the power of the Prince of Darkness, hopeless and lacking self- direction. The luminous music of "Ave Maria" introduces the advent of dawn which is the Light of Truth, Purity, and Virtue, dispelling the perverse and dark conditions and powers of the "Black Angel." The occultist, or Astro- philosopher, who meets his personal experiences with courage and fortitude, fulfills them to the best of his ability and through regeneration of his negative impulses purifies his intuitions and illuminates his Inner Knowledge, conditions himself to be a "Light-thrower" into the darkened areas of another's consciousness. We may give parties and enjoy games and fun on Halloween and go to church in tribute of reverence to our saints the next morning, but we celebrate, as philosophers, this occasion in our daily living when we regenerate and qualify ourselves to be *givers of Light* to humanity. Every Astro-philosopher has a particular planetary condition as the ruling agency of his eighth house--and this planet gives him the key as to the principal requirements of his regenerative experiences. Each effort in this direction contributes more light into the collective vibratory body of humanity--it is the great spiritual *gift* by which the part contributes to the well-being of the whole.

The great festival of Christmas is the most "Composite" of all of our present day celebrations. It is the dramatization of mankind's most profound spiritual realizations, hopes, ideals, and aspirations--the focal-point for expressing love for his fellow-man.

It is remarkable that the story of the first Christmas involves in its presentation life on this plane from the "lowly beasties" to the angelic hosts--the complete range of life-expressions from the most humble to the most exalted. Kings and wise men, humble shepherds, the angelic voices, the transfigured human parents--all grouped around the representation of Divine Spirit embodied in the purity of the new-born child. This festival is the dramatization of the eleventh and twelfth houses of the Abstract Horoscope as the *impulse* behind the manifestation of the cardinal cross; the symbol made by the vertical and horizontal diameters of the wheel is the Mighty Symbol of Incarnation.

The eleventh house is spiritualized universal Love- consciousness--the polarization--or higher octave--of the fifth house. Its abstract rulership by Uranus is *Love for all, Love that recognizes no limitations or hindrances, Love that decrystallizes and transforms all limited conditions*. The twelfth house is the *voice of redemption*--the impulse (and necessity) to reincarnate for further fulfillment through evolutionary processes and experiences. That which is manifested by the powers of these two houses is the expression, in material dimension, of the bi-polar vehicle through which the latent Godhood is revealed. "...and He took upon Himself the likeness of a man" is the statement of Spirit manifested, and it pertains to the appearance of every Life-expression on this plane.

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In the consciousness of humanity, the symbol of a child has always represented the *innocence of a new start*; in the adoration of the Child who was to be Christed, we see the dramatization of mankind's up-looking to the vision of its own forgotten purity. Our hearts are deeply touched by the vibratory power of this festival because, all over the world, the joyousness and well-being of children and, in general, all people who are dependent, are focal-points of our emotional attention. We seek to manifest the power of benevolence to make better the conditions of others.

Since incarnations are taking place every day all over the world we realize that *spirit, manifesting*, is an endless process and the Principle of Light, incarnate, is implied by every birth on this plane. Our giving of gifts at this season is our dramatization of homage to the Divine which is manifesting through myriads of forms through the entire cycle of evolution and our expressions of friendliness and good-will toward our brothers and sisters constitute *our recognition of them as expressions of divine light, and divine love*.

The reality of Christmas can only be perpetuated if we function in this consciousness daily--*never to lose sight of the essential light in all other human beings*. The continued expression of such consciousness makes more and more evident the underlying meaning of the statement that: "He came that the Kingdom of Peace and Righteousness would be established on Earth." As with the Teacher, so with us; we are all agencies of this illumining and transfiguring power; our reverence for the Child, His human parents and the Angelic Hosts is our *reverence for the love and the light* which enfolds us all.

From Studies in Astrology by Elman Bacher , Volume V , The Rosicrucian Fellowship.

The Golden Rule

Elman Bacher



"Do unto others what you would that they do unto you."

This Great Commandment was given as a directive for conduct so that humanity could become aware of the action of the universal Law of Cause and Effect in its experiences, relationships, and affairs. By adherence to it, the self-preservative impulse is appealed to in such a way that consideration of the well-being, happiness, and

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success of other people is stimulated, and the natural, normal desires for fulfillment of the individual are extended into the higher octave of fulfillment for the self *and* for the "other self"--which means "all people."

In considering the "self and the other self," let us re-word the Commandment slightly into: "I do unto others; so do they unto me:" and combine this phrase with the following simple mandala: a circle with horizontal diameter; the symbol for the sign Aries at the point which corresponds to the Ascendant; the symbol for the sign Libra at the point corresponding to the seventh cusp.

Place the point of a pencil on the Aries cusp as you say "I do;" as you say "unto," let the pencil-point travel around the circumference of the wheel passing (what would be) the cusps of the second, third, fourth, fifth, and the sixth houses, arriving at the seventh cusp as you say "others;" let it remain there as you say "so do they;" let it travel over the upper semi-circle--the cusps of the eighth, ninth, tenth, eleventh, and twelfth houses--as you say "unto" and arrive back at the Ascendant when you say "me." Repeat this action several times to alert your consciousness to a greater realization of the continual, rhythmic functioning of the Law of Cause and Effect in human evolution; in short you are performing a motion- picture of the Golden Rule.

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The horizontal diameter of the horoscope-wheel is one of the most important phases of astrological symbology because it is the "arch-symbol" of such as: the occult essence of the opposition aspect; the picturing of the *self and the other selves*; the picture of *action and reaction, force and counter-force*; marriage as fusion of male and female qualities and expressions in love-relationship; marriage as the magnetic attraction between the individual and *any or all* complementary relationship-patterns, whether single or collective; the challenge to the *separative self* by the vibratory forces which seek to decrystallize the *separativeness* into the larger Life and Consciousness *through union, exchange and blending*; the mirroring of the individual through his feeling-reaction to those who complement him, either unregeneratively or regeneratively; it is the astrological picture of the physical Law which is started: *every force automatically sets up an equal opposite force*; this, in physical terms, is Life's way of establishing equilibriums after stress and tension.

Since planets are the active focuses of principles, and planetary positions and aspects depict our individual consciousness of principles, then it is clearly shown that every planetary focus has its counterpart in the zodiacal degree opposite to its position in the natal horoscope. Give this careful attention--it will help you to understand much more clearly why some people who may not be *specifically* identified by your seventh-house patterns may appear--in your feeling-reactions--as your counterparts; something in their charts may oppose a point of one of your planetary arrangements. In other words, the other person's planet may serve to mirror the counterpart of something in your own chart. He is then, in part, a reflection of yourself, either to pull you down further into your congestions--through reactions of temptation, friction and enmity--or, by his regenerate quality, to lift you out of your congestions--to love and ideality.

Since I AM and I DO comprise the "song of the individualized self" as illustrated by the Ascendant of the abstract horoscope, the Golden Rule refers specifically to humanity's "being and doing." It is the start of travel around the wheel through experience-patterns and development-levels. The Rule says, in effect: life is to be lived; I show you how it can be lived in terms of neutralizing inner frictions and establishing harmonies and integrations each step of the way. Let us see how the mandala can be amplified to illustrate the Rule *throughout* the wheel.

Add the other diameters, thus picturing the twelve houses; add the symbols appropriate to the house-cusps (Aries through Pisces); perform the "ritual" of reciting the Rule--as we did with the Aries-Libra diameter--starting with each cusp in turn. For example, when you "start the motion-picture" with Taurus you are impressing your consciousness with the value of the Rule as an underlying basis of conduct in all of your

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experiences pertaining to material stewardship and financial exchange and toward all people who are involved in your life through these experiences. So it is with all of the other houses and signs; the Rule directs your conduct in relationship to *all people* who figure as "vibratory expressions" in your experience-patterns--past, present, and future.

Since every zodiacal point in the first six signs of the abstract horoscope is counterparted by the opposite point, the following is suggested as an exercise for becoming more fluently acquainted with the "opposition pattern;" place the pencil-point on the cusp of the first house and draw it along the horizontal diameter, saying: "Aries is counterparted by Libra;" then turn the wheel so that Libra is on the Ascendant, draw the diameter again saying: "Libra is counterparted by Aries." Follow out this procedure with each pair of counterparted signs until each pair is established in mind as "two parts of the same thing" rather than as "two different things."

Each of the twelve signs is then seen to be a potential *starting point* for a journey around the wheel. The cusps of the twelve houses--as the horoscope is constructed--form what appears to be *six* diameters; actually the cyclic action of the "life within the wheel" indicates *twelve diameters* representing the polarity-action of the horoscope as a picture of the Law of Cause and Effect in action throughout humanity's evolution. These diameters are not complete in themselves until the return is made, since each is simply a short cut between one zodiacal point and its opposite; the two opposites form a structural segment on which the complete circle is built. So, from Aries to Libra and back to Aries--via the diameter--is the short-cut picture of traveling around the wheel from Aries through Libra and back to Aries on the circumference of the horoscope. Cyclic action is implied by both.

Because we put astrological knowledge to work for a certain specific enlightening or regenerative objective, we must learn how to apply to the individual horoscope these picturings of "zodiacal points and their counterparts." In other words, we must always seek to make our philosophical conclusions *practical*--in astrological interpretation or in living.

We must learn to recognize our patterns of consciousness by identifying our *reactions* to other people and synchronize these conclusions with the picturings in our horoscopes. When--if ever--this is accomplished we have put our astrological knowledge to constructive, practical use toward lifting reactions of envy, hatred, jealousy, fear, and the like from our minds and hearts. We cannot love our neighbors (humanity) as long as such qualities remain in our "inner." Not loving (the Light in) our neighbor means not fulfilling. Your Light is his light also and the dark congestions of down-pulling reaction must be dissipated if the Light in yourself and in him is to become a living reality in your consciousness. So, let us study our natal charts from this basis of "counterpart" and come into a clearer realization of the fact that our reactions to others form the vibratory barometer of our Consciousness; we will approach this study by renewing our realization that planets are expressions of principles; therefore they are the "goodness of Life in action;" it is our Life-purpose to learn how to live these principles as unfoldment of divine potentials.

Life gives us many opportunities to deal with each planetary pattern and these opportunities are presented to us through our contact with other people whose planetary arrangements synchronize with ours in different ways. We are now concerned with "problems" so we will deal with the "counterparting" of the opposition aspects.

Until such time as you recognize that your Light is one with humanity's Light you tend to "classify" other people in three principal ways: (1) the bad--those who stimulate your unregeneracies; (2) the bad-good--those who stimulate both your unregeneracies and your regeneracies; (3) the good--those you love because they stimulate only your best in consciousness. The "envelope" doesn't matter--relationship, sex, age--we are now

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considering the "other fellow" only as a vibratory mechanism, expressing in human incarnation, as a factor in your vibratory experience.

Recognize that every opposition aspect between planets in your chart forms an active polarity-pattern; until those elements in consciousness are harmonized by regenerating each factor, a condition of inner tug-of-war prevails. Any person who comes into your life in a significant way whose ruler--planet ruling the Ascendant sign--is conjunct one of your opposed planets is personally identified by that planetary vibration in your consciousness and fits into your life in one of the three above- mentioned classifications. Any person who has any other planet but the chart- ruler conjunct one of your opposed planets might be called a secondary identification or variation of that vibration. Regardless of how the other person is identified, his being in your life is to give you an opportunity to regenerate your expression of the two opposed planets; stimulation of one automatically stimulates the other. If his planet is unregenerate in quality the lesson is clear: you must use the spiritual principle represented by that planet in order successfully to harmonize and fulfill the relationship. If his planet is "bad-good" in quality then you must express the best of both your opposed planets--in other words, you must fuse the best elements of both planets in order to establish greater harmony with all of his planetary conditions represented by that particular planet. If his planet is entirely regenerate, then he is an "agency" for making you aware of the best of the particular planet in your pattern with which he is identified, and he helps you to express the best of the other planet of your opposition. His planet being regenerate, he is your "friend" because his quality stimulates you to express your Light; if otherwise, he is your "tempter."

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Therefore, since the opposition-aspect seems to pit one planet against another, the solution is not "working on one planet at the expense of the other;" it is found in translating or transposing the quality of planetary expression into a higher octave, thus redeeming the weakness implied by congestion and friction from darkness into a greater expression of Light. This can be done by different approaches: (1) using the regenerate quality of a third planet which favorably--by trine and sextile--aspects the two opposed planets; (2) using the regenerate quality of the planets which disposit--rule the signs of placement of--the two opposed planets; (3) direct translation-- by applying the Golden Rule--of the quality of the two opposed planets. This is a direct philosophical discipline, since the quality of the two planets is dynamically projected from your "Light-center."

In the illustration above, the alleviating planet which helps the opposition may be congested by square aspect from a fourth planet. If such is the case, pay careful attention to the zodiacal point which is opposite to the alleviating planet. Any person in your life whose ruler is within orb of that point will stand, through his regenerate qualities, as a living symbol of the "higher Self" of the alleviating planet. Study that person with great care. Why do you love that person? How does he "lift" you? Why do you feel that you need him? The answer is clearly shown astrologically and can be perceived in personal relations; the best of that person is the higher self of the planet that makes possible a regeneracy of your two opposed planets That person is personally identified as one of your principal "Light- showers" in this incarnation. Don't waste a moment of your time in envy of that person; seek to emulate his good as much as possible. So doing, you will be learning from your own higher self. Assiduously cultivate every quality in your own nature that inspires that person with feelings of love and respect for you; in that way his Light and your Light blend into an "inner-plane- marriage" and the fused Light of both adds to the Light-expression of humanity.

The person whose primary (chart-ruler) or secondary planet squares your opposed planets is also your teacher, but from a different "level." If his planetary quality is negative his effect on you is to ignite or frictionalize the negative quality of your opposed planets. Such a person gives you a stiff examination of your ability to regenerate your opposition; his negatives tend to "take hands with your opposed planets and pull them in his own down-going direction;" since this person's planets can square your opposition from two points--the signs which square your opposition--is it not feasible that the planets in your own chart which rule the *squaring*

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signs may be the vibratory power by which you can free yourself from the "effect" of this person's down-pulling effect on you? In other words, by using regenerate expressions of these two planets in your own chart you release yourself from his patterns and you establish your own regenerate counterparting. He no longer appears as your enemy because you have raised into a higher octave of expression the vibratory quality which you have in common with him and in so doing, you make yourself--if the relationship-pattern is a close one--a "Light" for the regeneracy of his planet. You established "up-lift" for yourself but you also extend the up-lift to your neighbor and the regenerating process is seen to form a "complete circle"--it includes him--it doesn't just stop at your own regenerating. The person whose uncongested ruler or planet squares your opposition has the effect of "brakes" on you; his vibratory quality serves to try to protect you from continuing in your frictional or down-going path. He, consciously or unconsciously, serves to show you the error of your ways. Since you are two people, that planet in your own chart being expressed regeneratively is the way your Light "takes hand with his Light." In other words, his unafflicted planetary vibration alerts you to that which in your own nature regeneratively counterparts your opposition. Let yourself open, in consciousness, to the good in that person; he is your friend, your teacher, your guide, your way-shower; he is not-as you may subconsciously tend to feel--your enemy or your antagonist. Take hands with this person in willingness to learn from him and his power will be seen as an agency of raising your opposition planets into a higher octave of expression.

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Another form of "counterpart" is seen when you contact a person who has two planets in trine aspect which you have in square or opposition. This might be called "counterpart of aspect-quality;" he "counterparts" you in representing a regenerate fulfillment of something in your consciousness which needs regenerating. He, then, foreshadows the fulfillment you are to make, sooner or later. Particularly if one of his trined planets is opposition one of your squared ones he will stand as a personification of your own Higher Self; he then by aspect-quality and polarity-pattern counterparts you in a higher level of expression. If he has any trined planets opposition a squared planet in your chart that planet, in its regenerate quality, is counterpart of your aspect. Pay attention to that planet in your own chart and provide, from within your own chart and your own consciousness, the redemption and regeneration of your square aspect.

Let us meditate more and more on the great principle of polarity, not from the standpoint of ourselves being "versus" everyone else, but that we are all reflections of each other. The worst and the best of each is counterparted by the best and worst of others; the established recognition, in consciousness, of our joint participation in the one WHITE LIGHT is the goal of all.

NEW PERSPECTIVES

The Power of Thought

Thought may be one of the most significant, yet least understood, factors in evolution. The process of thought, if people consider it at all, is generally believed to be a purely private matter having a momentary bearing on themselves alone. They are apt to be completely unaware of the complicated ramifications and consequences of even the most seemingly insignificant thoughts formed in their minds.

To illustrate the importance of thought, the Western Wisdom Teachings tell us that everything that exists in the universe was first a thought. The New Testament, originally written in Greek, uses the word "logos" to mean both "word" and the thought which precedes the word. Word may be considered the manifested form of thought -- a sound which built all forms

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and, according to occult knowledge, ensouls them. Man, evolving as a potential God, has the latent faculties of creation. He is now learning to create; he has the capability of thinking and he may voice his thoughts. When he is not capable of carrying out his ideas by himself, he may secure the help of others through his speech. As evolution continues, the time eventually will come when he will be able to create directly by the word emitted from his spiritualized larynx. Schooling, through a series of physical embodiments, is necessary so that he will not make mistakes. Man is not yet spiritually developed and, if he were able to create directly by the word now, his creations would be imperfect and detrimental.

The great majority of people have formed the habit of listless thinking, which makes them incapable of holding onto any subject until it is thoroughly mastered. Although thoughts which flit through the mind may be good, bad, or indifferent -- mostly the latter -- the mind does not usually hold on to any one of them sufficiently long to learn its nature. Thought-control is often very difficult to attain. Once attained, however, the possessor holds within his hand the key to success in whatever line he may be engaged.

Thought force is the most powerful means of obtaining knowledge. If it is concentrated upon a subject, it will burn its way through any obstacle and solve the problem. If the requisite amount of thought force is brought to bear, there is nothing that is beyond the power of human comprehension. So long as we scatter it, thought force is of little use to us, but as soon as we are prepared to take the trouble necessary to harness it, all knowledge is ours. Since thought is our principal power, we must learn to have absolute control of it, so that what we produce is not illusion induced by outside conditions, but true imagination generated by the Spirit from within.

This is one reason why students of the Rosicrucian Teachings are urged to perform the daily exercise of concentration, regularly and with persistence. They are taught to fix their minds unwaveringly upon a single subject, becoming so absorbed in it that all else is successfully blotted out of consciousness. Once a student has learned to do this, he is able to see the spiritual side of an object or idea illuminated by spiritual light, and thus he obtains a knowledge of the inner nature of things undreamt of by a worldly man.

We speak of thoughts as being conceived by the mind, but just as both father and mother are necessary in the generation of a child, so also are both idea and mind necessary before a thought can be conceived. Ideas are generated by a human Ego in the spirit-substance of the inner worlds. This idea is projected upon the receptive mind, giving birth to a thought. Thus when each idea clothes itself in a form made of mind-stuff, it is then a thought, as visible to the inner vision of a sufficiently developed clairvoyant as a child is to its parent.

Thus we see that ideas are embryonic thoughts, nuclei of spirit-substance from the inner worlds. Improperly conceived in a diseased mind they become vagaries and delusions, but when gestated in a sound mind and formed into rational thoughts they are the basis of all material, moral, and mental progress.

At the present time, however, the mind is not focused in a way that enables it to give a clear and true picture of what the Spirit imagines. It is not one-pointed. It gives misty and clouded pictures. Hence the necessity of experiment to show the inadequacy of first conception, and of bringing about new imaginings and ideas until the image produced by the Spirit in mental substance has been reproduced in physical substance.

At best, we are able to shape through the mind only such images as have to do with form, because the human mind was not started until the present Earth Period of our evolution and, therefore, is now in its form, or "mineral," stage. (see [The Rosicrucian Cosmo-Conception](#) p. 426) Hence, in our operations, we are confined to forms and minerals. We can imagine ways and means of working with the mineral forms of the three lower kingdoms, but can do little or nothing with living bodies. We may indeed graft living branch to living tree, or living part of animal or man to other living part, but it is not life with which we are working; it is form only. We are making different conditions, but the life which already inhabited the form continues to do so still. To create life is beyond man's power until his mind has come alive.

Many people believe that all that is results from something else, and they give no considerations to the possibility of any original new building. Those who study life usually speak only of involution and evolution; those who study the form,

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namely, the modern scientists, are concerned with evolution only. The most advanced among them, however, are now beginning to find another factor, which they have called epigenesis, the creative impulse. As early as 1787, Caspar Wolff issued his *Theoria Generationis*, wherein he showed that in the development of the ovum, there are a series of new buildings not at all foreshown by what had gone before. In lower forms of life, where changes are rapid, epigenesis can be demonstrated under a microscope.

Ever since mind was given to man, this original creative impulse, epigenesis, has been the cause of all our development. It is true that we do build upon that which has already been created. There is also something new, however, due to the creativity of the Spirit. Thus it is that we become creators. If we only imitated that which had already been laid out for us by God, it would never be possible for us to become creative intelligences -- we would simply be imitators. And, again, thought lies behind all that is created through epigenesis.

We have been placed in this physical world so that we may learn to think aright and develop epigenesis in constructive ways. For instance, let us take the example of an inventor who gets an idea. The idea is not yet a thought; it is a sudden insight which has not yet taken shape. Gradually, however, the inventor visualizes it in his mind. He forms a machine in his thought, and before his mental vision that machine appears with the wheels revolving this way and that, as necessary to accomplish the required work. Then he begins to draw the plans for the machine, and even at that stage it will most certainly appear that modifications are necessary. Thus we see that already the physical conditions show the inventor where his thought was not correct. When he builds the machine in appropriate material for the accomplishment of the work, more modifications usually are necessary. Perhaps he may have to discard the first machine and build an entirely different one. Thus the concrete physical conditions have enabled him to detect the flaw in his reasoning; they force him to make the necessary modifications in his original thought to bring out a machine that will do the work.

In mercantile, or philanthropic endeavors, the same principle holds good. If our ideas concerning the various matters in life are wrong, they are corrected when brought into practical use. Thus it is absolutely necessary that we dwell in this physical world and learn to wield the power of thought -- a power being held in check to a great extent at the present time by our material conditions.

To illustrate the importance of thought, let us mention that all that is in this world which has been made by the hand of man is crystallized thought: the chairs upon which we sit, the houses in which we live, the various conveniences we use -- all these were once a thought in the mind of man. If it had not been for that thought, the thing would never have appeared. In similar manner, the trees, flowers, mountains, and seas are the crystallized thought forms of the Nature Forces.

In this world we are compelled to investigate and study a thing before we know about it. However, occult investigators who have been able to function in one of the spiritual worlds, called the World of Thought, find that it is different there. When we wish to know about any particular thing there, we turn our attention to it and the thing speaks to us, as it were. The sound it emits at once gives a luminous comprehension of every phase of its nature. We attain to a realization of its past history; the whole story of its unfoldment is laid bare and we seem to have lived through all of those experiences together with the thing we are investigating. All this information, however, flows in upon us with enormous rapidity in a moment, so that it has neither beginning nor end. In the World of Thought, all is one great NOW, and time does not exist.

When we want to use this archetypal information in our Physical World, therefore, we must disentangle and arrange it in chronological order with beginning and ending before it becomes intelligible to beings living in a realm where time is a prime factor. That rearrangement is a most difficult task, as all words are coined with relation to the three dimensions of space and the evanescent unit of time; hence, much of that information remains unavailable.

Many people contend that we have a right to think what we will, and that wicked thoughts, if not translated into wicked deeds, are not harmful. This is far from true, and the power of wicked thoughts, just as the power of good and beneficent thoughts, is great indeed. Through the course of centuries, for instance, man's evil thoughts of fear and hatred crystallize into what we know as bacilli. The bacilli of infectious disease are particularly the embodiments of fear and hate, and, therefore, they are also vanquished by the opposite force -- courage. If we enter the presence of a person infected with contagious

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disease in fear and trembling, we must assuredly draw to ourselves the poisonous microbes. If, on the other hand, we approach that person in a perfectly fearless attitude, we shall escape the infection, particularly if we are prompted by love.

In the Sermon on the Mount, Christ Jesus tells us that "the man who has looked upon a woman with desire has, in fact, already committed adultery." When we realize that "as a man thinketh in his heart, so is he," we shall have a much clearer conception of life than we do if we take into consideration only men's acts. Every act is the outcome of a previous thought, but not necessarily the thought of the person committing the act.

If a tuning fork is struck and another tuning fork of the same pitch is in the vicinity, the second one will ring in concert with the first. Likewise, when we think a thought and another person in our environment has been thinking along the same line, our thoughts coalesce with his and strengthen him for good or evil, according to the nature of the thought.

When we go into a jury box and see the criminal, we behold only the act; we have no cognizance of the thought which prompted it. If we have been in the habit of thinking evil, malicious thoughts against someone, these thoughts may have been attractive to that criminal. On the principle that a saturated solution of salt will require only a single crystal to make it solidify, so also, if a man has saturated his brains with thoughts of murder, the thought of murder that another person sends out may prove to be the last straw and destroy that last barrier which would have kept the murderer from committing his evil act.

Therefore, our thoughts are of vastly more importance than our acts. If we always think right, we shall always act right. No man can think love to his fellow men, or can scheme about how to help them spiritually, mentally, or physically without also acting out these thoughts. If we cultivate such thoughts, we shall soon find sunshine spreading around us; we shall find that people will meet us in the same spirit that we send out.

If, then, we see meanness and smallness in the people whom we meet, it would be well to ascertain if we ourselves are not causing such qualities to emanate from us. The man who is mean and small himself radiates these qualities and whoever he meets will appear mean to him because his thoughts will have caused something of identical pitch in the other person to vibrate.

On the other hand, if we cultivate a serene attitude and thoughts that are free from covetousness and are frankly honest and helpful, we shall call out the best in other people. Therefore let us realize that it is not until we have cultivated the better qualities in ourselves that we can expect to find them in others. We are thus most certainly responsible for our thoughts. We are indeed our brothers keepers, for as we think when we meet them, so do we appear to them and they reflect our attitude. If we want to obtain help to cultivate better qualities, then let us seek the company of people who are already good, for their attitude of mind will be of immense help to us in calling forth our own finer qualities.

It does not always appear easy to rid ourselves of evil thoughts, and most of us cannot help but encounter people or situations which call forth negative thinking, try as we will to fight it. But there is a simple way of dismissing such unwanted thoughts which does not involve "fighting them" at all.

Both like and dislike tend to attract a thought or an idea to us, and the added thought force which we send out to fight evil thoughts will keep them alive and bring them to our mind oftener, in the same way that quarreling may cause a person we dislike to waylay us for spite. Instead of fighting, therefore, let us adopt the tactics of indifference. If we turn our heads the other way when we meet a person we dislike, he will soon grow tired of following us. On the same principle if we but turn away with indifference when thoughts of evil come into our minds, and apply our minds to something that is good and ideal, we shall find in a short time that we are rid of the evil thoughts and have only the good thoughts we desire to entertain.

Thus we see how far-reaching and powerful thought really is. All things, whether for good or ill, can be accomplished with it. Indeed, the power of thought is one of the strongest forces known to man. Only when mankind comes to an understanding of the true nature and proper use of this divine force can humanity free itself from the fetters of materiality and continue the upward path towards becoming a self-conscious Creative Being.

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Thought Power

*Think no order,
No order appears
Think no beauty,
Away it clears.*

*Think no free will,
It's not exercised.
Think limitation,
No more see the eyes.*

*Think no power,
None is released.
Think no hope,
Preparations cease.*

*Seek for order,
It will be found.
Believe in beauty,
Beauty abounds.*

*Exercise will,
Find it is free.
Believe in spirit,
Observations agree.*

*Believe in the power,
It will revive.
Hope for the future,
It will arrive.*

Elsa M. Glover

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Utopian Options

Elsa M. Glover

UTOPIAS in general, aim at minimizing suffering. Any living being who is metaphorically or actually imprisoned, tied down, bound, or petrified will chafe against these restraints and thus suffer. To see this happening just look at lions in small cages or dogs tied up. The first requirement for minimizing suffering in a society is to let people be free, provided they are not interfering with other people's freedom. All Utopias need a Bill of Rights which protects individual freedoms. But more is required, because even free people may experience suffering.

There are some human actions which lead free people to suffer and other human actions which lead to happiness. If people are wise, they will choose those actions which lead to happiness. Thus, the suffering of free people is the result of people making unwise choices. Different utopias may have different ways of trying to minimize the number of unwise choices that will be made.

Utopia I: Determine who in society is wise. This may be done by looking at people's resumes and transcripts, getting recommendations from other people, or by tests of some sort. Those who are chosen to be wise will have two roles. One role is to establish the laws and governmental procedures of the society, and to change them when they need to be changed. The other role is to act as educators of the less wise, to teach them what is wise.

One weakness of Utopia I is the difficulty of determining who is wise. It takes a wise person to recognize a wise person. If the people who are determining who is wise are not themselves wise, then wise people may not get chosen.

Another weakness is that a small group of people at the top (however wise they are) cannot know all the details of localized situations, and thus may construct solutions which do not work at the local level. Another weakness of Utopia I is that attempting to teach people to be wise has limited effectiveness. One can try to teach people what actions have good results but it is impossible to cover all possible situations. Also, if people do not foresee consequences for themselves, they may not believe what they were taught and thus may not follow their instruction in actual situations.

Utopia II: When people make choices and then experience the consequences, gradually they increase in the knowledge of what choices are wise and what are unwise. Utopia II aims to maximize the number of choices made by all people in order to help them move toward becoming wise. A society which maximizes people's opportunities to make choices is a society which is built by the people within it. The laws, economic policies, political structures, and educational system are all democratically chosen by the people who will have to live with the consequences. If the people make choices which do not work well, then they can observe the effects and modify their choices.

One strength of Utopia II is that when everyone is involved in making choices, the collective wisdom of all those making choices may be greater than the collective wisdom of just a few wise people making choices. Another strength of Utopia II is that it will move closer and closer toward perfection as the individuals within it grow. A weakness of Utopia II is that although people are learning, they will make a lot of mistakes along the way, and these will result in sorrow and suffering.

Utopia III: Some may take an entirely different route to minimizing suffering. People can be happy with things as they are if

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they cease to desire that they be any different. Thus, people can make themselves happy by changing their attitude toward the state of things.

One disadvantage with this utopia is that if people are happy with their existence as it is, then no effort will be made to think about problems, solve them or make changes. No effort will be made to go on adventures. Thus people's minds, creativity and initiative will not be stimulated to develop.

Another problem with Utopia III is that the world is continuously changing. To stay happy, people must continuously change what they are happy with. If they don't, they will find themselves just wishing for the "good old days, happiness at all. But to continuously change what one is happy with can lead one to mental inconsistencies.

One advantage of Utopia III is that no special societal organization is required for it. Anyone who wishes to function in Utopia III can mentally put himself there at any time he chooses.

Utopia, IV: Some people, instead of being happy with things as they are, disconnect from reality and build dreams of how they would like things to be, and then live in their dreams. (If one can return to reality when he chooses or when the need arises, he is not called insane. If he has no control over his disconnection, we call him insane.)

Some dreamers of dreams are among the most creative people in the world, and may create the dreams which later can be brought into reality and benefit the world. Some dreamers of dreams end up as wards of the state and thus (although happy themselves) may put a strain on the happiness of the rest of the world. Some dreamers, although seeking happy dreams, may not have control over what they dream and may end up with nightmares.

Utopia IV does not require any special societal organization to support it. People can do it individually, although some work at it collectively and support one another's dreams.

Utopia V: This utopia is the New Jerusalem described in Revelation in the Bible. After describing a number of tribulations (tests, ordeals) it says (Rev. 19: 7-8), "For the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to be clothed with fine linen, bright and pure -for the fine linen is the righteous deeds of saints," and (Rev 21: 1-4) "Then I saw a new heaven and a new earth And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a great voice from the throne saying, Behold, the dwelling of God is with men He will wipe away every tear from their eyes, and death shall be no more, neither shall there be pain any more, for the former things have passed away." Thus, people in the New Jerusalem have achieved the Mystic Marriage, obtained the unification of the self-consciousness with the All-consciousness (God is with men) and have the elixir of life (death shall be no more), and as a result are living without suffering (neither shall there be pain any more). However, it goes on to say (Rev 22: 14-15), "Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates. Outside are the dogs and sorcerers and fornicators and murderers and idolaters, and every one who lives and practices falsehood. "

Utopia V is perfect in every way except that people cannot get into it unless they have achieved the Mystic Marriage. Because most people on earth today have not achieved the Mystic Marriage, this utopia will not work for societies on earth today. Imperfect people do not need a society which expects them to already be perfect, but rather they need a society which gives them the opportunity to grow.

Some groups may try to approach Utopia V by making themselves exclusive of anyone who does not meet some set of criteria. But whatever the criteria, problems are bound to arise. People who are not perfect themselves cannot expect to live in a perfect utopia.

Which Utopia will we choose? Utopia V is ruled out because people have not achieved the Mystic Marriage. Utopias III and IV can be chosen by individuals at any time, so no societal choice is necessary for them to occur. The choice for societies is then between Utopias I and II, or some combination of the two. Using a combination of Utopias I and II may have the

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advantage that the weaknesses of both are then somewhat mitigated.

In the United States today we do have a combination of Utopias I and II (with III and IV also occurring when individuals choose them). We do have a Bill of Rights. To some extent the wise (as best as we can determine) are chosen to make decisions and teach others. To some extent individuals in general make choices and live with the consequences. Maybe, then, the United States is the best place to foster utopian goals. Here the word, 'best' is taken not as a static best, but best in the sense of giving citizens the best opportunity to experience life, learn, and grow spiritually with no more suffering than is necessary.

Utopia

*Utopia is an end point
That is yet too fast to grasp.
What we need's a process
That will get us there at last.*

*What we consider utopia
Depends on how we think and feel.
So this process must allow
Each to seek his own ideal.*

*In this process people need freedom
To make mistakes and explore.
That is the only route to
experience,
The only way to learn to soar.*

*In this process we can help one
another
By respecting the rights of all
By encouraging new efforts,
Offering help to those who fall.*

*Thus can we move forward
'Till we reach the far off time
When all have finally reached
Their utopia sublime.*

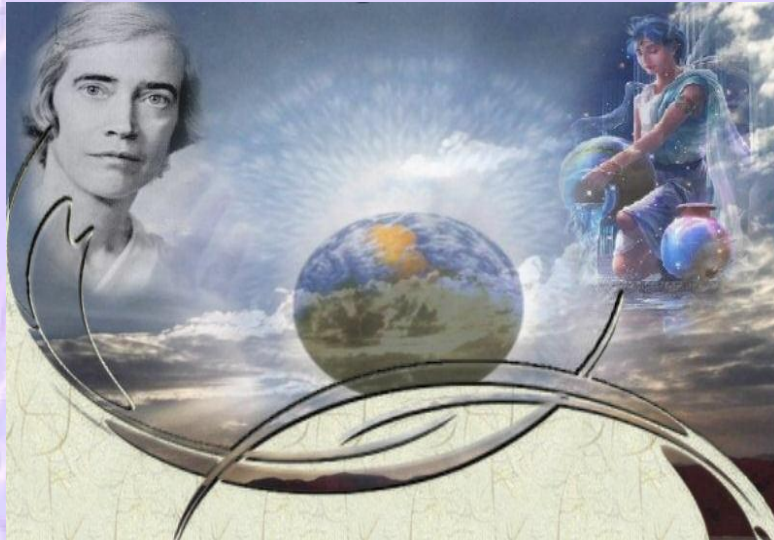
Elsa M. Glover

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~Manly P. Hall

Aquarian Conflict Resolution *

by Elsa Glover



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*In every man there is a king. Speak to the king and the king will come forth.
--Scandinavian Proverb*

In the Piscean Age, people lived under the rulership of various dictators [kings, priests, et cetera] who laid down laws and proclaimed what was true and right. Because everyone within a given society followed one dictator, there was little internal conflict. If two people within the society did have disagreement, they could go to the dictator, and he would say who was right and who was wrong and what needed to be done to resolve the conflict. Thus things proceeded peacefully and harmoniously.

In the Aquarian Age, there will be no one head who will make all the decisions and do all the thinking. Instead, everyone will do his own thinking. When many people, starting with different perspectives and exercising their creativity in different ways, are all independently generating opinions, a wide variety of opinions will arise, and some of these opinions may be in conflict with one another. The big problem that then arises is to find how to resolve these conflicts. There is no one authority to go to who provides the people with a definitive resolution of their conflicts. Somehow, they must work together to resolve the conflicts themselves.

The Aquarian Age is an age of reason. Thus, reason will be put to use in conflict resolution. Let us take a rational look at the causes and cures of conflicts.

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People have needs and desires for physical necessities [food, clothing, shelter], safety, companionship, esteem and self-actualization [independent creativity, attainment of personal goals]. If the needs and desires of one person overlap those of another, then there is conflict.

One situation in which needs and desires will overlap is when there is overpopulation: too many people and not enough food, clothing, and shelter. The remedy for this type of conflict is to decrease the number of people within a given region and/or work to increase the amount of food, clothing, and shelter available.

Another situation in which conflicts occur is when one person oversteps his rightful needs and desires and thus infringes on the needs and desires of others. This occurs when one person steals from another; when one threatens or hurts another without cause; when one tries to force his presence or his ideas on another; when one tries to get ahead of another; or when one tries to dominate another. When this type of conflict occurs, people need to be led to the point where they can see things from the other person's point of view, so that they can recognize that everyone has needs and desires and that if people are to live harmoniously together, one cannot fulfill his needs and desires at the expense of another.

Some people may overstep their rightful needs and desires but may know of no other way to fulfill their own needs and desires. It may be useless to tell a starving man that it is not right to steal. In such cases, the only way to overcome the problem may be to help the person in need find a way to fulfill his needs. Give the starving man some food and a job, and he may not steal any more. If a person feels a need to be listened to and is annoying everyone with his talking, the problem may not be resolved by telling him to "shut up." Rather, someone may need to listen to the talker until his need to be heard has been fulfilled. If a person feels a need for esteem and consequently goes around bragging, the problem is not solved by telling the bragger that he hasn't done half the things which he claims to have done. Rather, the problem may be resolved if the bragger's need for esteem is fulfilled by giving him sufficient praise so that he begins to feel appreciated.

Sometimes the needs and desires of two people may be in conflict because one is overstepping his rights, but the one who is being imposed upon may avoid conflict simply by releasing some of his own desires. This is an especially useful technique in trivial matters that aren't worth fighting over. It may also be done when one person loves another and is willing to take burdens upon himself in order to make things easier for the other. It is dangerous to do this, however, unless one *really* releases one's own desires. Otherwise, inner tensions may be built up. John Powell notes in "Why Am I Afraid to Tell You Who I Am?," p. 64, "[If something you do bothers me], I may be tempted to believe that it would be better not to mention it. Our relationship will be more peaceful....So I keep it inside myself, and each time you do your thing my stomach keeps score ...2...3...4 ...5...6...7...8...until one day you do the same thing that you have always done and all hell breaks loose. All the while you were annoying me, I was keeping it inside and somewhere, secretly, learning to hate you. My good thoughts were turning to gall. When it finally erupted in one great emotional avalanche, you didn't understand. You thought that this kind of reaction was totally uncalled for."

Some people have conflicting needs and desires within themselves. They simultaneously want two things that cannot be had at the same time. They may want both to go out and stay at home. They may want both to eat lots of food and to stay slim. They may want both to get their work done and to play. Such people tend to be in conflict with all their associates because anything anyone does for them is in some way wrong. Such conflicts can only be resolved by helping the person to recognize that he cannot have his cake and eat it too and by encouraging him to clarify for himself his goals and what he needs to do to attain these goals.

Another situation in which conflicts occur is when people *think* that their needs and desires conflict due to misunderstandings. Note that the needs and desires are not in actual conflict, so that removal of the misunderstanding removes the conflict. Misunderstandings can be removed by communication. The communication needs to be continuous, frank, and two-way. Both sides need to listen to one another without prejudice so that resonance can occur and produce sympathy and understanding between the parties. Each party needs to be able to see the other party's point of view. People need to learn to see the thought behind

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the words used to express the thought, so that two people with the same thought do not continue to argue over words.

Many people are in conflict, not because there is any current overlapping of needs or desires, but because there was some past overlapping, and they hold on to the memory of the past. Such conflicts would readily disappear and cease to plague people if they would just let go of their memories of wrong and forgive their debtors. Some people do not want to forgive their debtors because they feel that justice has not been carried out. Man, however, is a poor judge of justice, because, although he may have seen certain incidents, he is not able to see the complete picture with all the various debits and credits involved [some of which may have occurred in previous lifetimes on Earth.] Thus, man might better leave justice to the hands of God. Saint Paul wrote in his letter to the Romans [12:19], "Never avenge yourselves, but leave it to the wrath of God; for it is written, `Vengeance is mine, I will repay, says the Lord.'"

Conflicts, if they are to be resolved, must be approached with the right attitude. It is important to realize that people can disagree and still be friends. Disagreements should be kept at the intellectual level and not allowed to degenerate into emotional attacks of one person on another. Calling names never settled a disagreement. But it may be possible to settle a disagreement if each side calmly tells the other side its reasons for its beliefs. If one side sees what they consider to be an error in the reasoning of the other side, they may gently point out what they think is wrong and why. If the other side accepts the correction, then they can modify their opinion. If they see an error in the first side's reasoning, they can gently give a rebuttal. During such a discussion it is highly important that both sides listen to what the other side is saying, remain open to new ideas, and remain flexible and capable of changing if some opinion is shown to be unsupportable.

Also, when trying to resolve conflicts, people should try to view the overall situation and try to determine what will be best for everyone involved, not just look at how they can gain the greatest advantage for themselves. Principles of justice should be applied uniformly to all involved, not just to some and not to others. The human rights of all should be respected.

Lastly, conflicts should be approached with the attitude that they can be resolved. Nothing can be accomplished when people have lost hope. People can do what they think they can do.

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[*Neglect a Fire and It Spreads*, pp. 311-22]
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* From *Aquarian Age* by Elsa Glover

http://rosiecrosse.tripod.com/the_aquarian_age.htm

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The Wisdom of the Vegetarian Diet

Most people feel that a meal without meat is incomplete, for from time immemorial it has been regarded as an axiom that meat is the most strengthening food we have. All other foodstuffs have been looked upon as mere accessories to the one or more kinds of flesh on the menu. Nothing could be more erroneous; science has proven by experiments that invariably the nourishment obtained from vegetables has a greater sustaining power, and the reason is easy to see when we look at the matter from the occult side. 124

The Law of Assimilation

The Law of Assimilation is that "no particle of food may be built into the body by the forces whose task that is until it has been overcome by the indwelling Spirit." The Ego must be absolute and undisputed ruler in the body, governing the cells as an autocrat, or they would all go their own ways as they do in decay when the Ego has fled.

The level of the consciousness of the cell determines its power as a unit. The lower its consciousness, the easier it is for the Ego to act as the governing head of the bodily functions. Cells taken into the body also have their individual and collective consciousness. Therefore, the level of their spiritual attainment is a factor to be considered when food is to be used by the organism. The different kingdoms have different vehicles and consequently a different consciousness. The mineral has only its dense body and a consciousness like the deepest trance. It would, therefore, be easiest to subject foods taken directly from the mineral kingdom. Mineral food would remain with us the longest, obviating the necessity of eating so often; but unfortunately we find that the human organism vibrates so rapidly that it is incapable of assimilating the inert mineral directly. Salt and like substances are passed out of the system at once without having been assimilated at all. The air is full of nitrogen which we need to repair waste; we breathe it into our system, yet cannot assimilate it, or any other mineral, till it has first been transmuted in Nature's laboratory and built into the plants.

The plants have a dense and a vital body, which enables them to do this work. Their consciousness is as a deep, dreamless sleep. Thus it is easy for the Ego to overpower the vegetable cells and keep them in subjection for a long time, hence the great sustaining power of the vegetable.

Animal Food

In animal food the cells have already become more individualized, and as the animal has a desire body giving it a passionate nature, it is easily understood that when we eat meat it is harder to overcome these cells which have animal consciousness resembling the dream state, and also that such particles will not stay long in subjection. Hence a meat diet requires larger quantities and more frequent meals than the vegetable or fruit diet. If we should go one step farther and eat the flesh of carnivorous animals, we should find ourselves hungry all the time, for there the cells have become exceedingly individualized and will, therefore, seek their freedom and gain it so much the quicker. An excess of meat is burned up, but leaves poisonous uric acid, and it is being more and more recognized that the less meat we eat, the better for our well-being.

It is natural that we should desire the very best of food, but every animal body has in it the poisons of decay. The venous blood is filled with carbon dioxide and other noxious products on their way to the kidneys or the pores of the skin to be expelled as urine or perspiration. These loathsome substances are in every part of the flesh and when we eat such

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food we are filling our bodies with toxic poisons. Much sickness is due to our use of flesh foods.

There is plenty of proof that a carnivorous diet fosters ferocity. We may mention the well-known fierceness of beasts of prey, while the prodigious strength and the docile nature of the ox, the elephant, and the horse show the effect of the herb diet on animals.

Healthy Foods

As soon as we adopt the vegetarian diet, we escape one of the most serious menaces of health: the putrefaction of particles of flesh embedded between the teeth. Fruits, cereals, and vegetables are from their very natures slow to decay; each particle contains an enormous amount of ether which keeps it alive and sweet for a long time, whereas the ether which interpenetrated the flesh and composed the vital body of an animal was taken away with the Spirit thereof at the time of death. Thus the danger from infection through vegetable foods is very small, and many of them are actually antiseptic in a very high degree. This applies particularly to the citrus fruits: oranges, lemons, grapefruits, etc., not to speak of the king of all antiseptics, the pineapple. Instead of poisoning the digestive tract with putrefactive elements as meats do, fruits cleanse and purify the system, and the pineapple is one of the finest aids to digestion known to man. It is far superior to pepsin and no cruelty to sentient life is used to obtain it. Some modern nutritionists advise that for full benefit of the nutrients, citrus fruits should not be mixed with other foods.

Cell Salts

There are twelve salts in the body known as cell salts; they are very vital and represent the twelve signs of the zodiac. These salts are required for the building of the body. They are not mineral salts as generally supposed, but are vegetable. The mineral has no vital body, and it is only by way of the vital body that assimilation is accomplished. Therefore, we have to obtain these salts through the vegetable kingdom.

Raw or Cooked?

Heat destroys the vital body of the plant and leaves only the mineral part. Therefore, if we desire to renew the supply of these salts in our bodies, we must obtain them from the uncooked vegetable. Since cooking destroys the valuable cell salts, our diet should contain a large percentage of raw food. Herb teas, which should be steeped and not boiled, are also very rich in vegetable salts.

But we must not jump to the conclusion that everyone should stop eating meat and live entirely on raw plant food. At the present stage of evolution there are very few who can do so. We must take care not to raise the vibrations of our bodies too rapidly, for we, to continue our labor in the present conditions, must have bodies fitted for the work.

Occultists know that there is a flame in the skull at the base of the brain. It burns continually in the medulla oblongata at the head of the spinal cord, and is of divine origin. This fire emits a singing sound like the buzz of a bee and is the keynote of the physical body. It builds and cements together that mass of cells known as "our body."

Harmless as Doves

The fire burns high or low, clear or dim, according to how we feed it. There is fire in everything in Nature except the mineral kingdom. It has no vital body and therefore no avenue for the ingress of the Life Spirit, the fire. We replenish this sacred fire partly from the forces from the Sun entering the vital body through the etheric counterpart of the spleen, and from there to the solar plexus where it is colored and then carried upward through the blood. We also feed this fire from

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the living fire we absorb from the uncooked food which we eat and thus assimilate.

Looking at the matter of flesh-eating from the ethical side also, it is against the higher conception to kill to eat. We have a heavy debt to pay to the lower creatures whose mentors we should be, but whose murderers we are; the good law which works ever to correct abuses will in time relegate the habit of eating murdered animals to the scrap heap of obsolete practices.

Man, in his earlier stages of unfoldment, was like the beasts of prey in certain respects. However, he is to become God-like and thus he must cease to destroy in order that he may commence to create. Flesh food has fostered human ingenuity of a low order in the past; it has served a purpose in our evolution; but we are now standing on the threshold of a New Age, when self-sacrifice and service will bring spiritual growth to humanity. The evolution of the mind will bring a wisdom beyond our greatest conception, but before it will be safe to entrust us with that wisdom, we must become harmless as doves. Otherwise we would be apt to turn it to such selfish and destructive purposes that it would be an inconceivable menace to our fellow men. To avoid this, the vegetable diet must be adopted.

Practical Considerations

From the purely practical standpoint, too, the vegetarian diet is advantageous. The ever more prohibited price of meat is causing housewives to turn to substitutes, and people are gradually being taught that the God-given food, the vegetable, is most delicious and healthful. Many people who have been eating more fruits and vegetables are coming to realize that they are gaining in health and, in many cases, that this physical betterment has been accompanied by moral and mental improvement. It has been claimed that it takes twelve acres of pasture to raise the meat sufficient to feed one man. If these twelve acres of land were used for truck gardening, they would produce enough to feed several fair-sized families. With the population increase all over the world, it will soon become necessary to discontinue stock raising and devote the acreage to wheat and vegetable growing.

In this changing age, when more advanced Egos are born, many of them are naturally vegetarians; a new race having a higher consciousness is coming to birth, especially on the Pacific coast. The coming age will be a vegetarian age, and all who are progressive will naturally fall in line and become vegetarians--the others will remain behind and be classed among the stragglers of humanity.

The Newer Hygiene of Living



Spiritual Healing

Spiritual healing is an important phase of the work of The Rosicrucian Fellowship. Healing is accomplished with the aid of the Invisible Helpers, who are sufficiently advanced in evolution to be able to leave their physical bodies and function on the spiritual planes at night. They are under the guidance of the Elder Brothers

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of the Rose Cross.

The Healing Department is the office of The Rosicrucian Fellowship through which healing requests are channeled, and any person in any part of the world may apply for healing to the Healing Department. He contacts the healing force through his application and through successive weekly letters which maintain his connection with the Invisible Helpers.

This work is conducted on the freewill offering basis. To be placed on the Healing List, address as follows: The Rosicrucian Fellowship, Healing Department, P.O. Box 713, Oceanside, California, 92054-0112 U.S.A.

The New Hygiene

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The Rosicrucian motto, "A sane mind, a soft heart, a sound body," implies the harmonious coordination of mind, soul, and body in a balanced whole, so that sound mentality, brotherly love, and good health combine to make life a continual adventure of buoyant hopes and aspirations to live according to the highest ethics.

One writer and physician defines health as a condition that makes possible the highest enjoyment of life and the greatest constructive work, and that shows itself in the best service to the world. He adds, "It involves keeping the body and mind at the highest levels, living at one's best and not being satisfied with mere absence from sickness. Health may be defined as the quality of life that renders the individual fit to live most and serve best."

Health is a quality that lifts, inspires, and urges one on toward effort and achievement. To develop this balance, the three primary factors -- right thoughts, right actions, and right foods -- must become part of daily life.

Factors Determining the Selection of Food

Many factors determine the selection of food. No two people are alike; hence, "One man's food is another man's poison." The kinds and amounts of foods required are influenced by many conditions, such as height, weight, climate, season, rate of metabolism, state of health, condition of the glands, individual temperament, age, rate of growth of children, amount of exercise, and amount of sleep.

Another important factor which is often called "the psychology of digestion" includes the state of mind at the time of eating and the enjoyment derived from the food. Never eat solid food while under emotional strain such as worry, fear, or anger, or while very tired, cold, or otherwise uncomfortable. Food, to be beneficial, must be thoroughly assimilated. While tastes for certain foods must often be acquired, an aversion to any particular food is sometimes a natural warning against that food or combination of foods. It must be remembered, however, that taste is the result of training and habit, and every healthy person can and should learn to eat all vegetables and fruits.

As the science of dietetics progresses, more diseases are being included in the class of nutritional disorders. It is now a well-recognized fact that chronic cases, for example, of asthma, hay fever, catarrh, skin diseases, etc., respond to correct diet. No diets can be given offhand, however, as "food tests" must be made and the diet

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planned according to the patient's needs and idiosyncrasies. A well balanced diet is safest for healthy people, as it contains combinations of all elements necessary for maintaining health.

Food Requirements of the Body

The average proportions of food principles in a good diet are: carbohydrates, 60 percent; fats, 25 percent; and protein, 15 percent. In addition, for the regulation of body processes, there must be minerals, vitamins, water, and cellulose. The general outline given below may prove helpful in planning a balanced diet according to individual needs.

Food Constituents

I. CARBOHYDRATES

1. Function: to produce heat and energy.
2. Sources: sugars and starches; sugar cane, beets, sweet fruits, honey, cereals, breadstuffs, potatoes, and starchy vegetables.

II. FATS

1. Function: to produce heat and energy.
2. Sources: butter, cream, vegetable oils, olive oil, nuts, nut products, cotton seed oil products, chocolate, coconut, avocado.

III. PROTEIN

1. Function: to build and repair tissue.
2. Sources: milk, cheese, eggs, nuts, legumes, cereals, avocados.

Minerals (Cell, Tissue, or Food Salts)

Minerals are vital for health and well-being. Although only small quantities are found in the physical body, each has special functions of importance. They promote life in every cell and fluid. Indeed, without minerals, vitamins cannot perform their work and good health cannot be maintained. In preparing grains and vegetables it is essential to avoid excessive heat. Use a minimum of water and cover saucepans with air-tight lids to prevent oxidation during cooking and retain nutrients and precious minerals.

CALCIUM: promotes cell life and growth; forms matrix for tooth and bone development; supplies endurance and vitality; keeps water in the body, sunshine necessary for proper utilization. Sources: fruits, vegetables, cheese, egg yolk, milk, kelp, walnuts, sesame seeds.

CHLORINE: body cleanser, purifier, digestive aid, waste eliminator. Sources: cheese, coconut, cow milk, goat milk, salt.

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FLUORINE: germ killer; forms tooth enamel, bone knitter; strengthens entire body. Sources: Brussels sprouts, cabbage, cauliflower, cheese, egg yolk, goat milk, tomatoes, watercress.

IODINE: active in stimulating normal cell and gland action; beneficial to nerves. Sources: asparagus, carrots, dulse, garlic, grapes, Irish moss, mushrooms, pineapple, baked potatoes, watercress.

IRON: body's janitor; carries oxygen from lungs to blood - forming part of the hemoglobin molecule; gives vitality, magnetism and "pep." Sources: dried fruits, leafy green vegetables, legumes, brewers' yeast, wholegrain cereals, egg yolk, blackstrap molasses, nuts.

MAGNESIUM: nature's laxative; promotes building of nerve cells; steadies nerves-aids well-being. Sources: whole grains, wheat germ, berries, corn, coconut, figs, dandelion, barley, grapefruit, oranges, peanuts, nuts.

MANGANESE: acts as brain and nerve food; coordinates proper transmission of nerve impulses. Sources: bananas, dandelion, eggs, endive, leafy vegetables, mint, nearly all nuts, parsley, peas, honey, senna leaves, watercress, whole grains.

PHOSPHORUS: builds brain and bone; thought builder; aids hair and teeth growth; stimulates body functions. Sources: beans, cheese, cloves, corn, dulse, egg yolk, grapes, honey, Irish moss, kelp, lentils, lima beans, milk, nuts, agar, onions, pineapple, sage, sugar cane juice.

POTASSIUM: necessary for proper functioning of the blood, liver and spleen; controls muscular system; promotes sleep. Sources: fruits, whole grains, leafy vegetables, figs, grapes, green peppers, lima beans, honey, green lettuce, mint, parsley, Swiss chard, watercress, watermelon, tomatoes.

SILICON: powerful antiseptic -- acts as body's surgeon; promotes resistance to infection; sharpens hearing; polishes and hardens bones and teeth; gives sparkle to eyes, gloss to hair. Sources: apricots, asparagus, barley, cabbage, cucumbers, figs, lettuce, oats, parsnips, rice, spinach, strawberries, tomatoes.

SODIUM: maintains elasticity of the connective tissue; alkaline and curative agent, dissolves mineral deposits, blood purifier and builder; promotes digestion; gives strength and endurance. Sources: asparagus, beets, black figs, carrots, celery, cheese, cucumbers, egg yolk, honey, lima beans, okra, pumpkin, turnips, strawberries, string beans, wheat germ.

SULPHUR: promotes good skin tone, strengthens hair and nails; nervous system benefic; increases bile flow; Amuses liver Sources asparagus, beans, bran, Brussels sprouts, cabbage, figs, carrots, cauliflower, celery, chestnuts, kale, kohlrabi, leeks, mustard greens, onions, peas, radishes, rutabagas, wild rice.

Vitamins

Vitamins serve as body regulators They are not food elements but permeate and vitalize foods which otherwise lack health-promoting qualities. These substances have a special affinity for organic minerals carrying the Sun force -- the life principle of food. Each vitamin performs specific functions --only small quantities are required but a deficiency may prove disastrous and it is essential to eat unrefined quality foods which supply the nutrients known to aid in better health and strength. Vitamins are not substitutes for vitamin-rich foods. A balanced diet of fruits, grains, and vegetables is necessary for greatest benefit from vitamin and

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mineral supplements. Vitamins are found in greatest concentration beneath the skin of fruits and vegetables and are unnecessarily lost when these skins are not utilized in food preparation.

VITAMIN A gives a smooth skin; normal vision; resists and disease; promotes growth and longevity; stored in the body for use as needed; depletes rapidly under strain and stress. When cooking, it is imperative to use a pan with a tight-fitting lid; season just before serving to retain vitamin. Sources: fruits, green and yellow vegetables, leafy greens, peas, prunes, egg yolks, pumpkin, green beans, soybeans, squash, tomatoes.

VITAMIN B COMPLEX best known of this family are:

Vitamin B-1 (Thiamine) spark plug or "pep" vitamin.

Vitamin B-2 (Riboflavin) for longevity; skin and eye beauty.

Niacin -- for healthy skin, blood and digestion.

Vitamin B-6 (Pyridoxine) nerve soother; restful sleep.

Pantothenic Acid -- prevents tooth decay; delays age changes; food allergies.

Folic Acid -- anti-anemic vitamin.

Inositol -- keeps arteries and hair young.

Biotin -- for energy and mental health in later life.

Cholin -- for liver health; aids fat digestion and gall bladder.

Thus we realize the importance of each vitamin in the B complex and their correlation to better health. Sources: bran, buttermilk, cheese, yellow corn meal, dried dates, egg yolk, honey, green lima beans, mushrooms, nuts, peanuts, raisins, beet greens, leafy greens, whole-grains, rice bran, rice polishings, buckwheat-cotton-seed-peanut-soybean-whole wheat flours.

VITAMIN C (Ascorbic Acid) promotes growth: maintains connective tissue; aids tooth and bone formation; protects blood cell walls; overcomes infections. Needs replenishing daily; lost rapidly in exposure to room temperature -- less when refrigerated. To prevent vitamin loss, cook in a tightly-covered container over a low heat using small amounts of liquid; never use soda when cooking and refrain from thawing frozen foods before cooking. Acid fruits and vegetables lose less vitamin C than non-acid, even during canning; non-acid lose nearly all vitamin C in that process. Sources: fruits including citrus, leafy green vegetables, turnips, pure honey, pineapple, rose hips, tomatoes, yellow vegetables.

VITAMIN D is an essential for metabolism of calcium and phosphorus; promotes growth during childhood; aids growth, bone and teeth; nerve relaxer. Sources butter, egg yolk, milk. Non-food sources: sunshine and irradiation. Vitamin D is needed daily to supply the minimum requirement. Non-dairy sources: sprouted seeds, mushrooms, sunflower seeds, green leafy vegetables.

VITAMIN E (Tocopherol) is indispensable to growth and function of reproductive glands and organs; strengthens heart muscles; believed to destroy scar tissue; repairs and strengthens cells; good for skin. Vitamin

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E is not harmed in cooking or storing, but is quickly destroyed when rancid. Sources: germ of all cereal grains, alfalfa, avocado, carrots, whole corn, egg yolk, leafy vegetables, coconut-olive-wheat germ-soybean oils.

VITAMIN F (Fats) provide energy; carrier of vitamins; surrounds, protects, and holds in place kidneys, heart, liver, etc. Preserves body heat in temperature changes; prolongs digestive process. An excess causes weight gain, obesity, and indigestion by slowing digestion and absorption. Best stored in covered containers away from direct light in cool place. Sources: avocados, eggs, cotton-seed -- peanut -- safflower --sesame-soybean oils.

VITAMIN G assists in prevention of pellagra and its symptoms. Sources: legumes, milk, green vegetables.

VITAMIN K is necessary for blood coagulation. Sources: leafy green vegetables, beet and carrot tops, yogurt, acidophilus, Swiss chard.

VITAMIN P (Rutin) gives healthy skin and arteries; normal blood pressure, prevents strokes. Sources: lemon and orange peel, green peppers.

VITAMIN U is so named for its beneficial action on ulcers. Sources: raw cabbage juice, celery, fresh greens, raw egg yolk, some vegetable fats. Sensitive to heat, none in cooked foods.

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Water

1. Functions: to dissolve nutritive materials thus making absorption possible; to prevent constipation; to keep mucous membranes soft; to aid in regulating body temperatures; to form an essential constituent of tissue cells and body fluids, such as blood, lymph, and digestive juices.

2. Sources: distilled water and fruit juices are the best sources. Only water that is free from lime and magnesia compounds should be used, as the deposit of these in the system causes hardening of the arteries and tissues, commonly known as "old age." If much mineral deposit has been going on in the past one meal a day should be omitted and buttermilk or grape juice substituted, as both act as solvents of calcareous material. Drink plenty of pure water between meals.

Cellulose (Roughage)

1. Function: to produce bulk for cleaning intestines by stimulating peristalsis.

2. Sources: bran, whole cereals, fresh vegetables, fruits.

Nutrition

Good nutrition implies a moderate food supply which furnishes every essential substance needed by the body

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in the right proportions. Some of the factors which result in poor nutrition are:

1. Insufficient amounts and improper kinds of foods.
2. Physical defects, such as poor teeth, infected tonsils, enlarged adenoids.
3. Faulty habits of eating and living which include: lack of fresh air and sunshine; inattention to personal cleanliness; unpleasant surroundings; unwholesome mental attitudes; too little recreation; improper elimination

Menu Planning

A carefully planned and balanced menu for each meal may consist of the following:

BREAKFAST -- Orange juice or fresh fruit and a few almonds may form the morning meal for persons of sedentary habits who rise late and lunch early. Those who lead a strenuous life may fortify themselves by a well-selected breakfast consisting of fruit or fruit juices, cereal, alternating with egg and whole wheat bread, and a beverage. The fruit should be preferably oranges, grapefruit, or fresh fruit in season. Stewed or dried fruit may be substituted frequently.

DINNER -- Soup, a meat substitute, one cooked vegetable, potato or whole rice, raw salad, and a light dessert may compose the dinner. The dinner soup is usually a clear soup or consomme, but may be omitted altogether unless there is special need for stimulating the appetite or for warmth.

LUNCHEON OR SUPPER -- Soup, raw salad, cottage cheese, one slice whole wheat toast, and a dessert may constitute the supper; or, such foods as compensate for any dietary deficiency which may have occurred in the other two meals may be used.

The following classification of foods will be found helpful in planning meals:

Body Builders

MUSCLE-FORMERS (Protein): Milk, eggs, cheese, nuts, legumes (Peas, beans; lentils).

BONE-FORMERS: Milk, whole cereals, vegetables, fruits.

BLOOD-FORMERS: Vegetables, especially green leafy ones, egg yolk, bran and whole cereals, fruits.

Fuels (For Heat and Energy)

FATS AND OILS: Butter, cream, olive and other oils, nuts.

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STARCHES: Cereals, potatoes, breads.

SUGARS: Cane, beet, maple, fruits, sweets.

PROTEINS: Milk, cheese, eggs, nuts, legumes.

Body Regulators

VITAMINS: Whole cereals, milk, eggs, vegetables, fruits.

BULK (Cellulose): Coarse vegetables, bran, and whole cereals.

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Meat Substitutes

Foods that may be used in place of meat include legumes, nuts, cheese, eggs, milk and avocados. Vegetables and cereals contain protein in lesser amounts. Nuts, with the exception of pecans, are very rich in this food principle, while pine nuts and almonds contain protein in larger percentage than does meat itself. The soy bean is more than a substitute for meat. It is rich in lime, and contains vitamins that meat lacks; its protein is "complete."

It is very evident that one need have no fear of suffering from lack of protein when meat is left out of the diet.

Reasons for Abstaining from Meat

1. The lower animals are evolving Spirits, have sensibilities, and are animated by the life of God. We must help instead of hinder their evolution.
2. Vegetables have greater sustaining, strengthening, and energy-giving power than meat, and require less energy for assimilation.
3. Meat is full of toxins and products of decay, also quantities of waste products of the slain animal, such as uric acid.
4. Vegetable proteins are not subject to putrefaction within the intestines as are meat proteins.
5. Our cells are built from the food we eat, and we partake of the characteristics of that material of which our physical bodies are composed.
6. Spiritual development is much more difficult with the lowered vibrations caused by the utilization of the flesh of animals.

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Food Additives and Stimulants (Coffee, Tea, Cocoa)

A dogmatic statement in regard to the use of these beverages may antagonize many persons, as views concerning the effect often are conflicting. It is unquestionably true that to some persons coffee is a poison, causing toxic conditions, disordered digestion, and nervous disturbances. On the other hand, some persons drink it without any bad effects. The same may be said of tea and cocoa. It is unwise to say that these products will harm no one. The methylated purines found in coffee are approximately 3 to 9 grains, in tea, 6 to 8 grains, and in cocoa more than 4 grains per ounce.

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Alcohol

Many years ago nearly all medical authorities taught that alcohol was a food, a stimulant, a remedy of the highest value. Today all this is changed. The result of laboratory researches conducted to determine the nature of alcohol and its effects upon the human body has completely upset and reversed the old beliefs and teachings.

Alcohol presents a social problem and will be settled only by education. What are the facts regarding its effects upon health? They are seen in the nervous system; the digestive tract and circulatory system show impaired changes from its use. The external effects of alcoholism show in irritability, increased susceptibility to disease, and lowered vitality. Alcohol is not a food (it burns too fast for the human machine); it poisons the highest centers and sets free the lowest instincts in man by impairing the controls of the brain.

Esoteric students know that those who use alcohol cannot function in the higher worlds because with the lowered vibrations produced by its use the pituitary body and pineal gland cannot be set in motion, as they function through the higher ethers.

Tobacco

It has been shown that there are other constituents than nicotine to consider when viewing tobacco from a health angle. There are, for instance, gases of ammonia, pyridine derivatives, and carbon monoxide -- all harmful -- although nicotine is probably the most injurious. The youth who looks forward to excellence in athletics, achievement in business or professions, or to self-control, will select his habits as carefully as he does his friends, his food as carefully as his facts, and will not do anything that he knows is injurious to body and mind. Smokers find that they become nervous, lose their appetite for wholesome food, show a distinct loss in efficiency, and a loss of spiritual powers.

Spices and Condiments

The taste for condiments is altogether an acquired one. It is true these substances may be used in extremely minute quantities for a long time without apparent injury, but their free use finally irritates the stomach,

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damages the liver and kidneys, and many contribute to high blood pressure and hardening of the arteries. Spices and condiments are not foodstuffs in the ordinary sense, but stimulate the desire body and passions. Those that contain irritating oils are mustard, horseradish, pepper, and other spices.

Salt

When salt is used in small quantities no evidence of serious injury is apparent; however, when used too liberally it produces various disorders of nutrition and overworks the kidneys. In certain forms of disease salt may be wholly excluded from the diet by order of the physician.

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Acid-Base Balance in Foods

Foodstuffs may yield either an acid or a basic ash. Acidity or alkalinity of foods means the reaction which they will ultimately yield after being burned in the body. The acids of most fruits are so utilized in the body that an alkaline or basic ash results. Some other foods, such as cereals and meat, not acid in taste, are strongly acid when their final products reach the blood.

The human body always maintains a slightly alkaline reaction in the blood and tissues regardless of the diet. If the food has been potentially acid, however, the disposal of the excess will result in a strongly acid urine. This indicates an excess of acid in the blood and tissue-fluids which is likely to cause kidney and blood vessel disease, a tendency to common colds, gout, and other ailments.

To keep the body in a state of health and high resistance to disease, the normal alkalinity of the blood and tissue-fluids must be maintained. This can be done by a neutral or slightly basic diet, which means avoiding an excess of acid-producing foods. By referring to the following list a diet may be so selected as to balance the acid-base factors.

Alkaline-Producing Foods

Lima Beans, Dates, Spinach and other Greens, fresh Beets, Milk, Molasses, Raisins, Almonds, Parsnips, Coconuts, Pineapple, Sweet Potatoes, Plums, Cabbage, Bananas, Oranges, Tomatoes, Lemons, String Beans, Peas, Cottage Cheese, Watercress, Carrots, Figs, Rutabagas, Turnips, Cucumbers, Apples, Pears, Radishes, Onions, Peas, Celery, Melons, Squash, Lettuce, Potatoes, Peaches, Mushrooms, Grape Juice

Acid-Producing Foods

Meats, Corn, Fish and Shell Fish, Walnuts, Poultry, Cheddar Cheese, Cereals, Breads, Flour Products, Egg Yolks, Barley, Rice, Spaghetti, Butter, Lentils, Peanuts, Cranberries, Prunes, Rhubarb, Pastry, Macaroni

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Neutral Foods

Tapioca, Cream, Cornstarch, Honey, Natural Syrup

Acidosis

Acidosis relates to a condition of the body in which acids are predominant.

There are two forms of acidosis: true acidosis which is often called acid condition, referred to above; and relative acidosis, caused by improper combustion and assimilation of fats, which is counteracted by a low fat diet.

The ash results of prunes, cranberries, and rhubarb are alkaline in nature, but because of the unoxidizable acid they contain, increase the acidity of the body.

(Although The Rosicrucian Fellowship advocates a vegetarian diet, meats and fish included under they proper listing of acid-producing foods, as a matter of general information.)

Mental Health

A healthy mental Age can be developed just as surely as firm, strong muscle. though R b not easy, most persons can so direct their thoughts and order their lives to gradually build a high order of self-control.

Mental training means a training in control, in removing unwholesome states, and in substituting wholesome plans and purposes and gratifying interests.

The most common abnormal mental function is worry. Worry jangles the vibrations and actuary frustrates the plans one wishes to achieve. Again we call your attention to the fact that "Christ exhorted us to be unconcerned about material things, for He knew the effect of fear and worry in retarding progress. When we do our duty and faithful work to day to day, we are planning sufficiently for the morrow, and may depend upon that to the cue a Self."

A wholesome mental attitude cannot be acquired suddenly. It is not a gift, but must be gained by persistent and determined effort to see straight and keep the values of life clear. All our experiences can be stepping stones; worry makes them stumbling blocks.

In view of the above, we see that functional diseases of the nervous system frequently are caused by worry. Both hysteria and neurasthenia are direct results.

To train oneself in small things is to begin to build a power which, when crises arise, will enable one to be strong and self-sufficient. Children should be encouraged to face their problems without always expecting to be

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rescued.

Open-mindedness and breadth of view favor a sound mind with ability to see new relationships, to understand new meanings, and to find new values, making for variety, interests, and health.

Health Habits

Health laws are the laws of proper living. However, health can be affected by outside influences, such as one's home surroundings and community environment.

The achievement of health and the overcoming of latent weaknesses depend upon building up well-ordered habits of thought and daily living. Habits need to be flexible in order that they may help us to change and improve our mental and physical modes of living. Unhygienic habits like taking unwholesome stimulants, entertaining depressing thoughts, etc. are definitely destroyers of health. By analyzing our health schedule we may find ways to improve it, such as adding an hour's daily exercise out of doors, making certain additions and omissions in the diet, modifying sleeping arrangements for better air circulation, etc.

Correct habits of eating and hygienic living include fresh air and sunshine, daily outdoor exercise, personal cleanliness, cheerful and pleasant surroundings, wholesome mental attitudes, recreation, and proper elimination.

Elimination

Careful attention should be given to elimination through the bowels, kidneys, and skin, as health and nutrition are to a great extent dependent upon the prompt and regular disposal of the body wastes.

The bowels can be regulated best by following certain rules regarding habit formation, diet, drinking water between meals and exercise.

The habit of evacuating the bowels at a regular time each day will prevent constipation among nearly all healthy people. Before or after breakfast and after the evening meal are times considered most favorable. The drinking of a glass or two of water immediately upon rising will stimulate peristalsis and assist greatly in the formation of a prompt, regular habit of elimination. In fact, drinking water freely all during the day is important for this purpose. Irregularity of meals and overeating, or the continued use of concentrated foods, especially carbohydrates, contribute greatly to constipation.

Spiritual Healing

In spiritual healing, in order to facilitate the work of the Invisible Helpers, the patient must cooperate on all planes, for in the final analysis true health is dependent upon a harmonious coordination of Spirit, mind, emotions, and body. Often the cause of ill health exists in the finer invisible vehicles of a patient. For instance, anger, malice, or worry, will defeat the purpose of the most careful diet, generating toxic conditions, while faith, hope, love, and cheerfulness stimulate rhythm and harmony of the body, promoting the free flow of vital

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forces. Perhaps the most powerful way in which each person can help himself is to cultivate constructive emotions, which promote good health or aid in its restoration.

The patient who asks for Divine help and healing must prove his ability to receive this blessing. We note that Christ always gave the person to be healed something to do. Disobedience brings disease; obedience, no matter whether it involves washing in the Jordan or stretching forth a hand, shows a change of attitude, and the person is thus in a position to receive the healing balm which may come through Christ from our Heavenly Father, Who is the Great Physician.

One need not neglect physical methods because he asks for spiritual healing. The spiritual law must become operative in daily affairs or the physical vibrations cannot be raised in harmony with the law of health.

If physical treatment or a doctor's advice are required, we should remember that the doctor, too, with his knowledge, is a channel through which the Divine Physician works to further physical perfection. Good health depends primarily upon right relationship with God, in Whom we live and move and have our being. Therefore, the right attitude towards life is as much a health factor as is the condition of the body used by the indwelling Ego.

Sprouting for Health

The health of the physical body should be the concern of every aspirant to the higher life. Spiritual evolution requires refinement of man's vehicles. In order to attain purification of the physical organism, the body must be provided with proper nutrition.

More and more people are discovering the benefits that can be received by adding to the diet the condensed energy hidden within the seed and released in the form of sprouts. The Western Wisdom Teachings stress the importance of nutrition, not only for the health of the physical body, but also as an aid to one's spiritual sensitivity. Therefore, anyone aspiring to the higher life should be aware of the healthful benefits to be obtained by the use of sprouts.

The sprouting of seeds is rapidly taking its place in the home as the housewife learns that the sprouted seeds contain vital nourishment needed by our bodies. Sprouts are very nutritious because they contain all elements a plant needs for life and growth. The endosperm of the seed is the storehouse of carbohydrates, protein, and oil. When the seed germinates, these become predigested amino acids and natural sugars upon which the plant embryo feeds as it grows to maturity. When used as food, the life force is released and supplies the energy which is capable of generating healthy cells in the body and supplying us with new vigor and life. Used as an adjunct to the diet, sprouts can retard the aging process, since they contain ample amounts of male and female hormones, available in their most assimilable form. Processed foods often lack the vitamins and minerals necessary to a balanced diet. Research shows that, in sprouts, one finds one of the foods highest in vitamin and mineral content. Sprouts should, therefore, occupy a prominent place in the diet. Among their other virtues is the fact that the seeds are low in cost, can be stored indefinitely, and are easy to grow, and, when sprouted, increase their nutritional value many times.

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Equipment Needed

Very little is needed in the way of equipment for sprouting seeds: several two-quart wide-mouth jars and enough cheesecloth or nylon to serve as covers for the jars. Rubber bands may be used to attach the cloth to the open end of the jar. The number of jars needed will be determined by the amount and frequency of the fresh sprouts desired. Only one kind of seed should be sprouted in a jar at a time.

With the equipment at hand, we now consider the sprouting procedures required for the three major classifications of sprouts: seeds, grains, and legumes.

How to Sprout

1. **SEEDS** include alfalfa, celery, clover, oats, radish, fenugreek, and sunflower. Soak the desired amount of seeds, about one to two tablespoonfuls, in a two-quart jar by filling the jar half-way with tepid water and covering it with cheese-cloth or nylon, securing the cloth with a rubber band. Place the jar in a dark area, at about room temperature, for about five hours. After five hours, drain, rinse, and let the seeds stand without water for about eight to twelve hours. Rinse again and drain well to prevent rotting. For the next six days, the seeds should be rinsed and drained twice a day using lukewarm water. They should be kept at room temperature in a dark place. After the sixth day, place them in the light for one more day to increase their chlorophyll content. When determining the desired amount of seeds for each container, consider that seeds will expand about eight times the original amount. One jar may be used as a starter and others added as the need arises.

2. **GRAINS** include rye, wheat, buckwheat, barley, millet, and rice. Their preparation is the same as for the seeds.

3. **LEGUMES** include lentils, mung beans, and soy beans. Due to their hardness, they require an initial soaking of about fifteen hours. They should be rinsed twice a day and given three days for adequate germination. One cup of beans may be used for each two-quart jar, since expansion in their case is not so great as in the case of seeds and grains.

It should be noted that sunflower and lentil sprouts should not be larger than the seed itself in order to be palatable. The time required for these seeds to sprout is about two or three days.

How to Obtain Seeds

Seeds, grains, and lentils for sprouting may be obtained in most natural food stores or grain outlets and provide an inexpensive, as well as healthful way to provide food for the family table. Caution should be used so that only untreated seeds are purchased. In case of a drastic food shortage, war, or natural catastrophe, a quantity of them stored away could be utilized as a survival food.

Nutritional Value

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One of the many benefits of sprouts is their high energy content. The following is a brief outline of the nutritional value of some of the more popular sprouts.

1. All LEGUMES such as those mentioned above are highly concentrated in both protein and starch and are acid-forming unless sprouted.

When a proper diet of greens, seeds, nuts, vegetables, and fruit is followed, a proper balance of acid vs. alkaline foods is maintained. When the diet is heavy on the protein side, acidity results and then it is necessary to eliminate as many acid-forming foods as possible. Sprouting helps to reduce the acid-alkaline imbalance which might occur when grains, legumes, and other proteins are used.

Mung beans, similar in composition to fruits, are rich in vitamins A, C, and B complex.

2. Most SEEDS contain a great deal of phosphorous, an important mineral for spiritual aspirants, who want to increase their alertness and mental abilities. Phosphorous is also necessary for healthy bones and teeth, a fact which makes sprouted seeds desirable for babies and children.

Sunflower seeds are rich in vitamins B and D and all the essential amino acids.

Sesame seeds are a rich source of calcium, iron, phosphorous, niacin, and protein.

Alfalfa, probably the most popular sprouted seed, contains much chlorophyll, as well as vitamins A, B complex, C, D, E, G, K, and U. It also has large amounts of iron, calcium, phosphorous, and sulphur.

3. GRAINS. Sprouted wheat has become a favorite with many who try to follow a natural diet. These sprouts contain vitamins C, E, B complex, magnesium, calcium, phosphorous, sodium, potassium, protein, enzymes, chlorophyll, and possibly B-17. In its cooked form, wheat is unacceptable to some individuals, causing mucus congestion, allergic reaction, and constipation. In its sprouted form, a large portion of starch is converted to simple sugars, making it a wholesome food acceptable to many who would otherwise need to eliminate wheat as a food source.

Another way to use wheat is to grow the whole wheat berries as grass. The chlorophyll and laetrile content of wheat grass is very high. The wheat grass should be chewed to obtain the juice, discarding the pulp. Special juicers for wheat grass are now on the market.

Another grain we may mention is buckwheat, a food rich in lecithin and rutin.

Sprouts in the Diet

For most people, sprouts would be an excellent addition to their diet. However, as no set dietary rules can be established to encompass the case of every individual, we suggest that the reader use proper discretion in their use.

Sprouts are best when eaten raw, because cooking always destroys a large part of the nutritional content. The entire sprout is eaten, including leaves and roots. Sprouts are good eaten by themselves but can also be added to

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salads, sandwiches, or soups. They can also be blended for baby food, sauces, and dressings. They can be stored in the refrigerator in a jar or plastic bag for up to two weeks. It is preferable, however, to make small amounts at frequent intervals since seeds and sprouts tend to become rancid when held for too long a time. Since harmful chemicals are created when foods become rancid, every effort should be made to provide fresh foods in the diet.

Recipes

The following represent sample recipes. Most dishes can be enhanced by the addition of sprouts. The cook can use creativity in serving sprouts with favorite dishes.

1 1/2 cup sprouted wheat seeds (2-day)
1 1/2 cup water
dates or figs

Place wheat and water in blender and blend until thick. Add chopped dates to taste and blend until creamy. Figs may be used instead of dates.

A variation of the above is to strain the pulp and sweeten with honey or maple syrup. Carob or malt powder may be added. If allowed to stand at least 24 hours, it will taste like buttermilk and be very beneficial for the digestion.

1/2 cup water
1/2 cup pineapple chunks
1/2 cup alfalfa sprouts
2 tablespoons sesame seed

Place pineapple and water in blender and blend to the consistency of sauce. Pour the sauce over alfalfa sprouts. Sprinkle ground sesame seeds over the salad.

1/2 cup mung bean sprouts
1/2 cup alfalfa sprouts
1/2 cup buckwheat lettuce
1/8 cup fenugreek sprouts
1/2 cup sunflower greens
cold pressed oil to taste

Add the chopped buckwheat lettuce and sunflower greens to the sprouts, toss, and serve.

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After rinsing wheat berries, soak them in water 24 hours. Pour out the enzyme-rich soak water and drink, or use in preparing other dishes.

1/2 cup 2-day chick pea sprouts
1/2 cup water
1/8 cup lemon
vegetable powder

Blend water and chickpeas until thick. Add lemon juice and vegetable powder. The taste is similar to cottage cheese.

There are both physical and spiritual benefits when we try to purify our bodies by providing them with wholesome foods. Sprouts are an excellent adjunct to other pure foods in their natural state. Proper diet can help us in our efforts to raise our sensitivity to higher vibrations. As we become more sensitive individuals, we become better enabled to use our purified bodies in the service of humanity.

Effects of Alcohol, Drugs, and Tobacco

Through the Western Wisdom Teachings, related to us by Max Heindel, we are taught that this life is one of many in which man as a Virgin Spirit prepares himself for the part that he is to assume in the cosmic drama as a co-worker with God. Many lifetimes have been spent preparing ourselves for the level of consciousness we now occupy, and our continued progress depends upon the use we make of our present physical bodies in their relationship to the growth of our spiritual vehicles.

Effect on Future Incarnations

A weak body cannot maintain the higher vibration which accompanies any spiritual growth, and it is only through spiritual growth that the present generation can prepare itself for the coming Aquarian Age. Since our next embodiments may take place during this Age, it is necessary that we make this preparation or we will be unable to compete with beings incarnating on the new higher level, since they will have prepared themselves for this coming event. Failure, in this life, could mean that we will incarnate in the next as members of a lower race group.

Many factors are involved in spiritual development. This discourse will be limited to the discussion of those whose continued use is detrimental to the upward progress of the individual, namely: alcohol, drugs, and tobacco. Their importance lies in the fact that they may impede or even reverse the evolution of the individual. Volumes have been written about the effects these substances have upon the physical body, and articles appear daily in newspapers and periodicals warning of the problems which may result from their continued use. It is the purpose of this writing, however, to point out the spiritual implications which must be considered after all

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aspects of the physical have been studied.

We learn in the Western Wisdom Teachings that the desire body and the mind are in the early stages of evolutionary development. Our growth depends upon the work that we do to gain control of these important vehicles. The use of any substance which weakens our control of these bodies prevents us from exercising the needed discipline to learn the lessons for which we incarnated at this time - lessons which must be learned if we are to continue our upward progress. This means that we must put forth every effort to gain control of the desire body and the mind.

Occult Purpose of Alcohol

Throughout the descent of the human Spirit into matter, substances were introduced into the diet of man to enable him to proceed to the next and successive steps in his evolution. Alcohol was one of these substances. Prior to the fifth, or Aryan, Epoch of the Earth's revolution, man retained some of the spiritual sight that was his heritage as an evolving Spirit, and so he was aware of his spiritual being. Up to this time water had been used as the principle beverage; now it became necessary for man to lose his spiritual sight so that he would be unable to have an awareness of his spiritual existence. Only in this way would he be able to conquer the physical world and learn the lessons of the matter-oriented individual. To fulfill this part of man's destiny, "Bacchus," a God of Wine, appeared, and under his sway even the most advanced nations forgot that they were also subjects of a higher life. Later, we are told, Christ Jesus turned water into wine, which at this time was being used by evolving humanity. Christ Jesus Himself was a much more highly evolved being and did not need to learn the lessons which were so necessary for evolving humanity. He did not need the wine, and there is no place in the Bible where it states that Jesus drank the wine.

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Alcohol Retards Evolution

It is now time for man to start on the upward path of evolution and move toward the Christ Consciousness -- which is to say, to develop his lost spiritual sight. Since alcohol was used to enable man to forget his higher self, no one who feeds the body with alcoholic liquor (the product of fermentation and decay) can ever know anything about the spiritual realms. The coming Aquarian Age will demand that man have knowledge of the higher self, and anyone who does not prepare for future incarnations by attempting to develop spiritual insight will be unable to cope with the higher man incarnating at that time and will have taken a step backward in evolution. All forms of alcohol must, therefore, be eliminated from the diet of those who wish to continue on the upward spiral. Anyone today who is fortunate enough to have gained occasional insights of the spiritual world jeopardizes the level of being he has attained by work in previous incarnations with the continued use of alcohol and will arrive in the Aquarian Age unable to occupy the place he has worked so hard for in past ages.

Drugs and Addiction

The use of drugs takes its place as a companion of alcohol when the spiritual development of man is considered. Exploring the widespread use of drugs in society today, we find that the need for their use revolves around three factors: 1) the relief of pain; 2) boredom; and 3) the hope of experiencing spiritual revelation. In the [*Cosmo-Conception*](#), Max Heindel tells us that the purpose of life is not happiness but experience. In our struggle for what we consider to be the best of the material side of life, we let our desires lead us into paths of pleasure, ease, and comfort. Thus we often fail to fulfill the purpose of our existence, namely, to gain experience.

When we abuse our bodies we incur pain, Nature's way of telling us that misuse has gone far enough and that it is time to reverse the conditions which have resulted in our discomfort. Many of us ignore Nature's warning and, preferring the comfortable way out, resort to the use of drugs. The tragedy is that, being unwilling to make an honest attempt to search for and correct the causes we do not stop here. We accept the temporary relief afforded and permit our bodies to build up a greater accumulation of toxins. Thus we create a condition which requires more frequent use of drugs until we are forced into action by a highly toxic and drug-oriented vehicle, one which has little chance of making spiritual growth in this life. It requires a pure and wholesome physical body and mind to give our spiritual vehicle the discipline needed as a preparation for the work ahead. Only the individual himself can bring about the conditions which will assure him of continued growth. He must, therefore, refrain from the use of drugs or any other substance which will interfere with the work of the brain.

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Stimulants and Depressants

Our society today is afflicted by a self-imposed condition called boredom, which has become one of man's problems as he attempts to fulfill the destiny of this incarnation. The use of tranquilizers, sleeping pills, and pep pills has developed into a way of life for a large group of the human family. This use could be eliminated if the individual involved would endeavor to live as a contributing member of society. Instead of wallowing in his own self-pity, he must open his heart to his fellow men and seek to find the peace he wants in the service of mankind. On a simple level coffee and tea, used as beverages, are examples of drugs since they produce a mild effect on the emotions. At higher levels, the barbiturates (sedatives) and the amphetamines (stimulants) produce a more potent effect. That these affect the central nervous system is well established. Unlike animals, who are governed by Group Spirits, and therefore react to drugs in a similar manner, man is individualized and there is no way of ascertaining for certain the side effects on the body. These may be minor or serious, depending upon the level of one's spiritual development. We can be certain, however, that in every instance the effect will be to slow or retard present and future spiritual growth.

Long Term Effects of Drugs

Drugs such as marijuana, heroin, and LSD, used especially by the younger generation to produce a so-called "high" or "trip," are by far the most dangerous. To understand why the young person is susceptible to the use of these mind-boggling drugs, it is necessary to understand that he recently may have acquired the desire body (at about age 14) or the mind body (at about the age 21). This is a time for him to determine the limits of his ability and to see how far he can challenge the status quo. Many young people are willing to test the limits of their adaptability. Others desire spiritual revelation, which they believe can be induced by the use of drugs. At this critical period in the life of the individual, he often lacks the confidence and warmth of an elder companion, one who can guide him through this trying time. For too many of today's youth it is a time of trial and error, a period of blind growth. Drugs offer a way out, but as time will reveal, it will be the wrong way. Being hallucinatory, they do not bring about the desired results; instead, they put the aspirant in danger of being controlled by undesirable spirits, of undermining the physical body, and of exposing himself to extremely harmful effects on his spiritual bodies. Any damage to these vehicles may require many lifetimes to restore them to the adaptability they originally had. This means a decided setback in evolution. A person, therefore, who made much progress in former embodiments could lose the value of previous hard work by seriously affecting the present life instruments.

Tobacco and Soul Growth

The third member of the trio is tobacco, a complex mixture of gases, liquids, and solid particles. Not only do we find many chemical compounds in tobacco but also many more are created by the burning of the substance. Any of these can produce harmful effects upon the body; together they can spell disaster. As with our previous discussions, our concern is not only the effects upon the physical body but also upon the spiritual bodies. Our evolution as spiritual beings depends upon the acquisition of the Golden Wedding Garment, which is constituted from the development of the higher ethers. No progress can be made on these ethers unless we raise the vibrations of our dense physical bodies, and this can only be accomplished by maintaining as pure a body as our present development will permit. No athlete or any other person requiring a deft vehicle for excellence in his work should do anything that he knows to be injurious to the body and the mind. For the person who elects to follow the spiritual path, the need for abstinence is much greater, since every faculty of the brain is needed to learn control of the mind. No one with a muddled brain can hope to achieve any lasting success regardless of the effort he exerts to raise his level of consciousness. Not only should the seeker abstain from the use of tobacco, but also he must try to avoid, if possible, areas which smokers habituate, since non-smokers are exposed to the many compounds which are produced by the burning substance as well as the material exhaled by the smoker.

In summary, let us reiterate that, as incarnate beings, we should be concerned with the development of the instruments of the Ego, namely: the dense physical body, the vital body, the desire body and the mind. The quality and condition of these instruments will determine how much or how little the Ego can accomplish in its work of gathering experience in the school of life. Alcohol, drugs, and tobacco have a harmful effect on these vehicles to the extent that the spiritual growth of the individual and his progress in evolution can be seriously retarded by their use.

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How the Rosicrucians Heal the Sick

The Rosicrucian work of healing is carried on by the Elder Brothers of The Rosicrucian Order through a band of Invisible Helpers whom they are instructing.

The work is conducted according to the commands of Christ Jesus, namely, "Preach the gospel and heal the sick."

The Elder Brothers

These are high spiritual Beings through whom the Christ Spirit is working for the benefit of humanity.

The Invisible Helpers

The Invisible Helpers are those who live a worthy life of helpfulness during the daytime while in their physical bodies, and whose evolutionary development is such as to earn the privilege of being helpful through the instrumentality of the Elder Brothers at night while functioning in the etheric bodies. This is indicated in the words of the Rosicrucian Fellowship Evening Service: "Tonight while our physical bodies are peacefully resting in sleep, may we as Invisible Helpers be found faithfully working in the vineyard of Christ." These Invisible Helpers are gathered together in bands according to their temperaments and their abilities. They are instructed by other Helpers who are physicians, and all of them work under the guidance of the Elder Brothers, who naturally are the moving Spirits of the whole work.

Not infrequently, patients are aware of the presence of the Invisible Helpers.

Right Living Necessary for a Cure

The Invisible Helpers never refuse to answer an appeal for help, but in order to respond to the divine Healing Force, patients must adopt the gospel of right living. They should observe a pure diet--meatless, insofar as it is possible. Meat should be left off gradually, however, in order that the body may adjust itself to the change. Patients must fill their living and sleeping rooms with pure air, their minds with pure thoughts, and their daily lives with pure actions. The divine Healing Force is pure. If someone asks for it in order to be relieved of ailments, he or she must be willing to conform to the natural laws of purity: pure air, pure food, pure thinking, and pure living! If the patient ignores these great health-giving factors, he may have called in vain upon the divine Healing Force.

Healing Force

All Healing Force comes from God, our heavenly Father, the Great Physician of the Universe; it is latent everywhere; by prayer and concentration it is liberated and directed to the sufferer; it manifested through the Master, Christ Jesus; it goes forth from the daily and weekly healing meetings held at the Rosicrucian Fellowship Headquarters (Oceanside, California). Through the workings of this supreme Force, the Invisible Helpers raise the vibrations of the patient to a higher rate, thus enabling him, first, to eliminate the disease poison from the system, and second, to rebuild every blood corpuscle, fiber, tissue, and organ until the whole body is made new. This is done, not in a miraculous manner, but in accordance with Nature's Laws. If the patient continues to break these laws and, by a wrong mode of living, to

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accumulate poisonous substances in the system, he frustrates the healing Work.

Cause of Disease

The wonderful organism called the human body is governed by immutable natural Laws. All disease results from willful or ignorant violation of Nature's Laws. People are ill because, in this Earth life or in a previous one, they have disregarded the fundamental principles on which the health of the body depends. If they wish to regain and retain their health, they must learn to understand these principles and to regulate their daily habits in conformity with them.

This is what the Master Healer, Christ Jesus, meant when He said to the man who was a cripple: "Thou art made whole: sin no more, lest a worse thing come unto thee." (John 5:14) Even the Christ could not give lasting health unless the recipient of the Healing Force refrained from indulging wrong habits which cause disease. The recipient had to live in obedience to the god-given laws that rule man's body and his relations with his fellow creatures.

The Right to Health

Some people "demand" perfect health and claim they have a right to it. They forget that, either in this or a former life, some have forfeited their God-given right through disobedience to Nature's Laws which are God's Laws. Through suffering, they have to learn obedience. When they have mastered their lessons and are willing to "sin no more," their right to health will be restored to them.

Violations of the Laws of Health

The divine Healing Force is constructive; wrong methods of living which disregard the Laws of Nature are destructive.

The omissions and transgressions responsible for wrong living and, consequently, for disease are many. The following are the principal ones: unnatural food; too much food; ill-proportioned food; lack of fresh air and sunshine; lack of cleanliness; lack of self-control; sleeping in unventilated rooms; harboring thoughts of anger, hatred, and resentment; yielding to a hasty temper; gratifying low desires; harming fellow creatures, whether human or animal; abusing the sacred generative function. Since all organs and functions of the body are interdependent, the abuse and consequent affliction of one part hurts all the others, furthers the accumulation of disease poison throughout the system, and lowers the vitality of the whole. Local symptoms are actually evidence that the whole body is at fault. All true healing, therefore, in order to achieve lasting results, is directed, not to the suppression of symptoms, but to the removal of the cause that made the symptoms appear.

Spiritual Healing

Spiritual healing operates on the higher planes of being but is effected in strict adherence to Natural Laws which prevail below as above. Consequently, all natural therapeutics applied on the physical plane are in harmony with the work of the Invisible Helpers on the higher planes.

Right Food is Natural Medicine

Since the body is built up of the physical substances introduced into the blood by the daily food, right food is the natural medicine which the patient must take in order to cooperate with the Invisible Helpers in their task of reconstructing his system.

Effluvia Transmitted in Weekly Report

Before the Invisible Helpers can work with the patient they must have effluvia from his vital body. This is the etheric counterpart of the physical body and the operating sphere of the vital forces. The effluvia are obtained by having the

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patient write a weekly letter consisting of a few words or a few lines with pen and ink. This is important, as a pen charged with fluid is a greater conductor of magnetism than a dry pencil. The ether which thus impregnates the paper upon which the patient writes week by week gives an indication of his condition at the time of writing, and furnishes an entrance key to his system. It is something which he has given voluntarily and for the express purpose of furnishing access to the Invisible Helpers. Unless the patient does his part in this respect, the Invisible Helpers are unable to do anything for him, so it may be seen that it is of the utmost importance to keep up the weekly letters to Headquarters.

Time Required for Cure

Instantaneous cures are frequent when the Invisible Helpers are called upon to assist in cases of acute disease. In the case of a chronic ailment which is of long standing and has taken years to develop, a certain amount of relief may be experienced immediately; complete recovery, however, which is equivalent to a renewal of the whole system, usually can be achieved only in gradual stages. As said before, the healing work of the Invisible Helpers is not suppression of symptoms but reconstruction of the whole system. This reconstruction requires time as well as the patient's faithful and constant cooperation along the lines indicated.

Healing Meetings at Headquarters

Healing meetings are held at Rosicrucian Headquarters on nights when the Moon is in Cardinal Signs of the Zodiac (Aries, Cancer, Libra and Capricorn). The hour of this service is 6:30 pm (7:30 pm during Daylight Savings Time). The virtue of the Cardinal Signs is the dynamic energy which they infuse into every enterprise started under their influence. Therefore, the healing thoughts of helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour, 6:30 pm (7:30 pm during Daylight Savings Time), meditate on health and divine love, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly those who have applied to Headquarters. For more information, please contact the Healing Department at Mt. Ecclesia:

THE ROSICRUCIAN FELLOWSHIP HEALING DATES 2010



A SANE MIND – A SOFT BODY – A SOUND BODY

January 6-13-21-28	May 3-10-17-23-30	September 4-10-16-24
February 3-10-17-24	June 6-13-20-26	October 1-7-13-21-28
March 2-9-17-23-30	July 4-11-17-24-31	November 3-10-17-24
Abril 5-13-20-26	August 7-13-20-27	December 1-7-15-22-28

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Centenary of the Rosicrucian Fellowship Birth



As earlier communicated, was held with great success, the main events to commemorate the First Centenary of the Rosicrucian Fellowship, a International Fellowship of Christian Mystics and Occultists, founded on August 8, 1909 by Max Heindel in Seattle, and transferred in 1911 to Mount Ecclesia, Oceanside, California.

From July 27 to August 6, 2009 was performed SUMMER SCHOOL in English and Spanish. From July 27 to August 01, 2009, were carried out in English classes, attended by Richard Koepsel, and 02 to 06 August, 2009, were taken classes in Spanish on the theme AGELESS WISDOM IN A NEW CENTURY, with competent supervision of Julio Palacio, president of the Rosicrucian Center of Los Angeles. From August 7 to August 9, 2009, was performed the ROSICRUCIAN CONFERENCE, during which we celebrated the Centenary of the Rosicrucian Fellowship, August 8, 2009, which featured the work, organization and dedication of Patricia Tinker and Jean de Galzain. About 70 people participated in classes taught in English and in Spanish in our Cafeteria Theater.

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Fellowship Hall, where were held classes in English and Spanish in Summer School and the International Rosicrucian Conference.



Recent photo of the Cross dedicated to Christian Rosenkreutz, the Founder of the Rosicrucian Order. Around this place was rededicated the land and buildings for the effective work of the Elder Brothers, reading what is included in Chapter XIX of the Teachings of an Initiate by Max Heindel.

On August 8, 2009 a solemn meeting was held in front of GUEST HOUSE, celebrating the first 100 years of The Rosicrucian Fellowship. The Rosicrucian flag was hoisted to the sound of vibrating notes of the overture to *Gazza Ladra*, Rossini. With everyone gathered around the steps of the Guest House, Jean de Galzain officiated at the raising of the flag, upon entry of the Guest House. JIM NOEL, then the current president of The Rosicrucian Fellowship, made a brief speech celebrating this Ephemeride.

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Raising Rosicrucian Flag Ceremony in the Guest House,
August 8Th, 3PM

The Rosicrucian Fellowship - 100 Years Celebration

We are gathered together today to celebrate the 100th anniversary of the Rosicrucian Fellowship. Much has changed over the past 100 years. From the first flight at Kitty Hawk to the man's landing on the Moon ;from rise of the Soviet Union to the fall of the Berlin Wall and the creation of the European Union ; from the telegraph to the internet ; the end of colonial rule in Africa ; and during these 100 years our world population has grown from 1.5 billion to 6 billion. Many of the examples Max Heindel used in the Cosmo are today outdated... The stereopticon for one..... Many of the words and examples used by Max Heindel regarding races and religions are today read from a different perspective...

So the question is this, 'Is the Rosicrucian Cosmo-Conception still relevant?'

The answer is YES!

Although the world around us has changed... humanity still has a long way to go.

We still live in a world of prejudice, a world of hate and envy where individuals strive to gain power and wealth at the expense of the less fortunate.

People are still exploited and even slavery has not been abolished.

Women and children are sexual abuse and many times forced in to prostitution.

Abortion murders millions of babies each year.

Wars, famine, disease are rampant around the world.

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Yes the spiritual principles out-lined in the Rosicrucian Cosmo-Conception are still relevant today.

We are called to recognize that we are spiritual beings created by a loving God.

We are called on to live a harmless live in service of our fellow virgin spirits.

We are called on to be custodians of plant Earth, the plants and animal kingdoms.

We are called on to control of our minds and our desires and use our bodies as channels for God's Love.

I know we are thankful for these Teachings and the work of so many dedicated members throughout the years who worked, many times against incredible odds, to keep the Cosmo in print and Mt. Ecclesia open.

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Friends let us this day recommit ourselves to keeping the Beacon Light of Fellowship at Mt. Ecclesia Ablaze... so that it might lead those seeking answers to the Mystery of Life back to God's Throne.

May the Roses Bloom Upon Your Cross !



Special moment a few words about the fraternity and good things to come, together with the release of 15 doves.

One of the most impressive, most beautiful and most symbolic was the release of Sister Vilma Del Castillo, from the center of Los Angeles of 15 white doves in the sky. The birds found their freedom as soon as the white wicker box was opened. They quickly went up and flew toward his home in San Diego, then into the Temple, curving around giving us a beautiful display of white feathers gleaming against the blue sky. And then departed to return twice later, fascinating members gathered at Mount Ecclesia. Symbolically represent the Holy allegorical building your nest soul.

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**The Guest House during the International Conference Fellowship,
in celebration of the centenary of The Rosicrucian Fellowship.**

The avenue of access to the Guest House was decorated with flags. The color of the flags of states and nations aligned in the stretch over the entrance to the Guest House symbolized that all were welcome. No matter the source. The event was defined as internationally. A beautiful panorama of the hospitality of the directors of the World Headquarters to visitors from around the world.



**Special time around the bell is rung before the morning and evening services.
The bell rings three times, symbolizing the call of nature than to live a life of service.**

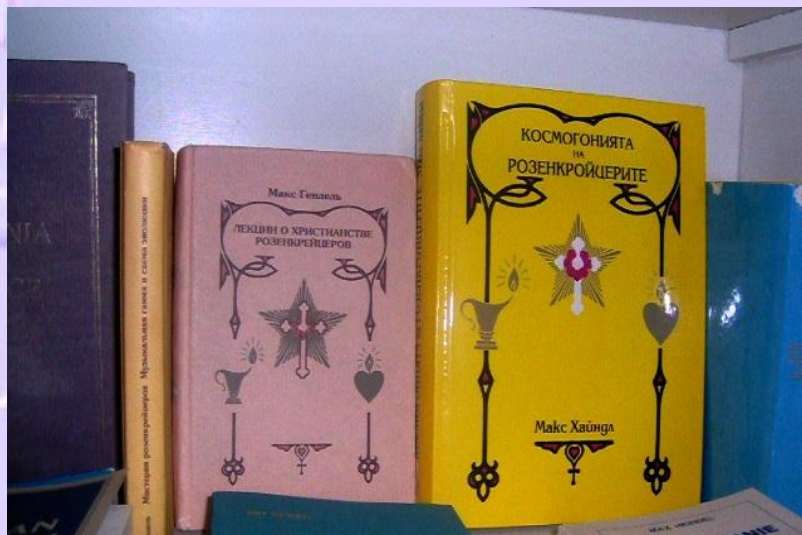
On Saturday, the highlights of birthday parties during the day included a visit to the tower with Edgar Anderson, chairman of The Rosicrucian Fellowship. Edgar said he had visited the tower in the early morning. "I left the bell to me." The result was a series of metaphorical reflections followed by ringing the bell.

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Chapel, where services were held morning and evening.



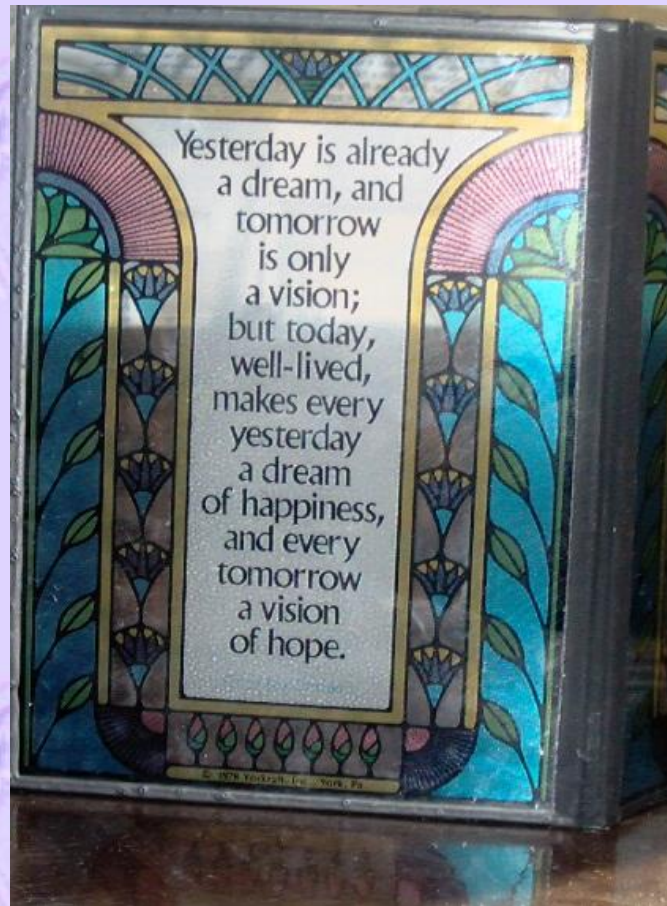
Exhibition of books



Time of fellowship in the Guest House

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Stained with philosophical thought in guest house



Time of fellowship in the Cafeteria

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Time of fellowship in the Cafeteria



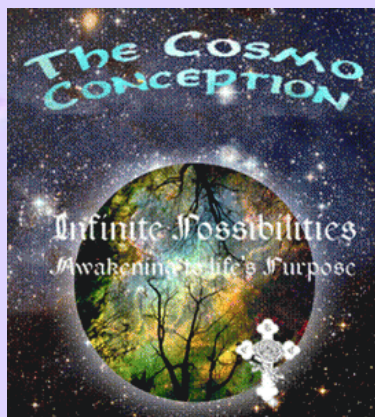
Moment of fraternization between members of different ethnic



Currently the Council of *The Rosicrucian Fellowship* is composed as follows: Edgar Anderson (Chairman) - Sebastien Bitambiki - Serge Pego - Marta Daney - Joseph Manimat - Madeline Burgess - Thomas Duopah - Gustavo Perez and Odon Kassindi. Members wishing to volunteer should contact the Secretary General of The Rosicrucian Fellowship, Jean de Galzain, via e-mail: trfgs@sbcglobal.net

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It was also held with great success the main events to commemorate the First Centenary of the Max Heindel's 156 book *The Rosicrucian Cosmo-Conception* . From November 13 to November 15 was performed a Lecture Series called *INFINITE POSSIBILITIES: Awakening to Life's Purpose* .

JANUARY LECTURE SERIES



**LECTURE SERIES
"Building The Soul Body"
With Richard Koepsel
January 6 – 10, 2010**

The Rosicrucian Fellowship - 2222 Mission Avenue, Mount Ecclesia, Oceanside, CA

Wednesday – January 6, 2010

5:00-6:15pm **ASTROLOGY OF THE VITAL BODY**

7:30–8:30pm **BUILDING THE SOUL BODY: It's Importance**

Thursday – January 7, 2010

5:00-6:15pm **ASTROLOGY AND THE CHEMICAL ETHER**

7:30–8:30pm **A CLOSER LOOK AT THE ETHERS**

Friday – January 8, 2010

5:00-6:15pm **ASTROLOGY AND THE CHEMICAL ETHER: And Absorption And Assimilation Of Etheric Soul Material**

7:30-8:30pm **ACQUIRING THE LIFE ETHER**

Saturday – January 9, 2010

1:30–2:30pm **ASTROLOGY AND THE LIFE ETHER**

3:00–3:30pm **ACQUIRING THE REFLECTING ETHER**

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~Manly P. Hall

Sunday – January 10, 2010

1:30–2:30pm **ASTROLOGY AND THE REFLECTING ETHER**

3:00–4:00pm **ORGANIZING THE SOUL BODY: Transfer of Attention and Consciousness to The Soul Body**

An educational opportunity in Christian mysticism awaits anyone who can attend evening and weekend classes at Mount Ecclesia, beginning on Fellowship Day January 6 and extending through the weekend until January 10.

The topics cover the core, essential teachings of Western Wisdom philosophy and relates them to the life of the spiritual aspirant. Lecturer, Richard Koepsel has taught astrology, philosophy, mythology, Shakespeare and related subjects for over 45 years at his bookshop, Microcosm, in Madison, Wisconsin. Retired now for several years from his lifelong occupation, he travels and lectures widely. During an interview that Richard gave 7 years ago to Cathy Smith of **The Edge**, he explained:

“In Christian mysticism, the soul body is called the Golden Wedding Garment. It literally is like the heroine in Rumpelstiltskin who takes the straw and weaves it into gold. Every time we do something from the goodness of our heart for someone else, we build into ourselves another little curl of that golden light, and the more of that that we have, the more our intuition can bypass the mind, and bypass the desire nature. “

The Wednesday through Friday classes begin at 5:00 pm and 7:30 pm, outside of regular business hours for the convenience of those who live in the area. Weekend afternoon classes begin at 1:30 pm and 3:00 pm.

The Rosicrucian Fellowship offers all classes at no charge. **Richard comments: “Spiritual things are like a sunset. Once you take something that is unbounded and spiritual by nature, and then revalue it, which amounts to devaluing it, then you have debased and you have lost the spiritual essence. I think a lot of things need to be seen in the essence that they’re free for the effort. You put the effort in, you live by cause and consequence, you become what is necessary to move on to the next stage of evolution.”**

Visitors are welcome to attend the Fellowship Service in the Chapel at 11:30 am before classes begin, Wednesday, January 6.

Private Meetings

New Moon Festivals to Probationers 2010				Full Moon Festivals to Probationers 2010							
January	13	May	12	September	07	January	28	May	26	September	22
February	12	June	11	October	06	February	27	June	25	October	21
March	14	July	10	November	04	March	28	July	24	November	20
April	13	August	08	December	04	April	27	August	23	December	19

Equinoce and Solstice Services in 2010

- Spring Equinoce Service: Friday - March 19, - 08:00 PM**
- Summer Solstice Service: Sunday - June 20, - 08:00 PM**
- Fall Equinoce Service: Tuesday - September 21 - 08:00 PM**
- Winter Solstice Service: Monday - December 20 - 08:00 PM**

Rosicrucian Fellowship 2010 Calendar of Events

http://www.rosicrucianfellowship.org/student/English/2010calendar_eng.pdf

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THE ROSICRUCIAN MOVEMENT AROUND THE WORLD



Picture courteously designed by Reinhard Ponty

It was performed with great success to XIII INTERNATIONAL EUROPEAN CONFERENCE in England, the United Kingdom, 13 to August 16, 2009, in SARUM College with the theme "Forgetting SELF-SERVICE". We will like to inform you that the next International Meeting will take place in France.

The Centenary of The Rosicrucian Fellowship was also celebrated by several Rosicrucian centers around the world. We highlight the events sponsored by the Rosicrucian Fellowship of Paraguay ; Rosicrucian Chartered Center of Rio de Janeiro, Brasil; Max Heindel Rosicrucian Center of Minde, Portugal and the exhibition "The Rose, Queen of Flowers, Symbol Mythical, Mystical and Esoteric and The Rosicrucians and the First Centennial of the Rosicrucian Fellowship of Max Heindel (1909-2009)" promoted by colleague Delmar Domingos de Carvalho in the Municipal Museum of Barrabal, Portugal.

Portuguese-Speaking Friends Commemorated 100 Years of The Rosicrucian Fellowship with Exposition and Book by Delmar Domingos de Carvalho The Rose and Rosicrucians and 100 years Fraternidade Rosacruz Max Heindel and 100 years Conception in Bombarral-Portugal 2009 October 17 – 31

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Palacio Gorjao

**Municipal Museum
Bombarral-Portugal**

The book: The Rose, Queen of Flowers, A Symbol Mythical, Mystical and Esoteric And The Rosicrucians Commemorating the First Centennial of the Rosicrucian Fellowship of Max Heindel (1909-2009) By Delmar Domingos de Carvalho may be downloaded in Portuguese at the URL:

http://www.fraternidaderosacruz.org/expo_centenario_rf.pdf

It is available online in English through the Google translator toolbar.

http://www.fraternidaderosacruz.org/ddc_catalogo_expo_centenario_frmh.htm



The Rosicrucian Cosmo-Conception

French – English – German – Polish – Spanish – Czechoslovakian – Russian – Swedish – Italian – Rumanian – Turkish
– Portuguese – Dutch – Brazilian Portuguese

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Mozart's Magic Flute

It is evident from Carvalho's exhibition photos that this collection of artifacts showcases the works of musical composers, philosophers, scientists, artists and writers whose creative activities reflect or relate to the Rosicrucian Philosophy.



Wagner

Unique to Portugal, in about the same year as the founding of The Rosicrucian Fellowship, Dr. Amilcar de Souza established The Vegetarian Society of Portugal. This pioneer, according to Mr. Carvalho, has been given neither due homage nor gratitude. Furthermore, in the same theme, in 2012 it will be 100 years since the beginning of the Portuguese Society for Naturalogia. In Portugal, this exposition seizes the opportunity to recognize these proponents of a healthy vegetarian lifestyle.

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Delmar Domingos de Carvalho early in 2009 published his work, *Paracelsus And The COSMOBIOMEDICINA*, which he claims is the first biography in English about this Elder Brother. The book is dedicated to Max Heindel, the herald of the Rosicrucian Order, in observance of the centenary of the founding of the Rosicrucian Fellowship, which considered Paracelsus to be not only a Fellow but one of its Masters. dmrosa@netvisao.pt

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XIVTH European Summer Conference in Paris

The Wednesday 28th and Thursday, July 29th to Sunday 1st August 2010

http://www.fraternidaderosacruz.org/14th_european_summer_conference_paris_2010.pdf

LINKS

The Rosicrucian Fellowship – International Headquarters

www.rosicrucian.com
www.rosicrucianfellowship.org

Rays from the Rose Cross – A Christian Esoteric Magazine established by Max Heindel

www.fraternidaderosacruz.com

Worldwide Centers and Study Groups Websites

www.fraternidaderosacruz.org/links.htm

Fraternidade Rosacruz - Sede Central do Brasil – São Paulo, SP, Brasil

www.fraternidaderosacruz.org.br

Fraternidade Rosacruz Max Heindel - Centro Autorizado de Campinas – Campinas, SP, Brasil

www.fraternidaderosacruz.com/

Fraternidade Rosacruz Max Heindel - Centro Autorizado do Rio de Janeiro – Rio de Janeiro – RJ, Brasil

www.fraternidaderosacruz.org

Centro Rosacruz Max Heindel – Minde, Portugal

<http://centro-rosacruz.com/>

Fraternidade Rosacruz de Portugal – Lisboa, Portugal

<http://www.rosacruzpt.org/auditorio/>

Revista ROSACRUZ - Publicação da Fraternidade Rosacruz de Portugal

<http://revista-rosacruz.planetaclix.pt/>

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Fraternidad Rosacruz - Centro de Madrid – Madrid, Espanha

<http://www.fraternidadrosacruzmadrid.com/index1.php>

Fraternidad Rosacruz - Centro de Barcelona – Barcelona, Espanha

<http://www.rosacruzmaxheindel.org/>

Santuario Rosacruz Max Heindel – Uruguai

<http://santuariorosacruz.tripod.com>

Fraternidad Rosacruz del Paraguay

<http://www.frarosacruzpy.org/>

Centro Fraternidad Rosacruz de Mexico

<http://rosacruzmexico.org/>

Fraternidad Rosacruz Cristiana Max Heindel - Colombia y Ecuador

<http://www.fraternidadrosacruz.com/>

ARC Centre Romand

<http://www.rosicrucien.info/>

L'Associazione Rosacrociiana

<http://www.rosacroce.it/>

Gruppo Studi di Padova

<http://www.studiosacrociiani.com/>

Gruppo Studi Rosacrociiani di Roma

<http://www.rosacroceoggi.org/home.htm>

Association Rosicrucienne - Centre de Paris

<http://www.rosicrucien.org/>

Association Rosicrucienne. Groupe de St-Quentin

<http://pagesperso-orange.fr/jean-paul.barriere/rosae/rosecroi.html>

Association Rosicrucienne - Centre de Toulouse

<http://www.e-rose-croix.org/>

RCF Rosenkreuzer Freundeskreis

<http://www.rosen-kreuzer.eu/>

Max Heindel Rosenkreuzer Philosophie - Verlag

<http://www.rosenkreuzer-verlag.ch/>

Rosicrucian Study Group Vienna, Austria

<http://rosicruciannews.tripod.com/index.htm>

Rosicrucian Fellowship - NL

<http://www.rosicrucianfellowship.nl/>

Related sites

New Age Bible and Philosophy Center – Official Website

<http://www.nabcenter.org/>

Websites edited by students of the Rosicrucian Teachings

Astrowin – Free Astrology Software – Edited by Allen Edwall

<http://www.astrowin.org/home.php>

RF Friends – This is a site by and for members and friends of The Rosicrucian Fellowship – Edited by Elizabeth Ray

<http://www.rffriends.org/>

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Living with Christ – Lectures and Essays by Alexandra B. Porter, PhD. – Devoted to studies designed to aid the modern seeker to a spiritual reorientation in the Light of the Rosicrucian Wisdom
<http://livingwithchrist.tripod.com>

Rosicrucian University – Edited by Robert Jacobs
<http://rosanista.users4.50megs.com/index.html>

Mystic Christianity – Edited by Jamis Lopez
<http://members.shaw.ca/jamis/>

Connections _ Poetry and Essays by Elsa Margaret Glover, PhD.
<http://elsaglover.tripod.com>
<http://elsaglover.netfirms.com>

Ella Wheeler Wilcox – Max Heindel Connection
<http://ellawheelerwilcox.tripod.com>

Cosmocracia Rosacruciana – Edited by Delmar Domingos de Carvalho
<http://cosmocraciarosacruciana.pt.vu/>

Lectures and Essays by Richard Koepsel
http://www.fraternidaderosacruz.org/richard_koepsel.htm

Lectures and Essays by António de Macedo
http://www.fraternidaderosacruz.org/diretorio_antoniodemacedo.htm

The Ethical Vegetarian
<http://www.ethicalvegetarian.com/>

Eat your veggie – Become a vegetarian – Resources for Vegetarian
<http://www.eatyourveggie.com/>

Compassionate Eating Guide – Resources/Support to Vegetarians
http://www.happycow.net/becoming_vegetarian.html

Eco-Eating – Eating as if the Earth Matters
<http://www.brook.com/veg/>

Vegetarian and Vegan Information
<http://www.goveg.com/>

Welcome to VegiiWiki
http://www.vegwiki.org/index.php?title=Main_Page

Animal rights
http://en.wikipedia.org/wiki/Animal_rights

Human rights
http://en.wikipedia.org/wiki/Human_rights

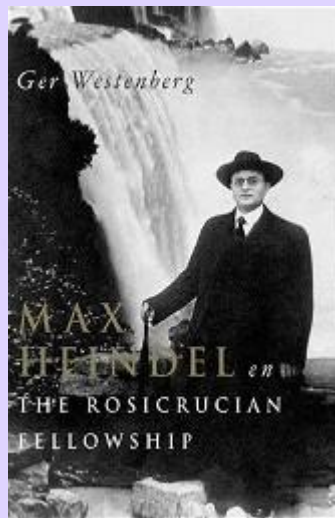
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BOOK REVIEWS

MAX HEINDEL and THE ROSICRUCIAN FELLOWSHIP

Ger Westenberg's biography, MAX HEINDEL and THE ROSICRUCIAN FELLOWSHIP, first published in Dutch in December 2003, is now serialized in English on http://www.rffriends.org/wpx/?page_id=1349



The reader will find a clear, documented chronicle of the activities which preceded and followed Max Heindel's designation as messenger for the Brothers of the Rose Cross. Truly an extraordinary figure, Heindel founded The Rosicrucian Fellowship one hundred years ago, on August 8, 1909. To give an historical perspective, Westenberg begins with the earliest origins of the Rosicrucian Order, includes a synopsis of the masonic legend, and takes us to the early Rosicrucians of the 17th Century. The biography covers the span from Heindel's boyhood until his final days at Mount Ecclesia and reviews the history of the Fellowship in the years that followed the passing of Augusta Heindel. By the generosity of the author, RFFriends plans to run future installments biweekly over a period of one year. You may access these from the Blogs page by clicking on the Books tab at the top and then clicking on "installment 1 bio." It is uncertain when the manuscript will be published in book form in English, but interested persons may contact us at: friend@rffriends.org

The author good-heartedly submitted to an interview and wrote candidly about his life and his experiences and encounters through 50 years of writing this monumental work. It is our opinion that you will enjoy Ger's story as you enjoy his book.

ER • What gave you the greatest satisfaction in creating this book? – And why?

GW • We, that is my parents, my brother and two sisters moved to Amsterdam when I was 17. We had lived in the country, but my father had his wholesale business in porcelain and pottery in Amsterdam, and in 1950 this is where one needed to live to get a secondary education.

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The intention was that I, as eldest son, would enter into the business of my father. One day in early September, when I was 20, I came home and there lay the newspaper open at the table. I did not and still do not like reading newspapers, but I was attracted to it and saw a small Fellowship emblem and the announcement that the Rosicrucian Fellowship would start an astrology course on September 7, 1953. I did not know anything about astrology.

But when we lived in the country, we had a very large house and garden, and during the summer my mother's sister, who was a widow, came to us and worked a few months with my mother to clean the house. When I was 17, this aunt asked me if I would read cards for her. I answered that I did not know how to do that, but she had a magazine and in it the cards were portrayed and what they meant.

So I did it for her, my mother, my father and the rest of the family. What I remembered was that every one had a death notice, except my mother. This concerned me, but I did not tell it to the other members. I was afraid that my mother would die. After several weeks my mother was called by a nephew who asked her if she would come and keep vigil in a hospital at the sickbed of her brother in another city. After a few days she came home and told us that her brother had died. I was relieved that it was not she who died.

When I saw that classified ad, I hoped that astrology was more definite. It appeared that I had a feeling for astrology, and after half a year I asked the leaders what the Rosicrucian Fellowship meant, and they said they would start a new course on the Cosmo in September. So, of course, I joined them and was really excited; this was what I always wanted to know. I became a member on April 18, 1956, in Amsterdam and in September 1956 in Oceanside. (I became a probationer on February 1, 1959)

ER • Looking back to when you first started the biography, how have changes affected your work on the project?

GW • I was the youngest member there and often visited elderly members who had to go to a smaller house or a home for elderly people, and they often asked me if I wanted to have their lessons and letters and sometimes some books. I always accepted what they offered, and so my archive grew.

There were often persons who told the most absurd stories about Max Heindel and the Fellowship, so I decided to investigate for myself.

There were two individuals who were very important to me. Mr. Jaap Kwikkel, who became a disciple, was very good in astrology and lived in Zaandam and Mr. Frits Kreiken, also a disciple who was very good in the teachings.

It was on April 29 1961 that I married Pauline Hoogewoud, the daughter of the organist of the famous and oldest protestant church in Amsterdam. She expected a baby in early 1963, and I tried to find out astrologically when it would be born. We could win a baby buggy if we guessed the date well. Although we were very poor at that time, I would not do that, but the date I had calculated was exactly right. This I did for my daughter Yolanda also; it was right too, but because of my studies, I lacked the time to do it for Ellen.

Working in a business was not what I wanted, so I started to study to become a social worker at the Sociale Academie in Amsterdam. When I was in the second of the four years, I had to secure an internship, and that was not easy to find, especially since I was just married and we had two young children. But I got a job at last in Zaandam, and also a

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house. This really was a prize from a lottery, as there was a great shortage of houses after World War II. It was difficult to rent a house (1961)

ER • In these 50 years of research, what were your biggest surprises from the information you gained – from the whole experience?

GW • There were some members who said to me that Heindel certainly would not have liked it that someone wrote his biography. This sounded strange to me, as he gave much information in his books, but I filed it in the back of my mind.

To search in America is rather difficult. I wanted to find a copy of the will and testament of Max Heindel and that of Augusta Foss, but you needed to know who had been their lawyer and where he lived. In Holland we have a central register, but this was not so in California.

Nevertheless, friends in California helped me, and I found these testaments. In that of Mrs. Heindel I found the addresses of the 4 children of Max Heindel, but these were several decades old.

It was in 1968, the day before Christmas when I came home and talked with my wife in the kitchen. The postman had delivered a thick envelope from America, from the eldest daughter of Max Heindel, Wilhelmina. She had received my letter and the return took one year. It included 3 pictures: Max Heindel's mother and his brother and half-sister (34), Heindel and his first wife and Wilhelmina (37), and the four children when they went to America (39). They are portrayed in chapter two of the biography. So, for me this was encouragement to go further with the biography. These pictures and the contact were a great surprise to me.

I could not get information from Copenhagen, Denmark; only that Heindel had lived in that city. Then I got an idea. As you know, in **Message of the Stars** you can find Heindel's horoscope (No 3), but it does not say where he was born. Expecting that Heindel could certainly calculate his own horoscope, I did it myself with an ephemeris from that time (Raphael) and saw that the Moon did not fit for Copenhagen. So I started to move it, and it fit for Aarhus, Denmark, so I wrote a letter in German to the central archive of that area. After a year I still had no answer and Mr. Kreiken suggested that I write to a friend of their family, Adda Christensen, in Copenhagen, and ask her to call the archive. It seemed that Mr. Rickelt had collected a lot of information, and he could read German, but he could not write it, and so he asked Ms Christensen if she would translate a letter for him.

It was really a revelation to me, and he gave me an original red stone print (lithograph) from 1868 of Aarhus, with the bakery on it from Backer Grasshoff. He also had one for himself. In the meantime I had translated the biography into English in 1971 and duplicated it on a so-called stencil or mimeograph machine from my employer, the Protestant Church in Zaandam. That Church gave me consent to follow the advanced study for social worker. This meant that they would pay for part of the time that I spent practice teaching elsewhere during the second year, and we would have a salary. They knew that this would be the last year I would work in Zaandam and they saw it as a token of appreciation, and that it certainly was.

In the meantime I sent the biography to headquarters with all of the original pictures and the original litho and kept duplicates for myself. The reason was that the board at that time said they had the intention to publish it. This never happened, and the pictures and litho have been long gone.

We moved to Dieren, in the eastern part of the country with its beautiful national park in 1972. I became social work adviser and worked in the whole province with our bureau in Arnhem (16 January 1973). We soon got a house to rent.

It was on April 5, 1974, that Pauline and I went to California. We could stay some time in LA at the wife of the widow, Schwenk, and were the guests of their son, Norman. We saw so many interesting things in those three weeks. I also stayed 3 days at Headquarters. What a disappointment that was. I was all alone, but a Dutch lady, Mrs. Young, and her English husband lived there. She had helped me with the translation of several parts of the biography into English. She was domineering, and the other board members did not like that, so they called her a communist, and so I, as their visitor, was a communist too.

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No one talked to me, and the library was, alas, packed in boxes because of planned painting work. I took pictures and mostly sat on the bench that overlooked part of the valley and had a view of the temple. There I had the company of the hummingbirds, that I had never seen alive before. It was as if I could grasp them. I also once saw a rattle snake on the temple road.

On the last day Gloria Hayes came to me, and invited me to visit the temple and to take some pictures from the inside; the chapel could be visited freely. And she showed me the healing department and the inside of some other buildings. I also had more troubles. My wife did not want to be a vegetarian any longer and as an orthodox Christian also wanted to drink wine, so we divorced on August 3, 1975.

I lived then for four years in a summer cottage in the woods where, on Saturday, every other weekend, my 3 children visited me and had a very nice little vacation. It was rather quiet there, but my children and I liked that. She remarried a man who appeared to be the wrong choice, both for her and the children. Later she divorced, and is again a vegetarian, does not drink alcohol, and we are good friends – also with my friend, Kea.

As we were friendly with the Kreiken family, I thought it best to visit them and tell them that Pauline and I had the definite plan to divorce. It had yet to be official by the court, but at that moment, Sunday, the 2nd of November 1975, their daughter Kea was at home. We knew the family very well; they also had stayed with us. Kea was divorced half a year earlier, and we decided to be friends. This resulted on December 19, 1975 in a LAT relationship. She was also vegetarian, did not smoke or drink liquor, followed the 12 lessons, and knew that I wanted to live a chaste life, as my highest aspiration is to become an initiate in this or a next life.

You will not believe it, but February 19, 1984 was a terrific day for me. A friend of mine, Michel Kwikkel, the son of Jaap Kwikkel, who was a computer man, a programmer, had programmed a small calculating machine so that I could very accurately calculate horoscopes. On that Day I had my horoscope rectified.

It was in 1984 that I heard that the Barkhurst family was still alive, and I contacted them with questions, of course. This grew into a friendship and they said to me that their etheric sight had given them the conviction that they would do well to send me their Disciple file. They died (Mrs) in March 1987 and (Mr) in December 1986, but they had made it possible for me to write the reconstructed disciple exercise and to report how Heindel worked in the early days.

I did, however, not know at what point I was; therefore I had made a horary figure. You will learn from the biography that later the Elder Brother did the exercise with me, and 'point one' was the same which I had calculated. I have the Sun in Aries, and maybe that is the reason point one is in my case the head; Heindel said he could not find an astrological rule.

It was in 1986 that we learned that our Bureau at work would be discontinued. First the elder people were let go. My time came in 1986. It resulted in my having a salary, but being unemployed. This lasted about a year during which I translated **Questions and Answers II** into Dutch. Seven of us together in The Hague established Stichting Zeven (Cooperation Seven), donated some money, and published the book, 1000 copies in the fall of 1990.

ER • The book has been published now in Dutch and in Spanish. What other languages are in the works?

GW • I got a new job and worked for four years, during which I translated more books and finished the biography in Dutch. Mr. Joost Ritman the owner of the Ritman Library of Amsterdam, the largest Rosicrucian Library in the world, asked me to visit him. After an hour's talk about the biography, he said that the Biography had to be published and that he (the Library) has a fund for this and would pay the costs. The biography was published in December 2003. (One thousand copies)

In 1998 the Rose Cross Press (Lectorium Rosicrucianum) asked me if we (the Fellowship in Holland) would agree to publish the Cosmo in Dutch again. It was sold out, and they sell the Heindel books to their members and people who come to their meetings. It would be printed under the name of the Fellowship, I would correct the book in modern Dutch, and they would pay for the publication. This happened in the year 2000.

This meant that after my retirement in 1998, I spent my time (re) translating the books by Max Heindel of which several are now ready. The waiting is for a promised donation to have them published.

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Folker Schlender helped me translate the biography into German and they have been publishing it in instalments on their website in Germany since the summer of 2008.

Elizabeth Ray translated it into English, and began publishing it on RFFriends in November 2009.

Jorge Rey from Colombia translated the book into Spanish, and it was published in July 2009.

Antonio Ferreira from Portugal finished the translation into Portuguese that will be printed in mid November 2009. (Also a few copies in English, he phoned me last night.)

Paolo Parenti from Pisa, Italy, is translating the book into Italian of which I have no details.

ER • What do you expect for the future of The Rosicrucian Fellowship as an organization? – For the philosophy? – For the work of the Fellowship?

GW • The future of the Fellowship is safeguarded by the many active members throughout the world who publish information and books on their websites.

The future of Headquarters – it has lived its longest time, I think.

There is interest by many people, and the availability of books and publications on the internet will help to prepare people for the coming Christian era, the Aquarian Age. The teachings of Heindel are the new form of Christianity.

ER • We have seen interest and anticipation for the book from English-speaking members, and people seem eager to have a published copy. What has been the reaction to the book among the Dutch and Spanish-speaking members?

GW • I suppose that we will hear more when people have read the book on the internet and later when they have a printed copy. The difficulty is that now we reach those who are consciously interested, but books that become available in bookshops will also reach other persons. I do not know how many books have been sold in Holland, several hundred, at least. Jorge Rey had 100 copies printed in Spanish, but I do not know if he has ordered a second printing.

ER • What other things are you working on?

GW • I have two objectives in mind. One is to write a book about astrological physiognomy. I have 4000 horoscopes and pictures of mostly western people. I will try to study drawing, so that I can make composite drawings.

The second is to write a book about horary astrology with the lesser aspects such as Kepler gave us, and by using the Campanus system, which seems to be the correct house system

ER • What kind of advice would you like to give those who are devoted to the Rosicrucian philosophy? To those who are members of the Fellowship?

GW • This is a question that is difficult to answer. It depends on what individuals want, and what they are willing to invest. Heindel said that he regretted that although many persons were happy with his teachings, few wanted to live according to them. But suppose that you want to live the life, how far do you want to go? Your inner urge determines the kind of trials you get.

Heindel says in **Letters to Students** that as long as we live the usual life things go smoothly, but as soon as we start to strive the difficulties arise. Then one must persist and listen to his own inner law. Only when we have built the law within, Heindel says, can we become initiates.

One of the most important things is to have patience and to stand up again after you have fallen. I seldom think about when it is time at last to become an initiate. As long as we do our best we pay our debts and our guardian gets smaller and will be easier to pass, perhaps.

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"Hence the disciple of the Ancient Wisdom is taught to realize that man is not essentially a personality, but a spirit."
~Manly P. Hall

ER • You have the distinction of being able to look back on many years of experience with the “Western Wisdom” philosophy. How did you discover these teachings, and what have they meant to you personally over these years?

GW • I already responded about how I came in contact with the teachings in the first question. For me it was immediately clear that these were the teachings I was unconsciously seeking. I have read books about other teachings, but always with the goal to know what they learn. I have never had the urge to try something else. The Freemasons asked me three times to become a member, also the Lectorium, but that is absolutely out of the question. At the moment, there is nothing higher than the Rosicrucian Teachings as Heindel put them into words. I highly respect Heindel for what he gave to the world during the final ten years of his life.

I am therefore glad that I was able to write his biography. Steiner failed and there are more than 5 biographies of him. Heindel succeeded and certainly needs at least one biography. I, therefore, was wild with joy when very recently I received four childhood pictures of Max Heindel that Madeline Burgess discovered in a desk drawer.

From <http://www.rffriends.org/wpx/?paged=3>

ARTS

FOUND ! Step-Sister of Heindel



Heindel's sister, brother, and mother

Heindel's Sister Immortalized As An Actress

Just as translators finished their work on Ger Westenberg's biography of Max Heindel, Westenberg's friend, Ole Vandrup, produced “new” pictures of Heindel's half-sister, Anna Svierkier. Vandrup discovered the pictures of Anna, who was a renowned actress, on the internet. Previous to this recent “find” Westenberg possessed only one family photo that included Anna.

This prompted an internet search that revealed more pictures and reviews of a highly rated 1943 film, **Day of Wrath**, in which Svierkier played the role of Marte Herlof, a woman of the 17th Century who was accused of being a witch. The pursuit became a real treasure hunt when it became apparent that this movie is still available and can be downloaded in 6 parts from the internet.

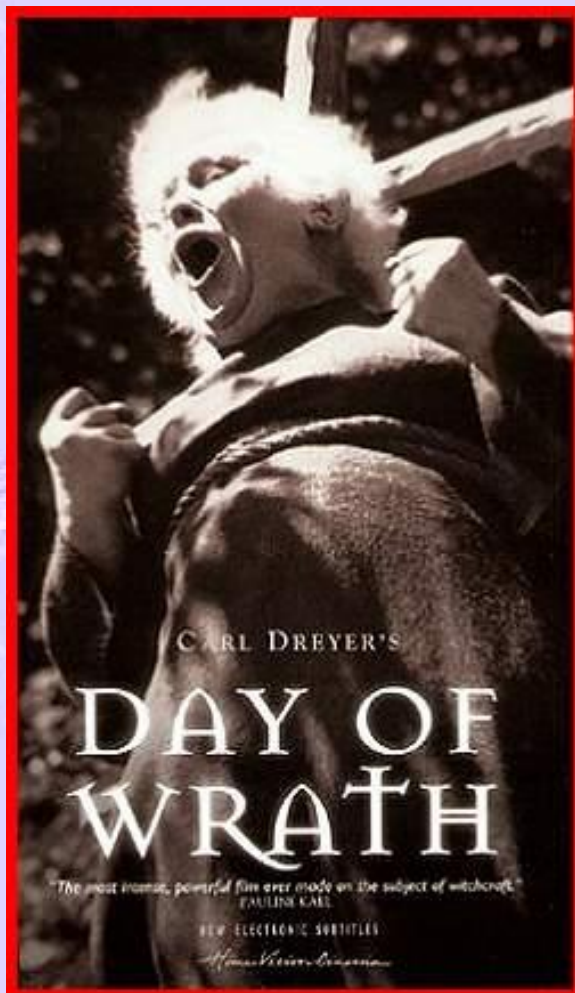
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Therefore, we have a living, breathing, walking, talking half-sister of Max Heindel in black-and-white on the motion picture screen.

Anna's portrayal of the persecuted Marte parallels Westenberg's chronicle of the early devotees of the Rosicrucian philosophy; they both occurred in the same century.

www.altfg.com/blog/best-films-of/best-films-of-1943/



Set in a 17th-century Danish village, *Carl Theodor Dreyer's* masterful *Vredens dag / Day of Wrath* is a stark, but deeply felt indictment against religious fanaticism and intolerance. Moving performances by ingénue *Lisbeth Modin* and accused witch *Anna Svierkier* add a touch of humanity to the horrors shown on screen. It is not a coincidence that *Vredens Dag* was made in 1943, a time when Denmark was under Nazi occupation. The parallels — and the interconnectedness — between political and religious control are made quite clear in this harrowing masterwork.

Also Reviewed by Dennis Schwartz www.rovers.net/~ozus/dayofwrath.htm

A visually stark masterpiece in realism that brings on an almost insufferable emotional energy level. The tragedy is haunting and unforgettable. It's a brilliant but somber tale from Carl Theodor Dreyer ("*Ordet*"/*Gertrud*") about the Danish church's persecution of women as so-called witches in the 17th century (the story is set in 1623 in an unnamed small Dane village); it's made in Denmark during the Nazi occupation (as the comparison between the all-powerful 17th-century Protestant church and the Nazis for having the same capacity for intolerance is unmistakable).

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This grim, austere psychological drama about evil doers posing as the good guys also includes a tale of adultery to go along with the witchcraft. It's based on the book by Hans Wiers Jensen that was turned into the play "Anne Pedersdotter." Its more far-ranging theme reasserts Dreyer's assertion that witchcraft works and is more potent than orthodox religion, but they also must pay the piper for their perversion of the soul. No one gets out of here unscathed who tries to alter the legitimate ways of the world with their perverse arts (witchcraft) or religions (suspect rituals and trials).



A pious parson inquisitor named Laurentius (Olaf Ussing) condemns a mortally weak-minded elderly woman, Marte Herlof (Anna Svierkier), to torture (that becomes so unbearable she confesses her witchcraft crimes) and then to die at the stake after she had been denounced as a witch. Another elderly parson, who acts as a judge, Absalom Pedersson (Thorkild Roose), fails to save her life even after she begs him and threatens to denounce his young second wife Anne (Lisbeth Movin) as a witch. Marte claims that the hypocritical Absalom refused to condemn Anne's mother when she was suspected of being a witch in order to marry her beautiful child, after his first wife died. Before Marte dies in a blaze of black-and-white chiaroscuro, she puts a curse on the hypocrite parsons that they will both soon die. To prepare for her dying scene, Dreyer had Svierkier tied to a ladder near the fire while the cast went to lunch. When they returned they shot the scene and Svierkier had the look of someone really suffering at the stake. The actress told this in an interview.

Another critic hails the film as: "an earlier, better version of the issues tackled in Arthur Miller's play, *The Crucible*,"

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Click image for film clip

The biography, *Max Heindel and The Rosicrucian Fellowship*, is serialized under the Books tab at the top of RF blogs page. Click on http://www.rffriends.org/wpx/?page_id=1349 to read this serialized book.

From <http://www.rffriends.org/wpx/?paged=3>

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This Magazine does not promote, nor sanction mediumship in any form, nor association with familiar spirits as in divination, nor sorcery , nor hypnotism nor any practice of the black arts. We renounce the application of astrology as a tool of divination in concert with unseen entities, as a commercial practice, but recognize it as part of God's design, the Wheel of Time. "The wheels of God grind slow, but they grind exceedingly fine.".. see Psalm 19. While we would distinguish between white and black magic, we reserve the term "witchcraft" to denote the black, and various shades of grey. We distinguish between "occult" practices which are in compliance with God's Law and those which are in opposition to it. This broader definition of the term "occult" recognizes that there are invisible realms and that all that pertains to those realms are occult, or obscured from ordinary sight.



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