

# Supplementary Philosophy Course

Lessons 1 - 14



The Rosicrucian Fellowship

MOUNT ECCLESIA  
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## Table of Contents

Introduction.....	3
LESSON 1.....	4
LESSON 2.....	6
LESSON 3.....	8
LESSON 4.....	10
LESSON 5.....	12
LESSON 6.....	14
LESSON 7.....	16
LESSON 8.....	18
LESSON 9.....	20
LESSON 10.....	22
LESSON 11.....	24
LESSON 12.....	26
LESSON 13.....	28
LESSON 14.....	30
Review and Test to continue lessons.....	32

## INTRODUCTION

Dear Friend,

You have just completed the twelve lessons of The Rosicrucian Fellowship Preliminary Philosophy Course and we congratulate you on this achievement.

With this first booklet you begin our Supplementary Philosophy Course which gives important pieces of information on specific subjects. Each lesson should be read many times and well understood before you try to write down the answers to the questions asked, as careful study and concentration upon spiritual truths bring an inner understanding and revelation not obtained from a mere reading of the text.

You should also continue reading *The Rosicrucian Cosmo-Conception*, as this book is the major source of information on the Rosicrucian Teaching. By the end of the forty lessons of this Course, you should have read this book at least once.

All the answers to the questions are to be found in the text of the lesson itself. However, using the indexes of *The Rosicrucian Cosmo-Conception*, additional pieces of information can be found which will help you to understand and assimilate each subject more completely.

The forty lessons in this Course are divided into three booklets. The second booklet begins with lesson fifteen, "Prayer—A Magic Invocation." In your study of the Rosicrucian Philosophy, prayer should always take first place. When the mind is unable to understand better and further, prayer becomes the only true source which will provide us with the needed understanding. It also gives us the light necessary to pursue our quest for the Truth.

The third booklet begins with lesson twenty-eight, "The Ring of the Niebelung—The Rhine Maidens." Richard Wagner's operas tell us the story of infant mankind. Faust is the story of the seeking soul. And Parsifal describes the events awaiting each seeker of the Truth who enters the path of attainment.

We encourage you to complete the forty lessons and wish you the best in your quest for the Truth.

All our lessons are offered on a freewill offering basis.

Trusting that your study of this course will bring you much inner joy and enlightenment, and with our cordial good wishes, we are

Yours in the search for truth,  
The Rosicrucian Fellowship  
Education Department

## Lesson No. 1

### The Creative Power of Thought

When the Ego first entered into possession of its vehicles in the Lemurian Epoch, it possessed neither a brain nor a larynx. To supply this deficiency, one-half of the creative sex force, which formerly had been used solely for propagation, was then turned upward for the purpose of building these organs through which thought and reason might be produced and thought might be communicated to others. Thus we see that thought is creative, because it was derived through the instrumentality of the creative force. Likewise, the voice is creative; that is, the spoken word has the power to create for the same reason, namely, that it had its origin in the creative force. From this it may be deduced that if the creative sex force is conserved, we shall have a correspondingly greater amount of power available for the processes of reasoning, and our minds will become much more forceful than in the case of the person who wastes the creative force. However, this force must be used up in constructive mental or physical work or transmuted in the service of the race, otherwise it will cause trouble. If merely bottled up, it will eventually produce mental, emotional, or nervous disturbances and ailments.

Thinking is a very complicated process, which involves not only the use of the physical brain but also the etheric brain, the desire body, and the mind or mental body. The process is as follows: We as egos function in that part of the Region of Abstract Thought which we have specialized within our auras. From here we observe the impressions made by the outer world upon the vital body through our chain of vehicles and their faculties which we call our senses. These impressions, together with the feelings and emotions generated by them within the desire body, are then imaged within the mind. From these mental images we form our conclusions regarding the things observed; these conclusions are ideas. By power of will, we as egos project an idea through the mind, where it takes concrete shape as a thought-form by drawing mind stuff around itself from the Region of Concrete Thought. Thought is the power we use in making images and thought-forms, according to ideas from within. The thought-form then ordinarily clothes itself in desire stuff obtained from the desire body, which gives it added life. This composite thought form is then able to act upon the etheric brain and propel the vital force through the necessary brain centers and nerves to the voluntary muscles, which produce action. Thus thought is the mainspring of human activity.

The effect of thoughts of fear and worry upon the desire body is very detrimental to the development of the soul. Worry is a condition in which the desire currents do not sweep in long curved lines as they do under normal conditions, but which causes this vehicle to be full of eddies - nothing but eddies in extreme cases. This latter condition often prevents the person from taking any action, which might correct the condition, which is causing him to worry and fret. It may be likened to the state of water, which is about to congeal under a lowering temperature. Fear which expresses itself as skepticism, cynicism, and pessimism may be likened to that same water when it is frozen, for the desire bodies of people habitually harboring these thoughts are almost motionless, and nothing one can do or say seems to have the power to alter their condition.

Every time one of these thoughts is indulged in, it helps to congeal the material of the desire body, and to build a steel-blue shell, in which the person who habitually fosters fear and worry will some time find himself shut off from the love, sympathy, and help of all the world. Therefore it is important that we should strive to be cheerful and optimistic, even under adverse circumstances, or we may find ourselves in a serious condition here and hereafter.

The subconscious mind is a very important factor in man's development. With every breath which we take, the air we inspire carries with it an accurate detailed picture of our surroundings. The slightest thought, feeling, or emotion is transmitted to the lungs, where it is injected into the blood. The blood is the highest product of the vital body. The pictures it contains are impressed upon the negative atoms of the vital body to serve as arbiters of man's destiny in the post-mortem state. If a person creates a thought form, whether of a constructive or destructive nature, and projects it out into the world, when its work has been accomplished, or its energy expended in vain attempts to achieve

its object, it gravitates back to its creator, bearing with it the indelible record of the journey. Its success or failure is imprinted on the negative atoms of the reflecting ether, and forms part of the record of the thinker's life and action which is sometimes called the subconscious mind.

Thought breaks down tissue in the dense body, and it is well known to science that negative, destructive thoughts such as those of fear, anger, sex, and sensuality break down the power of resistance of the body and thereby lay it open to disease. The person of a jovial good nature, or one who is devoutly religious and has faith and trust in divine providence, does not often create negative thoughts, and as a result he has greater vitality and better health than those who worry. Through thoughts of love, benevolence, and kindness we call out similar qualities in others, and attract people to us who have these qualities. This subtle and potent thought power may also be used in healing the sick. Moreover, it is through abstract thought that man is enabled to lift himself above the material world and come into contact with God.

If we think thoughts of optimism, of kindness, of benevolence, of helpfulness and service, then these thoughts gradually color our atmosphere in a manner which is accurately expressive of all these qualities and virtues. And as our bodies are built by the ego or spirit, they become an expression of our mental attitudes; our thoughts react upon our physical bodies, also upon our environment, bringing to us health and material well-being. This illustrates the creative power of thought. It is merely one way of proving the truth of the saying of Christ, that if we seek the Kingdom of God and His righteousness, all other things will be added.

### **Questions:**

- 1] How was the power of thought obtained by man?
- 2] What is the result of conserving the creative sex force, and why?
- 3] Describe the technical process of thinking.
- 4] What are the effects of fear and worry upon the desire body?
- 5] What are the effects of fear and anger upon the physical body?
- 6] How are the records of the subconscious mind made?
- 7] How do thoughts of optimism, benevolence and service react upon our environment?

## Lesson No. 2

### The Work of the Aspirant to the Higher Life

There are no special gifts bestowed upon anyone. All may know for themselves the truth concerning the pilgrimage of the spirit through matter, its method and its object. There is a method whereby this valuable knowledge may be acquired and by which, if persistently followed, God-like powers may be developed.

The ego has several instruments: a dense body, a vital body, a desire body, and a mind. These are the tools of the spirit, and upon their quality and condition depends how much or how little can be accomplished in its work of getting experience in each life. The archetypes of these vehicles are built before each earth life. The vehicles themselves are good, bad, or indifferent according to what we have learned through past experience in the building of them. As one works with these wonderful tools, they improve and grow in power and efficiency.

The time required to achieve positive spiritual development varies with each individual and depends upon his application, his stage in evolution, and his ripe destiny to be liquidated in any particular life. If one has become aroused from the usual lethargy and is anxious to progress, the question usually arises: "What must I do?" The answer is: Labor to protect your vehicles, and at the same time constantly employ them in the service of humanity. Work on the different bodies of man is carried on synchronously. One body cannot be influenced without affecting the others, but the principal work in any particular life may be done on any one of them.

The object of this work on the bodies is union with the Higher Self. Through the strictest attention to hygiene and diet the dense body is particularly benefited. This also produces a slight effect on the vital and desire bodies. As purer and better materials are built into the dense body, its particles are enveloped in purer planetary ether and desire stuff. But if attention is paid to food and hygiene only, the vital and desire bodies may remain almost the same as they were, except that it is just a little easier for the person to get into contact with the invisible worlds than if the gross foods were used.

Esoteric development does not commence until work on the vital body begins. The fundamental principle in building the vital body is repetition. It is therefore of the very highest importance that spiritual truths be given utterance again and again, in an endeavor to express the Christ love and altruism in everyday life. The Leaders of humanity, who desire to give us help by certain exercises, instituted prayer as a means of bringing the power of lofty thoughts to work upon the vital body. If we pray aright, we lift ourselves to God, thus working upon and purifying our vital bodies.

Concentration is invaluable in helping to separate the two higher ethers of the vital body from the two lower, the former then constituting the soul body. This separation is necessary before the aspirant can travel or function consciously on the higher planes. However, when prayer is inspired by a pure, unselfish devotion to high ideals, it is much more effective than cold concentration.

Most people leave physical life with nearly the same temperament which they brought into it. But the aspirant must do more than this; he must systematically conquer all attempts of the desire body to assume mastery. He must overcome with noble aspirations the selfish love which seeks the ownership of another, and subdue all desire for wealth, power, or fame arising from narrow, personal motives. A fit of temper may result in poisoning the whole system. Therefore the aspirant should cultivate an even temper amid the various annoyances of daily life.

The mind is one of the most useful instruments of the spirit; but it is also very hard to control at man's present stage of development. A thorough, comprehensive study of the scheme of cosmic evolution is of immense value in mastering the mind. It trains the mind in abstract thought, and elevates it above the sordid things of concrete existence, thus helping the imagination to soar beyond the hampering toils of self-interest.

The mind may become amenable to the dictates of the spirit within through the following exercises: concentration, meditation, observation, discrimination, contemplation, and finally adoration of the Supreme. The last is the highest step possible, whereby man unites himself with the source of

all things, reaching by that act the highest goal possible of attainment until the time when permanent union takes place at the end of this Great Day of Manifestation.

The keyword of the Rosicrucian method of spiritual development is service. Repetition of right thoughts, desires, feelings, and emotions expressed through right actions (self-forgetting service) is the shortest, the safest, and the most joyful road to God. Thus shall we come to a conscious realization of the unity of all life, the "fundamental unity of each with all." We can ultimately get from the universe only as much as we give to it. At the present time we are mainly debtors, not creditors. We can pay our debts to the universe and become eligible for promotion to higher states only by working to perfect our vehicles and by service to the race.

**Questions:**

- 1] Name the vehicles of the spirit.
- 2] How may positive spiritual development be attained?
- 3] What is the nature of prayer, and how does it develop the finer vehicles?
- 4] Compare concentration with prayer.
- 5] What definite progress must the aspirant to the higher life make?
- 6] By what exercises may the mind be developed?
- 7] How may we pay our debts to the universe?

## Lesson No. 3

### The Mission of Christ and the Forgiveness of Sins

When the earth was yet a part of the sun, there was one common group spirit, composed of all the Creative Hierarchies which controlled the whole human family. But as it was intended that each body should be the temple and instrument of an indwelling spirit, it became necessary to have a division of rulership. Jehovah then came with his angels and archangels and made the first great division into races.

Each race was put under a Race Spirit, and each group in the race was placed under a Tribal Spirit. Jehovah also appointed an Angel to act as guardian for each ego until the individual spirit had grown strong enough to be safely emancipated from all outside influence.

A number of Archangels (Sun Spirits) were given to Jehovah as helpers in reflecting the spiritual impulses from the Sun upon the humanity of the earth in the form of Jehovistic or race religions. All race religions were religions of law, and resulted in sin through disobedience of that law. This fundamental principle of a race religion is separation, inculcating self-seeking at the expense of other men and nations. If this principle were carried to its ultimate conclusion, it would necessarily have an increasingly destructive tendency, and finally frustrate evolution unless succeeded by a more constructive religion. Therefore the separative religions of the Holy Spirit must give place to the unifying religion of the Son.

This is the reason why the intervention of the Christ became necessary. Under the regime of Jehovah, unity was impossible. Therefore the Christ, who ordinarily functions in a vehicle composed of the unifying Life Spirit, entered into the dense body of Jesus. He appeared as a man among men and dwelt in a human body because only from within is it possible to conquer the race religion which influences man from without.

The expression, "the cleansing blood of Jesus Christ," means that as the blood flowed on Calvary, it bore with it the great sun spirit, Christ, who by that means secured admission to the earth and since that moment has been its indwelling Planetary Spirit. He diffused His own desire body throughout the planet, thereby cleansing it from all the vile influences which had been created under the regime of the Race Spirit. Under the law all sinned as they had not evolved to where they could do right for love's sake. The desire nature had become so strong that it was an impossibility for them to altogether rule it, therefore their debts piled up to enormous proportions.

Evolution would have been incalculably delayed and many lost to our life-wave altogether if some help had not been given. Therefore did Christ come "to seek and to save that which was lost." He took away the sin of the world (not of the individual) by His cleansing blood, which gave Him entrance to the earth and its humanity. He purified the earth's desire body, and we thus owe it to Him that we are able to gather for our desire bodies purer desire stuff than formerly.

Christ is, therefore, in a very real sense the savior of the world as the Church maintains, for the reason that a large part of humanity had gone as far as they were able to go alone and were at the point of retrogression at the time when He came. Also the etheric rays of the Christ as indwelling Planetary Spirit, radiating outward constantly through man from the center of the earth and being absorbed by him, constitute the "inner urge" to higher endeavor, which is the chief factor at the present time in impelling man in his evolution.

The forgiveness of sins through the instrumentality of the Christ as taught in the orthodox Christian religion is an actual fact. It may be brought about through true repentance and reform, which clear the seed-atom in the heart of the records of past evil actions. When this seed atom is thus cleared, the pictures of these actions are dissolved and are not present after we pass out of the physical body in death to bring us suffering in the purgatorial region. Such forgiveness of sins, however, does not do away with the necessity of making restitution to people whom we have wronged. This restitution may be made direct to the individual in question, or, when this is impossible, it may be made indirectly through service to others, that is, service to the universe.



Christ is the chief factor in making possible for us the forgiveness of sins through the fact that He gives us the inner urge and desire toward repentance and reform, and also makes these processes easier through having furnished us with purer desire stuff for our desire bodies, as stated in the earlier part of this lesson. The help which Christ thus gives us day after day through this spiritual urge makes it possible for us to reform our characters and blot out our own sins. Christ thus becomes in a very real sense our personal savior, although he does not personally take away our individual sins.

The help from Christ is given at the expense of much suffering to Him through the fact of His being confined in the cramping environment of the earth as indwelling Earth Spirit. Thus the "Vicarious Atonement" is an actual fact, although its modus operandi is quite different from that described in church doctrine.

The aid received from Christ, our Great Elder Brother, constitutes a cosmic loan, so to speak. This is what the Rosicrucians mean by "grace." This loan, however, is not in the nature of a gift. It must be repaid, and the means whereby it is to be paid is service to others and also to the life waves which follow ours, namely the animal, plant, and mineral kingdoms.

During the regime of Jehovah, Initiation was possible only to a chosen few whose vehicles had been specially prepared. The mission of Christ, in addition to saving the lost, was to make Initiation possible for all.

**Questions:**

- 1] What is the object of the division of rulership?
- 2] How did races come into existence, and what are some of their disadvantages?
- 3] Why was it necessary for Christ to come to earth?
- 4] What is meant by "the cleansing blood of Christ," and how does it purify mankind?
- 5] Why and how is Christ the Savior of the world?
- 6] What is the origin of the "inner urge" to spiritual endeavor?
- 7] How may sins be forgiven, and what part does Christ take in this process?
- 8] Are we under any obligations to Christ, and why? How may they be discharged?

## Lesson No. 4

### Correct Diet for the Aspirant

That all oxen thrive on grass and all lions eat flesh, "while one man's meat is another man's poison," is an illustration of the influence of the group spirit as contrasted with that of the human ego, which latter makes the requirements of each human being differ more or less from those of others as regards kind and proportions of food.

From an occult standpoint it is desirable for the ego to live as long as possible in each dense body, particularly after a start has been made toward living a spiritual life, and to retain as long as possible a body that has become to some extent amenable to the spirit's promptings.

It is highly important that we partake only of such food and drink as will deposit the least amount of earthy substance in our tissues, also such as require the minimum of energy to assimilate, but which at the same time will keep the body in normal condition. It is axiomatic that the entire body is nourished by the blood, and that everything contained in the body, of whatever nature, has first been in the blood. Analysis shows that the blood holds earthy substances and that the arterial blood contains more earthy matter than the venous blood. This is highly important, for it shows that in every cycle the blood deposits earthy substances. It is, therefore, this common carrier which brings the material that chokes up the system. But its supply of earthy matter must be replenished, otherwise it could not continue to do this. The food and drink which nourish the body must thus be the primary source of the earthy matter which is deposited by the blood all through the system, causing decrepitude and finally death.

To sustain physical life it is necessary that we eat and drink, but as there are many kinds of food and drink, it behooves the occult student in the light of the above facts to ascertain what kinds contain the smallest proportion of obstructive elements. As each human being is at a different stage of development, there can be no absolute rules given, the matter of diet being an individual one. On pages 450 and 451 of *The Rosicrucian Cosmo-Conception* is printed a table of food values which will aid the aspirant in selecting the foods suited to his individual needs. Modern science has discovered that the so-called vitamins are of tremendous importance in maintaining health and vitality. The vitamins are contained mainly in whole grain, leafy vegetables, fruit, and milk.

The matter of chemical combinations is a complicated one, and one on which expert opinion differs widely. In general, it is necessary and best to experiment and study the matter out individually, using due discrimination.

The aspirant to the higher life should entirely avoid using flesh food if possible. No one who kills, or causes another to kill for him, can go very far along the path of holiness. Certain food products from animals, however, such as milk, cheese, and butter may be used. Milk is a very important food for the occult student. It contains very little earthy matter and has an influence upon the body possessed by no other food. Buttermilk is valuable both as a food and a solvent of obstructive matter in the tissues.

Fresh fruit contains water of the purest and best kind. Unfermented grape juice is a particularly wonderful solvent. It thins and stimulates the blood, opening the way into capillaries which are dried and choked up. Its use materially defers old age, that is, if the crystallizing process has not gone too far. The aspirant should use only soft or distilled water internally. Boiling does not remove the carbonate and other compounds of lime from water. Water used both internally and externally is a great solvent of the crystallized earthy substances in the body.

Protein is the essential builder of cellular tissue but contains some earthy matter. Carbohydrates, including sugars, are the principal power producers. Fats are the producers of heat and the storehouse of reserve force. Of vegetables we digest about 83 percent of the protein, 90 percent of the fat, and 95 percent of the carbohydrates. Of fruits we assimilate about 85 percent of the proteins, 90 per cent of the fat, and 90 percent of the carbohydrates.

The brain is built of the same substances as are all other parts of the body, with the addition of a much larger amount of phosphorus than is found elsewhere in the body. The logical conclusion is that phosphorus is the particular element by which the ego is able to create and express thought and

thereby influence the dense body. It is therefore important that the aspirant who is to use his body for mental and spiritual work should supply his brain with the special substance necessary for that purpose. Most vegetables and fruits contain a certain amount of phosphorus, but the greater proportion is found in the leaves. It is found in considerable quantities in grapes, onions, sage, beans, cloves, pineapples, in the leaves and stalks of many vegetables, and in sugar-cane juice, but not in refined sugar.

Temporary abstinence of food if kept within certain definite limits and not overdone, is of great value in clearing the system of the accumulated debris which may be choking it and interfering with the functions of the various organs. At the first sign of any disorder the omission of one or two meals is highly advisable. A fast of twenty-four hours occasionally is an excellent thing for almost anybody, provided it is taken at a time when one is not doing severe mental or manual work which requires a great deal of energy. Longer fasts may be taken under the direction of a competent health adviser. People who are physically negative should avoid much fasting, for it tends to increase their negativity.

Overeating, in the final analysis, is probably the cause of two-thirds of all human ailments. The majority of people at the present time could with much profit reduce by one-third the amount of food eaten each day. Greater mental and physical efficiency and keenness would certainly result from it; also added years of life. The excessive use of starchy foods is to be particularly avoided. People past fifty years of age can in a vast number of cases live on two meals a day to much better advantage than on three.

**Questions:**

- 1] Why is long life desirable for the aspirant to the higher life?
- 2] How do the tissues of the body become choked up, and what is the result? How may this condition be overcome?
- 3] Of what should the diet of the occult student consist?
- 4] What substance is of particular aid to the ego in brain work, and from what articles may it be obtained?
- 5] Why is limited fasting beneficial, and how should it be regulated?
- 6] What are the facts about overeating?

## Lesson No. 5

### Why We Should Avoid Mediumship, Hypnotism, and the Ouija Board

In the early development of humanity all were involuntarily clairvoyant. This was caused by the loose connection between the vital and dense bodies. Since then these bodies have become much more firmly interwoven in the majority of people, but in all sensitives the connection is still loose. It is this looseness which constitutes the difference between the psychic and the ordinary person, the latter being unconscious of all but the vibrations perceived through the five senses.

There are two classes of sensitives: those who have not yet become firmly enmeshed in matter, such as the lower races, and those who are in the vanguard of evolution. The latter are divisible into two grades: First, those who by their own will are unfolding the vibratory powers of the organs now connected with the voluntary nervous system and thus becoming voluntary trained clairvoyants or occultists; the sense centers of their desire bodies are spinning in a clockwise direction. Second, those who are developing in a passive, weak-willed manner. They reawaken the solar plexus or other organs connected with the involuntary nervous system, and develop a mirror-like picture of consciousness of the inner planes similar to that possessed by man in the Lemurian Epoch. The sense centers of their desire bodies are rotating in a counter-clockwise direction. Thus they become involuntary clairvoyants or mediums who have no control of the clairvoyant faculty.

The second grade are often the prey of earthbound spirits, who constitute themselves "spirit guides" and develop their victims as "trance mediums"; or if the connection between the medium's dense and vital bodies is particularly lax, they develop him into a "materializing medium." Spirits of a high ethical nature do not usually control a medium; it is rather the earthbound and low spirits who do this. There is no transforming power in death. The sinner does not become a saint nor the ignorant become wise of it. It is a pathetic sight to the trained clairvoyant to see the imposition practiced by unprincipled spirit controls upon many sensitives.

The wise spirit-control manipulates the organs of speech or other parts of the body from outside. But the inexperienced spirit sometimes enters and takes possession of the body in such a manner that it cannot leave when it wishes. Then the ego has lost its body, and its personality becomes entirely changed. Elementals, a class of subhuman spirits, frequently take possession of the shells or discarded bodies of low human beings, and then act upon mediums as spirit controls. In spirit materialization the ether from the medium's vital body is drawn out through the spleen, and is used as the basis of materialization, attracting to itself particles of dust to make it visible. The medium's vitality is seriously depleted by this process, producing extreme exhaustion, and often causing the medium to resort to stimulants or drugs.

Sometimes evil spirits pose for years as saints just to get possession of their victims. Usually they give out nothing but high-sounding platitudes and goody-goody nonsense of no value whatever. They delight in leading their dupes into trouble, after which they usually abandon them. Having controlled a medium during life, the control may oust him at death from the vehicles which contain his life experience and retain them for centuries, thus disastrously retarding that ego in his evolution. We would therefore voice a warning to all our students not to allow themselves to be guided or controlled by spirits whom they cannot see and about whom they know nothing.

In the case of hypnotism, the hypnotist gains control of his victim by first requiring him to make himself perfectly negative or passive. The hypnotist then proceeds to work upon the head of the subject's vital body, squeezing it down through the physical head so that it lies around the neck in thick rolls. The connection between the ego and the dense body is thus severed as in sleep. The physical head is now filled with ether from the hypnotist's vital body. Thus he obtains power over his subject, because through the connection thus established he can transmit commands and compel the hypnotized person to do his will. When a hypnotist has once established connection with his subject, he can maintain it as long as he desires, and the victim can be brought completely under his domination, independently of distance. Death alone will break the connection. It is highly inadvisable

to attend spirit seances or hypnotic demonstrations, for there is danger that some low spirit there may attach itself to us and cause us much trouble. It is also inadvisable to burn incense, for when we inhale it, we inhale elemental spirits with it which tend to incite us to sensuality or negative practices.

The ouija board and planchette furnish another method by which discarnate spirits or elementals may gain control of unsuspecting victims. In using these for amusement many a negative person has been gradually brought under control, first by having the hand and arm used and finally the entire personality. Parents should never allow their children to use the ouija board as a plaything.

There is a way by which all may protect themselves from external influence and domination. When we live a life of purity and our days are filled with service to God and man, our thoughts and actions are of a pure and noble nature. We thus build up and make positive our finer vehicles so that no outside entity can effect an entrance to our aura or control us in any way. We also build the soul body, the two higher ethers, by this method, which constitutes a radiant spiritual force that no outside entity can pass. The object of the Rosicrucian method of development is to emancipate the pupil from dependence upon others and make him self-reliant in the very highest degree. If we are the slaves or tools of hypnotists or of disembodied or elemental spirits, we cannot obey the God within nor listen to the dictates of the Higher Self.

### **Questions:**

- 1] Name and describe the different classes of sensitives.
- 2] Explain the nature of "spirit controls;" how they operate, and the dangers in connection with them.
- 3] Of what does spirit materialization consist?
- 4] What is the usual nature of communications from "spirit guides?"
- 5] What is the great danger to the medium after death?
- 6] Explain the process of hypnotizing.
- 7] Why should we not attend spirit seances or hypnotic demonstrations or burn incense?
- 8] What is the danger of using the ouija board?
- 9] What is the advantage of the Rosicrucian method of spiritual development?

## Lesson No. 6

### The Evolution of Religion

Man and his religions have evolved side by side and in equal degree. The earliest religion of any race is found to be as savage as the people governed by it and as they become more civilized, their religions become more and more humane and in harmony with higher ideals. The law for the body may be the survival of the fittest, but the law for the evolution of the spirit demands sacrifice. It is evident that whatever urges man to a higher standard of conduct toward his fellow men must come from within. That such a force exists, even though often not understood, no one will deny. Selfishness is being slowly but surely replaced by altruism. In the breast of every human being the Christ force of altruism works as a leaven. It will gradually transform the savage into the civilized man, and in time change the latter into a god.

The steps by which man climbs up to God are four in number. First, without his consciousness he was worked upon by the high Beings who guided his early evolution. Then he was placed under the rulership of divine messengers of kings whom he could see and whose commands he was required to obey. Next he was taught to revere the commands of a God whom he could not see. Finally he must learn to rise above commands, become a law unto himself, and by conquering himself live in harmony with the laws of nature, which are the laws of God.

The race religion was the first religion to be developed. This was given to man by the Race God or Race Spirit. It inculcated a certain degree of unselfishness by requiring sacrifices, in return for which, however, the Race Spirit became the protector and preserver of its people. Judaism, Taoism, Confucianism, and the like are race religions. The Race Spirits are archangels who are working out one phase of their evolution in this manner. The race religions are religions of separativeness, and all inculcate self-seeking at the expense of other races, because at this stage humanity can best learn its lessons through separateness. Patriotism is the cardinal principle of the Race Spirit. But if the "fundamental unity of each with all" and an era of love are ever to be realized, race religions have to be replaced by one more universal, such as the Christian religion.

There were several religions previous to Christianity which taught Rebirth and the Law of Consequences, but with the advent of Christ it was no longer conducive to man's advancement that he should know the doctrine of rebirth. Therefore we find that the Christian religion as publicly taught does not embody it, although Christ taught it to His disciples. Man was destined to master the material world, therefore it was necessary that he should forget for a time the knowledge of rebirth which prevails in the East, and think of the life he is now living as the only earth life, so that he might concentrate all his efforts upon material advancement.

From an occult point of view, missionary effort, whether from the East to West or vice versa, is in the main not desirable, because it is contrary to the trend of evolution. Missionary work promotes the interests of civilization and culture to a certain degree through the exchange of ideas and methods between different races, but from the standpoint of religion alone it accomplishes very little. In general, when an ego is ready for an advanced religion, he will be reborn in a country where this religion prevails. The great Leaders of humanity who are in charge of our development give us every aid necessary. There are excellent reasons why the Bible, containing both the Jewish and Christian doctrines, should have been given to the West. It was Supreme Wisdom which gave us this double religion, and no other system of the present day is suitable to our peculiar needs.

As a class of spirits evolves, it advances from race to race. Evolution progresses from East to West. We of the Western nations at one time inhabited Hindu bodies. Later we left those bodies and built in turn the bodies of the succeeding races. During this process we have sensitized our vehicles to a very high degree, and the western race body is vibrating at a much higher rate than the Hindu body. Therefore the breathing exercises which the Hindu uses to raise his vibrations are disastrous to the Western aspirant. They cause a premature separation of the ethers, which is often followed by consumption or insanity.

Modern science has been a great aid in mastering the material world, and has its legitimate place as an educator of the human race. But when it divorces itself from religion and becomes entirely materialistic, it is temporarily a menace to humanity. There was a time when religion, art, and science were united and taught in the Mystery temples, even as late as the time of ancient Greece. But as this is the plane of separateness and specialization, they have been purposely separated for a time. In due time all three will be united again, and then we shall get perfect satisfaction through the heart, the intellect, and the senses. The heart will enjoy the devotional, ceremonial aspect of religion, the intellect will be satisfied by its scientific aspect, and the aesthetic side of the nature will be provided for by the various arts employed in the temple service of the future.

When man has spiritualized his being under the influence of the future scientific and artistic religion, he will have learned self-control and become unselfishly helpful to his fellow beings. He will then be a safe guardian of *thought power*. He will be able to form accurate *ideas*, which will be immediately fit to crystallize into useful *things*. This will be accomplished by means of the larynx, which will speak the *Creative Word*. All things in nature were originally spoken into existence by this *Word* (John 1:1-3). Sound, or spoken thought, will be our next force in manifestation, a force that will make us God-men when through our present schooling we have fitted ourselves to use such an enormous power for the good of all, regardless of self-interest.

**Questions:**

- 1] What are the steps by which man may rise to Godhood, and what are the various stages in the development of religion?
- 2] Who are the Race Spirits, and what is the nature of race religions?
- 3] How does Christianity differ from the race religions?
- 4] Why was the doctrine of rebirth not publicly given out by Christ?
- 5] Why is missionary work, in the main, not well advised?
- 6] What are the dangers of Eastern breathing exercises?
- 7] What will be the nature of the future religion?
- 8] What power will man eventually possess, and what may he do with it?

## Lesson No. 7

### The Science of Dying

The term "death" refers only to the form. The spirit is deathless. Also birth and death are relative terms: what we call death is in reality a birth into the spiritual world, and what we call birth is temporarily dying to the spiritual world.

When we have exhausted the possibilities of any particular life, it becomes necessary to pass on to higher spheres through the medium of the mistakenly dreaded process of dying. In the heart there is located what is known as the seed atom of the physical body. This seed atom is spoken of in Rosicrucian parlance as "The Book of God," because all the experiences of our past lives are inscribed upon it. This particular atom is permanent, and it will be taken with us through all our future existences, forming the basis of our individuality throughout all eternity. Death is brought about by the rupturing of the connection between this seed atom and the heart, after which the forces inherent in the seed atom together with the higher vehicles, namely, the vital body, the desire body, and the mind pass out through the top of the head. A connection, however, is maintained with the body by the silver cord for a period of about three and one-half days. The silver cord is threefold, one segment consisting of ether, one of desire stuff, and one of mind stuff, these segments being attached to the seed atoms of the corresponding bodies. The breaking of the connection between the dense seed atom and the heart causes the heart to stop beating, but the body is not yet dead, nor does it become so until the silver cord is broken.

At this stage a very important process is carried on, namely, the review of the panorama of the past life and the etching into the desire body of the pictures contained in this panorama. During life the reflecting ether of the vital body acts in the capacity of a sensitive plate, upon which are recorded all the thoughts, emotions, incidents, and surroundings of the life. The ether which is inspired with the breath carries these pictures, and through the medium of the blood they are impressed upon the vital body. They constitute the basis of the post-mortem experiences.

During a period of approximately three and one-half days after death the ego is engaged in concentrating upon this panorama, unrolled before it in reverse order; that is, the incidents in the last part of life appear first in the panorama. If the concentration is clear-cut and not interfered with by noise or disturbance of any kind, the etching is deep and clear, and in the post-mortem life the ego will be able to assimilate the full spiritual value of the life just completed. If, however, the ego is disturbed by emotion, the weeping and wailing of relatives, or strife such as that of a battlefield, its concentration is destroyed, and the experiences of the past life are etched very lightly or not at all into the desire body. The result is that the past life is practically lost; namely, the spiritual qualities which normally should have been gained by it. We should therefore be very careful to surround the person who has just died with quiet conditions so that this panoramic retrospection may not be interfered with, as upon it depends the development of conscience and the incentive to right action for use in succeeding lives.

Another process which takes place simultaneously is the separation of the ethers. The two higher ethers, namely, the reflecting and light ethers, spoken of in the Rosicrucian philosophy as the soul body, separate at this time from the two lower, namely, the chemical and life ethers. They adhere to the higher vehicles and proceed with them through the higher worlds, acting as the basis of consciousness in those worlds, while the lower ethers remain with the body and disintegrate with it. If there is disturbance around the body during the life retrospection period, this cleavage between the ethers does not take place properly.

Administering stimulants to the dying is ill advised. It is productive of considerable pain to the ego. The stimulants force the higher vehicles back into the body with a jerk and keep the person dying for hours and days when he might otherwise pass out with comparatively little distress. When it is clear that life cannot be prolonged beyond a few hours or days such stimulants should not be given.

After death the body should be placed in an ice pack for a period of not less than three and one-half days. Embalming should be avoided, because it interferes with the panoramic retrospection. Likewise cremation should be avoided during this period, because the ego is still in connection with



the body through the silver cord, and to a certain limited extent feels pain as a result of any mutilation of the body. Premature cremation dissipates the ethers and destroys the panoramic record which they contain. After this period of three and one-half days, however, cremation is advised, because it disintegrates the physical body and the two lower ethers with their residual magnetism, thus liberating the ego into the superphysical worlds at once. In the case of burial the magnetism of the body and the lower ethers holds the ego earthbound for a varying length of time, usually until decomposition has reached an advanced stage or been completed. This results in retarding the ego for years in some cases.

If we know the facts about dying as determined by occult science, and utilize our knowledge, we may be of great service to those of our friends and acquaintances who pass over before us. Likewise, we may leave instructions so that when the time comes for us to slip our moorings, we shall have the same service performed for us.

**Questions:**

- 1] What is the real nature of death?
- 2] Describe the seed atom in the heart. What part does it play when we finally leave the body?
- 3] Describe the silver cord.
- 4] What is the life panorama, and how made? What function does it perform, and how is it preserved?
- 5] What conditions should be maintained around a person who has passed out, and why?
- 6] Describe the separation of ethers.
- 7] How should the body be cared for after the ego has left it?

## Lesson No. 8

### The Beneficent Experiences of Purgatory

Let us not become alarmed by this word "purgatory," for although the experiences in this state may be painful, at the same time they are extremely beneficent, because they free the ego from the weights which would otherwise prevent it from rising into the higher regions. This is the reason why purgatory comes first after passing out in death. From our standpoint we might consider it desirable to have heaven first, particularly if we have had a hard earth life, but this is scientifically impossible; until our spiritual specific gravity is decreased, we cannot rise.

Purgatory is located in the three lowest regions of the desire world. Its principal function is to tear out the coarse desire stuff which we have built into our desire bodies by wrong living during earth life. All coarse and selfish desires are torn out by the force of repulsion, which is the prevailing force in this region. Self-assertion is the mainspring in the force of repulsion. By means of this force all qualities based upon unbrotherly self-assertion are destroyed.

The life panorama of the preceding life now unrolls before the ego, bringing with it the purging forces appropriate to each incident. Here the ego feels all the pain that it caused others. Here it suffers the pangs of destructive desires, such as those for liquor, tobacco, and drugs, because these desires cannot possibly be gratified. It suffers until these desires die out for lack of gratification. The pain connected with this process is approximately three times as keen as that of similar experiences in earth life, because the process is three times as fast, and because the ego now has no physical body to dull the pain. The purgatorial period is ordinarily about one-third as long as the earth life just past.

A practical lesson may be deduced from the above, namely, that the best way to get rid of evil desires here is simply to push them out of the consciousness and let them die out from non-gratification. Fighting them creates thought forms to which they attach themselves and which prolong their life. Starvation, therefore, is the only practical method. This applies particularly to clearing the mind of impure thoughts. Also we may note the foolishness of acquiring a lot of handicaps during life in the form of destructive desires for such things as tobacco and drugs. But if we have acquired these desires, we may also see the great advisability of getting rid of them here during our earth life when we can do it with only one-third the pain and discomfort which would be required after passing to the other side. Even from a selfish standpoint it is only good sense to give these things up while we have the chance to do it easily.

As a result of the experiences of purgatory conscience is developed, which will tend to restrain the ego in future lives from repeating its mistakes; also it will come back in the next life freed from the binding effects of evil desires and able to exercise free will, which it could not do if those desires had not been expurgated. The temptation, however, to gratify those same desires will be repeated until the ego has finally developed the will power to master them. Then they will no longer enter his consciousness.

After going through the purgative processes the ego is able to proceed into the heaven worlds and enjoy the life there, which it could not possibly have done before. Many people labor under the delusion that if they could only get into heaven as soon as they die, they would be happy; but as a matter of fact the vibrations of the heaven planes are so high that if the ordinary person were to be transported there before the purgative processes had been gone through with, he would be in the most intense agony, because his spiritual vehicles are vibrating at a very low rate, and to raise their rate of vibration suddenly to that of the heaven planes would bring on a condition analogous to that of electrocution.

People who during earth life enjoy vice and cruelty or use black magic to gain power over others harden the vital body and cause it to become interlocked with the desire body. The two then constitute what is known as the "sin body." Such individuals are earthbound after passing over into the purgatorial regions. The forces of purgatory are not able to disintegrate the sin body with the usual speed, with the result that these egos remain earthbound in some cases for hundreds of years. They

still retain their evil disposition. Moreover, they are in our very midst, closer than hands or feet, and by mental suggestion they are able to incite those of weak mentality to crime. Thus they are far more dangerous than the physical criminal.

Now comes what is the most practical part of this lesson, namely, a method by which we may avoid purgatory if we will but take time by the forelock. This is the Rosicrucian method of retrospection. Each night we should go over the events of the day in reverse order, beginning with those of the evening and proceeding backward to those of the morning, examining each one very carefully to ascertain its spiritual quality of good or evil. We should let the experiences flow back into the consciousness, endeavoring to feel the pain which we have caused others, and also endeavoring to feel the unspiritual quality of our wrong actions of the day. By doing so we shall be living our purgatory each night, and when we pass over to the other side, we shall not have to go through the intensified purgatorial experiences which the ordinary person does. Thus we shall not only save ourselves much pain, but also much time, which we may use for service in the higher worlds, gaining added soul growth thereby: we shall also be able as a result to come back to rebirth sooner. In addition, this process of retrospection will release the emotional energy generated each day, and thus eliminate the possibility of its causing neurotic ailments later. This method really constitutes the daily forgiveness of sins, because from day to day we thus blot out our sins from the Book of God, namely the record within our own hearts.

**Questions:**

- 1] Why does purgatory come before the heaven life? Could we enjoy heaven before passing through purgatory, and if not, why?
- 2] What is the nature of the purgatorial force, and how does it act?
- 3] What happens in purgatory to those who have injured others on earth?
- 4] What is the best method of getting rid of sensual desires, and why is this method the best?
- 5] What quality is developed as the result of purgatory?
- 6] What is the sin body, and what dangers to the living come from it?
- 7] How may we avoid purgatory, and what is the advantage of this?

## Lesson No. 9

### The Realms of Bliss

Having reviewed the experiences encountered in the lower regions, we will now consider the so-called realms of bliss, namely, the various heaven worlds. But let us disabuse our minds of the idea that the sole function of these higher regions is to give us bliss. Bliss is only one of the products of the life that is led there. The more important functions of these regions are assimilative and educational. First, we assimilate and build into the consciousness the spiritual quality of the good actions which we performed during earth life. This gives us the quality of right feeling, which will be with us in future lives as an incentive to right action. Second, we are educated in the higher processes of life and body building.

The first heaven, into which the ego proceeds after leaving purgatory, is situated in the three higher regions of the desire world. This is the world of color and of emotion. Here the life panorama again unrolls, but now it gives us joy instead of pain. We now feel all the happiness which we caused others in the preceding life and the gratitude which they felt. We also experience joy from the spiritual qualities of the constructive acts which we performed. Thus we learn the lesson that good and truth and right bring a supreme reward. Here, also, the ego realizes the fruition of all the constructive desires which it had during the preceding earth life but which were not then gratified. Here he is able to enjoy art and poetry if he has within him the qualities which correlate him with them. Character counts here - nothing else.

Altruism and beneficence here receive their reward. Moreover, the plans are developed by which in succeeding lives the person may carry his humanitarian activities still farther. The studious have at their command unlimited facilities for the study of the sciences and arts. The artist has unrivalled facilities for developing his artistic conceptions. The colors with which he works are living colors, and he molds them with his thought.

In the first heaven the children have a wonderful time, namely, those who die under the age of fourteen before the birth of the desire body. They are organized into classes, and are given systematic instruction in the spiritual principles of right living, so that when they return to earth, they may be far advanced in that direction. Many a weak spirit is caused to die young in order that it may get this training, by which greater success may be insured to it in future lives.

After having exhausted all the experiences of the preceding life which had to do with the desires and emotions, the ego sloughs off its desire body and proceeds into the second heaven, which is located in the Region of Concrete Thought, and which is the world of tone. Music of the most sublime character constitutes one of the special enjoyments of this region. The Second Heaven is the ego's real home. Here it remains for hundreds of years ordinarily, leading a very active existence. This is the region of archetypes. Nothing can exist on earth, from a physical body to the physical contour of a continent, until its archetype has been constructed in this region. Here the ego undergoes an extensive course of instruction in the building of archetypes. It also examines the archetypes of the projects and structures upon which it worked during life and finds out wherein they were good or wherein they were defective; thus it discovers why it failed in carrying out certain designs in the preceding life.

An important part of the work in this region is to prepare archetypes for the vehicles of the next earth life. In general the ego is not permitted to inhabit a body better than it is capable of building, and here the ego takes a university course in this process. It also builds the quintessence of its discarded bodies into the threefold spirit, making it usable as future spiritual power and perception. In the last stages of this period the ego resolves its mind into the essence which feeds or builds the threefold spirit, and it is then ready to take another flight to still higher regions.

The world which the ego now enters is called the third heaven, located in the Region of Abstract Thought. The threefold spirit is now naked, having left its four lower vehicles behind it but retaining, however, the seed atoms of each for future use in building new vehicles. For the ordinary individual at our stage of evolution the third heaven is not a place of activity. Its vibrations are too far above him.

About all the ego can ordinarily do here is to rest, bathing in the divine harmony which pervades this region and gaining the strength to come back to rebirth. When sufficient spiritual force has thus been assimilated, the ego is imbued with a desire for new experiences and proceeds on its way to rebirth.

The process of nightly retrospection is a great aid to the ego in connection with this phase of the post-mortem existence, because by practicing Retrospection each night the first heaven life (as well as the purgatorial life) may be lived on earth, leaving the ego free to proceed immediately into the second heaven after it has passed out of the body. By so doing it is able to make far greater progress in its spiritual education in the higher regions than otherwise, and also it is able to return to earth for service in the plan of evolution at an earlier date. We should begin by examining in reverse order all the acts of the day where we helped others or made them happy in any way. We should endeavor to feel the happiness and gratitude which they experienced, and also to realize the spiritual quality of our good actions. This process is earnestly recommended to the esoteric student who wishes to make rapid progress.

**Questions:**

- 1] What are the most important functions of the heaven worlds?
- 2] What is the origin of the happiness experienced in heaven?
- 3] Where is the first heaven located, and what are some of its activities?
- 4] Describe the second heaven existence.
- 5] Where and how do we learn to build our bodies?
- 6] Where is the third heaven, and what does it do for the ego?
- 7] Why do we leave heaven after having once got there?

## Lesson No. 10

### Rebirth and Consequence

The real object of life is not present happiness but experience whereby we may unfold our latent spiritual powers and develop them into faculties for greater service in God's plan of evolution. God is evolving through us. We are cells in the cosmic body of God. We are spiritualizing matter for Him so that it may be a vehicle in which He may function. We are as necessary to God as God is to us. It is our business, therefore, to develop our spiritual qualities and our latent talents to the utmost in order that we may co-operate with this great plan.

The three great objects of evolution through matter are: First, the spiritualizing of the character; second, the development of the will, whereby we direct the faculties gained by experience; third, the development of the creative mind, by which we shall eventually create directly and consciously. If we co-operate with the plan, happiness will be a constant by-product.

To gain all this development it is necessary for the ego to be reborn in a physical body many times. When all the experience of any life has been spiritually assimilated in the higher worlds, the spirit feels the urge to gain new experience. This desire impels it irresistibly to rebirth. Our knowledge of rebirth does not rest upon speculation. Rebirth is one of the first facts demonstrated to the pupil of the Mystery School. He is taught to watch a child in the act of dying; then to follow that child through the invisible world, day by day, until it comes to rebirth within a period of a few years. After the pupil has done this, he knows with absolute certainty that rebirth is a fact and not merely a metaphysical theory.

The first step when the ego starts towards rebirth is to select its parents or have them selected for it. This is not a matter of blind chance. We ordinarily have parents assigned to us whom we have served in preceding lives so that they are in duty bound to do this service for us. In this connection we may see our duty to provide when possible the means whereby egos may come back to us as children in order that later they may do us a similar service. When the ego has to its credit a certain amount of good destiny, it is given a panoramic view of several different lives involving different parents and allowed to make a selection. After the choice has been made, the main outlines of the life have been determined, and the ego no longer has free will with reference to them. It still, however, has free will as to details. These may be executed in a spirit of love, helpfulness, and tolerance, or in a rebellious spirit, hating the environment in which the ego has been placed. Thus may it generate for itself either good or bad destiny for a future life.

In the actual process of coming back to rebirth the various seed atoms first attract to themselves the materials for a new set of vehicles, namely, a mind, a desire body, a vital body, and a physical body. These materials are eventually built into the new vehicles, at which time the ego comes to physical rebirth. This occurs at a time when the planetary forces are in harmony with the destiny engendered by the ego in preceding lives. It cannot be reborn at any other time, because the forces inherent in its seed atoms will prevent it. After birth the planetary forces impinging upon the vehicles of the ego from day to day impel it in certain directions in harmony with its previously created destiny, and thus become the automatic executors of that destiny. Planetary forces, however, *do not compel*. When a man uses his will to work with evolution, he masters and directs the planetary forces.

The Law of Consequence or the Law of Cause and Effect is continually operating. From the minute of birth the forces which were set into operation in preceding lives and which have not yet expended themselves begin to operate upon the child and its vehicles. All the old hates and loves come to the surface. Ancient enemies present themselves in order that the ego may work out its destiny with them and transform them into friends. Former friends help the ego and work with it to the mutual advantage of both. Thus do we slowly but irresistibly move onwards towards universal friendship. Through the Law of Consequence man learns that every act carries responsibility, and that every force which he sets into operation must have a corresponding effect. If by carelessness or selfishness he causes pain or loss to others, the Law of Consequence will bring similar conditions upon him at a later date, and thus he will learn the injustice of acting in this manner. If he does not

heed the lesson, nature will give him even harder experiences until he finally makes the necessary effort and actually obtains the power to control himself.

If the acts which we now perform are constructive and considerate of the rights of others, then in a future life we shall be born under conditions which will bring us success and happiness. If, on the contrary, we yield to our passions, disregard others, or are indolent and careless, we shall surely be reborn under conditions and among people who will make our lives apparent failures and bring us much unhappiness. By these failures, however, we shall learn where we erred in preceding lives, and also what it is necessary for us to do in order to retrieve the past. Then when we apply our wills to the solution of the problem, we shall achieve success, and the Law of Consequence thenceforth will work for us instead of against us.

Throughout life the quality which the Rosicrucians call Epigenesis is at work; that is, the power to set into operation a limited number of new causes which are not determined or forced upon us by our acts of the past. If we were totally bound by the past and unable to generate new causes, we should be unable to develop original creative power or free will. But the spiritual faculty of Epigenesis here comes to our rescue, and enables us, if we will, to work our way into ever greater spheres of power and usefulness.

**Questions:**

- 1] What is our relation and our duty to God?
- 2] What are the object of life and evolution?
- 3] How are the outlines and environment of an earth life determined?
- 4] How do we acquire a new set of bodies, and how do planetary forces influence us?
- 5] Describe the operation of the Law of Consequence?
- 6] How is the era of universal friendship being brought about?
- 7] How may we retrieve the past?
- 8] What is Epigenesis?

## Lesson No. 11

### The Soul, Soul Body, and Soul Growth

There is much confusion in the popular mind as to the distinctions between soul, soul body, and spirit. In Rosicrucian parlance these terms refer to separate and distinct realities, whereas in ordinary usage they are used more or less interchangeably. In the Rosicrucian literature the soul is spoken of as the quintessence of the three lower vehicles and the experiences obtained in those vehicles which involve right thought and right action. This essence is extracted by the spirit or ego and used as a pabulum by it. The soul builds up the powers of the spirit, adds to its consciousness, and enables it to extend its field of operation.

Ordinarily the experiences of life, recorded through the breath in the vital body, are ground in the mill of retrospection in purgatory and the first heaven, where their essence is extracted and built into the spirit in the form of soul power. We do not need to delay, however, the extraction of the soul qualities and their coalition with the spirit until we arrive in purgatory or the first heaven. We may, if we will, go through this process each night by the use of the retrospection exercise which has been described in earlier lessons in this course. The complete amalgamation of the soul with spirit does not take place until near the end of our great Day of Manifestation. We add to our soul by the experiences of every life, and after we have lived many lives, particularly if they have been well lived, we become soulful. When we have the quality of soulfulness, it is recognized by those around us.

The soul is threefold, as follows: The conscious soul is the spiritual extract of the physical body and the experiences in it, and is correlated to the Divine Spirit. The intellectual soul is the extract of the vital body, and is correlated to the Life Spirit. The emotional soul is the extract of the desire body, and is correlated to the Human Spirit. All the experiences of our daily lives are being utilized through the processes of evolution and built into soul for our use in future lives, either on this plane or higher planes.

The soul body is a distinct entity. It is not an extract as is the soul. It is one of the vehicles of the spirit or one of its bodies. It is composed of the two higher ethers of the vital body, namely, the light and reflecting ethers. The soul body is built by a life of love and service to humanity. Such a life not only attracts and builds in a large proportion the two higher ethers, but in time it also causes a cleavage to take place between them and the two lower ethers. After this cleavage has been accomplished, the soul body is separate and distinct from the lower ethers, and is available as a separate vehicle or body for use in soul flights. It is spoken of in the New Testament in the Greek version as the "soma psuchicon." It constitutes the gold and blue of our aura, and it may be seen with our etheric vision. It distinguishes the saint from the ordinary man. We are helped to build it by Christ, the indwelling Planetary Spirit of the earth, through His etheric emanations, which pass from the center of the earth outward and through our vital bodies on the way.

The soul body is retained by the ego through the purgatorial and first heaven existences; that is, it coalesces with the desire body and the mind, and accompanies them through these two regions. Humanitarian work builds the soul body, but a low and sensual life prevents it from growing, causing the two lower ethers to be built in to the exclusion of the higher. When the soul body has been built, the person who possesses it is capable of leaving his physical body at will, and after some instruction he is able to traverse space from one place to another with the utmost freedom. He is able to "travel in foreign countries;" that is, he is able to go to any part of the world which he wishes, and practically with the speed of thought. The soul body does not pass through space by means of walking, neither does it fly by the aid of wings. It is propelled by the will in conjunction with the thought, and follows the direction indicated by thought. It travels almost with the speed of light, and to think oneself to be in a certain place is to be there almost instantaneously. This is a wonderfully satisfying and convenient mode of travel. It is entirely independent of vehicles such as trains, steamboats and airplanes. Moreover, there is no necessity of purchasing tickets or going through the trouble of getting passports. We can visit in the soul body all the countries of the world, observe their inhabitants and conditions and the activities going on there, then return at will to our physical bodies and surroundings.



Among the important activities which are carried on in the soul body are those of an "Invisible Helper." When one has developed the soul body to the point where he can function in it during sleep, he is capable of being an Invisible Helper. He is then able to take part in the healing activities under the direction of higher beings, and is able to give help to the sick and afflicted which would otherwise be impossible. The Invisible Helpers are taught to direct streams of magnetic healing force to their patients, and some are able to materialize hands with which to manipulate the diseased portion of the patient's etheric or vital body. In addition, they are taught to speak the creative word of power, which removes diseased tissue and builds in new cells.

**[To Be Continued]**

**Questions:**

- 1] What is the difference between soul, soul body, and spirit?
- 2] Describe the different kinds of soul, and tell how they are obtained.
- 3] How may we hasten the process of soul growth?
- 4] How is the soul body built, and how differentiated from the lower ethers?
- 5] How long is the soul body retained?
- 6] Describe travel in the soul body.
- 7] What are the Invisible Helpers, and how do they heal?

## Lesson No. 12

### The Soul, Soul Body, and Soul Growth [continued]

During the Great War many Invisible Helpers were developed to work on the battlefields with the wounded soldiers. At the beginning of the war, however, there were few available, because very few of humanity had attained to this development. As the war progressed, more and more Invisible Helpers were developed to meet the emergency, and at the end of it there were a great number at work.

The soul body continues to grow after it has been born, that is, after it has been separated by cleavage from the lower ethers--provided it is fed. Like any other body it must receive food in order to grow and remain in a condition of health and strength. But if we fail to provide suitable food for the soul body after its birth, we shall experience a great soul hunger, compared with which physical hunger is as nothing. The food which must be given to it consists in acts and thoughts of love and service to others and to humanity in general as opportunity permits. Self-forgetting, self-sacrificing service builds the soul body and attracts the golden soul ethers.

In the beginning of our Day of Manifestation we all started as Virgin Spirits, but even then some were more adaptable, more willing, and more progressive than others, and some, therefore, proceeded into involution with greater speed and greater enthusiasm than others. Those are the ones who have become the pioneers of our present day. Those are the ones who have developed soul and the soul body more rapidly than the others. Those are the ones of whom we speak as "old souls," as contrasted with the more backwards ones whom we call, "young souls;" not young in point of time but young as regards development. The very young ones are spoken of as the "stragglers," those who declined to take up the work of involution and evolution, and who in many cases refused to advance, with the result that they have fallen very far behind the pioneers.

Soul is the spiritualized product of the body--the result of the spirit's work in the body. There is no standing still in nature nor in evolution. We must either go forward or backward. If we go forward, we continually add to the soul which we have built in the past. If we go backward, the transmutation of the threefold body into soul is retarded, and evolution depends upon soul growth. In other words, the soul, really being pabulum or food for the spirit, is continually used to nourish the spirit, and it must be continually replenished if the spirit is to progress. If the lower self becomes so strong that it overrules the ego or spirit and insists upon going backward, we become soulless. During this process the work upon the soul body ceases, because it is intimately connected with the soul. The breath record of our evil acts, which is etched into the desire body after death, is sometimes spoken of as "the soul that sinneth" and which dies through expurgation. This has been fully described in the lesson on purgatory.

Another danger which results when the lower self becomes unruly and refuses to follow the promptings of the spirit is that the vehicles which it has built by involution and partially spiritualized may be lost by disintegration, namely, the physical, vital, desire, and mental bodies, together with their corresponding seed atoms.

This is a very serious matter, because when the ego has lost its vehicles and their seed atoms it has no further means of continuing its evolution in this Day of Manifestation. It must, therefore, go back into chaos and remain there until a new life wave starts to which it may attach itself and thus continue its evolution. But this is a great loss, and the spirit suffers greatly from it. The spirit or ego, however, does not die. The spirit is deathless. It was differentiated in God at the beginning as part of God, and it will forever remain such. It cannot die, but it can lose its bodies, and thus for a time be practically impotent and helpless.

When the ego has lost its seed atoms, it is no longer able to come to rebirth in its present life wave. This however is not a total loss, because when it starts forward again in another life wave, it will start at a higher point than it did in the present cycle. This is due to the fact that since the beginning of the Saturn Period the Virgin Spirit has acquired the three veils of Divine, Life, and Human Spirit, respectively, which together with the Virgin Spirit itself constitutes the Ego. The veils of Divine, Life,

and Human Spirit thus gained are retained through chaos, and give the Virgin Spirit a start in a later evolutionary day. Nevertheless the loss is great. Therefore it behooves us all to improve our opportunities to the utmost and live the life of righteousness or right doing in order that we may accomplish that which it was designed that we should accomplish, and incidentally gain the great joy and peace and power which will result therefrom.

There is another possibility, however, that of losing all seven vehicles, thus leaving the Virgin Spirit entirely naked, so that all the work done since the beginning of the Saturn Period is lost. This is the result of extreme materialism and is a matter of grave concern to occult scientists.

**Questions:**

- 1] What is necessary in order for the soul body to continue to grow?
- 2] What is the food required by the soul body?
- 3] What is soul hunger?
- 4] What do we mean by old souls, young souls, and stragglers?
- 5] What is the connection between evolution and soul
- 6] What happens when the lower self refuses to follow the guidance of the spirit?
- 7] What results from the loss of the seed atoms, and why?
- 8] Why does good sense require us to live the best lives possible?
- 9] What causes greatest apprehension to occult scientists

## Lesson No. 13

### The Path of Attainment, First-Hand Knowledge, and Spiritual Sight

The Path of Attainment is the path on which we develop our spiritual sight and spiritual powers. Spiritual sight is often spoken of as the sixth sense. Ordinary humanity has only five senses, but we all have the sixth sense dormant, and some of the pioneers have developed it. There was a time when we only had four senses fully developed; another, when we possessed three, and so on. In the period, for instance, when we only had four active senses, there were undoubtedly some who said that it was impossible to have a fifth sense; that those visionaries who told of a fifth sense were deluded. History repeats itself. Today the rank and file of humanity have five senses, but some report the existence of a sixth. They are often regarded by the others as being deluded. When these advanced individuals tell of realms and visions and powers of which we are not made aware by our five senses, there are always some to say that they are the product of imagination. Yet we know that they are not. We know that these higher regions and powers exist.

The first evidence of the development of the sixth sense consists in sensitiveness to the vibrations from the planes above the physical. When we have become sensitive to these vibrations, even if our sixth sense is not actively developed, we sense the fact that these higher planes exist, and we also perceive the truth in philosophies which describe them. In this class are the majority of the students of esoteric philosophy. The mere fact that they are students of this philosophy and that they are able to sense the truth in it proves that they have become more or less sensitive to superphysical vibrations.

The sixth sense, or the spiritual sight by which we obtain firsthand knowledge of the higher planes, is threefold. The lowest grade is etheric sight, that by which we perceive the etheric world and the etheric entities therein, such as the nature spirits. By etheric sight we are able to see through physical objects and observe conditions in any part of them. This applies to all substances except glass.

The second grade of spiritual sight is the clairvoyance of the desire world. By this sight we perceive the desire world and the desire bodies of entities living therein. In clairvoyance an object appears to be spread out before us so that we see the whole of it at a single glance. Clairaudience is another method of contacting the desire world. This enables one to hear the spiritual voices of those who live there.

The third grade of spiritual sight is that by which we perceive the spiritual realities in the world of thought. Here we contact the archetypes of all existing things. These archetypes, being living entities, speak to us and convey knowledge to us about themselves. It is difficult to put knowledge obtained by this method into logical order, because we perceive it as a whole, and not as made up of parts as in the case of our physical vision.

Spiritual sight may be positive or negative. The positive form is that which the student of a positive occult school develops. It is developed by living a life of purity and service, thus awakening the pituitary body and pineal gland. By certain exercises, after a spiritual life has been lived the proper length of time, the pituitary body is set into vibration in such a way that it deflects the lines of ascending sex force and causes it, then, to pass through the pituitary body and pineal gland, thus bridging the gap between the two. Thereby positive spiritual vision is obtained, which is under the control of the will. In the case of the occultist the greater part of the current of sex force flows upward through the spinal canal and larynx to the brain, then downward through the heart. The occultist develops the intellectual side of his nature to a greater degree than the devotional side. In the case of the mystic the greater part of the current flow upwards through the heart and larynx before reaching the brain. The mystic develops the heart or devotional side of nature to a greater degree than the intellectual. Both forms come under the head of positive spiritual development.

The negative path of development is that of mediumship, which is developed through the solar plexus and the sympathetic nervous system instead of through the brain and cerebro-spinal system. The spiritual sight which is developed by the medium is not under his control, and is not subject to his

will; therefore it is a very poor kind of sight. Moreover, it is not retained during future lives, whereas the positive spiritual sight gained by the true occultist or mystic is thus retained.

The occultist and the mystic must each in time attain the development of the other; in other words, the heart side and the head side of the nature must eventually be equally developed. The negative mediumistic stage is one which is frequently passed through by the aspirant on his way to the development of positive spiritual sight. The mediumistic state, however, is one which we should not cultivate, and it is not necessary to pass through it at all.

Spiritual sight and occult powers can be safely developed only in connection with a life of service to humanity. If we develop these powers from any other motive than that of cooperating with the great plan of evolution, we are in danger. If our motive in developing is the selfish desire for power for our own purposes and our own individual advantage exclusively, then we are opening up our aura to evil entities who will service us temporarily in obtaining the power which we desire, but whom in turn we must eventually serve. They will exact the payment of the debt to the uttermost, and in paying the debt the aspirant is often dragged down to the depths of degradation.

**[To Be Continued]**

**Questions:**

- 1] What is the Path of Attainment?
- 2] Describe the sixth sense. What is the first evidence of its development?
- 3] Describe the three grades of spiritual sight.
- 4] Describe the development of positive spiritual sight.
- 5] How is negative spiritual vision developed, and what are its disadvantages?
- 6] What is the difference between the occultist and the mystic, and what must each eventually do?

## Lesson No. 14

### The Path of Attainment, First-Hand Knowledge, and Spiritual Sight [continued]

Vanity over one's spiritual development admits elementals to his aura which often bring about his downfall. Therefore the Bible is scientifically correct when it warns us against pride. This is particularly dangerous after we have started on the Path of Attainment. The aspirant's vehicles are sensitized on his path by the pure living which he practices and by the exercises which he pursues. He must be much more careful, therefore, than the ordinary person to avoid sensuality in any form, because it will pull him down with greater rapidity than it will others.

Among the first exercises which the aspirant to first-hand knowledge must practice is that of keen observation of details. It is true of the ordinary person that he has eyes but does not see. The aspirant must practice seeing everything about him with great minuteness; otherwise there will be conflict between the conscious records in the mind and the subconscious record in the vital body, and this will produce inharmony. As we pass along a street, we can improve our observation by noting distinctly all the houses and their details, including the lawns, the style of architecture, et cetera; later on we should endeavor to recall these details. By so doing we shall increase our power of observation to a marked degree.

Concentration and positive thought are the next mental powers to be developed. In practicing these we must hold our mind to a point and not let it wander. Thought wandering is one of the most destructive processes in which we can indulge. Thought wandering destroys thought power; concentration builds it up. Positive thought will ordinarily accomplish its object. Negative thought is weak and can accomplish but little in any line. Positive thought will eventually give us minds capable of accomplishing wonders in any field of endeavor, and which will make us a success. Negative thought opens up our auras to entities of an undesirable nature, and if continued long enough we may become subject to their domination and helpless to protect ourselves from them. Therefore practice concentration at all times.

Higher exercises for the aspirant are those of meditation and discrimination, contemplation and adoration. Information regarding these can be obtained from *The Rosicrucian Cosmo-Conception*, and their study is highly recommended. The systematic repetition of spiritual truths builds them into the vital body and gradually makes them a part of the character if they are fortified by works. By this means one can make his character whatever he wishes it to be; and character is destiny.

The aspirant often retards his progress by anxiety, which is a form of fear. This creates fear elementals in the mind. The aspirant should do the things which he knows to be right and then have no anxiety for the future. "Perfect love casteth out fear." Therefore if we have a tendency to fear of any kind, we can build up our finer vehicles by the practice of love in one way or another so that eventually we shall be fear-proof. This is necessary before we develop our occult powers to any great degree, because unless we are masters of fear, it is not safe for us to expose ourselves on the invisible planes, and it is not safe for us to travel on those planes away from the protection of our physical bodies. While we are still subject to fear, we are subject to the malevolent activities of beings on the invisible planes who would do us harm. The very fact that we feel fear proves that we are not fully capable of defending ourselves against these entities. Fear, therefore, is the first great enemy which the occult student must overcome.

Some mystic students fall into the error of developing spiritual sight through the aid of drugs, crystal gazing, or wrong breathing exercises. In time disease or obsession is likely to result from these practices, because they are negative in character. They develop the spiritual sight through the counter-clockwise vibration instead of the clockwise, and thereby those who practice them open themselves to the lower desire world and the depraved entities which live there. Eastern breathing exercises, not being adapted to the Westerner, in some cases lift the whole vital body out of the physical, rupturing the connection between the etheric sense centers and the brain cells, causing insanity. In other cases they produce a cleavage between the life and chemical ethers, resulting in

consumption. Our students are earnestly advised against the slightest beginnings of these practices. Deep hygienic breathing, however, is good and is recommended.

Finally, equipoise on all planes is the great object to be gained by the occult student. This is threefold, consisting, first, of mental concentration; second, of emotional balance; third, of spiritual power. But even when this has been obtained, even when the higher vision has been developed and we are able to leave our bodies consciously, we do not possess omniscience. We are then only at the point of beginning our education in the spiritual worlds. We must learn there exactly as we learn here by a long course of patient work and patient applications to the problems of our new environment. We can see, therefore, how foolish it is to follow after teachers who have developed perhaps only one of the three grades of spiritual sight, and that one perhaps imperfectly. We can also see how foolish it is to indulge in hero worship relative to any one on account of his clairvoyant development, or to take everything which he may give out as being unqualifiedly true and worthy of acceptance. Everything which is obtained from the inner world through any grade of spiritual sight must be subjected to the tests of logic and common sense, and if it cannot pass these tests, we are justified either in rejecting it or, at least, in investigating further before accepting it.

**Questions:**

- 1] How only may occult powers be developed safely?
- 2] What is the effect upon the aspirant of spiritual vanity?
- 3] Why must the occult student guard particularly against sensuality?
- 4] Why should we cultivate keen observation?
- 5] Contrast positive thought with negative thought. Why is the former advisable?
- 6] What are the occult results of anxiety and fear?
- 7] Describe the effects of drugs, crystal gazing, and wrong breathing exercises.
- 8] How must first-hand spiritual knowledge be obtained?

Dear Friend,

We congratulate you for having completed the first part of The Rosicrucian Fellowship Supplementary Philosophy Course. We invite you to continue your studies with lessons 15 - 27. But before you begin the next booklet, test yourself on the first part of this Course.

1. In Gleanings of a Mystic, Max Heindel has written, "You have read the "Cosmo" many times perhaps. Maybe you have studied it and feel proud of your knowledge of the world mystery, but have you ever read the mystery hidden in every line? That is the great and essential teaching, the one teaching to which your friends will respond, if you can find it and give it to them. The "Cosmo" preaches on every page the gospel of service. Please write down one or more reasons why the "Cosmo" is said to be the "gospel of service".

2. Which one of our vehicles, which we must evolve, is called "a radiant spiritual force"?

3. Who is the "God within"? Explain further.

We trust that you have studied well and know the answers to these important questions. If not, please restudy the material here given. Unless you develop a sound foundation of learning and understanding, you will not be able to help others to your highest potential.

In order to receive the next booklet in the Course, lessons 15 - 27, please send us your answers to the questions given above.

Send your complete answers to us and if correct, we will send you the second booklet in the Course. Good luck.

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