

The Rosicrucian Philosophy

—IN—

Questions and Answers

Volume II

BY
MAX HEINDEL

*Author of The Rosicrucian Cosmo-Conception,
The Message of the Stars,
Teachings of an Initiate, etc.*

Second Edition

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Mount Ecclesia
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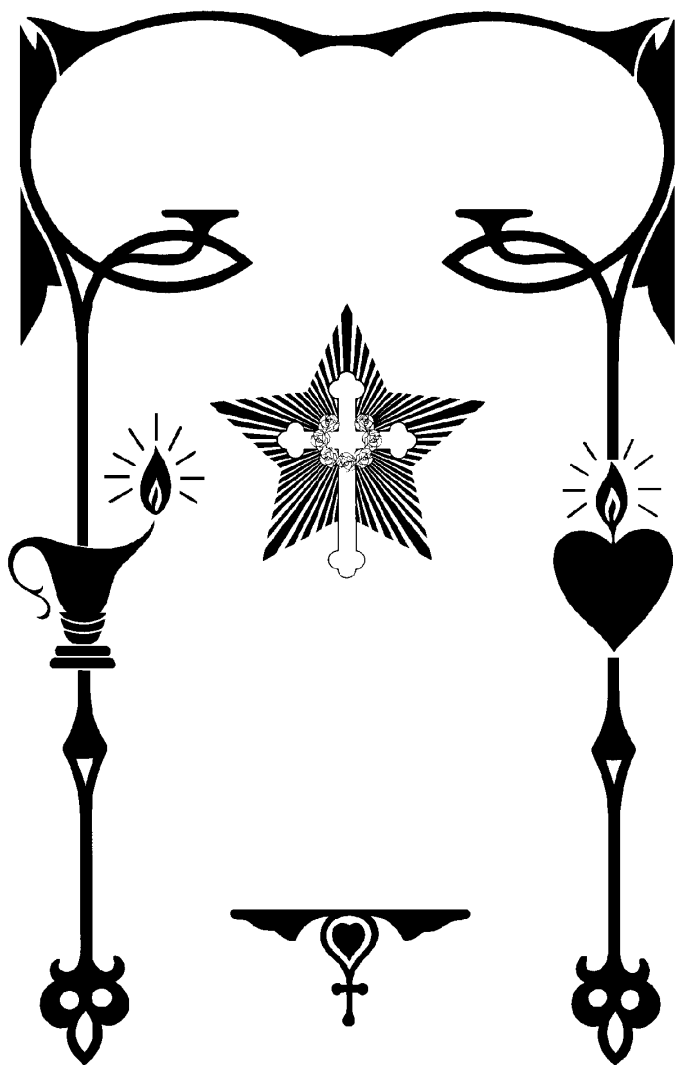
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(760) 757-6600



Max Heindel, spiritual Initiate and messenger of the Rosicrucian Brotherhood, was born in Denmark on July 23, 1865. He became a shipping engineer and eventually immigrated to the United States. By 1905 he had become seriously interested in the study of metaphysics and spent the next few years consciously working and searching for spiritual Truths. When he was visiting Germany in 1907, the Elder Brother of the Rose Cross who became his Teacher made contact with him on the inner planes. He was instructed in the etheric Temple of the Rose Cross, receiving the occult Teachings that he eventually incorporated into *The Rosicrucian Cosmo-Conception*, published in November 1909. He founded *The Rosicrucian Fellowship* in August 1909, and spent his remaining years, until January 6, 1919, writing, lecturing, establishing Fellowship Headquarters in Oceanside, California, and generally spreading the Teachings of Esoteric Christianity—the pioneer spiritual Teachings which will prepare all humanity for the New Age of Aquarius, when all nations will join in Universal Brotherhood.



ROSICRUCIAN SYMBOLISM

“Divine symbols which have been given to mankind from time to time speak to that forum of truth which is within our hearts, and waken our consciousness to divine ideas entirely beyond words.”—Max Heindel. The Emblem of the Western Mystery School of the Rosicrucians is one such symbol: in its entirety it represents God in manifestation. It expresses the key to man’s past evolution, his present constitution, his future development, and the method of attainment.

The blue background represents God the Father; the golden star symbolizes Christ born within the spiritual aspirant and radiating from the five points—the head and four limbs; the red roses indicate the purification of the human desire nature on the cross of matter—the blood of the aspirant cleansed from passion. The white rose symbolizes purity of heart and also the larynx with which, once purified, humanity will speak the Creative Word. The white cross represents the physical body. The golden star represents the “Golden Wedding Garment”—the etheric vehicle which the Spirit builds during lifetimes of purity and service.

Another reading shows that the cross also indicates plant, animal and human life-waves. The lower limb is the plant nourished through the roots with spiritual currents from the Earth; man, the upper limb, receives spiritual influences from the Sun through the head; animals are sustained by spiritual currents horizontally surrounding the Earth.

The lamp of wisdom and the heart show the two streams of evolving humanity: those following the path of intellect (occult) and those following the path of love (mystic). There can be no contradiction in Nature, therefore the heart and the mind must be capable of uniting. Eventual union of head and heart will signify the Perfected Man.

At the foot of the page is the *fleur-de-lis*, the emblem of the Trinity—Father, Son and Holy Spirit—but as only the Father and Holy Spirit were active at the time here represented, we find but two of the petals colored with red, thus showing energy.

The beings created we see as a stream flowing upwards, provided with two bodies, the dense and the vital, but after a time the desire body is added and is shown by the red appearing in the ascending stream.

Although each stream looks alike outwardly, they are vastly different. The one on the left is known in our literature as the Sons of Cain. They are full of positive energy and are the *craftsmen* of the world, the *phreemessen*, who carve their way through life, rather enjoying the obstacles which they know strengthen the character; they work through the intellect,

as is shown by the lamp from the flame of which proceed *nine* rays, showing the positive path chosen by the esoteric student.

The other stream develops the heart side of life, and the divine flame proceeding from it shows but *eight* rays, a negative path; those following it desiring that they should have a leader; someone to follow, someone to worship; they are the *churchmen* of the world who obey the teachings of their leaders.

Each stream of life flows onward side by side till a time comes when the wise and loving ones guiding the evolution decide that to hasten progress it is necessary that the two unite, and plan that this shall be accomplished by the building of a temple for the worshippers by the craftsmen and that both streams would unite in a Mystical Molten Sea. We can see the wonderful impulse by the chalice raised from each and filled with the red wine of life. You will read the story of this in the building of Solomon's Temple. This plan was frustrated by the treachery of the Sons of Seth—those on the right. And after this each swung further away from the other than before.

A serious condition now is shown in which some appear to fall away entirely through materialism. But still the race lives on, the churchman and the scientist, the mystic and the occultist, each pursuing their own path independent of the other, till a stage of such materialism is reached that the spiritual guiders see grave dangers ahead. To prevent the plan of evolution being defeated, a great destruction of the human bodies is permitted which for a time looks as if it would wipe humanity off the earth. See the break in each stream. But this calamity has the desired effect: we now see again great force and each stream turned directly toward the other, where they may shortly unite as one. At the foot of the page we find another symbol, so small that you may have overlooked it. Here is a small black cross that represents the physical body. In the enlarged head of the cross is seen the heart. Heart and head have united and the result is shown in the spreading ray—the resultant soul body.

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A Word of Explanation

The questions contained in this book were answered by Max Heindel in *Rays from the Rose Cross* during the years between 1913 and 1919. Since most of these magazines are now out of print, this compilation is for the purpose of sharing with the general public in book form much valuable occult information from the pen of Max Heindel which would otherwise not be easily available.

For the benefit of those not familiar with the teachings given in *The Rosicrucian Cosmo-Conception*, we give the following information concerning the Western Wisdom Teachings and the terms used. With these basic facts, it will be easy for anyone to understand the answers to the questions. It may also be in place to state here that each question has been answered regardless of what has been said in answer to any other question, so that each answer is complete in itself. This has occasioned repetition of some things said in answer to one question when replying to another which is similar, but it will be found that in all cases where there is such a repetition it presents a new aspect of the subject, thus giving added information.

* * * * *

The Rosicrucian Philosophy teaches that man is a complex being, an Ego, or threefold Spirit possessing:

(1) *A Dense Body*, composed of the solids, liquids, and gases of the Physical World. It is the visible instrument he uses here in this world to fetch and carry—the body people ordinarily think of as the whole man.

(2) *A Vital Body*, which is made of ether and interpenetrates the visible body as ether permeates all other forms, except that human beings specialize a greater amount of the universal ether than other forms. This ethereal body is our instrument for specializing the vital energy of the sun and for carrying on the functions of assimilation, growth, propagation, etc.

(3) *A Desire Body*, which is our emotional nature. This finer vehicle pervades both the dense and vital bodies. It is seen by clairvoyant vision to extend about sixteen inches outside the visible body, which is located in the center of this ovoid cloud as the yolk is in the center of an egg. The desire body contains sense centers which, when properly developed, are man's means of perception in the Desire World.

(4) *The Mind*, which is a mirror, reflecting the outer world and enabling the Ego to transmit its commands as thought and word. It is the link between the Spirit and its bodies. At the present time it is but an unformed cloud, but will eventually be as well organized as man's other bodies.

The Ego is the threefold Spirit which uses these vehicles to gather experience in the school of life and transmute it into soul power.

SECTION I

Questions dealing with

LIFE AFTER DEATH

THE SEVEN DAYS OF CREATION

WORLD OF DIVINE SPIRIT	STAGE OF UNCONSCIOUS INVOLUTION			STAGE OF CONSCIOUS EVOLUTION		
WORLD OF LIFE SPIRIT	THRONES awakened the Divine Spirit	in Man and gave him the	Lords of Mind were human	CHERUBIM awakened the Life Spirit	in Man and gave him a germinal	Archangels were human
REGION OF ABSTRACT THOUGHT	Globes of the SATURN PERIOD	thought form of a	Dense Body	Globes of the SUN PERIOD	Vital Body	which was then a thought form
REGION OF CONCRETE THOUGHT				SERAPHIM awakened the Human Spirit	gave germ of Desire Body	Angels were human
DESIRE WORLD	GROWTH OF THE 3-FOLD BODY, THE FOCUS OF MIND AND ATTAINMENT OF SELF-CONSCIOUSNESS			GROWTH OF THE 3-FOLD SOUL & RIGHT ACTION		
ETHERIC REGION				LORDS OF FORM given by Lords of Mind is now a thought form	Conscious Soul extracted	MARS HALF Dense Body
CHEMICAL REGION				Globes of the EARTH PERIOD	We are human here	HALF CURRY-MER-CURY
Physical World				Globes of the JUPITER PERIOD	We will be Super-Man and extract the intellectual Soul from the	Vital Body
				Globes of the VENUS PERIOD	We will be Demi-Gods and extract the	Emotional Soul from the
				Globes of the VULCAN PERIOD	We will be God-Men and creators	Mind
					Minerals will be human	

Involution brings the Spirit down into matter by crystalizing it into bodies.

Epigenesis is the original creative activity of the spirit, is the lever and the Mind is the fulcrum upon which Involution turns to Evolution.

Evolution lifts the spirit out of matter by spiritualizing the bodies into soul.

THE PURGATORIAL EXISTENCE

Question No. 1.

Does the purgatorial experience of the Ego continue from death until the panorama reaches the birth of the life just ended, or are there periods of respite between the end of suffering for this, that, or the other deed and the beginning of suffering for the next?

Answer: Nature, which is God in Manifestation, always aims at the conservation of energy, attaining the greatest results with the least expenditure of force and the least waste of energy. The Law of Analogy applies to this case. If we study the effect of change in the physical world, we shall learn something of its consequence in the realm above us. A person who is here suffering acutely for a short time usually feels pain very intensely; whereas those who suffer for years in succession, though the pain which is inflicted upon them may be as severe, do not seem to feel the suffering in the same measure. They have, as it were, grown used thereto, and their frame has in a certain sense become emaciated and adjusted to pain; hence suffering is not felt as keenly by these as by the person in the first case.

It is similar in the purgatorial experience. When a person (man or woman) has been very hard and harsh in life, when he has thought nothing of the feelings of others,

when he has inflicted severe pain here, there, and everywhere on whatever occasion offered, we shall find that *his suffering in Purgatory will be very severe*, intensified of course by the fact that the purgatorial experience is shorter than the life lived upon earth; but the pain is intensified in proportion. Now, therefore, it is evident that if his experience were continuous, if the pain engendered by one act were followed immediately by the next, much of the effect of the suffering would be lost upon the soul because it would not feel its full intensity. Therefore the experiences, as it were, come to him in waves so that there is a period of respite after each period of suffering in order that the full intensity of *the next* may be felt.

Some may think, of course, that this is cruel, and that it is inflicting pain needlessly, taking advantage of every finesse to make the suffering as acute as possible. This is not so, however. While the effect is there, the motive is a greater good, for nature, or God, never seeks to revenge or avenge any wrong, but only to teach those who permit themselves to do wrong not to repeat the act, by giving the wrong-doer exactly pain for pain. The tendency in a future life is to cause him to respect the feelings of others and so be merciful to all the world. Thus the very highest intensity in pain is necessary for the conservation of energy, and to make him good and pure sooner than would be the case if the pain were continuous and the suffering correspondingly lessened.

HOW ARE THE “DEAD” CLOTHED?

Question No. 2.

How do the so-called dead appear as to outer apparel? How are they clad? Does their thought mold the ethereal matter into garments or anything they desire? One would judge so from what is said in the COSMO about the Desire World. Does the desire body take the shape of the dense body immediately after the silver cord is severed?

Answer: It is possible for the so-called dead to form by their thoughts any article of clothing they desire. They usually think of themselves as being clothed in the conventional garb of the country in which they lived prior to their passing into the Desire World, and therefore they appear so clothed without any particular effort of thought. But when they desire to obtain something new or an unusual article of clothing, naturally they have to use their will power to bring that thing into existence; and such an article of clothing will last as long as the person thinks of himself as being clad in that apparel.

But this amenability of desire stuff to the molding power of thought is also used in other directions. Generally speaking, when a person leaves the present

world in consequence of an accident, he thinks of himself as being disfigured by that accident in a certain manner, perhaps minus a leg or arm or with a hole in the head. This does not inconvenience him at all; he can move about there of course just as easily without arms or legs as with them; but it shows the tendency of thought to shape the desire body. At the beginning of the war when great numbers of soldiers passed over into the Desire World with lesions of the most horrible nature, the Elder Brothers and their pupils taught these men that by merely holding the thought that they were sound of limb and body, they would at once be healed of their disfiguring wounds. This they immediately did. Now all newcomers, when they are able to understand matters over there, are at once healed of their wounds and amputations in this manner, so that to look at them nobody would think they had passed over in consequence of an accident in the physical world.

As a result this knowledge has become so general that many people who have passed over since have availed themselves of this property of desire stuff and have molded it by thought in case they wanted to change their bodily appearance. Some times those who are very corpulent want to appear more slim and, vice versa, those who are very thin want to appear as if they had more flesh. This change or transformation is not permanently successful, however, on account of the archetype. The extra flesh put on a thin person or the quantity taken off one who is corpulent does not stay on or off permanently,

but after a while the man who was originally thin returns to this original stature, while the person who tries to take off flesh finds himself putting it back on by degrees, and then has to go through the process anew. It is similar with people who attempt to mold their features and change them to an appearance that suits them better than their original one. However, changes affecting the features are less permanent because the facial expression there as here is an indication of the nature of the soul; therefore whatever is sham is quickly dispersed by the habitual thought of the person.

With regard to the second part of the question, we may say that during physical life the desire body is shaped more or less like an ovoid cloud surrounding the dense body. But as soon as the person gains consciousness in the Desire World and begins to think of himself as having the shape of the dense body, then the desire body begins to assume that form. This transformation is facilitated by the fact that the soul body, composed of the two higher ethers, the light and the reflecting ether, is still with the man, the Ego. To put it more clearly and bring in a helpful comparison, we may remember that at the time when the Ego is coming down to rebirth the two lower ethers gathered around the seed atom of the vital body are molded into a matrix by the Lords of Destiny—the Recording Angels and their agents. This matrix is placed in the womb of the mother, where the physical particles are embedded in it so that they gradually form the body of the child, which is then born. At that time the child has no

soul body. Whatever there may be of the two higher ethers is not assimilated until later in life and is built upon by deeds that are good and true. When the soul body has reached a certain density, it is possible for the person to function in it as an Invisible Helper, and during his soul flights the desire body molds itself readily into this prepared matrix. When he returns to the physical body, the effort of will whereby he enters it automatically dissolves the intimate connection between the desire body and the soul body. Later on when the life in the physical world has been finished and the two lower ethers discarded with the dense body, the luminous soul body or “golden wedding garment” still remains with the higher vehicles, and into this matrix the desire body is molded at its birth into the Invisible World. So as the body of the child was made in conformity to the matrix of the two lower ethers before coming to physical birth, similarly the birth into the Invisible World which follows death in the physical region is attended by an impregnation with desire stuff of the matrix formed of the two higher ethers, to form the vehicle that will be used in that world.

But the so-called dead are not the only ones who have the power thus to mold desire stuff into any shape they please. This power is shared by all the other denizens of the Desire World even down to the elementals, and they very often use this faculty of transformation to frighten or mislead the newcomer, as many a neophyte has found out to his consternation when he first entered that realm. For these little imps are quick to know when a person is a

stranger and not conversant with the nature of things there, and they seem to take a special delight in annoying newcomers by transforming themselves into the most grotesque and terrifying monsters. Then they may feign atrocious attacks upon him, and it seems to give them the keenest delight if they are able to chase him into a corner and make him cringe with fear while they stand gnashing their teeth as if ready to devour him. But the moment the neophyte learns that in reality there is nothing that can hurt him, that in his finer vehicles he is immune from all danger of being torn to pieces or devoured, and that a quiet laugh at the harmless creatures and a stern command to take themselves off is all that is needed to cause them to turn their attention elsewhere, they soon learn to leave him alone. Thus he learns to force them to do his will, for in that world all creatures which have not been individualized are compelled to do the bidding of higher intelligences, and man is among the latter.

Thus a man may take an elemental and form it into any shape he desires and use it to do his bidding. The beings thus created with his life and will power and given a certain mission to do will faithfully obey his orders, and according to the intensity which he puts into that work will the thing last for a longer or shorter time. In this manner many so-called spooks have been created and given a mission lasting for centuries after the person who originally started the spell had gone into the higher Heaven World. That is probably the origin of the "white lady" who warns the Hohenzollerns of impending death.

She and kindred apparitions which have given rise to so much speculation have been created by the superlative intensity of desire of a human being launched into the Desire World under particularly painful or distressing circumstances, which wrought the required magic spell unconsciously to the person himself.

A SHORT CUT TO HEAVEN

Question No. 3.

Some writers seem to teach that it is possible to go straight from the physical world to the higher Spiritual World without having to pass through the lower regions of the Desire World, thus escaping all the noisome sights which are peculiar to that region. You, on the other hand, always speak as if it were necessary to pass through every realm of Nature in succession. Why this discrepancy?

Answer: We are well aware that some people make statements as above relative to the transition from the physical to the higher spiritual realms by way of what they learnedly call the “atomic subplanes.” For guidance as to who is right, we refer you to the Law of Analogy, “As

above so below," which is the master key to all mysteries, spiritual or physical, for the law is one in whatever realm of Nature we investigate. You know it is impossible for a diver to get to the bottom of the sea without starting at the surface and descending through the intervening water. It is also evident that it is impossible for an airplane to ascend above the clouds without first passing through the intervening space of air between the earth and the clouds. Similarly the Ego after death gradually ascends through the various spiritual realms to the Third Heaven, and at the time of rebirth it gradually descends through the Region of Concrete Thought, the Desire World, and the Ether to the physical plane. These are facts known to many who have investigated, and are beyond dispute or argument to the occult scientist as much as it is beyond argument to the material scientist that the earth moves on its axis; anyone who contends otherwise is simply mistaken.

Nor does the writer say this solely upon the basis of his own experience, for he is acquainted with hundreds of others who possess the ability to function outside the body in the various spiritual realms. He has never expressly discussed this phase of superphysical experience with any of them, but their repeated references to things which happened to different ones when passing through the lower realms of the Desire World and the Ether make him feel certain that none of his acquaintances have ever mounted to the higher parts of the Desire World or the Region of Concrete Thought without first passing through

the Ether and the lower Desire World strata, namely the Purgatorial Region.

Furthermore, even if there were such a short cut as that mentioned from the physical world to the highest spiritual realms, do you think that one of God's helpers would ever make use of it for the sake of escaping the noisome sights and the suffering to be found in Purgatory? Most assuredly not! The Christ never turned in disgust from a leper or anyone else in sorrow and affliction. He always sought them out in order that He might heal and help them. What work do you think an Invisible Helper could do in the First Heaven and the Region of Concrete Thought, where there is no sorrow, suffering, or misery, but where all is happiness and joy? There he is not needed by any means. His work lies in the very regions which these writers profess to be able to skip, and if there were such a short cut as mentioned, no true Invisible Helper would ever want to make use of it; but as a matter of fact there is no such byway to heaven.

EARTH-BOUND SPIRITS

Question No. 4.

Why do you say that some persons after they have passed into the other life are earth-bound? Is there anything we can do here by which such a condition can be avoided hereafter?

Answer: Yes, indeed! People who are earth-bound have their treasures on earth instead of in heaven. They have all left something behind. It may not always be money; they may have other ties on earth, somebody that they think they own—their wife, their husband, their children. Their idea is that because I love you, you must do just as I want you to do. They don't regard the person they love as having any rights at all. Later when they pass out, that relation continues, and they endeavor to impress their loved ones, to keep close to them and be in their company as much as they can. People who have houses and lands and such things and are very much attached to them are the worst off. We see such a person sometimes watching a safe where he has a lot of stocks and bonds. Then the heirs will come and take the bonds out and laugh at the old fool for hoarding his money. Or it may be people who have lived for society. They have jewels, dresses, and other things. They still love them and feel they cannot part with them, therefore they are bound to earth as long as they have that feeling.

The best way is to give everything away. Of course we have to watch that we do not put ourselves in a position where people that we give such things to would put us out in the street and cause us to be entirely destitute in old age. But if we use judgment, when we see that we have lived our life to the end of usefulness, we may say: here are things that I have no more use for, and I know I am getting towards the end; where can I do most good with them, who will enjoy them most, or whom can I help to establish in business so he can do something for himself? Or we may find other similar ways of disposing of things. Also with regard to the affections: we should hold ourselves in check so that we do not love anybody with an inordinate love—such love as that which makes idols of others and puts them before everything else. If we thus get ourselves free from all earthly ties so we are ready to go, then we are like the ripe kernel falling out of the ear of grain. If we are free from all earthly ties whether financial, personal, or whatever they may be, we cannot be kept earth-bound. If, however, people have committed crimes, they are sometimes unavoidably earth-bound by association with the places where they were committed and by trying to undo the wrong that was done.

REUNION OF LOVERS IN HEAVEN

Question No. 5.

If there is a strong attraction between two people which cannot reach a legitimate consummation in marriage because of previous ties and one of them passes out of this life with that longing in mind, will they be reunited in Heaven, and will they meet and mate in a future earth life?

Answer: Yes, in all probability the attraction they feel for each other and which cannot find expression now will in many such cases bring them together even before the next life; for though there is no marriage in Heaven, those who love each other and are therefore in a sense necessary to each other's happiness, are united in a bond of closest friendship during the stay in the First Heaven if they pass out at or near the same time. But if one remains in the body for a number of years after the other has passed over, the one who is in the Heaven World will with his or her loving thought create an image of the other and endow it with life; for we must remember that the Desire World is so constituted that we are able to give bodily shape to whatever we think of. Thus, although this image will only be ensouled by his thought and the thoughts of the other person still living in the physical region, it embodies all the conditions that are necessary to fill the cup of happiness of this inhabitant of the Heaven World.

Similarly, when the second person passes on, if the first person has progressed into the Second Heaven, his or her shell, so-called (the disintegrating desire body in which he or she lived), will answer the purpose and seem perfectly real to the second lover until his or her life in this realm is ended. Then when they both pass into the Second and Third Heavens, forgetfulness of the past comes over them, and they may part for one or more lives without loss. But some time, somewhere, they will meet again, and the dynamic force which they have generated in the past by their yearnings for each other will unvaryingly draw them together so that their love may reach its legitimate consummation.

This applies not only to lovers in the generally accepted sense of the word, but the love existing between brothers and sisters, parents and children, or friends who are not related by blood will also work itself out in a similar manner. Our life in the First Heaven is always blessed and filled by the presence of those we love. If they are not in the spirit world and thus actually present, their images will be; and it must not be thought that these are pure illusion, for they are ensouled by the love and the friendship sent out by the absent ones toward the person of whose heaven life they are a part.

STUDY IN THE INVISIBLE WORLD

Question No. 6.

On page 118, last paragraph, of the COSMO it is stated regarding the First Heaven: "The student and the philosopher have instant access to all the libraries of the world." Is the knowledge retained which is obtained there? Is it held by the mind and brought to earth at the next birth? Can study be continued there and we reap the reward of that study in the next or some following earth life?

Answer: We have great opportunities if we have a mind to take them after we pass over into the Invisible World. But the great majority of people seem to live almost as they lived here. They do not need to eat, but they do eat, as the spiritualists say; and they do have houses over there, and they do seem to live in other respects exactly as they lived here, just having as good and easy a time as they possibly can and enjoying themselves in that way. That class of people are not getting any great good out of their postmortem existence.

But those who are studious and try to study humanity there have a great field. They can do a wonderful lot of work, and it helps them. It doesn't seem to bring soul growth in the same sense that it does here; but just the same it promotes their standing, gives them greater spirituality, and helps them in their evolution to a wonderful extent. Thus the essence of the knowledge

gained there is retained and brought to earth at the next birth.

QUIET IMMEDIATELY AFTER DEATH

Question No. 7.

It is said that the body should not be cremated within three and one-half days after death. Is there a detrimental effect experienced from a burial at any time within three and one-half days?

Answer: No, not from the burial of the body in itself if it is not molested in any other way. But of course a burial cannot usually take place without more or less commotion and the body being more or less disturbed; therefore it is best to wait until after the period mentioned has passed. Of course any incision in the body such as used for the purpose of embalming, or anything like that, is felt by the Spirit. Just as the Spirit dimly feels the cutting when a doctor performs an operation upon a person under ether, so a postmortem operation causes enough sensation to make the Spirit feel uncomfortable; therefore we should avoid these things if we possibly can. There should be as much quiet as possible around the body during these three

and one-half days, as whatever is done to disturb its rest and peace is really detrimental to the Ego.

EFFECT OF EMBALMING

Question No. 8.

In embalming the blood is drawn from the body while it is still warm and a fluid forced into the arteries. What is the effect of this operation?

Answer: The Spirit feels pain from embalming and consequently is disturbed in that most important of all things, the meditation over the panorama of life. We should realize that at the time of death the harvest is beginning; we have been sowing all through life, and when death comes the reaping begins. The first and most important fruitage comes from the study of the panorama of life as it unrolls in reverse order, showing first the events of the past life and then the causes that produced them. If the body is disturbed at that time by the lamentations of relatives or by moving it out to be buried, then the Spirit is disturbed in the same degree. And naturally a postmortem examination or embalming will

have far more detrimental effects. Therefore it is wrong to do either.

HELPING FRIENDS WHO ARE IN PURGATORY

Question No. 9.

My only brother died last November and must now find himself in one of the lowest regions of the Desire World. Would you advise me to let him know that by a simple effort of the will he can prevent the matter of the desire body from forming itself into concentric layers, as it were, the coarser matter on the outside and the finer within? I mean to say that by an effort of will he could make the matter of the seven regions of the Desire World which form his desire body, come to the surface of that body, and by this means he would be able to contact at once all the seven regions of the Desire World instead of only the lower regions. There is, I believe, no serious objection to this use of will power.

Answer: This question refers to the fact that when death has taken place and man finds himself in the Desire World, the *magnetic powers of the seed atom are spent*, the archetype is dissolving, and therefore the centrifugal force of Repulsion forces the desire stuff of the desire

body outward towards its periphery. The matter belonging to the lower regions is thrown off first by the process of purgation, which cleanses the man from all the evil acts of his past life. This is the result of the same natural law that in the physical world causes a sun to throw off matter which then becomes planets. To interfere with this law would be disastrous to any human being even supposing it were possible, which it is not. So it is useless to attempt to help your brother in that manner.

It is different with the Initiate who goes to the Desire World during life. Then the seed atom of the desire body forms a natural center of attraction, or gravitation, which holds the desire stuff in that vehicle to the accustomed lines. Also it is different with anyone who performs the scientific exercises given in the Mystery Schools. Such a person is constantly purging his desire body of the coarser matter so that at death he is not affected to the same degree by the centrifugal force of Repulsion as those who have not had this training.

But there is another way in which we may help someone near and dear to us provided we have his cooperation. To make this clear it is necessary to mention first that the coarser the desire stuff in the desire body, the more tenacious is its hold upon a man; therefore expurgation by the force of Repulsion causes great pain, and that is what we feel in the purgatorial experience. If we were perfectly willing to let go and acknowledge our faults when the pictures of them appear in the life

panorama instead of trying to make excuses for ourselves or being stirred anew by the anger and hate of the past, then it would involve much less pain to eradicate them from our desire body. If this fact can be impressed on one whom we are anxious to help, if we can get him into the state of mind where he is willing to acknowledge his wrongs and mistakes from the very bottom of his heart, then the process of purgation will be both shorter and less painful, and he will rise to the higher regions where the force of Attraction holds sway in a much shorter time than otherwise.

The same result can be accomplished by prayer; also by kind thoughts, thoughts of upliftment and helpfulness, for these have the same effect on those who are out of the body as kind words and helpful acts have on people who live in this world.

DISFIGUREMENT IN THE INVISIBLE WORLD

Question No. 10.

At present so many deplorable casualties are occurring daily and hourly, and people are being hurled into the next world in a hideously maimed and disfigured condition. Do those who pass into that world under the ordinary peaceful deathbed conditions have to face these horrible sights on the other side?

Answer: Conditions there are not quite so bad now as they were in the beginning of the war (World War I). At that time the Spirits who passed over thought of themselves as being maimed, and they had no way of correcting that impression; therefore they carried about with them the wounds on the various parts of their bodies and appeared minus limbs, etc. Often they suffered very acutely, believing themselves to be still afflicted with the physical pain. But the Invisible Helpers have not been idle; a system of education has been inaugurated and systematized so that nearly everybody is now aware of the fact that physical disabilities are not necessarily permanent on the other side. They have learned that a hand which has been shot off may be replaced in the desire body by the mere thought of having a hand and its being complete. This word has been passed from one to another so that now everyone who goes to the other side with a gunshot wound or minus arms or legs or even a

head, is at once instructed in the fact that desire stuff is readily molded by thought and will, and as a result almost everyone there is perfect in body.

In fact, those who now pass from this life halt, lame, hunchbacked or in any other way physically disfigured have taken a leaf out of the book of the others, and whereas in years before the war one would find as many hunchbacked and halt people there as in the Physical World, one will now find nearly everyone with a perfect body. It is amusing, to say the least, to see people who were vain in the earth life, now molding their faces and bodies in harmony with their conceptions of beauty by a mere effort of will. This makes it a little more difficult than it used to be to find people there, for those who were tall and skinny but who had a keen desire to be more fleshy have changed their appearance in accordance with their wish, and conversely those who were fleshy and suffered from a superabundance of avoirdupois have often made themselves slender as sylphs. Thus the knowledge which before the war was largely confined to the occultist has now become general property in the other world, and has caused the inhabitants there to change their shapes insofar as this has not been prevented by the purgatorial experience.

The great majority of recent arrivals have nothing of the above nature to divert their attention in the Desire World, and are intently watching developments here on the material plane. Having been taken out of the physical

world in the very prime of manhood, their whole life before them so to speak, they are still very much attached to physical conditions, and will probably be earth-bound for a considerable number of years during which time they will form an unseen but very potent factor in shaping the world's destiny. They upon their side will endeavor by all possible means to establish communication with this world, and their combined efforts will be felt as a powerful force by an increasing number of sensitive people.

We may therefore expect to see spiritualism flourish as it never did before in the world's history. This involves the development of mediumship, which is a very dangerous phase of psychic unfoldment. Neptune, the planet of psychism, is now entering Leo, the sign of the heart, and the heartstrings of love and desire for intercommunication will pull the people in the two worlds together. This will establish the spiritual verities beyond cavil. But we should prepare ourselves to go there consciously and not allow them to come back here through mediumship, much less draw them on, for that is retrogression for them. Instead, if we cultivate our latent sixth sense we shall be able to see them, and to speak with those who have passed over just as well as we did when they were with us in the flesh.

EXPERIENCES OF AN EARTH-BOUND SUICIDE

*Question No. 11.**(In a letter to Max Heindel from Puerto Rico)*

You remember Outram Court, a one-time student of yours who committed suicide? Well, I have taken my mind entirely off him lately, because I supposed by this time he was safe in his own place. But one of my peons has just told me he attended a spiritualist meeting a few nights ago and Outram Court came. To prove his identity he insisted upon speaking English although he spoke Spanish just as well, and as none of those present understood English there was a delay until they found a Spirit who understood both languages. Outram said he was still living at my neighbor's where he killed himself; that he was suffering torture from hunger, and wanted them to give him food. Later in the interview he changed to Spanish.

Now, I wonder what I can do. The worst of it is I cannot bring back the memory of anything that happens in my sleep. And I do so want to remember. What can I do?

Answer: This question opens up the vast subject of abnormal transition into the beyond, both by accident and design, together with the feelings experienced by people who have thus passed the gate of death, and their communications through mediums; also the curious fact

that many of the people we call dead are unaware that they have lost their physical body.

To elucidate it is necessary first to state a few of the salient facts concerning man and the world in which we live. Everyday observation as well as scientific researches prove that matter exists and moves in states which we cannot see. Water is evaporated by the sun's heat and again condensed as rain; ether is as necessary to transmit light and electricity as air is to the transmission of sound. The invisible wind, which is air in motion, is as surely a cosmic force as the electricity moving in the still finer realm of ether. In short, we are surrounded by an invisible world of force and matter, as real as, or more so than, the world we know through our physical senses.

And as we eat the substances of this gross, dense world to sustain our visible bodies, we assimilate a certain amount of matter belonging to the invisible ethereal worlds, which forms a garment for the Spirit when it has dropped the mortal coil. "The wind bloweth where it listeth, and thou hearest the sound thereof, but knoweth not whence it cometh or whither it goeth; so is everyone who is born of the spirit."

Under normal conditions the exit of the Spirit from its outgrown body is like the falling of the seed from the ripe fruit. But when the Spirit severs the tie before the appointed harvest time of death, the unripe spiritual vehicle cannot ascend to the higher realms; it hovers close to its earthly haunts, as hungry for more physical

sustenance as the kernel forcibly extracted from the unripe fruit. In the nature of things this cannot be gratified, and therefore intense unsatisfied hunger causes the suicide the most excruciating torture. He sometimes obtains a little temporary surcease by inhaling the fumes of highly flavored dishes.

Furthermore, as the flesh clings to the kernel when it is forcibly torn from unripe fruit, so also some of the lower ethers and even gases of the slain body cling to the higher vehicles of the suicide, with the result that he is very nearly material, and is susceptible to gross, sensual suggestions in a manner and to a measure not felt by humanity in the body. If his nature is such that he would entertain and take pleasure in such things he may here wallow in the deepest mire of the darkest hell, with very serious detriment to his spiritual welfare. But if he dislikes the coarse and sensual, the atmosphere of bestiality in which the suicide finds himself will jar upon his sensibilities in proportion to his refinement; as several have expressed it to the writer, the orthodox hell with its devil would be a mild form of amusement by comparison. Some describe the pain which we have compared to unsatisfied hunger as a gnawing, throbbing toothache, with the difference that the pain is felt all over the body instead of being confined to the dental region.

The experience of Outram Court bears out the foregoing teachings of the Rosicrucians. He is still earth-bound in the same house where he formerly lived, and his

desire body evidently remains very dense, so dense that at times he cannot realize that he has passed over because he sees clearly the physical world and the people in it; he probably sits at their tables and endeavors to partake of their food, or at least to feed upon the odor. Nor is it strange that he frequents the spiritualistic meetings of the peons, for these people are at a low stage of development, very sensual, and practice without being aware of it a good deal of black magic under the guise of spirit communication.

There are two ways of helping such an Ego: one is by direct communication with him at night, by reasoning with him and showing him that he is making a rod which will whip him sorely in the future; that he ought to try to bear the pain patiently till the archetype collapses at the time when he would have died normally. This may or may not be successful, but it is worth a trial. If the writer of the letter were conscious of what happens to him at night he could go and talk the matter over with Outram Court just as he would if both were in the physical body; but still he is not shut off from helping even if lacking this consciousness. It is the will that determines our actions there as here, and if he holds his thought before going to sleep intently on the work he wishes to do, preparing himself with arguments and centering his whole being on helping Outram Court, this last thought before going to sleep will also be the first waking thought on entering the invisible world where the sleeping and the dead meet and converse. This thought then becomes a sort of "fixed idea"

which he will follow during the night to the exclusion of all other thoughts and desires, and the results are bound to be beneficial.

The other method, for those who are not trained in concentration, is prayer. This is a good method of helping such a case as the present one, for the attitude of prayer often acts as a guide to the person to be helped, and brings about a change in his mental state which furthers him spiritually. The thought forms of prayer then take the place of the Invisible Helper; but they are more easily put aside and therefore not so efficient, nor can they meet an argument.

We always advise a combination of these two methods for the untrained. Pray for those you want to help, whether they are in the body or out (living or dead). Think out all you would like to say to them just before going to sleep. When you meet in "Dreamland," if you are not yet conscious and cannot either plead or argue, your feelings in the matter will make some impression at least, and if kept up for some time the effect will certainly be noticeable.

Our friend says in his letter that the mother of Outram Court does not know she is dead. No one who has lost the dense body thinks of himself as "dead"; as a matter of fact the so-called "dead" feel themselves much more alive than we do. When they pass out normally they know neither sickness nor pain, and they cannot therefore be expected to take our view, who think of the physical body as the

man, when it is only a garment we wear and wear out. Their consciousness is focused entirely in their spiritual bodies, with nothing to remind them of the discarded dense vesture. On the other hand, the suicide feels every moment the sensation of hunger occasioned by the attempt of the archetypal body to draw physical material to itself, and his feeling that he is not dead springs therefore from a very different root than the similar idea of the general run of people who now live in the invisible world.

OUR RESPONSIBILITY TO THE DEAD

Question No. 12.

Will you please tell me just how we may best help those who have passed on?

Answer: We have often expressed our appreciation of the *science of birth* with its efficient methods of helping both the mother and the child when the latter is entering our earth-life, but we have also heartily deplored the lack of a *science of death* which would teach people how to help intelligently the Ego that is passing from earth-life into the unseen realms of nature. At such times we usually stand helplessly by, and often do in our ignorance the very

things which are detrimental to the comfort of the Spirit then in transition. If people could only know how their moans and hysterical outbursts affect their dear departing ones, unselfish consideration would probably change their attitude and quiet their manner.

So far as the body is concerned it is not really dead until about three and one-half days after the Spirit has passed out of it, for the silver cord still connects it with the higher vehicles. During this time anything in the nature of a postmortem examination, embalming, or cremation is felt by the Spirit almost as keenly as if still within the body. These are facts well known to all students of the Rosicrucian Philosophy, but they have perhaps not received the emphasis they deserve. We should remember that our attitude after that time continues to affect the Spirit, for our friends do not usually leave their accustomed places right away. Many stay in or near the home for a number of months after they have left the body and can feel conditions there even more keenly than when in earth-life. If we sigh, mourn, and moan for them we transfer to them the gloom we ourselves carry about with us or else we bind them to the home because of their efforts to cheer us.

In either case we are a hindrance and a stumbling block in the way of their spiritual progress, and while this may be forgiven in those who are ignorant of the facts concerning life and death, people who have studied the Rosicrucian Philosophy or kindred teachings are incurring

a very grave responsibility when they indulge in such practices. We are well aware that custom used to demand the wearing of mourning and that people were not considered respectable if they did not put on a sable garb as a token of their sorrow. But fortunately times are changing and a more enlightened view is being taken of the matter. The transition to the other world is quite serious enough in itself, involving as it does a process of adjustment to strange conditions all around, and the passing Spirit is further hampered by the sorrow and anguish of the dear ones whom it continues to see about itself. When it finds them surrounded by a cloud of black gloom, clothed in garments of the same color and nursing their sorrow for months or years, the effect cannot be anything but depressing.

How much better then the attitude of those who have learned the Rosicrucian Teachings and have taken them to heart. Their attitude when a dear one makes the transition is cheerful, hopeful, and encouraging. The selfish grief at the loss is controlled in order that the passing Spirit may receive all the encouragement possible. Usually the survivors in the family dress in white at the funeral and a cheerful, genial spirit prevails throughout. The thought of the survivors is not, "What shall I do now that I have lost him (or her)? All the world seems empty for me." But the thought is, "I hope he (or she) may find himself (or herself) to rights under the new conditions as quickly as possible and that he (or she) will not grieve at the thought of leaving us behind." Thus by the good-will, intelligence,

unselfishness, and love of the remaining friends the passing Spirit is enabled to enter the new conditions under much more favorable circumstances, and students of the Rosicrucian Philosophy cannot do better than to spread this teaching as widely as possible. According to the Bible the redeemed of the Lord will finally vanquish the last enemy, *death*, and they will then exclaim, "O Death, where is thy sting? O Grave, where is thy victory?" For those who have evolved spiritual sight there is of course no death, but even those who have studied the Rosicrucian Teachings may in a measure be said to have attained this great victory.

POSTMORTEM STATE OF A MISER

Question No. 13.

The COSMO states that the dead miser in the lower Desire World can see his gold and his heirs squandering it, when he has no sense organs or any material coarse enough in vibration to be in harmony with the dense physical world. We cannot see the Desire World until we evolve the centers of the desire body; how then can those in the Desire World see us when they have discarded the physical sense organs?

Answer: You understand, of course, that the Desire World, the Ethers, and the Physical World interpenetrate one another so that the miser is right here among us just the same as he was when he had a physical body to wear. It is not generally understood, however, that the densest desire stuff of which the lower regions of the Desire World are composed, and the Chemical Ether which is the lowest of the four ethers, and even the physical gases, are exceedingly closely knit and form the outside layer of all Spirits which have just been released from the physical body. They are therefore living in the lower region of the Desire World in such close touch with the physical that it is amazing to the writer that people cannot see them going about among us. They are like the man who has left a room on a bright sunny day: the sunshine blinds him, but

he can see clearly things inside the room when he turns towards it.

Thus the miser and all others who have just left the physical body see the people in this world much more clearly than they see the things of the Desire World where they are; for as the man who goes out in the sunshine must first accustom himself to see things by adjusting the focus of his eyes, so also the Spirits which have just entered the Desire World after death, require a little time for this readjustment. And the densest material in their being, which is thrown out toward the periphery by the centrifugal force of Repulsion, keeps them earthbound for a longer or a shorter time until they have shed this coarsest material and are able to contact the finer vibrations of the higher regions. For that reason the miser, the drunkard, the sensualist, and similar people whose desires are naturally low and vicious, remain in these nether regions, which may well be called hell, for a much longer time than people with high ideals and spiritual aspirations who have endeavored during life to eradicate their vices and to subdue their lower nature. Their desire bodies contain comparatively little coarse material and that is soon worn away, leaving them free to soar to higher spheres.

With regard to the question as to how the miser can see the physical things when he has no sense organs, we may say that there are no specialized sense organs in the finer vehicles, but just as we feel with the whole surface

of our body, so the Spirits see and hear, not only with the surface, but with every single atom of their spiritual body, inside and out. What they perceive is not really the physical things which we see with our physical eyes, but every chair, desk, or other physical implement, is interpenetrated by both ethers and desire stuff—it is this that they perceive, and that to them is as real and tangible as the physical forms are to our senses.

POSTMORTEM STATE OF A DRUNKARD

Question No. 14.

It is stated in the COSMO that the drunkard in the lower Desire World cannot gratify his desires, but it is also stated that the Spirits in the first heaven which is located in the upper Desire World, can actually mold desire stuff into real environment according to their desires and ideas. Why cannot the drunkard do such in the lower Desire World and create real conditions of vice suitable to his temperament?

Answer: It has been remarked by many students of *The Rosicrucian Cosmo-Conception* that it always anticipates and answers the questions which may come up

in the reader's mind, and if you will turn to page forty-two, the last paragraph, you may there read: "In the finest and rarest substance of the three higher Regions of the Desire World the force of *Attraction* alone holds sway, but it is also present in some degree in the denser matter of the three lower Regions, where it works against the force of *Repulsion*, which is dominant there. The disintegrating force of Repulsion would soon destroy every form coming into these three lower regions were it not that it is thus counteracted. In the densest or lowest region, where it is strongest, it tears and shatters the forms built there in a way dreadful to see. Yet it is not a vandalistic force. Nothing in nature is vandalistic. All that appears so is but working towards good. So with this force in its work in the lowest Region of the Desire World. The forms here are demoniac creations, built by the coarsest passions and desires of man and beast.

"The tendency of every form in the Desire World is to attract to itself all it can of a like nature and grow thereby. If this tendency to attraction were to predominate in the lowest Regions, evil would grow like a weed. There would be anarchy instead of order in the Cosmos. This is prevented by the preponderating power of the force of Repulsion in this Region. When a coarse desire form is being attracted to another of the same nature, there is a disharmony in their vibrations, whereby one has a disintegrating effect upon the other. Thus, instead of uniting and amalgamating evil with evil, they act with mutual destructiveness and in that way the evil in the

world is kept within reasonable bounds. When we understand the workings of the twin forces in this respect, we are in a position to understand the occult maxim, "A lie is murder and suicide in the Desire World."

As a matter of fact, the drunkards in the Desire World usually attempt to manufacture the drink for which they crave when they have once learned that it is possible so to mould desire stuff that it becomes whatever you want it to be; but they all declare unanimously that the strong drink or the drugs which they manufacture in that manner give no satisfaction. They can imitate the taste perfectly, but the drink thus manufactured has no power to make them drunk. The nearest they can get to the satisfaction of a real drunk is to insinuate their bodies into those of drunkards who are still in the physical world. Therefore, they are continually haunting barrooms and endeavoring to get the frequenters of these places to take an excess dose of intoxicants.

They also say that they get considerable satisfaction from the fumes carried by the breath of drunkards in the physical body and the more heavy and pungent the atmosphere is in the bar-rooms, the nearer they come to finding the satisfaction for which they are seeking. If only the poor weaklings who visit such places could see and understand the disgusting tactics of the invisible reprobates hanging about such places, surely it would be an awakening which would probably help those who are not too far gone to retrace their steps to the path of

decency and honest living. But, thank God (both for the visible and invisible drunkards) it is impossible for them to create a den of vice in the desire stuff because the force of Repulsion tends to destroy it as fast as they can bring it into existence.

RESULTS OF SUDDEN DEATH

Question No. 15.

In the November, 1917, issue of RAYS FROM THE ROSE CROSS there was a story called, "Facing the Firing Squad," stating how a spy was placed against a wall and shot. Immediately afterwards he, being in full possession of his consciousness, converses with a Rosicrucian and in his company travels thousands of miles to visit his sister. Is not this contrary to what is taught in the Rosicrucian Philosophy? It is there stated that after the seed atom in the heart has been removed and the silver cord ruptured, a period of unconsciousness lasting about three and one-half days follows, during which time the Spirit reviews the panorama of its past life.

Answer: Yes, it is so stated in *The Rosicrucian Cosmo-Conception*, and that holds good under all ordinary circumstances. However, it is also stated in explanation of the law of infant mortality that when a person passes out under untoward circumstances, such as a fire or a railway accident, or suddenly as by a fall from a building or a mountain, or on a battlefield, or when the lamentations of relatives around the bedside of the newly dead make it impossible for him to concentrate upon the life-panorama, then the etching in the two higher ethers, the light ether and the reflecting ether, and their amalgamation with the desire body, does not take place. Man does not then lose consciousness, and because there is no etching on the finer vehicles such as is normally the case, he has no purgatorial existence; that is to say, he does not reap what he has sown, there is no suffering in consequence of his wrong-doings and no feeling of joy and love on account of the good he has done. The fruitage of the life has been lost.

To offset this great disaster the Spirit on entering its next earth life is caused to die in childhood so far as the physical body is concerned, but the vital body, the desire body, and mind, which do not ordinarily come to birth until the dense body is seven, fourteen, and twenty-one years old, respectively, remain with the passing Spirit, as that which has not been quickened cannot die. Then in the First Heaven the Spirit stays from one to twenty years, receiving such instructions and object lessons as will teach it that which it would otherwise have learned by the

panorama of its past life had it not been interrupted by the accident which terminated it. And so it is reborn, ready to take its proper place on the path of evolution.

There is in this consideration a great deal of food for thought. The large percentage of infant mortality today has its root in the wars of former ages. The loss of life was comparatively slight, though the toll of national wars must have been greatly increased by the deaths which occurred in duels, feuds, and common quarrels, where deadly weapons were used in those days. Nevertheless, the sum total of these casualties seems insignificant when compared with the awful carnage which is now going on, and if this is to be corrected in the same manner, then a future generation will certainly reap a harvest of tears on account of the epidemics which will devastate the homes of their children. But as we have pointed out at other times, every tear shed because of the loss of some loved one is wearing away the scales from our eyes until one day we shall see with sufficient clarity to penetrate the veil that now separates us from those we mistakenly call dead, but who are really much more alive than we are. Then shall come to pass the victory over death, and we shall be able to exclaim: "O, Death, where is thy sting? O, Grave, where is thy victory?"

GHOSTS OF THE LIVING

Question No. 16.

I was in our talking shop a few days ago when our most radical member was urging the granting of a lapsed scholarship to a poor boy who had won one when legally too young to receive it, and who being sick at this particular examination was beaten by another boy. Still he was pronounced by the examiners in England as morally entitled to this scholarship.

While listening to the debate, someone sitting by my side touched me and said: "Look, Mr. Mac!" I looked in the direction pointed out to me, and there was one of the College Masters, Mr. Mac, standing behind the Government Secretary, listening intently to the debate. I told the person that Mr. Mac and I were schoolmates and that I had not seen him for years, yet he did not seem to grow old.

After the Government Secretary had spoken, Mr. Mac went out. I remarked that perhaps the youngster was one of his favorites, which caused him to leave his college duties to come and hear the debate.

A few days later I went to see a friend a little out of town and in the course of our conversation I told her of the debate. Imagine my surprise then when she said that Mr. Mac was dying at the moment when I thought I had seen him. I told her that she must be misinformed because

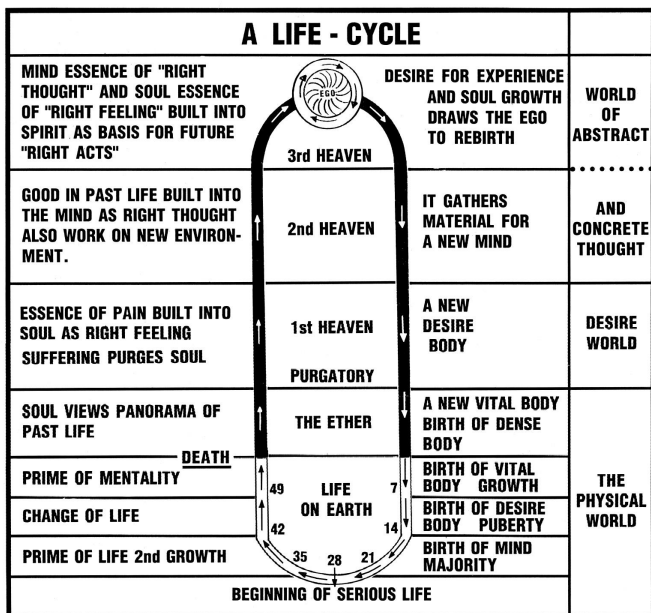
someone pointed him out to me and I knew him too well to be deceived. "Well," she said, "go into the next chamber and you will see him." I went. there on the bed lay my schoolfellow, Mr. Mac, nothing but skin and bones, waiting for the end. He had heard my conversation and was interested, but I did not consider him in a fit state to gratify his desire for a repetition. This was on a Saturday afternoon. I promised to go next day, Sunday, and tell him what happened, but was prevented. He died on Monday.

How could such an emaciated person appear as being in the full vigor of manhood? Can one see ghosts of the living?

Answer: Yes, indeed, there are a considerable number of cases of phantasms of the living. All that is required is that the body should be in a very deep state of sleep or unconsciousness, such as usually occurs when the person is near the door of death. It may be in the act of drowning, or when induced by the fall from a horse, automobile, or similar conditions, or after receiving a blow on the head, or on the sickbed, when the physical body is very emaciated and frail and close to dissolution, as in the case mentioned by our correspondent. Then most of the ether constituting the vital body may be drawn out of the physical vehicle, which is left in a trance-like condition that may last only a few minutes, but as space is no barrier in the invisible worlds, the desire of the person thus momentarily liberated may carry him to the ends of the world and cause him to appear to some loved one many thousands of miles from the place where his body is lying.

It is much easier for such a Spirit to materialize than for those who have left the body at death, because with these phantasms of the living the silver cord is still intact—connection with the seed atom in the heart has not been broken. Thus it is quite possible that the youngster whose scholarship was under discussion was a favorite of Mr. MacF., as was supposed by our correspondent, and when he felt himself liberated by a *sinking spell* on that afternoon, his desire to be well and about his work in the college took him to his familiar haunts and made him listen to the debate concerning the boy's title to receive the benefit.

With regard to the question how a man who is so emaciated could appear in full vigor, we may state that it is a law in the Desire World that as a man thinketh, so is he—literally and without qualification. Should he think of himself as aged, worn, and decrepit, he would shape his vehicle along those lines and appear so to all others, but the gentlemen in question was evidently thinking of regaining his health and vigor so that he might take up his work anew. Consequently he appeared in perfect health when seen by our correspondent, and the person who pointed him out.



SECTION II

Questions dealing with

REBIRTH

FREQUENCY OF REBIRTH

Question No. 17

Do those now passing over come to rebirth again before the Aquarian Age? If they still have lessons to learn to fit them to live in that age, can they come back and learn them?

Answer: That all depends. The usual time between two births is a thousand years, so as to give people a chance of being embodied once as a man and once as a woman while the sun is passing through each sign of the zodiac by precession, which takes about 2,100 years. This is done because the lessons during that period are so many and so different that they cannot all be effectively learned in the same sexual type of body. Experiences are very different from the standpoint of a man and that of a woman. But this law is like all other laws of nature, it is not blind. It is under the dominion of four great Beings called the Recording Angels, and they have to do with all the details of human evolution. They see that everyone gets a chance to obtain as much experience as he or she can stand. If it is necessary for a person to remain the whole one thousand years in the invisible worlds, he remains. If not, he comes back sooner. Some people come back within a few hundred years because they have evolved to the point where they learn quickly. People who

“live the life” as Probationers, who have assimilated their life experience before they leave here and are already doing a good deal of work in the invisible worlds, will not need to spend such a long time on the other side. They have put themselves definitely on the side of the laws of God, and are therefore given greater opportunities for evolution by service.

MAN’S RESPONSIBILITY TO ANIMALS

Question No. 18.

When a man lives a life of sorrow and suffering, we may account for it by the fact that he is reaping now what he has sown in former lives, but how can we reconcile the awful suffering and torture of animals with the justice of God? What will be the fate of those who now mistreat animals?

Answer: To view life from the standpoint of present conditions alone is just as inconsistent as it is to look upon a man as having neither childhood behind him nor old age before him. Our present life, and many lives before that, have made us what we are now, and from that past is determined in a large measure the direction which we shall follow in future lives. At the beginning of

manifestation the Spirit was *free* and like the Father save in one thing, namely that it had no self-consciousness, and the pilgrimage through matter was undertaken in order that this might be gained. To further this object the Spirit was crystallized into vehicles during the process of involution. A physical, a vital, and a desire body were gradually drawn around it to limit it and shut it off from all other spirits. Then by the gift of mind the Ego or individual was finally formed. Imprisoned in the various veils mentioned, the Spirit can no longer contact the outside world directly, but turning its gaze inward *it sees itself and recognizes itself as "I."* At the same time, however, it feels its limitations; it recognizes the fact that it is feeding upon husks and that it is necessary to return to the Father's house in order to take again its place as a Son of God.

The resolution to return to the Father is made more intense by the fact that pain and sorrow are experienced on account of the limitations of the present mode of existence. The cramping conditions of the prison house which the Spirit feels are a goad to drive it on. "No one cometh to the Father but by me," said Christ, and it is a fact that whenever the Christ is born within us we become men of sorrow and acquainted with grief. Treading the path of probation, of purity and spiritual endeavor, draws the face with lines of pain, and gradually the body is broken up; it becomes more ethereal and leaves the Spirit more free. In the measure that we subdue our passions we kindle the fire of fellow feeling which will eventually

burn up the dross of the flesh and leave the spiritual increment of our natures free to function in the new heaven and the new earth where pain, sorrow, and death are overcome. This will be a foretaste of conditions in the Jupiter Period when we shall function in our vital bodies and be free from the physical vehicle with its attendant discomforts. At present the thought of the ordinary individual has little or no power, but in that day our thoughts will be capable of giving life to a certain lower order of spirits, and therefore it is of the greatest importance that we should first become thoroughly purified before such a terrible power is given us.

The path of evolution is not a circle but a spiral. We are a better humanity than the angels were when they were human during the Moon Period, and the animals which will be human during the Jupiter Period will be a better humanity than we. As the lowest globe at that time will be in the Etheric Region, only a vehicle made of ether will then be used by any being. The finer forces of nature will be available to all during that time, and the humanity of the Jupiter Period as well as ourselves will be able to wield the lightning. Therefore it is necessary that they should know by experience the nature of pain which may be inflicted by the misuse of a superior power. To give them the necessary compassion they have been made in certain respects like ourselves, capable of feeling the pain and suffering incident to physical existence. Thus from the present evil there will come good to both man and beast.

The fact must nevertheless be taken into consideration that there is woe in store for him by whom evil comes. The lower kingdoms act as stepping-stones for the higher. Did not the mineral exist, plant life would be an impossibility, for it could not take root and obtain the sustenance necessary for growth. If there were no plants, animal and man would have no means of obtaining earth bodies. The service rendered by the lower to the higher as stepping-stones can only be paid for by *service*. The higher owes the lower a debt of gratitude. Christ recognized this, that without pupils there could be no teacher, and in gratitude for the privilege of teaching and bringing into the world the wonderful Christian religion He washed His disciples' feet. In future aeons the lower kingdoms now acting as stepping-stones and a means of growth and experience to us will need help and service, which must then be given by us. Thus the human race, which now abuses the animals, will then have to act as their servitors, aiding them to attain the very utmost from the school of evolution as it will be carried on in that day. The animal spirits whose bodies we now torture and destroy will in that day become our pupils, and it will be our duty as their guardians to help them grow and propagate the life we now deprive them of.

THE NECESSITY OF REBIRTH

Question No. 19.

For those brought up in the teachings of Spiritualism and Swedenborgianism, it is easy enough to accept the fact of life hereafter and of incidental purgatorial experience therein, but it is not easy for them to understand why it is not feasible for the individual to obtain all the experience necessary for progression in the spiritual world without returning to the physical plane for rebirth in new bodies. If there is an imperative reason for periodical returns to the flesh as Rosicrucianism sees it, will you not state this briefly but explicitly?

Answer: The necessity for rebirth has two phases, one physical and one spiritual. If the mineral components of our bodies did not crystallize, and it were thus possible for us to keep them young and pliable for millions of years, it would not be necessary to take rebirth; we could learn the lessons of life through the unbroken stretch of ages. But on account of our ignorance and abuse of this body it does not usually last a great deal more than three score and ten years, as the tradition is, and probably not much more than half that time as an average. Hence, if we lived here only one short life of thirty or forty years, we would be unable to learn all the lessons which should be taught us in this environment, and that would be a waste of energy. We, as

human beings, would not think of building an elaborate school and furnishing all the equipment for teaching the pupils and then graduate them after one day's attendance; but that would be exactly analogous to a cosmic system which would require the attendance of pupils at the school of life during only one life-day. When the first school day is over we send the child home to assimilate his lesson and prepare for the next day's schooling, and so on through many days and years.

Similarly, the divine Hierarchies who guide our evolution send us to school on earth each life-day, and at the close thereof we are called to our heavenly home to rest and prepare for the schooling of the next life-day. It would be an absolute impossibility for our schoolmasters to cram all the wisdom to be learned in the school into the head of any pupil, were he ever so precocious, if the time were limited to one day. But given many successive days, which in the end amount to years, they are able to impart gradually all their knowledge to him. Similarly in life's school: cosmic wisdom and cosmic love cannot be taught in a short time; it takes ages, for the divine qualities are not mushroom growths which can be attained over night. They resemble rather the sturdy oak which requires a century to develop, but which has a sturdiness and strength not even remotely approached by the mushroom.

Furthermore, the constitution of and conditions in the spiritual worlds render them unsuitable for the phases of progression which man must learn in the physical world.

At the present time mankind is developing the mind by the use of *right thought*, which has to be turned into *right action*, and this can best be done in a realm where conditions are firm and rigid. When an inventor visualizes a machine or contrivance it may seem to work splendidly *in his mind*, but the wheels which revolve so nicely in the mental world where interpenetration is the law are often found to rub against each other and be in each other's way when the model is made in physical material. This shows that his thought was wrong, and he is then forced to go to work and correct the mistake or abandon his project. Thus the physical condition acts as a corrective, and by showing him his mistake makes it possible for him to learn gradually to evolve the right thought and embody it in a machine that will work. Similarly, a man who undertakes a business project thinks out in detail how it should work, but subsequent developments often teach him that he has miscalculated. Thus he also, by his mistakes, is shown where his thought was wrong, and is given the opportunity to correct it.

These things cannot be learned in the spiritual world, where one goes out of a window or up the chimney just as easily as through a door, because there everything is fluidic and plastic. Being divine, we have infinite possibilities latent in us; we are gods in the making. Thought is a creative power, and unless we learn how to use it in the right manner it will prove a curse instead of a blessing, both to ourselves and the creatures who are to be helped by us in future ages. In that case we should be

unable to help them in the creation of suitable vehicles, as we have been helped and are being helped by others higher than we in the scale of evolution, and we would create monstrosities. Therefore the school of earth is an absolute necessity to teach us to *think right*, and thereby *create right*, in both the denser and the finer cosmic substances with which we have to work.

REBIRTH OF CHILDREN

Question No. 20.

It is stated in the Rosicrucian teachings that children who die in infancy are brought to rebirth in from one to twenty years. Do they return to the same station in life, or do they sometimes return to a different environment, more or less desirable, from wealth to poverty, or vice versa?

Answer: This question was asked years ago when the writer was a novice in the investigation of the spiritual world, and it was answered correctly at that time. But later investigations make it possible to give more detail based upon what has actually happened in a considerable number of cases. Notes were made of the results at the

time of the investigations, but these have been mislaid. Nevertheless, according to our recollection, it was found that out of twenty children we watched who came to rebirth within five years of the time of death, fifteen or sixteen went back into the same family. It can be seen at the time when a child dies whether it will be a long or a short time in the invisible worlds. We therefore selected another group of twenty which are still in the invisible world and not expected to take rebirth until ten or more years have passed. But the tendencies are already quite plainly shown, for when a Spirit seeks rebirth it is usually drawn to the prospective mother years before it enters the womb, and sometimes women still unmarried are surrounded by their prospective children even before they have become engaged. Judging from this fact what the results will be, we find that out of the group of twenty only three are staying with their former mothers; the other seventeen are scattered among other families, and two of them are keeping company with small girls, showing that they are waiting for them to grow up and become their mothers.

This tendency of Spirits who are seeking embodiment to follow their prospective mothers around for years sometimes gives rise to laughable and embarrassing situations in connections with mediums who do not understand the conditions. We remember the case of a young lady who went to a seance and was told that she had a child in spirit land who was standing beside her and calling her mother. Naturally she denied the allegation

indignantly, and arose and left the meeting. So there was a case where both were right, though making diametrically opposite statements; each thought the other dishonest because each lacked the knowledge to reconcile the seemingly irreconcilable.

DO TWO WRONGS MAKE A RIGHT?

Question No. 21.

You state that from the spiritual point of view all things are good, or words to that effect. But take, for instance, the unspeakably vile and dastardly crimes being inflicted on the helpless civilian population of some of the nations in the war zone. The theory of rebirth might argue that these wretched people thus suffering may have committed similar atrocities in previous existences, but even so do two wrongs make a right? In view of such conditions one feels almost driven at times to take refuge behind that philosophical doctrine which teaches that the report of the senses is illusory, the bad-dream theory, as an explanation of the evil in the world; or simple materialism, which of course, from its nature does not

need to make any of the explanations expected of spiritual teaching. Is there another solution to the problem?

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

From your remark that the theory of rebirth argues that the wretched people mentioned may have committed kindred atrocities in previous existences, it is evident that you are under the common misconception that all present conditions must be referred to actions in *past* lives, and that you are either unaware of or have failed to take into consideration the fact that every moment of our lives we are generating *new* destiny at the same time that we are

working out our old scores. This great and important fact was set forth in the ancient Greek mythology, where the Fates are represented as three—past, present, and future; also in the Norse mythology, where the three *Norns*—Urda, Skuld, and Verdande—are spinning the thread of fate and unraveling it again. Nor is fate simply a measure to get even. If in one life A stole from B and ruined him, we must not assume that in a following life B is going to become dishonest and steal from A. That would indeed be a bad solution of the problem, for it is surely better for a man to lose his money altogether than to retrieve it at the expense of his honesty.

Similarly, supposing that in a previous existence, as suggested, the present victims of military atrocity were guilty of atrocities against those who are now causing them suffering, it would have been far better for their soul growth if they had no revenge rather than in this present life to be made into savage beasts. If the latter were the way the law works, then cruelties and atrocities would multiply, and one could only shudder to think of what is in store for humanity in the next life when the injured civilian of today wreaks vengeance upon the heads of the present military aggressors.

But, thank God, that is not so, A study of the *Memory of Nature* has shown conclusively the truth of the spiritual teaching that *hate ceases not by hate, but by love and service*. It has been found in all the cases investigated by the writer—and they number hundreds—that whenever in

one life a person has injured another, the suffering brought upon himself by the act during the purgatorial expiation following death has compelled realization and repentance, at least in a measure. He is then placed in a position where he may render some service to the one he injured when both return to physical life. If he grasps the opportunity, well and good; then both parties are benefited; peace on earth and good will are fostered. If he refuses, he is placed in a position where coals of fire are heaped upon his head, and then in the third life he may be induced to pay the debt of service. Or he may be made the victim of some one else's wrong-doing and thus learn the sympathy and fellow feeling which induces the required service. But whatever the method, and the possible methods are legion, in some way or other the debt of hate will eventually be repaid by love, for that is the only way that humanity can grow better.

Applying these ideas to the present problem of the sufferings of the civilian population in the war zone (War World I), and while admitting that the past may have something to do with it in some cases, it is undoubtedly a fact that a vast amount of *new destiny* is now being generated, both by the aggressors and the victims. Neither should it be forgotten that the aggressors are suffering great tribulations themselves, as well as their victims. It is a time of suffering all around, and the purgatorial experiences of those who are now allowing their lower nature to run riot will be exceedingly severe. Then when a new life begins and they are placed in a position where

they meet their victims, the subconscious memory of the purgatorial suffering will engender in the vast majority a desire to make adequate amends, so that out of the fiery furnace of the present affliction there will come a reign of peace on earth and good will among men.

REBIRTH AND SEX

Question No. 22.

While Theosophy, representing the wisdom of the East, and the Rosicrucian Philosophy, the wisdom of the West, agree in many respects, there are certain points in which there is a difference between the teachings of these two schools of occultism. One of these points is concerning rebirth. Theosophy teaches that the interval between earth lives of the average ego is about five thousand years, while the Rosicrucians hold that it is about one thousand years. With reference to the sex of the Ego, the Rosicrucians teach that male and female embodiments alternate, while Theosophy holds that the alternation of sex is not in individual lives but by series;

that is, a series of seven male embodiments alternates with a female series of equal number. Will you kindly explain these discrepancies?

Answer: It is our invariable rule never to criticize or belittle the teachings of any other spiritual movement. Therefore we can only say that you are correct with respect to the teachings of the Rosicrucians, that the Ego is ordinarily reborn twice during the time it takes the sun by precession to go through a sign of the zodiac, namely, 2,100 years. It is also taught that these embodiments are alternately male and female because the conditions on earth do not so appreciably change during two thousand years, and the purpose is to give the Ego all the lessons that can be drawn from experiences on earth under each sign, these varying for the man and the woman. Thus if the Ego is born once as a man and the next time as a woman under the same sign, it will learn practically all the lessons that can be extracted from the conditions existing on earth under such planetary vibrations.

Each neophyte is given the proof of this shortly after Initiation: he is first told to watch a certain Ego who is passing out of the body. Then he continues to watch its life in the invisible world for a year or two, and when an embodiment is found for it he knows the absolute truth of the doctrine of rebirth. He is always given for this demonstration an Ego which passes out as a child, and therefore seeks a quick re-embodiment.

When that lesson has been learned and he knows from firsthand knowledge that rebirth is a fact in nature, he is taught to watch the lives of certain people in the Memory of Nature so that he may gain an understanding of the various details connected with this matter. This, however, cannot be done until the Initiate has learned to function in the Region of Concrete Thought, for the etheric record of the Memory of Nature does not reach sufficiently into the past to give the detailed information. Every Initiate who has progressed sufficiently far knows these matters as well as he knows his name.

The Law of Rebirth is not a blind law. It is under the administration of four great Beings of wonderful knowledge and power. They are called the Recording Angels in the Christian terminology. When it is necessary to vary the interval between death and rebirth in the case of a certain Ego, the necessary modifications are made so that it may be a much longer or a much shorter time before it is reborn.

It has been published in the newspaper reports of lectures given by Mrs. Besant, and it is also generally stated by her followers, that she claims to have been Hypatia in ancient Alexandria, a woman. It is also said that later she was born as Giordano Bruno in Rome, and at the present time she is again in a female embodiment. This, if true, would bear out the teaching of the Rosicrucians rather than that of the school which, as you

say, claims there are a series of seven male embodiments followed by a series of seven of the other sex.

OUR DEBT OF DESTINY

Question No. 23.

If a person has a life full of hardship at present and strives to the best of his or her ability to fulfill all duties, will the next life be lived under easier and more bearable circumstances; or if he is an advanced soul must he have hardships in order to learn to help and heal humanity?

Answer: During the earlier part of its evolution mankind committed the most atrocious crimes because actuated entirely by selfishness and disregard for other people's feelings. In those early lives we were cunning, cruel, and seldom did a good deed. In fact, it is recorded that at that time man spent the whole of the interval between earth lives in the purgatorial regions expiating the crimes he had committed during his physical life, and there was not heaven life to speak of. That was the

condition spoken of in the Bible as “lost in trespasses of sin,” which made it necessary for the Christ to enter the earth and attempt the task of raising the vibrations, so that altruism might gradually conquer egoism and give us a heaven life upon which promotion and progression in our evolutionary career could be based.

Now, it will be evident that during that period of degradation and sin we contracted a great many heavy debts and obligations to one another which we must now work out by love, kindness, and service. Each of us has this burden of the past, and it is that which constitutes the so-called *Dweller on the Threshold*.

It is said, and said truly, that though “the mills of God grind slowly, they grind exceeding fine,” and every transgression under the law merits a just recompense. Therefore the debt of the past must be paid, and in the interval between each two earth lives there is shown to us the pictures of that part of it which must then be paid by the ordinary processes of evolution. We are then allowed to choose our future as we will from among the opportunities presented to us. Therefore if the Ego is, as you say, an advanced one it will choose the hardest life possible so that it may the more quickly dissolve the burden of debt which has accumulated from the past; for the more quickly it is liquidated, the sooner will the Spirit be ready to go on to its highest mission. On the other hand, it is said that “the Lord tempers the wind to the shorn lamb.” The weaker souls who are unable to bear up

under hardships are therefore given what we see as easier lives where they may pay their debts in small coin, a little at a time, but it will take correspondingly longer before they are finally liberated. Thus there is a good reason why a Job is called a friend and favorite of God, and why it is said that “whom the Lord loveth He chasteneth.” By giving us all we can bear, according to our request and with our consent, the great Hierarchies who are in charge of evolution are really showing us favors. This is why the Christ called those blessed who were persecuted for His name’s sake, that is to say, as He emphasized, when it was *falsely* done.

The light of occultism upon the problem of sorrow is one of the strongest rays of hope to the one who is blessed with this knowledge. It should give us all heart to bear up under all affliction. Whatever comes to us we have earned, and if we are only careful to learn the lesson and to render the help and the service required of us in each particular case, then we may be sure that we are not only liquidating debts of the past, but also laying up for ourselves treasures in heaven which will revert to us as usable soul power to keep us on the path of rectitude in future lives.

DETERMINATION OF SEX

Question No. 24.

It is stated in The Rosicrucian Cosmo-Conception that a matrix made of ether is placed in the womb of the mother when an Ego is to be reborn, and that the seed atom of the dense body comes from the spermatozoon received from the father. If this is always so, should not this method produce children of one sex, with negative or positive vital body from the mother and positive or negative dense body from the father? If not, how do you explain the difference of sex at birth?

Answer: It is also stated in *The Rosicrucian Cosmo-Conception* that the vital body of a woman is positive and the vital body of a man is negative. When the agents of the Recording Angels are assisting an Ego to come to birth, the matter of sex has already been determined, either by law of alternation or a modification of that law by specific circumstances in the individual life of the Spirit, and the Ego is then helped to draw to itself a sufficient amount of the different kinds of ether as required by its development. These materials are all of certain polarity, either positive or negative. When a matrix made solely from positive etheric atoms is placed in the womb of the prospective mother, these atoms will unerringly draw to themselves negative physical atoms, and the resultant child body becomes female in

consequence. If, on the other hand, the matrix which is placed in the mother's womb is composed of negative etheric atoms, it will attract the positive dense atoms with the result that the male sex organ is most developed and the sex therefore masculine. Life, like electricity, requires both positive and negative expression, otherwise it cannot manifest.

MEMORY OF PAST LIVES

Question No. 25.

If an individual has attained a high degree of spiritual sight in this life, and then dies, to be reborn at a later period, will he remember who he was, and retain spiritual power as in the former life, or will he have to cultivate the faculty anew?

Answer: When spiritual sight has been cultivated consciously in one life it remains, so far as we know, a faculty of the Spirit in all future lives, improving in scope and power with each existence, under normal circumstances. But there is a case known to the writer where a person has possessed the spiritual sight, along with the faculty of leaving the body and remembering what happened on his soul flights outside the body, in one

life, and in the next he made it impossible for himself to exercise these faculties by the use of drink, drugs, and cigarettes, which so addled his brain that it was impossible for the Spirit to impress upon it memories of what happened when it was free from the body.

Out of the body he can still rove about the world where he chooses and take his place in his Order among the other Initiates, but in the body he is hampered by his poor, sick, abused brain. Nor should it seem strange that this is so, for it is only the same principle which allows a man to enjoy spiritual sight despite the fact that he is physically blind. Apart from the loss and the lack which such a man feels, there is of course the moral aspect, and it is doubtful in the writer's mind whether this person's next body will have a brain fit to carry memories from the invisible to the visible world. It is our belief that it will probably take lives of right living before he is able to build another sensitive brain which is capable of spiritual transmission.

As for the memory of past lives, it is not necessary to wait till a future existence for the development of that faculty, when the spiritual sight has been cultivated, with the aid of the proper teachers, such as the Elder Brothers of the Rosicrucian Order. For the neophytes are taught from the beginning to read the Memory of Nature in order to know and differentiate between truth and delusion, first in the record that is kept in the fourth or reflecting ether, which requires only a very slight extension of the physical

sight. Then by degree, if they live the life and are diligent, the extension of sight is raised to the records kept in the archetypal region. These are usually opened to them within a few years, and there they can easily investigate their own past. However, we do not believe that that is generally done, for no one goes so deeply into the work without becoming so absorbed in the system of service to others that he has no time to attend to his own selfish inclinations.

RIPE DESTINY

Question No. 26.

It is taught in the Philosophy that every evil act in life is expunged in the purgatorial state after death. It is also stated that death does not liquidate an injury any more than moving to another city pays a contracted debt, that ripe fate has its root in a former life and that we cannot escape from this debt of the past. How can these statements be reconciled? Surely we are not made to suffer twice for the same thing.

Answer: You are right. God does not want us even to pay back once, if by thorough repentance and reform suffering is made unnecessary. But the problem of

liquidating a chain of causes in a life is much more complicated than to pay a bill for goods received. There are many sides to each case. Let us take as an illustration a drunkard who makes a beast of himself and at the same times abuses his children, depriving them of the necessities of life and the education which they ought to have, who beats his wife, setting the children an example they may follow, and generally lowering their moral standard.

After death that man will feel in purgatory, first, the tortures of a craving for drink, which he is not able to satisfy, and second, he will feel all the suffering which he inflicted upon his family. He has then paid for his wrongdoing, and it is true that he comes back to rebirth with a perfectly clean slate so far as the actual suffering which he caused them is concerned. But he took a vow to love and cherish the woman who became his wife, and by the performance of the creative act and furnishing the nucleus for a body, he assumed the responsibilities of fatherhood toward the children which came to him for help and a suitable environment. These parental responsibilities he also neglected to fulfill, and there is consequently a tie between him and the members of his family. *He still owes them a debt of love and service* which must be rendered at some future time and therefore in a later life these souls will be brought together and so placed that he may have an opportunity for doing good toward them. If he does not then take the opportunity, he may in a still later life render an adequate service to some

one else. It is for his sake that service must be rendered so that the love nature may be evolved and expanded to become universal and all- inclusive.

The same rule holds good in all other cases and as the extreme conditions make the best illustrations, we may take as another instance the relationship between a murderer and his victim. After death he suffered in purgatory and the actual debt is there wiped out. But a tie has been established between these two Egos, and in a future life they will again meet so that the murderer may have the opportunity of serving his erstwhile victim, that they may become reconciled as friends. *Fellow feeling must become universal*, since it is the basic principle in the kingdom of God.

To sum up then, we may say that all our debts are paid in purgatory, so far as the commission of wrong is concerned; our debts of love, friendship, and service remain for liquidation in later lives.

POSTMORTEM FATE OF VIVISECTORS

Question No. 27.

Does a surgeon feel in Purgatory all the pains his patients have felt in the operations he has performed? This would seem unfair in cases of constructive surgery.

Answer: Certainly not. The sufferings in Purgatory are the results of moral delinquencies, and the resentment of those who are injured thereby. A surgeon who performs a constructive operation is doing a service which merits the gratitude of the person operated upon and the picture of such an operation in the panorama of life will react upon him in the First Heaven with the gratitude of the person he helped. It will make him more ambitious to serve his fellow men.

On the other hand, those unscrupulous surgeons who persuade people to have operations performed for the love of experimentation, or who take them out of charitable institutions for that purpose, will certainly be as severely dealt with as they deserve. As for the vivisectionist's purgatory, we have seen some cases compared with which the orthodox hell with its devil and pitchfork is a place of mild amusement. Yet there are no exterior agents of outraged nature to punish such an one—only the agonies of the tortured animal contained in his life panorama reacting upon him with threefold intensity (because the

purgatorial existence is only one third the duration of the physical life). Those people do not realize in the slightest degree what they are storing up for themselves, or the torture chambers would soon be emptied and there would be one horror less in the world.

INFANT MORTALITY

Question No. 28.

According to an article in a recent medical journal, girl babies seems to have a greater power of resistance with respect to the inimical influences which ravage the ranks of infants during the first years of life. It is stated: "Speaking generally, it may perhaps be said that the boy reacts more violently to disease than the girl, is more easily knocked over than the latter, does not recuperate as quickly when the illness takes a favorable turn, and does not offer as much resistance when suffering from chronic ailments." Can you explain this?

Answer: To the occultist versed in the Rosicrucian Teachings concerning the polarity of the vital body, the seeming anomaly is easily accounted for, with many other

facts known to the medical profession, but not explained by them.

Man, who has the positive physical body, has a negative vital body. Thus he is not able to resist disease as well as a woman, who has a negative physical body, but a positive vital vehicle. For that reason woman is able to endure a siege of sickness that would kill a man twice her weight and apparent vitality. She suffers more keenly than man, but bears pain with more fortitude. When the favorable turn comes, her positively polarized vital body seems to suck in, as with a million mouths, the solar energy. It swells and begins almost immediately to radiate the streamers so characteristic of health, with the result that the physical body recuperates apace.

On the other hand, when a man has been brought very low by sickness and the turn of the tide sets in, his negatively polarized vital body is like a sponge. It will absorb all the solar energy it can get, but the avidity noticeable in the vital body of the woman is lacking. Therefore he lingers a long while in the shadow of death, and as it is easier to give up than fight, he succumbs oftener.

There is also another reason for greater mortality among boy babies. Students of the Rosicrucian Philosophy are acquainted with the law governing infant mortality; namely, that when the Ego which passes out at death is very much disturbed by the loud and hysterical lamentations of relatives, the turmoil incident to death

through railway accidents, fires, wars, and the like, it cannot concentrate its attention on the panorama of life which then passes in review, much as a picture film thrown on a screen.

This panorama should be etched into the desire body to form the basis of feelings of pain or pleasure in Purgatory and the First Heaven, the pain being transmuted to conscience to warn the Ego in future lives not to commit again the mistakes of the past. The pleasure felt on account of good deeds in life generates virtue to spur the Ego on to better things in later lives. When the Ego is seriously disturbed in its concentration on the life panorama, the etching does not work on the feelings as it should, and thus the life experience would be lost did not the higher Powers interfere and let it die in infancy when next it comes to rebirth. The subtle vehicles are not born at the same time as the physical body. The fruits of the former life are then incorporated into them, after death in infancy, and in a few years the Ego seeks a new embodiment and lives its normal span of time on earth.

Under this arrangement an enormous number of children are predestined to die in infancy, for wars and wakes over the dead, with lamentation, have deprived millions of Egos of peace at the time of death. This present war (1916) will add more millions. Thus infant mortality must continue to grieve our hearts until we learn the science of death and how to help the passing Ego as we have learned to care for the incoming babe. We, with

our small and finite minds, have already learned to use the lines of least resistance to attain our ends. We have studied the conservation of energy, and we may be sure that the great Divine Hierarchs who have charge of evolution make use of similar methods with greater efficiency. Hence, as babies must die for the reasons given, what more natural than to let as many as those predestined take a male body with a negative vital body which will more easily succumb to the rigors of physical existence?

It is not to be denied, however, that a great many deaths in infancy are due to lack of understanding of the complex constitution of a human being, which includes subtler vehicles than the one seen and commonly believed to constitute the whole organism. Although the vital body of an infant is still comparatively unorganized at the time of birth, the ether which is to be used for its completion is within the aura, ready to be assimilated, and if anyone in its surroundings happens to be weak and anemic, an unconscious vampire, he or she draws from the unassimilated store of ether of the infant much more easily than from that of an adult whose vital body is fully organized. Naturally the weak person draws more easily ether that is negatively polarized, as in the body of a boy baby, than the positive ether of the girl baby. Hence also in this way the greater mortality of boy babies is to be accounted for, together with many deaths not due to the law as stated.

If this were known and believed, a long step would have been taken to save infants, for precautions could then be adopted. In the first place, infants should sleep in a crib as far from the mother as she can reach, so that her aura does not mingle with that of the child. A weak mother should not nurse her child, but obtain, if possible, milk fresh and warm from healthy well-fed cows, or better still, *goats*, for fresh milk is supercharged with the ether of the animal and has a vital energy not appreciated by the chemist who makes a merely physical analysis of its chemical constituents. And last, but not least, massage of the spleen and stimulation of the splanchnic nerves, *carefully and conservatively practiced*, will aid the etheric counterpart of that organ in its activity of specializing the solar energy upon which the vital processes are as dependent as the lungs are on air.

IMMORTALITY OF THE SOUL

Question No. 29.

It is commonly assumed that each individual soul has had a beginning, but is nevertheless so constituted that it is imperishable. This idea was questioned by one who believes that death ends all and I should like to find some

argument or passages from the Bible so that I may convince him he is wrong. Will you please help me?

Answer: While there a number of ways in which it is possible to demonstrate that death does not end all, we are afraid that no amount of argument will convince one who is not willing to be shown. You remember the parable Christ told about the rich man and Lazarus who dies, and when the rich man desired that Lazarus be allowed to return from the dead to warn his brothers, Christ said: "If they will not believe Moses and the prophets, neither would they believe if one rose from the dead." And that is the point. We have heard so-called scientists say that they would not be convinced of life after death even though they actually saw a ghost, for having settled by reason and logic to their own complete satisfaction that there are no ghosts, they would consider themselves suffering from a hallucination if they were actually to see an apparition.

Neither is it possible to give you authoritative statements from the Bible. The word "immortal" is not found in the Old Testament. Then it was said, "Dying thou shalt die," and long life was held out as a reward for obedience. Nor is the word found in the four Gospels, but in the epistles of Paul it occurs six times. In one passage he speaks of Christ having brought immortality to light through the gospel. In another he tells us that "this mortality must put on immortality." In the third passage he makes clear that this immortality is given to those who seek for it. In a fourth place he speaks of our state, "When

this mortal shall have put on immortality." In a fifth place he declares that "God only has immortality," and the sixth passage is an adoration of the King Eternal, immortal and invisible. Thus the Bible does not by any means teach that the soul is immortal, but on the other hand it says emphatically, "The soul that sinneth it must die."

Were the soul inherently and intrinsically imperishable, that would be an impossibility. Nor can we prove immortality from the Bible by passages as John 3:16: "God so loved the world that He sent His only begotten Son, that whoso believeth on Him should not perish but have everlasting life." If we rely upon that word to prove that the soul is without end, possessed of interminable life, we must also accept the passages which state that the souls are doomed to everlasting torment as claimed by some of the orthodox sects. But as a matter of fact these passages do not prove a life of unending bliss or torment. If you will take Liddel and Scott's Greek dictionary and look up the word, you will find that the word translated "everlasting" in the Bible is a Greek word "aionian," which means for a "little while," "an age," "a little time," "a life time." You will readily see that in the case of Onesimus concerning whom Paul writes to Philemon, "For perhaps he therefore departed for a season that thou shouldst receive him forever." This word "forever" could only mean the few years of Onesimus' life on earth, and not infinite duration.

What then is the solution? Is immortality only a figment of the fancy and incapable of proof? By no means, but we must differentiate sharply between the soul and the Spirit. These two words are too often taken as synonymous and they are not. We have in the Bible the Hebrew word *Ruach*, and the Greek word *Pneuma*, both meaning Spirit, while the Hebrew word *Neshammah* and the Greek word *Psuke* mean soul. In addition to these, we have the Hebrew word *Nephesh*, which means breath, but has been translated *life* in some places and *soul* in others, as suited the purpose of the translators of the Bible. And that is what creates confusion. For instance, we are told in Genesis that Jehovah formed man from the dust of the earth and blew into his nostrils the breath (*nephesh*) and man become a breathing creature (*nephesh chayim*), not a living soul.

Regarding death, we are told in Ecclesiastes 3:19-20, also in other places, that there is no difference between the man and the animal, "as the one dieth so dieth the other, for they have all one breath," (*nephesh* again). Thus is indicated that man has no pre-eminence above the beast and all go unto one place. But there is a very definite distinction made between the *Spirit* and the *body*, for we are told that "when the silver cord is loosed then shall the body return to the dust whence it was taken and the Spirit to God who gave it." The word "death" is nowhere connected with the Spirit, and the doctrine of the immortality of the Spirit is taught definitely at least once in the Bible: Matthew 11-14, where the Christ said

concerning John the Baptist, "This is Elijah." The Spirit which had ensouled the body of Elijah was reborn as John the Baptist. It must therefore have survived bodily death and have been capable of continuity of life.

For the deeper and more definite teachings concerning this matter we must however go to the mystic teaching, and we learn from *The Rosicrucian Cosmo-Conception* that the Virgin Spirits sent out into the wilderness of the world as Lightrays from the Divine Flame, which is our Father in heaven, first underwent a process of involution into matter, each ray crystallizing itself into a threefold body. Then mind was given, and became the fulcrum upon which involution turns to evolution, and epigenesis, the divine creative ability inherent in the indwelling Spirit, is the lever by which the threefold body is spiritualized into the threefold soul and amalgamated with the threefold Spirit, soul being the extract of experience whereby the Spirit is nourished from ignorance to omniscience, from impotence to omnipotence, and thus finally becomes like its Father in heaven.

It is impossible for us with our present limited capabilities to even conceive of the magnitude of this task, but we can understand that we are a long, long way from omniscience and omnipotence, so that this must require many lives. Therefore we go to the school of life, as the child goes to our schools here. And as there are nights of rest between the children's school days, so there are nights of death between our days in Life's School. The child

takes up its studies each day where it left off the previous afternoon. So also we, when coming to rebirth, take up the lessons of life where we left off in our previous existence.

If the question is asked why we do not remember our previous existences if we have had them, the answer is easy. We do not now remember what we did a month ago, a year, or a few years ago. How then could we expect to remember so much farther back? We had a different brain attuned to the consciousness of the previous life. Nevertheless, there are people who remember their past existences and more are cultivating the faculty every year, it being latent within each human being.

But as Paul says very properly in the fifteenth chapter of First Corinthians, "if the dead rise not, then our faith is vain and we are of all men the most miserable." Therefore the neophyte who has passed the door of initiation into the invisible world is always brought to the bedside of a dying child. He sees the Spirit pass out and is told to watch that Spirit in the invisible world until it seeks new embodiment. For this purpose a child is generally selected which is destined to seek rebirth within a year or two. Thus within a comparatively short time the neophyte sees for himself how a Spirit passed out through the portal of death and enters physical life again through the womb. Then he has the proof. Reason and faith must suffice those who are not prepared to pay the price for firsthand knowledge, which is not to be bought for gold. The price is paid in one's lifeblood.

FATE OR FREE WILL?

Question No. 30.

Can we by force of will control the aspects shown in our horoscope? Have we any right thus to change the destiny brought over from our last life?

Answer: Can we by force of will control the aspects in our horoscope? That is a pretty big question, but we may say that if the aspects in one's horoscope can't be controlled, and we have to do thus and so, then we might as well lie down and take our medicine and drift along. If fate rules and we are helpless on the sea of life, what in the world would be the use of studying astrology? What would be the use of trying to do better? But thank God, there is one factor that is not shown in the horoscope, and that is the will of man. That is what makes all the difference.

Let us suppose that two people have the same aspects coming on in their horoscopes; they may have been born close to the same time and may get horoscopes that are very much alike in some respects. They have the same sign rising and the same planets are in conjunction. Suppose they have the same afflictions coming on to one of the major planets, and one sits down and says, "I can't help it. Here it is. I have simply got to go through with it.

There is no use fighting.” And the other would say, “I am not going to submit. I am going to stand up in my boots and fight.” The mental attitude of the latter would change events entirely for him.

That is why we never can predict with absolute certainty. In ninety-nine cases out of a hundred we can predict with certainty because most people drift with the tide, but that is just the reason for studying astrology. By means of the stellar science we know what is coming, and if we see something evil, we can say, “I know there is a certain influence coming and I am not going to submit to it.” We have seen, however, so many, many cases where people are ruled by their stars in spite of all. We have told people a certain influence would come up and that they would act rashly to their great hurt if they weren’t careful, and at the very moment predicted they would go and do just the very thing they have been warned against.

However, there is this great comfort: the stars impel but they cannot *compel*. That is the basis upon which we should work with the stars to bring out all the good of our horoscope. When we see the good aspects coming, something that makes for soul growth, try to work with it by all means. People are too often prone to let good aspects take care of themselves, as well as the evil. Whether we are going to take up our part, is something that can’t be foretold.

Have we any right to change destiny brought over? Certainly, that is what we are supposed to do. In a former

life we drifted into a certain stellar position, and we had to bring it over with us. Now we are here just for the purpose of learning to guide ourselves and rule our stars, and that is just what the science of astrology is given to us for. We must try to do the best we can with this knowledge, otherwise it may become a curse. There are people who constantly watch their horoscopes with the attitude of: "I am going to be sick and I can see death is certain," etc. If that is the way they are going to use it, it is better not to study astrology.

INTERFERING WITH KARMA

Question No. 31

Is it wrong to interfere with karma, or should we assert our divinity and rise above circumstances by affirmation of our godhood?

Answer: A question like the above was asked Mr. Heindel at one of his recent lectures in Los Angeles, and he answered about as follows: While all great religions are God-given, there is a Western religion for the Western

people as well as Hinduism for the people of India, and I can see no good reason why we should copy their terminology and force people here to learn Sanskrit when we have an excellent language of our own, with terms capable of explaining everything. To make the matter clear, we will take an instance which occurred a number of years ago. There was at that time a controversy in a certain society which makes the mistake of promulgating Eastern teachings and using their terms here in the West. The dispute was about the word “Avyaktam.”

Not even the Hindus are certain about the meaning of their terminology. Tons of paper and barrels of ink were used to settle the controversy and the following seems to be the definition upon which they finally compromised: “Avyaktam” is Parabraham clothed in Mulaprakriti, from which its Upahhis are made during the Manvantara, and into which they are again resolved on arrival of the Arolaya.” Mr. Heindel then said that he hoped the audience understood the meaning of “Avyaktam.” When the audience laughed and shook their heads, the speaker expressed himself as being sorry for their lack of understanding of such a highly learned explanation, he would try the *ordinary*, garden variety of English and see if that would explain. “Avyaktam is Deity clothed in Cosmic Root Substance, from which its vehicles are made during the Day of Manifestation, and into which they again resolve on arrival of the Cosmic Night.”

When the audience had declared they comprehended this explanation, Mr. Heindel said it is the same with the word “karma.” Everybody in the U.S. and a large part of the world besides, knows what a “debt of destiny” is without explanation, and there are a number of other English words which may be used with better effect than the Hindu word “*karma*”, which is meaningless to the majority of Westerners. The speaker also held that such words as “astral” and “incarnation” were out of place because they have been conceived to mean something not warranted. He was sorry that the word “incarnation” had been used in our earliest literature, notably in the *Cosmo*. The Elder Brothers who gave him the teaching in German always used the word “Wiedergeburt” which means rebirth, and there is a great deal of difference between the two terms which may not appear at first sight.

It is possible for a Spirit to incarnate in an adult body by ousting the owner from his vehicle, by obsessing the body, but when we say rebirth, there is, and can be, only one meaning. In view of these facts he urges upon students never to use the term “incarnation” but always the word “rebirth”. Continuing, he answered the question as follows: We will now take up the first part of the question, Is it wrong to interfere with destiny? And to arrive at a conclusion, let us first realize who made the destiny! *We* did. We set the force going which has now ripened into destiny, and having made it, we certainly have the right to change it insofar as we are able. In fact this is the hallmark of Divinity—to rule ourselves. The

very greatest majority of mankind is ruled by the heavenly orbs, which may be called the “Clock of Destiny.” The twelve signs of the zodiac mark the twelve hours of the day and night, the planets may be likened to the hour hand and show the year when a certain debt of destiny is ripe for expression in our lives. The Moon indicates the month, and attracts certain influences felt by us without our knowing that they are being exerted, or without our realization of what they are for.

However, these influences will tend to bring our actions in line with the destiny which we have made in previous years or previous lives, and invariably the thing which is foreshown will come to pass.

That is it will unless we exert ourselves. Yes, there is an *unless*, thank God, for if it were not so, if there were no possibility of changing destiny, then we might as well sit down and say, “Let us eat, drink, and be merry, for tomorrow we die.” We should then be in the hands of inexorable fate, and unable to help ourselves. But, thank God, there is one chance which is not shown in the horoscope, namely, that the human WILL may assert itself and frustrate Fate. You remember that beautiful little poem in the *Cosmo*:

One ship sails east and another sails west
With the self same wind that blows.
“Tis the set of the sail, and not the gale
Which determines the way they go.

It is of the utmost importance that we set the sails of the barque of our lives as we want and never scruple about interfering with fate.

This disposes also of the idea of “affirmations” as a factor in life. This in itself is folly. It is work and action that we need in life, as you will readily see by an illustration. Suppose a little seed of those beautiful carnations were endowed with speech, and it came to us saying, “I am a carnation.” Would you not answer: “No, you are not a carnation, you foolish little thing. You have the potentiality in you, but you will have to go out into the garden and bury yourself for a while and grow. By that process alone can you become a carnation, never by affirmation.” Similarly with ourselves. All the “affirmations” of Divinity are in vain unless accompanied by actions of a divine character. Deeds will prove our divinity as words never can.

THE FRUIT OF EVOLUTION

Question No. 32.

What is it we bring back after our evolutionary journey? If spirit is perfect in the beginning, what can we add?

Answer: We are taught that in the beginning of manifestation God, the Great Spirit, differentiates *within* Himself (not from Himself) a number of Spirits which are as sparks from a flame, partakers of the divine nature, yet no one will contend that a spark is as good and as illuminative as the flame, though of the same substance. Before the differentiation these Spirits possessed and partook of the divine all-consciousness, omniscience, and other attributes. These divine faculties are latent in them, and the pilgrimage through matter, the evolutionary journey, is designed for the purpose of fanning these sparks into flames and unfolding the attributes which are in latency to potency, so that they may become dynamic powers, ready for use by each individual Spirit.

However, there is something more gained. When the wind blows over a new-mown hay field it absorbs and carries with itself the fragrance of the myriad of flowers. It is laden with the incense peculiar to that field. In another place, where the wind blows through a garden of roses or of orange blossom, it gathers a different scent. Similarly with the evolving Spirits. Each one, during the fanning process in the evolutionary field, gathers the

aroma of its individual experience, and at the end of evolution when, as Prodigal Sons, we return to the bosom of the Father, each one of us will carry with him or her the aroma of his particular and individual experience upon the evolutionary journey. This composite essence, then, will be amalgamated with the great Divine Spirit of the Father; we shall then all be partakers of one another's experience, and the Father will be partaker of all of our experience. Thus there will be a distinct gain to all concerned, for besides having evolved our own individuality we shall learn and partake of the knowledge and experience gathered by all the other Spirits in our life wave.

ROSICRUCIAN VIEWPOINT OF CAPITAL PUNISHMENT

Question No. 33.

Do the Rosicrucians believe in capital punishment, and if so, please state the reasons why. When a man has been executed, does he come under the law of infant mortality in his next life and die as a child, the same as victims of accidents?

Answer: The Rosicrucian Teachings are never in conflict with the Christian religion, and we know that according to the doctrine of Christ, the principle of

retaliation, “an eye for an eye, a tooth for a tooth,” is absolutely wrong. Besides, from the occult standpoint there are other good and sufficient reasons why capital punishment is emphatically the worst possible manner of dealing with a dangerous man. So long as such a man is in the physical body it is easy to restrain him and put him in a place where he cannot do society any harm, but when we hang or electrocute him we actually set him at liberty in the Desire World where it is possible for him to influence others to a much greater extent than here.

Such people who are a menace to society are not slow in finding out their possibilities and taking advantage of them. They incite others who have a grievance against the community to do their work by encouraging them to wreck buildings, commit murder or rape, or perhaps gratify a personal grievance against some enemy by taking his life. Thus one murder will result in a number of other crimes by the practice of capital punishment. On the other hand, if the murderer were imprisoned for the safety of the community, it is possible that during the years of his life in such an institution he would change his views. A great many of them do repent of their crimes, and then when released from the body and sent out into the Desire World at death they are no longer a menace to society and will not have an evil influence upon others.

For these reasons capital punishment is really subversive of the purpose for which it is meted out. It does not act as a deterrent to others, but actually fosters crime.

Thus, even apart from the facts that the practice of retaliation is absolutely wrong, that we have no right to take a life which we cannot give, and that at times the wrong man is found guilty and executed for a crime he never committed while the real murderer goes free, capital punishment should be abolished to lessen crime.

Referring to your question as to whether a murderer who has been executed will have to die as a child in the next life, we may answer, yes. According to the law of infant mortality, anyone who dies under horrible circumstances so that he does not attend to the panorama of his life, which is reviewed just after death, does not reap the fruits of his past life. When a person is executed, the shock, the anger, and the resentment he feels—the horrors of the whole proceeding—deprive him of the peace and quiet necessary to the postmortem work so that he will not obtain a record of the life just ended. Therefore, this lack will have to be supplied by educational work done after he has died as a child in the next life, exactly on the lines we have shown in other places in our literature where the law of infant mortality is explained.

YOUNG SOULS AND OLD

Question No. 34.

You speak of young souls. Were not all started into this earth life at the same time, or did some come on a previous life wave?

Answer: The detailed explanation of this great question is given in *The Rosicrucian Cosmo-Conception*, particularly in the chapter on stragglers and newcomers, but we may say briefly that the human life wave now in evolution on the earth comprises about six billion spirits. At the present time about 1,500 million are embodied, so that there are about three-fourths of the human life wave in the invisible worlds. At certain periods of our development as many as 50 per cent inhabit the earth, clothed in the earthen vessel of physical bodies. It must also be remembered that in addition to these, which belong to the earth ray only, there are other hosts inhabiting Mars, Mercury, Venus, and the other planets.

However, the whole vast company of Virgin Spirits commenced their evolution in our solar period at the same time in a mineral-like existence. Differences soon developed, however. Some were found to be much more adaptable than others and they naturally progressed faster upon the path than their brethren, who then become stragglers. As we advanced along the evolutionary course

the number of pioneers became smaller and smaller, and the company of stragglers increased proportionately, until we now find the pioneers of the human life wave evolving on earth in the Western World, clothed in bodies having a white skin. We speak of them as older souls because they are older in experience, while the so-called inferior races, such as the Hindus, Negroes, Chinese, etc., may be called younger souls because they are young in experience and development.

It should be noted, however, that this is the general rule only. There are many young souls drawn to the West by ties of kindness and service, or by hate and the desire of vengeance on account of association in past lives. We also find old souls born among the so-called lower races for the purpose of helping them to rise to a higher level. Therefore, the color of the skin is no certain indication of the age of the soul any more than the color of the cover of a book reveals its nature. It should also be understood that the terms "higher and lower races" and "older and younger souls" are not to be considered in any wise as reflecting or indicating superiority and inferiority. The Lords of Venus and the Lords of Mercury who helped us in our evolution are also Spirits belonging to our life wave and they have evolved so immeasurably far beyond our present status that they may look upon us as a grown young man regards his baby sister or brother.

SOUL AGE

Question No. 35.

You sometimes speak of young souls and old souls. Were we not all started in this earth life at the same time, or did some come on a previous life wave? Are not all the white people of the same soul age?

Answer: Yes, we started at the same time as the Virgin Spirits on our pilgrimage of evolution, but from the very start there were some who were more adaptable to their environment than others. Therefore, from the very beginning, there have been some who have straggled behind in life's school, just the same as we find children in our schools at the present day. Some are more precocious than others, and these precocious ones in life's schools are naturally able to pass into phases of evolution carrying with them a higher degree of consciousness than others.

Thus the life wave which is now human has been automatically divided into a number of classes which we now see as white, black, red, and yellow people, and the lowest of the school are now the anthropoid apes. On the other hand, there are also some who have been particularly precocious and who have taken higher steps in evolution than the majority of mankind. They are, comparatively speaking, very few, however, and we find them as Initiates, Adepts, and Elder Brothers of humanity who stand at the top of the ladder of the human life wave.

Therefore, it is true that we have all been on the road of evolution the same length of time, but some have been more adaptable, more diligent. Consequently they have gathered for themselves a greater amount of experience. That is what really makes the soul age, so that those who have attained the highest amount of knowledge may probably be called "*old souls*," while those who are behind them are, comparatively speaking, "*young souls*." Those Spirits who inhabit the anthropoids we may say are "*soulless*."

JUDGING SOUL AGE

Question No. 36.

I should like to ask a question regarding a statement made by Mr. Heindel in some of his writings to the effect that when the Ascendant is in Aries it shows that the native is a young soul, or in other words, as it were, in the beginning of material manifestation. Opposing this, Mr. Heindel also says that whenever the Ascendant occurs in Scorpio, it indicates that dissolution has taken place as a beginning.

Now while the Aries aspect indicates a physical proposition, the Scorpio aspect leaves one in doubt. Is this Scorpio aspect related to the physical alone, and in what manner? Does dissolution follow immediately or is it of a gradual nature, finally culminating in the passing of the sign Pisces?

Mr. Heindel also states that the chart of a seven months' child is difficult to handle in that it seems out of line with the native concerned. I am a seven months' example and can vouchsafe for the truth of this statement, but taking the forepart of this letter into consideration, I am at a loss as to just how I can reconcile conditions in my home as regards the Ascendant of each member and the apparent indication and inclination of each as opposed to myself.

Answer: Even if it were true that we have made the statement you ascribe to us that those who have Aries on the Ascendant at birth are young souls, that would be no guide in your case, because you admit being a seven months' child. Therefore, the general principles could not be applied in your case, but as a matter of fact we have never made such a statement. If you look up the passage to which you have reference, you will find that your memory played you a trick. What we have said, and still, say, is that the Spirit is born under all the twelve signs in order that it may gain the experience which comes from each and it may be taken on general principles that *those who are born with Aries on the Ascendant have just*

entered upon a new life cycle, a higher spiral on their path of evolution.

Thus it is evident that others in their immediate family or environment may have any of the other eleven signs rising and still be one or more rungs or spirals below or above the one who has Aries on the Ascendant. When this is understood you will also readily realize that when a person reaches Scorpio, the sign of death and dissolution, the fruits of all the lives under the various preceding signs are beginning to ripen and dissolve, so that when the Spirit progresses through Capricorn, Aquarius, and Pisces, these fruits are gradually assimilated and the seed ripens for the entrance of the soul into Aries and the commencement of a new life cycle.

It should also be understood that the number of births under any particular sign varies according to the adaptability of the Spirit and the readiness wherewith it learns the lessons that have been set for it by the divine Hierarchies. There may be only one birth under Aries in a certain life cycle and perhaps five or ten under other signs, and vice versa, so that if two Spirits were to enter birth under the sign Aries on the same spiral of evolution and one were diligent in learning his lessons in the school of life, he might be promoted to the Taurus or even the Gemini class before the other left Aries. Then he having a particular liking for Gemini work might speed on past the other who would be slow in the Cancer path, and so on. There are no definite rules. Everything depends upon the

inherent quality of the Ego, and what one does is no criterion whatever for what another may do. Thus you cannot judge the status of any one merely by examining his Ascendant.

There is only one method that gives an approximate solution of the problem and shows what is the intention of the divine Hierarchs concerning a particular life, and that is by comparing the relative progression of the Ascendant and the Midheaven. When you do this you will note that one of them moves faster than the other. Supposing, for instance, that you progress the horoscope of a person for forty years. Let us say that one degree of Aries is on the Midheaven and one degree of Cancer on the Ascendant at birth. Suppose, then, that at the age of forty the Midheaven has progressed to Taurus 5 and the Ascendant to Leo 15. This shows that the Midheaven has traveled 35 degrees while the Ascendant has traveled 45. The Midheaven denotes the spiritual tendencies and opportunities in life, while the Ascendant shows the material side. Thus is it evident that the opportunities placed before the Ego have been mainly material and the tendency of his evolution in the particular life under consideration would be of the earth, earthly.

But, mark this: the horoscope, as we have repeatedly reiterated, shows only tendencies, and it is quite possible for a person with such a horoscope to determine to go his own way and cultivate all the spiritual opportunities he possibly can. If he has sufficient will power to do this he

may change his life entirely. Another, whose Midheaven progresses faster than his Ascendant, might find it difficult to attain material success, but would have all the opportunities for soul growth he could wish placed in his path. He also may determine that he will rule his stars and succeed in worldly things, but whether he does or not depends upon the strength of his will pitted against the suasion of the stars.

SPIRITUAL ASPECTS OF BIRTH CONTROL

Question No. 37

Will you please explain the Rosicrucian viewpoint toward birth control?

Answer: In the first place, we should remember that there are about sixty billion Spirits in our life wave, going the cycle of life and death, living part of the time in the visible and part in the invisible worlds. At the present time there are only fifteen hundred million people in physical existence. This is about the lowest ebb, and that usually happens at the end of an age. During the million years or more since we came out of Atlantis the average has been fifty to sixty million people. It may also be stated that the Western people are the cream of this evolution, and

therefore it has fallen to our lot to grapple with the great problems which are always incidental to a transition stage.

Woman has been the arbiter of the world's destiny in past civilizations, while man has had his way in others, as is now the case. We are now upon the eve of a transition to a new Age where woman will again wield the scepter of power and man will have to submit to her dictates, but before that comes to pass an era of equality will come. This is called the Aquarian Age by occultists, and we are beginning to feel its effects since the middle of the last century when the Sun by precession came within orb of the cusp of Aquarius. It is, however, at the present time, still in ten degrees of Pisces. At the slow rate of travel of the equinox, the Sun will not reach the last degree of Aquarius until about six hundred years have passed. But during that time there will of course be so many wonderful changes in our physical, moral, and mental status that we are unable at the present time to conceive what we shall be like then.

We who are now in the body will be followed by groups of Spirits still more evolved than we, who will bring about great reforms, and by the time the people on earth at the present time are reborn about four hundred years of the Aquarian Age will be passed, so that the world will be well started on the line of development peculiar to that time. The backward Spirits who are born into the atmosphere of great intellectual attainment will thereby gain an immense uplift, on the same principle that

an electric conductor which is brought into close proximity to a highly charged wire will automatically receive a charge of a lower voltage. Thus each class or group which rises helps also to raise those who are below it in the scale of evolution. The matter of population, then, is not entirely governed by individuals, or by man-made laws. The Divine Hierarchs who guide our evolution arrange the matter as required for the highest good for all concerned, and the number of population is in their hands rather than in our own.

This does not mean that we cannot or should not exercise birth control in some degree, as suggested by those who are responsible for that movement. It is also true that one must help people where they are and not where they ought to be. The Rosicrucian teachings emphasize the fact that like attracts like, and therefore it is a duty upon the part of those who are well developed physically, morally, and mentally to provide an environment for as many incoming Spirits as their physical and financial circumstances will permit. This duty is still more binding upon those who are also spiritually developed, for a high spiritual entity cannot enter into physical existence through a vile parentage. But when a couple has reached the point where it is deemed either dangerous to the health of the mother to bear more children, or where the financial burden would be above their means, then they should live a life of continence, not indulging the passional nature and seeking by artificial means to bar the way for incoming Egos to take advantage

of the opportunity for rebirth offered them by the sexual indulgence of such a couple.

This naturally requires considerable spiritual advancement and self-control. There are few who are capable of living such a life, and one might as well preach continence to a stone wall as to the average specimen of humanity. He cannot understand that it is necessary. He even believes that it would interfere with his health, for false statements about the necessity of exercising the natural function has led to many deplorable results. Even if he could be persuaded that he ought to deny himself for the good of his mate and the children he has already brought into the world, he would probably be utterly unable to restrain himself, particularly because people in such moderate circumstances can usually not afford to have separate sleeping quarters. Therefore it may be necessary to teach these people birth control by scientific means. However, we submit that though they are unable to understand the reason why continence should be practiced, and unable to practice it because of lack of self-control, *the spiritual teachings should be given repeatedly* so that as the steady drop wears the stone, in time the coming generations will learn to depend on their own will power to accomplish the object of keeping their lower nature in check. Without this educational feature looking towards a spiritual emancipation, information concerning physical methods of limiting the birth rate in families that are overburdened is dangerous in the extreme.

There is another phase of the matter which deserves elucidation. It has been said that, "the attitude of the mother's mind just prior to the reception of the seed atom is all-important in determining what sort of child she will bring into the world. A fit of temper or violent passion at this sacred moment leaves the gateway unguarded and invites the wrong sort of entity to enter." Besides the people in the world we see, the whole atmosphere about us teems with different other entities who are attracted to beings of a like nature. Just as musicians congregate in music halls, sportsmen in yacht clubs and on racetracks, etc., so do these entities gather around people of a nature similar to their own. As drunkards and gangsters gather around our physical saloons, as immoral men and women meet in so-called redlight districts, so also *immoral spirits gather around a home where the passions of the lower nature are indulged perhaps many times during the night or day.*

There is a certain class of beings, male or female demons living in the ether, who were called by the ancient alchemists *incubi* and *succubi*, which feed upon the passions of others. What chance has a mother in such an environment of attracting a desirable Spirit to take rebirth through her? And although conception is almost never synchronous with the union of the parents, but may take place at any moment within two weeks or more of that event, a mother surrounded by such influences in the home is never free from them. Some of the religions of some of the people we call savages require to this day that

the generative act be performed in the temple, and that is as it should be. There is no more important act in life, and instead of being condemned as a shame it ought to be exalted to the dignity of a sacrament and performed under the holiest and most inspiring circumstances possible. Were this done today as in the so-called Golden Age, we should find an upliftment and an improvement in the conditions of the world as we would not deem possible to accomplish in centuries.

SECTION III

Questions dealing with

HEALTH AND HEALING

PROCEDURE WITH SO-CALLED INCURABLE DISEASES

Question No. 38.

Do you think it advisable to ask for treatment in such cases of consumption, cancer, sclerosis and the like, or should we accept these diseases as incurable, the result of some cause in the past, and wait for a more efficient body in another life?

Answer: Cancer and consumption are often *seemingly* incurable, yet there is always a possibility that they may yield, and they certainly will yield if the *force* directed against them is sufficient. Like all other physical manifestations, they are the result of a spiritual cause, and if we can get at that, offset it with something of an opposite nature, there is a chance of recovery; whereas the attitude of resignation and non-assistance will certainly never bring the patient out of his condition. Life in a salubrious climate, a strong desire for health, a hope that neither knows nor permits of discouragement, and a simple nutritious diet will cure even the worst case of consumption.

As for cancer, no one can ever tell when the debt of destiny which has caused the trouble has been paid. There are many cases on record where cancer has been cured;

that is to say, in its milder forms. But even in an advanced stage there is no reason for giving up hope as long as there is life. In the case of sclerosis there are several methods of curing it, and the patient may become as well as ever particularly if he can be brought to recognize the breach of the laws of nature which caused the disease in his particular case.

It is to this end that we should always labor, for whether any disease be cured or not, if the patient can be taught what laws have been transgressed and how, if he can be led to see what is the spiritual cause of the disease, and learn to walk in the way of virtue according to the laws of God, then in the future there will be no disease for him. It is *that* which we are laboring for, that we may hasten the day of Liberation, and bring all mankind toward the full realization of health.

MORPHINE AND THE POSTMORTEM CONSCIOUSNESS

Question No. 39.

What is the effect of morphine on those who are addicted to its use? When a person who has been very ill for a long time, and who, because of the severe suffering,

has been kept unconscious by large doses of morphine for many days, passes from earth life in that condition, does the released spirit become conscious when it leaves the body? What is its condition compared to that of one who dies suddenly and in full possession of all faculties?

Answer: The use of morphine and other narcotics in very small doses, such as are generally taken by the ordinary drug addict, has a deadening effect upon the nerves, so that the Spirit feels less sensitive in the body and more like the freed Spirit which left the physical vehicle. Under such conditions the mental faculties are better, and the person feels such an ease of mind and body that it is like heaven itself, until the reaction sets in; then he begins to suffer the tortures of hell, and consequently takes more in order to restore his previous sense of well-being.

When morphine is given in large doses, it produces a condition similar to that of a person who passes out while under an anesthetic. The writer has met a number of the latter, but has never seen one who passed out under the action of morphine; therefore he cannot give the direct information asked for. But these people who died under an anesthetic were just as conscious as the ordinary human being after the silver cord has been severed. They went through their life panorama in about the same way as the person who passes out normally, and had no different experiences. Therefore we should say that one who passes out under morphine probably has no extra-unpleasant

experience on account of the morphine given him before his transition; and the first feeling would be one of great relief that he had escaped from the suffering incident to severe illness preceding death of the physical body. This feeling of relief is common to all who have suffered, no matter whether consciously or unconsciously. They are all exceedingly grateful that this is past, and can scarcely realize that there is no sickness in the land of the living dead to which they go after leaving this world.

IDIOCY AND INSANITY

Question No. 40.

Are doctors justified in allowing a child to die that is bound to be an idiot and physically helpless when an operation would enable it to live? Does an idiot or an insane person gain any worthwhile experience during life? Is the Ego within aware of the physical disability of the mind and body during such a life, and does it learn thereby? Can insanity be classed among the hereditary diseases?

Answer: Suppose a child met with an accident while playing, a blow on the head, and hence became abnormal,

or perhaps was put into a state of coma. No one would hesitate for a moment to have the operation of trepanning performed so that by taking the pressure off the skull from the brain the child might be restored to its normal state of consciousness. Then why should a weak-minded child not receive the same care, and have everything done for it that is possible? It would be considered criminal to allow a normal child to die for lack of care, and it is just as indefensible in the case of a child born to be an idiot, for when the Ego has gone through the womb in order to gain the experiences of this physical life, we are in duty bound to support its efforts in every possible manner.

The Ego does gain experience by a life of insanity, for the Ego itself is never insane. It is improper connection between its various vehicles—the mind, desire body, vital body, and dense body—which makes insanity. When the connection between the brain centers and the vital body is imperfect, we have what is called the idiot, often melancholy but generally perfectly harmless. When the faulty connection is between the vital body and the desire body, the conditions are somewhat similar, but include the class whose muscular control is defective, as in epilepsy, St. Vitus dance, etc. When the connection is broken or faulty between the desire body and the mind, we have a raving maniac who is violent and dangerous. And when the connection is defective between the Ego and the mind, we have what we might call a soulless man, the most dangerous of all, gifted with a cunning that is usually at some unexpected time put to a most diabolical use.

If we consider the body, or the different bodies, as musical instruments upon which the Ego is playing, then when every connection is perfect the Ego can bring out a more or less beautiful symphony of life, according to its state in evolution. But when the connections are faulty or broken, the Ego is like a musician forced to exercise his talent with an instrument lacking a number of strings, and he is therefore unable to bring out anything but discord. To the musician it would be torture to be forced to play on such a defective instrument; and it is the same with the Ego which is immured in a body cut off from its normal control. For reasons to be sought in past lives, it is forced to stay with a body that it cannot control, and it suffers more or less acutely according to its stage in evolution; thus, however, it is learning a certain lesson in the school of life which is required to make it perfect. It is a sad condition, but though a lifetime appears to be very long, it is but a fleeting moment in the unending life of the Spirit; and we may console ourselves with the knowledge that when such an Ego comes back to earth it will have a normal body, provided of course that the lesson has been learned.

With respect to the last part of the question as to whether insanity is hereditary, we may answer in the affirmative or the negative according to which phase of the problem we are considering. From the spiritual point of view it is not hereditary for, as already stated, insanity is not a defect in the Ego. Because of a twist in its character it cannot build a normal body, hence, by

association, it is drawn to a family that is similarly afflicted. This is on the very same principle that people of like character always seek one another's company; as the old saying goes, "birds of a feather flock together." Musicians congregate in music halls, at concerts, and similar places. They also seek birth in families of musicians because there the instruments needed—long slender fingers and an ear in which the semicircular canals are properly placed—can be obtained, which will give them the ability to express music. Sporting men and gamblers flock together at racetracks and in gambling dens. Thieves have their resorts, and so on. Similarly, those with a certain defect in their character are attracted to families which have the same defect. Hence, if we view the problem of insanity from the *form* side, it may be said that it is hereditary.

Scientists who view the matter entirely from the form side are of the opinion that by limiting the reproduction of defectives they may stamp out disease. But just as the soft juices of the snail's body are gradually set out and crystallized into the hard and flinty shell it carries upon its back, so it is also the acts of the Ego which gradually crystallize themselves into a body wherein the Spirit must dwell until they are worked out. Relief will never be obtained by working with and upon the physical body alone, any more than operating upon the shell would cure a sick snail. Emerson said truly that "a sick man is a scoundrel who has been found out, breaking the laws of nature." The insane are in that category, and if we wish to

cure them we must use spiritual means of education. All other methods are simply palliative; they do not reach the source of the disease.

EFFECTS OF AMPUTATION

Question No. 41.

When an arm or a limb is amputated does that exist independently in the Desire World after the amputation? And after death does a person appear minus a hand or foot in the Desire World? I have known people to suffer pain in a limb long after amputation, even years. How is this accounted for?

Answer: When an arm, limb, or any organ has been removed from the physical body by any means of a surgical operation, only the dense part of the organ permeated by the planetary ether is taken away. The four ethers which constitute the vital body of the man or woman thus operated upon remain; but there is a certain magnetic connection between the part decaying in the grave and the etheric counterpart which remains with the

person. Therefore, he or she feels the pain and suffering in the part removed for some time after an operation, until decay has taken place, and the etheric counterpart has disintegrated.

You will find some interesting cases demonstrating this point and some further teaching on this matter in the *Cosmo*. When a person who is injured passes into the invisible realm, he thinks with the same mind, pictures himself there as he was in this world. Consequently, a scar on the forehead or the loss of an arm or limb is reproduced by his thought in the matter of the Desire World and he appears there disfigured as he was here.

In the World War this was very noticeable, for all the soldiers who passed out with wounds which they could see and which they knew how to determine the effect of, reproduced these wounds in their desire bodies. They felt pain similar to what they would have felt if they had still been in the physical body, because they fancied that there must be pain connected with it. However, they were very quickly assisted by one another and by those who had been helped by the Elder Brothers to see the matter right: that there was no actual pain. As soon as they were convinced that their wounds were but illusions and taught that they could shape their bodies in the normal and healthy state, they could quickly remedy the condition.

DESTROYING SICK VIBRATIONS

Question No. 42.

The following is sent in by a doctor of Osteopathy: At the time of treatment can one destroy sick vibrations so that they will not return after treatment?

Answer: If we read between the lines of this question we shall sense two very common difficulties in the practice of Osteopathy and kindred methods of treatment by the laying on of hands. In this process there are two distinct operations. One is taking away from the patient something that is poisonous and injurious, provocative of disease; and there is also a giving out of vital force by the doctor himself or herself. Everybody who has done any work of this kind knows this because it has been felt and is felt by everybody who is successful. Now, unless the doctor or healer is bubbling over with radiant health, two things are liable to happen: either the human miasma taken away from the patient may so overwhelm him or her that, to use a common expression, "he takes on the condition" of the patient; or he may give too much of his own vital force and thus become entirely depleted. Both of these conditions may combine, and then there comes a day when the physician or healer finds himself or herself run down and forced to rest up.

Magnetic healers, who are frankly unscientific, often escape the first-mentioned condition by “throwing off the magnetism,” as they say, but all are liable to be run down. That is something that nobody can escape, save one who can see the etheric effluvia he takes and the vital fluid he gives. Most people are vampires when they are sick, and the stronger and more robust they are ordinarily, the worst they are usually when sickness has put them in bed. I have never been so sick as I was after treating a giant who was suffering from intense inflammation of the kidneys and had been in bed from this cause for more than two weeks. It was dreadful to see his agony, and I gave myself wholly, with the result that I was prostrated. The patient, however, was up the next morning and as well as ever. He had my vitality, I had his disease, or at least the effluvia from it, and it took me three days to get rid of it. That was, of course, before I was able to see spiritually.

Since then I have gained considerable knowledge in this department, and the questioner will find the following hint of value in keeping away these undesirable conditions: First, fix your thought firmly in such a manner that you will not allow this miasmatic effluvia which leaves the patient’s body to enter your body farther than the elbow. Second, when you are giving treatment, leave the patient once in a while and wash your hands *in running water* if possible; but at any rate wash in water, and change the water as frequently as possible. The water has a twofold effect. In the first place, the effluvia leaving the patient’s body has an affinity for water. In the second

place, the moisture which stays upon your hands enables you to get the miasma from the patient in a larger measure than you otherwise would.

This is on the very same principle that if you take the electrodes of an electrical battery and put them into water, you will find the effect of the electricity is many times intensified if you try to touch the water.

So also with yourself: you are the electric battery in the case, and your hands being moistened, the miasma will be drawn to yourself in a much greater measure than otherwise. If conditions are such that you cannot get water, you may try to throw off the magnetism, but then it is necessary to be careful, because when the magnetism is thrown away from you it is attracted to the earth because it is subject to gravity. To the spiritual vision it is a dark, or rather a black, jelly-like fluid. It lies shimmering and shivering on the floor. If now the patient gets up relieved from the couch where the treatment has been given, and goes over the place where this magnetism has been thrown away, then the miasma will re-enter the body and he or she will be in a worse condition than before you started the treatment. Therefore, it is the best policy to throw such miasma out of the window, or better still, put it into a fireplace and then set fire to it.

From the foregoing, it is evident that this laying on of hands is something that should not be done indiscriminately by any one who has not been trained in one of the many properly equipped schools of Osteopathy,

Chiropractic, etc. In the School of the Rosicrucians, Probationers who live worthy lives are trained under the special guidance of the Elder Brothers.

DESTROYING DISEASE PRODUCTS

Question No. 43.

At the time of treating a patient, can one destroy the vibrations of disease so that once they have been removed from the patient they do not return after the treatment is over?

Answer: We suppose you refer to magnetic treatment for disease, and we may say that this method of healing consists wholly in removing vibrations of disease by absorption into the body of the healer, who must have sufficient vitality to throw them off himself or he will become ill in turn. This has been explained before in our literature, but perhaps taking the subject up from another angle may not prove uninteresting or uninstructive.

When one looks with the spiritual sight at a person who is diseased, the patient's vital body looks thin and emaciated in proportion to the ravages made by the disease. There are no radiating lines from it as when the body is in health, but a sickly emanation which curls up in

eddies and spirals that hang close to the dense body. Instead of being pinkish-purple, it is usually a dull grey in most places, and the part that is particularly diseased is enveloped in something which resembles a mass of black jelly. That is what we might call the vibrations of disease, and at the time when the person receives a magnetic healing treatment it is this black poisonous mass which is absorbed into the hands of the healer. When he or she throws it off by a vigorous movement of the arms it sinks to the floor. Then if the patient happens to step close to that place where it lies he or she will reabsorb it. Therefore, it has always been the writer's practice to either throw these emanations out of the window or into a fireplace where they may be burned. Then they can do no harm.

But while we are upon this subject it may be well to bring home another phase of this matter and the method of healing. So long as an organ is diseased it generates this poison stuff, which hangs about it and prevents the currents of the vital body from coursing through it. What a magnetic healer does is simply to cleanse this organ for the time being and thus he opens the way for the influx of life-giving and health-promoting currents. The relief is usually only temporary, for the weak and diseased organ continues to generate the poison "miasma," as we call it, so that shortly it requires another cleansing by the magnetic healer. This continues until the vital currents finally become sufficiently strong to over-master and

throw off the poison stuff and cleanse the organ themselves. Then health returns.

The osteopathic physician goes at the matter from the opposite angle by manipulation of the nerves which are avenues for the vital currents. This strengthens these currents and they begin to scatter the miasma in the diseased part of the body. However, it usually requires a number of treatments from him also before health is restored, because the poison miasma blocks up the nerves again shortly after he has ceased manipulations. Therefore, it would seem to the writer, though he has never tried it, that a combination of the two methods—opening up the nerve currents and strengthening them by means of osteopathic treatments, at the same time removing the poison miasma by magnetic healing, being careful either to burn or otherwise dispose of the effluvia—ought to facilitate the treatment of disease wonderfully.

HEALING THE SICK

Question No. 44.

How does an Initiate heal the sick? By invocation of a higher power or concentration of his own? Is there any difference between the first and the last method? If so, what is it?

Answer: As the question stands it is difficult to answer. While we know certain methods of healing, we also believe that the choice is a matter of temperament, and the different methods of healing are probably used at different times by all Initiates as the occasion demands. We know that on certain occasions the Christ addressed Himself to the Father when performing a cure. At other times, when He was in a crowd and someone touched Him, He observed that the virtue had gone out from Him and doubtless healed the one who had drawn the force from Him. All who have followed in His steps have no doubt varied their methods to suit the occasion. But in the final analysis, the healing power is the same, for it emanates from our Father in heaven, who is the Great Physician, and each Initiate or healer absorbs as much of His divine power as he is capable of containing, giving it out as required to each suffering one that comes before Him.

If you look up the article “How We heal the Sick” in the Healing Department of *Rays from the Rose Cross* for September, 1915, you will find there a description of our method which will throw considerable light upon the subject. (See page 105 of *Occult Principles of Health and Healing*.) There is also in the same magazine an article by Stuart Leech, M.D., showing how he saved himself the necessity of performing a surgical operation by visiting the patient at night when he was out of his body, materializing hands within the body of the patient, and straightening out the trouble, so that the next morning the patient was cured beyond the necessity of having the knife applied. This will probably make it clear that there is considerable scope and latitude to the Initiate and Invisible Helper in dealing with the morbid conditions of the body. As said before, the healing balm comes from our Father in heaven, and no matter who does the work or what method he uses to bring health to the ailing, the glory and honor belong to God alone.

REMOVING DISEASED ORGANS

Question No. 45.

When we are afflicted in this life and have a surgical operation performed and the diseased organ removed,

does that heal us permanently or do we return in a future body with a similar ailment?

Answer: Christ said: "As a man thinketh in his heart so is he," and this covers the matter thoroughly when taken in its widest significance. When we enter the invisible realms after death and during the postmortem state undergo the purgatorial and First Heaven experiences, all our vehicles are gradually dissolved, and we enter the Second Heaven where we commence to create the environment of our new existence. When that task has been completed we enter the Third Heaven where only a very, very few have consciousness as yet. Hence, forgetfulness of all that has gone before wipes the slate clean and we take with us only the quintessence of our past experiences as faculties when we re-enter the Second Heaven on our way toward rebirth and mould the archetype of our coming physical body with the help of the Recording Angels and their agents.

To make the point clear let us remember that during childhood days we go through the most dreadful contortions in learning to write. The letters we form are grotesque in the extreme, but by and by in the course of time with persistent effort we acquire the faculty of writing a legible hand. Then as the years pass by *we forget our difficulties in learning to write, but the faculty remains with us.* Similarly, the embodied Spirit forgets all that has gone before, but the faculty of doing certain things remains with it. Therefore, it has formed a body

weak in a certain place in one life and has suffered the pain incident to that weakness and disease, even to the removal of an organ, we may be very sure that though the event will be forgotten in a coming existence, the Spirit will remember the fact when it is molding the archetype and coming to rebirth. It will then endeavor to build a better organ so that it may save itself the pain which it endured in a previous life and thus, instead of perpetuating the diseased organ, it is very safe to say that an organ that was diseased in one life will be sound in the next. Gradually mankind is thus learning by past mistakes to build a better and sounder body.

To take another illustration, we may consider how an architect would act who had built a house and by living in it found certain discomforts. If he sold this house and built himself another, he would remember the discomforts he had in his previous dwelling and endeavor to build a house that would be free from those inconveniences. Then perhaps he would find other developments that were not to his taste in the new house and on selling that would build a third house that would be better than the two previous and so on. We may infer that the case is similar with the house of the Spirit which it builds anew in each life. Oliver Wendell Holmes put that so very beautifully in the last verse of his “Chambered Nautilus,” which had built larger and larger chambers as it grew and finally had left the outgrown shell. He says:

Build thee more stately mansions, O my soul,
As the swift seasons roll.
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting
sea.

REMOVING THE SPLEEN

Question No. 46.

There has been brought to my notice a case where a woman had been operated upon and the spleen removed. According to the Rosicrucian teachings, the spleen is the entrance gate of the solar forces which vitalize the body, and in the etheric counterpart of that organ the solar energy is transmuted to a vital fluid of a pale rose color, which from thence spreads all over the nervous system. We also learn that the rays of the Sun are transmitted either directly or reflected by way of the planets, or by way of the Moon. The direct rays from the Sun give spiritual illumination, those received from the planets produce intelligence, morality, and soul growth. In a case like the above described, will the etheric counterpart

continue to perform its work after the dense organ has been removed, or will it disintegrate as does the etheric counterpart of an arm or leg that has been amputated, and if so what is the effect upon the person so operated on?

Answer: You are right in your statement of the Rosicrucian Teachings, except where you say that the solar energy is transmuted in the spleen to a pale rose-colored fluid. The spleen is the gate of the solar forces, but the transmutation you speak about takes place in the solar plexus, where the prismatic seed atom of the vital body is located.

With respect to what takes place after the spleen has been removed, it will help us to recall that the physical body accommodates itself so far as possible to altered conditions. If a wound in a certain part of the body makes it impossible for the blood to flow in the normal channels, it finds another set of veins by which it may take its circuit. But an organ never atrophies so long as it can serve any useful purpose. It is similar with the vital body composed of the ethers. When an arm or a limb has been amputated, the etheric counterpart of that member is no longer required in the economy of the body, therefore it gradually wastes away. But in the case of an organ like the spleen where the etheric counterpart has an important functions as gateway for the solar energy, naturally no such disintegration will take place.

It should also be remembered that whenever disease manifests in the physical vehicle, that part of the vital body has first become thin, attenuated, and diseased, and it was its failure to supply the necessary vital energy that caused the manifestation of physical symptoms of ill health. Conversely, when health returns, the vital body is the first to pick up and this convalescence is then manifested in the dense body. Therefore, if the physical spleen is diseased, it is a foregone conclusion that the etheric counterpart is also in subnormal health, and the wisdom of removing the organ is doubtful. However, if it is done, the body will seek to accommodate itself to the new conditions and the etheric counterpart of the spleen will continue to function as before.

INVISIBLE HELPERS

Question No. 47.

When one who has been working unconsciously as an Invisible Helper leaves the body at death, will he recognize those in the spirit world with whom he has been working at night, or will those experiences leave no record?

Answer: The experiences of an Invisible Helper who works unconsciously in the invisible worlds during the time when the body is asleep may be likened to a dream which he does not remember upon awakening. However, the experiences are nevertheless stored in the seed atom and will form part of the panorama of life, so that when he leaves the body at death he will see all that has happened to him, awake or asleep, during the time when he lived in the body. Thus his recollection of what has happened will not be quite the same as if he had gone through it consciously, but he will nevertheless obtain from the life-panorama a knowledge and an idea of what has been done. Thus, though he will not have the same feeling as if he had been going through the experience *consciously*, he will soon adjust himself to believe and understand that what seemed a dream is nevertheless a perfectly true experience.

PROTECTION AGAINST VAMPIRISM

Question No. 48.

I have always been weak and anemic, and I find that other people vampirize my strength. Must I stop helping people by concentrating for them, or can you give some

safe method of protection? I know of several people who would be helped by your answer.

Answer: If you will study what is said on pages 89 and 90 in *The Rosicrucian Cosmo-Conception* about the way thoughts are generated in the mind and then projected upon others to do their work, you will learn a great deal concerning the science of concentration and how to do the work you are trying to perform for humanity. Incidentally, you will probably realize that the thought forms you send out for the purpose of helping others take away only a small part of your own desire body, which is immediately replaced by desire stuff of an even higher grade than that sent out, owing to the high rate of vibration always generated by unselfish effort. However, it takes nothing away from your vital body and it is upon the condition of this vehicle that your physical health depends.

Thus you are never vampirized by concentrating upon anyone else when you yourself are alone, but it is the contact with other people that is apt to hurt you if you are in a weakened condition. If you are at all sensitive, you probably know who draws upon you, and while walking and visiting with such people it is best if possible to keep a few feet away from them. If you are sitting in a room with them and talking with them, cross your limbs at the ankles and fold your hands. Then you form a magnetic circuit on the floor or ground when you are in magnetic rapport with any person who happens to be near you.

These measures are, however, only precautions which you may use with advantage until you get yourself in hand. That should be your first consideration, for it is useless to apply palliative treatments to the effect while the cause is still there. According to the conditions we get from your letter, you need iron and ether. If it is possible for you to get milk from a cow that has just been milked, then that will be a wonderful help to you, for at that time the milk is surcharged with the healthy animal ether. However, if you cannot get it that way there are other means.

Relative to their size, the plants have the strongest vital bodies composed of the two lower ethers, which have to do with the assimilation of physical nutriment. Therefore, green vegetables, even though they have been in the market for some time, are surcharged with ether. Lettuce, spinach, tomatoes, and strawberries are among the plants which abound in iron. If you will refrain from cooking, merely putting them in water an hour before meals to make them crisp, you will in a short time increase the ether in your body and the iron in your system. Then you will not be anemic and in danger of vampirism.

SELFISHNESS THE CAUSE OF ALL SICKNESS

Question No. 49.

In Tannhauser you say sickness attends soul growth to a greater or less extent. I also see in Lecture No. 11, Spiritual Sight and Insight, that you say disease is a manifestation of ignorance, and that in proportion that the Christ is formed in us we attain to health. These two passages don't seem reconcilable to my mind.

Answer: They are nevertheless very much reconcilable. Until the Christ life illumines us from within we do not comprehend, neither do we follow, the laws of nature, and consequently we contract diseases by our ignorant contravention of these laws. As Emerson puts it, a man who is sick is a scoundrel in the act of being found out; he has broken the laws of nature. That is why it is necessary that the gospel of Christ should be preached. All of us should learn to love our God with our whole heart and our whole soul and our brother as ourselves, for all our trouble in the world, whether we recognize it or not, comes from the one great fact of our selfishness. If the alimentative function is deranged, what is the reason? Is it not that we have overtaxed our system because we have been angered and exhausted our nervous force by trying to get someone to serve our selfish ends, and we feel resentful because we have not succeeded? In every case selfishness is the prime cause of diseases, sorrows, and

pains. Selfishness is the supreme besetting sin of ignorance.

NATURE OF WHITE BLOOD CORPUSCLES

Question No. 50.

You say in the Cosmo that the white blood corpuscles are not the policemen of the system. What then is their origin and mission?

Answer: To make this clear to the average reader it is first necessary to say that besides the dense body which is visible to all of us, there are finer vehicles which interpenetrate this organism and which are the springs to its activities. One is the vital body, composed of ether and concerned in building the dense body by the food which we take into the system. It controls all the vital functions, such as respiration, digestion, assimilation, etc., and works through the sympathetic nervous system. Another, a still finer vehicle, is called the desire body. This is the vehicle of our emotions, feelings, and desires which expands the energies stored in the dense body by the vital processes

through control of the cerebrospinal or voluntary nervous system. In its activities this desire body is constantly destroying and breaking down tissue built up by the vital body and it is the war between these two vehicles which causes what we call consciousness in the physical world. The etheric forces in the vital body act in such a manner that they convert as much of the food as possible into blood, and this is the highest expression of the vital body.

In the lower animals, from the birds on downward, which are entirely under the guidance of an invisible guardian called the Group Spirit, the blood is nucleated, but in the higher mammals which are upon the threshold of individualization, and particularly in man, who has become an individual, indwelling Spirit, there are no nuclei in the blood corpuscles. Even in the fetus, which is formed under the sole guidance of the mother during the first three weeks, and therefore has nucleated blood corpuscles in that period, they cease to be formed as soon as the Ego which is to live in the body enters. This happens about twenty-one days after conception, and by the time of the quickening the indwelling Ego in the fetus has destroyed all the nucleated corpuscles. From henceforth none are formed, for the Ego must be master of its vehicle. That is not the case where there is a nucleus or center in the blood corpuscles which affords a foothold for another Spirit. It is easily demonstrated that the life is in the blood, for while we may sometimes with impunity amputate an arm or limb, we cannot deplete the body of blood without also killing it.

Thus the blood is the particular vehicle of the Ego, and as in the past aeons of development we have crystallized matter in order to form our dense body, so also it is destined that now we must etherealize our vehicles in order that we may lift ourselves and the world out of the realm of materiality and into the spiritual. Naturally, therefore, the Ego aims first to make the blood gaseous, and to the spiritual sight, this red unnucleated blood is not a fluid, but a gas. It is no argument against this assertion that the moment we prick our skin the blood comes out as a liquid. The moment we open up the try-cock of a steam boiler the gas also condenses into a liquid, but if we make a model steam engine of glass and look at the way steam works there we shall see only the piston move backward and forward, driven by an invisible agent, live steam. Similarly as the live steam direct from the boiler is invisible and gaseous, so also the live blood in the human body is a gas, and the higher the state of development of any given Ego, the more ethereal it is able to make the blood.

When, by the vital processes, food has reached this highest alchemical state, the process of condensation begins and the blood-gas is formed into tissue in the various organs to replace what has been wasted or destroyed by the activities of the body. The spleen is the gateway of the vital body. There the solar force which abounds in the surrounding atmosphere enters in a constant stream, to aid us in the vital processes, and there

also the war between the desire body and the vital body is waged most fiercely.

Thoughts of worry, fear, and anger interfere with the processes of evaporation in the spleen. A speck of plasm is the result, and this is at once seized upon by a thought elemental which forms a nucleus and embodies itself therein. Then it commences to live a life of destruction, coalescing with other waste products and decaying elements whenever formed, making the body a charnel house instead of the temple of an indwelling living Spirit. We may therefore say that every white corpuscle which has been taken by an outside entity is to the Ego a lost opportunity. The more of these lost opportunities there are in the body, the less is the body under control of the Ego. Therefore, we find them present in larger numbers in diseased people than in those possessing health. It may also be said that the person of a jovial good nature or one who is devoutly religious and has an absolute faith and trust in divine providence and love, will register many less lost opportunities, or white blood corpuscles, than those who are always worrying and fretting.

THE CAUSE AND CURE OF COLDS

Question No. 51.

Will you kindly give us your view concerning the cause and cure of colds?

Answer: We live in an age of germs and serums. Every disease is supposed to have its microorganism and an antidote is given either as a preventive or a curative. One may even be inoculated for a cold, and it is claimed that if the operation is successful one is henceforth immune. Perhaps some day all the different antidotes may be compounded into a *elixir-vitae* which will make us immune from the whole horde of dreaded germs! Seriously, what an anomaly this condition is. Man has conquered the whole world and stricken terror into the hearts of all the creatures which he can reach by the various devices he has made for their destruction. Even the largest of creatures fly before him in fear, but he himself is afraid of creatures so minute that he can see them only by the help of the most powerful microscope. These little microbes are so dreaded that some of the ablest men of the world spend their whole lives in efforts to restrain the ravages of the minute foe.

It is true that microorganisms exist, but it is also true that they cannot obtain a foothold in any organism which is in a state of normal health. It is only when from other

causes our bodies have become debilitated that disease germs are able to get a foothold at all and commence their destructive processes. Those who are in radiant health, and we use this phrase literally, may go without fear into any plague camp, even if there are more germs on a square inch of the patient's bodies than there are people in all the world. So long as the man is in radiant health they cannot affect him.

To make our meaning clear concerning this phrase, *radiant health*, we must reiterate the fact so often insisted upon, a fact which science is beginning to discover, that our bodies are interpenetrated by the ether in such volume that under most conditions it radiates from the body. One who is endowed with the spiritual sight sees within the dense physical body another vehicle resembling it exactly, organ for organ, and formed of ether. He sees also that through the spleen there is a continued influx of etheric life force which undergoes a chemical change in the solar plexus and is then circulated through the whole body as a pale rose-colored fluid with a slight purple tinge. This etheric fluid radiates from the whole periphery of the body through every pore of the skin, carrying with it an enormous amount of the poisonous gases which are generated by the food we take into our systems, selected usually because it pleases either the eyes or the palate, rather than for the nutritional value which it contains.

So long as this vital radiation of the etheric life-force is sufficiently strong, it not only carries away the poisons

from the body, but keeps deleterious organisms from entering, on the same principle which makes it impossible for flies or other insects to find entrance into a building through an aperture where an exhaust fan is sending a current outward. But the moment the exhaust fan is stopped, the way is opened for the various classes of insects which infest our buildings. Similarly, if for any reason the human organism becomes unable to assimilate a sufficient amount of vital force to keep up this radiating emanation, it is also possible for the dreaded microorganisms to enter and obtain a foothold in the body where they then commence their ravages, to the further detriment of health. In view of these facts, the prevention of disease narrows itself down to the problem of how to keep the system from becoming clogged so that the radiant life-force may have an unimpeded flow. When the diseased conditions have set in the curative process must have the effect of opening the clogged channels to be successful.

Dr. Harvey W. Wiley, former chief of the Bureau of Chemistry at Washington, is reported as having said that the best way to cure a cold is to take a bottle of cough medicine, set it on the table in the patient's room, open all the windows and throw the bottle of medicine through one of them. In other words, instead of taking cough and cold remedies, use plenty of pure, fresh air. Without doubt there is much wisdom in this advice, but it does not go far enough. If he had said, "Bring in also a good dinner, breakfast, and supper for the patient and throw them after

the bottle of medicine," he would have come much closer to a cure of the cold. For it may be said, without fear of successful contradiction, that the greatest number of the diseases to which the flesh is said to be heir come from taking too much food and not the right kind, also from lack of mastication. This latter perhaps is the greatest of our sins.

Baron Munchausen, the celebrated champion prevaricator, relates how when he visited the Moon he found that the people cooked their food as we do, but instead of sitting down to the table and eating it bit by bit they simply opened the door in the left side and put the food into their stomachs. We have not reached that point at present, but we are very close to it. The way in which the average American bolts his food is deplorable, to say the least. The quick lunchrooms with their uncomfortable stools, where it is impossible to rest and relax while partaking of the so-called food, are a national menace. Everyone who sits down at one of these places seems intent upon setting a record for swallowing the greatest amount of food in the shortest possible time. And the abominable methods of preserving everything on ice for many months in order that certain middle men and large wholesalers may make prices soar for their personal profits is adding in no small measure to the dangers of ill-health which threaten every community in the so-called civilized world where these questionable modern methods are in vogue. From these "pure" foods surcharged with poisons, we endeavor to build our bodies and this, as is

well-known, as accomplished by transforming as much thereof as possible to blood while the rest is to be eliminated as waste.

It is the custom of the medical profession to see that the proper elimination of waste takes place, no matter what the nature of the disease may be. Anyone who attempts to break up a cold must necessarily imitate this wise method and see that the proper excretory function is stimulated to the highest possible degree, for that is one important method of freeing the system and enabling the life-force to flow through it again. The other part of the food which is transformed into blood does not remain in the fluid state but is evaporated or even etherealized, according to the development of the Ego in whose body it flows. It surges through the whole body as steam through a boiler, and when it comes in contact with the cold air through pores clogged by a surplus amount of food poison and partly anesthetized so as to be unresponsive to the nervous impulse which otherwise closes them partially against the chill, the blood is liquefied or partly liquefied and becomes a burden and a clog to that part of the blood stream which is not affected. As a result, microorganisms are generated which form the pus we sense as a cold.

A person who is injured and loses a quantity of blood feels weak. So does the person whose blood has been chilled within him and for the same reason, but he who has a cold must further expend effort to get rid of the deleterious waste before he can be cured. Gluttony, bad

food, and faulty mastication are not the only causes of colds. It is a fact well-known to every occultist that all that is in the visible world is a manifestation of something that was pre-existent in the invisible realms of nature, and cold is no exception. When we know that there is an immutable law of cause and effect and that there can be no effect without an underlying and adequate cause, we may easily realize the truth of this statement. It is also certain that nothing can come to us which we have not in some way deserved, and therefore, if we look for causes in the invisible realm, we shall find that they must naturally have to do with ourselves.

The cold that we sense here, and which is a disagreeable manifestation to us, is an outcome of something that existed within ourselves previously, but what? To this question it may be confidently affirmed that our own attitude of mind is an all-important factor in the state of health. This also is well-known to medical science and all observing persons. A man who is habitually optimistic, whose mouth has an upward turn at the corners, always on the verge of expanding into a broad smile, will be found to be singularly immune from colds as well as other diseases. On the other hand, the person with the drooping mouth and the drawn face, who is always worrying about things that never materialize, who sees an enemy in every human being, and persistently holds an attitude of anger and malice toward his fancied or real enemies, by that very attitude of mind shrinks into a shell and prevents assimilation of the radiant etheric life-

forces. He is therefore a prey to all the ills to which the flesh is heir. Nor can he be cured by all the medicine ever made until he learns to abandon his dark outlook on life. These cases are of course extreme, and there are all gradations as well as mixtures of the two natures. However, it will be found that the health of a person varies with his view of life in almost exact ratio.

From the foregoing remarks we may therefore draw the following deduction: the best preservative of health is an optimistic attitude of mind which looks upon life fearlessly and sees a friend in everyone.

There should also be circumspection and discrimination in the matter of food. We must avoid excess. It is better to eat too little than to have too much, and we should make it a point to have a comfortable seat where we may relax the body while we leisurely masticate our food.

Proper attention should also be paid to the matter of elimination, and when it is not up to normal certain foods which contain a superabundance of cellulose should be taken to promote this perfect action.

To sum up in a sentence: be cheerful, be temperate in food. Cheerfulness, temperance in food, and right elimination are a compound which would cure almost all the ills to which flesh is the heir.

THE FOOD OF THE FUTURE

Question No. 52.

Since evolutionary progress demands changes in man's food from time to time, will you kindly indicate some characteristics of the food of the future?

Answer: At the present time, food taken internally is broken down and decomposed by heat *inside* the body. Thus, the chemical ether permeating each particle of food combines with the chemical ether of our vital body. The food magnetized by the Sun working in the plant is thereby assimilated, and remains with us until this magnetism is exhausted. The more directly food comes to us from the soil, the more solar magnetism it contains. Consequently, it "stays with us" the longest when eaten uncooked. When food has gone through the process of cooking, a part of the ether it contained is lost, as a number of the finer particles are dissolved by heat and ascend in the kitchen as odor from whatever food it comes. Consequently, the cells of cooked food remain a shorter time as a part of our body than in the case of an uncooked food, and food which has already been assimilated by the animal has very little chemical ether of its own (except milk, which is obtained by a vital process and has a greater quantity of ether than any other food). Hence, with regard to the flesh of animals, it may be said that most of the chemical ether in the fodder has gone into the vital body of the animal before it was killed, and at its

death the vital body leaves the carcass. Therefore flesh putrefies very much quicker than vegetables and “stays with us” only a short time after we eat it.

Death and disease are largely due to the fact that we subsist on food composed of cells robbed of their *individual* chemical ether obtained during plant assimilation. This is different and not to be confused with the *planetary* chemical ether which permeates mineral, plant, animal, and man. But the flesh food deprived by death of the individual vital body which ensouled the animal during life is really reduced to its chemical mineral form and as such is of small value in vital processes. In fact, it is a detriment thereto and ought to be eliminated from the system as quickly as possible. But being mineral, these particles of flesh are dead and difficult to move. Therefore, they accumulate gradually. Even a part of the plant food which is ash and mineral stays in our system, so there is a gradual process of clogging which we describe as growth. This is because we rob the plant or other food of its chemical ether. Were we like the plants and capable of impregnating the mineral with ether, we would really be able to assimilate it and grow to giant statures, but as it is, the dead material accumulates more and more until finally growth is stopped, because our powers of assimilation become less and less efficient.

In the future we shall not digest our food inside the body, but extract the chemical ether and inhale it through the nose where it comes in contact with the pituitary body.

This is the general organ for assimilation and promoter of growth. Then our body will become more and more ethereal, the life processes will not be hindered by clogging waste and consequently disease will gradually disappear and life be lengthened. It is significant in this connection that often cooks feel no inclination to eat because the pungent odor of cooking satisfies them to a great extent.

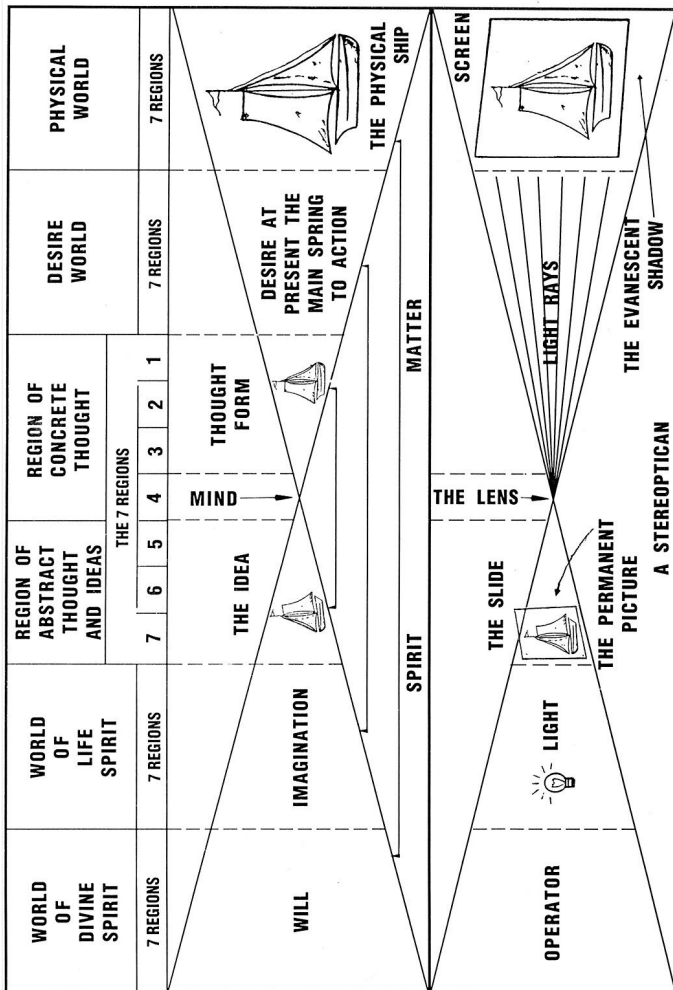
Science is gradually learning the truths previously taught by occult science and their attention is being more and more directed to the ductless glands, which will give them the solution of many mysteries. However, they do not seem to be aware as yet that there is a physical connection between the pituitary, the principal organ for assimilation, and therefore of growth, and the adrenals, which eliminate the waste and assimilate the proteins. These are also physically connected both with the spleen and the thymus and thyroid glands. It is significant in this connection from the astrological point of view, that the pituitary body is ruled by Uranus, which is the higher octave of Venus, the ruler of the solar plexus, where the seed atom of the vital body is located. Thus Venus keeps the gate of the vital fluid coming direct from the Sun through the spleen, and Uranus is warder of the gate where vitality enters through the physical food. It is the blending of these two streams which produces the latent power stored up in our vital body until converted to dynamic energy by the martial desire nature.

SECTION IV

Questions dealing with

INVISIBLE WORLDS

The Relative Permanency of the Visible and Invisible Worlds



CONSCIOUSNESS IN THE INVISIBLE WORLDS

Question No. 53.

Will you please tell me if Mr. Heindel can function on the plane of the Ego? If so will he communicate with my Ego and bring me the following information: I want to know who my Ego is, and what it intends to do with this earth life, also how I can obtain daily and uninterrupted consciousness with it.

Answer: While awake during earth life the Ego functions in the visible world as an *indwelling* Spirit, but during the hours of sleep the Ego is in the Desire World, where it also remains for a period after death. Later stages in the postmortem existence are lived in the Region of Concrete Thought, which is the Second Heaven. Above that is the Region of Abstract Thought, which is called the Third Heaven, the home of the Ego, who takes excursions into earth life for the purpose of gaining experience and soul growth.

While here on earth ties are formed with others which under the Law of Causation bring certain effects sooner or later. These appear as fate or destiny. By our willful or ignorant transgression of the laws of life we have, in times past, accumulated a debt of evil actions which must some time be liquidated. We must reap what we have sown before we can again become pure and free in spirit. The

knowledge of this impending fate, when part of the debt is to be worked out, would paralyze most of us, and to see the whole ugly score would probably crush the strongest Spirit until it has become at least partially enlightened and learned to conform to the laws of nature in a certain measure. When this great light has shone into the heart of any man and he feels himself as a prodigal Spirit, far from our Father in heaven, when he cries out with his whole heart, "I will go to my Father," and this desire for union is ever before his spiritual vision, then for the first time he is confronted with the embodiment of his fate, called by occultists, "The Dweller on the Threshold."

This entity meets the aspirant at the door between the visible and the invisible world. When he dares to step out into this world, which he has previously only seen by spiritual sight, he is confronted by this Dweller on the Threshold and cannot pass until he has acknowledged it. Each neophyte must face this gruesome spectator as Glyndon did in Bulwer Lytton's novel, *Zanoni*. It is hidden from ordinary humanity, even between death and rebirth, but the neophyte, as said, must not only face it, acknowledge it, and dare to pass it. He must take a solemn vow to do the things necessary to liquidate the debt of which that is an embodiment, also the vow of silence concerning all therein involved.

When you ask to know who your Ego is, you are asking for just the information which the Dweller on the Threshold to the invisible world hides from you, under the

beneficent law of nature which no one is privileged to break. Until you have attained the spiritual strength to pass him and learn for yourself, this must therefore remain hidden from you. Even then there will not be an uninterrupted conscious intercourse between the higher self and the personality. That belongs to a much later stage in evolution when we shall have fully spiritualized our vehicles into soul essence. Therefore, there is only one way for you to find out, and that is by earnest application to the problem yourself. If you continue to seek, you shall find, but remember, there is no royal road to this knowledge. No one can give it to you ready-made, or *sell* it to you, and all we who have gone before can do for anyone is to show him the way and encourage him to walk it regardless of all setbacks and obstacles, confident that what man had done, man can do. Each has the same divine power and is as able to succeed as anyone else.

PEOPLE IN THE DESIRE WORLD SEE THE SUN

Question No. 54.

Do the people of the Desire World or Etheric Region see the Sun we see, and do not these regions go round with the world as its atmosphere? If so, why would it not make darkness and day there also?

Answer: The reason why we have day and night, light and darkness, is that the Earth is opaque to our physical sight. Therefore, when the Sun is on the opposite side of the earth we cannot look through this physical globe and see the light, nor can we perceive the light-rays which penetrate through it by our physical sight, though there is such an invisible light by which psychometers and clairvoyants see just as well in that which we call darkness as in that which we call light. It is true that the atmosphere of the earth revolves with it, and so does the desire stuff which constitutes the Desire World of our planet. However, those who have shed the mortal coil and are in the Desire World see through the earth just as easily as we see through a pane of glass. Furthermore, the greater part of them are usually so far outside the physical earth that even the direct rays of the Sun would not be obstructed by the mineral globe upon which we live in our physical bodies. For these reasons there is neither day nor night there. Neither are there seasons, which depend in a measure upon what we call day, but there is everlasting day and everlasting light in those worlds.

A DREAM PROBLEM

Question No. 55.

A gentlemen in sound physical and mental health has had a dream almost every night for some time, and in the dream state he addresses an assembly composed mainly of his friends and acquaintances. In the course of his speech he explains that he is dreaming and that all the people before him are creatures of his dreams. Someone in the audience asks him what proof he has to give that he is right in his assertion, and to this he replies that he will think over the question when he wakes, and states that he will explain his reasons when he meets them in dreamland the next time. They all laugh at him and call him a lunatic. This dream puzzles him considerably and he is anxious to know how he may convince those dream creatures that the experience is really a dream.

Answer: In order to be able to judge intelligently concerning the various states of consciousness of man—waking, dream sleep, etc.—it is necessary to know the constitution and the function of various finer vehicles which, with the dense body, make up that complex being which we call man.

We find in the world four kingdoms. The mineral, which is practically devoid of feeling, though it may respond to and react to stimuli, can feel neither love nor

hate. Under the steam hammer or in the furnace its form and composition may be changed, but it gives no sign of emotion whatever. Its consciousness is like that of the human being in the deepest trance or in death, when only the physical body is present.

The plant is different. It lives and breathes. It inhales carbon dioxide, which forms a large part of its body. It exhales the life giving oxygen. The sap flows in its stem and leaves. In short, it exhibits the same phenomena of life that we do in dreamless sleep, because in that state our dense body is interpenetrated by a vital body composed of ether and a similar vehicle interpenetrates the physical stem, leaves, and branches of the plant. But the plant knows no emotion either. Love, hate, joy, and sorrow are foreign to it, for it has no desire body such as that possessed by animal or man. Because of the possession of these vehicles, animal and man are also able to move about and to aim to gratify their desires. To this end man uses mind, a vehicle not possessed by the animal, and in the waking state all his vehicles are concentric, interpenetrating one another, enabling him to live, move, and reason. But the very act of going to sleep means a reversion to the consciousness of the plant, and therefore it necessarily involves a separation of the higher and lower vehicles. The Ego clothed in the mind and the desire body withdraws, leaving the physical body interpenetrated by the vital body upon the bed.

There are times, however, when we have become so absorbed in our daily affairs, or when we have been tired out, that the Ego cannot accomplish a complete separation of the higher vehicles from the lower. Then the desire body still interpenetrates the brain centers, because the relative position of the various vehicles is, so to speak, askew.

In that condition reason is out of the question, and the human consciousness is similar to that of the animal, which has no mind and is therefore constitutionally incapable of logic. That is why even the most grotesque and absurd things seem perfectly natural to the dreamer, who accepts them without question, just as the animal does, and dreams experienced in that relative condition of man's vehicles are usually absurd in the extreme. But as civilization progresses and egoism becomes superseded by altruism, a different division of the vehicles is made. A part of the vital body composed of the two higher ethers, which are vehicles of sense perception and memory, is taken along during the night. Then the illusory stage of dreamland ceases, and man becomes, as it were, a creature of two existences—one lived out of the body in dreamland, where he comports himself in a reasonable manner, using judgment concerning his own actions, and those of other people whom he may meet. As he has not learned to focus his consciousness when leaving or entering the body, he is not able at all times to accomplish the proper separation of his vehicles, nor to bring back a reliable memory picture of what has occurred. Initiation

into the inner spheres alone supplies the necessary knowledge.

Evidently the gentleman in question has his reasoning faculties with him in dreamland, but is not yet aware of the facts concerning that world. He is mistaken in supposing that the audience which he addresses is simply a "creature of his dreams," and is not at all impossible, if he were to gather courage and ask some of those whom he has seen in his dreams if they attended such and such a gathering, that the answer would be in the affirmative. Moreover, if at the time this reply reaches him it is still possible for him to get together with the people whom he saw in his dreams and prepare them for the question before he puts it to them in the day time, he will almost certainly find someone who will remember and who has carried through this identical experience of which he has been writing.

Seeing then that dream life is not an illusory existence but a reality, there is no way of proving to the people of dreamland that it is an illusion.

THE TRANCE STATE

Question No. 56.

If it is possible to produce artificially by drugs or otherwise, as I have read, the various mystic states, how is the aspirant to know the genuine from the counterfeit? How distinguish between spiritual enlightenment and psychic intoxication?

Answer: Many scientific investigators engaged in psychic research have frustrated their object by carrying skepticism to an absurd extreme, so that, as one expressed it in the hearing of the writer, he would not believe in ghosts even if he were to see one, because there are no ghosts and he would know that the thing which he thought to be a ghost must be only an hallucination. They are like the redoubtable Celt who professed to have an open mind willing to be convinced and then added with all the intensity he could put into the phrase: "But show me the man who can do it."

This much good the Psychic Research Movement has done, however: it has collected an immense amount of facts, which are highly valuable in the study of the hidden phases of life when we examine them apart from the construction which the scientific investigators have put upon them.

Among other things it has been noticed in a number of cases where the medium was to all appearance entirely

ignorant and uneducated that the trance condition brought out accomplishments which astonished those present beyond words. There is one case on record where a servant girl, who in the normal state was most stupid and uneducated, delivered a discourse in Hebrew of a most scholarly nature while under the trance condition, and the question presents itself as to how these things are possible. There is only one theory which can give an adequate explanation covering all the facts in every case, namely, that we have all come up to our present status in the scale of evolution through many days in the great school of life; each life we have learned some lessons, and we are constantly learning more. Thus we have in the course of time acquired a vast amount of knowledge which is growing day by day and life by life.

Our vehicles also have become better, more sensitive and refined, but no body on earth is capable of expressing all that the indwelling Spirit knows. Nor is it intended by divine Hierarchies who guide our evolution that it should, for this versatility would prevent us from concentrating our efforts upon the particular lessons we need to learn here in a particular environment. Take, for instance, the case quoted of the stupid servant girl whom the trance medium showed to be a scholar. Judging from the facts of the case, she had, in the opinion of the writer, a brilliant mind in a former existence, but was probably proud, arrogant, and overbearing. Hence, it became necessary to teach her a lesson in humility, and she was born in a humble environment where no educational advantages

were offered her. Therefore, the brain became dull and she drifted into the condition of servitude little short of slavery, which is so prevalent in Central Europe, that she might learn a much needed lesson in humility.

This class of cases shows then a possession of a much greater amount of knowledge and experience which lies latent and hidden in every individual and which is accessible when the normal sense of the body has been stilled for the time being.

We may also note that this phenomenon differs very sharply and radically from the psychic activities observable under Spirit control. According to the writer's observation of hundreds of cases, when a medium is controlled by the Spirit, the Ego of the medium, clothed in its finer vehicles, is driven out of the body, and the controlling Spirit then stands behind the victim manipulating the tongue and the limbs through the medulla oblongata, causing it to move or to speak just as desired. The "light of life" is then seen as a flaming torch rising from the spinal canal and the medulla, where is heard a sound somewhat resembling the humming of an alternating current arc light. Another sounding light, projected by the controlling Spirit, overshadows and overwhelms the first light and by that means holds the physical body in an unconscious condition. But it is really painful to hear the frantic buzzing of the victim's *light of life*, struggling against the aggressor.

This phenomenon is absent in the class of cases where the trance is induced by suggestion or auto-suggestion. There also the Ego is driven out of its dense body, and may be seen standing against it manipulating the limbs and the organs of speech and using the body according to its desire, as well as this extraneous position permits. But in this class of cases the *light of life* hums its song serenely and contentedly; there is no warring influence perceptible such as where there is an obsessing or controlling Spirit. Thus the person with spiritual sight may easily differentiate between this class and the other. *Nor does the phenomenon of trance differ in this respect when it has been induced by drugs*, at least as far as the writer has been able to observe, except in this particular, of course, that it is impossible for the Spirit to return to its vehicle until the drug has worn off.

“But how is the aspirant to know the genuine from the counterfeit, how distinguish between genuine spiritual enlightenment and psychic intoxication?” asks our correspondent. The trance state is never a mark of spiritual enlightenment, no matter how induced. It is a morbid and abnormal condition, not to be emulated by anyone seeking spiritual enlightenment. There is only one true path to firsthand knowledge, only one right way to spiritual enlightenment, and that is *by cultivation of your own soul powers*. Build your soul body by patient persistence in well doing; enlighten others who know less than you, who wish the little knowledge you now possess; look for opportunities to serve others in the small and menial

things, as well as in the greater, according to your ability and opportunity. Then some day you will cease to see through a glass darkly and you will know for yourself without depending upon others.

CONTACT WITH RELATIVES DURING SLEEP

Question No. 57.

During sleep does one actually come in contact with relatives and friends who have been out of the body for twenty years, or is it simply the working of memory?

Answer: The usual time of duration of one's stay in the Desire World, after leaving the body at death, is one-third the length of the life lived in the body, but this measure is only a general guide. There are many cases in which the stay is shortened or lengthened. For instance, if a person follows The Rosicrucian Fellowship exercises, particularly the *Retrospection* in the evening, he may in this scientific manner, provided he is very earnest and sincere in performance thereof, entirely obviate the necessity of a purgatorial experience. The pictures of scenes where he wronged someone would have been wiped away from the seed atom in his heart by contrition,

and thus there would be, for him, no purgatorial expiation. Where he had done something commendable, that would be absorbed as pabulum for the soul, and this would materially shorten, if not entirely do away with experience in the First Heaven. Thus such a person would be comparatively, if not entirely, free to devote himself to the service of humanity in the beyond, and as such he might remain in these lower regions. However, they would not, for him, constitute Purgatory or the First Heaven. Many of the most devout disciples do this humanitarian work for a number of years after passing over.

There are some, however, who go the Second Heaven at once. The soul growth attained during the life of helpfulness which freed them from the purgatorial and First Heaven existence also enables them to carry on certain investigations there and go through a certain schooling which will fit them for a higher and better position as helpers of humanity in a future life. This class, therefore, could not be seen by any friend or relative going out of the body during sleep.

There are other classes who, so to speak, become immortal in evil. Not quite that, but the interlocking of their vital and desire bodies forces them to stay in the lower regions of the invisible world nearest to the physical world in which we live, as thoroughly explained in the series of lessons which we are issuing to students on *The Web Of Destiny*.

This class may consequently be met with for a considerable number of years after they have passed away from the body. It is indeed a curious fact that sometimes these evil persons are sought by former friends who have passed out of the body and need help to contact the physical world. The writer remembers such an instance occurring a few years ago, when an aged relative was about to pass over to the other side. She looked forward very anxiously to seeing her mate who had gone on before her. But as he had already reached the First Heaven, his arms and body had passed away, and only the head remained. Therefore he would scarcely be able to show himself to her when she had passed over, much less influence conditions at the time of the passing, and these were far from being to his liking. Certain things were being done to retard the severance of the Spirit from the flesh and considerable distress was occasioned to the passing person thereby.

In his anxiety over this condition the husband of the lady secured assistance from a friend whose interlocking vital and desire body made it easy for him to manifest. This Spirit took a heavy cane standing in the room and knocked a book out of the hand of the passing lady's daughter, which so frightened those present that they stopped their demonstration, allowing the mother to pass out. The poor man who performed this phenomenon had already been more than twenty years in the invisible world, and, so far as the writer can perceive, there seemed to be no sign of dissolution of the sin body wherein he had

clothed himself; he may remain there for perhaps twice or three times as long.

NATURE OF CREATURES SEEN IN DELIRIUM TREMENS

Question No. 58.

What is the nature of the grotesque and hideous things seen by persons suffering from delirium tremens? Are they only temporary creatures of the imagination, or have they actual existence in the lower part of the Desire World? And how comes it that the drunkard is endowed with spiritual sight?

Answer: We will take the latter part of the question first, for then it will also appear what the things are which are seen in delirium tremens.

In the first place, let us realize that there are several kinds of Spirits. There is the Ego, a true spark from the Divine Fire, now hidden beneath a number of opaque coverings: mind, desire body, vital body, and last but not

least, the most opaque of them all, the dense body—the veil of flesh which most effectively shuts out the Spirit from the divine consciousness and confines it to the narrow limits of a brain and body.

By the process of evolution these vehicles are being spiritualized. Their vibrations are being raised, and by degrees the Ego is beginning to find itself, as the prodigal found himself, far away from the Father, and desirous of returning. Then, by certain definite processes, he is gradually re-awakening cosmic consciousness. The divine power of organs which have served him as spiritual media in the far past are re-awakened to new activity. This is particularly the case with the pituitary body and pineal gland. When he has learned to vibrate these little organs, he has developed a new sense which we may call spiritual vision, for then he sees the Invisible World and the occupants thereof. There are other steps by which he may, after awhile, become a full-fledged citizen of these realms while still living in the physical body, which he can then leave or re-enter at will. With this phase of the subject we are not at the present time concerned. Be it noted, however, that only a Spirit can set these little organs in vibration, or re-awaken their latent activities.

Where there is coin there is usually an imitation base metal. The Spirit also has its counterfeit. The true divine Spirit is an emanation in God—not *from* God, but *in* God. It is a Spirit of Life. But a spurious spirit is also obtained by fermentation and decay. This is a spirit of *death*. We

name it alcohol. This drug, being spirit, also has the power to raise the vibrations of the little organs spoken of, but being the base product of a base process, it cannot but degrade the individual Spirit with whom it comes in contact. Therefore, drunkards generate low thoughts which clothe themselves in hideous forms. Various sub-human classes of Spirits also sometimes ensoul thought forms thus generated and keep them alive for a long time, feeding on the fumes of blood in slaughter houses, or the odor from the brewers' fermenting vats and the rum sellers' aging whiskey, not to speak of the despicable desires emanating from frequenters of such low places.

Therefore, when a person has so saturated himself with this spurious spirit of alcohol that the little organs of spiritual vision have had their vibratory rate accelerated to such a degree that the Spirit world can be perceived, he naturally sees that which is akin to him. As tuning forks, when struck, set other tuning forks of identical pitch into vibration, so also everyone is attracted to others of the same nature. These grotesque and hideous figures are really etheric and interetheric, between the Desire World and the ether, penetrating both. They are not a product of his imagination, but realities of a more or less lasting nature created by the drunkards and sensualists of the two worlds.

CELESTIAL VISITORS

Question No. 59.

Why is it that clairvoyants give such differing views and ideas of what they see in the invisible worlds that it is utterly impossible to reconcile their accounts?

Answer: This question has been thoroughly explained in *The Rosicrucian Cosmo-Conception*. It hinges to a considerable extent upon the fact that in the invisible world forms are so plastic that they can change their shape in the twinkling of an eye, thus giving the untrained seer an entirely wrong idea. Hence training is absolutely necessary to observation there as here, but you are mistaken in the idea that *all* disagree. There are a considerable number of people who have developed the spiritual sight, or perhaps have acquired it involuntarily, but who nevertheless see things alike and thus corroborate one another's statements. We have, for instance, before us the review of a book written by a hospital nurse who had been present at many deathbeds and there observed exactly the same thing that we have written in our various books for the last ten years. The book is called, "The Ministry of Angels," a term which the author applies not only to the great Hierarchy next above humanity, as the term is used in *The Rosicrucian Cosmo-Conception*, but to all human beings who have passed beyond the veil. However, apart from that, the book is full of experiences which have been duplicated by the writer in thousands of

instances. We may take a few instances from the resume of this book, given in *The Occult Review*, to show the similarity of the experiences of this lady with our teachings as set forth in the Rosicrucian literature.

When she was about eighteen years of age, a girl-friend called Maggie was suddenly taken very ill and died in her arms. Immediately after her heart had ceased to beat, she says, "I distinctly saw ascend from her body something in appearance like smoke or steam as it rises from a kettle in which water is boiling." The emanation rose only a little distance and there resolved itself into a form like that of my friend who had just died. This form, shadowy at first, gradually changed until it became well defined and clad in a pearly white, cloud-like robe, beneath which the outlines of the figure were distinctly visible. The face was that of my friend, but glorified with no trace upon it of the spasm of pain which had seized her just before she died."

This is just as we have taught: at the moment of death, when the silver cord has been ruptured in the heart, the vital body rises out through the sutures in the skull and hovers a few feet above the body. Writing on the subject of deathbeds of the patients she nursed, she remarks that often, irrespective of the physical condition or frame of mind of the dying, just before the end came, they would seem to recognize someone who was not of them at the bedside and who was unseen by them.

“I have seen,” she says, “a woman who had been in a comatose state for hours, suddenly open her eyes with a look of glad surprise, stretch forth her hands as though to grasp invisible hands outstretched toward her, and then with what seemed a sigh of relief, expire. I have seen a man who had been writhing in agony, suddenly grow calm, direct his eyes with an expression of joyful recognition to what to those observing him was only vacancy and, uttering a name in tones of greeting, breathe his last breath.

“I recall the death of a woman who was the victim of that most dread disease, malignant cancer. Her sufferings were excruciating and she prayed earnestly that death might speedily come to her. In her agony, suddenly, her suffering appeared to cease, the expression of the face which a moment before had been distorted by pain changed to one of radiant joy. Leaping upwards with a glad light in her eyes, she raised her hands and exclaimed. ‘Oh, Mother dear, you have come to take me home. I am so glad,’ and in another moment her physical life had ceased.”

At first the author was not able to see these invisible beings herself, but gradually she developed the spiritual sight, so that she actually did see those who came to meet the dying from the realms of Spirit life and to welcome them into another state of experience.

“The first time I received the ocular proof,” she says, “was at the death of L., a sweet girl of seventeen, who was

a personal friend of mine. She was a victim of consumption. She suffered no pain, but the weariness that comes from extreme weakness and debility was heavy upon her and she yearned for rest.

“A short time before she expired, I became aware that two Spirit forms were standing by the bedside, one on either side of it. I did not notice them enter the room. They were standing by the bedside when they first became visible to me, but I could see them as distinctly as I could see any of the human occupants of the room. In my own heart I have always called these bright beings from another world *angels*, and as such I shall hereafter speak of them. I recognized their faces as those of two girls who had been the closest friends of the girl who was dying. They had passed away a year before and were then about her own age.

“Just before they appeared, the dying girl exclaimed, ‘*It has grown suddenly dark*, I cannot see anything,’ but she recognized them immediately, a smile beautiful to see lit up her face as she stretched forth her hands and in joyful tones exclaimed, ‘Oh, you have come to take me away; I am glad, for I am very tired.’

“The two angels extended each a hand, one grasping the dying girl’s right hand, the other her left. Their faces were illumined by a smile more radiantly beautiful even than that of the face of the girl who was so soon to find the rest for which she longed. She did not speak again but for nearly a minute her hands remained outstretched,

grasped by the hands of the angels, and she continued to gaze at them with the glad light in her eyes and the smile on her face. The angels seemed to relax their grasp of the girl's hands, which then fell back on the bed. A sigh came from her lips such as one might give who resigns himself gladly to a much needed sleep, and in another moment she was what the world calls dead. That sweet smile with which she at first recognized the angels was still stamped upon her features."

You will notice that in this last instance the dying girl speaks about the room growing dark, and these and many other facts are taught in *The Rosicrucian Cosmo-Conception* and elsewhere in our literature. So far as we know, nowhere else has such thorough and definite information been given concerning the passage of the Spirit from the land of the living to the land of the living dead.

The author comments on the materialistic attitude of relatives and friends when brought face to face with the presence of death, and she frequently felt keenly the hopelessness of convincing them of the reality of what she herself was able to witness. In the above instance, the father of the girl was an entire skeptic and had convinced himself that there was no future life. His daughter's last words, the smile that lit up her face as she recognized the girl friends who had come to take her Spirit away, he regarded as evidence of a disordered imagination. It was not, however, always so. In the case of a patient who was

dying of pneumonia, his wife was seated by his bedside and he called her to draw her attention to their little boy who had died at the age of five or six years and who was waiting for him. "Look, how he smiles and holds out his hands to me," he exclaimed, "cannot you see him?" Though she could not see him like her husband, she remarked afterwards, "I am very glad that he saw B. before he died. I shall now be able to think of them as always together and happy, and when I receive my own summons I know they will both come for me."

Eventually our hospital nurse gave up her hospital work and took up private nursing. On one occasion she accompanied a friend to the house of a lady who had been an invalid for many years and needed a nurse. It was her friend, however, who was engaged as the nurse. "When I met her my heart went out to her at once," says the author, "for in a moment there were revealed to me the depth and tenderness of her saintly soul. How, I know not. I cannot explain it. This woman, I said to myself, is the friend I have long been seeking and the great hope came to me that I might win her friendship."

The aspiration was not realized in this world, however, but was destined to receive satisfaction in one of those strange friendships in which one of the two friends is on this side of the veil and one on the other. "In the course of time," she writes, "quite a while after her death, she became more intimately my friend than any friend I had who belonged to this life. When she appeared to me it

was not to vanish almost immediately but to stay with me and converse with me as plainly and naturally as could any human being. When she was with me I could see her as plainly as I could see any of the everyday objects of life, and she disclosed to me an individuality just as pronounced as that of any person possessed of strong characteristics who still dwelt on this earth."

By means of this lady, whom she came to look upon as her guardian angel, she was taken in trance to visit many scenes and people in the other world, and in particular describes her visits to what she terms the heavenly garden and her friend's rest chamber there, where she came to rest and meditate. We may regard these descriptions as symbolic, but experience is nonetheless experience, and sensation nonetheless sensation, though we thus describe it. Symbolism is in fact in many cases the means by which certain emotions are interpreted by our consciousness, which would be unable to realize them in any other form.

"My guardian angel," our author writes, "led me through one of the entrances and I found myself in a spacious chamber filled with subdued light and in which the various shades of color were blended in such perfect harmony that it impressed one as some beautiful and soothing music made visible. The walls were hung with cloudlike draperies in which greens, pinks, crimsons, and golds were blended so artistically that there was nowhere a jarring note of color, but the draperies were unlike any

of earth's fabrics. They were distinctly visible to me, but they offered no resistance to my touch. It was like thrusting my hand into a cloud. In the chamber there were several couches that displayed the same soothing, harmonious coloring. Many plants and beautiful flowers were bestowed about the place. 'This,' said my guardian angel, 'is my rest chamber where I come to rest and meditate, and you shall come here and rest with me often.'"

This region, the Summerland of the Spiritualists, with its houses and flowers, its garden of rest, has also been described in *The Rosicrucian Cosmo-Conception* and other books. Thus all along the line there is perfect agreement between this particular author and the present writer as to facts and observations regarding death and the invisible worlds.

Then we are told that she was taken thence by her friend to visit the toiling millions in some city of the earth to whose sufferings the dwellers in the heavenly garden went to minister. Here she visited a factory and observed that she and her companions passed through walls and partitions as they went from one department to another of the huge building, neither brick walls nor steel beams offering the slightest resistance to their bodies. "I often used to wonder," she remarked, "how Spirits entered houses and rooms in which no doors were opened, and how they left them when all exits were closed." Now she seemed to understand how solid walls (to us on earth)

appear, when approached close by one in the Spirit body, as though composed of something like fog, and to the passage of the Spirit body through them, they present just as little impediment as does fog to the passage of the physical body. Many things, she observes, that are insoluble mysteries to the human understanding, appear just as little mysteries to the Spirit faculties as seem to us here the common things and experiences of everyday life. To find one's progress here stopped by a brick wall occasions no surprise, and similarly it occasions no surprise to one in the Spirit body to find that the brick wall presents no impediment. We come here to a problem of the fourth dimension which puzzles many in this world and on which this curious record, which in part reads like a fantasy of fairyland, throws some strange light. This also has been covered in a number of places throughout the Rosicrucian literature.

Another incident of a somewhat similar character, in the light it helps to throw on this strange mystery of interpenetrating planes, is given towards the close of this narrative. In one of her visits to celestial regions our author makes the acquaintance of a man she terms "the mentor." The mentor gave her a bouquet of flowers which she desired to take with her to earth. "When I returned in my Spirit body to my home," she says, "I placed them in a vase, but when next morning in my physical body I went to look at them, I discovered that though I could see them as plainly as when the mentor had handed them to me, and could still smell their exquisite fragrance, they were not

palpable to my touch. My hands passed through them as they would through a ray of light, and still they remained unbroken with not a single petal deranged. Save myself, no member of my household could see them or smell them. The angels," she adds, and here is a very curious point, "who visit me in my house can handle them as we do earthly flowers, but the latter, of which I always have some in my house, they cannot handle. They see them just as I see them but they offer no resistance to their touch." She asks in bewilderment, "Which is the world of solid reality, and which of intangible appearances, our world or the Spirit world?"

These points have also been covered in the Rosicrucian literature, and we would refer our readers to the story called "Facing the Firing Squad," which appeared in the November, 1917, number of *Rays from the Rose Cross*, and gives a description of the last hours of a spy, how he meets death and after the transition visits a sister. During the journey to his sister's home thousands of miles from the place where he met his death, it puzzled him that the air seemed to be peopled with Spirit forms floating through the air just like himself and the Rosicrucian who accompanied him. At first he tried to avoid them but found it impossible. He braced himself for a collision, when to his surprise he found that these people floated right through him and his companion just as if they had no existence whatever. This filled him for the moment with consternation and bewilderment, until the Rosicrucian, observing his dilemma, laughed reassuringly

and bade him not to mind. That was the custom in the land of the living dead, for there all forms are so plastic that they easily interpenetrate one another at times, and there is no danger whatever of losing one's identity.

Arrived at the home of his sister, they found her seated in a comfortable living room and the spy impulsively rushed over to her and embraced her, only to find to his dismay that she was absolutely unaware of his presence and that *his hands instead of grasping her form went right through it*. Again he turned to the Rosicrucian and asked what he should do to make himself felt, for this impalpability of a so-called solid body again non-plussed him. Then directions were given and the method used by the living dead to attract attention of those in the physical world described.

Thus there are a thousand and one points of agreement between a number of people who are capable of functioning both in the visible and the invisible worlds. Moreover, this war is greatly increasing the number of those who can perform this feat and eventually we shall all be able to do so, from the least to the greatest. It will be as normal a faculty as sight or hearing. Thus gradually we are becoming more and more acquainted with the invisible worlds and the points of agreement are already far in excess of the points of divergence. Hence there should be no difficulty in accepting the stories from the unseen on that account.

WHY GROUP SPIRITS SUFFER

Question No. 60.

Animals, both wild and domestic, suffer many things, and we are taught that the Group Spirits suffer more intensely. Why is this? Do Group Spirits, like us, suffer from their own misdeeds?

Answer: It seems very difficult to conceive that such glorious beings as the Archangels—who are Group Spirits and Race Spirits—can do wrong, at least in the sense that we with our limited understanding attach to that word. Christ is the highest Initiate among the Archangels, and as we know that “He suffered in all things as we, being tempted, yet without sin,” there is evidently a higher law. What that is we shall sense when we consider the relation of the Group Spirits to the animals of their species in the light of the law of analogy, which is the master key to all mysteries.

The following illustration from the *Cosmo* will probably make the difference clear between man with his indwelling Spirit and the animal with its Group Spirit:

Let us imagine a room divided by means of a curtain representing the Desire World, and the other the Physical. There are two men in the room, one in each division; they cannot see each other nor can they get into the same division. There are, however, ten holes in the curtain, and the man who is in the division representing the Desire World can put his ten fingers through these holes in the other division, representing the Physical World. He now furnishes an excellent example of the Group Spirit which is in the Desire World. The fingers represent the animals which belong to one species. He is able to move them as he wills, but he cannot use them as freely, nor as intelligently as the man who is walking about in the physical division uses his body.

The latter sees the fingers that are thrust through the curtain. He observes that they all move, but he cannot see the connection between them. To him it appears as if they were all separate and distinct from one another. He cannot see that they are the fingers of the man behind the veil and are governed in their movements by his intelligence. If he hurts one of the fingers, he does not hurt them as much as the man on the other side of the curtain. If an animal is hurt, it suffers, but not to the extent that the Group Spirit does, because it has no individualized consciousness.

The dense body in which we function is composed of numerous cells, each having separate cell-consciousness, though of a very low order. While these cells form part of our body they are subject to and dominated by our

consciousness. An animal Group Spirit functions in a spiritual body which consists of a varying number of Virgin Spirits imbued for the time being with the consciousness of the Group Spirit. The latter directs them, watching over them and helping them to evolve. As its wards progress the Group Spirit also evolves, undergoing a series of metamorphoses, in a manner similar to that in which we grow and gain experience by taking into our bodies the cells of the food we eat, thereby also raising their consciousness by enduing them with ours for a time.

This Group Spirit dominates the action of the animals in its charge until the Virgin Spirits shall have gained self-consciousness and become human. Then they will gradually manifest wills of their own, gaining more and more freedom from the Group Spirit and becoming responsible for their own actions. The Group Spirit will continue to influence them, although in a decreasing degree, as Race, Tribe, Community, and Family Spirits, until each individual has become capable of acting in full harmony with Cosmic Law. Then each Ego will be free and independent of interference, and the Group Spirits will enter a higher phase of evolution.

In the light of the foregoing elucidation of the relationship between the Group Spirit and the animals, it is evident that the sufferings experienced through its proxies have the same purpose as the sufferings we experience on account of our direct mistakes, namely, to teach it to avoid, whenever possible, undesirable

conditions which are productive of pain. The man without a gun sees lots of animals when he walks about the fields; they flock to Mt. Ecclesia and other places where the Group Spirit tells them they are safe. The man with the gun truly has to hunt, for the Group Spirit warns its charges of his approach. Besides, the Group Spirit clothes its species in fur or feathers colored to resemble the ground, the trees, or leaves, so as to render them as inconspicuous as possible to those who would hunt them and thereby cause them pain. Thus, because of the desire to avoid pain to itself, it exercises its ingenuity to guard its charges. We are not prepared, however, to aver that the desire to escape pain is the prime motive of the Group Spirit in guarding its charges, but the two are linked together as the cause and effect.

But what about the animals slaughtered for food, and the poor creatures tortured in the vivisection hells? How about the poor horses starved and beaten by inhuman drivers? What is the Group Spirit doing to protect them and save itself the pain incident to their condition? It can educate the wild animals of the field to save themselves by various methods, but domestic animals must present a problem of considerable difficulty to the Group Spirit. It has the power to withhold the seed atom necessary to fertilization to preserve the purity of its tribe, and does so in the case of hybrids. However, the prime purpose of existence is experience, so it is forced to admit the Spirits under its guardianship to birth through their legitimate channels, even though they are thereby exposed to

atrocious treatment at the hands of man. Man must and will help the animals at some future time to atone for his present wrongdoing, and he will have to help the present minerals when they have become animals. The Law of Consequence is just and can be depended upon to balance the scales. In the meantime, the Group Spirits are learning sympathy and compassion. The Race Spirits are learning the same thing through human suffering caused by industrial and national warfare. Eventually the day will come when the lion will lie down with the lamb, eating grass with the ox, when the child may play unharmed with the serpent, when men will beat their swords into plowshares and their spears into pruning hooks, when there will be "peace on earth and good will among men." True, that will require great changes, mental, moral, and physical, but "though the mills of the Gods grind slowly, they grind exceeding small." Divine power has wrought cosmos from chaos; we have therefore reason to trust in its benevolent purpose and believe in its omnipotence to overcome all obstacles in the way of realizing what now appears utopian.

NATURE OF THE DESIRE WORLD

Question No. 61.

The Cosmo says that the Desire World is fluid, and composed of everchanging light and color. Is it not correct to picture the darkest colors at the lowest regions gradually blending into the lighter colors and in the Region of Soul Power finding pure white light?

Answer: Yes, in one sense you are right. Color depends upon vibration, the rapidity of the rate and wave length. For instance, in the colors of the spectrum red has a much longer wave length and a slower rate of vibration than violet, which is at the other end of the solar spectrum, but the colors in the Desire World are not at all the same colors that we see here. Here color is caused by the reflection of the Sun's rays in the atmosphere. There light is a property of matter. One might almost say that from the viewpoint of that world desire stuff is light and light is desire stuff. That is not quite correct, but almost so.

Furthermore, the colors which we would call dark there are brighter than the brightest sunlight here. That is why we do not see them. Our eyes cannot respond to that rate of vibration. You should not consider the Desire World being above and higher than the Physical World in the sense of space being involved. The desire matter is here. It interpenetrates every physical atom. Even the

ether is pervaded by it, and the dark, to the spiritual sight almost black, chemical ether, seems almost inseparable from the lowest grade of desire stuff. They are so dense that they seem nearly gaseous, and it has often been a wonder to the writer that people cannot see them and the beings moving therein.

ATTITUDE OF GROUP SPIRITS TO EACH OTHER

Question No. 62.

Are Group Spirits enemies on the spiritual plane as their charges such as wolves and sheep are on this plane?

Answer: No, there is no enmity connected with the whole matter, either in the visible or invisible world. The wolf does not hate the sheep it eats any more than the ox hates the grass. It is simply a question of obtaining the food wherewith to sustain life, and the work of the Group Spirits with their charges is furthered in no small measure by the resulting game of hide-and-seek, played by the beasts of prey and their quarries.

The main object of existence is the evolution of consciousness, and the ingenuity displayed by one class of animals in capturing another, the patient concentration of the cat watching the mouse hole, and the many varied schemes used by other animals to catch the unwary, are easily counterbalanced by the vigilance displayed by the animals preyed upon in their wild state, when they are totally dependent upon the group Spirits to save them from their pursuers. If there were not this struggle for existence, the evolution of consciousness would be much more long-drawn than it is and therefore the predatory habits of the carnivorous animals serve a good purpose in nature as well as all other seeming anomalies.

UNDINES AND MERMAIDS

Question No. 63.

Is there any foundation for the belief in mermaids? If so, what is their origin? What purpose do they serve?

Answer: Undines, mermaids, and mermen are not figments of the fancy. They are real. We are so fond of looking upon this world as a great big perpetual motion machine, and we try to explain everything on one

scientific theory or another. People will say that the sun heats up the ocean, that the water evaporates, rises into colder strata, and there condenses into clouds, which are moved over the lands by wind, and when condensed sufficiently, the seawater falls as rain. Then it runs back to the sea as rivers, and that is all there is to it.

Yes, but how could all this happen without somebody being at the head of it and somebody working at it. We know very well a building is made of bricks. One brick is laid on top of another, and it is built to whatever height is desired. But the bricks do not get up there themselves. They have to be carried, and it is the same in the economy of nature. The workmen, the nature spirits, are found everywhere. They have their work and evolution just as we have and everything in nature is an orderly process. These undines, mermaids, and mermen are concerned with the condensation of the water and with the work of keeping the things in the water in order, building up plants and such like things, just the same as the gnomes build the flowers on land. We say that a plant grows, but just as bricks have to be put together in a house, so the atoms have to be put together in plants.

In the case of human beings, those who are in the Second heaven are preparing to build new bodies, and they learn to build better bodies by working on us to build these bodies. Later, they come back to earth with added experience and that helps them to build a better body next time. Similarly, the little nature spirits we call gnomes

help to build the plants and flowers, and the sylphs are the agents in carrying up the water that has been broken up by the undines, into the skies where it condenses into clouds. Then the sylphs are the cause of the winds and move the clouds about and bring about the storms and the rain. Thus one department in nature works with the others. The salamanders are the fire spirits and perhaps the least known, but they also have their work to do in breaking up earth conditions, etc. You remember Shakespeare's "Midsummer Night's Dream." That is an actual fact. It is this way: at the winter solstice when everything is dead, when the earth is asleep under its winter blanket, the new impulse to life, the Christ Life, is poured into the earth and begins to work out towards the periphery, bringing life to seeds in the ground and giving them the vitality they need to sprout. It also infuses vitality in all beings that live upon the earth. This Christ Life takes birth at the winter solstice when the Sun is at its lowest point of declination. Thus in the winter we have more spirituality, for that divine life impulse comes to us anew every year and the Savior is thus born to save His people from the cold and famine that would result if the Sun were always in that southern part of declination.

The impulse is spiritual, for there is no physical activity going on in nature at that time. On the other hand, in summer all is activity in the world. The summer solstice is the apex of the physical impulse, and it is at that time that the nature spirits have their festival. They do enjoy themselves, and glory and feel thankful that they


have brought forth and that they have helped to work this miracle of fecundation and expression of all physical things that have come to birth. At that time the fructification begins, the fruit begins to ripen, and then we go down towards the harvest, which is at the fall equinox. So these nature spirits have a great work to do. It is not only true that they *are*, but they play a very, very important part in the world's work.

SECTION V

Questions dealing with

SPIRITUAL SIGHT

THE FOUR KINGDOMS

PURE SPIRIT	WILL IMAGINATION	THE ONE UNIVERSAL SPIRIT						
		Mineral Group Spirit	Plant Group Spirit	Animal Group Spirit	Human Ego			
WORLD OF THOUGHT	EGO	7						
		6						
		5	↓					
	MIND	4		↓				
	THE FOCUS OF MIND →	3						
	CONCRETE THOUGHT	2	↓					
		1		↓				
DESIRE WORLD	DESIRE BODY	7						
		6	↓					
		5		↓				
		4			↓			
	HIGHER DESIRES	3						
	FEELING 	2	↓					
	LOWER DESIRES	1		↓				
PHYSICAL WORLD	VITAL BODY	7						
		6	↓					
		5						
		4						
		3						
		2						
	DENSE BODY	1						
		7						
		6	↓					
		5						
		4						
		3						
	REFLECTING ETHER.	2						
	LIGHT ETHER.	1						
	LIFE ETHER.							
	CHEMICAL ETHER.							
	GAS							
	LIQUID							
	SOLID							
	MEMORY							
	THE SENSES							
	PROPAGATION							
	ASSIMILATION							
	BREATH							
	BLOOD							
	BONE							
					Plant	Animal	Man	

THE METHOD OF SPIRITUAL COGNITION

Question no. 64.

Will you please discuss the problem of cognition? How does the seer know on the higher planes? By this I mean, (a) How can he distinguish between a thought form emanating from his own mind and (b) The thought form emanating from some other person, either in the body or out, and (c) Objective spiritual entities?

Answer: Contrary to the opinion of people who do not know anything about the matter, this is purely a matter of training. It is absolutely wrong to suppose that because a person who has developed the spiritual sight and is able to see things in the worlds which are usually invisible to the ordinary human view in the present stage of evolution, he therefore by the same faculty knows everything. As a matter of fact, he does not know anything until he has acquired the knowledge by investigation. The law of analogy, which is the master key to all mysteries, should make this clear. "As above, so below," and "as below, so above." We see the telephone hanging on the wall; we know how to operate it by taking down the receiver, placing it to our ear and talking through the transmitter. We know even in a vague way that it is operated by electricity, but the mechanism is a mystery to the great majority.

Similarly, we may turn an electric switch, see the lights flash on, and the motors begin to whirl. We see the phenomenon, but we do not know the underlying forces until by investigation we have fitted ourselves and acquired the knowledge. The very same conditions obtain in the Desire World to an even greater degree, because of the superlative plasticity of the desire stuff and the ease wherewith it is changed into different forms by the ensouling Spirit, whether superhuman or elemental. On that account even the person who has voluntary control of his spiritual sight requires a thorough training and must cultivate the faculty of seeing beyond the form to the ensouling life. It is only when he has cultivated that faculty that he is free from delusion and able to distinguish the true nature and status of all the things and beings which he sees in the invisible world. To do this in the most efficient manner and have the certainty of escaping illusion, it is necessary to cultivate the grade of spiritual sight pertaining to the concrete region of the World of Thought, where the archetypes which are the ensouling life can be seen.

To make this clear, we may call to mind that the physical sight varies so that there are certain beings which see perfectly under conditions which to us appear as darkness; for instance, owls and bats. The eyes of fishes are constructed so that they see under water. The organs of spiritual sight are also capable of being attuned to different vibrations. Each rate of vibration produces a different grade of sight and opens up to the investigator a

certain realm of nature. By an exceedingly slight extension of the physical sight, the ethers and the beings therein become plainly visible. This grade of sight may be likened to the X-ray, for objects which appear solid to the physical sight are most easily penetrated by the etheric sight or vision.

When one looks at a house with etheric vision, he sees right through the wall. If he wants to find out what is taking place in a room on the farther side of the house from where he stands, the etheric rays from his eyes to the object in that room pierce the walls and all other intervening objects, and he sees them just as plainly as if the whole house were made of glass. This grade of sight may be applied to the human body, and it is possible with its help to look through the whole organic structure and watch its functions in actual operation. The writer also had the idea until recently that the common trick of reading a letter which is enclosed in a sealed envelope, perhaps in the pocket of another person, was done in the same manner. However, stimulated by the articles on psychometry in our magazine, he one day took a letter addressed to himself and tried the experiment, which succeeded beautifully, showing the person who had written the letter sitting in his room, and giving the whole contents very nicely. Immediately afterward he tried another letter with etheric sight to ascertain how the result would differ, and it was then found to be very difficult to disentangle the writing on account of the letter having been folded up. There seemed to be a conglomerate mass

of ink streaks, and it required the use of the next higher grade of sight which penetrates to the Desire World before the letter could be distinguished and read.

When one looks at an object with the sight necessary to see the Desire World, even the most solid objects are also seen through and through, but with the difference that one sees them as it were from all directions. Thought forms such as spoken of by the enquirer would probably be clothed in this material because no thought form can compel action save through the medium of this force—matter which we call desire stuff—and no one who has not made a study of it can guess how many people are actuated by thought forms which they think are their own, but which, as a matter of fact, originated in the brain of someone else. It is in this way that what we call public opinion is formed. Strong thinkers who have certain definite ideas about a particular thing radiate those thought forms from themselves, and others less positive and not antagonistic to the view expressed in these wandering thought forms catch them up and think that these thoughts have originated within themselves. Thus, gradually, the sentiment grows until that which was originally started by one man has been accepted by a large part of the community.

To learn positively the origin of such stray thought forms would necessitate examination by means of the grade of sight necessary to function in the Region of Concrete Thought where the idea first took shape. There

all solid objects appear as vacuous cavities from which a basic keynote is continually sounded and thus whoever sees a thing also hears from itself the whole history of its being. Thought forms which have not yet crystallized into physical action or being do not present themselves to the observer as a cavity, but there thoughts are not silent. They speak in a language which is unmistakable and convey far more accurately than words can, what is their intent, until the force which their originator expended to bring them into being has been spent. As they sing in the key peculiar to the person who gave them birth, it is a comparatively easy matter for the trained occultist to trace them to their source.

Regarding section “c” of your question, it is not quite clear what you mean. If you want to know how we can distinguish the thoughts of objective spiritual entities from our own thoughts, the foregoing method may be applied to all beings without any distinction whatever. But if you mean how can we distinguish objective spiritual entities from thought forms, the answer is that thought forms lack spontaneity. They are more or less like automatons. They move and act in one direction only, according to the will of the thinker which is the motive power within them. The actions of objective spiritual entities are spontaneous and changeable in the same way that our actions or tactics are, whenever we wish or it seems desirable to change them.

THE FOURTH DIMENSION

Question No. 65.

It is stated in the COSMO, page 126, that the faculty of space perception is connected with the delicate adjustment of the three semicircular canals in the ear, pointing in the three dimensions of space. Logical thought and mathematical ability are in proportion to the accuracy of their adjustment.

It seems that the perception of the fourth dimension has been arrived at by mathematicians of a very high degree. Can you tell me if there is any change in the arrangement of these semi-circular canals, or what is the process that leads up to the fourth dimension consciousness?

It would also seem that nature spirits and elementals have this fourth dimensional consciousness, which is a higher degree of consciousness than that which we now possess, and possibly the bee or the Elberfeld horses. Will you please supply the missing link? What makes man or humanity superior to these beings, and what is the arrangement of these semi-circular canals in the case of the bees and these gifted horses?

Answer: To the majority of mankind, figures are exceedingly tedious, for we are used to living an outward life among other people and friends where we give expression to our desires, feelings, and emotions. The

more these are stirred, the more interesting we find life, and contrariwise, the things that do not cause a ripple of emotion are held to be dull and uninteresting. Therefore, the majority do not take to mathematics or anything else that will sharpen the mind without at the same time arousing the emotional nature.

We know that God geometrizes, that all the processes of nature are founded upon systematic calculation, which argues the great Master-mind. When God as the great Architect of the universe has built the whole world upon mathematical lines, we may know that consciously or unconsciously the mathematician is reaching out in a direction in which eventually he will find himself face to face with God, and this in itself argues an expansion of consciousness. When we consider the fact that each of the semi-circular canals is in fact a supersensitive spirit level adjusted so as to indicate to our consciousness the motion of our body through the length, breadth, or depth of space, we may easily understand that their actual adjustment is necessary to space perception. If they are true, then the space perception of the person is perfect, and if he takes up the study of mathematics, then his theories will agree with what he sees in the world as actual facts. This in some high minds engenders an actual love of figures so that they may rest such a mind instead of being a source of fatigue as they are to most people. The love of figures may arouse in such a person the latent spiritual faculties, but not through any change in the semi-circular canals. These are bony structures and not easily changed during

the lifetime. There is no doubt, however, that one who has a taste for music or mathematics will later build these canals more accurately in the Second Heaven between death and a new birth.

With respect to the consciousness of the elementals or nature spirits, you are quite correct in assuming that they have what may be called a fourth dimensional consciousness. In addition to the height, width, and length, which are the dimensions of space in the physical world, there is what we may call "throughness" in the ethers. With the etheric sight you may look into a mountain, and if you have an etheric body such as the nature spirits possess, you may also walk through the hardest granite rock. It will offer no more obstruction than the air does to our progress here. In fact, not so much, for here we are hindered by winds. However, even among nature spirits there are different entities and a corresponding variation of consciousness.

The bodies of the gnomes are made of the chemical ether principally, and therefore they are of the earth earthy. That is, one never sees them fly about as do the sylphs. They can be burned in fire. They also grow old in a manner not so greatly different from the human beings.

The undines which live in the water and the sylphs of the air are also subject to mortality, but their bodies being composed of the life and light ethers, respectively, makes them much more enduring. Thus, while it is stated that the gnomes do not live more than a few hundred years, the

undines and sylphs are said to live for thousands, and the salamanders, whose bodies are principally built of the fourth ether are said to live many thousands of years. The consciousness which builds and ensouls these bodies, however, belongs to a number of divine hierarchs who are gaining additional experience in that manner; and the forms which are built of matter and thus ensouled have attained a degree of self-consciousness during these long existences. They have a sense of their own transitory existence and it is to their rebellion against this state of things that the war of the elements, notably fire, air, and water, is due. Fancying that they are being held in bondage, they seek liberation from the leash by force, and having no sense to guide themselves, run amuck in a destructive manner, which at times brings about great catastrophes.

The consciousness of the gnomes is too dull to take the initiative, but they not infrequently become accomplices of the other nature spirits by opening passages which favor explosions in the rock. However, this has no connection at all with the Elberfeld horses or kindred animal prodigies. These are the wards of their respective Group Spirits and it is probably the last time they will seek embodiment in an animal form. When that happens, such Spirits are relegated to Chaos where they must wait during the Cosmic night for their less gifted brothers until the time when it is possible to begin their human evolution in the Jupiter Period.

THE MEMORY OF NATURE

Question No. 66.

How do the records in the Memory of Nature appear to the spiritual vision? That is, how are the acts of a person in a former life represented?

Answer: That depends upon where you read the Memory of Nature. There are, in the reflecting ether, pictures of all that has happened in the world, at least several hundred years back, perhaps in some cases much more. And they appear almost as the pictures on a screen, with this difference, that the scene shifts backward. Thus if we wish to study the life of Luther or Calvin in the Memory of Nature, we may by concentration call up any certain points in their lives and start there, and we may hold that scene wherewith we start, or any other scene, as long as we desire, by simply willing so to do. However, we shall find that the picture rolls backward, so if we start with the scene where Luther is said to have thrown the ink bottle against the wall to oust his Satanic Majesty, and if we want to know what happened after that, we shall find ourselves foiled in our purpose. We will then have presented to us all the scenes that went before, and in order to get the information we want we must start at a point later in time than that event. Then the scenes will roll backward in orderly sequence until we come to the episode with the ink bottle, and we may later reconstruct

the whole picture in the progressional manner which obtains in ordinary every day physical life.

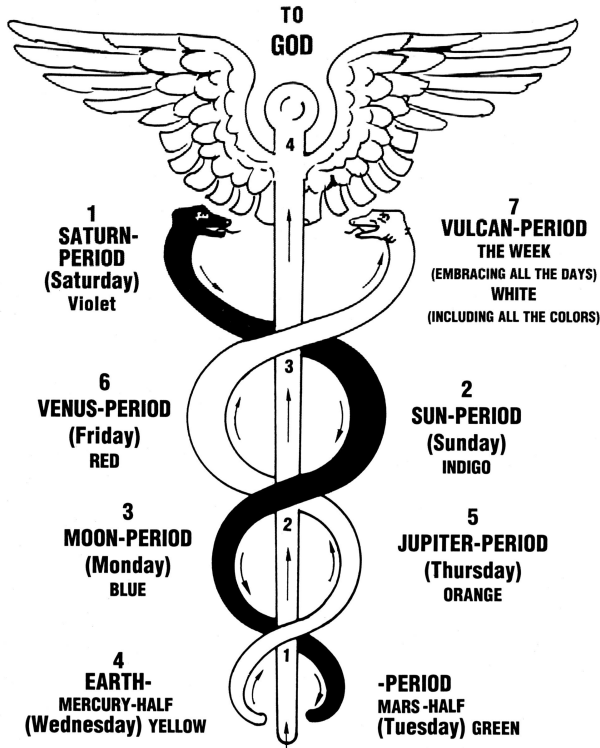
But if we read in the Memory of Nature in the next higher realm where it is kept, namely, the highest subdivision of the Region of Concrete Thought, we obtain a vastly different view in quite another manner. By concentrating our thought upon Luther we shall there call up in our mind at one flash the whole record of his life. There will be neither beginning nor end, but we shall obtain at once the aroma or essence of his whole existence. Neither will this picture or thought or knowledge be outside ourselves, so that we stand as spectators and look at the life of Luther, but the picture will be, so to speak, within ourselves, and *we shall feel ourselves as if we were actually Luther*. This picture will speak to our inner consciousness and give us a thorough understanding of his life and purpose, not to be gained by an exterior view. We shall know whatever he knew, for the time being. We shall feel whatever he felt, and though there will be no audible word spoken, we shall obtain a perfect understanding of what the man was from the cradle to the grave. Every thought, no matter how secret, and every act, no matter how well concealed, will be known to us with all the motives and everything that led up to the event, and thus we shall obtain a most thorough understanding of the life of Luther, so intimate that probably not he himself during life, realized himself as perfectly as we shall then.

Now it would seem that having obtained such an intimate and thorough knowledge of Luther, Calvin, Napoleon, or any other man or event in history, or before the date when history was written, we should be able to write books that would explain all these things in the most wonderful manner. Anyone who has tried to read in the Memory of Nature as kept in that high region will testify with the writer that they have felt just that way when they left their investigation and returned to their ordinary brain consciousness. But, alas and alack! Thought must be manifested through the brain and to be intelligible to others it must be translated into sentences consecutively unfolding the ideas to be conveyed, and no one who has not felt this limitation on coming back from the Heaven World with such valuable information can realize the chagrin and despair which one feels when he endeavors to do this. In that highest subdivision of the Region of Concrete Thought, all things are included in an eternal *here and now*; there is neither time nor space, beginning nor end, and to arrange that which is there seen, heard, and felt, into consecutively arranged ideas is next to impossible. It simply seems to refuse to filter through the brain. We who have seen and heard know what we have seen and what we have heard, but we are unable to utter it. There is no human language or tongue that can translate these things in an adequate manner and give to another anything but the faintest feeling, the most attenuated shadow of the glorious reality.

There is still another record of the Memory of Nature in the World of Life Spirit, which is said by the Elder Brothers of the Rosicrucians to cover events from the earliest dawn of our present manifestation and to be so sublime and wonderful that we have no word that will give even the slightest idea thereof. There are a number of misguided people who deceive themselves and others into thinking that they are able to read this record, but the fact is, according to the Elder Brothers, that only they and other Hierarchs of the other Mystery Schools, together with the Adepts who have graduated from these institutions, are able to do so.

THE SEVEN DAYS OF CREATION AND THE FOUR GREAT INITIATIONS

ORDINARY HUMANITY PURSUES THE SPIRAL PATH
THE INITIATE GOES THE STRAIGHT AND NARROW WAY THAT LEADS



THE WAY OF INITIATION

THERE WAS NO INITIATION PRIOR TO THE END OF THE MARS HALF
OF THE EARTH PERIOD. THE LESSER MYSTERIES EMBRACE HUMAN
EVOLUTION IN THE MERCURY HALF OF THE EARTH PERIOD

DIAGRAM 15

SECTION VI

Questions dealing with

INITIATION

THE PLANE OF INITIATION

Question No. 67.

Is it possible to be initiated on another plane without going through a corresponding initiation on the physical plane? If so, should the memory of the initiation on first waking be an indication that one has taken place, or would it be only a dream?

Answer: Mankind as a whole is progressing by a process which we call evolution from impotence to omnipotence. During this pilgrimage we, who were once altogether spiritual, have become gradually crystallized into the various vehicles we now possess. In those by-gone days we were all-conscious upon the spiritual plane, and though we had in time become enmeshed in a physical body, we knew it not. Gradually, however, some became conscious of the physical body. As the Bible says, "They saw themselves, their eyes were opened and they saw that they were naked." These pioneers who had thus been initiated into the mystery of the physical body commenced to go around telling the others, "We have a body." At first, of course, there were very few who would believe them, but gradually a larger number became initiated into the mystery of the body. *They received their physical sight*, and saw something which was not patent to their brethren. Finally, the whole of humanity had evolved the physical senses, and became capable of cognizing the material world in which we now live.

Today it is the other way. Humanity has become so engrossed in the material world that the great majority are unaware that they have finer vehicles, and that there is a spiritual world which may be cognized by a sixth sense which has been evolved by a few, but is latent in the majority of people. These pioneers, who by the unfoldment of a sixth sense have become initiated into the mystery of the soul, are now busy going about telling to others the good news that we have a soul and a latent sense whereby to perceive it.

From this explanation it should be clear that initiation consists partly of helping someone who has not previously been able to perceive the spiritual world to change his consciousness, so that he may at will center it upon the invisible part of the human being, which we may loosely term the soul, and retain perfect consciousness of all he sees.

That is true at least of the spiritual process of initiation. In that far bygone Lemurian Epoch, when the first pioneers discovered that we have a body, it would not have helped anyone not ready to have gone with them through a ceremony, no matter how elaborate; the uplift to be obtained by initiation was the opening of the eyes and the perception of the physical body in the physical world. Similarly, it will help no one to go through ceremonies from morning until night and study this man's book or that man's method. The object is to evolve that sixth sense whereby the invisible world and the invisible vehicles of

men are perceived. This is a process of slow growth; it involves a becoming of something that the person is not now.

The method of awakening this latent sense best suited to the Western world has been given in *The Rosicrucian Cosmo-Conception* under the caption *The Method of Acquiring Firsthand Knowledge*, and also in the pamphlet called *Spiritual Sight and Insight; Its Culture, Control, and Legitimate Use*. When the physical life lived by any person has fitted him for initiation, the Teacher always appears to him, while he is wide awake and in full physical consciousness. The candidate is told that he has evolved a vehicle necessary to function in the invisible world, and is then offered the help to make the first or “initial” transition safely. This is an offer which he may refuse if he will, and no one of the White Brothers would urge him against his will, should he decide not to go. Certain physical preparations are necessary, and throughout the whole process, from the time he leaves his body until he returns, the candidate remains in full consciousness and has an uninterrupted memory of all that takes place. Thus it is impossible for any one who has really gone through the process of initiation to be in doubt of it or think that it may have been a dream.

THE TESTS OF INITIATION

Question No. 68.

What are the tests of initiation, which it is said the candidate must pass before he is initiated?

Answer: The candidate for initiation very often does not know that he is a candidate. Usually he is simply living the spiritual life of service to his fellow men, because that is the only life that appeals to him, and he has no ulterior thought or object in so doing. But, nevertheless, he is being tested and tried all the time, unconsciously to himself, for that is part of the process. No candidate is ever taken into an initiation chamber and tried or tested. The tests come in the daily life and in the small things which are seemingly very unimportant, but really are of prime significance. If a man cannot be faithful in little things, how could he ever be expected to be faithful in the great? Furthermore, the Elder Brothers of humanity who have charge of this work with respect to their younger brothers, are always sure to pick out his most vulnerable point, because if he is tried, tempted, and falls, this serves to call his attention to the weakness in his character. Thus he has an opportunity of correcting it, which he would not have if temptation were not placed before him.

Thus the tests are not wholly made for the purpose of seeing whether he would keep the trust, but also for the purpose of giving him the chance to strengthen his weak

points. The tests are therefore never the same in the case of any two candidates, for what would be a temptation to one would pass the other absolutely without making any impression upon him whatever. By the life of unselfish service, and through the strength gained by passing the various tests, the candidate weaves the golden wedding garment of the soul body which prepares him to enter the invisible worlds, and the process of initiation consists then in simply showing him how to make use of the power which he has accumulated within himself by his own work. No one can initiate anyone else unless he has the power within, any more than an empty shell can be exploded.

CREATING A NEW BODY

Question No. 69.

How can an initiate create a new adult body ready to wear before he relinquishes his old one?

Answer: You will understand in the first place that it is not everyone who has just become aware of the invisible worlds and perhaps learned to function in the soul body that is capable of performing this feat. This requires vastly more spiritual development, and only those

who are very highly developed at our present time are able to perform the feat. However, the method is said to be as follows:

When food is taken into the body of anyone, be he Adept or ignoramus, the law of assimilation is that he must first overcome each particle and conform it to himself. He must subdue and conquer the individual *cell life* before it can become part of his body. When this has been done, the *cell* will stay with him for a longer or shorter time, according to the constitution and the place in evolution of the life that dwells within it. The *cell* composed of tissue that has once been incorporated in an animal body and has been interpenetrated by a desire body has the most evolved life. Therefore, this life quickly reasserts itself and leaves the body into which it has been assimilated.

Hence one who lives upon a flesh diet must replenish his food supply very often. Such material would therefore be unsuitable for the purpose of building a body that has to wait for a while before the Adept enters it. Food consisting of vegetables, fruits, and nuts, particularly when these are ripe and fresh, is interpenetrated by a great deal of the ether which composes the vital body of the plant. They are much easier to subdue and incorporate into the polity of body. Also, they stay longer there before the individual cell life asserts itself. Therefore, the Adept who wishes to build a body ready to wear before he leaves the old one, naturally builds it from fresh vegetables, fruits,

and nuts, taking them into the body which he uses daily, where they become subjected to his will—a part of himself.

The soul body of such a man is naturally very large and very powerful. He takes a part of it, and makes a mold or a matrix into which he may build each day particles superfluous to the nourishment of the body he is using. Thus by degrees, having assimilated a considerable surplus of new material, he may also draw upon the vehicle he is wearing for material that can be incorporated into the new body. Thus, in the course of time he gradually transmutes one body into the other. When the point is reached where emaciation of the old body would be observed by the outside world and cause comment, he will have balanced matters so that the new body is ready to wear. He can step out of the old and into the new. But he does not do that merely for the purpose of living on in the same community. It is possible for him by reason of his great knowledge to use the same body for many years in such a manner that it would seem still young, for there is no wear and tear upon it such as we ordinary mortals cause by our passions, emotions, and desires. However, when he does create a new body, it is always, as far as the writer knows, for the purpose of leaving that environment and taking up his work in a new.

It is for reason of this fact that we hear in history of men like Cagliostro, St. Germain, and others who one day appeared in a certain environment, took up an important

work, and then disappeared. Nobody knew whence they had come or whither they had gone, but everyone who knew these people were ready to testify to their remarkable qualities, whether for the purpose of vilification or praise.

It is taught by the Elder Brothers that Christian Rosenkreuz has a physical body, or perhaps he has had a series of bodies which he has worn continually since the order was founded in the fourteenth Century. But though the writer has spoken to Lay Brothers of high degree, none has ever admitted that he has seen Christian Rosenkreuz. We all understand that he is the thirteenth member of the Order, and he is felt at meetings in the temple as a presence, but is neither seen or heard, so far as anyone whom the writer had dared to question knows.

The manner of the Elder Brothers when speaking of their illustrious head has been one of reticence, and it would seem undue inquisitiveness to ask anything further than they are prepared to tell. It is known, however, that his work is with the governments of the world. And though we are unable to point to any character on the world stage now who may be this great Spirit, we are certain he is there and taking his proper part. It has been said that he wore the garment of a lady of the French Court prior to the revolution and worked hard and earnestly to prevent that impending catastrophe, though without success. Although we believe this is true, it is mere hearsay. Were we to point him out at the present

time, we should rather look for him as the power behind the throne somewhere rather than the actual incumbent of one of the seats of power in the world today.

MASTERS AND INITIATION

Question No. 70.

Why do the occultists speak to us of masters and initiations, while other schools—mystics—seem to teach that man may teach himself and reach God without the necessity of initiation and masters? Cannot man reach the consciousness of the “I” without these things? Do the initiations refer solely to the unfoldment of latent powers in man? Are there initiations in mysticism? Are they the same as in occultism?

Answer: If everybody was born with the same temperament, it would be necessary to have only one path for them. Everybody would need the same experiences in order to raise his consciousness to union with God. However, as every one is fundamentally different from all others, the experiences necessarily differ and certain great lines of demarcation are necessary in order to obtain the desired results for all. Therefore, strictly speaking, there are as many paths to God as there are separate spirits in evolution.

Broadly speaking, there are two: one which leads to *union by faith*, and the other which is the path of *salvation*

by works. At a certain point these two paths converge, and the one who has been growing by faith finds it then necessary to take up work also, while the person who has developed by works, apart from belief, finds himself or herself compelled by experience in the present condition to have faith also. A person may learn to speak a foreign language by means of grammars and kindred helps, though he never visited the country where the language was spoken; but it is probable that his pronunciation will make that which he says unintelligible to a native. With the help, however, of one who has visited the country, he may learn much more efficiently and in a shorter time.

Likewise, also in the mystic life. There are some who have progressed farther than others, who have visited the land of the soul and who have attained the mystic union with God, and their help is of inestimable value to those who are endeavoring to tread the path. Having gone before, they are able to direct the seeker intelligently, though of course he (the seeker) must walk every step of the way. The steps upon the path are commonly known as initiation. An illustration will help to make the matter clear. Let us suppose that God is at the pinnacle of a very high mountain, and that humanity is scattered over the plain below. From the foot of the mountain a spiral circles toward the goal at the top. This is the path of evolution followed by a great majority of mankind, who thus gradually climb the steep sides toward the top without perceptible effort. However, there is also a stair leading straight from the bottom to the summit. This is the path of

Initiation, which is climbed only by great and conscious effort.

The spiral path of evolution goes past the stairway of initiation at different points. Thus some who are still upon the path of evolution, the pioneers, for instance, may be more advanced toward *truth* than those who have advanced along the path of Initiation from a lower spiral. But the latter, of course, will soon attain a higher point if they keep on. The more backward races of the East enter the path of initiation at a lower point than that already attained through evolution by the pioneers of the West. Being younger, and therefore more feeble, it is really more necessary for them to have a Master who can help them over the first part of the rugged road, than it is for those who have attained to the evolutionary state common among the Western people. Also, the higher we climb, either by evolution or initiation, the clearer we see the *light* which shines upon the top, which is God, the more we are strengthened thereby, and the better we are fitted to walk and climb alone.

Therefore, after a time, it is unnecessary to have Masters to help us, and their place is then taken by the Elder Brothers, known in the West as *friends* and advisers. The Master of the East urges his pupil, praises him when he does well, punishes him when he has been neglectful. In the West, the Elder Brothers never urge, never praise, and never blame. The urge must come from *within* the pupil, and they teach him to judge himself. At certain

stages upon the path they require him to write impartial opinions of his own conduct, so that it may be known how far he has learned to judge correctly. Thus in every respect they educate him to stand upon his own feet without leaning on them or anyone else. For the higher we attain, the greater would be the disaster of a fall; and only as we cultivate equipoise and self-reliance coupled with zeal of devotion, are we really fitted to go on.

Now with respect to these initiations: *there is no ceremony of any kind connected with the true initiation.* The elaborate ceremonial of pseudo-occult orders, as today seen in the visible world, of fraternal orders, or of churches, does not in any particular resemble the true initiation. That does not take place in the physical realm at all, and there is absolutely no ceremony connected with it. Neither does it consist of a ritual, read by anyone else, nor of lectures or preaching or anything of that nature. Not a single word is spoken during the process. That I know to be true in the lower degrees, which I myself have passed, and it would be contrary to reason to suppose such means should be used in the higher degrees. Furthermore, having had conversations with the Lay Brothers who have passed into higher degrees, the truth of this supposition is corroborated by their word.

In this fact you have a very good reason why the secrets of true initiation cannot be revealed. *It is not an outward ceremonial but an inward experience.* The Initiator, having evolved the external, picture

consciousness of the Jupiter Period, fixes his attention upon certain cosmic facts, and the candidate, who has become fitted for initiation by evolving within himself certain powers (which are still latent, however), is like a tuning fork of identical pitch with the vibration of the ideas sent out by the Initiator in pictures. Therefore, he not only sees the pictures—anyone might see them—but he is able to respond to the vibration. Vibrating to the ideal presented by the Initiator, he has the latent power within him then converted into dynamic energy and his consciousness lifted to the next step upon the ladder of initiation.

This may sound abstruse upon first reading, but if you will read and re-read until you have mastered the idea, you will have attained to the nearest description of what initiation is which can possibly be given to one who has not experienced it himself. Neither is there any secret about the picture, in the sense that one should not tell, but it is secret because no physical words are coined which could adequately describe a spiritual experience in material language. It is true that the initiation takes place in a temple particularly suited to the needs of a certain group of individuals who vibrate to a certain octave, and that there are others present. However, I reiterate that it is not what they might do or say which constitutes initiation, but that initiation is an inward experience whereby the latent powers which have been ripened *within* are changed to dynamic energy.

Now with respect to the difference between initiation along the occult lines, and those of the mystic, you will find from what has been said from the beginning, that they are, and must be, exactly opposite. The *occultist*, who takes his initiation from the intellectual side, is shown the connection of spiritual causes with material facts, while the consciousness of the mystic, who has received the spiritual facts, is directed to their connection with the effects of the material plane. All this with the view of blending both sides and developing man normally. The Rosicrucian initiations, being designed for the present pioneers of humanity, endeavor *to blend the mystic with the occult*. However, as the Western world has developed the intellect to the detriment of the feelings, a little more stress is laid perhaps upon the mystic side. Here the Elder Brothers always direct their pupils to look to Christ, but though the genuine Eastern Masters are as devoted in the service of humanity, they cannot thus teach their pupils, because, from the standpoint of the Eastern aspirant, the Christ Light is yet invisible. Hence they are forced to teach their charges to do exactly as they say, and in the course of time, when they have ascended to our level, Christ will appear to them, also.

WHY MOST INITIATES ARE MEN

Question No. 71.

If woman, possessing the positive vital body, reaches the point in evolution where she can have the choice of body and she selects the positive physical body, where does the negative side come in as a balance?

Answer: To understand the point you wish to have cleared up, you must first realize that “man” and “woman” are appellations to be applied only to the physical body, for sex is not expressed in the same manner in the higher vehicles. Fix also firmly in your mind that the Spirit, which manifests in the bodies of the two sexes which we call male and female, is itself sexless. However, two of the Spirit’s attributes are particularly in evidence when it creates its vehicles: *will* and *imagination*, positive and negative, and *they* manifest as male and female respectively when the Spirit reaches the Physical World and builds the body in which it will function under the divine guidance of the Creative Hierarchies. The Spirit expresses alternately, will and imagination, so that it may be evenly developed, and therefore it manifests in male and female bodies. Being imperfect, the balance is struck for it by giving it a positive physical body together with a negative vital body, and vice versa.

However, when the time comes that the Spirit has evolved through aeons in school of life and learned its lessons to such an extent that it becomes fairly self-

controlled or balanced, it is no longer necessary to secure the full equilibrium by means of opposite polarity in the body. Therefore the Spirit can and does take to itself both a positive vital and a positive physical body. This is the case with the great majority of initiates, except, where for special reasons, they find it advantageous to make use of a negative physical body. *The vital body, however, in every initiate is always positively polarized*, as that makes it a better and more receptive instrument for the vibrations which come from the Life Spirit, whose counterpart the vital body is.

THE VEHICLES OF THE HIGHEST INITIATES & ORDINARY HUMANITY

ZODIACAL SIGNS	THE WORLDS IN WHICH THESE ORDERS HAVE CORRESPONDING VEHICLES	SATURN ♄ PERIOD		SUN ☉ PERIOD		MOON ☾ PERIOD	
		THE HIGHEST INITIATE IS THE FATHER	THE ORDINARY HUMANITY ARE NOW LORDS OF MIND	THE HIGHEST INITIATE IS CHRIST THE SON	THE ORDINARY HUMANITY ARE NOW ARCHANGELS	THE HIGHEST INITIATE IS JEHOVAH THE HOLY SPIRIT	THE ORDINARY HUMANITY ARE NOW ANGELS
13	♈ ALTOGETHER WORLD						
12	♏ OF						
11	♍ GOD						
10	♊ WORLD OF						
9	♍ VIRGIN						
8	♋ SPIRITS						
7	♏ WORLD OF DIVINE SPIRIT						
6	♎ WORLD OF LIFE SPIRIT						
5	♏ REGION OF ABSTRACT THOUGHT						
4	♏ REGION OF CONCRETE THOUGHT						
3	♏ DESIRE WORLD						
2	♏ PHYSICAL WORLD		JESUS				
1	♏ ETHERIC REGION		BODIES				
1	♏ CHEMICAL REGION						

DIAGRAM 14

SECTION VII

Questions dealing with the

BIBLE

NEW AND OLD TESTAMENT TEACHINGS

CONCERNING JEHOVAH

Question No. 72.

The teaching of the New Testament as touching the Holy Spirit, the Comforter, so winsome and so gracious, makes it difficult to identify the Holy Spirit with the vengeful Jehovah of the Old Testament. How is this to be reconciled?

Answer: It was the mission of Jehovah and His Angels to multiply whatever is upon the earth. In other words, He was the giver of children. Take the announcement of the angel to Mary: "The Holy Spirit shall come upon you and you shall conceive." There you have already a connecting link; but just as there are two sides to every question, so there are two sides also to the Holy Spirit. One phase of His work is done from the *outside* as a giver of law, and law, when it is applied without, is a taskmaster that *drives* us to do this or that or *prohibits* us from doing other things. It demands an eye for an eye and a tooth for a tooth. There is Jehovah, the author of the law; but when the time comes that we have *received the law within* and are not driven from without, the taskmaster becomes the Comforter. The whole universe is governed by law. Everything in the world rests upon law, and it is our safeguard as well as our taskmaster.

In the morning we leave our homes without concern, depending upon the law of gravity to keep them in place during our absence. We know that upon our return we shall find them where we have left them, although our planet is rushing along in its orbit at the rate of 65,000 miles per hour. We rely upon the expansion of gases for our motive power. In fact, everything in nature is based upon laws, and whether we know it or not, we are their slaves, until by knowledge we learn to use them, to cooperate with them, and thus make them do *our bidding* and save us labor.

Similarly it is with the *moral laws* given by Jehovah upon Mt. Sinai. They were designed to bring us to Christ, and *when Christ is born within*, the law of the Holy Spirit also enters in. Man then is symbolized by the *ark* that stood in the Holy of Holies and had *within it* the tables of the law. You will notice that the Comforter who came to the men of old was not an outside Comforter, but one who worked within, one who entered into them and became a part of them. When the Spirit of Law, the Holy Spirit, enters into us, He is the Comforter, because we do willingly the things which are prompted by this *inner urge*, while we resented and begrudged doing the bidding of the exterior taskmaster.

RAISING THE DEAD

Question No. 73.

In QUESTIONS AND ANSWERS you state that Christ did not raise the dead. In St. John, Chapter two, verse 11, Christ said, "Our friend Lazarus sleepeth," and then in the 14th verse Jesus said unto them plainly, "Lazarus is dead." It seems as if the Christ must have been mistaken in the first place, according to this. Which is right? Again in St. Matthew, the 10th Chapter, 8th verse, the apostles were told to raise the dead, etc.

Answer: Most of the trouble and misinterpretation of what the Gospels really mean comes from the great misunderstanding of most people who believe that they are intended to relate the life story of an individual named Jesus Christ. It is perfectly true that they have been patterned after the life of Jesus, and it speaks for his greatness that his life should be taken as a pattern by the recorders of four different Schools of Initiation. However, what these men really wanted to write was the formulae of initiation, and the four Gospels therefore embody, hidden beneath an outer coating of blinds and nonessentials, the formulae of initiation of four different Mystery Schools.

The instance mentioned, the raising of Lazarus, or the widow's son of Naim, does not involve calling a departed Spirit back to its discarded vehicle. That is not done. "When once the silver cord is loosed the Spirit returns to God who gave it and the dust whence it was taken." When

a candidate comes to a point where he is to be raised up to a higher level and a greater power than he possessed before, then he must first die to things that are past and behind him. The path becomes narrower and narrower with every step, and he cannot enter into the strait gate, which leads to a higher realm in nature, until he has shed the body that correlated him to the next lower realm. Therefore, in that sense it is said of him at the moment when he is ready for the transition that he is *dead*.

If you will read *Freemasonry and Catholicism*, you will find that Lazarus had previously been Hiram Abiff, the Master Mason, and chief builder of Solomon's Temple; that Jesus had been previously embodied as the personality called Solomon; and that the Christ Spirit dwelling in Jesus at the time of the recorded raising of Lazarus was the great Initiator who raised him up and made him a Hierophant of the Lesser Mysteries. He is now known as Christian Rosenkreuz, the head of the Western Wisdom School, and co-worker with Jesus to unite humanity and bring them to the Kingdom of Christ.

In a similar manner, and upon a smaller scale, the Apostles were given power to raise the dead. To the babes they gave only *milk*, but to those who were strong they gave the *meat* of the doctrine, and instructed them in the mysteries, until they had reached a certain point where, by living the life, they died and were raised up to a more abundant life in a larger sphere of usefulness. However, as

already said, these deaths did not involve what we usually call the death of the body.

NATURAL RICHES AND SPIRITUALITY

Question No. 74.

The Bible says: "Blessed are the poor for theirs is the kingdom of heaven." It also states that it is more difficult for a rich man to enter heaven than for a camel to go through the eye of a needle. Many other passages seem to show that poverty is a blessing and that riches are a curse. Why then do the churches solicit money and acquire riches, and why is the Rosicrucian Fellowship starting to do the same?

Answer: We are well aware that a superficial reading of the Bible may and does give a semblance of justification for ideas as set forth in the above question, but even by applying common sense apart from Scripture, it is self-evident that poverty cannot be regarded as a virtue in itself. Neither are riches *as such* to be classed as a vice. The passage quoted from Luke: "Blessed are the poor for theirs is the Kingdom of God," requires a qualification. This Matthew gives when he writes:

“Blessed are the poor in spirit for theirs is the Kingdom of Heaven.”

In the beginning mankind was set on the earth to till it, make it fruitful, to have dominion over everything there. In other words, they were to labor, and naturally the fruits of their labor must accrue. As time went on possessions had accumulated and also man's desire for possessions. Therefore, instead of man having dominion over the world and over things therein, as Emerson said: “*Things* are in the saddle and ride mankind.” Many and many a man thinks that he owns a store, a business, or factory, but if he were to sit down and take actual and unbiased account of his things, he would find that the factory and the store own him, that he is a slave to his possessions, that they demand his time and the joy of life which might otherwise be his. He lives in constant fear that he may be robbed, or that a business failure may take away his possessions. He is never at peace, always afraid because of his riches. Such a condition is all too common, and under that condition riches are certainly a curse.

That man, however, is not poor in spirit. Another may legally own a factory, giving employment to a large number of men, and may yet feel himself God's steward, taking care of a certain part of the world's work. As he does not consider himself the personal owner of the things around him, he is really poor in spirit, though he may be rich in a legal sense. Moreover, if he is consistent in carrying this attitude of mind to his death, then it is an

absolute certainty he has laid up a great deal of treasure in heaven. Therefore, he is rich in that place and will enter with flying colors, no matter if the gates were microscopical.

Similarly, churches may acquire great riches on earth and gain treasure in heaven if they use them well for the alleviation of suffering. That does not mean either, that we should give to everyone *indiscriminately*. Discrimination is certainly a great factor in soul growth, and we have every precedent and incentive to use that faculty in giving, as well as in all other departments of life. Indiscriminate giving often makes paupers of people who would otherwise be useful. Certainly the Bible is not so illogical that it would hold that poverty in itself is a virtue, for then we could all lead a life of idleness, which attitude is unfortunately all too common among people who profess to follow the higher life. As a matter of fact, many poor people may have to give an account of the reason they are poor. Opportunities come to each and every one of us, and if we have failed to grasp them, if we have been spendthrifts of time and of the little material means we have had and thereby prevented ourselves from getting more wherewith to do good, we shall certainly have to render an account for our actions. On the other hand, the rich man who has used his riches well may be commended for the way he has conducted his Father's business.

As for the reference to The Rosicrucian Fellowship, it is scarcely worth answering, for, of course, anyone who

uses discrimination knows that The Rosicrucian Fellowship, as such, has not been soliciting funds for the Ecclesia or anything else. Certain members within the Fellowship have started an agitation for funds, and there is no reason why that may not go on among themselves. The paraphernalia wherewith to do the work has to be obtained, and if the members feel that need, and want to supply it, it is certainly their privilege. The writer has absolutely no right to interfere. Therefore, the letters are published and the opinions that are expressed are in order. Only if instigated in any sense by the writer would they be out of place and detrimental to the work of the Fellowship, for, as is often said, it is not permitted to him to solicit contributions for anything whatever.

RESURRECTION OF THE BODY

Question No. 75.

What is meant in the Apostles' Creed and in the Bible by the resurrection of the body?

Answer: The Apostles' Creed was not composed until centuries after the Apostles had passed away, and then it was taken to embody what they had believed. Neither they nor the Bible teach the resurrection of the body. That phrase is not to be found in the Good Book at all. In King James version we read (Job 19:26) that "though after my

skin, worms destroy this body, yet in *my flesh* shall I see God” and this passage is the chief reliance of those who endeavor to establish this absurd doctrine. However, the translators appointed by King James were poor Hebrew scholars, and most of them died before the translation was completed. In the Revised Version you find another interpretation as follows:

“And after my skin, even this body is destroyed; then *without my flesh* shall I see God.” Flesh and blood cannot inherit the Kingdom of God; therefore, what in the world would be the use of having a body such as we have now? Furthermore, this body must be perpetuated at the present time, and we are told that in the resurrection there shall be neither marrying nor giving in marriage—another argument which shows that a vehicle of another kind from the flesh will be used. Besides, it is a well-known, well-established, scientific fact that the atoms in our bodies are constantly coming and going. Now, if there is to be a resurrection of the body, which sets of atoms is it to be that shall come forth in this resurrected body? Or, if every atom that ever was in our body from birth to death is to be in that resurrected body, would it not be an enormous conglomeration, since we should then have immense bodies composed of layers? It would, in fact, be a scientific conundrum. Now, as Paul says, *the seed* is put in the ground each time to gather a new body. (See I Cor., 15).

THE IMMACULATE CONCEPTION

Question No. 76.

On page 472 of The Rosicrucian Cosmo-Conception is the following paragraph: "The vow of absolute celibacy applies to the greater initiations only, and even then a single act of fecundation may sometimes be necessary, as an act of sacrifice, as was the case of providing the body for Christ." The Christian Religion teaches that Jesus, the Christ, was born of a virgin, which is otherwise expressed as an Immaculate Conception. Are such teachings, and in its strictest adherence to the definition of "divine," is the birth of Jesus so considered by the Rosicrucians?

Answer: According to the teachings of the Rosicrucians, it is necessary to distinguish very sharply between the Christ and Jesus. When we search the Memory of Nature we find that the Spirit born into the body of Jesus was a very advanced Ego, which had reached a most sublime spirituality through many lives of holy, self-sacrificing service, and it is possible to trace the previous births of that Ego as easily as we may seek out the past experiences of any other entity belonging to the human race. However, we shall search in vain for any previous embodiment of the Christ because He does not belong to our evolution at all. He was the highest Initiate of the Sun Period, and the ordinary humanity of that far distant past have now evolved to a state of high spirituality. We may call them Archangels.

Until 2,000 years ago the earth was ruled with an iron hand by Jehovah and His Angels, who were the evolutionary product of a past period. Under His regime the fear of the law was pitted against the desires of the flesh. Every transgression required an eye for an eye, a tooth for a tooth. This, however, left no scope for the evolution of love and altruism. "Perfect love casteth out all fear," and Christ came into the world to save humanity from law and egoism by cultivation of love and altruism.

However, it is an inexorable law in nature that no one can build a body of material which, by evolution, he has not learned to manipulate, and in the far distant past, when the Archangels were at the human stage, the world which they inhabited was made of desire stuff. Hence, as our dense physical body is made from the chemical constituents of our present earth, so the densest body of an Archangel is made of desire stuff. For many centuries, before He actually came into our midst, the Christ Spirit worked on the earth from the outside, to purify the earth's desire body that we might gain materials wherefrom to build purer and better desires and emotions. Obviously this could be done much better by an *indwelling* Spirit if a way could be provided to secure for it an entrance into the earth. It was the mission of Joseph, Mary, and Jesus to provide this vehicle, consisting of a dense and vital body, to which the desire body and higher vehicles of the Christ could link themselves for a brief period while He accomplished His mission.

When the generative act is performed in a low, brutal manner, when it is tainted with lust and passion, it certainly degrades below the level of beasts those who participate in this act of desecration. On the other hand, when prospective parents prepare themselves by prayer and lofty aspirations to perform the act as a sacrament, regardless of self-gratification, the conception is immaculate. It is evident that it is not the physical virginity that counts as a virtue, for every one is at that stage during the early years of life. It is the purity, the chastity of the soul, which makes the pure virgin, both father and mother.

According to the teachings of the Rosicrucians, backed up by research in the Memory of Nature, such was the condition of Joseph and Mary when the body which formed around the seed atom of Jesus was conceived. The Sun Spirit, Christ, could not construct such a vehicle. Besides it would have been a useless expenditure of valuable energy for such a great Spirit to pass through the womb and bring a body up through the years of childhood until it had arrived at the age of maturity where it could be used. Therefore, this task was delegated to Jesus, who used the body until the time of the Baptism, when we are told the Spirit descended upon it as a dove. There Jesus left his body, which was inhabited from that time to the end by the Christ Spirit, and we have thus, during the three years' ministry, to deal with a composite entity, *Jesus the Christ*.

It should be understood that the great Hierarchies who have aided us in our evolution always work *with* the laws which they have given for our guidance and not against them, and having once evolved the method of building a body by the union of man and woman, they would not think of suspending that law any more than they would for a single moment think of suspending the law of gravitation. We can easily imagine what chaos would result if people, houses, street cars, and everything else not securely anchored to the earth, would tumble into the air, and the disasters to our social structure which would follow the suspension of the law of fecundation can also be imagined. In fact the interpolated accounts also make it clear that Joseph intended to put Mary away. Such a course would naturally follow a miracle not known or believed by the ordinary husband. As a further evidence of tampering by the translators you will also notice that the genealogy of Jesus is traced to Joseph, and if he were not the father this would be foolish; then also Jesus could not have been said to have sprung from the root of David.

There are ways, however, of making a body available to the Adept without going through the womb. Before describing this method, let it be thoroughly understood that the term "Adept" is not to be applied to the egotists or charlatans who thus style themselves in newspaper advertising or among a coterie of dupes. The true Adept is one who has reached a high stage of spirituality, and what that stage is we shall understand by comparing the ordinary seer and the Initiate with him.

The seer is one who has developed the spiritual sight. If he has no control over the faculty, he sees things in the invisible world when they present themselves before him. He has choice neither as to what he sees nor when, nor the power to shut off any scene that may be disagreeable to him. The *voluntary* seer is one who, at will, can call up sights and scenes from the invisible worlds and can turn his spiritual vision upon any object or event for as long or as short a time as he desires.

It is commonly believed among most people who have not given the subject thought, that when anyone is able to see things in the invisible worlds he is, so to speak, omniscient, and knows about everything there. As a matter of fact, the ability to see things in the invisible worlds does not carry with it the faculty of understanding all about them, any more than the ability to see a machine here gives us the knowledge how to operate it.

The Initiate is one who has not only the ability to see things in the invisible worlds, but also the faculty of leaving his body consciously and operating or investigating these things. Thus by degrees he acquires a knowledge of their inner workings and how to link these forces, which we call laws of nature, to the chariot of evolutionary progress.

The Adept is one who sees and knows, and has, in addition, become proficient in the use of the laws of nature for the production of what, to the ordinary person, seems magic, but which is in reality only the higher

application of the same laws that govern in the ordinary course of life.

We are all familiar with the fact that food which we take into our system is largely wasted because of our lack of knowledge regarding the real requirements of this vehicle, coupled with the fact that most of us eat to please the palate rather than to nourish the system. This interferes with the metabolism and more food is wasted than assimilated.

Even that part of the food which we assimilate does not always form healthy tissue, but flabby flesh, which is a dead load on us, and the vital body is constantly struggling to rid itself of undesirable surplus weight. After a heavy meal the seer may observe a black band of elastic, jellylike consistency, formed of ether, about the abdominal region of the gourmand. This is the poison, generated by the fermentation of unhealthy food taken in an overdose, which is being expelled by the dense body by the radiating streams of the vital body in the effort of the latter vehicle to cleanse the clogged system.

We also waste bodily tissue by indulging in pleasures, by unnecessary motions and emotions, causing the dense body to age and die long before it would die if properly used.

The Adept is different. He knows how to control his actions and emotions, thus saving all unnecessary strain upon the body. He also knows the exact elements required

to keep up his body, and the proper proportion in which to take them. Thus he secures the maximum nutrition and a minimum of waste.

For that reason he may keep his body in a state of youthful appearance and vigorous health for hundreds of years. It is said among the lay-brothers of the Rosicrucians that Christian Rosenkreuz is today using a body which has been thus preserved for several centuries. This may or may not be so, the writer has no means of knowing, for our august leader is never seen by any of the lay brothers who gather at the Temple for the midnight Service. His presence is only *felt*, and is the signal for beginning the work. However, in conversation with some of the lay brothers who have been connected with the temple for twenty, thirty, and forty years in this life, it has developed that the Elder Brothers, of whom we speak as our Teachers, look just about the same today as they did thirty or forty years ago. Judging by the standards of ordinary men we should say that the Elder Brothers seem now to be about forty years of age and this lends color to the statement of teaching as given in the foregoing.

We see then that the Adepts are able to preserve their bodies for centuries, maybe millennia, but they are also able to create a new vehicle if for any reason that becomes expedient, and this is one of the ways described by the Elder Brother.

It is a law in nature that the cell life inherent in any particle of food must be overpowered by the Ego before it

can be assimilated. (See in this connection the chapter on assimilation in *The Rosicrucian Cosmo-Conception*). Hence, it is impossible for the Adept to make an extract of the elements whereof a body is built forming them into a vehicle and then stepping from the old to the new. He must first take them into his own body that they may be attuned to the seed atom and properly assimilated. Then after they have been appropriated by him in the manner decreed by the laws of nature, he may again extract them and use them to build a new body. Therefore the Adept commences this work by increasing his diet and extracting the surplus amount of food. Being so thoroughly self-controlled he also has the power to control and hold in subjection the live food elements which he then uses gradually to build a body. This vehicle is usually placed in a room not entered by anyone else. When it is finished and the Adept desires to make the change, he simply steps out of his old body into the new.

The use of this method is the solution to the mystery surrounding the early life and antecedents of such men as Count St. Germain, Cagliostro, etc. They were Adepts who stepped out of an environment when they had outgrown their usefulness into a new field. The bodies they had left behind bore no names, and no one suspected that the Spirit which had inhabited them had not taken the usual postmortem course.

It is also a law in nature that no one can make a vehicle unless he has learned by evolution how to do it.

Great and mighty as was the Cosmic Sun Spirit, Christ, He could not build a dense body, either in the womb, or by the magical method last described, for he never had the experience in the heaven life where the archetypes of bodies are built, nor has He gone through the actual experiences such as have been the lot of mankind for ages. Therefore, it was necessary that someone be chosen to build a body for Him. That honor and privilege fell to Joseph, Mary and Jesus, who furnished the dense body and cared for it during the years of growth until maturity had been reached, together with the vital body necessary to keep the dense instrument alive and to complete the link of the desire body of Christ.

Thus, when properly understood, it is true that Jesus was born of a virgin and that the conception was immaculate. The mistake lies in confusing Jesus with Christ. Mark that the Angel Gabriel commanded that his name should be called *Jesus*. Christos means "anointed," and refers to an office, a function, and not to a person. Therefore, it is not until after the Baptism when he has been anointed with the Spirit that he is spoken of as Jesus Christ, or in English, *the anointed Jesus*. It is also a mistake to regard the birth of Jesus as unique. We have the word of Christ that the things which He did, shall we also do, and greater. The Immaculate Conception, the Baptism (the christening or anointing), the period of service and ministry, the Cross and the Crown, will in their turn become personal experiences to every one

among us, for we are all Christs-in-the-making and must sometime grow to the full stature of Divinity.

WHY THE JEWS KEEP THE SABBATH

Question No. 77.

The Rosicrucians teach that Christ is the Sun-spirit, and it seems therefore perfectly logical that we keep Sunday sacred to his worship in Christian lands. However, Jehovah is the ruler of the Moon. Why then were not the Jews taught to keep Monday holy instead of Saturn's day, which is now their Sabbath?

Answer: There is an esoteric connection between Saturn, the Sun, and the Moon, which rule Saturday, Sunday, and Monday. The Sun and Saturn are ministers of life and death, and the Moon is, so to speak, the shuttlecock on which mankind is constantly being thrown from one pole to another while the web of experience is being woven. The Moon's north Node, which we call the Dragon's Head, partakes of the nature of the life-giving Sun and ushers humanity into the period of physical activity. The South Node ushers us into the rest of death by the saturnine forces of the Dragon's Tail. In other words, both Saturn and the Moon are gates of entrance and exit from the invisible world, or Chaos—the Moon in a planetary capacity and Saturn in the cosmic sense.

When a great Creative Day of Manifestation is ushered in, time always begins with a Saturn Period, and at that time the life waves of Spirits which have been undergoing the subjective phase of evolution during the preceding Cosmic Night are ushered into active manifestation, and this takes place during the Saturn Revolution of every Period. In the smaller earth-sphere of our present activity, when an Ego is ready for rebirth into terrestrial life, the Moon marks the time of both conception and birth, thus taking over the saturnine function of ushering in evolving Egos from the dark Cosmic Night of death to the solar universe of life and light. There are, however, some Egos who do not evolve, but are stragglers upon the path of evolution. For them there comes a time when they are finally ejected to the Moon and are denied the opportunity and privilege of rebirth in the present evolutionary class. They then remain upon the Moon until the vehicles they have crystallized by lack of action are finally dissolved, and as they cannot go forward with the stream of evolution, there is only one other way open to them, viz., to gravitate back through the gate of Saturn into Chaos, or Cosmic Night, where they must await another opportunity of manifestation in a later life stream.

Jehovah is not Ruler of the Jews to the exclusion of all other people. He is the Law-giver and Cosmic Lord of fecundation. Therefore, He has a special mission to perform for all pioneer people of any epoch or period where a great host of Spirits are to be furnished with

vehicles of a new type. It is He who multiplies the pioneer people abundantly, gives them the laws appropriate to their evolution and thus starts them upon a new period of development. If we remember this fact and also bear in mind that the first part of an epoch is saturnine, then we shall understand that although the original Semites who were the forbears of the Aryan race were multiplied as the sands on the seashore and given their laws by Jehovah, they were also living in the Saturn part of the Aryan epoch and therefore were logically taught to keep Saturn's day as a day of rest.

The Bible says that the law was supreme until the advent of the great Sun Spirit. Christ started a new phase of evolution under the principle of *love*, and *regeneration*. This ended the regime of Jehovah and the sway of Saturn, not abruptly of course, for there is always an overlapping of the old and the new. However, from that time we, the pioneer Christian people, have entered upon the second, or Sun part of the Aryan Epoch, and are therefore now substituting the Sun's day for the day of Saturn, as a day of worship.

As we have spoken of the Moon and Saturn as being the gates of Chaos, this may cause the students to wonder what becomes of the rest of us, and we may therefore briefly state the Western Wisdom teaching on this point.

Ordinary humanity who follow the path of evolution are led to the Kingdom of Christ, the Sun Spirit.

Stragglers who fail to keep up with the procession retrograde to the Kingdom of Jehovah, the Moon Spirit.

The advance guard of humanity, the Initiates who have passed both the lesser and greater Initiations and appear before the Liberator (the great Being in charge of evolution on Earth), are given the choice of staying here and helping their brothers in this world or of going to Jupiter and preparing the conditions under which humanity may evolve in the future Jupiter Period.

Advanced souls who misuse their powers as black magicians eventually retrograde directly to Saturn and are forced into Chaos by dissolution of their vehicles.

Saturn has a preponderance of the fourth or reflecting ether. Hence its pale light, and the Egos who go there leave a record of their lives and are then propelled outward toward Chaos by way of Saturn's moons.

Jupiter has a preponderance of the third or light ether. Hence its brilliancy, and the advanced Egos who come to Jupiter from the outside go inward through the moons and then begin, as said, a constructive work for the Jupiter Period.

MEANING OF THE LETTERS I.N.R.I.

Question No. 78.

What is the meaning of the letters I. N. R. I. sometimes placed over the cross?

Answer: We are told in the gospel story that Pilate placed a sign reading, "Jesus Nazarenus Rex Judaeorum," on His Cross, and this is translated in the authorized version to mean "Jesus of Nazareth, King of the Jews." But the four initials, I.N.R.I., placed upon the Cross represent the names of the four elements in Hebrew: *Iam*, water; *Nour*, fire; *Ruach*, spirit or vital air; and *Iabeshah*, earth. This is the occult key to the mystery of crucifixion, for it symbolizes in the first place the Salt, Sulphur, Mercury, and Azoth which were used by the ancient alchemists to make the Philosopher's Stone, the universal solvent, the elixir-vitae.

The two "I's" (*Iam* and *Iabeshah*) represent the saline luna element water, (a) in fluidic state holding salt in solution, and (b) in the coagulated extract of this water, "the salt of the earth." In other words, the finer fluidic vehicles of man and his dense body. N (*Nour*) in Hebrew stands for fire and the combustible elements, chief among which are *sulphur* and phosphorus, so necessary to oxidation and without which warm blood would be an impossibility. The Ego could not then function in the body, nor could thought find a material expression. R (*Ruach*) is the Hebrew equivalent for the Spirit, Azoth,

functioning in the mercurial mind. Thus the four letters, I.N.R.I., placed over the Cross of Christ according to the gospel story represent composite man, the Thinker, at the point of his spiritual development when he is getting ready for liberation from the cross of his dense vehicle.

Proceeding further along the same line of elucidation we may note that I.N.R.I. is the symbol of the crucified candidate for the following additional reasons:

Iam is the Hebrew word signifying water, the fluidic lunar element, which forms the principal part of the human body (about 87 per cent – *editor's note: some now say 57% - 60%*), and this word is also the symbol of the finer fluidic vehicles of desire and emotion.

Nour, the Hebrew word signifying fire, is a symbolic representation of the heat-producing red blood laden with martial iron, fire, and energy, which the occultist sees coursing as gas through the veins and arteries of the human body, infusing it with energy and ambition, and without which there could be neither material nor spiritual progress. It also represents the sulphur and phosphorus necessary for the material manifestation of thought as already mentioned.

Ruach, the Hebrew word for Spirit, or vital air, is an excellent symbol of the Ego clothed in the mercurial mind which makes man man, and enables him to control and direct his bodily vehicles and activities in a rational manner.

Iabeshah is the Hebrew word for earth, representing the solid fleshy part which makes up the cruciform earthy body, crystallized within the finer vehicles at birth and severed from them in the ordinary course of things at death, or in the extraordinary event that we learn to die the mystic death and ascend to the glories of higher spheres for a time.

This stage of the Christian Mystic's spiritual development therefore involves a reversal of the creative force from its ordinary downward course through the tripartite spinal cord where the three segments are ruled by the Moon, Mars, and Mercury, respectively, and where the ray of Neptune then lights the *regenerative spinal spirit-fire* which, mounting upward, sets the pituitary body and the pineal gland into vibration. This, opening up the spiritual sight and striking the frontal sinus, starts the crown of thorns throbbing with pain as the bond with the physical body is burned by the sacred spirit-fire which wakes this center from its age long sleep to a throbbing, pulsating life, sweeping onward to the other centers in the five-pointed stigmatic star. They are also vitalized and the whole vehicle becomes aglow with a golden glory. Then with a final wrench the great vortex of the desire body located in the liver is liberated, and the martial energy contained in that vehicle propels upward the sidereal vehicle (so-called because the stigmata in the head, hands, and feet are located in the same relative position to one another as the points in the five-pointed star), which ascends through the skull (Golgotha), while the *crucified*

Christian utters his triumphant cry, “Consummatum est” (it has been accomplished), and soars into the subtler spheres to seek Jesus whose life he has imitated with such success and from whom he is henceforth inseparable. Jesus is his Teacher and his guide to the Kingdom of Christ where all shall be united in one body to learn and to practice the *Religion of the Father* to whom the Kingdom will eventually revert that He may be All in All.

THE MIRACULOUS DRAFT OF FISHES

Question No. 79.

If we should not eat meat, I presume fish is included. What then is the answer to the miraculous draft of fishes as told in the Bible? No doubt these were wanted for food.

Answer: We have often stated, that while the Gospels are true versions of the life of the man Jesus, they are also manuals of initiation. The Sun, as visible in the heavens, is the physical light bearer which is the “light of the world,” but behind it there is the invisible Sun carrying also spiritual light. The initiate who follows the path of initiation is in the same sense a light bearer or enlightener of the people. Therefore, his life is inseparably connected

with the Sun, which in its yearly course goes through the twelve signs of the zodiac by direct motion from Aries, the ram, to Pisces, the fishes, and in its course ripens the grain and the grape which feed mankind physically. There is also another motion of the Sun known by astronomers as the precession of the equinox, whereby the Sun goes through each sign in about 2,100 years. This is connected with the spiritual progress of humanity, and therefore the symbol of the savior of any age is always that of the sign through which the Sun at that particular time is moving by precession.

To keep within historic times, we may say that at the time when the Sun by precession went through the sign Taurus, the Bull or Calf was worshiped among the most advanced human nations. We find the Bull, Apis, among the Egyptians, and Mithras, the Persian Christ, riding upon a Bull. However, when the Sun by precession moved from Taurus, the Bull, into Aries, the sign of the Ram or Lamb, *God's people went out of Egypt* at the passover, or vernal equinox, when the Sun passes over the equator. It then became idolatry to worship the Bull or Calf, and they were taught to worship the Ram or Lamb of God. At the time of the advent of Christ, the Sun by precession was in about seven degrees of Aries and within orb of the next sign, Pisces, the *fishes*. He was the Savior of the coming dispensation. Therefore He sought *fishermen*, and as He took them from their vocation, He stated He would make them *fishers* of men. All through the New Testament you will find this continual allusion to *fishes*.

At the time when the Christian religion was being established after His death, there was controversy whether the symbol of this Savior should be the Lamb or the Fish. Therefore, as a relic of that controversy we have even to the present day the bishops wearing a mitre shaped as the head of a fish. At the same time the functionaries of that church also have the staff of the Shepherd, signifying the connection with Aries, the lamb. It was not until several centuries after the crucifixion of Christ Jesus that the Lamb was used as His symbol. Pisces, the sign of the fishes, is a watery sign, and therefore we see at the doors of the Catholic Church the holy water wherewith the worshipers make the sign. They are taught that on Fridays they must abstain from the use of meat and take *fish* instead, and also during Lenten season *fish* is the main food. All this because the Sun by precession is going through the sign Pisces. It is now nearing Aquarius, the sign of the Son of Man, and in that day and age the symbol of the savior will be different. A different phase of the Christian religion will also have its vogue to meet the needs of the more advanced generations which will then inhabit the earth. In fact, that is the object of the Rosicrucian Teachings.

“THERE SHALL BE NO MORE SEA”

Question No. 80.

In the Apocalypse John says, “There shall be no more sea.” What does that mean?

Answer: It means just what it says, for the earth itself is going through a number of stages of evolution which furnish the conditions necessary for our development. There was the dark age during which the material for our planet was gathered together in a fermentative and germinative condition which produced heat so that at a certain point when the creative fiat, “Let there be light” was uttered, this material became a luminous fire mist, revolving upon its axis and heating the surrounding atmosphere which was then cooled by contact with outer space. Thus moisture was generated, and it fell upon the glowing planet, with the result that a steam went outward, a fire fog.

For aeons of time this evaporation and condensation went on until the earth was encrusted and became what we know as dry land, from which a mist went upwards, so also stated in the Bible. This cooled and condensed, coming down upon the earth as a flood which finally cleared the air and gave us the atmospheric conditions which prevail today. In the past we had bodies fitting us to live in the varying environments on the earth, and today our vehicles are largely composed of water, as are the bodies of the animals and plants. However, the Bible tells

us that flesh and blood cannot inherit the Kingdom of God. We are told that we shall put off the physical body and that we shall be caught up in the air; also as you mention, "there shall be no sea." Thus the general conditions are placed before us and there are quite a few signs that though these changes are being brought about slowly, they are surely coming. Scientists are now beginning to recognize the fact that the earth is being deprived of its moisture. Says the *Literary Digest*:

"Many authorities recognize the fact that the earth is slowly losing its moisture. How this can occur is partially explained, we are told by C.F. von Hermann, in *Science* (New York), by the action of electrical discharges in decomposing vapor. One of the component gases, hydrogen, is very light and rises to the upper limits of the earth's atmosphere, where it is ultimately thrown off. This loss of hydrogen means in the long run a loss of water. The decomposition of the earth's moisture, with final loss, is also brought about by other agencies, notably the effect of the light-rays of the upper part of the spectrum. Mr. von Hermann quotes a writer in *Umschau*, Dr. Karl Stoeckel, as saying: 'It is believed that the ultra-violet rays of sunlight which fall upon the water vapor suspended in the lower strata of the earth's atmosphere decompose a small part of it to produce hydrogen, which rises to great heights.'

On this Mr. von Hermann comments as follows: "I do not think it has been pointed out before that the earth's

surface must be continuously losing hydrogen through the decomposition of water vapor by every flash of lightning. Pickering and others have recognized the hydrogen lines in the spectrum of lightning, and the larger works on meteorology mention the fact that lightning flashes decompose some water . . . The hydrogen formed by every lightning flash rises rapidly to the upper atmosphere and is lost to the earth. Considering the frequency of thunderstorms during the summer season in both hemispheres and at all times in the equatorial regions, the loss of hydrogen in this way cannot be considered as insignificant. As long as conditions upon the earth remain such as to render thunderstorms possible, the slow dessication of the earth must continue.”

Thus the teachings of the Bible are being vindicated on every essential point as science advances. The facts discovered show how the past and the present have been described with accuracy. This gives us reason for our faith that the future developments will also be found in line with the truths taught in the Bible.

COLORS OF THE TABERNACLE VEIL

Question No. 81.

Why were the colors of the veil in the Tabernacle purple, scarlet, and white? Why were not the three primary colors, blue, red, and yellow, represented?

Answer: Blue is the color of the Father, who rules over the whole universe continually from the beginning of manifestation to the end thereof, omnipresent in everything that lives, breathes, and has its being. Red or scarlet is the color of the Holy Spirit, which generates living creatures. When life takes a wrong expression, if restrained by a code of laws, the Holy Spirit thus becomes Jehovah, the Law-giver. Yellow is the color of Christ, the Lord of Love, who by that divine Principle supersedes the law and brings us again in direct contact and harmony with the Father.

Thus you will see that under the ancient regime it was impossible to have included the yellow and made all three primary colors emblematic of the Temple. For the time being the Father and Jehovah reigned. The blue and the scarlet, their colors, were on the Temple, and purple, which is the color resulting from the intermingling of the two primaries before named, was also there, showing not only their separate existence but their unity. In the last place there was the white space emblematic of the fact that still something remained unmanifested, and that was the third color, yellow.

From the time of Christ, the true Western Mystery School, the Rosicrucians, have had as their emblem the Red Roses, emblematic of the purification of the desire nature; the golden star, showing that the Christ is born *within the disciple* and radiates from the five points which represent the head and the four limbs. This is reflected upon the blue background emblematic of the Father. Thus it shows that the manifestation of God, *unity in trinity*, has been accomplished.

I have often thought that there was one lack in the literature of the Rosicrucian Fellowship, namely, a devotional book, and thousands of our students have probably felt the same. To supply this lack many have taken up books of Eastern origin, which is a very bad practice. Many lives ago, when we of the Western world were in Eastern bodies, at a time when there was no Western world, as we know it today, these things fitted us, but today we have advanced beyond, and should rather look to our Christian saints for guidance on the path of Devotion. My own special book has been *The Imitation of Christ* by Thomas a Kempis. It is a wonderful volume. There is not a case in life that cannot find some fitting passage in this book; and the more one reads it the more one loves it. You probably know the residents on Mt. Ecclesia take turns alphabetically at reading during the morning and evening services. Whenever it comes my turn I pick up Thomas a Kempis and read a chapter, starting at the beginning and going through to the end. Then one can begin over again. There is never a dull

moment in the whole book, and it would be well for students who feel the desire for something to accelerate their devotional nature, to take up this little book as a reading. It can, I believe, be procured from most book sellers all over the world.

THE TEMPLE VEIL AND THE PRIEST'S ROBES

Question No. 82.

Why were the colors of the veil of the Temple and the priest's robes as spoken of in Exodus, blue, purple, and scarlet, instead of the three primary colors?

Answer: The Tabernacle in the Wilderness was the first church ever erected on earth. When humanity had been driven away from the basins of the earth by the condensation of the waters which had previously hung like a dense mist over the earth, the spiritual sight which had hitherto guided them became a hindrance to physical development. Thus it waned, and man's senses became focused in the physical world. This change involved a severance from the Divine Hierarchies who had hitherto guided man on the path of evolution. They became invisible and man missed them. Then there arose in his

heart a longing for God which was met by giving him the Tabernacle in the Wilderness and prescribing certain divine laws for his guidance. *Jehovah* was the Law-maker and the particular Genius of the Original Semites who were the seed race of the coming Aryan Epoch; and behind Him stood the Most High, the Father. You will find this in such passages as Deuteronomy 32, verses 8 and 9, where it is stated that the Most High divided the people into nations and gave a certain portion to the Lord, who guided them and brought them out of *Egypt*, the land where the Bull was worshiped, into the Aryan Rainbow Age. This was inaugurated by using the blood of the Lamb, Aries [♈], at the Passover accomplished by Noah and giving them laws by Moses which were all symbolically shown in the Tabernacle in the Wilderness.

The color of the Most High, the Father, is a spiritual blue. The color of *Jehovah* is red (indicating the sacrificial aspect of blood) and the mixture of these two colors produces purple. Therefore, these two colors were shown on the veil of the Temple, but there was also the color *white*, which showed in symbology that something was still missing. Under the regime of *Jehovah* it was necessary to give an eye for an eye, a tooth for a tooth. That was demanded by the Law dictated by Him, and given to Moses. This Law reigned until *Christ*, who then brought *grace* and *truth*, rending the Temple veil. Under that ancient law sacrifices of animals were compulsory, for humanity had not yet learned how to make a sacrifice of themselves. When the Christ showed the way to truth

and life by making a sacrifice of Himself, the Temple veil was rent, the old system was abrogated, and a new way was opened for the salvation of “whosoever will.”

In the new dispensation there is therefore no veil on which the color of the Initiator may be displayed. A better way has been found of marking those that are Christ's with His golden color *individually*, and thus it is that those who follow the path of service and self-sacrifice evolve within their own aura the golden Christ color, which is the third of the primary colors. This is the priestly robe of the new dispensation without which no one can ever enter the Kingdom, and no robe obtained at pseudo initiations can ever take its place, no matter what price is paid.

SPIRITUAL HERMAPHRODITES

Question No. 83.

In your esoteric explanation of the opera TANNHAUSER, you state that man must find the woman in himself. Just what do you mean?

Answer: It is taught both in the Bible and esoterically that there was a time when mankind was male-female, hermaphrodite, or bisexual. At that time each was able to perpetuate the species without the assistance of anyone else. Man was then a complete unit, capable of self-fertilization. However, in order to become a perfect vehicle for the Spirit it was necessary that a brain should be evolved, together with a larynx, so that man might be able to think and express himself in words. In order to accomplish this one half the creative force was directed upward to build these organs and enable man to turn his creative consciousness outward and people the world with things of his fancy, such as we see in ships, houses, railways, telephones, and all other things made by the hand of man, which have first been conceived in thought, then objectified in the world.

Thus man became a creator on two planes, the physical and the mental, but we know that we cannot make an electric circuit with one wire. We must have two of opposite polarity and when one half the creative force was diverted to the brain, only the other half remained usable for procreation. Thus man ceased to be a complete

creative unit and became dependent upon someone else to supply the part of the force which he lacked, either positive or negative, masculine or feminine. Since then sorrow, sin, and trouble have entered into the world, and we have come under the dominion of death. However, in time mankind will learn to turn the other half of the creative force upward through the spinal cord into the brain, *which will then be bi-polar.*

At that time we shall use *both* the hemispheres of our cerebrum and not one as is now the case. When that day has come man will have found the woman within himself, and woman will have found the man within herself. Then it will not any longer be necessary to seek a mate in order to perpetuate our bodies, for *we shall then be able to conceive in our brain* a vehicle fit for our expression and objectify it as we now clothe our other ideas in physical form. It is by this power that Adepts perpetuate their physical existence and create a new body before they leave the old, but they have *two spinal cords* and use *both hemispheres of the brain.*

MAN A HERMAPHRODITE

Question No. 84.

Please explain the following seeming contradiction in QUESTIONS AND ANSWERS: "Man had first been like the gods, made in their image—male-female, a hermaphrodite, and later one side was taken away so that he became divided in two sexes." "Each spirit is complete in itself. It takes upon itself a male or a female body at different times in order to learn the lessons of life and it is only in the present stage of development that there is such a function as sex." The first quotation seems to imply that man was one and became divided into two parts while the latter quotation implies that man always was one and is not divided into two parts.

Answer: Both quotations are right, but the first refers to that which is now the physical body. During the stage of crystallization in the Hyperborean Epoch when man-in-the-making was plantlike, the physical body was like many plants in being able to fructify itself and create a new body, but later on in the Lemurian Epoch when it became necessary for man's evolution that he should have an instrument of thought and speech wherewith to express himself, one half of the sex force was diverted for the purpose of building a larynx and brain. Thus the physical body of one group of mankind retains the negative or feminine polarity for procreation, while another part of

humanity has the positive or masculine gender developed in the physical body.

However, it should also be understood that it would have been impossible to divide humanity into sexes even for a time, were not the creative energy of the Spirit bipolar. This dual creative force is used in all magic, and it expresses itself as *Will* and *Imagination*, masculine and feminine, positive and negative. Whether set in motion by God, the Architect of all the solar universe, or by an Initiate of any degree, the process is the same. It involves, *first*, the exercise of the feminine quality of *imagination* whereby the thing to be created is pictured and molded in mind stuff to the minutest detail and forms an archetype for the thing to be created; and *second*, when this work has been done it requires a powerful effort of the masculine creative force, the concentrated *will*, to gather and build into this archetype created by the imagination such material as is necessary for its manifestation in the world to which it belongs and wherein it has to function. The same process takes place when an Initiate has to mold a vehicle for himself wherein he may operate and materialize, or when a magician of the lower order desires to create a flower or a similar article for demonstration. Each one must then be able to exercise the feminine function of imagination in order to mold in the invisible world the object to be found. The odor and everything about it must be complete—color, shading, etc. Then the powerful effort of *will* marshals the physical atoms into

the matrix and the object is manifested in the physical world.

A similar process also takes place in the creation of a new body under the present system. The powerful feminine imagination of the mother is necessary to mold the embryo into human shape during the period of gestation, and it is the concentrated will of the father during the moment of copulation which gives the needed impulse and furnishes the motive power during the time until the Ego is able to begin its own work.

It should not be forgotten either that humanity is still bisexual so far as the physical body is concerned, for though one sex is developed to completion, the other remains latent and in embryo, so to speak. Thus there is no contradiction between the quotations, for one refers to the physical body particularly and the other to the Spirit.

THE CROWN OF THORNS

Question No. 85.

Does it serve any real purpose to recall each year the suffering of Christ? If not, why does not the Christian Church omit the Passion and the Crown of Thorns, and concentrate its efforts upon celebrating Easter as a time of joy?

Answer: The gospel story as it is usually read by people in the churches is only the story of Jesus, a unique character, the Son of God in a special sense, who was once born in Bethlehem, lived once upon the earth for the short space of thirty-three years, who died once for mankind after much suffering, and is now permanently exalted to the right hand of the Father. Thence they expect Him to return to judge the quick and the dead, and they celebrate his birth and his death at certain times of the year, because they are supposed to have taken place on definite dates, the same as the birthday of Lincoln, Washington, or the Battle of Gettysburg.

While these explanations satisfy the multitudes who are not very deep in their inquiries concerning the truth, there is another side which is very patent to the mystic. This is a story of divine love and perpetual sacrifice that fills him with devotion to the cosmic Christ, who is born periodically in order that we may live and have an opportunity to evolve in this environment, for he understands from that viewpoint that without such

recurring annual sacrifice, this earth and its present conditions of advancement would be an impossibility.

At the time when the Sun is in the celestial sign Virgo (the Virgin) the Immaculate Conception takes place. A wave of solar Christ light and life is focused upon the earth. Gradually this light penetrates deeper into the earth, until the turning point is reached on the longest and the darkest night of the year, which we call Christmas. This is the mystic birth of a cosmic Life Impulse which impregnates and fertilizes the earth. It is the basis of all terrestrial life. Without it no seed would germinate, no flower would appear upon the face of the earth, neither man nor beast could exist, and life would soon become extinct. Therefore, there is a very, very valid reason for the joy that is felt at Christmas time. As the divine Author of our being, our Father in heaven has given the greatest of all gifts to man—the Son—so men also are impelled to give gifts to one another. There reigns upon earth joy, good will, and peace, no matter whether man understands the mystic and annually recurrent reasons therefor.

As “a little leaven leaveneth the whole lump,” so this spiritual life impulse which impregnated the earth at the winter solstice works its way through the winter months, towards the circumference, giving life to all wherewith it comes in contact. Even the minerals would not grow were this light impulse withheld, and by the time Easter is reached, when the earth is in bloom, when the birds start singing, and the animals in the forest are mating, all is

imbued with great Divine Life. It has spent itself, it dies, and is raised again to the right hand of our Father. Thus Christmas and Easter are turning points which mark the ebb and flow of the Divine Life annually given for our sakes, without which it would be impossible for us to live upon the earth. The latter ends also the annual recurrence of the festive feeling which we experience from Christmas to Easter, the joy that thrills our being. If we are at all sensitive, we cannot help but feel Christmas and Easter in the air, for they are laden with *divine love, life, and joy*.

But whence come the note of sorrow and suffering which precedes the Easter resurrection? Why may we not rejoice with an unmingled joy at the time when the Sun is liberated and returns to His Father? Why this Passion, this Crown of Thorns? Why cannot this be left out of consideration?

To understand this mystery it is necessary to view the matter from the Christ viewpoint, and it is necessary to realize fully and thoroughly that this annual life wave which is projected into our planet is not simply a force devoid of consciousness. It carries with itself the full consciousness of the Cosmic Christ. It is absolutely a true fact that without Him was not anything made that was made, as we are told by St. John in the opening chapter of his Gospel. At the time of the Immaculate Conception in September, this great life impulse commences Its descent upon our earth, and by the time of the winter solstice, when the mystic birth takes place, the Cosmic Christ has

fully concentrated itself upon and within this planet. You will realize that it must cause much discomfort to such a great Spirit to be cramped within this little earth of ours and to be conscious of all the hate and discord we are sending out from day to day all through the year. It is a fact that cannot be gainsaid that all life expression is through and by love, and similarly, death comes through hate. Were the hate and discord which we generate in our daily lives in our transactions with one another, the deceit, the infamy, and the selfishness, left without antidote, this earth would be swallowed up in death.

You remember the description of initiation given in *The Rosicrucian Cosmo-Conception*. It is there stated that at the Service held every night at midnight, the etheric Temple in Germany is the focus of all the thoughts of hate and disturbance in the Western world which it serves, that these thoughts are there disintegrated and transmuted, and that this is the basis of social progress in the world. It is also known that saintly Spirits grieve and suffer greatly at disturbances in the world, at the discord and the hate, that they send out from themselves individually thoughts of love and kindness. The associated efforts of such orders as that of the Rosicrucians are directed in the same channels of effort when the world is still, so far as physical exertions are concerned, and is therefore more receptive to the spiritual influence, namely, midnight. At that time they endeavor to attract and transmute these thought arrows of hate and discord, suffering thus their small share

while trying to lift a few of the thorns from the Savior's crown.

Considering the foregoing, you will understand that the Christ Spirit in the earth is, as St. Paul says, actually groaning and travailing, waiting for the day of liberation. Thus He gathers all the darts of hate and anger. These are the crown of thorns.

In everything that lives, the vital body radiates streamers of light from the force that has spent itself in building the dense body. During health they carry away all poison from the body and keep it clean. Similar conditions prevail in the vital body of the earth, which is the vehicle of Christ. The poisonous and destructive forces generated by our passions are carried away by the life forces of the Christ, but every evil thought or act brings Him its own proportion of pain, and therefore becomes a part of the Crown of Thorns—the crown because the head is always thought of as the seat of consciousness. We should realize that every single evil act of ours reacts upon the Christ in the manner stated and adds another thorn of suffering.

In view of the foregoing we can realize with what relief He speaks the final words at the time of liberation from the earthly cross: "Consummatum est." Why the annual recurrence of suffering, you ask? As we take into our bodies continually the life-giving oxygen to go through its cycle to vitalize and energize the whole body, as that oxygen dies to the outside world for the time being, while it is living in the body, as it is charged there with

poisons and waste products, and finally exhaled as carbon dioxide, as poisonous gas, so it is necessary for the Savior annually to enter into the great body which we call the earth and take upon Himself all the poison that is generated by ourselves, to cleanse and purify, and to give it a new lease of life before He finally is resurrected and rises to His Father.

MEETING THE LORD IN THE AIR

Question No. 86.

What is meant by the elect being caught up in the air to meet the Lord? Does that refer to a physical uprising?

Answer: This passage occurs in First Thessalonians, 4:17, and in the fifth Chapter of the same Epistle, 23rd verse, we find it stated:

“And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

Thus Paul recognizes that man is a composite being consisting of three parts, the Spirit, the soul, and the body.

If you will now turn to the fifteenth Chapter of First Corinthians you will find there that he says, "Flesh and blood cannot inherit the kingdom of God." Speaking to them further concerning the same mystery, he says: "Behold! I shew you a mystery. We shall not all sleep but we shall be changed, in a moment, in the twinkling of an eye," and in the forty-fourth verse, which has been mistranslated, he tells them that there is a spiritual body and a soul body; *soma psuchicon*.

This is a very important point. You will find it nowhere but in the Rosicrucian literature. All others have passed over or overlooked this important mistranslation, and read the text as a "natural" body instead of a "soul" body. This soul body is composed of ether and capable of levitation. Without this faculty it would be impossible for us to meet the Lord in the air, or to become a citizen of the kingdom of the heavens preached by Christ Jesus and His apostles. Let it be thoroughly understood that mankind has always traveled outward from the center of the earth in its evolution. Adam, the primitive man, was made of the red (hot) earth, for at that time our globe was still in a cooling condition, aglow with the red fires of the forming crust. Next we are told that a mist went up from the cooling planet, and mankind at that time lived as "children of the mist" in the valleys of the earth.

Later when the mist condensed into water, and falling, filled the earth's basins, man moved to the highlands, his present abode, above the waters, and when he had

dropped the dense earthy fleshy body, which Paul says cannot inherit the kingdom of God, he will ascend into the air in the glorious *soma psuchicon*, or *soul body*, to take up a new phase of evolution. There we shall not deal with concrete things in the same sense as we do now, but we shall learn to work with *life* instead of with dead things. Thus the Bible says exactly what it means when it tells us we are to be caught up in the air, in the twinkling of an eye, so that we may be fit inhabitants of the new Jerusalem when that “comes out of the heavens,” or becomes visible. It should also be understood that this kingdom is now being prepared, though it is invisible to most people. It is nevertheless in course of construction, waiting for the time when we shall have learned the lessons of concrete existence and fitted ourselves for the discrete occupations which we shall then learn.

MEETING THE CHRIST IN THE AIR

Question No. 87.

If a few advanced Egos will meet the Christ in the air, will they return to this earth to live again as ordinary mortals?

Answer: The idea is, "I saw a new Jerusalem coming down from heaven." The New Jerusalem or New Age involves living in the air or ether as we are now living on the solid ground; that is not the Aquarian Age. They must not be confused. The New Age is a condition in which we shall live in our soul body. That is now being formed *within us*, and we shall not live under the same material conditions as we have now. We shall not need to take material sustenance. We shall be able to live on the substance of the air and ether, and we shall be able to live and have our being entirely in the aerial. Nor is this reserved for a few advanced Egos, for the majority of the human race will have been brought to perfection in the soul body by the time the Christ returns.

THE KEYS OF HEAVEN AND HELL

Question No. 88.

Did Christ really give Peter the keys of heaven and hell, or what does that passage mean?

Answer: Undoubtedly, Christ gave them to Peter and to others as well, but they were not keys such as we use to unlock doors. Yet no man can enter either place unless he has these keys. They are musical “keys,” or incantations, such as are used in all occult orders and for all occult purposes. The modern Masons have something similar, for they furnish the lodge differently for each degree. They use different passwords and different grips, so that a Mason, though he may be initiated in some degrees, is as effectually barred from all others as a stranger because he has not the “keys” that unlock the doors.

In the occult orders, like the Rosicrucians, the keynote of the incantation intoned at each degree is of a different vibratory measure from the keynote of all the other degrees, and one who has not the key and is unable to attune himself to it is halted as it were by an invisible wall of vibration which surrounds the Temple. In the substance of the lower Desire World surrounding the earth, which constitutes hell, there is a different vibration from that which prevails in the part of our atmosphere constituting the upper Desire World and the Region of Concrete Thought. This rate of vibration again differs from the pitch of these states of matter which is inside the earth, in

each of the nine subterranean strata. Therefore each of these divisions of the invisible world also requires a different keynote, which is gradually taught to initiates as they progress upon the path towards Adeptship. It was the “key”-note to one or more of these various realms that was given to Peter and others by Christ, who was the Initiator in their case. The same “keys” are now given to His followers by His successors, who initiate worthy ones into the mysteries that they may serve their fellow men better in a larger sphere of endeavor. Thus music has a greater mission than simply to provide enjoyment for us. In fact, the harmony of the spheres is the basis of all evolution. Without that there could be no progress, and when once our ears have become attuned to that, we have the “key” to all advancement.

THE ESSENCE OF CHRISTIANITY

Question No. 89.

What is the essence or particular teaching of real Christianity?

Answer: In the opening chapters of the Bible we find a commandment given to infant humanity, who had been permitted the freedom of the Garden of Eden, a state of

bliss. Only one restriction was placed upon them, viz., “of the Tree of *Knowledge* thou shalt not eat.” When we analyze this command in the light of such sentences as, “Adam *knew* Eve and she bore Cain”; “Adam *knew* Eve and she bore Seth”; and Mary’s question, “How shall I conceive, seeing I *know not a man*?” we readily understand that humanity was prohibited from indulging the passional nature. The esoteric teaching supplies us with a further knowledge that this function was exercised only at certain times of the year under the guidance of the angels, when the interplanetary lines of force were propitious, and consequently, parturition was painless.

In view of this knowledge we can also understand the so-called curse, “in pain shalt thou bear thy children,” the reason being that the procreative act is undertaken at times when the planetary vibrations are not suited to this purpose. Thus sin, or the transgression of cosmic law, entered into the world and has caused untold trouble. To correct this *the religion of Jehovah* was given to mankind. This is a religion of law, prescribing penalties for transgressions and pitting the fear of the law against the desires of the flesh. We are told that the law was a taskmaster to bring mankind to Christ. However, man rebelled against it all the time, and it required the most severe visitations to keep them anywhere near the line of moral conduct desired. Under this regime of Jehovah mankind was divided into nations, which were used to punish one another for their transgressions by war and pestilence. They were also used as clubs to secure

obedience, and the Old Testament closes with a promise to the battered and bleeding nations that, “the Sun of Righteousness shall arise with healing in its wings.” Then comes the *Religion of Christ* and the angelic message which heralded the birth, “on earth peace, and among men good will.” This is in the beginning of the New Testament. At the end is a vision of the consummation, when all nations shall flock to a heavenly city where lust and passion have no place—where there is no marriage because death has ceased to make the birth of bodies necessary, where peace and true love reign, where the perfect love inculcated by the religion of Christ has cast out the fear engendered under the religion of Jehovah.

Thus the essence of the Christian teaching is that the law of sin and death may be overcome by love, which will restore immortality.

CHANGING WATER TO WINE

Question No. 90.

Please tell me what Jesus meant when he said to his mother, Mary: "Woman, what have I to do with thee, mine hour is not yet come." (John 2:4).

Answer: This is another case where the Bible translators mistranslated the Greek text in a most unwarrantable manner. The remark was made on the occasion of the marriage of Cana, when Mary, the mother of Jesus, is said to have come to him saying there was no wine. Jesus then answered in the following Greek words: "*Ti emoi kai soi gunai.*" Translated literally this is, "What (is that) to me and to thee, O woman? My time has not yet come." Even apart from the esoteric significance of the remark, this seems very much nicer than the coarse answer attributed to Jesus in the popular version of King James. It should also be remembered that the Christ was not the son of Mary in the same sense that Jesus was, and that although He used the body of Jesus, He did not recognize physical relationship to Mary and was therefore perfectly justified in addressing her as "woman."

However, there is another and deeper significance to the whole proceeding of the marriage at Cana. It has been taught in the Rosicrucian literature that the Gospels are not histories of the life of an individual called Christ or Jesus, who was unique among mankind. Although the Jesus of the Gospels did live, the Gospels themselves are

stories or formulae of initiation, and the marriage at Cana, at which Christ performed His first great miracle, was something far greater than a mere marriage ceremony of a man and woman in ordinary life. It was, in fact, a mystic marriage of the higher and lower self under the new order of Temple Service then inaugurated by Christ. In the Atlantean Epoch water had been used in the temples, but for the Aryan Epoch wine was essential.

Different races have lived upon earth at various times, and they have been differently constituted than we are today. The first human race is symbolized in the Bible by the name *Adam*. They were of the earth, earthy. That is to say, they had only a mineral body, for they were formed of the mineral earth. The second race is symbolized under the name *Cain*. They had both a dense mineral body and also an etheric or vital body. Therefore, they were plant-like, and a plant food was given them to eat. Hence, we hear that Cain tilled the soil and planted grain. The third race also evolved a desire body, and because of this emotional and passional nature they became animal-like. Therefore animal food or flesh was given them to eat, and we read that Nimrod was a mighty hunter. Lastly, the mind was added as a link between the threefold body and the threefold Spirit. The Spirit then entered the body and became *indwelling*, an Ego.

In order that this Ego might learn the lesson on earth it must forget for the time being its heavenly spiritual origin. To this end a new food was given it, and wine, a spirit

fermented outside the body, was first used by Noah, the Atlantean Hierarch, to deaden the true Spirit dwelling in the body. Under the intoxicating influence of this pseudo spirit, man gradually forgot his divine origin and focused his whole attention upon the lessons to be learned in this world. However, although humanity indulged in this new article of nutrition, wine, despite even the orgies that were held in exoteric services, the sanctuaries of all the ancient dispensations were served by water, and the highest and the holiest of their priests never allowed wine to pass their lips. Hence they were not blind leaders of the blind, but saw clearly the invisible world and knew the sacred mystery of life.

During the earlier Epochs of man's evolution he had been guided by the visible messengers of the Divine Hierarchies whom he revered as God, and even after they left him prophets and seers continued in his midst, to testify to the reality of God and the invisible realms. The ancient religions also taught the doctrine of rebirth, and thus man knew that he progressed by the experience gained in a series of earthly bodies of gradually improving texture. For that reason many Hindus, who believe in rebirth, feel that there is no need of haste in evolution. However, in order that man in the Western World, where the pioneer races dwell, might apply himself with his whole soul and his whole mind to mastering the secrets of earth life, it was designed that he should be entirely deprived of this teaching. Also, the spiritual adviser was blinded for the time being to the conscious knowledge of

God and the vision of the inner worlds, so that all mankind would be left to stand upon its own feet during the new dispensation, and would consequently apply themselves altogether to the material evolution in store for them. Wine wrought this in the world exoterically from the beginning, and its use was sanctioned in the temple by the first miracle.

Under the ancient dispensation water alone was used in the Temple Service, but in time wine became a factor in human evolution. A god of wine, Bacchus, was worshiped, and orgies of the wildest nature were held in order to drown the aspirations of the Spirit so that it might apply itself to conquer the physical world. Even under the Mosaic Dispensation the priests had been strictly forbidden to use wine while officiating in the temple, but Christ on His first public appearance *changed water to wine*, ratifying its use in the order of things then existent. Note, however, that this was done in public, and that it was His first act as a public minister. However, at the last esoteric session of the Christ with His disciples, where the new covenant was given, there was no flesh of a lamb (Aries), as required under the Mosaic Order. Neither was there the wine, but only the bread, a vegetable product and the cup of which we shall presently speak, when we have noted His words at the time: "I will no more drink of the fruit of the vine until I drink it with you *new* in the Kingdom of Heaven." The newly extracted juice of the grape does not contain a spirit of fermentation and decay, but is a pure nutritious plant food. Thus the followers of

the esoteric doctrine have been instructed by Christ to use a non-flesh, non-alcoholic diet.

It has generally been supposed that the cup used by Christ at the Last Supper contained wine, though as a matter of fact, there is no Biblical foundation for that supposition. Three accounts are given of the preparation for this Passover. While Mark and Luke state that the messengers were told to go into a certain city and look for a man who carried a pitcher of water, none of the Evangelists say that the cup contained wine. Furthermore, research in the Memory of Nature shows water was used, and that so far as the esotericist was concerned wine has had its day. From that act dates also the inauguration of the temperance movement, for these cosmic changes involve long preparation in the inner worlds before they become manifest in society outwardly. Thousands of years are as nothing in such processes.

The use of water at the Last Supper also harmonizes with the astrological and ethical requirements. The Sun was leaving Aries, the sign of the Lamb, for Pisces, the sign of the Fishes, a watery sign. A new note of aspiration was to be sounded, a new phase of human upliftment was to be entered upon during the Piscean Age then approaching. Self-indulgence was to be superseded by self-denial. Bread, the staff of life, which is made from immaculately generated grain, does not feed the passions like flesh; neither does our blood when diluted with water surge so passionately as when wine is imbibed. Therefore,

bread and water are fit foods and symbols of ideals during the Pisces-Virgo Age. They represent purity, and the Catholic church has given to its followers the Piscean water at the door of the temple, and the Virginal Bread at the altar, denying them the wine cup at the Service. However, even the foregoing consideration does not bring us to the heart of the mystery hidden in the "Cup of the New Covenant."

The old wine-cup given to us when we entered Aryana, the land of generation, was filled with destruction, death, and poison, and the word which we then learned to speak is dead and powerless.

The new wine cup mentioned as an ideal for the future epoch, The New Galilee (which is not to be confused with the Aquarian Age), is an etheric organ built within the head and the throat by the unspent sex force, which to the spiritual sight appears as the stem of a flower ascending from the lower part of the trunk. This calix, or seed cup, is truly a creative organ, capable of speaking the word of life and power.

The present word is generated by clumsy muscular motion which adjusts the larynx, tongue, and lips, so that the air passing from the lungs makes certain sounds, but air is a heavy medium, difficult to move in comparison with Nature's finer forces like electricity which move in the ether. When this new organ has been evolved it will have the power to speak the word of life, to infuse vitality

in substances that were hitherto inert. This organ we are now building by service.

You will remember that Christ gave not the cup to the multitude, but to His disciples who were His messengers and servants of the Cross. At the present time those who drink from the cup of self-abnegation that they may use their force in the service of others, are building that organ, together with the soul body which is the wedding garment. They are learning to use it in a small way as Invisible Helpers when they are out of their body at night, for then they are taught to speak the word of power which removes disease and builds in healthy tissues.

When the Atlantean Age was drawing to a close and mankind left its childhood home where it had been under the direct guidance of the divine teachers, the old covenant was made, giving them flesh and wine, and these two, together with the unrestrained use of the sex force, has made the Aryan Age an age of death and destruction. We are now drawing to the end of that era.

The Piscean Age, or the time when the Sun by precession goes through the sign Pisces, the fishes, is nearly spent. During that period the sign opposite from Pisces, the Fishes, namely the Celestial Virgin, has been the ideal of man. She has been worshiped by a celibate priesthood who enjoined the eating of "fishes" upon their charges, at certain times of the week and the year. In the Pictorial Zodiac the sign Virgo has a wheat ear in one hand. Both the grain and the grape are products of the

vegetable kingdom, and the immaculate Celestial Virgin therefore embodied the first principle of the Immaculate Conception, the blood (wine) and the body (bread) of the Christ. To these things the celibate priesthood, which directed the worship, have called attention during the Piscean Age, which is now soon spent, and the wine is therefore fast being abolished from the temple service and from the use of the masses, with the result that a corresponding measure of sensitiveness is being experienced. The divine Spirit hidden within each human being has awakened from its toxic sleep induced by the spirit of wine, and is beginning to remember its divine origin and heritage of life, without beginning and without end.

It is noteworthy in this connection that all the clergy of the various countries in the old world, and the Catholic priests in America as well, still continue to use wine and liquors as a daily beverage, and it is more than significant that when the Parliament of England, the king and the nobles, who represent the State Craft, endeavored to pass laws looking toward prohibition of the sale of liquor in England, the measure fell flat on account of the determined opposition of the highest dignitaries of the church.

This attitude of the European clergy does not imply, however, that they are degraded, nor to be censured in any respect whatever. Humanity has still many lessons to learn which can be learned only in the age of wine. When the

need of the counterfeit spirit has passed it will get into disuse without need of legislative measures, which generally do no good, for it is absolutely impossible to legislate morality into people. Until the consent to a law is given from within, they are bound to break it to secure the gratification of their desires, regardless of restrictive measures.

WAS TEMPTATION NECESSARY FOR CHRIST JESUS?

Question No. 91.

Why was it necessary for Christ to enter the body of Jesus and be tempted in order to have compassion for us? Could not such a great being have compassion without that?

Answer: Evidently not. Temptation, to be temptation, requires that the person tempted see something desirable in the object which is to tempt him. Lacking this there can be no temptation. Meat cannot tempt the writer, for even the thought of eating it is nauseating. Therefore, there is no virtue in abstaining. He does not have to overcome the desire for flesh, but would have to overcome his disgust in

order to eat it. The great Sun Spirit, Christ, in His own nature could have felt no temptation to turn stones to bread in order to still hunger. He would not have felt it as a sacrifice to refuse allegiance to a power that would place *Him* as a sovereign over our little earth, but just as we, when we look through a colored glass see everything tinted with that hue, so also when the Christ-consciousness was focused in Jesus' body it perceived the things of this world through the eyes of Jesus, a human being. From the viewpoint of such an one, bread seemed eminently desirable when hunger was felt. Hence it constituted a temptation.

Power also seems desirable to the majority of mankind. Hence the knowledge that by power within Himself He could gratify this desire would constitute a temptation. Only from the human viewpoint of Jesus could Gethsemane have seemed so terrible that He wanted to avoid the ordeal before Him. We may judge on the principle that no one knows where the shoe pinches as well as the one it is on, that the Christ Spirit learned through the bodily limitations of Jesus to have compassion for our frailties in a manner which could not have been equaled by observation from without. Having once worn a body and felt the frailty of the flesh, He knows better how to help us than anyone else and is therefore rightly the Supreme Mediator between God and man.

REASON FOR CALLING CHRIST

“THE SON OF MAN”

Question No. 92.

If Christ was divine and an Archangel, the highest Initiate of the Sun Period, as you say, why then was He called “The Son of Man”?

Answer: To understand properly this title, “The Son of Man,” it is necessary to know the Masonic legend of the creation of the world and man upon it, as well as the Biblical story. As not all present students have read the lessons on *Freemasonry and Catholicism*, we will repeat this legend, or rather the more salient features of it.

In the beginning the Elohim *Jehovah*, created Eve, and the Elohim *Samael*, who is the ambassador of Mars to this earth, united with her. Cain was the offspring of this union. Afterward the Elohim *Jehovah*, also created Adam, and Adam united with Eve, with the result that Abel was born. Thus Abel was the son of human parents, both of them creatures of *Jehovah*, and he was docile, amenable to the commands of the God who was regarded as his Creator; whereas, Cain was the semi-divine offspring of a human mother and a divine father. On that account he had the inherent divine urge to create. Abel was therefore content to tend the flocks, also created by *Jehovah*, which, like himself, fed upon the plant food that grew wild without effort on his part, a gift of the gods. Cain was

different. In him that dominant desire to create something new, that divine urge to make two blades of grass grow where formerly there was one, was a dominant, compelling power, and he could not be satisfied until he had achieved something by his own initiative. He therefore planted the seeds which he found, caused grain to grow, and offered to Jehovah the work of his hands.

However, his offerings were not pleasing to the God Jehovah, who saw in him a possible rival—one not to be entirely domineered. As a consequence there was war between Cain and Abel, and their blood was shed. Then Adam again united with Eve, and from this union Seth was born. Since then there has always been in the world two classes of people: *the Sons of Cain and the Sons of Seth*. From one was born the long line of kings, which held their office “by the Grace of God,” and which culminated in Solomon. This line is the son of men. That is to say, they were born of a human father and a human mother; namely, Adam and Eve, both created by God and amenable to his dictates—both of them thoroughly and entirely *human*. In this respect the Sons of Seth differ radically, very radically from the Sons of Cain. Cain was virtually the *son of a widow*, because Eve had been left by her divine husband, Samael, at the moment fertilization was accomplished. He had never taken the part of a husband or a father, therefore, his offspring was as said, the son of a widow.

From this semi-divine progeny, Cain, there has descended a long line of sons who have originated all the industries, as you will see by consulting the Bible. They invented all the arts and all the sciences. To them all the material progress of the world has been due, and their line culminated at the time when Solomon, the son of man, sat upon the throne of Israel, in the birth of a son of a widow, called Hiram Abiff, which you will also find chronicled in the Bible. I do not mean Hiram of Tyre, but Hiram, the master workman, who was sent by King Hiram of Tyre to build the Temple of Solomon. He, then, was “the widow’s son,” and Solomon was the “son of man.” At a later time both of these characters in the world drama were reborn. Solomon became Jesus of Nazareth, the Son of Man; Hiram Abiff became Lazarus. He was also the Widow’s Son of Nain, and the two resurrections recorded are *one event*, referring to Initiation.

Since then these two characters, the Son of Man and the Son of a Widow, have worked for the same ends, but in different spheres. Jesus, the Son of man, has worked among the churches, and is doing so still. Christian Rosenkreuz is the later name of Hiram Abiff and Lazarus, the Son of a Widow. Jesus, the Son of Man, stands as the genius and protector of all church craft, whereby religion is fostered and man is brought back to God along the heart path of *Devotion*. Christian Rosenkreuz, the Son of the Widow, works with the world powers, the industries, and science, in order to bring about the union of the temporal

and spiritual power, the *head* and the *heart*, which must take place before *Christ, the Son of God, can come again*.

By the way, about this union, I said in the *Cosmo* that the second coming of Christ would take place at a time when the State and the Church had been united, but that was not exactly a happy expression to use. You will remember that the teachings were given to me in German, and in such volume that it was very difficult to find the proper English expression for everything right off. I therefore occasionally translated too literally. The words *state* and *church*, as used by the Teacher, were meant to convey the idea that at some time the temporal and ecclesiastical power must work hand in hand and become more and more united; for at the time toward which we are looking, the Kingdom of Christ, there shall be only one ruler. He will then be *both* King and Priest, and therefore, naturally, the human race must be educated to such a point where their human rulers approach that ideal more and more, being *wise* enough to rule a state, and *good* enough to guide the hearts of men. Thus and thus alone can we approach the Kingdom of God, and that therefore, is the condition which Christian Rosenkreuz and Jesus are now endeavoring to bring about in the church and state.

THE SON OF MAN

Question No. 93.

Why was Jesus called "The Son of Man"?

Answer: He was not really called that; he called himself that. "Who do people say that I the Son of Man am?" He was called the Son of Man in the respect that He had the human body, but there is a hidden reference there to the sign Aquarius which we are soon to enter. Then the Son of Man shall come again. There was a time when humanity worshiped the Bull, at the time when the Sun by precession went through the sign of the Bull—Taurus. Every year the Sun comes northward and about the 21st of March it reaches the equator. That is then called the first degree of Aries. Then it goes around the circle, at the next 21st of March coming again to the equator, *but it comes a little bit earlier*—it precedes. The vernal equinox, when the Sun passes the equator, will be a little previous to the first of Aries of last year, and so by precession it goes around all the signs. When it went through the sign of the Bull as said, people worshiped the Bull. Then it went into the sign of Aries and it became a deadly sin to worship the golden calf. God called to His people: "Come out of Egypt. Do not worship the Bull, *but by the blood of the Lamb* shall you pass over." Therefore, the door posts were sprinkled with the blood of the lamb and they passed over by the blood of the Lamb.

Then Christ was born, and He tells those that He wants to be His disciples, "Come away from that place where they worship the lamb. I am going to have you fishers of men." He thus prepared for this age when the Sun goes through the sign of the fishes, which it has been transiting the last 2,000 years. During these 2,000 years we have been eating fish on Fridays, during the season of Lent, etc. Just after the time of Christ there was a great controversy: Should His symbol be a lamb or should it be a fish? Hence we see the bishop wears a mitre on his head in the form of a fish's head. Thus the Savior is indicated by the sign the Sun goes through by precession. It is now coming close to the cusp of Aquarius, the great intellectual sign. It is soon leaving the devotional sign Pisces where people have lived by blind faith. We are nearing Aquarius and we are beginning to feel its influence, the great intellectual sign of the Son of Man. If we read our Bible right and without preconceived opinions, we shall find that the first miracle He did was to change water to wine at the marriage of Cana. However, when He had come to the end of His ministry He abrogated the old covenant, by sending His disciples to a place where He would eat the passover. He said to them:

"Go into that city and walk around until you find a man bearing a pitcher of water (that is the symbol of Aquarius); follow him wherever he goes; in that house (the house of Aquarius) will I eat the passover." They did as He told them, and He went there and broke the bread and gave thanks. He passed the cup and said, "Take,

drink, this is the sacrament of the new covenant. I will no more drink of the fruit of the vine.” There is the point. He told them to look for a man with a pitcher of water—the sign of Aquarius. There is only one sign in the whole zodiac that is a man, and Aquarius sits there with the urn pouring out the water. Christ Jesus called Himself the Son of Man because He brought the religion of the Aquarian Age.

DID CHRIST JESUS EAT AFTER THE RESURRECTION?

Question No. 94.

In the 24th chapter of Luke it is stated that after the resurrection, Christ appeared to His disciples, saying, “Handle Me”; also that He ate. How is this possible when He appeared in the vital body?

Answer: The answer to this question involves an understanding of the principles of *materialization*. When a materializing medium is used by Spirits for the purpose of showing themselves to an audience, they first extract the vital body, or as much thereof as they dare, from the medium, leaving the dense body in the cabinet in a fearfully shrunken state. That is dreadful for people

unused to such phenomena to see. With this vital body—which, by the way, has been photographed by scientists, as the camera will register rays that are invisible to the eye—they produce the desired phenomena readily, because it is a living thing and attracts *matter* greedily so long as it has not collapsed in the manner that it does shortly after death. They interpolate physical atoms of the surrounding atmosphere after making a matrix (mold) of the vital body of the medium, and thereby shape a body into any form that suits the Spirit materializing to take upon itself.

The vital body of a medium may be used by any number of Spirits during a seance, each one clothing itself in the plastic substance and filling out with atoms from the surrounding atmosphere, even borrowing from the sitters who very often feel much exhausted upon leaving a seance room.

During accidents by drowning or asphyxiation the person feels very calm and restful after the first struggle, though he realizes his peril in a measure. The vital body is extracted before the silver cord has parted, so it retains the properties of attracting matter from the physical world. Therefore, people who died by drowning and asphyxiation have been seen by their relatives many thousand miles away, perhaps for an instant, lifelike in the extreme. An inclination or desire to be with their friends from whom they were separated had been in their minds for a long time, perhaps, and being themselves free from the fetters

of the body, they are at once borne thither upon the wings of desire. Arrived in the place, the vital body attracted to itself sufficient of the particles of the atmosphere to be visible to the person visited. Then perhaps at that moment the silver cord broke, the vital body collapsed and the vision was gone.

Thus we see that it is a property of the vital body to attract to itself physical matter, and it is much easier for one who leaves the body unconsciously to allow the physical particles to flow into his soul body than to keep them away. The soul body, of course, is not subject to death, decay, or collapse. Therefore it is very easily understood that the Christ could use that vehicle to go through the walls into the room where the Disciples were gathered and there draw about Him the necessary material to show Himself in a physical vehicle which was disintegrated the moment He wanted to leave. However, it is noteworthy, that it is the disintegration that calls forth an effort and not attraction of physical matter.

CAN SPIRIT SUFFER?

Question No. 95.

I find difficulty in arriving at Mr. Heindel's true meaning about Christ re-entering the Earth every Christmas, there to suffer until Easter. Can spirit suffer? Kindly explain what you mean by Christ being in the center of the Earth and that when a sufficient number of disciples have been perfected, the Christ will be freed and the disciples will then have control of the Earth. This theory would seem to involve the necessity of different Hierarchies to control different planets.

Answer: This question has been considerably abbreviated, but the main points are given. The first question seems to be, "Can Spirit suffer?" This is surely very easy to answer. You know that when a person has been run over by a street car and a limb has been severed that limb will not suffer. It has been removed from the vital body and all feeling is gone. On the other hand, the *man* who has lost the limb is sure to suffer intensely, and if he is of a high-strung nervous temperament, he will stand small chance of recovering, compared with one whose sensibility is slight and who perhaps knows nerves by name only. But physical suffering is slight compared to mental anguish. Who would not rather suffer the most severe headache than the pangs of remorse for some deed done on the impulse of the moment? This is pain that Spirit can suffer, both from physical and spiritual causes.

Now, can you understand what it means, to be a free Spirit and have to draw consciously into a certain vehicle of limitation? Perhaps that is impossible for anyone who has not experienced the feeling, but we assure you that when the Invisible Helpers who retain their consciousness while out and away from the body return to re-enter it in the morning, the body which we prize so highly, which we look upon as being so precious, creates in him who views it from *without* a sense of the most intense disgust. He feels repugnant in having to enter that cold, clammy dead thing there on the bed, and only the very highest sense of duty can compel him to enter. As soon as he enters, that feeling leaves him, for the viewpoint has altered. Nevertheless it is there as a memory all through the day. Similarly the Cosmic Christ enters the earth annually at the winter solstice, though not in the same full sense as we enter our body. Rather it is by a projection of a part of Its consciousness, which is then imprisoned in the earth and labors for the etherealization of our planet. It suffers and feels everything that a consciousness can feel in a physical body. It feels the lack of morality as well as the physical surroundings, and therefore the lot of Christ is so much harder. Therefore, also, is our moral responsibility so much the greater, for by our conduct we are either prolonging or shortening the time when He must continue to bear our burdens and suffer for our wrong doings.

You have surely read in the Bible about the Seven Spirits before the Throne. They are the Seven Star Angels, very easily identified in symbolism. To elucidate this

matter fully would take far more space than can be given here, but you will find the explanation in *The Cosmo-Conception*. You know Paul speaks of the Christ being born within you. Angelus Silesius also says:

Though Christ a thousand times in Bethlehem
be born,
And not within thyself, thy soul will be forlorn;
The Cross on Golgotha thou lookest to in vain,
Unless within thyself it be set up again.

This Christ-Principle we must all evolve within (ourselves); this also is the Golden Wedding Garment in which those who are “the bride” will meet their Lord when He comes. The name of the garment is *soma psuchicon*, in 1st Corinthians, 15:44. The English translation renders it “natural” body, words which should be taken out and translated “soul” body. It is said that we shall meet the (our) Lord in the air (etherealized earth). Truly, flesh and blood cannot inherit the Kingdom of God, but when we have the soul body which is made of ether, we can meet Christ in the air. We can also support the earth in its orbit, for that requires only a sufficiently buoyant ethereal body, which is now supplied by our Lord, and must be until we can take His place.

WHEREABOUTS OF THE DESIRE BODY OF JESUS

Question No. 96.

What became of the dense body of Jesus which was placed in the tomb, but was not found Easter morning? If the vital body of Jesus is preserved to be used again by Christ, what does Jesus do in the meantime for a vital body? Why would it not have been more practical to have obtained a new vital body for Christ at the Second Coming?

Answer: Study of the Scriptures will reveal the fact that it was the custom of Christ to draw apart from His disciples, and they knew not whither He went—or if they did, no mention has been made. However, the reason was that, being so glorious a Spirit, His vibrations were too high for even the best and purest of physical vehicles. It was therefore necessary to leave it frequently for a period of complete rest so that the atoms might be slowed down to their customary pitch. Consequently the Christ was wont to go to the Essenes and leave the body in their care. They were experts, and the Christ knew nothing about handling such vehicles as He had received from Jesus. Had not this rest and care been given, the dense body of Jesus would have disintegrated long before the three years' ministry was ended, and Golgotha would never have been reached.

When the time was ripe, and the earthly ministry was ended, the Essenes ceased to interfere. Then things took their natural course, and the tremendous vibratory force imparted to the atoms scattered them to the four winds, with the result that when the grave was opened a few days later no trace of the body was found.

This is in perfect harmony with natural laws known to us by their operation in the physical world. Electric currents of low potential burn and kill, while a voltage of many times the strength passes through the body without harmful effect. Light, which has tremendous vibratory rate, is pleasant and beneficial to the body, but when focused through a lens the vibratory rate is *lowered* and we have force which destroys. Likewise, when Christ, the great Sun Spirit, came into the dense body of Jesus, the vibratory rate, being lowered by the resistance of the dense matter, must burn up the body, as in cremation, if not interfered with. The force was the same, the result identical—save that as it was true, invisible fire which burned up the body of Jesus, and not fire clothed in flame, as in ordinary manifestation of fire; there were no ashes. In this connection it is well to remember that fire sleeps invisibly in everything. We do not see it in the plant or the animal, nor in the stone, yet it is there, visible to the inner vision and capable of manifesting at any time when it takes a garment of flame from physical substance.

Considering that the author of *The Rosicrucian Cosmo-Conception* had practically no help when proof

reading, it is cause for congratulation that no more mistakes were noticed. On page 408, the second line of the last paragraph, is one which has a bearing on the present subject. It has been corrected in the 4th edition, where the words "seed atoms" have been substituted for "other vehicles." The sentence then reads: "Upon the death of the dense body of Jesus, the seed atoms were returned to the original owner." During the three years' interval between the Baptism, where he gave up his vehicles, and the Crucifixion, which brought the return of the seed atoms, Jesus gathered a vehicle of *ether*, as an Invisible Helper gathers physical matter whenever it is necessary to materialize all or part of the body. However, material not matched with the seed atom cannot be permanently appropriated. It disintegrates as soon as the will power assembled in it is withdrawn, and this was, therefore, only a makeshift. When the seed atom of the vital body was returned, a new body was formed, and in that vehicle Jesus has been functioning since, working with the churches. He has never taken a dense body since, though perfectly able to do so. This is presumably because his work is entirely unconnected with material things, and differs diametrically from the work of Christian Rosenkreuz, which has been with state, industrial, and political problems. The latter therefore needed a physical body in which to appear before the public.

The reason why the vital body of Jesus is preserved for the Second Coming of Christ, instead of a new vehicle being provided, is given in *Faust*, which is a myth, setting

forth in pictorial terms great spiritual truth of inestimable value to the seeking soul. Faust, by endeavoring to obtain spiritual power before he has earned it, attracts a Spirit ready to pander to his desire—for a consideration, for unselfishness is a virtue singularly lacking in such. When Lucifer turns to leave, he is dismayed to see a pentagram before the door, its one point turned toward him. He asks Faust to remove the symbol so that he may withdraw, and the latter inquires why he does not go out through the window or chimney. Lucifer then reluctantly admits that, “For ghosts and Spirits it is the law, that where we enter we must withdraw.”

When in the natural course of events, the Spirit comes to birth, it enters its dense body by way of the head, bringing with it the higher vehicles. On leaving the body at night, it leaves the same way, to re-enter in the morning in like manner. The Invisible Helper also withdraws and re-enters his body by way of the head, and when at length our life on earth has been lived we soar out of the body for the last time by way of the head, which is thus seen to be the natural gateway of the body. Therefore the pentagram *with one point up* is the symbol of white magic which works in harmony with the law of progression.

The black magician who works against nature subverts the life force and turns it downward through the lower organs. The gate of the head is closed to him, but he withdraws by way of the feet, the silver cord protruding through the lower organs. Therefore, it was easy for

Lucifer to enter the study of Faust, for the pentagram turned with two horns toward him represented the symbol of black magic. However, on trying to leave he finds the one point facing him, and cringes before the sign of white magic. *He can leave only by the door because he entered that way*, and thus he is caught when he finds that the way is blocked. Similarly Christ was free to choose His vehicle of entrance into the earth where He is now confined, but once having chosen the vehicle of Jesus, he is bound to leave by the same way. Were that vehicle destroyed, Christ must remain in the cramping surroundings till Chaos dissolves the earth. This would be a great calamity, and therefore, the vehicle He once used is most jealously guarded by the Elder Brothers.

In the meantime Jesus has been the loser of all the soul growth accomplished during his thirty years on earth prior to the Baptism and contained in the vehicle given the Christ. This was and is a great sacrifice made for us, but like all good deeds, it will redound to a greater glory in the future. This vehicle will be used by Christ when He comes to establish and perfect the Kingdom of God, and it will be so spiritualized and glorified that when it is again restored to Jesus at the time when Christ turns the Kingdom over to the Father, it will be the most wonderful of all human vehicles. Although it has not been taught, the writer believes that Jesus will be the highest fruitage of the Earth Period on that account, and that Christian Rosenkreuz will come next. "Greater love hath no man than that he lay down his life," and giving not only the

dense body but also the vital body, and for so long a time, is surely the ultimate of sacrifice.

DISINTEGRATION OF JESUS' BODY

Question No. 97.

I am very grateful for the answers about the body of Jesus and its real relation to Christ, but am still in the dark as to how the body of Jesus could be scattered by the vibratory forces of the Christ spirit after that had left; also how the atoms could pass out of the tomb when that was sealed.

Answer: It is one of our illusions that the body which we inhabit is alive. As a matter of fact it is nothing of the sort. At least there is such a very small portion of this body which can really be said to be alive that our statement is practically true. The larger portion is absolutely asleep if not entirely dead. That is a fact well-

known to science, and something that reason must teach us is so. That is because our spiritual power is so weak that it cannot furnish this vehicle with life to a sufficient extent. In the measure that we fail thus to vitalize the body, it seems like a heavy clod of clay, which we must laboriously drag along with us, until after a few years it crystallizes to such an extent that it is impossible for us any longer to keep up the vibratory action. Then we are forced to leave the body and it is said to die. A *slow* process of disintegration takes place to restore the atoms to their original free state.

Contrast now that state of affairs when one of these same earth bodies is taken possession of by a powerful Spirit like that of Christ. You will find an analogy in the case of a man being resuscitated from drowning. There the vital body has been extracted, and the vibratory action of the physical atoms has ceased almost, if not altogether. Then when the vital body is again caused to permeate the physical body, it begins to prod every atom into action and vibration. This attempt to awaken the sleeping atoms causes the intensely disagreeable prickling sensation which persons who have been resuscitated from drowning describe, and this sensation does not cease until the physical atoms have attained a rate of vibration *one octave below* that of the vital body. Then they are insensate and nothing is felt save as we ordinarily feel.

Take now the case of Christ entering the dense body of Jesus. There the atoms were moving at a speed much

lower than the vibratory forces of the Christ Spirit. Consequently the acceleration had to take place, and during the *three years' ministry* this marked acceleration of the vibration of these atoms would have shattered the body had not the powerful will of the Master assisted by the skill of the Essenes held it together. Had the atoms been asleep at the time when the Christ left the body of Jesus, the same as our atoms are asleep when we leave our bodies, a long process of purification would have been required to disintegrate the body. They were, however, as we said, highly sensitized and alive, and therefore it was impossible to keep them in bondage when the Spirit had fled. In future ages when we learn to keep our bodies alive, we shall not change atoms and, therefore, bodies so often. Nor when we do, will it take so long as at present to complete the process of purification. The tomb was not hermetically sealed, and would not offer obstruction to the passage of atoms.

LOSS OF EXPERIENCE BY JESUS

Question No. 98.

Why should Jesus lose the experience of his thirty years previous to his giving up his vehicles, since he occupied these vehicles and the seed atoms were returned to him after the Christ had finished using them?

Answer: This question grows out of previous statements that when Jesus left his vehicle in charge of the Christ, he thereby lost the experience of the thirty years which he had lived, and that is true. The experiences are really indented upon the seed atom, and when Jesus received these seed atoms upon the death of the body on Golgotha, he thereby received a *record* of the experience, but the vital body had received the impact from the experiences. Jesus had lived his heaven and hell day by day, as every true probationer does, and wrought the experience into the soul body which was surrendered to Christ. The soul body, the two higher ethers that had been growing during the life upon earth, including of course the three years when Christ occupied it, *Jesus is still minus*. That will not be returned until the Day of Liberation and the Millennium has come and gone, so that the Christ will be entirely finished with the vital body He received from Jesus. Then, of course, the soul growth that was made upon it by the Christ will fall to Jesus, drawn by the law of attraction, and therefore he will become manifold richer

than he would have been if he had not thus sacrificed his body. For that reason I stated as *my opinion* that he would be the highest one on earth on that account.

CHRIST THE SPIRIT OF OUR EARTH

Question No. 99.

Is Christ (the individual of the Sun Period) the Spirit of our Earth? As the Earth was hardly a dead mass up to 2,000 years ago, where is the previous occupant? If it is only a ray of the Cosmic Christ, which as a purifying source is working in and through the Earth, is there any other spirit whose body our Earth is? When the spirit of the Christ is released from its bondage, who will be the indwelling spirit?

Answer: The law of analogy holds good everywhere. It is the master key to all mysteries, and you will find that what applies to the microcosmic man also applies to the macrocosmic God or the Divine Power. The animals now are guided by Spirits *from without*. At a later period they

will become *indwelling Spirits*, and learn to guide their vehicles without assistance from any source. Similarly it was with the earth as stated in the *Cosmo* and various other parts of our literature. Up to 2,000 years ago Jehovah had charge and guided our earth from without as the animals are guided by the Group Spirits. Thus the earth was held in its orbit by His power, and He was up to that time the Supreme God.

However, at the change made on Golgotha, the Christ Spirit drew into our earth in order that He might aid us to evolve faculties which Jehovah could not give us. Jehovah gave us laws which held us in check, but the Christ gave us *love*. One is the restraining force, applied from *without*; the other is an impelling energy applied from within. Thus the Christ is now guiding the earth in its orbit from within, and will continue until we have learned to vibrate to that attribute, *love*, whereby we shall be able to apply the power to our own planet and thus guide it in its orbit from within.

Christ is the highest Initiate of the Sun Period and as such has His dwelling place in the Sun. He is the Sustainer and Preserver of the whole solar system. In one sense it is right to speak of that which dwells within our earth as a Ray, yet it does not convey the exact idea of what is the case. Perhaps we can get at the matter by an illustration. Let us liken the great Spirit in the Sun to a refiner of metal. He has upon his furnace a number of crucibles and is watching them all. Heat is melting these metals and

throwing the dross to the top. The refiner is gradually skimming the crucibles, until at last the metal is absolutely beautiful and clear and he can see his face in each. Similarly we may see the Christ turn His attention from one planet to another, and as He turns Himself to our earth, for instance, His image is reflected in the earth. It is not a dead image, however. *It is a living, feeling, sentient being*, so full of life and feeling that we ourselves in our present dead state, dwelling in these bodies of earth, can have no idea of that faculty of feeling possessed by the indwelling Spirit of the earth.

Thus, for a time, His energy is imparted to this *picture* as a focus, and while really being in the Sun, the Cosmic Christ feels everything that is going on in the earth, as if He were actually here present. That *picture* within, which it must be thoroughly understood, is not a picture in the ordinary sense of the word, is a counterpart, a part of the Solar Christ, and through it he knows and feels and senses everything upon the earth as if He were actually present. I have repeated this, but it might be repeated time and time again without detriment, as it is something that should be very thoroughly understood. That is what is really meant by *omnipresence*. Thus while the Christ is the indwelling Spirit of the Sun, He is also the indwelling Spirit of the earth, and must continue to hold this office of helpfulness for us—feeling everything, enduring everything that goes or would go with an actual presence, for our sake.

Let us consider for a moment what that which we call the earth is—that is to say, its origin. The solidification commenced in the Sun Period, when we were unable to vibrate at the high rate demanded to remain there. Thus we gradually worked ourselves out of the Sun and were projected into space. The rate of vibration was gradually lowered until the middle of the Atlantean Epoch, and thus the earth crystallized into a mass of stone, we might say. Thus *we ourselves* made the earth what it was, and if no help had been given, we should have been unable to extricate our selves from the meshes of matter. Jehovah from without endeavored to *help us by laws*. To know the law and to follow it would have in time aided us, provided we had the requisite strength. However, no man is justified by the law, and by the law all spirit must become further enmeshed. Therefore, there had to be given a new impulse which would inscribe the law *into men's hearts*. There is a great difference between what we do, because we must, for fear of an outside master who metes out a just retribution for every offense, and the inner urge which impels us to do right *because it is right*. We recognize what is right, when the law is *inscribed in our hearts*, and then we obey its dictates unquestionably, even though it may cause our whole being to vibrate in pain.

Thus we are collectively the Spirits of the earth. We must some day guide the vehicle we have created. Jehovah guided it from without by means of laws. However, as this was not sufficient to bring us to the point of individualization where we shall be able to take care of

ourselves, Christ came in as a Savior, and is helping us until the time comes when we shall have evolved within ourselves a love nature sufficient to float the earth. So there have been no other Spirits *in* the earth. The Christ is here only temporarily to help us, and in time it will be our privilege to take up the task for ourselves and guide our planet as we want and as we should. The increased vibratory force has already made the earth much less dense, much lighter, and in time it will become ethereal again as it once was. It will cease to be dead in sin (self). It will become alive in *love*.

THE MISSION OF CHRIST

Question No. 100.

If the world is a training school and we must all evolve some time, why was it necessary for Christ to die for our salvation?

Answer: If you have studied *The Rosicrucian Cosmo-Conception*, you will remember that at different periods in the development of the world there were certain stragglers who did not come up to the requirements needed to go into the next class, as it were. This is on the same principle that we see in our schools of today. In every

class of children there are some who do not apply themselves as much as others, and therefore, when the time of examination comes, they are not ready to go into a higher class and must consequently be left behind. Under the regime of Jehovah egoism was instilled into early mankind to evolve humanity. In early Atlantis the Spirit had just entered the body, and all felt universal kinship as children of the great Father. However, they were designed to conquer the world and evolve individuality, and to this end they were divided into nations and families.

Having been given dominion over all things, they were encouraged to acquire possessions. Material favor, increase of children, of cattle, and of land, were given to them as rewards for obedience to the dictates of their various Race Spirits who were regarded by them as messengers of God. Contrariwise, if they transgressed and disobeyed the commandments of Jehovah, they must pay in famine, pestilence, or other material calamity. There was under the regime of Jehovah no promise of a heaven, for it was said that "even the heavens are the Lord's; but the earth has he given to the children of men." Furthermore, they were told that they would be rewarded with long life to dwell in their land, if they were obedient to His commandments. Thus, by degrees, egoism and self-seeking were made paramount, and the good deeds which are the basis of heaven life, where spiritual progress is made, were neglected. The more intelligent the people became, the more their cunning and covetousness were exercised to lay up treasure on earth, but never a thought

bestowed on the treasure in heaven, so necessary to spiritual advancement. The body also crystallized more and more by this method, and had it been pursued indefinitely, evolution would have come to a standstill. Humanity builds both the earth and their own bodies in the Second Heaven between two lives, and they would have crystallized the earth and themselves in their grasping egoism, till it would have become like the Moon.

To escape such a calamity another influence was necessary, and the seer who can read the Memory of Nature sees that ages before the actual advent of Christ, His benefic influence was exercised from without. He was preparing to act as Indwelling Spirit of our planet and thereby raise the vibration so as to purify the moral atmosphere and change the motto, "An eye for an eye, a tooth for a tooth," to "Love your enemies." Jehovah is the ruler of all the satellites in our solar system. In order to stir the backward class of Spirits which are contained on these moons, it is necessary to use the most strenuous means indefinitely, but as soon as a sufficiently enlightened stage has been reached by the people on a planet, the Cosmic Christ takes them in hand to save them from the law by love. He generates in them and the planetary atmosphere the altruistic vibrations of *brotherhood*.

Sinking His consciousness in such low and material conditions with sufficient concentration to effect His object involves a temporary death to the higher, spiritual

realms; but this is necessary, and therefore Christ must die to save the world.

JESUS AFTER THE BAPTISM

Question No. 101.

Where was the man Jesus after the Christ took his lower vehicles? Was he present but in abeyance throughout the Christ's ministry?

Answer: Jesus was in the invisible world and has been working from there with the churches ever since.

JESUS AND CHRIST JESUS

Question No. 102.

How does the Rosicrucian teaching agree with the Bible in the following particulars: You say “saviors” and speak of Jesus as a savior, and class him with Buddha and Mohammed; the Bible says Jesus is God’s only begotten Son (John 3:36); the Bible also says there is NO OTHER NAME under heaven given among men whereby we must be saved (Acts 4:12); Jesus said “No man cometh to the Father BUT BY ME.” (John 14:8).

Answer: If you will read the Rosicrucian Teachings carefully, you will find that a distinction is made between Jesus and Christ. Jesus was a man among men. When we look in the Memory of Nature we can find his previous lives just the same as other human beings, though he is probably the grandest and most noble soul that has ever lived in a human body. Christ is the Highest Initiate of the Sun Period and had never lived in an earthly body before He took the body of Jesus at the Baptism, to teach men directly the way to the Kingdom of God. Thus both Jesus and Christ are vastly above the grand and noble world teachers such as Buddha, Mohammed, Confucius, and others.

You are right in stating that the authorized version of the Bible says that Christ is god’s only begotten Son, but

to understand that it is not enough to rely upon the English translation. The phrase used in the Greek is *ton monogene*, and it may be translated as “the *alone begotten*,” the same as in plants where monogenesis takes place. That is to say, many plants have both male and female flowers and are capable of fertilizing their own seed, so that these seed will grow up into plants like the parent. We know from the Bible that man was male-female, a hermaphrodite, and he was then capable of begetting from himself another being without the cooperation of another, as is now the case, because of the division of sexes. Therefore, the idea which the Bible wishes to convey is not that the Christ was the *sole* and *only* One begotten by the Father. That may be the case, or it may not. We have no knowledge concerning this matter, but what we do know from the Bible passage is that the Christ was begotten by the Father Himself—without any other intermediary—by monogenesis, the same process by which a plant possessing male and female flowers, as already said, can reproduce its kind. This does not apply to the physical body, however, for the dense garment Christ wore during His ministry among us was the body of Jesus, born in the usual way and traced back to David as the ancestor of his race by the historians of the genealogy found in the Bible.

It is also true what the Bible says, that there is no other name under heaven given among men whereby we must be saved, and that Jesus said, “No man cometh unto the Father but by me.” However, we must also remember that both these sayings have regard to the indwelling

Christ Spirit whereby the body of Jesus was informed during the years of the ministry.

JOB AND REBIRTH

Question No. 103.

How do you know the Ego is conscious after death? Please refer to Job, chapter 14:12, which reads: "So man lieth down, and riseth not; till the heavens be no more, they shall not wake, nor be raised out of their sleep."

Answer: When you are reading a book you do not take everything it contains literally if the strain of the book is poetical. You see the absurdity of this literal interpretation of the Bible when it comes to such passages which say that the trees sing or that the hills dance, for you know that as a matter of actual fact the hills do not dance nor the trees sing and laugh. You enter into the sentiment of the poet, but discount such expressions as poetical terms, not meant to be taken literally.

It is similar with other statements that are contrary to what is actually known to be the facts. When one has

evolved the spiritual sight, it is a fact patent to him that consciousness does not begin with birth nor end with death. In reality the waking consciousness in the physical world which we think so paramount and important during life is really very limited when compared with the spiritual consciousness. We are more conscious before birth and after death because we are closely in touch with the spiritual Source of our being in whom is all consciousness.

The Spiritualists and the Society for Psychic Research have done a great deal toward bringing positive evidence before the public that there is a continuance of consciousness after we pass out of this body. While there has been much fraud in these demonstrations, there has also been an overwhelming mass of truth brought out, under conditions that made deception or mistakes impossible. Messages have been received from persons who had passed out of this life and they have shown that such a state as that described in this passage from Job is absolutely not true. If you will read our lectures, “The Riddle of Life and Death,” and “Where Are the Dead?” you will find the question of rebirth very thoroughly discussed.

Both biblical and historical instances—such as that of Joan of Arc, the French liberator, who was an ignorant peasant maid, but guided by the Spirit voices, intelligently out-manuevered the English generals and brought victory to the French armies—prove that those who pass out of

this life are not in a state of unconsciousness and do not lose their intelligence to any degree whatever.

Besides, it is not necessary to rely on Spirits from the other side of the veil of death to communicate to us the facts of existence there. Each one of us has latent within himself or herself a sixth sense which, when cultivated, enables us consciously to penetrate that field and to see, know, and function upon that plane of life and existence together with those Spirits who have passed out of the present life. We may then talk with them, walk with them, and in all things enter into their lives, so that we may know for ourselves without depending upon anyone else that the consciousness which we have in life is augmented, if anything, by the shuffling off of this mortal coil.

It requires exercise and labor, however, to awaken that spiritual faculty and use that sense, just as it requires time, labor, and application to acquire the art of playing a piano or making a watch. However, everyone has the faculty latent within and may develop it if he or she so wills.

In the course of time every human being will have that faculty in addition to our present five senses. That is what is meant in Revelation when it is said that in the new heaven and the new earth there shall be no death. Job speaks of the body and the present heavens. These pass away, but Revelation speaks about a New Heaven and a new Earth where dwelleth righteousness. The last enemy

that is conquered is death. When we have evolved that spiritual faculty so that it is possible for us at any moment to focus our vision upon that plane of existence where those whom we call “dead” are now living, we see them as they were before and we realize that there is in reality no death. That is the best proof.

BIBLICAL PROOF OF REBIRTH

Question No. 104.

Can you prove from the Bible that the Ego is born and reborn till it is fit to be in God's presence?

Answer: There are some people who believe that the Bible is absolutely true, word for word, from cover to cover. Moreover, in controversy they seem to argue as though it had originally been written in English and every word meant just what is said and nothing else.

As a matter of fact, the Bible has been translated, transcribed, edited, and re-edited so many times that interpolations have, of course, crept in. Some have been inserted unintentionally, due to the fact that a copyist will make a slip with the pen occasionally. There have also

been cases where interpolations were put in to support a certain doctrine in which the copyist believed and which was not clearly enunciated. Among scholars it is well recognized that only a general outline of the original teachings remains with us today.

In all religions an exoteric side was always given to the multitude. This contained the more elementary teachings, but a deeper place was given to those who had fitted themselves by their lives for understanding the deeper mysteries. We may take the counsel of Christ to His disciples: "Unto you it is given to know the mysteries of the kingdom of the heavens but unto these in parables," as an indication that there is a similar arrangement in the Christian religion.

Among these mysteries was the doctrine of rebirth, which you will see He must have taught from the following conversation. He asked them: "Who do men say that I , the son of man, am?" They answered and said: "Some say that you are John the Baptist, some Elijah, and some that you are Jeremiah, or one of the prophets." These personages had all died and their bodies must have decayed in the grave. Yet we find people believing that Jesus was one of them reborn. If this principle of rebirth had been wrong, it would have been His duty as a teacher to have set His disciples right, and He would probably have said: "What nonsense! How can I be one of those? They have been gone for centuries." Instead He asks, "Who do you say that I am?"

In the case of Elijah, He taught this doctrine outright, for he said to His disciples concerning John the Baptist: "This is Elijah if you will receive it." There is no equivocation, but a straightforward statement: "This is Elijah." This statement was reiterated later on when they left the Mount of Transfiguration, for on that occasion Christ said to His disciples: "Elijah has come and they have done to him as they listed." Then they knew that He spoke of John the Baptist.

NATURE OF JESUS' BODY AFTER DEATH

Question No. 105.

If, as you say, Jesus' body was scattered to the four winds at the time of the burial, how then did Thomas touch Jesus after death? How did he say: "Handle me and see, for a spirit has not flesh and bones as ye see me have"? Later on it is said that he ate fish and honey. Is it possible for a spirit without a fleshy body to eat and to be touched?

Answer: This question is one that occurs very often. We might refer you to the back files where it has been answered, but as so many new people come in constantly, it seems that perhaps it is better to take it up anew. As the

writer never refers to back numbers himself, he will each time take up these matters from a different angle which may give new points even to those who have had them answered before, and thus the reiteration will not be without benefit.

Our latest investigations indicate that where a man spiritualizes his vehicles, the constitution of the vital body, made of ether, is most materially changed. In the ordinary man there is always a preponderance of the two lower ethers—the chemical and life ethers—which have to do with the upbuilding and propagation of the physical body, and a minimum of the light and the reflecting ethers, which are concerned with sense perception and the higher spiritual qualities. After death the body of the ordinary man is laid in the grave and the vital body hovers about two feet above the mound, gradually disintegrating. The dense body disintegrates simultaneously. However, when we say it decays, we really mean that it becomes much more alive than it was while man inhabited it, for each little molecule is now taken charge of by a separate, individual life. It begins to associate with its neighbors; the unity of an individual life is superseded by a community of many lives.

Therefore we speak of such decaying corpses as alive with worms. The denser and the more gross this vehicle is, the longer time it will require for disintegration, because the vital body hovering above has a tenacious magnetic hold that keeps the dense molecules in check. The two

higher ethers vibrate at a much more rapid rate than the lower, and where a man by spiritual thoughts has massed around him a great volume of this ether, which then composes his vital body, the vibrations of the dense body also become more intense. Consequently, when the man leaves his body at death there is little or nothing of the vital body left behind to keep the components of the physical body in check. The disintegration is therefore very rapid. This we cannot easily prove because very few people are sufficiently spiritual to make the difference noticeable, but you will recall that in the Bible it is said of certain characters that they were translated. Also, that the body of Moses was so vibrant that it shone, and his body was not found, etc.

These were cases where the body was rapidly returned to the elements, and when the Christ's body was laid in the grave its disintegration took place almost instantaneously.

However, so long as the archetype of the physical body persists, it endeavors to draw to itself physical materials which it then shapes according to the form of the vital body. Thus it is difficult for the invisible Helper who passes out of his body to refrain from materializing. The moment his will to keep away from himself all physical impediments is relaxed, materials from the surrounding atmosphere attach themselves to him as iron filings are drawn to a magnet, and he becomes visible and tangible to whatever extent he desires. Thus he is enabled to do actual

physical work wherever it is necessary, no matter if he be thousands of miles away from his body. On the other hand, what really brings about death is the collapse of the archetype of the dense body. Therefore the Spirits who pass away from this earth life are unable to materialize save through a medium where they extract her living vital body, drape themselves therewith and thus attract the physical substances necessary to make themselves visible to the sitters.

There is a third class, namely, the initiated Invisible Helpers who have passed out of this life. They have learned to attract or repel physical matter by their wills, as stated previously, and therefore they are able to materialize despite the fact that their archetype has collapsed.

The Christ naturally was at the head of this class and consequently able to pass through a wall in His vital body, for as the ether interpenetrates every physical molecule, so also the vital body, made of ether, may likewise pass through physical obstructions. Once in the room with His disciples, He attracted to Himself by an exercise of will sufficient physical matter to clothe Himself in a dense body. Then it was possible for His disciples to touch and handle Him as stated in the Gospels.

Respecting the eating of the fish and honey, there is a mystic significance to this which will be taken up in the Astral Ray department at a later date. You will note that fish is very prominent in all the Gospels. The disciples

were fishermen and had miraculous drafts of fishes. Parables were told of them and people were fed with loaves and fishes. The story of Jonah and the whale and all other such narratives have an esoteric and astrological significance that will be brought out in the articles of which we speak, so we will not go into that part of the question at the present time. We will just answer the last part of your question: "Is it possible for a Spirit without a fleshly body to eat and drink?" In the lowest regions of the Desire World, which interpenetrate the Etheric Region of the Physical World, there are classes of Spirits of whom we hear a great deal in spiritualistic literature. They live in houses, they eat and drink. They have, in fact, all relations of life exactly as we have them here and continue very much the same manner of existence as they did when among us in the visible world. It is also possible for a materialized Spirit or for an initiate who materializes to eat and drink, but it would then be necessary to dispose of the materials taken into the body in a different method than by the ordinary process of assimilation.

THE BIRTH OF JESUS

Question No. 106.

How do you reconcile the statement of the Bible that Joseph knew not Mary until she had brought forth her first-born, Jesus, who was thus conceived of the Holy Spirit, with the Rosicrucian teaching that Jesus was the son of a human father, Joseph, and Mary, his mother?

Answer: If you look at the genealogies of Jesus given in Matthew and Luke, you will find that the parentage is traced through Joseph to Adam; not one word is spoken about Mary. As we indicated in a previous answer, a copyist may have interpolated the passage to prove the materialistic sense of the Immaculate Conception.

If you take the esoteric doctrine of the Immaculate Conception no such judging is necessary. Jehovah, the Holy Spirit, the leader of the Angels, is everywhere in the Bible shown as the giver of children. His messengers came to Sarah to announce the birth of Isaac to her; to Hannah to announce the birth of Samuel; to Mary to announce the advent of Jesus, whose vehicles were later given to the Christ. The power of the Holy Spirit fructifies the human ovum as well as the kernel of grain in the earth, and the original sin occurred when Adam knew his wife contrary to the approbation of Jehovah.

That transgression brought the stain of sin upon a sacred function, but when a holy life has made pure the

desires, a man becomes filled with a holy spirit and it is possible to perform the generative function without passion. Hence the conception is immaculate. The child born under such conditions is naturally superior, because the conception then is a sacred rite of self-sacrifice and not an act of self-gratification.

SECTION VIII

Questions dealing with

ASTROLOGY



DIAGRAM 5 SHOWS THE TENFOLD CONSTITUTION OF MAN

Man is a threefold Spirit, possessing a Mind by means of which he governs a threefold Body, which he emanated from himself to gather experience. This threefold Body he transmutes into a threefold Soul, upon which he nourishes himself from impotence to omnipotence.

The Divine Spirit	{ emanates from itself	{ The Dense Body	{ extracting as pabulum	{ Conscious Soul
The Life Spirit		{ The Vital Body		{ Intellectual Soul
The Human Spirit		{ The Desire Body		{ Emotional Soul

The mirror of mind also contributes increasingly to spiritual growth as the thoughts which it transmits to and from the Spirit polish it to greater brightness sharpening and intensifying its focus more and more to a single point, perfectly flexible and under the control of the Spirit.

DIAGRAM 5

ASTROLOGICAL ORIGIN OF CONSCIENTIOUSNESS

Question No. 107.

In the astrological readings you frequently refer to Jupiter as the planet of law, order, and ethics, and also to Saturn as the planet of system, justice, and virtue.

May I ask with just what planets and signs the sentiment of conscientiousness is most intimately associated, whether there is any one or more preeminent in that sentiment? Conscientiousness is of course at the root of law, ethics, justice, virtue, etc.

Answer: According to the Rosicrucian Teachings, when the Spirit has passed out of the physical life at death, it sees the panorama of its past life passing before it in reverse order. At that time the pictures which make up this life story are etched into the finer vehicles, which the Ego takes with it into the invisible worlds. It is the reaction from the pictures where the Spirit has done some wrong which causes the suffering that constitutes its purgatorial experience. This eradicates the pictures from the life panorama, but leaves an aroma—that which we call conscience—to warn the Spirit in its next life not to do the things which previously caused the purgatorial suffering. Conscientiousness is the positive quality of the negative conscience. Conscience prompts us *not to do* the things which are wrong; conscientiousness prompts us *to do* the things that are right.

Mythologically, Saturn is the reaper with his scythe and hourglass, the angel of death, who ushers us from active life into the purgatorial existence where we reap what we have sown. Therefore, in that sense, Saturn is at the root of conscience. He always warns us, saying “don’t, don’t, don’t,” and if by listening to his voice in the past we have him in a position where in this life he aspects the other planets well—notably Jupiter, the planet of law, order, ethics, and also the Sun, which gives us our loftiest ideals—then we have the conscientious man or woman, who always fulfills every duty in life, no matter how arduous the task and what perseverance and persistence is required, or what self-sacrifice is involved. Thus conscientiousness is not given by one planet alone but requires a combination of the highest virtues in several of the planets to bring it to its highest and most noble expression. Of course there are many people who are conscientious because of minor benefic configurations (astrologically speaking), but the highest phase requires the cooperation of the Sun, Jupiter, and Saturn.

PLANTS AFFECTED BY PLANETS

Question No. 108.

Are plants under the domination of planets and the signs? If so please explain how and why?

Answer: There are, as we know, four different kingdoms now upon earth: the mineral, vegetable or plant, animal, and human kingdoms. The Spirits in these four life waves are evolving under the guidance and with the help of the other invisible hierarchies.

The Lords of Mind make their densest body of mind stuff from the Region of Concrete Thought. They are adepts in working with this material and therefore they influence humanity, who have a mind.

The Archangels make their densest body of desire stuff. They are adepts in the manipulation of this substance, and therefore they are especially fitted to aid less evolved beings who have vehicles made of that material. Hence they work with animal and man, who possess desire bodies.

The Angels make their densest body of ether, so they are well versed in the working of this grade of matter and eminently fitted to help others who are not so expert. Hence they exercise an influence for good over plants, animals, and men, who have vital bodies made of ether.

Human beings make their densest body of the chemical and mineral constituents of the earth, and ages of accumulated experience have fitted us to a certain degree to work with beings who have mineral bodies, such as the plants, animals, and human beings.

It should be remembered, however, that our evolution upon the earth is only half finished and that we have not yet attained fifty per cent of the proficiency in this work which will be ours when that part of our evolution is completed. In the hoary past, before our eyes were opened, we saw interiorly, the creative energy was turned inwards for the purpose of building organs, as now our genius is used outwardly for building airships, bridges, houses, boats, etc. We use the dead mineral bodies of animals for shoe leather, billiard balls, food, and clothing, but as we can work only with these seemingly dead things, our manipulation involves the process of destruction. We destroy the integrity of the mineral to extract the gold, silver, copper, or whatever other part seems precious to us. We destroy the trees in the forest to make doors, houses, etc. We kill the animals to make them into food, clothing, toys, and trinkets.

Not so with the Angels or the other creative hierarchies. They deal with life in a constructive manner.

The Archangels inhabit the Sun, and the Angels are located on the moons of the solar system. It is well known that plants love the Sun, for they are in the second period of their evolution, the Sun Period. As they are now

constituted, however, they cannot endure the intense vibrations of the Archangels, which are dry and parching as the desire bodies wherein they live. The plants need, in addition to the light of the Sun, the water ruled by the Moon, and it is the gentle ray of that orb which carries the fertilizing agent and gives the growth to all that lives. Therefore, seed planted when the Moon is increasing in light, that is to say, from the new Moon to the full, grow a larger top than if planted when the Moon is dark, or decreasing in light, from the full to the new. Contrariwise, seeds sown while the Moon is decreasing in light will grow more under-ground than on top.

There are also certain signs that are more favorable than others to plant growth because they have certain affinities with the lunar vibrations. The watery signs, Scorpio and Pisces, are fruitful signs for that reason, and seeds planted while the Moon, the queen of the water, goes through one of these signs will produce better results than when the Moon is in the fiery signs, Aries, Leo, and Sagittarius. These are Sun signs and therefore calculated to burn up the vital spark in the seed. Much more might be said on this subject but the foregoing will probably give the information required.

INFLUENCE OF THE PLEIADES AND ORION

Question No. 109.

I find in the Bible in the book of Job the words: "Canst thou bind the sweet influence of the Pleiades or loose the bands of Orion?" Is there any influence of these stars upon men?

Answer: Yes, there is no doubt that all the stars in the universe have an influence upon men, and some astrologers also mark the positions of a number of fixed stars when they cast a horoscope. To our minds that is only a waste of time and work, for the average human mind is now put to a sufficiently severe test to balance the interacting influences of houses, signs, and aspecting planets in such a manner as to read accurately the full message of the stars as shown by these elementary factors. It may be stated, however, with respect to the Pleiades that it is one of three nebulous spots in the zodiac which has been found to exert an evil influence upon the eyes under certain horoscopic configurations of the Sun or Moon with Saturn, Mars, Uranus, and Neptune.

THE TIME OF THE AQUARIAN AGE

Question No. 110.

Many people realize these days that we are entering, or about to enter, a new age. Some understand that it is the Aquarian Age, and to a certain extent what it stands for. However, I have not as yet heard an intelligible explanation of just when our Earth or solar system would enter this age, and whether the Aquarian Age coincides with the passage of the Sun through the constellation Aquarius or through the zodiacal division by that name.

Answer: In this paragraph our correspondent takes up a number of points, and on the principle that “the last shall be first,” we shall first consider the last part of his interrogation, where he makes a distinction between the constellation Aquarius and the zodiacal division by that name. This, in itself, is a great difficulty to many people, who do not know how to differentiate between the zodiacal constellations and the so-called intellectual zodiac. The explanation is as follows:

A certain group of stars in the heavens is called Aries; another group, located close to them, is called Taurus; a third group of fixed stars is called Gemini, and so on. These twelve constellations, or groups of stars, as seen in

the heavens, always remain in the same relative position, and they are therefore unchangeable.

Through all the centuries of which we have record, these stars have remained in the same group and in about the same relative position, one to another. Through these constellations the Sun circles from year to year with unvarying precision, but owing to the fact that the axis of the earth inclines toward the Sun and has a wobbling motion, similar to that of a spinning top which has almost spent its force, the motion of the Sun appears to be uneven. Each year, when it enters the constellation Aries, crossing the earth's equator, it is a little earlier than the year before. It *precedes*. Thus the point where the Sun crosses the equator at the vernal equinox moves backwards from year to year at the rate of one degree in seventy-two years, one constellation in two thousand one hundred and sixty years, and the whole twelve signs in twenty-five thousand eight hundred and fifty-six years. This latter period is called a Great Sidereal year.

It has been observed that no matter where in the zodiac the Sun crosses the equator, a certain physical effect takes place. The flowers begin to sprout out of the earth, the birds begin to mate, the mute earth awakens to new life, new hope, and new song. Also the spiritual effects following the Sun's entrance into the Northern hemisphere at the vernal equinox has been observed to remain unchanged. Therefore the first thirty degrees from that point, where the Sun crosses the equator, are called

Aries, the next thirty degrees are called Taurus, the third thirty degrees are called Gemini, and so on through the twelve signs.

This intellectual division of the circle of the zodiac coincides with the constellations in the heavens only once in twenty-five thousand eight hundred and fifty-six years. During all the rest of the time the intellectual zodiac moves backwards, as explained, on account of the precession of the equinox. The last time the starting point in the intellectual zodiac agreed with the zodiacal constellations was about 500 A.D. A year after these points were in exact agreement, the Sun crossed the equator about fifty seconds of space in the constellation Pisces. The year following it was one minute and forty seconds of space into Pisces, and it has been creeping backwards ever since, until at the present time the Sun crosses the equator in about ten degrees of the constellation Pisces. It will thus be about 700 years before it actually crosses the celestial equator in the constellation Aquarius.

The Aquarian Age may be said to start at the time when the Sun enters, by precession, the 30th degree of the constellation Aquarius, and it lasts 2,100 years, while the Sun moves backwards through the thirty degrees until it comes to the first degree of Aquarius. There is, however, no definite and sharp cut-off such as we make when we say we enter the year 1915, which begins at twelve o'clock on the night of the 31st of December, 1914, and

lasts until the 31st of December, 1915 at 12 o'clock midnight. That is a mathematical division of time. The various epochs of human existence depend upon vital influences in life, and are conditions of mind rather than divisions of time, though the two are linked.

Therefore, astrologers recognize what is called an "orb of influence." To understand this, we must realize that every human being is something more than that which we see; that he has surrounding him an aura, an invisible atmosphere, a something which radiates from him and which partakes of his distinct and personal nature. We very often feel the effect of this aura though we do not understand the reason why. Suppose that someone has his whole mind concentrated upon his work so that he neither hears nor sees what happens about him. Gradually he becomes aware that someone else has entered the room—is, in fact, standing behind him—and he turns around to find a friend there. He had not heard the friend enter on account of absorption in his work, but he *felt* him, because the aura of the friend intermingled with his own auric atmosphere. Thus, though there was no physical contact, he knew that someone was close by.

The constellations are groups of great Spirits who have immured themselves in these starry bodies, for the sake of less advanced intelligence to gain the experiences of evolution. Each of the fixed stars in a constellation also has its invisible bodies, which extend from one to the other, intermingle, and overlap. Therefore, when the Sun

reached the tenth degree of Pisces, it touched the fringe of the influence of the constellation Aquarius, though we are still in the Piscean Age.

That this influence is making itself felt, a glance of retrospection will soon show. We readily recognize the Piscean influence during the last two thousand years. The dark ages, the superstition and intellectual bondage then prevalent, are not entirely routed, but since the middle of the last century, when the Aquarian influence first began to make itself felt, an irresistible intellectual impulse has been instilled into our everyday life. Science has made such strides as never before. Invention has electrified the world and is now conquering the air, etc. This scientific intellectual influence will make itself felt more and more during the centuries which will pass before we definitely enter the constellation Aquarius by precession of the equinox. As the narrow, conservative Piscean influence diminishes, so will the broadening, inquiring Aquarian influence increase.

Regarding what the Aquarian Age stands for spiritually, we may realize that Aquarius is the only figure in the zodiac representing the full stature of a man. All the principal characters of the Old Testament were shepherds, having reference to "Aries," the sheep, ram or lamb. In the New Testament they are fishermen, referring to Pisces, the sign of the fishes, but the Son of Man is the subject of prophecy: of something yet to come. He is to usher in a glorious age, and therefore we may look for developments

of a startling nature to take place in the nearest centuries before us.

Moreover, each of the foregoing ages has had its teachers. Osiris and Mithras were worshiped in Egypt and Persia, while the Sun was going through Taurus, the sign of the Bull. The Lamb was slain from the foundation of the Christian world, by Moses, while the Sun was going through the sign Aries. There was a great controversy concerning the symbol of Christ, on account whereof the Bishop's mitre is still made in the form of a fish, to symbolize the fact that the phase of the Christian religion then inaugurated was to hold sway during the Piscean or Fish Age, in which we now are. Later the ideal of the Son of Man, or Superman, will furnish inspiration for the Aquarian Age, which is now being ushered in.

The Aquarian Age is not to be confounded with the kingdom of Christ, who is to come again. Neither is the Aquarian Age to be confounded with the Sixth (Galilean) Epoch, for to quote the words of Christ, "Of that day and hour [when He comes], knows no man; neither the angels in heaven, nor the Son, but only the Father." It is absolutely preposterous and a mark of ignorance for anyone to predict that the coming of Christ will take place at a certain, specified time. Perhaps it is even presumptuous to guess at the approximate time when the Second Advent will take place, but the writer has the idea that, as the precessional cycles, so far as they are connected with the evolution of man, seem to commence

with the Sun's entrance into Capricorn, there may be a development at that time. If that is correct, the Advent cannot take place for at least three thousand years.

THE ACTUALITY OF THE AQUARIAN AGE

Question No. 111.

A correspondent sends us a newspaper clipping in which someone asks the editor what is really the Aquarian Age, and the question is answered as follows: "There is no Aquarian Age; this FAKE was started by professional FAKERS by teaching that the solar system entered Aquarius recently. Not one tells when, and they write asking me the real date. The solar system is going directly away from Aquarius with the speed of twelve and a half miles per second. The solar system never has been and never can be anywhere near Aquarius. Yet pamphlets and monthly magazines are constantly issuing articles saying the same old thing, that the solar system has just entered Aquarius and great changes are coming to this human race, all of which is totally false."

Answer: Our correspondent wants our ideas on the matter, as we believe in and advocate the view that the Aquarian Age is at hand. We are therefore also among the

class of publishers denounced by this editor as “fakers,” but have no hesitation in complying with the request of our correspondent to shed more light on the subject of the Aquarian Age on that score. We are not disturbed by the attack when we consider the source.

The question is one which depends upon the point of view, in one of its phases. It is true, as he says, that the solar system has never been in Aquarius and never will be. It is in fact moving away from the constellation Aquarius. It is also true that the Sun has never “risen,” and never will “rise,” yet we do not denounce the man who makes use of that expression as a faker. We understand that from the point of view of an observer on the earth it *appears* as if the Sun rises, and the occultist means something similar when he says that we are going into Aquarius by the precession of the equinox. We do not stop to say that by the rotation of the earth on its axis the Sun came in view at seven o’clock. We simply say that the Sun rose at seven o’clock. For similar reasons we do not say that “because of the precession of the equinox it now appears as if the Sun, when viewed from the earth, is nearing the constellation Aquarius at the time when it crosses the equator at the vernal equinox.” If we did, all astronomers would agree with us concerning the phenomenon seen in the heavens, though they would disagree with us in our contention that this has an influence upon the affairs of humanity. Instead of using this long explanation we simply say that the “sun is going into Aquarius,” and people will just have to keep on

criticizing until they have learned to understand what we mean by this expression, just the same as they understand what is meant when we say the Sun rises.

In the meantime students of occult philosophies ought to familiarize themselves with the astronomical facts so that they may be able to give an intelligent reason for their beliefs. It cannot be denied that when students who have studied the higher philosophy and thereby acquired a knowledge of super-physical facts are found wanting in their knowledge of the facts that are close at hand, such as given by astronomy and physiology, they do not impress the hearers very well. When we speak so learnedly about man's finer vehicles we ought also to know at least the main facts concerning the dense body which everyone sees, and when we speak about the influence of the stars we ought also to know something of the facts concerning the mechanical motions of the heavens as understood and known by astronomers. In order therefore that students who have not familiarized themselves with these things may gain an insight into the matter we will elucidate briefly. For a more thorough explanation the student is referred to our *Simplified Scientific Astrology*. The subject is there dealt with in the Philosophic Encyclopedia under the heading "The Intellectual Zodiac," and elsewhere.

When the earth moves in its annual orbit around the Sun it seems, when viewed from the earth, that the Sun travels through the heavens in a narrow belt consisting of twelve constellations or groups of stars which have been

given certain names: Aries, Taurus, Gemini, etc. If the axis of the earth were as stationary as the axle of a wheel, the Sun would always be found at the same place in the constellation where it was on the same day the year before, but the axis of the earth has a wobbling motion somewhat resembling that of a spinning top, whose momentum is about spent. This changes the apparent position of the Sun as viewed from the earth in such a manner that it appears to reach any given position a little too early. It *precedes*, and therefore astronomers speak of the “precession of the equinox.” That is to say, the Sun appears to cross the equator at the vernal equinox each year a short distance *before* it reaches the point where it crossed the preceding year. Thus if one year it crossed in the first degree of Aries, the next year it would cross slightly within the limits of the constellation Pisces. The following year it would still be farther away in Pisces from the first point of Aries and so on. This backward motion, however, is so slow that it takes nearly twenty-six thousand years to go backwards through the twelve signs, or twenty-one hundred years to go through one sign, or seventy years to move through one degree.

Astronomers usually speak of “degrees of right ascension,” by which they divide the circle of the heavens into the usual number of three hundred and sixty degrees, starting with the point where the Sun crosses the equator at the next preceding vernal equinox. But they also call the first thirty degrees from the point Aries, the second thirty degrees, Taurus, etc., the same as the astrologer.

Thus there is the *natural zodiac* composed of the twelve constellations or actual groups of stars in the heavens, which change so little that it is imperceptible in one lifetime or even in several hundred years, and the *intellectual zodiac* which starts from the point of the vernal equinox for any given year.

Seeing that the Sun by precession travels *backwards* among the signs of the zodiac, it will be understood that there must come a time when the vernal equinox occurs in the first point of Aries; and thus during that year the intellectual and natural zodiac agree. This occurred the last time about the year 500 A.D., and as the Sun has been traveling backwards at its accustomed rate of one degree in about seventy years, it is evident that at the present time the vernal equinox occurs in about ten degrees of Pisces. Thus, *it will be about A. D. 2,600, or seven hundred years, before it actually enters the constellation Aquarius.* Or, to be in line with scientific facts, let us say, before it *appears* from the earth as if the Sun crosses the equator in the constellation Aquarius. During the twenty-one hundred years from that time, it will appear as if the Sun were in the constellation Aquarius every year at the time when it crosses the vernal equinox. Thus it may be said that the Aquarian Age comprises the twenty-one hundred years counting from about A.D. 2,600, during which the Sun by precession appears to be in the constellation Aquarius at the time when it crosses the equator at vernal equinox.

Has the reader ever sat quietly absorbed in a book or perhaps in writing or some other task, and then suddenly become aware that someone was standing behind his or her back, the approach of whom had been undetected because of absorption in the book or other matters? If so, though the person did not speak or move, the presence was felt more and more keenly until it made you turn. Surely this experience is so common that everyone is personally aware of the fact, but what is the explanation? It is simply this: besides the physical body which we all see, man has certain vehicles which are invisible to ordinary vision. *These subtle sheaths extend beyond the physical body* so that when we stand close to another person the ethereal bodies intermingle, and at times when we are very quiet and passive these subtle influences are more readily felt than at other times, though they exist and are powerful factors in our lives at all times.

“As above, so below,” and vice versa. This is the law of analogy, the master key to the mysteries. Man is the microcosm and the stars are the macrocosm. Therefore we may conclude that these great stars which move in the heavens and are the bodies of Spirits have subtle vehicles similar to the auric atmosphere of our earth. Hence the proximity of the Sun to the constellation Aquarius at the time of the vernal equinox transmits these influences to the earth along with the solar rays, and as spring is the particular time when everything on earth is impregnated with life, we may also judge that the Aquarian Ray thus transmitted will make itself felt among the people of the

earth no matter whether they believe it or not. Thus if we can find out what the influence of Aquarius is we shall be able to answer the question, "What is the Aquarian Age?" from another point of view, and astrology gives us this information based on experience and observation.

Aquarius has an intellectual influence which is original, inventive, psychic, scientific, altruistic, and religious. If we apply the Biblical standard, "By their fruits ye shall know them," to this problem, we would expect to see that the Aquarian Age would be ushered in by original endeavors along all lines connected with science, religion, mysticism, and altruism, and we can now look back upon a period of about seventy years in which the Sun by precession has traveled one degree in the orb towards Aquarius. During that time we find that there has been a very marked change in all lines of thought and endeavor from that which history records throughout the past two millennia. Almost all the inventions which make our life today what it is have been made during that time. The telegraph, the telephone, the use of electricity, the conquest of air and steam, the gas engine, which is superseding steam, and other inventions too numerous to mention are marking the Aquarian progress in the physical world.

We also note the rapid rate at which all the movements of liberal thought in religious matters are superseding the old creed-bound conditions and the increasing number of those who have developed the

spiritual sight and are investigating the trend of evolution in the higher planes. Note the rapidity with which the science of astrology is gaining ground, and in this respect we may mention that one firm which deals in astrological ephemerides used only for astrological calculations is reported to sell about half a million a year.

All these things show, or give an inkling of, what may be expected to happen during the Aquarian Age. When such great strides have been made during seventy years while the Sun is just beginning to transmit the influence from the outskirts of Aquarius, what then may be expected when it enters the sign itself? Both the possibilities and the probabilities are far beyond the range of the wildest imagination, and this applies both to the physical and the psychical side of life. It is the opinion of the writer that at least the etheric sight will be then developed in the greatest majority of mankind, if not by all, so that the sting of death will be removed at least partly by the companionship that will exist with our friends and relatives who have passed out of the body. We shall then continue to see them a while and have time to get used to the fact that they are going to higher realms. We shall not grieve at all for the little children who die and retain their vital bodies, for they will probably remain with their parents until it is time for them to take a new embodiment. This often occurs in the same family. In those cases there would be absolutely no sense of loss.

When this point in evolution is reached mankind will also be so much more enlightened that it will avoid many of the pitfalls which cause trouble today, and it therefore favors a much happier existence than has been the rule up to the present stage. The added intellect will help us solve the social problems in such a manner that it will be equitable to all, and the use of continually improving machinery will emancipate mankind from physical toil to a great extent and leave more room for intellectual and spiritual improvement.

THE BEGINNING OF THE AQUARIAN AGE

Question No. 112.

Why do some astrologers give the year 1912 as the beginning of the Aquarian Age?

Answer: We have seen that statement made, but no reason is given. You don't need astrology for that calculation, for ordinary astronomy will give it very clearly. The vernal equinox at the present time is in 10 degrees of the *constellation Pisces*, and that of course is called by astronomers the first degree of Aries. They have the system we use in astrology of differentiating between the two zodiacs. They always start with the first point of Aries, which they call 0 degrees of longitude, at the same time when the Sun passes over the equator every year. They know and measure precession, at the rate of about fifty seconds of space every year. When we go back that fifty seconds of space every year it amounts to one degree in about 72 years, and one sign in about 2,160 years, so that is the same measurement we are using in astrology.

The Sun is at the present time crossing the equator in about 10 degrees of the constellation Pisces as already said, and as it precedes at the rate of 50 seconds a year or one degree in 72 years, you can easily figure when the Sun will by precession enter the constellation Aquarius—about the year 2638. Why anybody should say that the Aquarian Age begins in 1912 we don't know. This much may be said, however, that every one of us has an aura

which interpenetrates the physical body and extends about 16 inches from its periphery. It grows larger as we become more spiritual, but that is the average. This accounts for the fact that sometimes we *feel* a person standing behind us. His aura and ours blend, and thereby we sense the presence and feel his vibration. It is the same with the Sun, Moon, earth, and all the other planets. Each has its particular aura. Thus as the Sun moved toward the constellation Aquarius, its aura went before it and contacted the Aquarian vibration, so that the influence began to be felt by us in about the middle of the last century.

If we will consider the fact that Aquarius is the sign of invention, originality, and independence, changing the world to brighter and more liberal ideas, and then remember that since 1850 the religious and social ideas of the world have undergone a very complete revolution, and that science and invention have taken a wonderful turn, this seems to work out. Just think of the things that have come into the world since that time. Steamships were then beginning to be used, then the telegraph and telephone, wireless telegraphy, automobiles, airships, electrical appliances, and everything that has revolutionized life in the past 60 or 70 years. The whole world has been transformed with that Aquarian influence and this is being more and more felt every year. Therefore it may be said that we *are in orb of Aquarius*, but the *Aquarian Age* has not actually started. When Christ came the Sun by precession was in seven degrees of Aries. It still had seven

degrees to go to Pisces, but it was in orb. In 498 A.D. the Sun crossed in 0 degrees of Aries, and from that it has been preceding into the sign Pisces and then the Piscean Age began.

It is usual for a great teacher to come in each age, and we may expect him to come through the Rosicrucian Fellowship, because the Rosicrucian Fellowship is the herald of the Aquarian Age as John the Baptist was the herald of the Piscean Age.

PLANETARY HOUR TABLES

Question No. 113.

Is it right to use the guidance of the planetary hour tables for the purpose of pecuniary gain, or to gain the advantage over another person?

Answer: It is certainly very wrong to use any means to get the advantage over another person, it doesn't matter what the reason is. If on the other hand, we want to help somebody—let us say that a person is sick and we want to pour out our vitality and give him all that we can spare—then we can do that best in the hours of Mars, the planet of dynamic energy. If we want to help somebody obtain a position, and we use the hour of the Sun to go and ask for

a position for him, the Sun signifying an employer, then we are more likely to be successful than at another time. We are using it legitimately, also, if we have to go and face somebody that may harm us. If we can find a good hour it is all right.

The editor was in Germany in 1908, and over there in peace times everybody had to register. Those who were strangers had to register at the police station and go in person to show their papers and give a good account of themselves. The police secured a good description of them, asked about their religion, whether married or single, and how long they intended to stay. These and many more questions had to be answered, and if one moved around the corner to another place, the process had to be repeated. These officers were very brusque and it was not very pleasant to face them. So we thought we would go in the hour of the Sun when the Sun was well aspected, and everything was as harmonious as possible. We were treated very politely, and everything went beautifully. However, later we moved. That time we couldn't find an auspicious hour of the Sun, so went in another hour. They were so brusque that we were relieved, pleased, and thankful to get out of the station with a whole skin. So planetary hours do have some effect, if that experience counts.

ASTROLOGICAL SYMBOLS

Question No. 114.

Would you tell us what was the origin of the symbols, and the shapes of these symbols representing the different signs of the zodiac, also the planets? Why are some quite easy to decipher, while others are just the reverse?

Answer: There seem to be about three factors in the symbols for the planets. There is a circle which means spirit, the half circle which we may take as a symbol of the soul, and the cross which we take as a symbol of matter. If we apply that key, we have in the Sun symbol (☉) a circle which stands as a symbol of Spirit. Then we have Mars (♂) which is composed of the circle and the cross above. The Spirit is under the cross, which we may take to mean that the Spirit is in bondage to matter and to the body. Thus we find the martial people very material. They usually do not believe in anything supernatural, as they call it—only what they can see, and might is right with them. The higher, finer, and nobler feelings are held in abeyance; there is mainly the physical side expressed. Everything is for self. Mars always asks: “What can I get for *myself* and how much pleasure can I get? What is the best I can do for *myself* and how can I oust everybody else?”

Venus is just the reverse. Mars will fight, but Venus doesn't fight. Her symbol (♀) has the Spirit above the cross of matter. The Spirit has the balance of power and

therefore she is the planet of love. She says, "How much can I do for somebody else? I want to help somebody. I want to attract everybody to myself that I may do them some good."

Next we have the symbol of Saturn (♄). There is the soul, or instinctual mind, symbolized by the half circle, under the dominance of matter, represented by a cross. Therefore the Saturn people are materialistic in the extreme. They are very selfish also in every way. They grasp everything for self. The heart and better nature are put underneath.

When you take the opposite combination, you have Jupiter (♃), the soul *above* the cross of matter. The Jupiter person is the jovial, good-natured fellow, saying, "Well, how are you? Is there any way I can assist you?" He is always trying to be philanthropic and help somebody. Thus we see how well the planetary symbolism expresses the nature.

We also have the half circle by itself, the Moon (☾), but that is just the soul. The lunar people are emotional, but they haven't much backbone. Finally, we have the planetary symbol composed of all three factors. This is the planet of mind, Mercury (☿), uniting all the attributes of body, soul, and Spirit. It is the pivot. Mercury enhances the good of both the reason and the reasoning mind, but is of no value except as colored by the other planets.

If we combine the planets the symbolism is also seen. The Moon with Mars makes the person still more foolhardy and harebrained than he would otherwise be. The Moon together with Venus, makes that person more emotional and devotional than otherwise. If Mercury is with Mars, it gives a keener intelligence and reasoning power; with Saturn it gives him deeper thought and a grasping and selfish mind. Jupiter with Mercury enhances the good of both the reason and benevolence and they work together for philanthropic purposes. So with all the planets, because they are composed of these constituent parts of the symbols.

EGYPTIAN ASTROLOGERS

Question No. 115.

Why did the ancient priests of Egypt study astrology so thoroughly?

Answer: Why, the whole fate of humanity is bound up by the stars. It doesn't matter whether we go to our own Bible or the textbook of any other religion. Everywhere we shall find that the stars are given a most prominent place. In our own Bible we know that they are called the Seven Spirits before the Throne. They are the Seven Star

Angels as known particularly to the Catholic Church, the Seven Planetary Spirits that have had to do with our evolution ever since humanity began to evolve on this planet. Therefore, naturally the course of the stars and their configurations are time markers in the history of humanity.

We hear Pythagoras speak of the music of the spheres. Most people think that a poetical expression. It is not; it is a fact. Anywhere we go we shall find there is a sound distinct from the sounds of other places. The rustle of the trees when the wind is blowing, the babbling brooks, all have peculiar sounds. No two brooks will give the same sound. Musicians who have a trained ear can hear the difference. If we go into a city there is a conglomerate noise, but all that noise blends into the tone of the city. The composite of all the sounds all over the world, the rustle of the winds in the trees, and all the noises are heard in space as a certain single tone—the tone of the earth.

These stellar orbs travel around, as is well known to astrologers, but not in a circle. They don't stay in one order, but come into different configurations with one another. The same is true of the seven tones in the octave, which are the replica of the Seven Planetary Spirits. Just as they can be brought into different connections and make different chords, so also these different tones of the worlds that are moving through space make up the harmony of the spheres, and according to the change in these vibrations humanity is evolving. There is a different

vibration every single moment of time, and as a new being comes into existence, these varying vibrations act upon him and make him different from all others. Therefore he has a certain fate.

It is the same in the microcosm and the macrocosm, the little world and the big world. We all have to do with the stars. Everyone is bound up with the stars; without them there is nothing done or made. That is why the ancient priest of Egypt who knew, took up that phase of religion. That is why they studied astrology so thoroughly, and the day will come when a great many more people will study it. The science of astrology will be revived when we grow wiser.

ASTROLOGY A RELIGION

Question No. 116.

In some of your literature you say, "To us, astrology is a phase of religion." Please tell us wherein astrology coordinates with the Christian teachings.

Answer: The preceding question ought to answer this. The Seven Spirits before the Throne are the Planetary Spirits of the marching orbs. We cannot separate them from religion. Even in the earliest times we find everywhere the stars are a part of religion and without them there could be no religion.

HAIRBREADTH ESCAPES

Question No. 117.

Can you explain the precise way in which astrological influences act? It seems extraordinary that because a man's horoscope contains no evidence of a violent death he can have such miraculous escapes. For example, in the present European war there are scores of instances of men exposing themselves most recklessly in the midst of a perfect hail of bullets and coming through unscathed. There was a French general, so fat that he could scarcely walk, who would perch himself on a camp stool outside the trench and be potted at for quite long periods. He was never hurt. Again, a British aviator descended quite low over the German trenches, and competent observers say that although for ten minutes thousands of shells were fired at him, he was untouched. In what mysterious way is such protection as this afforded by stellar influences?

Answer: Astrologers who have investigated the horoscopes of a number of victims of accidents like those of the "Eastland" and the "General Slocum" always have been able to find serious afflictions in the victim's horoscope, and one of the European astrologers, we believe it was "Sepharial", recently compared the horoscopes of forty people slain on the battle field in the same engagement. The result showed severe afflictions in every case, and it is equally certain that anyone who has a

miraculous escape must be under good directions at the time.

A study of the nativities reveals the fact that while certain people are immune from accidents all their lives, other people are subject to them at every turn. A third class will have many hairbreadth escapes from the cradle to the grave. In *The Rosicrucian Cosmo-Conception* we cite the case of a man belonging to the class which is always meeting with accidents. He was not by any means a reckless or careless man. On one occasion he was hurt while climbing into a buggy. On the occasion cited in *The Rosicrucian Cosmo-Conception* he was riding on a street car and could not be blamed for the misfortune which overtook him. However, both of these accidents and others were foreshown very clearly in his horoscope. It was further seen that this was the result of an inexorable fate, for the writer had warned him and predicted the exact date of the railroad accident months before. The poor man was anxious to escape and had stayed at home on the day preceding the accident, under the impression that that was the fateful day. Afterwards it was found that he had become confused on the date and therefore fell a victim.

On another occasion the writer predicted an accident for a man of the class who always escapes. If memory serves us right, this man had Leo rising, and the Sun, which ruled the Ascendant, in the eighth house, square to Saturn. Jupiter was trine to the Sun or the Ascendant, or both. Thus it was evident that this man would come within

a hair's breadth of losing his life many times, but would always escape. However, in the year 1906 or 1907 there was an eclipse of the Sun within one or two degrees of his radical Sun, also some minor afflictions. This we believed might be the terminus vitae, but it was not. On the day when the direction fell, he stumbled in the middle of the street and a heavy touring car bore down upon him. It was stopped about one inch from his body, so that the benefic ray of Jupiter had again overridden the sinister Saturn. So far as known to the writer, the man still lives and has probably escaped death a number of times since then.

There must be a similar configurations in the cases of those mentioned by our friend. Such persons bear a charmed life, and there is no other explanation that will give a satisfactory solution to the problem except that the stellar rays are potent powers in our lives.

Nor should this surprise us when we consider that the stars are living, pulsating bodies of great Intelligences which are the ministers of God. If a puny wireless plant made with human hands can send wireless waves thousands of miles into space and there move a lever, light a lamp, or operate a telegraph key, according to the will of the sender, why should it be impossible for the dynamic energy of such great Spirits to send abroad in the universe rays of force or potency capable of operating many millions of miles away from them? Whether we realize it or whether we believe it, the fact remains, nevertheless,

and all the skeptic needs to do to find evidence is to watch the movements of the Moon and Mars.

These two planets play a very considerable part at the present time, for people have allowed themselves to yield to their impulses for the last two years. It is true that we strengthen our characters by ruling our stars and fortifying ourselves against their impelling influences. It is also a fact that the more readily we yield to them at one time, the more potent we shall feel their influences the next.

NEPTUNE THE OCTAVE OF MERCURY

Question No. 118.

Why do you call Neptune the higher octave of Mercury?

Answer: Mercury is usually associated with reason and intelligence; to him is ascribed rule over the nervous system, which is the medium of transmission between the embodied Spirit and the world without. Thus, as Neptune signifies the sub- and superhuman intelligences who live and move in the spiritual realms of the universe, but who work with and upon us, so Mercury indicates the human intelligence focused upon the terrestrial physical world wherein we live from birth to death. Therefore, it may be

said that Neptune is the octave of Mercury; but there is a deeper sense.

Reference to a textbook of anatomy or physiology will show that lengthwise fissures in the spinal cord divide it into three parts, which enclose a hollow tube. Each of these columns is ruled by one of the Hierarchies in closest touch with us—the lunar, martial, or mercurial—predominating, according to the stage in evolution of the individual. In the spinal canal the rays of Neptune kindle the *spinal spirit fire* whereby the human spirit is enabled to pierce the veil of flesh and contact the worlds beyond. This vision is colored according to the column of the cord most actively excited.

In the childhood days of mankind the creative force which is now turned outwards to build ships, houses, railways, telephones, etc., was used inwardly to build the organs of our body, and as the surrounding physical world is photographed upon the table of a camera obscura, so the spiritual world is reflected in the spinal canal. There man beheld first the lunar God, Jehovah, whose Angels were then his tutors. Later, Angels who had fallen behind the standard of their compeers, and whose evolutionary requirements were therefore different, forced entrance to the spinal cord of man. The spiritual inner vision of mankind faded when “their eyes were opened and they saw they were naked.”

Then they lost touch with the higher self. They saw only the person, and the docile creature of Jehovah was

soon transformed to a savage and a brute under the impulse of Lucifer Spirits, the hierarchy of Mars. However, by their promptings man has also learned to conquer material obstacles, to build outwardly and become architect of the world. To counteract the unmitigated selfishness bred by the martial Angels and to make mankind humane, our Elder Brothers from Mercury, human like ourselves, whose high state of evolution required the higher vibration generated and prevailing in close proximity to the Sun, were required to invest the spinal cord of mankind also. Through their labors civilization has taken on a different form. Mankind is again beginning to look inwards, and when the mercurial ray meets the ray of Neptune in the spinal canal, man finds again his higher self—the Christ is born *within*.

Thus there is a connection between the Moon, Mercury, and Neptune. Those who come in touch with Neptune through the Moon may become irresponsible mediums, victims of obsession, etc., but where Mercury is the gate, reason and understanding guide the aspiring Spirit. An afflicted Mercury may sometimes tempt seekers to enter by the wrong door, and mental trouble may result. If aware of the danger, however, continual care and persistence usually unlock the door of the temple, for the good forces are in the ascendancy now and grow stronger as time passes.

EFFECT OF VENUS IN THE TWELFTH HOUSE

Question No. 119.

I noticed in the magazine for April just to hand you welcome queries relating to discrepancies in astrological delineations, so I should be pleased if you would point out the line of thought to make the following statements agree.

In the horoscope for Doris A., in the February RAYS, you say she is going to have an easy life, for there is not a single bad aspect in the figure. Now, Venus is in the twelfth house, and in THE MESSAGE OF THE STARS it is stated, speaking of Venus in the house of sorrow, presumably the twelfth, "There the smile of love is drowned in tears."

Answer: When you judge the effect of planets in any horoscope you should remember in the first place that no single aspect or position is sufficient to cause any important effects in the life, but that the general tenor of the horoscope must always be taken into consideration. In the next place it is important to remember that aspects between the planets have a stronger effect than mere house or sign position. If the general indications of a horoscope show a good and easy life, Venus placed in the twelfth house will not alone be able to change the validity of this judgment. If she were afflicted by a square or opposition of Saturn, the case would be different, and the general judgment must be modified to conform to this fact. However, if she were to receive a trine from the Sun

or Jupiter, the mere fact of her placement in the twelfth house would be almost *nil* in comparison with the effect of such powerful aspects. So if you will just keep these points in mind and remember that the influences of an unaspected planet is weak, no matter where it is placed in the horoscope, and that no single aspect is decisive at any time, you will have no difficulty in reconciling our statements.

USE OF ASTROLOGY IN TRAINING CHILDREN

Question No. 120.

In training children it is advised that parents get an astrological reading of the child's potentialities so as to inhibit detrimental tendencies and strengthen the beneficent. Does this pay? Is it not necessary and ultimately beneficial for the child to pass through the so-called adverse moods and experiences? Will not the spiritual nature be stronger when they are overcome? Is not acquired virtue better than innocence or purity through evasion?

Answer: No, we do not advise parents to get an astrological reading for their children. We advise them to study astrology for themselves so as to be able to study

and read their children's horoscopes. We do this because although strange astrologers, professional or otherwise, may be much more competent to read the children's horoscopes than the parents, they lack the keen vital interest and the sympathy which will intuitively guide the parent to a much better understanding of what is contained in that little figure than ever an outsider can.

The parent will have a much keener appreciation of what is shown in the child's horoscope when he has to dig it out for himself and sees it there in symbolical form, than when it is simply put down for him ready to read on a typewritten page, for he or she will then be much better fitted and qualified by a deeper insight to help the child foster the good tendencies and avoid the pitfalls shown by the bad.

Now our correspondent asks, does this pay? Is the child not going to be much better off by just simply wading through the mire and blundering along than by avoiding the pitfalls that are shown? Surely not. What would we think of a captain of a ship who set out on a voyage without either chart or compass because he thought it would be far better to learn by experience than to avoid the rocks and shoals already charted by others? We should call him a foolhardy man, and be surprised if he did not put his ship on the rocks and smash it to pieces. If everyone refused to take the experience of others as contained in books and the general knowledge now available in the world, how limited would be the

experience of each! All the world would commit the same blunders over and over again.

We find the same thing in our colleges as compared with the manually trained mechanics. The boy who goes into a shop and learns only by practice what work is done there may become fairly proficient in his trade during the time another spends in a technical school, but once the technological student has graduated and entered the shop, he not only quickly catches up with the man who has learned only by experience, but soon passes him and goes to the top. Such is the universal experience in all parts and departments of life, that by adding the practical experience of others contained in books and taught in school to our experience, we acquire a vast amount of knowledge that could not be obtained in any other way.

It is the same in the school of life with respect to ethics and morals. If someone who is interested in us knows just at what point we fall short, is able to supply the needed training or encourage us to train ourselves in that particular branch of morals and ethics, or is ready to help and restrain us when we would rush headlong into a pit, he may help us acquire the same faculties and qualities in a different way than would be the case if we were left to our own devices and forced to learn by experience. Thus we shall be able to advance upon the path of evolution much better than if we had to learn through our own sin and suffering.

If we see in the horoscope of a little child a tendency toward drunkenness, and we take it during its years of childhood when the nature is sympathetic and sensitive, to places where others are making beasts of themselves, to homes where children are being beaten by a drunken father, and to any other place where an object lesson that will appeal to the sympathies of the child may be had, the chances are that we may instill in such a little one a horror for drink that will last throughout life and keep it on the straight path so far as that vice is concerned. Then the child has learned the lesson equally as well by the sorrows of others as if it had to go through the mire itself, and the object has been attained.

Besides, the parent or guardian who has done the child such a wonderful service will have laid up for himself a treasure in heaven that is precious beyond all that words can express. Therefore we shall continue to urge parents and guardians to study the science of astrology and apply it in the training of children. By our simplified system it is easy to do the mathematical part, nor is the reading difficult when love points the way.

THE EFFECT OF ENVIRONMENT

Question No. 121.

In drawing a horoscope does one take into consideration the conditions and environment which affect the life of a certain person or are the rules laid down in astrological books correct as applied to any person, and at any time of his or her life?

Answer: No, the readings are not correct as applied to any time of life. We must always say that such and such aspects and configurations in a horoscope give such and such *tendencies*. Just as a plant has to have time to grow and unfold its various little leaves and flowers, so also the human plant must grow, and things that are latent at birth will be gradually unfolded in the course of life. That is to say, as far as his or her environment permits.

Aspects means something different to people placed in different circumstances. To name a historical case, if memory serves correctly, a child was born at the very same minute in the lower part of the city as George III was born in the palace at Windsor. These two children grew up and each entered an independent career on the same day, that is, one became a monarch and the other went into business. They married on the same day, had the same number of children (but that could be only coincidental, because children are dependent upon the other party's horoscope also), and they also died on the same day. Thus the main events of their lives were

similar, yet they were different because of being placed in different environments. One was a king, the other an ironmonger. If you will read the article in *The Message Of The Stars*, "The Measure of Amenability to Planetary Vibrations," you will see that humanity learns to respond to one after another of the planets. Many of us are beginning to respond to Uranus, but very few people respond to the vibrations of Neptune.

WHY MERCURY IS COLORLESS AND NEUTRAL

Question No. 122.

You say that Mercury is colorless and neutral in its influence. Would not that indicate that the humanity of Mercury is at a very low stage of development, and if so how can they have an influence upon the mind of humanity in such a manner that it promotes reason?

Answer: During the first three and a half Revolutions of the Earth Period the influence of Mars had been paramount to galvanize humanity into action, but since the middle of the Atlantean Epoch, when mind had been given to all, *evolution* and *epigenesis* (the exercise of man's own original creative talent) are gradually bringing us Godward. While the influence of Mars was paramount

as said, the mercurial influence was almost nil, for the planet Mercury had been in obscurity, undergoing one of the periodical planetary rests from which it began to emerge during the Atlantean Epoch, when the Lords of Mercury were called upon by Jehovah to aid Him in counterbalancing the influence of the Lucifer Spirits upon humanity. Since that time the influence of Mercury has been constantly increasing, but it will probably take many millennia before its full influence is felt. There are no sudden processes in nature and it takes a long time for a planet to go to rest or come out from a period of obscurity. It must not be forgotten either that we are not mentally qualified to take full advantage of the Mercurial vibrations as they exist at the present time, for the humanity of Mercury is far beyond our stage of development, though they as well as all the other planets are following different lines of evolution from that which is going on upon the Earth.

With respect to the color of Mercury, we may say that when one is in the physical body and focuses his sight upon the World of Concrete Thought, the first color he sees is blue-black or indigo, something like the intensified color of the blue core of a gas flame. At times it appears darker than others, though probably that may be due to conditions in the observer, but it seems entirely vacuous. The feeling and sensation is something similar to that which one has after being out in very bright sunlight when one suddenly enters the house. The sight has to be adjusted to conditions there and until that time all appears

black or dark. Then gradually one perceives a white light in and through everything.

The whole Region of Concrete Thought is basically a dazzling, brilliant white, or perhaps colorless, and in that the different things take unto themselves a color which stands out all the more sharply and brilliantly because of the absolutely colorless light which pervades the whole region. It is probably because of that absolutely crystal clearness that there is no space perception possible. The mind is formed of this colorless mind stuff and because it is perfectly neutral it is able to show other things in their true colors.

Perhaps the whole matter can be best explained by the illustration of a field glass. If we take one that is of poor quality, we shall find that the glass is not quite clear and that it shows a number of colors in the lenses. Thus the objects upon which this glass is focused are seen but indistinctly, their colors not being shown up true; but when we obtain a first-class instrument, it is, as we say, *achromatic*, without color distortion. It will not show any colors in the glass, and therefore it can properly transmit the true colors of objects upon which it is focused. Being perfectly clear and absolutely neutral it may be focused upon distant objects. The mercurial rays are singularly well adapted to express the mental faculty for the similar reason that they are colorless themselves.

PREMATURE BIRTH

Question No. 123.

Will you kindly explain in THE ASTRAL RAY this apparent discrepancy of statement: In the current number of the RAYS, page 110, last lines of the first paragraph, it is stated, “. . .and that when we seem to delay or accelerate birth WE REALLY ARE AIDING NATURE to take its predetermined course. . .” Whereas in your article on the triplets last year it was written: “. . .it would be absolutely wrong if a physician hurried someone across the threshold when he was about to die. . . it is in no way different from what the physician does when he hurries the birth of a child. . . then we may see a reason for the fact that certain people do not seem to fit into their environment. They were hurried into the world under a planetary vibration that was not at all intended for them.” I had fixed firmly in my mind the admonition contained in the “Triplet” article, but these later remarks seem to modify it.

There are also two other points on which I am seeking light. In this same article in the February number it is said: “. . .it is better to be born when the Moon is increasing in light. . .the growing Moon always increases vitality and furthers our affairs.” But in several past readings it has been pointed out that the CONJUNCTION of the Moon with the Sun is one of the best augurs for health

and general prosperity. How do you reconcile these statements?

In a recent vocational reading, writing of the square of Saturn and Mercury, it is said: "This makes you critical and sarcastic, particularly to those you work with." Saturn is, however, the planet of diplomacy, and in former readings it was stated: ". . .while if Mercury is in the saturnine signs Capricorn and Aquarius, or Saturn is in the Mercurial signs Gemini and Virgo, or SATURN AND MERCURY ARE CONFIGURATED, it gives the person caution, tact, and diplomacy."

Answer: The article on the tardy triplets appeared in the February, 1916 issue, and for the benefit of those who have not read it, we may say that the lady who gave birth to these triplets had no regular obstetrician in attendance, but was looked after by her aunt, *who allowed* nature to take its course. The first of the triplets was born September 22nd, 1915, at 1:50 A.M.. Triplet No. 2 was born September 24th, 1915, at 1:15 A.M., and triplet No. 3 was born ten minutes later. Thus there was an interval of forty-eight hours between the birth of the first and the last one.

This is an abnormal case which comes near being in the same category as a seven months' birth, and we have never seen the horoscope of a seven month's child that fitted. Neither have we seen a seven months' child who

fitted into his environment. There is always something wrong in the life when the period of gestation has been interfered with and the person has received his planetary baptism at a time when the stellar configurations were unsuited to his case and condition. Therefore, we said and think that it is criminal to bring a child to birth under such conditions. In the case of these triplets the mother did not have labor pains from the time the first one was born until the second one was nearly ready to enter the world. Had an obstetrician brought them to birth in spite of this, two days before the appointed time, he would, in our opinion, have caused trouble for the two last ones. Although we did not express it in the article on the triplets, it has always been our opinion that just on that account the lady was left without a professional attendant and given a nurse who would not take drastic measures.

We think that it is sometimes possible for an astrologer to give advice which may interfere with the ripe destiny of someone else, and we may cite in illustration of this the case mentioned in the *Cosmo*, where the editor warned a man of an accident on a railway which would happen on a certain day. The man went on the railway, however, and was hurt according to the prediction. He thought that the twenty-eighth was the twenty-ninth, and we believe to counteract the prediction of the editor, the Lords of Destiny or their agents made the man forget. Thus we believe that they interfere in all things which are not to be altered by human interference, and on that account we think the mother of the triplets was provided

with someone who would allow nature to take its course. Special cases are taken care of in a special manner, there probably being a reason for the untimely birth, but we have never had the time or the opportunity to investigate that.

With respect to the point brought up in the second paragraph, it is perfectly true that we have said all these things, and there is no reason to modify any of them. The conjunction of the Sun and the Moon is one of the best augurs for health and general success. At a conjunction the Moon begins to increase in light and continues to do so until the time of the full Moon. Truly, it is better to be born while the Moon is increasing in light than from the full Moon to the next conjunction when the light of the Moon is on the wane.

With respect to the matter mentioned in the last paragraph, the student should realize that the virtues conveyed by a planet are brought out by its favorable aspects, the sextile or trine, in particular, while the vices of a planet are expressed by the square or opposition, which are unfavorable aspects. If now we set some of the virtues of Saturn down as tact and diplomacy, we could not expect to find them under a square of Saturn and Mercury, but we would look for the vices of Saturn and conclude that a person with that configuration must be cynical, critical, and sarcastic. We do not recollect where the reading is in which we said that if Mercury is in the saturnine sign Capricorn or Aquarius, or Saturn in the

mercurial sign Gemini or Virgo, or Saturn and Mercury are configurated, it gives the person caution, tact, and diplomacy. However, that is true if they are configurated *by favorable aspects*. Then the virtues of Saturn are brought out, but if the configuration is by adverse aspects, as the square and opposition, it brings out the vices. We may have been speaking of a good aspect in that case and had forgotten to mention also the modifying effect of a bad aspect. If so we trust that the foregoing will make it clear.

In conclusion we may say that we are very glad to have the students bring up any points where they think there is a discrepancy, or where we have not made ourselves clear. In that way we shall get the most benefit out of these studies.

THE BEST TIME TO BE BORN

Question No. 124.

According to astrology, when is the best time to be born?

Answer: In the light of occult investigation of some of the modern methods, it appears that birth is an event we are powerless to control. When we seem to do so in a slight degree, we are really agents of destiny to accelerate

or delay it till the proper moment has arrived. This view is also justified by the author's experience in horary astrology. The philosophy of horary astrology is that at the time one is impelled to ask a question concerning an important matter the heavens contain also the answer, and a figure set for that time will contain the solution to the problem. But it should be particularly noted that the time to set the figure is when the inquirer asks the question of the astrologer, when this is done in person. When it is done by mail the astrologer sets the figure for the time he reads the question in the letter.

On a number of occasions we have received letters containing questions which bore marks of having been delayed by flood or fire, but the figure cast for the moment of reading gave the answer, showing that the delay had a part in the plan. Nor should it surprise us that the great Intelligences which are the ministers of destiny, foresee and make allowance for contingencies beyond the grasp of the human mind. When the Infinite Mind bestows equal care when designing the anatomy of a fly, a mouse, or a lion, may we not conclude that a similar attention to the minutiae prevails in all departments of life? When we seem to delay or accelerate birth are we not really aiding nature to take its predetermined course, as said in the opening sentence of this article?

Nevertheless, people often ask the astrologer when is the best time to be born. Young astrologers also frequently want to know—not that they have any idea of controlling

birth, but so that on seeing a horoscope, or being told a person's time of birth, they may make a quick mental calculation to determine whether he has a so-called good or bad horoscope. Such a judgment would, of course, be founded only on the position of the Sun by sign, and approximate house, hence general in the extreme. It may be said, however, that, other planetary positions being equal, it is better to be born when the Moon is increasing in light, from the new to the full, than when she is decreasing, from the full to the new, for the growing Moon also increases vitality and furthers our affairs.

It is fortunate to be born in April or August, when the life-giving Sun is in its exaltation sign Aries, or Leo, its home, for then we enter the sea of life on the crest wave of vitality and are backed in the battle of existence by an abundant fund of energy.

It is also good to be born in May and July when the life-light of the Sun is focused through the exaltation sign and home of the Moon, Taurus and Cancer, especially, as said, when the lesser light is increasing. Those configurations also furnish an abundance of vitality which is such a great asset in physical life.

With respect to the time of day most favorable for birth, it may be said that children born about sunrise or during the forenoon from 8 to 12, while the Sun is traversing the houses of friends and social prestige, are the "luckiest," for they are helped on every hand. Children born between noon and midnight are less "lucky." When

the Sun comes to the nadir, the “luck” turns again, for although the children born in the early morning while the daystar is ascending toward the eastern horizon will have to carve their own way in the world, opportunities will be given them in abundance.

We may therefore sum up our conclusions by saying that it is best to be born at sunrise, or in the forenoon, preferably in April or August, when the Moon is increasing in light.

Finally, it should always be born in mind that there is no “luck” in the commonly accepted sense, but that what we have or lack in any respect is due to our own actions in the past and that in the future we may have what we now lack by proper application.

THE BALANCE OF JOY AND SORROW

Question No. 125.

Is sorrow necessary in the great scheme of things? Is it not a part of God's plan for us to be joyful?

Answer: When Tannhauser, driven by his unholy passion for the noble, pure, and virtuous Elizabeth, wandered into the mountain and was attracted to the cave of Venus, as steel to a magnet, he was not only allowed, but encouraged to gratify his sensual desires to the fullest

extent. Naturally, he was soon satiated with passion and he prayed to be released from the goddess Venus and to be allowed to return to the earth. In the course of his plea he utters the truism that at the present stage of development man requires both joy and sorrow for his proper development. In the philosophic mind this sentiment evokes instant assent, for although we are all human enough to crave joy and dread sorrow, we cannot upon proper thought fail to realize the fact that a life of constant joy without the slightest sorrow to mar it would be absolutely insipid and colorless. It is the proper blend of light and shadow that gives beauty to a picture or landscape, and a similar arrangement of sorrow and joy is required to lend zest to life and make it worthwhile.

From the astrological standpoint the light and the shadow of life is furnished by the position and aspects of Jupiter and Saturn at birth, together with their progression and transits in respect to the horoscope of any person. The joy and laughter come from Jupiter, the planet of benevolence and optimism, who bestows upon us the favors of the gods in the measure which we have deserved their bounties. On the other hand, Saturn, the planet of pessimism and obstruction, is the dispenser of disfavours which we have incurred by actions inharmonious with the law, and as we are still ignorant of how to work in harmony with God's great plan of the universe, it is small wonder that the switch of Saturn is needed to whip us into line when we have departed from the path of virtue. However, it is a most significant sign of our Father's love

that Jupiter travels three times around the horoscope, making aspects and bringing opportunities for good, to every revolution of Saturn, which brings to us the experiences which are called evil by those who lack understanding.

What a wonderful blessing astrology is, giving us an insight into the infinite plan of evolution, whereby we are all slowly being educated from ignorance to omniscience! Saturn is one of the main factors in this process of enlightenment. To those who do not know astrology it may seem as if sorrows come upon them for no reason that they can discover, and they very often envy those who are more fortunate seemingly than themselves. However, once they have learned to look for light through astrology the whole viewpoint of life is changed. It then becomes evident that we are here not for pleasure but for experience, and no matter how sad or how disastrous these experiences may be, the true student of astrology welcomes them and seeks to find out the reason from the astrological viewpoint, and the lessons to be learned. Furthermore, he derives the comfort from his knowledge that the aspects which produce disastrous effects are only passing and that in due season, which he can definitely calculate, the whiplash of Saturn will disappear and the benefic ray of Jupiter will again dispel the saturnine gloom and heal the hurt. This knowledge naturally gives him courage to bear up in the days of trial and keeps him in a hopeful attitude of mind, looking forward to the time when the tribulation will be over.

When we live in ignorance of God's great plan and have no conception of the cyclic ministrations of sorrow and joy brought into our lives for our good by Saturn and Jupiter, we are apt to become too elated and overjoyed when Jupiter showers the good gifts of the gods—health, wealth, friends, success, and prosperity—upon us. We are also prone to become unduly downcast when under the scourge of Saturn we are deprived of all that makes life worth living. However, when the book of life has been opened up to us by the sacred science of astrology and we recognize therein the benevolent purpose of God and His ministers toward us, we gradually learn to keep our balance so that when the joys of Jupiter come our way we are not too joyous, but receive them in a chastened spirit and learn to consider ourselves stewards of all good things that are thus given into our hands. We learn that we are to use them, not for our own selfish interests and purposes, but for the good of all, and that some day an accounting will be required of us, where we must show how we have used the stores of our Lord.

On the other hand, the whiplash of Saturn will not be long or often applied to one who uses self-examination to see wherein he is falling short and to find the fault that is causing him tribulation whereunder he is suffering. That lesson will certainly be found by the sincere seeker and when it has been discovered the joy at having found a valuable pearl of knowledge will far overbalance the pain involved in learning the lesson. In the course of years there will be evolved that most valuable of all the Ego's

possession, equipoise, which lifts the man who has it above the surging sea of emotions into the realm of eternal peace that passes all understanding. When he has arrived at that point in his development neither Saturn, Jupiter, nor any other Planetary Spirits will have the power to move him, for he has then learned to rule his stars and regulate his fate according to his own divine will.

PLANETARY POLARITY

Question No. 126.

Speaking of planetary polarity for marriage, Moon and Venus being signifiers in a man's horoscope and Sun and Mars in a woman's, you say that if these planets are harmoniously configured, etc., harmony will prevail. Does the configuration referred to mean the configuration of Moon to Venus and of Mars to Sun in the respective horoscopes, or of Moon and Venus in one horoscope to Sun and Mars in the other? How would it be if the man's Sun antagonized his own Moon but harmonized with the prospective mate's Moon? In the case the Ascendant is not known, what is the best basis for estimating

compatibility? Is it the harmony or otherwise of the two Moon signs?

Answer: It really means both to have harmony. A person with Mars square to Venus will not be very successful in love affairs, but if Mars in a woman's horoscope be in the place of Venus in a man's horoscope, then it is a case of love at first sight. However, that love is of the earth earthy—it is the lower phase of love. The Sun of one person on the other's Moon brings a very spiritually harmonious condition. It is also true that even the opposition of the two luminaries from one horoscope to another will bring harmony, because they are opposite. It doesn't act that way with the squares, but the opposition we have found to produce harmony. The Sun and Moon square always renders a man vacillating. He never knows his own mind. He is torn between two ideas all the time. Nevertheless, he may be very harmonious with somebody else of the other sex, if his Moon is in the place of the woman's Sun, or trine. That would certainly bring spiritual harmony.

THE PURPOSE OF TEMPTATION

Question No. 127.

Would it always be running a great risk to put temptation in the way of a person whose horoscope shows either Mercury or Neptune afflicted by Saturn, regardless of counterbalancing testimonies?

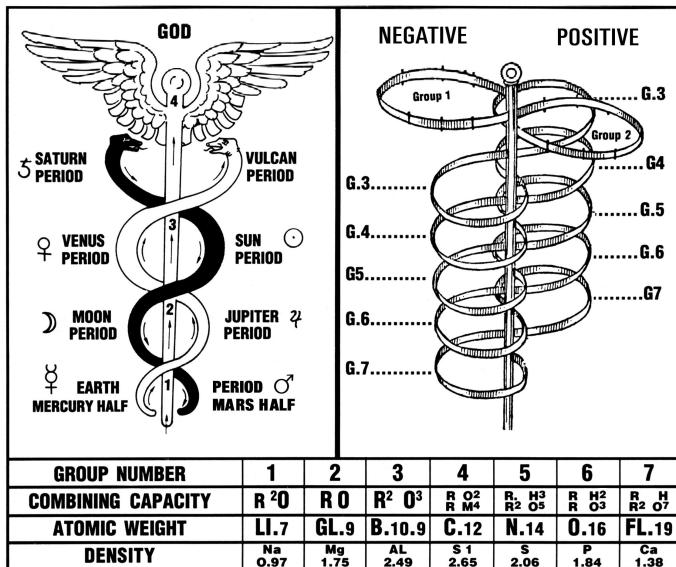
Answer: That is just what we are here for, to have temptation. Did you ever realize that temptation is one of the greatest blessings that we possibly can have, because if we stand firm for the good, then we have won and we have acquired a definite virtue. If we do not, we will suffer the consequences and will learn by the pain that will come to us.

There is in the Bible an instance in point. In one place we are told how King David was *tempted by Satan to go and number the people*, and when he did so certain terrible things happened to him; a number of the people died of pestilence. In another place we read that *God tempted David to go and number the people*, and then God said: "I am going to punish you. You will be defeated by your own enemies, or you will have pestilences, or you will have death going through your camp," and David said: "Rather let me fall into the hands of God." Then many thousands of the children of Israel were cut off by the angel of death. These two accounts are identical. One states that Satan tempted, and the other says God tempted David. At the first it seems very, very strange that God

should have tempted David, or commanded David to do a certain thing and then punish him for having done what he was told. However, when we look at it a little closer we can see it is simply a case of the teacher tempting his pupil to do something that is wrong or setting a trap for him in order to see whether he has learned a certain lesson.

An examination before a school board is held to see if the pupil understands. If he doesn't, the teacher wants to find it out so he may know how to teach him later on. *Satan* in the Bible does not mean a monster that goes around with horns and tail, but it means an *adversary*. Christ called Peter, "Satan", when Peter said: "Oh, no Lord, you shall not go up to Jerusalem to suffer." He was an *adversary*. At the examination the teacher is an adversary of the pupil. God said to David, "Go and number your men because there is going to be a fight with the Moabites," and He expected David would say, "What is the use of numbering the people of Israel, men do not count. It is you, Lord, that counts. It is you we trust, not our own strength." If he had learned to do that, then he would have learned his lesson. Instead of that he went and numbered Israel and perhaps he felt, "Well, I guess we will be able to wipe out these Moabites, and I don't think we need the Lord so much anyway." The Lord had to show both him and the Israelites that they weren't fit to trust in themselves—that they did need the Lord—and in one night he cut off many thousands and reduced them to a handful. Then He said, "Now, I will go out and fight for you, and you will know it is I who gave you the victory."

Thus temptation is for good, to test whether we are strong enough in character and whether we have learned our lesson. So whether a person puts a glass of liquor before you or tempts you some other way doesn't matter. If one is weak enough so that he can be tempted, he has a lesson to learn in that respect.



AS ABOVE, SO BELOW

The world, the man, and the atom are governed by the same law. Our dense earth is now in its 4th stage of consolidation. The mind, the desire body, and the vital body are less solid than our 4th vehicle, the dense body. In the atomic weight of the chemical elements there is a similar arrangement. The 4th group marks the acme of density.

SECTION IX

Questions dealing with

MISCELLANEOUS SUBJECTS

MOTHER LOVE AS A FACTOR IN MATERIALIZATION

Question No. 128.

Is it possible for a mother who has passed into the invisible world to help her children directly or indirectly? Does she make hands of flesh with which to work, or in what way does she aid them?

Answer: The Society for Psychical Research has investigated a number of cases where it has been shown that the mother has materialized in order to save her small children from disaster or accidents. There is no doubt that many young mothers are earth-bound for a long time by the love they bear their small and helpless children. We feel certain that if they were able they would often manifest to give them help and comfort, but, the seed atom having been ruptured at the time of death, they are not able to draw to themselves even the most attenuated gaseous matter that would make them visible, except in a very few cases where the need is so great that it begets in the mother a desire of such dynamic intensity that for a moment or two it compels the physical atoms to marshal themselves into her body and enables her to do that which she desires. Thus she performs a magical feat, without knowing how she has done it, and of course she cannot repeat it unless it happens under similar circumstances.

In this respect the people who have passed into the invisible worlds differ radically from the Invisible Helpers who leave their body at will. The silver cord is intact in their case, and this gives them a continuous connection with the physical seed atom. Its magnetism is therefore exerted and it requires a subconscious effort on the part of the Invisible Helper to keep the physical particles from flowing into the etheric vehicle in which he travels. On the other hand, when he desires to aid anyone who may be in distress, or to perform a certain work, he materializes a hand or an arm with the greatest of ease simply by consciously allowing the physical atoms in his closest environment to flow into the etheric matrix. When he has performed the desired task, another effort of thought scatters the strange atoms and dematerializes the hand or arm. Thus, for instance, when working inside the body of a patient to manipulate a diseased organ or stanch the blood in an artery, fingers are made temporarily from the flesh of the patient without causing him the least discomfort, and are as readily dissolved when the work is done.

ATLANTEANS WHO HAD NOT EVOLVED LUNGS

Question No. 129.

What became of the people who had not evolved lungs at the time of the flood? Were they given an opportunity to build later?

Answer: This refers to the people in the Atlantean Epoch when the mists were beginning to condense. At that time humanity lived down in the mist-filled basins of the earth. They were the Niebelung, or children of the mist, and they breathed by gill clefts. We find this in the Memory of Nature, and we find it also in the prenatal development of the child in the stage when it breathes by gill clefts. In order to come up here on the highlands to live in the purified atmosphere we have today, it was necessary they should build lungs, otherwise they would be asphyxiated. Some worked with the law of evolution and built the lungs, others did not.

During the time when we went through these various periods there was the growth of the threefold body. This work was carried on until we came to the Atlantean Epoch, which was the time of involution. At that time we didn't see outwardly as we see now, but we saw inwardly. All our forces were turned inward and we built organs at that time. That was our means of evolution. Now we are turning that creative force outward and building ships, houses, and such things, and we are growing on in that direction. However, at that time we had to build the

organs, and those who did not build the organs were left behind.

Now comes the question as to what became of them. Why, they have to wait until they can catch up. They will get a chance to build later on, for they are among the lower races. Whether they will catch up and be fit to go into the next epoch when we build the vital body we don't know. We are transforming the world by epigenesis. We are going along the line of evolution and being lifted out of matter and we are spiritualizing these bodies into soul. By the services we are doing, voluntary service, we are building a soul body, and those who have not evolved it will be left behind. As we read in the Bible, those who have not the golden wedding garment cannot come in to the feast. Thus these people were left behind, and some of them are the Spirits spoken of by Peter that were left behind and to whom Christ preached during the time between the bodily death of Jesus and what is known as the Resurrection. Whether they will catch up is a question. We don't know, but it is to be hoped they will.

THE CAUSE AND CURE OF SLEEPWALKING

Question No. 130

Please tell what sleepwalking really is and if there is any way to help those who are subject to that condition.

Answer: Rosicrucian Christianity Lecture No. 4 deals with dreams, sleep, hypnotism, mediumship, and insanity. That is to say, the abnormal conditions of consciousness, and in that Lecture a very thorough explanation has been given of these various conditions with the exception of sleepwalking, which however, resembles dreams in a great measure. We cannot give so full an explanation here, but suffice it to say that during the daytime the physical body which we call man is surrounded by an auric atmosphere composed of his finer vehicles just as the yolk of an egg is surrounded by the white. These finer vehicles interpenetrate the physical body and are the sources of power and sense perception. It is their activities which tire the physical body so that in the evening it, so to say, collapses and the finer vehicles draw out of it leaving it helpless, sleeping upon the bed. When this *complete* separation has taken place the sleep is dreamless.

However, sometimes the Ego becomes so intent upon the things in the physical world that it is with great difficulty that it can tear itself loose from the physical vehicle. It may then be half in and half out of the body. Thus the normal connection between the Ego and the brain is wrenched but not fully ruptured. Under these

circumstances the Ego sees the things of the physical world, and this accounts for those fantastic and foolish dreams which we sometimes have. Under such a condition the body may toss about on the bed. It may even speak and gesticulate, and from that condition it is only a step to sleepwalking, where the Ego compels the vehicle to leave the bed and wander about, sometimes aimlessly, but at other times with a definite purpose in view.

If we remember that when the Ego is outside its physical vehicle during the hours when the latter is left sleeping on the bed, the Spirit moves with the same facility through the window or the wall that it goes through the open door. When we realize that it cannot be burned by fire nor drowned by water or fall from a housetop, we can readily realize that, being unconscious of the fact that its physical vehicle is with it, it may attempt to go out of a window. Should the window be open, the physical body naturally drops to the ground and is hurt more or less according to the distance of its fall. We can all walk a very narrow plank when it is close to the ground, but if the same plank is lifted up only a few feet, a sense of fear comes over us. We would probably fall off a very wide plank were it placed hundreds of feet from the earth, but when the body is manipulated by the Spirit from without, it is itself unconscious and therefore fearless. Consequently, it walks with impunity wherever it can get a foothold, and the only danger is that the sleeper may awake—that the Ego may draw into its vehicle and assume the normal position. Then the fear will almost

inevitably cause him to fall from whatever perilous position he may be in, and in consequence there is an injury of more or less seriousness.

As to the remedy for this trouble we would suggest the practice of conscious relaxation of the body. It is the desire body which keeps a grip on the dense vehicle, and during relaxation this desire body is taught to let go and leave the dense body inert so that if an arm or a limb is lifted, it drops immediately to the bed. This practice will in time stop sleepwalking, but in the meantime if wet towels are placed on the floor, they will probably have the effect of awakening the person the moment he steps out of bed. The higher vehicles are of a nature somewhat akin to electricity, and we know that water has a wonderful drawing effect with respect to the electric current. Similarly, when the feet of the body contact the wet towels on the floor, the finer vehicles are drawn into the central position with respect to the body and consciousness is restored. Thus the body is awakened and the danger of sleepwalking is averted for the time being.

PROVING EXISTENCE OF VITAL BODY

Question No. 131

It seems perfectly logical to me that there must be a finer body such as you call the vital body, but is there any way that one may prove this to a friend who is very skeptical and argumentative?

Answer: “A man convinced against his will is of the same opinion still,” says an old proverb, and it is true. So long as your friend is still in the argumentative stage and not inclined to examine the proofs with an open mind, it is a waste of time to try to change his opinion. We would suggest that you stop arguing; he may then become anxious and want to find out some more. When he does, there are a number of ways to prove the existence and reality of the vital body. We can mention a few.

In the first place, there is the camera. Perhaps you can find in your town among the spiritualists one able to take spirit photographs. Though there are tricks well known to photographers whereby such pictures may be produced, it is nevertheless a fact that under conditions where there was absolutely no fraud, photographs have been taken of people who have passed into the beyond. They have been able to clothe themselves in ether, the material whereof the vital body is constructed, and which is visible to the eye of the lens. The writer himself was once caught by the camera when he traveled in his vital body from Los Angeles to San Pedro to see a friend off on a steamer. It so

happened that he came between his friend and the camera of another friend who was just taking a snapshot of the ship, and the likeness was so good that it was recognized by a number of people.

Then we have the phenomenon of dogs following certain persons by the scent obtained from clothing they have worn. This clothing is impregnated by the ether from the vital body, which latter protrudes about an inch and a half beyond the periphery of the dense body. Hence also at every step we take the earth is penetrated by this invisible, radiating fluid. But it has been found that bloodhounds following the fleeing criminal were baffled and lost the scent because the fugitive had put on skates and made his way over the ice. This raised him above the ground so that the vital body protruding below his feet did not impregnate the ice and therefore there was no scent whereby the bloodhounds could trace him. Similar results have been obtained by a person walking on stilts from the place of his crime.

Then there is the case of the magnetic healer who draws from his patient the diseased parts of the vital body which are then replaced by fresh ethers that allow the life forces to course through the diseased physical organ and thereby effect a cure. If the magnetic healer is not careful to throw off the black, jelly-like, miasmatic, etheric fluid which he has drawn into his own body, he in turn will become ill, and if there were no such invisible fluid as we

speak of, the phenomena of the patient's recovery and the magnetic healer's illness could not take place.

Finally, we may say that if you can find the conditions and care to go to the trouble, there is one way and one condition under which a very large number of people are able to see the vital body for themselves. This is most easily accomplished in southern countries where the dead bodies are buried quickly after demise. Select a time as close to the full Moon as possible. Then watch the papers for funeral notices and go to the cemetery in the evening following the funeral of someone who has died within twenty-four hours. You will then probably see above the newly made grave, flickering in the moonlight, the filmy form of the vital body which remains there and decays synchronously with the body in the grave. This may be seen at any time by the seer, but it is only dense enough to be visible to ordinary people on the first night after the funeral. If you do not see it at first, walk around the grave and look steadfastly at it from different angles. Then you will probably get the most convincing ocular proof for your friend.

HAPPINESS IN THE HIGHER LIFE

Question No. 132.

Why is it that in your writings there is always a note of somberness, always the dark thread, so little joy and happiness? Is there no happiness to be found in the higher life? Contentment, satisfaction, peace—yes, but is there no joy?

Answer:

“O wad some power the giftie gie us,
To see oursel's as others see us.”

So sang Robert Burns, and he was certainly correct in his presumption that none of us can see ourselves as we are. The writer was not aware that there is a dark thread and a somberness over all his writings, but perhaps the point is well taken, though it would be wrong to draw the conclusion that there is no joy and happiness in the higher life. There is an unspeakable joy and a happiness that cannot be told, in the privilege of being allowed to help the thousands that come to us for aid and advice or spiritual comfort.

However, while we realize the necessity and ultimate benefit which will result from the present great surgical operation the world is undergoing, we would have to be a superhuman not to be bowed down with sorrow at the sight of all those hundreds of thousands, nay, millions, who are suffering daily. Three and one-half years of work

with the wounded, dying, and so-called dead, have failed to make us more callous than upon the first night when we were nearly frantic at the sight of the cruel carnage. We endeavor not to carry the experiences of the night into the day, as it would unfit us for the work we have to do here, but it is perhaps too much to expect that it would not stamp our waking life in some way.

This may be a very good point for those students to consider who are inordinately desirous of consciousness in the spiritual worlds. To them we would say that we envy them and would gladly exchange places with them and be rid of the sorrowful sights which duty and love of our fellow men compel us to witness nightly, though, of course, wild horses could not drag us away from the suffering soldiers or their bereaved relatives. We would not give up the privilege of helping for anything, but we do wish we were unconscious of our work when we return to the body. Then we should be much happier and probably agree to infuse happiness into our writings.

Our personality would always best be kept in the background, but if students will take this to heart perhaps the answer to this question may serve a good purpose.

THE WEDDING GARMENT

Question No. 133.

What will be the condition of those who have not prepared the Wedding Garment when Christ comes? Will they still live on earth and go on evolving?

Answer: That is very difficult to say. A great number of those who were left behind in Atlantis because they had not evolved lungs so they could live in our atmosphere, have not been able to catch up with us yet. There is quite a grave doubt if people who have not evolved the Wedding Garment to the point where they have some real growth will be able to live in that Age. They may have to live at a later time and apart from us.

THE ELDER BROTHERS

Question No. 134.

Please give a clear description of the Elder Brothers and say if they function on this plane in a material body, also of the Lay Brothers, etc.

Answer: As far as the Elder Brothers are concerned, they have a material body just as you and I, and they live

in a house which you might think the house of some well-to-do but not ostentatious people. They seem to hold offices of distinction in the community where they live, but it is only a blind that they have these positions so as to give a reason for their presence and not create any question as to what they are, or who they are, or that there is anything out of the ordinary about them. Outside of that house and in that house and through that house there is what may be called the Temple. It is etheric and is different from our ordinary buildings. It might be likened to the auric atmosphere that is around our Pro-Ecclesia at Headquarters, which is etheric and is much larger than the building. Manson's word picture of the spiritual church he built gives an idea of what such structures are. They are around buildings and churches where people are very spiritual and, of course, they differ in color. This Rosicrucian Temple is superlative and not to be compared to anything else, but it surrounds and permeates the house in which the Elder Brothers live. The house is so permeated with spirituality that most people wouldn't feel very comfortable there. And the Lay Brothers, have they a material body? Certainly. The editor is not very ethereal and may serve as an illustration of the average.

PRAYER, CONCENTRATION AND MEDITATION

Question No. 135.

What is prayer? Is it equivalent to concentration and meditation, or is it only a petition to God?

Answer: Unfortunately, as it is commonly practiced, it is too often a petition to God to interfere on behalf of the supplicant and enable him to attain a selfish object. It is certainly a disgrace that people engage in violating the commandment of God, "Thou shalt not kill," and pray for victory over their enemies. If we measure the majority of prayers offered up today by the standard set by Christ in the Lord's Prayer, they certainly do not deserve the name prayer. They are blasphemies, and it were a thousand times better were they never uttered.

The Lord's Prayer having been given us as a pattern, we shall do well to analyze it if we would arrive at an adequate conclusion. If we do so, we shall find that three of the seven prayers of which it consists are concerned with adoration of the Divine—"Hallowed be Thy Name, Thy Kingdom come, Thy Will be done." Then comes the petition for the daily bread necessary to keep our organism alive, and the remaining three prayers are for deliverance from evil and forgiveness for our shortcomings. From these facts it is evident that every worthy prayer must contain an overwhelming measure of adoration, praise, and recognition of our unworthiness, together with a firm resolution to strive to be more

pleasing to our Father in Heaven. The main object, therefore, of prayer is to get into as close communication with God as possible, in order that the Divine Life and Light may flow into, illumine, and enable us to grow in His image and His likeness.

This is a view diametrically opposite from the common idea of prayer, which takes the view that as God is our Father we may go to Him in prayer and He is bound to give us our heart's desire. If we do not get it the first time, we need only keep praying, and because of our very importunity, our wish will be granted. Such a view is repellent to the enlightened mystic, and if we bring the matter down to a practical basis, it is evident that a wise father having a son able to provide for himself would naturally resent it if this son should appear before him several times a day with importunate request for this, that, and the other thing, which he could easily obtain by going to work and earning. Prayer, no matter how earnest and sincere, can never take the place of work. If we work for a good purpose with our whole heart, soul, and body, and at the same time pray God to bless our work, there is no doubt but that the petition will be granted every time. However, unless we put our shoulder to the wheel, we have no right to call on the Deity for assistance.

As said previously, the burden of our prayers should be praise to God, "from whom all blessings flow," for our desire bodies are formed from materials of all seven regions of the Desire World in proportion to our

requirements as determined by the nature of our thoughts. Every thought clothes itself in desire stuff congruous to its nature. This applies to the thoughts formed and expressed in prayer. If selfish, they attract to themselves an envelope composed of the substance of the lower regions of the Desire World, but if they are noble, unselfish, and altruistic, they vibrate to the higher pitch of the regions of soul-light, soul-life, and soul-power. They clothe themselves in this material, giving added life and light to our spiritual nature. Even when we pray for others it is detrimental to ask for anything material or worldly. It is permissible to ask for health, but not for economic prosperity. "Seek ye first the Kingdom of God and His Righteousness" is the commandment. When we comply with that command we may rest assured that "all these things" will also be given. Therefore, when we pray for a friend, let us put our whole heart and soul into the petition that he may permanently seek the Way, the Truth, and the Life, for having once found that greatest of all treasures no real necessity will ever be denied.

Nor is this theory, at all. Thousands of people, the writer included, have found that "Our Father in Heaven" will take care of our material needs when we endeavor to live the spiritual life. However, in the final analysis it is not the spoken prayer that helps. There are people who can lead a congregation in a prayer that is perfection both in language and poetical sentiment. They may even conform their prayers to the principles laid down by the Lord as enunciated in our opening paragraphs, and yet that

prayer may be an abomination because it lacks the one essential requirement. Unless our whole life is a prayer, we cannot be pleasing to God, no matter how beautiful our petitions may be. On the other hand, if we strive from day to day and from year to year to live according to His will, then even though we ourselves know that we fall far short of our ideal, and even though we, like the publican in the Temple, are of halting speech and can only smite our breast saying, "God be merciful to me a sinner," we shall find that the Spirit itself, knowing our needs, makes intercession for us with unutterable groanings, and that our modest supplication before the Throne of Grace will avail more than all the flowery speeches we could possibly make.

You also ask: Is prayer equivalent to concentration and meditation?

Concentration consists of focusing thought upon a single point, as the Sun's rays are focused by means of a glass. When diffused over the surface of the whole earth it gives but a moderate warmth, but even a few Sun rays focused through an ordinary reading glass will set inflammable material on which it is focused afire. Similarly, thought flitting through the brain as water runs through a sieve, is of no value, but when concentrated upon a certain object it increases in intensity and will achieve the purpose involved for good or ill. Members of a certain order have practiced concentration on their enemies for centuries, and it was found that misfortune or

death always overtook the object of their disfavor. We hear among certain groups today of “malicious magnetism” applied by concentration of thought. On the other hand, concentration of thought power may also be used to heal and help; nor are examples wanting to substantiate this statement. We may therefore say that concentration is the direct application of thought power to the attainment of a certain definite object which may be good or evil according to the character of the person who practices it and the purpose for which he desires to use it.

Prayer is similar to concentration in certain points but differs radically in other respects. While the efficiency of prayer depends upon the intensity of concentration attained by the devotee, it is accompanied by a feeling of love and devotion of equal intensity to the depth of concentration, which renders prayer far more efficacious than cold concentration can ever be. Furthermore, it is exceedingly difficult for the great majority of people to concentrate their thoughts coolly, calmly, and without the slightest emotion, and exclude all other considerations from their consciousness. The devotional attitude is more easily cultivated, for the mind is then centered on Deity.

Meditation is the method of gathering by spiritual power knowledge of things with which we are not ordinarily familiar.

There is in *The Rosicrucian Cosmo-Conception* a chapter which deals very thoroughly with the method of acquiring firsthand knowledge, elucidating these points at

length, and we would advise a thorough study of this chapter.

THE SILVER CORD

Question No. 136.

If the silver cord is attached to the seed atom in the heart at one end and the central vortex in the desire body at the other, what organ in the physical body does that central vortex correspond with—heart, head, forehead, or what?

Answer: That end of the silver cord which is anchored to the seed atom in the heart remains there immovable until death, but the other end, and the point where the two halves of the cord meet, as shown on page 98 in the *Cosmo*, are movable. During the daytime that central vortex where the silver cord is anchored in the desire body is placed directly in the *liver*, and you will find in the *Cosmo* some very illuminating material if you will look for “liver” in the main index. The point where the two halves of the silver cord meet is placed in the solar plexus

during the daytime. That, you know, is a very, very vital spot, and the seed atom of the vital body is just at the meeting point of these two halves of the silver cord. When that is in the solar plexus the fluid which comes from the Sun through the spleen passes the seed atom of the vital body, and is there refracted into the rose-colored fluid that we speak of in our literature. Thus the three great centers in one body connected with the silver cord are: the central vortex in the liver—the principle point in the desire body; the solar plexus—which is the stronghold of the vital body; and the heart—which is the center of the dense body.

THE THREE PARTS OF THE SILVER CORD

Question No. 137.

Will you please describe the silver cord and explain its function in both man and animal?

Answer: To answer this question fully we must refer to earlier evolutionary conditions.

Three Periods of evolution have preceded our present Earth Period. During the Saturn Period we were mineral-like; in the Sun Period we had a constitution like the plants; and in the Moon Period we developed vehicles

similar to the present animals. We say “similar,” for the constitution of the world was so different that identical construction would have been an impossibility. Fancy now, an immense globe circling in space as a satellite about its sun. It is the body of a Great Spirit, Jehovah. As we have soft flesh and hard bones, so also the central part of the body of Jehovah is denser than the outside, which is misty and cloud-like. Though His consciousness pervades the whole, Jehovah appears principally in the cloud, and with Him are His angels, and other Creative Hierarchies.

From the great firmament of cloud suspend millions of cords, each with its fetal sac, hovering close to the dense central part; and as the vital stream of the blood in the human mother circulates through the umbilical cord carrying nourishment to the embryo during antenatal life for the purpose of evolving a vehicle wherein the human Spirit may dwell independently when the period of gestation has been completed, so the divine life of Jehovah brooded over us in the cloud and coursed through the whole human family during this embryonic stage of its evolution, and we were then as incapable of initiative as the fetus.

Since then the Manna (Manas, Mens, Mensch, or Man) has fallen from heaven, from the bosom of the Father, and is now tied by the silver cord to the concrete body during his waking hours, and even in sleep it forms the connecting link between the higher and lower vehicles. This connection is broken only at death.

The cord is quite complex in its construction. One end is rooted in the seed atom in the heart; that part is made of ether. A second part, made of desire-stuff, grows from the great vortex of the desire body located in the liver, and when these two parts of the silver cord join in the seed atom of the vital body located in the solar plexus, this junction of the three seed atoms marks the quickening of the fetus.

But there is still another part of the silver cord, which is made of mind stuff and grows from the seed atom of the mind located at a point which may roughly be described as the frontal sinus where the human Spirit has its seat. It passes between the pituitary body and the pineal gland, thence downwards, connecting with the thyroid and thymus glands, the spleen, and the adrenals, and finally joins the second part of the silver cord in the seed atom of the desire body in the great vortex of that vehicle which is located in the liver. The path along which this part of the silver cord will grow is indicated in the archetype, but it requires approximately twenty-one years to complete the junction. The union of the first and the second parts of the silver cord marks the *physical quickening*, which depends on the complete destruction of the nucleated blood corpuscles carrying the life of the *physical mother*, and the emancipation from her interference by gasification of the blood which is thenceforth the direct vehicle of the Ego. The junction of the second and third parts of the silver cord marks a *mental quickening* and a consequent emancipation from mother Nature, who has then

completed the gestatory process necessary to start the foundation and framework for the temple of the Spirit, which may subsequently build as it chooses, limited only by its past actions.

During the daytime when we are awake in the physical world, the threefold silver cord is coiled in a spiral within the dense body, principally about the solar plexus (epigastrium), but at night, when the Ego withdraws and leaves the dense and vital bodies on the bed to recuperate after the labors of the day, the silver cord protrudes from the skull. The ovoid desire body floats above, or near the sleeping form, resembling a captive balloon. There, so far as the child and the undeveloped persons are concerned, the Ego remains, ruminating over the occurrences of the day, until impacts from the physical world, such as the ring of an alarm clock, a call, or the like, vibrates the silver cord and draws the attention of the Ego to its discarded vehicle and causes it to enter.

No occult development is possible until the third part of the silver cord has been developed, but after that event the Ego may leave its dense body and roam the wide world, either consciously after proper training and initiation, or unconsciously, with the help of others, or accidentally, as a sleepwalker leaves his bed and returns unaware of where he went or what he did. In either case the third part of the silver cord, which is made of ductile, elastic mind stuff, serves as a link with the lower vehicles.

The quality of the consciousness of the Ego when thus away from its dense body depends upon whether it has formed a soul body of Light and Reflecting Ether, which is the vehicle of sense perception and memory, sufficiently stable to take along. If it has, the process of initiation will have taught it how to proceed, and the Ego will have a complete consciousness while away from the body and a dependable memory of what occurred on the soul-flight when it returns; if not, both consciousness and memory are bound to be lacking or faulty to a degree.

Having acquainted ourselves with the construction and function of the silver cord as a link between the Ego and its vehicles, we shall next study its make-up and use in connection with the animal and its Group Spirit. It has been taught in the *Cosmo* that habits, tastes, likes, and dislikes of each species are due to the fact that they are actuated by a common Group Spirit. All squirrels hoard a store of nuts for a winter period of hibernation; all lions crave flesh; horses without exception eat hay; but one man's meat is another's poison. If we know the habits of one animal we know the habits of all belonging to the same family, but it would be futile to investigate the elder Edison to ascertain the source of Thomas A.'s genius. A treatise on the habits of a horse will apply to all horses, but the biography of one man differs entirely from that of every other human being because each acts under the dictates of an individual indwelling Spirit. The animals of a certain group are directed by a common intelligence, the Group Spirit, by means of the silver cord. Each animal has

its own individual silver cord, so far as the two parts are concerned which connect the dense, vital, and desire bodies, but the third part which is connected to the central vortex of the desire body, located in the liver, is the cord of the Group Spirit. By means of this elastic bond it governs the animals of its tribe, without regard to where in the world they may be, with equal facility. Distance is nonexistent from the viewpoint of the inner worlds, and as the animals have no mind of their own, they obey the suggestions of the Group Spirit unquestioningly.

In this respect children are an anomaly, for they also have only the two parts of the silver cord developed. However, they have a mind from which the third part is growing. Thus the Ego has no direct communication with its vehicles, and therefore the human offspring, which has the greatest possibility, is at the same time the most helpless of all creatures on earth, amenable principally to the authority of its physical guardians.

But though man is now individualized, and emancipated from direct interference with his action by the leading strings of the cord by which the Group Spirit *forces*, (there is no other word which will convey the meaning) the animal to do its bidding, he is not yet fit to rule himself any more than the child, over which we hold authority till it is of age, is fit to take charge of its own affairs, and *Race Spirits* still continue to rule the nations. Each nation, except America, has its own Race Spirit which broods in the form of a cloud over the land in

which its people live, as did the God of the Israelites, and in him “they live and move and have their being.” They are his peculiar people, and he is a jealous God. *With every breath they inhale this Spirit*, and if taken away they long for their native country, because wherever they are taken *the air is different* and carries the vibration of another Archangelic Hierarchy.

As time flies and we advance, we shall also be emancipated from the Race Spirit which has lived in our breath since the time Jehovah Elohim blew *nephesh*—the vital air—into our nostrils. These Spirits work in the desire body and the Human Spirit, fostering selfishness and egoism. When we learn to build the glorious wedding garment, called the soul body, which is woven by loving self-forgetting service, and the mystic marriage is consummated—when the Christ is immaculately born within—Universal Love will emancipate us forever from Universal Law, and we shall be perfect as our Father in Heaven is perfect.

From every power that holds the world in chains,
Man liberates himself, when *self*-control he gains.

EFFECTS OF ALCOHOL AND TOBACCO

Question No. 138.

Why is it wrong for a Probationer to use alcohol and tobacco?

Answer: This questions applies not only to Probationers, but to every one who endeavors to live the higher life. Therefore we answer it in the *Echoes* so that all students may know that it is not merely sentiment which dictates our ideas that we should not use any intoxicants or drugs which muddle the brain. That organ is the greatest and most important instrument whereby we are doing our work in the physical world and unless it is in good condition we cannot expect to make progress.

Flesh and alcohol have a tendency to make man ferocious and to turn his spiritual sight away from the higher worlds and focus vision upon the present material plane. Therefore, the Bible tells us that at the beginning of the Rainbow Age, the age where we live in an atmosphere of clear and pure air, so different from the misty atmospheric conditions of Atlantis spoken of in the second chapter of Genesis, Noah first brewed the wine. Material development has taken place in consequence of the present focusing of our energies upon the material world, which resulted from partaking of meat and wine. Christ's first miracle changed water into wine. He had received the universal spirit at the Baptism and had no need of artificial

stimulants. He changed water to wine to give to others less advanced.

But no wine bibbers can inherit the Kingdom of God. The esoteric reason is this: while the lower ethers vibrate to the seed atoms in the *solar plexus* and the *heart*, and thus keep the physical body alive, the higher ethers, vibrate the *pituitary body* and *pineal gland*. By imbibing this false rebellious spirit that is fermented outside the body and is different from the spirit that is fermented inside, by sugar, these organs are temporarily dazed and cannot vibrate to higher worlds. If he takes too much of this spirit of alcohol, the organs named may be slightly awakened so that he sees the lowest realm of the Desire World and all the evil things therein; that happens in the disease known as delirium tremens. To sum up, as the evolution of the soul depends upon the acquisition of the two higher ethers from which the beautiful wedding garment is made, and as these ethers are attuned to the organs named in the same manner that the lower ethers are attuned to the seed atom in the heart and the seed atom in the solar plexus, you will readily understand the deadly effects to the spiritual man of alcohol and drugs. To elucidate I quote an incident of life.

There is an old saying: "Once a Mason, always a Mason." That means that when anyone has received an initiation in the Masonic order, and by virtue of that becomes a Mason, he cannot resign, for he cannot give up that knowledge and the secrets which he has learned any

more than a person who goes to college can give back his learning received at that institution. Therefore, “once a Mason always a Mason,” and likewise once a pupil, a lay brother, of a mystery school, always a pupil and a lay brother of that same mystery school. But though that holds good and life after life we come back connected with the same order that we have been affiliated with in previous lives, we may in any one life so conduct ourselves that it is impossible for us to realize this in our physical brains. I will, as said, cite for the benefit of all students a case which is very much to the point.

When I was taken into the Temple of the Rosicrucian Order in Germany, I was surprised to see a man whom I had met on the Pacific Coast. That is, I had seen him a few times; we had never spoken. He seemed at that time to be in a station in the society where we were connected much above mine, and I had never had personal acquaintance with him. However, he greeted me there warmly, and seemed to understand all about his connection with said society, about our meeting there, etc., and I looked forward upon my return to America to getting much information from this brother when I should be fortunate enough to greet him there in the West.

When I arrived at the city where he was, I was told by mutual friends that he had been expecting me and was anxiously looking forward to meeting me. When I did meet the gentleman, I at once went up to him and shook him by the hand. He also seemed to recognize me and

called me by name. It seemed that there was every indication that he knew all that had happened while we were both out of the body, because he had told me in the Temple that he remembered everything that happened to him when out of the body. This of course I believed, for he was of a much higher degree than the first, into which I had just been admitted.

On the day of our physical meeting, after a few moment's conversation I said something which caused him to stare at me blankly. I had referred to some incident of our meeting in the Temple, and he showed plainly that he knew nothing whatever about it. I had, however, said so much that I was forced to say more, or appear foolish; so I told him he had professed to remember everything. This he denied, and at the end of the interview he begged me very earnestly to endeavor to find out why it was that he was a lay brother of the Rosicrucian Order, yet could not remember that which took place during his absence from the body. He was as I knew at various Temple services. He took part, and yet in his physical brain he was absolutely ignorant of what took place. The mystery was solved a little later when I learned from him, out of the body, the fact that he smoked cigarettes and used drugs, which clouded his brain to such an extent that it had become impossible for him to carry anything through of his psychic experiences. When I told him that, while in the body, he made a valiant effort to rid himself of this habit which he acknowledged. However, after some time of abstinence, he found he could not do without the drugs

and cigarettes, and therefore, he has been up to the present time shut out from any consciousness of the higher life. This is a very pitiful case, and no doubt there are more. They illustrate how careful we should be to be clean in our habits, to regard this body of ours as the Temple of God, and refrain from defiling it as we would refrain from defiling a House of God built of stone and mortar, which is not one millionth part as holy as the body wherewith we have been endowed.

WHAT IS IDOLATRY?

Question No. 139.

It has been stated that when the “Son of Man” is mentioned in the New Testament, the Sun Spirit is intended. Sun worshipers have been considered idolaters. Would we of the white race be considered as such?

Answer: Everybody is an idolater who is not up to the present standard. At the time when the Sun by precession left the constellation Taurus and went into Aries, the

command went forth, "Don't worship the golden calf, that is idolatry." Later when the Christian era came there was a new covenant and they were not to practice Judaism with its burnt offerings, because the Christ had come and was a sacrifice once for all. To perform the ancient sacrifice was idolatry. There is no other name under heaven given whereby we must be saved but by the name of Jesus Christ. Later, when Christ has given everything into the Father's hands, there will be a new standard and it will be idolatry to revert to our present ideals.

THE LOST WORD

Question No. 140.

In occult literature we find mention of the Temple of Lhasa, Tibet. Of what brotherhood or order is this temple, and is it true, as reported, that it is guarded?

Answer: According to all reports, and so far as the writer himself knows from contact with the members of that community in the invisible world, the spiritual attainment of some of the brothers comprising this order is

of a very high grade. They are doing a noble work with their people in the East, but like any other institution in the physical world, which is perceived by the senses and open to visitors, however great the restrictions, it is not a mystery school. The mystery schools are all etheric and are only visited by initiates who have learned to leave their physical bodies behind.

With respect to the part of the question which asks, “Is it true that there the Lost Word is known and carefully guarded,” we may say that in all probability it is. However, it is also known and carefully guarded in many other places in the world outside the mystery schools, and to make this matter thoroughly clear it is necessary that we should understand what constitutes the different grades of spiritual gift and power possessed by various classes of humanity and marking their stage in evolution.

There are, in the first place, the *involuntary clairvoyants*, who have at times the power to perceive things and events in the invisible world. When the power is on, they see whatever comes before their vision, regardless of whether they like it or not, and they are unable to shut off these sights and scenes. The next higher class is the voluntary clairvoyant, who is able to see whenever he wishes, anything he desires, and he also has the power to shut off the view at any moment he chooses and return to his normal physical consciousness. Next above him in the scale of attainment stands the *Initiate*, who has learned by an act of will to leave his physical

body and to enter as a free Spirit into the invisible world. There he functions as normally as he does in this realm of nature. He sees and hears everything he wishes to, but more than that, he has been initiated into the mysteries of the invisible world. He not only sees and hears but *he knows* what things are and what they mean.

The voluntary clairvoyant who is able simply to see and hear is very much subject to illusion regarding the things that come before his vision. Elementals, which have the power to clothe themselves in the mobile desire stuff, take a particular delight in deceiving and even frightening clairvoyants of both the voluntary and involuntary class. They may ensoul themselves in the shell of departed friends of these people and are responsible for a great deal of nonsense and misinformation given out at spiritualistic meetings. For these entities to deceive the initiate is impossible, because he has been taught in the mystery schools concerning such matters.

Higher still in the scale of spiritual attainment stands the *Adept*, who not only is able to *see* and to *know*, but also has a *power* over the things in the invisible world. He is a graduate of the mystery school and has learned to use the Creative Word, the word of power, which was lost by humanity in its descent into matter. There may be one or more of these Adepts at the Temple of Lhasa in Tibet, as well as in other places of the world. If so, these people naturally have the word of power and they carefully guard

it, for it is a dangerous secret, a two-edged sword, which would certainly be suicidal in the hands of one not evolved to the point where he is spiritually fitted to have it.

CHARITY BEGINS AT HOME

Question No. 141.

If we lovingly work with plants and animals to aid in their development and evolution, will we have “bread to shew” in the Temple, or is that gained only by service to humanity?

Answer: No, every kind act to another creature and every thought of love which we send out to other beings, no matter to what kingdom they belong, reacts upon us in such a manner that it becomes a factor in our soul growth. However, it should be noted that if we bestow kindness and give our love to plants and to animals, while withholding it from our human brothers and sisters, we are making a grave mistake, for true charity begins at home. What would we think of a man who neglected his own family and bestowed his love and care upon the family of someone else? Surely, we would not lack words to characterize such conduct, and the same argument may be

applied to anyone who devotes his love to animals or to a garden full of flowers, but who neglects to do the same for the children of his neighborhood.

We remember a case in point: There was a very wealthy man among our Probationers a few years ago, who was always complaining of his spiritual progress being so slow. He moved in society and took part in all their social functions at the same time he was aspiring to follow the meek and lowly Christ. When we showed him his inconsistency, he excused himself with the plea that he would have to do this on account of his wife's desire. He had married her and could not break up the relationship, which would be the result if he refused to accompany her to social functions. We asked him what then he was doing to promote soul growth, what interest he was taking in those not so well situated as he. Was he giving anything to charity, or better still, was he doing something in a personal way to help those not so well placed and who needed his aid? He admitted that he was not, but then, evidently ashamed at being unable to show that he was doing something for others and trying to *earn* the right to work in a higher sphere, he said apologetically: "Sometimes I see a dog that is hungry. It has happened once or twice that I have fed it, and I am very fond of my dog here and bestow quite a lot of time upon its training."

Now you will readily understand that whatever love this man may have shown toward his own dog and the expenditure of perhaps a few cents for scraps to feed a

hungry dog once or twice, while neglecting the opportunity to feed the hungry souls of his human brothers and sisters, is not going to give this man soul growth, and of course like so many others who discover that there is no royal road, he dropped his interest in the matter. It will not promote soul growth to pay for missionaries to go to China and convert the heathen there while your own immediate family is in darkness. It would not help you if you fed all the dogs and cats in your town and cared for all the gardens which are there neglected, while omitting to look after your human children. If you have done all that you can to let your own immediate family see the light, then it is good to send missionaries to China also, if you have the means. If you have done all you can to bring love into the lives of the children in your own home and in your own town, then it is good to care for the cats and dogs and gardens. We can never do too much, but much or little, we should make sure first that we expend our efforts in the proper and legitimate sphere.

DETERMINING THE TIME OF EASTER

Question No. 142.

I am a Mason and would like to know what determines the time of Easter each year. Also, what is the connection between the resurrection of Christ at Easter and the resurrection of Hiram Abiff in the Masonic ritual?

Answer: The Masonic legend says that in the beginning Jehovah created Eve, and the Lucifer Spirit, Samael, united with her and from this union Cain was born. Then Samael left Eve and she became virtually a widow. Cain was thus the son of a widow, and from him descended all the craftsmen of the world, including Hiram Abiff, the grand master workman on Solomon's temple, who is therefore also called "son of a widow," as are all Freemasons to this day. After Samael had left Eve, Jehovah created Adam, and he united with Eve, with the result that Abel was born. Thus Cain was semi-divine, inspired by his own inherent creative genius, which is seen in his sons to this day in statecraft and all industrial inventions which go to make the civilized world, while Abel was the child of two human beings. He did not know how to create but tended docilely the flock already created for him by the author of his being, Jehovah.

Jehovah slighted the sacrifice of Cain, who had made two blades of grass grow where formally there was one. He would rather have a docile automaton like Abel who could be depended upon to obey implicitly His commands

than an original thinker like Cain. So there was enmity between Cain and Abel, with the result that the latter was slain. Then *Seth* was born, and from him have descended all those who follow blindly the dictates of their creator and are known as the *priestcraft* and their followers. Among them was Solomon, the king. To him Jehovah revealed the design for his Temple, but Solomon was unable to execute the design and therefore was compelled to engage *Hiram Abiff, a cunning craftsman, a Son of Cain, and therefore the son of a widow.*

High mystic Masons recognize the fact that from the cosmic viewpoint Hiram Abiff is symbolized by the Sun. While the Sun (Hiram) is in the northern signs—Aries, Taurus, Gemini, Cancer, Leo, and Virgo—he is among faithful friends and followers, but when in the course of the year he enters the southern signs—Libra, Scorpio, and Sagittarius—he is assaulted by the three conspirators as recorded in the Masonic legend and finally slain at the winter solstice to be again resurrected as he climbs towards the equator, which he crosses at the vernal equinox. The Masonic legend relates that the Queen of Sheba journeyed from afar to see the wise Solomon, of whom she had heard so much. She was also shown the beautiful temple and wanted to see the cunning craftsman, the master-builder and his workmen who had wrought such a marvel.

But there had always been enmity between the sons of Cain and the sons of Seth. Even when they have

cooperated they have never trusted each other fully, and Solomon feared that his beautiful fiancée might become enamored of Hiram Abiff. Therefore he endeavored to call the workmen himself, but none responded. They “knew the voice of their shepherd,” Hiram Abiff (the Sun in Aries, the sign of the Lamb). They were trained to obey his call and would heed no other voice. Therefore, Solomon was finally forced to send for Hiram Abiff and request that he call his artisans, and the moment he lifted his hammer (♈ Aries, which is the sign of his authority and exaltation), they came in a multitude that could not be numbered, each one eager to do his will.

In the spring the Sun (Hiram) enters Aries ♈, the sign of his exaltation. This sign is shaped like the hammer which Hiram raised, and all the workmen on the temple (the universe) rush to do his bidding and carry on his work when he ascends to the throne of his dignity and authority in the northern heavens. He is their shepherd because at the vernal equinox he enters Aries ♈, the sign of the ram or lamb. Him they hear but these nature forces take command from no other than the Sun in Aries, the Eastern Sun.

This is the cosmic interpretation, but according to the law of analogy, Hiram, the son of Cain, must also be raised to a higher degree of initiation. Only the Sun Spirit about to soar into the heavens could accomplish this feat. Hence *Hiram was reborn as Lazarus and raised by the strong grip of the Lion's paw*. He had been a leader of the

craftsmen during the regime of Jehovah and His creature Solomon. By this initiation he was raised up for the purpose of being a leader in the Kingdom of Christ and helping the same people on into a higher phase of their evolution. Therefore, he became a *Christian* charged to explain the mysteries of the *Cross*, and as a symbol of this mystery the *Rose* was added thereto, and this mission was embodied in his symbolic name, Christian Rosenkreuz.

The rose is called the emblem of mystery in general, but most people are not aware that this addition of the rose to the cross was the origin of that symbolic significance. The rose is the emblem of the mystery of the cross because it explains the path of chastity, the transmutation of blood from passion to love. Lazarus therefore became Christian Rose Cross, and *the Rosicrucians are the special messengers of Christ to the Sons of Cain* as Jesus is to the sons of Abel.

The Pharisees knew a great deal of the occult origin of these two classes of humanity, and therefore the Lazarus miracle was to them the crowning crime of the Christ. They became seriously alarmed then that their national religion would be superseded by another if any more such signs were performed, for they sensed that it was an initiation of a higher nature than they knew of and that it boded an entrance into a higher cycle. Before the Christ all the religions were race religions, suited to the people to whom they were given and suitable only for those people. All these religions were *Jehovah religions*. As the *Father*

was the highest Initiate of the Saturn Period, so *Christ, the Son*, was the highest Initiate of the Sun Period, and *Jehovah*, the Holy Spirit, was the highest Initiate of the Moon Period. From Jehovah came the race religions which endeavor to prepare mankind along the path of evolution by means of law. These race religions are to be superseded by the universal religion of the Sun Spirit, Christ, which will unite all men into one brotherhood. The change from one to the other and the fact that the religion of the lunar God Jehovah must precede the religion of the Sun Spirit, Christ, is symbolized by the manner in which Easter is determined.

The rule in present use for determining the time of Easter is that *it falls on the first Sunday following the Paschal Full Moon*. This was the original time adopted by the earliest Christians who had knowledge of and regard for the occult significance, but very soon ignorant people started schisms and fixed it at different times. This occasioned no little controversy. In the second century a dispute arose on this point between the Eastern and Western Churches. Eastern Christians celebrated Easter on the 14th day of the first Jewish month or Moon, considering it to be equivalent to the Jewish Passover. The Western Christians kept it on the Sunday *after* the 14th day, holding that it was the commemoration of the Resurrection of Jesus. The Council of Nice 325 A.D. decided in favor of the Western use, branding the Eastern practice with the name of heresy. This, however, only settled the point that Easter was to be held not on a certain

day of the month or moon, but *on a Sunday*. The proper astronomical cycle for calculating the occurrence of the Easter Moon was not yet determined, but they finally deferred to the ancient method of fixing the festival by the Moon, and so the ancient original custom was finally revived.

Thus Easter is now held upon the same day as required by the occult tradition to symbolize properly the cosmic significance of the event, and in this respect both the Sun and the Moon are necessary factors, since Easter is not merely a solar festival. The Sun must go not only past the equator, as it does on the 21st of March, but the full Moon after the vernal equinox must also be passed. Then the following Sunday is Easter, the day of Resurrection. The light of the vernal Sun must be reflected by a full Moon before that day can dawn on earth, and there is, as said, a deep meaning behind that method of determining Easter, viz., *that humanity was not sufficiently evolved to have the Religion of the Sun, the Christian Religion of universal brotherhood, until they had been fully prepared through the religions of the Moon, which segregated and separated humanity into groups, nations, and races*. This is symbolized by the annual rise of the Sun Spirit at Easter being deferred until the Jehovistic Moon has thrown back and fully reflected the light of the Easter Sun.

All the founders of race religions—Hermes, Buddha, Moses, etc.—were initiates in the Jehovistic mysteries.

They were Sons of Seth. At their initiation they became ensouled by their particular Race Spirit, and this Spirit, speaking through the mouth of such an initiate, gave *laws* to his people, as for instance, the Decalogue of Moses, the laws of Manu, the noble truths of Buddha, etc. These laws manifested sin because the people did not and could not keep them at their stage of evolution. So they made a certain debt of destiny in consequence. This destiny the human initiate founder of the religion had to take upon himself and so had to be born again and again to help his people. Thus Buddha was born as Shankaracharya and had a number of other rebirths. Moses was reborn as Elijah and John the Baptist, but Christ, on the other hand, did not need to take birth in the first place. He did it of His own free will to help humanity, to abrogate the law that brings sin, and emancipate humanity from the law of sin and death.

The Race religions of the lunar God, Jehovah, conveyed the will of God to mankind in an indirect manner through seers and prophets who were but imperfect instruments, as the lunar rays reflect the light of the Sun.

The mission of these religions was to prepare mankind for the universal religion of the Sun Spirit, Christ, who manifested among us without an intermediary, as the light which comes direct from the Sun, and “we behold His glory as the *alone begotten* of the Father,” when He taught the gospel of love. The

Christian religion gives no laws, but preaches love as the fulfillment of the law. Therefore no debts of destiny are generated under it, and Christ, who was under no necessity to be born in the first place, will not be drawn to rebirth under the Law of Causation as were the founders of the lunar race religions, who must bear from time to time the sins of their followers. When He appears it will be in a body made of the two higher ethers—the light and reflecting ethers, the golden wedding garment called *soma psuchicon* or soul body by Paul, who is very emphatic in his assertion that “flesh and blood cannot inherit the Kingdom of God. He asserts that we shall be changed and be like Christ, and if we cannot enter the kingdom in a fleshy body, it would be absurd to suppose that the King of Glory would wear such a coarse, cumbersome garment.

The priestcraft from which Jehovah drew His representatives, the prophets and founders of religions and spiritual temple builders, are the Sons of Seth. The Sons of Cain still feel in their breasts the divine nature of their ancestor. They repudiate the indirect method of salvation by faith of the church and insist upon finding the light of wisdom themselves by the direct methods of *work*, perfecting themselves in the arts and crafts and building the temple of material civilization by industry and statecraft according to the plan of God, the Grand Architect of the Universe, Christ being “the Chief Corner Stone” and each mystic Mason a “living stone.”

In time, however, these two great streams of the Sons of Seth and the sons of Cain must unite in order to reach the portals of the kingdom of Christ. Before His time there was no way in which such an amalgamation could take place; but when Christ, the great Sun Spirit, came, Solomon was reborn as Jesus, into whose lower vehicles the Christ Spirit entered at the Baptism; and Hiram Abiff was reborn as Lazarus. When Lazarus was raised up by the strong grip of the Lion of Judah's paw, Hiram and Solomon, the former antagonists, sank their differences as prompted by Christ Spirit, and both are working now for the establishment of the Kingdom of Christ. It was this the Pharisees in some way sensed or surmised and hence their fears that this Jesus would initiate many people and subvert them from the race religion to which they (the Pharisees) were wedded.

REASONS FOR THE TRIALS OF THE ASPIRANT

Question No. 143.

Since I have commenced to study the Rosicrucian teachings and am trying to live a better life, it seems as if trouble piles upon me in a manner which I have never experienced before, and it seems as if those who are closest to me by relation are the ones who particularly try me. Sometimes I feel as if I were growing, at other times it seems that life is a failure. What is the real status, and what is the reason for these trials?

Answer: When a ship is drifting down a river with the tide, the engines go around without seeming effort, and it makes great headway. Likewise, when an automobile goes down hill the engine is able to carry the load without effort and good progress is made. But when a ship must stem the tide and force its way against the current, or when an auto must climb a hill, it means considerable expenditure of effort, and progress is not so rapid. There are obstacles to be overcome. Every little rock is felt, etc.

It is likewise with the Spirit. So long as we drift with the stream of life and go with the tide of humanity, everything seems to run smoothly, and no trouble is encountered. However, the moment we leave the current, and strive to take the path toward the higher life, we encounter the friction of the general run of humanity, and of course the very ones who are closest to us will naturally be the ones against whom the friction is the greatest. Thus

these seem to be the opposition, and to retard our progress on every possible occasion. They seem to strive in every manner to obstruct our path, and we feel it the more keenly because we think that those who are closest, nearest, and dearest to us should be the ones to appreciate our efforts, and to support us therein. It is not so, however. We should not expect that from them. They are going with the tide. We are going against it, and the friction is as absolutely necessary as the friction of the water against the ship that is stemming the current up the river.

When you have walked by the seashore you have noticed how rounded and smooth, yes even polished, the stones on the beach have become by the constant friction against the other stones. For ages and ages all the rough corners have been worn off, and they have that beautiful surface that is so peculiar to stones along the beach. We may liken these stones to humanity in general. By the friction against one another for ages and ages, the worst corners will be worn off, and at last we will become rounded out, smooth, polished, and beautiful as the beach stones are. But take a diamond in the rough: it is not allowed to attain its polish by the ordinary slow process, like the beach stone. The lapidary takes it in hand and grinds it, and there is a screeching noise every time the stone is put to the wheel.

However, every time a screech of pain comes from it there is a rough piece of the surface worn off, and a brilliant polished part appears instead. Likewise, it is with

the Ego who aspires to higher things. God there is the lapidary, who polishes the stone, and it is not pleasant when the rough portion is being taken off of us, when we are being pressed against the grindstone of sorrow and calamity. Nevertheless, from out of it all we shall come shining and brilliant as diamonds. Let not your heart, therefore, be troubled, for the sorrows and tribulations which now beset your path are but the grinding against the stone by the lapidary. You may be sure that whatever is the present feeling, the outcome will be all right, for God is LOVE. Although He applies the severest measures at the present time, in the future it will bring you out polished and resplendent.

FINDING THE WOMAN WITHIN

Question No. 144.

In part four of Tannhauser you state, "The man must find the woman within himself." Also, that we must confront the Dweller on the Threshold. Will you kindly make these two points clear?

Answer: As a matter of fact the Spirit is neither male nor female, but during the present state of manifestation it became necessary to devote one half of the creative force to the development of the brain, wherewith we may *create* mental images which we then reproduce in concrete matter of the Physical World. This, therefore, necessitated developing a physical organism with two sexes—one expressive of *one quality of the Spirit, WILL, and therefore male; the other expressive of IMAGINATION, which is female.*

As each Spirit is born alternately in a male and a female body, it expresses also alternately the twin faculties of the Spirit—will and imagination. One of these qualities predominates in each life, and accordingly makes the manifestation of the masculine or feminine. But as the Spirit returns day after day, or life after life, to the Great School, it becomes more and more soulful and consequently more capable of expressing the two qualities of the Spirit simultaneously and in an even measure. Thus by degrees the man finds the finer feminine qualities in himself, and the woman finds the noblest traits of the man.

When that point has come where there is a perfect balance, the mystic marriage takes place.

You know it is said that in heaven there is neither marriage nor giving in marriage, because there the Spirit is untrammelled by the fetter of the flesh. There sex plays no part. There the dual soul qualities are usable, and consequently the marriage of one to another is unnecessary. Each there creates the archetype of his or her coming body without the assistance of anyone else, save the divine Hierarchies, and thus provides for the future embodiment. It is only when we leave the realm of soul, and enter into the realm of sex that the cooperation of someone else is needed for the formation of a concrete physical vehicle to fit into the archetype which was in the first place made by the Spirit itself in heaven. Now the sooner we learn to see in ourselves *a whole creative unit*, the more we preserve our own creative force, and send it upward for spiritual purposes, the sooner we shall find the man or woman *within ourselves*. The mystic marriage will then have been performed, and this links the two poles and leaves us with a consciousness which is creative in all realms of nature.

At the same time, let it be understood that while we are here in this physical world, and have lessons to learn here, we must have instruments wherein to learn. We ourselves have by the sacrifice of others attained to this privilege. They have helped to give us a body, and we should never shirk the responsibility of giving someone

else the opportunity of obtaining a body through our services, provided we are in proper health, and other circumstances are right. Also we should feel that we can give the Spirit which comes to us the proper environment in which to grow.

About the Dweller on the Threshold: It was said that it is always manifested as being of opposite sex, because all of our temptations and the evil we do, everything that is reprehensible, comes from the *hidden side* in us, and in each life this hidden side takes shape as of opposite sex. Through the opposite sex we are tempted to commit the sin which drove mankind out of the state of purity called symbolically, the Garden of Eden. It dwells upon the threshold of higher realms, and each one who dares seek entrance must first vanquish this demon.

THE THEOSOPHICAL TEMPLE
OF THE ROSY CROSS

Question No. 145.

It is claimed by some Theosophists that their Temple of the Rosy Cross is the only genuine order and that The Rosicrucian Fellowship is a branch thereof. Please tell us what is the true status of that Order, and what connection it has with The Rosicrucian Fellowship.

Answer: It is an unfortunate fact lamented by all leaders of societies that misinformed members make extravagant statements which have no foundation whatever in facts. It has always been the policy of The Rosicrucian Fellowship to live in peace with all other religious societies, to speak well of them and their leaders on all occasions, and we would never think of violating our ideal of *fellowship* by an attack on anyone.

The leaders of The Theosophical Society follow similar principles. We have never seen them as aggressors against any other organization. We know positively that they are friendly to The Rosicrucian Fellowship, and would not for a moment countenance such an arrogant assertion as that their Temple of the Rosy Cross is the only genuine order. They know better. As to the statement that The Rosicrucian Fellowship is only a branch of their order, it is sufficient to say that The Rosicrucian Fellowship was started years in advance of the T.S. Order

of the Rosy Cross. Such misstatements as mentioned come from narrow, irresponsible people and they are not believed by the great body of Theosophists, who are broad-minded and well-informed on this very subject by the study of our own textbook, *The Rosicrucian Cosmo-Conception*.

We have sold many thousands of copies of this work to members of The Theosophical Society. Large lodges, like those of London and Chicago, have bought five hundred copies at a time; others, like Boston and Washington, bought several hundred copies at a time and repeated their order several times. At one time the Theosophical Book Concern negotiated for the whole edition then on the press, but as we needed most of it right away to fill large orders from jobbers in New York and London the deal fell through. Thousands of copies have been sold direct from our Headquarters to individual Theosophists, and letters redolent with praise have been sent in by many hundreds of Theosophical Society members. Lodge leaders have written enthusiastically to Mr. Heindel of the great value of the book as a textbook in their classes, and reviewers in many of their publications have praised it in the highest terms. The last review we have seen is by Mr. Wedgwood in the official organ of The Theosophical Society, *The Theosophist*, February, 1915. Mr. Wedgwood there reviews another book and for the sake of comparison mentions a number of writers, among others, "Max Heindel, author of a fascinating and really able book, *The Rosicrucian Cosmo-Conception*."

He comes to the conclusion that, “Heindel’s is probably the most able of these books. It sets forth a fairly rational and coherent scheme, and while certain of his points seem to invite doubt, others call forth from the intuition a flash of ready recognition which is unmistakable. Clearly the book represents a definite occult tradition. It touches upon many interesting points which so far have not been considered by Mrs. Besant, Mr. Leadbeater, or Mr. Sinnett.”

The Theosophist is, as said, the official organ of The Theosophical Society and is edited by Mrs. Besant. Thus two of the highest officials of The Theosophical Society and founder of the Theosophical Temple of the Rosy Cross have officially endorsed *The Rosicrucian Cosmo-Conception* as a book which “clearly represents a definite occult tradition.” They are great souls who do not feel the need to bolster up a foolish pride and vanity by a supercilious sneer at another organization, as some who are not worthy to be called their followers do. They have, moreover, minds which can discover merit in others and generosity to acknowledge the fact. This is also the case with the great body of the membership of The Theosophical Society, or they would neither have bought *The Rosicrucian Cosmo-Conception* nor acknowledged its merits, and the small minority who make the claim that the Theosophical Temple of the Rosy Cross is the only genuine order and that The Rosicrucian Fellowship is a branch—Well! They will learn.

Regarding the origin of the Theosophical Temple of the Rosy Cross, we are informed by the Secretary of the American Section of The Theosophical Society, Mr. A. P. Warrington, in the May issue, 1913, of *The American Theosophist*:

“The founders and supreme heads are Heracles, Helios, and Lomia (names probably taken for mystic purposes by Mrs. Besant, Mrs. Russak, and Mr. Wedgwood.—Editor). The following has been issued by the heads:

“ ‘In The Theosophical Society there are many who find the fittest expression for their highest emotions in stately and rhythmical ceremonials . . . very many such Egos are groping about unsatisfied in numerous fields of research . . . for these Egos the line of ceremonial is the way of least resistance . . . Up to the present time, however, there has been little opportunity of The Theosophical Society for the study of ceremonials and the mysteries. It is therefore the desire of the founders of the new order to synthesize the scattered teachings in The Theosophical Society literature as well as in other available literature . . . To nourish into new life the smoldering fire on the altar of spiritual aspiration. . . ’

“ ‘While recognizing that there is but one true Occultism they will seek to find it in its Western Manifestation in order to enrich, not to supplant, its Eastern aspects.’

“ ‘In choosing the name *Temple of the Rosy Cross*, the founders had in mind various ancient organizations; one was the famous Order of the Knights Templars, which was formed to protect pilgrims traveling in the Holy Land. . . . In like manner the present Templars of the Rosy Cross desire that they may prove worthy to gather around the Bodhisatva when he comes again, and defend the mysteries with a sword of the spirit.’ ”

This is a straightforward and obviously honest statement that, feeling the need of ceremonial as an incentive to spiritual aspiration, they organized The Theosophical Society Order of the Rosy Cross in the hope that it might make them more fit servants in their Master’s vineyard, and who would not bid them Godspeed? They do not claim to have received occult instruction to start such a temple from the Brothers of the Rosy Cross. In fact, they confess they do not know if there is such a temple, at least Mr. Wedgwood does—and Mrs. Besant prints it in the same review where he speaks of *The Rosicrucian Cosmo-Conception*. He wonders what is the source of such books and asks the question:

“Are there schools of Western occultism still existing on the physical plane? The repository, perhaps, of the alchemy of the Rosy Cross, and wherein the lesser mysteries still are celebrated? Or do these teachings emanate from superphysical lodges of teachers out of incarnation who still cherish the doctrine of medieval monastic occultism, blended as it often was, with a

stronger tincture of orthodox Christianity? It would be interesting and well to know.

“Max Heindel states there is such a temple and his contention is supported by the fact that he has written *The Rosicrucian Cosmo-Conception*, which has found ready endorsement from many thousands of thinkers in The Theosophical Society and out. Most of them are gifted with intuition, like Mr. Wedgwood, and some with spiritual vision. To doubt his modest claim to be the messenger of The Rosicrucian Order in the face of the fact that he has this book, involves the greater difficulty of believing him its originator, for a monumental scheme of unfoldment of the world and man, such as this book reveals, was never hatched in a human brain. Hence there is but one tenable conclusion: that Max Heindel tells the truth when he says he visited the Temple of the Rosy Cross, that he was there initiated into the mysteries and given the teachings contained in *The Rosicrucian Cosmo-Conception*, which he was enjoined to publish and promulgate.

“It may also be said in support of this claim and as evidence of his sincerity and unselfishness, that he did not use this great knowledge for personal gain by putting as high a price on this book as possible. He had been cautioned by the Brothers of the Rosy Cross not to sell the “Pearl of Knowledge” entrusted to him, and he went to the other extreme and made the price of the book so low (\$1.00), that he lost money on the first two editions. A

valuable seventy-two page index was added in the third edition, also much new matter, and the price of this handsome six-hundred page book was raised to one dollar and fifty cents, netting a small surplus which is all turned into the work. Mr. Heindel does not get a penny from any of his books. Surely he must be sincere in his assertion that he is the messenger of the Order of Rosicrucians, and that The Rosicrucian Fellowship was founded to be the herald of the Aquarian Age, now drawing near.”

Thus, to sum up:

The Theosophical Temple of the Rosy Cross is an Order founded by Mrs. Besant and her co-workers to aid aspirants to the higher life by ceremonial, invented by themselves.

The Rosicrucian Fellowship is the Herald of the Aquarian Age, promulgating the Western Wisdom Religion formulated by the Brothers of the Rose Cross, and published by their messenger, Max Heindel, in *The Rosicrucian Cosmo-Conception*.

We are sorry to say there can be no connection between The Rosicrucian Fellowship and the Theosophical Temple of the Rosy Cross, or any other Theosophical Society Order. We have a high opinion of their membership, and a sincere regard for many with whom we are personally acquainted, but we have espoused the Western Wisdom Religion. We thoroughly believe in Western methods for Western people, and are

therefore forced by the laws of logic to take the position that our Theosophical friends, however sincere, are mistaken in their efforts to promulgate among the people of the West a religion divinely given to the people of the East.

We did indeed rejoice when we first heard that a Temple of the Rosy Cross had been founded by the leaders of the Theosophical Society, for we took this to be an indication that they had seen the true Christ Light, in the West, and were preparing to emulate the “Wise Men of the East” who traveled westward following the Christ Star to Bethlehem. However, we were sadly disappointed to note their statement of motive in studying the Western occultism, Rosicrucianism, etc., as contemplated, in this new temple: “in order to enrich, not to supplant, its eastern aspects.”

Thus the aim of The Theosophical Society and their subsidiary Orders are diametrically opposed to The Rosicrucian Fellowship, as East is to West, and however sincere our personal regard for individual members, we cannot work with them as a society.

It does not follow that we are obligated to attack them, however, or that we would retaliate when a misguided member of The Theosophical Society makes statements which we consider derogatory to the dignity of our Association. Let us be careful, rather, not to bring up subjects which may provoke such remarks. Let us quietly but persistently continue to promulgate the Western

Wisdom Religion and emphasize the fact that it is the *western method for the western people*. So shall we further the work of the Elder Brothers better than by idle arguments which waste our time and convince no one, for conviction comes from within.

Note: Since the foregoing was written, The Theosophical Temple of the Rose Cross has been disbanded, and the building at their American Headquarters turned into a Catholic church where the former Templars are now worshipping. Had their “Temple of the Rose Cross” been originated by the Elder Brothers, who are the Hierarchs of the Western Wisdom School, it would have endured for centuries instead of a year or two.

LETTING DEFECTIVE CHILDREN DIE

Question No. 146.

From the occult point of view is it right or wrong to let a defective infant die, as was done in the Bolinger case? Please let us have your view on the matter.

Answer: When we consider the defectives as a class, it is first necessary to realize that the Spirit is not defective. It has had innumerable past lives during which it has sown certain seeds and reaped appropriate experiences therefrom. Experiences which could not be reaped in one

life have been held over until the next life or later lives, and have there attained their fruition. None of us, however, are capable of expressing in one body all of the attainments that we have acquired in our many previous lives, therefore we have many seeming anomalies brought to light in the investigation of psychical researchers who have found that ignorant people in the peasant class in this life have been able under the spell of hypnosis or in trance to speak Greek and Hebrew, also to discourse learnedly on abstruse subjects. Thus it is evident that the Spirit may be likened to a diamond in the rough which is being gradually ground upon the grindstone of experience. In each life a new facet permits the light to enter and adds that light to the light already obtained through facets ground in many previous lives. By this process we shall eventually attain to the perfect light which makes us divine.

Because of our limited perception, we call certain actions evil and certain other actions good, whereas from the larger point of view it is simply a question of experience. Some characters or facets of the spiritual diamond seem to be fairly perfect in this life. At least they do not seem out of the ordinary to be sufficiently marked, and therefore we call them perfect. Others are different from the rest and we therefore in our ignorance call them defective. Similarly with bodies. Although, as a matter of fact, none of us possess a perfect body, nevertheless, we take an average as a standard and anything that does not come up to that mark we call defective. We allow those

who are not mentally very different from the general run of us to go about unmolested, but imprison those who seem to have a decidedly different turn of mind. We pay no attention to the ordinary deformities of body, but designate those which are materially different from our standard as defective. Some think that they have a right to destroy anything or anybody that is not up to the standard which they think ought to be normal.

As a matter of fact, the normal body is the result of a certain mode of life in previous existences which was then standard. But the so-called defective minds and defective bodies are the results of the efforts of Spirits to be free to move along what we would call unconventional lines of thought or action. Therefore genius and idiocy have always been twin brothers, and any doctor who attempts to cut short the life of one he may think a defective is just as liable to deprive the world of a great genius as he is to rid it of a poor creature that would be a burden to himself and others during his miserable existence. Thus, even from that point of view it would be absolutely contrary to the interest of society to allow anyone to decide arbitrarily whether a child should live or die. It is the duty of every doctor to do all in his or her power to prolong life in the body so that the Spirit may gain the experience it has come for. If that life is to be cut off, nature will take care to do that herself.

Investigation of the Bolinger case shows that that Ego had lived its previous life as a nun, and was burned at the

stake. The result was that it lost the fruit of that life, and under the law of infant mortality it was therefore necessary for the new body to die soon after birth. Thus no operation could have saved the life in this instance, but that does not do away with the fact that the doctor was negligent of duty in not endeavoring to preserve the life. It would not do to speak in a public magazine of the causes in that previous existence which led to the tragedy which terminated it and had a bearing upon the present birth as a so-called defective. Suffice it to say that the Spirit has now gone into the First Heaven and will there receive the moral training which will restore to it the fruits of experience garnered during that past unhappy life. Thus when it is reborn in the course of a few years it will probably have a perfectly normal body.

THE NATURE OF PSYCHOMETRY

Question No. 147.

Will you kindly explain just what is meant by psychometry?

Answer: It is well known to all scientists that the history of the earth during the ages may be read by anyone trained in the art. Prehistoric animals and plants may be reconstructed from their fossil remains. The cataclysmic effects of great volcanic eruptions may be traced. The paths of glaciers melted many millennia ago are as plain as if they were now moving towards the sea. The erosion by water of rocks now found in dry deserts tells its tale of changing topographical and climatic conditions as plainly, or more so, than if the record were written on the pages of a book.

But to those who see with the *Spirit eye* there is accessible a deeper record which coincides with and completes the chain of facts revealed by geology. The marks left on the rocks by the grinding glacier and the rushing river are as scars of strife on the soldier's body, from which a keen observer may draw conclusions concerning the conflict which caused them according to the pitch of his imagination. These deductions may fit the facts, but it is more than probable that errors will creep in. At any rate, if the soldier can be persuaded to tell the tale of how he received the scars, we shall certainly secure a

more complete and authentic account than if we rely entirely on deduction.

Similarly, if nature can be made to supply the story of past events, we shall have a true tale of the things that have taken place in past periods with their varied flora and fauna.

That this is possible to one possessing the so-called second sight is common knowledge among millions of people. By assuming a passive attitude, and taking a piece of lava thrown from a volcano in eruption, they see as on a film the cataclysm witnessed by that fragment from the fiery furnace. By taking a letter and pressing it to their foreheads they may see the writer, the room in which he wrote, and other details. But mark this, *without that letter or lava the psychometrist can see nothing*, and sometimes he sees things he would rather not. Nor has he the power to shut out such sights and scenes. Therefore, this faculty is of doubtful value, to say the least.

Another class has cultivated the faculty of reading the Memory of Nature at will by scientific exercises and an appropriate life calculated to augment the etheric aura surrounding each being or object. They hold the master key to nature's mysteries.

Much has been given out in the Rosicrucian Teachings concerning the Memory of Nature, and a great deal of our information has been obtained from that source by the latter method of *positive investigation*. We

hardly need warn our readers of the danger of attempting to awaken the passive phase of this faculty.

RESULTS OF BURNING SPICES

Question No. 148.

Will it raise the vibrations of a room to burn spices, and if so what kind of spices should be used?

Answer: When disembodied Spirits wish to influence those who are still enmeshed in the mortal coil, it is necessary for them to have a vehicle of sufficient density to impinge upon the brain centers, or under certain circumstances upon the coordinating mechanism of the cerebellum. Given such a vehicle these Spirits can and do impress their victims physically, morally, or mentally, according to their disposition.

It is a self-evident truth that one does not gather grapes of thorns, and because a Spirit has no dense body is not a sign that it is a philanthropist. There are more weeds in the physical world than flowers, and there are more evil (because undeveloped) Spirits in the invisible world than there are good and noble ones.

When one burns incense in a room, the smoke and the odor which we see and sense is material of such density that it may be made use of by certain classes of Spirits which are attuned to the vibratory rate of that incense which is being burned. When a reputable occultist, who has evolved spiritual sight and is able to see the various entities in the invisible world, has compounded an incense which he finds offers a vehicle only for Spirits of a helpful nature who incline to raise the vibrations of those who breathe the incense and the Spirits with it, then it may be an aid during periods of prayer to raise the consciousness of the devotees to a union with the Divine.

On the other hand, if the incense has been compounded by someone ignorant of occultism, perhaps by one who has a selfish motive in view, then it is a vehicle for Spirits of a similar nature who clothe themselves in the smoke and odor, enter the bodies of those who are present where the incense is being burned and incite them to acts of debauchery and sensualism. The Chinese punk sticks are a good example of this variety. It is also possible that when this practice has been indulged in for some time the obsessing Spirits may obtain such control over their victims that they incite them to frenzy, causing them to exhibit the symptoms of epilepsy, frothing at the mouth, etc.; or they may interfere with the bodily movements in a manner similar to that exhibited in the so-called St. Vitus dance. Therefore, the practice of burning incense is very dangerous, and ought to be strenuously discouraged.

RESPONSIBILITY OF RULERS

Question No. 149.

In a recent lesson we were told that the Race Spirit influenced different persons to take a part in great world movements. If the part was unjust, is the person responsible for it? Would he suffer for it?

Answer: The statement was made in the Students' Lesson for September, "Our Invisible Government," that the divine hierarchs who guide evolution from the invisible worlds always find an Ego who is strong, either for good or evil, and use that one when progress demands the fall of an old nation or the raising of a new. However, it would be impossible to induce a Spirit of a brutal and tyrannical nature to play a self-sacrificing and noble part. He cannot change his character overnight any more than the leopard can change his spots, and vice versa, a Spirit of a noble nature will not consent to play the part of a tyrant or autocrat.

Each one will act in harmony with his basic nature, and therefore the divine hierarchs always choose someone who is of a character fitted to the part they want him to play in the coming crises, and place him in such a position that he has the power to carry out his designs, whether for good or ill. On that account he becomes at least partly responsible for his acts and the consequences thereof. If he does well, and by his acts of nobility, justice, and altruism aid a nation to rise, guiding it through the rocks

and shoals of its infancy, as did George Washington, for instance, then great honor and glory will naturally be his in some future life where he will be given dominion over others whom he may help. On the other hand, if he plays the part of a Nero in breaking up a great empire, doing as it is said of one of the kings of Israel, "evil with both hands greedily," naturally sorrow and suffering will result. He probably cannot be made to feel all the pain which he inflicted any more than a George Washington can receive all the joy which has come to the millions who have benefited through his wisdom and altruism, but each will certainly receive as much as it is possible to give him, or at any rate as much as is required to make one a good man and the other a better.

THE PURPOSE OF PHYSICAL EXISTENCE

Question No. 150.

I see quite clearly how we can learn great lessons concerning this physical expression of life, but do not see why the Physical World is necessary to teach us ethics or morals. If it were possible to learn ethics and morals in

the higher worlds, just why is a Physical World, or what we call the physical expression, necessary?

Answer: Yes, and no. All other worlds are not by any means physical, even to those who inhabit them. It is perfectly true that one feels the handclasp of a friend in the invisible worlds just as we do here, but that is because we think resistance into the hand of the other party and our own. We do this quite unconsciously, of course, but the effect is the same. It lends a resistance to our hands, and our hand stops where it meets the other's, just as it would be stopped by the solid flesh and bone here in this world. However, did we not, when we clap our friend on the back in the first joy of greeting, think this resistance, our hand would go straight through his body, and we can at any time we wish interpolate our own body into his or anyone else's without inconvenience to ourselves or to them. Here in the physical world such a thing is of course impossible. Here everything is rigid and solid, comparatively speaking, but it is this very quality that imparts value to the physical world as a school in right and accurate thinking, for that is what it is, as has been explained in *The Rosicrucian Cosmo-Conception*.

The illustration was there given of how an inventor may mould in his mind, from mind stuff, an engine or a machine which he has designed to do a certain work. The machine which he thus visualized has wheels that revolve perfectly and the whole thing works smoothly, but when he comes to put his ideas down on paper so that workmen

may execute his design, it is probable he will find alternations are necessary in this plan, and later when the wheels have physical form in iron and steel, it is quite likely that some of them will rub against each other and cannot be put into the places where he has designed in his mind stuff because those places are already occupied with other wheels. Then it is necessary for him to remodel his idea in such a manner as his physical machine shows him to be necessary, until he has it running perfectly. Thus his thought and idea is corrected by the mistakes as shown in the physical world.

Had there been no physical world he would have had no means of correcting his inaccurate conception of what that machine should be, and it is very important that he should learn to think accurately and correctly. By and by, when we are sufficiently evolved, we shall not stand laboriously and fashion things with our hands, but we shall conceive the idea of what we want to create in our minds and then we shall speak the word that will bring it into being. Nor will these creations be mere machines. They will be living things. Therefore, if we do not learn to think correctly, we shall create monstrosities that will have to be destroyed because of the evil nature they would develop in whatever Spirit inhabits them.

That brings us to your question about ethics and morals. It is said that "handsome is as handsome does," and also that "beauty is only skin deep." At the same time it cannot be denied that the face is an expression of the

soul. We all speak about someone as having a good face, and others as having an evil expression, showing the power of thought to mold the flesh in accordance with the morals and ethics of the person. Therefore, we are learning morals and ethics here, and must learn them in order to understand how to use them to mold the form and features of the things that we shall create. In order to become thoroughly efficient tools, however, our morals and ethics must be intensified a thousandfold, just as we have already seen is the case with thought. Thought is all-powerful in its own subtle realms, but is hampered when working in the resistant material of the physical world. Similarly, morals and ethics are also handicapped. They are, however, being developed by exercise as the muscle grows, and there could be no exercise if they were not used in a world where there is resistance. That is a slow process but it makes for efficiency.

If you remember the law of infant mortality, you will also recollect that the little children who die because an accident or other unfortunate circumstance prevented them from living their purgatory are taken straight into the First Heaven and there taught by compassionate ones the moral lessons that they should have learned in their previous purgatory. Let us suppose that one of the lessons an Ego had to learn was sympathy, because it had been cruel and hard in its previous life. Perhaps it had tortured animals physically or human beings mentally and found great pleasure in so doing. Such a little child would then be taken to purgatory at a time when an Ego of similar

propensities was living its purgatory and expiating acts of cruelty. The child's body would then probably be interpolated into the desire body of the other one and it would feel what he or she would feel—the suffering of the tortured animals on account of their physical pain and the sufferings of his human victims in mental anguish. Thus the child would pick up very quickly the lessons that had to be learned, and be made ready for rebirth in a short time. Thus both the invisible and the visible worlds play their part in teaching us ethics and morals, and there is no doubt that both are indispensable, or the wise beings who guide us on the path of evolution would find other means of more efficiency to teach us the needed lessons.

LOST SOULS

Question No. 151.

Is there any basis in fact for the teaching of some schools of occultism regarding lost souls and stragglers? I have read a book which vividly describes a place called Avitchi, where the souls reside when in the last stages of disintegration. The school in question, it seems, holds that some souls undergo progressive retrogression, becoming lower and lower in each successive embodiment until ultimately extinguished as individual souls by absorption in the Cosmic Soul. Now, as I understand the Rosicrucian teachings, all souls without exception are on the upward spiral, and while there may be a retrogression as between two successive lives in the Physical World, yet the ultimate outcome is progress, not retrogression. I do not believe that it is any part of the true Rosicrucian teachings that some souls deteriorate until annihilated. The above remarks also apply to stragglers. Kindly advise the correct teaching on this subject.

Answer: The Rosicrucians teach that life is a great school where there are pupils in all different stages of development. In the most advanced class there are some who have learned almost all the lessons that it is possible to teach in our present condition and environment, and these are about to graduate into other conditions where they will be afforded a larger opportunity for advancement. There are also backward Spirits in the lower

classes which have, so to speak, been lazy and neglected to grasp opportunities for advancement. Between the lowest and the highest classes there are a great number of gradations, and certain tests for examination are made of humanity as a whole at different points in the evolutionary career, just the same as in a school examinations of the pupils are held at certain times of the year for the purpose of determining if they are fitted to advance into a next higher grade. Those who pass this examination are promoted, while those who fail are required to pass another term in the class where they are so that they may learn the required lessons necessary as a basis for further advancement. Those who pass the examination are saved, and those who fail are lost to the class as a whole. However, this is only temporary, and those who have been backward may catch up again and at the following examination pass those who were promoted the year before. Then these erstwhile stragglers are saved and the others lost.

So it is also in the school of life. Those who fail to pass the examination at one time, and are temporarily "lost," may catch up again and even pass those who had once passed them. That is the true teaching concerning the so-called lost souls, and it is confirmed by the Bible. The Greek *aionian* is translated everlasting, but it has no such meaning as infinite duration. Liddell & Scott's dictionary gives the meaning as an "age, an indefinite period, a lifetime," etc. Thus those who overcome, and are, as the saying is, saved, have a passport to a new age of

unfoldment, and are thus given *age*-lasting happiness. Those who fail are given *age*-lasting punishment of being in a lower grade in life's school. Generally speaking, however, the doctrine that a soul or Ego may be lost in the sense of being annihilated is altogether without foundation, for, as it is said, "*in* God we live and move and have our being," so that if a single Spirit were lost, a part of God would be lost. That of course is unthinkable.

It is said that there is no rule without exception, and there is one condition which almost gives a foundation for the teaching concerning Avitchi promulgated by the Eastern schools. According to their philosophy, there are two states (not places, but *states*) of consciousness, Avitchi and Nirvana. They say that when the Spirit, by repeated embodiments and lives lived in the most noble manner, has reached a state of sublime spirituality, it is absorbed by the Cosmic Soul as the dewdrop is swallowed up in the sea. Its individual consciousness plus the fruitage of all its lives is swallowed up by the Universal Spirit, this being according to the Eastern teaching a state of the highest bliss. Conversely, those who by lives of continued evil pass a certain point, commence to sink lower and lower on the scale of attainment, and as their consciousness has been so saturated in evil that there was no room for good, individual consciousness is gradually purged from them in the effort to eradicate the evil, until at last the Spirit stands naked and unconscious. It is then absorbed in the Cosmic Soul, bringing with it only sorrow and disappointment of the most intense nature. But this

teaching regarding both good and evil is as already said, contrary to the Western Mystery Teachings, and may at least only apply in such a case as an exceedingly evil black magician. In no case, however, is the Spirit lost, but only the fruitage of its pilgrimage. As we have eternity for our evolution, we may be certain that even such a Spirit would have opportunities later to enter the pilgrimage of evolution which will make it a self-conscious creative intelligence.

EUTHANASIA

Question No. 152.

Is "legalized Euthanasia," or lawful execution of the aged, infirm, or suffering persons who desire death, such as I read is being considered in a certain city, legitimate in your opinion?

Answer: At first blush and from the standpoint of people not versed in the teachings of occultism such a measure would seem to have considerable claim to commendation. Most people on seeing an animal suffering agonies and beyond hope of recovery would feel prompted by humane instincts to put it out of its misery, and the questions, "Why should we not do as much for our

fellow men and women? Why should we keep them alive in excruciating suffering maybe for months or years when we know they have no chance of regaining their health and that they are looking and longing for death to put them out of pain?" seem from the common point of view to call for acquiescence. However, when we have a knowledge of the law of consequence and are sure that what we sow we reap, if not in this life then in some future existence, the matter appears in a different light.

We cannot escape our just dues. The suffering that comes to us is needed to teach us a lesson or mellow our character. The only way to shorten such suffering is by an endeavor to understand why we are in the condition that brings us pain. If it is cancer of the stomach, then how have we abused that organ? By overindulgence of food of a nature not suited to our system? Is it the heart? How many times have we lost our tempers and raged like mad, putting a tremendous strain on this part of the body? Or are the other organs of our system weak and debilitated? We may be sure that in some way, either in this life or a previous one, we have abused our body in such a manner as to cause these ailments. Otherwise we would not now be suffering, and the sooner we take the lesson to heart and commence to live a better life more in harmony with the laws of nature we have broken, the sooner our suffering will cease.

It is always in our own grasp to alter conditions, though of course we cannot remedy in a day what it has

taken years or lives to break down, but certainly there is no other way in which a permanent cure can be effected. Even if now, by the enactment of such a law as contemplated, the suffering is shortened, we may be sure that when the person so released from his body is reborn his new vehicle will have the tendency to develop the same disease from which he escaped in such an untoward manner. Besides, as has been thoroughly explained in *The Rosicrucian Cosmo-Conception*, this physical body of ours is fashioned in an invisible mold which is called the archetype, and so long as that archetype persists our physical body remains alive. When death occurs from natural causes, or even in the so-called accidents, (which usually are not accidents at all but events used to terminate a life according to the design of the invisible guardians of human affairs) the archetype is disrupted and the Spirit flees.

A suicide, however, is different. In this case the archetype persists after death for a number of years until death should have occurred according to natural events, and being unable to draw to itself the physical atoms, it imparts to the suicide during those years of his postmortem existence a continuous aching feeling, something like a gnawing hunger, or a dull but exceedingly painful toothache. If the plan you mention becomes a law and people are allowed to obtain the services of others to commit suicide (for that is what it really amounts to), there is no doubt that they will suffer in their postmortem existence in the same manner as the

suicide who prescribed his own poison, or cut his own throat. It is a very dangerous plan in other respects, also, and we trust no such practice will be sanctioned by law.

NATURE OF THE HIGHER SELF

Question No. 153.

What part of the threefold Spirit is the Higher Self? Is it the Divine Spirit?

In the COSMO it is stated that the Human Spirit is the Ego. Is the Life Spirit not a part of the Ego?

Is all the Ego on the physical plane during earth life, or only a part, as the Hindus teach?

Answer: The higher self is the threefold Spirit—Divine, Life, and Human Spirit—but you must not think of these three as being separated one from the other. The Spirit is undivided, as the white light which comes from the Sun through interplanetary space, but as the light may be refracted into three primary colors—blue, yellow, and red—when passing through the denser atmosphere of the

earth, so also the Virgin Spirit appears as threefold during manifestation, because sheaths of matter of varying density are placed around it. When it is enveloped only in the substance of the World of Divine Spirit, then it is the Divine Spirit; when the Divine Spirit receives in addition a sheath from the material of the World of Life Spirit, then it becomes the Life Spirit; and when it is finally clothed in the matter of the Region of Abstract Thought it becomes the Human Spirit—the Ego. That is because the Virgin Spirit enmeshed in these three layers of matter is shut off from all consciousness of its Divine Father, and being so blinded by matter that it can no longer see things from the cosmic viewpoint when reaching *outward*, it turns its consciousness inward and beholds itself as separate and apart from all others. Hence, it is an Ego—an individual. At that point then egoism is born and self-seeking begins.

When the Human Spirit draws around itself for better expression the lower and more concrete vehicles—the mind, the desire body, and the vital body—by sinking itself in them, by descending even to the Physical World, it again obtains consciousness of outward things. Then having lost knowledge of the World of God whence it originally came, it commences to conquer the physical world and subdue it to its own ends.

In this respect it differs radically from the Spirits of the other three kingdoms—mineral, vegetable, and animal. The Group Spirit of the mineral has as yet descended only to the Region of Abstract Thought.

Therefore the consciousness of the mineral resembles the deepest *trance* state. The Group Spirit of the vegetable and plant kingdom has descended to the Region of Concrete Thought. Therefore the consciousness of the plant kingdom is akin to that which we have in the deepest *dreamless sleep*. The Group Spirits of the animals are found in the Desire World, which is next to the world in which we live. Hence the consciousness of the animal is an internal picture consciousness, similar to that which we have in dreams, the pictures being sent by the Group Spirits to the animals to impress upon them what they are to do under certain circumstances. That which we call instinct is thus the wisdom of the Group Spirits, which impresses the animal concerning how it shall act. The Human Spirit alone in all the kingdoms of evolving life on earth is an individualized Ego, and descends into the vehicles which are all gathered in the physical world during the waking hours of the day. Thus we attain to the waking consciousness whereby we are fully aware and awake to all things pertaining to the world in which we then function, are able to use our own reason, express our desires and emotions, and act as dictated by our individual Higher Self—the indwelling Spirit, the Ego.

SOWING WITHOUT REAPING

Question No. 154.

In the first lecture sent by Mr. Heindel he says something about having engagements with our destiny and being able to cancel them under certain circumstances. Now what I want to know is this: What are those certain circumstances? I realize that now I can build for the future and that things that take place within my own consciousness I can control according to the amount of will that I have and the desire back of that will to try to do what is right. But what about the efforts along the line of wrong influence? What if one pursues the life of the ordinary person and blunders into evil ways? Is he not starting something from which it is impossible to escape? Or can he, by striving to overcome the lower nature, and building a better character, forego the consequences of his own misdeeds? This is a question a friend and I have had many arguments over. She holds to the idea that if we see we are due for an accident or trouble of any kind we can avoid those things by staying away from where they are likely to happen, but it does not seem likely to me that we can escape the past. If we could, we would not build character by running away from anything. Of course, that is a more or less fatalistic view of the matter, but I believe in taking my medicine like a man. Though I kick against the pricks, at the same time I feel disgusted that I am such a weakling.

Answer: There is one important point in the matter which it seems you fail to take into consideration, though it has been plainly and emphatically stated in our literature: “All the laws of nature, including the law of consequence in its application to human life, are under the administration of great Beings of sublime spirituality and superlative wisdom.” This law does not work blindly on the principle of an eye for an eye and a tooth for a tooth, but these great Beings and their agents administer all things with a wisdom that is beyond the comprehension of our finite minds. It has been found, however, that where there is a desire or tendency or possibility of running away from a harvest of sorrow which has accrued from certain *ripe* destiny, such plans are always circumvented by another move on the part of the invisible administrators of this law.

If you will read again the case cited in *The Rosicrucian Cosmo-Conception* of a certain lecturer who was warned by Mr. Heindel that if he went out of his house on a certain day he would meet with an accident to certain parts of his body, and how he forgot and thought the 28th was the 29th, took a trip to another town to lecture and was injured, as foretold, in a railway collision. This case will perhaps illustrate our points. The man had been forewarned, he believed in the warning and intended to heed it, but undoubtedly the suffering accruing from that accident was due to him in expiation of certain wrongdoings. Therefore the agents of the law of causation caused him to forget the day of the month.

This principle works also in another way. You seem to think that there is no way of escaping the harvest of the past, but there is. We have also repeatedly emphasized the fact that God, or nature, or the agents of this great law, do not aim to “get even” with us. We are here in this great school of life, safeguarded by these laws of nature. They are made for our benefit and not for our hurt, although they limit us in a certain way, just as we limit our children’s liberties for the purpose of guarding them against dangers of indiscretion. When by our past actions we have laid up a certain store of retribution for ourselves which is to be worked out at some future time, and then see our mistake, turn over a new leaf, and live in harmony with the law we had previously broken, then by that action we wipe the slate clean with respect to our previous peccadillos. The agents of the great law, seeing that we have ceased from wrongdoing in that particular respect, would not wantonly inflict suffering upon us. Bear this fact in mind: all the laws of nature are under similar divine, intelligent administration, for that is the difference between the fatalistic and the spiritual viewpoints. The hand of God, through His agents, is everywhere, from the greatest things, such as the travel of a planet in its orbit, to the most trivial detail, like the falling of a sparrow. It is an actual fact that in God we live and move and have our being. We are under His loving care in everything and therefore nothing can happen to us that is not in harmony with His great divine plan. That plan certainly cannot be fatalistic!

MOTHER SHIPTON'S PROPHECIES

Question No. 155.

Do you consider Mother Shipton's prophecies authentic?

Answer: Half a century before America was discovered, "Mother Shipton," the Yorkshire seeress, prophesied the discovery of an unknown land in which gold would abound. She saw the automobiles and railroads of today with the many accidents they would cause, the telephone and the telegraph, divers, submarines, airships, and the great iron ships which have superseded vessels of wood. She foresaw the great political upheavals in the world, notably in France, her alliance with England and an amalgamation of the Anglo-Saxon races which may yet come to pass, notwithstanding their present strife. She beheld the emancipation of the Jew and his preferment to positions of prominence, and unprecedented spread of knowledge among those of even the most lowly estate, ending with the prediction of certain upheavals of the earth's crust whereby old lands will become submerged and new land appear, and in 1991 she foresees the end of the world.

The last named prophecies will probably cause most of us to shake our heads in a skeptical manner, but if we give the matter a little thought the idea may not seem so farfetched. We know that upheavals of the earth have taken place in the past, and earthquakes and volcanic

outbursts show us that the subterranean activities are not suspended by any means. The writer has seen for a number of years great subterranean caverns filled with oil and gas which run in a general direction from Maine across the American continent in a southwesterly direction, beneath Southern California and far out into the South Pacific Ocean. Their explosion would make a great gap in the earth. At the same time he sees an archetype in the process of construction which shows the shape the earth will take at that place when a cataclysm or series of cataclysms have broken up the present shape of this continent and the adjoining ocean. Perhaps it is hazardous to set a time when this remodeling of the earth will begin, but the archetype or matrix molded in mind stuff, and representing the creative thought of the Grand Architect and His builders, seems so nearly complete that, judging by the progress made during the years the writer has watched its construction, it seems safe to say that by the middle of the present century (1950), if not before, the upheavals will have started. It is not at all incredible that there may be one of such magnitude in 1991 that the ancient seeress was justified in judging it the end of the world. However, perhaps the writer is premature in judging that the upheavals will start in the middle of the century. They may be deferred to the end. Only time can decide, but certain it is that preparations for a great change have been going on for centuries and are now nearing completion in the invisible world. Therefore, we may expect soon to see Mother Shipton's prophecy concerning

this matter fulfilled as the ones mentioned in the beginning of our answer have been.

We append the prophecy so that our readers may judge for themselves:

Carriages without horses shall go,
And accidents fill the world with woe;
Primrose Hill in London shall be,
And in its center a Bishop's See;
Around the world thoughts shall fly
In the twinkling of an eye;
Water shall great wonders do.
How strange! yet shall be true.
The world upside down shall be,
And gold found at the root of trees;
Through hills man shall ride,
And no horse or ass by his side;
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In white, in black, and in green.

A great man shall come and go!
Iron in water shall float
As easy as a wooden boat,
And gold shall be found
In a land that's not now known.
Fire and water shall more wonders do,
England shall at last admit a Jew;
The Jew that was held in scorn
Shall of a Christian be born.
A house of glass shall come to pass
In England, but alas!
War will follow with the work

In the land of the Pagan and Turk,
And State and State in fierce strife
Will seek each other's life.
But when the North shall divide the South,
An eagle shall build in the Lion's mouth.
Taxes for blood and for war
Shall come to every door.
Three times shall lovely France
Be led to play a bloody dance,
Before her people shall be free,
Three tyrant rulers shall she see—
Three rulers in succession be,
Each sprung from different dynasty;
Then shall the worser fight be done,
England and France shall be as one;
The British olive next shall twine
In marriage with the German Vine.
Men shall walk over rivers and under rivers.
All England's sons that plough the land
Shall be seen book in hand;
Learning shall so ebb and flow,
The poor shall most wisdom know.
Waters shall flow where corn doth grow.
Corn shall grow where waters doth flow;
Houses shall appear in the vales below.
And covered by hail and snow.
The world then to an end shall come,
Nineteen hundred and ninety-one.

THE GOVERNING RAY

Question No. 156.

In the Cosmo it is stated: "All occult schools belong to one of the Seven Planetary Rays, and one can join only the school of the ray to which he belongs. To what ray does the Rosicrucian Fellowship belong? And does this mean that anyone applying for admission thereto, if not of the same ray, would be rejected? Understanding of this point is rendered still more difficult because of the statement, I think, in the astrology books, that our father star is not known until the last initiation.

Answer: There are two sets of people in the world, spoken of in the Masonic Legend as the Sons of Seth and the Sons of Cain, and represented in our modern times by Freemasonry and Catholicism, statecraft and priestcraft—those who listen to the voice of intellect and follow the head, and those who obey the voice of the heart and follow their emotions and feelings. The Sons of Seth, people who go along the devotional path and follow their religion in whatever country they may be, do not come in touch with any Mystery School at any time of their existence. They have followed their spiritual teachers, docile as lambs, as water flows gently in an artificial canal, and among their leaders, from the time of Abel, the shepherd, we find great lights like Solomon, who was later reborn as Jesus, and is now the invisible spiritual pillar of the Church, which he will eventually guide into

the haven of the Kingdom of Christ. These people are the divine prototypes, Adam and Eve, created by Jehovah, the regent of Luna, the Queen of the waters of the world and the emotions of men. Our emotions are as unstable as water, which is governed in its periodical ebb and flow by the Moon.

The other stream of humanity, called the Sons of Cain, is that class in whom the divine essence, the Ego, makes itself felt as a *burning fire*. The original creative instinct is keen within them, for when humanity was in its cradle, they listened to the voice of the Lucifer Spirits and ate of the Tree of Knowledge; hence they became enlightened. The mind prospered at the expense of the heart, and from Cain, Tubal-Cain, and Methuselah have come all the craftsmen of the world. They were the ones who built Solomon's Temple under the leadership of Hiram Abiff, the Master Mason, who was later reborn as the Widow's Son of Naim, raised by the strong grip of the Lion of Judah, and is now working through industry and statecraft under the name of Christian Rosenkreuz to bring his kindred into the kingdom of Christ where the two streams will unite—where there will be neither priests nor kings, but one, even Christ, who will fill the dual office of King and Priest.

In every vast company of men there are always some behind and some in advance, and we may find individuals belonging to each of these two streams of humanity among the lowest types as well as among the most highly

civilized people on earth. All along the path of evolution there are, as we might say, gates which lead to the path of initiation and which may be unlocked by anyone who has the proper key. The locks are different at different points on the path of evolution, and they are becoming more complicated, for we are all by evolution now learning lessons which were in by-gone ages taught in the process of initiation in the Mystery Schools.

In each life we are born with a new horoscope. Our Ascendant and planets will be very different in each life according to the lessons we have to learn and the liabilities we are to liquidate from the past. In one life we may have Mars as ruler, another life may be ruled by Venus, or any one of the planets. It is designed that the Spirit should learn all things in order to become perfect, and it must therefore evolve under the influence of all the planets in order that everything in its nature may be evenly balanced. Nevertheless, the stamp of our Father Star or Father Fire, is always there, and this makes one who is inherently a martial spirit different from one who comes from the Jupiter Ray, though their horoscopes may be quite similar, perhaps, as in the case of twins.

Children born with the same Greenwich Mean Time in Madrid, New York, or Honolulu would be of widely different types, stamped by their national and racial peculiarities, and yet their horoscopes would be much alike. This illustrates that it is not the horoscope itself that counts, but the invisible influence that is due to the

identity of the Father Fire or Father Star; and when a man or woman is ready to enter the gate or path which leads up to the Mystery School, he or she will feel the right spiritual attraction through the basic color vibration of the aura. If this attraction is followed, it is sure to guide him to the right place, where he will not be refused.

Generally speaking, it may be said that all the people of the Western World belong to the Western Wisdom School of the Rosicrucians, and that they make a mistake when they endeavor to enter a school belonging to or teaching the Eastern philosophy. When Moses led the Israelites out of Egypt, the land of the Bull, where the animal was worshiped when the Sun by precession was in the sign Taurus, he gave the people under his guidance a new symbol, the Lamb. From the time when the Sun by precession went through the sign Aries, the Lamb, it has been and is idolatry to worship the golden calf (Taurus), or bow down before the serpents and scorpions, which were the priests of that dispensation (because Scorpio is the opposite sign from Taurus). Then came Christ, the Lamb of God, so-called, to inaugurate a new religion; and we hear of a judgment when He shall come again under the sign Libra, the scales, which is opposite Aries, to judge all of the world.

Later, by precession, the Sun passed through the sign Pisces, the fishes, and for two thousand years we have been abstaining from meat on certain days and eating fish, while we worshiped the opposite sign Virgo, the

immaculate Virgin. Now the Sun is entering, by precession, within orb of the celestial sign Aquarius, the Son of Man, and in the coming Aquarian Age we shall have an entirely different standard from what we have had before. As a matter of fact, we must learn to worship the *Christ within*, and this Christ is not the same for each one of us. This is the savior that is to lead us out of our present condition. The difference is the basic planetary ray that is in each and every one of us. So there is the horoscopic ray, governed by the planet which is ruler of our horoscope in each life; there is the individual ray, which is governed by the sub-ray of our Father Fire or Father Star, under which we originated; and, finally, there is the Father Fire or Ray itself. It is this latter which is not revealed until the last initiation. Our individual ray is discovered unto us at the time we receive the discipleship instruction, and the horoscopic ray is evident as soon as we cast the figure and know how to read it.

To clear up this point from another angle, let us illustrate by colors. There are seven colors in the spectrum—red, orange, yellow, etc. But within the red we shall also find seven sub-rays, which are red-red, red-orange, red-yellow, etc. The same with the yellow ray—we shall find there yellow-red, yellow-yellow, etc. Similarly under the ray of Mars there are some who are Mars-Saturn, others who are Mars-Sun, others again who are Mars-Venus, and so on. Mars is then the Father Star, while the name of the other planet designates the individual Ray, and therefore we find in the Mystery

Schools all over the world people who are born with any one of the twelve signs rising and any one of the planets ruling. Also people with individual rays of the Sun, Venus, Mars, Mercury, etc., are found in both the Eastern and Western Mystery Schools. But the Mystery School itself is colored by the deep, overpowering planetary influence of the Father Fire, the Father Star, under which it originated.

You will understand that as the Father Fire is not revealed until the last initiation, the basic nature of any Mystery School cannot be told openly in public. But you must differentiate between the Mystery School and such an association as The Rosicrucian Fellowship and other kindred societies, which are only preparatory schools for their respective occult orders. Such schools as The Rosicrucian Fellowship and kindred organizations would naturally be dominated by the planetary influence from the fountainhead. This therefore cannot be given.

There are plenty of people who claim that they know all and who will smile mysteriously, or give out misinformation which cannot be controverted and proven false, because it concerns the secrets of initiation. The writer has always made it a rule to say honestly and without hesitation whenever a question was asked to which he could not give the answer, "I do not know." To profess omniscience is equivalent to a profession of divinity. Though the writer has met quite a number of "professors," he has met very few, if any, "possessors,"

and you will have to wait for the answer to that question until you come to the proper point in initiation.

Even in the case of the individual ray, which is given to the disciples at the time they enter the path of discipleship, it has been found that people under the sign Gemini, for instance, which would be supposed to be ruled by Mercury, had in their individual ray all the different other planets; and the same with every one of the other signs. The writer has given time and study, endeavoring to find a rule, but it has proven absolutely futile. There is only the one explanation, given by the Elder Brothers, that the individual ray is retained by the Spirit throughout its whole series of lives, and perfectly independent of the horoscopolical rays which change according to its birth, environment, and the lessons to be learned in each life.

WHEREABOUTS OF CHRISTIAN ROSENKREUZ

Question No. 157.

Can you tell us anything about Christian Rosenkreuz, his person, habitat, environment, or what part of the world he is in? It has been said that he is on the western coast. Please tell me if it is permissible to know.

Answer: No, it is not permissible to know. The whereabouts and the movements of the august head of the Rosicrucian Order are always shrouded in mystery. If you have read about Rosicrucian initiation as explained in the *Cosmo* you will remember that he does not even appear in the body at the Temple services, so far as the lay brothers are able to determine, for though the Temple is built of ether and the twelve Elder Brothers together with the lay brothers function in their soul bodies during the Temple service, the majority among us are able to see a body built of even so tenuous a substance as mind-stuff. Hence it is evident that the presence of the head of the Order is altogether spiritual, and it is said that he manifests only to the twelve who, like him, are able to function in the highest vehicles.

Nevertheless, as has also been explained in the *Cosmo*, the head of our august Order is always active in the affairs of the world, working with the governments of the nations in the western world to guide them along the appropriate path of their evolution. To this end he appears in a physical embodiment, at least part of the time, and if memory serves the editor right, a lay sister ventured to put a question concerning this matter to one of the Elder Brothers shortly after the outbreak of the war. The rest of us held our breath in amazement at her indiscretion. She wanted to know if Christian Rosenkreuz was on the throne of one of the warring nations. The Elder Brother appeared considerably taken aback at the question, but told her that such matters could not be discussed, as the slightest

inkling of his identity might destroy his usefulness. However, he answered the question so far as to say that Christian Rosenkreuz was not to be found on the throne of any nation, and at the same time he intimated that he was the power behind the throne. Nevertheless, he gave no clue that could lead us to look anywhere in particular. We were, of course, left free to indulge in our own speculations, and the editor thought of Russia, where an obscure monk seemed to exercise a strange influence that commenced about the latter part of 1905 when Saturn and Mars were in conjunction in the sign Aquarius, which rules Russia. Since the time of those great riots, this monk has had a strange influence in the Empire. We have never spoken of this to anyone before, but now that we learn from a newspaper clipping that his career has ended, it will probably do no harm if our conjecture is correct. In that case we predict that there are still further developments to be expected and that the monk from Tomsk will be heard from again. If we are mistaken, the speculation can hurt no one and we give it and the newspaper account only for what they are worth.

This monk was maligned in the highest degree and accused of all the crimes on the calendar, a fact which may make it difficult to believe that he was indeed our holy Brother, C.R.C., but a little reflection soon shows that a bad reputation may be borne by the most spiritual. Was not Christ called a winebibber? Was it not said, "He hath a devil"? and was He not crucified as a criminal? What wonder then that the monk from Tomsk was

accused of being drunken and dissolute. What wonder that he was assassinated for the supposed reason that he was winning the Czar over to a scheme for the conclusion of a separate peace with Germany.

There are millions in Russia who mourn him as a saint. He was the poor man's friend. There are others who seek to brand him as a sycophant, a hypocrite and an impostor, but one thing is absolutely certain, he was a man possessed of an unusual power or they would not have feared him.

The following clipping from a newspaper sent by a correspondent is one of a number of accounts which have appeared in various places:

“An incredible reign has just ended at Petrograd. It was the reign of a monk. A simple peasant was Grigori Rasputin when he first appeared in the Russian capital a half score years ago. He came from Eastern Russia—the Russia that merges into Asia and shares its mysticism. This monk trod a path of victory to power. How great this power was over the lives of 180,000,000 people will never be known.

“It is known, however, that Grigori Rasputin—‘Saint Grigori’ they called him toward the last—sent explicit orders to ministers, and these orders were obeyed. It is known that his levees in the palace once occupied by the Grand Duke Alexis were attended by the nobility of Russia—by high-born ladies of the palace, by generals in

glittering uniforms, by all the high and the mighty of the empire. The poorest also came with prayers and petitions, which were granted with the initialed order of Rasputin to heads of governments.

“It is also said that this saint who came from Asia exercised a mysterious power over the conscience of the Czar; that the Czarina bowed her imperial head to his decrees; that rulers were elevated to the skies or humbled to the dust at his word.

“And the strange story of this monk who brought the darkness of the Middle Ages with him is not based upon hearsay. Since 1912 the representatives of the Russian people have been struggling to free Russia from the grasp of this Richelieu who could barely read and write.

“Again and again has the Duma denounced the ‘dark forces’ which dominated the palace. Yet so powerful was this exalted peasant from Tomsk that he could defy the unanimous vote of the Duma demanding his elimination from the life of Russia. So strongly was he entrenched in the seat of the mighty that he could issue a decree commanding the Russian press to cease its clamor—and he could enforce his command.

“There is no parallel to the twilight rule of this monk except in the Middle Ages or in the ‘Forbidden City’ of Peking. In the Forbidden City, the walled stronghold of the Manchus, a concubine in our times rose to be empress dowager of 400,000,000 yellow persons. Her rule was

absolute. The shadowy figure of the nominally-reigning emperor was blotted out by the empress dowager's actual power. Tzu-Hsi, with her enamelled face and her gorgeous finery, uttered the words that meant life or death to courtiers, governors, and viceroys.

“What went on behind the walls of the Forbidden City none knew. One or two European women were admitted to that domain of slaves and eunuchs. What they reported was exceedingly interesting. It afforded a glimpse into a world which the Europeans believed to have passed forever with the advent of gunpowder, the railroad, and the telegraph. But the machinery that moved that government by women and slaves remained a mystery. The power that controlled the lives of 400,000,000 people remained a shadow.

“The story of Rasputin is more amazing than the story of the dowager empress, Tzu-Hsi. The holy man from Tomsk dominated not a secluded oriental harem surrounded by high walls of brick and tradition, but one of the most brilliant courts of Europe—the Europe of today, the Europe that is dealing with tragic facts. The empire that Rasputin swayed with his strange pretensions to a divine mission and divine powers is one of the deciding factors of a decisive period in the history of civilization. The anachronism might well be regarded as incredible.

“And yet this man undoubtedly played, or tried to play, a master's part in the affairs, not only of Russia, but of Europe. All Russia believes that eight years ago

Rasputin, by his mysterious powers, prevented the outbreak of war between Russia and Austria-Hungary at the moment when the Bosnia-Herzegovina question stirred the fires of international hatred and suspicion to a fresh blaze.

“In the present crisis, amid the solemn surroundings of the Russian Parliament, Rasputin has been accused of seeking to sell his country to the enemy by trying to bring about a separate peace on humiliating terms between Russia and the Central Powers. The crime that brought an end to his mystic overlordship of the imperial mind and conscience has been greeted in the Duma and by the Russian press as an act of national deliverance.”

HUMANITY'S AVERSION TO SNAKES

Question No. 158.

Why is humanity averse to a snake? Is the Group Spirit of the snake man's enemy?

Answer: You are mistaken in your supposition that humanity as a whole is averse to the snake. Many species of snakes are altogether harmless, and very useful animals. Placed in the basement of the house they will keep it perfectly clear of vermin, mice, and rats. In the garden they eliminate destructive animals such as gophers and field mice, which do considerable damage. Therefore the wise farmer looks upon them with very friendly eyes. But the question of aversion is not by any means confined to the snakes. Millions of people are afraid of a mouse, a beetle, a spider, or other harmless animals. It is simply a question of temperament, and no Group Spirit is an enemy of humanity or of any other species of animals. Whatever may seem to indicate that is a wrong view of the matter.

THE SOUL AND THE SOUL BODY

Question No. 159.

What is the difference between the soul and the soul body?

Answer: This is one of the most intimate questions which has ever been asked, and it cannot be answered directly, but only by illustration. As children learn certain intellectual truths beyond their grasp by a pictorial illustration, infant humanity learned deep religious truths through myths and allegories.

The vital body is composed of four ethers. The two lower ethers are particular avenues of growth and propagation. In the vital body of a person whose chief concern is with the physical life, who lives as it were, entirely for sensual enjoyment, these two ethers predominate, whereas in a person who is rather indifferent to the material enjoyment of life, but who seeks to advance spiritually, the two higher ethers form the bulk of the vital body. They are then what Paul calls the “soma psychicon,” or soul body, which remains with man during his experiences in Purgatory and the First Heaven where the essence of the life lived is extracted. This extract is the soul, whose two chief qualities are conscience and virtue. The feeling of conscience is the fruit of mistakes in past earth lives, which will in future guide the Spirit aright and teach it how to avoid similar missteps. Virtue is the essence of all that was good in former lives, and acts as an

encouragement to keep the Spirit ardently striving upon the path of aspiration. In the Third Heaven this amalgamates thoroughly with the Spirit and becomes a part thereof. Thus in the course of his lives man becomes more soulful, and the soul qualities of conscience and virtue becomes more strongly operative as guiding principles of conduct.

But we can perhaps gain a better idea of the difference between soul and soul body if we consider the allegory contained in the ancient Atlantean Mystery Temple, the Tabernacle in the Wilderness. This God-given symbol was furnished with all the implements of soul growth necessary for the development of man. Among them there was in the sanctuary the Table of Shewbread. Upon this table there were twelve little cakes made into two piles of six each and on each pile there was a little heap of incense. Now will you remember, please, that the grain from which these cakes were made was given by God to man, but it was necessary for man to plant it, to till the soil, to water and to nourish the tiny plants. He must also harvest them, thresh the grain and crush it into flour. He must knead the dough and bake the bread before he could bring it into the temple and have bread to shew as a product of this labor with the God-given grain.

This God-given grain represents opportunity. Twelve kinds of opportunities come to man each year through the twelve departments of life represented by the twelve houses in his horoscope. But many may neglect these

opportunities, as the ancient Israelites might have thrown their grain in a corner and let it lie. If so, he will have no bread to shew to the Lord. He will be like the servant with one talent who went and buried it. On the other hand, if he tilled the soil and nourished the grain of opportunity for service in the Lord's vineyard, then there will be an increase which he may harvest and prepare to bring into the Lord's temple at the proper time to shew that he had faithfully cultivated every opportunity for service, and made the most thereof according to his ability.

We note, however, that these twelve cakes of shew bread were not themselves offered up to the lord, but on each pile of six there was a little heap of incense which represented the essence of the shewbread. By analogy, this is the essence of our service; you will understand why by another little illustration found in the experience we go through to gain physical faculties.

As you remember, during the time when we went to school and learned to write, we made most awkward motions and contortions with the arm and body in order to form letters on the paper. We blotted our copy books so that they looked most hideous, and our attempt at writing was anything but beautiful. Nevertheless, by degrees we acquired the faculty, and in the course of years we forgot all about the experience of those early days when we endeavored to cultivate it. But this is the point: if we had not gone through that cumbersome experience we would not now possess the faculty of writing. And another point

is this: after we have acquired the faculty it is unnecessary to remember the cumbersome methods of its acquirement. Similarly also, the coarse physical substance, the grain of the shewbread, was not to be offered to the Lord, but only the essence or aroma thereof, the faculty of skilled service, the benevolence which we have cultivated in doing good to others.

The two little piles of incense were therefore taken to the altar of incense in front of the second veil and lighted. There ascends a cloud of smoke in the outer or eastward part of the temple, but only the aroma, pure and free from smoke, penetrates through the veil into the inner sanctuary. By analogy, therefore, we may liken the shewbread to the experiences which we go through in serving and helping others; the frankincense which is on top of the pile of shewbread may be likened to the essence of sympathy and helpfulness which we extract from these services, the soul growth contained therein. This is seen about us as a golden aura which constitutes the soul body. But though this glorious vehicle is made of the two finest ethers, it could not by any process amalgamate with the Spirit itself, any more than the incense can burn without emitting smoke and leaving behind a residue of ashes. Therefore by the spiritual alchemy of the evening exercise of Retrospection, or in the natural process after death, this soul body is burned without the veil (in the first heaven), and the aroma or the soul penetrates the veil to the very innermost sanctuary as pabulum for the Spirit.

Thus the Spirit carries with itself the aroma of all its past lives. A younger soul, which has had only a few existences from which to draw experiences and soul growth, is cruel and selfish for it has not performed service to others. But one who has gone through many lives, who has learned by sorrow and suffering to feel and to do for others, responds instantly to the cry of pain, because the soul in him or her is the quintessence of service and therefore always ready to aid others regardless of personal comforts and enjoyment.

RELATION BETWEEN SOUL AND MIND

Question No. 160.

We have had some discussion in our classes regarding the soul. Some confusion of opinion exists. What is the relation between the soul and the mind? Are the forces of both permanently united to the spirit? Which body will be used in the later stages of development, the mental or the soul body?

Answer: We will turn for our answer to page 366 of the *Cosmo*. There we find a chart which embodies the whole scheme of involution and evolution. It is not a very complicated chart, either, and the student who wishes to

master the mystery of existence would do well to memorize thoroughly this diagram.

Reading on the left side thereof, we learn that during a stage of unconscious evolution the Spirit grew a threefold body and crystallized into it. This was the dense body, the vital body, and the desire body. In the earth period, the focus of mind was given and this becomes the fulcrum upon which involution turns to evolution. Then a threefold stage of conscious evolution commences during which the growth of a threefold soul is accomplished by spiritualizing the three bodies into the soul. We find that in the remainder of the Earth Period we extract the conscious soul from the dense body; in the Jupiter Period the intellectual soul is extracted from the vital body; in the Venus Period the emotional soul is extracted from the desire body; and in the Vulcan Period we become creative intelligences by amalgamation of the threefold soul with the mind.

In order to make this more clear, we will turn to page 421 where there is a chapter on alchemy and soul growth. There we read as follows:

“The dense body was started in the Saturn Period, passed through various transformations in the Sun and Moon Periods, and will reach its highest development in the Earth Period.

The vital body was started in the Sun Period, was reconstructed in the Moon and Earth Periods, and will

reach perfection in the Jupiter Period, which is its fourth stage, as the Earth Period is the fourth stage for the dense body.

The desire body was started in the Moon Period, reconstructed in the Earth Period, will be further modified in the Jupiter Period, reaching perfection in the Venus Period.”

“Referring to Diagram 8 will show that the lowest Globe of the Jupiter Period is located in the Etheric Region. It would therefore be impossible to use the dense physical vehicle there, as only a vital body can be used in the Etheric Region. Yet it must not be supposed that after spending the time from the beginning of the Saturn Period to the end of the Earth Period in completing and perfecting this body, it is then thrown away that man may function in a ‘higher’ vehicle!

“Nothing in nature is wasted. In the Jupiter Period the forces of the dense body will be superimposed on the vital body. That vehicle will then possess the powers of the dense body in addition to its own faculties and will therefore be a much more valuable instrument for the expression of the threefold Spirit than if built from its own forces alone.

“Similarly, Globe D of the Venus Period is located in the Desire World (see Diagram 8). Hence neither a dense nor vital body could be used as an instrument of consciousness. Therefore the essences of the perfected

dense and vital bodies are incorporated in the completed desire body, the latter thus becoming a vehicle of transcendent qualities, marvelously adaptable and so responsive to the slightest wish of the indwelling Spirit that in our present limitations it is beyond our utmost conception.

Yet the efficiency of even this splendid vehicle will be transcended when in the Vulcan Period its essence, together with the essences of the dense and vital bodies, are added to the mind, which becomes the highest of man's vehicles, containing within itself the quintessence of all that was best in all the vehicles. The vehicle of the Venus Period being beyond our present power of conception, how much more so is that which will be at the service of the divine beings of the Vulcan Period!

During involution the creative Hierarchies assisted man to arouse into activity the threefold Spirit, the Ego, to build the threefold body, and to acquire the link of mind. Now, however, on the seventh day (to use the language of the Bible), God rests. Man must work out his own salvation. The threefold Spirit must complete the working out of the plan begun by the Gods.

The Human Spirit, which was awakened during involution in the Moon Period, will be the most prominent of the three aspects of the Spirit in the evolution of the Jupiter Period, which is the corresponding Period on the upward arc of the spiral. The Life Spirit, which was started into activity in the Sun Period will manifest its

principal activity during the corresponding Venus period, and the particular influences of the Divine Spirit will be strongest in the Vulcan Period, because it was vivified in the corresponding Saturn Period.

All three aspects of the Spirit are active all the time during evolution, but the principal activity of each aspect will be unfolded in those particular periods, because the work to be done there is its special work.

When the threefold Spirit had evolved the threefold body and gained control of it through the focus of mind, it commenced to evolve the threefold soul by working from within. How much or how little soul a man has depends upon the amount of work the Spirit has done in the bodies. This has been explained in the chapter describing postmortem experiences (see pages 95-96 of the *Cosmo*). As much of the desire body as has been worked upon by the Ego is transmuted into the emotional soul, and is ultimately assimilated by the Human Spirit, the special vehicle of which is the desire body.

As much of the vital body as has been worked upon by the Life Spirit becomes the intellectual soul, and it builds the Life Spirit, because that aspect of the threefold Spirit has its counterpart in the vital body.

As much of the dense body as has been worked upon by the Divine Spirit becomes the conscious soul, because the dense body is its material emanation.

The conscious soul grows by action, external impacts, and experience.

The emotional soul grows by the feelings and emotions generated by actions and experiences.

The intellectual soul as mediator between the other two grows by the exercise of memory, by which it links together past and present experiences and the feelings engendered thereby, thus creating “sympathy” and “antipathy”, which could not exist apart from memory, because the feelings resulting from experience alone would be evanescent.

During involution the Spirit progressed by growing bodies, but evolution depends upon soul growth—the transmutation of the bodies into soul. The soul is, so to say, the quintessence, the power or force of the body, and when a body has been completely built and brought to perfection through the stages and periods as above described, the soul is fully extracted therefrom and is absorbed by the one of the three aspects of the Spirit which generated the body in the first place, thus:

The conscious soul will be absorbed by the Divine Spirit in the seventh revolution of the Jupiter period;

The intellectual soul will be absorbed by the Life Spirit in the sixth revolution of the Venus Period;

The emotional soul will be absorbed by the Human Spirit in the fifth revolution of the Vulcan Period.

So much for the evolution of soul. We will now turn to the mind and the various stages which brings it to perfection.

We read on page 426 of the *Cosmo*: “At the present time, however, the mind is not focused in a way that enables it to give a clear and true picture of what the Spirit imagines. It is not one-pointed. It gives misty and clouded pictures. Hence the necessity of experiment to show the inadequacies of the first conception, and bring about new imaginings and ideas until the image produced by the Spirit in mental substance has been reproduced in physical substance.

“At best, we were able to shape through the mind only such images as have to do with form, because the human mind was not started until the Earth Period, and therefore is now in its “form” or “mineral” stage. Hence in our operations we are confined to forms, to minerals. We can imagine ways and means of working with the mineral forms of the three lower kingdoms, but can do little or nothing with living bodies. We may indeed graft living branches to a live tree, or a living part of animal or man to another living part, but it is not *life* with which we are working. It is form only. We are making different conditions, but the life which already inhabited the form continues to do so still. To create life is beyond man’s power until the mind has become alive.

“In the Jupiter Period the mind will be vivified to some extent and man can then imagine forms which will *live* and grow, like plants.

“In the Venus period, when his mind has acquired “feeling,” he can create living, growing, and *feeling* things.

“When he reaches perfection, at the end of the Vulcan Period, he will be able to “imagine” into existence creatures that will live, grow, feel, and think.

“In the Saturn Period the life wave which is now man started on its evolution. The Lords of Mind were then human. They worked with man at that Period, when he was mineral. They now have nothing to do with the lower kingdom, but are concerned solely with our human development.

“Our present animals started their mineral existence in the Sun Period, at which time the Archangels were human. Therefore, the Archangels are the rulers and guides of the evolution of that which is now animal, but have nothing to do with plant or mineral.

“The present plants had their mineral existence in the Moon Period. The angels were then human. Therefore they have special concern with the life that now inhabits the plants, to guide it up to the human stage; but they have no interest in the minerals.

“Our present humanity will have to work with the new life wave which entered evolution in the Earth period and

now ensouls the minerals. We are now working with it by means of the faculty of imagination, giving it form—building it into ships, bridges, railways, houses, etc.

“In the Jupiter Period we shall guide the evolution of the plant kingdom, for that which is at present mineral will then have a plantlike existence and we must work with it there as the angels are now doing with our plant kingdom. Our faculty of imagination will be so developed that we shall have the ability not only to create forms by means of it, but to endow those forms with vitality.

“In the Venus Period our present mineral life wave shall have advanced another step, and we shall be doing for the animals of that period what the archangels are now doing for our animals—giving them living and feeling forms.

“Lastly, in the Vulcan Period it will be our privilege to give them a germinal mind, as the Lords of Mind did to us. The present mineral will then have passed through stages similar to those through which the Angels and Archangels are now passing. We shall then have reached a point in evolution a little higher than that of the present Lords of Mind, for remember there is never an exact reproduction anywhere, but always progressive improvement, because of the spiral.

“The Divine Spirit will absorb the Human Spirit at the close of the Jupiter Period; the Life Spirit at the close of the Venus Period, and the perfected mind, embodying all

that it has garnered during its pilgrimage through all the seven Periods, will be absorbed by the Divine Spirit at the close of the Vulcan Period.”

From the foregoing it will be clear that there is a distinct evolution of soul and another equally distinct evolution of the mind. Yet they are not at all independent of one another, but work in perfect unison, as for instance, the heart and lungs work together to keep up the rhythm of the body. Therefore, it will be neither the mental nor the soul body that we shall use in the later stages of our development, but a composite vehicle containing increasingly the essence of all our bodies, which will then be a composite garment of the Spirit, so wonderful and glorious that it is beyond even our faintest conception at the present time.

HOW TO FOSTER FAITH

Question No. 161.

There seems to have been a great decline of faith in recent years. What remedy is there for this from the occult viewpoint?

Answer: There is an occult reason for the decline of faith, and it is useless to discuss a remedy until a cause has been found. No haphazard measure will turn humanity permanently back to the path of rectitude. Let us first

consider some of the causes commonly given, and then we shall understand the occult scientific reason all the better.

We often hear it sneeringly said that the reason the churches stand empty is that the minister has no new message, but is continually rehashing the old Bible stories. The reproach loses its force the moment the question is asked: "Have we learned the Bible by heart?" We expect a child to repeat the multiplication table indefinitely until he knows and can apply it. It is more important that we should know the Bible thoroughly than that the child should remember the table; hence repetition is necessary.

The Athenians on Mars Hill were always seeking some new thing that would give them food for discussion, but something more is required for soul growth. Paul specifically informs us that although we may know all the mysteries, and all knowledge, and have not love, it profits us nothing.

The reproach of the empty pews rests particularly upon the Protestant churches of all denominations, and it may not be out of place therefore to draw a comparison between their method and the method of the mother church. If we are anxious to learn we must put prejudice aside and strive to look at the merits and demerits of each in an unbiased manner.

Let us first look into the ordinary Protestant church, where the minister strives to give the people the gospel. Many of the pews are empty. Among those present the

ladies outnumber the men by six to one or more. The minister is usually earnest and strives to be eloquent when he addresses the Deity in prayer, but he has heard the reproach of repetition so often that he is always afraid of having one service resemble another in the slightest degree. A new prayer, a new sermon, a new song from the choir, everything as *new* as possible, so as to escape that dreadful reproach. He is almost a nervous wreck because of the haunting thought that his people may think him “stale.”

Next, let us go to a “popular” church and see what methods they use. The minister in these churches is always “progressive” and “up-to-date.” There is often a gymnasium and a physical culture instructor attached to the establishment. Every night in the week there is a meeting connected with this, that, or the other club. There are picnics, lawn parties, and dances in the summer, and church suppers in the winter. Meetings for men and meetings for women are usually sandwiched in, so that the whole is one dazzling phantasmagoria with never a dull moment during the week, and on Sunday—ah, that is the real treat, the great attraction—then the pastor entertains, as only he knows how. He is assisted by a matchless choir of high-priced artists trained by an equally high-priced conductor. The music is not particularly religious, save as all good music fresh from the heaven world speaks to the spiritual man, and awakens the memories of our eternal home. But it is a treat to the music lover and draws hundreds on that account.

Between the opening and the closing parts of the musical program comes the so-called “sermon.” One of our contributors relates that once she was horrified on entering a church to see on the pulpit this inscription: “I preach not the gospel.” The words of the context: “Woe unto me if,” were hidden on the other side of the pulpit, and the effect must have been startling to say the least. However, it is a motto that might be on the pulpit of more than one “progressive” church, for though the “sermon” may open with a quotation from the Bible, that is usually the only reference to the word of God. The rest is an excellent oration on whatever topic may be the most live local or national issue, or if there be a dearth from the general social and political sources, there are always the temperance and purity problems. True, they are worn, like the Gospels, but by taking a bottle of beer on the pulpit, working up a frenzy and smashing the cursed thing, it is still possible to make an appeal to the jaded taste for sensationalism which is ultimately developed by most of the pastor’s hearers. But by that time the “progressive” pastor gets a call to go and build up another church elsewhere.

This much is admitted universally: under the continued pastorate of one man the churchgoers lose interest. However, this is not because their ministers are not sincere and hard working. The great majority are exemplary in every way, but somehow they cannot keep their hold on the people. Some denominations allot the churches under their jurisdiction to their ministers for a

certain term, and at the end of that time transfer them to another section to work there awhile.

Much may be said both for and against these various schemes, but that is beside the present discussion. Only one remedy for lack of interest seems to have a potency sufficiently powerful to meet the general approval as a producer of at least temporary enthusiasm—the revival.

There people flock to hear a stranger, always of strong, dominant, and aggressive personality, with a voice that can speak in octaves from a low pleading call, catching the crushed sinner, to the clarion cry which sounds like the crack of doom to the recalcitrants. Like the “progressive” pastor, he is ably aided by a trained staff, choir, and orchestra, all arranged to make a powerful appeal *to the sensations*. People are “converted” by thousands and religion (?) takes on a new lease of life in that community.

But, alas, only for a while. It is a fact needing no more than the bare statement, that after a very little while all but a pitifully small percentage of the converts backslide, and the poor minister must go on laboring to keep the semblance of religion in a community increasingly negligent of spiritual matters.

This state of affairs has become so notorious that comparatively few young men enter the seminaries. There is thus a decline in both churchgoers and ministers, which,

if continued, can have but one ending—the extinction of the Protestant church.

When we investigate the methods of the Catholic church for the sake of comparison and to arrive at the correct conclusion regarding its power of attraction, we should first note the absolute contrast between the service there and that in the Protestant churches. If we listen for a moment at the door of a dozen of the edifices of protestant denominations, we shall find that each minister has a different topic, but we may go to any Catholic church in the wide world, and we shall find that they are all using the same ritual at the altar on a given day. What the priest may say from the pulpit is negligible in face of that all-important fact, for words are vibrations. They are creative, as demonstrated when sand and spores form geometrical figures in response to the voice of a singer, and the Mass chanted in countless Catholic churches scattered all over the world reverberates with cumulative power through the universe as one mighty anthem, affecting all who are in tune therewith, raising their religious fervor and loyalty to their church in a manner unapproachable by the isolated and haphazard efforts of individuals, no matter how sincere.

In corroboration of this assertion regarding the cumulative power of a ritual, we may mention the phenomenal hold of Christian Science on its followers. The Christian Scientists have no high-priced preachers. Their music is not out of the ordinary. Yet their churches

are filled to the doors, and they are branching out at a wonderful rate because they have, first, a message of vital interest, health, and wealth; and second, the occult effect of concentrated effort obtained by using identical readings in every Christian Science church in the world, so that the cumulative effect may be felt by every Christian Scientist who is in tune. This effect would be much stronger if the service were really occult, and chanted to a certain strain as is the Mass.

Thus, to sum up this phase of the matter, the persistently continued individual attempts of Protestant preachers to guide their people by new and original sermons are a failure, while concerted efforts centered in uniform rituals repeated year after year, as put forth by Roman Catholics and Christian Scientists, and even by the Freemasons and Fraternal Orders, hold the audience.

In order to understand this mystery and apply the remedy intelligently, it is necessary to understand the constitution of man, both during the years of growth and also as an adult.

In addition to the visible body of man which we see with our physical eyes, there are other and finer vehicles that are unseen by the great majority of mankind. Nevertheless they are not superfluous appendages to the physical body, but are indeed much more important from the fact that they are the springs of all action. Without these finer vehicles the physical body would be inert, senseless, and dead.

The first of these vehicles we call the vital body because it is the avenue of vitality which leavens the dead lump of the mortal coil in the years of life, and gives us the power to move.

The second is the desire body, which is the basis of our emotions and feelings and which galvanizes this visible body into action. These three vehicles together with the mind constitute the personality which is then informed by the Spirit. Each of the bodies we have named has its own essential nature, and we may say that the keynote of the physical body is “inertia,” as it never moves unless impelled through these finer invisible bodies. The keynote of the vital body is “repetition.” That is easily understood when we consider that although it has power to move the body, such movements result only from repeated impulses of the same kind. It is taught to coordinate the movements of the body as the Spirits wills. If we go to the organ for the first time and endeavor to play, we are not at once able to move the fingers in the desired manner to produce the proper tones. It requires repeated efforts to execute even the simplest coordinated movements of the fingers requisite to making the proper harmony. Because of this necessity for repetition, it is an occult maxim that all occult development begins with the training of the vital body.

The desire body, which we sense as our emotional nature, on the other hand, is always seeking something new. This desire for change of condition, change of scene,

change of mood, love of emotion and sensation is due to the activities of the desire body, which is like the sea in a storm, full of waves, tossing hither and thither, at random and without design, each one powerful and destructive when unbridled and without allegiance to the central directing power.

The mind, indeed, is the focus through which the Spirit endeavors to subdue the lower personality and guide it according to the ability acquired during its evolutionary period. But at the present time it is so vague a quantity that among the great majority of people it cannot be reckoned with, and they are therefore led principally by their feelings and emotions, without much amenability to reason or thought.

Recognizing the great and wonderful power of the emotional body and its amenability to "rhythm," which may be said to be its keynote, progressive theology has addressed itself to and focused its efforts upon appeals to this vehicle. It is this part of our nature which enjoys the entertainments of the sensational vaudeville pastor. This vehicle it is that sways and groans under the rhythmic rant of the revivalist, itself vibrant with emotion, rising and falling in the well-calculated measure of the speaker's voice. Unity of pitch is soon established, a state of actual hypnosis where the victim can no more help going to "the mourners bench," than water can refrain from running down hill. They realize powerfully for the time being the enormity of their sins and they are equally anxious to start

a better life. Alas, however, the next wave of attraction to their emotional nature washes away all the preacher has said, as well as all their resolutions, and they stand exactly where they were before, much to the chagrin and sorrow of the evangelist concerned.

Thus all efforts to elevate humanity by work upon the unstable desire body are and must always prove futile. This the occult schools of all ages have recognized and they have therefore addressed themselves to the changing of the vital body by working with its keynote, which is repetition. For that purpose, they have written various rituals suited to humanity at the different stages of its development and in that way they have fostered soul growth, slowly but surely, and regardless of whether man was aware that he was being worked upon in that manner or not. The Ancient Atlantean Mystery Temple, which we speak of as the Tabernacle in the Wilderness, had certain rites prescribed in the mount by the Divine Hierarch who was their particular teacher. Certain rites were performed during weekdays. Other rites were used on the Sabbath, and again other rites at the times of the new moons and on the great solar festivals. Nor was it within the province of anyone, from the high priest down, to alter this ritual, under pain and penalty of death.

Also among other ancient people we find evidence of a ritual—the Hindus, the Chaldeans, and the Egyptians all used it in their religious services. Among the latter we have, for instance, the so-called *Book of the Dead* as an

evidence of the occult value and the scope of such ritualistic services. Even among the Greeks, though they were notoriously individualistic and anxious to give expression to their own conception, we find the ritual in the mysteries, and later during the so-called Christian Era we have the same occultly inspired ritual in the Catholic Church, as a means of fostering soul growth by work on the vital body.

It is not contended that there were no abuses within these various systems of religion, that the priests were always holy men, and that their hands were clean and spotless when they ministered at the sacrifice or ritual. It is indeed true that abuse at times became so great that reorganizations were necessary, and the Protestant movement was inaugurated by Martin Luther in order to get away from the abuses that had sprung up within the Catholic church. However, all these systems had in them the kernel of truth and power in the fact that they worked for the development of the vital body, and therefore, no matter how corrupt the priests might be, the ritual always retained its great power. Hence when the reformers left the ritual behind them, they were in exactly the same position as the Athenians on Mars Hill—they were forced to seek something new. In each denomination there is a desire for truth. Each of the sects today is struggling to solve the problem of life in its own way, but each is striking a new note in a haphazard manner, and therefore they are all failing, while the Catholic church, with all its

abuses, still holds a wonderful sway over its adherents because of the concerted power of the ritual.

In order that we may learn from them how to fill our churches and foster soul growth in our Protestant people, we must first realize the fact that “in unity there is strength.” We must cease our senseless disputes about details. Whether we “sprinkle,” or “immerse,” whether we are “predestined” or “free”—what does it really matter? None was ever saved because of this hair-splitting. The words of Abraham Lincoln, “In essentials unity, in non-essentials liberty, in all things charity,” must be adopted before anything else can be done. Agreement to that proposition in true consecration to the great object must be the cornerstone, and on that basic principle a Federation of the Protestant churches could thus be formed. The details of government could be worked out by the membership.

Having attained this point, the important question of ritual could be worked out in two, or perhaps three ways:

(1). It could consist of certain readings from the Bible arranged in such a manner that they would form a connected and consecutive service. A number of such rituals could be written so that each would be suitable for a certain feast, and on ordinary Sundays another ritual could be used in all the Protestant churches of the world.

(2). The ritual of the Episcopal church could be adopted as it is, or in a modified form.

(3). An occultist capable of getting in touch with the cosmic sources of knowledge might be found and persuaded to write a ritual that would have in it a power unattainable in any other way.

The first of these ways would be the least effective. The last would be the most efficient method of attaining the desired end, but conversely, to obtain a ritual by the last method would be much more difficult.

Before a ritual can have its maximum effect, however, those who are to grow thereby must become attuned to it. This involves work on their vital bodies while those vehicles are still in the making.

It is a matter of occult knowledge that birth is a fourfold event, and that birth of the physical body is only one step in the process. The vital body also undergoes a development analogous to the intrauterine growth of the dense body. It is born about the seventh year of life. During the next seven years the desire body is ripened and comes to birth at about the fourteenth year, when adolescence is reached, and the mind is born at twenty-one, when the age of manhood and womanhood commences.

These occult facts are well known to the Catholic Hierarchy, and while the Protestant ministers work upon the emotional nature, which is ever seeking something new and sensational without realizing the futility of the struggle and the fact that it is this most rampant vehicle

that drives people *from* the churches in search of something more new and more sensational, the occultly informed Catholic Hierarchy concentrates its effort upon the children. “Give us the child up to its seventh year and it is ours forever,” they say, and they are right. During these important seven years they impregnate the plastic vital bodies of their charges with their views by means of repetition. The repeated prayers, the time and tune of the various chants, and the incense, all have a powerful effect on the growing vital body. Nor does it matter that the ritual is in an unknown tongue, for to the Ego this vibratory message is a divine color chant, intelligible to all Spirits. Neither does it matter that the child repeats like a parrot, without understanding, so long as it does repeat what is given it. The more the better, for these occult vibrations are thereby incorporated in its vital body before it sets, and remain with it through life. Every time the Mass is intoned by the servants of the church in any part of the world, the cumulative vibratory power of their effort stirs those who have its line of force in their vital bodies in such a manner that they are drawn to the church with a generally irresistible force. This is on the same principle that when a tuning fork is struck, others of identical pitch commence to sing.

Some Catholics have turned against the Catholic church, but subconsciously and at heart they have remained Catholic to their dying day, for the vital body is exceedingly difficult to change, and the lines of force

build into it during its gestatory period are stronger than almost any individual will.

It follows, therefore, that if we would change the tendency of the world to pursue pleasure and sense gratification to the exclusion of religion, we would do well to begin with the small children. If we gather them at the altar and teach them to love God's house and incorporate certain universal prayers and parts of the ritual in their forming vital bodies, avoiding even the semblance of a "church supper," but cultivating in all who enter the ideal of reverence for a holy place, we shall by degrees build around the physical stone structure an invisible temple of Light and Life, such as described by Manson in "The Servant in the House."

THE SALT OF ALCHEMISTRY

Question No. 162.

In the Rosicrucian Philosophy we are told that in the phraseology of the alchemists the Moon forces were spoken of as salt. Has this any significance with regard to the following quotation from Mark 9:49-50: "For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt have lost its

saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another”?

Answer: Every sacrifice shall be salted with salt. That was a commandment in the Mosaic law, Judaism as we may call it, and was originated by Jehovah. However, the salt has another and deeper significance. The idea is that if the salt is put upon the sacrifice it causes a chemical fire, and that was symbolical of that burning sensation we must feel by remorse for misdeeds we have done. Every transgression shall be punished and expiated by a certain sacrifice. The salt and burning of the sacrifice were symbols of something better to come. The people at that time could not themselves be living sacrifices. They could not have denied themselves anything, but they did love their possessions very, very dearly. Many children they wanted, and much land and much cattle, and therefore if the cattle and the things that they prized most highly were taken from them on account of sin and transgression, they felt it as they could not have felt an injury done to themselves.

Thus this sacrifice was a sort of vicarious atonement, and it stood as a symbol of the time later on when they should be a sacrifice themselves and feel remorse for whatever wrong they had done. Then the sacrifice was not accepted at the altar until it had been salted, and similarly the living sacrifice will not be accepted on the altar of repentance until it has been salted. That is, we must feel a burning anguish, remorse, and contrition for every wrong

we have done, and only when we have done that is the sacrifice accepted. Then the sacrifice was burned by a divinely enkindled fire. This indicates that after we have salted the living sacrifice of ourselves with our tears of contrition, laying ourselves on the altar before God, it shall come to pass that, "Though our sins be as scarlet they shall be white as snow." The record will be wiped out from the life panorama. Thus we cleanse ourselves, but the first requisite is that the sacrifice must be salted with tears.

The salting of the sacrifices in ancient times may have had something to do with the idea that Jehovah is the Spirit of the Moon and therefore rules the chemical element salt, but the salt of the alchemist was not the ordinary salt. That was the salt of tears and contrition, and the alchemists did not profess to make base metal into gold, either. What they proposed to do was to make the base elements of the body taken from the earth into the gold of the soul, that golden wedding garment that shines around everyone who attains to spirituality and becomes a brighter light as he lives a higher and nobler life.

THE PHILOSOPHY OF WAR

Question No. 163.

From the Rosicrucian viewpoint, can war be said to be right? What should be the stand of the Rosicrucian student in the present conflict? (World War I)

Answer: In the great crises of life we are brought face to face with certain issues and called upon to make decisions of such importance that they often require reversion of ideas and ideals, even of our most cherished principles as hitherto conceived. When such a crisis comes it will be nothing short of mental, moral, and spiritual suicide to shirk or evade the issue, no matter what the cost. Consistency is said to be a jewel, but if we would be truly wise we must be ready to change or revise our ideas whenever occasion really demands.

The Rosicrucian teaching has always been in conformity with the Bible dictum, "Thou shalt not kill." No qualification was made and some have carried this idea to such extremes that they would not kill a fly. But the majority rightly felt that the injunction was not intended to cover pests and microorganisms which take such a terrible toll of human life. These things, being manifestations of evil thoughts, are without the pale. These people have no intention of allowing their bodies or the bodies of their children to be overrun by vermin rather than to kill the pests, and they realize that extermination of insects was a great basic factor in America's success at

Panama. In fact, it turned the balance from failure to success, and this principle should be applied wherever necessary. They feel that it would be a foolish application of the injunction, "Thou shalt not kill," to allow beasts of prey or poisonous reptiles to roam about among us to endanger our lives, and they would cheerfully kill to remove such a menace from the community. In their code of ethics the injunction involves only the idea that it is wrong to kill for food, for sport, or for profit. To kill a human being seemed so remote a possibility to most of us that it was not considered even as a contingency. We always denounced capital punishment, both on the ground that it is basically wrong and that it is worse than useless, for when we free the Spirit of a murderer from his body we liberate him in the spiritual world where he can and often does work on others to influence them to similar crimes. Therefore, it is better to restrain him in a prison and strive to reform him so that even if he does not regain his liberty in this life, he will in future existences respect the sanctity of the life of others.

But while it is possible thus to deal with the individual murderer, the case is different when an entire nation runs amuck against another, committing wholesale murder, arson, destruction, and pillage. It is then impossible to imprison a whole nation and more drastic means of self-defense must be found.

In civil life we recognize the law of self-defense, which gives the intended victim of a would-be murderer

the right to slay rather than to be slain, and it would be specious to contend that this right is lost because a million murderers dress themselves in uniform or because they go out boldly and brazenly, proclaiming their intention to kill, or because they lie in ambush by companies instead of singly. Being the aggressors, they are murderers, and their intended victims have an unquestionable moral right to defend their own lives by slaying these murderers. Furthermore, there rests upon the strong the sacred duty of protecting the lives of those who are too weak to protect themselves—even if that involves the slaying of the murderers.

From the spiritual standpoint, therefore, the right or wrong of war hinges upon the question: Who is the aggressor and who is the victim?

This question is easily answered where war is started for the purpose of conquest, or when war is waged for an altruistic purpose such as the emancipation of a subjected people from physical, industrial, and religious bondage. It needs no argument to show that in such cases the oppressor is also the aggressor and the liberator is the defender of inalienable human rights. He is performing a sacred duty as his “brother’s keeper.”

When this is once understood we cannot be deceived by the jack-o-lanterns of diplomacy, for we have a true light, a simple standard of right and wrong.

Having made up our minds on that point, it follows that it is far more noble and heroic to face a firing squad for refusing to enter the army of the aggressor, or to flee from our native land, or even join the ranks of the defenders in the most menial capacity, than to hold a post of highest honor among the aggressors.

On the other hand, it is a sacred duty in accord with the highest and noblest spiritual principles to fight among the defenders. The greater the sacrifice, the greater the merit, and he who shirks this sacred duty to defend hearth and home, kin and country, or who fails to fight for the oppressed, is beneath denunciation. Furthermore, the greater the emergency, the greater the sacrifice that is required.

Nor is this great privilege of sacrifice confined to those of brawn and broad shoulders. Not alone are they bound by duty; the work behind the lines is even more important and all can share according to talent and ability—mental, physical, and financial.

Furthermore, when the occasion arises where defense of others or self-defense becomes unavoidable, the harder the campaign is pushed, the shorter and more successful it will be. Therefore, no half measures should be tolerated, and neutrality under such circumstances must be regarded at least as a sin of omission.

It is well understood by students of occultism that wars are instigated and inspired by the divine hierarchies

who thus use one nation to punish another for its sins. Even a superficial study of the Bible will furnish many instances. This does not always mean that the victor is altogether righteous, but it does show that the vanquished nation has done wrong and merits the punishment inflicted, usually on account of its arrogance and godlessness. Nor is it a sign that because it is victorious for a long time and extremely difficult to conquer, it enjoys divine favor—at least in a measure. Such a course may be brought about by the invisible army who support the arms of the aggressor and prolong the struggle for the purpose of making the final defeat more thorough and disastrous; also to teach the defenders a lesson that could not be learned in a short decisive struggle.

Such, briefly, is the philosophy of war from the spiritual viewpoint, regardless of which nations are involved. If we apply these principles and tests to the present war [World War I], it must be apparent to everyone who is not biased and will approach the subject with a broad and open mind that the militarists of the Central Empires have been preparing for this war for generations, and on the fifth of July, 1914, at the notorious Potsdam Conference which is now acknowledged by them, they agreed to start the war after a few weeks during which the bankers of these nations were so manipulating the markets as to amass the greatest possible financial resources. This stamps the Austro-German war parties as the aggressors, who under the spell of the Race Spirits have marshaled their millions against all the other nations

of the world. In the beginning of the conflict France and England, who were the immediate neighbors of the outraged Belgians, made her cause their own and acted in that respect as their brother's keeper. However, being unprepared, they have been unable to bring the struggle to a decisive termination. Therefore it became necessary for America to enter the conflict and turn the balance, so that peace may be restored and safety secured to those who are too weak to protect themselves.

It has been a matter for rejoicing that whenever the United States has been forced to enter upon a military campaign it has always been either in self-defense or in the still more altruistic role of defender and emancipator of the weak. Were this a war of conquest or aggression, it would be better for any spiritually-minded person to face a firing squad, as already stated, than to participate in such an unrighteous undertaking. On the other hand, seeing that the present struggle, which is waged for the purpose of crushing the militarism of Central Europe, has taken such a terrible toll of human life, with the strength of the allied defenders nearly spent, it is the sacred duty of everyone to aid to the very limit, according to his spiritual, mental, moral, or physical capacity, either at the front or behind the lines—wherever the judgment of those in charge may require his or her service.

Therefore we would urge each and every one of the students of the Rosicrucian Fellowship, of whatever country now defending the cause of humanity against the

militarist party of the Central Powers, to support his or her government to the very best of his ability that we may soon see “Peace on earth and among men good will.”

THE ROSICRUCIAN FELLOWSHIP

Question No. 164.

Is the teaching of the Rosicrucians available for everyone? If so, how is it made available?

Answer: In order to promulgate this teaching, The Rosicrucian Fellowship has been formed, and anyone who is not a hypnotist, professional medium, clairvoyant, palmist, or astrologer, may enroll as a Preliminary Course Student by writing to the General Secretary. There is no fee for initiation, or dues. Money cannot buy our teaching. Advancement depends upon merit.

After completing the Preliminary Course, one is put on the Regular Student list for a period of two years, after

which, if he has become so imbued with the verity of the Rosicrucian teachings that he is prepared to sever his connection with all other occult or religious orders—the Christian Churches and Fraternal Orders are excepted—he may assume the Obligation, which admits him to the degree of Probationer.

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

The world is an aggregate of opportunities, but to take advantage of any one of them we must possess efficiency in a certain line of endeavor. Development of our spiritual powers will enable us to help or harm our weaker brothers. It is only justifiable when efficiency in service of humanity is the object.

The Rosicrucian method of attainment differs from other systems in one especial particular: It aims, even at the very start, to emancipate the pupil from dependence upon others, to make him *self-reliant* to the very highest degree, so that he may be able to stand alone under all

circumstances and cope with all conditions. Only one who is thus strongly poised can help the weak.

NATURE OF THE MYTH

Question No. 165.

Do you consider the ancient myths of actual value, or are they largely figments of the imagination?

Answer: They contain profound occult truths. The contest between light and darkness is described in innumerable myths which are alike in the main features, though circumstances vary according to the evolutionary stage of the people among whom they are found. Generally they appear fantastic to the normal mind because the picture drawn is highly symbolical, and therefore out of tune with the concrete realities of the material world. However, embodied in these legends are great truths, which appear when they are stripped of their scale of materialism.

In the first place, it should be borne in mind that the contest between light and darkness, as fought here in the physical world, is but the manifestation of a similar

contest fought also in the moral, mental, and spiritual realms. This is a fundamental truth, and he who would know truth should realize that the concrete world, with all the things which we now think so real, solid, and enduring, is but an evanescent manifestation created by the divine thought, and it will dissolve into dust millions of years before the other worlds which we think of as unreal and intangible are similarly dissolved and we once more return to the bosom of the Father, to rest until the dawn of another and greater Cosmic Day.

It is particularly at Christmas, when the light is low and the night long, that humanity turns its attention to the southern Sun, and waits in an attitude of expectancy for the moment when it shall again commence its northward journey to bring back the light and life to our frozen hemisphere. In the Bible we learn how Samson, the Sun, waxed strong while his rays grew longer; how the powers of darkness, the Philistines, ferreted out the secret of his power and had his hair, or rays, cut, to rob him of his strength; how they deprived him of his sight by piercing his eyes and finally slew him at the temple of the Winter Solstice.

The Anglo-Saxons speak of the victory of King George over the dragon; the Teutons call to mind how Beowulf slew the fire-drake and how Siegfried conquered the dragon Fafner. Among the Greeks we find Apollo victorious over Python, and Hercules over the dragon of the Hesperides. Most of the myths tell only the victory of

the newborn Sun, but there are others which, like the story of Samson just recited, and Hiram Abiff of the Masonic Legend, tell also of how the old year's Sun was vanquished after having completed its circle and was then ready to give birth to a new Sun, which rises from the ashes of the old Phoenix to be the Light-bearer of a new year.

It is in such a myth that we learn of the origin of the mistletoe, a tale which is told in Scandinavia and Iceland, particularly at Yuletide when the red holly mingles in decorative effect with the white mistletoe—a shadowy symbol of the blood that was scarlet with sin but has become white as snow. The story follows:

In ancient days when the Gods of Olympus reigned over the Southland, Wotan with his company of Gods held sway in Valhalla where the icicles reflected the winter Sun in all tints of the rainbow and the beautiful coverlet of snow made light the darkest night even without the aid of the flaming Aurora Borealis. They were a wonderful company. Tyr, the God of War, still lives in memory among us, for him we have named Tuesday. Wotan, the wisest among them, is remembered in Wednesday. Thor still is with us as the God of Thursday. He was the hammer swinger. When he threw his hammer after the giants, the enemies of God and man, he made thunder and lightning by the terrific force with which his hammer struck the clouds. The gentle Freya, the Goddess of beauty, for whom we have named Friday, and the

treacherous Loke, whose name lives in the Scandinavian Saturday, are other present-day fragments of a forgotten faith.

But there was no one like Baldur. He was the second son of Odin and Freya. He was the noblest and most gentle of the Gods, beloved of everything in nature. He exceeded all beings, not only in gentleness, but in prudence and eloquence also, and was so fair and graceful that light radiated from him. In a dream it was revealed to him that his life was in danger and this weighed so heavily on his Spirit that he shunned the society of the Gods. His mother Freya, having at length prevailed upon him to tell her the cause of his melancholy, called a council of the Gods, and all were filled with sad forebodings, for they knew that the death of Baldur would be the forerunner of their downfall—the first victory of the giants, or powers of darkness.

Wotan therefore cast *runes*, magic characters, which were used to foretell the future, but all seemed dark to him. He could gain no insight. The “Vessel of Wisdom,” which might have served them in their need was in the keeping of one of the Norns, the Goddesses of Fate, so that could not help them now. Ydun, the Goddess of health, whose golden apples kept the Gods ever young, had been betrayed into the powers of the giants by the trickery of Loke, the spirit of evil, but a delegation was sent to her in order that she might be consulted on the nature of the sickness which threatened Baldur, if such it

be. However, she only answered with tears, and finally, after a solemn council held by all the Gods, it was determined that all the elements and everything in nature should be bound by an oath not to harm the gentle God. This was done and a pledge was obtained from everything, except one insignificant plant which grew westward of the Palace of the Gods; this seemed so frail and fragile that the Gods deemed it to be innocuous.

However, Wotan's mind still misgave him that all was not right. It seemed to him that the Norns of good fortune had flown away. Therefore, he resolved to visit the home of a celebrated prophetess by the name of Vala. This is the spirit of the earth, and from her he would learn the Fate in store for the Gods, but he received no comfort from her and returned to Valhalla more cast down than formerly.

Loke, the spirit of evil and treachery, was in reality one of the giants, or powers of darkness, but part of the time he lived with the Gods. He was a turncoat, who could be depended upon by neither party, and therefore he was usually distrusted and despised by both Gods and giants. One day while he was sitting bemoaning his Fate a dense cloud began to rise from the ocean, and after a time the dark figure of the Giant King issued from it. Loke in some terror demanded what brought him hither. The monarch began to reproach him with the contemptible part he, a demon by birth, was acting in consenting to be the tool of the Gods in their warfare against the giants, to whom he owed his origin. It was out of no affection for himself that

he was admitted to the society of the Gods, but because Wotan knew well the ruin which he and his offspring were destined to bring upon them and thought by thus conciliating him to defer the evil day. He who from his power and cunning might have been a leader with either party was now despised and rejected by all. The Giant King further reproached him for having already frequently saved the Gods from ruin and even for furnishing them with weapons against the giants, and ended by appealing to the hatred which rankled in his bosom against Wotan and his whole race as a proof that his natural place was with the giants.

Loke acknowledged the truth of this and professed his readiness to aid his brethren by all means in his power. The Giant King then told him that the moment was now at hand when he might seal the Fate of the Gods; that if Baldur was slain their destruction must sooner or later follow and that the gentle God's life was at that time threatened by some as-yet-undiscovered danger. Loke replied that the anxiety of the Gods was already at an end, for Freya had bound everything in nature by oath not to injure her son. The dark monarch said that one thing only had been omitted. However, what that was lay concealed in the breast of the Goddess and was known to no other. He then sank down again to his dark abyss and left Loke to his darker thoughts.

Loke then, having assumed the figure of an old woman, appeared to Freya and by his cunning drew from

her the fatal secret—that presuming on the insignificant nature of the mistletoe she had omitted to obtain from it the pledge wherewith she had bound everything else. Loke lost no time in reappearing to the place where the mistletoe grew, and tearing it up by the roots, gave it to the dwarfs, who were cunning smiths, to form into a spear. This weapon was made with many incantations, and when the spear was completed one called for blood to temper it. A child free from all taint was brought in, the dwarf plunged the spear into its breast and sang:

The death-grasp hear,
Ho! Ho!—now 'tis o'er—
Soon hardens the spear
In the babe's pure gore—
Now the barbed head feel,
Whilst the veins yet bleed,
Such a deed—such a deed—
Might harden e'en steel.

In the meantime the Gods and the dead braves, who are with them assembled for a tournament, in order to convince Baldur how groundless were his apprehensions, now that his life was deemed to be charmed, made him the butt of all their weapons.

Loke reappeared there also with the fatal spear and seeing the blind and strong God, Hoedur, standing apart from the rest, asked him why he did not honor his brother Baldur by tilting with him also. Hoedur excused himself on account of his blindness and because he had no weapon. Loke then put the enchanted spear into his hands

and Hoedur, unsuspecting of malice, pierced Baldur through the breast with the spear made from the mistletoe, so that he fell lifeless to the ground to the unspeakable grief of all creatures.

Baldur is the summer Sun, beloved by everything in nature, and in the blind God, Hoedur, who slays him with the spear, we may readily recognize the sign Sagittarius, for when the Sun enters that sign in December it is nearly without light and is therefore said to be slain by the blind God Hoedur. The bow of Sagittarius, as pictured on the zodiac of the south, presents symbolically the same idea as the spear of the story in the Eddas.

The legend of Baldur's death teaches the same cosmic Truth as all other myths of kindred nature, namely, that the Spirit of the Sun must die to the glories of the Universe while, as Christ, it enters the earth to bring it the renewed life, without which all physical manifestations on our planet must cease. As death here precedes a birth into the spiritual realms, so also there is a death upon the spiritual plane of existence before a birth can take place into the physical body. As Osiris in Egypt is slain by Typhon, ere Horus, the Sun of the New Year, may be born, so also Christ must die to the higher world before He can be born into the earth and bring to us the needed annual spiritual impulse; but our Holy Season commemorates no greater manifestation of Love than that of which the mistletoe is emblematical. Being physically the extreme of weakness, it clings to the oak which is the

symbol of strength. It is the very weakness of the weakest of beings that pierces the heart of the noblest and gentlest of Gods so that, compelled by his love for the lowly, he descends to the shades in the underworld, even as Christ for our sake dies to the spiritual world each year and is born into our planet that He may permeate it anew with His radiant Life and Energy.

PRAYER

Question No. 166.

What is the Rosicrucian attitude toward prayer, in the light of Biblical admonitions?

Answer: In one place the Bible directs us to pray without ceasing. In another Christ repudiates the practice, saying that we should not imitate those who believe they are heard for their many words. There can, of course, be no contradiction between the words of Christ and those of His disciples, and we must therefore reconstruct our ideas of prayer in such a manner that we may pray always and yet without voluminous verbal or mental expression. Emerson said:

Although your knees were never bent,
To heaven your hourly prayers are sent,
And be they formed for good or ill,
Are registered and answered still.

In other words, every act is a prayer, which, under the law of cause and effect, brings to us adequate results. We get exactly what we want. Expression in words is unnecessary, but sustained action along a certain line indicates what we wish, even if we ourselves do not realize it, and in time—longer or shorter, according to the intensity of our desire—there comes that which we have thus prayed for.

The things thus gained or achieved may not be what we really and consciously want. In fact, sometimes we may get something we would far sooner be without, something that is a curse and a scourge, but the prayer-act has brought them to us and we must keep them until we can legitimately get rid of them. If we throw a stone into the air, the act is not complete until the reaction has carried the stone back to the earth. In that case the effect follows the cause so speedily that it is not difficult to connect the two.

However, if we wind the spring of an alarm clock, the power is stored up in the spring until a certain mechanism releases it. Then comes the effect—the ringing of a bell—and although we may have been sleeping the sleep of forgetfulness, the reaction or unwinding of the spring took place just the same. Similarly, acts which we have

forgotten will sometime or another produce their results regardless, and thus the prayer of action is answered.

However, there is the true mystic prayer—the prayer where we meet God face to face, as Elijah met Him. Not in the tumult of the world, the wind, the earthquake, or the fire, do we meet Him, but when all is still the soundless voice speaks to us from within. However, the silence which is required for this experience is not a mere silence of words. There are not even the inward pictures which usually pass before us in meditation, nor are there thoughts, but our whole being resembles a calm crystal-clear lake. In it Deity mirrors Himself, and we experience the unity which makes communication unnecessary—either by words or in any other way. We feel all God feels. He is nearer than hands and feet.

The Christ taught us to say, “Our Father who are in heaven,” etc. That prayer is the most sublime that can be given utterance in words, but this prayer of which I am speaking may at the moment of union give itself utterance in the one unspoken word, “Father.” The devotee, when he is truly in the mood of prayer, never gets any farther. He makes no requests, for what is the use? Has he not the promise, “The Lord is my Shepherd, I shall not want”? Has he not been told to seek first the kingdom of heaven and all other things shall be added? His attitude can perhaps best be understood if we take the simile of a faithful dog looking with dumb devotion into its master’s face, its whole soul pouring itself out through its eyes in

love. Likewise, only of course with much greater intensity, does the true mystic look to the God within and pour himself or herself out in voiceless adoration. In this way we may pray without ceasing, inwardly, while we work as zealous servants in the world without; for let us always remember that it is not intended that we should dream our lives away. While we pray to God within, we must also work for God without.

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