

The Rosicrucian Fellowship



Introductory booklet

FREE introductory booklet about the Rosicrucian Fellowship



The Rosicrucian Fellowship:

Purpose, Aims and Activities

The Rosicrucian Fellowship is an organization composed of men and women who are students of the Rosicrucian Philosophy as presented in *The Rosicrucian Cosmo-Conception*. This philosophy is known as the Western Wisdom Teaching and presents deep insights into the Christian Mysteries and establishes a meeting-ground of science and religion. Its students are scattered all over the world; but their International Headquarters is located at Oceanside, California, USA.

The Rosicrucian Fellowship has no connection with any other organization. It was launched during the late summer and autumn of 1909, after a course of lectures in Seattle by Mr. Max Heindel. A study center was formed and the Headquarters were temporarily located in that city. Arrangements were also made for publishing *The Rosicrucian Cosmo-Conception*. With the issue of this work by the Rosicrucian Fellowship, the Association was definitely started. Study centers had been formed previously in Columbus, Ohio, and North Yakima, Washington. These, with the Seattle Center, constituted the physical beginning of the Fellowship in 1909, as stated in the "Echoes from Mt. Ecclesia," of June 10, 1911, that the permanent International Headquarters was established at Oceanside, California.

Western Widsom Teachings

The Western Wisdom School teaches that God is the Creator of our solar system and all that exists; that in all nature a slow process of development is constantly carried on with unwavering persistence through repeated embodiments in forms of increasing efficient that the goal of every created thing is perfection, which is ultimately attained by all. It emphasizes the fact that as we sow, so shall we reap, and that it is possible for us to hasten or retard our own soul growth by the way we live. It unfolds the whole plan of creation from the beginning to the end, and gives specific directions how to proceed in order to accomplish the best results in the most effective manner. It throws light on many perplexing passages in the Bible and bridges the chasm between science and religion by making religion scientific and science religious. It makes no statements that are not supported by logic and reason and it invites questions and investigations.



The true teachings of the Rosicrucians are a clear call to rectitude and strength of character, to self-reliance, justice, unflinching courage, to honesty, compassion -- in short, all the sterling qualities of mind and soul which go to make a helper and saviour of men. The Western Wisdom Teachings clarify the essential truths of Christianity: the immaculate, as opposed to the miraculous, conception of Jesus; the duality of Jesus the man and Christ the divine Archangel Who used his vehicles; the supreme Mission of Christ to teach humanity the Gospel of Love, in the absence of which evolution cannot continue, while taking upon Himself the sins of the world by dothing the planet in His sublime desire essence; the operation of the laws of rebirth and consequence, under which humanity must and will individually achieve salvation. This salvation is simply but succinctly defined as the result of knowledge of one's true self and adjusting life to spiritual principles.



The General Work of the Fellowship

The work of the Fellowship is to preach the gospel and heal the sick. This is achieved by making the Western Wisdom Teaching available to all who are ready to receive it and by conducting a Healing Department which emphasizes spiritual healing along with principles of right living. The work of the Fellowship is done through the efforts of its entire membership assisted by Headquarters. Many friends in the world work through Centers which hold classes in the Philosophy and in astrology, the study and teaching of which is an integral part of the work in the Fellowship.

The Administration Building

In this building secretaries and workers carry on the basic (except healing) part of the Work by correspondence. Here the incoming mail is received, opened and distributed to the various departments: Philosophy, Esoteric, Astrology, Educational, Editorial, Accounting, Foreign Language Departments and Magazine Circulation.



The Chapel

The Mission style Chapel, also called the Pro-Ecclesia, a picturesque, inviting sanctuary in its setting of trees and shrubs, rests in the heart of the Fellowship, purified and hallowed by years of prayer and devotional services.

Services are held in the Chapel twice daily, conducted by individual workers of the Fellowship at the beginning of their day's work and again at its close. Morning and evening services have been held in the Chapel every day since its dedication on Christmas Eve, 1913, by the founder of the Rosicrucan Fellowship, Max Heindel. Healing Service, open to all, is held weekly.



The Temple

The Temple, built of white concrete, is twelve-sided to conform with the twelve signs of the zodiac, which have a direct influence on the restoration and maintenance of health. This building is dedicated entirely to spiritual work, which includes devotional exercises and spiritual healing. Singing and pipe organ music form part of each service.

Healing Department

The Healing Department Building houses the secretaries who handle all correspondence with patients receiving attention from our spiritual Healing Department. This work is carried on principally by means of the aid of the Invisible



Helpers, working on the invisible planes during the sleep of the patient. Contact by patients with the Helpers is maintained by a weekly letter to Headquarters.

The Rosicrucian Fellowship Magazine



Rays from the Rose Cross is a 48-page magazine published bi-monthly for the purpose of emphasizing through its articles, stories, and poems, different phases of the Western Wisdom Teachings and their practical application to daily living. It contains the following departments: Editorial; Mystic Light (articles and stories dealing with occult philosophy); Bible Interpretation; Astrology; Reader's Questions; News Commentary; Nutrition and Health; Children's Department. Free sample copy on request.

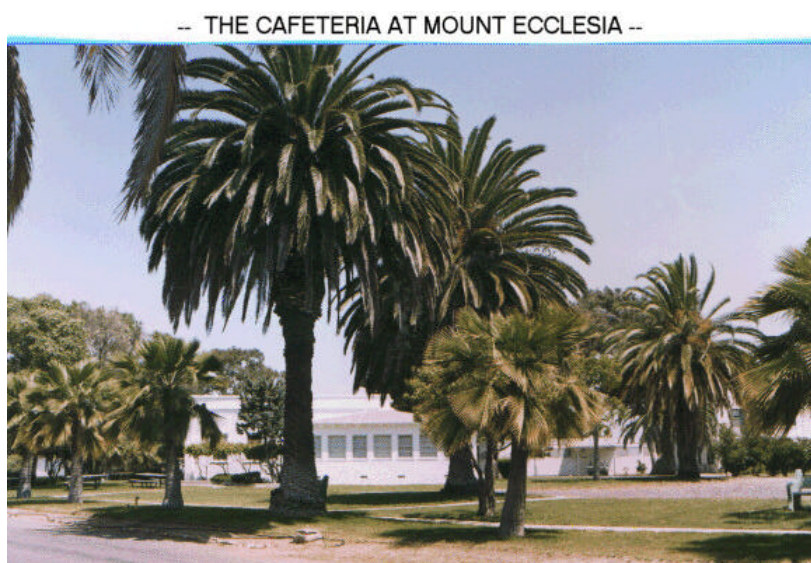
Print Shop and Bindery

Equipped for printing and binding magazines and pamphlets. It includes two offset presses, photocomposer, power and hand paper cutters, paper and book folders, stapling machine, etc.

The well-equipped dining room takes care of the culinary needs of workers, guests, and visitors. The meals are wholly vegetarian. This room doubles as an auditorium for music performances and gatherings on special occasions.

The Library

A free library, consisting of hundreds of good books, religious, scientific, educational, occult, and



miscellaneous, will be available to workers and visitors upon the completed digitization of its inventory.

How Our Material Obligations Are Met

The work is carried on by means of freewill offerings. There has never been a fixed price on our lessons. Our students and friends have always been most generous in contributing to our material necessities.

Visitors Welcome



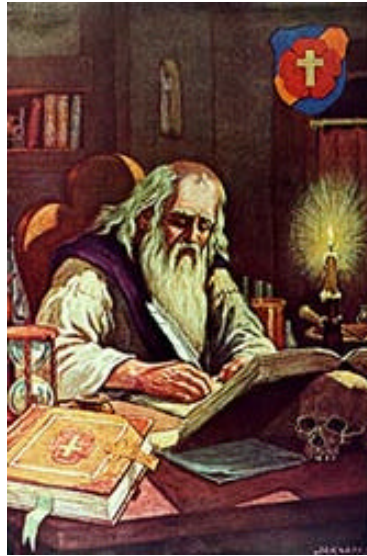
Visitors are always welcome at Headquarters. Reception area and bookstore are located in the Guest House.

Correspondence Courses

Correspondence courses in Preliminary and Supplementary Philosophy, Bible, and Astrology -- offered on a love offering basis -- are open to all who are not professional hypnotists, mediums, palmists or astrologers.



The Rosicrucian Interpretation of Christianity



ROSICRUCIAN PHILOSOPHER , Artist: JAKnapp

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

The Rosicrucian Order is an ancient Mystic Fraternity formed in the year 1313 by a high spiritual teacher having the symbolical name "Christian Rosen Kreuz": *Christian Rose Cross*. It was his mission to prepare a new phase of the Christian religion to be used during *the coming age* now at hand, for as the world and man evolve so also must religion change. The system of worship suited to the spiritual needs of our forebears is unsuited to our altered intellectual condition. Therefore, the great spiritual entities in charge of evolution, change the religions of the world in harmony with the passage of the marching orbs in the heavens.

The Rosicrucian Philosophy is entirely Christian, striving to make religion a living factor in the land -- and to lead to Christ those who cannot find Him by faith alone.

The Sixth Sense

The particular function of this Philosophy is to enable people to accept the Christian doctrines through the medium of esoteric knowledge, when they are unable to do so through the medium of faith. It aims to supplement the work of the churches, not to supplant them.

The Rosicrucian Philosophy teaches that man possesses a latent sixth sense which has been developed in some and which eventually will be developed by all. This sense enables its possessor to perceive and investigate the super- physical realms, where the so-called dead live.

It also teaches that the Earth is a great school to which we return life after life through rebirth, learning new lessons during each sojourn here, and thus ever evolving toward greater perfection of character and the powers which it confers. The grades attained by different individuals in this school account for the differences in fortunes which we see on every side. Therefore we do not despair of God's love when we see the inequalities of life, for we know that in time all will be perfect as our Father in Heaven is perfect.

Facing Death

Sooner or later there comes a time when the consciousness is forced to recognize the fact that life, as we see it, is but fleeting, and that amid all the uncertainties of our existence there is but one certainty – Death!

When the mind has thus become aroused by thought of the leap in the dark which at sometime must be taken by all, several questions inevitably present themselves: Whence have we come? Why art We here? Whither are we going? These are basic problems with which all must sooner or later grapple, and it is of the greatest importance how we solve them for the view we take will color our whole lives.

The Rosicrucian Teachings also take the sting of sorrow out of the greatest of all trials, "the loss of loved ones," even if they have been what is called wayward, or black sheep; for we know that it is an actual fact that in God *we live and move and have our being*; hence, if one single Spirit were lost, a part of God would be lost and such a proposition is absolutely impossible. Under the immutable Law of Cause and Effect, we are bound to meet these loved ones sometime in the future, under other circumstances, and there the love that binds us together must continue until it has found its fullest expression. The Laws of Nature would be violated if a stone thrown from the Earth were to remain suspended in the atmosphere, and under the same immutable Laws, those who pass into the higher sphere must return. Christ said, "Ye must be born again;" and "If I go to my Father, *I will return.*"

Adversity and Trouble

When the bark of our life sails lightly upon smooth summer seas, wafted along by the fair winds of health and prosperity, when friends are present on every hand, eager to help us plan pleasures which will increase our enjoyment of this world's goods, when social favors or political powers come to us to gratify our every wish in whatever sphere our inclinations seek expression, then indeed, we may say, and seem justified in saying, with our whole heart and soul: "This world is good enough for me." But when we come to the end of the smiling sea of success; when the whirlwind of adversity has blown us upon the rocky shores of disaster, and the sea of suffering threatens to engulf us; when friends have failed and every human help is as far off as it is unavailing, then we must look for guidance to the skies as does the mariner when he steers his ship over the waste of waters.

Likewise one who is looking for a guide which he may trust in the days of sorrow and trouble also should embrace a religion founded on eternal laws and immutable principles, able to explain the mystery of life in a logical manner so that his intellect is satisfied. At the same time, a system of devotion satisfies the heart, so that these twin factors in life receive equal satisfaction.

Divine Love

Only when man has a clear intellectual conception of the scheme of human development is he in a position to range himself in line therewith. When it is made clear to him that that scheme is beneficent and benevolent in the very highest degree, that all is truly ruled by divine Love, then that understanding will sooner or later call out in him a true devotion and heartfelt acquiescence which will awaken in him a desire to become a co-worker with God in the world's work.

Eye has not seen nor ear heard the glories that are yet in store for us, but Oliver Wendel Holmes has expressed a little of what we may look forward to in the following lines:

*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!*

PRECEPTS FOR THE ROSICRUCIAN STUDENT

Christ Jesus will be his ideal.

Remembering the admonition of Christ. "He who would be the greatest among you, let him be the servant of all," he will endeavor each day to serve his fellowman with Love, Modesty, and Humility, in whatever capacity may be offered.

Having a firm faith in the Wisdom and Goodness of God, he will work with the trend of evolution by endeavoring to speak, act and see only the Good in his daily associations with others.

Truth, Honesty, and Justice being fundamental qualities of the Divinity within, he will strive to express them in all his thoughts, words and deeds.

Knowing that his present conditions are the result of past actions, and that he may determine future conditions by present actions, he will waste no time in envying others, but devote himself to exercising his divine prerogative of free will in sowing good seeds for the morrow.

Realizing that Silence is one of the greatest helps in soul growth, he will ever seek to cultivate Peace, Poise and Quietness.

Self-reliance being a cardinal virtue of the spiritual aspirant, he will strive to practice this virtue in thought as well as in deed.

Knowing the Within to be the only worthy tribunal of Truth, he will endeavor to establish this tribunal and refer all matters to it for final jurisdiction.

Each day he will devote a certain period of time to meditation and prayer, endeavoring to lift himself on the wings of Love and Aspiration to the very throne of the Father.

Knowing that failure lies only in ceasing to try, he will, in the face of all obstacles, continue patiently and persistently to strive for the high ideals taught by Christ.

Rebirth: The Master Key



Have you ever stopped to think why the following is true: that some people are poor, some rich; some deformed, some beautiful; some unfortunate, others lucky; some diseased and others healthy? Have you ever tried to find a reason for the inequality which is manifested everywhere in the world? Have you ever wondered why some members of the human family are inhabiting black bodies, others brown, and still others white? And then, have you ever stopped to think just why we are here at all--what is the meaning of life which is at best is fleeting? Suppose you propound some of these questions to your friends, tabulate their answers and compare them. It would be an interesting experiment. Some would say that the poor are shiftless and the rich thrifty. Others would tell you that the poor are just naturally unlucky, and the rich fortunate.

Again, you might be told that it is not right to question the conditions found in God's world: that the Creator in His wisdom has ordained them and so they just naturally must be right. Still another explanation might be given that God is responsible for all that is good and a reprehensible being commonly known as the devil is the cause of all evil. Many there are who will look at you with tired eyes and make the following statements: that they do not know; that Christian orthodoxy does not satisfy their sense of reason; that the atheist's conclusions terrify them and consequently they are quite confused and know not which way to turn. If God is just, why does He favor some of His creations and not others? If He is not just, then certainly He is not God. On the other hand, if there is no God, then how did the world and there is therein coming to existence?

Is there an answer to these various problems which are presenting themselves to the minds of the thinking people of today--an answer which is logical and which will stand the test of reason? There certainly is such an answer.

The materialistic theory as postulated by the atheist can never be satisfactory to mankind. It is the child of despair. When the human mind has exhausted science, the laboratory, and the chemical retorts in its eager search for that intangible something which animates the human form, and has failed to discover it, in despair it declares that the illusive something for which it has so diligently searched is really nothing more than the result of certain correlations of matter, designated as mind, which perishes when the body disintegrates. Just why some individuals should possess a better quality of these "certain correlations" (mind) than others, this theory does not attempt to explain.

The theory postulated by the orthodox theologian is but little better. It asserts that all living things were created by God and have but one Earth life to live; that man alone was endowed with a Spirit

which is immortal and, regardless of the station to which he was born, he is responsible for the deeds performed during life; that his happiness or misery after death for all eternity is determined by his actions during the short period which intervenes between birth and death. Animals, plants--in fact all else that exists--are supposed to have been created for his express convenience and use.

Is it any wonder that the man or woman who really thinks ultimately rejects this theory also, and finally decides to indulge in any and all things which produce a sense of pleasure for the time being, and help him to forget that at some time he must face death, which at best is a plunge in the dark?

Fortunately, there is another theory, a theory which is founded on truth. It is known by the name "rebirth." The doctrine of rebirth postulates a slow process of development carried on with unwavering persistence through repeated embodiments in forms or bodies of increasing efficiency. Through this process, all created beings will in time develop their latent potentialities into god-like powers.

The God of our solar system creates in life waves and the beings belonging to each particular life wave do not cross into others. The life waves with which we are most familiar are the mineral, plant, animal, and human. Each life wave is composed of a large number of Virgin Spirits endowed in potentiality with all the powers of their Divine Creator, and the beings of each life wave will ultimately attain godhood. Each life wave develops in a manner particularly suited to its own inherent nature. The beings belonging to the angelic life wave will never become archangels. They will attain godhood by working along an entirely different line of development. Our humnaity will never become angels; our development will be entirely different. The animals will never become human beings such as we are, although they will pass through a "human-like" stage.

We have never been animals, yet we have passed through an animal-like stage. Similarly, the plants will pass through an animal-like stage in a later period, and the minerals will reach the plant stage. In neither case, however, will they be of the same type as our present animals and plants. Each life wave has its own separate and distinct method of development, but eventually the Virgin Spirits composing it will attain perfection, for that is the ultimate object of evolution.

Now let us see how the theory of rebirth answers the problems of life: Why are some people poor and others rich? Each life is one day in God's great school. Some of us are learning one kind of lesson and some are learning others. Those who are poor in one particular life are learning lessons pertaining to the true value of certain commodities, lessons in inventiveness which pertain to the best way to get the greatest amount of supply. They are learning how to plan and to appreciate everything which they possess.

Those who have wealth are learning what its true value is to them. They are learning its real purchasing power; whether it can exalt or degrade, whether it is a blessing or a curse. They are learning that it can sometimes buy a man's honor and a woman's virtue; that it may result in its owner's downfall, but that it can never purchase the things which are of true value to the Spirit. Eventually, all people entrusted with money must learn the lesson that they are only stewards of their possessions and that it behooves them to use wisely and well that with which they have been entrusted.

Why are some deformed in body? Generally speaking, no Spirit can inhabit a better body than it has learned to build during its previous lives, but the following is the exception to the rule: with regard to physical abnormalities and deformities, the rule seems to be that indulgence in passion in one life reacts on the mental state in a later existence; and abuse of mental powers in one life leads to physical disabilities in later existences. On the other hand, a beautiful form denotes that the owner had done expert work in body building during previous lives, sometimes to the detriment of the mental processes.

Unfortunate people are those who have wilfully neglected opportunities in previous lives. Now they are deprived of the very thing they once held lightly in order to teach them to appreciate opportunities when they are again presented. The lucky man or woman in one life has earned that which seems to come to him or her so easily in this life. It is in reality a reward of merit.

The individual whose body is diseased has broken the laws of nature either in this life or some other one and is now paying the penalty. The healthy man or woman has paid much attention to perfect organ formation in the past.

Why is one born in a particular race? each race is following a definite line of evolution. We all have certain lessons to learn and the Egos inhabiting bodies of various colors do so in order to experience soul growth, which can only be attained under the particular conditions supplied by these race differences. We should, therefore, make every attempt to profit by the conditions of our birth and regard each situation as a privilege accorded to us for spiritual advancement. When we fail to make the best use of our embodiments, we take a step backward in our evolutionary development and increase the time needed to free ourselves from the cycle of rebirth.

Rebirth intelligently accounts for all the inequalities in life. Conditions as we find them are the composite results of all our past endeavors or lack of endeavors. Each man or woman is an exact sum of all his or her past activities and not the victim of a capricious God or scheming evil one. We have no one to blame but ourselves if we have made a mess of things. If we are not satisfied with life as we find it, now is the time to begin to prepare an improved environment for future lives; and if we are really wide awake at last and desperately in earnest, it is quite possible for us to improve our surroundings in the present incarnation.

The intelligent person of today is no longer satisfied with platitudes when searching for truth in relation to life. Therefore, we ask each person who is seeking for a solution to the many problems which life presents to apply this master key, rebirth, and prove for himself or herself its true efficacy.



Jesus_Emerald

"From the only authentic likeness of our Saviour, cut on an emerald by command of Tiberius Caesar, and given to Pope Innocent VIII, from the treasury, at Constantinople, by the Emperor of the Turks, for the ransom of his brother, then a captive of the Christians" JOHN SARTAIN: ARTIST

"Truth, like a golden thread, binds together all the religions that have been given to the world, making of them a crystal rosary through which shines the eternal White Light of the Cosmic Christ."

- Corinne Heline

The Law and Our Needs



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

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

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

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

Thought, however, is the more basic, and if we correct our habitual thought, we shall find that our actions almost automatically follow the revised pattern of thinking.

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

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

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

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

Someone may ask: "How can I avoid harmful thoughts and desires and keep them out of my mind? It seems almost impossible at times to keep them from slipping in." The answer is, thought substitution. It is based on the principle that two thoughts cannot occupy the mind at the same time, and is similar to the principle of physics that two bodies cannot occupy the same space at the same time. When we are bothered by harmful thoughts of any kind, it is well to substitute another thought and concentrate on it so positively that the harmful thought cannot get in. This answer is very simple and only requires practice to make it comparatively easy. Harmful desires are excluded from the mind by the same process; thus, by substituting some constructive thought in place of the thought of wrong desire, the latter is very nearly shut out.

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

This Inner Power affects the personality and the daily life in this way: the God Within, which is omnipotent and possessed of all wisdom as well, is constantly sending messages down into the conscious mind. These messages appear as intuitions, inspirations, and original ideas. They tell us what it is that the Higher Self in its wisdom wishes us to do. If we follow these suggestions and put them into effect, the results in our lives will be constructive. Failure will be changed into success, the obstacles which have beset us gradually will disappear, and we shall find that everything begins to work together for good and for success in every department of life. If we ignore the intuitions from

the Inner Power and follow the self-indulgent desires and straying thoughts of the personality, then we shall find that our troubles will increase and our pathway through life will become more difficult. You can see how important it is to be on the alert to catch the ideas and intuitions of the Power Within and then put them into effect.

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

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

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

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

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

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

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

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

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

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

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

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

There are two or three other metaphysical principles which we should know about and which will improve our personality and increase success in the matter of work and in the supply of material needs. Looking for the good in everything and every situation, no matter how lacking it may seem on the surface, is one of these. The mere act of looking for good makes a thought form which will in time materialize into more good, more success, more favorable conditions. Looking for good is like starting a snowball which grows in size as it rolls down hill. That also is a property of all thought forms. Those of a like nature combine and grow rapidly. This applies to looking for the good. The

good in our environment very definitely can be increased by the practice of this principle. Praise is an extension of this. Praise is like sunlight -- the sunlight of the soul. It promotes both good-will and success. We must praise what is good in others wherever there is the slightest excuse for doing so. And above all, we must not forget to praise and thank the Inner Power each day for its life, its guidance, and its supply of all our needs. All things come from that Power.

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

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

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

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

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

Confession does not have to be made to a priest or a minister. It could be made to the person who has been wronged. It is very helpful to confess to some trust-worthy person. Or it can be made to the Higher Self. This confession to the Higher Self is called "retrospection." It should be made after retiring each night, reversing the order of the day's events. Retrospection to be effective should be done with the greatest possible amount of feeling of contrition; in so doing, we are purifying and releasing the suppressed emotional forces of the hidden complexes. Large numbers of people find that confession in one form or another gives almost unbelievable relief and is followed by a remarkable increase in material success.

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

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

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

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

Happiness resides solely in the mind. External conditions have an influence on happiness only as they are allowed to affect the making of thought forms through the mind. Thought forms have the property of clothing themselves with that substance of the invisible plane which we know as emotion. If we think thoughts of optimism and happiness, emotional substance of happiness is built into the mind, and we are happy regardless of all material and bodily conditions.

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

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

First, Positive Thought. Keep the mind habitually positive and alert, not relaxed and inert. Positive thought automatically shuts out a crowd of tramp thoughts and desires that are floating through the mental atmosphere. When these thoughts are shut out, they cease to be an influence in life, and

one's mental creations become far better with a decided increase in the materialization of the desirable things of life.

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

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

Psalm 19

Psalm 19:1 [To the chief Musician, A Psalm of David.] The heavens declare the glory of God; and the firmament sheweth his handywork.

Psalm 19:2 Day unto day uttereth speech, and night unto night sheweth knowledge.

Psalm 19:3 [There is] no speech nor language, [where] their voice is not heard.

Psalm 19:4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

Psalm 19:5 Which [is] as a bridegroom coming out of his chamber, [and] rejoiceth as a strong man to run a race.

Psalm 19:6 His going forth [is] from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

Psalm 19:7 The law of the LORD [is] perfect, converting the soul: the testimony of the LORD [is] sure, making wise the simple.

Psalm 19:8 The statutes of the LORD [are] right, rejoicing the heart: the commandment of the LORD [is] pure, enlightening the eyes.

Psalm 19:9 The fear of the LORD [is] clean, enduring for ever: the judgments of the LORD [are] true [and] righteous altogether.

Psalm 19:10 More to be desired [are they] than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Psalm 19:11 Moreover by them is thy servant warned: [and] in keeping of them [there is] great reward.

Psalm 19:12 Who can understand [his] errors? cleanse thou me from secret [faults].

Psalm 19:13 Keep back thy servant also from presumptuous [sins]; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Psalm 19:14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.



Rebirth and the Bible



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

It is evident that the Jewish priests believed in the theory of rebirth, or they would not have sent to ask John the Baptist, "Art thou Elijah?" as it is recorded in the first chapter of St. John's Gospel, 21st verse. In the 14th verse of the 11th Chapter of St. Matthew's Gospel we have the words of the Christ concerning John the Baptist which are unambiguous and unequivocal. He said, "This is Elijah." Upon a later occasion, at the time when they had been upon the Mount of Transfiguration, as recorded in the 17th Chapter of Matthew, the Christ said, "Elias is come already, and they knew him not, but have done unto him whatsoever they listed . . . Then the disciples understood that He spake unto them of John the Baptist."

In the 13th verse of the 16th Chapter of Matthew we find the Christ asking His disciples, "Whom do men say that I, the Son of Man, am?"

"And they said, some say that thou art John the Baptist; some Elias, and others, Jeremias, or one of the prophets.

"And He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

We notice from these passages that Christ Jesus did not contradict His disciples and this is quite significant. He was essentially a teacher, and if they had entertained a wrong idea concerning the idea of rebirth, it would have been His manifest duty to have corrected them. He did not indicate that there was any need for correction, however, and Peter's reply conveys a knowledge of the deeper truths involved in the present mission of the Christ.

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

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

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

" . . . and the woman bare a son, and called his name Samson."

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

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

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

In the 6th Chapter of Galatians, 7th to 9th verses, we are told:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

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

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

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

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

"And as Jesus passed by, he saw a man which was blind from birth.

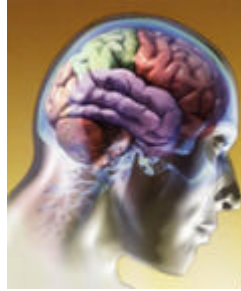
"And His disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind?

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

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



The Power of Thought



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

To illustrate the importance of thought, the Western Wisdom Teachings tell us that everything that exists in the universe was first a thought. The New Testament, originally written in Greek, uses the word "logos" to mean both "word" and the thought which precedes the word. Word may be considered the manifested form of thought -- a sound which built all forms and, according to occult knowledge, ensouls them. Man, evolving as a potential God, has the latent faculties of creation. He is now learning to create; he has the capability of thinking and he may voice his thoughts. When he is not capable of carrying out his ideas by himself, he may secure the help of others through his speech. As evolution continues, the time eventually will come when he will be able to create directly by the word emitted from his spiritualized larynx. Schooling, through a series of physical embodiments, is necessary so that he will not make mistakes. Man is not yet spiritually developed and, if he were able to create directly by the word now, his creations would be imperfect and detrimental.

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

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

This is one reason why students of the Rosicrucian Teachings are urged to perform the daily exercise of concentration, regularly and with persistence. They are taught to fix their minds unwaveringly upon a single subject, becoming so absorbed in it that all else is successfully blotted out of consciousness. Once a student has learned to do this, he is able to see the spiritual side of

an object or idea illuminated by spiritual light, and thus he obtains a knowledge of the inner nature of things undreamt of by a worldly man.

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

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

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

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

Many people believe that all that is results from something else, and they give no considerations to the possibility of any original new building. Those who study life usually speak only of involution and evolution; those who study the form, namely, the modern scientists, are concerned with evolution only. The most advanced among them, however, are now beginning to find another factor, which they have called epigenesis, the creative impulse. As early as 1787, Caspar Wolff issued his *Theoria Generationis*, wherein he showed that in the development of the ovum, there are a series of new buildings not at all foreshown by what had gone before. In lower forms of life, where changes are rapid, epigenesis can be demonstrated under a microscope.

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

We have been placed in this physical world so that we may learn to think aright and develop epigenesis in constructive ways. For instance, let us take the example of an inventor who gets an idea. The idea is not yet a thought; it is a sudden insight which has not yet taken shape. Gradually, however, the inventor visualizes it in his mind. He forms a machine in his thought, and before his mental vision that machine appears with the wheels revolving this way and that, as necessary to accomplish the required work. Then he begins to draw the plans for the machine, and even at that stage it will most certainly appear that modifications are necessary. Thus we see that already the physical conditions show the inventor where his thought was not correct. When he builds the

machine in appropriate material for the accomplishment of the work, more modifications usually are necessary. Perhaps he may have to discard the first machine and build an entirely different one. Thus the concrete physical conditions have enabled him to detect the flaw in his reasoning; they force him to make the necessary modifications in his original thought to bring out a machine that will do the work.

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

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

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

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

Many people contend that we have a right to think what we will, and that wicked thoughts, if not translated into wicked deeds, are not harmful. This is far from true, and the power of wicked thoughts, just as the power of good and beneficent thoughts, is great indeed. Through the course of centuries, for instance, man's evil thoughts of fear and hatred crystallize into what we know as bacilli. The bacilli of infectious disease are particularly the embodiments of fear and hate, and, therefore, they are also vanquished by the opposite force -- courage. If we enter the presence of a person infected with contagious disease in fear and trembling, we must assuredly draw to ourselves the poisonous microbes. If, on the other hand, we approach that person in a perfectly fearless attitude, we shall escape the infection, particularly if we are prompted by love.

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

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

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

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

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

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

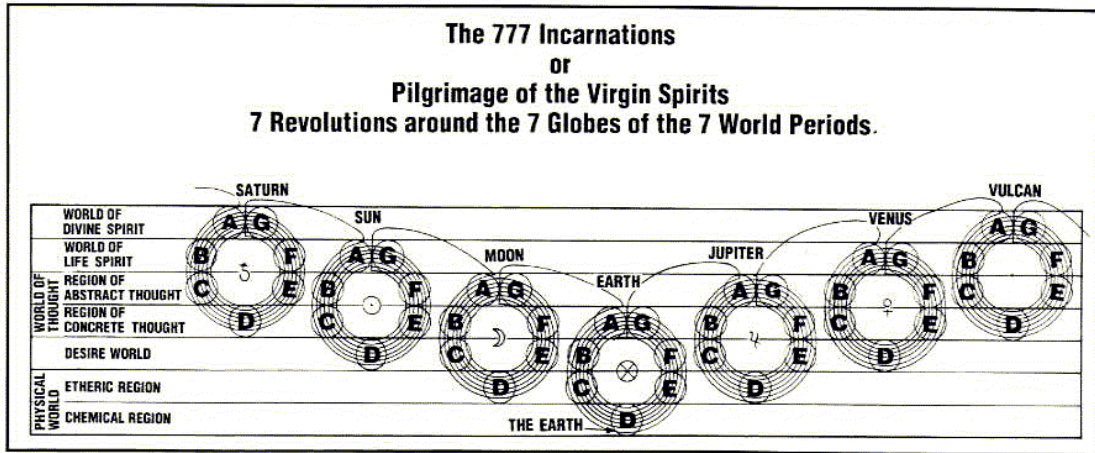
It does not always appear easy to rid ourselves of evil thoughts, and most of us cannot help but encounter people or situations which call forth negative thinking, try as we will to fight it. But there is a simple way of dismissing such unwanted thoughts which does not involve "fighting them" at all.

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

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



The Process of Evolution



Applied knowledge is the salvation for ignorance. Even the wisest among us have much to learn and no one has, as yet, attained perfection; nor can one attain perfection in one short life. We observe everywhere in Nature that slow, persistent unfoldment makes for higher development of everything. The more we know of the working methods of Nature, the visible symbol of the invisible God, the better able we shall be to take advantage of the opportunities it offers for growth and power -- for emancipation from bondage, and the elevation to self-mastery. This process is Evolution.

At the beginning of his evolution man consisted only of Spirit and body; he was soulless. But since then each life lived on Earth in the great school of experience has made him more and more soulful according to the use he has made of the opportunities and the lessons he has learned from them. This is shown in the different gradations between the savage and the saint, which we see all around us. All races are products of evolution, the only object of which is final perfection. The highest expression in one life becomes the lowest expression in the next life, and thus we gradually climb the ladder of evolution toward Divinity. Humanity as a whole is slowly progressing upon this path and thus slowly attaining higher states of consciousness.

One of the chief characteristics of evolution lies in the fact that it manifests in alternating periods of activity and rest. The busy summer is followed by the rest and inactivity of winter, and each season is a little farther progressed along the pathway of time. The busy day alternates with the quiet of night. The ebb of the ocean is succeeded by the flood-tide.

Thus, as all other things move in cycles, the life that expresses itself here upon Earth for a few years is not to be thought of as ended when death comes. The birth of this body is infinitely far from our ending. Our Spirits are immortal and the physical bodies are the instruments which we use during this Earth life to aid in our evolution. We may rest assured that in whatever station of life we are placed, monarch or beggar, rich or poor, it contains the lessons and experiences necessary at the moment for our evolution and gives us the best possible advantage for our development. As surely as the Sun rises in the morning after having set at night, will the life that was ended by the death of one body be taken up again in a new vehicle and in a different environment.

Evolution is the history of the progression of the spirit in time. Everywhere in Heaven and on Earth all things are going onward -- upward, forever, and as we see about us the varied phenomena in the universe, we realize that the path of evolution is a spiral. Each loop of the spiral is a cycle. Each cycle merges into the next and as the loops of the spiral are continuous, each cycle is the improved product of those preceding it, and the creator of those more developed states which are to come.

But the path of evolution is a spiral when we regard it from the physical side only. It is a lemniscate or figure eight when viewed in both its physical and spiritual phases. The two circles of the lemniscate converging to a central point symbolize the immortal Spirit, the evolving Ego. One of the circles signifies its life in the physical world from birth to death. During this span of time it sows seeds by every act and should reap a certain amount of experience, which it will do if lessons are extracted from its opportunities; and at the end of this life the Ego will find itself at the door of death laden with the richest fruits of life.

The other circle of the lemniscate symbolizes the sojourn of the Ego in the invisible worlds which it traverses during the period from death to birth. At the time when the Ego arrives at the central point in the lemniscate which divides the physical from the spiritual worlds, it has with it a collection of faculties or talents acquired in all its previous lives which it may put to use or bury during the next life experience as it sees fit; but upon the use it makes of its acquired faculties depends the amount of soul-growth it garners in its next life. We have already lived through a mineral, a plant, and an animal-like existence before becoming human, and beyond us lie still further evolutions where we shall approach the Divine more and more.

Man advances by sacrifice alone. Few realize that when we rise in the scale of evolution, we do so by trampling upon the bodies of our weaker brothers. Consciously or unconsciously we crush them and use them in attaining our own ends. This fact holds good concerning all the Kingdoms in Nature. When a life wave has been brought down to the lowest point of involution and encrusted in mineral form, it is immediately seized upon by another slightly higher life wave which takes the disintegrating mineral crystal, adapts it to its own needs as crystalloid, and assimilates it as part of a plant form.

In the Christian Mystic initiation when the Christ washed the feet of His disciples on the night of the Last Supper, the explanation is given that unless the minerals decomposed and were offered as embodiments for the plant kingdom, we should have no vegetation; also if the plant food did not furnish sustenance for the animals, the beings of the animal kingdom could not find expression, and so on -- the higher is always feeding on the lower, and as the Master washed the feet of His disciples, He symbolically performed for them that menial service in recognition of the fact that they had served Him as stepping-stones to something higher.

The same principle holds good in all spiritual evolution, for if there were no pupils standing on the lower round of the ladder of knowledge and requiring instructions, there would be no need for a Teacher. But here there is one all important difference. The Teacher grows by giving to his pupils and serving them, as everybody, no matter what station in life, grows by service. From the shoulders of the pupils the teacher steps to a higher rung of the ladder of knowledge, and thereby owes them a debt of gratitude which is symbolically acknowledged and liquidated by the foot-washing, an act of humble service to those who have served Him.

Under the beneficent guidance of the Great Intelligences, we are constantly progressing from life to life under conditions exactly suited to each individual until in time we shall attain to a higher evolution and become supermen. The occultist believes the purpose of evolution to be the development of man from a static to a dynamic God -- a creator. In order that he may become an independent, original Creator, it is necessary that his training should include sufficient latitude for the exercise of the individual originality which distinguishes creation from imitation. So long as certain features of the old form meet with requirements of progression they are retained, but at each rebirth the evolving life adds such original improvements as are necessary for its future expression.

Stragglers have been left along the way who failed to reach the necessary standard to keep abreast of the crest-wave of evolution. In the progress of evolution there is no halting place. Progress or retrogression is the Law, and the form that is not capable of further improvement must degenerate.

The evolutionary impulse works to achieve ultimate perfection for all. It is therefore reasonable to suppose that the exalted Intelligences in charge of our evolution use every means available to bring through in safety as many as possible of the entities under their charge. Every vibration of the universe is life and all life has sprung from the one God. Hence, we are all one, yet there are some who are constantly straggling behind.

During this present stage of individualism, which is the climax of our illusionary separateness, all mankind needs extra help, but for the stragglers some additional, special aid must be provided. To give that special aid was the mission of Christ. He said He came to seek and to save that which was lost. He opened the way of Initiation for all who are willing to seek it.

Evolution depends upon soul growth, the transmutation of the bodies into soul, which must be accomplished by the individual efforts of the Spirit in man, the Ego, and at the end of evolution it will possess soul-power as the fruitage of its pilgrimage through matter. It will be a Creative Intelligence.

If we fill our appointed niche to the best of our ability throughout our whole life we shall be certain of advancement in a future age. We shall see more clearly through the veil of egoism when we willingly live the life in which we have been placed, for the Recording Angels make no mistakes. They have put us in that place where we have been given the lessons needed to prepare us for a greater sphere of usefulness.

If we have within ourselves sufficient love of all things, we can do no harm, because that love would stay our hand at any action, our mind at any thought which might hurt another. As yet we have not reached that advanced stage of consciousness. If we had, there would be no need for our existence here, but all of us are seeking and advancing toward that state of glorious perfection. It is surprising how rapidly an individual may advance along these lines if he is truly serious in his effort, trusting not in his poor personality alone, but having implicit faith that by the example and teachings of Christ he may be enabled to unite himself with his Divinity within.

Evolution depends upon the dissolution of the bodies and the alchemical amalgamation of the soul with the Spirit. The soul is the quintessence, the power or force of the body, and when a body has been brought to perfection through the various stages, the soul is fully extricated therefrom and is absorbed by one of the three aspects of the Spirit which generated the body in the first place.

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.

While developing this universal love within ourselves we learn to realize more and more that every human being is a son of the Creator and that in due time we will advance to perfection, just as we all hope to do. However base a man or creature may appear, we must remember that there is a Divine spark within which will slowly but surely grow until the glory of the Creator illuminates that being.

The Divine Hierarchies who have guided humanity upon the path of evolution from the beginning of our career are still active and working with us from their worlds, and with their help we shall

eventually be able to accomplish the elevation of humanity as a whole and attain to an individual realization of glory and immortality. Having this great hope within ourselves, this great mission in the world, let us work as never before to make ourselves better men and women so that by our example we may waken in others a desire to lead a life that brings liberation.

In Tune with the Infinite

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

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

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

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

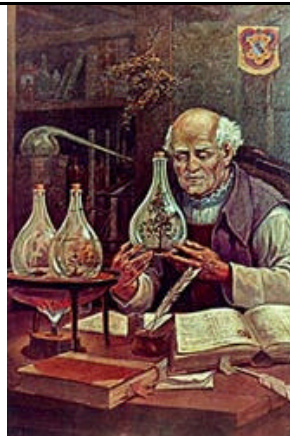
*Love drives out all fear
Its only aim --- to give.
It draws all to itself
To nurture, love and serve.*

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

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

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

- Elsa Glover



Paracelsus Performing the Experiment of Palengenesis

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

- Manly P. Hall

The Brothers of the Rose Cross



The Polish Rider (Painting by Rembrandt, 1655) A tradition states that this is a portrait of the mysterious Rosicrucian Adept the Comte de Saint Germain, believed to have been an incarnation of Christian Rosenkreutz.

In Rosicrucian [Max Heindel's](#) writings, the Count of St Germain (18th century) is described as one of the later incarnations of [Christian Rosenkreutz](#), an enigmatic individual born in the [14th century](#) and the Head of the Rosicrucian Order. According to this author, Rosenkreutz had been [Lazarus](#) in a [previous life](#), a [biblical](#) character in the [New Testament](#) and [Hiram Abiff](#), the *Widow's Son* of Freemasonry, in an earlier existence.

All those aspiring ones who align themselves, "in spirit and in truth," with The Rosicrucian Fellowship and its Teachings, place themselves within the sphere of the Illumined ones of the human race whom we speak of as the Elder Brothers of the Rose Cross. It is greatly to our advantage as spiritual aspirants to realize the full significance of this fact and endeavor zealously to reap the full benefit of such a wonderful privilege. We can help make ourselves more attractive to their assistance by taking time to meditate upon them and their humanitarian endeavors, to send them our gratitude and love, to rededicate ourselves to serving them in their constant efforts of uplifting humanity.

The Brothers of the Rose Cross are Adepts, being among those Compassionate Ones, who, through many lives, have unfolded their inner faculties to a very high degree by loving, self-forgetting service to the race. They have passed through all the Lesser and Greater Mystery Schools, thereby reaching a stage of evolution which frees them from all the ties to Earth. However, they have elected to stay here on Earth as helpers, each being given work according to his particular interest and bent.

These Hierophants of the Western Wisdom Teachings have forged a second spinal cord by drawing the lower love-ray of Venus upward and transmuting it to altruism, conquering for it the dominion over the sympathetic segment of the first spinal cord and the left cerebral hemisphere now ruled by the passionate Hierarchy of Mars, the Lucifer Spirits. Thus each Brother is a complete creative unit on both the spiritual and physical planes, able to use the bi-polar force (masculine and feminine) through the double spinal cord, illuminated and raise in potential energy by the spinal spirit fires of Neptune (Will) and Uranus (Love and Imagination). This creative energy conceives in the twin hemispheres of the cerebrum, ruled by Mars and Mercury, a vehicle fit for the expression of the Spirit, which is then sent out and objectified in the world by the spoken Creative Word. By means of this power he is able to perpetuate his physical existence and create a new body before he leaves the old one.

All of the Brothers have a material body, and they live in a house (in Germany) which appears to be the home of well-to-do but not ostentatious people. They hold offices of distinction in their community, but these positions are only for the purpose of giving a reason for their presence. Thus they avoid questions and suppositions as to what they are or what they are doing. Outside their house and through their house is what may be called the Temple. It is etheric and is different from our ordinary buildings, but may be likened to the auric atmosphere around the Pro-Ecclesia or Temple at Mt. Ecclesia, in Oceanside, California (2222 Mission Avenue), which is etheric and much larger than the buildings themselves. Such structures are around churches and other buildings where people are very spiritual and of course differ in color. The Rosicrucian Temple is superlative and not to be compared to anything else; it so permeates with spirituality the house in which the Elder Brothers live that most people wouldn't feel comfortable there.

Being able to control their actions and emotions, the Brothers save all unnecessary strain upon their bodies. They know the exact elements required to keep up their bodies. They know the exact elements required to keep up their bodies, and the proper proportions in which to take them. Thus they secure the maximum nutrition and a minimum of waste. For that reason they may keep their bodies in a state of youthful preservation and vigorous health for hundreds of years.

Lay brothers who have been connected with the Temple for twenty to forty years in this life have indicated that the Elder Brothers look just about the same today as they did thirty or forty years ago. Judging by the standards of ordinary men they seem now to be about forty years of age.

It has been said by some of the lay brothers that Christian Rosenkreuz is today using a body which has been preserved for several centuries. This may or may not be so, but our august leader is never seen by the lay brothers who gather at the Temple(etheric) for the midnight service. His presence is only felt and is the signal for beginning the work.

To trace the beginning of the Elder Brothers of the Rosicrucian Order is as difficult as it is to find proof of the beginning of the first Manifestation of God. Since theirs is a work which aims to encourage the evolution of humanity, they have labored far back into antiquity--under one guise or another. We have historical proof, however, of the appearance as early as the thirteenth century of advanced teachings which were to prove as a bright star to many.

During the past few centuries the Brothers have worked for humanity in secret. Each night at midnight there is a service at the Temple where the Elder Brothers, assisted by the lay brothers who are able to leave their work in the world (for many of them reside in places where it is yet day when it is midnight in the location of the Temple of the Rose Cross), gather up from everywhere in the Western World the thoughts of sensuality, greed, selfishness and materialism. They seek to transmute into pure love, benevolence, altruism, and spiritual aspirations, sending them back to the world to uplift and encourage all Good. Were it not for this potent source of spiritual vibration, materialism must long ago have totally squelched all spiritual effort, for there has never been a darker age from the spiritual standpoint than the last three hundred years of materialism.

Seven of the twelve Brothers go out into the world whenever occasion requires, appearing as men among men, or working in their invisible vehicles with or upon others as needed; yet it must be kept strictly in mind that they never influence people against their will or contrary to their desires, only strengthening good wherever found. The other five Brothers never leave the etheric Temple, and although they do possess physical bodies, all their work is done from the inner worlds.

The Thirteenth of the Order is the Head, Christian Rosenkreuz, the link with a higher Central Council composed of Hierophants of the Greater Mysteries, who do not deal with ordinary humanity at all, but only with graduates of the Lesser Mysteries. He is hidden from the outside world by the twelve Brothers, as the central ball is hidden by twelve balls of even size. Even the pupils of the School never see him, but at the nightly services in the Temple his presence is felt by all.

Every midnight at their service the Elder Brothers open their breasts to attract the darts of hate, envy, malice, and every evil that has been launched during the past twenty-four hours. First, in order that they may deprive the Black Grail forces of their food; and secondly, that they may transmute the evil into good. Then, as the plants gather the inert carbon dioxide exhaled by mankind and build their bodies therefrom, so the Brothers of the Holy Grail transmute the evil within the Temple: and as the plants send out the renovated oxygen so necessary to human life, so the Elder Brothers return to mankind the transmuted essence of evil as qualms of conscience along with the good in order that the world may grow better day by day.

During the Temple Service the twelve Brothers, together with the lay brothers, function in their soul bodies. Hence it is evident that the presence of the Head of the Order is altogether spiritual. Nevertheless, he 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.

After the first year of World War I the Elder Brothers, by dint of hard work and organization, succeeded in creating an army of Invisible Helpers who, having passed through the gate of death and having felt the sorrow and suffering incident to an untimely transition, were filled with compassion for the others who were constantly pouring in, and became qualified to soothe and help them until they also had found their balance.

The Elder Brothers all possess the external picture consciousness of the Jupiter Period, which they use in initiating their pupils into the Rosicrucian Order. The Initiator fixes his attention upon certain cosmic facts, and the candidate, who has become fitted for certain powers, 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 but is able to respond to the vibration, and the latent power within him is converted into dynamic energy and his consciousness is lifted to the next step upon the ladder of initiation.

The mass of humanity is taken care of by the religion publicly taught in the country of their birth; but there are always pioneers whose precocity demand a higher teaching. To them a deeper doctrine is given through the agency of the Mystery School belonging to their country. When only a few are ready for such preparatory schooling they are taught privately, but as they increase in number the teaching is given more publicly. The latter is the case in the Western World at present. Therefore the Brothers of the Rose Cross gave to Max Heindel the Philosophy as published in The Rosicrucian Cosmo-Conception and sanctioned the launching of The Rosicrucian Fellowship to promulgate the Teaching. The purpose is to bring aspiring souls into contact with the Teacher when by service here in the Physical World they have shown their sincerity and given reasonable assurance that they will use their spiritual powers for service in the other world when they shall have been initiated therein. The scientific method of soul unfoldment advocated by the Elder Brothers is always bound to benefit anyone who practices it and can never under any circumstances cause harm to anyone.



Frequently Asked Questions



Carl Louis F. Von Grasshoff

(MAX HEINDEL)

1865-1919

In the years 1907-08, after being tested for sincerity of purpose and selfless desire to aid his fellowmen, Max Heindel was selected by the Brothers of the Rose Cross to give out publicly the [Western Wisdom Teachings](#) and thus help prepare humanity for the coming Age of Universal Brotherhood. By means of intense self-discipline and devotion to service he earned the status of Lay Brother (Initiate) in the exalted Rosicrucian Order.

Under the direction of the Brothers of the Rose Cross, spiritual giants of the human race, Max Heindel wrote [The Rosicrucian Cosmo-Conception](#), an epoch-making book which has now become the Western World's leading textbook on occultism. By means of his own spiritual development he was able to verify for himself much that was given in the *Cosmo-Conception*, as well as to gain additional knowledge that later become embodied in his numerous books.

What is the core of the Rosicrucian Teaching?

The core of the Rosicrucian Teaching is the gospel of service.

For our sakes Deity manifested the universe. The great creative Hierarchies have all been and some of them still are our servants. The luminous star angels, whose fiery bodies we see whirling through space, have worked with us for ages, and in due time Christ came to bring us the spiritual impetus needed at that time. It is also significant in the extreme that in the parable of the last judgment Christ does not say, "Well done, thou great and erudite philosopher, who knoweth the

Bible, the Kabala, the "Cosmo" and all the other mysterious literature which reveals the intricate workings of nature" but He says, "Well done, thou good and faithful servant: * * * enter thou into the joy of thy Lord. * * * For I was hungry, and you gave me meat: I was thirsty, and you gave me drink; * * * ." Not one single word about knowledge; the whole emphasis was laid upon faithfulness and service.

There is a deep occult reason for this: service builds the soul body, the glorious wedding garment without which no man can enter into the kingdom of the heavens, occultly termed "The New Galilee," and it does not matter whether we are aware of what is going on, so long as we accomplish the work. Moreover, as the luminous soul body grows in and around a person, this light will teach him or her about the Mysteries without the need of books, and one who is thus God-taught knows more than all the books in the world contain. In due time the inner vision will be opened and the way to the Temple shown. If you want to teach your friends, no matter how skeptical they may be, they will believe you if you preach the gospel of service.

But you must preach by practice. You must become a servant of men yourself if you would have them believe in you. If you want them to follow, you must lead, or they will have the right to question your sincerity. Remember, "ye are a city upon a hill," and when you make professions they have a right to judge you by your fruits; therefore say little, serve much.

Who are the Rosicrucians and what does the name signify?

The ancient Rosicrucian Brotherhood consisted of high spiritual beings who had advanced far beyond ordinary man in purity and spiritual wisdom. They were learned alchemists, doctors, and mathematicians -- twelve Supermen of the fourteenth century, who were guided by and who worked with a thirteenth known by the name of Christian Rosenkreuz (Christian Rose Cross). These thirteen august men worked secretly. They formed themselves into a Brotherhood known as the Rosicrucian Order or Order of the Rose Cross. The teachings of this Order were given only to a very few wise men; nothing was printed until the year 1614 when a small pamphlet written in the German language was circulated among those only who were ready to receive these teachings.

This secret brotherhood is still in existence, is still working with and for the upliftment of humanity. Only those who are highly evolved spiritually are admitted into this inner branch of the Rosicrucian movement, and these physicians of the soul may be found among those who are at the helm of some great movement or country and are directly concerned with the forward movement of the world and its work. These Brothers never make themselves known and work unselfishly for the good of mankind.

In 1908 Max Heindel, who was of Danish birth, was chosen as a messenger of these Brothers to carry the Rosicrucian Teachings to the western world, and after spending some time under their direct tutelage, was instructed to return to America and give to the world publicly what previously had been held secret. At this particular time in the world's work, mankind had reached the stage where it could be given a more exalted phase of the Christian religion and when the mysteries (which the Christ spoke of in Matthew 13:11, and Luke 8:10) should be given to the many instead of the few.

After Max Heindel reached America he had these exalted teachings printed in the textbook entitled The Rosicrucian Cosmo-Conception, which has been translated into various languages and continues to be shipped into all parts of the world. He also established The Rosicrucian Fellowship as the Preparatory School for the Rosicrucian Order, with International Headquarters at Mt. Ecclesia, Oceanside, California. The Fellowship has no connection with any other organization, even if the latter does use the word "Rosicrucian" as a part of its title.

Do the Rosicrucians teach that the Christ was a divine Messenger -- the Savior of the world?

Yes, Christ Jesus was the greatest being that has ever functioned in a physical body on our Earth. However, the Rosicrucian Teachings explain that Jesus was a man, and that at the Baptism, he surrendered his lower vehicles to the Christ Spirit to use in His ministry on the material plane. At the Crucifixion the Christ was released from the bodies of Jesus and entered into the Earth. This great Archangel is still the indwelling Spirit of the Earth, is still the Savior of mankind. After a careful study of the teachings as given out by the Rosicrucian Fellowship, the Christ becomes a living factor in the lives of students, who not only recognize the divinity of Christ but who make every effort to follow in His footsteps.

The Cosmic Christ and the Christ Within

According to the Rosicrucian Philosophy, the Bible Teaching enables us to become aware of the fact that Christ must be born within. There is a very clear distinction between the Christ which is born within us, our true Saviour, and the Cosmic Christ, that is to say the Christ without. The Christ without, or the Cosmic Christ, helps us in the task of having Christ born within; however, it is our task to form the Christ within. The Christ within, or Soul body, is the vehicle mankind will need to live in the Sixth Epoch or *New Galilee*.

Does the Rosicrucian student believe in a life after death?

Yes, the Rosicrucian Teachings take the sting of sorrow out of death because they prepare the aspirant for what he is to expect in the life to come. A journey into foreign lands is made pleasant when we are prepared and know of the country into which we are to travel; likewise it is a great comfort to know of conditions existing in that land which has been made so mysterious by the dark shadow of ignorance which has rested over man for so many ages. Knowledge of the life beyond the grave is most comforting to the one who has lost loved ones.

The Elder Brothers of the Rose Cross, with their superior knowledge of the spiritual worlds bring to us the proof of an existence of these higher worlds; also many advanced students have received positive proof of life after death: to them it is no longer a theory but a Truth. It is possible, with the development of a finer sense, to actually experience and see the conditions existing in this invisible land of the so-called dead which is interpenetrating our dense physical world, although unseen by those who have only the sense of physical sight developed. As John McCreery says in his beautiful poem:

"They are not dead. They have but passed
Beyond the mists that blind us here,
Into a new and larger life
Of that serener sphere."

Death to the Rosicrucian student is but a shifting of consciousness, a casting away of a worn-out garment (the physical body) to take on that spiritual body which Paul tells us about in the 15th Chapter of 1st. Corinthians.

Do the Rosicrucians believe in Rebirth and the Law of Consequence?

In the 17th chapter of Matthew verses 11, 12, 13, Jesus gave his disciples a very wonderful demonstration of the philosophy of rebirth. After his transfiguration he plainly said that Elias had come already and the disciples understood he had reference to John the Baptist. The 8th chapter of Job and the latter portion of the 19th chapter tells us of rebirth.

The Rosicrucians teach that all the causes set into action in one life cannot ripen in one existence, and that all things must reach a stage of fruition, that "Whatsoever a man soweth that shall he also reap." This is one of the biblical teachings, that man must reap his own harvests from the seeds he has sown, be they good or evil; therefore each individual passes through a number of earth lives during which he builds character. It is at this stage of his living that he either enjoys the fruits of his past building, or is suffering from the results of his evil deeds.

Each life is as a day in school, where the spirit learns its lessons. We are told in Genesis that God made man in His own image; if man is divinely made he must also become as wise as the Father Who made him. Naturally this cannot be accomplished in one life, but a slow process of evolution is necessary to lift man from that tiny spark of divinity to become as wise and all knowing as his Father in heaven.

Life as a School: doctrine of Rebirth and Law of Cause and Consequence

These teachings advocate the dualistic view: on one hand, they hold that man is a Spirit enfolding all the powers of God and that these powers are being slowly unfolded by a series of existences in a gradually improving earthy body; on the other hand, that this process of development has been performed under the guidance of exalted Beings who are yet ordering our steps, though in a decreasing measure, as man gradually acquires intellect and will.

Man is then seen as a Spirit attending the school of life for the purpose of unfolding latent spiritual power, and that for this purpose he lives many lives in earthly bodies, "Rebirth" ^[4], of increasingly fine texture which enable him to express himself better and better (improving also his character). Connected to Rebirth there is the "Law of Cause and Consequence" - the most fundamental law in human destiny, that it is not a static law - through which we constantly set new causes into operation which will create new destiny to balance and improve the old destiny brought from the past, it teaches that all the causes set into action in one life cannot be ripen in one existence, but "Whatsoever a man soweth that shall he also reap".

Tell us something about the Rosicrucian method of healing the sick.

In each of the four gospels we find that the Christ preached the gospel of healing. He healed all who came to Him and He sent His disciples out into the world with the two commands: Preach the Gospel and Heal the Sick. These two commands are also given to the Rosicrucians, who are physicians of the soul, for sickness is first manifested in the Vital Body, which is the vehicle of the soul and healing can be best accomplished through this invisible vehicle. During the time of sleep when man is free from his physical body and functioning in the spiritual world, healing is more quickly accomplished. The esoteric students are trained for this particular work.

We understand that the Rosicrucians do not set a price upon their lessons nor upon their healing ministrations. Is not the workman "worthy of his hire?"

In the 10th chapter of Matthew, Christ tells His disciples to go to the lost sheep of Israel and to preach the gospel and heal the sick. But he also tells them to provide neither gold, silver, brass, nor scrip for their journey. In the 10th chapter of 1st Corinthians, Paul also holds out this thought, to preach the gospel without charge. The Rosicrucians have followed this practice from the very beginning and never set a price on their teachings. No true believer of this exalted teaching will charge for lessons or require a monthly membership fee. This at once brands him as an impostor. If we have faith and work unselfishly, God will always take care of His own and the Love offerings will be sufficient to keep the aspirant in his simple needs.

But will this not encourage some to take all and give nothing? Will it not develop selfishness in some? There is a law in nature that we cannot obtain anything for nothing.

Yes, numbers are attending the churches, lectures and classes, never dropping a penny into the collection baskets, feeling this unnecessary unless they are approached and, naturally, they will take all and give nothing. But they do not reason the matter from the standpoint of God's laws which are silently operating through the laws of Cause and Effect; sometime, somewhere, these debts will come to the Ego who thinks he is slipping through life defrauding, taking all and giving nothing.

"Be not deceived, God is not mocked,
For whatsoever a man soweth, that shall he also reap."

How is the aspirant to know the genuine from the counterfeit, how distinguish between genuine spiritual enlightenment and psychic intoxication?

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.

For what purpose was the Rosicrucian Fellowship started?

Christ told us that it is possible to take the kingdom of God by storm and attain to the consciousness and conditions there prevailing. But Paul informs us that flesh and blood cannot inherit the kingdom of God; he states that we have a soul body (soma psuchicon- 1 Cor. 15:44), and that we shall meet the Lord in the air when He comes. This soul body is therefore as necessary

to entrance into the new age of the kingdom of God as a body equipped with lungs was to the Atlanteans who desired to enter into the age in which we are now living. Therefore it is necessary that we make our calling and election sure by preparing the Golden Wedding Garment, the soul body, which alone can secure our admission to the mystic marriage.

The multitude is slowly moving in the right direction as led by the different churches, but there is an ever growing class that, so to speak, feels the wings of the soul body sprouting, people who feel an inner urge to take the kingdom of God by storm. Though unaware of any definite ideal, they sense a greater truth and more certain light than those which the Church radiates; they are tired of parables and long to learn the underlying facts at the very feet of Christ.

The Rosicrucian Fellowship was started for the purpose of reaching this class, to show them the way to illumination, to help them build their soul body and evolve the soul powers which will enable them to enter consciously into the kingdom of God and obtain first-hand knowledge.

This is a large undertaking, none greater, and even under the most favorable existing conditions progress must be slow, but if the aspirant will continue with patient perseverance in well doing, it can be done.

The methods are definite, scientific, and religious; they have been originated by the Western School of the Rosicrucian Order, and are therefore specially suited to western people. Sometimes, but very rarely, they bring results in a short time; generally it requires years and even lives before the aspirant attains, but the Rosicrucian system will in the end bring all to their heart's desire.

The Tabernacle in the Wilderness was a symbolic representation of the way to God, and, as Paul says, held a shadow of better things to come. Everything in it had its spiritual meaning. The table of shew-bread gives us an important lesson germane to our present consideration. Students will remember that the ancient Israelites were commanded to bring the shewbread to the tabernacle at stated intervals. The grain from which this was made was given them by God but they must prepare the soil in which it was to grow, they must plant and cultivate, they must weed and water, so as to secure the greatest possible increase; they must harvest and thresh, grind and bake, before they had the loaves which they brought to the tabernacle as bread to shew for their toil. Similarly, God gives to all the grain of opportunity to serve, but it is our duty to cultivate these opportunities and nurse and nourish them in the soil of loving kindness so that they may bring a great increase. We must always bear in mind the words of Christ that He came to minister and to serve. Therefore anyone aspiring to follow in His steps and to be great in the kingdom of God must ever be on the lookout for opportunities to serve his fellows. Each day must be filled as full as possible with kind and considerate deeds, for they are the warp and woof of which the golden wedding garment (soul body) is woven. Without these "works" no amount of prayer, fasting, or other religious exercise will avail. It is useless to repair to the temple without this bread to shew that we have really worked in the Master's service.

The foregoing is also the teaching of the exoteric churches; but the following is the exclusively Rosicrucian scientific teaching and method, based upon the deepest knowledge of spiritual facts whereby the aspirant is enabled to gain the maximum soul growth in each life, so that his spiritual advancement is accelerated beyond his very wildest dreams. **Therefore this is the most important spiritual teaching that has been given to man in modern times**, and no one who tries honestly to follow this simple method can fail to be enormously benefited:

Ether is the medium of transmission of light, that which etches a picture on the photographic film. It permeates the air, and with every breath we draw from birth to death ether enters our system and etches a picture of our surroundings and actions on a little atom in the heart. Thus each carries with him a complete record of his life, which is assimilated after death. Expiation of the evil deeds causes pain and anguish in purgatory. These are thus transmuted to conscience to prevent repetition of the same mistakes in succeeding lives: the good deeds are transmuted to love and

benevolence. Instead of waiting for this post-mortem transmutation of the shewbread of life, the aspirant who desires to take heaven by storm may assimilate the fruits of each day after retiring and before going to sleep by running over the deeds done. The events of the day are considered in reverse order so that that which happened in the evening is taken first, then the happenings of the afternoon, forenoon, and morning. This is important for it conforms to the way the life panorama acts after death, taking first the events just prior to death, last, the events of infancy. The object is to show the effects and then refer them to their antecedent causes.

In this retrospection it will do the aspirant no good to run over the events of the day and mildly blame himself where he did wrong—he is usually sure enough to praise himself sufficiently for his good deeds. But he must remember the altar of burnt offerings where the sacrifices for sin were offered. They were first rubbed with salt and then placed on the altar to be consumed by a divinely enkindled fire. Anyone knows what an intense pain is caused when salt is rubbed into a wound, and this rubbing with salt is symbolic of the pain the aspirant must feel for his wrongdoing. Now mark that it was not permissible to place the sacrifice on the altar until it had thus rubbed with salt. God would not accept it before, but when it had been salted it was consumed by a fire kindled by God Himself.

This tells us that unless we have washed our evil deeds of the day in the salt of our tears and heartfelt contrition, God will not accept our sacrifice of repentance; but when we have really repented, our sins will be washed away and our recording seed atom will be clean as the driven snow. With respect to our good deeds we may remember that there were two little piles of frankincense on the top of the shew bread. These were offered upon the altar of incense, where the smoke ascended as a sweet savor to the Lord, so different from the nauseating stench that went up from the altar where the sin offerings were burned. Is it any wonder that God took no delight in the sacrifice of bulls and calves, but delighted in a contrite heart and repentant spirit?

It is this spiritual aromatic extract of our good deeds that builds our soul body. By the ordinary natural process it takes about one-third as many years in our post-mortem existence as we lived in the body, to reap what we have sowed. But when an aspirant has assimilated the fruits of life by faithful retrospection at the end of each day, he is free as soon as he leaves the body and may use the years spent by others in purgatory and the first heaven as he pleases. Furthermore, as he needs neither food, shelter, nor sleep, he may spend twenty-four hours a day doing good. Thus he has practically as many years of service and soul growth after death as the number of his earth life; and being trained and schooled in this work, his attainments are probably greater than could be made in a number of lives in the ordinary way.

Tell us something about Heindel-Steiner connection

The Rosicrucian Cosmo-Conception or Mystic Christianity is a Rosicrucian text, written by Max Heindel. The first edition was printed in November 1909, it has little changed since then and it is considered to be Max Heindel's *magnum opus*. It is a reference work in the Christian mysticism practice and in the Occult study literature, containing the fundamentals of Esoteric Christianity from a Rosicrucian perspective. The *Cosmo* contains a comprehensive outline of the evolutionary process of man and the universe, correlating science with religion. It is, till current days, the basic book for the Philosophy courses of the school, The Rosicrucian Fellowship, founded by the author in 1909/11.

The first edition of this work, containing more than 700 pages of indepth teachings into the major themes of the *occult science*, was dedicated to a knowledgeable lecturer of the occult field called Rudolf Steiner, to whom Max Heindel felt greatly indebted. It had the subtitle "Occult Science" instead of "Mystic

Christianity" and just above the message and mission ("A Sane Mind, a Soft Heart and a Sound Body", "Service") there was a quotation from Paul of Tarsus: "PROVE ALL THINGS". In the subsequent edition, Heindel removed the initial dedicatory and changed the mentioned elements. The first dedicatory became a controversial issue among some students of both teachers, till current days. However, as both authors, Heindel and Steiner, appear to have been influenced by the same Elder Brother of the Rose Cross, to some extent and at some stage of their lives, it becomes an accessory issue that may only be unveiled through the discernment of the student along her/his path of spiritual unfoldment.

The Steiner and Heindel issue is long standing. In his early student years, Heindel studied nearly everything but was frustrated by the Theosophical oriented approach to public esotericism. He met a dead end. A friend, Dr Alma Von Brandis, sent him to Germany to visit Steiner and hear him speak. Heindel recognized a great teacher and seer. He sat in on several lectures and had one or two interviews with Steiner.

Nevertheless, he felt that what Steiner was doing was not appropriate for America where pragmatism and clear linear thinking is predominant. In frustration, he felt that he did not find what he was looking for there (a Western oriented spirituality that was accessible to the general public). In this disappointing condition, he states he was visited by an Adept from the actual Rosicrucian Order itself during one night in Germany. He passed a test of trust and was then told to visit a certain location in Eastern Germany where the Rosicrucian Temple was located (within and around a conventional house).

He underwent six months or so of intense spiritual and seership training which produced the ability to enter and explore the spiritual worlds directly both in body and out of body. During this time he was taught the contents of the Rosicrucian Cosmo Conception by his Teacher. He was asked to return to America with a text of this teaching and translate it into English. It had to be published before 1910. In the first edition, he dedicated the book to Steiner out of respect for the work he was doing in Europe and for the inspiration he received. This was a mistake because it was totally misunderstood.

The problem was: the teaching found in Heindel's book (much of the early material was "presented" to him by his Teacher) sounded and read very similar to the basic works and lectures by Steiner. Thus people thought he stole the material. Unfortunately this is utterly false. Heindel was only in Europe a short time with Steiner's lectures and he was not interested in Anthroposophy, as such.

And the dedication to Steiner in the first publication led people to think Heindel took materials and just put them into a simpler form. People can think what they want but these claims are untrue. In later works, Heindel shows that he was a seer and possessed occult knowledge not found in Steiner or any other source. In the second edition, he retracted this dedication and explained his relationship to the Order, his initiation, and his first dedication to Steiner. (He was going to write an East/West text on esotericism and told Steiner. Steiner asked that if anything was to be used from his materials, that proper acknowledgement be used. (Heindel agreed.)

If one is truly using research methods to prove or disprove an assertion, then one must assume the burden of doing the research and making a reasoned judgment. In the preface to the second edition of the Cosmo Conception, Heindel clarifies why he dedicated the first edition to Steiner and then withdrew this dedication in the second edition. It confused rather than clarified his relationship to Steiner.

For one, in the second edition of the Cosmo Conception, Heindel retracted the dedication to Steiner and explained clearly what his relationship was to Steiner and his error in first dedicating it to him.

He personally met Steiner in several interviews and attended about 8 lectures during the Fall and Spring of 1907 to 1908. As you can see below Heindel respected and acknowledged Steiner for his work and contribution to Western esotericism.

One can either take him for his word or not. Heindel was in Germany to write his own version of Isis Unveiled, so to speak, and take up where Blavatsky failed and where Steiner did not want to go - create a comprehensible and readable public dissemination of the basics in esotericism.

In addition, the most important issue is not the similarity between the Cosmo Conception and some of Heindel's works and Occult Science and At the Gates of Spiritual Science, et.al. Why? We are convinced, from parallel studies, that at certain times in the lives of both men, Steiner and Heindel at this time had the same Teacher and they both drew from His analogies and examples as well as his superior knowledge of cosmology. This Teacher used certain phrases and methods of explaining occult facts that influenced both men's style and content early on. Both went on to write from their own experience and research and the Teacher receded to the background.

The similarities are due to a common source to both men (Rosicrucian influences and teachers). Due diligence in the later works of Heindel, when he was able to more fully develop his own clairvoyant abilities and inner world journeys and research, and when he had no contact with AP or Steiner, shows totally original material not to be found elsewhere in any occult sources since e.g.

- an indication of total population of the human species both in and out of incarnation (the number of human beings in our life wave both on earth and out of incarnation);
- the specifics of clairvoyance when viewing a mineral, plant, animal and human being and how the vision shifts;
- the nature of etheric vortexes and "atoms";
- the nature of the chemical ether as a prismatic spinning force field at the atomic level;
- like descriptions of the silver cord and its connection to the liver and inner bodies;
- how advanced souls are able to extend their lives past the norm and retain youth;
- how to cleanse the etheric body and healing methods;
- the specifics of suicide deaths;
- how the astral centers appear and rotate in seers vs. involuntary psychics with diagrams;
- the nature of etheric and astral barriers surrounding mystery centers;
- how specific initiation events unfold between the esoteric student and Teacher as distinct from Eastern methods;
- the specific nature of the evolutionary status of Christ, Jehovah and the Father of our Solar System, etc.

The best sources that show his abilities and status are Occult Principles of Health and Healing and the two volume set of Questions and Answers where Heindel answered students' inquiries clearly and precisely.

In addition, in Letters to Students you will find information to students about the spiritual life and initiation that has never been published in Steiner's work.

If one is truly using research methods to prove or disprove an assertion, then one must assume the burden of doing the research and making a reasoned judgment. In the preface to the second edition of the Cosmo Conception, Heindel clarifies why he dedicated the first edition to Steiner and then withdrew this dedication in the second edition. It confused rather than clarified his relationship to Steiner.

As for Steiner's reference in the Fifth Gospel of "that American" promulgating Rosicrucian like teachings in California (Heindel) – this is his opinion and not based on occult fact or connection.

We repeat what we said before in defense of Heindel:

- (1) He was in the process of writing a revision of popular occultism when visiting Steiner.
- (2) He did attend lectures and received materials and was going to use some of them.
- (3) He had several meetings with Steiner and told him of his intention.
- (4) Steiner remarked, if you use my materials, give me credit

(5) Heindel dedicated the first edition of the Cosmo out of respect and the avoidance of source confusion.

(6) He pulled the dedication in second version explaining that he gained access to the same sources that Steiner drew from direct initiatory experience.

Heindel was not an initiate or even awakened in his inner soul when he met Steiner. I also do not think Steiner took the effort to check out each visitor clairvoyantly. If he did he would have seen a average man. It was only after his dsappointment with the direction of Steiner methods and teachings and when was about to leave Germany that he began his intiatory work and in 6 months was fully clairvoyant and able to function free from the body and pass the lesser and Greater Guardians. It was after this time that Steiner spoke of him and if one reads this reference carefully you will see that he is referring to the man who "took our teachings" (past tense contact) and not in the present context as one who has met another face to face in the spiritual worlds.

After these meetings, Heindel became another man. He had a profound spiritual encounter and entry into the spiritual worlds along Rosicrucian lines. Putting the Cosmo aside which seems to be the only work most APs have looked at, I again recommend his later works which clearly are based on his own experience and research and do not come across like a encyclopedia of Western occultism.

If one again reads these quotes from RS, he is speaking as a reporter and commentator not an occultist who has actually met and encountered Heindel in the spiritual worlds directly. His comments about people he has actually met spiritually are always different and reverential. He clearly did not care to make such contact with Heindel. His comments are based on past meetings and the Cosmo work solely.

As for his comments about the stylistic differences between his work and the Cosmo, only time will tell. Just as Hegel is "Latin" to most American college students, perhaps so would Walt Whitman and Haiku be to turn of the century middle Europeans. It is clear that RS objected to any and every form of spiritual communication other than his own for "purist" reasons.I

They apparently did not and could not come into contact in the spiritual worlds for various reasons. The reasons for this are complex and personal which is only alluded to by Heindel when asked about his initial meeting with his Rosicrucian Teacher in Germany. The Teacher stated clearly that another individual was the first choice for the Rosicrucian Order to promote a truly public form of Rosicrucianism and that this individual "failed his test." Not more is said of this but the reference is clearly, Steiner. Steiner actually mentions his rejection of this role in the Fifth Gospel, as well. What we do not know is the reason for his rejection. He may not have known that his "considerations" were a "test" as well from this Teacher. We suspect that the emergence of Anthroposophy as a unique but highly specialized form of esoteric teaching and education model was the fundamental reason. Steiner did not want to limit his work to one particular Order or group and formed an allegiance to Anthroposophia.

- This text is mainly based on Jeff Auen's writings posted in several E-groups lists in Yahoo, like Spiritual Science and Rosicruciansophia.



The Aquarian Age

Astrological Aspects



Many statements are being made in public mass media about the Aquarian Age. Frequently an observer will comment that the Aquarian Age has arrived, that it will last for this or that period of time, that it is the result of one or another astronomical or astrological phenomenon, that it has certain characteristics, or that, under its influence, human beings will be more apt to perform certain specific actions than others.

In an attempt to clarify the confusion which exists about this subject, The Rosicrucian Fellowship teachings about the Aquarian Age are presented here.

The Aquarian Age has not yet arrived, although its influences are already being felt, and it will not be fully with us for over six hundred more years— or in approximately 2,600 A.D.

The fact that, nevertheless, some authorities claim that we are already in the Aquarian Age possibly may be explained by the difference between the zodiacal constellations and the so-called "intellectual zodiac." A certain group of fixed stars in the heavens is called Aries; another group, located close to it, is called Taurus; a third group is called Gemini, and so on. These twelve constellations, or groups of stars, as seen in the heavens, always remain 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, and therefore astronomers speak of the "precession of the equinox." That is, the Sun appears to cross the equator at the vernal equinox, or the start of spring, 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 constellation Pisces. The following year it

would be still farther away in Pisces from the first point of Aries, and so on. This backward motion, however, is so slow that it takes nearly seventy years to move through one degree, or twenty-one hundred years to go through one sign, or approximately twenty-six thousand years to go backward through the twelve signs. This latter period is called a Great Sidereal Year.

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 that point Aries, the second thirty degrees Taurus, etc., as does the astrologer. Thus there is a natural zodiac composed 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 year.

Seeing that the Sun by precession travels backward 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 zodiacs agree. This occurred the last time in about the year 500 A.D., and as the Sun has been travelling 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 nine degrees of Pisces. Thus it will be about 2,600 A.D. before it actually enters the constellation Aquarius. The Aquarian Age may be said to start at that time, and it will last approximately 2,100 years while the Sun moves backward through the thirty degrees of the sign Aquarius. There is, however, no definite and sharp cut-off such as we make when we say that we enter the year 1969 at midnight on the night of December 31, 1968, or that 1969 will continue until midnight of December 31, 1969. That is a mathematical division of time. The various epochs of human existence, however, depend upon vital influences in life, and are conditions of mind rather than division 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. Man has, in other words, certain vehicles which are invisible to ordinary vision and which extend beyond the physical body. Thus, when we stand close to another person, the invisible 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.

Suppose that someone has his whole mind concentrated upon his work so that he neither hears nor sees what is happening 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. He had not heard the friend enter because he was so absorbed 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.

"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. The constellations are groups of great Spirits who have immured themselves in their starry bodies in order to help less advanced intelligences gain the experiences of evolution. We may conclude that these great 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 the spring is the particular time when everything on Earth is impregnated with life, we also may judge that the Aquarian Ray thus transmitted will make itself felt among the people of the Earth.

We readily recognize the Piscean influence during the last two thousand years. The superstition, intellectual bondage, and blind faith through which civilization has passed are well known to

historians. On the other hand, however, the influences of the Piscean Age were necessary in the process of evolution. The Teachings of love and altruism which Christ brought to our Earth were so foreign to the Religion of Law--and of fear--which had come before that they could not begin to take effect among the majority of mankind without the stressing of faith, even a blind faith which included the doctrine of the "Vicarious Atonement." During the Piscean Age--which will perhaps be remembered as the Age of Faith in contrast to the Aquarian Age of Reason--the tenets of the new Christianity (love and unselfishness) were taught to an ever-increasing circle of believers. Abstinence from flesh-eating was practiced on certain days. Reverence was paid to an Immaculate Virgin. Gradually man was and is being taught to forsake the lusts of the flesh and also lusting after the flesh. In the six hundred years which remain before the Aquarian Age is definitely ushered in, we in all probability will make great strides in both of these areas of consciousness. It is well to remember, also, that Jupiter, the planet of benevolence and philanthropy which is co-ruler of Pisces, has been a prominent factor in promoting altruism during the past two millenia.

If we now can find out what the influence of the sign Aquarius is, we shall learn more about the Aquarian Age.

Age of Innovations

Information about the influence of Aquarius comes to us through a study of astrology. Aquarius has an intellectual influence which is original, inventive, mystic, scientific, altruistic, and religious. If we apply the biblical standard, "By their fruits ye shall know them," 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 indeed, this seems to be true. We now can look back upon a period of nearly a century in which the Sun by precession has traveled a little over 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 millenia. Consider only the inventions of the past century, from telephone, telegraph, and radar, to the new, highly complex machinery for space travel. These, and myriad more, are marking 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 creedbound conditions, and the increasing number of those who have developed spiritual sight and are investigating the trend in evolution in the higher planes. The study of astrology has assumed unheard of popularity in the last few years, and a visit to almost any bookstore cannot help but impress one with the incredible number of recent publications on occult matters and the "supernatural."

The Aquarian Age will see the blending of religion and science to such a degree that a religious science and a scientific religion will be formed-- each respecting and learning from the findings of the other--which will promote health, happiness, and enjoyment of life.

Universal Brotherhood

The Aquarian Age will bring with it an era of universal brotherhood, in preparation for which we see the barriers of race prejudice being broken all around us. To be sure, this is presently being accomplished under conditions of bloodshed and revolt. We can be certain, however, that although the sword, which had its reign during the Piscean Age, still is powerful, *science* and *altruism* will rule during the Aquarian Age.

Since Aquarius is an airy, scientific, and intellectual sign, it is a forgone conclusion that the religion of that Age must be rooted in reason and able to solve the riddle of life and death in a manner that will satisfy both the mind and the religious instinct. In this respect, the Western Wisdom Teachings promulgated by the Rosicrucian Fellowship also are preparing the way for the Aquarian Age by preparing the way for the Aquarian Age by breaking down the fear of death engendered by the uncertainty surrounding the post- mortem existence. These Teachings show that life and

consciousness continue under Laws as immutable as God, which tend to raise man to increasingly higher, nobler, and loftier states of spirituality.

As an airy sign, Aquarius has special rule over the ether. When the Sun enters Aquarius by precession, moisture on Earth gradually will be eliminated and visual vibrations, which are most easily transmitted by a dry etheric atmosphere, will become more intense. Under these conditions, etheric sight will be developed in the greatest majority of mankind, and we will be able to see residents of the etheric region, including our own friends and loved ones who have died. We then will be able to continue our companionship with them for a while after "death," and have time to accustom ourselves to the fact that they are going on to higher realms.

When this point in evolution is reached, mankind also will be so much more enlightened that it will avoid many of the pitfalls which cause trouble today, and we will enjoy a much happier existence than has been the rule up to the present stage. We will be able to solve social problems in a manner equitable to all, and the use of improving machinery will free mankind from physical toil to a great extent and give him greater opportunity for intellectual and spiritual improvement. Although the blessings of the Aquarian Age assuredly will be ours in time, it is possible for those who truly aspire to a "better," or more spiritual life to bring themselves ever more in tune with the spirit of the coming Age and thus render themselves amenable far more quickly and completely than their contemporaries to Aquarian influences. He or she who does his or her best to live a life of service to humanity, and to exercise his or her powers of compassion, altruism, and beneficence, will find himself or herself ever more responsive to Aquarian influences, and his progress on the evolutionary path will be advanced accordingly.

Making Choices

Choose what you perceive.

Block out all the rest.

Choose what you absorb,

What you think is best.

Choose what you say and do,

What you plant as seed.

Choose what you set in motion.

Choose what powers you feed.

Those who make no choices

And leave everything to chance

By default become

Victims of circumstance.

**Those who make conscious
choices**

And take responsibility

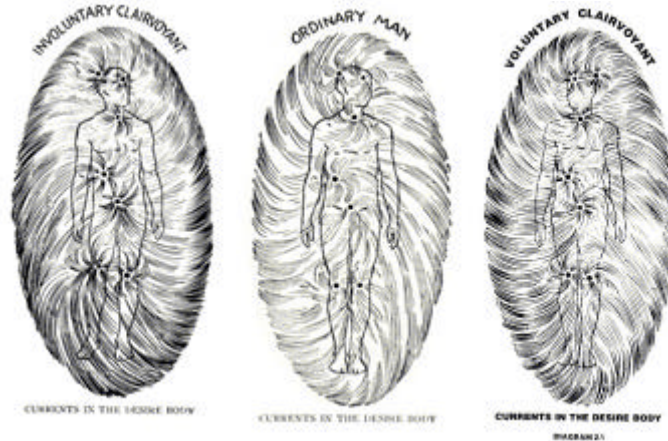
Will learn what choices

help them

Get where they wish to be.

- Elsa Glover

Spiritual Growth and Psychic Development



In view of the considerable attention and publicity currently being given to psychism, it will be found beneficial to review the Rosicrucian Fellowship Teachings concerning this phenomenon, and thus to understand why these Teachings emphasize the superiority of positive spiritual growth over negative psychic development.

As far as the growth of so-called extra-sensory faculties is concerned, humanity is divided into two general categories. Among the members of one category, the "ordinary" people engaged in material pursuits and by and large out of touch with the spiritual worlds, the connection between dense and vital body is close. In the other category, that of the so-called "sensitives," the connection between the two vehicles is loose. These "sensitives", in turn, are also divided into two classes; voluntary clairvoyants, positive and actuated by their own wills; and involuntary clairvoyants, negative and amenable to the will of others.

A lax connection between vital and dense bodies induces sensitivity to spiritual vibrations. The pituitary body and the pineal gland, two organs presently dormant in most people, were eons ago connected with the involuntary nervous system and invested man with involuntary clairvoyance. They are the instruments with which voluntary clairvoyance, under control of the cerebro-spinal nervous system, will be attained as man progresses spiritually. The man who consciously evolves his spiritual faculties controls the vibration of these organs by will, and the power to "see" in the other worlds is constant, to be used at his discretion.

The voluntary clairvoyant develops his sensitivity, and learns to control his extrasensory abilities, as a result of exercising his will in living a pure, spiritual life and devoting himself to selfless service to others. In time, after he has proved himself worthy, he receives the teaching necessary to complete the connection between pineal gland and pituitary body and to become a trained clairvoyant -- a master of his faculty at any and all times, free to exercise it or not, as he pleases.

When the connection between the vital and dense bodies has become so lax that part of the vital body may be withdrawn, the positive clairvoyant may become a conscious Invisible Helper. He has, by pure and selfless living, developed his soul body -- the two higher ethers of the vital body, sense perception and memory -- to such an extent that he can withdraw in it at will from the dense vehicle, using the soul body as a vehicle in which to operate. He can then function consciously in the spiritual world and remember everything he has done there. He is as fully conscious in the spiritual

as in the material world and, after awakening in the morning, is well aware of what he has done in the spiritual world at night, while he was asleep.

The case of the negative clairvoyant is entirely different. He, too, because of the loose connection between physical and vital bodies, is sensitive to spiritual vibrations. Since he is of a negative temperament, however, and since retrogression is more readily accomplished than progression, he makes no effort to submit this sensitivity to his own domination -- in fact, it is not likely to occur to him that he might eventually do so. Instead, he easily renews the negative activity of the pineal and pituitary organs, and becomes a negative clairvoyant. Inasmuch as the negative faculty is exercised by means of the involuntary nervous system, it is not under the control of the will and is, thus, sporadic in nature. The involuntary clairvoyant has no control over what he sees or experiences in the other worlds. He is aware only of what happens to come before him, and cannot use his power for investigative purposes.

Negative clairvoyants often allow themselves to come under the control of earth-bound Spirits who constitute themselves as "spirit guides," and are, in many cases, unscrupulous entities who seek to coerce their human victims for their own nefarious purposes. The negative clairvoyant then becomes a trance or materializing medium, and, when this happens, it can truly be said that his life is no longer his own.

In the case of a materializing medium, the materializing earthbound Spirit entrances its victim, and, because of the loose connection between his vehicles, draws the ether of the medium's vital body out through the spleen and uses it for its own materialization. The vital currents which give us vitality are specialized. Deprived of this vitalizing principle, the body of the medium sometimes shrinks to a fraction of its usual size; his flesh becomes flabby and the spark of life burns very low. When the vital ethers are returned and he awakens, he is exhausted. This procedure naturally has extremely adverse consequences to health -- a hazard which does not exist for the positive clairvoyant.

Mediumship, once entered into, does not usually remain a matter of choice. Once a Spirit control has gained ingress, the medium loses the power to shut it out. If he is content to do the control's bidding -- even, sometimes, to the point of committing murder or suicide-he escapes harassment, but if he tries to balk or rid himself of the now-unwelcome Spirit, he is likely to experience great agony at the hands of the more unscrupulous of these entities. Some Spirit controls-usually those least experienced and, therefore, most dangerous -- go so far as to push the Ego and the higher vehicles out of the medium's physical body and step in themselves to take temporary or permanent control. This condition is generally known as obsession, and is the basis of many so-called "mental cases."

Even more perilous is the situation which threatens the medium after death. The Spirit control to which he has been subject during life does not then release its hold; on the contrary, its despotism often becomes more intense after the medium enters the spiritual realms and may continue for many years before the medium can finally break away. Thus the medium, in addition to experiencing the torture that comes from being deprived of his vehicles, lags behind in his evolutionary timetable.

It should be obvious to the student that mediumship, or any other negative undertaking in which one Ego surrenders his free will to another is, at best, hindering to evolutionary progress -- which depends on individual initiative -- and at worst, is extremely dangerous in terms of both life on Earth and life after the passing. Yet most of the psychics who are now receiving public notice and acclaim are negative in character. Those few spiritually advanced Egos who have developed positive extrasensory perception use their abilities in service, selflessly and quietly, without calling attention to themselves or their talents.

The object of the Rosicrucian Philosophy and method of development is to free the student from dependence upon others and to help him acquire the utmost degree of self-mastery and self-reliance. Negative psychism of any sort obviously represents a condition of dependency which is completely at variance with this end. Both self-mastery and self-reliance, together with attendant positive spiritual growth, are achieved only when we live noble, unselfish lives, devoting our time to serving God and man, and keeping our thoughts and deeds pure and elevated. Only in this way can we strengthen the two higher ethers, develop our soul bodies, respond positively to the spiritual vibrations to which we will become increasingly sensitive, and learn to avoid all external influence and dominance. Only when we feel, within our innermost beings, a holy, unselfish desire to help humanity, can we begin to make progress in the direction of positive clairvoyance.

Negative clairvoyance is, so to speak, more or less thrust upon a person. He has done nothing on his own initiative to generate the ability to perceive in the other worlds and does not, at least initially, set out purposely to do so. Some psychics, in fact, have publicly expressed the wish that they could cease to encounter the, to them, disturbing and distracting phenomena which sporadically intrude upon their consciousness.

Positive clairvoyance, on the other hand, is achieved solely after determined effort and persistence, both in living the spiritual life of purity and service and in performing the requisite exercises which are given at the appropriate time. Many people simply do not make the sustained effort which will achieve the necessary degree of spirituality, but without the will and effort, positive spiritual perception will not be attained.

Positive clairvoyance, once achieved, remains a permanent asset which the Ego retains in subsequent lifetimes -- at least, as long as he continues to conduct himself as an aspirant should. Negative clairvoyance, however, is a temporary attribute, not secured from one lifetime to another. Thus, although it is much more difficult to develop positive clairvoyance, this becomes, once attained, an enduring power of inestimable present and potential value to the Ego.

To evolve voluntary clairvoyance is an arduous task; this faculty, therefore, is possessed by few. Negative clairvoyance, unfortunately, has been developed by many who have no idea of the potential dangers to which they are exposing themselves.

Surely, if we wish to work with the trend of evolution, for ourselves individually and for humanity as a whole, we should strive to develop every constructive faculty we have in potential, including particularly the superphysical ones. It is wise, however, to cultivate them along the lines most beneficial to our own evolutionary progress and to our powers of service to God and man. Negative psychic development is hazardous to the Egos concerned, and seldom results in observations or "revelations" of intrinsic or lasting value. Positive, trained clairvoyance, on the other hand, subject to the will and determination of the Ego, is a highly effective instrument of investigation and scientific study. Many spiritual Truths will be revealed through the use of this faculty, once it has become commonplace among mankind, as it is destined to be.

The Spirk evolves by dwelling in vehicles of dense matter and by working with the material found in the world. Thus, the Spirit progresses, and matter is also being refined because the Spirit works with it. The more advanced Spirits naturally draw to themselves finer matter than those behind them upon the path of evolution, and the atoms in the bodies of a highly evolved race are more sensitive than those of the earlier peoples. -- [Letters to Students](#), page 91, by Max Heindel.



Clairvoyance



Carl Louis F. Von Grasshoff (MAX HEINDEL)

[1865-1919]

The word "clairvoyance" means "clear-sighted," or the ability to see in the invisible (to physical vision) worlds. It is a faculty latent in all and will eventually be possessed by every human being in the course of his or her spiritual unfoldment. Having acquired this spiritual sight, one may then investigate for himself or herself such matters as the state of the human Spirit before birth and after death, and life in the invisible worlds.

Although each of us inherently has this faculty, a persistent effort is required to unfold it in a positive manner, and this seems to be a powerful deterrent. If it could be bought, many people would pay a high price for it. Few people, however, seem willing to live the life that is required to awaken it. That awakening comes only by patient, persistent effort. It cannot be purchased: there is no royal road to its acquisition.

There are two types of clairvoyance. Positive, voluntary clairvoyance is that in which the individual is able, at will, to see in and investigate the inner worlds, and is the master of himself and what he is doing. This type of clairvoyance is developed through pure, helpful living, and the individual must be carefully trained in its use, in order that it may be completely effective and useful. Negative, involuntary clairvoyance exists when the sights of the inner worlds are presented to an individual quite independently of his will; he sees what is given him to see and can in no way control this sight. This type of clairvoyance is dangerous, laying the individual open to possession by discarnate entities and, if permitted to go far enough, presenting the possibility that his or her life, in this world and the next, will quite literally not be his or her own.

In the brain are two small organs called the pituitary body and the pineal gland. Medical science knows but little about them, and calls the pineal gland "the atrophied third eye," yet neither it nor the pituitary body is atrophying. This is very perplexing to scientists for Nature retains nothing useless. All over the body we find organs which are either atrophying or developing.

The pituitary body and the pineal gland belong to still another class of organs, however, which at the present time are neither evolving nor degenerating, but are dormant. In the far past, when man was in touch with the inner worlds, these organs were his means of ingress thereto, and they will again serve that purpose at a later stage. They were connected with the involuntary or sympathetic nervous system. In earlier times (during the Moon Period and the latter part of the Lemurian and early Atlantean Epochs) man saw the inner worlds; pictures presented themselves quite independently of his will. The sense centers of his desire body were spinning around counterclockwise (following negatively the motion of the Earth, which revolves on its axis in that direction) as the sense centers of "mediums" do to this day. In most people these sense centers are inactive, but true development will set them spinning clockwise. That is the difficult feature in the development of positive clairvoyance.

The development of negative clairvoyance, or mediumship, is much easier, because it is merely a revival of the mirror-like function possessed by man in the far past, by which the outside world was involuntarily reflected in him. This function was afterward retained by inbreeding. With present-day mediums this power is intermittent, which explains why they can sometimes "see" and at other times, for no apparent reason, fail utterly to do so.

In the desire body of the properly trained voluntary clairvoyant, the desire currents turn clockwise, glowing with exceeding splendor, far surpassing the brilliant luminosity of the ordinary desire body. The centers of perception in the desire body around which these currents swirl furnish the voluntary clairvoyant with the means of perception of things in the Desire World, and he or she sees and investigates at will. The person whose centers turn counter-clockwise is like a mirror, reflecting only what passes before it. Such a person is incapable of reaching out for information.

This one of the fundamental differences between a medium and a properly trained clairvoyant. It is impossible for most people to distinguish between the two; yet there is one infallible rule that can be followed by anyone: No genuine developed seer will ever exercise this faculty for money or its equivalent; nor will he or she use it to gratify curiosity, but only TO HELP HUMANITY.

The great danger to society which would result from the indiscriminate use by an unworthy individual of the voluntary clairvoyant's power to investigate and "see" at will can easily be understood. He or she would be able to read the most secret thought. Therefore, the aspirant to the true spiritual sight and insight must first of all give proof of unselfishness. The initiate is bound by the most solemn vows never to use this power to serve his or her individual interest in the slightest degree.

Trained clairvoyance is the kind used for investigating occult facts, and it is the only kind that is of any use for that purpose. Therefore the aspirant must feel, not a wish to gratify an idle curiosity, but a holy and unselfish desire to help humanity. Until such a desire exists, no progress can be made in the attainment of positive clairvoyance.

To regain contact with the inner worlds, it is necessary to establish the connection of the pineal gland and the pituitary body with the cerebrospinal nervous system, and to reawaken the pituitary body and the pineal gland. When that is accomplished, man will again possess the faculty of perception in the higher worlds, but on a grander scale than it was in the distant past, because it will be in connection with the voluntary nervous system and therefore under the control of his will. Through this inner perceptive faculty all avenues of knowledge will be opened to him and he or she will have at his or her service a means of acquiring information compared with which all other methods of investigation are but child's play.

The awakening of these organs is accomplished by esoteric training, as follows: In the majority of people, the greater part of the sex force which may legitimately be used through the creative organs is expended for sense-gratification. When the aspirant to the higher life begins to curb these excesses and to devote his or her attention to spiritual thoughts and efforts, the unused sex force

commences to ascend. It surges upward in stronger and stronger volume, traversing the heart and larynx, or the spinal cord and the larynx, or both, and then passing directly between the pituitary body and the pineal gland toward the point at the root of the nose where the Spirit has its seat.

This current, however, no matter how great, must be cultivated to some extent before the real esoteric training can begin. It is not only a necessary accompaniment, but also a pre-requisite, to self-conscious work in the inner worlds. Thus, a moral life devoted to spiritual thought must be lived by the aspirant for a certain length of time before it is possible to commence the work that will give him first hand knowledge of the super-physical realms and enable him or her to become, in the truest sense, a helper of humanity.

When the candidate has lived such a life for a time sufficient to establish the current of spiritual force, and is found worthy and qualified to receive esoteric instruction, he is taught certain exercises to set the pituitary body in vibration. This vibration causes the pituitary body to impinge upon and slightly deflect the nearest line of force which, in turn, impinges upon the next line to it, and so the process continues until the force of the vibration has been spent.

When these lines of force have been deflected sufficiently to reach the pineal gland, the object has been accomplished: the gap between the two organs has been bridged. This is the bridge between the World of Sense and the World of Desire. From the time it is built, man becomes clairvoyant and able to direct his or her gaze where he or she will. Solid objects are seen both inside and out. Space and solidity, as hindrances to observation, have ceased to exist.

He is not yet a trained clairvoyant, but he is a clairvoyant at will, a voluntary clairvoyant. His is a very different faculty from that possessed by the medium.

The person in whom this bridge is once built is always in sure touch with the inner worlds, the connection being made and broken at his will. By degrees, the observer learns to control the vibration of the pituitary body in a manner enabling him or her to get in touch with any of the regions of the inner worlds which he or she desires to visit. The faculty is completely under the control of his or her will. It is not necessary for him or her to go into a trance or do anything abnormal to raise his consciousness to the Desire World. He or she simply wills to see, and he or she sees.

Having attained this faculty, however, the neophyte must now learn to understand what he or she sees in the Desire World. Many people seem to think that once a person is clairvoyant, all truth is at once open to him or her, and that when he or she can "see," he or she at once "knows all about" the higher worlds. This is a great mistake. We know that those of us who have been able to see things about us in the Physical World all our lives are far from having a universal knowledge of them. It requires much study and application to know about even that infinitesimal part of physical things which we handle in our daily lives.

In the Physical World, objects at least are dense, solid, and do not change in the twinkling of an eye. In the Desire World they change in the most erratic manner. This is a source of endless confusion to the negative, involuntary clairvoyant, and even to the neophyte who enters under the guidance of a teacher. The teaching the neophyte receives, however, soon brings him or her to a point where he or she can perceive the Life that causes the change in Form. and knows it for what it is, despite all possible and puzzling changes.

Thus clairvoyants must first be trained before their observations are of any real value, and the more proficient they become, the more modest they are about telling of what they see; the more do they defer to the versions of others, knowing how much there is to learn and realizing how little the single investigator can grasp of all the detail incident to his or her investigations.

This also accounts for the varied versions of the higher worlds, which are, for superficial people, an argument against the existence of these worlds. They contend that if these worlds exist, investigators must necessarily bring back identical descriptions. But just as, in the Physical World, if twenty people set out to describe a city, there would be twenty different versions, so too is it true of accounts made by investigators of the higher worlds. Each has his or her own peculiar way of looking at things and can describe what he or she sees only from his or her particular point of view. The account he or she gives may differ from those of others, yet all may be equally truthful from each individual observer's viewpoint.

There is also another and most important distinction to be made. The power which enables one to perceive the objects in a world is not identical with the power of entering that world and functioning there. The voluntary clairvoyant, though he or she may have received some training and is able to distinguish the true from the false in the Desire World, is in practically the same relation to it as is a prisoner behind a barred window to the outside world-- he or she can see it, but cannot function therein. Therefore, at the proper time, further exercises are given the aspirant to furnish him or her with a vehicle in which he or she can function in the inner worlds in a perfectly self-conscious manner.

The faculty of clairvoyance indicates a loose connection between the vital body and dense body. During the epochs of our Earth's history in which all men were involuntarily clairvoyant, it was looseness of this connection that made them so. Since those times, the vital body has become much more firmly inter- woven with the dense body in the majority of people, but in all sensitives it is loose. That looseness constitutes the difference between the psychic and the ordinary person who is unconscious of all but the vibrations contacted by means of the five senses. All human beings have to pass through this period of close connection of the vehicles and experience the consequent limitation of consciousness.

There are, therefore, two classes of sensitives: those who have not become firmly enmeshed in matter and those who are in the vanguard of evolution. The latter are emerging from the acme of materiality and are again divisible into two kinds: voluntary and involuntary.

When the connection between the vital body and the dense body of a man or woman is somewhat lax, the individual will be sensitive to spiritual vibrations, and if positive he or she will *by his or her own will* develop his or her spiritual faculties, live a spiritual life, and in time receive the teaching necessary to become a trained clairvoyant and a master of his or her faculty at any and all times, free to exercise it or not, as he or she pleases.

If a person has this slight laxity between the vital and dense bodies, and is of a negative temperament, he or she is likely to become the prey of discarnate Spirits, as a medium.

When the connection between the vital and dense bodies is very lax, so that it may be withdrawn, and the man or woman is positive, he or she may become an Invisible Helper, capable of taking the two higher ethers away from his or her dense body at will and using them as a vehicle for sense perception and memory. He or she can then function consciously in the Spiritual World and bring back a recollection of everything he or she has done there, so that, for instance, when he or she leaves his or her body at night he or she takes up the life in the Invisible Worlds in a fully conscious manner, as we do here when we wake up in the morning after sleep and perform our worldly duties.

When a person has this lax connection between the vital and the dense body and is of a negative temperament, entities which are earthbound seek to manifest here may withdraw his or her vital body by way of the spleen and temporarily use the ether of which it is composed to materialize spirit forms, returning the ether to the medium after the seance is over.

Since the vital body is the vehicle whereby the solar currents which give us vitality are specialized, the body of the medium at the time of materialization sometimes shrinks to almost one-half its usual size because it has been deprived of the vitalizing principle. His or her flesh become flabby and the spark of life burns very low. When the seance is over, the medium is awakened to normal consciousness and experiences a feeling of the most terrible exhaustion.

It is extremely harmful to any individual to permit himself to become so negative that his or her vehicles and faculties can be taken over by a discarnate entity, which is what occurs when a medium is "working." The entity can exert his or her control over the individual to the point where the individual can no longer exercise choice in any manner, but must live only as the entity wishes him or her to live. This control can continue in the individual's life after death, when his or her desire body can be appropriated by the entity. It is extremely difficult to break away from the entity once this has happened.

In addition to these various types of clairvoyants, all children are clairvoyant, at least during the first year of life. How long the child will keep its faculty depends upon its spirituality and also upon its environment, because most children communicate all they see to their elders and the faculty of clairvoyance is affected by their attitude. Often children are ridiculed for telling of things that, their elders believe, can only be the result of "imagination," and they soon learn to shut out scenes with engender such ridicule, or at least to keep these things to themselves.

Thus we see that, although both positive and negative clairvoyance exist, it is only with positive clairvoyance that an individual can accurately see and investigate the inner worlds and advance himself along the evolutionary path. Negative clairvoyance cannot be counted upon as a reliable tool of investigation, often brings about the highly undesirable situation of personal control from an outside source, and can, at least among peoples of the Western World, cause evolutionary regression of the individual concerned.

GROWTH

**There is a tree
It always reaches up
Always, Always, Always!**

**Does it have its inner
image to growth
That it is trying to
Fulfill**

**That daily it moves toward
Imperceptibly
Invisibly**

**Until one day we can see
yes, it has grown
It is reaching its dream**

We are like that tree.

- Elsa Glover



The Rosicrucian Emblem

Divine 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 awaken our consciousness to divine ideas entirely beyond words. Therefore, symbolism, which has played an all-important part in our past evolution, is still a prime necessity in our spiritual development; hence the advisability of studying it with our intellects and our hearts."

--Max Heindel.

Five Pointed Star

The Emblem of the Rose Cross is one of these divine symbols. The Western Mystery School (that of the Rosicrucians) has as its Emblem the red roses (symbolic of the purification of the desire nature) on the cross (materiality), the golden five-pointed star (showing that the Christ is born within the disciple and radiates from the five points which represent the head and four limbs), and the blue background (symbolic of the Father). The colors represent God in manifestation: unity in trinity.

Viewed in its fullness, this wonderful symbol contains the key to man's past evolution, his present constitution, and his future development, together with the method of attainment. In the form where it is represented with a single rose in the center it symbolizes the indwelling Human Spirit radiating from itself the four vehicles: the dense, vital, and desire bodies, plus the mind.

The Cross

But there was a time when that condition did not obtain, a time when the threefold Spirit hovered above its vehicles and was unable to enter. Then the cross stood alone without a rose, symbolizing the condition which prevailed in the early third of Atlantis. There was even a time when

the upper limb of the cross was lacking and man's constitution was represented by the Tau (T). That was in the Lemurian Epoch when he had only the dense, vital, and desire bodies. Then the animal nature was paramount Man followed desire without reserve.

At a still earlier time, in the Hyperborean Epoch, he was also minus the desire body and possessed only the dense and vital bodies. Then man-in-the- making was likee the plants, chaste and devoid of desire. At that time his condition could not have been represented by a cross. It was symbolized by a shaft, a pillar (I).

Viewing our Emblem as it is today, we note that the lower limb of the cross (symbolizing matter) indicates the plant with its root in the chemical, mineral soil. The Group Spirits of plants are at the center of the Earth in the Region of Concrete Thought. From these Group Spirits flow streams or currents in all directions to the periphery of the Earth, passing outward through the length of plant or tree.

The upper limb of the cross represents man; he is the *inverted* plant. The plant takes its food through the root; man takes his food through the head. The plant is sustained by the spiritual current of the Group Spirits in the center of the Earth, which enter into it by way of the root. The highest spiritual influence to man comes from the Sun, which sends its rays through man from the head downward. The plant inhales the poisonous carbon dioxide exhaled by man and exhales the life-giving oxygen used by him.

The animal, symbolized by the horizontal limb of the cross, is between plant and man. Its spine is in a horizontal position and through it play the currents of the animal Group Spirits which encircle the Earth.

The mineral kingdom is not represented because it possess no individual vital body, and hence cannot be the vehicle for currents belonging to the higher realms.

The White Rose

In time the present passionate mode of generation will again be superseded by a pure and more efficient method than the present, and that also is symbolized in the Rose Cross where the white rose is placed in the center between the four arms. The long limb represents the body, the two horizontals, the two arms, and the short upper limb, the head. The white rose is in place of the larynx.

The seven roses which garnish the Emblem and the five-pointed radiating star behind, are symbolical of the twelve Great Creative Hierarchies which have assisted the evolving human Spirit through the previous conditions, as mineral, plant, and animal, when it was devoid of consciousness and unable to care for itself in the slightest degree. Of these twelve hosts of Great Beings, three classes worked upon and with man of their own free will and without any obligation whatever. These are symbolized by the three points in the star upon the Emblem which point upward. Two more of the Great Hierarchies are upon the point of withdrawal, and they are pictured in the two points of the star which radiates downward from the center.

Seven Red Roses

The seven red roses reveal the fact that there are still seven Great Creative Hierarchies active in the development of the beings upon Earth, and as all of these various classes are but parts of one Great Whole whom we call God, the whole Emblem is a symbol of God in manifestation.

The red color of the climbing roses, representative of the verdant evolving life climbing to greater and greater heights, indicates the activities of the Holy Spirit of God in Nature. The human analogy is the mystery of the cleansed blood. Blood is the vehicle of egoic control of the physical body. The Ego controls the body by means of the heat in the blood. In the process of right living the vibrations of the blood are harmoniously raised, the blood cleansed from animalism and changed into the type of Blood of Christ. That is one of the processes of the Christ in us. One of the evidences of this condition is that the body becomes a more sensitive and responsive instrument of the Spirit. The poison from the bite of a venomous serpent may be overcome and eliminated by the clean, high-vibrating fire in the blood, as stated in the Bible.

The seven red roses may also in a certain sense be correlated to the ductless glands, intimately connected with the occult development of humanity. Four of these are connected with the personality; the thymus gland, ruled by Venus; the spleen, ruled by the Sun; and the two adrenals, ruled by Jupiter. The pituitary body, ruled by Uranus, and the pineal gland, ruled by Neptune, are particularly correlated with the spiritual side of our nature, and the thyroid, ruled by Mercury, forms the link between.

Threefold Spirit, Body, Soul

As spiritual aspirants we receive from the Emblem the high ideal of causing the roses upon our cross to bud and bloom -- that is, to unfold the latent powers of the threefold Spirit by active experiences here in the material world. The threefold Spirit by means of the mind, governs a threefold body, which it emanated from itself to gather experience. This threefold body the Spirit transmutes into a threefold soul, upon which it nourishes itself from impotence to omnipotence.

Discrimination

Certain specific faculties must be cultivated if spiritual attainment is to be accomplished. One of these is *discrimination*, the faculty whereby we distinguish the unimportant and unessential from the important and essential, thus learning that *we are Spirits*, and our bodies are but temporary dwelling places, instruments for use. Discrimination generates the *intellectual soul* and gives man his first start toward the higher life.

Observation

Observation is another important faculty: the use of the senses to obtain information regarding the phenomena around us. Observation and right action in Relation to external impacts generate the *conscious soul*.

Devotion to High Ideals

Devotion to high ideals is: also necessary, for it acts as a curb on the animal instincts and evolves the *emotional soul*.

By following the Path resealed to us by the Emblem we unfold the powers of God Himself -- we become able to do the things indicated by Christ Jesus when He said: "He that belieueth on me, the works that I do shall he do also; and greater works than these shall he do." (John 14:12) Among the powers He possessed, as we know from His works, were clairvoyance, clairaudience, prophecy, teaching, healing, casting out devils, and controlling the elements. All these powers may be ours, too, as we live so as to make the roses bloom upon our cross.

The alpha and omega of our spiritual aspiration on the Path of Attainment may be said to be symbolized by the white rose used in the Healing Service. It stands for the heart of the Invisible

Helper, purified, harmless, and free from all personal desires. In our daily struggle to conform our lives to the Divine Plan we are building the soul body, the body of light in which we can function as Invisible Helpers.

Meditation on Emblem

Let us meditate often on the Rosicruian Emblem, raising our consciousness in contemplation of the high ideals held up before us in this mystic symbol. Then the forum of Truth will become established within us and we will day by day develop an awareness of the greatness of God's plan and His love for us.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture -- John 10:9

Cosmic Consciousness

*One universal body contains all matter.
One universal nerve feels all pains.
One universal mind contains all wisdom.
One universal spirit fills all planes*

*In the universal body
All parts working together are needed.
Those in touch with Cosmic Consciousness
Know all viewpoints must be heeded.*

*In the universal feeling
The pain of one is for all a fact.
Those in touch with Cosmic Consciousness
By compassion are led to act.*

*In the universal mind
Is the Cosmic Plan.
Those in touch with Cosmic Consciousness
Know what's good for beast and man.*

*In the universal spirit
Is all in earth or heaven.
Those in touch with Cosmic Consciousness
Know from It no one is riven.*

*When all gain Cosmic Consciousness
When all parts know the Whole
Then all will be united
Into one harmonious whole*

- Elsa Glover

Creed or Christ

No man loves God who hates his kind,
Who tramples on his brother's heart and soul;
Who seeks to shackle, cloud, or fog the mind
By fears of hell has not perceived our goal.

God-sent are all religions blest;
And Christ, the Way, the Truth, the Life,
To give the heavy laden rest
And peace from sorrow, sin, and strife.

Behold the Universal Spirit came
To *all* the churches, not to one alone;
On Pentecostal morn a tongue of flame
Round *each* apostle as a halo shone.

Since then, as vultures ravenous with greed,
We oft have battled for an empty name,
And sought by dogma, edict, cult, or creed,
To send each other to the quenchless flame.

Is Christ then twain? Was Cephas, Paul,
To save the world, nailed to the tree?
Then why divisions here at all?
Christ's love enfolds both you and me.

His pure sweet love is not confined
By creed which segregate and raise a wall.
His love enfolds, embraces human kind,
No matter what ourselves or Him we call.

Then why not take Him at His word?
Why hold to creeds which tear apart?
But one thing matters, be it heard
That brother love fill every heart.

There's but one thing the world has need to know.
There's but one balm for all our human woe:
There's but one way that leads to heaven above--
That way is human sympathy and love.
--Max Heindel.

APHORISMS

FROM MAX HEINDEL'S WRITINGS



Max Heindel

As our body is the visible garment of the invisible ego, so does the visible fire clothe the true invisible fire. Fire and the ego are both spirits and both manifest under analogous laws.

A good memory is one that forgets the faults of others, but remembers the lessons.

A small man is always anxious for a big position because he feels that the position will confer dignity and prestige upon him, but there are ninety-nine chances that he will disgrace the position. A big man dignifies any position, big or little, by the efficient way he handles it.

No matter how high that ideal seems or how far below it we feel, Saints have realized it. They were men, and what man has done man can do again.

THE LOST WORD--You cannot say it unless you have first learned to live it.

PRAYER is magic incantation, but unless your life is a prayer, you will never get the answer.

When you have set your goal, never harbor a thought of fear or failure, but cultivate an attitude of invincible determination to accomplish your object despite all obstacles, holding the thought of success constantly.

The Black Grail feeds on evil, while the Holy Grail feeds on Love. If evil did not exist the powers of darkness would starve.

Prayer is like the turning on of the electric switch, that does not create the current but simply provides a channel through which the electric current may flow. In like manner prayer creates a channel through which the divine life and light pour itself into us for our spiritual illumination.

There is but one safe way to develop our latent faculties. No matter what anyone may say to the contrary, experience will prove that attainment to spiritual powers depends upon purification and unselfish aspiration; and that is what the mysteries taught in olden times.

Nature is the symbolic expression of God. She does nothing gratuitously, but there is a purpose behind everything and every act.

It is one thing to go out in the mountains where there is no one to contradict or to jar upon our sensibilities and keep our poise; but it is another thing entirely to maintain our spiritual aspirations and keep our balance in the world where everything jars upon us; but when we stay on this path we gain a self-control which is unattainable in any other manner.

When we work and pray, and make our lives a living prayer for opportunities to serve others, then all earthly things will come of their own accord as we need them, and they will continue to come according to the degree that they are used in the service of God.

A great and wonderful allegory is written in cosmic characters in the sky. It is also written in our own lives, and warns us to forsake the fleeting life of the material and to seek the eternal life of God.

There can be no contradiction in nature, therefore the heart and mind must be capable of uniting. To indicate this common ground is precisely the purpose of this book; to show where and how the mind, helped by the intuition of the heart, can probe more deeply into the mysteries of being than either could alone, where the heart by union with the mind, can be kept from going astray, where each can have full scope for

action, neither doing violence to the other, where both mind and heart can be satisfied.

The Founder of the Christian Religion stated an occult maxim when He said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Mark 10). All occultists recognize the far-reaching importance of this teaching of Christ, and endeavor to live it day by day.

If, having knowledge and choice, man ranges himself on the side of good and right, he cultivates virtue and wisdom. If he succumbs to temptation and does wrong knowingly, he fosters vice.

In service is the only true greatness. Yet no matter how efficiently we may serve, if we glory in our services, that self-glory is our only reward.

It should be our aim to think little of that which we do, to esteem ourselves as nothing, for no matter how well we work, none of us are able to serve God worthily even for one single day. So HUMILITY in service should be our chief end and aim. The more thoroughly we can attain to that ideal, the smaller we are in our own eyes, the greater shall we be in the sight of God.

It is always easy to get people to do big things, where they are bolstered up by the dignity of the position. Lots of little men can always be found to fill the conspicuous places, for this man enjoys to have everybody bowing before him, but it takes a BIG MAN to do the little things, the things which are called menial, which are not menial for the personality dignifies the task.

No matter what people say to us or about us their words have no intrinsic power to hurt. It is our own mental attitude towards their utterances which determines the effect of their words upon us for good or ill. Paul, when facing persecution and slander, testified that, "None of these things moved us."



World Peace Meditation

There is only one force in the universe, namely, the Power of God, which He sent forth through space in the form of a Word; not a single word, but the Creative Fiat. This Creative Fiat by its sound vibration marshaled the millions of chaotic atoms into many shapes and forms, from starfish to star, from microbe to man; in fact, all things that constitute and inhabit the universe. The syllables and sounds of this Creative Word are being sent forth, one after another through the ages. They create new species and evolve the older ones. All this goes on according to the thought and plan conceived in the Divine Mind before the dynamic force of creative energy was sent out into the abyss of space.

God Is the only source of power, and in Him we really, truly, and literally live and move and have our being. It was no mere poetic sentiment when the Psalmist said: "Whither shall I go from Thy spirit, or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there. If I make my bed in the grave, behold, Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me."

We all know the power of thought when directed to a given purpose, and we thus can unite our thoughts with those of all peace lovers in the following prayer: "Our heavenly Father, according to Thy will, may the Love-Wisdom Principle of Divine Power eradicate discord and establish harmony and universal peace in the hearts and affairs of men."

If preferred, the Rosicrucian Fellowship Prayer may be used in response form in the place of a silent concentration, or an oral repetition of the Prayer may be given to break the silence if this meditation is used by a group.

A Prayer

*Not more of Light I ask, O God,
But eyes to see what is;
Not sweeter songs, but ears to hear
The present melodies.*

*Not more of strength, but how to use
The power that I possess;
Not more of love, but skill to turn
A frown to a caress.*

*Not more of joy, but how to feel
Its kindling presence near,
To give to others all I have
Of courage and of cheer.*

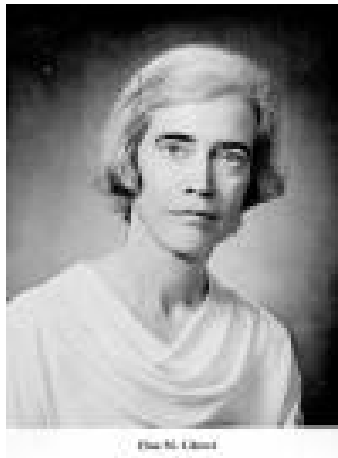
*No other gifts, dear God, I ask,
But only sense to see
How best those precious gifts to use
Thou hast bestowed on me.*

*Give me all fears to dominate,
All holy joys to know;
To be the friend I wish to be,
To speak the truth I know.*

*To love the pure, to seek the good,
To lift with all my might
All souls to dwell in harmony,
In freedom's perfect light.*

- *Florence May Holbrook (1860-1932)*

Talks with God



Eternal Life

Humans:
O God, we want to live forever.

God:
Spirit will from body sever.

Humans:
O God, we want ourselves to stay.

God:
Evil parts will be washed away.

Humans:
O God, what will then remain?

God:
All that is good you will retain.

Humans:
And after we are purified...

God:
In the highest heaven you may abide.

Humans:
Is that the end to which we go?

God:
Then return to earth , to further grow.
... Until yourself you bring to me.
From this cycles you 'll not be free.

- Elsa M. Glover

Elsa M. Glover, Ph.D , veteran Rosicrucian Fellowship member has passed to the Superior Cosmic Planes at 26 th of June, 2003.. Elsa M. Glover graduated from the University of Rochester with a bachelor of science degree in physics and went on to study at Purdue University. She graduated from Purdue with both a master's degree and a Ph.D. in physics, and she was a professor of physics at Stillman College. Ms. Glover had also studied scientific astrology and Christian mysticism for many years. She wrote and lectured widely on such subjects as science and religion, astrodiagnosis and Aquarian conflict resolution. Excerpts of her work are available in the following websites:

CONNECTIONS - Poetry & Essays by Elsa Glover
<http://elsaglover.netfirms.com/index.htm>
<http://elsaglover.tripod.com/index.htm>

Self-Study Courses & Study Guides



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You are welcome to study on your own or e-mail your lesson answers to us for correction and comments. E-mail: rosfshp@rosicrucian.com

Preliminary Philosophy Course:

Lesson 1: The Visible and Invisible Worlds:

- The Seven Worlds
- The Seven Subdivisions
- The Two General Classifications
- The Chemical Ether
- The Life Ether
- The Light Ether
- The Reflecting Ether

Lesson 2: The Desire World:

- Nature of the Desire World
- Forces Operative In The Desire World
- Manner of Operation of The Twin Forces
- The Principle of Emphasizing The Good
- Purgatory
- The Borderland
- The First Heaven

Lesson 3: The World of Thought:

- Nature of The Thought World
- Thought Force
- The Archetype
- Thought Forms
- Matter a Reflection of Spirit
- Relation of The Worlds
- Correlation of The Earth to Other Planets and Other Solar Systems

Lesson 4: The Four Kingdoms:

- Differences In The Kingdoms
- The Basis of Growth
- The Vital Body
- Relation of Dense and Vital Bodies
- Separation of Vital and Dense Bodies
- The Source of Vital Force
- The Vital Body and Health

Lesson 5: The Four Kingdoms [continued]:

- Substance of the Desire World
- Man's Desire Body
- Differences Between Animal and Man
- The Nature of Group Spirits
- Wisdom of the Group Spirit
- Relation of the Kingdoms to the Earth's Life Currents as Symbolized by the Cross
- Requisites for the Expression of an Individual Ego

Lesson 6: Man and His Bodies:

- The Four Ethers
- Building of the Vital Body
- Restoration During Sleep
- Arrangement of Chemical and Life Ether Atoms
- Nature of Light and Reflecting Ether Atoms
- The Soul Body
- The Invisible Helper

Lesson 7: Man and His Bodies [continued]:

- The Purpose of Desire
- Composition of the Desire Body
- Centers of Perception
- Results of Action of Desire Body
- The Nature of the Mind
- Importance of the Mind
- The Dangers of Intellect

Lesson 8: The Method of Evolution:

- Relation of Man to the Denser Worlds
- Divisions of the Spirit
- Formation of Ideas
- Action of the Mind
- Kinds of Memory
- Activities During Sleep
- The Work of the Spirit

Lesson 9: The Method of Evolution [continued]:

- The Seed Atoms and the Silver Cord
- The Panorama

- Purgatory
- The Borderland
- The First Heaven
- The Second Heaven
- The Third Heaven

[Lesson 10: The Method of Evolution \[continued\]:](#)

- Selection of Material for New Bodies
- Formation of the New Bodies
- Epigenesis
- Faculties of the Child
- Birth of the Higher Vehicles
- The Blood the Vehicle of the Ego
- The Life Cycle

[Lesson 11: Rebirth and Consequence:](#)

- Theories Regarding Life and Death
- The Spiral Path of Evolution
- Justice A Factor In the Laws of Rebirth and Consequence
- Heredity and Genius
- The Laws of Attraction and Association
- Astrological Phase of the Twin Laws
- Wine As a Factor in Evolution

[Lesson 12: Acquiring First Hand Knowledge:](#)

- Instruments of the Ego
- Methods of Spiritual Endeavor
- The Value of Prayer
- Clairvoyance
- Spiritual Exercises
- Spiritual Teachers
- Initiation

Supplementary Philosophy Course:

[Lesson 1: The Creative Power of Thought](#)

When the ego first entered into possession of its vehicles in the Lemurian Epoch, it possessed neither a brain nor a larynx. To supply this deficiency, one-half of the creative sex force, which formerly had been used solely for propagation, was then turned upward for the purpose of building these organs through which thought and reason might be produced and thought might be communicated to others. Thus we see that thought is creative, because it was derived through the instrumentality of the creative force. Likewise, the voice is creative; that is, the spoken word has the power to create for the same reason, namely, that it had its origin in the creative force.

[Lesson 2: The Work of the Aspirant to the Higher Life](#)

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

[Lesson 3: The Mission of Christ and the Forgiveness of Sins](#)

When the earth was yet a part of the sun, there was one common group spirit, composed of all the Creative Hierarchies which controlled the whole human family. But as it was intended that each body should be the temple and instrument of an

indwelling spirit, it became necessary to have a division of rulership. Jehovah then came with his angels and archangels and made the first great division into races.

Lesson 4: Correct Diet for the Aspirant

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

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

Lesson 5: Why We Should Avoid Mediumship, Hypnotism and the Ouija Board

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

Lesson 6: The Evolution of Religion

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

Lesson 7: The Science of Dying

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

When we have exhausted the possibilities of any particular life, it becomes necessary to pass on to higher spheres through the medium of the mistakenly dreaded process of dying. In the heart there is located what is known as the seed atom of the physical body. This seed atom is spoken of in Rosicrucian parlance as "The Book of God," because all the experiences of our past lives are inscribed upon it. This particular atom is permanent, and it will be taken with us through all our future existences, forming the basis of our individuality throughout all eternity.

Lesson 8: The Beneficent Experiences of Purgatory

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

Lesson 9: The Realms of Bliss

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

Lesson 10: Rebirth and Consequence

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

Lesson 11: The Soul, Soul Body, and Soul Growth

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

Lesson 12: The Soul, Soul Body, and Soul Growth

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

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

Lesson 13: The Path of Attainment, First-Hand Knowledge, and Spiritual Sight

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

Lesson 14: The Path of Attainment, First-Hand Knowledge, and Spiritual Sight [continued]

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

Lesson 15: Prayer -- A Magic Invocation

God is Light, and not even the greatest of modern telescopes which reach many millions of miles into space have found the boundaries of light. But we know that unless we have eyes wherewith to perceive the light, and ears which register the vibrations of sound, we walk the earth in eternal darkness and silence; similarly, to perceive the Divine Light which alone can illuminate our spiritual darkness, and to hear the voice of the silence which alone can guide us, we must cultivate our spiritual eyes and ears; and prayer, true, scientific prayer, is one of the most powerful and efficacious methods of finding favor before the face of our Father, and receiving the immersion in spiritual light which alchemically transforms the sinner to the saint and places around him the golden wedding garment of Light, the luminous soul body.

Lesson 16: Initiation

To obtain a clear understanding of what constitutes Initiation and what the prerequisites are, let the student first fix firmly in his mind the fact that humanity as a whole is slowly progressing upon the path of evolution, and thus almost imperceptibly attaining higher and higher states of consciousness. The path of evolution is a spiral when we regard it from the physical side only, but is a lemniscate when viewed in both its physical and spiritual phase. In the lemniscate, or figure 8, there are two circles which converge to a central point, which circles may be taken to symbolize the immortal spirit, the evolving ego. One of the circles signifies its life in the physical world from birth to death. During this span of time it sows a seed by every act and should reap in return a certain amount of experience.

Lesson 17: The Philosopher's Stone

The creative force used by God to bring a solar system into manifestation, and the force used by the divine Hierarchies to form the physical vehicle of the lower kingdoms over which they rule as group spirits, expresses itself in a dual manner as Will and Imagination, and is the same as the united creative force of the male and the female which results in the creation of a human body. At one time man was bi-sexual, male-female, and therefore each was able to propagate his species without assistance from anyone else. But one-half of the creative force has been temporarily diverted upward to build a brain and larynx in order to enable him sometimes to create by his own mind, to form thoughts and speak the creative word of power that shall make his thoughts flesh. Three great creative Hierarchies were particularly concerned in bringing about this change: the Angels from the Moon, the Mercurians from Mercury, and the Lucifer Spirits from Mars.

Lesson 18: Parsifal

As we look about us in the material universe we see a myriad of forms and all these forms have a certain color and many of them emit a definite tone; in fact all do, for there is sound even in so-called inanimate Nature. The wind in the tree tops, the babbling of the brook, the swell of the ocean are all definite contributions to the harmony of nature.

Of these three attributes of nature, form, color, and tone, form is the most stable, tending to remain in statu quo for a considerable time and changing very slowly. Color on the other hand, changes more readily: it fades, and there are some colors that change their hue when held at different angles to the light; but tone is the most elusive of all three; it comes and goes like a will-o'-the-wisp, which none may catch or hold.

Lesson 19: Parsifal [continued]

They all recline beneath the tree, and Gurnemanz begins: "On the night when our Lord and Saviour, Christ Jesus, ate the Last Supper with his disciples He drank the wine from a certain chalice, and that was later used by Joseph of Arimathea to catch the lifeblood which flowed from the wound in the Redeemer's side. He also kept the bloody lance wherewith the wound was inflicted, and carried these relics with him through many perils and persecutions. At last they were taken in charge by Angels, who guarded them until one night a mystic messenger sent from God appeared and bade Titurel, Amfortas' father, build a castle for the reception and safe-keeping of these relics. Thus the Castle of Mount Salvat was built on the high mountain, and the relics lodged there under the guardianship of Titurel with a band of holy and chaste knights whom he had drawn around him. It became a center whence mighty spiritual influences went forth to the outside world.

Lesson 20: Parsifal [continued]

At the Castle of the Grail, Amfortas is being importuned on all sides to perform the sacred rite of the Grail service, to uncover the holy chalice that the sight of it may renew the ardor of the knights and spur them on to deeds of spiritual service; but he shrinks, from fear of the pain the sight will cause him to feel. The wound in his side always starts to bleed afresh at the sight of the Grail, as the wound of remorse pains us all when we have sinned against our ideal. At last, however, he yields to the combined entreaties of his father and the knights. He performs the holy rite, though the while he suffers the most excruciating agony, and Parsfal, who stands in a corner, feels sympathetically the same pain, without realizing why, and when Gurnemanz eagerly asks him after the ceremony what he saw, he remains dumb and is thrust out of the castle by the angry, because disappointed, old knight.

Lesson 21: Spiritual Light: The New Element and the New Substance

The summer and winter solstices together with the vernal and fall equinoxes form turning points in the life of the great Earth Spirit, as conception marks the commencement of the human spirit's descent into the earthly body, resulting in birth, which inaugurates the period of growth until maturity is reached. At that point an epoch of mellowing and ripening has its inception, together with a decline of the physical energies which terminates in death. That event frees man from the trammels of matter and ushers in the season of spiritual metabolism whereby our harvest of earthly experiences is transmuted to soul powers, talents, and tendencies, to be put to usury in future lives, that we may grow more abundantly rich in such treasures, and be found worthy as "faithful stewards" to fill greater and greater posts among the servants in the Father's House.

Lesson 22: Faust

When the name Faust is mentioned, the majority of educated people at once think of Gounod's presentations upon the stage. Some admire the music, but the story itself does not seem to particularly impress them. As it appears there, it seems to be the unfortunately all too common story of a sensualist who betrays a young unsuspecting girl and then leaves her to expiate her folly and suffer for her trustfulness. The touch of magic and witchery which enters into the play is thought of by most people as only the fancies of an author who has used them to make the sordid, everyday conditions more interesting.

When Faust is taken by Mephistopheles to the underworld and Marguerite is borne to heaven upon angelic wings at the conclusion of the play, it appears to them to be just the ordinary moral to give the story a goody -goody ending.

Lesson 23: Faust [continued]

....Thus the plot is ready and Faust is about to become enmeshed in the snares which beset the path of every seeking soul. The following lines show the beneficent purpose and the necessity of temptation. The Spirit is an integral part of God; primarily innocent, but not virtuous. Virtue is a positive quality developed by taking a firm stand for the right in temptation, or by the suffering endured in consequence of wrongdoing. Thus the prologue in heaven gives to the Faust myth its highest value as a guide, and its encouragement to the seeking soul. It shows the eternal purpose behind the earthly conditions which cause pain and sorrow.

Lesson 24: Faust [continued]

In The Star of Bethlehem, a Mystic Fact, we endeavored to give students a glimpse of a certain phase of Initiation. Most of us walk about upon Earth and see only a seemingly dead mass, but one of the first facts revealed in our consciousness by Initiation is the living reality of the Earth Spirit. As the surface of our body is dead compared to the organs within, so the outer envelope of the Earth, being encrusted, gives no idea of the wonderful activity within. Upon the path of Initiation nine different layers are revealed, and in the center of this rolling sphere we meet the Spirit of the earth face to face. It is actually true that it is "groaning and travailing" in the Earth for the sake of all, working and anxiously waiting for our manifestation as Sons of God so that, as the seeking soul which aspires to liberation is released from its dense body, the Earth Spirit also may be liberated from its body of death in which it is now confined for us.

Lesson 25: Faust [continued]

The Faust myth presents a curious situation in the meeting of the hero, who is the seeking soul, with different classes of spirits. The spirit of Faust, inherently good, feels drawn to the higher orders; it feels akin to the benevolent Earth Spirit, and bemoans the inability to detain it and learn from it. Face to face with the Spirit of Negation, who is only too willing to teach and to serve, he finds himself master in a certain sense, because that spirit cannot leave, over the symbol of the five pointed star in the position it is placed upon the floor. But both his inability to detain the Earth Spirit and obtain tuition from that exalted Being, and his mastery over the Spirit of Negation, are due to the fact that he has come into contact with them by chance and not by soul power evolved from within.

Lesson 26: Faust [continued]

....By the interference of the Lucifer spirits in the scheme of evolution, the passions of mankind were aroused, intensified

and led into a channel which has caused all the sorrow and sickness in the world. Nevertheless, it has awakened the individuality of man and freed him from the leading strings of the angels. Faust, also, by the help of Lucifer, is led out of the conventional paths and becomes thereby individualized. When the bargain has been concluded between Faust and Lucifer we have the replica of the Sons of Cain, who are the progeny and charges of the Lucifer Spirits as we have seen in ["Freemasonry and Catholicism."](#)

[Lesson 27: Faust \[continued\]](#)

"The wages of sin is death," says the Bible, and when we sow to the flesh we must expect to reap corruption. Neither should we be surprised that one who is negative of character, like the class described as the Sons of Seth, represented by Marguerite in the Faust myth, falls a prey to this law of nature at an early date after his measure of sin has been filled. The speedy apprehension of Marguerite for the crime of matricide is an illustration of how the law works. The holy horror of the church that was remiss in not guarding her while there was yet time, is an example of how society seeks to cover up its negligence, and holds up its hands, shocked by the crimes for which it is itself, in a great measure, responsible.

[Lesson 28: The Ring of the Niebelung -- "The Rhine Maidens"](#)

Repetition is the keynote of the vital body and the extract of the vital body is the intellectual soul, which is the pabulum of the life spirit, the true Christ principle in man. As it is the particular work of the western world to evolve this Christ principle, to form the Christ within that it may shine through the material darkness of the present time, reiteration of ideas is absolutely essential. Unconsciously the whole world is obeying this law.

When newspapers start out to inculcate certain ideas into the public mind, they do not expect to accomplish this by a single editorial, no matter how powerfully written, but by articles of daily recurrence they gradually create the desired sentiment in the public mind. The Bible has been preaching the principle of love for two thousand years, Sunday after Sunday, day by day, from hundreds of thousands of pulpits. War has not yet been abolished, but the sentiment in favor of universal peace is growing stronger as time passes. These sermons have had but a very slight effect so far as the world at large is concerned, no matter how powerfully a particular audience might be moved for the time being; for the desire body is that part of the composite man which was impressed at the time and was stirred thereby.

[Lesson 29: The Ring of the Niebelung -- "The Ring of the Gods"](#)

By appropriating a part of the Rhinegold, representing the Universal Spirit and forming it into a ring symbolical of the fact that it (the spirit) has neither beginning nor end, the ego came into existence as a separate entity. Within the confines of this auric ring it is supreme ruler, self-sufficient, and resents encroachment upon its domain. Thus, it placed itself beyond the pale of fellowship. Like the prodigal son, it wandered far from the Father, but even before it realized that it was feeding upon the husks of matter, religion stepped in to guide it back to its eternal home, to free it from the illusion and delusion incidental to material existence, to redeem it from the death incurred in this phase of the dense embodiment, and to show it the way to truth and life eternal.

[Lesson 30: The Ring of the Neibelung -- "The Valkuerie"](#)

"The Valkuerie" is the name of the second part of Wagner's great musical drama, founded upon the northern myth of the Niebelungs, and the bearers of the name were children of Wotan, as were also the Walsungs.

The appropriateness of this name will be at once apparent when we understand that the mission of the Valkuerie was to go to battles whether fought between two or more, take the slain upon their horses, and carry them to Valhal. Therefore, a battle field or a place of combat was called Valplads, the place where Wotan, the god, chose the valiant ones who died fighting the battle for truth (as they saw it), to be his companions in the realm of bliss (as they conceived it). Brunhilde, the spirit of truth, was therefore chief among the Valkueries, the leader of her sisters, the other virtues. She was the favorite daughter of the god Wotan.

[Lesson 31: The Ring of the Niebelung -- "Siegfried, the Truth Seeker"](#)

We have seen that it is necessary to set aside all limitations of religion, family, environment and whatever else hinders in order to be able to grasp truth, but there is still another great requirement or one which, perhaps, is comprehended in the first. We cling to our religion, our friends, and our families through fear of standing alone. We obey conventions because we fear to follow the dictates of the inner voice that urges us on toward the higher things which are incomprehensible to the majority; and therefore in reality, fear is the chief obstacle which prevents us from getting at truth and living it.

[Lesson 32: The Ring of the Niebelung -- "The Battle of Truth and Error"](#)

There are no words adequate to convey a conception of what the soul feels when it stands in that presence, far above this world (where the veil of flesh hides the living realities under a mask) also, beyond the world of desire and illusion where fantastic and illusory shapes mislead us into believing that they are something very different from what they are in reality. Only in the Region of Concrete Thought, where the archetypes of all things unite in that grand celestial choir which Pythagoras spoke of as "the harmony of the spheres," do we find truth revealed in all its beauty.

[Lesson 33: The Ring of the Niebelung -- "Rebirth and the Lethal Drink"](#)

....It is usually supposed that the doctrine of rebirth is taught only in the ancient religions of the Orient, but a study of the Scandinavian mythology will soon rout that misconception. Indeed, they believed in both rebirth and the Law of Cause and Effect as applied to moral conduct, until Christianity clouded these doctrines, for reasons given in The Rosicrucian Cosmo-Conception (p. 167). And it is curious to read of the confusion caused when the ancient religion of Wotan was being superseded by Christianity. Men believed in rebirth in their hearts, but repudiated it outwardly, as the following story told of Saint Olaf, King of Norway, one of the earliest and most zealous converts to Christianity, will show; when Asta, the Queen of

King Harold, was in labor but could not bring birth, a man came to the court with some jewels, of which he gave the following account: King Olaf Geirstad, who had reigned in Norway many years before and was the direct ancestor of Harold, had appeared to him in a dream and directed him to open the great earth-mound in which his body lay, and having severed it from the head with a sword, to convey certain jewels, which he would find in the coffin, to the queen, whose pains would then cease.

Lesson 34: The Ring of the Niebelung -- "The Twilight of the Gods"

When Siegfried reaches the court of Gunther, Guttrune, the fair sister of the king hands him the magic cup of forgetfulness. Forthwith, he loses memory of the past and of Brunhilde, the spirit of truth, and stands a naked soul ready to fight the battle of life. But he is armed with the sublimated essence of former experience. The sword of Nothung, the courage of despair, wherewith he fought greed and creed symbolized by Fafner, the dragon, and Wotan the god, is still with him; also Tarnkap, or the helmet of illusion, which is an apt symbol of what we in modern times call hypnotic power, for whoever put this magic cap on his head appeared to others in whatever shape he desired; and he has Brunhilde's horse Grane, discernment, whereby he, himself, might always perceive truth and distinguish it from error and illusion. He still has powers which he may use for good or evil according to choice.

Lesson 35: Tannhauser-- The Pendulum of Joy and Sorrow

In this drama we deal again with one of the ancient legends. It was given to humanity by the divine Hierarchies who guided us along the path of progress by pictorial terms so that mankind might subconsciously absorb their deals for which, in later lives, they were to strive.

In ancient times love was brutal; the bride was bought or stolen or taken as a prize in war. Possession of the body was all that was desired, therefore woman was a chattel, prized by man for the pleasure she afforded him, and for that only. The higher, finer faculties in her nature were not given a chance of expression. This condition had to be altered or human progress would have stopped. The apple always falls close to the tree. Anyone born from a union under such brutal conditions must be brutal; and, if mankind were to be elevated, the standard of love had to be raised. Tannhauser is an attempt in that direction.

Lesson 36: Tannhauser-- Minstrels, Initiates of Middle Ages

....Even to this day, unfortunately, the ancient idea is entertained that possession is the signature of love. Those who believe in rebirths in alternate sexes, should by this fact be sufficiently convinced that, as the soul is bisexual and our bodies contain rudimentary organs belonging to the opposite sex, so it is no more than proper and just that each human being regardless of the polarity of the present garb, should have the same privileges as the other.

Lesson 37: Tannhauser-- The Unpardonable Sin

During the contest the sublime and heavenly ideals of the companionship of soul with soul, is sung by the majority of the minstrels, and at each presentation there comes from Tannhauser a passionate retort defending the sensual phase of love. At last, enraged at their seeming insipidity, which he regards as sentimental nonsense, he cries, "Go to Venus. She will show you love."

With this remark his guilty secret is out. It is taken by everyone to mean that he has committed that which is the worst phase of the unpardonable sin, namely, intercourse with an etheric entity; and feeling that he is depraved beyond redemption, they rush at him sword in hand and would surely have killed him had not Elizabeth interceded, pleading that he be not cut off from life in his sins, but be given a chance to repent. Then a band of pilgrims is heard in the distance and the minstrels agree that if he will go and seek the pardon of the Holy See at Rome, they will spare his life.

Lesson 38: Tannhauser-- The Rod That Budded

....The story is told of how Lucifer, when he strove with the Archangel Michael over the body of Moses, lost the choicest gem in his crown. It was dislodged in the struggle. This beautiful gem, comparable to none, was an emerald named "Exilir." It was thrown into the abyss but was recovered by the Angels and from that the chalice or Holy Grail was made which later was used to hold the Cleansing Blood that flowed from the Savior's side when it had been pierced by the centurion's spear. Let us first note the fact that this jewel was an emerald: it was green, and green is a combination of blue and yellow, and is, therefore, the complementary color of the third primary color, red. In the Physical World red has the tendency to excite and energize, whereas green has a cooling and a soothing effect, but the opposite is true when we look at the matter from the viewpoint of the Desire World. There the complementary color is active, and has the effect upon our desires and emotions which we ascribe to the physical color. Thus the green color of the gem lost by Lucifer shows the nature and effect thereof. This stone is the antithesis of the Philosopher's Stone. It has the power to attract passion and generate love of sex for sex, which is the vice opposite to the chaste and pure love, symbolized by the apocalyptic white stone, which latter is the love of soul for soul. As this effect of the complementary colors is well known, though not consciously realized, we also speak of jealousy, which is engendered by impure love, as the green eyed monster.

Lesson 39: Lohengrin-- The Knight of the Swan -- Part I

....Among the operas of Wagner there is, perhaps, none which is so universally enjoyed by the large majority of people who see it, as Lohengrin. This is probably because the story seems, on cursory examination, to be very simple and beautiful. The music is of an unusually exquisite character, which appeals to all in a manner which is not equalled by the author's other operas founded upon myths such as Parsifal, the Ring of the Niebelung, or even Tannhauser.

Although these last named productions affect people who hear them powerfully for their spiritual good (whether they are aware of the fact or not), it is nevertheless, a fact that they are not enjoyed by the majority, particularly in America, where the spirit of mysticism is not so strong as it is in Europe.

It is different with Lohengrin. Here there is a story of the time when knighthood was in flower, and although there is an embellishment of magic in the advent of Lohengrin and the swan in response to the prayer of Elsa, this is only as a pretty poetical fancy without deeper meaning. In this myth is revealed one of the supreme requirements of Initiation--faith.

Lesson 40: Lohengrin -- The Knight of the Swan -- Part II

The swan is capable of moving in several elements. It may fly in the air with great swiftness; it also propels itself majestically upon the water; and by means of its long neck it may even explore the depths and investigate whatever may be found upon the bottom of a not too deep pond. It is, therefore, an apt symbol of the Initiate, who, on account of the power developed within him, is capable of elevating himself to higher realms, and moving in different worlds. As the swan flies through space, so may one who has developed the powers of his soul body travel in it over mountains and lakes; as the swan dive below the surface of the water, so may also the Initiate go underneath the surface of the deep in his soul body, which is not in danger from fire, earth, air, or water. In fact, that is one of the first things that the Invisible Helpers have to be taught: that they are immune from any danger which may befall them in the physical body, when they are invested with the Golden Wedding Garment of which we have spoken so much. Thus they may enter a burning building with immunity, there assisting those who are in danger, sometimes in a most miraculous manner; or they may be on board a sinking ship giving encouragement to those who are about to face the great change.

Western Wisdom Bible Course:

Lesson 1: Origin of the Scriptures

During modern times there has been much argument concerning the authenticity of the Bible. Material science has been taught in our high schools and colleges, and there has arisen in the minds of inquiring students a demand for some correlation between orthodox Biblical teachings and the discoveries of science. The casual observer can find no satisfactory harmonization, but to the deeper student, there is possible a logical correlation between the findings of science and the Holy Scriptures. This series of lessons presents such a correlation.

The lessons have been compiled from the writings of Max Heindel, a trained clairvoyant and investigator of the invisible worlds. He did not claim to give all of the truth concerning any of the subjects treated, it being generally accepted that there are seven valid interpretations for every universal truth. He simply offered certain explanations and interpretations which will stand the test of logic and unbiased investigation, as well as provide a basis for broader understanding and deeper appreciation of the Scriptures. It is our pleasure to present them to the public, believing that they will fill a real need in bridging the gap between science and religion.

Lesson 2: The Solar Myth

In the religion of Judaism we hear of a God making certain promises to a man by the name of Abraham. He promised that he would make Abraham's seed as numerous as the sands upon the seashore; and we are told how he dealt with Abraham's grandson Jacob, who was the husband of four wives, by whom he had twelve sons and one daughter. These are looked upon as forefathers of the Jewish nation.

This is an astronomical allegory dealing with the migration of the heavenly bodies, as will be evident from a careful perusal of the 49th Chapter of Genesis and the 33rd Chapter of Deuteronomy; where the blessings of Jacob upon his sons show how they are identified with the twelve signs of the zodiac; Simeon and Levi sharing the sign Gemini, the twins, and the feminine sign Virgo being allotted to Jacob's only daughter, Dinah. Gad represents the sign Aries; Issachar, Taurus; Benjamin, Cancer; Judah, Leo; Asher, Libra; Dan, Scorpio; Joseph, Sagittarius; Naphthali, Capricorn; Rueben, Aquarius; and Zebulun, Pisces. The four wives are the four phases of the Moon and Jacob is the Sun.

Lesson 3: The Solar Myth [continued]

As the material Sun is weak and has to flee from the powers of darkness, so all these divine light-bringers are searched for and forced to flee from the powers of the world; and like the Sun, they always escape. Jesus fled before King Herod. King Kansa* and King Maya are his counterparts in other religions. The Baptism occurs at the time when the Sun passes through the sign Aquarius, the waterman; and when he goes through the sign of the Fishes in March we have the fast of the Initiate, for Pisces is the last of the southern signs, and all the stores laid by from the bounteous gifts of the Sun of the previous year are nearly exhausted, and man's food is scarce. The fish-food of Lent which occurs at this time is a further corroboration of this solar origin of the fast.

Lesson 4: The Tabernacle in the Wilderness

We read in the Bible the story of how Noah and a remnant of his people with him were saved from the flood and formed the nucleus of the humanity of the Rainbow Age in which we now live. It is also stated that Moses led his people out of Egypt, the land of the Bull, Taurus, through waters which engulfed their enemies and set them free as a chosen people to worship the Lamb, Aries, into which sign the Sun had then entered by precession of the equinoxes. These two narratives relate to one and the same incident, namely, the emergence of infant humanity from the doomed continent of Atlantis* into the present age of alternating cycles where summer and winter, day and night, ebb and flow, follow each other. As humanity had then just become endowed with mind,** they began to realize the loss of the spiritual sight which they had hitherto possessed, and they developed a yearning for the spirit world and their divine guides which remains to this day, for humanity has never ceased to mourn their loss. Therefore, the ancient Atlantean Mystery Temple, the Tabernacle in the Wilderness, was given to them that they might meet the Lord when they had qualified themselves by service and subjugation of the lower nature by

the Higher Self. Being designed by Jehovah it was the embodiment of great cosmic truths hidden by a veil of symbolism which spoke to the inner or Higher Self.

Lesson 5: The Tabernacle in the Wilderness [continued]

The Brazen Laver was a large basin which was always kept full of water. It is said in the Bible that it was carried on the backs of twelve oxen, also made of brass, and we are told that their hind parts were toward the center of the vessel. It appears from the memory of nature, however, that these animals were not oxen but symbolical representations of the twelve signs of the zodiac. Humanity was at that time divided into twelve groups, one group for each zodiacal sign. Each symbolic animal attracted a particular ray, and as the holy water used in Catholic churches is magnetized by the priest during the ceremony of consecration, so also the water in this Laver was magnetized by the divine Hierarchies who guided humanity.

Lesson 6: The Tabernacle in the Wilderness [continued]

....The wand of the magician, the holy spear of Parsifal, the chalice of the Grail King, and the budding Rod of Aaron are emblems of the divine creative force, which works wonders of such a nature that we call them miracles. Let it be clearly understood, however, that no one who has evolved to the point in evolution where he is symbolized by the Ark of the Covenant in the West Room of the Tabernacle ever uses this power for selfish ends. When Parsifal, the hero of the soul myth by that name, had witnessed the temptation of Kundry and proved himself to be emancipated from the greatest sin of all, the sin of lust and unchastity, he recovered the sacred spear taken by the black magician, Klingsor, from the fallen and unchaste Grail King, Amfortas. Then for many years he traveled in the world, seeking again the Castle of the Grail, and he said, "Often was I sorely beset by enemies and tempted to use the spear in self-defense, but I knew that the sacred spear must never be used to hurt, only to heal."

Lesson 7: The Creation

The opening sentence of Genesis is a very good example of what was stated in the first lesson about the interpretation of the Hebrew text, which may be changed by differently placing the vowels and dividing the words in another way. There are two well recognized methods of reading this sentence. One is: "In the beginning God created the heavens and the Earth"; the other is: "Out of every-existing essence (of space) the twofold energy formed the double heaven."

Much has been said and written as to which of these two interpretations is correct. The difficulty is that if a certain explanation is true, all others must be wrong. But, emphatically, this is not the way to get at truth, which is many-sided and multiplex. Each occult truth requires examination from many different points of view; each viewpoint presents a certain phase of truth, and all of them are necessary to get a complete, definite conception of whatever is under consideration.

Lesson 8: The Creation [continued]

Having satisfied ourselves that the beginning of our System and the work of the creative Hierarchies, as described by occult science, harmonize with the teachings of the Bible, we will now examine the Bible account of the different "Days of Creation" and see how they agree with the occult teachings relative to Saturn, Sun, and Moon Periods; the three and one half Revolutions of the Earth Period; and the Polarian, Hyperborean, Lemurian, and Atlantean Epochs, which have preceded the present Aryan Epoch.*

Naturally, a detailed account could not be given in a few lines like the first chapter of Genesis, but the main points are there in orderly succession, very much like an algebraical formula for Creation.

Lesson 9: The Creation [continued]

There has been much learned discussion concerning the discrepancy between, and especially the authorship of, the creation story of the first chapter and that which starts at the fourth verse of the second chapter of Genesis. It is asserted that the two accounts were written by different men, because the Being of Beings, the name of Whom the translators have rendered as "God" in both the first and second chapters of the English version are, in the Hebrew text, called "Elohim" in the first chapter, and "Jehovah" in the second chapter. It is argued that the same narrator would not have named God in two different ways.

Had he meant the same God in both cases, he probably would not, but he was not a monotheist. He knew better than to think of God as simply a superior Man, using the sky for a throne and the Earth for a footstool. When he wrote of Jehovah he meant the Leader Who had charge of the particular part of the work of creation which was then being described. Jehovah was and is one of the Elohim. He is the Leader of the Angels who were the humanity of the Moon Period, and he is Regent of our Moon.

Lesson 10: The Creation [continued]

In order that man may become an independent, original Creator, it is necessary that his training should include sufficient latitude for the exercise of the individual originality which distinguishes creation from imitation. So long as certain features of the old Form meet with the requirements of progression they are retained, but at each rebirth the evolving Life adds such original improvements as are necessary for its further expression.

Starting with the simplest organisms, the Life which is now Man built the Form to suit its necessities. In due time, as the entity progressed, it became evident that new improvements must be added which conflicted with the lines previously followed. A new start must be given it in a new species, where it could retrieve any previous mistakes which experience taught would preclude further development if the old lines were adhered to, and thus the evolving life would be enabled to progress farther in a new species. When later experience proved that the new form also was inadequate, inasmuch as it could not adapt itself to some improvement necessary to the progress of the evolving life, it too was discarded and still another departure made, in a form adaptable to the necessary improvement.

Lesson 11: The Creation [continued]

From our study of previous lessons we find that the two Creation stories harmonize very well. One deals with Form, which was built up through mineral, plant and animal and reached the human last. The other tells us that the Life which now ensouls human forms was manifested anterior to the Life which ensouls the forms of the other kingdoms.

One of these accounts of Creation would not have been sufficient. There are important particulars hidden behind the narrative of man's creation, in the second chapter; the seventh verse reads: "Then Jehovah formed man from the dust of the Earth, and blew into his nostrils the breath (nephesh), and man became a breathing creature (nephesh chayim)."

Lesson 12: Individualization of Man

Christ came to prepare the way for the emancipation of humanity from the guidance of the differentiating Race and Family Spirit, and to unite the whole human family in One Universal Brotherhood.

He taught that "Abraham's seed" referred to the bodies only, and called their attention to the fact that before Abraham lived (the) "I" --the Ego--was in existence. The threefold individual Spirit had its being before all Tribes and Races and it will remain when they have passed away and even the memory of them is no more, the threefold Spirit in man, the Ego, is the God within, whom the personal, bodily man must learn to follow. Therefore did Christ say that to be His disciple, a man must forsake all that he had. His teaching points to the emancipation of the God within. He calls upon man to exercise his prerogative as an individual and rise above family, tribe, and nation. Not that he is to disregard kin and country. He must fulfill all duties, but he is to cease identifying himself with part and must recognize an equal kinship with all the world. That is the ideal given to mankind by the Christ.

Lesson 13: The Fall of Man

The Lucifers were a part of humanity of the Moon Period; they are the stragglers of the life wave of the Angels, too far advanced to take a dense physical body, yet they needed an "inner" organ for the acquisition of knowledge. Moreover, they could work through a physical brain, which the Angels or Jehovah could not.

These spirits entered the spinal cord and brain and spoke to the woman, whose Imagination had been aroused by the training of the Lemurian Race. As her consciousness was principally internal, a picture-consciousness of them was received by her, and she saw them as serpents, for they had entered her brain by the serpentine spinal cord.

Lesson 14: Jesus and Christ Jesus

To understand the Mission of Christ as the Founder of the Universal Religion of the future, it is necessary that we first become familiar with His exact nature, and incidentally, with that of Jehovah, Who is the head of such Race religions as Taoism, Buddhism, Hinduism, Judaism, etc.; also with the identity of "The Father," to Whom Christ is to give up the Kingdom, in due time.

In the Christian creed occurs this sentence: "Jesus Christ, the only begotten Son of God." This is generally understood to mean that a certain person Who appeared in Palestine about 2,000 years ago, Who is spoken of as Jesus Christ--one separate individual--was the only begotten Son of God.

This is a great mistake. There are three distinct and widely different Beings characterized in this sentence. It is of the greatest importance that the student should clearly understand the exact nature of these Three Great and Exalted Beings--differing vastly in glory, yet each entitled to our deepest and most devout adoration.

Lesson 15: The Star of Bethlehem

At one time we dwelt upon the Sun; that is to say, that even in this Earth Period we were in that central fire mist, and we were there up to the time spoken of as the Hyperborean Epoch. There we crystallized until we could not respond to the high vibrations the other solar beings responded to. They could progress in solar vibrations, we could not; therefore we crystallized a part of that firemist to shield ourselves, and in consequence we had to be thrown off. Then when we had gone the proper distance away from the Sun we could crystallize again, and later we threw off that part which is now known as the Moon. Those beings who are now on the Moon were too far crystallized, they were behind us; therefore we had to throw them off. From these two sources come two sets of vibrations that enables us to hold our bodies together.

Lesson 16: The Mystery of Golgotha

During the last 2,000 years much has been said about "the cleansing blood." The blood of Christ has been extolled from the pulpit as the sovereign remedy for sin; the only means of redemption and salvation.

But if the laws of Rebirth and Consequence work in such a way that evolving beings reap as they have sown, and if the evolutionary impulse is constantly bringing humanity higher and higher, ultimately to attain perfection--where then is the need for redemption and salvation? Even if the need existed, how can the death of one individual help the rest? Would it not be nobler to suffer the consequences of one's acts than to hide behind another? These are some of the objections to the doctrine of vicarious atonement and redemption by the blood of Christ Jesus. We will try to answer them before showing the logical harmony between the operation of the law of Consequence and the Atonement of Christ.

Lesson 17: The Lord's Prayer

Prayer may be said to be an opening up of a channel along which the divine Life and Light may flow into the Spirit, in the same way that the turning of a switch opens the way for the electric current to flow from the power-house into our house. Faith in Prayer is like the energy which turns the switch. Without muscular force we cannot turn the switch to obtain physical light, and without faith we cannot pray in such a manner as to secure spiritual illumination. If we pray for worldly ends, for that which is contrary to the law of love and universal good, our prayers will prove as unavailing as a glass switch in an electric circuit. Glass is a non-conductor, a bar to electric power, and selfish prayers are, likewise bars to divine purposes and must therefore remain unanswered. To pray to a purpose we must pray aright, and in the Lord's Prayer we have a most

wonderful pattern, for it caters to the needs of man as no other formula could do. Within a few short sentences it encompasses all the complexities of the relationship of God to man.

Lesson 18: The Sacraments

The sacraments have to do with the transmission of the seed atoms, which form the nuclei of our various bodies. The germ for our earthly body must be properly placed in fruitful soil to grow a suitable dense vehicle, and for this reason as stated in Genesis 1:27, "Elohim created man male and female." The Hebrew words are *Sacr* va *N'Cabah*. These are the names of the sex organs. Literally translated, *Sacr* means bearer of the germ; and thus marriage is a sacrament, for it opens the way for the transmission of the physical seed atom from the father to the mother and tends to preserve the race against the ravages of death.

Baptism as a Sacrament signifies the germinal urge of the soul for the higher life, the planting of a Spiritual seed.

Communion is the Sacrament in which we partake of bread made from the seed of chaste plants, and in which the cup symbolizing the passionless seed pod points to the age to come, an age when marriage will be unnecessary to transmit the seed through a father and mother, but when we may feed directly upon cosmic life and thus conquer death.

Finally, Extreme Unction is the Sacrament which marks the loosing of the silver cord and the extraction of the sacred germ, until it shall again be planted in another *N'Cabah*, or mother .

Lesson 19: The Sacraments [continued]

The Sacrament of Communion (continued): "The Lord Jesus, the same night in which he was betrayed took bread: and when he had given thanks, he brake it and said Take eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord... For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself... For this cause many are weak and sickly among you, and many sleep." (I Cor. 11:23-30)

Lesson 20: The Sacraments [continued]

The Sacrament of Baptism: As soon as the individual has entered upon the journey of life, the church admits him into its fold by the rite of Baptism which is conferred upon him at a time when he himself is irresponsible; later, when his mentality has been somewhat developed, he ratifies that contract and is admitted to Communion, where bread is broken and wine is sipped in memory of the Founder of our faith. Still farther upon life's journey comes the sacrament of Marriage; and at last when the race has been run and the Spirit again withdraws to God who gave it, the earth body is consigned to the dust, whence it was derived, accompanied by the blessings of the church.

Lesson 21: The Sacraments [continued]

The Sacrament of Marriage: When stripped of nonessentials the argument of the orthodox Christian religions may be said to be as follows: First, that tempted by the devil, our first parents sinned and were exiled from their previous state of celestial bliss, placed under the law, made subject to death, and became incapable of escaping by their own efforts.

Second, that God so loved the world that He gave Christ, His only begotten Son, for its redemption and to establish the kingdom of heaven. Thus death will finally be swallowed up in immortality.

This simple creed has provoked the smiles of atheists, and of the purely intellectual who have studied transcendental philosophies which employ logic and argument; and even of some among those who study the Western Mystery Teaching.

Lesson 22: The Immaculate Conception

The Doctrine of Immaculate Conception is one of the most sublime mysteries of the Christian Religion, and perhaps for that reason it has suffered more from being dragged down into materiality than any of the other mysteries. It has suffered alike from the interpretation of its clumsy supporters and the sneers of the skeptics.

The popular, but erroneous, idea is that about 2,000 years ago an individual named Jesus Christ was born of a mother without the cooperation of an earthly father, and this incident is regarded as unique in the history of the world. In reality it is not unparalleled; the immaculate conception has taken place many times in the history of the world and will become universal in the future.

Lesson 23: Miscellaneous Interpretations

The Forgiveness of Sins. - The inability to believe in the forgiveness of sins has caused many to believe exclusively in the Law of Cause and Effect, as taught in eastern countries under the name of Karma. There are also many who think that because eastern religions teach that law, and the Law of Rebirth more clearly than the western religion, Christianity, these eastern religions are better and more scientific than the western religion, which teaches, as popularly interpreted, that the Christ died for our sins and that, in consequence, belief in Him will bring us forgiveness.

As a matter of fact, however, the Christian teaching also enunciates the doctrine that "as we sow so shall we reap," and thus it teaches both the Law of Cause and Effect and the forgiveness of sins. Both of these laws are vitally operative in the unfoldment of humanity, and there are good reasons why the earlier eastern religions have only one part of the complete teaching which is found in the Christian religion.

Lesson 24: Miscellaneous Interpretations [continued]

Confession and Absolution. - If one thinks of confession and absolution as practised in the Catholic Church, it may be

stated that the priest, certainly, has no power to forgive the sins of the penitent, and the practice of confession by order of a church is usually but an outward show of penitence, putting one in mind of the prayer of the Pharisee who went into the temple that he might be seen of men.

If, on the other hand, confession is made in the spirit of the publican, which is the spirit of true penitence, then there is a certain value, for as a little child who has committed a wrong feels conscience smitten and sorry, so may we feel extremely penitent for our sins of omission and commission.

It is a fact often noticed by kind parents that penitence in silence is sometimes insufficient to the child which feels the need of going to the parent and confessing its sin. When the forgiveness of the parent has been obtained its conscience is at rest. So also with the child of God. We sin and we are sorry for our sins; we determine not to commit this or that wrong again but if we confess to someone in whom we have faith, and get their sympathy and assurance that this wrong will not be held against us, we shall feel easier in conscience.

Lesson 25: Miscellaneous Interpretations [continued]

"Today thou shalt be with me in Paradise." - The New Testament was written in Greek, a language in which no punctuation marks are used. The punctuation marks in our Bible have been inserted by our later Bible translators, and punctuation often very radically changes the meaning of a sentence, as the following story will illustrate:

In a prayer meeting someone handed in a request which the pastor read thus: "A sailor going to sea, his mother-in-law desires the prayers of the congregation for his safe return to wife and child." The request was not punctuated at all, but would imply that the young man's mother-in-law was very solicitous to have him return safely to his wife and child and therefore desired the prayers of the congregation. Had the pastor read it without the comma, it would have implied that the sailor, going to see his mother-in-law desired the prayers of the congregation for his safe return to wife and child, and one would naturally think that the lady in question must be a Tartar when it was necessary for the young man to ask the prayers of the congregation before facing her.

Lesson 26: Miscellaneous Interpretations [continued]

"And they gave him a piece of broiled fish, and a honeycomb." -- After the Resurrection the Christ at one time appeared among His disciples while they were in a locked room. They did not recognize Him at once and did not believe that His was a material body. But the vehicle in which He appeared was the vital body of Jesus, and it was possible for Him, as for anyone else capable of functioning in that vehicle, to draw matter of the chemical region around Himself and build a perfectly tangible, dense body in a moment. In order to convince them that He was as usual, He asked for something to eat and was given a piece of honeycomb and some fish. It was stated that He ate, but not that He ate the fish, and one who had been brought up among strict vegetarians like the Essenes would not have eaten the fish any more than he would have eaten flesh if it had been set before him.

Lesson 27: Miscellaneous Interpretations [Concluded]

The Christian Feasts. - The feasts of the year have a very deep occult significance. From the material point of view, the planets are but so many masses of matter revolving in their orbits in obedience to so-called blind laws, but to the occultist they appear as Great Spirits, moving about in space as we move in the world.

When a man is seen gesticulating, we attach a certain significance to his gestures. If he shakes his head, we know that he is negating a certain proposition, but if he nods, we infer that he agrees. If he beckons, having the palms of his hands turned toward him, we know that he is motioning for someone to come to him, but if he turns the palms outward, we understand that he is warning someone to stay away. In the case of the universe, we usually do not think that there is any significance to the altered position of the planets, but to the occultist there is the very deepest meaning in all the varied phenomena of the heavens. They correspond to the gestures of man.

Lesson 28: Babylon and the New Jerusalem

As stated in previous lessons, the Lucifers are a class of Beings who attained to a stage of evolution far beyond that of humanity in the Moon Period, but fell short of the development of the Angels. They are demigods, and could not take a dense body like man. But neither could they gather experience as the Angels are doing. They needed a brain and spinal cord, and so, when man had built such an instrument, it was to their advantage to prompt him in the use of it.

At that time the opening consciousness of man was turned inwards, and he saw his inner organs and built them with the same force that he now turns outwards to build houses and ships, etc., and the outside muscles of his body; so the woman, who was most advanced in that direction because of having her Imagination trained, saw the intelligence embodied in her serpentine spinal cord, and at a later stage, when man came to record this experience, the serpent appealed to him as the nearest likeness to that which he wanted to tell about.

Junior Astrology Course

Lesson 1: Chart Erection

The hands of the clock show the time of events in daily life, but they would remain inert and motionless were they not propelled onward by a force in the hidden spring. Their stoppage might cause us to miss an appointment. The visible planets also mark events of life like the hands of a clock; they also are propelled in their courses by an unseen force analogous to the spring in a clock, except that the Great Spirits whose bodies they are never stop, and therefore we never miss an appointment registered upon the clock of destiny, although we may cancel it -- under certain circumstances -- as we do engagements in ordinary life.

Lesson 2: Chart Erection [continued]

In our journey from the cradle to the grave we carry the twelve houses with us in the auric atmosphere surrounding each one of us as the air envelops the flying earth. Each house mirrors part of the life; each holds some of our life lessons; each represents how we have worked or shirked before in that department of life's school. At the appropriate time of life we reap from each house what we have sown in past lives –that is, unless we forestall the harvest in time. Is our 11th house afflicted, do friends betray and forsake us, do they leave us heartsick, or nauseate us like the scent of jasmine and stagnant marsh water? Then let us examine the horoscope, for it reveals what is hidden in our auric atmosphere. The friends saw us and we them through the 11th angle, and something ill-smelling must be there. It may be that we long to be befriended more than to befriend others. Let us cease to be like the debilitating jasmine and seek to emulate the sturdy strength of the invigorating pine tree; then we shall find friends flocking around, admiring our strength. Not all have such sturdy natures, but we can attract equally by kindliness, as soothing to sorrowing hearts as perfume of new mown hay to the senses, and thus we may rid the house of friends of affliction.

Lesson 3: Chart Erection [continued]

You know that each house represents a certain department of life, and when you learn the intrinsic value of the planets you will be able to read a message from the stars independently of books and authorities. By exercising your own divine power of reason to combine the simple basic factors, you may become an astrologer (the name means reasoner concerning the stars); any brainless poll parrot can babble about what the books say. It is easy to read and recite; but it requires thought to reach an independent conclusion and give an adequate interpretation of the stellar script. That effort, however, is productive of wonderful soul growth, so I hope that you will read little but think much; then you will develop a deeper and more reliable knowledge than the most erudite authorities can impart and a soul-power of inestimable value, namely, intuition.

Lesson 4: Chart Erection [continued]

The intrinsic nature of Venus may be summed up in the ideas of Harmony and Rhythm; therefore, she has the tendency to draw together all who are in accord, to unite mankind in pleasant companionships of varying degrees which we call friendship and love. The department of our lives in which she will exercise her beneficent office is, of course, indicated by the house, and the quality or degree by her configurations with other planets. If well placed in the third house, which signifies brothers and sisters, we may conclude that we have earned the love of our relatives by devotion in a former life, and that their affection for us will brighten this earthly existence. From the angle of the 7th house she may draw to us a soul companion whose conjugal love would make this earth seem heaven-like, for true marriage, marriage of souls, is a song of ecstatic joy, a paean of praise by kindred spirits. It is taught by the angels in heaven to the tuneful accompaniment of the Song of the Spheres, and whoever succeeds in bringing even the faintest chord of that celestial harmony to earth has a song of joy in his heart, a source of gladness which no sorrow can diminish.

Lesson 5: Chart Erection [continued]

Mars is the exact opposite of Venus, and if we study him now while the characteristics of Venus are fresh in mind, we may learn more of his nature. The first great contrast I wish to point out is that the higher the status of a person in the scale of evolution, the better Venus is placed in the horoscope, and the younger the soul, the more it is dominated by the discordant martial ray. The animals are wholly under the sway of Mars, for as Venus nourishes the love nature, so Mars fosters the passions.

Lesson 6: Chart Erection [continued]

Proceeding with our comparison of Mars and Venus, let us not make the mistake of thinking that Venus is altogether lovely and Mars totally evil. Each has light and shadow, and ours is the privilege of living in best or the worst of their phases. The intrinsic nature of Mars is "dynamic energy"; from him comes ambition to accomplish; he furnishes the power for the world's work. Necessarily the hustle and bustle incident to the expression of this constructive energy cause friction between man and man. Thus anger and hate are engendered by the Mars energy in operation along various lines. Mars never generates this discordant element directly; it is produced by our method of using his energy, and it is as much a mistake to blame Mars for our temper as it is to blame well prepared food for causing indigestion when our stomach is out of order. In the latter case the stomach should be blamed for not performing its duty properly and for spoiling the good food instead of utilizing it in the economy of the system. Similarly, when the Mars ray works through us as passion, we are to blame for not better using this great constructive force.

Lesson 7: Chart Erection [continued]

The dynamic energy of Mars, which is the power that moves the world from the civil and industrial standpoints, under certain afflictions becomes recklessness and destructiveness, making the person so expressing it a dangerous man, a public enemy. When the Venus ray is afflicted, it curtails the sense of beauty and order; hence the person becomes slothful, disorderly, and lacking in proper self-respect. Incapable, because of the affliction, of feeling true love, such a person becomes perverted and licentious, and it is often said of him: "He is his own worst enemy." Such people do not harm others intentionally; yet they spread an immense amount of unhappiness among those whom they profess to love. One of these classes is dangerous to society because it has not the love ray of Venus to guide its exuberant energy; the other, because it lacks the dynamic energy necessary to carry its good intentions into execution.

Lesson 8: Chart Erection [continued]

The intrinsic nature of Mars is dynamic energy, that is to say, force in action, and people who have Mars strong at birth are people who make a stir in the world so far as their environment reaches. They are so full of life and ambition that they sweep all other people's rights aside and force their own views, ideas, and methods to the front regardless of whom it hurts or

harms; they are impulsive and always ready to initiate novelties on the spur of the moment. They strongly resent objections to their plans, but usually lack sufficient persistence to carry their designs into execution. If obstacles of magnitude present themselves, they abandon their plans as suddenly as they conceived them, and commence to ride another hobbyhorse with the same ardor that marked their previous ventures, and with the same disregard of reason.

Lesson 9: Chart Erection [continued]

....Moses stood on no holier ground than the astrologer who holds in his hand a horoscope; and I feel that I cannot too often reiterate that there is a very grave responsibility connected with this wonderful privilege of the astrologer, and that it behooves him to live a holy life so that he may be worthy to stand in the sublime presence of the Human Spirit as it is revealed in the natal figure. Nor should the student deceive himself; spiritual secrets and the privilege of rendering spiritual help by spiritual interpretation of the message of the stars are not given to one who prostitutes this most sublime science for filthy lucre or uses it for low purposes. God is not mocked; we reap what we sow. If we betray our trust and abuse this great privilege, the day of retribution will dawn sometime and we shall eat the bread of sorrow for our sacrilege. To whom much is given, of him much is required. I pray God that you may live up to the highest possibilities of soul growth by helping others and that the knowledge of astrology which you are now acquiring may prove your most important aid, as it has been and is the greatest blessing in my life.

Lesson 10: Chart Interpretation

It is wonderful to contemplate how the planetary forces balance each other so perfectly that universal equilibrium is maintained despite the disturbances of the 1500 millions which inhabit the earth alone, not to speak of other spheres. Every moment of time, our actions, individually and collectively, interfere with terrestrial equipoise, and were not this instantly restored, the earth would leave its orbit, fly off at a tangent, and be destroyed. Nor are physical disturbances most potent in disturbing or restoring balance. It is a fallacy to confound solidity and rigidity with strength (as is most thoroughly explained in our [Lecture No. 19, "The Coming Force"](#)). A train has no strength itself, but must be solid because it is operated upon by an invisible gas called steam. There is no force in a rigid hammer, but when driven by a column of flexible liquid, like water, backed by an elastic cushion of compressed air, the force stored in the air drives the powerful hydraulic ram irresistibly through whatever comes before it. Likewise subtle, invisible stellar rays are the factors which maintain our ponderous planet in its path and spiritual disturbances generated by mankind are naturally the most subtle force which interfere with the earth's equipoise.

Lesson 11: The Fixed Signs- Part I

While the nature of the Cardinal signs is such that their rays stir our latent forces into action, and promote change, the most prominent quality of the Fixed signs is stability. But the student must beware of confounding stability and inertia. The action impelled by the rays of Cardinal signs may be changed into other channels with considerable facility; all they want is expression; the direction in which they express themselves is a secondary consideration. Not so with the Fixed signs. When their rays impel to action in a certain direction it is next to impossible to stay the force or change it. On the other hand, if they deny expression in certain lines, the obstruction is almost insurmountable. When Fixed signs are on the angles (the first, fourth, seventh, and tenth houses), they exert a well nigh irresistible force, impelling the individual along a certain line.

Lesson 12: The Fixed Signs- Part II

Contradiction is a fact which early impresses itself upon the minds of young astrologers, and the brighter the mind the keener the feeling of distress and helplessness arising from this source. Sometimes beginners become cynical and skeptical because unable to reconcile one influence tabulated in a horoscope with another of a diametrically opposite import. Suppose, for instance, that we find the Sun conjunct Venus in Leo and Saturn in the fifth house. According to the configuration of the Sun and Venus the person would have an ardent love nature and attract the affections of the opposite sex, but according to the placement of Saturn in the fifth house he would meet disappointment in courtship. At first sight this seems a bald contradiction. When Venus, fortified by a trine from Uranus, designates a person as an angel of purity, it is disconcerting to find that a square from Mars brands him as sensual to a degree. But philosophy shows us the reason of these contradictory omens and the art of Synthesis teaches us how to balance them and extract the kernel of truth from horoscopic symbolism.

Lesson 13: The Fixed Signs- Part III

In addition to the departments of life mentioned as being governed by the celestial sign Leo and its terrestrial counterpart, the fifth house, Leo also rules our children in general but particularly the first-born. The reason is readily apparent in view of what we have already said about the ardent love of Leo and the pleasures signified by the fifth house, for the very helplessness of those rays of sunlight from heaven, the children, constitutes an irresistible call upon our care, for which we are rewarded by joy unspeakable. The fixed nature of the sign gives stability to this emotion, and the ardent affection of parents for their children generally endures while life lasts.

The rays from the Cardinal sign Libra focus the master passion, the intense craving to possess another, which causes men and women to rush into wedlock imagining that heaven has descended to earth and bliss eternal is theirs. But when the Cardinal influence has spent itself, they are disillusioned, alas, too often. Then the union may be dissolved, and other attempts at happiness through possession of another may be made; but until the true marriage of soul to soul is consummated, the scales of Libra will continue alternately to swing from sunshine to sorrow.

Lesson 14: The Fixed Signs- Part IV

In the cosmic dawn when human physical form was in a very elementary stage, and the angels worked to make it a more complete vehicle of expression for the Virgin Spirits which had left the heavenly Father and unity, seeking concrete

embodiment and separate existence, they turned the creative force from the generative organs ruled by Scorpio into a new center, which became the larynx and is ruled by the sign opposite Scorpio, Taurus. Then the purely animal instinct, which impels every creature to perpetuate its kind, was partially diverted into a higher channel; intercourse was not limited to a union of bodies, but communion of souls by the spoken word became a possibility. Thus the first step toward Atonement was taken when both arms of the fixed cross were energized.

Lesson 15: The Common Signs - Part I

Gemini, Sagittarius, Virgo, and Pisces are called the common signs; their intrinsic nature is best expressed by the keyword, Flexibility. The forces working through the cardinal signs impinge upon the dense body and stir it into action.

The influences of the fixed signs rouse the desire nature, giving stamina and persistence in action.

The power of the common signs is mental and spiritual; it gives purpose to action and incentive to nobility of life.

Lesson 16: The Common Signs - Part II

Gemini, the third sign, is the sign of the Twins, brothers. The third house is similarly concerned with our brothers and sisters. According to the position of Mercury, the ruler of Gemini, the aspects he receives, the house occupied by Gemini, the planets in that sign, and the planets in the third house, will be our attitude toward our brothers and sisters and their attitude toward us. Thus, if Mars is in the third house, he will give a tendency to quarrel with sisters and brothers, but if in the same horoscope Gemini occupies the 11th house, signifying friendship, and Venus is there, the effect of Mars in the third house would be counterbalanced, and friendship would prevail. Please bear this in mind that whatever department of a horoscope you may be studying, no single testimony will give a safe basis for judgment. To be sure of our ground it is absolutely necessary to examine all factors and see if the first configuration noted is corroborated or contradicted. Conflicting testimonies must then be balanced against each other. Thus only can we form a correct judgment which will be sustained by events.

Lesson 17: The Common Signs - Part III

Like the other common signs, Sagittarius is dual. Gemini, the Twins, represents two; Virgo, has the mother and the babe; the sign of the fishes, Pisces, has two figures; and Sagittarius has both man and animal. The chief characteristic of these signs is vacillation, of which Sagittarius has less than any of the others, for it is a fiery sign. It is endowed with a certain unquenchable ardor. Aided by good aspects the Sagittarian shows considerable zeal for the uplift of humanity, but when afflicted the other side of the picture is seen. Then he is apt to indulge the lower nature, the animal side, to an almost unbelievable degree. This is particularly true, strange as it may seem, if the affliction comes from Venus.

Lesson 18: The Common Signs - Part IV

Virgo is one of the Mercurial signs. Mercury was the messenger of the gods, and it is therefore little wonder that Virgo is the House of Service. It is also Mercury's exaltation sign where his influence is most pronounced.

On the longest and darkest night of the year, at the winter solstice, the Celestial Virgin stands upon the eastern horizon at midnight. At that time the Sun commences its new circuit and begins to mount upwards towards the vernal equinox, giving its life for the purpose of saving humanity from the hunger, darkness, and cold that would inevitably ensue were it to stay in southern latitude all the time. The Sun is said to be born of the Celestial Virgin, and the sign Virgo stands as the most sublime symbol of service as well as of divine motherhood, for the greatest service that can be rendered to humanity is the giving of birth to a new Sun each year to be the savior of the world.

Lesson 19: The Common Signs - Part V

Pisces is the last of the twelve signs, and the twelfth house is correspondent with it in the horoscope. The twelfth house is the house of sorrow and self-undoing, also the house denoting prisons, asylums, hospitals or other places where man may be confined either in the course of his ordinary vocation in life or else against his will.

The twelfth house also denotes karmic liabilities, hidden forces, repressions, neuroses, and destiny. In this house are indicated our involuntary responsibilities; those which demand our attention whether we want them or not. The responsibilities that we meet here are often those which we voluntarily took upon our selves in the past but failed to bring to a successful conclusion and which now clamor for fulfillment. The planets in the twelfth house will indicate such relation, and their aspects will show whether he is successful or the reverse in vocations through things denoted by this house.

Lesson 20: The Aspects and Properties of Planets and Signs

....The sextile and the trine are regarded as benefic or favorable aspects. They represent faculties which we have built up in past lives, and which enable us to do things easily in this life. Therefore they bring us a certain measure of success. They also represent destiny of a favorable character which has been created by us in past lives and which is now ready for our reaping. The square and the opposition represents lessons which we have not learned in previous lives for some reason or other, and faculties which are still in a partially developed state. Therefore the chief lesson which we have to learn in the present life comes through the square and the opposition. These aspects also represent destiny of an adverse character which we have created for ourselves in past lives by ill-advised or destructive action of some sort, and therefore this destiny is ready for our reaping in the present life. The conjunction sometimes falls in one class and sometimes in the other, depending upon the nature of the planets which are in conjunction. If the natures of the two planets harmonize with each other, the conjunction is benefic, but if the natures of the two planets do not harmonize, the conjunction is adverse in character. However, the detrimental effects of an adverse conjunction are much mitigated and may be very largely removed provided good aspects are brought to it from other planets in the chart.

Lesson 21: Reading the Horoscope

The ruler of this chart is Jupiter, because Jupiter is the ruler of Sagittarius, the sign on the Ascendant. Jupiter being dignified in Sagittarius is an additional reason why it is the ruler of the chart. For the effect of Jupiter as ruler we turn to page 424, from which we obtain the following: People with the "jovial, genial, and generous well aspected Jupiter as life ruler are ensouled by a great desire for honor, respect, and esteem in their community. They are cordial, genial people with a jovial smile and a hearty handshake. They are law abiding but inclined to temper their justice with mercy; and while they themselves live lives beyond reproach they are kind, forgiving, and lenient to those of a weaker morality. They are philanthropic and always ready to give to charity and benevolent work." The above gives us a little picture of this personality.

Lesson 22: Reading Aspects by the Use of Keywords

....The rank and file of humanity, however, may be relied upon to respond quite closely to astrological influence. In the main only those who have begun to consciously direct their evolution are able to set it aside and thus rule their stars. The student of astrology by his very study of the subject and the endeavor to apply his knowledge is beginning to direct his evolution, and therefore is becoming able to rule his stars. If astrology is made the subject of fatalism, that is, a belief in a fixed fate, it becomes a curse rather than a blessing. There is always a way out of the conditions brought about by any aspect; therefore we need not regard our fate as fixed at all. Moreover, astrology is a science of probabilities; any square is susceptible of several interpretations. Therefore it behooves us not to make any hard and fast, ironclad delineations of the horoscope, for if we do we are very likely some time to be mortified by their failure to materialize. Astrology is exceedingly valuable as an index to character, and since character is destiny, the horoscope gives us a general index of our destiny; but in general it has many possibilities of interpretation.

Lesson 23: The Measure of Amenability to Planetary Vibrations- Part I

It is a mystic maxim that the lower in the scale of evolution a being is placed, the more certainly he responds to the planetary rays, and conversely the higher we ascend in the scale of attainment the more man conquers and rules his stars, freeing himself from the leading strings of the Divine Hierarchies. This yoke, however, was not placed upon man in order to restrain him needlessly, but just as we in our ordinary life restrain a child from doing things in its ignorance which would hurt it and perhaps cripple it for life, so also are we restrained by the Divine Hierarchies through the planetary aspects in such a manner that we do not hurt ourselves beyond recovery in the experiences of life.

But coupled with this guidance there is of course a measure of free will, which grows as we evolve. The child in our midst has really very little free will; it is subject not only to its parents but to the servants, if such there be in the household, and to everybody with whom it is associated; all exercise control over it for its own good. As the child grows, this measure of restraint is by degrees relaxed; in the course of years the child will learn to exercise its free will.

Lesson 24: The Measure of Amenability to Planetary Vibrations- Part II

To primitive man, driven by the whiplash of saturnine necessity when not by the animal lust and passions of Mars and the Moon, the world looks gloomy. Fear is the keynote of his existence—fear of animals, fear of other men, fear of the nature forces, fear of everything around him. He must ever be watchful and on the alert; vigilance is eternally the price of safety. But when evolution makes him amenable to the influence of Venus and Mercury, they soften his emotions and brighten the mentality. He begins to feel love and reason as factors in life.

The Sun also begins to brighten his outlook upon life, and sunshine in the nature of man during this phase of his evolution partially dispels the cloud of Saturn. Thus, by degrees, as he evolves and becomes responsive to the music of the spheres, one string after another of the celestial harp strikes a kindred chord in the human soul and makes man amenable to its vibrations. Thus as a tuning fork which is struck awakens the music in other tuning forks of even pitch within reasonable distance, so the planets in our solar system have in evolutionary succession struck various chords that have found an echo in the human heart.

Lesson 25: The Measure of Amenability to Planetary Vibrations- Part III

....it behooves everyone who endeavors to live the higher life not to aspire to the Uranian ray until he first becomes thoroughly imbued with the altruistic vibrations of Jupiter; for more misery is brought into the world by those who have aspired too high and fallen low than by those who are not sufficiently aspiring. That pride goes before a fall is an ancient and very true proverb, which it behooves everyone of us to take to heart.

The Christ took part in the marriage at Cana. Marriage is a regular Christian institution and must exist until abolished in the kingdom to come; the bodies we will have then will not wear out and therefore there will be no need of marriage to generate new ones. Let it also be understood that the minister who marries people cannot really mate them. The finding of the true mate should be done before the marriage ceremony is performed and not after.

Lesson 26: The Measure of Amenability to Planetary Vibrations- Part IV

Neptune may be said to represent the invisible worlds in their more positive aspects, and those who come under the adverse aspects of this planet are, therefore, brought into touch with the most undesirable occupants of the invisible worlds. Actual obsession whereby the owner of a body is deprived of his vehicle takes place under the ray of Neptune, and no materializing seance could ever be held were it not for this stellar vibration. Magic, white or black, can never be put to practical use save under and because of this Neptunian vibration. Apart from this ray it would remain theory, speculation, and book learning. Therefore the Initiates of every Mystery School, spiritual seers who have full control of their clairvoyant faculty, and astrologers are amenable in varying degrees to the ray of Neptune. The black magician and the hypnotist, who is a twin brother to the former, are also dependent upon the power of this stellar ray for use in their nefarious practices.

Senior Astrology Course

Lesson 1: Some General Advice Regarding Attitude of Mind...

It is an excellent practice for young students to study their own figure and those of their nearest friends, because that gives them a good idea of how celestial aspects are the precursors of terrestrial events, with which they are already familiar. Thus they gain valuable knowledge and a confidence not to be obtained by mere book study, and all is well if they soon branch out and become interested in the horoscopes of others to such an extent that they almost forget their own.

Right at this point in their path, however, there is a death-trap and many, alas, all too many, fall by the wayside and allow personal interests to rule. They pore over their own figure every spare minute; they tabulate aspects daily; they cast a horary figure for every move, even to the smallest affairs of life. Thus they prostitute the most sublime science extant, and nip in the bud what might have become a wonderful factor in developing soul power; namely, the faculty of spiritual delineation. I hope and pray that you may escape that dreadful quagmire. Always remember your promise to help others according to your ability.

Lesson 2: Progressing the Ascendant and Midheaven

To read a horoscope correctly, it is essential to know whether material or spiritual advancement is intended for the soul during this embodiment, and to what extent one phase is expected to predominate. This is denoted by the progression of the angles. When the Midheaven moves faster, opportunities for intellectual and spiritual endeavor present themselves and bring success, if grasped. When the Ascendant moves faster, material affairs will claim expression.

Were this understood and acted upon, there would be fewer failures in life, for the right Opportunity knocks at every door. Satisfaction and success always result if we embrace it. If we miss our chance, there will be an undercurrent of regret despite any seeming success; the Soul feels the resulting lack.

Lesson 3: Progressing the Ascendant and Midheaven [continued]

....The rose does not yield its full fragrance till its petals have been crushed; the well of true sympathy springs only from a broken heart. All who really advance spiritually are men of sorrow and acquainted with grief. Paul mentions as the principal qualification of Christ Jesus that He had suffered as we suffer, hence is able to feel for all who are weak and heavy laden as no one could feel who had not thus suffered.

Lesson 4: Progressing the Ascendant and Midheaven [continued]

Have you ever met a mother anxiously seeking advice concerning a wayward girl or a drunken son? Would they mend? How could she best help them? Or was it a wife with a flock of little ones, suffering through the neglect of husband or father? Alas! The world is full of such cases, and any spiritually minded astrologer actuated by compassion for all concerned, must often have sorrowed when he searched vainly for an aspect of the planets that would give a ray of hope. Had he known the elevating potency of aspects to the radical and from the progressed Midheaven, had he known how these aspects produce opportunities to retrieve mistakes and make a new start in life, he might have pointed out the auspicious time when judicious persuasion would have been the most effective in turning the wayward child or weaning the father from the curse of drink; a time when they would have been more amenable to reason than usual. Opportunities must be caught on the wing or they are lost, and lack of astrological knowledge has wrecked many a life.

Lesson 5: Spiritual Benefits of the so-called Evil Aspects

....It is a fact that we learn more by adversity than by prosperity, that when an affliction is past and time has healed our bruises and mellowed recollections, we profit by the lessons contained in painful experiences; we bless the rod that smote us. Therefore the square and other so-called evil aspects produce more soul growth than good configurations; ecstasy of joy may fill our hearts under the latter; we may seem to soar to the very throne of heaven, and lave in an ocean of celestial delight; but when the stirring influence has left, when we wake to the cold, matter-of-fact conditions of the world, how dull and drear is the contrast, how we shrink from the contact. Evil aspects, on the other hand, may bow down our soul to the very depths of hell; a little while it may seem as if there were no hope, no succor; but when the scale has swung and we behold the silver lining of the cloud, the pain that seared our soul with an indelible mark will bring out by contrast the beauties of God's plan and spur onto greater efforts in His service.

Lesson 6: Neptune considered...

....Neptune really signifies what we may call "the gods," commencing with the superior mal beings we know as Elder Brothers, and compassing the innumerable hosts of spiritual entities – good, bad, and indifferent, which influence our evolution. Its position and aspects denote our relation to them, if any; malefic aspects attract agencies of a nature inimical to our welfare, benefic configurations draw upon the good forces. Thus, if Neptune is placed in the 10th house, trine to the Ascendant, the person involved will have the opportunity to become a leader or prominent in a movement along mystical lines as denoted by the exalted position of Neptune. His body will be capable of receiving the finer vibrations and coming into touch with the spiritual world, as denoted by the trine of the Ascendant. On the other hand, when Neptune is placed in the 12th house, whose nature is passive and productive of suffering, it indicates that at some time, perhaps under a square from the Midheaven such as we are considering, the evil forces among whom are spirit-controls will be drawn to that person and endeavor to obtain possession of the body. The conjunction of Neptune with the Ascendant will make the body sensitive and usable for spiritual purposes as well as the trine. Given the opportunity afforded by the first aspect mentioned, the man may become a pupil of a Mystery School and a factor for great good in the uplift of mankind; placed under the affliction of the second aspect, he may become a helpless tool of spirit-controls, an irresponsible medium.

Lesson 7: Astrological Keywords considered...

If you meditate on each planet by itself or with its opposite or with its affinities for a few days or weeks at the time you devote to this study, you will gain a wonderful insight into their natures and effects; for instance: The Sun is life absolute, manifest or unmanifest; but Mars represents the dynamic energy which is manifestation of life. This, Saturn seeks to obstruct, and when he succeeds death ensues; the Sun gives the germ of life, the Moon furthers fecundation, and thus a body is produced; Jupiter gives the germinal idea, Mercury fecundates the mind so that ideas take definite form as thought, and the dynamic energy of Mars brings them into manifestation so that thoughts become things.

Lesson 8: Love and Altruism...

"Love" is a much hackneyed word, and the emotion thus misnamed is usually so tainted with passion and desire that it is Martian rather than Venusian in character. Coalition suggests a most intimate union, a blending of the very souls of two or more people who compose a family; but altruism, the keyword of Uranus, hints at such an all-embracing love as our Savior felt when He wept over Jerusalem and applied that wonderful simile of the hen which gathers its brood under its wings. Thus Uranus is the octave of Venus, and anyone ready to enter the Path of Preparation which leads to the Way of Initiation must gradually learn to outgrow the Venus love which makes the immediate family all in all and begin to cultivate the all-embracing Uranus altruism. The aspects of Mercury and Neptune to Uranus bring the tests which further our development, if passed, and delay us when we fail. The goal is high, and those who aim high often fall low. When we essay to transcend the Venus love and cultivate the Uranus altruism we are in great danger, and the most promising lives are sometimes wrecked by the pernicious theory of soul mates, clandestine love affairs, and perversion of the creative function.

Lesson 9: Mercury considered...

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 subhuman 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 where we live from birth to death. Therefore it may be said that Neptune is the octave of Mercury, but there is a deeper sense than this:

Reference to a textbook of anatomy or physiology will show that lengthwise fissures in the spinal cord divide it into three parts which together enclose a hollow tube. Each of these columns is ruled by one of the Hierarchies in closest touch with us; the lunar, martial, and mercurial; one or another predominating according to the stage of evolution of the individual. In the spinal canal the rays of Neptune kindle the spiritual fire whereby the human spirit is enabled to pierce the veil of flesh and contact the worlds beyond. The resulting vision is colored according to the column of the cord most actively excited.

Lesson 10: "Applying" and "Separating" planets

In the majority of horoscopes Saturn appears as afflicted, and through him come most of our heartaches. His position in Taurus and the house of friends is unfortunate in the respects indicated in Letter No. 3, but his elevation and powerfully good aspect to the Sun, Venus, and Uranus bring out the best qualities of this planet. Mercury is in Virgo, the sign of its exaltation, in conjunction with the Sun, and separating from a trine of Saturn. When a planet having a certain orbital velocity comes into aspect with another heavenly body that is slower and more ponderous, the swifter planet is said to "apply" to the trine, square, or other aspect as the case may be, from the time it comes within "orb" until the aspect is exact. Then it begins to "separate" and though it is in aspect while within the orb of six degrees or a little more, its influence is not nearly so strong as while it is applying.

Lesson 11: Retrograde Planets

During a period in any horoscope when Saturn is direct and meets a retrograde Uranus by progression in a good aspect they bring out the very highest of their respective virtues potential in the native; but if they meet thus in an evil configuration, they inevitably force any hidden evil to the surface, for remember, the planets inaugurate neither good nor ill, they only stir into activity tendencies which are latent within.

Lesson 12: Astrology and Health

....Saturn is the planet of obstruction, no matter how he may be aspected. The point where his ray falls is always weak, susceptible in respect to cold, and consequently liable to contraction. In our horoscope, Saturn is placed in a fixed sign, Taurus: his elevation gives him great power, and we may judge that the boy will be liable to colds, also that the throat will at times seem to contract and produce a sense of strangulation. As a planet exercises a subsidiary effect in the opposite sign from that in which it is placed, we may judge that Jupiter in Scorpio will also exert an influence in the throat. The general nature of this planet tends to produce portliness wherever it has dominion, and we may look for enlargement of the tonsils from this configuration.

Senior Extension Astrology Course:

Lesson 1: Chart Delineation

The divine and sacred Science of Astrology has been sadly degraded into superstition by soothsayers and erectors of horoscopes all during the middle and modern ages up to the present period where the peak has been reached of misconception, misunderstanding and stupidity, by those least qualified to practice it.

Only in the ancient times was it practiced and treated as a divine attainment. Also remember, that at one can not be a true

astrologer unless one has a thorough comprehension of the spiritual side of life, gleaned through an understanding of the Bible, as taught by those capable of correctly interpreting it. Study The Rosicrucian Cosmo-Conception, therefore if you wish to become a true astrologer, because it will help you to understand this divine Book, besides explaining in a clarified manner the invisible workings of God and Nature.

Lesson 2: The Individuality; Spiritual Strength

It does not matter in what department of life you are placed, whether you are high or low, rich or poor. It is immaterial whether you are engaged in some menial task, or whether it is your privilege to lead and manage affairs in the world's work. It is absolutely unessential whether your hands are grimy with the lowest labor, perhaps digging a sewer to maintain the health of the community, or whether they are soft and white as required when nursing the sick.

The determining factor which decides whether any class of work is spiritual or material is our attitude in the matter.

The person who does the most menial labor may be far more spiritual than the leader in the world's work; far more sincere and devoted than a hypocritical teacher who pretends to spirituality, but is corrupt within.

A kind look, an expression of confidence, a sympathetic and loving helpfulness, can all be given regardless of wealth.

Lesson 3: The Personality

What we are, what we have, all our good qualities are the result of our own actions in the past. What we lack in physical, moral, or mental excellence may yet be ours in the future.

Exactly as we can not do otherwise than take up our lives each morning where we laid them down the preceding night, so by our work in previous lives have we made the conditions and the personality in which we now function, live and labor, and are at present creating the conditions and the personality of our future lives.

Instead of bemoaning the lack of this or that faculty which we covet, we must set to work to acquire it. (Ref., Page 154, The Rosicrucian Cosmo-Conception.)

And right here we wish to refer the student to the chapter on Rebirth and the Law of Consequence in the Cosmo-Conception. It is tremendously important to know and understand the law in order to comprehend and synthesize the differences between, and to interpret and differentiate the likenesses of, the Individuality and Personality.

Lesson 4: The Mentality

The Mind is the focusing point by means of which the Ego becomes aware of the material Universe.

Mind is the reflecting mirror, the instrument for the acquisition of knowledge, the meeting place of spirit and matter.

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. (Ref. [Rosicrucian Cosmo-Conception](#).)

When you seek the mind of man, look to Mercury.

Mercury is the mental educator of men and its place and position in the horoscope shows the status of the person's mind for whom it is cast.

Lesson 5: Vocation and Finance

The purpose of all life is experience.

The Physical World is a school of experience, a sort of model school or experiment station which teaches man to work correctly in the invisible worlds.

But man must return many times before he can hope to master all the knowledge in the world of sense.

It is a demonstrable fact that we learn more from our mistakes than from our successes and that the proper light in which to regard this Physical World is as a school of valuable education, experience, and tests in which we learn lessons of the utmost importance.

Lesson 6: Love-- Marriage-- Children

....There was a time when man-in-the-making was male-female and able to beget children without the assistance of another, but when one pole of the creative force was directed upward to build the brain and the larynx, mankind ceased to be bi-sexual and thenceforth each male or female had to seek its complement to accomplish the begetting of children.

Therefore marriage was instituted by the angels as a sacrament and the sacred rite of generation was performed under their supervision in great temples at certain times of the year when the interplanetary lines of force were propitious for propagation. The rest of the time all lived together in the paradisaical bliss of chaste companionship. Therefore parturition was painless, and sickness and sorrow were unknown.

But when under the guidance of the fallen angels, the Lucifer spirits, mankind commenced to exercise the creative function for pleasure, regardless of the Stellar Ray, death entered and woman began to bring forth her children in sorrow and suffering.

Lesson 7: Delineation: Religion, Philosophy

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

The Ego has several instruments which the Rosicrucians call the tools of the Spirit. The Dense body, Vital body, Desire body, and the Mind constitute these tools and they are good, bad or indifferent according to what we have learned through past experience in the building of them. As we work with these wonderful tools they improve and grow in power and efficiency.

The time required to achieve positive, spiritual development varies with each individual and depends upon his application, his stage in evolution and his ripe destiny to be liquidated in any particular life.

Lesson 8: Delineation: Friends and Enemies – Brothers and Sisters....

Brothers and Sisters are Egos to which we are drawn, (or they drawn to us), but bonds of Karma generated in past lives. The manner in which we discharge this Karma, be it good or evil, constitutes our progression or retrogression on the Pathway of Spiritual development.

If brothers and sisters in a family fail to get along well together, it is for the enlightened one of the group to try to the utmost of his or her ability to promote love and harmony by self-renunciation, self-abnegation and cheerful, self-forgetting service. For "He that would be the greatest among you, let him be the servant of all."

In the ultimate, Fellow Student, the whole of humanity must be our brothers and sisters whom we love devotedly. We must be consumed by an all-embracing, altruistic love for all mankind. This is an absolute necessity before any real spiritual progress can be made.

Lesson 9: Health and Sickness

Health and happiness are to most people the prime objects of life, and whoever has them is rightly considered lucky, though, as we have endeavored to show in the Rosicrucian Philosophy, luck is very closely linked to merit. We have earned what we have, either in this life or in a former one, and what we lack in good health or physical well-being we may acquire in this or later lives by good use of our opportunities.

Disease is a manifestation of ignorance--the only sin; healing is a demonstration of applied knowledge--the only salvation. Christ is an embodiment of the Wisdom Principle, and in proportion as the Christ is formed in us, we attain health.

To the best of our ability, we should live spiritual lives, and endeavor to adhere to a system of high ideals so that we shall eventually learn to conform to God's laws and thus attain permanent health in the future as well as now.

Lesson 10: Hopes – Wishes -- Aspirations; Sorrow and Self-Undoing....

We may love only a few around us, but there is a higher love that flows out to those not in our own circle which must be observed. Every duty must be fulfilled that we may thereby take advantage of the higher opportunities that are ever opening up before us.

And so we must learn our lessons in service: service to humanity, service to our younger brothers, service to animals, service everywhere. This, and this alone will bring us out of the "wilderness." It is said that those who were highest in the Temple in the Wilderness were those who served; and the Christ said, "He who would be the greatest among you, let him be the servant of all."

Lesson 11: Progression of the Horoscope

The horoscope or radical chart is a picture of the heavens at the moment of birth, showing the celestial bodies in their relation to each other and the zodiac, and indicating the path of life of the incoming Ego according to its self-generated destiny from past lives and experiences. The child is immersed in an atmosphere charged with the stellar vibrations peculiar to that moment; these are stamped upon each atom of its sensitive organism by the air inhaled with the first breath.

Time does not stand still, and the planets do not remain stationary. While the birth chart indicates the tendencies, traits, and potential character of the infant, the "progressions" for the coming years indicate growth and change in the native and his environment.

Lesson 12: The Progressed Chart

....The Moon measures "the soul's passage from the shores of eternity, through the waters of the womb to the world of Time." The Moon is the time marker, the minute hand of the clock of destiny," while the Sun (and planets) may be considered as the hour hand. Therefore the Moon more than any other celestial body shows us the exact time when any direction culminates or becomes fruitful of events, indicating changes in the physical and material conditions, or reaction through soul-growth and character building, according to circumstances and environment. When that which is latent in the horoscope is brought to a focus--so to speak.

Lesson 13: Transits, Lunations, Eclipses

Transit means passing--the passage of a celestial body over the meridian over a place. The progressed positions of planets are the principal signifiers of events, but the transitory position of the planets in space at the actual time of events strengthen or weaken effects of aspects in the progressed horoscope, according to whether they are akin in nature or not. These so-called transits are the planetary positions in the ephemeris for the actual or current year of events.

The major planets, Jupiter, Saturn, Uranus and Neptune are more potent in their action than the minor planets for the reason of their slow motion in the heavens. Their vibrations are felt strongly when within 1 1/2 degree orb. They culminate when the aspect is exact, and last until 1 1/2 degree past. Their effects depend on the importance of the planet which they aspect, and the houses through which they are transiting (passing), bearing on such departments of life as the particular house indicates.

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Books and Software

Description of Books

The Rosicrucian Fellowship publishes and sells books on Esoteric Christianity and Philosophy, Spiritual Astrology and Bible Interpretation. Max Heindel, an Initiate of the Rosicrucian Order, founded The Rosicrucian Fellowship and wrote his many books based on firsthand knowledge of occult facts.

Book List - Philosophy

The Rosicrucian Cosmo-Conception

This book gives a complete outline of the *Western Wisdom Teaching* as far as it may be made public at the present time. It contains a comprehensive outline of the evolutionary processes of man and the universe, correlating science with religion. Max Heindel, the author, received this Teaching personally from the Rosicrucian Brotherhood. It is their latest communication.

Part I is a treatise on the Visible and the Invisible Worlds, Man and the Method of Evolution, Rebirth and the Law of Cause and Effect.

Part II takes up the scheme of Evolution in general and the Evolution of the Solar System and the Earth in particular.

Part III treats of Christ and His Mission, Future Development of Man and Initiation, Esoteric Training and a Safe Method of Acquiring Firsthand Knowledge.

ISBN Number: 0-911274-34-0

The Rosicrucian Christianity Lectures

Delivering these twenty lectures in person was one of the earliest activities of the authorized Messenger of the Rosicrucian Order, Max Heindel. This book is a comprehensive outline, with modern application, of the ancient truths of Rosicrucianism.

Titles of Lecture-Chapters

The Riddle of Life and Death

Where Are the Dead?

Spiritual Sight and the Spiritual Worlds

Sleep, Dreams, Trance, Hypnotism, Mediumship and Insanity

Death, and Life in Purgatory

Life and Activity in Heaven

Birth - A Fourfold Event

The Science of Nutrition, Health and Protracted Youth

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The Coming Force: Vril or What?

Fellowship and the Coming Race

ISBN Number: 0-911274-84-7

The Rosicrucian Philosophy in Questions and Answers - Volume I

A book of ready reference upon all mystic matters, which ought to be in the library of every occult student. It comprises the answers to 189 questions asked of Max Heindel on the lecture platform. Here is a partial list of subjects:

Life After Death
Life on Earth
The Bible Teachings
Spiritualistic Phenomena
Clairvoyance
Astrology
Animals
ISBN Number: 0-9112-74-89-8

The Rosicrucian Philosophy in Questions and Answers - Volume II

This volume contains questions and answers from early issues of the Echoes newsletter and Rays From the Rose Cross magazine which, with a few exceptions, have never been published in book form. It therefore offers a store of information valuable to all occult students. 165 topics, handled in Max Heindel's usual thorough manner, are grouped under the following headings:

Life After Death
Rebirth
Health and Healing
The Invisible Worlds
Spiritual Sight
Initiation
Bible Interpretation
Astrology
Miscellaneous
ISBN Number: 0-911274-90-1

The Rosicrucian Mysteries

Max Heindel has written the sublime truths of the Western Wisdom Teachings in almost narrative style in this book intended specially to give busy people a solution to life's basic problems as contained in the mind- and heart-satisfying Rosicrucian Philosophy.

This is the book for the busy man who is seeking a solution to the Great Mystery called Life but lacks leisure to wade through volumes of metaphysical speculation. The lucid and logical explanations carry conviction - they bear the stamp of Truth. Nevertheless, the language is so simple, clear and devoid of technicalities that *a child can understand* its message. It is therefore specially suited to beginners.

ISBN Number: 0-911274-86-3

Letters to Students

This book is exactly what the name implies - letters to students - the direct personal contact of Max Heindel with every student of The Rosicrucian Fellowship. There are ninety-seven letters written in the intimate friendly tone of a teacher and friend, extending from Christmas of 1910 to January of 1919. After his passing, these priceless letters were published in book form for the inspiration and instruction of all.

Twelve arresting titles of letters out of ninety-seven are given below:

Friendship as an Ideal
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Gleanings of a Mystic

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Subjects include:

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Teachings of an Initiate

This book is compiled from the writings of an Initiate of the Rosicrucian Order. It comprises a series of lessons issued by Max Heindel to his students, together with various public addresses.

A few chapter headings will give an idea of the contents of the book:

The Scientific Method of Spiritual Unfoldment
The Death of the Soul
Our Work in the World
Mystic Light on World War I
The Secret of Success

The Sign of the Master
Religion and Healing

Max Heindel was well qualified to impart esoteric knowledge on these subjects by virtue of his various Initiations into the Mysteries. *Teachings of an Initiate* contains the later fruit of Mr. Heindel's extensive occult investigations. It is of value to both the beginner and the advanced student of occultism.

ISBN Number: 0-911274-19-7

Ancient and Modern Initiation

This book is a penetrating and deeply spiritual presentation of the Unity of Truth as applied to the Old and New Testaments of the Bible. Formulas on Initiation are:

The Law, "the shadow of good things to come," as symbolized in the Tabernacle in the Wilderness.

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Part I - Tabernacle in the Wilderness

Part II - Christian Mystic Initiation

ISBN Number: 0-911274-82-0

The Web of Destiny

This book contains sixteen of the ninety-seven monthly lessons sent out to his students by Max Heindel. They are the fruitage of true esoteric research. *The Web of Destiny* is based on personal occult investigations by the author, in which he uncovered many of the inner laws governing man's hidden springs of action.

It gives information regarding the Dweller on the Threshold, which every aspirant has to meet, usually at an early stage of his progress into the unseen worlds. It treats of the causes of obsession of men and animals. It describes how we create our environment and some of the causes of disease, pointing the way to final emancipation.

Some of the subjects covered are:

Spiritual Research - The Soul Body

The Christ Within - The Memory of Nature

The Sin Body and Elementals

The Genesis of Mental and Physical Disabilities

The Cause of Disease

Etheric Sight - Collective Destiny

The Function of Desire

The Necessity for Poise

The Effects of Remorse

Prayer - A Magic Invocation

Practical Methods of Achieving Success

ISBN Number: 0-911274-17-0

Freemasonry and Catholicism

An Esoteric Treatise on the Underlying Facts regarding these two great Institutions as determined by occult investigation. It explains in terms of Mystic Masonry the conflict between the Sons of Seth and the Sons of Cain and unravels the allegory dealing with the building of Solomon's Temple, the Queen of Sheba and the Grand Master, Hiram Abiff.

This book should be in every Mason's library.

ISBN Number: 0-911274-04-9

The Vital Body

The Western Wisdom School teaches as its fundamental maxim that "all occult development begins with the vital body," stated Max Heindel, Initiate of the Order of the Rose Cross. It is therefore with the purpose of presenting in a concise and easily understood form all the important information which the founder of The Rosicrucian Fellowship wrote in his various letters, lessons and books concerning the etheric vehicle that this compiled material is published in book form. To the layman in occult study, as well as to the advanced student, it offers much of practical value.

ISBN Number: 0911274-16-2

The Desire Body

Man, the indwelling Spirit, has at his present stage of development four vehicles through which he functions: the dense physical body, the vital body, the desire body, and the mind. Although these bodies are closely interrelated and are affected by each other, it is helpful to the student in understanding thoroughly their functions and possibilities to study each one separately and intensively. To facilitate such study Max Heindel's material concerning the desire body has been collected and published in this one convenient volume.

The desire body of man is his vehicle of feelings, desires, wishes and emotions. It is responsible for all his actions, reveling in unrestrained motion. If unbridled it makes the body do all the unnecessary and undignified things which are so detrimental to soul growth. However, that temper which is such a great menace when it takes control, may be as effective for service under proper guidance. Hence the temper of the desire body must be controlled but not by any means killed.

The Western Wisdom Teachings therefore emphasize the *transmuting* of the lower desires into higher ones through service motivated by devotion to high ideals. This generates the Emotional Soul, essential nourishment for the evolving Spirit.

ISBN Number: 0-911274-03-0

The Rosicrucian Principles of Child Training

This book is a compilation of the writings of Max Heindel on the training of children in accordance with Rosicrucian principles. Contents are as follows:

Education of Children. Methods of Education

Heredity and the Problems of Childhood

The Reason for Infant Mortality

Astrology and the Child

ISBN Number: 0-911274-62-6

How Shall We Know Christ at His Coming?

This book tells us that Christ will return in an etheric, not a physical body. Hence mankind must develop the etheric body to the point where they can function in it consciously before Christ will return. Then they will possess the inner spiritual perception by which they will be able to recognize Him. These matters are fully elucidated in this book.

ISBN Number: 0-911274-64-2

The Mystical Interpretation of Christmas

Christianity has been expounded from thousands of pulpits during the past 2000 years. Nevertheless, humanity today has but an allegorical conception of Christ and His ministry. This treatise covers the Cosmic Significance of Christmas and the annual Sacrifice of Christ, traces the astrological interpretation up through the simplicity of nature worship and sketches a glorious outlook for the coming age, which inspires the casual reader to seek more Light.

ISBN Number: 0-911274-65-0

The Mystical Interpretation of Easter

This booklet contains some of the most beautiful writings of the founder of The Rosicrucian Fellowship. It gives the true esoteric meaning of the resurrection of Christ Jesus, His correlation to the great Sun Spirit and an explanation of His mission on Earth. Here will be found the results of firsthand research into the Memory of Nature.

ISBN Number: 0-911274-69-3

Nature Spirits and Nature Forces

The esoteric explanation of an important subject compiled from the writings of this foremost Western Mystic, Max Heindel. Recommended to all students of inner truths.

Chapters include:

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Heaven World Activity and Nature Forces
Mission of Christ and Festival of the Fairies
Forces of Different Periods
The Earth Spirit
Two Questions and Answers
Constitution of the Earth and Volcanic Eruptions
ISBN Number: 0-911274-70-7

Book List - Spiritual Astrology

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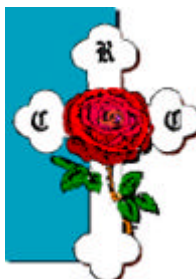
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Max Heindel (1865-1919)

Max Heindel was a new name taken by Carl Louis F. Von Grashof who was born early Sunday morning July 23, 1865, in Aarhus, Denmark of the family of Von Grasshoffs. His father was Francois L. von Grasshoff who first saw the light of day in 1838 in Berlin, Germany. He migrated, when quite a young man, to Denmark, where he married a Danish woman, Anna Sorine Withen, the daughter of the clogmaker Chresten Petersen Bregnetfeld and his wife, Mette Kirstine Petersen. He probably came to Denmark with the Prussian army during the Dano-German war in 1864. As we all know, when a powerful personal change occurs in one's spiritual life one does not identify with the past personality and wishes a change.



This booklet was designed by a Student of the Rosicrucian Fellowship

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and dedicated to Max Heindel and Augusta Foss Heindel as a token of gratitude for their value teachings.

