

# ROSE CROSS

A QUARTERLY ROSICRUCIAN MAGAZINE

SPRING 2010



ROSE CROSS is a Quarterly Rosicrucian Online Magazine , created and supported by students of the Western Wisdom Teachings , dedicated to promote Rosicrucian Teachings, Spiritual Astrology and related subjects. It is related to The Rosicrucian Fellowship but not formally affiliated with it. Writers of published articles are alone responsible for statements made.

## The Rosicrucian Fellowship Opening Hymn

Words by Max Heindel  
(Tune: "Sweet Hour of Prayer.")

Each star that in its orbit goes  
Law steadfast and eternal shows.  
Expressions, are the stars, of God,  
Unchangeable as ebb and flood.  
The marching orbs in circle dance,  
Through time and space each year advance.  
The harmony of rolling spheres  
Resounds in cosmos through the years.

Man's ignorance of Cosmic Law  
Caused discord, then came death and woe;  
Now trouble, sorrow, grief must reign  
Till harmony prevails again.  
We've met to study Nature's Law,  
We seek eternal truth to know,  
And with such truth as we may find  
We hope to serve and free mankind.

Let's strive to know that we may do.  
What lifts, ennobles, is right and true.  
With love to all and hate to none.  
Let's shun no duty that should be done.  
For knowing how to act aright,  
And doing it from morn till night,  
From day to day and year to year,  
We conquer self and sin and fear.

With reason's torch we search for truth  
To restore the harmony, life, and youth;  
For reason's torch when thus applied  
In wisdom's quest is safest guide.  
If we persist, though oft we fail,  
In time our efforts shall prevail  
To end the discord and dispel  
All evil with harmony's rhythmic swell.

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*ROSE CROSS – A Quarterly Rosicrucian Magazines is dedicated to Max Heindel as a token of gratitude for his value teachings.*

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*Vernal Equinox, 2010*

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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 na incarnation of Christian Rosenkreutz. The Comte de Gabalis, by the Abbe de Villars, a curious Rosicrucian book first published in 1670, records a series of discourses delivered by St. Gerbaine on the invisible worlds. He is described as "A Nobleman of high rank and a great Cabalist, whose lands lie towards the frontiers of Poland".

## EDITORIAL

### *Living The Life*

As students of Rosicrucian philosophy most of us are head-oriented people. Our first impulse is to think our way through things. If we have taken the Rosicrucian philosophy to heart, we realize that in this we are unbalanced in our development. We further realize that to re-establish balance, so we can move forward in the Great Work more effectively, we must apply ourselves in earnest to follow our hearts more than we do now.

The Rosicrucian philosophy tells us that the heart is the secondary seat of the Life Spirit, which realm and state of spiritual being is centered on Christ, the Highest Initiate of the humanity of the Sun Period (our current archangels) and the representative of the second attribute of the godhead. Besides being a lot of words and terms that we know only in a second-hand way through reading instead of conscious, firsthand experience, this tells us that when we follow our hearts, we are responding to the Christ within our being. As we strive to follow our hearts we must not labor under the illusion that we will suddenly and magically become something different than what we are now, which is the product of an immensely long, slow, cumulative, evolutionary process. We must begin from where and what we now are. We cannot instantly become mystics living by blind faith and feeling. We are children of fire, children of Cain and, hopefully, budding occultists. We must become thinking people who also follow our hearts.

Max Heindel urged us repeatedly (and when an initiate teacher repeats something we can be sure that it is important) to live the life. Most of us are sincere and strive to follow his prompting but only with mixed success at best. Our little society is not teeming with initiates who live the life so deeply that multitudes are attracted into fellowship with us. Granted, initiation is an extremely difficult accomplishment even for very sincere aspirants but it is not impossible, even in these materialistic times. Since our lack of success may stem in part from misunderstanding just what "living the life" means, perhaps returning to our occult roots and re-examining the issue with both head and heart will serve us well. Let's ask ourselves the question "what does living the life mean?" in the way Christ bids us to pray, i.e. as though an answer is imminent.

Living the life is a simple concept. Ironically, we often stumble on the simplest things. We do this because we all seem to fall into the error of assumption. We assume that we know what we really do not. This tendency may be due to pride or vanity or any number of mis-motivations. Sometimes we assume we know what living the life means because we have accepted a moral or philosophical doctrine and live up to its external standards. The doctrine may be intuitively true to us and may be correct in terms of our



evolutionary status, but if it does not come from within us or live within us, it actually may be a hindrance to our development.

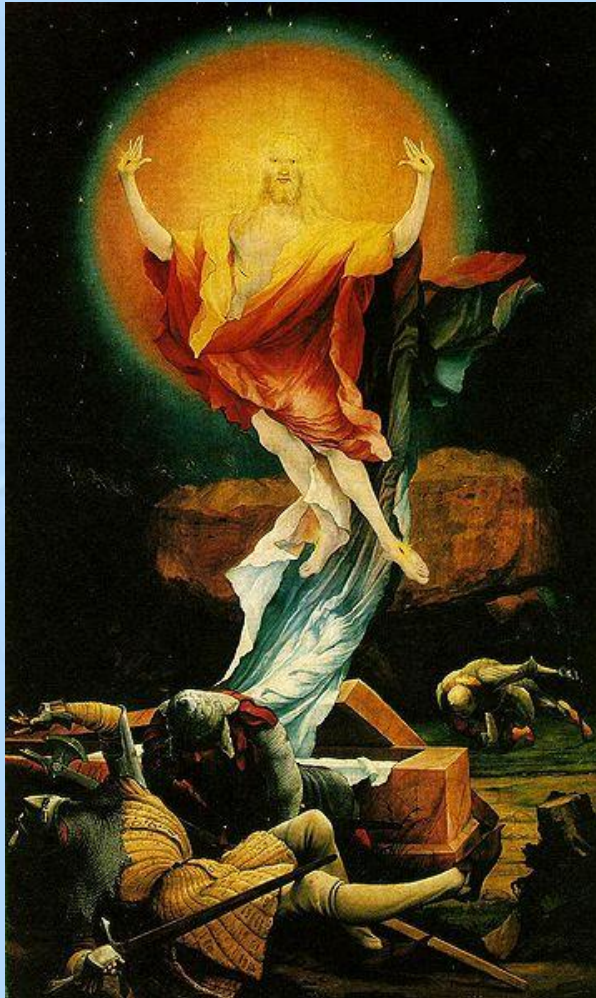
Max Heindel championed ideals such as altruistic love, but when speaking directly to us as aspirants in his letters, he would say things like "we all know our besetting sins." He didn't want to preach; he urged us to be self-reliant, know ourselves, and become ourselves from within. Freely. Sometimes when urging us to live the life he would suggest that we live in the imitation of Christ, to live out the gospels from our inner being. Surely he did not mean we should go to Palestine and become mendicant preachers, or even that we take on all of the ways of Jesus. He meant something else, something more spiritual, which means something more subtle. The spiritual life is not just something more dramatic and spectacular than our prosaic existence, it is a more subtle life. The spiritual worlds and the forces inherent in them are much more powerful than the etheric energy we use here in the outer world, but they are not coarse and brutal; they are rather more subtle. They are subtly within us and we within them. No one outside can tell us how to live the spiritual life. We can only live the spiritual life by going within and finding its subtle presence within our being. In a state of peace (such as we endeavor to achieve in our inner work) we can find the subtle presence of the Life Spirit within us, and live it into everything we do. We may not yet always be with the Christ now but by yearning, by trying, and by accepting Christ's presence in our being, we improve our relationship with the Life Spirit, a liaison that is and must be *live*. We must seek to live that subtle, new Life into every aspect of our lives, without any negating strain—"my yoke is easy and my burden is light." Our Lord asked us to follow Him into that life and even to consume Him as the stuff of that life—"I am the life"—so we must ask ourselves one more pertinent question: are we alive in that challenge?



"Way to Emmaus" by German painter Robert Zund (1827-1909)

## MYSTIC LIGHT

### *The Spring Equinox*



Detail, Isenheim Altarpiece (1511-1515), Mathis Grunewald, Musée d'Unterlinden, Colmar

#### *The Resurrection*

*Enclosed in a sun like halo that blinds the soldiers guarding Him, Christ rises from His tomb as Life triumphant.*

THE SUPREME MYSTERY of life is both concealed and revealed in the crucifixion and the resurrection of the masculine and feminine principles in nature. This process is alchemically termed the blending of fire and water. The mystic sees its perfect manifestation in the passage of the sun through Pisces and Aries during March and April.

While the sun is in the psychic sign of Pisces all nature is working through and with the great water or feminine principle of Godhood. This is the time of the bursting of bud and of the running of sap in the trees. Blessed are the eyes that have learned to lift the veil and can perceive the workings of the various ministers of God's kingdom at this

holy season; for this is a period of intense activity on the inner planes, this activity extending from the celestial Hierarchies to the realm of nature spirits which man calls fairyland.

As the sun passes into the sign of Aries, the magic blending is accomplished; the “living waters” of Pisces are flooded with a new light, the new fire of Aries flames up. This resurrected life that floods all nature is the “magic green fire” of the ancient Gaelic legends. Blessed indeed are the eyes that may see these wonders that God has prepared for those who love Him.

In the Masonic legend of Solomon and Hiram Abiff, Solomon typifies the feminine, watery, form-building Pisces; Hiram, the martial, energizing Aries. When the form of the Temple is complete, it must be infused with the radiant new life of the master builder—Hiram (Aries) .

This blending of water with fire becomes the Master’s word, to which all nature responds in the resurrection of a new life. This same mystic blending is the lost word which must be recovered by man before he may know the resurrection into that eternal life through Initiation, which the Master described unto His disciples. In the life of Christ Jesus, who came as the great Way-shower or Initiator for all humanity, this great cosmic drama is outlined in the Easter Festival. The date of Easter is fixed according to occult tradition. The sun must not only pass the equator as it does on the 21st of March, but the full moon after the vernal equinox must also be passed. The Sunday following is Easter, the day of the Resurrection. The light of the vernal sun must be reflected by a full moon before that day can dawn on earth. There is a deep esoteric meaning hidden behind this method of determining Easter.

The spiritual status of the masses of humanity is not yet sufficiently high to receive and assimilate the full force and power that flood and permeate the earth at the time of this “Cosmic Resurrection,” the vernal equinox. Only Initiates, those who have found and learned how to use the lost word, previously referred to, can partake fully of this high spiritual ecstasy. This great force must be received and transmitted or reflected to the masses by the full moon.

The esoteric Christian, while partaking joyfully and reverently of the Easter rites, is ever seeking to attain to a participation in the holy mysteries of the “Cosmic Sunrise,” the sublime ceremonial of the vernal equinox. At the time of the vernal equinox (or during the enactment of the great solar change or mystery), for the space of three days the days and nights are of equal length. So too, the Christ, whose life is a perfect analogy of the solar drama, remains for three days within the earth, between the Crucifixion and the Resurrection. He arose at the sunrise of a new day and angels joyously proclaimed the fact to His disciples that He is risen. His disciples understood the inner meaning of His real esoteric mission for the world; namely, that He might become the indwelling Planetary Spirit and rend the veil so that whosoever wills may come and partake freely of the waters of life, through the establishment on earth of the new Christian mysteries.

Here is milk for the babes and meat for the strong—the sublime story of the holy birth, life, death, and resurrection of the supreme Master, Christ Jesus, whose life is to be revered and emulated by those who would follow in His steps. There is also another way, the way of the



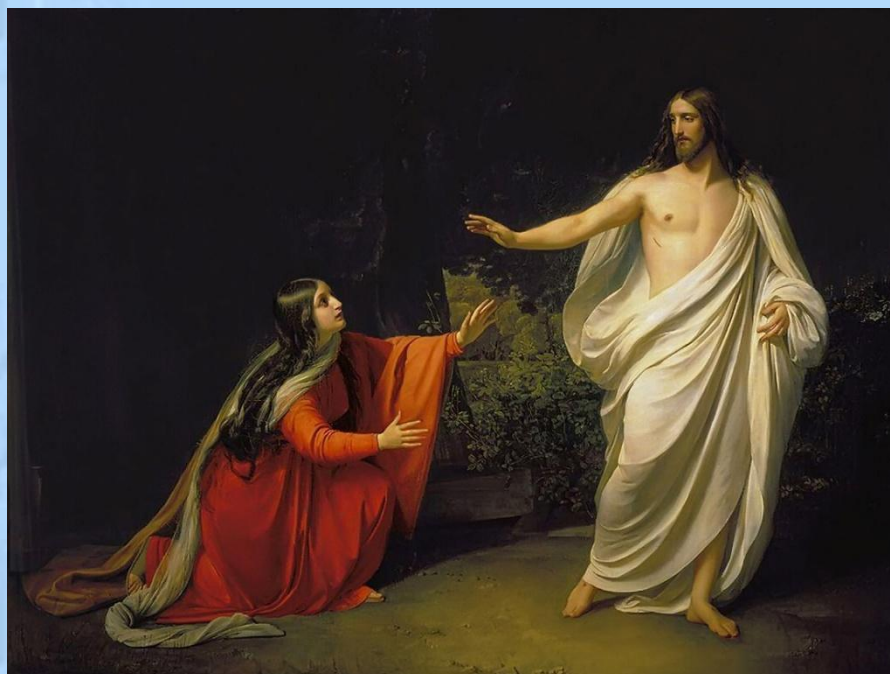
Cross, as it has been mystically described by some who have found it. This is the path that leads to the holy joy of the solar mysteries that are celebrated at the four great turning points of the year. An understanding of these mysteries caused Plato to assert, "The World Soul is crucified."

At these most holy seasons of the year, both the Master Jesus and the glorious Sun Spirit, the Christ, are working for the future progression of the planets and for the enlightenment of those who will make themselves worthy to partake of these waters of eternal life to which the Christ referred when He said: "If ye drink of the water which I bring unto you, ye shall never thirst again."

In many ways throughout the mystery of His life and in the inner significance of His words, He has placed the key that will unbar the mystic portals. To one who finds it, the Master's concluding exclamation, "*consummatum est*," becomes his own triumphant password. He too has rolled aside the great stone and stepped forth free to be greeted by a joyous angelic chorus that proclaims to other disciples who await about the tomb: He is not here for He is risen.

"Everyone is a Christ in the making and some day will be Easter for each one of us."

—Corinne S. Dunklee Helene



***The Appearance of Christ to Mary Magdalene.* 1834-1836. Alexander Ivanov.**  
Oil on canvas. The Russian Museum, St. Petersburg, Russia.

***Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My God and your God.'" John 20:17 ; Mark 16:9-11 ; John 20:11-18***

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# Letters from a Rosicrucian

*Written to Karl von Eckershausen,*

*Munich, 1792-1801*



**Karl von Eckartshausen**

**(1752-1803)**

## **II. A PRACTICAL METHOD FOR APPROACHING THE LIGHT**

He who by means of the gratification of sensual desires thinks to fill the vacuum that exists in his soul will never succeed; neither can the fervent desires which the heart experiences for the truth be satisfied through the application of intellect to external things. Man cannot enter a state of peace while he has not conquered within himself all that is incompatible with his divine self and with its aspirations.

In order to obtain this victory, man should try to draw near to the Light. The desire for the sensual and the external should cease in him; he must direct his spiritual vision toward the Light, and try to dissipate the clouds that separate him from the same.

The first step and a most necessary one is to have consciousness of the existence of the divine germ within oneself, in order to direct the power of the will toward that center so as to guide the inner life and also to comply strictly with all duties inner and outer. There exists an occult law which is frequently mentioned in occult writings but which even yet is

comprehended only by the few, that says: "Each one of the events *bellow* has its counter part *above*, and nothing , absolutely nothing, no matter how insignificant it may appear, exists which does not depend upon that corresponding something above it." According to this law all desire, thought, or aspiration, good or evil, is followed immediately by a corresponding reaction which proceeds from the heights. The purer the will of man and the less adulterated by selfish desires, the greater will be the strength for good of the divine reaction.

The intention of man to progress spiritually depends in no manner upon his own strength; on the contrary, the less he is inclined to establish laws for himself and the more he submits himself to universal law, the more rapid will be his progress. Man cannot in any manner put his will into play in any sense different from that of the universal will of God; if his will is not identical with the divine will of God; if his will is not identical with the divine will, it becomes changed to a mere perversion of the latter and annuls its own effect. Only when the individual will of man harmonizes completely and cooperates with the will of God can it convert itself into power and effectiveness.

Furthmore, in all times there have existed celestial or spiritual entities that have communicated with man in order to refresh his memory when these truths were on the point of being forgotten, and to stablsh thus a strong bond of union between the intellectual man and the divine man. Men who are sufficiently pure can even during this life enter into communication with and know these celestial messengers, but few are sufficiently pure and spiritual to succeed in this. Whatever you wish to become it is the Will and not the Intellect that should be purified and regenerated, and for this reason the greater part of any instruction is of no use if one does not possess the will to bring it into practice; and as no one can be saved contrary to his will, the innermost desire of the heart should be to know and to practice the truth.

He whose will is thus good will succeed in the knowledge and power of the true faith without the necessary of any kind of external sign or of logical reason to convince him of the truth of that which he knows is. Only the pretended wise man of the world asks for these proofs, and this is because his heart is full of presumption and his will is evil; therefore he possesses neither spiritual knowledge nor faith, without which no one can know more than what comes by outer means; but those whose minds are pure and without duplicity can with time acquire the consciousness of those truths in which they have instinctively believed.

All the sciences culminate in one point. He who knows the One knows all; he who believes in many things believes in illusions. The nearer thou dost approximate to this point, in other words, the more intimate thy relation is with God, the clearer will be thy perception of the truth. If thou arrives at this point, thou wilt find that there exist things in nature which transcend

the imagination of our philosophies, and concerning which our wise men have not attempted even to dream.

In God is all life; outside of God no life exists, and whatever appears to outside of God is merely an illusion. If we desire to know the truth, we must contemplate the light of God and not the false and misleading light of our intellectual speculation. There is no road for arriving at the perfect knowledge of truth save union with truth, and therefore they are few who know this path. Those that walk in it the world burlesques and ridicules; but the world does not know truth because it is a world of illusions, full of unfortunates, blind before the light of truth.

To learn silence and tranquility, to remain impassive before the laughter of the foolish, before the disdain of the ignorant and the contumely of the proud, is the first sign of shining of the light of wisdom. However, when the truth has been fully realized, it is capable of resisting even the severest intellectual criticism with serenity as well as the most powerful attacks of logic. Only the intellect of those who feel the truth but who do not yet perceive it can be disturbed by such shocks. Those who know and understand the truth remain firm as a rock.

During the long time in which we seek no more than the gratification of our senses or desire only the satisfaction of our curiosity, it is not truth that we seek. In order to find truth we have to enter into the kingdom of God, and then the truth will descend upon our intelligence. To reach that point it is not necessary that we should torture our bodies or ruin our nerves, but is necessary that we believe in certain fundamental truths which are instinctively perceived by those in whom intelligence is not perverted. These fundamentals truths are: the existence one universal God, and the possibility of immortality of the human soul. Man possesses reasoning intelligence and therefore has the right and authority to use it; it may also be said that he can employ it in a sense that would be in opposition to the law of good, which is the law of divine love, the law of order and harmony. He should not profane the gifts that God has bestowed on him by means of nature. He should consider all of these as divine, and himself in a manner as the living temple of God and as an instrument by means of which divine power may manifest itself.

A man outside God is a thing inconceivable because all nature, including man, is simply a small manifestation of God. If the light penetrates within us, that light is not our work. It is the sun which gives us light, but if we hide ourselves from the sun, the lights disappears. God is our spiritual sun; our duty is to remain illuminated by His rays, to enjoy them and to call to others that they may enter the Light. There is no harm in procuring knowledge of this Light intellectually if our will direct us toward it, but if the will is attracted by a false light which we mistake for the sun, we fall of necessity into error.



There exist definite and exact relations between the cause of all things and the things which that cause has created. Man may even in this life arrive at a knowledge of these relations, learning to know them even as himself. The world in which we live is a world of phenomena, for that which is usually denominated as “real” appears thus only during the continuance of certain conditions or relations between one who perceives and the object of his perception.

What we perceive does not depend so much upon the quality of the objects of our perception as upon the condition of our own organism. If our organization were different, each thing would be presented to us under a different aspect also.

If we have learned to realize this truth completely and to distinguish between what is real and what is merely illusory we can then enter into the exalted kingdom of divine science assisted by the light of divine spirit. The mysteries with which this high science occupies itself are as follows:

- I. The inner kingdom of nature.
- II. The tie which unities the inner spiritual world with exterior corporeal forms.
- III. The relations existing between man and the invisible beings.
- IV. The hidden powers in man by means of which he can work upon the inner planes of nature.

In this science will be found contained all the mysteries of nature. If with a pure heart thou desirest the truth, thou shalt find it; but if thy intentions are selfish, put to one side these letters, for thou wilt not be capable of comprehending them; neither in such case will they bring thee the slightest benefit.

The mysteries of nature are sacred, but he whose will is evil will not comprehend them. But should the wicked man succeed in discovering the mysteries of nature, their light will be converted to a consuming fire in the innermost region of his soul, and the man will be destroyed and cease to exist.

( TO BE CONTINUED)

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**“A Sane Mind, A Soft Heart, A Sound Body”**



**Millennium Angel**  
[www.visionartangels.com](http://www.visionartangels.com)

## *PEACE*

*Peace will come when we release  
All worries, cares and fears  
And let God run the universe  
As He has done for years.*

*Peace will come when we release  
All requests and demands  
And say to God, "Thy will be done,  
I accept all Thy commands."*

*Peace will come when we forgive  
All those who problems cause.  
We need not worry about THE BALANCE.  
It'll be cared for Cosmic Laws.*

*Peace will come when we calmly face  
The world as it is currently  
Without fretting and fussing about its faults  
And how its not what it ought to be,  
And know that in time God will purify all,  
In time God will lead all to the LIGHT.  
All are evolving and in their own good time  
Will eventually align with what's right.*

*Elsa Margaret Glover*

## MAX HEINDEL'S MESSAGE

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.

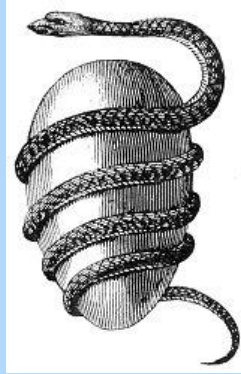


**Carl Louis F. Grasshoff (Max Heindel) [ 1909-1919]**

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.



# *The Symbol of the Egg*



THE ORPHIC EGG.

From Bryant's *An Analysis of Ancient Mythology*.

SO WHEN THE CORRUPTIBLE SHALL HAVE PUT ON INCORRUPTION, AND THIS MORTAL SHALL HAVE PUT ON IMMORTALITY, THEN SHALL BE BROUGHT TO PASS THE SAYING THAT IS WRITTEN, DEATH IS SWALLOWED UP IN VICTORY.

-I Cor. 15:54

The dark, dreary days of winter are past, Mother Nature takes the cold, snowy coverlids off the Earth, and the millions and millions of seeds sheltered in the soft soil burst its crust and clothe the Earth in summer robes, a riot of gay and glorious colors, preparing the bridal bower for the mating of beasts and birds.

At this time the mind of the civilized world is turned towards the feast we call Easter, commemorating the death and resurrection of the individual whose life story is written in the Gospels, the noble individual known to the world by the name of Jesus. But a Christian mystic takes a deeper and more far-reaching view of this annually recurring cosmic event. For his there is an annual impregnation of the Earth with the Cosmic Christ Life, an INBREATHING which takes place during the fall months and culminates at the winter solstice when we celebrate Christmas, and an OUTBREATHING which finds its completion at the time of Easter.

The cosmic drama of life and death is played annually among all evolving creatures and things from the highest to the lowest, for even the great and sublime Cosmic Christ in His compassion becomes subject to death by entering the cramped conditions of our Earth for a part of the year. It may, therefore, be appropriate to call to mind a few ideas concerning a death and rebirth which we are sometimes prone to forget.

Among the cosmic symbols which have been handed down to us from antiquity none is more common than the symbol of the egg. It is found in every religion. We find it in the Elder Eddas of the Scandinavians, hoary with age, which tell of the egg cooled by the icy blast of Nievelheim, but heated by the fiery breath of Muspelheim until the various worlds and man had come into being. If we turn to the sunny south we find in the Vedas of India the same story in the Kalahansa, the Swan in time and space, which laid the egg that finally became the world. Among the Egyptians we find the winged globe and the egg-bearing serpent, symbolizing the wisdom manifest in this world of

ours. Then the Greeks took this symbol and venerated it in their Mysteries. It was preserved by the Druids; it was known to the builders of the great serpent mound in Ohio; and it has kept its place in sacred symbology even to this day, though the great majority are blind to the MYSTERIUM MAGNUM which it hides and reveals--the mystery of life.

When we break open the shell of an egg, we find inside only some varicolored viscous fluids of various consistencies. But placed in the requisite temperature a series of changes soon take place, and within a short time a living creature breaks open the shell and emerges therefrom, ready to take its place among its kin. It is possible for the wizards of the laboratory to duplicate the substances in the egg; they may be enclosed in a shell, and a perfect replica so far as most tests go may be made of the natural egg. But in one point it differs from the natural egg, namely, that no living thing can be hatched from the artificial product. Therefore, it is evident that a certain intangible something must be present in one and absent in the other.

This mystery of the ages which produces the living creature is what we call life. Seeing that it cannot be cognized among the elements of the egg by even the most powerful microscope (though it must be there to bring about the changes which we note), it must be able to exist independently of matter. Thus, we are taught by the sacred symbol of the egg that though life is able to mold matter, it does not depend upon it for its existence. It is self-existent, and having no beginning it can have no end. This is symbolized by the ovoid shape of the egg.

When we have the true knowledge conveyed by the egg symbol that life is uncreate, without beginning and without end it enables us to take heart and realize that those who are now being taken out of physical existence are only passing through a cyclic journey similar to that of the Cosmic Christ life which enters the Earth in the fall and leaves it at Easter. Thus we see how the great law of analogy works in all phases and under all circumstances of life. What happens in the great world to a Cosmic Christ will show itself also in the lives of those who are Christs in the making.

We must realize that death is a cosmic necessity under the present circumstances for if we were imprisoned in a body of the kind we now use, and placed in an environment such as we find today, there to live forever, the infirmities of the body and the unsatisfactory nature of the environment would very soon make us so tired of life that we would cry for release. It would block all progress and make it impossible for us to evolve to greater heights such as we may evolve to by re-embodiment in new vehicles and placement in new environments which give us new possibilities for growth. Thus we may thank God that so long as birth into a concrete body is necessary for our further development, release by death has been provided to free us from the outgrown instrument, while resurrection and a new birth under the smiling skies of a new environment furnish another chance to begin life with a clean slate and learn the lessons which we failed to master before. By this method we shall some time become perfect as is the risen Christ. He commanded it, and He will aid us to achieve it.

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***“A Sane Mind, A Soft Heart, A Sound Body”***

## THE METHOD OF SPIRITUAL COGNITION



Image: Astral Journey by Marina Petro  
<http://www.spiritcardcenter.com/>

WILL YOU PLEASE DISCUSS THE PROBLEM OF COGNITION? HOW DOES THE SEER KNOW ON THE HIGHER PLANES? BY THIS I MEAN, (a) HOW CAN HE DISTINGUISH BETWEEN A THOUGHT FORM EMANATING FROM HIS OWN MIND AND (b) THE THOUGHT FORM EMANATING FROM SOME OTHER PERSON EITHER IN THE BODY OR OUT, AND (c) OBJECTIVE SPIRITUAL ENTITIES?

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



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

To make this clear we may call to mind that the physical sight varies so that there are certain beings which see perfectly under conditions which to us appear as darkness. For instance owls and bats. The eyes of fishes are constructed so that they see under water. The organs of spiritual sight are also capable of being attuned to different vibrations. Each rate of vibration produces a different grade of sight and opens up to the investigator a certain realm of nature. By an exceedingly slight extension of the physical sight the ethers and the beings therein become plainly visible. This grade of sight may be likened to the X-ray, for objects which appear solid to the physical sight are most easily penetrated by the etheric sight or vision.

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

When one looks at an object with the sight necessary to see the Desire World, even the most solid objects are also seen through and through, but with the difference that one sees them as it were from all directions. Thought forms such as spoken of by the enquirer would probably be clothed in this material because no thought form can compel action save through the medium of this force--matter which we call desire stuff, and no one who has not made a study of it can guess how many people are actuated by thought forms which they think are their own, but which as a matter of fact, originated

in the brain of some one else. it is in this way that what we call public opinion is formed. Strong thinkers who have certain definite ideas about a particular thing radiate those thought forms from themselves, and others less positive and not antagonistic to the view expressed in these wandering thought forms catch them up and think that these thoughts have originated within themselves. Thus gradually the sentiment grows until that which was originally started by one man has been accepted by a large part of the community.

To learn positively the origin of such stray thought forms would necessitate examination by means of the grade of sight necessary to function in the Region of Concrete Thought where the idea first took shape. There all solid objects appear as vacuous cavities from which a basic keynote is continually sounded and thus whoever sees a thing also hears from itself the whole history of its being. Thought forms which have not yet crystallized into physical action or being do not present themselves to the observer as a cavity, but there thoughts are not silent. They speak in a language which is unmistakable and convey far more accurately than words can, what is their intent until the force which their originator expended to bring them into being has been spent. As they sing in the key peculiar to the person who gave them birth it is a comparatively easy matter for the trained occultist to trace them to their source.

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

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## **NATURE OF THE HIGHER SELF**

**WHAT PART OF THE THREE-FOLD SPIRIT IS THE HIGHER SELF? IS IT THE DIVINE SPIRIT? IN THE COSMO IT IS STATED THAT THE HUMAN SPIRIT IS THE EGO. IS THE LIFE SPIRIT NOT A PART OF THE EGO? IS ALL THE EGO ON THE PHYSICAL PLANE DURING EARTH LIFE, OR ONLY A PARTS, AS THE HINDUS TEACH?**

**ANSWER:** The higher self is the threefold Spirit: Divine, Life, and Human Spirit, but you must not think of these three as being separated one from the other. The Spirit is undivided as the white light which comes from the Sun through interplanetary space, but as the light may be refracted into three primary colors--blue, yellow, and red--when passing through the denser atmosphere of the earth, so also the Virgin Spirit appears as threefold during manifestation, because sheaths of matter of varying density are placed around it. When it is enveloped only in the substance of the World of Divine Spirit, then it is the Divine Spirit; when the Divine Spirit receives in addition a sheath from the material of the World of Life Spirit, then it becomes the Life Spirit; and when it is

finally clothed in the matter of the Region of Abstract Thought it becomes the Human Spirit--the Ego. That is because the Virgin Spirit enmeshed in these three layers of matter is shut off from all consciousness of its Divine Father, and being so blinded by matter that it can no longer see things from the cosmic viewpoint when reaching OUTWARD it turns its consciousness inward and beholds itself as separate and apart from all others. Hence, it is an Ego--an individual. At that point then egoism is born, and self-seeking begins.

When the Human Spirit draws around itself for better expression the lower and more concrete vehicles--the mind, the desire body, the vital body--by sinking itself in them, by descending even to the Physical World, it again obtains consciousness of outward things. Then having lost knowledge of the World of God whence it originally came, it commences to conquer the physical world and subdue it to its own ends.

In this respect it differs radically from the Spirits of the other three kingdoms--mineral, vegetable, and animal. The Group Spirit of the mineral has as yet descended only to the Region of Abstract Thought. Therefore the consciousness of the mineral resembles the deepest TRANCE state. The Group Spirit of the vegetable and plant kingdom has descended to the Region of Concrete Thought. Therefore the consciousness of the plant kingdom is akin to that which we have in the deepest DREAMLESS SLEEP. The Group Spirits of the animals are found in the Desire World, which is next to the world in which we live. Hence the consciousness of the animal is an internal picture consciousness, similar to that which we have in dreams, the pictures being sent by the Group Spirits to the animals to impress upon them what they are to do under certain circumstances. That which we call instinct is thus the wisdom of the Group Spirits, which impresses the animal concerning how it shall act. The Human Spirit alone in all the kingdoms of evolving life on earth is an individualized Ego, and descends into the vehicles which are all gathered in the physical world during the waking hours of the day. Thus we attain to the waking consciousness whereby we are fully aware and awake to all things pertaining to the world in which we then function, are able to use our own reason, express our desires and emotions, and act as dictated by our individual Higher Self--the indwelling Spirit, the Ego.

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### **DETERMINING THE TIME OF EASTER**

I AM A MASON AND WOULD LIKE TO KNOW WHAT DETERMINES THE TIME OF EASTER EACH YEAR. ALSO, WHAT IS THE CONNECTION BETWEEN THE RESURRECTION OF CHRIST AT EASTER AND THE RESURRECTION OF HIRAM ABIFF IN THE MASONIC RITUAL?

ANSWER: The Masonic legend says that in the beginning Jehovah created Eve, and the Lucifer Spirit, Samael, united with her and from this union Cain was born. Then Samael left Eve and she became virtually a widow. Cain was thus the son of a widow, and from him descended all the draftsman of the world, including Hiram Abiff, the grand master workman on Solomon's temple, who is therefore also called "son of a widow," as are all Freemasons to this day. After Samael had left Eve, Jehovah created Adam, and he united with Eve, with the result that Abel was born. Thus Cain was semi-divine, inspired by his own inherent creative genius which is seen in his sons to this day



in statecraft and all industrial inventions which go to make the civilized world, while Abel was the child of two human beings. He did not know how to create but tended docilely the flock already created for him by the author of his being, Jehovah.

Jehovah slighted the sacrifice of Cain, who had made two blades of grass grow where formally there was one. He would rather have a docile automation like Abel who could be depended upon to obey implicitly His commands than an original thinker like Cain. So there was enmity between Cain and Abel, with the result that the latter was slain. Then SETH was born, and from him have descended all those who follow blindly the dictates of their creator and are known as the PRIESTCRAFT and their followers. Among them was Solomon, the king. To him Jehovah revealed the design for his Temple, but Solomon was unable to execute the design and therefore was compelled to engage HIRAM ABIFF, A CUNNING CRAFTSMAN, A SON OF CAIN, AND THEREFORE THE SON OF A WIDOW.

High mystic Mason recognize the fact that from the cosmic viewpoint Hiram Abiff is symbolized by the Sun. While the Sun (Hiram) is in the northern signs, Aries, Taurus, Gemini, Cancer, Leo, and Virgo, he is among faithful friends and followers, but when in the course of the year he enters the southern signs, Libra, Scorpio, and Sagittarius, he is assaulted by the three conspirators as recorded in the Masonic legend and finally slain at the winter solstice to be again resurrected as he climbs towards the equator, which he crosses at the vernal equinox. The Masonic legend relates that the Queen of Sheba journeyed from afar to see the wise Solomon of whom she had heard so much. She was also shown the beautiful temple and wanted to see the cunning craftsman, the master builder and his workmen who had wrought such a marvel.

But there had always been enmity between the sons of Cain and the sons of Seth. Even when they have co-operated they have never trusted each other fully, and Solomon feared that his beautiful fiancé might become enamored of Hiram Abiff. Therefore he endeavored to call the workmen himself, but none responded. They "knew the voice of their shepherd," Hiram Abiff (the Sun in Aries, the sign of the Lamb). They were trained to obey his call and would heed no their voice. Therefore, Solomon was finally forced to send for Hiram Abiff and request that he call his artisans, and the moment he lifted his hammer (Aries, which is the sign of his authority and exaltation), they came in a multitude that could not be numbered, each one eager to do his will.

In the spring the Sun (Hiram) enters Aries, the sign of his exaltation. This sign is shaped like the hammer which Hiram raised, and all the workmen on the temple (the universe) rush to do his bidding and carry on his work when he ascends to the throne of his dignity and authority in the northern heavens. He is their shepherd because at the vernal equinox he enters Aries, the sign of the ram or lamb. Him they hear but these nature forces take command from no other than the Sun in Aries, the Eastern Sun.

This is the cosmic interpretation, but according to the law of analogy Hiram, the son of Cain, must also be raised to a higher degree of initiation. Only the Sun Spirit about to soar into the heavens could accomplish this feat. Hence HIRAM WAS REBORN AS LAZARUS AND RAISED BUT HE STRONG GRIP OF THE LION'S PAW. He had been a leader of the craftsmen during the regime of Jehovah and His creature Solomon. By this initiation he was raised up for the purpose of being a leader in the Kingdom of Christ and helping the same people on into a higher phase of their evolution. Therefore,

he became a CHRISTIAN charged to explain the mysteries of the CROSS, and a symbol of this mystery the ROSE was added thereto, and this mission was embodied in his symbolic name, Christian Rosenkreuz.

The rose is called the emblem of mystery in general, but most people are not aware that this addition of the rose to the cross was the origin of that symbolic significance. The rose is the emblem of the mystery of the cross because it explains the path of chastity, the transmutation of blood from passion to love. Lazarus therefore became Christian Rose Cross, and THE ROSICRUCIANS ARE THE SPECIAL MESSENGERS OF CHRIST TO THE SONS OF CAIN as Jesus is to the sons of Abel.

The Pharisees knew a great deal of the occult origin of these two classes of humanity, and therefore the Lazarus miracle was to them the crowning crime of the Christ. They became seriously alarmed then that their national religion would be superseded by another if any more such signs were performed, for they sensed that it was an initiation of a higher nature than they knew of and that it boded an entrance into a higher cycle. Before the Christ all the religions were race religions suited to the people to whom they were given and suitable only for those people. All these religions were JEHOVAH RELIGIONS. As the FATHER was the highest Initiate of the Saturn Period, so CHRIST, THE SON, was the highest Initiate of the Sun Period, and JEHOVAH, the Holy Spirit, was the highest Initiate of the Moon Period. From Jehovah came the race religions which endeavor to prepare mankind along the path of evolution by means of law. These race religions are to be superseded by the universal religion of the Sun Spirit, Christ, which will unite all men into one brotherhood. The change from one to the other and the fact that the religion of the lunar God Jehovah must precede the religion of the Sun Spirit, Christ, is symbolized by the manner in which Easter is determined.

The rule in present use for determining the time of Easter is that IT FALLS ON THE FIRST SUNDAY FOLLOWING THE PASCHAL FULL MOON. This was the original time adopted by the earliest Christians who had knowledge of and regard for the occult significance, but very soon ignorant people started schisms and fixed it at different times. This occasioned no little controversy. In the second century a dispute arose on this point between the Eastern and Western Churches. Easter Christians celebrated Easter on the 14th day of the first Jewish month or Moon, considering it to be equivalent to the Jewish Passover. The Western Christians kept it on the Sunday AFTER the 14th day, holding that it was the commemoration of the Resurrection of Jesus. The Council of Nice 325 A.D. decided in favor of the Western use, branding the Eastern practice with the name of heresy. This, however, only settled the point that Easter was to be held not on a certain day of the month or moon, but ON A SUNDAY. The proper astronomical cycle for calculating the occurrence of the Easter Moon was not yet determined, but they finally deferred to the ancient method of fixing the festival by the Moon, and so the ancient original custom was finally revived.

Thus Easter is now held upon the same day as required by the occult tradition to symbolize properly the cosmic significance of the event, and in this respect both the Sun and the Moon are necessary factors, since Easter is not merely a solar festival. The Sun must go not only past the equator, as it does on the 21st of March, but the full Moon after the vernal equinox must also be passed. Then the following Sunday is Easter, the day of Resurrection. The light of the vernal Sun must be reflected by a full Moon before

that day can dawn on earth, and there is as said a deep meaning behind that method of determining Easter, viz., that HUMANITY WAS NOT SUFFICIENTLY EVOLVED TO HAVE THE RELIGION OF THE SUN, THE CHRISTIAN RELIGION OF UNIVERSAL BROTHERHOOD, UNTIL THEY HAD BEEN FULLY PREPARED THROUGH THE RELIGIONS OF THE MOON WHICH SEGREGATED AND SEPARATED HUMANITY INTO GROUPS, NATIONS, AND RACES. This is symbolized by the annual rise of the Sun Spirit at Easter being deferred until the Jehovistic Moon has thrown back and fully reflected the light of the Easter Sun.

All the founders of race religions, Hermes, Buddha, Moses, etc., were initiates in the Jehovistic mysteries. They were Sons of Seth. At their initiation they became ensouled by their particular Race Spirit, and this Spirit, speaking through the mouth of such an initiate gave LAWS to his people, as for instance, the Decalogue of Moses, the laws of Manu, the noble truths of Buddha, etc. These laws manifested sin because the people did not and could not keep them at their stage of evolution. So they made a certain debt of destiny in consequence. This destiny the human initiate founder of the religion had to take upon himself and so had to be born again and again to help his people. Thus Buddha was born as Shankaracharya and had a number of other rebirths. Moses was reborn as Elijah and John the Baptist, but Christ, on the other hand, did not need to take birth in the first place. He did it of His own free will to help humanity, to abrogate the law that brings sin, and emancipate humanity from the law of sin and death.

The Race religions of the lunar God, Jehovah, conveyed the will of God to mankind in an indirect manner through seers and prophets who were but imperfect instruments, as the lunar rays reflect the light of the Sun.

The mission of these religions was to prepare mankind for the universal religion of the Sun Spirit, Christ, who manifested among us without an intermediary as the light which comes direct from the Sun, and "we behold His glory as the ALONE BEGOTTEN of the Father," when He taught the gospel of love. The Christian religion gives no laws, but preaches love as the fulfillment of the law. Therefore no debts of destiny are generated under it, and Christ, who was under no necessity to be born in the first place, will not be drawn to rebirth under the Law of Causation as were the founders of the lunar race religions, who must bear from time to time the sins of their followers. When He appears it will be in a body made of the two higher ethers: the light and reflecting ethers, the golden wedding garment called SOMA PSUCHICON or soul body by Paul, who is very emphatic in his assertion that "flesh and blood cannot inherit the Kingdom of God. He asserts that we shall be changed and be like Christ, and if we cannot enter the kingdom in a fleshy body it would be absurd to suppose that the King of Glory would wear such a coarse, cumbersome garment.

The priestcraft from which Jehovah drew His representatives, the prophets and founders of religions and spiritual temple builders, are the Sons of Seth. The Sons of Cain still feel in their breasts the divine nature of their ancestor. They repudiate the indirect method of salvation by faith of the church and insist upon finding the light of wisdom themselves by direct methods of WORK, perfecting themselves in the arts and crafts and building the temple of material civilization by industry and statecraft according to the plan of God, the Grand Architect of the Universe, Christ being "the Chief Corner Stone" and each mystic Mason a "living stone."



In time, however, these two great streams of the Sons of Seth and the sons of Cain must unite in order to reach the portals of the kingdom of Christ. Before His time there was no way in which such an amalgamation could take place; but when Christ, the great Sun Spirit, came, Solomon was reborn as Jesus, into his lower vehicles the Christ Spirit entered at the Baptism; and Hiram Abiff was reborn as Lazarus. When Lazarus was raised up by the strong grip of the Lion of Judah's paw, Hiram and Solomon, the former antagonists, sank their differences as prompted by Christ Spirit, and both are working now for the establishment of the Kingdom of Christ. It was this the Pharisees in some way sensed or surmised and hence their fears that this Jesus would initiate many people and subvert them from the race religion to which they (the Pharisees) were wedded.



Jesus Christ's followers react to his resurrection in artist Rembrandt Harmensz van Rijn's "Resurrection of Christ."

***"A Sane Mind, A Soft Heart, A Sound Body"***



## WESTERN WISDOM BIBLE STUDY

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

WHAT IS THE MEANING OF THE LETTERS I.N.R.I. SOMETIMES PLACED OVER THE CROSS?

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

The two "I's" (IAM and IABESHAH) represent the salient lunar element water, (a) in fluidic state holding salt in solution, and (b) in the coagulated extract of this water, "the salt of the earth." In other words, the finer fluidic vehicles of man and his dense body. N, (NOUR) in Hebrew stands for fire and the combustible elements, chief among which are SULPHUR and phosphorus, so necessary to oxidation and without which warm blood would be an impossibility. The Ego could not then function in the body, nor could thought find a material expression. R (RUACH) is the Hebrew equivalent for the Spirit, Azoth, functioning in the mercurial mind. Thus the four letters, I.N.R.I., placed over the Cross of Christ according to the gospel story represent composite man, the Thinker, at the point of his spiritual development when he is getting ready for liberation from the cross of his dense vehicle.

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

IAM is the Hebrew word signifying water, the fluidic lunar element, which forms the principal part of the human body (about 87 per cent), and this word is also the symbol of the finer fluidic vehicles of desire and emotion.

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

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

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

This stage of the Christian Mystic's spiritual development therefore involves a reversal of the creative force from its ordinary downward course through the tripartite spinal cord where the three segments are ruled by the Moon, Mars, and Mercury, respectively, and where the ray of Neptune then lights the REGENERATIVE SPINAL SPIRIT-FIRE which, mounting upward, sets the pituitary body and the pineal gland into vibration. This, opening up the spiritual sight and striking the frontal sinus, starts the crown of thorns throbbing with pain as the bond with the physical body is burned by the sacred spirit-fire which wakes this center from its age long sleep to a throbbing, pulsating life, sweeping onward to the other centers in the five-pointed stigmatic star. They are also vitalized and the whole vehicle becomes aglow with a golden glory. Then with a final wrench the great vortex of the desire body located in the liver is liberated, and the martial energy contained in that vehicle propels upward and sidereal vehicle (so-called because the stigmata in the head, hands, and feet are located in the same relative position to one another as the points in the five-pointed star), which ascends through the skull (Golgotha), while the CRUCIFIED CHRISTIAN utters his triumphant cry, "Consummatum est" (it has been accomplished), and soars into the subtler spheres to seek Jesus whose life he has imitated with such success and from whom he is henceforth inseparable. Jesus is his Teacher and his guide to the Kingdom of Christ where all shall be united in one body to learn and to practice the RELIGION OF THE FATHER to whom the Kingdom will eventually revert that He may be All in All.



The Phoenix  
by J. Augustus Knapp

### *The Phoenix*

*Brilliant of plumage*

*Lives five-hundred years*

*Then ignites itself*

*But pray have no fears*

*Out of the ashes*

*It rises anew*

*In youthful body*

*Yet more brilliant to view*

*Elsa Margaret Glover*

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**"A Sane Mind, A Soft Heart, A Sound Body"**

## Golden Verses of Pythagoras



Illustration, *The History of Philosophy*, by Thomas Stanley (1655-1662)

The father of Western Philosophy and Initiation, Pythagoras passed on his teachings orally; they are known to us only through his disciples. The moral law taught in his Academy included a five-year probation of silence and meditation, temperance, continence, vegetarianism, and secrecy regarding the teachings, of which The Golden Verses are the most important surviving fragments.

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**FIRST** honor the immortal Gods, as the law demands.

**AMONG** others make the most virtuous thy friend! Love to make use of his soft speeches, and learn from his deeds that are useful.

**ALIENATE** not the beloved comrade for trifling offenses.

**BEAR** all you can, what you can, for power is bound to necessity.

**TAKE** this well to heart: you must gain control of your habits: First over stomach, then sleep, and then luxury, and anger.

**WHAT** brings you shame, do not unto others, nor by yourself.

**LET** justice be practiced in words as in deeds; then make the habit never inconsiderately to act.

**WHATEVER** sorrow the fate of the Gods may here send us bear, whatever may strike you, with patience uncomplaining.

**THE** speech of the people is various, now good, and now evil; so let them not frighten you, nor keep you from your purpose.

**IF** false calumnies come to your ears, support it in patience.

**LET** no one with speech or with deeds ever deceive you to do or to say what is not the best.

**THINK**, before you act, that nothing stupid results; to act inconsiderately is part of a fool.

**DO** nothing beyond what you know, yet learn what you may need: thus shall your life grow happy.

**DO** not neglect the health of the body; keep measure in eating and drinking, and every exercise of the body. By measure, I mean what later will not induce pain. Follow clean habits of life, but not the luxurious.

**NEVER** let slumber approach thy wearied eyelids before thrice you review what this day you did: "Wherein have I sinned? What did I? What duty is neglected?" All, from the first to the last, review; and if you have erred, grieve in your spirit, rejoicing for all that was good. With zeal and with industry, this, then, repeat; and learn to repeat it with joy. Thus wilt thou tread on the paths of heavenly virtue.

**NEVER** start on your task until you have implored the blessing of the Gods. If this you hold fast, soon will you recognize of Gods and mortal men the true nature of existence, how everything passes and returns. Then will you see what is true, how Nature in all is most equal.

**MEN** shall you find whose sorrows they themselves have created; few know how to help themselves in misfortune. That is the fate that blinds humanity; in circles, hither and yon they run in endless sorrows.

**YET**, do not fear, for the mortals are divine by race, to whom holy Nature everything will reveal and demonstrate; where of if you have received, so keep what I teach you.

**HEALING** your soul, you shall remain insured from manifold evil.

**CONSIDER** all things well: Let reason, the gift divine, be thy highest guide; then should you be separated from the body, and soar in the aether, you will be imperishable, a divinity, a mortal no more.

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***The Visible and Invisible Worlds  
Their Inhabitants and their Relation to  
Humankind***

**A Cycle of Lectures Given in Celebration of the 100<sup>th</sup> Anniversary  
of ROSICRUCIAN COSMO CONCEPTION First Edition**

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**By Roberto Gomes da Costa**

**President of the Chartered Center of Rio de Janeiro**

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**BIOGRAPHICAL SKETCH**

Brazilian, probationer since 1995, he found the Western Wisdom Teachings long before that, when the present Chartered Center of Rio de Janeiro was a Study Group. Nowadays, Roberto is the President of the Chartered Center of Rio de Janeiro.

From a professional point of view, Roberto is a Chemical Engineer, retired, with 40 years of experience in Planning, Organization & Methods and Quality Management. He strongly believes in team work, the only effective way to fulfill our mission: “Spread the Teachings and Heal the Sick”. He also believes that all the efforts to be done to fulfill that mission should be supported by love, plenty of love, tolerance and humbleness. Above all, Love is the true incentive to work and to live the Life.

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## FOREWORD

The present work represents a simple homage of the *Chartered Center of Rio de Janeiro of the Rosicrucian Fellowship* to Max Heindel, the Rosicrucian Order Herald to the Aquarian Age, during the 100<sup>th</sup> Anniversary of *ROSICRUCIAN COSMO CONCEPTION First Edition*.

For several years long, the Chartered Center of Rio de Janeiro dedicates one Saturday a month to the study of the COSMO. During 2009, from March to October, eight Saturdays were dedicated to a series of lectures summarizing the Teachings comprised in our textbook and presented under the theme THE VISIBLE AND INVISIBLE WORLDS, THEIR INHABITANTS AND THEIR RELATION TO HUMANKIND. This cycle of lectures was closed In November 2009, with a debate focused on the subject and on the importance of the Teachings to the Rosicrucian Fellowship members' life.

The Western Wisdom Teachings are presented in COSMO in three parts that are answers to the questions traditionally posed by those looking for spiritual development: Who are we? Where were we coming from? Where are we going to? The first question is answered in Part One, which describes MAN'S PRESENT CONSTITUTION AND METHOD OF DEVELOPMENT. The second question is answered in Part Two, COSMOGENESIS AND ANTROPOGENESIS. The third question is answered in Part Three that explains MAN'S FUTURE DEVELOPMENTS AND INITIATION.

The cycle of lectures performed in our Center had, as a basic reference, the book of COSMO, using also, as complementary references, other sources, as indicated in the attached Bibliography. Following an idea adopted in a pamphlet edited by The Rosicrucian Fellowship, "The Inhabitants of the Planes", we ordered the lectures visiting the Worlds from the densest to the most subtle ones. We described, for each world, its functions and characteristics, as well as the role their inhabitants had and have, especially in relation to our humanity. The last lecture was dedicated to the Mission of Christ Jesus, the founder of the Universal Religion of the future. Christ did come to seek and save that which was lost and, in addition to that, to make the Initiation possible to all "whosoever will".

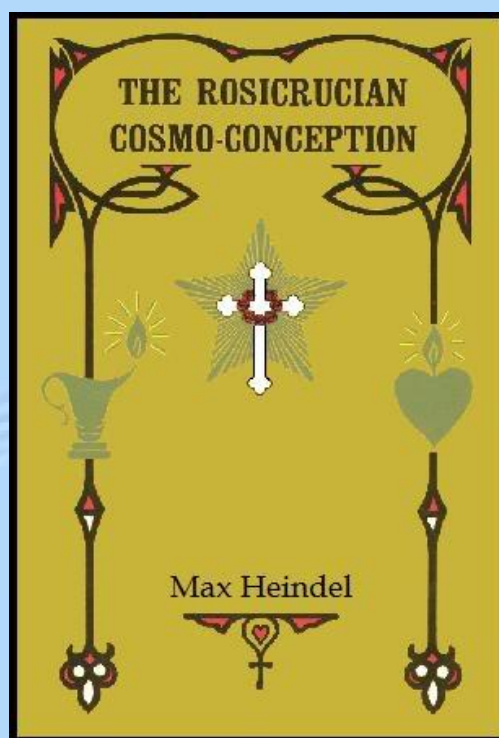
We devote our all gratitude to the work performed by the Elder Brothers, who made possible that the precious Teachings contained in the COSMO could reach a mankind thirsty of Truth, through the tireless efforts of Max Heindel.

**"A Sane Mind, A Soft Heart, A Sound Body"**

## Drawings of Max Heindel



Study of Rosicrucian Cosmo-Conception's cover



The Rosicrucian Cosmo-conception's cover

*The Visible and Invisible Worlds  
Their Inhabitants and their Relation to  
Humankind*



Ink and water color, c. 1805. William Blake. National Galleries of Scotland

***The Finger of God Writing***

*Moses prostrates in dread before the fiery formulation of the Law.*

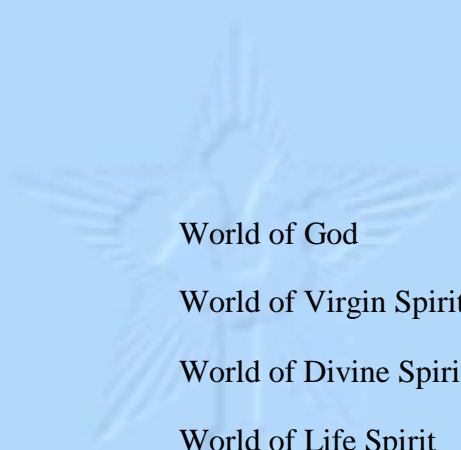
**PART ONE**

**THE PHYSICAL WORLD**

**INTRODUCTION**

The Physical World is the densest of all Worlds existing in God's Universe, according to the Rosicrucian Philosophy. In the Rosicrucian Teachings, the Universe is divided into seven Worlds, as shown below:





World of God  
World of Virgin Spirits  
World of Divine Spirit  
World of Life Spirit  
World of Thought  
Desire World  
Physical World


Each world is subdivided into seven Regions, as shown in the Diagram 2 of COSMO and described in its Chapter I. It is a law of the Universe that no being can function in any world or region without a vehicle built of the material of this world. The Diagram 2 of COSMO shows the seven vehicles of mankind, built of the material of each world or region.

There are several life waves in evolution, in different stages of development and all of them, to evolve, need to build different vehicles to function in the various regions. There is a singular point in the evolution of a life wave, as we can derive from the study of Rosicrucian Philosophy, in which the life wave reaches its individuality and becomes responsible by its own evolution. The relations established with other life waves, during the evolutionary period in which the life wave reaches its individuality are kept in subsequent periods, adapted to the new conditions prevailing in those periods, as we will see later.

The need for relations is one of the Universe forces which makes the Spirits interact one with another aiming at the growing of each one and the Divinity itself. We have been differentiated within God as Virgin Spirits, we conquered individuality to be responsible for our own evolution, but we depend on this relationship with others to evolve, something that we recall as our own origin, when we were together within God's bosom, as a great unity.

At the end of this Day of Manifestation, we will return to our origin, to share all our conquests, individual or collective, as a part of the Great Consciousness of God.

DIAGRAM 2

THE SEVEN WORLDS			
WORLD OF GOD	Consisting of  7 Regions		
WORLD OF VIRGIN SPIRITS	This World consists of 7 Regions and is the abode of the Virgin Spirits when they have been differentiated in God before the pilgrimage through matter.	Vehicles of Man	
WORLD OF DIVINE SPIRIT	Consists of 7 Regions and is the abode of the highest spiritual influence in man.	Divine Spirit	THE EGO
WORLD OF LIFE SPIRIT	Consists of 7 Regions and is the abode of the second aspect of the threefold spirit in man.	Life Spirit	
WORLD OF THOUGHT	REGION OF ABSTRACT THOUGHT 7th Region contains the germinal idea of form in mineral, plant, animal and man. 6th Region contains germinal idea of life in plant, animal and man. 5th Region contains germinal idea of desire and emotion in animal and man; abode of 3rd aspect of spirit in man.	Human Spirit	THE LINK BETWEEN
	REGION OF CONCRETE THOUGHT 4th Region contains the archetypal forces and the human mind. It is the focusing point through which the spirit mirrors itself in matter. 3rd Region archetypes of desire and emotion. 2nd Region archetypes of universal vitality. 1st Region archetypes of form.	Mind	
DESIRE WORLD	7th Region Soul-Power } 6th Region Soul-Light } ————— Attraction 5th Region Soul-Life } 4th Region Feeling { Interest { Indifference 3rd Region Wishes } 2nd Region Impressionability } — Repulsion 1st Region Passion and Low Desire }	Desire Body	THE PERSONALITY
PHYSICAL WORLD	ETHERIC REGION 7th Region Reflecting ether, memory of nature. 6th Region Light ether, medium of sense perception. 5th Region Life ether, medium for propagation. 4th Region Chemical ether, medium for assimilation and excretion.	Vital Body	
	CHEMICAL REGION 3rd Region Gases. 2nd Region Liquids. 1st Region Solids.	Dense Body	

## CHAPTER I

### THE CHEMICAL REGION OF THE PHYSICAL WORLD

The Chemical Region of the Physical Word is the only region of the Universe which the major part of mankind is aware and has knowledge of. This region is the object of study of the Official Science that has developed powerful instruments as extensions of our senses to observe the macro and the microcosm. The observation of the inner worlds, however, depends yet on man's ability to see those worlds. His first step in this direction will be the etheric sight, about which we will talk a little later. When a significant number of scientists get this ability, a radical change will take place in the paradigms of science, because a great part of the phenomena that presently escape from human observation, as they occur in the invisible worlds, will become observables and, as a consequence, affordable to be studied by science. One of the most remarkable examples is the moment in which the human being leaves his (her) body, at death. A glimpse of the possible changes in science paradigms can be deduced from the impacts on medical state of the art caused by near death experiments.

The relation of human kind with other realms is vastly known by everybody, as well as the consequent problems affecting our ecosystems. All these problems result from disordered human intervention on our planet, affecting all realms, accomplished under a system of values completely distorted, not only in relationship to the other realms, but within our own human realm, in which the lack of love, the egotism and the disrespect to others have prevailed.

The other realms are used by the human being most of the time without respect, transgressing its dignity and altering significantly its system of life, to provide, according to their conveniences, the needs of human beings in dressing, feeding, well-being and fun. Fortunately, humanity is reacting against this state of things and is becoming more sensitive to these affairs, especially nowadays, because the planet is being threatened by great climatic changes resulting from the unbalance of ecosystems. Scientists have also made an extensive research on healthy diets, reaching at the conclusion that red meat should be consumed parsimoniously. The Rosicrucian Philosophy recommends the vegetarian diet as the ideal one, not based on nutritional criteria, but based on the love and respect we should devote to our lower brothers. From an ecological point of view, it was already proved that the cattle raising industry is one of the greatest responsible for the greenhouse effect, not only through the deforestation to produce pastures, but also because the formation of methane gas. Even if we analyze the question from an economic point of view, meat production is a very inefficient system in a world with a permanent preoccupation with shortage of food, because this industry consumes at least seven tons of cereals to produce one ton of meat.

It is important also to know what the Divine Plan has in store for the evolution of the others realms of Nature. The Chapter II of COSMO presents a comparative study of the four realms, showing the differences in constitution of vehicles and state of consciousness.

Humankind is the only realm that achieved individuality in the period of development we are passing through: the Earth Period. The Evolutionary Periods are presented in Part II of COSMO – COSMOGENESIS AND ANTHROPOGENESIS. Part II describes the relation of man to God and the scheme, the path and the work of evolution.

The Evolutionary Process is carried through seven great Periods of Manifestation, as follows:

The Saturn Period  
 The Sun Period  
 The Moon Period  
 The Earth Period  
 The Jupiter Period  
 The Venus Period  
 The Vulcan Period

The first three periods and the first half part of Earth Period comprise the period of time devoted to the attainment of self-consciousness and the acquisition of vehicles through which the spirit in human being manifests. In that period, called “Involution”, human beings become individuals. The final half part of Earth Period and the subsequent periods to the end of this Day of manifestation, during which the individual human beings develop self-consciousness into divine omniscience, is called “Evolution”. At the end of this period, human being has acquired Soul Power and a Creative Mind. All life waves will also accomplish their goals, depending on the stage of evolution they are in. Humankind is in its fourth evolutionary period, the Earth Period. During those four first periods, the human being acquired the seven vehicles through which the spirit manifests, from the Divine Spirit to the dense body. The other kingdoms started their evolution in periods later than the human being. The animals started their evolution in the Solar Period, the plants, in the Moon Period and the minerals, in the Earth Period.

**DIAGRAM 3**  
 Showing the vehicles of each kingdom, and the manner in which such vehicles are correlated to the different worlds.

WORLD	K I N G D O M			
	Mineral	Plant	Animal	Man
Region of Abstract Thought... and Region of Concrete Thought...	Group-spirit and Ego	Group-spirit and Ego	Group-spirit and Ego	Ego
	No vehicle	No vehicle	No vehicle	Mind
Desire World	No vehicle	No vehicle	Desire body	Desire body
Physical World: includes the Etheric Region.... and the Chemical Region....	No vehicle	Vital body	Vital body	Vital body
	Dense body	Dense body	Dense body	Dense body

The Diagram 3 of the COSMO CONCEPTION shows the vehicles of each kingdom and the manner in which such vehicles are correlated to the different worlds.



As we have mentioned before, the period in which a life wave reaches individuality and becomes responsible by its own evolution, a remarkable relationship is established between this life wave and the one that is just starting evolution.

Humankind is a good example of this kind of relationship, because we are working with the minerals, giving it form. This work will have continuity in the Jupiter and Venus Periods, culminating in the Vulcan Period, on which we will have the privilege to give them a germinal mind, as the Lords of Mind, the Hierarchy of Sagittarius, did to us during the Saturn Period. The Lords of Mind were then human. The same happened to the Archangels, the Hierarchy of Capricorn, that are the rulers and guides of the animals. The animals started their mineral existence in the Sun Period, at which time the Archangels were human. The Angels, the Hierarchy of Aquarius, went to a similar process when they were human; therefore they have special concern with the life wave that now inhabits the plants, to guide it up to the human stage. The plants started their mineral existence in the Moon Period, when the Angels were human.

**DIAGRAM 4**  
Showing the state of consciousness appertaining to each kingdom.

WORLD	K I N G D O M				State of Consciousness
	Mineral	Plant	Animal	Man	
Region of Abstract Thought... and Region of Concrete Thought...	Group-spirit and Ego				Trancelike
		Group-spirit and Ego			Dreamless Sleep
Desire World.....			Group-spirit and Ego		Dream Consciousness
Physical World: includes the Ethereic Region..... and the Chemical Region.....	Dense body	Vital body Dense body	Desire body Vital body Dense body	Ego Mind Desire body Vital body Dense body	Waking Consciousness

The state of consciousness appertaining to each kingdom, correlated with its vehicle constitution is shown in the Diagram 4 of COSMO CONCEPTION.

The human being, the Thinker, has descended into the Chemical Region of the Physical World, attaining the state of waking consciousness. He is still learning to control his or her vehicles. The organs of neither the desire body nor the mind are yet evolved. They cannot be used alone as vehicles of consciousness. The Ego, however, enters into the dense body and connects these organless vehicles with the physical sense centers.

The animal spirit has in its descent reached only the Desire World and it has not yet evolved to the point where it is able to enter a dense body. The animal has no individual indwelling spirit, but a Group Spirit which directs it from without. This Group Spirit is an Archangel, responsible for the entire species.

Diagram 4 shows that the Group Spirit of the plant has its lowest vehicle in the Region of Concrete Thought and the Group Spirit of the mineral has its lowest vehicle in the Region of Abstract Thought.

As a result of this state of things, we have different states of consciousness for these kingdoms, from humankind in a state of waking consciousness to the mineral, in a state of trance-like consciousness.

As a kingdom with leadership in the Physical World, humankind has a huge responsibility of using correctly their ability and skills in their relation with other human beings and other kingdoms. We have accumulated a large sum of debts to the less fortunate people and the other kingdoms as a consequence of our acts and we need to make a great effort to pay all those debts.

The Physical World is the world where the things are accomplished and the experiences performed, with the correspondent apprenticeship. This apprenticeship is consolidated during the post mortem process when the essence of experiences becomes consciousness and virtues.

It is valid to be a dreamer and to idealize projects. But they are of real value only when we try to convert them into reality, because the Physical World is the place conceived in the Divine Plan to house our experiments and where we learn to create in the right way, based in our errors and well doings.

## **CHAPTER II**

### **THE ETHERIC REGION OF THE PHYSICAL WORLD**

#### **1. The Four Ethers**

The Etheric Region is the responsible for the maintenance of life in the living kingdoms – plants, animals and humankind. The trained clairvoyant can see that the forces giving life to the mineral forms of humankind, animals and plants flow through these forms by means of the ethers.

According to the Rosicrucian Fellowship, there are four ethers in the Etheric Region: Chemical Ether, Life Ether, Light Ether and Reflecting Ether, as described in Chapter I of COSMO CONCEPTION.

Summarizing the information about the ethers, we must say that the Chemical Ether is the Ether responsible for the assimilation and excretion functions of the living beings. It is the only ether in activity in the minerals, as the actuating means of the chemical forces in the minerals. The Life Ether is the avenue for the operations which have for their object the maintenance of the species, that is to say, the propagation forces. The Light Ether is the avenue of forces responsible for the sensorial perception and the avenue through which act the forces generating heat in the higher species of animals and the forces responsible for blood circulation in the cold-blooded animals. Through this Ether is also built and nourished the eye. The Reflecting Ether is the avenue through which are actives the forces promoting the memory function and through which thought is impressed in human brain.

## **2. The Angels**

The Etheric Region is considered the internal side of matter. The voluntary clairvoyants can see this region using its inner perception, which is an extension of the physical vision, working as an X-ray. They are able to see the internal part of the things and how they are constituted. Those who have this kind of vision are also able to see other inhabitants of this Region as the fairies and the Nature Spirits - the gnomes, the undines, the sylphs and the salamanders. The fairies, as a matter of fact, belong to the order of Gnomes, the Earth Spirits working under orientation of the Angels Hierarchy.

The bodies of gnomes are mainly formed of Chemical Ether and, therefore, they are physical. These bodies can be burned by fire and susceptible to aging as the human beings, but they live longer.

The undines live in water, the sylphs live on air and the salamanders are able to manipulate the fire, the rays and the thunders. They have their bodies made of life ether, light ether and reflecting ether, respectively. They have a life longer than the gnomes.

Nature Spirits accomplish important tasks in Nature, deep in Earth, in its surface, over plants and flowers, in water and on air, in the cycle of water evaporation and in its liberation as rain, with a great contribution to the economy of Nature.

The Angels have as the densest vehicle the vital body. They reached individuality in a period before the present Earth Period, the Moon Period, as described in Part II of COSMO CONCEPTION, in its Chapter VIII, "The Work of Evolution", when the Solar System was in a condition similar to our etheric condition. They worked with the etheric forces under the rulership of Jehovah, the highest Initiate of the Angels.

The Angels are guardians of families and individuals, but their work is not similar to the work done by the Lords of Venus and Lords of Mercury, both belonging to our life wave. The beings living in these planets are far more evolved than the human beings living in Earth. Some inhabitants of Venus and Mercury were sent to Earth to help our nascent humanity and are known as Lords of Venus and Lords of Mercury. The Lords of Venus were leaders of masses of people and helped to build our civilization. The Lords of Mercury work with individuals, when they reach a higher state of development. (See Chapter XII of COSMO CONCEPTION)

The Angels work over all living beings. They work over the plants as guardians of fields and woods (plants, flowers, and fruits), rivers and oceans. They take care also of the animal kingdom, as guardians of life seeds, but do not act as Group Spirits of animal species, a work done by the Archangels. They act as Group Spirits of plant species.

The Angels are in a step above of humankind in terms of evolution. During the Moon Period they learn to work with the ethers and are now, during the earth Period, learning to operate in the Desire World, in the same way that we, in Jupiter Period, will learn to work with the ethers, because the present life wave of minerals will have then reached the plant like stage. The Angels are working now, as Max Heindel said, with humid

emotions, where beautiful and pure feelings are being experimented by conscious living beings. They give intensity to pure and sacred feelings, to beauty expressions and spiritual enjoyment.



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### **3. The Lucifer Spirits**

Were the humanity been kept under the leadership of Jehovah, the highest Initiate of Solar Period, and their Angels, there would not have been the suffering and pain which have characterized the human evolution. The coming of Lords of Venus and Mercury had been planned for a certain period of time, to establish the Mysteries and to help humanity in creating its civilization. The Lucifer Spirits brought freedom to humankind before this period of time, making necessary to anticipate the coming of Lords of Mercury much time before this planned period of time, in order to neutralize the influence of the Lucifer Spirits.

In the Sun Period, the Angels have not yet achieved individuality; they got it only in the Moon Period, the period following the Sun Period. During the Sun Period, they were evolving together with the Archangels, the “humanity” of that period. Max Heindel tells us, in the COSMO CONCEPTION, that the globes, in the Sun Period, were glowing light-balls, but the chief characteristic feature of the globes of the Moon Period may be best described by the term “moisture”. The difficulty started when the life wave of the Angels, guided by Jehovah, got down to the humid ethers of the Moon Period, as a preparatory stage to descend to the dark and cold material space. A group of Angels, the Lucifer Spirits, rebelled against this plan, because they became accustomed to the fiery conditions of the Sun Period.

Therefore, these two classes of Angels are in opposite positions: The Angels linked to water element, that evolved following the conditions established by the Divine Plan and that now are working with the “humid emotions” of the Earth Period and the Lucifer Spirits, which are working with the “fiery passions”, attracted by the element fire.





Fallen angels

<http://photobucket.com/>

The Lucifer Spirits, rebelled against Jehovah, found out a way between the Angels and the human evolution to make possible their progress in evolution. The Angels did not need a brain to have access to Cosmic Wisdom, because they sent out their whole love, without selfishness and, in return, Cosmic Wisdom flowed into them. Man sent out only part of this love. The other part he selfishly retained to build his inner organs of expression, a larynx and a brain. The Lucifer Spirits could not have access to Cosmic Wisdom because they have rebelled against the Divine Plan and they could not gain knowledge without the use of an inner organ like the physical brain. Then, the only way they had to gain knowledge was to use man's physical brain. The Lucifer Spirits entered the spinal cord and spoke to the woman, whose imagination had been aroused by training during the Lemurian Epoch. They revealed to the woman her own body and that of the man and taught her how, together, they might create new bodies, at will. However, with this procedure, man and woman were disobeying Jehovah's orientation, to use the creative forces only under adequate astrological conditions.

With this influence, the Lucifer Spirits were promoting self assertion in man. They instigated the mental activities by means of the other part of the creative force which was carried upward for work in the brain. The part of creative force, expressed as passions and used to gratify the senses, was more intense in man than any other self assertion expressions and it was, for that reason, very appropriate for the Lucifer Spirits to accomplish their purpose. Defiance is the prominent attitude of Lucifer Spirits and their key note is intensity. They encourage freedom without any type of limitation and the urge to dare or to accomplish is so intense that becomes irresistible.

Before human being's enlightened by the Lucifer Spirits, he had not known sickness, pain nor death, resulted from the misuse of creative forces for the gratification of senses. Besides the incentive to use the creative forces for the gratification of senses, the Lucifer Spirits were also instigators of all mental activities, because the forces used to create the brain were of same nature as the ones used to generation of bodies, as said above. As instigators of mental activities, reasoning was stimulated, as well as the focusing on objective actions, leading man to gain knowledge of the Physical World. So

human beings develop Science and ability in Arts and Crafts, worldwide. It was a sort of compensation for knowing sickness, pain and death resulting from the premature conquest of our independence and consciousness of the physical world, given by the Lucifer Spirits, the “light givers”, in spite of being a false light.

Max Heindel said that, in his opinion, a great number of Lucifer Spirits may not reach their own evolution and, by that reason, they will have to come back to Chaos. But, according to him, some of them are working with the Lords of Mercury to teach lessons of regeneration to make possible their return to their life wave and to proceed in their evolution to the end.

We know that the Archangels inhabit the Sun and the Angels the moons, but the Lucifer Spirits cannot inhabit any of the luminaries because they were not able to help the generation process in a pure and not egoistic form. They were then transferred to the planet Mars. From an astrological point of view, Mars rules Aries which, by its turn, rules the head. Mars rules also Scorpio which rules the genital organs. There is a strong link between these two signs, if we recall that the creative force was divided into two parts, the part which was carried upward being used to build the larynx and the brain. Scorpio is a mysterious sign, but it is remarkable that Mars rules a fiery sign, Aries, and, at the same time, rules a watery sign, Scorpio, that rules the reproduction organs. The regency of Mars over a watery sign may point out a returning way that is opening an opportunity for the Lucifer Spirits to recuperate their evolutionary process, changing generation into regeneration.

There is another remarkable point related to Scorpio Hierarchy, the Lords of Form, registered in an almost imperceptible way, perhaps to follow the tradition of mystery associated with this sign. In the alphabetical index of COSMO CONCEPTION, in the topic “Lords of Form”, it is said that “*They reconstruct dense body, giving germ of brain*” (The Rosicrucian Cosmo Conception, pg 550). It is a confirmation of the strong link between the creative forces, the brain and the Hierarchy of Scorpio. This Hierarchy is not only responsible for evolution during the Earth Period, but corresponds also to the sign of regeneration, a fundamental aspect to bring the evolutionary process of mankind back to the mainstream.

The Evolutionary Process is always presenting new opportunities for stragglers to recuperate the evolutionary stage in which they would be, had not they deviated from the right way. But even when these opportunities were not sufficient to provide the needs of those stragglers, the Great Beings make a great sacrifice to rescue the lost ones. This brings about the famous saying that “there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent”. We will talk about this subject when we describe the Christ Mission.

We finalize this chapter with the story of the prodigal son. In this story, the younger son, to whom the father gives his inheritance, represents the human life wave. The journey of the younger son from his father’s home symbolizes the descent of mankind from the “Garden of Eden” or the spiritual state of consciousness enjoyed by humankind in the beginning of its evolution, to its state of consciousness in the physical world. During its journey in the physical world the prodigal son (humanity) wastes its inheritance (the Life Force) in a dissolute life, that is to say, used the creative force unwisely.

Then comes a spiritual famine, as a result of mankind losing contact with spiritual worlds. It eventually sees the nullity of such an existence and decides to return unto the Father's House. The Father will naturally come to meet him. God always comes more than half way to meet us when we decide to return to His ways.

Then the Father said to his servants to bring forth the best robe and to put it upon the prodigal son. This robe represents the "golden wedding garment", the spiritual vehicle which we shall all build at some future time during the return to the "Father's House".

The older brother, being aware of the fact, became angry "and would not go in; therefore came his father out and entreated him". The older brother represents the angelic life wave. He complains that the father never made a great rejoicing for him. The Father replies that it is because the older has always been with him, that is to say, the angelic wave has always remained with the Father in the Spiritual Worlds. They never made a descent into matter as did humanity. Naturally, everything that is the Father's has always been theirs.

We believe that this story may be applied, by extension, to the Lucifer Spirits, if seen as prodigal sons, too. So, the work they are performing with regeneration, besides the help that is being given to mankind, may be the way back to their own evolution.

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( TO BE CONTINUED )

*Spirit*



*An ethereal something  
Made of matter so fine  
Unbounded by space  
It can travel in time.*

*It is Consciousness  
Endowed with a Will.  
It has a purpose  
It strives to fulfill.*

*It can function in bodies  
Peek through their eyes  
Feel their sensations  
Interpret their lives.*

*Its the prime mover  
The cause of all cause.  
It is not subject  
To physical laws*

*It is eternal.  
As time onward flows  
Consciousness expands  
Will power grows.*

*Elsa M. Glover*

## *Johfra and the Signs of the Zodiac*

### ARIES

**ARIES, THE RAM**, is a fire sign. The sun is in Aries from 21 March to 21 April. It is ruled by Mars. It is a positive sign, fire in generation. In Aries the sun is in the beginning of spring bringing new light, new life.

I have tried to stress the fact that the development through the twelve signs starts with Aries. For this reason I have chosen to depict the primitive ram. It is of course obvious that there are also higher Ram “natives”, more mature spirits whose Aries nature is more highly evolved. Yet, with an eye to earliest beginnings, the ram is depicted here in full movement, his main characteristic. He runs blindly through everything. He is no ordinary, mindless ram though, he is the famous ram of Greek mythology whose golden fleece was conquered by the Argonauts from the fierce dragon that guarded it. Closely

linked with Mars, his ruling planet, he gallops past, oblivious to his surroundings, completely closed in on himself.

The warrior is Mars, god of war. He is in full armor, and yet his sword stays sheathed. He has not come to destroy; instead, he bears a burning torch in his raised right hand. Here he is Prometheus, bearer of light. He kindles the fire of enthusiasm. The ram brings the élan of a new beginning. He is the pioneer. Old edifices of the established order topple down. Opening is made for fresh developments.

There has not yet been time for experience under Aries, hence the presence of the figure Avidya (ignorance) as Aries was imagined in ancient Buddhism (1). She appears with her lamp in the background at the right, carrying it before her to light her surroundings. She can see nothing through her blindfold which represents her lack of experience of life. Nevertheless, she wears the green cloth of hope.

As counterpart, the magician of the Tarot is to be seen in the left background (2). He is a native of Aries, at a high level. Through experience, he has become the ruler controlling the four elements of creation with his Mars power, and he will use his will to work positively on them. The elements of creation are symbolized by the magical attributes







lying on the altar before him. They are the staff (3) with which he controls the elements of fire (to be compared with the world of Atziluth from the Cabbala); the sword (4) which rules over the elements of light (the third world, that of Yetzirah); the goblet (5), the element of water (the second world, Briah's); and the pentagram (6) (the fourth world of Assiah). With his right hand, he holds his staff (7) up to the heavens to attract the cosmic powers, which he directs down to the earth, his field of operation, with his left hand (8). The never-ending circle, the lemniscate (9), can be seen above his head. This is the sign of the eternal.

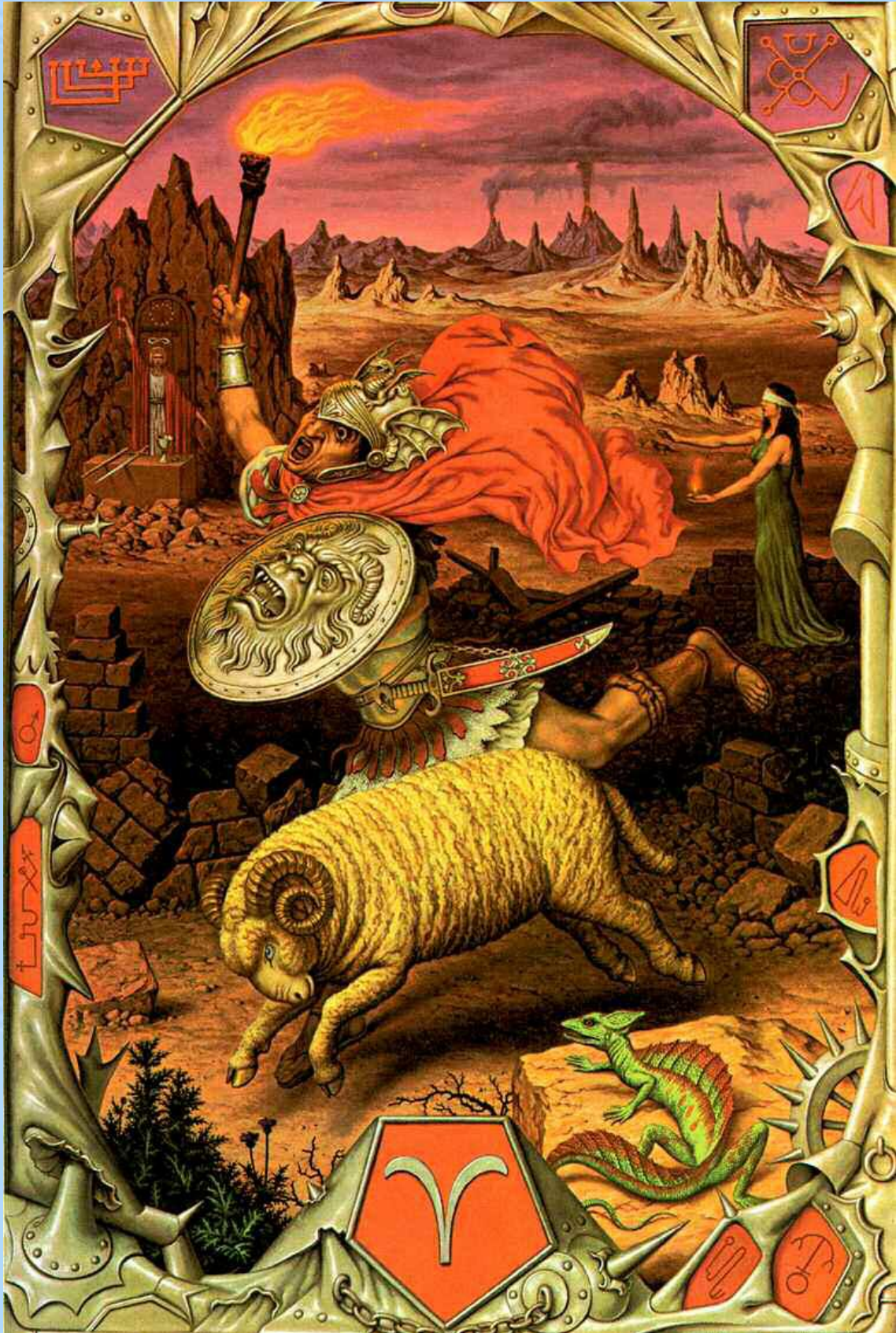
The magician stands in front of a closed door in the rocks, which bears a circle of twelve stars (10). These signify the twelve stages of development through the signs of the zodiac that will start behind the door. A lizard-like creature (11) sits on a stone in the foreground. It is the Basilisk, whose mere look could destroy all life. The Cabbala has this creature as symbol of Geburah, the sephira that is associated with

Mars. In alchemy it corresponds to the Salamander, the inspiration (inhabitant) of the element of fire.

The entire presentation is framed by pointed iron shapes which strike through each other and which I have used to try to express the character of the powers of Mars. At the bottom, the official Aries sign is to be seen in a regularly sided five-cornered symbol, the pentagon (12). The pentagon refers to Mars, being associated with the fifth sephira of the cabbalistic tree of life. The following magical signatures can also be seen in the presentation: going round the picture starting from bottom left, the signatures of the planetary archangel Samael (13), the astrological sign of Mars (14), the seal of the planetary spirit Pharos Phalel (15), the seal of the planet Mars itself (16), the sign of the planetary intelligence Graphiel (17), and three signs belonging to the planetary intelligence Barzabel (18).









## ***Taurus***

**TAURUS, THE BULL**, is an earth sign. The sun is in Taurus from 20 April to 21 May. Venus is its ruling planet. It is a negative sign, earth in generation. When the sun stands in this house, new life emerges.

I depicted the action, élan, and unchecked movement of the positive first sign Aries; following on from that, I now show the passivity and susceptibility typical of Taurus, the next sign.

Under Taurus, substance is moulded into matter, the basis of life. I have particularly tried to stress the fertile, luxuriant nature of the sign. Under Taurus all is harmony and peace, due to the ruling planet Venus. By falling asleep, Mars has surrendered (1). I



have provided Taurus with two symbolical representations: one is the Egyptian Apis, and the other is Jupiter in the bull form he assumed to carry off Europa. Here Europa is another representation of Venus. She has a rich girdle around her waist (2) and holds up a burning lamp (3); these are the 'magic weapons' assigned to her in the Cabbala.

She is draped in a transparent green veil to suggest the plant kingdom. I chose the bull Jupiter because the planet Jupiter also rules growth in the plant world.

Venus wears a garland of seven red roses (4). The rose is Venus's flower, and there are seven because that is the number of Venus (Netsah) in her position as seventh sephira on the cabbalistic tree of life. This is also why the sign of Taurus (middle bottom) is shown as a seven-pointed star (5), forming the heart of a heraldic rose.



The planet Venus, the morning star, shines over the goddess's head (6). Amor, or Eros, child to Venus and Mars, flies through the air leading two white doves, the birds consecrated to Venus (7). This child is the ruler of love, being the result of a harmonious interplay between oppositely placed poles. The second Tarot card is in the background: the high priestess Isis, who belongs to the sign of Taurus (8). Because of her death and rebirth, she represents the veiled mystery of nature. She bears a triple crown showing the moon in her waxing, full and waning phases, growth being influenced by the moon. This also explains the crescent moon at her feet. She sits in an alcove throne; the tympanum rests on the two cabbalistic pillars: the red marble positive pillar of force or strength Jachin on the right, and the black marble negative pillar of form Boaz on the left. The tympanum balances and connects the two principles.

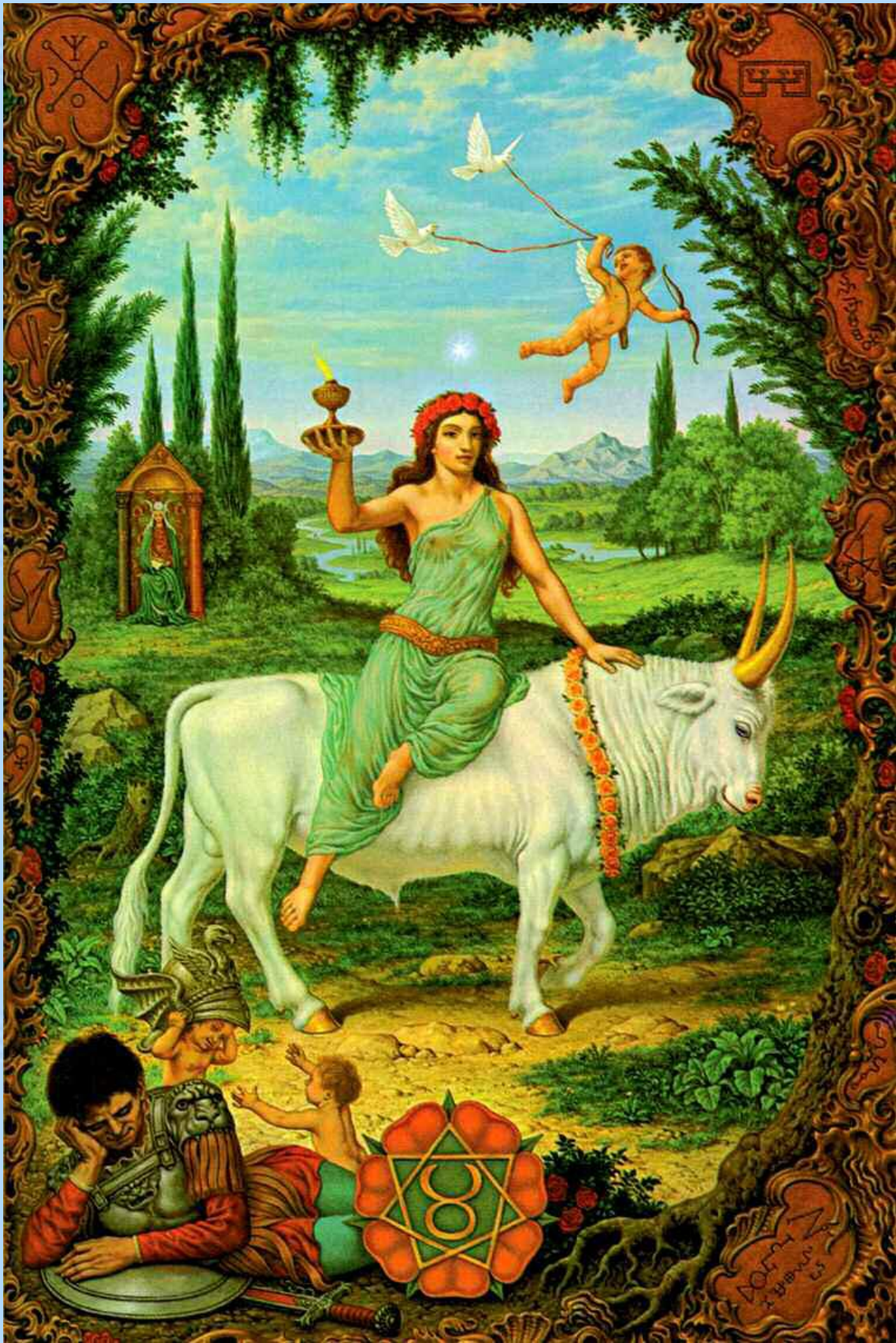
There is a symmetrical cross on the high priestess' breast which represents the four elements that are the basis of material revelation. The scroll on her lap, partly hidden by her clothes, is the Torah, the law, which at this stage of development cannot yet be completely penetrated.

Those born under the sign of Taurus have a special love for all earthly things. They also have a sense for harmony and beauty in nature and art. This was the guiding principle behind the decoration of the frame which is composed of sumptuous rococo cartouches made of copper, the metal of Venus. Into this frame I worked the following magical signatures of various aspects of Venus. Starting from the left-hand side, from top to bottom, they are: the planetary seal (9); under that the seal of the planetary intelligence Hagiel (10). Then comes the seal of the planetary spirit Kedemel (11) and under that the astrological signature of Venus (12).

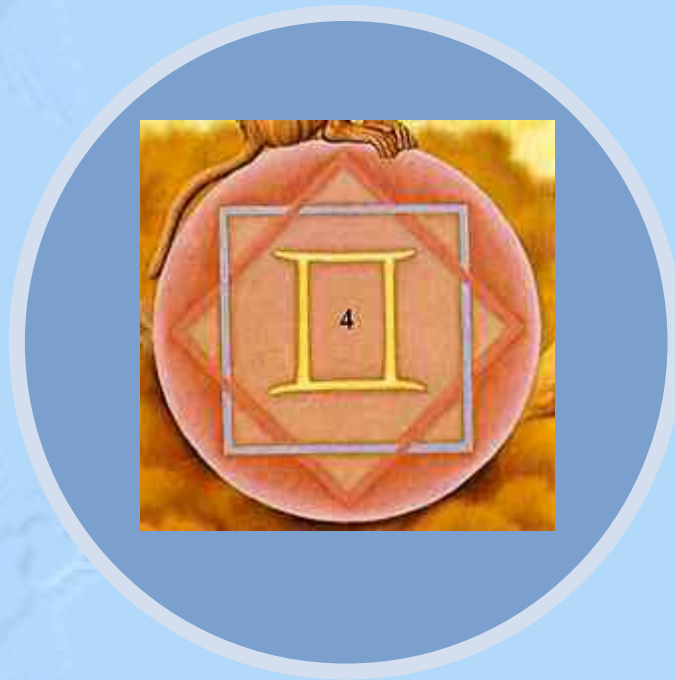
In the top right-hand corner is the seal of the Olympic planetary spirit Hagith (13). Under that the godly letters of Venus (14), and then the seal of the order of angels belonging to this planet, the Principalities (15), and next below that the signature of Asmodel, the angel of Venus and inhabitant of the house of Taurus (16); then another signature of Asmodel (17), this time as angel ruling over the month of May, in the same cartouche as the bottommost signature of Anael, another ruler of May (18).







## GEMINI



**GEMINI , THE TWINS**, is a positive sign, air in generation. The sun stands in Gemini at the end of May, the bloom month when new life, created in March, blossoms out. Mercury is the ruling planet.

Continuing on from the idea that Aries brings the initial power that is then given form in Taurus, I have placed the accent in the third sign on its dualism. The problem of this dualism I have taken as the main motif in my depiction of the sign. Gemini is ruled by the growing consciousness of the relationship between the self and the non-self and the interplay of opposing poles in the cosmos. The problem is how to achieve union through interchange.

Hence the symmetrical construction of the painting. All positive elements—on every level, as much macro as micro-cosmic—are on the right, and all the negative on the left. The dualism between the poles resolves itself in a bridge leading to one union. The colours were also chosen with this in mind. Red is positive, blue negative and the union between them a golden yellow (the colour of higher insight). The background is purple, a mixture of the red and the blue. The golden clouds show the element of air under which this sign falls.



The two pillars from Solomon's temple also appear in this painting. The red pillar Jachin is crowned by a budding staff, symbolizing fire; the first suit of the Tarot pack is also staffs (1). The sun, bringer of strength and life, radiates out above it.

The left-hand, feminine, pillar Boaz, bears a silver goblet in which to receive the powers of the sun (goblets, or cups, are the symbol for water in Tarot) (2). The moon shines above it, reflecting the power of the sun. At the microcosmic level, these opposing principles are embodied in the perfect man and the perfect woman. He points to the heavens and she to the earth, so uniting their human natures ('as above, so below').

With their other hands they hold the staff of Mercury, the caduceus. This emblem of the ruling planet has pride of place because of the importance of Mercury to this sign. The symbolic form of the staff encompasses the same basic idea. The polar powers are represented by the two snakes which find harmonious resolution in the golden central staff. The staff is crowned by a winged mirror because Mercury, or Hermes, rules over this intellectual faculty which is 'like a mirror that reflects all things while itself remaining clear and motionless' (3). That is why our Mercury principle has, through our intellectual faculty, evolved to wisdom so that all opposites can harmoniously be united. Quick as thought, Hermes is the winged messenger, the mediator. He is also the Psychopompos, the Guide to Souls who accompanies the dead to the other side.

A lion and unicorn lie in the foreground, another illustration of the opposing principles. The lion embodies godly love as descending power, while the unicorn suggests the pure virginity of the receiving primordial substance. In ancient India the sign of Gemini was often presented as a lion and unicorn guarding the gate to the Holy City where the 'King of Power and Beauty' resides.



Between them, a dog-faced baboon, the cynocephalus, sits on a circle that suggests union. The baboon is used here as double symbol. In Egypt, it was the personification of Thoth, the god of wisdom and knowledge, the equivalent of the

Greek Hermes and Roman Mercury. He is also represented here as the lower analytic intelligence (that apes). He is the scientific investigator, measuring the world with his dividers, a symbol used as far back as the Middle Ages for the human personality.

He sits on the sign of Gemini which is contained in a figure consisting of a positive (red) and negative (blue) square which together form an octagon: in the cabbalistic tree of life, Mercury is assigned to Hod, the eighth Sephira, so his number is eight (4).

Two Tarot cards are seen, one for each pillar, that are usually associated with the sign of Gemini. On the right is the Fool, the nil card of the greater arcana. A young soul joyfully

and unsuspectingly sets out along his path of life through the incarnation. The travelling staff is his will. (5) The knapsack hanging from it (6) is to contain the experiences he collects in life. He is richly clothed and full of good cheer. The rose in his hand (7) represents his eternal spark of divine inspiration. He stands for the first task, and now will have to choose with care in his confrontation with dualism.

Temperance is at the foot of the left pillar. She is the mature soul who has learned the lessons of this sign and she pours a suitable proportion of the strength or power of the sun into the moon goblet (8). There is an emblem on her breast, a red triangle in a blue square, which represents the polar powers joined in harmony (9). The golden sun, symbol of higher knowledge, radiates out from her forehead (10). She has wings to show that she has been raised above earthly things (11). She is the Sophia, Divine Wisdom. This Sophia refers to the resolution of dualism which takes up all the upper part of the painting where I have followed one of the essentials of alchemy: the conjunction of opposites. The pillars finish in two alchemical dragons which represent the various cosmic principles of polarized power. They retain their respective colors up to the point where their necks entwine, when an intense exchange of powers takes place in which both red and blue become a radiant golden yellow (the colour of insight, the higher Mercury) (12). The Androgyne, the mythical dual being, in which the masculine and feminine merge to form a perfect human, rises from the fire like a phoenix (13).

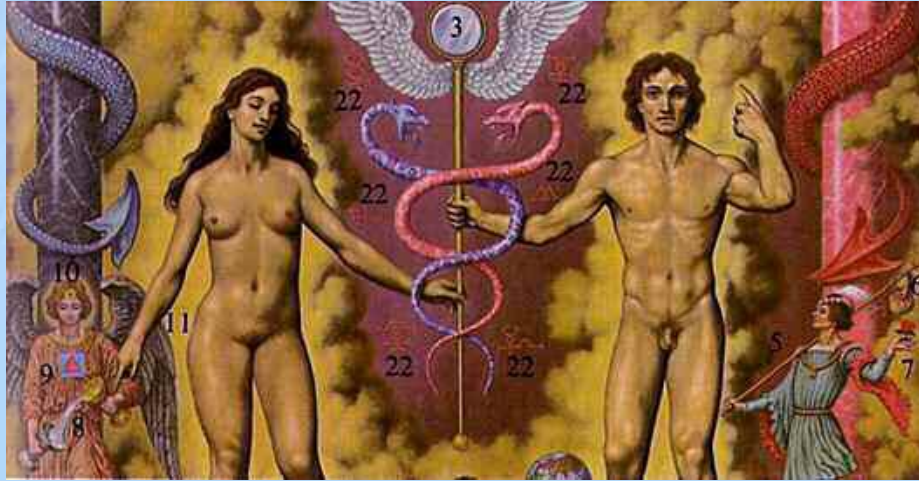


This resolution of all human dualism is the deepest mystery and highest goal of alchemy. The Androgyne is also represented as a double-headed eagle (a heraldic symbol) (14). Masonic symbols have been used to show that the actions of the perfect human being encompass both of its poles: dividers for the aspect of strength (15) and the carpenter's square for the aspect of form (16).

Now on to the magical seals taken from the hierarchy of angels and other astral beings that fall under Mercury. Starting at the top of the frame, going from left to right, they are: the planetary seal of the angel Ophiel (17); centre top, the signature of the archangel of Mercury, Raphael (18), and, next to that, the seal of the Olympic planetary spirits of Mercury (19).

Just under the red dragon's belly can be seen the seal of the planetary spirits that are subordinate to the angel Ophiel (20) and under the blue dragon's belly the signature of the planetary intelligence Tiriell (21).





Since Mercury represents thought, a neutral faculty that is used in everything, one can talk of a higher and a lower Mercury. Thus in ancient times Mercury was considered the god of wisdom and knowledge every bit as much as the god of merchants, liars and thieves. (Mercury stole Apollo's bullocks.) One of the most important processes in the Great Work of alchemy, the sublimation of quicksilver or mercury, represents the process of ennoblement of thought. The result was known as *Mercurius Sublimatus* in alchemy and is referred to in various secret signs; six of these I have drawn on either side of the central staff of Mercury (22).

(Continued)



*This is the first in a series of articles on the twelve signs of the zodiac as conceived and painted by the Dutch artist Johfra, coupled with his personal commentary.*

*Johfra, deceased in 2000, studied the Rosicrucian teachings. Thanks to this association, his wife, Ellen Lorien, has graciously granted the Rays from the Rose Cross permission to reprint his artwork and text.*

**From *Rays from the Rose Cross Magazine* ( November-December, 2000 to March-April, 2001**







## *Stars, Jewels, and Angels*



The Jewel, Oil on Canvas. Title in French: *Le Joyau*. Courtesy of Annie Lauro. [www.aquariusera.com](http://www.aquariusera.com)

**MUCH** has been written on talismans of one kind or another, jewels figuring preeminently among them. In order to convert a jewel into a talisman it must be correlated with zodiacal signs and their planetary rulers; set in specially selected metals of a nature to harmonize with the stellar influences; given astrological baptisms according to ancient formulae; after which it is believed to be the focus of magical powers—a talisman. However, quite aside from their use as talismans, some jewels were anciently valued in witchcraft and sorcery because it was thought that a genie or spirit dwelt in the jewel as in a house, and might be invoked.

In *The Message of the Stars* Max Heindel gives a brief discussion of the talismanic art. A study of the table on page 64 shows us at once that each planet represented, Sun and Moon excepted, rules over two signs of the zodiac, and that therefore there are two signs to which the same color and metal are assigned, although the stones attributed to them differ. We shall have a good understanding of this dual rulership if we think of each planet as expressing polarity according to place and circumstance, for each planet rules one positive and one negative sign. Thus Mars rules the positive Aries and the negative Scorpio; Mercury rules the positive Gemini, the negative Virgo, and so on—in each case the positive being masculine and the negative feminine. All fire and air signs are positive, all earth and water signs are negative.

The planetary Spirit therefore expresses Itself masculinely in the masculine signs and femininely in the feminine signs. Only in the case of the Sun and Moon do we find a single rulership: the Sun ruling the masculine, fiery Leo, and the Moon ruling the feminine, watery Cancer. Here we must think of the Moon and Sun, Cancer and Leo, as polarities. Together they constitute the keystones of the Arch. To simplify our discussion we rearrange Max Heindel's diagram thus:

BIRTH-STONES AND COLORS.				
Gems ruled by the signs.		Sign Rulers	Metals	Colors.
♈	Amethyst, Diamond	♂	Iron	Red
♉	Moss Agate, Emerald	♀	Copper	Yellow
♊	Crystal, Aqua Marine	♀	Mercury	Violet
♋	Emerald, Black Onyx	♂	Silver	Green
♌	Ruby, Diamond	♂	Gold	Orange
♍	Pink Jasper, Hyacinth	♀	Mercury	Violet
♎	Diamond, Opal.	♀	Copper	Yellow
♏	Topaz, Malachite.	♂	Iron	Red
♐	Carbuncle, Turquoise	♂	Tin	Blue
♑	White Onyx, Moonstone	♂	Lead	Indigo
♒	Sapphire, Opal	♂	Lead	Indigo
♓	Chrysolite, Moonstone	♂	Tin	Blue

To the neophyte of the Rose Cross, the chief interest in all this is not in the talisman as such but in the spiritual reality which it represents. It is not for nothing that the Desire World (also the Light Ether) has been called the starry or astral world. More fascinating by far than the talismanic art is the celestial craftsmanship of the glittering world which we may fittingly call the Cosmic Diamond, the source and prototype of every jewel.

The upper Desire World, or, specifically, the First Heaven, is in fact the home world of all pictorial art. It is the world of beauty of form and color; vibrant with energy, scintillating, fiery. Music, of course, is also present there, but as an ephemeron of a higher world.

To really understand the spiritual nature of the talismanic principle, it is necessary to digress briefly into the field of alchemy. Although it is possible to do the work of spiritual alchemy without a knowledge of astrology, there is no question but that it does have, and always has had, an astrological equivalence. For example, it is stated in a medieval text that iron can be transmuted into gold only when the Sun passes through Scorpio. The signs of the planets, of the constellations, and of the seasons figure again and again in alchemical literature; and interwoven with all this is the Great Work, the making of the Philosopher's Stone, which is variously designated as a Ruby or Diamond.



Astrology, as well as alchemy, owes much to Arabic culture, for the alchemy of the Middle Ages came to Europe from the Arabs, the word “alchemy” being of Arabic derivation. One might almost say that Arabia is the holy land of Rosicrucianism or alchemy, for in the legend of Christian Rose Cross we read that he tarried not at Jerusalem but traveled to Damascus and over into Arabia and that he translated his master work, *The Book M* (on the secret forces of nature), from the Arabic.

Both Roger Bacon and Paracelsus (among others) named by Max Heindel as Rosicrucian Initiates, refer to Arabic sources of their knowledge. Moreover, Damascus, where C.R.C. tarried, was the home of the world-famed school of alchemy founded by Geber, whose name is important in medieval alchemy. Research has shown (what the esotericist immediately intuit) that the works attributed to Geber are not by any means the fruit of one man’s labor, but rather of a school operating in his name. At Damascus also dwelt the great Arabian mystic Ibn Arabi, whose mystical journey through the seven heavens of Ptolemaic astrology, under the guidance of a feminine “angel,” is curiously similar to Dante’s “travels” in the *Paradiso*; even including the ultimate vision of the Celestial Rose. (Dante also is considered by many to be a Rosicrucian Initiate.)

Now it is a significant fact that the alchemists were profoundly interested in the manufacture of glass and artificial gems; which throws considerable light on the genesis of the Philosopher’s Stone, which the alchemist sought to create from certain subtle essences. The earliest made glass was green, but transparent, or at least translucent, and so is gold leaf. Therefore the biblical “sea of glass” is likened to “gold,” since gold leaf, if rolled thin enough, transmits a green light.

Alchemical records show that the basic substance in the Great Work is green—which in the glass-making allegory must refer to primitive green glass; called the Green Lion by alchemists. From this, by the addition of suitable substances, all gems were to be created. The great effort was directed, of course, toward producing the Diamond or Ruby. (This process is not to be confused with the production of artificial gems from a white sapphire basis, which, however, easily lends itself to alchemical interpretation.)

Max Heindel also speaks of the Ruby and Diamond as signifying the beautiful soul jewels of the occultist and mystic (not the ordinary Desire Body). Again, he speaks of the Mystic Emerald, the glory of Lucifer’s Crown, which fell into the abyss of materiality. Lucifer’s Emerald is the Green Lion of alchemy.

Now note that the Arabian mystics not only called stars *jewels*, but they also called angels *jewels* (also *Birds of God*). Why call the angels *jewels of God*? Obviously because of the jewel-like scintillance of the angelic aura, which is often all that is visible to the rudimentary clairvoyant vision. Clairvoyants frequently mention the fact that from a distance a group of angels have the appearance of a starry cluster, which, upon approaching closer (in mental space), is cognized as consisting of humanlike beings radiating streams of color and magnetism, or having a starry light burning on the forehead, or above the head as in Fra Angelico paintings. The effect in the latter instance is very like that of tall candles. Ovoid auras of light and color are also seen.

Again, the various “astral” and etheric centers are jewel-like when awakened in the aura of the trained clairvoyant; the Crown of Thorns being a crown of diamond light, emitting thorns of fire. An angel of a particular hierarchy may appear under certain conditions as a gigantic fiery Ruby flashing through the mental air, its glory shining in the upper portion of the aura corresponding to chest and head.

The alchemist is warned not to allow his mixture (soul body) to set and become vitreous and brittle; the fire must be neither too hot nor too cold, or the work fails, and neither Diamond nor Ruby is achieved.



*The enigmatic eighteen-foot long Ripley scroll is an alchemical treatise, consisting primarily of symbolic illustrations, on the making of the Philosopher's Stone. Above, the Bird of Hermes (mind) rules over the seven-fold transmutation process (initiation) whereby the lead of material consciousness is transformed by solar energies into the gold of consciously living in spirit.*

As the fire burns under the crucible, the auric forces rise upward from their root center in a fountainlike structure, reminiscent of the vital forces ascending in a tree, the jewel-like vortices representing the fruit or flowers. Incidentally, the sacred evergreen, or Tree of Life, was lovingly called the Prince of Emeralds by the Chaldeans, and was as holy to them as the Christmas Tree is to us. The lights on the Tree are alchemical fires.

All of which leads to the inevitable conclusion that the true value of the jewel talisman is not to promote material success, but to purify the imagination, rendering clear and transparent what was before opaque, so that the imagination itself becomes the House of Glass, the Pure Crystal, in which the Angelic World is reflected.

To achieve this result through meditation, we take the precious stone as a symbol of an angelic hierarchy, and follow through to the archetypal idea in which planet, angel, and jewel have their beginnings. These can be correlated by using diagram 9 on page 221 of *The Rosicrucian Cosmo-Conception* and the diagram on page 64 in *The Message of the Stars*. Note that no hierarchy is attributed to Aries; but Max Heindel states that, in his opinion, the Lucifer angels are destined to aid us in the work of regeneration as figured in Scorpio and Aries (page 46, *Letters to Students*). Spiritually, therefore, their symbol is properly the amethyst or diamond—the amethyst as a type of spiritual (poetic) love between the sexes; the diamond, hardest of precious stones, as a type of both the Spiritual Will and the fiery auric envelope with its prismatic spears and shafts of light.

Similarly, we may meditated on the other stones with their zodiacal and angelical correlatives. When the imagination is sufficiently clear, when it has become the House of Glass, we shall “know, even as we are known.”

— Ann Barkhurst

From RAYS FROM THE ROSE CROSS, July-August, 1999.

## Talks with God

### Tough Love

Humans:

*O God, what should we do?*

God:

*Use the mind I've given you.*

Humans:

*But which paths rise and which fall?*

God:

*Experiment. You'll find the law.*

Humans:

*Our burdens are heavy all life long.*

God:

*I challenge you make you strong.*

Humans :

*Life is hard, with pain beset.*

God:

*When laws you break, That's what you get.*

Humans:

*We are afraid, we may not survive.*

God:

*Whatever happens, your spirit will thrive.*

Humans:

*And in the end, what will we become?*

God:

*Glorious gods with creative wisdom.*

- Elsa M. Glover.





*The Golden Rose Breaks Free, Johfra, Courtesy Lectorium Rosicrucianum*  
<http://www.rozenkruis.nl/>



# The Zodiac and Its Signs

By Manly P. Hall



**CONTENTS OF THE ZODIACAL EGG, by JAKnaap.**

With the signs of the zodiac shown according to the mystic arrangement of Jakob Boehme, the personifications of universal agencies. The four fixed signs of Taurus, Leo, Scorpio, Aquarius, are shown as the arms of great St. Andrews cross. Upon this cross the Solar Man is annually crucified, and by his death enters the grave of creation, that he may redeem the creatures dwelling within the shell of the world egg.

From *The Secret Teachings of All Ages* by Manly Palmer Hall, PRS [www.prs.org](http://www.prs.org)

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## The Zodiac and Its Signs

IT is difficult for this age to estimate correctly the profound effect produced upon the religions, philosophies, and sciences of antiquity by the study of the planets, luminaries, and constellations. Not without adequate reason were the Magi of Persia called the Star Gazers. The Egyptians were honored with a special appellation because of their proficiency in computing the power and motion of the heavenly bodies and their effect upon the destinies of nations and individuals. Ruins of primitive astronomical observatories have been discovered in all parts of the world, although in many cases

modern archæologists are unaware of the true purpose for which these structures were erected. While the telescope was unknown to ancient astronomers, they made many remarkable calculations with instruments cut from blocks of granite or pounded from sheets of brass and copper. In India such instruments are still in use, and they possess a high degree of accuracy. In Jaipur, Rajputana, India, an observatory consisting largely of immense stone sundials is still in operation. The famous Chinese observatory on the wall of Peking consists of immense bronze instruments, including a telescope in the form of a hollow tube without lenses.

The pagans looked upon the stars as living things, capable of influencing the destinies of individuals, nations, and races. That the early Jewish patriarchs believed that the celestial bodies participated in the affairs of men is evident to any student of Biblical literature, as, for example, in the Book of Judges: "They fought from heaven, even the stars in their courses fought against Sisera." The Chaldeans, Phœnicians, Egyptians, Persians, Hindus, and Chinese all had zodiacs that were much alike in general character, and different authorities have credited each of these nations with being the cradle of astrology and astronomy. The Central and North American Indians also had an understanding of the zodiac, but the patterns and numbers of the signs differed in many details from those of the Eastern Hemisphere.

The word *zodiac* is derived from the Greek ζῳδιακός (*zodiakos*), which means "a circle of animals," or, as some believe, "little animals." It is the name given by the old pagan astronomers to a band of fixed stars about sixteen degrees wide, apparently encircling the earth. Robert Hewitt Brown, 32°, states that the Greek word *zodiakos* comes from *zo-on*, meaning "an animal." He adds: "This latter word is compounded directly from the primitive Egyptian radicals, *zo*, life, and *on*, a being."

The Greeks, and later other peoples influenced by their culture, divided the band of the zodiac into twelve sections, each being sixteen degrees in width and thirty degrees in length. These divisions were called the Houses of the Zodiac. The sun during its annual pilgrimage passed through each of these in turn. Imaginary creatures were traced in the star groups bounded by these rectangles; and because most of them were animal--or part animal--in form, they later became known as the Constellations, or Signs, of the Zodiac.

There is a popular theory concerning the origin of the zodiacal creatures to the effect that they were products of the imagination of shepherds, who, watching their flocks at night, occupied their minds by tracing the forms of animals and birds in the heavens. This theory is untenable, unless the "shepherds" be regarded as the shepherd priests of antiquity. It is unlikely that the zodiacal signs were derived from the star groups which they now represent. It is far more probable that the creatures assigned to the twelve houses are symbolic of the qualities and intensity of the sun's power while it occupies different parts of the zodiacal belt.

On this subject Richard Payne Knight writes: "The emblematical meaning, which certain animals were employed to signify, was only some particular property generalized; and, therefore, might easily be invented or discovered by the natural operation of the mind: but the collections of stars, named after certain animals, have no resemblance whatever to those animals; which are therefore merely signs of convention adopted to distinguish certain portions of the heavens, which were probably consecrated

to those particular personified attributes, which they respectively represented." (*The Symbolical Language of Ancient Art and Mythology*.)

Some authorities are of the opinion that the zodiac was originally divided into ten (instead of twelve) houses, or "solar mansions." In early times there were two separate standards--one solar and the other lunar--used for the measurement of the months, years, and seasons. The solar year was composed of ten months of thirty-six days each, and five days sacred to the gods. The lunar year consisted of thirteen months of twenty-eight days each, with one day left over. The solar zodiac at that time consisted of ten houses of thirty-six degrees each.

The first six signs of the zodiac of twelve signs were regarded as benevolent, because the sun occupied them while traversing the Northern Hemisphere. The 6,000 years during which, according to the Persians, Ahura-Mazda ruled His universe in harmony and peace, were symbolic of these six signs. The second six were considered malevolent, because while the sun was traveling the Southern Hemisphere it was winter with the Greeks, Egyptians, and Persians. Therefore these six months symbolic of the 6,000 years of misery and suffering caused by the evil genius of the Persians, Ahriman, who sought to overthrow the power of Ahura-Mazda.

Those who hold the opinion that before its revision by the Greeks the zodiac consisted of only ten signs adduce evidence to show that Libra (the Scales) was inserted into the zodiac by dividing the constellation of Virgo Scorpio (at that time one sign) into two parts, thus establishing "the balance" at the point of equilibrium between the ascending northern and the descending southern signs. (See *The Rosicrucians, Their Rites and Mysteries*, by Hargrave Jennings.) On this subject Isaac Myer states: "We think that the Zodiacal constellations were first ten and represented an immense androgenic man or deity; subsequently this was changed, resulting in Scorpio and Virgo and making eleven; after this from Scorpio, Libra, the Balance, was taken, making the present twelve." (*The Qabbalah*.)

Each year the sun passes entirely around the zodiac and returns to the point from which it started--the vernal equinox--and each year it falls just a little short of making the complete circle of the heavens in the allotted period of time. As a result, it crosses the equator just a little behind the spot in the zodiacal sign where it crossed the previous year. Each sign of the zodiac consists of thirty degrees, and as the sun loses about one degree every seventy two years, it regresses through one entire constellation (or sign) in approximately 2,160 years, and through the entire zodiac in about 25,920 years. (Authorities disagree concerning these figures.) This retrograde motion is called the *precession of the equinoxes*. This means that in the course of about 25,920 years, which constitute one Great Solar or Platonic Year, each one of the twelve constellations occupies a position at the vernal equinox for nearly 2,160 years, then gives place to the *previous* sign.



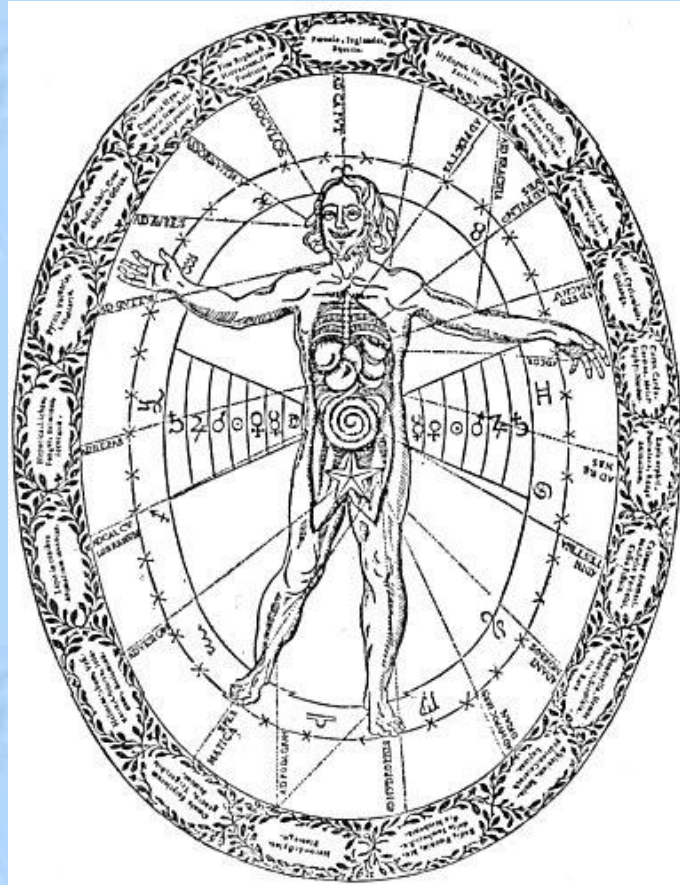
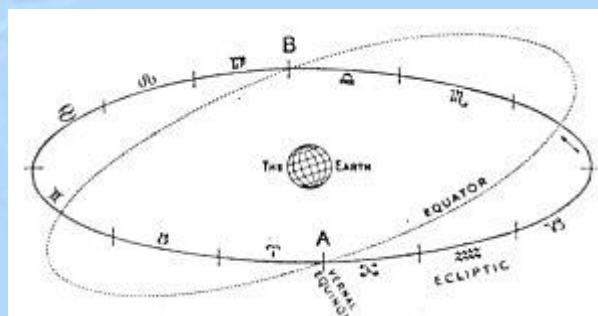


CHART SHOWING THE RELATIONSHIP BETWEEN THE HUMAN BODY AND THE EXTERIOR UNIVERSE.

From Kircher's *Œdipus Ægyptiacus*.

The ornamental border contains groups of names of animal, mineral, and vegetable substances, Their relationship to corresponding parts of the human body is shown by the dotted lines. The words in capital letters on the dotted lines indicate to what corporeal member, organ, or disease, the herb or other substance is related. The favorable positions in relation to the time of year are shown by the signs of the zodiac, each house of which is divided by crosses into its three decans. This influence is further emphasized by the series of planetary signs placed on either side of the figure.



THE EQUINOXES AND SOLSTICES.

The plane of the zodiac intersects the celestial equator at an angle of approximately  $23^{\circ} 28'$ . The two points of intersection (A and B) are called the equinoxes.

Among the ancients the sun was always symbolized by the figure and nature of the constellation through which it passed at the vernal equinox. For nearly the past 2,000 years the sun has crossed the equator at the vernal equinox in the constellation of Pisces (the Two Fishes). For the 2,160 years before that it crossed through the constellation of Aries (the Ram). Prior to that the vernal equinox was in the sign of Taurus (the Bull). It is probable that the form of the bull and the bull's proclivities were assigned to this constellation because the bull was used by the ancients to plow the fields, and the season set aside for plowing and furrowing corresponded to the time at which the sun reached the segment of the heavens named Taurus.

Albert Pike describes the reverence which the Persians felt for this sign and the method of astrological symbolism in vogue among them, thus: "In Zoroaster's cave of initiation, the Sun and Planets were represented, overhead, in gems and gold, as was also the Zodiac. The Sun appeared, emerging from the back of Taurus. " In the constellation of the Bull are also to be found the "Seven Sisters"--the sacred Pleiades--famous to Freemasonry as the Seven Stars at the upper end of the Sacred Ladder.

In ancient Egypt it was during this period--when the vernal equinox was in the sign of Taurus--that the Bull, Apis, was sacred to the Sun God, who was worshiped through the animal equivalent of the celestial sign which he had impregnated with his presence at the time of its crossing into the Northern Hemisphere. This is the meaning of an ancient saying that the celestial Bull "broke the egg of the year with his horns."

Sampson Arnold Mackey, in his *Mythological Astronomy of the Ancients Demonstrated*, makes note of two very interesting points concerning the bull in Egyptian symbolism. Mr. Mackey is of the opinion that the motion of the earth that we know as the alternation of the poles has resulted in a great change of relative position of the equator and the zodiacal band. He believes that originally the band of the zodiac was at right angles to the equator, with the sign of Cancer opposite the north pole and the sign of Capricorn opposite the south pole. It is possible that the Orphic symbol of the serpent twisted around the egg attempts to show the motion of the sun in relation to the earth under such conditions. Mr. Mackey advances the *Labyrinth of Crete*, the name *Abraxas*, and the magic formula, *abracadabra*, among other things, to substantiate his theory. Concerning *abracadabra* he states:

"But the slow progressive disappearance of the Bull is most happily commemorated in the vanishing series of letters so emphatically expressive of the great astronomical fact. For ABRACADABRA is The Bull, the only Bull. The ancient sentence split into its component parts stands thus: Ab'r-achad-ab'ra, *i. e.*, Ab'r, the Bull; achad, the only, &c.-Achad is one of the names of the Sun, given him in consequence of his Shining ALONE,--he is the ONLY Star to be seen when he is seen--the remaining ab'ra, makes the whole to be, The Bull, the only Bull; while the repetition of the name omitting a letter, till all is gone, is the most simple, yet the most satisfactory method that could have been devised to preserve the memory of the fact; and the name of Sorapis, or Serapis, given to the Bull at the above ceremony puts it beyond all doubt. \* \* \* This word (Abracadabra) disappears in eleven decreasing stages; as in the figure. And what is very remarkable, a body with three heads is folded up by a Serpent with eleven Coils, and placed by Sorapis: and the eleven Volves of the Serpent form a triangle similar to that formed by the ELEVEN diminishing lines of the abracadabra."

Nearly every religion of the world shows traces of astrological influence. The Old Testament of the Jews, its writings overshadowed by Egyptian culture, is a mass of astrological and astronomical allegories. Nearly all the mythology of Greece and Rome may be traced in star groups. Some writers are of the opinion that the original twenty-two letters of the Hebrew alphabet were derived from groups of stars, and that the starry handwriting on the wall of the heavens referred to words spelt out, with fixed stars for consonants, and the planets, or luminaries, for vowels. These, coming into ever-different combinations, spelt words which, when properly read, foretold future events.

As the zodiacal band marks the pathway of the sun through the constellations, it results in the phenomena of the seasons. The ancient systems of measuring the year were based upon the equinoxes and the solstices. The year always began with the vernal equinox, celebrated March 21 with rejoicing to mark the moment when the sun crossed the equator northward up the zodiacal arc. The summer solstice was celebrated when the sun reached its most northerly position, and the day appointed was June 21. After that time the sun began to descend toward the equator, which it recrossed southbound at the autumnal equinox, September 21. The sun reached its most southerly position at the winter solstice, December 21.

Four of the signs of the zodiac have been permanently dedicated to the equinoxes and the solstices; and, while the signs no longer correspond with the ancient constellations to which they were assigned, and from which they secured their names, they are accepted by modern astronomers as a basis of calculation. The vernal equinox is therefore said to occur in the constellation of Aries (the Ram). It is fitting that of all beasts a Ram should be placed at the head of the heavenly flock forming the zodiacal band. Centuries before the Christian Era, the pagans revered this constellation. Godfrey Higgins states: "This constellation was called the 'Lamb of God.' He was also called the 'Savior,' and was said to save mankind from their sins. He was always honored with the appellation of 'Dominus' or 'Lord.' He was called the 'Lamb of God which taketh away the sins of the world.' The devotees addressing him in their litany, constantly repeated the words, 'O Lamb of God, that taketh away the sin of the world, have mercy upon us. Grant us Thy peace.'" Therefore, the *Lamb of God* is a title given to the sun, who is said to be reborn every year in the Northern Hemisphere in the sign of the Ram, although, due to the existing discrepancy between the signs of the zodiac and the actual star groups, it actually rises in the sign of Pisces.

The summer solstice is regarded as occurring in Cancer (the Crab), which the Egyptians called the *scarab*--a beetle of the family Lamellicornes, the head of the insect kingdom, and sacred to the Egyptians as the symbol of Eternal Life. It is evident that the constellation of the Crab is represented by this peculiar creature because the sun, after passing through this house, proceeds to walk backwards, or descend the zodiacal arc. Cancer is the symbol of generation, for it is the house of the Moon, the great Mother of all things and the patroness of the life forces of Nature. Diana, the moon goddess of the Greeks, is called the Mother of the World. Concerning the worship of the feminine or maternal principle, Richard Payne Knight writes:

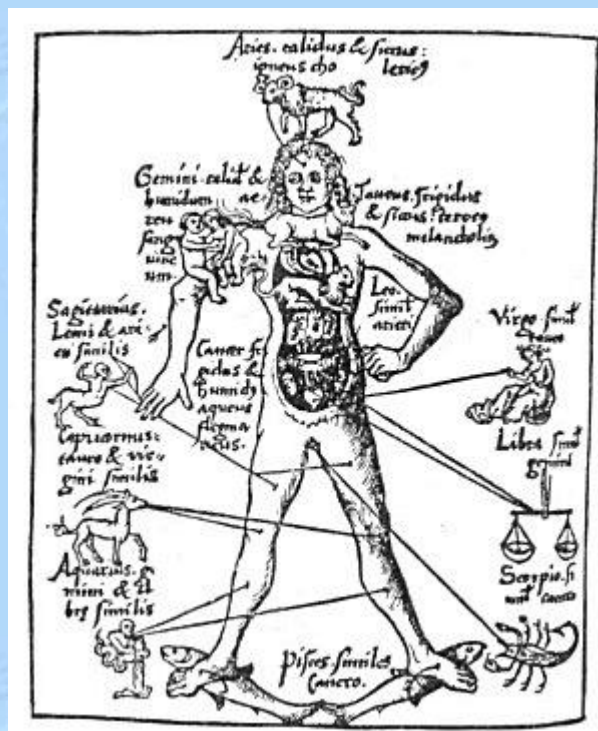
"By attracting or heaving the waters of the ocean, she naturally appeared to be the sovereign of humidity; and by seeming to operate so powerfully upon the constitutions of women, she equally appeared to be the patroness and regulatress of nutrition and passive generation: whence she is said to have received her nymphs, or subordinate



personifications, from the ocean; and is often represented by the symbol of the sea crab, an animal that has the property of spontaneously detaching from its own body any limb that has been hurt or mutilated, and reproducing another in its place." (*The Symbolical Language of Ancient Art and Mythology*.) This water sign, being symbolic of the maternal principle of Nature, and recognized by the pagans as the origin of all life, was a natural and consistent domicile of the moon.

The autumnal equinox apparently occurs in the constellation of Libra (the Balances). The scales tipped and the solar globe began its pilgrimage toward the house of winter. The constellation of the Scales was placed in the zodiac to symbolize the power of choice, by means of which man may weigh one problem against another. Millions of years ago, when the human race was in the making, man was like the angels, who knew neither good nor evil. He *fell* into the state of the knowledge of good and evil when the gods gave him the seed for the mental nature. From man's mental reactions to his environments he distills the product of experience, which then aids him to regain his lost position plus an individualized intelligence. Paracelsus said: "The body comes from the elements, the soul from the stars, and the spirit from God. All that the intellect can conceive of comes from the stars [the spirits of the stars, rather than the material constellations]."

The constellation of Capricorn, in which the winter solstice theoretically takes place, was called *The House of Death*, for in winter all life in the Northern Hemisphere is at its lowest ebb. Capricorn is a composite creature, with the head and upper body of a goat and the tail of a fish. In this constellation the sun is least powerful in the Northern Hemisphere, and after passing through this constellation it immediately begins to increase. Hence the Greeks said that Jupiter (a name of the Sun God) was suckled by a goat. A new and different sidelight on zodiacal symbolism is supplied by John Cole, in *A Treatise on the Circular Zodiac of Tentyra, in Egypt*: "The symbol therefore of the Goat rising from the body of a fish [Capricorn], represents with the greatest propriety the mountainous buildings of Babylon rising out of its low and marshy situation; the two horns of the Goat being emblematical of the two towns, Nineveh and Babylon, the former built on the Tigris, the latter on the Euphrates; but both subjected to one sovereignty."



THE MICROCOSM.

From Schotus' *Margarita Philosophica*.

The pagans believed that the zodiac formed the body of the Grand Man of the Universe. This body, which they called the Macrocosm (the Great World), was divided into twelve major parts, one of which was under the control of the celestial powers reposing in each of the zodiacal constellations. Believing that the entire universal system was epitomized in man's body, which they called the Microcosm (the Little World), they evolved that now familiar figure of "the cut-up man in the almanac" by allotting a sign of the zodiac to each of twelve major parts of the human body.

The period of 2,160 years required for the regression of the sun through one of the zodiacal constellations is often termed an age. According to this system, the age secured its name from the sign through which the sun passes year after year as it crosses the equator at the vernal equinox. From this arrangement are derived the terms *The Taurian Age*, *The Aryan Age*, *The Piscean Age*, and *The Aquarian Age*. During these periods, or ages, religious worship takes the form of the appropriate celestial sign--that which the sun is said to assume as a personality in the same manner that a spirit assumes a body. These twelve signs are the jewels of his breastplate and his light shines forth from them, one after the other.

From a consideration of this system, it is readily understood why certain religious symbols were adopted during different ages of the earth's history; for during the 2,160 years the sun was in the constellation of Taurus, it is said that the Solar Deity assumed the body of Apis, and the Bull became sacred to Osiris. For details concerning the astrological ages as related to Biblical symbolism, see *The Message of the Stars* by **Max Heindel** and **Augusta Foss Heindel**. During the Aryan Age the Lamb was held sacred and the priests were called *shepherds*. Sheep and goats were sacrificed upon the altars, and a scapegoat was appointed to bear the sins of Israel.

During the Age of Pisces, the Fish was the symbol of divinity and the Sun God fed the multitude with two small fishes. The frontispiece of Inman's *Ancient Faiths* shows the goddess Isis with a fish on her head; and the Indian Savior God, Christna, in one of his incarnations was cast from the mouth of a fish.

Not only is Jesus often referred to as the *Fisher of Men*, but as John P. Lundy writes: "The word Fish is an abbreviation of this whole title, Jesus Christ, Son of God, Savior, and Cross; or as St. Augustine expresses it, 'If you join together the initial letters of the five Greek words, Ἰησοῦς Χριστός Θεοῦ Υἱὸς Σωτήρ, which mean Jesus Christ, Son of God, Savior, they will make ΙΧΘΥΣ, Fish, in which word Christ is mystically understood, because He was able to live in the abyss of this mortality as in the depth of waters, that is, without sin.'" (*Monumental Christianity*.) Many Christians observe Friday, which is sacred to the Virgin (Venus), upon which day they shall eat fish and not meat. The sign of the fish was one of the earliest symbols of Christianity; and when drawn upon the sand, it informed one Christian that another of the same faith was near.

Aquarius is called the *Sign of the Water Bearer*, or the man with a jug of water on his shoulder mentioned in the New Testament. This is sometimes shown as an angelic figure, supposedly androgynous, either pouring water from an urn or carrying the vessel upon its shoulder. Among Oriental peoples, a water vessel alone is often used. Edward Upham, in his *History and Doctrine of Buddhism*, describes Aquarius as being "in the shape of a pot and of a color between blue and yellow; this Sign is the single house of Saturn."

When Herschel discovered the planet Uranus (sometimes called by the name of its discoverer), the second half of the sign of Aquarius was allotted to this added member of the planetary family. The water pouring from the urn of Aquarius under the name of "the waters of eternal life" appears many times in symbolism. So it is with all the signs. Thus the sun in its path controls whatever form of worship man offers to the Supreme Deity.

There are two distinct systems of astrological philosophy. One of them, the Ptolemaic, is geocentric: the earth is considered the center of the solar system, around which the sun, moon, and planets revolve. Astronomically, the geocentric system is incorrect; but for thousands of years it has proved its accuracy when applied to the material nature of earthly things. A careful consideration of the writings of the great occultists and a study of their diagrams reveal the fact that many of them were acquainted with another method of arranging the heavenly bodies.

The other system of astrological philosophy is called the heliocentric. This posits the sun in the center of the solar system, where it naturally belongs, with the planets and their moons revolving about it. The great difficulty, however, with the heliocentric system is that, being comparatively new, there has not been sufficient time to experiment successfully and catalogue the effects of its various aspects and relationships. Geocentric astrology, as its name implies, is confined to the earthy side of nature, while heliocentric astrology may be used to analyze the higher intellectual and spiritual faculties of man.

The important point to be remembered is that when the sun was said to be in a certain sign of the zodiac, the ancients really meant that the sun occupied the opposite sign and



cast its long ray into the house in which they enthroned it. Therefore, when it is said that the sun is in Taurus, it means (astronomically) that the sun is in the sign opposite to Taurus, which is Scorpio. This resulted in two distinct schools of philosophy: one geocentric and exoteric, the other heliocentric and esoteric. While the ignorant multitudes worshiped the house of the sun's reflection, which in the case described would be the Bull, the wise revered the house of the sun's actual dwelling, which would be the Scorpion, or the Serpent, the symbol of the concealed spiritual mystery. This sign has three different symbols. The most common is that of a Scorpion, who was called by the ancients the *backbiter*, being the symbol of deceit and perversion; the second (and less common) form of the sign is a Serpent, often used by the ancients to symbolize wisdom.

Probably the rarest form of Scorpio is that of an Eagle. The arrangement of the stars of the constellation bears as much resemblance to a flying bird as to a scorpion. Scorpio, being the sign of occult initiation, the flying eagle--the king of birds--represents the highest and most spiritual type of Scorpio, in which it transcends the venomous insect of the earth. As Scorpio and Taurus are opposite each other in the zodiac, their symbolism is often closely intermingled. The Hon. E. M. Plunket, in *Ancient Calendars and Constellations*, says: "The Scorpion (the constellation Scorpio of the Zodiac opposed to Taurus) joins with Mithras in his attack upon the Bull, and always the genii of the spring and autumn equinoxes are present in joyous and mournful attitudes."

The Egyptians, the Assyrians, and the Babylonians, who knew the sun as a Bull, called the zodiac a series of furrows, through which the great celestial Ox dragged the plow of the sun. Hence the populace offered up sacrifice and led through the streets magnificent steers, bedecked with flowers and surrounded with priests, dancing girls of the temple, and musicians. The philosophic elect did not participate in these idolatrous ceremonies, but advocated them as most suitable for the types of mind composing the mass of the population. These few possessed a far deeper understanding, as the Serpent of Scorpio upon their foreheads--the *Uraeus*--bore witness.

The sun is often symbolized with its rays in the form of a shaggy mane. Concerning the Masonic significance of Leo, Robert Hewitt Brown, 32°, has written: "On the 21st of June, when the sun arrives at the summer solstice, the constellation Leo--being but 30° in advance of the sun--appears to be leading the way, and to aid by his powerful paw in lifting the sun up to the summit of the zodiacal arch. \* \* \* This visible connection between the constellation Leo and the return of the sun to his place of power and glory, at the summit of the Royal Arch of heaven, was the principal reason why that constellation was held in such high esteem and reverence by the ancients. The astrologers distinguished Leo as the 'sole house of the sun,' and taught that the world was created when the sun was in that sign. 'The lion was adored in the East and the West by the Egyptians and the Mexicans. The chief Druid of Britain was styled a lion.'" (*Stellar Theology and Masonic Astronomy*.) When the Aquarian Age is thoroughly established, the sun will be in Leo, as will be noted from the explanation previously given in this chapter regarding the distinction between geocentric and heliocentric astrology. Then, indeed, will the secret religions of the world include once more the raising to initiation by the Grip of the Lion's Paw. (Lazarus will come forth.)



THE CIRCULAR ZODIAC OF TENTYRA.

From Cole's *Treatise--the Circular Zodiac of Tentyra, in Egypt.*

The oldest circular zodiac known is the one found at Tentyra, in Egypt, and now in the possession of the French government. Mr. John Cole describes this remarkable zodiac as follows: "The diameter of the medallion in which the constellations are sculptured, is four feet nine inches, French measure. It is surrounded by another circle of much larger circumference, containing hieroglyphic characters; this second circle is enclosed in a square, whose sides are seven feet nine inches long. \* \* \* The asterisms, constituting the Zodiacal constellations mixed with others, are represented in a spiral. The extremities of this spiral, after one revolution, are Leo and Cancer. Leo is no doubt at the head. It appears to be trampling on a serpent, and its tail to be held by a woman. Immediately after the Lion comes the Virgin holding an ear of corn, Further on, we perceive two scales of a balance, above which, in a medal lion, is the figure of Harpocrates. Then follows the Scorpion and Sagittarius, to whom the Egyptians gave wings, and two faces. After Sagittarius are successively placed, Capricornus, Aquarius, Pisces, the Ram, the Bull, and the Twins. This Zodiacal procession is, as we have already observed, terminated by Cancer, the Crab."

The antiquity of the zodiac is much in dispute. To contend that it originated but a mere few thousand years before the Christian Era is a colossal mistake on the part of those who have sought to compile data, concerning its origin. The zodiac necessarily must be ancient enough to go backward to that period when its signs and symbols coincided exactly with the positions of the constellations whose various creatures in their natural functions exemplified the outstanding features of the sun's activity during each of the twelve months. One author, after many years of deep study on the subject, believed man's concept of the zodiac to be at least five million years old. In all probability it is one of the many things for which the modern world is indebted to the Atlantean or the Lemurian civilizations. About ten thousand years before the Christian Era there was a period of many ages when knowledge of every kind was suppressed, tablets destroyed,

monuments torn down, and every vestige of available material concerning previous civilizations completely obliterated. Only a few copper knives, some arrowheads, and crude carvings on the walls of caves bear mute witness of those civilizations which preceded this age of destruction. Here and there a few gigantic structures have remained which, like the strange monoliths on Easter Island, are evidence of lost arts and sciences and lost races. The human race is exceedingly old. Modern science counts its age in tens of thousands of years; occultism, in tens of millions. There is an old saying that "Mother Earth has shaken many civilizations from her back," and it is not beyond reason that the principles of astrology and astronomy were evolved millions of years before the first white man appeared.

The occultists of the ancient world had a most remarkable understanding of the principle of evolution. They recognized all life as being in various stages of *becoming*. They believed that grains of sand were in the process of *becoming* human in consciousness but not necessarily in form; that human creatures were in the process of *becoming* planets; that planets were in the process of *becoming* solar systems; and that solar systems were in the process of *becoming* cosmic chains; and so on *ad infinitum*. One of the stages between the solar system and the cosmic chain was called the *zodiac*; therefore they taught that at a certain time a solar system breaks up into a zodiac. The house of the zodiac become the thrones for twelve Celestial Hierarchies, or as certain of the ancients state, ten Divine Orders. Pythagoras taught that 10, or the unit of the decimal system, was the most perfect of all numbers, and he symbolized the number ten by the *lesser tetractys*, an arrangement of ten dots in the form of an upright triangle.

The early star gazers, after dividing the zodiac into its houses, appointed the three brightest stars in each constellation to be the joint rulers of that house. Then they divided the house into three sections of ten degrees each, which they called decans. These, in turn, were divided in half, resulting in the breaking up of the zodiac into seventy-two duodecans of five degrees each. Over each of these duodecans the Hebrews placed a celestial intelligence, or angel, and from this system, has resulted the Qabbalistic arrangement of the seventy-two sacred names, which correspond to the seventy-two flowers, knops, and almonds upon the seven-branched Candlestick of the Tabernacle, and the seventy-two men who were chosen from the Twelve Tribes to represent Israel.

The only two signs not already mentioned are Gemini and Sagittarius. The constellation of Gemini is generally represented as two small children, who, according to the ancients, were born out of eggs, possibly the ones that the Bull broke with his horns. The stories concerning Castor and Pollux, and Romulus and Remus, may be the result of amplifying the myths of these celestial Twins. The symbols of Gemini have passed through many modifications. The one used by the Arabians was the peacock. Two of the important stars in the constellation of Gemini still bear the names of Castor and Pollux. The sign of Gemini is supposed to have been the patron of phallic worship, and the two obelisks, or pillars, in front of temples and churches convey the same symbolism as the Twins.

The sign of Sagittarius consists of what the ancient Greeks called a centaur--a composite creature, the lower half of whose body was in the form of a horse, while the upper half was human. The centaur is generally shown with a bow and arrow in his hands, aiming a shaft far off into the stars. Hence Sagittarius stands for two distinct



principles: first, it represents the spiritual evolution of man, for the human form is rising from the body of the beast; secondly, it is the symbol of aspiration and ambition, for as the centaur aims his arrow at the stars, so every human creature aims at a higher mark than he can reach.

Albert Churchward, in *The Signs and Symbols of Primordial Man*, sums up the influence of the zodiac upon religious symbolism in the following words: "The division here [is] in twelve parts, the twelve signs of the Zodiac, twelve tribes of Israel, twelve gates of heaven mentioned in Revelation, and twelve entrances or portals to be passed through in the Great Pyramid, before finally reaching the highest degree, and twelve Apostles in the Christian doctrines, and the twelve original and perfect points in Masonry."

The ancients believed that the theory of man's being made in the image of God was to be understood literally. They maintained that the universe was a great organism not unlike the human body, and that every phase and function of the Universal Body had a correspondence in man. The most precious Key to Wisdom that the priests communicated to the new initiates was what they termed *the law of analogy*. Therefore, to the ancients, the study of the stars was a sacred science, for they saw in the movements of the celestial bodies the ever-present activity of the Infinite Father.

The Pythagoreans were often undeservedly criticized for promulgating the so-called doctrine of metempsychosis, or the transmigration of souls. This concept as circulated among the uninitiated was merely a blind, however, to conceal a sacred truth. Greek mystics believed that the spiritual nature of man descended into material existence from the Milky Way--the seed ground of souls--through one of the twelve gates of the great zodiacal band. The spiritual nature was therefore said to incarnate in the form of the symbolic creature created by Magian star gazers to represent the various zodiacal constellations. If the spirit incarnated through the sign of Aries, it was said to be born in the body of a ram; if in Taurus, in the body of the celestial bull. All human beings were thus symbolized by twelve mysterious creatures through the natures of which they were able to incarnate into the material world. The theory of transmigration was not applicable to the visible material body of man, but rather to the invisible immaterial spirit wandering along the pathway of the stars and sequentially assuming in the course of evolution the forms of the sacred zodiacal animals.

In the Third Book of the *Mathesis* of Julius Firmicus Maternus appears the following extract concerning the positions of the heavenly bodies at the time of the establishment of the inferior universe: "According to Æsculapius, therefore, and Anubius, to whom especially the divinity Mercury committed the secrets of the astrological science, the geniture of the world is as follows: They constituted the Sun in the 15th part of Leo, the Moon in the 15th part of Cancer, Saturn in the 15th part of Capricorn, Jupiter in the 15th part of Sagittary, Mars in the 15th part of Scorpio, Venus in the 15th part of Libra, Mercury in the 15th part of Virgo, and the Horoscope in the 15th part of Cancer. Conformably to this geniture, therefore, to these conditions of the stars, and the testimonies which they adduce in confirmation of this geniture, they are of opinion that the destinies of men, also, are disposed in accordance with the above arrangement, as maybe learnt from that book of Æsculapius which is called Μυριογενεσις, (i.e. Ten Thousand, or an innumerable multitude of Genitures) in order that nothing in the several genitures of men may be found to be discordant with the above-mentioned geniture of

the world." The seven ages of man are under the control of the planets in the following order: infancy, the moon; childhood, Mercury; adolescence, Venus; maturity, the sun; middle age, Mars; advanced age, Jupiter; and decrepitude and dissolution, Saturn.



HIEROGLYPHIC PLAN, By HERMES, OF THE ANCIENT ZODIAC.

From Kircher's *Œdipus Ægyptiacus*.

The inner circle contains the hieroglyph of Hemphta, the triform and pantamorphic deity. In the six concentric bands surrounding the inner circle are (from within outward): (1) the numbers of the zodiacal houses in figures and also in words; (2) the modern names of the houses; (3) the Greek or the Egyptian names of the Egyptian deities assigned to the houses; (4) the complete figures of these deities; (5) the ancient or the modern zodiacal signs, sometimes both; (6) the number of decans or subdivisions of the houses.

# *The Aquarian Age*

*by*

*Elsa M. Glover*

**To those who seek freedom**

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The Aquarian Age is dawning, and its influence will gradually free men from the bondages of mind and spirit which they have suffered for thousands of years. Elsa M. Glover's *The Aquarian Age* foretells of these sweeping changes to come, offering hope and assurance that the freed mind and spirit will soar to yet undreamed-of heights.

Dr. Glover explains how, during the Piscean Age, man's ignorance of his potential kept him from developing his creative abilities, man's lack of self-esteem kept him dependent on others for approval, and man's fear of the unknown kept him from wanting to explore new ideas or even associate with anyone who might have a different perspective on life than his own.

Dr. Glover shows how the Aquarian Age will, however, help people to break out of the shell of ignorance, lack of self-esteem, and fear so that they can become, for the first time in history, truly free. As people become free to explore their own inner natures, the world around them, and other peoples, unprecedented advances will be made in self-actualization, scientific understanding and invention, and universal love.

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## **I. The Nature of Astrological Influences**

*God is Light...If we walk in the Light as He is in the Light, we have fellowship with one another. --I John 1:5-7*

*"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory." --I Corinthians 15:41*

*When we speak or sing, we generate sound waves, which travel out in all directions from our bodies and can influence others if they listen. Our bodies generate heat and radiate heat out into the surrounding air or nearby objects and thereby warm them. Our bodies also generate finer types of waves [etheric waves, emotional waves, and thought*



waves] which can travel outward from our bodies and can influence others around us if they "attune" themselves. The nature of the etheric, feeling, and thought waves which we radiate depends on the nature of our character. If we are greedy, we radiate greed. If we are generous, we radiate generosity. If we are loving, we radiate love.

*The Sun, the planets that orbit the Sun, and the moons that orbit the planets are the bodies of exalted spiritual beings. Just as we through our bodies, radiate various waves, so also do these spiritual beings generate and radiate waves of various types. Just as the nature of the waves that we radiate depends on the nature of our personality, so also does the nature of the radiations of the Sun, planets, and moons depend on the nature of the beings working in these bodies. It is observed by astrologers that the planets radiate waves that tend to stimulate the following aspects in man: [Astrologers usually shorten the phrase "Sun, Moon and planets to "planets", although the Sun and Moon are still understood to be included.]*

<b><u>Planets:</u></b>	<b><u>Qualities Stimulated:</u></b>
Sun	Self-direction, use of will power
Mercury	Logical thought, self-expression
Venus	Harmony, beauty, personal love
Moon	Memory, imagination
Mars	Desire
Jupiter	Devotion, giving of self
Saturn	Retrospection, forethought, persistence
Uranus	Outreach, altruism, exploration, independence, creativity
Neptune	Intuition
Pluto	Regeneration, forgiveness, reform

*Just as the angles of the Sun's rays determine whether the Earth will experience summer or winter, so also the angles at which the various planetary rays strike the Earth affect the nature of the influence of the planetary radiations. In order to determine the angles and the effects of the different angles, the sky as viewed from the position of a person on Earth is divided into twelve sections, called houses, and the path traveled by the Sun is divided into twelve sections, called signs of the Zodiac. The first house has its beginning at the Eastern horizon. The first sign [Aries] has its beginning at the point in the sky where the Sun is at the beginning of spring.*

*Astrologers observe that the house a planet is in determines the area of life into which the planetary radiations tend to be focused.*

<b><u>House Number:</u></b>	<b><u>Area of Life:</u></b>
1	Personality
2	Material Possessions
3	Concrete Thought
4	Home
5	Leadership
6	Service
7	Partnership
8	Desires
9	Abstract Thought
10	Fame
11	Friends
12	Isolation

*Astrologers observe that the sign a planet is in determines the part of the human body on which the planetary rays will be focused and the level of being or consciousness on which the rays will be focused.*

<b><u>Sign:</u></b>	<b><u>Part of the Human Body:</u></b>	<b><u>Level of Being:</u></b>
Aries	Upper part of the head	Fire--Cardinal
Taurus	Lower jaw, neck	Earth--Fixed
Gemini	Arms, lungs	Air--Common
Cancer	Stomach	Water--Cardinal
Leo	Heart	Fire--Fixed
Virgo	Intestines	Earth--Common
Libra	Kidneys	Air--Cardinal
Scorpio	Genitals	Water--Fixed
Sagittarius	Hips, thighs	Fire--Common
Capricorn	Knees	Earth--Cardinal
Aquarius	Ankles	Air--Fixed
Pisces	Feet	Water--Common

*The cardinal signs stimulate activity in the physical body; the fixed signs stimulate persistence in the desire nature; the common signs stimulate investigation with the mind. The fire signs focus the consciousness on the vitality; the earth signs focus the consciousness on the mind; the water signs focus the consciousness on the feelings.*

*When a child is born, the exact moment it draws its first breath is taken as the time on which the natal horoscope is based. The reason for this is that this first breath of air carries with it the vibratory patterns in the atmosphere at that time. These vibratory patterns are carried from the lungs to the blood and thence to every part of the body, and they set every atom in the body into a like pattern of vibration. Thus the body is attuned to the astrological pattern of vibration present at the time when the first breath was drawn. This attunement remains throughout life. As the planets move through the sky throughout the person's life, they tend to stimulate one part or another of the natal vibratory pattern. The person then may feel an impulse or an energy within himself which makes him want to do something [what thing it is depends on the specific planets involved and their angles].*

*One of the aims of evolution is to become fully capable of responding to the impulses from all the planets. All of our energies come from the planets and stars and, only insofar as we are capable of receiving them are they available for our use.*

*Another aim of evolution is to gain conscious control over which energies we will use. Just because we have the energy needed to do something does not mean it is appropriate to do that thing. Not all energies blend harmoniously together. We need to learn when and how to use the available energies and when to let them pass right through us.*

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- Heindel, Max, [Message of the Stars](#), Oceanside, California: The Rosicrucian Fellowship, 1973
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## **II. The Aquarian Age**

*Every human being bears a higher man within himself besides what we may call the work-a-day man. This higher man remains hidden until he is awakened. And each human being can himself alone awaken this higher being within himself." --Rudolf Steiner "Knowledge of the Higher Worlds*

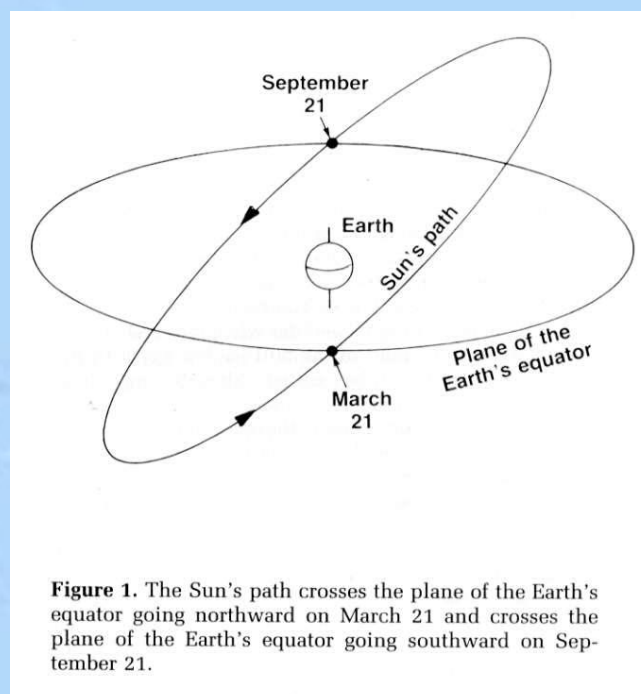
*The Earth rotates on its axis, making a complete turn every twenty-four hours. As the Earth turns its different sides toward the Sun, life on Earth alternately experiences day and night. Creatures on Earth adjust the timing of their activities so that during the day they do those things which are facilitated by light and warmth, and during the night they do those things which are suited to dark and cool conditions.*



Suppose we view the solar system from a spaceship, which flies in such a way that to it the center of the Earth appears to be at rest. When viewed from the spaceship, the Sun will appear to travel approximately in a circle around the Earth. The Sun's path is tilted so that part of it lies above the plane of the Earth's equator [see figure 1]. When the Sun is on the part of its path above the equatorial plane [from March 21 to September 21], the days in the Northern Hemisphere are longer than the nights and the spring and summer seasons are experienced. When the Sun is on the part of its path below the equatorial plane [from September 21 to March 21], the days in the Northern hemisphere are shorter than the nights, and the fall and winter seasons are experienced. Life on Earth adjusts its activities to the changing seasons, using the spring and summer for procreation and growth, and using the fall and winter for harvesting and hibernating.

The time when the Sun's path crosses the plane of the Earth's equator going northward [about March 21] is called the spring equinox. Starting from the position of the sun at the spring equinox, the Sun's path is divided into twelve sections, called signs of the Zodiac.

Just as the atom appears to have structure similar to that of the solar system, so also does this twelve-sectioned structure appear at various levels within the universe. The human body is divisible into twelve parts, each having a particular sensitivity to the solar radiations when they come from the corresponding part of the Sun's path. Beyond the twelve parts of the human body and twelve parts of the Sun's path [signs of the Zodiac] are twelve patterns of fixed stars [which are called constellations].



Due to a slow wobbling motion of the axis of rotation of the Earth, the plane of the Earth's equator slowly changes its orientation. This causes the spring equinox to change its position relative to the constellations. Viewed from the Earth, the spring equinox occurred in the constellation of Taurus between about 3700 B.C. and 1600 B.C. The Earth was then said to be in the Taurean Age, and worship of the bull was

*prominent in various religions. At the spring equinox, everything on Earth is impregnated with life, so that when the spring equinox was in the constellation of Taurus, the sun was focusing a Taurean influence into all plants and creatures on Earth at the time of their rejuvenation each spring.*

*The spring equinox occurred in the constellation of Aries between about 1600 B.C. and A.D. 498. Then the lamb began to be worshiped. The blood of the lamb was used to protect the original Semites when they were trying to escape from the land of the bull [called Egypt in the biblical account]. Christ called himself the Good Shepherd.*

*The spring equinox entered the constellation of Pisces around A.D. 498 and will continue to be in Pisces until around A.D. 2638. Christ called his disciples to be "fishers of men" and the Bishop's miter is in the form of a fish's head.*

*The spring equinox will be in the constellation of Aquarius from about A.D. 2638 to A.D. 4700.*

*Because the spring equinox has not yet reached the constellation of Aquarius, the question may be raised as to why we should at the present time bother thinking about the Aquarian Age. One reason for looking ahead is that it is good to keep in mind what one is aiming at so that one can move directly toward the goal. Another reason is that although the equinox does not enter the constellation of Aquarius until A.D. 2638, the Sun focuses the influences coming not just coming from a point, but from a band in the sky [which is broader than the physical boundaries of the Sun]. Already this band of influence of the Sun is touching the constellation of Aquarius. Thus, even now, the Aquarian influence is beginning to be felt by some people. Another reason is that among the millions of people in the School of Life on Earth, there are some who are sufficiently precocious that they are able to move forward faster than others and are thus ready to move into a new age prior to the time scheduled for humanity as a whole [just as some may need to remain in an old age after most of the rest of humanity has moved out of it].*

*In nature there are cycles within cycles. In the day-night cycle, it tends to be warmer during the day and cooler at night. In the summer-winter cycle, it tends to be warmer in the summer and cooler in the winter. With the summer-winter cycle superimposed in the day-night cycle, summer days will tend to be warmer than winter days, and summer nights will tend to be warmer than winter nights. Similarly, during an age, the characteristics of that age become superimposed on all the smaller cycles within the age. In the Piscean Age, the Sun still travels through the twelve signs of the Zodiac each year, bringing influences from each, but a Piscean influence is superimposed over all. In the Aquarian Age, the sun still travels through the twelve signs of the Zodiac each year, bringing influences from each, but an Aquarian influence will be superimposed over all.*

*Astrologers have observed that a Piscean influence stimulates people to respect authority, to believe what authorities tell them to do, and to obey laws laid down by authorities. The ones set up as Piscean "authorities" may attain their positions by heredity [kings or other "well-born" or "high-class" individuals] or by the exercise of physical power [military leaders, dictators] or by some divine dispensation [priests,*

clergy]. Traditions and customs are also set up as "authorities" and are used as guides for actions.

An Aquarian influence, on the other hand, stimulates people to wish to break away from tradition and authoritative rule, and to wish to freely exercise their own initiative. Aquarius is ruled by the planet Uranus, and one of the basic characteristics of Uranus is independence. Another basic characteristic of the planet Uranus is outreach. As people are stimulated to reach out to new ideas, they will engage in scientific research and develop their own creativity. As people reach out to try to understand people from other groups, religions, races, and nations, universal love will develop. Aquarius is also ruled by the planet Saturn, whose basic characteristic is the establishing of connections between the past, present, and future. In the Aquarian Age people will be stimulated to develop an understanding of cause-effect relations, and to use these to achieve self-control.

Life is a school. The various ages may be considered to be grades in the school. Just as in a regular school these are certain things which the students are supposed to learn in each grade, so also in each age are there certain things which humanity is supposed to learn. Many learn unconsciously. But not knowing the goal they wander and take many unnecessary steps which do not move them directly toward the goal. If, however, we study the plan of evolution as shown in the stars, then we can know what lessons we are supposed to be learning and then can move directly and surely toward the goal without wasted effort.

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- Heindel, Max, [The Message of the Stars](#), Oceanside, California: The Rosicrucian Fellowship, 1973.
- Heindel, Max, [Questions and Answers. Volume 2](#), Oceanside, California: The Rosicrucian Fellowship, 1947, pp. 349-66.

(WILL BE CONTINUED)

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## SPRING EQUINOX SERVICE

Music.

Third stanza of Rosicrucian Opening Hymn sung by audience.

Words by Max Heindel  
(Tune: "Sweet Hour of Prayer")

*Let's strive to know that we may do.  
What lifts, ennobles, is right and true.  
With love to all and hate to none.  
Let's shun no duty that should be done.  
For knowing how to act aright,  
And doing it from morn till night,  
From day to day and year to year,  
We conquer self and sin and fear.*

Reader unveils Emblem and gives salutation: "My dear Sisters and Brothers, may the roses bloom upon your cross." (Answer from audience: "And upon yours, also.")

We are again at the time of Easter. Once more we have reached the final act in the cosmic drama involving the descent of the solar Christ Ray into the matter of our Earth, the mystic Birth celebrated at Christmas, and the Mystic Death and Liberation. The life impulse from the Cosmic Christ which entered the Earth last fall came to mystic birth at Christmas, performed its wonderful magic of fecundation during the months between autumn and the present Easter time, and is now liberating itself from the cross of matter to rise again to the throne of the Father, leaving the Earth clothed in the verdant glory of spring ready for the physical activities of the summer season. The spiritual Ray sent out by the Cosmic Christ each fall to replenish the smoldering vitality of the Earth is about to ascend to the Father's Throne. At this time of the year a new life, an augmented energy sweeps with an irresistible force through the veins and arteries of all living things, inspiring them, instilling new hope, new ambition, and new life, impelling them to new activities whereby they learn new lessons in the school of experience. Consciously or unconsciously to the beneficiaries, this outwelling energy invigorates everything that has life. Even the plant responds by an increased circulation of sap, which results in additional growth of the leaves, flowers, and fruits whereby this class of life is at present expressing itself and evolving to a higher state of consciousness.

Wonderful as these outward physical manifestations are, and glorious though the transformations may be called which changes the Earth from a waste of snow and ice into a wonderful, blooming garden, it sinks into insignificance before the spiritual activities which run side by side therewith. The salient features of the cosmic drama are identical in point of time with the material effects of the Sun in the four cardinal signs, Aries, Cancer, Libra, and Capricorn, for the most significant events occur at the equinoctial and solstitial points.

It is really and actually true that "in God we live and move and have our being." Outside Him we could have no existence; we live by and through His life; we move and act by and through His strength; it is His power which sustains our dwelling place, the Earth, and without His unflagging, unwavering efforts the universe itself would disintegrate. We are taught that man was made in the likeness of God, and we are given to understand that according to the law of analogy we have certain powers latent within us which are similar to those we see so potently expressed in the labor of Deity in the universe. This gives us a particular interest in the annual cosmic drama involving the death and resurrection of the Sun. The life of the God Man, Christ Jesus, was molded in conformity with the solar story, and it foreshadows in a similar manner all that may happen to the Man God of whom this Christ Jesus prophesied when He said, "The works that I do shall ye do also; and greater works shall ye do; whither I go thou canst not follow me now, but thou shalt follow me afterwards."

Nature is a symbolic expression of God. She does nothing in vain or gratuitously. There is a purpose behind everything and every act. Therefore we should be alert and regard carefully the signs in the heavens, for they have a deep and important meaning concerning our own lives. The intelligent understanding of their purpose enables us to work much more efficiently with God in His wonderful efforts for the emancipation of our ace from bondage to the laws of Nature, and for its liberation into a full measure of the stature of the sons of God crowned with glory, honors, and immortality, and free from the power of sin, sickness, and suffering which now curtail our lives by reason of our ignorance and nonconformity to the laws of God. The divine purpose demands this emancipation, but whether it is to be accomplished by the long and tedious process of evolution or by the immensely quicker pathway of evolution or by the immensely quicker pathway of Initiation depends upon whether or not we are willing to lend our cooperation.

During the last six months we have been more thoroughly impregnated with the spiritual vibrations which predominate in winter. There came to us in the fall a new impulse toward the higher life; it culminated on Holy Night and has worked its magic in our natures according to the way in which we have embraced our opportunities. According to our diligence or dilatoriness in the past season, progression will be accelerated or retarded in the next, for there is not truer word than that which teaches us that we are just what we have made ourselves. The service we rendered or failed to render determines whether a new opportunity for greater service will give us added impulse heavenward; and it cannot be said too often that it is useless to expect liberation from the cross of matter until we have used our opportunities here and thus earned a larger sphere of usefulness. The "nails" which bound the Christ to the cross of Calvary will fetter you and me until the dynamic impulse of love flows out from us in waves and rhythmic swells like the tide of love which yearly enters the Earth and imbues it with renewed life.

During the winter moths the Christ suffers agonies of torture, "groaning, travailing, and waiting for the day of liberation," which comes at the time we speak of in orthodox churches as the passion week. But we realize according to the mystic teaching that this week is just the culmination or crest wave of His suffering and that He is then rising out of His prison; that when the Sun crosses the equator, He hangs upon the cross and cries: "Consummatum est!"--It has been accomplished. It is not a cry of agony. It is a cry of

triumph, a shout of joy that the hour of liberation has come, and that once more He can soar away a little while, free from the fettering clod of our planet.

We should rejoice with Him in that great, glorious, triumphal hour, the hour of liberation when He exclaims: "It has been accomplished." Let us attune our hearts to this great cosmic event; let us rejoice with the Christ, our Savior, that the term of His annual sacrifice has once more been completed; and let us feel thankful from the very bottom of our hearts that He is now about to be freed from the Earth's fetters; that the life wherewith He has now endued our planet is sufficient to carry us through the time until next Christmas.

Life is a school, and through learning its many lessons humanity is slowly evolving from a divine spark to Godhood. Had we learned life's lessons as they were given to us there would have been no necessity for the great sacrifice which was made and is annually being made by the Christ Spirit, who is the embodiment of love. Through selfishness, disobedience to law, and evil practices we were fast crystallizing not only our own bodies, but also the Earth on which we lived, to such a degree that as means for evolution both were fast becoming unusable. When nothing else could save us from the results of our own wrongdoing the compassionate Christ offered Himself and His great love power to break up the crystallized condition of man's bodies and the Earth, and He does not leave the Earth at Easter until He has given of Himself to the uttermost.

For those who have chosen to work knowingly and intelligently with cosmic law, Easter has a great significance. To them it means the annual liberation of the Christ Spirit from the cramping confines of the Earth and His joyful ascent into His true home world, there to remain for a season resting in the bosom of the Father. It is also the annual sign given the aspirant of the cosmic basis of his hopes and aspirations. And if the eyes are truly open, one beholds angelic hosts waiting, ready to accompany Him on His heavenward journey; if the ears are attuned to heavenly sounds one hears celestial choirs chanting His praise in glad hosannas to the risen Lord. When taken as a cosmic fact in connection with the law of analogy that connects the macrocosm with the microcosm, it is symbolical that some day we shall all attain the cosmic consciousness and know positively for ourselves by our own experience that there is no death, but that which seems so is only a transition into a finer sphere.

It is an annual symbol to strengthen our souls in the work of well-doing that we may build the Golden Wedding Garment required to make us sons of God in the highest and holiest sense. It is literally true that unless we walk in the light as God is in the light, we do not have fellowship; but by making the sacrifices and rendering the services required of us to aid in the emancipation of our race we are building the soul body of radiant golden light which is the special substance emanated from and by the Spirit of the Sun, the Cosmic Christ. When this golden substance has clothed us with sufficient density, then we shall be able to imitate the Easter Sun and soar into the higher sphere.

With these ideals fixed firmly in our minds, Easter time becomes a season when it is in order to review our life during the preceding year and make new resolutions for the coming season to serve in furthering our soul growth. It is a season when the symbol of the ascending Sun should lead us to a keen realization of the fact that we are but pilgrims and strangers upon Earth, that as Spirits our real home is in heaven, and that we ought to endeavor to learn the lessons in this life school as quickly as is consistent



with proper service. Easter Day marks the resurrection and liberation of the Christ Spirit from the lower vibrations of the Earth, and this liberation should remind us to look continually for the dawn of the new day which shall permanently free us from the meshes of matter, from the body of sin and death, together with all our brethren in bondage. No true aspirant could conceive of a liberation that did not include all who were similarly placed.

This is a gigantic task, the contemplation of it may well daunt the bravest heart, and were we alone it could not be accomplished; 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 this elevation of humanity as a whole and attain to an individual realization of glory, honor, 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.

We will now concentrate on Divine Love and Service.

Concentration.

Music. (Closing Hymn.)

Words by Max Heindel  
(Tune: "God Be With You Till We Meet Again")

*God be with you till we meet again;  
In His love each day abide you;  
That His wisdom's Light may guide you;  
God be with you till we meet again.*

**REFRAIN:**

*Till we meet, till we meet,  
Till we meet' the Rosy Cross to greet,  
Till we meet, till we meet,  
God be with you till we meet again.*

*God be with you in your hour of joy;  
With life's choicest gifts to bless you,  
With no sorrow to oppress you,  
Then may Service give you added joy.*

*God be with you in your hour of pain,  
When temptations surge around you,  
With helpful thoughts we will surround you,  
Till your darkness turns to light again.*

*God be with you till we meet again  
At the Cross with Roses garnished;  
May our lives be pure, untarnished,  
Till the Rosy Cross we greet again.*

Reader veils Emblem and gives parting admonition: "And now, my dear Sisters and Brothers, as we part to re-enter the material world, may we go out with a firmer resolve to express in our daily lives the high spiritual ideals we have received here, so that day by day we may become more worthy men and women, more worthy to be used as self-conscious channels for the beneficial workings of our Elder Brothers in the service of humanity."

From ROSICRUCIAN FELLOWSHIP SERVICES  
<http://www.rosicrucian.com/rfs/rfseng01.htm>

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## *The Spring Equinox*

The 2010 spring equinox in the northern hemisphere occurs Saturday, March 20, at 10:32am PDT; 17:32 UT, when the Sun enters Aries. It is one of the two days of the year that the Sun moves across the celestial equator, the imaginary line among the stars that lies directly above the Earth's equator circling from east to west. The Sun's crossing of the celestial equator occurs one other time, on the autumn equinox. Both times this crossing occurs, the Sun rises exactly due east and sets exactly due west.

In spring the Sun springs up above the celestial equator moving toward the northernmost position of the summer solstice Sun; in the fall it falls below the celestial equator moving toward the southernmost position of the winter solstice Sun.

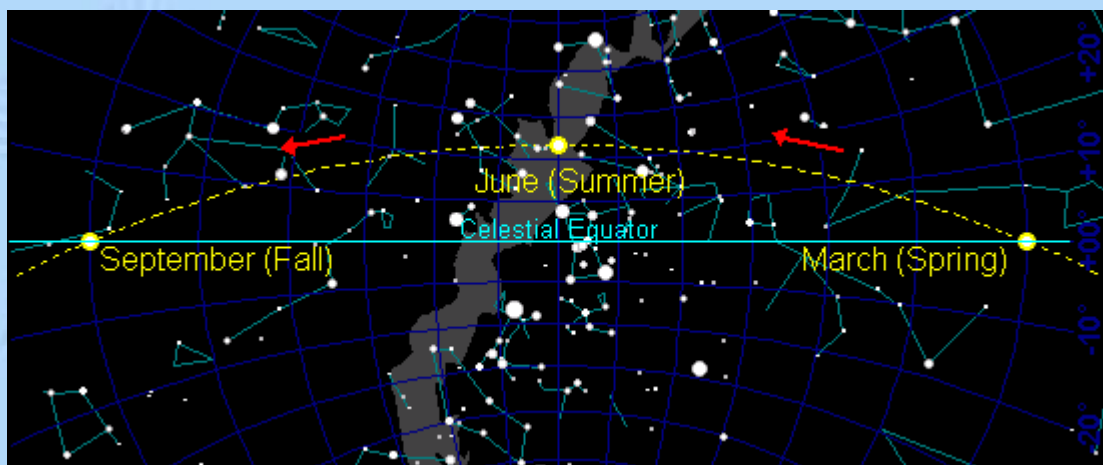


Image: [TheSky Astronomy Software](#)

# ROSICRUCIAN HISTORY

## Origins of the Rosicrucian Order

BY GER WESTENBERG



Carl Louis Fredrik Grasshoff established The Rosicrucian Fellowship in America under the adopted name, Max Heindel. An Elder Brother of the Order of the Rose Cross instructed him in order to disseminate the Teachings, which had previously been revealed only privately or in symbolic language. Before discussing this further it is necessary to know of the origins and goal of the Rosicrucian Order.

The origin of the Order lies in the distant past at the beginning of the Earth Period, but its primeval origin begins in the three Periods before that time.<sup>1</sup>

At the beginning of our evolution, in the Saturn Period, *heat* was the only element manifest, and mankind, which was in a mineral state of consciousness, formed a unity.

In the Sun Period the root of a new element, *air*, evolved and coalesced with the fire element from the foregoing Period. Then, fire burst into flames, and the dark world became a blazing ball of luminous fire mist. Mankind had a plantlike consciousness but was yet one family.

During the subsequent Moon Period the fireball met with a cold atmosphere and developed steam: *water*. Some of the present Angels who then had human-like consciousness related to water; while there were others that preferred fire. Repetitive cycles of condensation and evaporation of the moisture surrounding the fiery center eventually caused incrustation, and it

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<sup>1</sup> Derived from Heindel, Max. *Freemasonry and Catholicism*. Oceanside, CA: 1931, ch. 1-4.



became the purpose of Jehovah to mold this “red earth,” translated in the Bible as “Adam,” into forms to imprison and *quench the spirits in the fire*. To this end, He issued the creative fiat, and the prototypes of fish, fowl and every living thing appeared, including the primitive human form, all created by His Angels. Thus, He hoped to make all that lived and moved subservient to His will. Against this plan a minority of the Angels rebelled. They had too great an affinity for *fire* to bear contact with *water*, and they refused to create the forms as ordered. Thereby they deprived themselves of the opportunity to evolve along conventional lines and became an anomaly in nature. Because they repudiated the authority of Jehovah, they were left to work out their own salvation in their own manner, and they chose for themselves a leader named Lucifer.

In the beginning of the Earth Period, when various planets were differentiated to provide proper evolutionary environments for each class of spirits, the Angels under Jehovah were set to work with the inhabitants of all planets having Moons, while the Lucifer spirits, also named *fallen Angels*, had their abode upon the planet Mars. The Angel Gabriel represents earth, is of the Lunar Hierarchy and is presided over by Jehovah; the Angel Samael is ambassador of the Martial forces of Lucifer.

Thus, the feud originated in the dim dawn of this Cosmic Day between the Hierarchs of Fire and the Hierarchs of Water; between the descendants of Cain and those of Abel and Seth, respectively.

The Masonic Legend, according to Heindel, has points of variance from, as well as agreement with, the Bible story. It states that Jehovah created Eve, and that Lucifer-Spirit Samael united with her but was ousted by Jehovah and forced to leave her before the birth of her son, Cain, who was therefore *the son of a widow*. Then, Jehovah created Adam to be the husband of Eve, and from their union Abel was born.

From the beginning of the Earth Period there have been two kinds of people in the world. One, begotten by the Lucifer spirit Samael and partaking of a semi-divine nature imbued with the dynamic martial energy inherited from this divine ancestor, is aggressive, progressive, and possessed of great initiative, but impatient of restraint or authority, whether human or divine. The other one, the human progeny of human parents, lives by faith and not by deeds, feels neither urge nor unrest; is pliable and docile by nature - an attitude most pleasing to Jehovah, because He is extremely jealous of His prerogative as creator. Therefore, He cordially accepts the offering of Abel obtained without effort or initiative, but scorns the offering of Cain derived through his own divine creative instinct akin to that of Jehovah.

Cain then slew Abel but did not thereby exterminate the docile creatures of Jehovah, for the Bible tells us that Adam knew Eve again, and she bore Seth who had the same characteristics as Abel.

By arduous and energetic application to the world's work, the Sons of Cain acquired worldly wisdom and temporal power. They became captains of industry and masters of statecraft. The Sons of Seth, looking to the Lord for guidance, became the avenue for divine and spiritual wisdom; they constitute the priest-craft.

Jehovah commissioned Solomon, the scion of the race of Seth, to build a temple according to the plan revealed to David, but Solomon was unable to execute the divine design in concrete form. Therefore, it became necessary for him to apply to king Hiram of Tyre, the descendant of Cain, who selected Hiram Abiff, *the son of a widow*. In him the arts and crafts of all the Sons of Cain who had gone before had flowered. He was skilled beyond all others in carrying out material labor. Without Hiram Abiff, the master builder, the plan of Jehovah would have remained forever a divine dream. The worldly acumen of the Sons of Cain was as necessary to the completion of the temple as the spiritual conception of the Sons of Seth. For this reason the two classes joined forces during the building.

This was the first attempt to unite them, but the treason of the Sons of Seth frustrated the divine plan of reconciliation. They tried to quench the fire used by Hiram Abiff with their natural weapon, *water*, and almost succeeded.

The temple of Solomon is the award of both lines, an embodiment of the sublime spirituality of the churchmen, the Sons of Seth, combined with the superlative skill of the craftsmen, the Sons of Cain. So far, the honors were even, the achievements equal.

Solomon was contented, but the soul of Hiram was not satisfied. Armed with the art of ages, he had constructed an incomparable masterpiece in architecture, but the design had not been his own. He had been merely the tool of an unseen architect, Jehovah, working through an intermediary, Solomon. Consumed by an overpowering urge to add something to the temple that would eclipse the rest of the structure in beauty and importance, out of the travail of his spirit, he conceived of the *MOLTEN SEA*.

When Hiram had nearly completed the temple, he commenced to cast the various vessels. Chief among these was the great laver, created to hold the bath of purification, through which all priests must pass to enter upon the service of the Lord. Hiram successfully cast this and all of the lesser vessels.

There is an important distinction between the Molten Sea, and the vessels designed by Hiram to contain it. Until the Molten Sea had been successfully poured, the vessel was without virtue, insofar as purifying properties were concerned. This work had to become the masterpiece of Hiram, and if he succeeded, his art would lift him above humankind and make him divine like the Elohim Jehovah. In the Garden of Eden, his divine progenitor, Samael, had assured his mother Eve that she might become as the Elohim if she ate of the Tree of Knowledge.

For ages hence his ancestors had wrought in the world, and through the accumulated skill and edifice had been reared wherein Jehovah hid himself “behind the veil” and communed only with his chosen priests, the Sons of Seth. The Sons of Cain were thrust out of the temple, which they had built, as their father Cain was driven from the garden, which he had tilled. This, Hiram felt to be an outrage and an injustice, and so he applied himself to prepare the means whereby the Sons of Cain may rend the veil and open the way to God for whomsoever will.

To this end, he sent messengers out over the entire world to collect all of the metals. With his hammer, he pulverized them and placed them in a fiery furnace to extract by alchemy, from each particle, the quintessence of knowledge derived in the experience of working therewith. Thus, the combined quintessence of the various base metals will form a spiritual

sublimate of knowledge incomparable in potency. Being of ultimate purity it will contain no color, but resemble a “sea of glass.” Whoever shall lave in it will find himself endowed with perpetual youth. No philosopher can compare with him in wisdom; this “white stone” knowledge would enable him to lift the veil of invisibility and meet the superhuman Hierarchs.

But the incompetent craftsmen whom Hiram has been unable to initiate into the higher degrees, conspired to pour *water* into the vessel that had been cast to receive the Molten Sea, for they knew that the Son of Fire is unskilled in the manipulation of the watery element. Thus, by frustrating Hiram’s cherished plan and spoiling his masterpiece, they aimed to avenge themselves.

When Hiram confidently pulled the plugs out of the crucible, the liquid fire rushed out and was met by water. There was a roar that seemed to shake heaven and earth as the elements boiled and did battle. All but Hiram hid their faces at the awful havoc. Then, from the center of the raging fire he heard the call of Tubal Cain, bidding him to jump into the Molten Sea. Full of faith in his ancestor, Hiram obeyed and, sinking through the disintegrated bottom of the vessel, he was conducted successfully through the nine arch-like layers of the earth to the center, where he found himself in the presence of the founder of his family who gave him instructions relative to blending water and fire and furnished him with a new hammer and a new word, which would enable him to produce these results. Cain told Hiram that he was destined to die with unfulfilled hopes, but many sons would be born to the widow, which would keep the memory of him alive through the ages. At length one would come who would be greater than him and Hiram would not wake till the Lion of Judah raised him with the powerful grip of his paw. Cain told him further that he, Hiram, at present had received the *baptism of fire*, but that He, Christ, should baptize him with *water* and with *spirit*; him and *every son of the widow*, who would come to him. This one, greater than Solomon, would build a new city and a temple wherein the nations might worship. The Sons of Cain and the Sons of Seth should therein meet in peace, at the sea of glass.

As Hiram was again conducted to the surface of the earth and as he walked from the scene of his shattered ambition, the conspirators set upon and fatally wounded him. But before he expired, he hid the hammer and disc upon which he had inscribed the word. He remained sleeping, until he was reborn as Lazarus, *the Son of a Widow* in Nain.

In this very period Solomon is also reborn as Jesus of Nazareth, to serve as a vehicle for the unifying, unselfish Christ Spirit. The *baptism of water* administered by John as representative of Jehovah freed him also. He yielded his body at that moment to the descending Christ Spirit and aligned himself with the new leader, with the purpose to ending the division between the Sons of Seth and the Sons of Cain.

It is stated in the Bible that Jesus was the Son of a *tekton*<sup>2</sup>, a Son of God, the Great Arche tekton, builder of primordial substance. At the age of 33, when Jesus had taken the three-times-three, or nine degrees of Initiation, he descended to the center of the earth.

When Lazarus was raised from death by the strong grip of the Lion’s paw, the Lion of Judah, the Christ, the disc was found, as well as the new cruciform Hammer. Upon the disc was the

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<sup>2</sup> In Matthew 13:55 and Mark 6:3 - tekton is translated in the Bible as “carpenter.”



mystic symbol of the Rose. In these two articles were hidden the great secret of life, the blending of *water* and *fire*, as symbolized by the earth-born fluidic sap ascending through the stem and calyx to the flower with the flame-tinted petals, born in the purity of the sun, but guarded by the thorns of the martial Lucifer spirits. Therefore, Hiram takes his place among the immortals under the new and symbolic name,

### CHRISTIAN ROSENCREUTZ

At the end of the thirteenth century Christian Rosencreutz founded the Order of the Rose Cross. The place where this Order is located may not yet be made public lest inquisitive ones should disturb the work. It may be said indeed that the "Temple," as is called the name of their abode is somewhere in Germany, Saxony, the Erz Mountains.<sup>3</sup>

Heindel tells that, "the house in which the Elder Brothers live you might think is one of some well-to-do but not ostentatious people. They seem to hold offices of distinction in the community where they live, but it is only a blind that they have these positions so as to give a reason for their presence and not create any question as to what they are or who they are. Outside of that house and in that house and through that house there is what may be called, the Temple. It is etheric and is different from our ordinary buildings. It may be likened to the auric atmosphere that is around the 'Temple of Healing' at Headquarters<sup>4</sup>, which is etheric and is much larger than the building. This Rosicrucian Temple is superlative and not to be compared to anything else, but it surrounds and permeates the house in which the Elder Brothers live. The house is so permeated with spirituality that most people wouldn't feel very comfortable there."<sup>5</sup>

Like all other Mystery Orders, the Order of the Rose Cross is formed on cosmic lines. As one needs twelve balls of equal size to cover and hide a thirteenth from view, and twelve signs of the Zodiac envelope our solar system, and twelve half-tones of the musical scale comprise the octave, the Rosicrucian Order, therefore, is also composed of twelve Brothers and a thirteenth, who is Head of the Order and is hidden from the outside world by the twelve. Even the pupils of the School - lay brothers and lay sisters - never see him, but at nightly services in the Temple all feel his presence when he enters, and that is the signal for the ceremony to begin.<sup>6</sup>

The numbers 1, 5 and 7 also bear a cosmic meaning. So there are on earth 7 Schools of the Lesser Mysteries, among them the Rosicrucians, and 5 Schools of the Greater Mysteries. The whole is grouped under one Central Head called the Liberator.

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<sup>3</sup> This conclusion has been based on data from the *Assertion Fraternitatis R.C. quam Roseae Crucis vocant a quodam fraternitatis eius socio carmine expressa*, signed by B.M.I. Frankfurt: Johannes Bringer, 1614; data which occurs in the works of Max Heindel as well as in private investigation.

<sup>4</sup> The Rosicrucian Fellowship Headquarters at Oceanside, California, named Mount Ecclesia.

<sup>5</sup> Heindel, Max. *The Rosicrucian Philosophy in Questions and Answers*. Volume II, Oceanside, CA: 1947, Question 134, pp. 418 - 419.

<sup>6</sup> Heindel, Max. *The Rosicrucian Cosmo-Conception*, Oceanside, CA: 1996, ch 19.

The Rosicrucian Order has been destined for the Westerners, while the teachings of the other 6 schools have been destined for the Southern and Eastern races. The 5 Schools of the Greater Mysteries are composed only of graduates of the Lesser Mysteries.

The twelve Brothers of the Rosicrucian Order all possess material bodies. Seven Brothers go out into the world whenever the occasion requires, appearing as men among other men or working in their invisible vehicles. The remaining five Brothers never leave the Temple, and though they do possess physical bodies, all their work is done from the inner worlds. The Elder Brothers are assisted in their work by an unlimited number of lay brothers and sisters, people who live in various parts of the Western World, but are able to leave their bodies consciously, attend the services and participate in the spiritual work at the Temple; they having each and every one been “initiated” in the method of so doing by one of the Elder Brothers.<sup>7</sup>

It will be clear that this part of the history of the Rosicrucian Order is only traceable for lay brothers and sisters who have access to the Memory of Nature in the fourth Region of the World of Thought<sup>8</sup>, and is hidden from the eyes of the historian who is not an initiate and who is limited to that, which can be found in libraries and archives. The following brief survey of the Rosicrucian history can be surveyed in the writings cited. Although not a follower of the Rosicrucian Order, Simon Studion is mentioned in view of the great influence of his book *Naometria* on Tobias Hess.

Simon Studion was born on March 6, 1543 between six and seven o’clock in the morning, in Urach.<sup>9</sup> He was registered as a student in theology in Tübingen in 1561. His ethics professor, M. S. Heyland, was not only an excellent mathematician, but was widely known as an astronomer and especially as an astrologer. Simon studied mystical arithmetic under him. On February 14, 1565 he finished his theology studies and sadly learned that he could not become a theologian because he stuttered. Two months later, on April 14, he got a post as fellow worker at a boarding school in Stuttgart. He was married in January 1566 to Anna Dietrich, with whom he fathered five children. He became a teacher in a Latin School in Marbach on the Neckar in February 1572 where he stayed until his retirement in 1605.

Contemporaries spoke highly of him in 1570 as a Latin poet and in Württemberg he was considered to be the founder of the Roman archeological survey, which started in Marbach. He exhibited a collection of two full cartloads of antique objects, which he donated to Duke Ludwig, and which formed the basis for the present antique collection in Stuttgart. Studion began writing an illustrated book in 1592 about his findings and composed an historical calendar for Württemberg. In view of his historical contribution, he considered the book, containing propositions and predictions, to be his lifework. Rumor of this circulated until it reached the court of Stuttgart, where it was said that he was writing a book against the pope. The church council of the city summoned Studion to appear before it in January 1593 for an interrogation. Although they found his explanation unsatisfactory, he was not appreciably annoyed.

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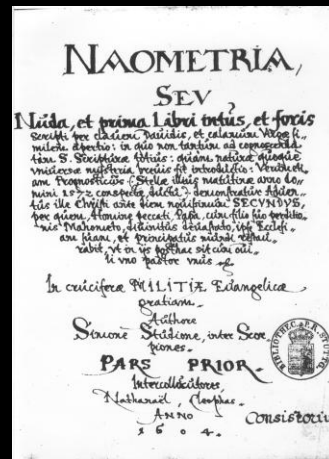
<sup>7</sup> *Ibid.*

<sup>8</sup> *Ibid.*, see Diagram 2.

<sup>9</sup> All data mentioned here are derived from Hagen, Walter. “Magaister Simon Studion.” In Miller, Max and Uhland, Robert. *Schwäbische Lebensbilder*. Vol. 6. Stuttgart: W. Kohlhammer, 1957, pp. 86-100.



3. Simon Studion, 1543-1605?



4. Naometria, S. Studion, 1604.

Ludwig's successor, Duke Friedrich, had a special liking for occultism and alchemy and Studion expected him to be very interested in his work, which he called *Naometria*, temple-geometry. Many doomsday predictions had provoked fear in Germany around 1600 and Studion wanted to throw up a rampart with his book by first drawing attention to the omen, and second, showing a way out and predicting salvation. He had knowledge of a league named "Crucesignati" that had met in Lünenburg in 1586 and had founded the "Evangelic Fraternization." Studion wanted to convene a meeting in Konstanz following its example as a reformation council. Precautionary measures might be taken there for the to-be-expected divine judgment. Studion expected the millennium to break in 1621, preceded by three witnesses: the first one born in 1483 refers to Martin Luther; the second witness would come in 1543, and was himself and in 1593 Elias Artista, the alchemist, would appear as the great counterpart of the Antichrist.

Simon Studion based his calculations on those of the abbot, Joachim of Fiore, described emphatically as chief witness for the Crown and who lived from 1130 to 1202.

The *Naometria* apparently attracted the attention of Duke Friedrich because of its historic content and for the prophecies favorable to himself; less for appreciation of the heart of the work. Anyway, the work circulated in copy and came into the hands of the students in Tübingen.

The delivery of the manuscript to Duke Friedrich fell during the unhappy time of a bad experience with the deceitful gold-maker Georg Honauer, whose capture and execution took place in 1597. The Duke asked Studion if he, with his excellent knowledge of history, would be able and willing to write a book about the history of Württemberg. So, while his son substituted for him at school, he began work on the history.

To draw the attention of the Duke, Studion wrote in the foreword of his historical work, *Ratio nominis*, a copious dedication in which he reminded the Duke of his major work and its premise, which he had sent to him in the spring of 1596.



Count Palatine Philipp Ludwig von Neuburg was very interested in the *Naometria* and intended to have it printed with copperplates. Perhaps Studion understood during the negotiations that his work was rather obscure and entangled in many places. This would explain why, in 1601 he was exempted from tuition to rewrite the book, which took him until 1604. The 205-page foreword of the two volumes in quarto, which total 1790 pages, was dedicated to Duke Friedrich and dated November 9, 1604. The new *Naometria* divided the work into chapters and gave a detailed table of contents, but in spite of this, the calculations and prophecies overshadowed the main purpose of the book.

On February 19, 1605 Duke Friedrich, by judgment, ordered Studion, who was also known as a quarrelsome drunk, to move himself and his wife and son to Maulbronn. Yet, they granted him an annuity, and Studion also received an amount of 30 guilders from the church funds, indicating they had not forgotten his merit as an historian. It appears that he died soon thereafter. His horoscope can be found in addendum 12.

Max Heindel informed us in two different places that the Order of the Rose Cross was founded in the thirteenth century, and that it revealed its

Teachings in cryptic terms.<sup>10</sup>

The well-known Dutch researcher for the historic Rosicrucians, Adolf A. W. Santing, B.Sc., writes that the epitaph of Christian Rosencreutz in the *Fama*, was written in Latin in the thirteenth century.<sup>11</sup>

The attempts of Luther in 1517 to rid the Roman Catholic Church from abuse had only resulted in separation and in fact changed nothing. The churches, for example, were still supreme at the beginning of the seventeenth century, but were divided into two camps, Catholics and Protestants. The latter, the Lutherans and Calvinists were as intolerant as the Catholics with regard to dissenters. The church used its power to suit its purpose, prohibiting scientific investigators from publishing or forcing them to revoke their statements on penalty of arrest.<sup>12</sup>

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<sup>10</sup> See a.o.: Heindel, Max. *The Rosicrucian Philosophy in Questions and Answers*, [Volume 1], Chicago: M. A. Donahue & Co., 1910, Question 126, and *The Rosicrucian Cosmo-Conception*. p. 518.

<sup>11</sup> Santing, Adolf A. W. "De historische Rozenkruisers en hun verband met de vrijmetselarij." In *Bouwstenen*, a quarterly magazine, April 1930, from volume 5, April 1930, to volume 7. Amersfoort: 1932. Appeared later in book form with the title: *De historische Rozenkruisers*. by Santing, Ir. A. A. [W.], Amsterdam: Schors, without year, p. 108.

<sup>12</sup> For an extensive picture of the time see: van Dülmen, Richard. *Die Utopie einer christlichen Gesellschaft; Johann Valentin Andreae (1586-1654)*. Part 1, Stuttgart-Bad Cannstatt: Frommann-Holzboog, 1978, pp. 15-22. Also Snoek, G. H. S. *De Rozenkruisers in Nederland; voornamelijk in de eerste helft van de 17<sup>e</sup> eeuw*. Thesis, Utrecht, January 1998, pp. 5-8.



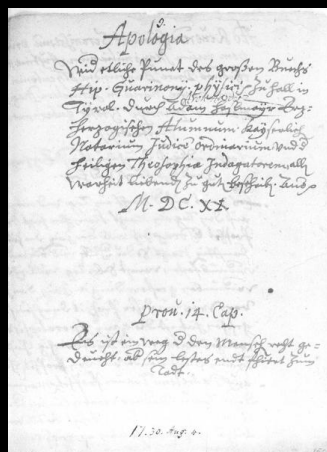
5. Th. Paracelsus, 1493/4-1541; 1540, 47 years.  
1571.



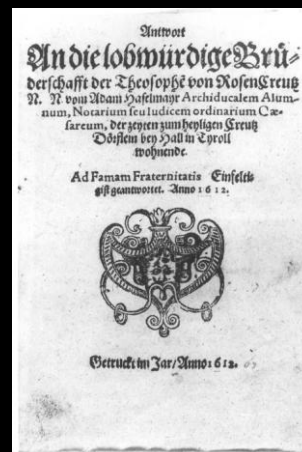
6. Philosophia Sagax, Paracelsus,

Tobias Hess (1568-1614) and a group of friends appealed to the “leaders, classes and scholars of Europe,” on behalf of the Rosicrucians, to come to a complete reformation in the field of religion, politics and science. Their handwritten *Fama Fraternitatis Roseae Crucis* circulated in about 1610 and contained a request for an answer.

The Austrian, Adam Haslmayr (1562- post 1630), was first to publish his reaction to the *Fama*, which he had read in manuscript form, with his *Antwort an die lobwürdige Brüderschaft der Theosophen von RosenCreutz* (Answer to the Praiseworthy Brotherhood of the Theosophs of



7. Apologia, Adam Haslmayr, 1611.



8. Answer of Haslmayr on the  
Fama, 1612.

the RoseCross) in March 1612.<sup>13</sup>

<sup>13</sup> Gilly, Carlos. *Adam Haslmayr; Der erste Verkünder der Manifeste der Rosenkreuzer*, Amsterdam: In de Pelikaan, 1994, p. 32.  
See also: *Cimelia Rodostauronica; Der Rosenkreuzer im Spiegelder zwischen 1610 und 1660 entstandenen Handschriften und Drucke*,

Adam Haslmayr, professional organist, imperial notary, and Latin parish schoolmaster was born on November 10, NS, 1562 in Bozen, Tyrol.<sup>14</sup>

He married Anna Pruckhreiter from Bozen in 1585.<sup>15</sup> They had seven children in Bozen, five sons and two daughters, of whom the first child, Christoph Sigismund was born October 10, 1591. Previously, Haslmayr was a Latin schoolmaster in St. Pauls-Eppan and became schoolmaster in Bozen on March 23, 1588. His *Neue Teütsche Gesang*, a four to six voice hymn, of which a copy can be found in the British Museum, was published in 1592.<sup>16</sup> A year later, August 15, 1593, he was handed a coat of arms letter by Archduke Ferdinand, authorizing him to use a family crest – namely a flying hazel grouse or small wood hen with a hazel twig in his bill – and so he was ennobled.<sup>17</sup>

In 1586 Haslmayr received a book from his friend Lorenz Lutz, *Philosophia Sagax* by Paracelsus. This book confounded the Roman Catholic Haslmayr and aroused his indignation, but also brought about a process of transformation. So, in 1595, six years later, he wrote that he had been converted to Paracelsism or “Sancta Theophrastica,” the new Paracelsian religion.

As a result of this, in 1603, he wrote the first of a long series of little tracts, with many Paracelsian ideas that ran counter to the Roman Catholic religion. He handed these to Archduke Maximilian of Tyrol on March 5, 1603. For this he was summoned to an interrogation at Innsbruck with the result that he was discharged from the parish school in Bozen, and given a small settlement.

After 15 years as schoolmaster and imperial notary, and many years as organist, he and his family, of which only three children remained alive, moved to Schwaz, where he supported them as a notary, translator of alchemistical works, practicing chemist, and spagiric physician.

He moved to Heiligen Kreuz in 1610, a little village in the neighborhood of Solbad Hall, situated a little east of Innsbruck, where he was active as a notary, translated some Latin medical books for the burgomaster, and also educated his children in spagiric.<sup>18</sup>

This brought him trouble again in 1611. The town physician of Hall, Hippolytus Guarinoni (1571-1654), denounced him to the authorities in Innsbruck, who subsequently ordered Haslmayr to state his position in writing.

So, his *Unterthänige Verantwortung* [Submissive Justification] was written at the end of January and beginning of February 1611, in which Haslmayr is the first to refer to the *Fama*

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catalogue of an exhibition of the Bibliotheca Philosophica Hermetica, Amsterdam and the Duke August Library in Wolfenbüttel: In de Pelikaan, 1995. This was arranged by Dr. Carlos Gilly, librarian of the former mentioned Library, who since 1985 works on a multipartite “Bibliography of the Rosicrucians” which will comprise about 1700 titles, which can be considered its precursor.

<sup>14</sup> Haslmayr says that he was condemned to the galley St. Georgii [St. George] as a galley slave exactly on his 50<sup>th</sup> birthday. That was on October 31, 1612, so he was born according to the Julian calendar or Old Style (OS) on October 31, 1562. See Gilly, Carlos. *Cimelia Rhodostauritica. Die Rosenkreuzer im Spiegel der zwischen 1610 und 1660 entstandenen Handschriften und Drucke*. Amsterdam: In de Pelikaan, 1995, p. 34. According to the New Style (NS), the Gregorian or present calendar he was born 10 days later, November 10, 1562. Austria changed to the present calendar around 1562, see: De Gloppe-Zuijderland, C.C. *In tijd gemeten; Inleiding tot de chronologie*. Den Haag: Centraal Bureau voor Genealogie, 1999, p. 17. South-Tyrol is after the 2<sup>nd</sup> World War Italian territory and Bozen is named Bolzano. See his horoscope in addendum 12.

<sup>15</sup> These additional family data were derived from Schneider, Walter. “Der Schlern”, I, Innsbruck, 1996, *Adam Haslmayr, ein Bozener Schulmeister, Musiker und Theosoph*, pp. 42-51.

<sup>16</sup> British Museum, London, no. 19 JY 62.

<sup>17</sup> J. Siebmachers *großes und allgemeines Wappenbuch*, IV, 5, rewritten by A. von Starkenfels, Nuremberg: 1904, p. 105.

<sup>18</sup> Ars spagirica: hermetic art, alchemia, art of separation and combination.



*Fraternitatis R.C.*, which itself is the oldest preserved document that mentions the Rosicrucians.

In 1611 Haslmayr and his friend Benedictus Figulus (1567-1624?), whom he had known since 1607, wrote a letter to the medical man, Dr. Karl Widemann (1555-1637).<sup>19</sup> Widemann responded with an invitation to Haslmayr to visit with him in Augsburg. The meeting took place at the end of 1611 and marked the beginning of a lifelong friendship.

Guarinoni wrote a tremendous, big folio edition, *Die Greuel der Verwüstung menschlichen Geslechts* (Ingolstadt 1610), in which he very vehemently dealt with Paracelsus and his followers. Haslmayr did not hesitate to label this book a libel and wrote in October 1611 his *Apologia* or defense of Paracelsus against the “splint-doctor and draught-maker,” Guarinoni. In this he again uses many quotes from the *Fama Fraternitatis* and points to the Rosicrucians, “What will the Theosophists of the R. C. say about it later, when they find such unchristian, ridiculous and villainous writings?”



9. Hippolytus Guarinoni, 1571-1654.



10. August von Anhalt, 1575-1653.

Adam Haslmayr, as said, had in hand in 1610 a copy of the *Fama Fraternitatis*, formulated afterwards his *Antwort*<sup>20</sup> [Answer], and sent this in December 1611, together with a copy of the *Fama*, via Widemann to the sovereign August von Anhalt in Zerbst. Von Anhalt printed Haslmayr's *Answer to the Honorable Brotherhood of the Rose-Cross* in limited edition, which came off the press in March 1612. It is the first reaction to the *Fama*, and the first printed document in which the name “Brotherhood of the Rose Cross” appears. Haslmayr was aware that he, with the publishing of his *Answer* had aroused the irritations of many, and the publication did not remain unnoticed.

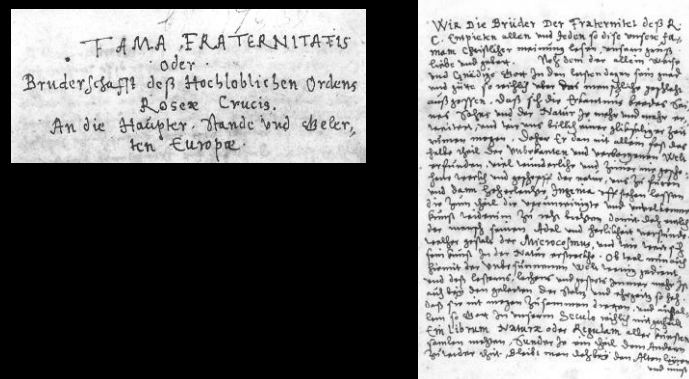
<sup>19</sup> For a short biography: Paulus, Julian. “Alchemie und Paracelsismus um 1600, Siebzig Porträts.” in Telle, Joachim. *Analecta Paracelsica*, Stuttgart: Franz Steiner, 1994, pp. 335-342. Further: Hoppe, Günther. “Zwischen Augsburg und Anhalt. Der rosenkreuzerische Briefwechsel des Augsburger Stadtarztes Carl Widemann mit dem Plötzkauer Fürsten August von Anhalt.” in *Historischer Verein für Schwaben*, Band 90, Augsburg 1997, pp. 125-157.

<sup>20</sup> *Antwort An die lobwürdige Brüderschaft der Theosophen von RosenCreutz* N.N. vom Adam Haslmayr Archiducalem Alumnum, Notarium seu Iudicem ordinarium Caesareum, der zeyten zum Heyligen Creutz Dörflein bey Hall in Tyroll wohnende. *Ad Famam Fraternitatis Einfeltigst geantwortet. Anno 1612.* Getruckt im Jar, anno 1612, w(ithout) p(lace) [March] 1612.

Though Widemann had warned Haslmayr and had discussed several escape bids, Haslmayr did not listen to him. He erroneously considered the reigning monarch, Archduke Maximilian of Tyrol, to be his protector and handed him on August 21, 1612, his *Epistola adhortatoria*, [epistle of exhortation] to the Tyrol court-chancellery, hoping he would be granted consent to go to France to look for a Rosicrucian in the neighborhood of Montpellier.

It turned out quite different from what he expected. Maximilian had already given orders to arrest him and sentenced him to the galleys. So, they locked him in the gunpowder house on the conviction that he had bad heretical ideas and harmful conceptions, and spread venomous, malicious pieces of writing.<sup>21</sup>

They moved him then to Genoa, Italy, where, on October 31, 1612, exactly on his 50<sup>th</sup> anniversary, the provost handed him over to the German Lieutenant-Colonel Adrian von Sittinghausen. This one, reports Haslmayr, “had me confined on the galley named St. George. Here I had to take off my clothes, my hair and beard were shaved off, I had to put on galley clothing and a chain was attached to my foot, which made me like a leashed dog.”<sup>22</sup>



11. Manuscript of the Fama, 1610-1612?, jacket-title and first page.

In spite of the supplications of his wife and friends, they did not free him from the sentence. But through Lieutenant-Colonel Adrian von Sittinghausen in Genoa, he was released early, after 4½ years, on the first of June 1617, after which he went to his friend Dr. Karl Widemann, the town physician of Augsburg, who took him in his house. Widemann had also given the family relief during the confinement.

After his return from Italy and his move to Augsburg in the beginning of 1618, Haslmayr immediately took part in the raging Rosicrucian controversy and wrote numerous tracts of

<sup>21</sup> Gilly, *Adam Haslmayr*, p. 60.

<sup>22</sup> Gilly, *Cimelia Rhodostaurotica*, p. 34.

which most have been lost. His wife had died in 1615. The last sign of life from him was in Widemann's words: "April 1618, when he was here."<sup>23</sup>

Besides the known manuscript of the *Fama* from the former library of Christoph Besold, which currently rests in the library of Salzburg, Dr. Gilly found yet another three manuscripts of the *Fama*.<sup>24</sup> On the jacket of Besold's copy is written *Fama Fraternitatis oder Bruderschaft deß Hochloblichen Ordens Roseae Crucis. An die Häupter, Stande und Gelehrten Europeae*. This manuscript contains neither the erroneous variants of the other three manuscripts nor the mistakes of the first printing of Kassel 1614, which was incorrectly reproduced. It does contain sentences which the other transcribers as well as Kassel's printer overlooked. These not only extend the passages concerned, but also make them readable for the first time. Alas, some pages are missing from the Besold manuscript.

Tobias Hess was baptized on Saturday, February 10 of 1568 in Nuremberg and died December 4, 1614 in Tübingen.<sup>25</sup> He studied law at Erfurt, Jena, Altdorf and Tübingen, where he received a doctor's degree in private law and civil law on May 10, 1592. He and Agnes Kienlin (2-19-1568, to 1-8-1632) obtained a marriage certificate dated Friday, October 21, 1588, to precede the twentieth Sunday, Trinitatis, church wedding.<sup>26</sup> This union was blessed with twelve<sup>27</sup> children, of which the first, Johann Conrad, was born on June 9, 1591.

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<sup>23</sup> Gilly, *Adam Haslmayr*, p. 159.

<sup>24</sup> University Library of Salzburg, Ms. MI 463, pp. 1-35, in a binder with R.C. writings from the former possession of the lawyer Christoph Besold. As said above, unfortunately, there are some pages of this manuscript missing, which in comparison with the *Fama* edition of Kassel 1615 (first reprint), correspond to p. 8 (partially) 9-12 and 13 (partially) and p. 33 (partially) up to 37 and 38 (partially). This text contains sentences and correct writing to make the text more legible, so Gilly informs, which is lacking in the other manuscript and in the printed text of 1614. See Gilly, "Cimelia Rhodos- taurotici," pp. 41-46; Gilly, "Johann Valentin Andreae 1586-1986." Catalogue of an exhibition in the Bibliotheca Philosophica Hermetica. Amsterdam: In de Pelikaan, 1986, pp. 25-29. See also, van der Kooij, Pleun. *Fama Fraternitatis. Het oudste manifest der Rozenkruisers Broederschap, bewerkt aan de hand van teruggevonden manuscripten, ontstaan vóór 1614*. Haarlem: Rozekruis Pers, 1998, p. 11.

<sup>25</sup> See Paulus, *Alchemie und Paracelsismus um 1600*, p. 364. Also Gilly, *Cimelia Rhodo-staurotica*, pp. 46-47. At the same time: Van Dülmen, *Die Utopie einer christlichen Gesellschaft*, pp. 56-58. In addition van der Kooij, *Fama Fraternitatis*, p. 19. The Roman Catholic population in Southern Germany switched over to the Gregorian calendar, New Style or present calendar on 11-14-1583. However, only on 11-15-1699 the Protestants; Andreae and Mög- ling were Lutherans. The dates are in the 16<sup>th</sup> and 17<sup>th</sup> century 10 days later than declared. To prevent confusion all the data has been transposed to the present calendar.

<sup>26</sup> The 20<sup>th</sup> Sunday Trinitatis is the 20<sup>th</sup> Sunday after Whitsun and conforms to October 11 (respectively October 21 New Style) see, de Gloppe-Zuiderland, *In tijd gemeten*, pp. 66-72.

<sup>27</sup> Paulus, *Alchemie und Paracelsismus um 1600*, p. 364 speaks of "... five sons and five daughters," so 10 children. He herewith quotes the death certificate of Tobias Hess. But on a page from the archive of the University Library at Tübingen, sent to me by Dr. Gilly dated 6-09-2001, giving on it the family composition of Hess, there are twelve children mentioned with their names and dates of birth and death, 6 boys and 6 girls.





12. Fama Fraternitatis R.C.,  
Kassel 1614



13. Confessio Fraternitatis R.C.,  
Kassel 1615.

Hess did practice law, but was engaged in medical science according to Paracelsus; botany and alchemy, subsequently. In 1609, his close circle of friends included the Austrian of noble birth Abraham Hölzel; the retired minister Johann Vischer; the budding theologian Johann Valentin Andreae; his brother Johann Ludwig Andreae; and the lawyer Christoph Besold.<sup>28</sup> Johann Valentin Andreae had known Hess for a time, as he was in and out of the home of his parents to do alchemistical examinations with his father who died in 1601. He treated Johann Ludwig and Margarethe, brother and sister of Andreae, in 1606 and later was the only one who could cure Andreae himself from a serious knee complaint.

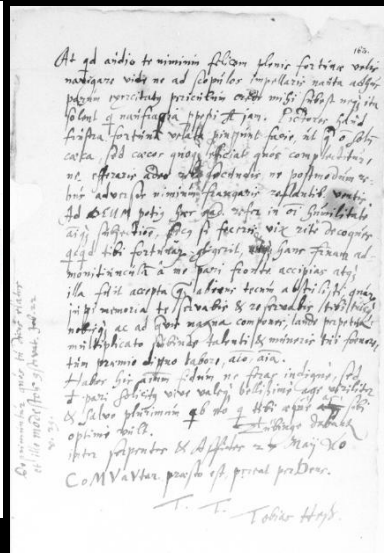
In 1605 the theological faculty of Tübingen, decided to examine Hess, who had a great predilection for Simon Studion's *Naometria*, about the chiliasm and about the propagation of a new opinion about a "tertio seculo" a third period of the spirit, that would commence after the approaching downfall of papacy.<sup>29</sup>

<sup>28</sup> Schick, Hans. *Die geheime Geschichte der Rosenkreuzer*: Schwarzenburg, Switzerland, Ansata-Verlag, 1980, p. 107. It is a thesis plea at Strasbourg in March 1942, published in Berlin with the title: *Das ältere Rosenkreuzertum; ein Beitrag zur Entstehungsgeschichte der Freimaurerei*. In 1984 appeared a facsimile edition at Bremen-Huchting. See also van Dülmen, *Utopie einer christlichen Gesellschaft*, pp. 56-59 and Paulus, *Alchemie und Paracelsismus um 1600*, p. 364.

<sup>29</sup> Brecht, Martin. "Chiliasmus in Württemberg im 17. Jahrhundert." In *Ausgewählte Aufsätze, Band 2: Pietismus*. Stuttgart: Calwer Verlag, 1997, p. 124 ff.



14. Moritz von Hessen-Kassel  
1572-1632.



15. Letter from Tobias Hess to  
Johann Ludwig Andreae, 1610.

In 1614, the year that Hess died, Landgrave Moritz von Hessen-Kassel (1572-1632) also named “Moritz the scholar,” gave the go-ahead to his printer Inside this circle, in about 1608,<sup>30</sup> during the first decade of the seventeenth century,<sup>31</sup> the *Fama* and, likewise, the *Confessio*, (which is reviewed in the *Fama* <sup>32</sup> three times), emerged. It was no secret by both supporters and opponents that Hess was the moving force behind all of this and that Johann Valentin Andreae belonged to this circle.

Wilhelm Wessel in Kassel to print the *Fama*,<sup>33</sup> in which amongst others the *Antwort* of Haslmayr was bound, mentioning that he, by the Jesuits [through the town physician of Hall, Hippolytus Guarinoni (1571-1654) was “dashed” on the galleys, where he remained for 4½ years. For a history of the first proclaimer of the Rosicrucian manifestoes and their loyal supporter, one is directed to his biography.<sup>34</sup>

<sup>30</sup> Gilly, *Cimelia Rhodostauroticum*, p. 1.

<sup>31</sup> Heindel had to publish the Rosicrucian Teachings before the end of the first decade of the 20<sup>th</sup> century. See Heindel, Max. *Teachings of an Initiate*. Oceanside, CA: The Rosicrucian Fellowship, 1955, pp. 144, 146.

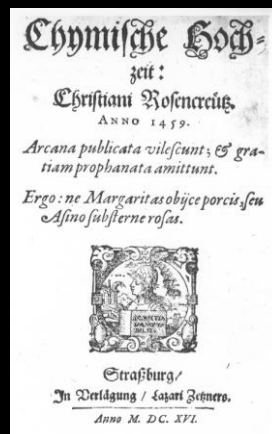
<sup>32</sup> “Fama Fraternitatis R.C.,” Kassel 1615. In Santing, Adolf. *De manifesten der Rozenkruisers*, Amersfoort: A. A. W. Santing, 1930, pp. 22, 26 and 39.

<sup>33</sup> Borggreffe, Heiner. “Moritz der Gelehrte als Rosenkreuzer und die General-reformation der gantzen Welt.” In *Moritz der Gelehrte; Ein Renaissancefürst in Europa*, Begleitpublikation aus Anlaß der Ausstellung in Lemgo, 1997 und Kassel 1998, pp. 339-334. Borggreffe, “Die Rosenkreuzer und ihr Umfeld.” in: *Moritz etc.*, pp. 345-356. Bruce Th. Moran, Heiner. “Moritz von Hessen und die Alchemie.” In *Moritz etc.*, pp. 357-360. Borggreffe, Heiner. “Alchemie und Medizin.” In *Moritz etc.* pp. 361-369.

<sup>34</sup> Gilly, *Adam Haslmayr*. See also Gilly, *Cimelia Rhodostaurotica*, pp. 30-39. For the biography of Guarinoni see: Anton Dörner, Franz Grass, Gustav Sauser und Karl Schadelbauer, “Hippolytus Guarinoni (1571-1654). Zur 300 Wiederkehr seines Todestag. Mit 17 Abbildungen.” In *Schlern-Schriften*, no. 126. Innsbruck: Klebelsberg, R., 1954.



16. J.V. Andreae, 1586-1654.



17. Chymische Hochzeit, 1616.

Johann Valentin Andreae (1586-1654), born in Herrenberg, was a scion from an old Württemberg family of Lutheran theologians and a man of weak health. On August 19, 1601, his father died.<sup>35</sup> Three weeks later, as the family moved to Tübingen, Andreae attempted to jump onto the box of a carriage, but his legs became caught between the spokes of a wheel. The result was that he twisted both legs and walked lame for the rest of his life. With his two brothers, he enrolled at the arts faculty in Tübingen in 1602. This began a very long period of study, interrupted by private study and numerous long journeys, continuing at least until 1614 when he finished his formal schooling. In the period between 1608 and 1612 he became acquainted with the lawyer Besold, who entrusted him with his library of 3870 books.<sup>36</sup> He gained close contact with Tobias Hess, who had, in former days, done alchemical experiments with Andreae's father. Friends were always important to Andreae. He took notes of every visit and every meeting and corresponded with about 300 persons. When young his talent for languages and literary gifts became apparent. His best-known work, *The Chymical Wedding of Christian Rosencreutz. Anno 1459*, appeared anonymously in 1616. During his whole life, he fearfully disassociated himself from the Rosicrucians, even scorning them; this is illustrated in his horoscope.<sup>37</sup> His career began ultimately on February 25, 1625, as a (relief) clergyman in Vaihingen near Stuttgart. He married Agnes Elisabeth Gröniger on August 12, 1614, with whom he fathered nine children. In 1618 the thirty years war commenced, causing his home to burn for the first time on October 19, 1618, and again on September 20, 1634 when many manuscripts and art treasures were lost. On October 7, 1641 he received a doctorate degree in theology. He died in Stuttgart on July 7, 1654 after suffering a cerebral infarction on May 22 of the same year.

<sup>35</sup> As in the case of Tobias Hess, all dates have been converted into the Gregorian calendar, the New Style or present chronology.

<sup>36</sup> van Dülmen, R., *Utopie*, p. 59.

<sup>37</sup> See addendum 12, horoscopes.



The *Fama Fraternitatis R.C.* and the *Confessio Fraternitatis R.C.* were each published anonymously. They caused quite a stir, because between 1614 and 1623 more than 300 works appeared in print, both pro and con the Rosicrucians.

About the writer(s?) of the *Fama* and the *Confessio*, all kinds of rumors and suppositions circulated. The philologist professor, Doctor Richard Kinast (1892-1976) was confident that these were the writings of two different authors, and not from Joh. Val. Andreae.<sup>38</sup> Andreae never explicitly said he wrote the *Fama* or *Confessio*. In his autobiography he only claims to be the author of the *Chymische Hochzeit*, but among his contemporaries, it was never viewed as a Rosicrucian work, and indeed it is not, as van Dülmen, among others, asserts.<sup>39</sup> The idea that it might be Rosicrucian came some centuries later.<sup>40</sup>

Gilly says in his *Cimelia Rhodostaurótica*: “Only in his *Indiculus Librorum* of 1642 Andrea made known to be the only author of the *Theca* and this is declared in the *Vita* with the wording, ‘Prodiere simul Axiomata Besoldi theologia, mihi inscripta, cum Theca gladii Spiritus, Hesso imputata, plane mea.’ [At the same time Besold’s *Axiomata theologia* appeared, ascribed to Hess, entirely on my account.]”

“So the joint publication did contain two gatherings of devices of which the first was written by Besold and dedicated to Andreae, while the second appeared as a work by Tobias Hess, but in reality derives from Andreae. With this late confession Andreae not only made himself known as the writer of the *Theca*, but also implicitly stamped himself as the author of the *Confessio Fraternitatis R.C.*”<sup>41</sup>

In 1616 this work anonymously appeared in Strasbourg, *Theca Gladii Spiritus: sententias quasdam breves, vereque philosophicas continens* [A sheath for the sword of the spirit, containing a number of brief and truly philosophical aphorisms] and begins with, “The reader hail. From the note books of Tobias Hess – a pious and in all literature very skilled man, who has now his domicile among the saints – we have drawn these aphorisms.”<sup>42</sup> This work, consisting of 800 aphorisms, contains 20 (No 177-197) passages from the *Confessio*, but not a single one, according to Martin Brecht, from the *Fama*, but rather from books by Andreae which appeared afterwards.<sup>43</sup> Because there are twenty sentences in the *Theca*, which also

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<sup>38</sup> Kienast, Richard. *Johann Valentin Andreae und die vier echten Rosenkreutze-Schriften*. Leipzig: Mayer & Müller, 1926, pp. 139-142.

<sup>39</sup> van Dülmen, R., *Utopie*, p. 65. For an analysis of the Chymical Wedding see: Frey-Jaun, Regine. *Die Berufung des Türhüters, Zur “Chymischen Hochzeit Christiani Rosenkreutze” von Johann Valentin Andreae (1586-1654)*. Bern: 1989 and de Jong, Heleen M. E. “The Chymical Wedding in the Tradition of Alchemy.” In *Das Erbe des Christian Rosenkreutz, Johann Valentin Andreae 1586-1986 und die Manifeste der Rosenkreutzebruderschaft 1614-1616*. Vorträge gehalten anlässlich des Amsterdamer Symposiums 18-20. November 1986, Amsterdam 1988, pp. 115-142.

<sup>40</sup> In 1781 F. Nicolai of Berlin procured a joint edition of the *Fama*, *Confessio* and Chymical Wedding. “Nicolai attributes in his *Versuch über die Beschuldigungen, welche dem Tempelherrn-Orden gemacht worden, und über dessen Geheimniß, etc.* (Berlin: 1782) to Andreae the authorship of the *Allgemeine Reformation*, the *Fama*, and the *Chymische Hochzeit* and when Andreae’s *Vita* (autobiography) appeared in a German translation by Seybold in 1799, in which Andreae made himself known as the author of the *Chymische Hochzeit*, it seemed Nicolai’s conceptions set beyond doubt.” See Santing. *Historische Rozenkruisers*, p. 95. Since that time the authors viewed *The Chymical Wedding* to be a Rosicrucian Manifesto.

<sup>41</sup> Gilly. *Cimelia Rhodostaurótica*, p. 49.

<sup>42</sup> The Dutch translation from the Latin comes from the Bibliotheca Philosophica Hermetica in Amsterdam.

<sup>43</sup> Brecht, Martin. “Weg und Programm eines Reformers zwischen Reformation und Moderne.” In *Ausgewählte Aufsätze, Band 2, Pietismus*. Stuttgart: Calwer Verlag, 1979, pp. 47-48, and the notes 44-48 on p. 105. Like Andreae’s *De Christiani*

appear in the *Confessio*, Brecht has the opinion, and Gilly<sup>44</sup> agrees, that Andreae wrote the *Confessio*.

As said before the *Fama*, was printed in 1614, but there were copies in circulation in 1610. The *Fama* pointed to three passages in the *Confessio*, that had already circulated in handwriting<sup>45</sup> and was printed in 1615. Andreae initially said that the 800 aphorisms in the *Theca* were drawn from the notebooks of Hess, while he later writes in his *Vita* that the *Theca* is his.<sup>46</sup> The author is not convinced that the authorship of the *Confessio* belongs to Andreae, an opinion, which van Dülmen holds as well. “For,” so he says, “it is not quite sure that the work [*Theca*] is by Andreae; in my opinion the chief ingredient descends from Hess, and it is also known that Andreae in other writings voluntarily and abundantly cites other authors. Because of the construction Brecht is inclined to accept that the author is Hess, to whom the intention of the *Confessio* conforms more accurately than it does to Andreae.”<sup>47</sup>

About the fact that Andreae cannot be the author of the *Confessio*, Wolf-Dieter Otte says the following: “To his [Andreae’s] positive attitude toward mystic theology and the pansophy of Gutmann, Khunrath and Sperber during the writing of the *Mythologia Christiana* [1619] and afterwards, [it] is beyond doubt and so there remains the contradiction between the pansoph Khunrath in the *Mythologia Christiana* and the negative *Amphitheatralischen Histrio* of the *Confessio*. Both writings simply cannot stem from the same author. Whoever would still set Andreae as the writer of the *Confessio* needs, to explain this contradiction satisfactorily.”<sup>48</sup>

Van Dülmen writes: “For Andreae the *Fama Fraternitatis* was a farce, the Rosicrucian Brotherhood a figment, and the whole Rosicrucian movement a mug’s game.” And somewhat hereafter: “In his work *De curiositaspernicie syntagma* [1620] Andreae names the Rosicrucian Brotherhood a little magic trick for the curious ones of this time, a trap and a stumbling block.”<sup>49</sup>

As an example of the expansive quoting from other works by Andreae with regard to the *Chymische Hochzeit*, see the dissertation of Regine Frey-Jaun.<sup>50</sup>

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*Cosmoxeni genitura Judicium*, 1615, part 2, pp. 705-733. His *Invitationes Fraternitatis Christi*, part 1, 1617, pp. 457-501; part 2, 1618, pp. 117-167. His *Menippus*, 1617, in the last part “Institutio magico pro curiosis” no. 237-279, in the *Theca* no. 518-560, as well as from his *Veri christianismi solidaeque philosophiae libertas*, 1618, no. 367-452.

<sup>44</sup> Gilly, *Cimelia Rhodostaurotica*, p. 49.

<sup>45</sup> Gilly, *Cimelia Rhodostaurotica*, p. 73 says: “August von Anhalt received from Karl Widemann in August 1614 a handwritten copy in Latin of the *Confessio* which belonged to M.L.H.” Borggreffe. *Moritz der Gelehrte als Rosenkreuzer und die “Generalreformation der gantzen weiten Welt,”* proves on page 341 that M.L.H. also M.L.z.H. is the signature of “Moritz Landgravius Hassus,” Moritz von Hessen, also named Moritz the learned. The inference drawn by Santing that the *Confessio* circulated in handwriting, in *Manifesten*, pp. 25-26, derived from Gotthardus Arthusius of Danzig, senior master of the grammar school in Frankfurt on Main. He read the *Confessio*, and wrote his ‘Answer’ dated “the last of November 1614.” Santing says, it may have happened that the following year was printed on the title page or that Arthusius had for perusal the proof sheets of Kassel 1615.

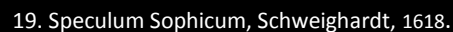
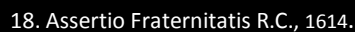
<sup>46</sup> Gilly, *Cimelia Rhodostaurotica*, p. 49.

<sup>47</sup> van Dülmen, *Utopie*, p. 224 note 16.

<sup>48</sup> Otte, Wolf-Dieter. “Ein Einwand gegen Johann Valentin Andreaes Verfasserschaft der *Confessio Fraternitatis R.C.*” In *Wolfenbütteler Beiträge; Aus den Schätzen der Herzog August Bibliothek*, Band 3, Frankfurt am Main: Paul Raabe, 1978, p. 103.

<sup>49</sup> van Dülmen, *Utopie*, p. 93.

<sup>50</sup> Frey-Jaun, Regine. *Die Berufung der Türbüttlers. Zur ‘Chymische Hochzeit Christiani Rosencreutz’ von Johann Valentin Andreae (1586-1654)*. Bern: Peter Lang, 1989.



In summary, we can state that it is undeniable that the *Fama* and *Confessio* came into being from within the intimate inner circle surrounding Tobias Hess and that he most certainly, is the writer of it also. Further, it is certain that Andreae, only 24 years of age, belonged to that inner circle, but considering the aforementioned inconsistencies, was neither the author of the *Fama* nor of the *Confessio*. It is also certain that Andreae wrote the *Chymische Hochzeit*, but his contemporaries did not consider this as a Rosicrucian work. The writer of the *Assertio*, who calls himself B.M.I., is not known, but from the contents of the work, it appears to have been someone who knew about that which he was writing.

<sup>52</sup> The data about the *Assertio* have been extracted from: Santing, *De Historische Rozenkruisers*, pp. 267–270. For Raphael Egli(nus) see: Bachmann, Manuel and Hofmeier, Thomas. *Geheimnisse der Alchemie*. Basel/Muttenz: Schwabe & Co. AG, 1999, pp. 233–242. Catalogue of the same name kept in Basel, St. Gallen and Amsterdam in the Bibliotheca Philosophica Hermetica.



In order not to interrupt our story, these three manifestoes – *Fama*, *Confessio* and *Assertio* – are reproduced in addendum 1.<sup>53</sup> For Joahann Valentin Andreae's horoscope, see addendum 12.<sup>54</sup> The story continues with mention of some other, well-known, kindred spirits of the Rosicrucians.

Daniel Mögling (1596-1635) – alias Theophilus Schweighardt and Valentinus de Valentia – descends from a Württemberg scholar-family.<sup>55</sup> His grandfather of the same name, born in 1546 in Tübingen, was a professor and a Doctor of Medicine. His eldest son Johann Rudolf, born on 11-15-1570 in Tübingen, who was also a Doctor of Medicine and town-physician in Böblingen, was the father of our Daniel Mögling,<sup>56</sup> the third one with the same name. His father died on 1-3-1597 from an infection, which he caught while he was fighting an epidemic in Böblingen. Daniel's mother, Anna Maria, who within three years had lost two husbands, married shortly afterwards, for the third time, on June 18, 1597, to Ludwig Bältz. Daniel's maternal grandfather was appointed to be his tutor in the same year, and but after his grandfather's passing his eldest son, Johann Ludwig the elder, who was also a professor and a Doctor of Medicine continued the instruction.

Daniel enrolled at the University of Tübingen in April 1611 and in 1616 as a student of medicine in Altdorf. He was engaged in his "pansophica studia," that is: medicine, mathematics, astronomy, the problem of the perpetual motion machine and alchemy. The publishing of the *Fama Fraternitatis R.C.* and the *Confessio Fraternitatis R.C.* in 1614 and 1615 had produced great commotion in the scientific world and Daniel felt called upon to respond in the literary debate.

Mögling was well acquainted with Andreae and Besold. In 1617 under the pseudonym Theophilus Schweighardt he published *Padora sextae aetatis*, in which he remarks that for a long time he had the intention to publish an epistle to the Brotherhood, as raised in the *Fama*. As a reaction to the lampoon of F. G. Menapius, Friedrich Grick (alias Irenaeus Agnostus) an Altdorf fellow-student of Mögling, wrote in 1618 his *Rosa Florescens* under the penname Florentinus de Valentia. As far as is known Grick descended from Wesel in the former county Kleve, and he, among others, earned a living as a tutor for the Nuremberg patrician sons Hieronymus and Christian Scheurl.<sup>57</sup> In *Rosa Florescens*, Mögling is the first one to use the word "pansophy," earlier than Comenius: "And that is the Ergon Fratrum, the preliminary work Regnum Dei and the highest science, by them [the Rosicrucians] named pansophy."<sup>58</sup> In addition to his *Pandora*, at the beginning of March 1617 and "within half a day," Mögling wrote for Caspar Tradel, Doctor of Laws, his *Speculum Rhodostauroticum*,<sup>59</sup> under his penname Theophilus Schweighardt. Three engravings had been depicted in this work, of which the

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<sup>53</sup> See addendum 1: The Rosicrucian Manifestoes.

<sup>54</sup> See addendum 12: Horoscopes, the horoscope of Andreae.

<sup>55</sup> The biographical data are derived from Neumann, Ulrich. "Olim, da die RosenCreutzerij noch florirt, Theophilus Schweighardt genannt, Wilhelm Schickards Freund und Briefpartner Daniel Mögling (1596-1635)." In *Zum 400. Geburtstag von Wilhelm Schickard*. Sigmaringen: publ. Friedrich Seckt, 1995, pp. 93-115. See also *Neue Deutsche Biographie*, Band 7, pp. 613-614.

<sup>56</sup> Daniel was baptized on May 4, 1596, here also by the current Gregorian calendar.

<sup>57</sup> Neumann, *Daniel Mögling*, pp. 103, 104.

<sup>58</sup> R. van Dülmen, *Utopie*, p. 227, note 21.

<sup>59</sup> Neumann, *Daniel Mögling*, p. 104.

second demonstrates the Temple of the Rose Cross. For the meaning of the symbolism in this illustration the reader is referred to addendum 10.<sup>60</sup>

Grick continued attacking Mögling, despite Mögling giving no reaction to his lampoons. Grick, therefore, thought cunningly on Easter 1619, to write himself the answer under the penname F. G. Menapius.<sup>61</sup>

On January 1, 1619, Mögling registered again at the university, and completed his doctoral degree of medicine. He was appointed Court Physician in Butzbach, Germany, on June 2, with the remark that he would be useful also as a mathematician, particularly in astronomical observations. A year later, on May 30, 1622, he married Susanna Peszler in Nuremberg, with whom he fathered at least three children. He died on August 29, 1635 in Butzbach as a victim of pestilence, only two months before his best friend, Wilhelm Schickard (1592-1635) mathematician and orientalist in Tübingen.

The English statesman Francis Bacon, who was appointed Baron of Verulam and Viscount of St. Albans at the end of his career, appeared to have studied well the *Fama* and *Confessio*. The impression that these works made upon him is evidenced in his *New Atlantis*, written between 1622 and 1624. The first sentence: "We sailed from Peru" can also be found in the *Confessio*.<sup>62</sup> The first of the six rules in the *Fama*, the free healing of the sick, appears again in the house of the stranger in *New Atlantis*.

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<sup>60</sup> Addendum 10, Symbolism, see: a. The Collegium Fraternitatis.

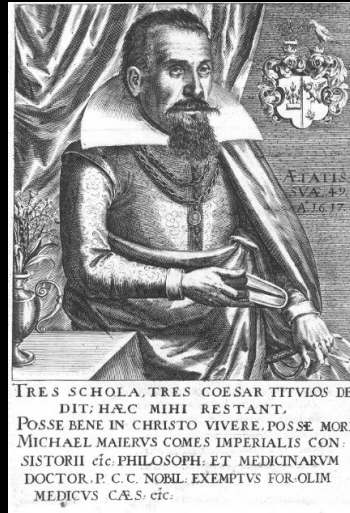
<sup>61</sup> [Pseudo] Theophilus Schweighardt [Friedrich Grick] Menapius, *Rosae Crucis, Das ist Bedencken [...]*. n. p. [Nurnberg]: 1619. See Neumann, *Olim, da die RosenCreutzgerij noch florirt, Theophilis Schweighardt genannt*, p. 107.

<sup>62</sup> *Confessio*. Kassel: 1615, p. 80.

The information that envoys were sent to Bensalem, to wander around the world to inform themselves about the state of science, runs parallel to the *Fama*, where the Brothers, after being sufficiently informed, separate and disperse over several countries to come in contact with the scholars. Bacon's description of the learned of Solomon's House, is the elaboration of a short sketch about the study of the Brotherhood R. C. in the *Fama*. Where the Brotherhood is situated is not revealed. In the *Confessio*, in chapter V it says only: "He has enveloped us so protectively with his cloud, that his servants cannot be done violence. For that reason we can no more be seen by human eyes, unless they have borrowed those of an eagle." At the end of



20. Francis Bacon, 1561-1626.



21. Michael Maier, 1568-1622.

the *Fama* is written: "Also our building, even if a hundred thousand people have seen it from nearby, remains untouched, un-devastated, invisible and quite hidden from the irreligious in eternity." At the end of his work, Bacon also let the Tirsan of Solomon's House say, "because we are here in God's bosom, an unknown country."<sup>63</sup>

Michael Maier (1568-1622), was born in the summer of 1568 to a Lutheran family in Kiel in the state of Schleswich-Holstein, then Danish, now German, territory.<sup>64</sup> His father, Peter, was a well-to-do gold embroiderer in the service of the knighted and royal Danish governor, Heinrich von Rantzau (1526-1598). As a bright young boy, Michael started school at age 5. His father died in

<sup>63</sup> Bacon, Francis. *Het Nieuwe Atlantis*. Translated, introduced and provided with annotations by A.S.C.A. Muijen, Baarn: Ambo 1988. See Santing, *De historische Rozenkruisers*, p. 76 and Yates, *The Rosicrucian Enlightenment*, London, Boston 1972, pp. 125-129.

<sup>64</sup> Figala, Karin and Neumann, Ulrich. "Ein Früher Brief Michael Maiers (1568-1622) und Heinrich Rantzau (1526-1598), Einführung, lateinischer Originaltext und deutsche Übersetzung." In *Festschrift für Helmut Gericke* (Reihe "Boethis" Band 12) Stuttgart: 1985, pp. 327-357. See further, *Neue Deutsche Biographie*, volume 15, pp. 703-704 and Figala, Karin and Neumann, Ulrich, "Author, cui nomen Hermes Malavici. New Light on the bibliography of Michael Maier (1569-1622)." In Piyo Rattansi and Antonio Clericuzio, eds. *Alchemy and Chemistry in the 16<sup>th</sup> and 17<sup>th</sup> Centuries*. Dordrecht-Boston: 1994, pp. 121-147. Craven, J.B. *Count Michael Maier, Doctor of Philosophy and of Medicine, Alchemist, Rosicrucian, Mystic, 1568-1622. Life and Writings*. Kirkwall: 1910, reprinted 1968, London: Dawson of Pall Mall, pp. 65-67. See also, Leibenguth, Erik. *Hermetische Poesie des Frühbarock. Die "Cantilenae intellectualis" Michael Maiers. Edition mit Übersetzung, Kommentar und Bio-Bibliographie*. Tübingen: Max Niemeyer Verlag, 2002. And Tilton, Hereward. *The Quest for the Phoenix, Spiritual Alchemy and Rosicrucianism in the Work of Count Michael Maier (1569-1622)*. Berlin – New York: Walter de Gruyter, 2003.



about 1584 when Michael was 16 years of age, but financial help made it possible for him to continue his study. After two years in a high school in the neighborhood of Kiel, he enrolled at the University of Rostock in February 1587. He studied mainly physics, mathematics, astronomy, Greek and Latin. Michael returned home to his mother Anna and his sister in 1591, unqualified, probably from lack of money. For a year he occupied himself with alchemy. Probably with financial aid and by the suggestions of his friend Matthias Canaris and his family, he decided to study at the University of Frankfurt on the Oder in the summer of 1592. By October 12, the 24-year-old student had gained his Master Degree in physics.<sup>65</sup> He remained for a year in Frankfurt and upon returning home resumed his systematic study of alchemy. Later he embarked on an odyssey through Danzig, Riga and Dorpat and some islands in the Baltic Sea, finally arriving in Russia. Immediately after returning to Kiel he set out for Padua, Italy, where he enrolled as a medical student on December 4, 1595. There he was crowned poeta laureatus caesareus [Imperial Poet Laureate] and visited Bologna, Florence, Siena, and Rome.

In Padua an unpleasant incident occurred in July 1596. Maier was involved in a conflict with a fellow student from Hamburg and had injured him severely. His case went to trial before the elders of the "German Nation" at Padua, the administrative body for German scholars, which found him guilty and ordered him to pay expenses and offer an apology - however, the very next day he fled in secret from Padua to Basel, Switzerland. There he continued his study and on November 4, 1596, obtained an M.D. degree with a thesis on epilepsy whereupon he returned home.

For a second time Maier undertook a voyage on the Baltic Sea. It was in Danzig that he came in contact with alchemists and found accommodation with a host who was interested in chemistry. He became a wealthy man when an incurable hypochondriac asthmatic gave him permanent employment, but due to the epidemic around Danzig, they fled to his country estate, a neighborhood where they did alchemical experiments and where Maier studied his employer's alchemical library for a period of two years. The reason he returned home was probably because his host had received a yellowish powder prepared some years prior by an Englishman, with which the symptoms vanished immediately. It definitely was linked to this sample of the so called "aureum potabile" (drinkable gold) produced by the London physician-chemist Francis Anthony (1550-1623).

At some point in 1609, Maier came in contact with Emperor Rudolf II (1552-1612) in Prague at a center of alchemy. He became Court Physician on September 19, 1609, and was ennobled on September 29 to Count Palatine, but lack of money and no salary forced Maier to leave. He traveled via Leipzig to Kassel where he went to the court of Landgrave Moritz von Hessen-Kassel and offered his service in vain.

At the end of 1611 Maier undertook a journey to England where he stayed for four years. There he occupied himself with alchemy as before, but in close cooperation with the physician-chemist Francis Anthony (1550-1623). It was in 1613 that Maier heard for the first time of the existence of a secret Brotherhood, a certain "fraternitas R. C.," in which he saw the embodiment of his own natural historic ideals and expectations. That Maier met the English

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<sup>65</sup> Maier was a Lutheran who lived in both Protestant and Roman Catholic communities. It is not certain what kind of Calendar was used; therefore, the original, official dates have not been changed.

proclaimer of the Rosicrucian Order, Robert Fludd, as some writers suggest but do not prove, is very unlikely. Maier returned to the Continent in 1616 and traveled via Cologne to Frankfurt am Main where he arrived in about August of that year.

He dedicated the book *Jocus severus* (1617), written in England on the road from England to Bohemia “to the true known and unknown lovers of alchemy in Germany and especially that German Order that up to now however has been secret, that one, on the basis of its *Fama Fraternitatis* and its *Confessio*, has to admire and hold in great esteem.”

He became ill in Frankfurt am Main with quartan fever (malaria), probably incurred in Italy, and due to this was able to visit the biannual book fair where he learned more about the Rosicrucians. He lived there in the vicinity of the publishers, Johann Theodor de Bry and Lucas Jennis, who published the majority of his works until his death. In the past he occupied himself with alchemy; now he became a defender of the Rosicrucian Order.

In the summer of 1617 Maier married, and in April of 1618 he said his wife was ready to deliver at any moment. There is no mention of the name of his wife or the event of the birth.

Shortly after April 1618 Maier found employment with Landgrave Moritz von Hessen-Kassel, also named Moritz-the-learned (1572-1632) as “*Medicus und Chymicus von Haus aus*” (physician and alchemist by birth). Maier died in the summer of 1622 from malaria in Magdeburg.

In Michael Maier’s *Silentium post clamores* [Silence After the Clamor] of 1617, he explains why the Order treats its applicants with silence; that the Order is a mystery school like those of ancient times such as Eleusis and Orphis; that the *Fama* and the *Confessio* contain nothing contrary to reason, nature, experience, or the possibilities of things; that the Brothers hold the rose as a remote prize, but they impose the cross on those who enter; and that just like the Pythagoreans and Egyptians, the Rosicrucians exact vows of silence and secrecy. Ignorant men have treated the whole as a fiction; but this has arisen from the five years’ probation to which they subject even well qualified novices before they are admitted to the higher mysteries.<sup>66</sup>

His *Themis Aurea* of 1616 deals with the six golden laws or rules of the Brotherhood that are mentioned in the *Fama*.<sup>67</sup> In this book, Maier mentions that the compound medicine that the Rosicrucians administer to the sick is, as it were, the marrow of the great world (macrocosm). It is the fire of Prometheus, which he stole from the sun, but a fourfold fire is required to bring this medicine to perfection. The Brothers, however, are of the opinion that there is a natural virtue and certain predestination flowing from the influence of heavenly bodies.

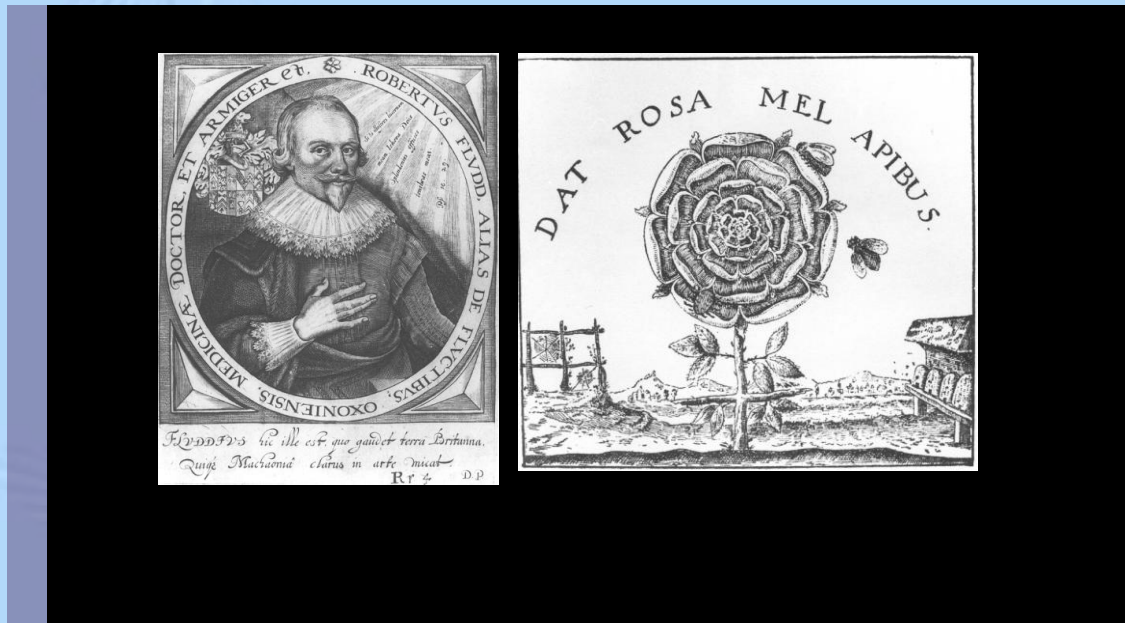
Robert Fludd (1574-1637) – born at Milgate House in the parish Bearsted and county of Kent in England – graduated in the Arts and from age 24 to age 30 studied medicine and traveled

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<sup>66</sup> Craven, J. B. *Count Michael Maier, Doctor of Philosophy and of Medicine, Alchemist, Rosicrucian, Mystic, 1568-1622. Life and Writings*. Kirkwall: 1910, reprinted London: Dawson of Pall Mall, 1968. pp. 65-66.

<sup>67</sup> Maier, Michael. *Laws of the Fraternity of the Rosie Crosse (Themis Aureae)* Facsimile reprint of the original English edition of 1656, Los Angeles: The Philosophical Research Society. Craven, J. B. *M. Maier*, pp. 98-104.

through France, Spain, Italy, and Germany.<sup>68</sup> Fludd wrote many books beautifully illustrated with alchemical engravings. He published his *Apologia Compendiaria. Fraternitatum de Rosea Cruce suspensions et infamiæ maculis aspersam, veritas quasi Fluctibus abluens et abstergens*, in 1616 in Leiden, the Netherlands, a short defense of the Brotherhood that appeared in elaborated



form, also in Leiden the title, *Tractatus apologeticus integritatem Societatis de Rosea Cruce defendens*. Fludd lived a chaste life, because he saw sexual desire as the fall of man.

By his 22<sup>nd</sup> year Fludd was very skilled in natal and horary astrology. We read in his *Utrisque Cosmi Historia, Tractatus Secundus*<sup>69</sup> the following:

“While I was working on my music treatise, I scarcely left my room for a week on end. One Tuesday a young man from Magdalen came to see me and dined in my room. The following Sunday I was invited to dine with a friend from the town, and while dressing for the occasion I could not find my valuable sword-belt and scabbard, worth ten French gold pieces. I asked everyone in college if they knew anything about it, but with no success. I therefore drew a horary chart for the moment at which I had noticed the loss, and deduced from the position of Mercury and other features that the thief was a talkative youth situated in the East, the stolen goods must now be in the South.

<sup>68</sup> Huffman, William H. *Robert Fludd and the end of the Renaissance*. London and New York: Routledge, 1988, pp. 4-14. See also: Craven, J. B. *Doctor Robert Fludd (Robert de Fluctibus), The English Rosicrucian, Life and Writings*. Kirkwall: 1902, reprint, n. p., n. d.

<sup>69</sup> Roberto Fludd, alias de Fluctibus. *Utrisque Cosmi Historia, Tractatus secundus, DE NATURÆ SIMILIA SEU Technica macrocosmi historia*. Oppenheim: 1618, treatise 2, ch. 6, part 1. The English text can be found in: Jocelyn Godwin, *Robert Fludd*, Boulder: Shambala, 1979, p. 6. The French rendering of the 2<sup>nd</sup> treatise is from Pierre Piobb; Robert Fludd, *Étude de Macrocosme, Traité d'Astrologie Générale (De Astrologia)*. Paris: H. Daragon, Libraire – Éditeur, 1907, where the text can be found in book 6, pp. 258-260.



“On thinking this over I remembered my guest of Tuesday, whose college lay directly to the east of St. John’s. I sent my servant to approach him politely, but he swore that he had touched nothing of mine. Next I sent my servant to speak to the boy who had accompanied my visitor on that day, and with harsh words and threats he made him confess that he had stolen the goods and taken them to a place I knew near Christ Church where people listened to music and consorted with women. This confirmed my conjecture that the place was to the south of St. John’s, and since Mercury had been in the house of Venus, it fit with the association with music and women. After this the boy was taken into the presence of his companion and flung to the ground. He swore that he had indeed committed the crime, and begged my servant to say no more: he promised to retrieve the belt and scabbard on the following day. This was done, and I received my stolen property wrapped in two beautiful parchments. It emerged that the music-house near Christ Church was the lair of a receiver of stolen goods who had robbed many degenerate scholars, wasting them with gluttony and womanizing. My friend implored me to desist from the study of astrology, saying that I could not have solved this crime without demonic aid. I thanked him for his advice.”

Jacob Boehme (also Böhme) (1575-1624) was born in Alt-Seidenberg near Görlitz, Germany a child of poor and humble farmers. His birth date cannot be obtained, nor is there any portrait made during his lifetime, except for a description by his friend and pupil, Abraham von Frankenberg: “His physical condition was weak and he looked ill; he was small of stature, with a low forehead, sunken temples, a somewhat hooked nose, grey - almost sky-blue bright eyes and a short thin beard. With a timid voice and dulcet tongue, he was understated in gesture, unassuming, modest with words, meek in his conduct, patiently enduring and kind-hearted.”<sup>70</sup> He married at age 24, and obtained civil rights at Görlitz, where he established himself as a shoemaker. Between 1600 and 1606 the couple produced five sons. In 1612 he wrote his *Aurora* and circulated copies. Boehme earned the name “Philosophus Teutonicus” and was also known as a seer. From that time pastor Gregor Richter made life very difficult for him.

In 1613, at 38 years of age, he sold his shoemaker’s workshop and started a yarn business with his wife. In the same year a writing ban was imposed on him, but in 1619 he again started writing. Even on his deathbed he was obliged to answer questions about his faith to the minister who subsequently refused to bury him, and did so only after the city administration forced him.

Joachim Morsius (1593-1644), who idolized the Rosicrucians, had become acquainted with the alchemist Balthasar Walter who told him about the remarkable master shoemaker of Görlitz who understood all of the arts [knowledge] of the Rosicrucians.<sup>71</sup>

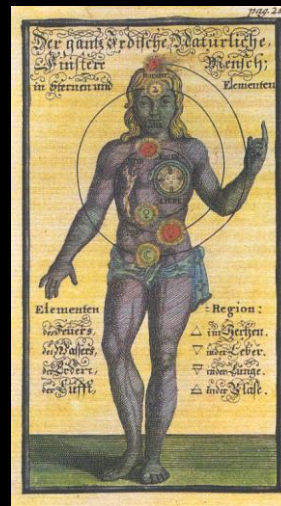
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<sup>70</sup> von Frankenberg, Abraham. “Ausführlicher Bericht,” in J. Böhme, *Sämtliche Schriften*, Band 10, Stuttgart. Will-Erich Peuckert, 1961, pp. 20-21, § 27.

<sup>71</sup> Peuckert, Will Erich. *Die Rosenkreuzer*. Jena: Eugen Diederichs, 1928, p. 288. For an elaborated, well documented life history see: Lemper, Ernst-Heinz. *Jacob Böhme, Leben und Werk*. Berlin, GDR: Union Verlag, 1976. Also Wehr, Gerard. *Jacob Böhme*, Rohwolt, Reinbeck near Hamburg: Rowohlt, 1971.



24. Jacob Boehme, 1575-1624.



25. Plate 2 of Gichtel's *Theosophia Practica*, 1723.

Johann Georg Gichtel (1638-1710),<sup>72</sup> born in Regensburg, Germany, was a great admirer and follower of Boehme. He had read law and theology and practiced as a lawyer. Later, after experiencing the spiritual world, he founded an esoteric movement. The church banned him in about 1670 and his property was seized, after which he took refuge in the Netherlands, where he spent the remaining 40 years of his life. Among other things, he gained recognition for being the first to edit the collected writings of Boehme in 1682 in Amsterdam. Gichtel's letters to his friends were printed in 5 volumes. Of special interest is his little book, *Theosophia Practica*, which was compiled in 1696 by his friend Johann Georg Graber, who also provided the added illustrations with comments. It was enlarged in 1722. The little book contains five colored plates, of which number 2 describes the centers in the desire body. Gichtel had kept these drawings secret from 1695 to his death and finally, in 1723, 10 years after he died, they were published. The theosophist C.W. Leadbeater (1854-1934) knew of these plates and depicted one illustration, taken from a French edition, in his book *The Chakras*.<sup>73</sup>

<sup>72</sup> Gichtel, Johann Georg. *Theosophia Practica*. (1<sup>st</sup> edition 1696, reprint 1979), with an introduction by Agnes Klein, Schwarzenburg, Switzerland: Ansata, 1979, introduction pp. 7-8. See also: Gorceix, Bernard. *Johann Georg Gichtel, Theosophe d'Amsterdam*. Bordeaux: 1974.

<sup>73</sup> Leadbeater, C. W. *The Chakras*. Madras, India: The Theosophical Publishing House, 1966, opposite page 14.



26. J. B. van Helmont, 1579?-1644,  
and his son François Mercurius.



27. J.A. Comenius, 1592-1670.

The South Netherlands physician Joannes Baptista van Helmont (1579?-1644), was baptized on January 22, 1579 (NS), as the youngest of seven children from a noble, Roman Catholic family in Brussels.<sup>74</sup> He was 15 years of age when he finished his Philosophy studies in Leuven and 20 when he obtained his Doctor of Medicine degree. Van Helmont married the aristocrat, Marguerite van Ranst, in 1609. They went to live in Vilvoorde where they had three children. The middle child was a son named Franciscus Mercurius, who published the books of his father posthumously on December 30, 1644.

Van Helmont was the first to discover the functions of the stomach in relation to the other organs.

In the history of chemistry, van Helmont is known as the discoverer of the gases. In his *Ortus Medicinæ*, published in 1648 by his son in Amsterdam, he writes, "This vapor, which I have called Gas, is not far removed from the Chaos the ancients spoke of." and further on in the same work, "This, hitherto unknown Spirit I call Gas."<sup>75</sup>

In *The Rosicrucian Cosmo-Conception*, chapter 11, Max Heindel explains that under Chaos we must understand the Spirit of God, which penetrates every part of infinity. As an old maxim describes it: "Chaos is the seed-ground of the Cosmos."

Van Helmont had a hard time because he supported Rudolf Goclenius Minor (1572-1621), who was accused of idolatry and magic. Goclenius was appointed by von Hessen-Kassel as a professor in chemistry, mathematics and medicine in Marburg. He was an adherent of the teachings of Paracelsus and he engaged himself with the Cabbala. Van Helmont had written a booklet in defense of his friend, Goclenius that was published without his knowledge. An

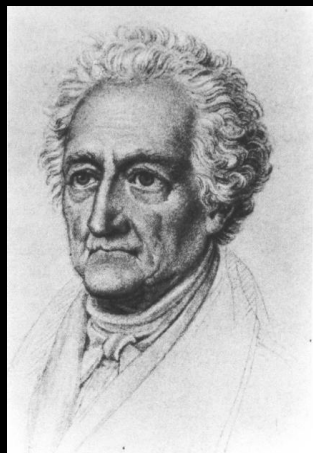
<sup>74</sup> His baptismal date is certain, however his birth date is uncertain. See, *Le Folklore Brabançon*. Volume 13, no. 75-76. December 1933 and February 1934. Bulletin de service de recherches historiques en folcloriques du Brabant. Double issue entirely devoted to J. B. van Helmont. Veille Halle au Blé. And Nève de Mévergnies, Paul. *Jean Baptiste van Helmont, philosophe par le feu*. Faculté de Philosophie et Lettres de L'Université de Liège. Paris, Librairie E. Droz, 1935.

<sup>75</sup> van Helmont, J. B. *Ortus Medicinæ*, etc.. Amsterdam: Lowijs III, Elzevier, 1648, tract 14 "Progymnasma meteori," p. 73, § 29; and tract 20 "Complexionum atque Mistionum Simentum" p. 106, § 14.



investigation followed, and in 1623 the members of the medical faculty of Leuven designated this work as a monstrous pamphlet. The Spanish inquisition in its pronouncements of suspicions of witchcraft, made 27 statements against it. The Mechelen Roman-Catholic Ecclesiastical Court decided to prosecute in 1627 and demanded that van Helmont should retract his remarks in public, to which he consented. During an interrogation in March 1634, with regard to a confiscated manuscript of his, van Helmont was questioned if he, in using the name "Brothers," had meant the Brothers of the Rose Cross. He answered that he did not know them, and to take it for a dream. He declared himself a Roman-Catholic. Van Helmont apparently had become so fearful that he would not admit to knowing those whom he had previously defended.<sup>76</sup>

Jan Amos Komenský (1592-1670), better known under his latinized form, "Comenius," was born on March 28 (NS) at Nivnický (Nivnice) in East Moravia, in the Czech Republic.<sup>77</sup> He was a member and later a bishop of the Community of the Moravian Brethren, a schism of the Hussites and is known as one of the greatest educators of his time. Because of the Roman-Catholic Hapsburgian power over the Czech Republic, he had to flee. Of his many books, one of special interest, *The Labyrinth of the World and the Paradise of the Heart*,<sup>78</sup> [Komensky, John Amos. London: 1950] written in 1623 and published for the first time in 1631 in Poland, relates the adventures of a pilgrim who visits all kinds of people and gives an account of it. He arrives at chapter 16 with: "The pilgrim considers the Rosicrucians." In the margin is written: "Fama Fraternitatis anno 1612, latine ac germanice edita," edited in Latin [incorrect] and German, so he had in his possession a *Fama* manuscript that was published in 1614. Comenius died on November 25, 1670 (NS) in Amsterdam.



28. J. W. von Goethe, 1749-1832.



29. The Count of Saint Germain, ??-1784.

<sup>76</sup> Snoek. *Rozenkransers*, pp. 96-100. Other consulted literature: Stroobant, M. Louis, Nauwelars, M., Behaeghel, M.. "J. B. van Helmont." In *Le Folklore Brabançon*. December 1933 and February 1934. Pagel, Walter. *Jo. Bapt. van Helmont, Einführung in die philosophische Medizin, des Barocks*. Berlin: 1930. Nève de Mévergnies, Paul. *Jean-Baptiste van Helmont; Philosophe par le feu*. Paris and Luik, Belgium: E. Droz, 1935.

<sup>77</sup> For the dates see: Blekastad, Milada. *Comenius, (Jan Amos Komenský)*. Oslo, Norway: Universitetsforlaget, 1969, p. 16.

<sup>78</sup> Consulted literature: Blekastad, *Comenius*.

On pages 145 and 249 of *The Rosicrucian Cosmo-Conception*, Max Heindel refers to Johann Wolfgang von Goethe (1749-1832) as an initiate. His connection with the Rosicrucian Order is particularly expressed in his poem *The Secrets, a fragment*, which was written in 1784/85 and published in 1816. The long poem officially contains 44 verses, each with eight lines, but it actually has two, probably three, more strophes to be counted.<sup>79</sup> The poem tells the story of a candidate for initiation, named Marcus. Goethe himself summarized the poem in 1816 as follows: "A young regular clergy, getting lost in a mountainous area, found at last in a charming valley, a beautiful building that leads to suspect to be the residence of devout, mysterious men. He finds there twelve knights, who after having endured a stormy life, in which trouble, suffering and danger succeeded each other, have taken upon themselves the duty at last, to live here and to serve God secretly. A thirteenth one, which they consider to be their leader, being on the point of departure: in which way remains hidden. But during the past days he had started to tell his life story, of which the newly arrived regular clergy confers to him a short allusion with a good and warm reception. A mysterious, nightly appearance of festal youngsters, who hurrying along lightens the garden with torches, form to a close."<sup>80</sup>

The ninth stanza of this poem, where Brother Marcus, in front of the door, gazes upon to the Rosicrucian emblem above and says:

Er fühlet neu, was dort für Heil entsprungen,  
Den Glauben fühlt er einer halben Welt;  
Doch von ganz neuem Sinn wird er durchdrungen,  
Wie sich das Bild ihm hier vor Augen stellt:  
Es steht das Kreuz mit Rosen dicht umschlungen.  
Wer hat dem Kreuze Rosen zugestellt?  
Es schwillt der Kranz, um recht von allen Seiten  
Das schroffe Holz mit Weichheit zu begleiten.

He feels anew what there for good rose,  
The faith he feels of half a world,  
But of quite new sense he is permeated,  
How the image here stands in front of his eyes:  
There stands the cross with roses closely entwined.  
Who has supplied the cross with roses?  
It does swell the wreath, for good of all sides  
To accompany the rough wood with softness.<sup>81</sup>

Heindel calls the Count of Saint-Germain - who in the 18<sup>th</sup> century maintained diplomatic relations from the French court with the goal to prevent the French Revolution (1789-1794) – an embodiment of Christian Rosencreutz.<sup>82</sup> The first evidence of his appearance in The Hague is a letter which he sent from there on November 22 to the British physicist Hans Sloane (1660-1753). It rests in the British Museum, but a facsimile is contained in the book by Cooper Oakley.<sup>83</sup> Of

<sup>79</sup> See the Weimar edition, 1890, volume 16, pp. 436-437.

<sup>80</sup> Goethe's, *Sämmtliche Werke* in forty volumes. Second volume. Stuttgart and Augsburg: F. G. Cotta, 1855, pp. 360-363.

<sup>81</sup> A verbal translation of the German text.

<sup>82</sup> Heindel, *Cosmo-Conception*, p. 433. Several biographies exist about the Count of Saint-Germain, such as: Cooper Oakley, Isabel. *The Comte De St. Germain*. London: The Theosophical Publishing House Limited, 1912, reprinted in 1927. Volz, Gustav Berthold. *Der Graf von Saint-Germain*. Dresden: Paul Aretz 1923. Chacornac, Paul. *Le Comte de Saint-Germain*. Paris: Éditions traditionnelles, 1982. Overton Fuller, Jean. *The Comte de Saint Germain; last Scion of the House of Rákóczy*. London: East-West Publications 1988.

<sup>83</sup> Cooper Oakley, *The Comte De St. Germain*, after the preface.

him is said, "M. de St. Germain ate no meat, drank no wine, and lived according to a strict regimen."<sup>84</sup> And further, "He looked about fifty, is neither stout nor thin, has a fine intellectual countenance, dresses very simply, but with taste; he wears the finest diamonds on snuff-box, watches and buckles."<sup>85</sup> Many anecdotes surrounded this legendary person. The church register of the city of Eckernförde in Northern Germany mentions the following: "Deceased on February 27, buried on March 2, 1784 the so-called Comte de St. Germain and Weldone, ... a tomb in the Nicolai Church here in the burial place sub N.1, 30 years time of decay 10 Reichsthaler, and for opening of the same 2 Reichsthaler, in all 12 Reichs-thaler."<sup>86</sup>

At the beginning of the twentieth century, the Order of the Rose Cross looked again for an eligible candidate to make part of its Teachings public with a view to stop materialism. To this end the Dane, Carl Louis Fredrik Grasshoff, whose life and work is written in the following chapters, was chosen.

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**Excerpt from "Max Heindel and The Rosicrucian Fellowship", Chapter 1, By Westenberg , Ger.**

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<sup>84</sup> *Ibid.*, p. 5.

<sup>85</sup> *Ibid.*, p. 7.

<sup>86</sup> *Ibid.*, p. 135.



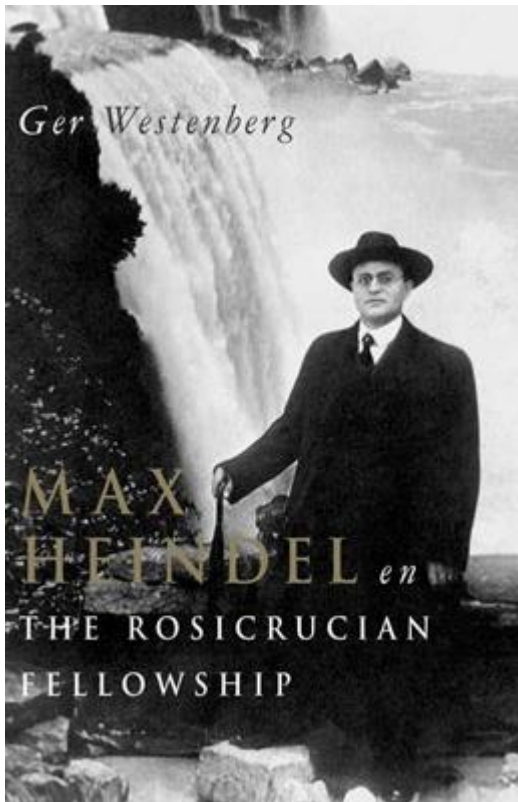
Ger Westenberg's biography, *MAX HEINDEL and THE ROSICRUCIAN FELLOWSHIP*, first published in Dutch in December 2003, is now serialized in English on RFFriends.org. [www.rffriends.org](http://www.rffriends.org)

The reader will find a clear, documented chronicle of the activities which preceded and followed Max Heindel's designation as messenger for the Brothers of the Rose Cross. Truly an extraordinary figure, Heindel founded The Rosicrucian Fellowship one hundred years ago, on August 8, 1909. To give an historical perspective, Westenberg begins with the earliest origins of the Rosicrucian Order, includes a synopsis of the masonic legend, and takes us to the early Rosicrucians of the 17th Century. The biography covers the span from Heindel's boyhood until his final days at Mount Ecclesia and reviews the history of the Fellowship in the years that followed the passing of Augusta Foss Heindel. By the generosity of the author, RFFriends plans to run future installments biweekly over a period of one year. You may access these from the Blogs page by clicking on the **Books** tab at the top or clicking on the followed direct link:

[http://www.rffriends.org/wpx/?page\\_id=1349](http://www.rffriends.org/wpx/?page_id=1349)

It is uncertain when the manuscript will be published in book form in English, but interested persons may contact the translator at: [friend@rffriends.org](mailto:friend@rffriends.org).

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[Chapter 7 Ground Purchase](#)

[Chapter 8 Builder-Material and Spiritual](#)

(WILL BE CONTINUED)

## *Flesh Foods*

**By Elsa M. Glover, PhD.**

Material science has observed that people who consume meat have higher risks of developing arteriosclerosis, coronary heart disease, stroke, diverticular disease, cancer of the colon, and cancer of the breast.

Meat contains high levels of cholesterol and fat. If a person has too much cholesterol and fat in his blood, fat deposits tend to collect in the arteries, which makes them narrower and makes it more difficult for the blood to flow. If a blood clot lodges in a narrowed artery leading to the heart or brain, circulation may be cut off to a portion of the heart muscle or brain and a heart attack or stroke may result.

Meat contains little fiber. Fibers, when they reach the large intestines, draw water into the intestinal tract so that the intestinal contents will not become too hard. Fiber helps stimulate peristalsis in the intestines, which helps move the contents. When the contents of the intestines move readily, there is less danger of diverticular disease (in which pockets form in the intestine wall and matter and bacteria collect in the pockets) and less danger of appendicitis. When the contents of the intestines do not spend too long there, there is less opportunity for bacteria to produce carcinogens and thence less risk of cancer of the colon.

Meat tends to develop more anaerobic bacteria in the intestines that produce carcinogens, while a vegetarian diet produces more aerobic bacteria in the intestines that do not produce carcinogens.

In every animal body, the venous blood is filled with carbon dioxide and other noxious products on their way to the kidney or the pores of the skin to be expelled as urine or perspiration. These loathsome substances are in every part of the flesh, and when we eat such food, we are filling our bodies with toxic poisons. Meat contains urea and uric acid, which tends to produce gout or gouty arthritis. In the present day, many livestock raisers feed hormones, tranquilizers, and antibiotics to their livestock. DES (diethylstilbestrol), the synthetic estrogenic hormone used to fatten cattle, has been isolated as a carcinogen. Many fish that reach the market were grown in water polluted by industrial wastes, lead, and mercury.

It is further observed by material scientists that people who eat mainly animal protein (meat, eggs, milk) cannot maintain vigorous physical exercise for as long as those on a complex-carbohydrate diet (bread, potatoes, corn).

Clairvoyants observe that the cells in plant and animal bodies carry with them some invisible components that are not detected by material scientists. Plant cells are

permeated by ether, which, when eaten, helps energize the vital body of man. Cells from animal bodies contain little ether because the vital body of the animal left the dense body when the animal was killed. The cells in the animal body were, during the life of the animal, worked on and interpenetrated by the individual desire body of the animal, and are permeated by the passions and desires of the animal. When animal flesh is eaten, it tends to stimulate animal passions (ferocity, low cunning, and depravity) in man. Cells in the animal body are more individualized than the cells in the plant body, and thus more energy is required to overcome the animal cells and get them to obey the Will of the one who is using them as food.

Clairvoyants also observe that animals are evolving beings who come into embodiment in order to gain experience. When humans cut short the life of an animal, they hinder the evolution of the animal. Although plants are also evolving beings, when fruit is ripe, it has accomplished its purpose, which is to act as a womb for the ripening seed. If it is not eaten, it decays and goes to waste. Any egg or seed, of itself, is devoid of life. If it is given the proper conditions of incubator or soil, the life enters it, thus grasping the opportunity so afforded of producing a dense body. If the egg or seed is cooked, crushed, or not given the conditions necessary for life, the opportunity is lost, but that is all.

Clairvoyants also note that through evolution, all men are destined to develop clairvoyant powers and spiritual powers that will enable them to see spiritual things and to speak the creative word. But before men can be entrusted with these powers, they must become harmless as doves, for otherwise they would be apt to turn their powers to such selfish and destructive purposes that they would be an inconceivable menace to others.

When people decide to discontinue eating meat, they must rearrange their diet so that they get sufficient proteins from other sources. Lowfat milk and milk products, beans, nuts, seeds, and whole-grain cereals are good sources of protein. Most fruits and vegetables contain some protein.

Proteins are composed of amino acids. In digestion, proteins are broken into their component amino acids, which are then resynthesized into new proteins that the body can use. There are eight essential amino acids for adults (ten for children). These are essential because the human body cannot synthesize them in great enough quantities to satisfy body needs.

All eight must be received in the stomach within about four hours of one another in certain relative amounts to be efficiently utilized by the body. If one amino acid is present in less than the ideal amount, the utilization of all the others will be decreased. All the foods listed in the following chart contain all of the eight amino acids to a level of at least 40 percent of the ideal, and thus any one can supply the protein needs of the body with at least 40 percent efficiency. The amino acids that are listed as being deficient are between 40 and 60 percent of the ideal.



<b><u>Food:</u></b>	<b><u>Deficient Amino Acids:</u></b>
Milk, eggs, cashews, spinach	No amino acids are deficient
Wheat germ	Tryptophan
Mushrooms, wheat bran	Isoleucine
Sunflower seeds, millet	Lysine
Brewer's yeast, soybeans, okra, brussel sprouts, cauliflower, broccoli, peas	Methionine
Kidney beans, lima beans, navy beans, lentils, garbanzos, dried peas	Tryptophan, Methionine
Potato, mustard and turnip greens, collards, asparagus, cowpeas (blackeye)	Isoleucine, Methionine
Peanuts	Isoleucine, Lysine, Methionine, Threonine
Rye, corn	Tryptophan, Isoleucine, Lysine

If foods from the above chart that are deficient in some amino acids are eaten with foods that are not deficient in those amino acids, then the efficiency of these foods in supplying the protein needs of the body will be increased.

The vegetarian must also make special effort to obtain sufficient vitamin B12 as it is not present to any measurable degree in plants. Eggs, milk, and brewer's yeast contain vitamin B12.

### **Reference**

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# *Alcohol*

**By Elsa M. Glover, PhD.**

Material scientists observe that when alcohol is consumed, the alcohol passes through the stomach and intestinal wall into the blood. Thence it is carried throughout the body. Alcohol acts as a depressant on the functioning of the brain and nervous system. A small amount of alcohol depresses the area of the brain that deals with judgment, motor coordination, self-control, and memory. The individual may then feel less inhibited and may say and do things that he might not ordinarily do if his judgment were not impaired. If more alcohol is consumed, muscular coordination and reflexes suffer, sleepiness is felt, and heartbeat rate may decrease and breathing may be depressed. The liver works on most of the alcohol in the body. There the alcohol goes through a chemical process, oxidation, in which its energy is released as heat. Some alcohol is oxidized or burned off in the lungs, and some is removed through sweat and urine. If only a small amount of dilute alcohol has been consumed, when the body has rid itself of the alcohol, it may appear to return to normal.

When substantial amounts of alcohol (over a period of time) have been consumed, some other effects become noticeable. Alcohol is particularly poisonous to the protoplasm of the delicate cells of the nervous system. It interferes with the functioning of these cells at an early stage, ultimately causing permanent alteration of tissue. Cells become indistinct in shape, eventually with some parts shriveling up. At this stage the cells are not recoverable. It becomes serious when one loses large number of brain cells to be replaced. There is then memory loss, poor judgment, confusion, and disorientation. Alcohol can also damage nerve cells in the stomach, and thence may impair the ability of the stomach to churn and pass on its contents. Alcohol relaxes muscles and makes them weak and less able to perform. Over time they become flabby. When the heart muscle is so affected, circulation is decreased. Fatigue and shortness of breath result. Alcohol may cause the destruction of cells in the liver (cirrhosis). Alcohol can damage the mucosal lining of the stomach, and cause ulceration. Alcohol can cause the kidneys to degenerate so that waste products are retained while albumin is allowed to escape.

Clairvoyants can give added information on the effects of alcohol consumption. They can see that man has both a dense body (composed of atoms) and a vital body, which contains "points" that enter into the hollow centers of dense atoms, imbuing them with vital force that sets them vibrating at a rate higher than that of the mineral of the earth, which is not thus accelerated. Normally, when foods are taken into the body, during the process of assimilation, the food particles are fit into the points of the vital body, and their rate of vibration is brought into harmony with the rest of the body. Alcohols vibrate with such intense rapidity that the human spirit is incapable of tuning it down and controlling it. The alcohol acts as an anesthetic, and partially drives the vital body out. It then accelerates the vibratory rate of the atoms in the body to its own rate. Thus, the alcohol takes control of the body away from the man.

The clairvoyant notes that there are two organs in the body, called the pituitary body and pineal gland, which in the past were used by man as organs of perception in the spiritual worlds. Consumption of alcohol, however, has caused these organs to become dazed so that they can no longer perform their previous function. In the course of evolution, man's view needed to be turned away from the spiritual worlds for a time so that he would develop more self-consciousness and turn his attention toward solving the problems associated with physical existence. But when man gets ready to again turn his vision toward spiritual existence, the consumption of alcohol will have to be discontinued before the pituitary body and pineal gland can again be reawakened.

Two statements have now been made about alcohol that at first glance may appear contradictory. It was stated that alcohol tends to accelerate the vibratory rate of the atoms in the body, and an accelerated vibratory rate is normally associated with a higher (more spiritual) consciousness. It was also stated that alcohol dazed the pituitary body and pineal gland so that they could not function as organs of perception in the spiritual worlds, so that alcohol turned man's consciousness away from the spiritual worlds. The relation of these statements can be understood by means of an analogy. Suppose someone caught a bird, tied a band around its wings so that it couldn't fly, and then lifted the bird up off the ground. Even though it was lifted up, the net effect would be that the bird was essentially earthbound. Likewise, alcohol prevents people from soaring to spiritual heights of consciousness although it may promote dreams of grandeur in the resulting earthly view. Just as the bird with its wings tied loses its self-control when someone lifts it off the ground, so also the man loses his self-control when he uses alcohol to raise the rate of vibration of his body.

The material scientists find it difficult to explain why alcohol is addictive. About all they can say is that in the drinker the cells of the body shift their metabolism so that they become dependent on alcohol. The clairvoyant Max Heindel, states that it is not the dense body that craves alcohol. The dense body is made sick by alcohol and would rather be without it. It vainly protests in different ways, but the desire body of the drunkard craves the drink and forces the dense body to take it, so that the desire body may have the sensation of pleasure resulting from the increased vibration.

Should a person drink alcohol? The answer to this question will be different for different people. If a person needs his consciousness focused more closely in the material world, then occasional partaking of limited amounts of alcohol may be appropriate. Such a person must, however, be careful not to do anything that could injure himself or anyone else when he is under the influence of alcohol, such as driving a car or operating potentially dangerous machinery or trying to forcefully get others to obey his desires. If, on the other hand, a person has begun to tread the path that leads to spiritual enlightenment, he should strictly abstain from alcohol in all forms.

## HEALING SERVICE

### *How the Rosicrucians Heal the Sick*

#### *HEALING*

*(After appropriate physical measures have been taken)*

*Maintain hope and courage and cheer  
And a friendly spirit toward all those near.*

*Calm the mind, still the soul.  
Imagine the body being made whole.*

*Release all tension, worry and fear.  
Release all anger. Make the aura clear.*

*Open self to the healing LIGHT,  
Which is ready to enter when we it invite.*

*- Elsa Margaret Glover*

The Rosicrucian work of healing is carried on by the Elder Brothers of The Rosicrucian Order through a band of Invisible Helpers whom they are instructing.

The work is conducted according to the commands of Christ Jesus, namely, "Preach the gospel and heal the sick."

#### **The Elder Brothers**

These are high spiritual Beings through whom the Christ Spirit is working for the benefit of humanity.

#### **The Invisible Helpers**

The Invisible Helpers are those who live a worthy life of helpfulness during the daytime while in their physical bodies, and whose evolutionary development is such as to earn the privilege of



being helpful through the instrumentality of the Elder Brothers at night while functioning in the etheric bodies. This is indicated in the words of the Rosicrucian Fellowship Evening Service: "Tonight while our physical bodies are peacefully resting in sleep, may we as Invisible Helpers be found faithfully working in the vineyard of Christ." These Invisible Helpers are gathered together in bands according to their temperaments and their abilities. They are instructed by other Helpers who are physicians, and all of them work under the guidance of the Elder Brothers, who naturally are the moving Spirits of the whole work.

Not infrequently, patients are aware of the presence of the Invisible Helpers.

### **Right Living Necessary for a Cure**

The Invisible Helpers never refuse to answer an appeal for help, but in order to respond to the divine Healing Force, patients must adopt the gospel of right living. They should observe a pure diet--meatless, insofar as it is possible. Meat should be left off gradually, however, in order that the body may adjust itself to the change. Patients must fill their living and sleeping rooms with pure air, their minds with pure thoughts, and their daily lives with pure actions. The divine Healing Force is pure. If someone asks for it in order to be relieved of ailments, he or she must be willing to conform to the natural laws of purity: pure air, pure food, pure thinking, and pure living! If the patient ignores these great health-giving factors, he may have called in vain upon the divine Healing Force.

### **Healing Force**

All Healing Force comes from God, our heavenly Father, the Great Physician of the Universe; it is latent everywhere; by prayer and concentration it is liberated and directed to the sufferer; it manifested through the Master, Christ Jesus; it goes forth from the daily and weekly healing meetings held at the Rosicrucian Fellowship Headquarters (Oceanside, California). Through the workings of this supreme Force, the Invisible Helpers raise the vibrations of the patient to a higher rate, thus enabling him, first, to eliminate the disease poison from the system, and second, to rebuild every blood corpuscle, fiber, tissue, and organ until the whole body is made new. This is done, not in a miraculous manner, but in accordance with Nature's Laws. If the patient continues to break these laws and, by a wrong mode of living, to accumulate poisonous substances in the system, he frustrates the healing Work.

### **Cause of Disease**

The wonderful organism called the human body is governed by immutable natural Laws. All disease results from willful or ignorant violation of Nature's Laws. People are ill because, in this Earth life or in a previous one, they have disregarded the fundamental principles on which the health of the body depends. If they wish to regain and retain their health, they must learn to understand these principles and to regulate their daily habits in conformity with them.

This is what the Master Healer, Christ Jesus, meant when He said to the man who was a cripple: "Thou art made whole: sin no more, lest a worse thing come unto thee." (John 5:14) Even the Christ could not give lasting health unless the recipient of the Healing Force refrained from indulging wrong habits which cause disease. The recipient had to live in obedience to the god-given laws that rule man's body and his relations with his fellow creatures.

### **The Right to Health**

Some people "demand" perfect health and claim they have a right to it. They forget that, either in this or a former life, some have forfeited their God-given right through disobedience to

Nature's Laws which are God's Laws. Through suffering, they have to learn obedience. When they have mastered their lessons and are willing to "sin no more," their right to health will be restored to them.

### **Violations of the Laws of Health**

The divine Healing Force is constructive; wrong methods of living which disregard the Laws of Nature are destructive.

The omissions and transgressions responsible for wrong living and, consequently, for disease are many. The following are the principal ones: unnatural food; too much food; ill-proportioned food; lack of fresh air and sunshine; lack of cleanliness; lack of self-control; sleeping in unventilated rooms; harboring thoughts of anger, hatred, and resentment; yielding to a hasty temper; gratifying low desires; harming fellow creatures, whether human or animal; abusing the sacred generative function. Since all organs and functions of the body are interdependent, the abuse and consequent affliction of one part hurts all the others, furthers the accumulation of disease poison throughout the system, and lowers the vitality of the whole. Local symptoms are actually evidence that the whole body is at fault. All true healing, therefore, in order to achieve lasting results, is directed, not to the suppression of symptoms, but to the removal of the cause that made the symptoms appear.

### **Spiritual Healing**

Spiritual healing operates on the higher planes of being but is effected in strict adherence to Natural Laws which prevail below as above. Consequently, all natural therapeutics applied on the physical plane are in harmony with the work of the Invisible Helpers on the higher planes.

### **Right Food is Natural Medicine**

Since the body is built up of the physical substances introduced into the blood by the daily food, right food is the natural medicine which the patient must take in order to cooperate with the Invisible Helpers in their task of reconstructing his system.

### **Effluvia Transmitted in Weekly Report**

Before the Invisible Helpers can work with the patient they must have effluvia from his vital body. This is the etheric counterpart of the physical body and the operating sphere of the vital forces. The effluvia are obtained by having the patient write a weekly letter consisting of a few words or a few lines with pen and ink. This is important, as a pen charged with fluid is a greater conductor of magnetism than a dry pencil. The ether which thus impregnates the paper upon which the patient writes week by week gives an indication of his condition at the time of writing, and furnishes an entrance key to his system. It is something which he has given voluntarily and for the express purpose of furnishing access to the Invisible Helpers. Unless the patient does his part in this respect, the Invisible Helpers are unable to do anything for him, so it may be seen that it is of the utmost importance to keep up the weekly letters to Headquarters.

### **Time Required for Cure**

Instantaneous cures are frequent when the Invisible Helpers are called upon to assist in cases of acute disease. In the case of a chronic ailment which is of long standing and has taken years to develop, a certain amount of relief may be experienced immediately; complete recovery, however, which is equivalent to a renewal of the whole system, usually can be achieved only in gradual stages. As said before, the healing work of the Invisible Helpers is not suppression of

symptoms but reconstruction of the whole system. This reconstruction requires time as well as the patient's faithful and constant cooperation along the lines indicated.


### Healing Meetings at Headquarters

Healing meetings are held at Rosicrucian Headquarters on nights when the Moon is in Cardinal Signs of the Zodiac (Aries, Cancer, Libra and Capricorn). The hour of this service is 6:30 pm (7:30 pm during Daylight Savings Time). The virtue of the Cardinal Signs is the dynamic energy which they infuse into every enterprise started under their influence. Therefore, the healing thoughts of helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour, 6:30 pm (7:30 pm during Daylight Savings Time), meditate on health and divine love, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly those who have applied to Headquarters. For more information, please contact the Healing Department at Mt. Ecclesia.

## THE ROSICRUCIAN FELLOWSHIP

### 2010 HEALING DATES

		
<b>A SANE MIND – A SOFT BODY – A SOUND BODY</b>		
January 6-13-21-28	May 3-10-17-23-30	September 4-10-16-24
February 3-10-17-24	June 6-13-20-26	October 1-7-13-21-28
March 2-9-17-23-30	July 4-11-17-24-31	November 3-10-17-24
Abril 5-13-20-26	August 7-13-20-27	December 1-7-15-22-28



## *The Invisible Helpers*



*There are, there are  
Invisible Great Helpers of the race.  
Across unatlas'd continents of space,  
From star to star,  
In answer to some soul's imperious need,  
They speed, they speed.  
When the earth-loving young are forced to stand  
Upon the border of the Unknown Land,  
They come, they come--those angels who have trod  
The altitudes of God,  
And to the trembling heart  
Their strength impart.  
Have you not seen the delicate young maid,  
Filled with the joy of life in her fair dawn,  
Look in the face of death, all unafraid,  
And smilingly pass on?  
This is not human strength; not even faith  
Has such large confidence in such an hour.  
It is a power  
Supplied by beings who have conquered death.  
Floating from sphere to sphere  
They hover near  
The souls that need the courage they can give.  
This is no vision of a dreamer's mind.  
Though we are blind  
They live, they live,  
Filling all space--  
Invisible Great Helpers of the race.*

*By Ella Wheeler Wilcox  
Cosmopolitan 57 (October 1914): 578-579.*



# *The Work of Invisible Helpers*

*by*

*Amber M. Tuttle*

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## **Preface**

The purpose of this book is to give out occult information to truth seekers who are looking for something to help them in their daily life here and now, and also to point out a way that will advance them physically, mentally, and morally. I wish to suggest a religious study that will afford lasting happiness to those who take it up.

For the past ten years I have been gathering material for lectures on philosophy. I have compiled much of this subject matter into an occult book which illustrates the part the Invisible Helpers are taking in the world. The work of these Helpers is not new for it has been going on since the creation of our Solar System aeons ago. God created us, and the planet Earth upon which we live, and He and other High Beings have been assisting us at all times on our evolutionary journey. We are indebted to many Beings for the immense amount of care, protection, and guidance that we have received on every step of the way. The Bible gives a good idea of the help given humanity during a portion of time in our past history.

Today there appears to be a need for further information concerning Invisible Helpers and their work with people everywhere. Many more Helpers are needed to combat the evil forces operating in the world today. There are many seeking souls who are anxious to understand the underlying reasons for conditions as we find them today and who would like to add their services to aid their needy and troubled fellow beings on earth.

I have tried truthfully to explain many of the Occult and Mystic teachings and have related a great many stories of actual work done by a group of Helpers who are students of an entrance school of one of the Lesser Mystery Schools. All of the Mystery Schools are under the direct leadership of Jesus. Jesus and a band of Invisible Helpers composed of the disciples of Christ are working with the various churches.

I am only a very humble student who has been fortunate enough to receive a great deal of inspiration and help from friends who have contributed most of the material found in this book, which is a collection of stories of work done by Helpers in recent times.

I wish to express my thanks for the help received from these various friends who have contributed stories and information for this book. I have been greatly helped by the Rosicrucian Fellowship and by the writings of Mr. Max Heindel. I wish to thank Mrs. Max Heindel for permission to use quotations from Mr. Heindel's works. I wish also to thank everyone who has in any way contributed help in the writing and printing of this book.

I trust that my readers will find the material contained in the following pages interesting and educational. I know the stories related are true and I trust that no errors have crept into these chapters. I have taken great care to be as truthful as possible in what I have said. I have used these stories to illustrate laws and truths that have been more completely explained in the writings of Lay Brothers and Lay Sisters in various great books. I have tried to use stories that will interest and entertain as well as instruct. These stories may be termed true modern fairy tales.

Do not hastily brand these stories untrue, for any truth lover may investigate these same teachings and by honest and sincere effort over a space of years find out for himself that there are Invisible Helpers and that they do this kind of work for humanity.

The way is open to all and the opportunities for service are many. Are you willing to be one of Christ Jesus' laborers in the world of today and tomorrow?

This reminds us of the following verses in the New Testament:

*"Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few;*

*"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."*

-- St. Matthew 9:37-38.

I have been told many times that we cannot get something for nothing. If we desire wisdom we must seek for it, work for it, and pray for it. We must patiently strive for the wisdom that we desire and then we must pass it out to others who are also seeking wisdom.

-- Amber M. Tuttle

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## Chapter I

### The Way

Near the end of His ministry, Christ Jesus told his disciples that He would soon leave them, but that He would prepare a place for them in His Father's house, and that He would come again and receive them.

*"Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?"*

*"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."*

-- St. John 14:5-6.

Christ Jesus meant that we must accept Him and follow in His footsteps in order to reach the World of God where God, the Architect of our Solar System, dwells. The first thing we must do is to accept Christ Jesus as our Lord and Savior. Then we must prepare ourselves so that we can consciously get in touch with the High Beings in the Higher Worlds. These High Beings are

able to take us to God when we have made the necessary preparation. The purpose of this book is to help you on your evolutionary journey.

Let us first consider the immediate future and take one step at a time. By living a good, life, here and now, and avoiding the various pitfalls of our earth, we can prepare ourselves for Heaven and avoid spending time in Purgatory.

Then when we are reborn we will be in better circumstances and can continue on the upward path and make more rapid progress, and fit ourselves to serve God better wherever we are. We can not go forward alone. We have to have help from those farther along the path and we must also help others along the way and aid them in their advancement. Life is a journey from the cradle to the grave and beyond, and back to the cradle; and on from life to life. Each life is like a day in school. We learn a few of life's lessons each time we come back to earth, and in time we must learn them all, and then we shall be prepared to meet God.

When we look at our Bible, we find that is a history of groups of people, who have lived upon the Earth since the beginning of the present Earth Period. The first nine chapters of Genesis tell us of life on the Earth before and just after the flood which took place at the time the continent of Atlantis sank. At a later time Noah died and his descendants settled in various parts of the Earth.

All through the Old Testament we are shown how the nations rose and fell according to how they lived. When they obeyed God and were good they prospered, and God helped them in many ways. When they refused to obey God and became cruel and wicked they were punished, and their lives were cut short, or they were taken away as captives by their enemies. We are told how the wicked died who were not prepared to meet God, and what happened to those people who were prepared to meet God. In some cases we are told what their after-death conditions were.

Students of the Occult and Mystic teachings are told that Purgatory is a very real place and that all will be judged after death. When the time of death comes and our spirits leave our bodies, each of us will be carried to the Borderland by some Invisible Helper. The person in charge of the Borderland will either tell the Helper to take us down to the lower Desire World to be purged of our evil desires and punished for our wrong actions, or tell the Helper to take us to Heaven where we can enjoy the reward for the good deeds that we have done on earth.

It will be easy for anyone present to see whether we have lived good lives or evil ones, for our desire bodies will reveal that. Each one of us should endeavor to build a beautiful desire body without any spots or blemishes. A desire body composed of delicate shades of gold, blue, pink, light green, lavender, and dazzling white indicate an advanced ego who has lived a useful, good life as a helper of humanity.

We should make preparations to meet death while we are in good health. If we wait until some illness overtakes us it may be too late for us to make the necessary preparations. Death may come suddenly. In our day thousands of people meet death every year from automobile and other accidents. In such cases there is not time to prepare for death. We go as we are, whether we are ready or not.

Some years ago many employees of an electric company planned an all-day outing. They went aboard the "Eastland" with their lunches, expecting to have a picnic trip across Lake Michigan. They never even got out of the harbor. The ship listed and sank in the muddy river, carrying many people to their deaths. They had no time to prepare for death. Death came suddenly and their lives were snuffed out like so many candles. Of course, the egos of the people were not dead, but they passed into the great beyond prepared or unprepared for that great change.

Let us consider what difference it will make if we are not prepared for death. St. Luke tells us that Christ Jesus told his disciples about a rich man who was ready to live but not ready to die.

*"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.*

*"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:*

*"And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?*

*"And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.*

*"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.*

*"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?*

*"So is he that layeth up treasure for himself, and is not rich toward God?"*

*-- St Luke 12:15-21.*

The painter Tissot has illustrated this story very well. He painted a miser with a sack of money and a shining Angel, or an Invisible Helper, near him. The Invisible Helper had come to take the miser's spirit to the Desire World. Such a man may be prepared to live on earth but he is not prepared to die, for his treasures are on earth and not in Heaven. Such a man will suffer in the Desire World because his thoughts have been centered on material things all his life. A materially minded man is likely to have little treasure laid up in Heaven. So when he finally gets to the First Heaven he has little to enjoy and his stay there is very short.

Consider the story of the rich man and Lazarus. The rich man was not prepared to meet God but Lazarus was. This shows that it pays to live a good life and be prepared to go to Heaven, instead of to Purgatory. The story is as follows:

*"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:*

*"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,*

*"And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.*

*"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;*

*"And in hell he lifted up his eyes, being in torments, and saw Abraham, afar off, and Lazarus in his bosom."*



This means that the rich man was in Purgatory, suffering because of his evil deeds and desires, while Lazarus was in Heaven enjoying all the good he had done during his lifetime, and feeling the appreciation that others had felt for his many kind deeds.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

*"But Abraham said, Son, remember that thou in thy lifetime receiveth thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.*

*"And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.*

*"Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house:*

*"For, I have five brethren; that he may testify unto them, lest they also come into this place of torment,*

*"Abraham saith unto him, They have Moses and the prophets: let them hear them.*

*"And he said, Nay, father Abraham: but if one went unto them from the dead they will repent.*

*"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."*

*-- St. Luke 16:19-31.*

Invisible Helpers find that this is true, for they sometimes meet people in Purgatory who ask them to go to their families and tell them to live good lives and do the best they can, so they will not have to suffer after they pass on in death. I have heard of two cases of this kind. In both cases, the Helper said that it would do no good, because the relatives would not believe it anyway.

One night two Helpers met a student of an Occult school whom they had known some years previously. She had died a short time before they met her and she was in Purgatory. She called them as they passed through on an errand.

"I am sorry that I did not live a better life," she said. "I went to Center meetings but I did not really believe that the teachings were true and I didn't try to do any better. Please help me to get away from here."

"You must pray to God," said the Helper, "and promise Him that you will do better and live a good life if you are given another chance."

"I will do that," the lady said. "Please go and tell my daughters that the teachings are true and to be good. I don't want them to suffer as I am doing now."

The Helpers could not go to the daughters because they had known them also. If they could have gone to them, the daughters would not have believed them.

Some people are ready when death comes to them. One September night a lady Helper was sent to do what she could for a more advanced lady Helper who had been killed in a distant land. This Helper hurried to try and comfort this poor lady who was terrified. She had been shot

and killed by some soldiers, who had stacked her body with several others which they were going to burn, as they did not have time to bury them.

The lady Helper took the ego of the Lay Sister home with her and coaxed her into her bed with her. She told her how sorry she was that she had been killed. The Lay Sister knew all about after-death conditions. She hugged the Helper to show her appreciation for her kindness and sympathy. She told her new friend that her body was to be burned with gasoline. When this happened she suffered much pain because her body was still connected to her higher vehicles by her silver cord.

The suffering Lay Sister wondered why she had to be killed and her body burned. Another Lay Sister showed this Lay Sister and her new friend, by means of the Jupiterian Consciousness, that it was her fate to die that way. They saw that she had caused several people to be killed and burned at once, five lives before this one, when she was in another body long ago. She suffered much after that.

Finally she took the path of discipleship and in a later life she became a Lay Sister. In this last life she had been doing well in the work assigned to her. She had been born in one country, and had later gone to a neighboring country to live.

The Helper kept the Lay Sister with her until her silver cord was broken by the fire, and then she carried her to the Borderland. There the lady in charge told this Lay Sister that she could be taken to the First Heaven at once, or she could continue her work as a Helper for twenty-four hours a day, and she was allowed to continue her work of helping others.

This Lay Sister had no Purgatorial experience to go through and was willing to forego her rest in Heaven. She had cleansed the seed-atom in her heart and so she was really prepared for death. She has paid a Karmic debt that she had made five lives before, and now she is free to work continually for humanity until it is almost time for her to be reborn again.

Not long after this, this same lady Helper and her partner met the pretty Lay Sister somewhere, while out working as Helpers, and she asked the lady Helper to be her earth-friend and do things for her earth- friends to whom she would not be allowed to appear.

"I have many friends in my native land," she said, "whom I should like to help, but I shall not be allowed to materialize in their presence because it would be against the spiritual law and would frighten them."

The Helper said that she would be glad to help her all she could when it was possible.

We cannot really meet God, the Architect of our Solar System, until are ready for our thirteenth initiation. It takes at least three lives of real sacrifice and effort to achieve this goal. Many are on the Path, and many have reached this exalted place and have become pillars in the house of God, hut most of us are stragglers.

It is possible for everyone to make a start on the Path to spiritual progress. We are all gods in the making although most of us do not look like it. Still we are all children of God, and part of God, for at the beginning of our period of manifestation God differentiated within Himself all the virgin spirits of our life-wave as sparks from a flame. We are here on earth for experience, and we are expected to profit by this experience, and improve with each earth life until we can learn all of life's lessons, and become teachers of less evolved beings who also must be helped along their way.

One of the products of evolution is the development of the soul body, the mental body, and the life-spirit body. An undeveloped man has only a line for a soul body and his desire body is made up mostly of dark brown, dark green, muddy red, and gray desire stuff. A developed man has a gorgeous soul body and a beautiful desire body composed of gold, white, and delicate colors of great beauty. A person with spiritual sight has only to look at a person to know approximately the state of his spiritual development. When we come to die and are taken to the Borderland, our desire and soul bodies are like tickets which admit us either to Heaven or to Purgatory.

In order to prepare for advancement we, should begin at once to purify our minds and bodies. This is a long story, but here are some of the essentials: We must weed out our thoughts of hate, jealousy, prejudice, and fear. We should gradually cease eating meat and fish. We should abstain from such bad habits as smoking, drinking alcoholic drinks, and other injurious practices. Before a person can serve as an Invisible Helper at night, he must be a visible helper in the daytime.

We must choose whom we wish to serve just as the prophets of old did. Joshua was one of the best Invisible Helpers described in the Old Testament. The story of, his life is an inspiration to all those who wish to find the way that leads to spiritual attainment. Just before the aged Joshua died he, called all the people of Israel together and reviewed their history up to that period. He told them all that God had done for them, and how He had led Abraham throughout all the land of Canaan, and had helped Isaac, Jacob, and Esau. Joshua told the people how God had sent Moses and Aaron to take them out of Egypt, and how God had given them a fruitful land in which to dwell. Then Joshua said, "Now therefore, fear the Lord, and serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

*"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve," and then Joshua said, "But as for me and my house, we will serve the Lord."*

-- Joshua 24:14-15.

The Bible tells us that the people promised to serve and obey God, and that Joshua made a covenant with the people that day, and that Joshua wrote these words on a stone and placed it near the sanctuary of the Lord, to remind them of their promise to serve God. Joshua was one of the best servants to humanity of which we have any record. He was the successor of Moses and it was his great privilege to take the Israelites over the Jordan River into the Promised Land. Joshua was both a general and a priest to those ancient people.

It was Joshua who was supposed to have ordered the Sun to stand still while the battle raged between the children of Israel and the five kings and their great armies. What really happened was that Joshua prayed for help and a Liberated One came to aid him. This Great Being spread out his great golden aura and it outshone the Sun and the people did not miss the physical Sun when it went down. When the battle was over the Liberated One drew in his golden aura and went away and it was dark.

It was Joshua who divided the Promised Land between the twelve tribes. For many years Joshua told the people to love and obey God. While he was with them they got along very well, but Joshua knew that they would slip back and worship idols again. Still, he did all he could to impress them with the idea that if they chose to serve God they must be sincere and truthful in what they did.

When Joshua spoke of the other side of the flood he meant the time of Atlantis. These same people had lived in Atlantis in previous lives, and some of them, like Moses and Joshua, bad

served God faithfully at that time and had become Initiates who led the people in the right way. Others had taken part in black magic and had been very evil. Some of these people had created sin bodies which caused them to do evil life after life. Others continued to worship idols from life to life.

Joshua told the people to choose right then and there whom they would serve. He wanted those who chose to serve the Lord to band themselves together so that they could form a strong nation and thus be able to defend themselves against the neighboring tribes who worshipped idols. Joshua knew that in unity there is strength. Joshua set a good example and the people had great confidence in him and were ready to follow him in promising to serve God, but they were not always good in keeping their promises.

In Moses' time the people had seen the great aura of Jehovah God and they had seen other High Beings in their higher vehicles. They had also seen the miracles that Moses and Aaron did and so they believed, because they had had visible proof that God is a living Being with messengers who are able to carry out His commands. The people who were reborn later were not given so much proof and they were very headstrong and self-willed.

Joshua and Moses knew of the law of Karma. They knew that we must reap as we sow. Moses had obtained the ten commandments from God and had fully explained their meaning to the people. Many other great laws were given to help them, but the Israelites did not live up to these laws then, and we do not live up to them today.

Jehovah God saw and heard was going and at the time that Joshua and the people promised to worship and obey Him and He was pleased that they had promised to be obedient. We may be sure that God rejoiced over Joshua's well-lived life of service. The work of Invisible Helpers has been going on continuously for untold ages. They are members of many life waves and are of different degrees of attainment.

In the Bible we read that there were various groups of idol worshipping people who lived near the Israelites. This made it more difficult for these people to be true to God, for they intermarried with these unbelieving groups. There was much warfare between the people of the Earth then, just as now. God raised up Deborah, Barak, Gideon, Samson, and other judges to help the people to progress. When the people were obedient to God they prospered but when they were disobedient they came to grief.

It seems as if each generation of people had to choose whom they would serve. When these people had wise leaders like Samuel, David, and Solomon, they chose to serve God; but when the leaders died and their influence faded away they chose to serve idols, although they still had the ten commandments to guide them. The Bible is full of stories about people who chose to serve God, and of others who chose to serve mammon, or the forces of evil in the world.

Enoch was one of the outstanding characters and he was also an Invisible Helper. Enoch lived in Atlantean times and had an interesting life. He tried to help everyone he could. In the Apocryphal book of Enoch, we are told in verse that Enoch even interceded for Lucifer and the fallen Angels, but he was told that they must receive the punishment to be meted out to them.

Lucifer was once a mighty Angel in Heaven, but he caused trouble and was put out by Michael and the Archangels. For a long period these Lucifer Angels have stirred up men and caused much trouble and sorrow. The writer was told in 1931 that Lucifer has abandoned his evil course and has turned about and is now trying to regain his lost place by doing good in the world instead of evil. Lucifer has generated much bad Karma, but if he persists in good endeavor he can finally redeem himself. Diabolus, the next in line, is now the leader of the



Rebel Angels. Let us hope that he too will soon choose to serve the Lord and turn from his evil ways.

Enoch was reborn as Noah and he made his choice. He chose to serve the Lord and obey his commandments. Noah built the ark and saved a nucleus of all the animals and his family from destruction when the flood came. At this time a large part of the ancient continent of Atlantis went down. Noah returned to rebirth as Abraham and he made the same wise choice. He chose to serve the Lord and did as well as he could throughout his long life. At a later time this same ego was reborn as Solomon and he chose to worship God. He did backslide for awhile but he returned to the straight and narrow path and was a very wise king who did much to help his people. Then the ego known as Solomon was finally reborn as Jesus and we know that he performed a very remarkable service for mankind.

Jesus gave up his physical body to the great Sun Spirit Christ for three years, which ended in the crucifixion. By this means Chiist was able to come to Earth and establish the Christian Religion among a few faithful egos who had been the friends and companions of Jesus before the present continent took the shape with which we are familiar today. In Atlantean times the most advanced human beings became the vanguard of the human life wave. Through the sacrifice of Jesus, Christ was able to become the Indwelling Spirit of the Earth. Christ came to redeem the stragglers of the Earth who were falling behind in evolution.

Moses was reborn as Elijah and was taken to Mount Nebo to die. After he left his body it soon disintegrated because of the high vibrations. That is why the people could never find his dead body. Elijah returned as John the Baptist. I have been told that John the Baptist was St. Jerome in a later life.

Daniel was a great ego who chose to serve the Lord. He started to make rapid advancement in Atlantean times and won his thirteenth and last initiation as Daniel, the friend of three Babylonian kings. He did not have an easy road to travel. You remember that Daniel was cast into a den of lions because he openly worshipped God at a time when it was exceedingly dangerous to do so. God saved him from danger by sending an Invisible Helper to help him. This Helper commanded the Group Spirit of the lions to make them gentle and harmless toward Daniel. The lions obeyed the Group Spirit and Daniel was not harmed. The men who plotted to have Daniel killed did not deserve this help and the hungry lions soon dealt with them.

Then there is the story of Daniel's friends, Shadrack, Mishack, and Abednego, the three Hebrew children who were faithful and chose to worship and obey God. Their faith was really tested. They were thrown into a fiery furnace and were saved by a High Being who told the Salamanders to be quiet. This High Being had such a bright aura that the king took him for an Angel. This Helper came in his soul body and then he materialized his dense body in the furnace where the king saw him. A Liberated One's aura can extend for hundreds of miles, but in this case it extended only the width of the furnace.

Another Helper was Job, who had a very hard time. Poor Job was terribly tried by his dweller, who gained permission from the Lords of Destiny to plague him. This untransmuted dweller, or Satan, asked God, or the Lords of Destiny, let him give Job his final test. God knew that Job would not sin any more and that in time he would go to liberation.

"Yes, but spare his life," said the Lords of Destiny.

His dweller drew all the people in that region whom Job had known in past lives to him and took his family away from him. Then he brought him low with a chronic disease. He influenced Job's friends to chide him about his God, and influenced his family to try to make him sin and

curse God and lose the spiritual gifts that he had earned. These gifts had been temporarily shut off so Job would have to rely on his knowledge only.

After the time was up, the Lords of Destiny went to Job and questioned him. After he had passed that test Job was carried to adeptship and went to liberation in the following life. Job was known as Joseph of Arimathea in his next life as a man, and in a later life he was known as Sir Galahad and lived in England.

There have been many egos who chose to do wrong rather than right. Notorious among these is Judas Iscariot, the disciple who betrayed Christ into the hands of his enemies for thirty pieces of silver. Judas allowed himself to become obsessed by an evil entity. When the terrible deed was done, the obsessing entity left him, and Judas was full of remorse. He returned to the temple, cast down the pieces of silver, departed and hung himself. The priests did not dare to put the money into the treasury, so they bought a potter's field in which to bury strangers. Judas chose to do wrong and his downfall was sudden and awful.

There were others, like Paul, who started persecuting the followers of Christ Jesus but turned away from their evil ways when they saw where they were going. Paul had been stricken blind on his way to Damascus soon after he met Jesus. He was led to the city and often prayed to God to restore his sight. Three days later Ananias was sent to help him and his sight was restored. Paul then chose to follow the Christ and from then on he was a really good servant. He devoted the rest of his life to preaching the gospel and healing the sick.

Many egos have chosen to serve God life after life. One of these egos was David, the son of Jesse. David was a mighty warrior, a sweet singer, a good musician, a writer, and a poet. David was later reborn as Jonah and saved the city of Ninevah from destruction by his sincerity and eloquence. This same ego was afterwards reborn as Simon Peter and became the fisherman of Galilee. Then he became one of Christ's twelve disciples. Peter was a devout man who went about preaching the gospel and healing the sick until he met death at the hands of the enemies of Christianity.

Hundreds of years later this same ego took the body of a young Italian who died in Assisi. This great ego had been reborn before that time and when his body had become too worn-out to be serviceable he was tied into another body by the Elder Brothers. He then took the name of Francis. For many years Francis of Assisi worked among the poor lepers of this region and he lived very simply and humbly. He founded many monasteries and was greatly loved and revered by the people. During that life Francis was given his thirteenth initiation. I have been told that this ego is in the higher worlds and is still working to help humanity as of old.

When this ego was Jonah he had a most unusual experience, for he was saved from death by a whale. Let us see how this happened. In the Book of Jonah we read these words:

*"Now the word of the Lord came to Jonah the son of Amittai, saying:*

*"Arise, go to Ninevah, that great city, and cry against it; for their wickedness is come up before me.*

*"But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went to Joppa; and he found a ship going to Tarshish: so he paid his fare thereof, and went down into it, to go With them unto Tarshish from the presence of the Lord.*

*"But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that, the ship was like to be broken."*

-- *Jonah 1:1-4.*

Jehovah God only had to send word to someone to start the Undines in the water and the Sylphs in the air into greater activity, and there was a terrible storm. A high Lay Brother then told Jonah that he was to go to Ninevah; but Jonah was afraid and ran away instead. The storm was so great that the sailors were terrified and every man prayed to his God to save them. They threw the cargo into the sea to lighten the ship. The shipmaster found Jonah asleep in the lower part of the ship and ordered him to pray to God for their safety. The sailors cast lots to see who was to blame for their great trouble and the lot fell on Jonah.

The sailors asked Jonah what he had done to bring this evil upon them. Jonah said that he was a Hebrew and that he feared God and had fled from His presence. The men asked Jonah what they should do to him so that the sea would become calm for them. Jonah told them to cast him into the sea as he was the troublemaker. Before doing this the men rowed hard to bring the ship to land, but they could not because of the tempest that was raging fiercely.

Then the sailors prayed again to God and asked that they might not perish because of Jonah. They asked God not to blame them for what they were going to do to Jonah. They then took up Jonah and cast him forth into the sea and the sea became calm.

*"Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows." -- Jonah 1:16.*

The Bible as we now have it translated says the following:

*"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the whale three days and three nights." -- Jonah 1:17.*

This last part is wrong and illustrates how the Bible has been translated incorrectly. A high Lay Brother has said that much of the translation of the Bible is incorrect and that those who seek diligently for the truth in it, will be given its correct meaning. Here is the way Jonah was really saved from drowning by the whale. Jonah was saved on the back of the whale and not in its stomach.

This story has caused Bible students much worry and embarrassment and is used by unbelievers as an argument against the whole Bible. Most people do not believe that the whale swallowed Jonah up alive and then threw him up from his stomach three days later. Jonah's life was saved by a whale in a very remarkable manner, but in a way than can be readily accepted by Occult students.

After the men on the ship found out that Jonah had disobeyed the command of the Lay Brother who had been sent to tell him of his mission to Ninevah, to warn the people of impending danger to them, they were influenced to throw Jonah overboard in order that he might learn that he could not run away from the Higher Beings who were guiding the destinies of the people on this planet. The same Lay Brother who had allowed them to throw Jonah overboard at his request, caused a whale to follow at the side of the ship to catch Jonah on its back. The whale remained near the surface of the water and carried Jonah for three days.

This was done to give Jonah an opportunity to repent his deed and learn to obey, for he was a very stubborn man at times, although he was a very good servant of humanity when he was in a good humor. After Jonah had repented and had promised to obey, he was carried to the shore and left. The waves carried him to dry land and he went on and was safe.

While Jonah was in the sea many large fish and other creatures came near him. But none could touch him, for he was protected from death by Invisible Helpers who guided him. It was Jonah's destiny to go to Ninevah and save the people and he was cared for. He later fulfilled his mission so well that the people of that wicked city listened to him, repented, and prayed to God for deliverance. These people were so sincere and earnest in their prayers that all were saved from disaster.

Now, some people may say that they do not understand how the whale could be made to swim to the ship and allow Jonah to stay on his back for three days; also how anyone could keep the whale from diving down into the sea for three whole days. A whale is an animal and must come up to breathe and so it could easily stay up near the surface for many days. Occult students know that animals are controlled by Group Spirits. These Group Spirits have bodies that look like men, and heads that look like the animals that are in their charge. Many Helpers see and converse with these Group Spirits in the course of their work at night while out of their bodies in sleep.

A Lay Brother who has had five or more initiations can communicate with these Group Spirits and have their orders carried out by the animals. The Lay Brother who had charge of Jonah had the power to command the Group Spirit of the whales to rescue the prophet Jonah. After Jonah realized his condition he prayed to God to save him from death and he promised to go to the people of Ninevah. Then he was taken to land.

The world today is much like the city of Ninevah, and we need someone like the prophet Jonah to tell the people to turn to God for guidance. More people spend their time in the movies, cabarets, and taverns than is generally supposed. Humanity has become so materially minded that great numbers of people have turned away from God and are only interested in acquiring wealth and in having a good time. They have little interest or belief in spiritual things.

Joshua's words "Choose you this day whom ye will serve," are just as important to us as they were to the people of his day. We are egos of the past reincarnated and we still have many lessons to learn. The old hates and loves of the past are with us still and the law of Karma is at work and we are now reaping what we have sown in the past. We are expected to live at peace with one another and love our enemies. Most people can scarcely be true to their friends and in many cases are false to themselves.

Many call themselves Christians but they do not act like Christians. They still fight their fellow-men of other nations who are their brothers, for God is the Great Father of all of the Earth's inhabitants. They rob and steal and defraud their neighbors that they may have wealth and influence, little thinking that the law of Karma will even things up for them. They still devour their younger brothers, the animals, and kill the birds and beasts just to show how good their aim is. They clothe themselves in coats torn from the bodies of the poor victims, the fur-bearing animals.

Christians should put on the armor of God and go forth to help others, for that is the way to spiritual attainment. The armor of God is the soul body which we build by pure living and by service to human beings, animals, and plants, for they all need help in their evolution. We know that in olden times there were many good knights who dedicated their lives to the service of some king who tried to deal justly with his people, who protected them from roving thieves who wandered over all the continents, and from pirates who pursued the ships at sea.

These knights had to serve a long apprenticeship before they were allowed to wear a coat of armor and ride forth with the other knights. In the early days many of these knights became Lay Brothers who rode forth during the day to help the weak and defenseless, and at night they went out while their bodies were asleep and worked as Invisible Helpers.



These knights often left their homes when they were children and went to live in a nearby castle where they had to live in almost bare rooms and had very simple food. Some of them slept on beds of straw and had animal skins for covering. These young men were trained as soldiers and were taught obedience courage, and how to be helpful to others.

A good student of the Western Wisdom Teachings, for instance, must gird on his armor if he wishes to serve as an Invisible Helper in the service of the Elder Brothers of the Rose Cross. Putting on the armor of God, or building the soul body, will bring a piceless reward, for we will lay up treasures in Heaven. We may even avoid spending any of our time after death in Purgatory.

Those who serve as Invisible Helpers gradually remember where they go at night and what they do, and this brings them great satisfaction and joy. The soul body is the armor of God which all of the truly great men and women of the past have put on and used in the service of God. This soul body cannot be purchased. It must be built by pure living and by helpful deeds to others.

We are told that the disciples were called Christians first in Antioch. This happened about the time, that Peter was sent to preach the word of God to the gentiles at Antioch. Just before this Peter met Cornelius and his company and talked with them.

*"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:*

*"But in every nation he that feareth him, and worketh righteousness, is accepted with him." -- Acts 10:34-35.*

Peter preached a wonderful sermon to these people. Later he explained all the circumstances to the apostles and brethren in Judea who were surprised that he had preached to and even eaten with the gentiles.

*"And some of them were men of Cypress and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.*

*"And the hand of the Lord was with them and a great number there believed, and turned unto the Lord.*

*"Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.*

*"Who, when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord.*

*"For he was a good man, and full of the Holy Ghost and of faith and much people was added to the Lord.*

*"Then departed Barnabas to Tarsus for to seek Paul:*

*"And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they, assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch." -- Acts 11:20-26.*

These were trying days for the followers of Christ, for Stephen had been stoned to death and Herod had ordered James, the brother of John, to be killed with the sword. Herod also had Peter put in prison but an Angel delivered him. Not long after this Paul and Barnabas were expelled from Antioch by the Jews of the city. Many of these Early Christians suffered martyrdom, at about this time. Our freedom to worship God we owe to them and to those earnest believers who followed them down through the years.

Mystic Christianity teaches us that we are here on Earth for experience, and that we have lived before and will live again. It teaches us why some people are crippled, diseased, born in poor surroundings, and unhappy, while other people have splendid physical bodies, good health, are born in good surroundings, and are happy. It teaches us that if we strive hard in our present life we can improve our conditions in the future.

The doctrine of "vicarious Atonement," or that Christ died to save us, has instilled hope into many good people who have succeeded in subduing their lower desires and have become good servants of humanity and some have found the Path.

Let us consider Christ's teachings on the mount and see how they will help us on the way to attainment. First, there are the nine beatitudes. We will briefly go over them one by one.

*"Blessed are the poor in spirit: for theirs is the kingdom of Heaven."*

This means the people who realize that they have shortcomings and are humbly living the best lives they can in an effort to overcome their faults. They do not harm their neighbors in any way. They do not talk unkindly about anyone, but attend to their own affairs and are honest, reliable, and trustworthy. When they die they will eventually get to Heaven and in some life they will reach liberation.

*"Blessed are they that mourn, for they shall be comforted."*

This means that those who have lost their loved relatives and friends will be comforted. This may mean that when they go to sleep at night they can go to the Desire World, meet their loved ones, and talk to them. They may remember it as a dream which affords them comfort. Then when egos are separated by distance, or by relatives who refuse to allow them to marry or visit each other, they are sometimes allowed to meet out of their bodies when in sleep. They can go about together, sometimes roaming aimlessly about, and in other cases they become Invisible Helpers and work as partners and so are comforted.

When, at death, egos are often reunited and then they can spend their time happily in Heaven together. When they are reborn again they may come as twins, or as brothers and sisters, or as friends in neighboring families.

*"Blessed are the meek, for they shall inherit the earth."*

This tells us that those who have humility will be rewarded. People who work humbly among their fellowmen and who do not lie, or steal, or covet, or bear false witness are helped to succeed. When these people apply themselves to farming, or business, they usually succeed in getting a living for themselves and their families.

Abraham, Isaac, and Jacob became successful herdsmen by their patience and persistence. Jacob worked hard and faithfully for twenty-one years for Laban, his father-in-law. Then he was finally allowed to leave and return home, to see his father. He worked fourteen years of this time for his two wives, Rachel and Leah, and seven years for his cattle and goats. It is still possible for a man to acquire a farm or a business by hard work so that he will have something

to pass on to his children. When such people are reborn they are placed in comfortable circumstances. Thus they inherit the earth.

*"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."*

If a person desires to be good and wants spiritual knowledge, and seeks, for it and prays for it, he will one day find it. He may be led to someone who will teach him privately, as was done during the dark ages when esoteric knowledge was not given out openly. Many of the minstrels of the middle ages were Lay Brothers. As they journeyed from place to place they are always looking for seeking souls who were ready for the Mystic teachings. The Meistersingers of Germany were students of esoteric Christianity. The world thought that they met only to sing, and study music, but they also studied religion as well and fitted themselves to be light bearers.

We need light bearers today, and those hungering for spiritual truths may be satisfied if they are persistent. The various churches satisfy many persons but there are some who want more advanced knowledge of life and its mysteries. Mystic Christianity will fully meet their needs and satisfy their longings.

*"Blessed are the merciful, for they shall obtain mercy."*

The meaning of this is clear. Those of us who have a little knowledge of the workings of the twin laws of Rebirth and Consequence know that we reap as we sow. If we are merciful to other fellow human beings we shall receive mercy from God for our shortcomings. Unless we are sure that someone has been guilty of a crime, we must be very careful what we do. In such a case as that, individuals must not take the law into their own hands, for they will be punished. Remember the words from the Bible, "Vengeance is mine. I will repay, saith the Lord." If a man appears to be guilty of circumstantial evidence and is freed, be satisfied that if he needs punishment, he will get it in Purgatory. We do not have to worry about that. We have all we can do to take care of ourselves, keep out of trouble, and be helpful to others.

Now this command has a further meaning. Blessed are the merciful also means that we should be merciful to our younger brothers as well. This opens up a large field of service to the people of the present day. This is a subject that is painful to some people and they try to avoid hearing about it. It is expected that we will be merciful to the animals. If we own pets we are to be kind and good to them and help them to advance in evolution. In so doing we shall also benefit.

If we own farm animals we must treat them kindly and not injure them, or starve them, or cause them unnecessary, suffering. Wild animals should not be caught in cruel steel traps that cause untold misery to the lovely fur-bearing animals. If you wish to be merciful you will stop wearing fur coats and find substitutes. Wool can be cut off from a sheep's back without causing any pain and the sheep can go on living and gain experience.

Then you can go a step further and cease to eat meat. Thus you will lessen the demand for animal food which is no longer necessary for most of us at the present time. The slaughter of the animals is one of the greatest crimes of our times and as long as it continues we may expect wars and rumors of wars as long as people continue to consume great quantities of meat.

They will be warlike and seek to slay their brothers for some trifling cause. I believe that this is the greatest stumbling block to spiritual progress. That is why the centers of the occult groups are small. People do not want to deny themselves.

Some people do become interested in esoteric Christianity for a time, but when they are asked to give up meat they secretly rebel and off they go to pursue their own interests. Then some students try to live a merciful life but lose interest and return to meat eating, and thus they never

get the first-hand knowledge they need, to make them satisfied in well-doing. This is one of the most difficult of Christ's requirements to be a Christian.

*"Blessed are the pure in heart: for they shall see God."*

This means exactly what is said. When a person has purified himself he has built a large and luminous soul body. In order to do that he has to be poor in spirit, meek, and lonely. He has to hunger and thirst for righteousness, and he has to become merciful to all. Such a person will advance rapidly along the Path toward God. When he reaches the place where he is ready for his thirteenth and last initiation he is taken in his soul body to God by an escort of Angels, Archangels, and other High Beings and he meets the God of our Solar System face to face. Such an ego becomes a Liberated One. Such advanced egos always wish to return to Earth and work with humanity. Some are allowed to do so and others go to Venus and Jupiter to work.

*"Blessed are the peacemakers: for they shall be called the children of God."*

Being a good peacemaker is a good sign of advancement. History tells us that George Washington and Abraham Lincoln were often successful peacemakers. Two other prominent peacemakers were William Penn and Benjamin Franklin.

*"Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven."*

*"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."*

*"Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."*

-- St. Matthew 5:3-12.

Christ Jesus meant exactly what he said in these verses. All through history it has been harder to be good than to be bad. The evil-doers resented the presence of those egos who were superior to them. Consider Joseph, who had the coat of many colors. He was an advanced ego who tried to be good. His brothers sold him into slavery to get him out of the way. Joseph lived and became a man of influence and he later helped these same brothers who had finally learned compassion through sorrow. Other men have not fared so well. The gentle Jonathan, David's friend, was slain and poor Job lost all his children and all his possessions and suffered much physically, but he bore it all patiently. In the end God gave him more than he had at the beginning.

Many of the early Christians suffered because of their religious beliefs. Of the eleven faithful disciples all but St. John met a violent death. While at Rome St. John was taken into a caldron of burning oil, but he was protected by a Helper and came forth unhurt. St. Paul and ten of the disciples were killed in various ways. Many of the early Christians were killed.

In this connection I wish to tell you of something which students of Mystic Christianity ought to know. I have been told that the apostles did not suffer as ordinary individuals did when they were killed, because they had earned the right to help from the Higher Ones. They were spared great suffering because the Angel of Death was sent to cut the silver cords of the people just as they were about to be tortured, and thus the egos were taken out of their bodies in time to save them great suffering. Bands of Helpers and Angels carried their egos and higher vehicles off to heaven, leaving their inanimate dense bodies to the rage of their foes. It is a great comfort to know this.



The crusades later on caused thousands of deaths and great misery and suffering. All this is a sad story, but down through history the way of the true followers of Christ has been generally hard. Those who did not give their lives, gave of their means, and served as best they could. Often they were not appreciated on earth, but we can be sure that they were rewarded in the end.

The beatitudes must have been a comfort to thousands in trouble, some in foreign lands, some imprisoned, and some enslaved. Christianity meets our modern needs and the Bible points out the way for us. Christ Jesus said, "Let your light so shine before men, that they may see your good works, and glorify our father which is in heaven."

The prophet Isaiah told of the coming of Christ Jesus many years before he was born.

*"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:*

*"And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might the spirit of knowledge and of the fear of the Lord;*

*"And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:*

*"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*

*"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young, lion, and the fatling together; and a little child shall lead them."*

*-- Isaiah 11:1-6.*

St. Mark tells us that Christ Jesus dearly loved children, as the following verses from the Bible show.

*"And they, brought young children to him that he should touch them; and his disciples rebuked those that brought them.*

*"But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.*

*"Verily I say unto you, Whosoever shall not receive the King-dom of God as a little child, he shall not enter therein.*

*"And he took them up in his arms, put his hand upon them, and blessed them."*

*-- St. Mark 10:13- 16.*

Christ Jesus knew that some of these children were advanced egos who would some day give a good account of themselves. He was able to plant the seed of spirituality in them much easier than he could in grown people because they instinctively loved and trusted Him and realized that He was a Great Being. They wanted to be with Him. They crowded about Christ Jesus in such numbers that at times his disciples became annoyed at the persistence of the parents who were eager to have their children blessed and helped by the loving Christ who loved little children and showed it so plainly. Christ knew that many advanced egos would be reborn as

children and lead their parents to God, and that others would excel in many material lines, and lead their elders while still very young.

If a child is taught, from infancy, to know that Christ Jesus is the pardoner of his sins, that child will grow up, and become a student of some Occult philosophy, and will become conscious in the inner worlds. Probably he will become, a Lay Brother. When that ego dies he will be reborn into an advanced family with these developed powers. He can then soon lead his parents aright. History tells us of many remarkable children.

George Frederick Handel, the famous composer, loved music when he was a little boy and could play by ear. His father wanted his son to be a doctor and tried to prevent him from playing any instrument, but the boy taught himself on, an old piano which had been put away in the attic. When George was eight years old he played an organ so well that his father was delighted and allowed the boy to study music. It is said that Handel wrote over fifty operas and several oratorios. This great musician was a Lay Brother reborn and as a child he was able to lead others because he was an advanced child.

Ludwig Beethoven was another gifted child. Before he was four years of age his father had him practice several hours a day on the harpsichord. Beethoven loved the piano the best of any instrument and was a very remarkable player. Some of his symphonies are thought to be the best that have ever been written.

Another gifted child was Felix Mendelssohn, the composer. An artist painted a picture which shows Felix Mendelssohn seated at his piano composing his Moonlight Sonata. In front of him the artist put in a Deva and a group of dainty little Fairies who came and danced to his music. Mendelssohn could see the Fairies and he could hear the music of the spheres. Thus he was able to compose many pieces of harmonious music for the world to enjoy all through the centuries.

Johann Sebastian Bach was one of the greatest musicians who ever lived, and he showed his natural ability at an early age. He wrote many fine pieces of music and had ten sons who were all fine musicians. Thus we see that Bach gave ten egos who loved music, a chance to be reborn in a musical family where they could develop their talents. We are told that many advanced egos are kept waiting in the First Heaven a long time because they cannot find parents who can give them the sensitive bodies that they need for their development.

When we turn to the field of art we find that most of the great artists started life as talented children who soon excelled their teachers in art. Buonarrotti Michelangelo was a famous Italian painter, sculptor, and architect who showed his ability at an early age.

Gustave Doré was a very gifted child. As a young child he drew lifelike pictures of his family and of the people he saw in the street. When he was five years old he illustrated his letters to his friends with pen-and-ink sketches. Gustave Doré learned to read when he was between the ages of three and four. He is best known for his wonderful woodcuts which he drew for illustrations for the Bible and other well-known books. He took up painting and did wonderful work. He was also an engraver, an etcher, and a sculptor. Gustave Doré was an advanced ego whose mission seems to have been to try to show the beauties of the visible and invisible worlds by means of art, and thus draw humanity closer to God and the Higher Ones.

Gustave Doré's drawings and paintings must have inspired thousands of people to do better and strive harder to do worthwhile things. This artist was able to lead others from his childhood, because he was reborn as a wise man with a vision.

Two of the greatest children that we know of were Jesus and Samuel. Jesus had Angels for playmates and many of the greatest painters have shown them in their lovely paintings. St. Luke

described the child Jesus thus: *"And the child grew and waxed strong in spirit, and the grace of God was upon him."*

Then we are told how Mary and Joseph took Jesus to Jerusalem when he was twelve years old. Later they found him in the temple sitting in the midst of the doctors, both hearing them, and asking them questions. St. Luke said, *"And all that heard him were astonished at his understanding and answers."*

At the age of twelve Jesus was a leader along spiritual lines. Christ Jesus became the leader of the Christian religion which is the most advanced religion that the world has known. It is destined to be the religion of the world.

The prophet Isaiah told of the coming of Christ Jesus long before he was born. Isaiah told of the conditions that will appear in the Aquarian Age when he says, *"And a little child shall lead them."* I shall tell you how this will come about. A child shall lead because he will be an advanced child with special gifts of wisdom and understanding. He will have spiritual sight and hearing and he will be able to talk to the Angels and Invisible Helpers whom he sees, and he will be able to control the wild beasts of the jungle and forest. He will be a natural born leader whom people will want to follow.

Would you like to prepare to be one of these advanced children of the future? Then begin at once to purify your mind and your body. Cast forth any evil desires and prejudices that you have been harboring and start studying the Mystic and Occult teachings and live a helpful, good life. This will enable you to build a soul body in which you can function when out of your body in sleep. Then, two egos who are really trying to follow in the footsteps of Jesus may become the parents of advanced children, and this must be a great joy.

Faith without works is dead and so we must not only have faith, but we must do something about it. We must be useful people and help to make the world a better place in which to live. In the book of Genesis we are told how Noah built the ark at the command of God. At that time the people on the earth were very wicked and were thinking evil thoughts continually. God decided to destroy man, but He loved Noah and his family, and wished to save their lives.

The Lord went to Noah and told him to build the ark and gave him careful instructions about its construction. He also told him to put certain animals upon it when the large boat was ready for use. This happened during Atlantean times just before the last part of the continent of Atlantis sank. The ark was built and the flood came and after many days it grounded and Noah and his family were saved. Noah had faith and he worked to build the ark and tame the necessary animals. At the same time he was ridiculed by his neighbors who rejected the idea that they would be punished for the evil they were doing.

Noah showed his faith by his works and he was well rewarded for his faithfulness. If Noah had believed that a great flood was coming, but had neglected to follow the directions given him about building the ark, he would have been lost when the catastrophe occurred; for then it would have been too late to have made the necessary preparations.

It is the same with us. We are told to prepare for death, and we can see that this is an event that none of us can hope to escape. We look about us and we see how uncertain life is. The Bible is a guidebook which gives us careful instructions how to live and prepare ourselves for this change. We are told of two future destinations where we may go.

If we neglect our opportunities for self-improvement and service to others and commit many sins, then when we pass on we will be taken to Hell, or Purgatory, as many people all the lower

part of the Desire World. Here we will be purged of our evil desires and punished for the evil we have done.

On the other hand we are told how we may escape going to Purgatory and how we may go to Heaven instead. We must have faith in the power of Christ to save us, but that is not enough. We must engage in helping others to make their lives happier and more useful, for faith without works is dead.

Consider the story of the good Samaritan and those who also saw the man who had been robbed and wounded. One of these people, a Samaritan, was a good man who took pity on the man and bound up his injuries and took him where he could rest and be cared for. He was the good neighbor that Jesus admired for his kindness.

All of us can be good neighbors, for there are opportunities all around us. The world is full of people today who are like the priest and the Levite who passed the injured man without helping him.

Prejudice is a common characteristic of the people today. In India there is a caste system that should be changed. One class of people are called the untouchables. These poor people have a hard time existing because the other classes are so cruel and inhuman to them. The untouchables look like the rest, but they lack money and suitable places to live. They have been born into that class and seemingly cannot escape.

As in Bible times there is dislike among people belonging to the various races. In some countries certain people are not allowed to have equal privileges either because of race, color, or creed. The people of the white race, as a whole, consider themselves superior to all others, and they forget that all are brothers and should be fairly treated. Let us follow the golden rule and we shall make fewer mistakes.

We must consider our own faith. How much do we have? Do we have faith in God and in Christ Jesus? Are we willing to follow Christ and do what he has asked us to do? Let us remember that Christ Jesus told his disciples to preach the gospel and heal the sick. It is all very well to have faith, but we must also do something. We must put our talents to work. We must consider how we can help others.

Doctors and nurses have great opportunities for service. They can do all in their power to heal the sick. Ministers and lecturers can explain the Bible and the Mystic and Occult teachings. Some people can work in schools and other institutions. Some can write books that will inspire others to have more faith. All of us can go out of our way to help others. We can show that we believe in God, and that we also believe in putting our faith into practice. We can labor to increase and perfect our talents. We can do our best and ask God to help us to do better.

And what are the rewards for right living? In the Old Testament we read about the commands which Jehovah God gave to Moses to give to the ancient Israelites for their guidance. These commandments still stand and we must Obey them if we wish to progress in evolution and win rewards both on Earth and in Heaven. We should have perfect faith and confidence in God, for He is a mighty Being, full of love and compassion for man.

Solomon said "To him that soweth righteousness shall be a sure reward." Christ Jesus has told us to lay up treasures for ourselves in Heaven and that is what Invisible Helpers hope to do by living lives of service to humanity. When a man has lived a good life, and laid up treasures in Heaven, no one can take them away from him. His reward is sure, for a very careful record is kept. All that a man does during his lifetime is recorded in the true Memory of Nature which is located in the World of Thought. All that we do is recorded in this region and advanced Helpers



are taught how to read these records. When things that man does are also impressed upon the seed atom of his heart and when he comes to die he sees this panorama unfold before him.

When a man goes to Purgatory, this record unrolls a second time, and he reviews this panorama slowly, and suffers for all the wrong he has done. When the ego of the man reaches the First Heaven, the panorama again unrolls, and man enjoys all the good that he has done.

One of the rewards for right living is the opportunity to go to Heaven and stay for a time. Heaven is a place where no evil can be found. When a person goes there, he is far away from the influence of all earthly things and conditions. He enjoys all the good that he did in his past life, and all the kindnesses that others did for him. Here a man can rest and enjoy the home that he has built by his good thoughts and deeds.

Heaven is a wonderful place to be in, for the opportunities for progression are many. Students have access to vast libraries for study. Musicians can hear and enjoy the celestial music which is often spoken of as the music of the spheres. Artists can delight in the ever- changing color combinations that are found in the First Heaven and they can continue their work with much greater success than they had on Earth.

The hope of going to Heaven is one of the greatest incentives to right living. Many Christian people have lived in poverty and suffering, and the thought of winning a place in Heaven has sustained them through all trials. Other men have become weary of life and have longed for rest. Some people who have lived nobly and well have been able to see into Heaven, and thus they have actual proof of the reality of Heaven. In the Book of Acts, we are told that Stephen saw the Glory of God, and Jesus standing on the right hand of God when he steadfastly looked up into Heaven at the time that he was falsely accused by certain evil men.

Jesus told his disciples that they would see Heaven, and that they would see the Angel of God ascending and descending upon the Son of man. In the four gospels we find the record of many things that the disciples saw which convinced them of the reality of Heaven. Many artists with spiritual sight have painted pictures showing conditions and persons in Heaven, and these pictures have been loved by thousands of devoted Christians. St. John described the people and Angels that he saw in Heaven in the Book of Revelation.

One of the rewards of right living is that a Helper may go to Heaven during his sleeping hours and talk with his friends and acquaintances. Lay Brothers and Lay Sisters can investigate conditions in Heaven and they can do what John did. They can see Heaven with their spiritual sight, while in full waking consciousness.

Other Helpers can go to Heaven while out in sleep and talk to people, and then remember it when they wake up. Many people go to Heaven and talk to their friends and relatives and remember it as a dream. Many people do all the things that they dream of doing at night and they derive a great deal of pleasure from such remembrances. When a Helper remembers his work while he is out in sleep he experiences much joy.

Another reward for right living is protection from danger. I will tell you a story of a good girl who was saved from death in a very strange way. She had lived a good life, and had earned the protection of the Higher Ones who are trying to promote the welfare of all living things on the earth.

One afternoon in January a Helper took a nap and left his body and went out over the northwest states. At one place a robin flew over him and tried to alight on him and went through him.

"Oh, you want a ride, do you?" the Helper said to the bird.

He caught the bird and then he noticed a tiny tag on its neck. This tag had a woman's name and address on it. There was also a piece of paper on the bird's leg. The Helper removed the paper and read the words, "Please follow this bird home. I am sick."

"All right, Buddy, let's go home," said the Helper. "I will be with you there." The Helper and the robin flew very fast to a building that was in flames. The girl lived on the third floor. A great deal of smoke was coming out of her window. The Helper went in and found the girl in her bed which had caught fire. She was screaming for help. The Helper picked up the girl, threw aside the burning bedclothes, and took her out of the window.

The people in the street screamed when they saw them because they thought the Helper had jumped out with the girl and that they would be killed when they struck the ground. Instead they floated down easily and the Helper laid the girl on the ground. Someone covered her. Then the fire department came and the girl was carried to the hospital because she was badly burned.

After rescuing the girl the Helper went back to the burning building to see if anyone else was in it, but he found no one. The Helper then went to the hospital and found the girl all bandaged and in bed. "Can you hear me?" he asked her. She paid no attention. The Helper then went out into the hall and materialized what appeared like his physical body and reentered the room.

"Whom do you wish to see?" asked a nurse.

"I want to see the lady who has just been brought in suffering from burns," he replied.

"She is now under a drug to ease her pain," said the nurse.

The Helper went up to the girl's bed and she saw him this time. "Where is my bird?" she asked. "Please go and get my bird."

The Helper returned to the scene of the fire and found the bird perching on a limb of a tree. He called the bird and it came to him at once.

"Whose bird is that?" asked the policeman who was looking on.

"It belongs to the lady who was burned in the building," the Helper said.

"I will take charge of the bird," the policeman replied.

"No. She told me to bring it to her," said the Helper.

"I do not know that and I shall have to place you under arrest," the policeman said.

"All right, but I will keep the bird," said the Helper, and he disappeared while going up into the air with the bird. The people watched the bird until it went out of sight.

The Helper returned to the hospital with the robin and went to the side of the building. When no one was looking he materialized, and put the robin under his coat to get by the office with it. He walked into the ward where the girl lay and gave the robin to her. When she spoke to it the robin chirped.

"Take the bird out," said a nurse.

"No," said the girl. "I found that robin when it was a baby with a broken leg, and I nursed it until it got well and I took it to bed with me, and wherever I go the bird can go."

The robin looked at her as if to say, "What in the world is the matter with you?"

"Why didn't you let me die?" the girl asked the Helper. "My face and body are ruined and I will have to give up my Sunday School position. I am a superintendent and we have five hundred children enrolled. I am trying to teach and lead them right and make useful people of them."

"Maybe you will be better looking and nicer after you get well," the Helper said smilingly.

"Thank you, but I don't believe it," answered, the girl. "I can feel my face drawing now and the pain is very severe."

"Let me hold your hand," the Helper said and he took her hand. "I like you because you loved the bird when it was injured and because you have done so much for it."

Just then the father, mother, and sister of the girl came in and the mother fainted when she saw her daughter's condition.

"Take her out," said the Helper. "We don't need her here."

The sister became angry and began to question the stranger about her sister. "Are you her boy friend?" she asked.

"I could be her pal, her brother, her friend, or anything except her husband," the Helper answered.

"You talk in riddles," said the girl's father.

The mother regained consciousness and she became very angry.

"If you had not been so severe with your daughter this would not have happened to her," said the Helper. "Your treatment forced her to live elsewhere." He turned to the bandaged girl.

"You are not in pain now. Ask the nurse for some water and then ask for a glass of milk."

The nurse brought the water but refused to get the milk.

"Go ahead, nurse," said the Helper, "and get the milk and be as nice in disposition as you are in appearance. I know you are pretty."

The nurse smiled and went and got the milk. "You will have to take the blame for it," she said when she returned.

"I will," replied the Helper.

The girl drank the milk and felt much better.

"See if you are sore," the helper said in a few minutes.

"Of course I am and the bandages are dry," said the girl.

Then she began to feel herself and her eyes grew big with astonishment and she began to move about. "I have no more pain," she said in a surprised voice.

"What has been done before my eyes!" exclaimed the girl's father.

"Take the bandages off your face and body," said the Helper.

"The bandages are dry and it will hurt to pull them off," the girl said.

The girl did not understand that she had been healed by the healing force that comes from God.

"Try it," suggested the Helper quietly.

The girl found out that the bandages came off easily and she worked rapidly. When she had removed all the bandages she found that she did not have a blemish on her body except that her hair and eyebrows were singed.

"Your hair and eyebrows will grow back in time," said the Helper. "Listen well to what I say. God will take care of His own when they deny themselves to do for others as you have done."

The Helper saw that this girl had developed a pretty soul body by her helpful, good life.

"Who are you?" the girl asked in wonder.

"I am a servant like you," the Helper replied.

"I want to know where you live so I can go and see you," the girl said.

"No, you cannot do that," the Helper said.

The girl became restless and wanted to get up.

"Your fingernails will come off and your fingers may be sore, but you can go home tomorrow afternoon if you feel that you must," said the Helper. "I must be going. Be sweet and good."

The girl wanted to kiss the Helper but he said, "No, don't child, it might cause harm by shock." (This was because the Helper was in a materialized body.)

"I feel grateful to you for all you have done to help me," the girl said.

"May God bless you, my sister," he said and disappeared.

"My God!" exclaimed the father. "He must be an Angel."

This Helper and his partner went back to the girl about five hours later, and they found her peacefully asleep in the bed at the hospital. The man Helper did not materialize this time but the lady Helper did and they let her in. The nurse showed her the girl's bed and the Helper woke her up.

"Where is the Angel man?" asked the girl. "Are you he?"

"No," answered the Helper, "but he is here."



"Oh, you are an Angel, too!" exclaimed the girl quickly.

"No," said the Helper. "I am only a servant of humanity," and she talked to the girl for awhile.

The girl kept on asking for the man Helper, and finally he materialized and spoke to her and she was satisfied. Then the girl begged the lady Helper to be her friend and come and see her when she got established.

"Are you going to return, home to live?" asked the lady Helper.

"No, I am not," the girl answered.

"When the Helper was ready to go the girl asked her to kiss her. "Yes;" the Helper said, and she bent over and kissed her.

"I am so thankful, for I have kissed an Angel," the girl said.

"Give the girl some strength as she is much excited," the man Helper said by means of thought.

The lady Helper took the girl in her arms and let her aura out and the girl said, "Oh!" Then the Helper disappeared.

The nurse came in and ran up to the bed. The other patients woke up startled and looked on in wonder.

"Are you a saint that the Angels come, and minister to you?" asked the nurse. I heard about you from the nurse that I relieved. How can you be so good?"

"I am no saint," said the girl. "I just pray and teach children in a Sunday School, but I am the happiest girl in the world."

The nurse made the sign of the cross. "When Angels appear to one she is to die soon," she said.

The man Helper told the lady Helper to materialize quickly and tell them that this was not true.

The lady Helper materialized and spoke to the nurse.

"That is not true," she said. "Do not say that again."

After that the Helpers left and went on with their work. The apocryphal book called *The History of the Blessed Virgin Mary and the History of the Likeness of Christ*, edited and translated by E. A. Wallis Budge, gives many instances that tell how the Virgin Mary was saved from death by the Higher Ones.

I have been told that Christ Jesus had twelve senior disciples, sixty-six junior disciples, and four hundred and fifty-six intermediate disciples. Although it is supposed that all of the eleven senior disciples met a violent death except St. John, most of the other disciples fared better and lived to serve as Helpers for many years. Later they were reborn and became Helpers in the next life and were protected from many dangers.

Here is a story of an advanced child who was saved by a lioness. As some Helpers were going over some jungle land in India, they saw a lioness carrying a little dark-skinned girl about four years old, in her mouth. The Helpers came down and materialized and went up to the lioness. She carefully put down the child and fiercely started after the Helpers. The child began to cry and the lioness stopped and looked at her and then looked at the Helpers, as if deciding what to do.

Then the lioness started after the Helpers.

"Miss Lioness, we are your friends," said the man Helper, "but we want to know what you are doing with that child."

The lioness came to the Helpers and whined. Then she went back to the child and pushed her over, picked her up, and started away.

"Wait a minute," the Helper called out.

The lioness put down the child again and gave a fierce growl.

"Don't get rough, Miss Lioness, but act like a lady," the Helper said. "You are supposed to be the queen of the jungle. Why not be ladylike when you have friends around?"

The lioness picked the child up and started off again.

"Wait," said the Helper. Then he got in touch with the Group Spirit who has charge of the lions and asked him what the lioness was going to do with the child.

"Follow her and let no harm come to her," said the friendly Group Spirit.

The Invisible Helpers disappeared and the lioness grunted and looked around with a look of surprise and then she went on. She jumped over several small streams and marshes and finally came to a native village. She entered the village and the natives began to run and shout. A band of warriors came out, armed with long spears with which they were going to attack the lioness. The man Helper told his partner to appear to them and let her aura out. When she did this the warriors fell back and the lioness went on until she reached a certain hut. Then she put the child down and turned to go away.

"Wait, Miss Lioness," called the man Helper, "you cannot get out of here alive." He then turned to the native woman in the hut and said, "Is that your child?"

The woman was standing right next to the wall as rigid as a board and her eyes were wide open with fear. Her face became paler when she saw the lioness at the door. The hut had only one door, so she knew that she could not escape.

The Helper went up to the woman and shook her and she shouted loudly and grasped her child in her arms and said, "Mine, mine." They looked the child over and there were no scratches or marks on her body anywhere to show that the lioness had carried her. The Helpers wondered why the lioness had not killed the child.

The Group Spirit said that this child had come to rebirth to help the natives and had always been good to his charges in the past. The child wandered off and the Group Spirit had influenced the lioness to take her home.

The Helpers healed a few sick natives and played with the lioness and a few of the children and then they left feeling very happy over what they had seen.

Another reward for right living is wisdom. When a preacher by right living purifies his body and builds up a soul body and gets the spiritual gifts of sight and hearing, he can attract people to him as some of the early preachers did.

When an artist earns these precious spiritual gifts by right living, he can look into the Memory of Nature and reproduce past events in the lives of Christ and his disciples and others, as many of the great painters were able to do. When a musician is given these priceless gifts he can be taught how to reproduce the music of the spheres.

The Bible tells of many wise prophets and teachers who did much to help humanity. Their wisdom was not the result of long, continued study of books. Much of it came as a reward for right-living. Take Solomonn, for instance. He asked for wisdom and it was given to him, and he used it to rule his people wisely for many years. Joshua, Aaron, Joseph, Jesus, Paul and many others had the spiritual gifts of sight and healing, and some had the gift of healing others. There have been many others since then.

When one really lives a good life he has a satisfaction and inward joy that no one can take from him. It gives contentment and joy which cannot be explained, when we help a dear friend, or when a dear friend helps us. Other people's appreciation of us makes us happy in much the same way. When one really lives a harmless, useful life he may earn the right to be an Invisible Helper. This is a reward well worth striving for.

Another reward for right living is a longer life, which will give us more opportunities for experience. Some people have had their lives extended in order that they might continue their work. The Bible tells us that Hezekiah became ill and was told that he would die. He prayed to God and asked for help and God added fifteen years to his life and sent Isaiah to heal him. I do not mean that this happens to all Helpers in each life, for it does not. Yet many persons who were Helpers have had their lives lengthened.

The greatest reward of all is to win liberation from God, the Great Father of us all. In order to do this, a Helper must serve humanity for many lives and win thirteen initiations. When this has been done the individual will be escorted into the presence of the God of our Solar System by Angels, Archangels, and other High Beings.

(WILL BE CONTINUED)

The printed version of this book is available from:

Health Research  
Box 70  
8349 Lafayette Street  
Mokelumne Hill, California, 95245  
Tel: 209-286-1324M

<http://www.healthresearchbooks.com/>

## BOOK REVIEWS

### *Ella Wheeler Wilcox* *"The Worlds and I"*

AUDREY GLOVER



Many Rosicrucian students will remember Ella Wheeler Wilcox as the poet of whom Max Heindel wrote in *The Rosicrucian Cosmo-Conception*, "*Ella Wheeler Wilcox, with the true compassion of all far advanced souls, champions this occult maxim ( There is One Life - the Life of God ) in the following beautiful words,*" and then quotes her poem, "*The Voice of the Voiceless.*" But probably few know that she met Max Heindel and conversed with him, as she relates in her autobiography, "**The Worlds and I**", published shortly before her death in 1919. (*The Worlds and I*, New York: George H Doran Company, c1918)

That Ella Wheeler Wilcox was an advanced soul is evidenced in her voluminous poetry. Her words of faith, hope, love, compassion, and spiritual wisdom must have helped and cheered millions of people, for she was well known over this country and in England for many years. Her life motto, she tells us, was Service. Her family was for the most part scornful of all things religious, yet she writes, "*From the hour I could think, I always thought with reverence and love of God, the Great Creator of this wonderful universe. Faith was born in my soul, and as a little child my believe in prayer and in my guardian angels haloed my world.*"



She was often hurt by the irreverence shown in her family and goes on to say, *"In after years I understood why this was. Being an old soul myself, reincarnated many more times than any other member of my family, I knew the truth of spiritual things not revealed to them. I could not formulate what I knew, but what I felt myself the spiritual parent of my elders; and I longed to help them to clearer sight."*

Ella Wheeler was born in 1855 on a farm in Wisconsin, the youngest of four children. Her childhood and youth were meager in physical comforts, and in mental, emotional, and spiritual satisfactions. She started writing poetry at a very early age, and was well known as a poet in her own state by the time she graduated from high school. When about 28 years of age, she married Robert Wilcox. They had one child, a son, who died shortly after birth. Not long after their marriage, they both became interested in Theosophy and accepted its teachings. Throughout life, they were always interested in psychic and spiritual matters. Early in their married life, they promised each other that whoever went first to the realms beyond would return and communicate with the other, if possible, and they had little doubt but that it was possible.

Robert Wilcox died in 1916, after over thirty years of close and loving companionship with his wife. She was overcome with grief, which became ever more intense as week after week went without any message from him. She visited famous mediums all over the country, and also a number of "Wise Ones" of various religious and philosophies, without finding what she sought. A stay at a Theosophical retreat helped her to become calmer, and good friends there warned her against blind dependence on spiritualism. She tells it thus, *"Opposed to spiritualism, which degenerates into fortune telling, and, which delays the souls of those gone on by continual appeals to return for trivial purposes, they yet approved of my investigations into the occult, knowing my purpose was not to be misused or abused. They even accompanied me in some of my investigations and helped me to discriminate between mere mind reading, chatter of elementals from borderland, and messages from higher planes."*

It was at this time that she went to California, as she heard that the spiritual vibrations were stronger there. She went to see Max Heindel, still seeking help in her sorrow, still unable to understand why she had had no word from her Robert.

This is how she tells of this meeting.

*"In talking with Max Heindel, the leader of the Rosicrucian Philosophy in California, he made very clear to me the effect of intense grief. Mr. Heindel assured me that I would come in touch with the spirit of my husband when I learned to control my sorrow. I replied that it seemed strange to me that an omnipotent God could not send a flash of his light into a suffering soul to bring its conviction when most needed. Did you ever stand beside a clear pool of water, asked Mr. Heindel, and see the trees and skies repeated therein? And did you ever cast a stone into that pool and see it clouded and turmoiled, so it gave no reflection? Yet the skies and trees were waiting above to be reflected when the waters grew calm. So God and your husband's spirit wait to show themselves to you when the turbulence of sorrow is quieted".*

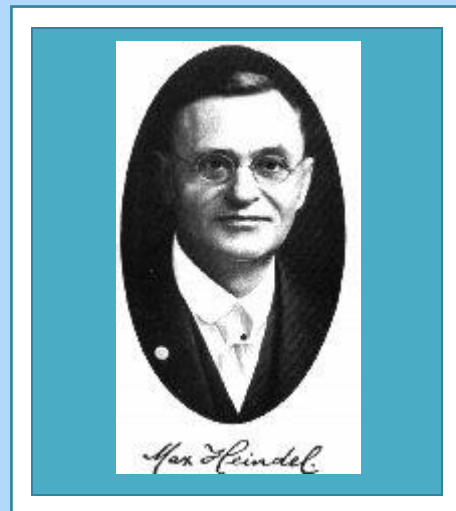


The truth of his words was proved to her several months later. She returned to her home in the East, and spent hours daily in prayer and meditation. She composed a little mantra which she said over and over, *"I am the living witness: The dead live: And they speak through us and to us: And I am the voice that gives this glorious truth to the suffering world: I am ready, God: I am ready, Christ: I am ready, Robert."*

Little by little she came to understand God's purpose in allowing this suffering, *"Holding in store for me the greatest gift the Lords of Karma have to bestow to those on earth, God wanted me to cast away, one by one, every prop on which I leaned, and to break every tie which bound me to material things, or held me closely to earthly affections."*

Eventually, she made unmistakable contact with her husband, and had soulsatisfying conversations with him.

Afterward she made valiant efforts to give out occult truths to a suffering world[World War I was still in progress], but she met for the most part with scorn and disbelief. People, she said, were like the country woman who, when she saw a giraffe for the first time, turned away saying, "There ain't no such animal!" Faced with incontrovertible proofs of continuing life after death, they would still deny it! She wrote, *"As we think, act, and live here today, we built the structures of our homes in spirit realms after we leave earth, and we build karma for future lives, thousands of years to come, on this earth or other planets. Life will assume new dignity, and labor new interest for us, when we come to the knowledge that death is but a continuation of life and labor, in higher planes"*.



Now, forty years after her death (1), occult students are still trying to give these truths to a suffering world. Some gains have been made, but the progress seems so slow!

Let us close with Ella Wheller Wilcox's closing words in her book,

*"From this mighty storehouse(of God, and the hierarchies of Spiritual Beings) we may gather wisdom and knowledge, and receive light and power, as we pass through this preparatory room of earth, which is only one of the innumerable mansions in our Father's house. Think on these things".*

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Editor Note: This article was published in *Rays From The Rose Cross*, the [Rosicrucian Fellowship](#) Magazine in July, 1959.

# ECCLESIA

## *Mount Ecclesia, the Beauty Spot of the Earth*

*BY MANLY PALMER HALL*



Rosicrucian Temple



# **Echoes from Mt. Ecclesia**

## **Why does this spot seem so beautiful?**

The following was written by Manly P. Hall on his stay at the Rosicrucian Fellowship [summer of 1922] and appeared in the Rays From the Rose Cross - 1922. He also wrote articles for the Rays from the Rose Cross, and was a personal friend of Mrs. Heindel up until the time of her death.



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"As we stand in the beautiful grounds of our modern mystery school, we cannot but think of the ancient Initiates who watching from their pyramids counted and named those wonderful signs which are the keys to mortal life. Gazing at the wondrous Zigurat they raised their arms to God, feeling how small and helpless they were among these wonders of the universe. So, thousands of years later we stand beside our Temple, and raise our eyes to the same God, and thank Him for the greater understanding that we have, and ask only power to help humanity that they may also know the great truths that drift across the midnight sky.

We turn one last look at the Temple; it stand imposing, this Mystery Tabernacle of the new age, and from its dome none beautiful stars shed their light, a beacon that can be seen for miles around, a



symbol of the spiritual light that goes out giving hope and love to the entire world .

Why does this spot seem so beautiful? There are many other places where the stars may be seen and studied, and thousands of people see the same glorious sunsets, and enjoy the same wonderful climate. But there is something on Mt. Ecclesia that is not be found in any other part of the world. There is something here that is restful and different; it seems almost like holy ground . It is because of the love that is sent here by thousands of members and the lives of self-forgetting service that the workers are living day by day, that makes this the beauty spot of the earth."

*-Manly P. Hall, Rays from the Rose Cross, 1922*



**The Ecclesia - Spiritual Healing Temple ,The Rosicrucian Fellowship, Oceanside, California, USA**

## **THE ROSICRUCIAN FELLOWSHIP (TRF)**

2222 MISSION AVENUE, OCEANSIDE, CA 92058 -  
TELEPHONE: (760) 757-6600

### **2010 CALENDAR OF EVENTS AT MOUNT ECCLESIA**

**Mount Ecclesia** is a picturesque spot of nature grounds in Oceanside, California and the location of the international headquarters of the fraternal and service organization **The Rosicrucian Fellowship**. It is also the location of its spiritual healing temple, called "The Ecclesia", situated upon the promontory of a high mesa.

On April 07, 1995, it was added to the National Register of Historic Places as the **Rosicrucian Fellowship Temple**.

Since its foundation, the Rosicrucian Fellowship faithfully observes the basic condition, set by its founder **Max Heindel**, that no price, membership dues or fees, should be put on its teachings. The Fellowship funding and maintenance is achieved through the voluntary giving of members and friends, as one is able to contribute, and with the most valuable assistance of volunteer workers. Mount Ecclesia's foundation archetype, highest ideal or mission, is to become a Spiritual Center in the world, as an effort: *"to unite and harmonize each with the others by teaching a philosophy that is religious, scientific and artistic, and to gather all churches into one great Christian Brotherhood."*

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#### **JANUARY**

**FELLOWSHIP DAY** Wednesday, January 6, 2010 4:15 pm.

Annual Commemoration of the Transition of Max Heindel. Chapel Service and Tribute to Max Heindel.

**FELLOWSHIP OF THE SPIRIT SERIES** Wednesday 6 -Sunday 10, 2010 Lecture series by Richard Koepsel

#### **FEBRUARY**

**WINTER SCHOOL** February 15 - 21 2010 (Monday through Sunday)

#### **MARCH**

**VERNAL EQUINOX SERVICES** Friday, March 19, 2010

8:00 pm. For Students and Friends, in the Chapel.

8:00 pm. For Probationers in the Temple.

**PALM SUNDAY OBSERVANCE:** Sunday, March 28, 2010 11:00am. Devotional Chapel Service.

#### **APRIL**

**GOOD FRIDAY OBSERVANCE** Friday, April 2, 12:00 noon until 3:00 pm. Chapel open for Prayer.

**EASTER SUNDAY OBSERVANCE** Sunday, April 4, 2010, 6:30 am. Sunrise Service at the Founder's Cross. Continuation of the Sunrise Service in Chapel

**EASTER SUNDAY SERVICE** 11:00 am. In the Chapel. Everyone;s welcome.

8:00 pm. For Probationers, in the Temple.

#### **MAY**

**MOUNT ECCLESIA DAY** Monday May 3, 2010, Celebrating the Birth of Mount Ecclesia

3.05 pm at the Union Bell

#### **JUNE**

**SUMMER SOLSTICE SERVICES** Sunday, June 20, 2010

8:00 pm. For Everyone in the Chapel.

8:00 pm. For Probationers in the Temple.

#### **JULY**

**BOARD OF TRUSTEES MEETING** Saturday, July 17, 2010 Last meeting of the outgoing Board

9:00 A.M. In the Board Room, Business Office

**ANNUAL MEMBERSHIP PICNIC** Saturday, July 17, 12:00 noon. On the front lawn of the cafeteria.

**ANNUAL MEMBERSHIP MEETING** Saturday, July 17, 2:00 pm. In room 1 of the Guest House.

**NEW BOARD OF TRUSTEES MEETING** Saturday, July 17, 3:30 pm. First Meeting of incoming - In the Board Room, Business Office.

**SUMMER SCHOOL** Monday, July 19 through Saturday July 31, 2010.

#### **AUGUST**

**TRF FOUNDATION DAY** Sunday, August 8, 2010 at 3.03 PM Celebrating the Foundation of TRF

#### **SEPTEMBER**

**AUTUMN EQUINOX SERVICES** Tuesday, September 21,

8:00 pm. For Students and Friends, in the Chapel.

8:00 pm. For Probationers, in the Temple.

## OCTOBER

**ME FOUNDER'S DAY CEREMONY** Thursday, October 28, 12:40 pm. At the Founder's Cross. An annual ceremony commemorating the 1911 groundbreaking event.

## NOVEMBER

**THANKSGIVING SERVICE** Thursday, November 25, 11:00 am. In the Chapel. Followed by 12.00 noon - Thanksgiving dinner in the Cafeteria

## DECEMBER

**WINTER SOLSTICE SERVICES** Monday, December 20, 2010

8:00 pm. For Students and Friends, in the Chapel.

8:00 pm. For Probationers, in the Temple.

**CHRISTMAS EVE SERVICE** Friday, December 24, 10:30 PM. In the Chapel.

**HOLY NIGHT SERVICE:** Friday, December 24, Midnight.

For Students and Friends, in the Chapel.

Friday, December 24, 12.00 AM Midnight. For Probationers, in the Temple.

**CHRISTMAS DEVOTIONAL SERVICE** Thursday, December 25, 11:00 am. In the Chapel.

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**THE DATES FOR OTHER EVENTS WILL BE ANNOUNCED AS SOON AS THEY  
HAVE BEEN APPROVED**

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### *2010 Moon Festivals to Probationers*

New Moon Service						Full Moon Service					
January	13	May	12	September	07	January	28	May	26	September	22
February	12	June	11	October	06	February	27	June	25	October	21
March	14	July	10	November	04	March	28	July	24	November	20
April	13	August	08	December	04	April	27	August	23	December	19



## INTERNATIONAL EUROPEAN CONFERENCE



Picture courteously designed by Reinhard Ponty  
<http://www.fraktali.biz/>

### 13<sup>TH</sup> INTERNATIONAL EUROPEAN CONFERENCE

#### OF THE

#### ROSICRUCIAN FELLOWSHIP

Salisbury, England UK - from 13<sup>th</sup> - 16<sup>th</sup> August 2009, with the Theme:

**"Self-forgetting Service"**

Members from France, Spain, USA and England attended this year's International Conference. Each person introduced themselves and then all were put into four groups for the Workshops. Temple Services, Morning Devotional Services, Healing Services were conducted. Lectures with the Title: "The Mysterium Magnum of the Rose Cross", "Wisdom of the Stars", "The Rosicrucian Fellowship was born 100 years ago", "Church and school of thought", "the life of Max Heindel and the Rosicrucian Fellowship", "talk on the RF" and another about the Bible were read. After each lecture members retired to their various Workshop Groups for further work and discussion. During the cultural events poems were read by different participants. Presented were projects about the printing of the Cosmo and other Rosicrucian

Fellowship books in French by the French Centres. The French Centres of Paris Centre volunteered to host the 2010 European Conference.

Leaders of the different Workshop Groups presented their reports all centered on the best form of spiritual development- Love and selfless service to humanity. Finally in a show of gratitude to our much-loved founder, all participants sang "Fellowship Day" and pledged to go out to love more and serve more. **The next International Meeting will take place in France.**

*Daniel (London C.)*

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## **The Rosicrucian Fellowship**



### **XIV<sup>th</sup> European Summer Conference in Paris**

**The Wednesday 28<sup>th</sup> and Thursday, July 29<sup>th</sup> to Sunday 1<sup>st</sup> August 2010**

The French probationers are pleased to announce the next Rosicrucian European meeting open to all sympathizers and students of our philosophy, as well as all other researchers of the truth on the spiritual path.

The meeting will take place in the heart of Paris, where art, science and spirituality, as well as French culture, history and tradition converge. Come one come all! Bring your family and your friends.

We invite you to share in this fraternal gathering with the theme:

#### **« Sharing The Teachings »**

The program of this meeting will be centered around workshops for reflection and exchange as well as our Rosicrucian services. There will be free time with numerous activities to enrich our days. There will be many playful and spiritual options. We can also gather to meditate or pray, take advantage of wonderful Parisian strolls and much more.

The meeting will consist of two sessions. The first session will begin on the afternoon of Wednesday July 28, 2010 and will be restricted to the active probationers of the European Centers and Study Groups. The purpose will be 'Progress of the works of the current year'.

The second session will begin Thursday afternoon July 29, 2010 and go through Sunday August , 2010. This session will be open to all participants.

We will enjoy the quality accommodations of the **International Center of Stay of Paris, Maurice Ravel**, which includes vegetarian meals, rooms with 1 to 4 beds and all the necessary comfort. It will be possible for you, if you wish it, to prolong your stay beyond the seminar, by making your request to us as soon as possible.



For reservations or other correspondence, send mail to us at the **Center of Paris**, 13 rue Pascal, 75005 Paris, France, or by e-mail via: [infos@rosicrucien.org](mailto:infos@rosicrucien.org)

Reservations will be accepted from now until available places are filled. The latest date reservations will be Saturday, June 19th, 2010. To accepted, your reservation must be accompanied by the signed registration form attached, including the requested information and the corresponding total payment.



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### **:: XIVème Rencontre Européenne d'été à Paris ::**

Des mercredi 28 et jeudi 29 juillet au dimanche 1er août 2010

Nous avons la joie de vous annoncer la tenue de la prochaine rencontre européenne rosicrucienne ouverte à tous les sympathisants et étudiants de notre philosophie, mais aussi à tous les autres chercheurs de vérité sur le sentier spirituel. Cette nouvelle édition se déroulera au cœur de Paris, où convergent arts, sciences et spiritualité, ainsi que culture, histoire et traditions à la française. Venez nombreux, en famille et avec vos amis.

Nous vous invitons à partager ce séjour fraternel autour du thème suivant :

#### **« Le Partage des Enseignements »**

Le programme de cette rencontre s'articulera autour d'ateliers de réflexion et d'échange ainsi que de nos services rosicruciens. De nombreuses activités viendront également enrichir les temps libres de nos journées, comme autant de propositions ludiques et spirituelles. Nous pourrons ainsi nous rassembler pour méditer ou prier, profiter de merveilleuses balades parisiennes et bien plus encore.

Pour toute inscription, demande du programme ou autre correspondance, nous adresser un courrier à l'attention du Centre de Paris, 13 rue Pascal, 75005 Paris, France, ou par courriel via [infos@rosicrucien.org](mailto:infos@rosicrucien.org)

Venez nombreux et inscrivez-vous dès à présent, car le nombre de place est limité.

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*Our Program and Registration form for the stay of July 28th and 29th to August 1st, 2010 in Paris, France*

*Organized by the Rosicrucian Association,*

[www.rosicrucien.org](http://www.rosicrucien.org)

#### **OUR PROGRAM:**

##### **XIVTH European Summer Conference in Paris**

 English



[www.fratnidaderosacruz.org/rosicrucian\\_paris\\_2010\\_en.pdf](http://www.fratnidaderosacruz.org/rosicrucian_paris_2010_en.pdf)

##### **XIVème Rencontre Européenne d'été à Paris**

 Français

[www.fratnidaderosacruz.org/rosicrucien\\_paris\\_2010\\_fr.pdf](http://www.fratnidaderosacruz.org/rosicrucien_paris_2010_fr.pdf)

#### **REGISTRATION FORM:**

 Français  English  Español  Italiano  Português

##### **XIVTH European Summer Conference in Paris**

[www.fratnidaderosacruz.org/rosicrucian\\_paris\\_2010\\_world.pdf](http://www.fratnidaderosacruz.org/rosicrucian_paris_2010_world.pdf)



## STUDY WITH THE ROSICRUCIAN FELLOWSHIP



Mount Ecclesia Meditation Walk

**Study WESTERN WISDOM PHILOSOPHY, WESTERN WISDOM BIBLE and SPIRITUAL ASTROLOGY COURSES. All courses are available on a free-will love offering basis.**

*The Rosicrucian Fellowship  
International Headquarters  
2222 Mission Avenue  
Oceanside, CA 92058 - USA*

### ***Headquarters***

[www.rosicrucian.com](http://www.rosicrucian.com)

[rf@rosicrucian.com](mailto:rf@rosicrucian.com)

[rf@rosicrucianfellowship.org](http://rf@rosicrucianfellowship.org)

### ***Worldwide Centers and Study Groups***

<http://www.rosicrucianfellowship.org/foreign/contacts.htm>

## LINKS

***The Rosicrucian Fellowship – International Headquarters***

[www.rosicrucian.com](http://www.rosicrucian.com)

[www.rosicrucianfellowship.org](http://www.rosicrucianfellowship.org)

***Rays from the Rose Cross – A Christian Esoteric Magazine established by Max Heindel***

[www.fraternidaderosacruz.com](http://www.fraternidaderosacruz.com)

***Worldwide Centers and Study Groups Websites***

[www.fraternidaderosacruz.org/links.htm](http://www.fraternidaderosacruz.org/links.htm)

***Fraternidade Rosacruz - Sede Central do Brasil – São Paulo, SP, Brasil***

[www.fraternidaderosacruz.org.br](http://www.fraternidaderosacruz.org.br)

***Fraternidade Rosacruz Max Heindel - Centro Autorizado de Campinas – Campinas, SP, Brasil***

[www.fraternidaderosacruz.com/](http://www.fraternidaderosacruz.com/)

***Fraternidade Rosacruz Max Heindel - Centro Autorizado do Rio de Janeiro – Rio de Janeiro – RJ, Brasil***

[www.fraternidaderosacruz.org](http://www.fraternidaderosacruz.org)

***Centro Rosacruz Max Heindel – Minde, Portugal***

<http://centro-rosacruz.com/>

***Fraternidade Rosacruz de Portugal – Lisboa, Portugal***

<http://www.rosacruzpt.org/auditorio/>

***Revista ROSACRUZ - Publicação da Fraternidade Rosacruz de Portugal***

<http://revista-rosacruz.planetaclix.pt/>

***Fraternidad Rosacruz - Centro de Madrid – Madrid, Espanha***

<http://www.fraternidadrosacruzmadrid.com/index1.php>

***Fraternidad Rosacruz - Centro de Barcelona – Barcelona, Espanha***

<http://www.rosacruzmaxheindel.org/>

***Santuario Rosacruz Max Heindel – Uruguai***

<http://santuariorosacruz.tripod.com>

***Fraternidad Rosacruz del Paraguay***

<http://www.frarosacruzpy.org/>

***Centro Fraternidad Rosacruz de Mexico***

<http://rosacruzmexico.org/>

***Fraternidad Rosacruz Cristiana Max Heindel - Colombia y Ecuador***

<http://www.fraternidadrosacruz.com/>

***ARC Centre Romand***

<http://www.rosicrucien.info/>

***L'Associazione Rosacroceana***

<http://www.rosacroce.it/>

**Gruppo Studi di Padova**

<http://www.studirosacrociari.com/>

**Gruppo Studi Rosacrociari di Roma**

<http://www.rosacroceoggi.org/home.htm>

**Association Rosicrucienne - Centre de Paris**

<http://www.rosicrucien.org/>

**Association Rosicrucienne. Groupe de St-Quentin**

<http://pagesperso-orange.fr/jean-paul.barriere/rosae/rosecroi.html>

**Association Rosicrucienne - Centre de Toulouse**

<http://www.e-rose-croix.org/>

**RCF Rosenkreuzer Freundeskreis**

<http://www.rosen-kreuzer.eu/>

**Max Heindel Rosenkreuzer Philosophie - Verlag**

<http://www.rosenkreuzer-verlag.ch/>

**Rosicrucian Study Group Vienna, Austria**

<http://rosicruciannews.tripod.com/index.htm>

**Rosicrucian Fellowship - NL**

<http://www.rosicrucianfellowship.nl/>

**Related sites**

**New Age Bible and Philosophy Center – Official Website**

<http://www.nabcenter.org/>

**Astrowin – Free Astrology Software – Edited by Allen Edwall**

<http://www.astrowin.org/home.php>

**RF Friends – This is a site by and for members and friends of The Rosicrucian Fellowship – Edited by Elizabeth Ray**

<http://www.rffriends.org/>

**Living with Christ – Lectures and Essays by Alexandra B. Porter, PhD. – Devoted to studies designed to aid the modern seeker to a spiritual reorientation in the Light of the Rosicrucian Wisdom**

<http://livingwithchrist.tripod.com>

**Rosicrucian University – Edited by Robert Jacobs**

<http://rosanista.users4.50megs.com/index.html>

**Mystic Christianity – Edited by Jamis Lopez**

<http://members.shaw.ca/jamis/>

**Connections \_ Poetry and Essays by Elsa Margaret Glover, PhD.**

<http://elsaglover.tripod.com>

<http://elsaglover.netfirms.com>

**Ella Wheeler Wilcox – Max Heindel Connection**

<http://ellawheelerwilcox.tripod.com>

**Cosmocracia Rosacruciana – Edited by Delmar Domingos de Carvalho**

<http://cosmocraciarosacruciana.pt.vu/>

***Lectures and Essays by Richard Koepsel***

[http://www.fraternidaderosacruz.org/richard\\_koepsel.htm](http://www.fraternidaderosacruz.org/richard_koepsel.htm)

***Lectures and Essays by António de Macedo***

[http://www.fraternidaderosacruz.org/diretorio\\_antoniodemacedo.htm](http://www.fraternidaderosacruz.org/diretorio_antoniodemacedo.htm)

***The Ethical Vegetarian***

<http://www.ethicalvegetarian.com/>

***Eat your veggie – Become a vegetarian – Resources for Vegetarian***

<http://www.eatyourveggie.com/>

***Compassionate Eating Guide – Resources/Support to Vegetarians***

[http://www.happycow.net/becoming\\_vegetarian.html](http://www.happycow.net/becoming_vegetarian.html)

***Eco-Eating – Eating as if the Earth Matters***

<http://www.brook.com/veg/>

***Vegetarian and Vegan Information***

<http://www.goveg.com/>

***Welcome to VegiiWiki***

[http://www.vegwiki.org/index.php?title=Main\\_Page](http://www.vegwiki.org/index.php?title=Main_Page)

***Animal rights***

[http://en.wikipedia.org/wiki/Animal\\_rights](http://en.wikipedia.org/wiki/Animal_rights)

***Human rights***

[http://en.wikipedia.org/wiki/Human\\_rights](http://en.wikipedia.org/wiki/Human_rights)

**REMINDER: Do NOT Use P.O.  
Box 713**

When writing to Headquarters  
please **do not use** the old  
P.O. Box 713, but use the  
following new address:

**TRF 2222 Mission Ave,  
Oceanside CA 92058 USA**



## The Rosicrucian Fellowship 2010 Worldwide Echoes



**MARCH – APRIL 2010**

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**REMINDER: Do Not Use P.O. Box 713** When writing to Headquarters please **do not use** the old P.O. Box 713, but use the following new address: **TRF 2222 Mission Ave, Oceanside CA 92058 USA**

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**PLEASE SEND US YOUR EM@IL ADDRESS.** When returning your Regular Student Mailing Slips and your Probationer Reports to Headquarters, please include your **First & Last Name** and your **Email Address** with it.

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### **CENTER IN MIAMI FLORIDA**



The "Center of Rosicrucian Studies Max Heindel, Miami, Florida" is small in size, but exhibits a high degree of responsibility and loyalty to the Teachings, where we mass our coals in an effort to spread the Rosicrucian Philosophy, with conferences, astrology classes and the creation of the first Sunday school for children. Last January 2010, we had our first Rosicrucian seminar with the participation of our guest and friend, probationer Richard Koepsel, who spoke about Philosophy and Astrology."

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### **2010 EASTER INT'L CONFERENCE IN GHANA**

Our Friends in Ghana are planning the coming Easter International Conference from April 1 through April 4, 2010 in Ghana at Koforidua, one hour north of Accra the capital. Those interested in attending and needing accommodations should contact the General Secretary Tony Owusu at: [tonyowusu13@hotmail.com](mailto:tonyowusu13@hotmail.com)

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## 15<sup>TH</sup> EUROPEAN SUMMER CONFERENCE PARIS

From Wednesday July 28th to Sunday August 1<sup>st</sup> 2010, French probationers are glad to announce the next Rosicrucian European meeting open to all friends and students of our philosophy, as well as any other truth seekers on the spiritual path. The meeting will take place in the heart of Paris, where French culture, tradition and history converge with art, science and spirituality. Their theme is **Sharing The Teachings**. Everyone is invited to attend during this gathering, to come and share in fellowship. For information contact them at [infos@rosicrucien.org](mailto:infos@rosicrucien.org) or write to: Paris Center: 13 rue Pascal, 75005 Paris, France.

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## PORTUGAL: CENTENNIAL MEMORIES



Delmar Domingos de Carvalho put together an exhibition in the Municipal Museum of Bombarral, Portugal with the theme: **The Rose & the Rosicrucians**, during October-November 2009 1.) 100 Years The Rosicrucian Fellowship Max Heindel; 2.) 100 Years of the Rosicrucian Cosmo-Conception. Seven Hundred people visited the exhibit in room #4, in English, French, German, Spanish, Portuguese, Italian, Polish, Rumanian, Czechoslovakian, Russian, Swedish, Dutch, and Turkish.

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## BUCARAMANGA CENTER IN COLOMBIA

The Bucaramanga Center, Colombia, asks for the participation of members affiliated with Headquarters who live locally to get in touch with the Center's President Pedro Pablo Vanegas Guerrero at Apartado Aereo 2719, or via phone 317-807-0723 or via email at [frcbucaramanga@gmail.com](mailto:frcbucaramanga@gmail.com)

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## COSTA RICA SEEKING TO OPEN A CENTER

Frank Ribot, a Probationer living in Costa Rica is inviting members living in that country who are interested in opening the Rosicrucian Fellowship Center to contact him at [frankeribot@gmail.com](mailto:frankeribot@gmail.com)

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### **2010 SPRING EQUINOX & EASTER OCEANSIDE**

We will celebrate the Spring Equinox in the Temple on March 19<sup>th</sup> at 8:00 PM and various Easter Services on April 4, 2010 in the Chapel at 11:00 AM and an Easter Service in the Temple in the evening. The Chapel is open Holy Friday for quiet prayers and meditations on the passion of Christ.

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### **2010 INT'L SUMMER SCHOOL OCEANSIDE**

The International Summer School will take place at Mount Ecclesia between July 19 and August 1, 2010. Those interested in attending can start planning and making reservations. The school theme this year is **The Unique Universal Language: Love**. Those interested in giving classes, talks or presentations need to contact the Esoteric Secretary immediately at [nesoeng@rosicrucianfellowship.org](mailto:nesoeng@rosicrucianfellowship.org)

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### **GRATITUDE FOR ALL DONATIONS**

We are very grateful for the generosity of all our Members and Friends who have helped cover those expenses to rejuvenate Mt Ecclesia our International Headquarters.

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### **MOUNT ECCLESIA REPAIRS AND RENOVATION**



Our donators, volunteers and workers are busy repairing Mount Ecclesia which was left in disrepair by previous administrations. Water damage following the heavy rains required some urgent repairs. Work is in progress to replace roofs, walls and floors, with the ongoing sounds of nailguns and hammers while housing is re-roofed and refurbished for another generation.



Before



After

### RARE TEMPEST TOSS OCEANSIDE



A recent tempest swept over Mount Ecclesia, pouring water and accompanying fierce winds causing the fall of large trees. No buildings were damaged by the trees, fortunately.

### MOUNT ECCLESIA CAFETERIA NEW FLOOR



Brand new tile floor replaced the 25 year old linoleum.



## UNOCCUPANCY CAUSES PLUMBING PROBLEMS



Due to extended housing vacancies, various plumbing problems forced the digging of tunnels under houses to cure blocked old sewer pipes that were replaced with new ones to allow waste evacuation from bathtubs, sinks and toilets, as plant roots invaded main waste evacuation pipes at Mount Ecclesia on Melody and Canyon lanes.

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## 7<sup>TH</sup> SOUTH AMERICAN MEETING

Our Friends in Cordoba Argentina are hosting the 7<sup>th</sup> South American Meeting between April 1 and April 4 2010. For information contact them at [encuentrosrosacruzamericanos@gmail.com](mailto:encuentrosrosacruzamericanos@gmail.com)

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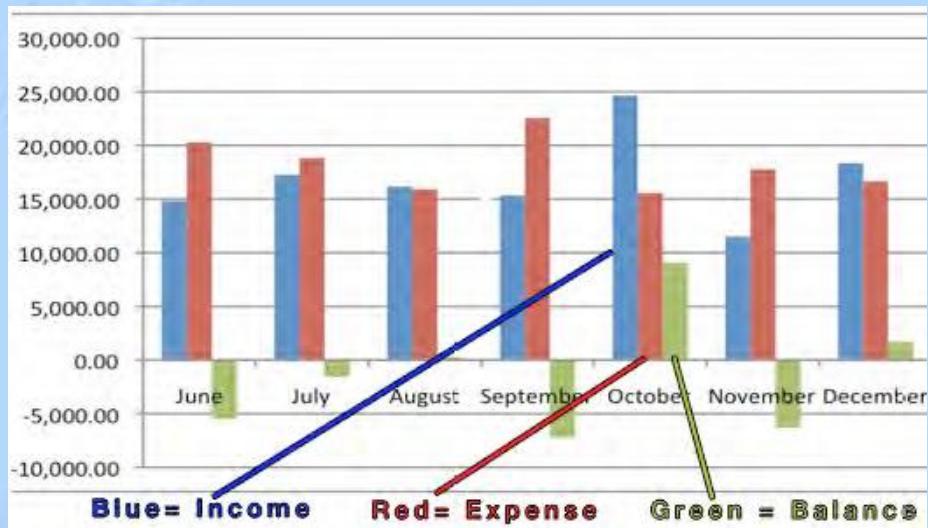
## VOLUNTEERS NEEDED AT MOUNT ECCLESIA

The Rosicrucian Fellowship (TRF) is presently collecting applications from Volunteers who wish to come to Mount Ecclesia for a period of time of one year or more to volunteer in various departments. **Qualifications include:**

- 1.) This offer extends primarily to Probationers.
- 2.) One must have valid paperwork with proof of Legal Authorization to work and to reside in the US.
- 3.) Give proof of income or show independent source of financial revenue.
- 4.) One must be able to communicate fluently in English, both spoken and written.
- 5.) Mastery of other languages, other business or artistic skills is an advantage.
- 6.) Have a solid knowledge of the Rosicrucian Teachings, and preferably have completed all the courses.
- 7.) Indicate when you finished the course and who corrected them.
- 8.) Send via Air Mail your Letter of Intent & Résumé including all Credentials in **typewritten format**, with your details of membership, personal contact info to: **TRF, 2222 Mission Avenue Oceanside, CA 92058, USA, Attn: Volunteer Program.**
- 9.) Send a recent photo of yourself.
- 10.) You may also send your request via email in Electronic Format (Word document), to the Administration at [trfgs@sbcglobal.net](mailto:trfgs@sbcglobal.net)
- 11.) **Please do not send any handwritten requests.**

## FINANCIAL HEALTH AT HEADQUARTERS

A graphic synopsis of TRF's Finances June- December 09



## *Rosicrucian Fellowship - Purposes, Aims, and Activities*

The Rosicrucian Fellowship is a Christian 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 establishes a meeting-ground for science and religion. Its students are located throughout 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.

### The General Work of The Rosicrucian Fellowship

The work of the Fellowship is to preach the gospel (of the coming Aquarian Age) 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 spiritual astrology, the study and teaching of which is an integral part of the work of the Fellowship.

**Rosicrucian Fellowship - International Headquarters**

2222 Mission Avenue, Oceanside, CA 92058, USA

(760) 757 - 6600

(760) 721 - 3806 (fax)

**rf@rosicrucian.com**

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*ROSE CROSS – A Quarterly Rosicrucian Magazine was designed by Students of the ROSICRUCIAN FELLOWSHIP and dedicated to Max Heindel as a token of gratitude for his value teachings. This is not an official magazine of the Rosicrucian Fellowship.*

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*frater\_rosecross@yahoo.com.br  
Vernal Equinox, 2010*



### **Meditation Walk**

*The Rosicrucian Fellowship  
International Headquarters  
Mount Ecclesia, Oceanside, California*