

# Rose Cross

A ROSICRUCIAN MAGAZINE OF MYSTIC LIGHT

2010 Special supplement



The Rosicrucian Fellowship

Introductory Booklet

# The Rosicrucian Fellowship



Introductory booklet



# Welcome to the Rosicrucian Fellowship



**W**e are glad to know you have become interested in the Western Wisdom Teaching.

A new Age is dawning, and wonderful opportunities await those who understand and cooperate with the cosmic forces operating to break humanity's bond of materialism and usher in a new order upon higher spiritual concepts. As we bring ourselves into harmony with these forces, we not only greatly hasten our own progress, but make it possible for us to aid in the great work of uplifting all humanity.

You are an Ego, a spirit spark from God, and within your spiritual being lie all divine possibilities. You are made "in the image and likeness of God," but the powers of the Ego are as yet only potential. In the Rosicrucian Teachings a path is pointed out which leads to unfoldment of the divine qualities in a normal, natural way, and at the same time so attunes your consciousness to the spiritual and material plane that more harmony will be expressed in every phase of your life. The function of this Teaching is to create an enlarged horizon, a breadth of vision, a more mature judgment and greater self-control. The use of this knowledge will allow fewer mistakes, bring security in action, and give faith and courage to face life in all its vicissitudes, with the peace, poise, and confidence that are born of knowledge and understanding.

Please feel that we are your friends, and that we consider it a pleasure and a privilege to assist you in any way possible to live the higher life, which leads to true happiness and spiritual enfoldment.

Wishing you a full measure of the joy and happiness that rewards every spiritual aspirant, we are,

Sincerely your friends,

*The Rosicrucian Fellowship*



### *The Harmony of the Spheres*

*Archangels with harps set out from the Sun.  
Go to some planet, where their song can be sung,  
Fly near some human, strike their chord in his heart,  
Invite him to sing before onward they dart.*

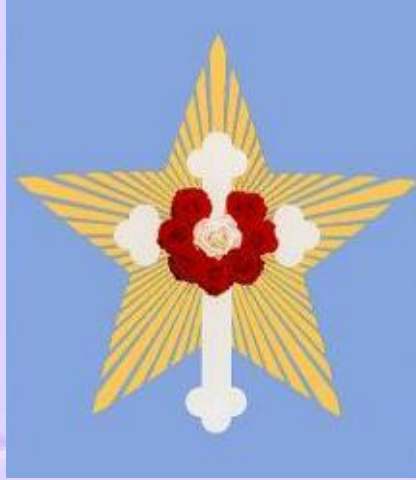
*Many Archangels, many the songs,  
Many join in from among the throngs,  
Thus many choruses develop and swell  
In the song of the God within whom all dwell.*

*For humans the lessons that all are to learn  
Is when to stay silent, when to take their turn,  
How to sing each song in a beautiful way,  
How to blend in the harmony of each new day.*

*- Elsa M. Glover*



# THE ROSICRUCIAN FELLOWSHIP



## Purpose, Aims and Activities

**T**he 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 Rosicrucian Fellowship aims to educate and construct, to be charitable even to those from whom we differ, and never to vent the venom of vituperation, spite, or malice even upon those who seem deliberately determined to mislead.

# The General Work of The Rosicrucian Fellowship



**T**he 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 | 2222 Mission Ave | Oceanside, CA 92058-2329

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[www.rosicrucian.com](http://www.rosicrucian.com) [rf@rosicrucian.com](mailto:rf@rosicrucian.com)



# The Psalm XIX

*The Works and Word of God*

**To the chief Musician, A Psalm of David.**

1 The heavens declare the glory of God; and the firmament sheweth his handywork.

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

3 There is no speech nor language, where their voice is not heard.

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

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

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

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

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

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

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

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

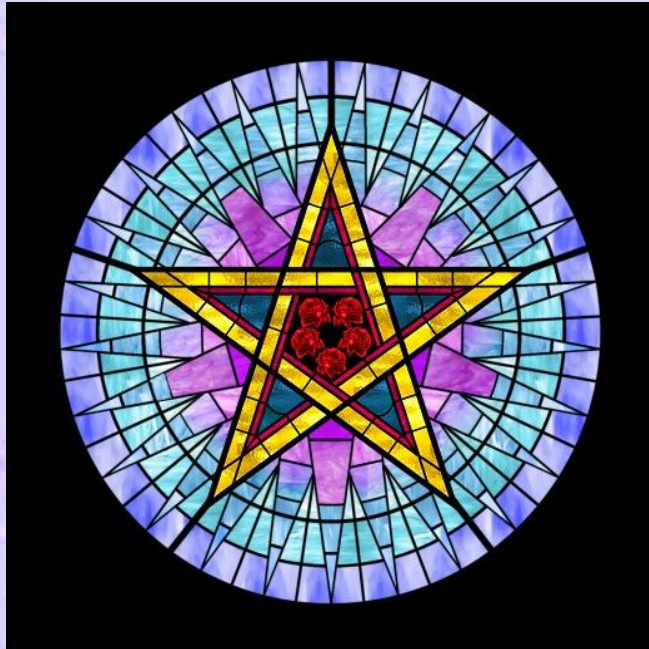
12 Who can understand his errors? cleanse thou me from secret faults.

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

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

The Holy Bible: King James Version.

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Modified version of the Rosicrucian emblem  
in cupola of the Healing Department Chapel, Mt Ecclesia.

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## Frequently Asked Questions



**THE POLISH RIDER (Painting by Rembrandt, 1655)**

*A tradition states that this is a portrait of the mysterious Rosicrucian adept the Comte de Saint Germain, believed to have been an incarnation of Christian Rosenkreutz. 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. Germain 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.*

### **Question: Who are the Rosicrucians and what does the name signify?**

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

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

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

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

**Question:** *For what purpose was the Rosicrucian Fellowship started?*

**Answer:** Christ told us that it is possible to take the kingdom of God by storm and attain to the consciousness and conditions there prevailing. But Paul informs us that flesh and blood cannot inherit the kingdom of God; he states that we have a soul body (soma psuchicon- 1 Cor. 15:44), and that we shall meet the Lord in the air when He comes. This soul body is therefore as necessary to entrance into the new age of the kingdom of God as a body equipped with lungs was to the Atlanteans who desired to enter into the age in which we are now living. Therefore it is necessary that we make our calling and election sure by preparing the Golden Wedding Garment, the soul body, which alone can secure our admission to the mystic marriage.

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

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

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



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

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

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

Ether is the medium of transmission of light, that which etches a picture on the photographic film. It permeates the air, and with every breath we draw from birth to death ether enters our system and etches a picture of our surroundings and actions on a little atom in the heart. Thus each carries with him a complete record of his life, which is assimilated after death. Expiation of the evil deeds causes pain and anguish in purgatory. These are thus transmuted to conscience to prevent repetition of the same mistakes in succeeding lives: the good deeds are transmuted to love and benevolence. Instead of waiting for this post-mortem transmutation of the shewbread of life, the aspirant who desires to take heaven by storm may assimilate the fruits of each day after retiring and before going to sleep by running over the deeds done. The events of the day

are considered in reverse order so that that which happened in the evening is taken first, then the happenings of the afternoon, forenoon, and morning. This is important for it conforms to the way the life panorama acts after death, taking first the events just prior to death, last, the events of infancy. The object is to show the effects and then refer them to their antecedent causes.

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

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

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

**Question:** *What is the core of the Rosicrucian Teaching?*

**Answer:** The core of the Rosicrucian Teaching is the gospel of service.

For our sakes Deity manifested the universe. The great creative Hierarchies have all been and some of them still are our servants. The luminous star angels, whose fiery

bodies we see whirling through space, have worked with us for ages, and in due time Christ came to bring us the spiritual impetus needed at that time. It is also significant in the extreme that in the parable of the last judgment Christ does not say, "Well done, thou great and erudite philosopher, who knoweth the Bible, the Kabala, the "Cosmo" and all the other mysterious literature which reveals the intricate workings of nature" but He says, "Well done, thou good and faithful servant: \* \* \* enter thou into the joy of thy Lord. \* \* \* For I was hungry, and you gave me meat: I was thirsty, and you gave me drink; \* \* \* ." Not one single word about knowledge; the whole emphasis was laid upon faithfulness and service.

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

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

***Question: Why is there no visible connecting link between the Rosicrucian Fellowship and other Rosicrucian societies in America?***

**Answer:** The Rosicrucian Fellowship is a reincarnation of the ancient Rosicrucian Order, of which Christian Rosenkreuz is the head. In other words, it has appeared through rebirth in an entirely new locality, the United States, for the purpose of carrying the Western Wisdom Teachings to the Western people, particularly those of the United States. It has no lineal connection whatever with any existing Rosicrucian lodge anywhere in the world. It represents a brand new start in the work of the Rosicrucian Order, which is directed from the invisible planes by the Elder Brothers of this Order, under the guidance of Christian Rosenkreuz. The other Rosicrucian societies in the United States claim, we believe, lineal descent from existing Rosicrucian lodges in England, France, or other countries. They represent, so far as they are authentic, the present manifestation of earlier activities of the Rosicrucian Order started in earlier ages.

The Rosicrucian Fellowship has direct connection with the etheric temple of the Rosicrucian Order by virtue of the fact that it is the authorized channel or instrument of



this Order for this present age. Max Heindel, who founded the Fellowship, was in direct connection with the Elder Brothers of the Order, and attended its meetings in the etheric temple on the nights corresponding to the Initiations in the Mysteries which he had taken.

Through the Elder Brothers he received direct instruction as to the conduct of the Fellowship in order to make the Christian philosophy which it expounds the coming universal religion of the Western world and eventually of the whole world.

**Question:** *How the teachings of the Rosicrucian Fellowship decry or disparage the teachings of other occult societies?*

**Answer:** It is a frequent occurrence to receive letters from students saying that such and such a society teaches so and so in regard to a certain matter, and asking if that is true, or how we reconcile that with our teaching, or why our teachings are different. I wish to say once and for all that it is impossible to answer such questions, because it is not the policy of the Rosicrucian Fellowship to decry or disparage the teachings of other societies. It takes all our time to spread our own teachings, and if our literature is studied, the reason for these teachings will always be found. There is no statement made by the Rosicrucian Fellowship that is not backed up by reason and logic, and this we are always willing to reiterate, amplify and in every possible way to give students satisfaction, but we positively cannot undertake to either explain or controvert the teachings of other societies.

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

**Answer:** The trance state is never a mark of spiritual enlightenment, no matter how induced. It is a morbid and abnormal condition, not to be emulated by anyone seeking spiritual enlightenment. There is only one true path to firsthand knowledge, only one right way to spiritual enlightenment, and that is by cultivation of your own soul powers. Build your soul body by patient persistence in well doing, enlighten others who know less than you who wish the little knowledge you now possess, look for opportunities to serve others in the small and menial things, as well as in the greater, according to your ability and opportunity. Then some day you will cease to see through a glass darkly and you will know for yourself without depending upon others.

**Question:** *Was man created by God, or did he come into existence in some other manner?*

**Answer:** The real man, the Spirit, was not created. The Spirit of man is a part of God, and as a part of God has always been in existence. God had no beginning, hence the Spirit of man has had no beginning. In the earlier stages of evolution we were

homogeneous, so to speak, with God. But at the beginning of this Day of Manifestation we were differentiated within the body of God and each individual man. In Spirit there is no division, however. The differentiation which took place in Spirit was not a division or a separation. It was brought about by means of vibration. But the differentiated Virgin Spirits immediately began to encase themselves in the substance of the lower worlds, finally building physical bodies, and in these physical bodies they have lost their sense of unity with Spirit and with one another. The unenlightened ones imagine that they are entirely separate from all other human beings. They do not know of "the fundamental unity of each with all." The esoteric student, however, knows that this is a fact, and endeavors to conduct himself accordingly in all of his relations with his brother Spirits

***Question: Does the Rosicrucian student believe in a life after death?***

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

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

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

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

***Question: Do the Rosicrucians believe in Rebirth and the law of consequence?***

**Answer:** In the 17th chapter of Matthew verses 11, 12, 13, Jesus gave his disciples a very wonderful demonstration of the philosophy of rebirth. After his transfiguration he plainly said that Elias had come already and the disciples understood he had reference to

John the Baptist. The 8th chapter of Job and the latter portion of the 19th chapter tells us of rebirth.

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

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

***Question: Do you consider the ancient myths of actual value, or are they largely figments of the imagination?***

***Answer:*** They contain profound occult truths. The contest between light and darkness is described in innumerable myths which are alike in the main features, though circumstances vary according to the evolutionary stage of the people among whom they are found. Generally they appear fantastic to the normal mind because the picture drawn is highly symbolical, and therefore out of tune with the concrete realities of the material world. However, embodied in these legends are great truths which appear when they are stripped of their scale of materialism.

In the first place, it should be borne in mind that the contest between light and darkness as fought here in the physical world, is but the manifestation of a similar contest fought also in the moral, mental, and spiritual realms. This is a fundamental truth, and he (or she) who would know truth should realize that the concrete world, with all the things which we now think so real, solid, and enduring is but an evanescent manifestation created by the divine thought, and it will dissolve into dust millions of years before the other worlds which we think of as unreal and intangible are similarly dissolved and we once more return to the bosom of the Father, to rest until the dawn of another and greater Cosmic Day.

It is particularly at Christmas, when the light is low and the night long, that humanity turns its attention to the Southern Sun, and waits in an attitude of expectancy for the moment when it shall again commence its northward journey to bring back the light and life to our frozen hemisphere. In the Bible we learn how Samson, the Sun, waxed strong while His rays grew longer; how the powers of darkness, the Philistines, ferreted out the secret of his power and had his hair, or rays, cut, to rob him of his strength; how they deprived him of his light by piercing his eyes and finally slew him at the temple of the Winter Solstice.



The Anglo-Saxons speak of the victory of King George over the dragon; the Teutons call to mind how Beowulf slew the fire drake and how Siegfried conquered the dragon Fafner. Among the Greeks we find Apollos victorious over Python, and Hercules over the dragon of the Hesperides. Most of the myths tell only the victory of the newborn Sun, but there are others which, like the story of Samson just recited, and Hiram Abiff of the Masonic Legend, tell also of how the old year's Sun was vanquished after having completed its circle and was then ready to give birth to a new Sun, which rises from the ashes of the old Phoenix to be the Lightbearer of a new year.

It is in such a myth that we learn of the origin of the mistletoe, a tale which is told in Scandinavia and Iceland, particularly at Yuletide when the red holly mingles in decorative effect with the white mistletoe--a shadowy symbol of the blood that was scarlet with sin but has become white as snow. The story follows:

In ancient days when the Gods of Olympus reigned over the Southland, Wotan with his company of Gods, held sway in Walhall where the icicles reflected the winter Sun in all tints of the rainbow and the beautiful coverlet of snow made light the darkest night even without the aid of the flaming Aurora Borealis. They were a wonderful company; Tyr, the God of War, still lives in memory among us, for him we have named Tuesday. Wotan, the wisest among them, is remembered in Wednesday; Thor still is with us as the God of Thursday. He was the hammer swinger. When he threw his hammer after the giants, the enemies of God and man, he made thunder and lightning by the terrific force with which his hammer struck the clouds. The gentle Freya, the Goddess of beauty, for whom we have named Friday, and the treacherous Loke, whose name lives in the Scandinavian Saturday, are other present-day fragments of a forgotten faith.

But there was no one like Baldur. He was the second son of Odin and Freya. He was the noblest and most gentle of the Gods, beloved of everything in nature. He exceeded all beings, not only in gentleness, but in prudence and eloquence, also, and was so fair and graceful that light radiated from him. In a dream it was revealed to him that his life was in danger and this weighed so heavily on his Spirit that he shunned the society of the Gods. His mother Freya, having at length prevailed upon him to tell her the cause of his melancholy, called a council of the Gods, and all were filled with sad forebodings, for they knew that the death of Baldur would be the forerunner of their downfall--the first victory of the giants, or powers of darkness.

Wotan therefore cast "runes," magic characters, which were used to foretell the future, but all seemed dark to him. He could gain no insight. The "Vessel of Wisdom," which might have served them in their need was in the keeping of one of the Norns, the Goddesses of Fate, so that could not help them now. Ydun, the Goddess of health, whose golden apples kept the Gods ever young, had been betrayed into the powers of the giants by the trickery of Loke, the spirit of evil, but a delegation was sent to her, in order that she might be consulted on the nature of the sickness which threatened Baldur,

if such it be. However, she only answered with tears, and finally after a solemn council held by all the Gods, it was determined that all the elements, and everything in nature should be bound by an oath not to harm the gentle God. This was done and a pledge was obtained from everything, except one insignificant plant which grew westward of the Palace of the Gods; this seemed so frail and fragile that the Gods deemed it to be innocuous.

However, Wotan's mind still misgave him that all was not right. It seemed to him that the Norns of good fortune had flown away. Therefore, he resolved to visit the home of a celebrated prophethess by the name of Vala. This is the spirit of the earth, and from her he would learn the fate in store for the Gods, but he received no comfort from her and returned to Walhall more cast down than formerly.

Loke, the spirit of evil, and treachery, was in reality one of the giants, or powers of darkness, but part of the time he lived with the Gods. He was a turncoat, who could be depended upon by neither party, and therefore he was usually distrusted and despised by both Gods and giants. One day while he was sitting bemoaning his fate a dense cloud began to rise from the ocean, and after a time the dark figure of the Giant King issued from it. Loke in some terror demanded what brought him hither. The monarch began to reproach him with the contemptible part he, a demon by birth, was acting in consenting to be the tool of the Gods in their warfare against the giants, to whom he owed his origin. It was out of no affection for himself that he was admitted to the society of the Gods, but because Wotan knew well the ruin which he and his offspring were destined to bring upon them and thought by thus conciliating him to defer the evil day. He who from his power and cunning might have been a leader with either party, was now despised and rejected by all. The Giant King further reproached him with having already frequently saved the Gods from ruin and even with furnishing them with weapons against the giants, and ended by appealing to the hatred which rankled in his bosom against Wotan and his whole race as a proof that his natural place was with the giants.

Loke acknowledged the truth of this and professed his readiness to aid his brethren by all means in his power. The Giant King then told him that the moment was now at hand when he might seal the fate of the Gods; that if Baldur was slain their destruction must sooner or later follow and that the gentle God's life was at that time threatened by some as yet undiscovered danger. Loke replied that the anxiety of the Gods was already at an end, for Freya had bound everything in nature by oath not to injure her son. The dark monarch said that one thing only had been omitted. However, what that was lay concealed in the breast of the Goddess and was known to no other. He then sank down again to his dark abyss and left Loke to his darker thoughts.

Loke then, having assumed the figure of an old woman, appeared to Freya and by his cunning drew from her the fatal secret; that presuming on the insignificant nature of the mistletoe she had omitted to obtain from it the pledge wherewith she had bound everything else. Loke lost no time in repairing to the place where the mistletoe grew,

and tearing it up by the roots, gave it to the dwarfs, who were cunning smiths, to form into a spear. This weapon was made with many incantations, and when the spear was completed one called for blood to temper it. A child free from all taint was brought in, the dwarf plunged the spear into its breast and sang:

*"The death-gasp hear,  
Ho! Ho!--now 'tis o'er--  
Soon hardens the spear  
In the babe's pure gore--  
Now the barbed head feel,  
Whilst the veins yet bleed,  
Such a deed--such a deed--  
Might harden e'en steel."*

In the meantime the Gods and the dead braves, who are with them assembled for a tournament, in order to convince Baldur how groundless were his apprehensions, now that his life was deemed to be charmed, made him butt of all their weapons.

Loke repaired there also with the fatal spear and seeing the blind and strong God, Hoedur, standing apart from the rest, asked him why he did not honor his brother Baldur by tilting with him, also. Hoedur excused himself on account of his blindness and because he had no weapon. Loke then put the enchanted spear into his hands and Hoedur, unsuspecting of malice, pierced Baldur through the breast with the spear made from the mistletoe, so that he fell lifeless to the ground to the unspeakable grief of all creatures.

Baldur is the summer Sun, beloved by everything in nature, and in the blind God, Hoedur, who slays him with the spear, we may readily recognize the sign Sagittarius, for when the Sun enters that sign in December it is nearly without light and is therefore said to be slain by the blind God Hoedur. The bow of Sagittarius, as pictured on the zodiac of the south presents symbolically the same idea as the spear of the story in the Eddas.

The legend of Baldur's death teaches the same cosmic Truth as all other myths of kindred nature, namely, that the Spirit of the Sun must die to the glories of the Universe while, as Christ, it enters the Earth to bring it the renewed life, without which all physical manifestations on our planet must cease. As death here precedes a birth into the spiritual plane of existence before a birth can take place into the physical body. As Osiris in Egypt is slain by Typhon, ere Horus, the Sun of the New Year, may be born, so also Christ must die to the higher world before He can be born into the Earth and bring to us the needed annual spiritual impulse; but our Holy Season commemorates no greater manifestation of Love than that of which the mistletoe is emblematical. Being physically the extreme of weakness, it clings to the oak which is the symbol of strength. It is the very weakness of the weakest of the weakest of beings that pierces the heart of



the noblest and gentlest of Gods so that, compelled by his love for the lowly, he descends to the shades in the underworld, even as Christ for our sake dies to the spiritual world each year and is born into our planet that He may permeate it anew with His radiant Life and Energy.

***Question: Why is it that every sect interprets the Bible differently and that each one gets an apparent vindication for its idea from that book?***

**Answer:** That question, if asked by a skeptic, affords him a great deal of satisfaction, for he sees in it A VINDICATION FOR HIS IDEA that all sects are wrong in their beliefs and that the [Bible](#) is a conglomerate mass of nonsense, while in fact the case is very much the other way. We do not contend for the Divinity of this Book or hold that it is the Word of God from cover to cover; we recognize the fact that it is a poor translation of the originals and that there are many interpolations which have been inserted at different times to support various ideas, but, nevertheless, the very fact that so much truth has been massed into such a small compass is a source of constant wonder to the occultist, who knows what that Book really is and has the key to its meaning.

There is one fact that the skeptic fails to see. His idea is that if a certain interpretation is true, all other interpretations must necessarily be false. That idea is most emphatically wrong. TRUTH IS MANY SIDED and eternal; the quest for truth must also be all embracing and never ending. We may liken truth to a mountain, and the various interpretations of that truth to different paths leading up to the summit. Many people are traveling along all of these paths and every one thinks his path is the only one while he is at the bottom; he sees only a small part of the mountain and may therefore be justified in crying to his brothers, "You are wrong; come over in my path; this is the only one that leads to the top." But as all these people progress upward, they shall see that the paths converge at the top and that they are all one in the ultimate.

It may be said most emphatically that no system of thought which has ever been able to attract and hold the attention of a large number of people for a considerable time has been without its truth; and whether we perceive it or not, there is in every sect the kernel of divine teaching which is gradually bringing them upward toward the top of the mountain, and therefore we should practice the utmost toleration for every belief.

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

**Answer:** Yes, Christ Jesus was the greatest being that has ever functioned in a physical body on our Earth. However, the Rosicrucian Teachings explain that Jesus was a man, and that at the Baptism, he surrendered his lower vehicles to the Christ Spirit to use in His ministry on the material plane. At the Crucifixion the Christ was released from the bodies of Jesus and entered into the Earth. This great Archangel is still the

indwelling Spirit of the Earth, is still the Savior of mankind. After a careful study of the teachings as given out by the Rosicrucian Fellowship, the Christ becomes a living factor in the lives of students, who not only recognize the divinity of Christ but who make every effort to follow in His footsteps.

*Question: 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 (or she) 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 (Max Heindel) 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. One day he took a letter addressed to himself and tried the experiment, which succeeded beautifully, showing the person who had written the letter sitting in his room, and giving the whole contents very nicely. Immediately afterward he tried another letter with etheric sight to ascertain how the result would differ, and it was then found to be very difficult to disentangle the writing on account of the letter having been folded up. There seemed to be a conglomerate mass of ink streaks, and it required the use of the next higher grade of sight which penetrates to the Desire World before the letter could be distinguished and read.

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

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



they sing in the key peculiar to the person who gave them birth it is a comparatively easy matter for the trained occultist to trace them to their source.

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

***Question: PLEASE distinguish between the various grades of spiritual sight and the ability to leave the physical body in soul flights.***

***Answer:*** The first grade of sensitiveness to the superphysical is that in which a person gets impressions from entities, beings, or conditions on the invisible planes, these impressions being in the nature of telepathy or thought transference. They may come from people who have passed over to the other side. They are positively not clairvoyance of any sort and have no relation to it.

Usually the next development consists in that of etheric sight, which is a form of physical sight by which a person becomes able to see the etheric bodies of men, animals, and plants and also the etheric nature spirits.

The next grade is clairvoyance, which enables a person to perceive the desire world and the desire bodies of men and animals. A still higher grade of clairvoyance enables one to perceive the realities in the world of thought.

No one of these grades of spiritual sight confers the ability to leave the physical body in soul flights. This latter is an entirely separate function. It consists in the development of the two higher ethers of the vital body and their separation from the lower by a life of service, so that when the person goes out of his physical body he takes these higher ethers or soul body with him and uses it as a vehicle in which to traverse the invisible realms and bring back the memory of experiences there obtained.

There are many people who have developed only the first grade, namely telepathic sensitiveness to impressions from the other side, who imagine that they have developed one of the higher grades of spiritual sight. These people constitute a real danger because they frequently give out unreliable and misleading information in regard to the invisible planes. It is an occult maxim that where a person has any real occult development he does not tell others of it and does not spend his time detailing his last soul flight on the invisible planes for the edification of his admiring fellow students.

An exception to this rule is that of a person who has been commissioned by the spiritual Hierarchs to give out a new presentation of truth or a new philosophy such as Max Heindel gave out. In such cases it is permissible for the agent thus selected to give out some of his experiences on the superphysical planes for the benefit of his followers. But such individuals are very rare, and they are always very guarded in the information, which they give out relative to themselves.

***Question: Tell us something about the Rosicrucian method of healing the sick.***

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

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

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

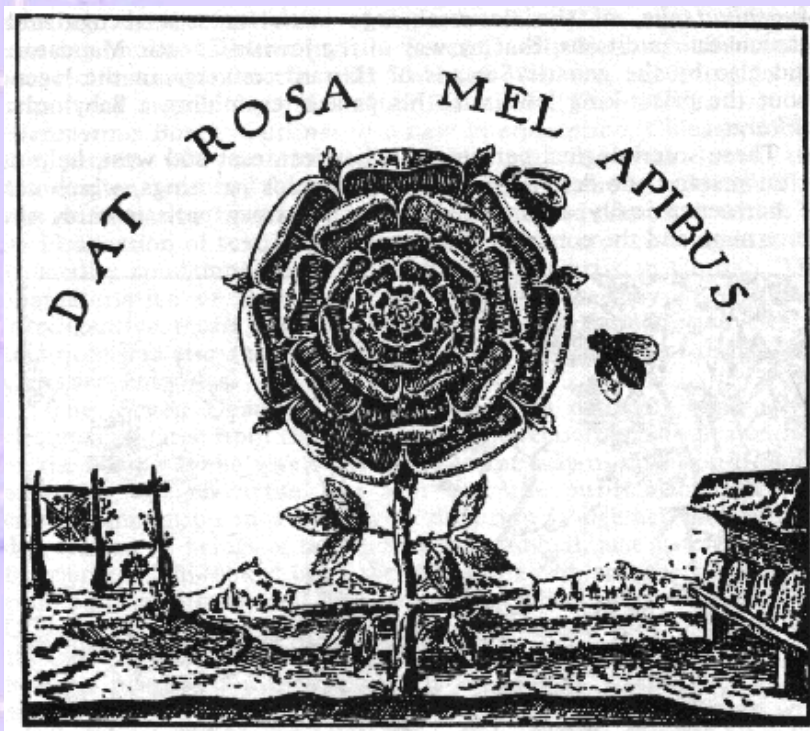
***Question: But will this not encourage some to take all and give nothing? Will it not develop selfishness in some? There is a law in nature that we cannot obtain anything for nothing.***

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

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

**Question:** *The universe "unfoldeth like a rose" is a beautiful image, but is it just an image?*

**Answer:** This beautiful image is the image of a reality, as near to truth as physical world phenomenon can represent invisible occurrences. In this case, visualize the potential rose as the bud or generative idea and then the blooming or opening up (into visibility) of one ring or corolla of petals raying outward, followed by successive rings. Something of this sequence can be applied to the progressive manifestation of the Word becoming flesh, or the Virgin Spirit gaining layers of "substance" from the worlds it descends through on its path of involution into increasingly denser forms. The rose's unfoldment is somewhat analogous, each circlet of petals correlating with a different dimension and density of cosmic matter. The center of the rose is the World of God, from which issue all life and its countless formal manifestations.



**Robert Fludd's sevenfold rose**

*The rose symbol from the titlepage of Robert Fludd's *Summum Bonum*, published at Frankfurt in 1629, has become well known as a Rosicrucian symbol. It has a sevenfold symmetry, seven layers of petals and its stem is formed in the shape of a cross.*



# 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. Von Grasshoff  
MAX HEINDEL  
(1865-1919)

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.

## *Chreed or Christ*

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

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

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

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

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

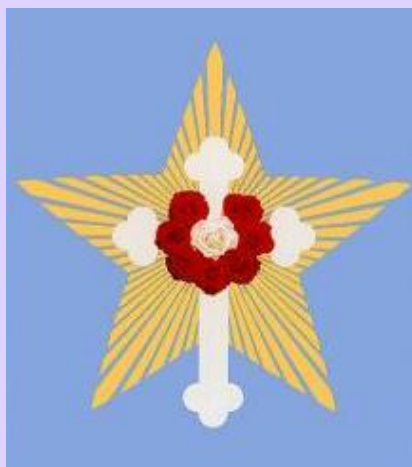
*His pure sweet love is not confined  
By creed which segregate and raise a wall.  
His love enfolds, embraces human kind,  
No matter what ourselves or Him we call.*

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

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

*--Max Heindel.*

# Keynotes of Rosicrucian Teachings



**M**AX HEINDEL STATED that “The Rosicrucian Fellowship has been charged by the Elder Brothers with the mission of promulgating the gospel of the Aquarian Age, and of conducting a campaign of education and enlightenment, so that the world may be prepared for what is in store.”<sup>1</sup> He frequently reiterated that The Rosicrucian Fellowship is to be the herald of the Aquarian Age.<sup>2</sup>

The Aquarian Age is to be an age in which the Christ is born within each individual. <sup>3</sup> Aquarius is governed by the planet Uranus<sup>4</sup> and Uranus promotes independence. <sup>5</sup> Thus, people will want freedom in the Aquarian Age. The Aquarian Age will foster the development of originality, creativity, and pioneering.<sup>6</sup> The sword had its reign in the Piscean Age, but science and reason will rule in the Aquarian Age.<sup>7</sup> Aquarius is governed by Saturn and Saturn promotes diplomacy and justice.<sup>8</sup> Thus, in the Aquarian Age, when conflicts arise attempt will be made to determine *by means of reason* what is the logical and just solution. The Aquarian Age will also stimulate the development of an embracing love and altruism.<sup>9</sup>

Max Heindel gives a number of indications as to the directions in which people need to move if the Aquarian ideals are to be realized. It is the purpose of this article to tabulate some of these indications.

## Developing the Christ Light Within

Max Heindel states that “all limitations must have been swept away before we can hope for success in the quest for truth.”<sup>10</sup> A wall of creed inhibits the flow of universal light and knowledge.<sup>11</sup> In order to find Truth “we must leave father and mothers, creed, dogma, conventionalities, preconceived opinions and worldly desires behind; we must never fear conflict with established authorities, but we must follow the inner voice through fire if need be.”<sup>12</sup> The Spirit of Truth can only be awakened by one who is fearless and free.<sup>13</sup> He adds that we will never find Truth in his or any other books. So



long as we run after outside teachers, we are simply wasting energy. Books and teachers may arouse our interest and urge us to live the life, but only in so far as we make their precepts a part of our inner selves are we really seeking in the right direction.<sup>14</sup> Where then are we to find Truth? Max Heindel says, "There is only one answer—within."<sup>15</sup> We must learn to follow the Christ within, and that Christ is different for different people.<sup>16</sup> Self-reliance is the cardinal virtue which aspirants are required to cultivate in the Western Mystery School. No one is allowed to lean on Masters, nor to blindly follow Leaders. The Brothers of the Rose Cross aim to emancipate the souls that come to them; to educate, to strengthen, and to make them co-workers.<sup>17</sup> No one who is a 'leaner,' can at the same time be a helper; each must stand alone.<sup>18</sup>

How are we to find the Christ Light within? We must attune our inner nature to the Christ vibrations of Love and live a life of sacrifice and service.<sup>19</sup> We must perform the exercise of Retrospection so that we learn to recognize our mistakes and to judge between right and wrong.<sup>20</sup> We must learn to perform the exercise of Concentration because only in proportion as the mind is stilled can the spirit reflect itself in the threefold body.<sup>21</sup>

### Individual Freedom

The baby must crawl and fall; it must rise, fall again and hurt itself. The experience is unpleasant but unavoidable, and far to be preferred to the consequences of tying the infant to a chair to save it from falling; then its limbs would become useless. This is why in The Rosicrucian Fellowship there must be *absolute personal freedom*.<sup>22</sup> Each must become master of his own fate and captain of his own soul.<sup>23</sup> It is contrary to the divine plan in any way to coerce a man into doing that which he does not want to do.<sup>24</sup> Liberty is the most precious possession of the soul.<sup>25</sup> There is no greater crime than to fetter a fellow-being in any manner.<sup>26</sup>

The Elder Brothers take care that pupils do not obligate themselves to them or any one else.<sup>27</sup> The Elder Brothers never under any condition demand obedience to any mandate of theirs or command pupils to do this or that. At most, they advise, leaving the pupil free to follow or not.<sup>28</sup> The Elder Brothers never urge, never praise, and never blame. The urge must come from within the pupil.<sup>29</sup>

Within the Rosicrucian Fellowship the Teacher recommended that the organization be made as loose as possible because "in the measure that the free will of members is interfered with, the object of the Rosicrucian Order, to foster individuality and self-reliance, is defeated. Laws and by-laws are limitations, and for that reason should be as few as possible."<sup>30</sup> The Rosicrucian Fellowship should be an association which is entirely voluntary. The members are not bound by any oaths.<sup>31</sup> Members must permit one another to have free will,<sup>32</sup> must not force their opinions on one another, <sup>33</sup> and must be careful not to infringe upon the rights of one another.<sup>34</sup>

## Individual Initiative

We, ourselves, have a prerogative, for we are divine.<sup>35</sup> We should seek for opportunities to initiate actions and exercise our creative powers.<sup>36</sup> If we see that a task has to be performed, we should say to ourselves: Someone will have to do that. Why not I?<sup>37</sup> We need to learn the lesson of working for a common purpose, without leadership, each prompted alike by the Spirit of Love from within to strive for the physical, moral, and spiritual uplift of the world.<sup>38</sup>

## Conflict Resolution

Although we seek the Christ Light within, our vision of it may yet be imperfect. Therefore, individuals who exercise their right to free thought may sometimes find their ideas as to what should be done may be in conflict with the ideas of others. What then is to be done? Max Heindel states that might does not make right,<sup>39</sup> and that “the harmless life is an absolute essential prerequisite to the helpful life.”<sup>40</sup> The sacred spear, which symbolizes the creative power in man, including the power of speech, must never be used to hurt, only to heal,<sup>41</sup> and gentleness is an ideal to be striven for.<sup>42</sup> Thus, conflicts are not to be resolved by force. There is another way. The sword had its reign in the Piscean Age, but science (reason) will rule in the Aquarian Age.<sup>43</sup> The principle of arbitration of difficulties needs to be established, <sup>44</sup> and tact and diplomacy are always better than force.<sup>45</sup> Peace is a matter of education and to achieve it people need to learn to deal charitably, justly, and openly with one another, as nations as well as individuals.<sup>46</sup>

## Universal Brotherhood

Max Heindel states that “The Fellowship disregards national and racial differences, endeavoring to join all together in a bond of love,”<sup>47</sup> and he recommends that people practice Universal Brotherhood by never mentioning or recognizing differences of nationality, for we are all one in Christ.<sup>48</sup> He urges people to look beyond the sharply differentiated forms which blind them to the inalienable unity of each soul with all others,<sup>49</sup> and to forget the often unprepossessing exteriors of others, and serve the divine essence hidden within.<sup>50</sup>

Max Heindel adds that as long as one is tied to the family, the nation, the tribe, one is siding with the old blood, the old ways, and cannot amalgamate into a Universal Brotherhood. That can only come when people marry internationally, because when there are so many nations the way to unite them is through marriage.<sup>51</sup>

May we all strive to achieve the goals of the Aquarian Age as Max Heindel has outlined them for us.

—Elsa M. Glover, PhD.

- **From RAYS FROM THE ROSE CROSS, July-August, 2002.**

Note: All references in this article are to books written by Max Heindel and published by the Rosicrucian Fellowship, Oceanside, CA

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## *Cosmic Consciousness*

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

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

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

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

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

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

*- Elsa M. Glover*

# The Rosicrucian Philosophy



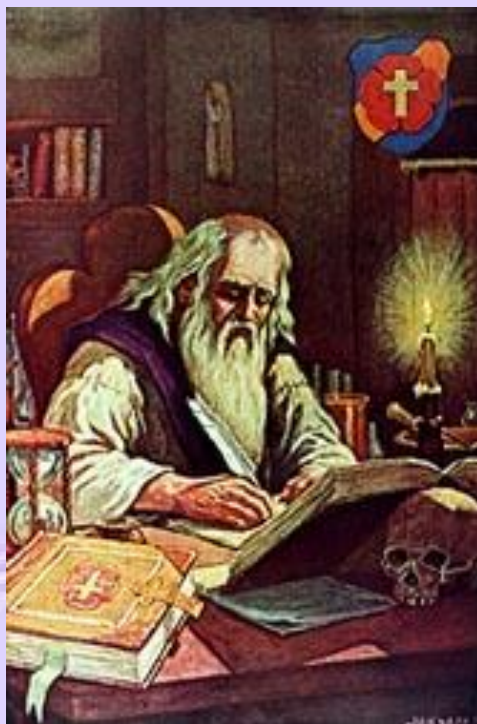
The Rosicrucian Philosophy is a logical and sequential Christian teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. It makes no statements not supported by reason and logic, satisfying the mind by giving clear explanations and neither begging nor evading questions. It holds a reasonable solution to all mysteries, but it does not regard the intellectual understanding of God and the universe as an end in itself; far from it. The greater the intellect, the greater the danger of its misuse. Therefore, this scientific Teaching is given in order that man may believe and start to live the religious life.

Invisible forces called Natural Laws govern physical substance. One by one science is discovering and studying these forces and harnessing them in the service of the human race. The lower kingdoms are thus brought under control and developed. Man, more complicated, challenges investigation. Nevertheless, he is ruled by spiritual laws underlying Evolution.

In presenting these Laws, it is the purpose of the Rosicrucian Philosophy to:

- (1) Explain the hidden springs of life — by knowing what forces are at work within himself man can make the best use of his present faculties;
- (2) teach the purpose of evolution — this enables man to work in harmony with God's Plan and to develop still unrecognized possibilities;
- (3) show why service is the most direct path to spiritual perfection.

# A Brief Resume of the Rosicrucian Philosophy



ROSICRUCIAN PHILOSOPHER

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

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The Rosicrucian Order was founded in the thirteenth century by Christian Rosenkreuz, a messenger of the Divine Hierarchs who guide Humanity upon the path of evolution.

Its mission was to blend **Esoteric Christianity**, **Mystic Masonry**, and **Spiritual Alchemy** into one great system of Religious Philosophy, adequate to meet the advanced spiritual and intellectual needs of the Western World, during the Aquarian Age of two thousand years, when the Sun, by precession of the Equinox, passes through the constellation Aquarius.

This Western Wisdom School, like all earlier Esoteric Orders, is secret, but **the Rosicrucian Fellowship** is its **Herald of the Aquarian Age**, now at hand, promulgating this blended scientific soul science: **The Western Wisdom Religion for the Western World.**

Formerly, religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today, a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, like heredity and ether. They desire religion as much as their fathers but want the ancient truths in modern dress congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical and sequential teaching,



concerning the origin, evolution and future development of the world and man, which is strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries, so that the heart may be allowed to believe what the intellect has sanctioned, and the solace of religion may speak peace to the troubled mind. The following is a brief resume of **Facts about Life here and hereafter**. A list of the lectures referred to is found in the back of this magazine.

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

When the mind has thus become aroused by thought of the leap in the dark which must some time be taken by all, the question of questions—Whence have we come?—Why are we here?—Whither are we going?—must inevitably present itself. This is a basic problem with which all must sooner or later grapple, and it is of the greatest importance how we solve it, for the view we take will color our whole life.

Only three theories of note have been brought forward to solve this problem. To range ourselves in one of the three groups of mankind, segregated in their adherence to one theory or the other in an intelligent manner, it is necessary to know the three theories, to calmly weigh and compare them one with another with established facts. Lecture No. 1 does just that, and whether we agree with its conclusions or not, we shall surely have a more comprehensive grasp of the various viewpoints and be better able to form an intelligent opinion when we have read "**The Riddle of Life and Death**."

If we have come to the conclusion that death does not end our existence, it is but a natural question to ask: **Where are the dead?** This momentous question is dealt with in Lecture No. 2. The law of conservation of matter and energy precludes annihilation, yet we see that matter is constantly changing from the visible state and back again, as, for instance, water is evaporated by the sun, partially condensed into a cloud and then falls to earth again as rain.

Consciousness may also exist without being able to give us any sign, as in cases where people have been thought dead, but have awakened and told all that had been said and done in their presence.

So there must be an invisible World of force and matter, as independent of our cognition of it as light and color exist regardless of the fact they are not perceived by the blind.

In that invisible World the so-called dead are now living in full possession of all the mental and emotional faculties. They are living a life as real as existence here.

The invisible World is cognized by means of a sixth sense developed by some, but latent in most people. It may be developed in all, but different methods produce varying results.

This faculty compensates for distance in a manner far superior to the best telescopes and for the lack of size in a degree unreachable by the most powerful microscope. It

penetrates where the X-ray cannot. A wall or a dozen walls are no denser to the spiritual sight than crystal to ordinary vision.

In Lecture No. 3 **Spiritual Sight and the Spiritual Worlds**, this faculty is described, and Lecture No. 11, **Spiritual Sight and Insight**, gives a safe method of development.

The Invisible World is divided into different realms: The **Etheric Region**, the **Desire World**, the **Region of Concrete Thought** and the **Region of Abstract Thought**.

These divisions are not arbitrary, but are necessary because the substance of which they are composed obeys different laws. For instance, physical matter is subject to the law of gravity, in the Desire World forms levitate as easily as they gravitate.

Man needs various vehicles to function in the different Worlds, as we need a carriage to ride on land, a boat at sea and an airship in the air.

We know that we must have a **dense body** to live in the visible World. Man also has a **vital body** composed of ether, which enables him to sense things around him. He has a **desire body** formed of the materials of the Desire World, which gives him a passionate nature and incites him to action. The **Mind** is formed of the substance of the Region of Concrete Thought and acts as a brake upon impulse. It gives purpose to action. The real man, **the Thinker or Ego**, functions in the Region of Abstract Thought, acting upon and through its various instruments.

Lecture No. 4 deals with the normal and abnormal conditions of life such as **Sleep, Dreams, Trance, Hypnotism, Mediumship and Insanity**. The previously mentioned finer vehicles are all concentric with the dense body in the waking state, when we are active in thought, word and deed, but the activities of the day cause the body to grow tired and sleepy.

When the wear and tear incident to use of a building has made exhaustive repairs necessary, the tenants move out that the workmen may have full scope for restoration. So when wear and tear of the day has exhausted the body, it is necessary to restore its tone and rhythm. During the night the Ego hovers **outside the dense body** clothed in desire body and mind. Sometimes the Ego only withdraws partially, is half in the body and half out, then it sees both the Desire World and the Physical World, but confused as in a dream.

Hypnotism is mental assault. The unsuspecting victim is driven out of his body and the hypnotist obtains control.

The victims of the hypnotist are released at his death, however, but the medium is not so fortunate. Spirit-controls are really invisible hypnotists. Their invisibility gives great scope for deception and after death they may take possession of a medium's desire body, use it for ages, and keep their hapless victim from progressing along the pathway of evolution. This latter phase of Mediumship is elucidated in Lecture No. 5, which deals with **Death and Life in Purgatory**.

What we call death is in reality but a shifting of consciousness from one World to another. We have a **science of birth** with trained nurses, obstetricians, antiseptics and

every other means of caring for the incoming Ego, but are sorely in need of a **science of death**, for when a friend is passing out of our concrete existence, we stand helplessly about, ignorant of how to assist, or worse, we do things which make the passing infinitely harder than if we merely stood idly by. Giving stimulants is one of our worst offenses against the dying, as it draws the passing spirit into the dense body again with the force of a catapult.

After the heart has stopped on account of the partial rupture of the **silver cord**, (which united the higher and lower vehicles of man during sleep and remains unsevered for a time varying from a few hours to three and a half days after death), there is still on that account a certain feeling if the body is embalmed, opened for post-mortem examination, or cremated. The body should therefore be left unmolested, for at that time the passing Ego is engaged in reviewing the pictures of its past life (which are seen in a flash by drowning persons.) These pictures are impressed daily and hourly upon the ether of the vital body as independently of our observation as a detailed picture is impressed upon the photographic plate by the ether regardless of whether the photographer observed details or not. They form an absolutely true record of our past life, which we may call the subconscious memory (or mind), far superior to the view we store in our conscious memory (or mind.)

Under the immutable **Law of Consequence**, which decrees that what we sow we reap, the deeds of life are the basis of our existence after death. The panorama of a past life is the book of the Recording Angels, who are adjusters of the score we make under the Law of Consequence. Review of the life panorama just after death etches the pictures into the desire body, which is our normal vehicle in the Desire World, **where Purgatory** and the **First Heaven** are located.

The Panorama of life is the basis of purgation of evil in purgatory and assimilation of good deeds in the first heaven. It is of the highest importance that this panorama be deeply etched into the desire body, for if that impress is deep and clear the Ego will suffer more sharply in purgatory and experience a keener joy in the first heaven. This feeling will remain as conscience in future lives to impel good action and discourage evil deeds.

If the passing spirit is left in peace and quiet to concentrate upon the life-panorama, the etching will be clear and sharp, but if the relatives distract his attention by loud hysterical lamentations during the first three and one half days when the silver cord is yet intact, a shallow or blurred impression will cause the spirit to lose much of the lessons which should have been learned. To correct this anomaly the Recording Angels are often forced to terminate the next Earth-life in early childhood before the desire body has come to birth, as described in **Birth a Four-fold Event** (Lecture No. 7), for that which has not been quickened cannot die, and so the child goes into the first heaven and learns the lessons it did not learn before, and is thus equipped to pass on in Life's School.

As such Egos retain the desire body and mind they had in life where they died as children, it often happens that they remember that life, for they only stay out of Earth life from one to twenty years.

Suffering in Purgatory arises from two causes: Desires which cannot be gratified or the reaction to the pictures of the life panorama—the drunkard suffers tortures of Tantalus because he has no means of obtaining or retaining drink. The miser suffers because he



lacks the hand to restrain his heirs from squandering his cherished hoard. Thus the Law of Consequence purges evil habits until desire has burned itself out.

If we have been cruel, the panorama of life radiates back upon us the pictures of ourselves and our victims. Conditions are reversed in purgatory. We suffer as they suffered. Thus, in time, we are purged of sin. The coarse desire matter which forms the embodiment of evil has been expelled by the centrifugal force of Repulsion in purgatory and we retain but the pure and the good which is embodied in subtler desire stuff dominated by the centripetal force—attraction, which amalgamates good in the first heaven when the life panorama depicts scenes in our past life where we helped others, or where we felt grateful for favors, as described in Lecture No. 6, **Life in Heaven**, which also deals with our stay in the **Second Heaven**, located in the Region of Concrete Thought.

That is also the realm of **tone**, as the Desire World is of **color**, and the Physical World of **form**. Tone, or sound, is the builder of all that is on Earth, as John says: “In the beginning was the **Word**” (sound)—and the Word was made flesh,” the flesh of all things, “without it was not anything made that was made.” The mountain, the moss, the mouse and the man are all embodiments of this Great Creative Word, which came down from heaven.

There the man becomes one with the nature forces. Angels and Archangels teach him to build such an environment as he has deserved under the Law of Consequence. If he dallied his time away in metaphysical speculation, as do the Hindus, he neglects to build a good material environment, and is reborn in an arid land where flood and famine teach him to turn his attention to material things. When he focuses his mind on the Physical World, aspiring to wealth and material comforts, he will build in Heaven unexcelled material environment, a wealthy land with facilities for ease and comfort, as the Western World has done. But as we always long for what we lack, the possessions we have are satiating us beyond comfort and we are beginning to aspire to the spiritual life as the Hindus, our younger brothers, are aspiring now to the material prosperity we are leaving behind, as more fully elucidated in Lecture No. 19, **The Coming Force—Vril?** which shows why Hindu Yoga practices are detrimental to Westerners. They being behind us in evolution.

When the Ego has helped to build the creative archetype for the environment of its next earth-life in the **Second Heaven** it ascends into the **Third Heaven**, located in the Region of Abstract Thought. But few people have learned to think **abstractly**, as in mathematics; the majority of people are therefore unconscious, as in sleep, waiting for the **Clock of Destiny**—the stars, to indicate the time when effects engendered by the action of past lives can be worked out. When the heavenly time makers, the Sun, Moon and planets, have reached a proper position, the Ego wakes and desires a new embodiment.

The Recording Angels look up the record of all our past lives, which is stamped upon the **super conscious mind** each time an Ego withdraws to the third Heaven, as outlined in Lecture No. 7, **Birth a Fourfold Event**. When there is no particular reason why a certain environment should be taken, the Ego has a choice of various embodiments. These are shown to it as a panorama giving the great outline of each proposed life, but leaving scope for individual freewill in the detail.

Once a choice has been made, the Ego is bound to liquidate **ripe** causes selected by the Recording Angels and any attempt to evade that will be frustrated. It should be carefully noted that evil is eradicated in Purgatory. Only tendencies remain, to tempt us till we have consciously overcome. Thus we are born innocent and **at least every evil act is an act of free will.**

When the Ego descends toward rebirth it gathers the materials for its new bodies, but they are not born at the same time. Birth of the vital body inaugurates rapid growth from 7 to 14, ripening also the propagative faculty. Birth of the desire body at 14 gives rise to the impulsive period from 14 to 21. At that age the birth of the mind furnishes a brake on impulse and gives a foundation for serious life.

Note: All references in this article are from [Rosicrucian Christianity Lectures](#) book written by Max Heindel and published by the Rosicrucian Fellowship, Oceanside, CA

- From Rays from the Rose Cross – A Magazine of Mystic Light, edited by Max Heindel , 1911.

## In Tune with the Infinite

*In tune with the Infinite  
United with the all  
Brings a perfect Love  
For all persons great and small.  
Love brings understanding  
Of their problems and their woes.  
Love helps one to see the cause  
Of all their earthly throes.  
Love brings gentle kindness  
A desire to help draw out  
Divine essence from within  
A desire to find a route.  
To help release the imprisoned  
Splendor of each soul,  
A desire to help lift each  
Toward the universal goal.  
Love drives out all fear*

*Its only aim --- to give.  
It draws all to itself  
To nurture, love and serve.  
What happens when evil one  
Comes at the loving heart  
And tries to injure it  
And make life from it depart?  
Then Love from the Infinite  
Pours forth in added measure  
To try to bridge the gap  
Dividing one from another.  
Until all rejoin the whole  
returned from the Fall  
In tune with the Infinite  
United with the All.*

*- Elsa Glover*

# The Rosicrucian Fellowship



## Membership

*Membership* in The Rosicrucian Fellowship is acquired by completing the twelve lessons of the Preliminary Philosophy Course, based on *The Rosicrucian Cosmo-Conception* by Max Heindel. By doing this, one becomes a “*Regular Student*” and receives a bimonthly letter and lesson from Headquarters. A receipt card is enclosed, to be signed and returned to Headquarters so that connection with the spiritual forces of the Fellowship may be maintained. This bimonthly lesson does not require written answers, for the Student is expected to live his lessons through self-improvement and service to others. During this time, he gradually raises his spiritual standard of living, practicing self-control, and “loving, self-forgetting service to others,” and prepares himself for *Probationership*, for which he may apply after two years as a *Regular Student*. *Probationership* creates a closer bond with the Teacher and with the Order and its great work of healing and educating mankind.

There are no dues or tuition fees. All expenses of the Fellowship are met by free-will love offerings and the sale of books. Students have the opportunity to help in this great Work as the heart dictates and the means permit. “As we give, so shall we receive.”



## The Rosicrucian Path



Brother Delmar Domingos de Carvalho ministering a conference on *Rosicrucianism in Portugal*, in The Convent of Christ of Tomar , one of Portugal's most important historical and artistic monuments which has been in the World Heritage list of UNESCO since 1983.

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The Rosicrucian Path involves three major steps of **esoteric training**. Student, Probationer and Disciple, leading to conscious Invisible Helper and building the Christ within. Development of invisible bodies and raising of spiritual vibrations and developing spiritual faculties that that connects with the invisible worlds beyond the five senses. Conscious alchemical transformation on both the visible and invisible planes of existence through selfless service to others given freely with love leads to the state of the Adept and the Initiatory path to Eternal Life.

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

### STUDENTSHIP

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

People of various denominations enter educational institutions such as Harvard or Yale, and study mythology, psychology, and comparative religion there without

prejudice to their religious affiliations. Students may enroll with us on the very same basis. Anyone is eligible who is not a HYPNOTIST, OR PROFESSIONALLY ENGAGED AS A MEDIUM, PALMIST, OR ASTROLOGER.

There are a few, a very few, souls, who, from across the centuries, hear the Voice of the Rose, and these people knock on the door of the Rosicrucian Fellowship and become students. They intensely and deeply desire to know. And that desire is gratified. They come to realize that to know their outward self is knowledge, but to know their soul is wisdom. Who can calculate the orbit of his soul?

The Bible says "Study to show thyself approved unto God. A workman that needeth not to be ashamed, rightly dividing the Word of Truth." And so the *Student* begins a life of visible service whose effect is also demonstrable. We see the difference between the uncalled person and the *Student*, because he begins to reach out to his brother in service. The Rosicrucian Fellowship has a gift for the *Student*. It says, "My child, here is a priceless gift for you. It is the Student's Prayer." This prayer is a mantram of great power. It is the perfect prayer for the Student. Listen to the words, the words that we should repeat daily the rest of our lives to our eternal benefit: "Let the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, O Lord, my strength and my redeemer." Then at some time, in some life, we move on and we call ourselves a *Probationer*.

## PROBATIONERSHIP

Second, **PROBATIONERS**, who are *students* but who aspire to firsthand knowledge to fit themselves for service. To these, the General Secretary will furnish a pledge wherein the aspirant promises HIMSELF faithfully to perform two exercises, to keep a daily record of his performance, and send that record monthly to Headquarters.

The morning exercise, Concentration, is a mind exercise, and for those who perform it faithfully, the result is clairvoyance-the ability not only to see an object, but to see into and through it. When contact is made with the archetype of any form, its innermost nature becomes known as light and sound. As a probationer, we eventually are able to transcend the three-dimensional world, and enter that of the fourth dimension.

The evening exercise, Retrospection is the gift for the evolving of soul. Retrospection is science applied to the spiritual. It was originated by the Elder Brothers to develop the latent soul power of wisdom.

The term of probation is at least five years, and has for its purpose to test the earnestness and persistence of the aspirant, and TO GIVE HIM THE OPPORTUNITY TO PURIFY HIMSELF BEFORE TAKING UP THE MORE DIRECT METHODS OF TRAINING INCIDENT TO DISCIPLESHIP. The report is also designed to be a help to the aspirant in the performance of the exercises. It is human nature to want to make as

good a showing as possible, and the aspirant will thus try to do better, knowing that his work is being inspected.

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

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

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

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

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

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

Therefore each *Probationer* in the Rosicrucian school performs his exercises in the reclusion and privacy of his room. Results may be obtained more slowly by this system, but when they appear, they will be manifest as powers cultivated by himself, usable independently of all others. Besides, the Rosicrucian methods build character at the



same time that they develop spiritual faculties, and thus safeguard the pupil against yielding to temptation to prostitute divine powers for material gain.

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

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

A Probationer is one who is on trial, someone who is preparing the self to be ensouled by the Christ. And as a *Probationer*, we assume the responsibility of being discriminating in our diet, our garment, and our lifestyle. Being a *Probationer* does not mean that we have shortcuts available to us. It simply means that we take a shorter time to accomplish the evolutionary journey.

Paul admonishes us, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God" (Rom. 12:1-2).

The Voice of the Rose comes to us in even greater service. The parting words in the morning Chapel service are renewed in our hearts: "May we live a life of service today, that will bring us closer to God." From the evening service comes the prayer and reminder: "Tonight, while our bodies are peacefully resting in sleep, may we be found faithfully working in the vineyard of Christ." As a *Probationer*, we may become an Invisible Helper in Christ's vineyard.

## DISCIPLESHIP

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

To the *Disciple* the Voice of the Rose speaks of purity, the ability to awaken and lift the divine spirit fire. Here we enter the Garden of Gethsemane.

There are many lessons to learn, but the two foremost ones are humility and forgiveness. During the chemical explosion in Bhopal, Mother Theresa was standing, looking at the dying and the dead. When a TV announcer approached and asked her if she had anything to say, those who were listening will never forget the spine-tingling

feeling when they heard her say one word, "Forgive." What a noble gesture. How it raised the spirit. Yet, the thought came to me, how quickly would I be able to respond in this Christ-like way? How would I deal with those who do me harm? I had to think through the one word of this noble lady. I came to the conclusion that in order to forgive, we have to deal with life itself. We have to forgive with our whole being. First, we have to identify and acknowledge the hurt. This is the use of mind. Second, we cannot bottle up any of the feelings of the hurt. This is the emotion. Third, we have to express these feelings in some manner. This is the body. Fourth, we have to forgive from the heart. This is spirit. Forgiving is not forgetting. It is important for us to remember our lessons and learn from them so we may properly respond to future hurts. Christ's words are ever our exalted example: "Father forgive them, for they know not what they do."

So we see that the Fellowship fosters the Student for preparation, the Probationer for purification, and the Disciple for perfection.

## INITIATION



Beyond the Garden lies the Cross of the Initiate, the Resurrection of the Adept, and the Ascension of the Master. The Voice of the Rose calls us to this Way. To move along the Path, we need to work on the nine **Lesser Mysteries**, which are called the **Lunar Mysteries**. The seven centers of the sympathetic nervous system become the roses on the cross. We learn to pull the nails in the hands, the feet, the liver, the pituitary body, and the pineal gland. The result of this work is extrasensory perception or ESP.

At the completion of this work we begin on the **Greater Mysteries**, of which there are four. These are called the **Solar Mysteries**. We work on the five centers of the cerebral

spinal nervous system, and pull the nails of the sex organs, the heart, the larynx, and the knee. Did you ever wonder why there has never been a picture of Christ in the Garden of Gethsemane where He was not depicted on His knees? Learning the meaning of spiritual development as it pertains to the knees is a very important step along the way. The result of this work is Christ-consciousness, polarity, the ability to speak the Word, and the ability to do astral or out-of-the body traveling.



The Fellowship looks at you and says "My child, there is one more special gift that we have for you. It is this jewel of a Chapel." The two pictures on this west wall indicate the three initial steps of the Rosicrucian Way: for the *Student*, the *Probationer*, and the *Disciple*.



Jesus in the Temple,  
Heinrich Hofmann, 1882.



It may appear that these pictures were put here by accident, but this is not so. The picture on the left shows the boy Jesus in the Temple. The original measures 60 inches x 80 inches. It was painted by Heinrich Hoffman in 1882, and only the head shows here. The rest of the picture shows five scholars grouped around the boy. This is considered one of the five greatest paintings in the world. The boy Jesus has finished his studentship. He is able to go to the Temple and spread the teachings. From the time of this picture he faces eighteen years of *Probationership*. His eyes are fixed upon the upper world. His soul body is pictured by the aura, which is a star of light, the result of his period of *Studentship*.



Jesus with the Doctors of the Law, Heinrich Hofmann

The eighteen years of Probationership are the hidden years, the silent years. Those who can access the memory of nature can read what happened.

Many legends tell us of a young man in Egypt, in India, in China, spreading the coming of the New Age and learning how to heal. When He returned at the age of 30, he was baptized by John, and He became a Disciple. He was son and servant to the Father. His mission was to spread the teachings and to heal the sick. For our legacy, he left the Garden of Gethsemane, where we too must kneel in prayer. Not for self, but for a world vision, such as we hear in the Voice of the Rose.



**Christ in the Garden of Gethsemane, Heinrich Hoffman**

These pictures have tremendous meaning for us. As we come into the Chapel, they should speak to our heart. Everything that we need to know along the Rosicrucian Way is between these two pictures.

We have heard the Voice of the Rose. Now is the time to live it.

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



## The Motto and the Keynote of the Rosicrucian Philosophy

### A SANE MIND – A SOFT HEART – A SOUND BODY

The motto of the Rosicrucian Philosophy is: "**A Sane Mind, A Soft Heart, A Sound Body**". Its keynote is : **SERVICE**.



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

*Francis Bacon*

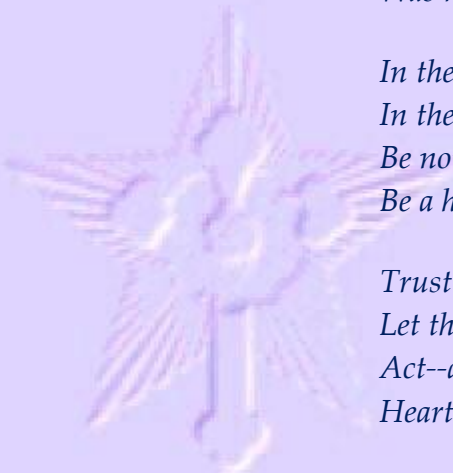




## *A Psalm of Life*

*Tell me not in mournful numbers,  
Life is but an empty dream,  
For the soul is dead that slumbers,  
And things are not ehat they seem.*


*Life is real, life is earnest,  
And the grave is not its goal.  
Dust thou art, to dust returneth,  
Was not spoken of the soul....*



*In the world's great field of battle,  
In the bivouac of life,  
Be not like dumb, driven cattle.  
Be a hero in the strife.*

*Trust no future howe'er pleasant.  
Let the dead part bury its dead.  
Act--act in the living present,  
Heart within, and God o'erhead.*

*Lives of great men all remind us  
We can make our life sublime,  
And departing, leave behind us  
Footprints on the sands of time--*



*Footprints that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing may take heart again.*

*Let us then be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait.*

*Henry Wadsworth Longfellow*

# MOUNT ECCLESIA

A DESCRIPTION OF THE HEADQUARTERS OF THE ROSICRUCIAN FELLOWSHIP



Work in the Physical World requires physical means of accomplishment; therefore a tract of land was bought in 1911 in the town of Oceanside, ninety miles south of Los Angeles, California. SOUTHERN CALIFORNIA WAS SELECTED BECAUSE OF THE ABUNDANCE OF ETHER IN THE ATMOSPHERE THERE, AND THIS SPOT WAS FOUND TO BE PARTICULARLY FAVORED IN THAT RESPECT.

On this commanding site having a wide view of the great Pacific Ocean, of snow capped mountains and smiling valleys, we began to establish our Headquarters in the latter part of 1911.



# THE MYSTIC PATH, MT ECCLESIA MAP

The esoteric design of the landscape at Mount Ecclesia with its the serpentine path is a symbolic representation of Man's Mystic Path of Inner Development in the Living Temple.

## Main Entrance of Mount Ecclesia



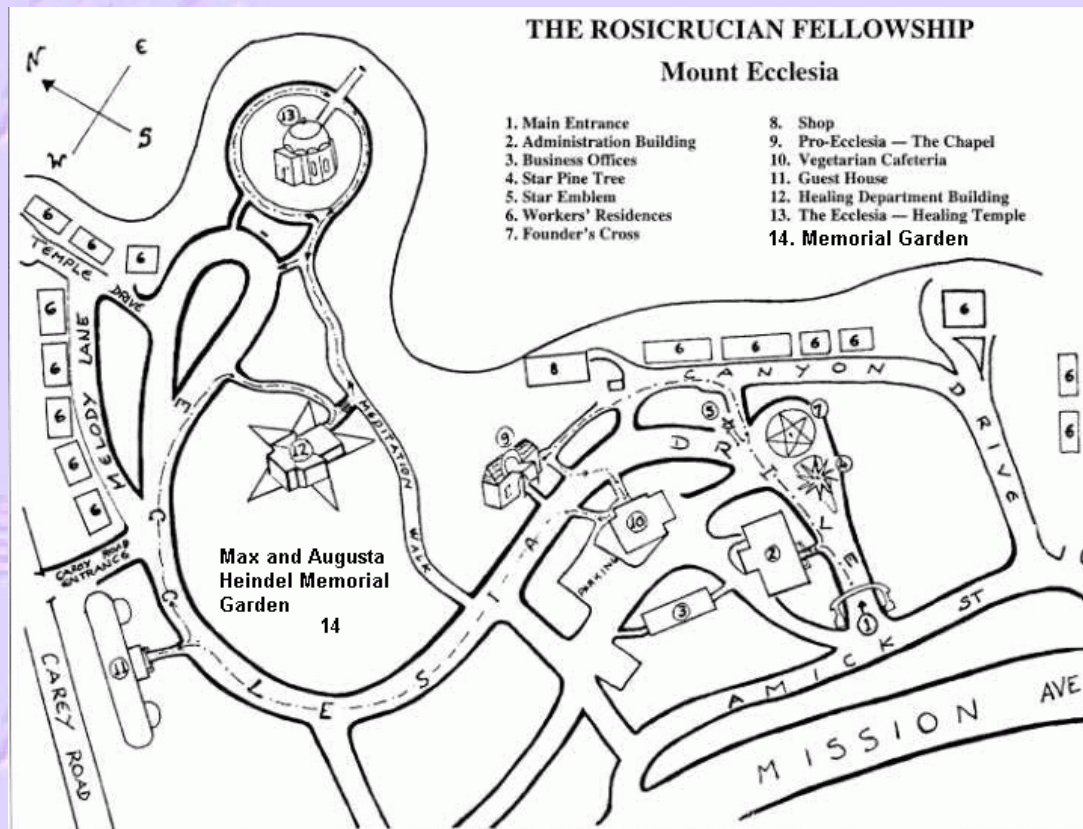
**Fellowship Lions Archway, 2009**

Speaking of the gate, we must tell you that, the main entrance of Mount Ecclesia, is laid out with two large white lions placed one at each side. This gate has the Leo mark, for the Rosicrucian Fellowship work in this and in the coming Aquarian Age is to lay the foundation upon which the new age religion will be built.

The Fellowship message and mission is under the signs Leo-Aquarius, and the strangest of all is that Max Heindel was born under the sign Leo, with both the Sun and Moon on the Ascendant in Leo, and his companion, Mrs Augusta Foss Heindel, had Leo rising with the Sun and Moon in the sign Aquarius, while the members who have contributed the most in service during the pioneer years are also under these two signs.



## Mount Ecclesia Map



Star Pine Framed by Main Entrance to Mount Ecclesia , circa 1923.

## Fellowship Lions Archway and Star Pine



Fellowship Archway and Star Pine, 1995.

## Star Pine Tree

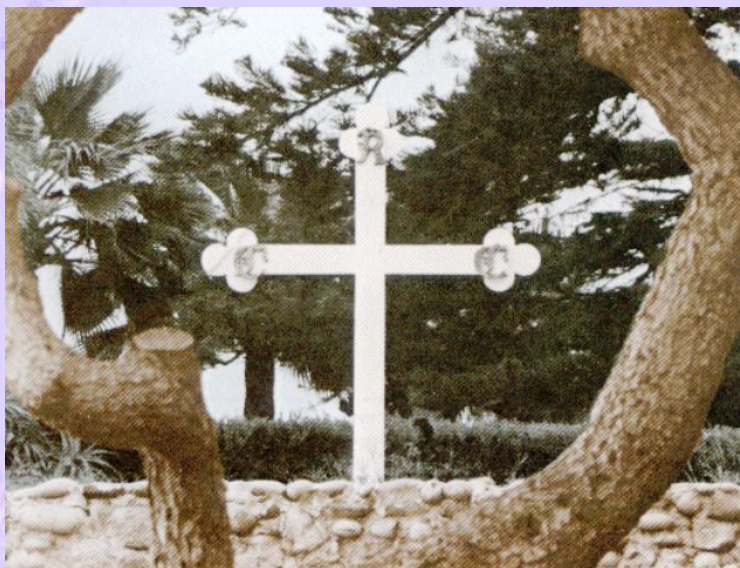


THE EVERGREEN TREES NEVER LOSE THEIR LEAVES

*The Norfolk Island Pine (Araucaria heterophylla), called the Star Pine by Mt. Ecclesia residents because from Heindel days it was decorated with Christmas ornaments, including a star on its top, is about 90 years old and at least 90 feet tall. Fan palms border Ecclesia Drive at the main entrance.*



## The Christian Rose Cross



**The Rosicrucian Fellowship's** formal constitution occurred on August 8, 1909, in Seattle, Washington, at 3:00 p.m. It is described that, during the simple ceremony, the Brothers of the Rose Cross manifested their presence. The first Rosicrucian study center had been already previously formed in Columbus, Ohio (November 14, 1908), where Heindel lectured and taught for a number of successful months. After each lecture he distributed free mimeographed copies to the audience; those twenty lectures would be subsequently printed in 1909, along with the first edition of *Rosicrucian Cosmo-Conception*, under the title *The Rosicrucian Christianity Lectures*. The Columbus Center was followed by centers in North Yakima, Washington (November 1909), Portland, Oregon and Los Angeles, California (February 27, 1910), the city where Heindel reencountered his theosophist friend Augusta Foss. In Los Angeles, Max Heindel gave conferences, three times a week to replete auditoriums of near one thousand people, from November 29, 1909 till March 17, 1910.

Later, in October 28, 1911, its international headquarters, till today, were physically launched at Mount Ecclesia in the city of Oceanside, California. The ceremony of ground-breaking consisted in planting a large Cross with the initials C.R.C. (meaning Christian Rose Cross, the Head of the Rosicrucian Order) painted in gilt letters on the three upper ends and with a climbing rose. Among those gathered at the ceremony, there were reported three invisible leaders, beyond the stage of ordinary humanity, and nine members of the Rosicrucian Fellowship. An excerpt of the first hand description of the mentioned event is as following:

*“On the 27th, Mrs. Heindel and I started for Oceanside, nearly exhausted from the strain of packing and moving. The first rain of the season was falling, and we felt some apprehension concerning the effect on the ceremony; but as we looked toward the almost cloud-hidden mountains in the east, we beheld the largest, most glorious rainbow we had ever seen--a double rainbow in fact--and its southern foot seemed to stand directly upon Mount Ecclesia.*



*Our responsibility to aid thousands of weary hearts to bravely bear their burdens has often seemed beyond our strength; yet always have we found our powers renewed by looking within; and this time it seemed as if all Nature wanted to cheer us and was saying: "Take courage, remember the Work is not yours but God's; trust entirely in Him; He will point the way." So we clasped hands and took heart with new strength to carry on the beautiful work of which Mount Ecclesia is to be the center.*

*The day of the ceremony was an ideal California day; the sun shone in a cloudless sky. Wherever we looked from Mount Ecclesia, ocean, valleys, and mountains seemed to smile. Both the workers and visiting members were enraptured with the incomparable beauty of the Headquarters site. Those present were: Annie R. Atwood, of San Diego; Ruth E. Beach, of Portland, Ore.; Rachel M. Cunningham, Rudolf Miller, and John Adams, of Los Angeles; George Kramer, of Pittsburgh, Pa.; Wm. M. Patterson, of Seattle, Wash.; Mrs. Heindel and myself.*

*At the appointed time I broke ground for the building. All helped to excavate for the cross, which was set by Wm. Patterson. Mrs. Heindel planted the rose, which was then watered by all present. May it grow, may it bloom, to adorn the nakedness of the cross and be an inspiration to purity of life that will cover all past sins, no matter how dark the life may have been."*

The Christian Rose Cross's arms point east and west, while the meridian sun projects it bodily towards the north, directly in the path of the spiritual currents that vitalize the forms of the four kingdoms of life: mineral, plant, animal and man.



Centennial ceremony around the Christian Rose Cross, dedicated to Christian Rosenkreutz, the Founder of the Rosicrucian Order. Around this place was rededicated the land and buildings for the effective work of the Elder Brothers, reading what is included in Chapter XIX of the Teachings of an Initiate by Max Heindel.



The planting of the cross in 1911.

The cross in the early versions of the Rosicrucian emblem was shown as black, including the original cross planted on Mt. Ecclesia to commemorate the founding of the Rosicrucian Fellowship's Headquarters. In referring to the Foundation Day ceremonies in his November 1911 Letter to Students, Max Heindel writes: *"We made a large cross of the same style as our emblem, and on the three upper ends we had painted, in gilt letters, the initials: C. R. C. These, you know, represent the symbolical name of our great Head, and designate our emblem as the Christian Rose Cross, which conveys an idea of beauty and a higher life so different from the gloom of death usually associated with the black cross."*

In fact, the Rosicrucian Order, for which the Fellowship is the authorized Preparatory School, is named after its Founder, Christian Rose Cross (*Rosenkreutz* in German), a name which, as stated in *The Rosicrucian Cosmo-Conception*, embodies *"the manner and the means by which the present day man is transformed into the Divine Superman. This symbol, 'Christian Rosen Kreutz,' [The] Christian Rose Cross, shows the end and aim of human evolution, the road to be traveled, and the means whereby that end is gained. The black cross, the twining green stem of the plant, the thorns, the blood red roses—in these is hidden the solution of the World Mystery—Man's past evolution, present constitution, and particularly the secret of his future development"* (p. 519). The emblem has undergone some evolution, including the conversion of the cross from black to white. In anticipation of the first Probationer's meeting on June 3, 1913, a Mt. Ecclesia carpenter had cut out two crosses. Mrs. Heindel had painted one of them black with a white border on one side and the reverse side white with a black border. But Max Heindel said what was needed was a pure white cross, together with seven red roses. The second cross was, accordingly, painted all white. For this meeting Mrs. Heindel affixed the white cross to a golden star which she had painted upon a blue curtain and fastened three white roses within a garland of red artificial roses. However, after the emblem was unveiled, the two white side roses slowly slipped down *"as if invisible fingers were moving"* them, until they were held by a bottom leaf of the most beautiful central rose about two inches below the lower limb of the cross. *"The vibrations in the room became so high that some were spellbound. Max Heindel attempted to rise in order to speak but was so overcome that his voice failed him while tears streamed down his cheeks. All those present were assured that the thirteenth Brother, Christian Rosenkreutz, was present in his vital body. After a few words from Max Heindel, all disbanded in silence."*



Thus **the single white rose positioned at the crux of the four arms of the cross** was confirmed. It signifies:

- (1) the indwelling Spirit (Ego) radiating its four instruments (physical, vital, and desire bodies and mind);
- (2) the etheric larynx that will be able to speak the creative word;
- (3) for healing services it represents the heart of the invisible helper;
- (4) and, generally, it symbolizes the aspirant's ideal of purity of life, "the path of chastity."

**The five-pointed star** symbolizes "*that inestimable influence for health, helpfulness and spiritual uplift which radiates from every servant of humanity,*" which is the soul body, St. Paul's *soma psuchicon*.

**The seven red roses** signify:

- (1) human blood cleansed from passion, making possible the occult development of seven etheric centers of the vital body, correlated with the seven ductless glands and;
- (2) the purification of the desire nature, which promotes development of the seven centers of the desire body (see illustration in the *Cosmo* pp. 68-69), latent in most persons, but capable (as with the etheric centers) of becoming extrasensory organs, making possible various superphysical abilities — thus, in both above instances, occasioning the Rosicrucian salutation: "May the roses bloom upon your cross." Since this composite emblem is nothing less than a symbol of God in manifestation, continued meditation upon it will richly inform the student.

### Star Emblem



Electrical Rosicrucian Emblem: 1915, beginning





ELECTRICAL ROSICRUCIAN EMBLEM, received in the latter part of 1914--placed at the beginning of 1915-- **"Let Your Light Shine"**

While we have endeavored to let our light shine in the biblical meaning ever since the Rosicrucian teaching were confided to our care, the year nineteen hundred fifteen marks an era of greater light, for one of our friends in the north, sent to the Fellowship in the latter part of nineteen hundred fourteen, an electrical emblem about seven feet high.

The five pointed star of golden rays are outlined by a number of electric lights, and it has in the center the white cross and the seven red roses, also electrical lighted, moreover, it is so constructed that while the cross remains lighted all of the time the lights in the star flash. When, in the course of time, we have an ornamental gate at the entrance to Mount Ecclesia we shall place this emblem over the entrance; but we believe in letting our light shine to the fullest extent of our ability, both spiritually and literally, using our opportunities as they come, doing day by day as much as we possibly can, so we erected the emblem upon two high posts which are partially hidden by a

large bush. This emblem may be seen in the day-time over a wide area of country, for the white cross is very dazzling and naturally the golden rays also reflect the light of the sun.

On New Year eve the current was turned on by the donor's little son Herman, and instantly the Rose Cross appeared in fiery splendor a flaming symbol of Light, its dazzling brilliance strikingly accentuated by the inky darkness of the surrounding landscape. Then, as if to add more wonder to this wonderful sign in the heavens, there appeared a few moments later a five pointed star which surrounded the Rose Cross with a blazing halo, adding light to light, glory to glory. In a few moments the star disappeared as suddenly as it had appeared, to reappear a few moments later. And so in alternating cycles the blazing star and the Rose Cross preaches a silent but luminous sermon on the mystic Light which lighteth "Everyman", a sermon in light that may be seen for twenty miles by anyone who has the right eyes, the eyes of the seeker. Let us pray that it may guide many to Christ, whether they find the Kingdom through Mount Ecclesia or another gate.

*Echoes from Mount Ecclesia*, February 1915, p. 1.

## The Chapel



Our Chapel, where we hold services daily at 7:45 am and 4:15 pm  
in addition to Sunday services at 11:00 am.

Soon after this we erected a sanctuary, the Pro-Ecclesia, where the Rosicrucian Temple Service is held at appropriate times. The Rose Cross Healing Circle holds its meetings



there to help sufferers, and it is the place appointed for the united morning and evening devotions of the workers.



A close-up of our Chapel.

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



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



## Healing Department



The Healing Department Building houses the secretaries who handle all correspondence with patients receiving attention from our spiritual Healing Department. This work is carried on principally by means of the aid of the Invisible Helpers, working on the invisible planes during the sleep on the patient. Contact by patients with the Helpers is maintained by a weekly letter to Headquarters.



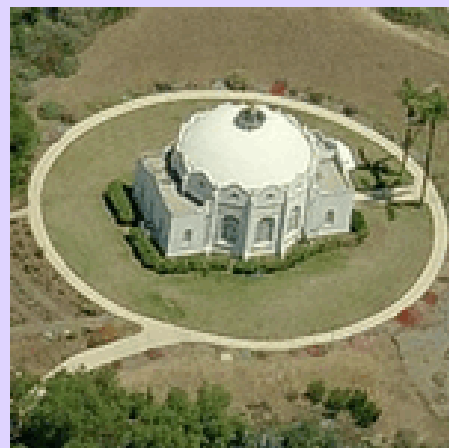
Rosicrucian Healing Circle, Healing Dept.

## The Temple



The Ecclesia, the Rosicrucian Healing Temple with the entrance facing east, Oceanside, California, United States, 1920; it's a solar temple dedicated to the coming Age of Aquarius.

In the latter half of 1920 we built an Ecclesia, which is designed to be a Temple of Healing. The building, a beautiful domed structure, is of steel and reinforced concrete. It is twelve sided in shape, corresponding to the twelve signs of the zodiac. The esoteric work of the Fellowship will be carried on here.



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





The Healing Temple "The Ecclesia" was erected, for the purpose of affording more powerful means for the healing of disease, and dedicated on December 25, 1920. Spiritual Healing meetings are held in this holy place at a regular time each day by the Probationers who have consecrated their lives to this work.

### Temple's architecture



As in all the solar temples, "The Ecclesia" portal is facing east (the rising sun). In front of the portal stand two palm trees. The portal is constituted by a triangle structure upon two round columns (pilasters), containing in the centre an equilateral triangle with the 'all-seeing-eye'. The columns fuse Greek and Roman styles, each one with a capital crowned by a finial globe. The round 12-sided building architecture is composed by round arches and narrow round inward windows. Its great dome is composed by a cupola crowned by a golden globe with a finial of lights. The inner portal and the Temple's interior is ornamented with alchemical and astrological symbols. It is a solar temple dedicated to the coming Age of Aquarius. The temple architect was Lester Cramer.



## The Administration Building



Our Administration Building is on the left (Esoteric Dept, Printshop and Bindery, and Shipping Dept) and the main Business Office is on the right.

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



Esoteric Dept.

## Print Shop and Bindery



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

## The Library



A free library, consisting of hundreds of good books, religious, scientific, educational, occult, and miscellaneous, will be available to workers and visitors upon the completed digitization of its inventory.



# Fellowship Hall

## Vegetarian Cafeteria & Little Theater



The well-equipped dining room with seating capacity for over one hundred people takes care of the culinary needs of workers, guests, and visitors. The meals are wholly vegetarian. The scientific meatless diet served there preserves or restores health, as required in each case. Furthermore, it improves the vitality and mentality to an astonishing degree. This room doubles as an auditorium for music performances and gatherings on special occasions.





## Landscape equilibrium



Meditation Walk

Mount Ecclesia landscape, with its 24 man-made structures (23 buildings and the main entrance conic area), the lovely rose gardens and a luxuriant preserved vegetation — in the middle of one of the world's most expensive and intensive real estate development areas, in southern California — has become a paradigm of *landscape equilibrium* between the development of a built environment and the conservation of the natural environment.







Oceanside's Rosicrucian Fellowship gardens offer a meditative walking experience. Torrey pines, oaks and cedars grace the 35-acre property. Concrete paths and asphalt thoroughfares on the grounds meander past succulent and rose gardens.

In 1989, the restoration of Mount Ecclesia "old landmarks" and unreinforced masonry buildings was outlined. In order to comply with Oceanside's earthquake secure construction rules, effort is being made, dependent upon donations, to renovate and reinforce the structures.

By the liberal use of water and the expenditure of much labor, Mount Ecclesia is gradually being transformed into a luxuriant tropical park. There is a deep spiritual purpose in this attempt to make the visible center of the new world movement beautiful, for it fosters in the workers a poise and peace which are absolutely essential to the proper performance of their work.

Without that they cannot escape being disturbed by the flood of sorrow and trouble which flows in Headquarters from members all over the world; without that they cannot continue to put heart into the letters of help, hope, and cheer which continually go out to souls who are groaning under the burden of sickness; but by bathing their souls in the beauty of the surroundings, whether consciously or not, they gain in strength and grow in grace; they become better and better fitted for the Great Work in the Master's Vineyard.

# 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.**



Manly P. Hall

"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.

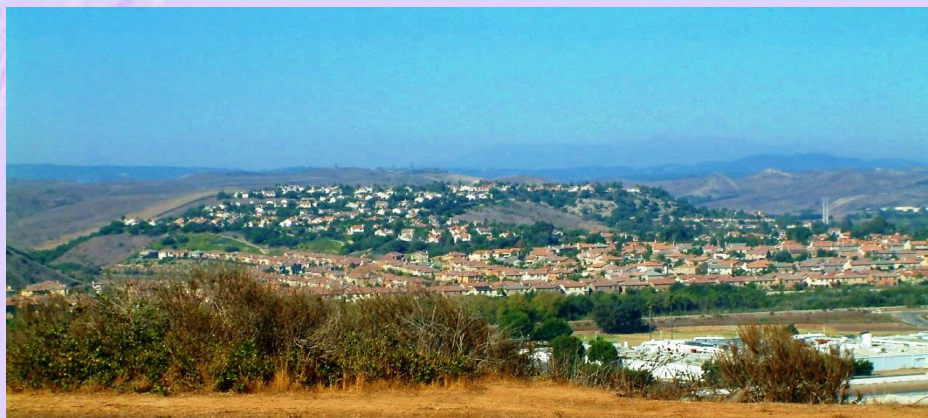
We turn one last look at the Temple; it stand imposing, this Mystery Tabernacle of the new age, and from its dome none beautiful stars shed their light, a beacon that can be seen for miles around, a symbol of the spiritual light that goes out giving hope and love to the entire world .

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*



## How Our Material Obligations Are Met



View of Oceanside from the Mount Ecclesia

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

## Visitors Welcome



Guest House

Visitors are always welcome at Headquarters. Reception area and bookstore are located in the Guest House. As with any religious location, it's best to wander quietly with respect for spiritual meditations or services that might be under way nearby.



**The Guest House during the International Conference Fellowship, in celebration of the centenary of The Rosicrucian Fellowship.**



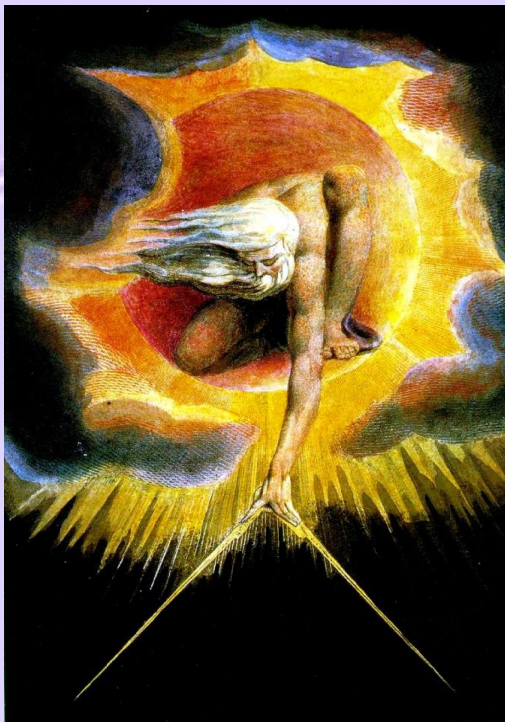


# *Study With Us*

## *Correspondence Courses*

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

## *The Western Wisdom Teachings*



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

## *Study Rosicrucian Fundamentals at Home*

The Western Wisdom School teaches that God is the Creator of our solar system and all that exists; that in all nature a slow process of development is constantly carried on with unwavering persistence through repeated embodiments in forms of increasing efficiency; that the goal of every created thing is perfection, which is ultimately attained by all. It emphasizes that as we sow, so shall we reap, and that it is possible for us to hasten or retard our own soul growth by the way we live. It unfolds the whole plan of creation from the beginning to the end, and gives specific directions how to proceed in order to accomplish the best results in the most effective manner. It throws light on



many perplexing passages in the Bible and bridges the chasm between science and religion by making religion scientific and science religious. It makes no statements that are not supported by logic and reason and it invited questions and investigations.

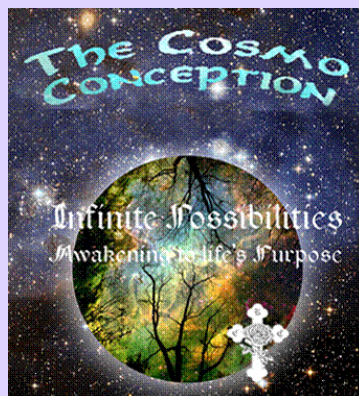
The true teachings of the Rosicrucians are a clear call to rectitude and strength of character, to self-reliance, justice, unflinching courage, to honesty, compassion -- in short, all the sterling qualities of mind and soul which go to make a helper and savior of men. The Western Wisdom Teachings clarify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



Pythagoras, JAKnapp. From Manly P. Hall's *The Secret Teachings of All Ages*, PRS.

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.

# *The Preliminary Rosicrucian Philosophy Course*



The first lesson is sent upon request. When the answer is received, it is checked and sent back to the writer with two following lessons (one lesson if the lessons are taken via e-mail). The time for completion of the course depends upon how promptly the answers are returned to Headquarters.

## **Preliminary Philosophy Course:**

### **Lesson 1: The Visible and Invisible Worlds**

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

### **Lesson 2: The Desire World**

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

### **Lesson 3: The World of Thought**

- Nature of The Thought World
- Thought Force
- The Archetype
- Thought Forms
- Matter a Reflection of Spirit

- Relation of The Worlds
- Correlation of The Earth to Other Planets and Other Solar Systems

#### **Lesson 4: The Four Kingdoms**

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

#### **Lesson 5: The Four Kingdoms [continued]**

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

#### **Lesson 6: Man and His Bodies**

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

#### **Lesson 7: Man and His Bodies [continued]**

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

#### **Lesson 8: The Method of Evolution**

- Relation of Man to the Denser Worlds
- Divisions of the Spirit
- Formation of Ideas
- Action of the Mind
- Kinds of Memory



- Activities During Sleep
- The Work of the Spirit

### **Lesson 9: The Method of Evolution [continued]**

- The Seed Atoms and the Silver Cord
- The Panorama
- Purgatory
- The Borderland
- The First Heaven
- The Second Heaven
- The Third Heaven

### **Lesson 10: The Method of Evolution [continued]**

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

### **Lesson 11: Rebirth and Consequence**

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

### **Lesson 12: Acquiring First Hand Knowledge**

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

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**Preliminary Rosicrucian Philosophy Course - [sample lesson](#)  
(you must take this course to become a member)**

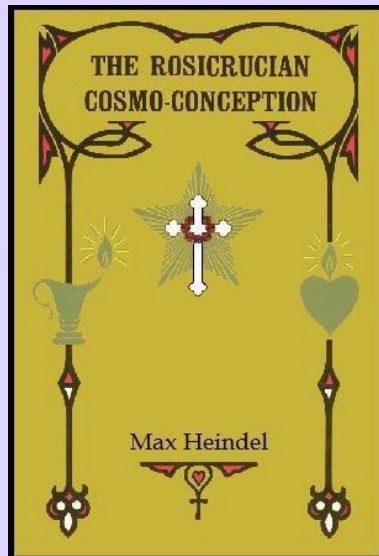
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## Textbooks

Textbooks used in **Preliminary Rosicrucian Philosophy Course** are "The Rosicrucian Cosmo-Conception" (or Mystic Christianity - An Elementary Treatise Upon Man's Past Evolution, Present Constitution and Future Development), The Rosicrucian Christianity Lectures and The Rosicrucian Mysteries.

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### The Rosicrucian Cosmo-Conception



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

The *Cosmo-Conception* is an inspiring book containing investigated facts which bridge the seeming gap between Religion and Science, facts that engage the modern intellect and comfort the heart. Occultism points the way to Christ when faith alone cannot find Him.

**Part One:** A treatise on the visible and invisible worlds, man and the method of his evolution, rebirth, and the law of cause and effect.

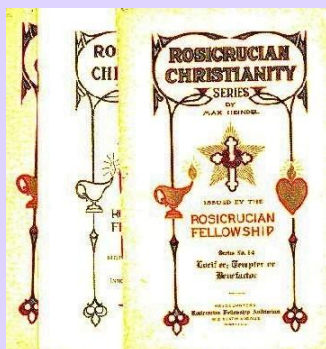
**Part Two:** Takes up the scheme of evolution in general and the evolution of the solar system and the earth in particular.

**Part Three:** Tells of Christ and His mission, the future development of man and initiation, esoteric training, and a safe method of acquiring first-hand knowledge.

ISBN Number: 0-911274-34-0

Click [here](#) for prices. Click [here](#) to place your order. Click [here](#) to go to start of book.

## The Rosicrucian Christianity Lectures



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

### *Titles of Lecture-Chapters*

- I. The Riddle of Life and Death
- II. Where Are the Dead?
- III. Spiritual Sight and the Spiritual Worlds
- IV. Sleep, Dreams, Trance, Hypnotism, Mediumship and Insanity
- V. Death, and Life in Purgatory
- VI. Life and Activity in Heaven
- VII. Birth - A Fourfold Event
- VIII. The Science of Nutrition, Health and Protracted Youth
- IX. The Astronomical Allegories of the Bible
- X. Astrology: Its Scope and Limitations
- XI. Spiritual Sight and Insight
- XII. Parsifal
- XIII. The Angels as Factors in Evolution
- XIV. Lucifer - Tempter or Benefactor?
- XV. The Mystery of Golgotha and the Cleansing Blood



- XVI. The Star of Bethlehem: A Mystic Fact
- XVII. The Mystery of the Holy Grail
- XVIII. The Lord's Prayer
- XIX. The Coming Force: Vril or What?
- XX. Fellowship and the Coming Race

ISBN Number: 0-911274-84-7

Click [here](#) for prices. Click [here](#) to place your order. Click [here](#) to go to start of book.

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## The Rosicrucian Mysteries



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

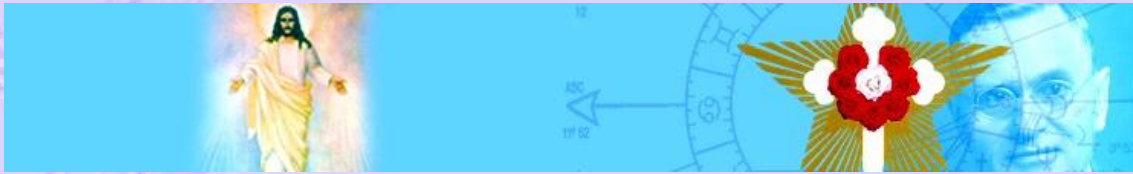
This is the book for the busy man who is seeking a solution to the Great Mystery called Life but lacks leisure to wade through volumes of metaphysical speculation. The lucid and logical explanations carry conviction - they bear the stamp of Truth. Nevertheless, the language is so simple, clear and devoid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

ISBN Number: 0-911274-86-3

Click [here](#) for prices. Click [here](#) to place your order. Click [here](#) to go to start of book.

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Note: If you do not have the money to buy the books for your study with us, you can [download our e-book](#). Later, when you have the opportunity to [make a donation to The Rosicrucian Fellowship](#), we shall be grateful to receive it.



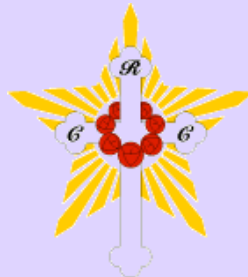
## *The Student Bimonthly Mail* (Enclosed Card to be Signed and Returned)

Upon completion of the Preliminary Correspondence Philosophy Course, one becomes a **Regular Student**, and receives a bimonthly Student Letter and Lesson.

### Bi-Monthly Esoteric Training – Regular Student Lesson

This correspondence is sent after the student has satisfactorily completed the 12 lessons of the *Preliminary Rosicrucian Philosophy Course*. A postal card is sent with the Student Lesson and is to be signed and returned so that connection with the spiritual forces of the Fellowship may be maintained. No questions are asked and no answers are expected, but if you wish to keep your connection with the *Rosicrucian Fellowship* you must sign and return the card that is enclosed.

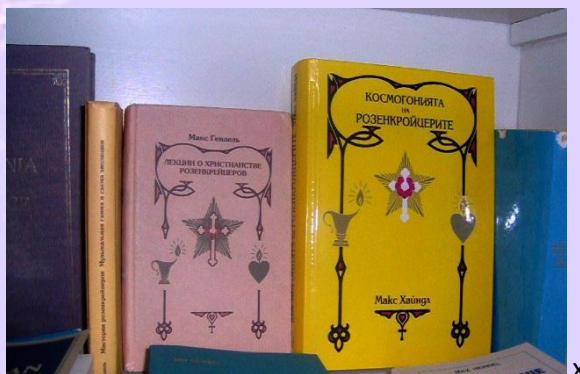
During two years of *Regular Studentship*, the aspirant has striven to raise his spiritual standard of living, practicing self-control and "loving, self-forgetting service to others," the next step may be applied for: *Probationership*. After you have sent in 12 cards for 24 months, consecutively, you may apply for *Probationership*.



*Regular Students* are strongly encouraged to continue their studies by enrolling in the correspondence courses that they have not yet completed: *Supplementary Rosicrucian Philosophy*, *Western Bible Interpretation* and *Spiritual Astrology*, that provide a set of invaluable knowledge to assist in the development of their finer spiritual vehicles and promote their spiritual advancement down the path of Light.

These lessons are not sold. The Rosicrucian Teaching is free, but the expenses incidental to their production and distribution are met by free-will offerings from students "as the heart dictates and the means permit". However, all receive the same teaching and attention even though circumstances may be such that some are unable to assist in supporting the work.

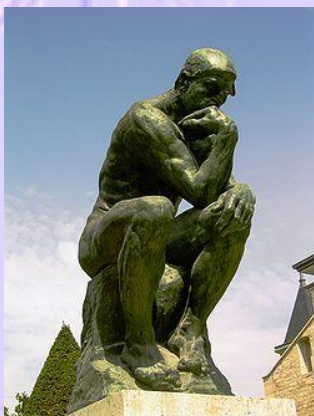
## Supplementary Rosicrucian Philosophy Course



*(after completing preliminary course - 40 lessons - no printed answers)*

The first Supplementary lesson is sent when we return the student's answer to Preliminary course lesson No. 12. We consider this Supplementary work most valuable in furthering spiritual development. The Supplementary Course is not connected with the student's bimonthly lesson and letter.

### Lesson 1: The Creative Power of Thought



The Thinker by August Rodin located at the Musée Rodin in Paris

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

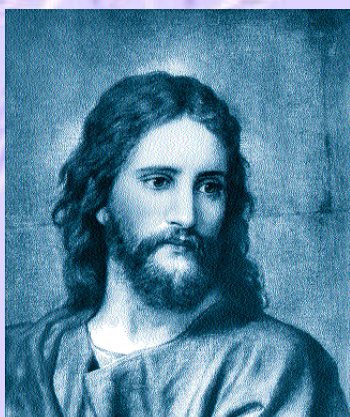
### Lesson 2: The Work of the Aspirant to the Higher Life



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



### Lesson 3: The Mission of Christ and the Forgiveness of Sins



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

### Lesson 4: Correct Diet for the Aspirant



That all oxen thrive on grass and all lions eat flesh, "while one man's meat is another man's poison," is an illustration of the influence of the group spirit as contrasted with that of the human ego, which latter makes the requirements of each human being differ more or less from those of others as regards kind and proportions of food. From an occult standpoint it is desirable for the ego to live as long as possible in each dense body, particularly after a start has been made toward living a spiritual life, and to retain as long as possible a body that has become to some extent amenable to the spirit's promptings.

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



The first Ouija board was patented by Charles Kennard in 1891.

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

## Lesson 6: The Evolution of Religion



World Religious, JAKnapp

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

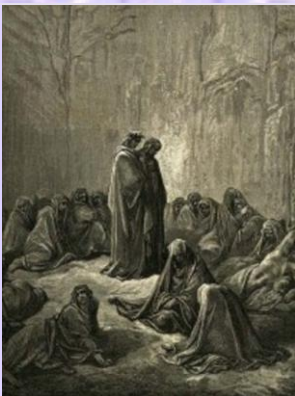
## Lesson 7: The Science of Dying



The Soul Hovering over the Body Reluctantly Parting with Life circa 1805, William Blake

The term "death" refers only to the form. The spirit is deathless. Also birth and death are relative terms: what we call death is in reality a birth into the spiritual world, and what we call birth is temporarily dying to the spiritual world. When we have exhausted the possibilities of any particular life, it becomes necessary to pass on to higher spheres through the medium of the mistakenly dreaded process of dying. In the heart there is located what is known as the seed atom of the physical body. This seed atom is spoken of in Rosicrucian parlance as "The Book of God," because all the experiences of our past lives are inscribed upon it. This particular atom is permanent, and it will be taken with us through all our future existences, forming the basis of our individuality throughout all eternity.

## Lesson 8: The Beneficent Experiences of Purgatory



Dante Purgatorio, Gustav Doré

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



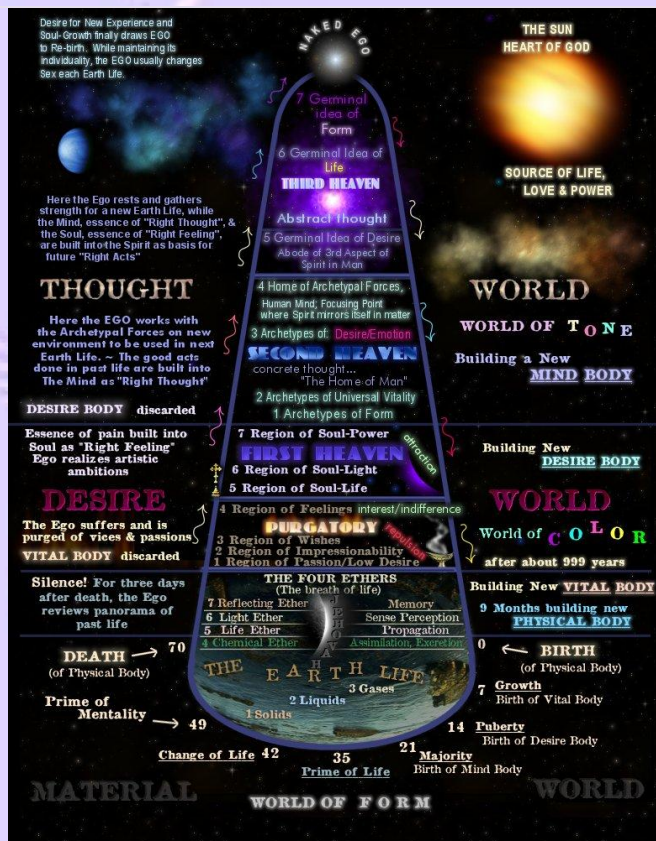
## Lesson 9: The Realms of Bliss



Tide of time, Vladimir Kush

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

## Lesson 10: Rebirth and Consequence



The Circle of Life

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



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



**DIAGRAM 5 SHOWS THE TENFOLD CONSTITUTION OF MAN**

Man is a threefold Spirit, possessing a Mind by means of which he governs a threefold Body, which he emanated from himself to gather experience. This threefold Body he transmutes into a threefold Soul, upon which he nourishes himself from impotence to omnipotence.

The Divine Spirit	{ emanates from itself	{ The Dense Body The Vital Body The Desire Body	{ extracting as pabulum	{ Conscious Soul Intellectual Soul Emotional Soul
The Life Spirit				
The Human Spirit				

The mirror of mind also contributes increasingly to spiritual growth as the thoughts which it transmits to and from the Spirit polish it to greater brightness sharpening and intensifying its focus more and more to a single point, perfectly flexible and under the control of the Spirit.

**DIAGRAM 5**

Diagram 5, Rosicrucian Cosmo-Conception, Max Heindel

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

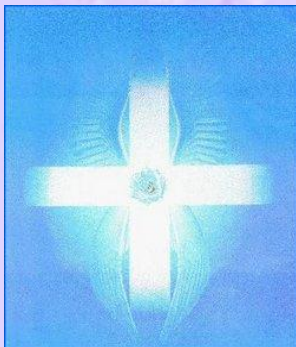
## Lesson 12: The Soul, Soul Body, and Soul Growth [continued]



Painting of the Invisible Helper (symbolical representation)

During the Great War many Invisible Helpers were developed to work on the battlefields with the wounded soldiers. At the beginning of the war, however, there were few available, because very few of humanity had attained to this development. As the war progressed, more and more Invisible Helpers were developed to meet the emergency, and at the end of it there were a great number at work. The soul body continues to grow after it has been born, that is, after it has been separated by cleavage from the lower ethers--provided it is fed. Like any other body it must receive food in order to grow and remain in a condition of health and strength. But if we fail to provide suitable food for the soul body after its birth, we shall experience a great soul hunger, compared with which physical hunger is as nothing. The food which must be given to it consists in acts and thoughts of love and service to others and to humanity in general as opportunity permits. Self-forgetting, self-sacrificing service builds the soul body and attracts the golden soul ethers.

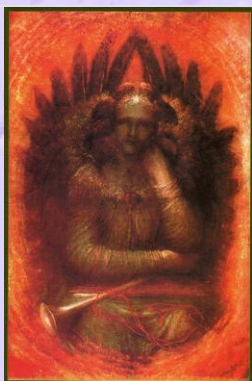
### **Lesson 13: The Path of Attainment, First-Hand Knowledge, and Spiritual Sight**



The Winged Cross  
[www.nabcenter.org](http://www.nabcenter.org)

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

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



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

### **Lesson 15: Prayer -- A Magic Invocation**

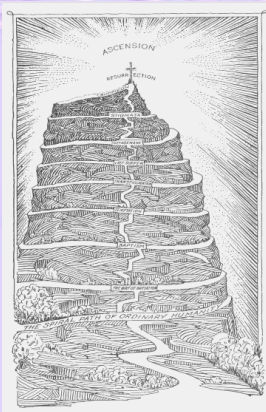


The Hands of the Apostle, known generally as 'The Praying Hands', Albrecht Durer

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



## Lesson 16: Initiation



The Spiral Path of Ordinary Humanity and the Way of Initiation, Max Heindel

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

## Lesson 17: The Philosopher's Stone



The Philosopher's Stone by J.A. Knapp

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

## Lesson 18: Parsifal



Parsifal holding the green Grail cup and the sacred spear. Artwork by J.A. Knapp.

As we look about us in the material universe we see a myriad of forms and all these forms have a certain color and many of them emit a definite tone; in fact all do, for there is sound even in so-called inanimate Nature. The wind in the tree tops, the babbling of the brook, the swell of the ocean are all definite contributions to the harmony of nature. Of these three attributes of nature, form, color, and tone, form is the most stable, tending to remain in *statu quo* for a considerable time and changing very slowly. Color on the other hand, changes more readily: it fades, and there are some colors that change their hue when held at different angles to the light; but tone is the most elusive of all three; it comes and goes like a will-o'-the-wisp, which none may catch or hold.



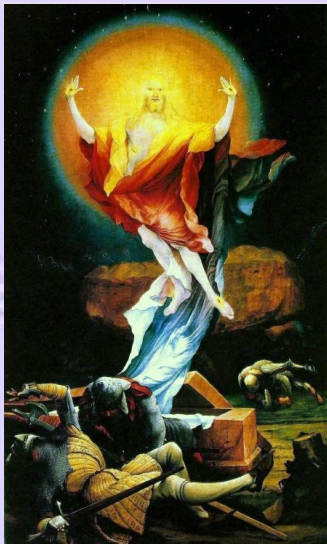
### **Lesson 19: Parsifal [continued]**

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

### **Lesson 20: Parsifal [continued]**

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

### **Lesson 21: Spiritual Light; The New Element and the New Substance**



Detail, Isenheim Altarpiece  
(1511-1515), Mathis Grunewald.

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

## Lesson 22: Faust

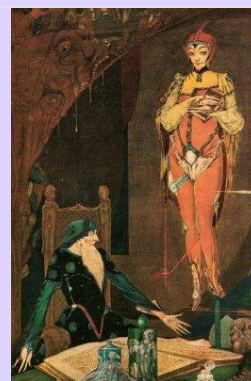


Goethe's Faust

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

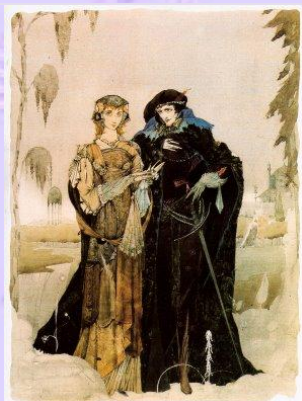
## Lesson 23: Faust [continued]

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



A sexually ambiguous Mephistopheles and the old wizard Faust by Harry Clarke

## Lesson 24: Faust [continued]

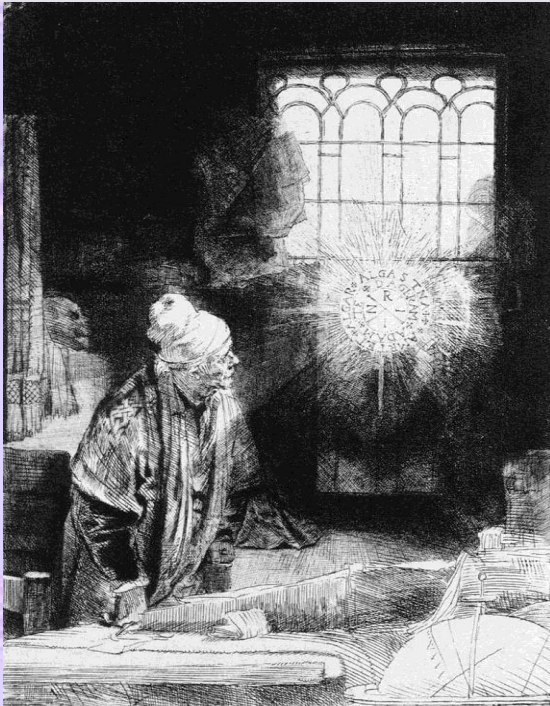


Above is an unfinished, and unpublished, illustration depicting Faust and Margaret from the 'Garden' scene in *Faust*. The watercolour is by Harry Clarke (1889-1931)

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



### Lesson 25: Faust [continued]



Rembrandt: Faust  
(1650—1652)

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

### Lesson 26: Faust [continued]



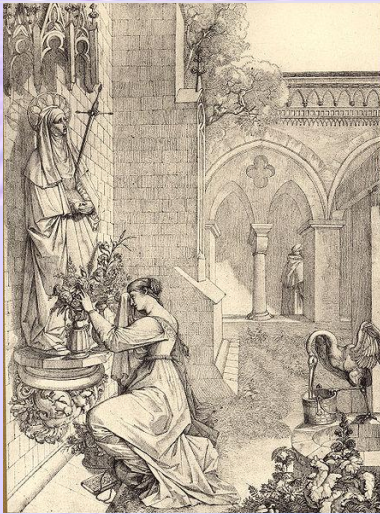
*Have you not led this  
fe quite long enough?*

Illustratio by Harry Clarke for Goethe's Faust

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



## Lesson 27: Faust [continued]



Peter von Cornelius (d. 1867)

Gretchen in front of the Mater Dolorosa, engraving by Ferdinand Ruscheweyh of an illustration by Peter von Cornelius after "Faust" by Goethe. (around 1815)

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

## Lesson 28: The Ring of the Niebelung -- "The Rhine Maidens"



Rhine maidens teasing Alberich illustration by Arthur Rackham.

*Alberich, one of the Nibelungs, a race of dwarfs who dwell beneath the earth, falls in love with the alluring Rhine-maidens, who tease him heartlessly. Egoic power, represented by the golden ring of individual spirit fashioned from the undifferentiated gold of universal Spirit, is inevitably linked with possessive love that seeks personal and physical gratification.*

Repetition is the keynote of the vital body and the extract of the vital body is the intellectual soul, which is the pabulum of the life spirit, the true Christ principle in man. As it is the particular work of the western world to evolve this Christ principle, to form the Christ within that it may shine through the material darkness of the present time, reiteration of ideas is absolutely essential. Unconsciously the whole world is obeying this law. When newspapers start out to inculcate certain ideas into the public mind, they do not expect to accomplish this by a single editorial, no matter how powerfully written, but by articles of daily recurrence they gradually create the desired sentiment in the public mind. The Bible has been preaching the principle of love for two thousand years, Sunday after Sunday, day by day, from hundreds of thousands of pulpits. War has not yet been abolished, but the sentiment in favor of universal peace is growing stronger as time passes. These sermons have had but a very slight effect so far as the world at large is concerned, no matter how powerfully a particular audience might be moved for the time being; for the desire body is that part of the composite man which was impressed at the time and was stirred thereby.

### Lesson 29: The Ring of the Niebelung -- "The Ring of the Gods"



Rheingold, first scene, design by Joseph Hoffmann, 1876

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

### Lesson 30: The Ring of the Neibelung -- "The Valkuerie"



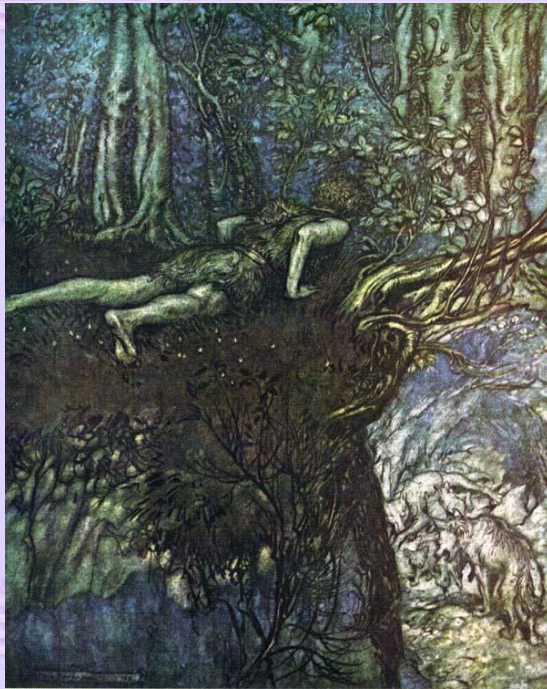
Valkyrie Ascend to Valhal. Artist unknown.

As Wotan's messengers, the Valkyrie, "choosers of the slain," bear to Valhal those courageous souls who died fighting for the orthodox truth that affirms Wotan's regime and power.

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



### Lesson 31: The Ring of the Niebelung -- "Siegfried, the Truth Seeker"



"And there I learned What love was like"  
By Arthur Rackham.

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

### Lesson 32: The Ring of the Niebelung -- "The Battle of Truth and Error"



Siegfried kills Fafner  
By Arthur Rackham

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



### Lesson 33: The Ring of the Niebelung -- "Rebirth and the Lethal Drink"



Siegfried hands the drinking-horn back to Gutrune and gazes at her with sudden passion. By Arthur Rackham

....It is usually supposed that the doctrine of rebirth is taught only in the ancient religions of the Orient, but a study of the Scandinavian mythology will soon rout that misconception. Indeed, they believed in both rebirth and the Law of Cause and Effect as applied to moral conduct, until Christianity clouded these doctrines, for reasons given in *The Rosicrucian Cosmo-Conception* (p. 167). And it is curious to read of the confusion caused when the ancient religion of Wotan was being superseded by Christianity. Men believed in rebirth in their hearts, but repudiated it outwardly, as the following story told of Saint Olaf, King of Norway, one of the earliest and most zealous converts to Christianity, will show; when Asta, the Queen of King Harold, was in labor but could not bring birth, a man came to the court with some jewels, of which he gave the following account: King Olaf Geirstad, who had reigned in Norway many years before and was the direct ancestor of Harold, had appeared to him in a dream and directed him to open the great earth-mound in which his body lay, and having severed it from the head with a sword, to convey certain jewels, which he would find in the coffin, to the queen, whose pains would then cease.

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



The Rhine-Maidens obtain possession of the ring and bear it off in triumph. By Arthur Rackham

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

### Lesson 35: Tannhäuser -- The Pendulum of Joy and Sorrow



A scene from *Tannhäuser*  
Richard Wagner: *Tannhäuser*  
San Diego Opera

In this drama we deal again with one of the ancient legends. It was given to humanity by the divine Hierarchies who guided us along the path of progress by pictorial terms so that mankind might subconsciously absorb their deals for which, in later lives, they were to strive. In ancient times love was brutal; the bride was bought or stolen or taken as a prize in war. Possession of the body was all that was desired, therefore woman was a chattel, prized by man for the pleasure she afforded him, and for that only. The higher, finer faculties in her nature were not given a chance of expression. This condition had to be altered or human progress would have stopped. The apple always falls close to the tree. Anyone born from a union under such brutal conditions must be brutal; and, if mankind were to be elevated, the standard of love had to be raised. *Tannhäuser* is an attempt in that direction.



Richard Wagner (1813-1883)



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



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

### Lesson 37: Tannhauser -- The Unpardonable Sin



Tannhäuser and Venus by Kiezen-Mayer Sándor

During the contest the sublime and heavenly ideals of the companionship of soul with soul, is sung by the majority of the minstrels, and at each presentation there comes from Tannhäuser a passionate retort defending the sensual phase of love. At last, enraged at their seeming insipidity, which he regards as sentimental nonsense, he cries, "Go to Venus. She will show you love." With this remark his guilty secret is out. It is taken by everyone to mean that he has committed that which is the worst phase of the unpardonable sin, namely, intercourse with an etheric entity; and feeling that he is depraved beyond redemption, they rush at him sword in hand and would surely have killed him had not Elizabeth interceded, pleading that he be not cut off from life in his sins, but be given a chance to repent. Then a band of pilgrims is heard in the distance and the minstrels agree that if he will go and seek the pardon of the Holy See at Rome, they will spare his life.



### Lesson 38: Tannhauser -- The Rod That Budded



Sir Francis Dicksee , *The Redemption of Tannhauser*: 1890

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



The Thinker, Rodin

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

- Corinne Helene

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



Lohengrin, from a nineteenth century postcard, first appears in the written record as "Loherangrin," the son of Parzival, the Grail King, in the epic *Parzival* of Wolfram von Eschenbach (1170-1220).

....Among the operas of Wagner there is, perhaps, none which is so universally enjoyed by the large majority of people who see it, as Lohengrin. This is probably because the story seems, on cursory examination, to be very simple and beautiful. The music is of an unusually exquisite character, which appeals to all in a manner which is not equalled by the author's other operas founded upon myths such as Parsifal, the Ring of the Niebelung, or even Tannhauser. Although these last named productions affect people who hear them powerfully for their spiritual good (whether they are aware of the fact or not), it is nevertheless, a fact that they are not enjoyed by the majority, particularly in America, where the spirit of mysticism is not so strong as it is in Europe. It is different with Lohengrin. Here there is a story of the time when knighthood was in flower, and although there is an embellishment of magic in the advent of Lohengrin and the swan in response to the prayer of Elsa, this is only as a pretty poetical fancy without deeper meaning. In this myth is revealed one of the supreme requirements of Initiation--faith.

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

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



## *Esoteric Bible Interpretation*



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

***The Bible has been given to the Western World by the Recording Angels who give to each and all exactly what they need for their development.***

***Max Heindel***

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

To those who have the key it is indeed true that the Holy Scripture does give the light of Spiritual Understanding, for both the Old and New Testaments, from Genesis to Revelation, contain deep hidden truths which form the basis for a rational explanation of the mystery of life and being.

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

***John, 14: 06***



## *The Western Wisdom Bible Course*



This profound course will help the Student to recognize in the Bible a spiritual guide of inestimable value, given to humanity by the Recording Angels, and will enable the student to interpret and understand its hitherto unrevealed secrets of life and being to such an extent that he finds its truths corroborated and illumined by scientific discoveries. Parables and seemingly insignificant incidents become revealed as purveyors of basic scientific, spiritual laws upon which a more satisfactory and truly successful life may be patterned.

### **Western Wisdom Bible Course:**

#### **Lesson 1: Origin of the Scriptures**

During modern times there has been much argument concerning the authenticity of the Bible. Material science has been taught in our high schools and colleges, and there has arisen in the minds of inquiring students a demand for some correlation between orthodox Biblical teachings and the discoveries of science. The casual observer can find no satisfactory harmonization, but to the deeper student, there is possible a logical correlation between the findings of science and the Holy Scriptures. This series of lessons presents such a correlation. The lessons have been compiled from the writings of Max Heindel, a trained clairvoyant and investigator of the invisible worlds. He did not claim to give all of the truth concerning any of the subjects treated, it being generally accepted that there are seven valid interpretations for every universal truth. He simply offered certain explanations and interpretations which will stand the test of logic and unbiased investigation, as well as provide a basis for broader understanding and deeper appreciation of the Scriptures. It is our pleasure to present them to the public, believing that they will fill a real need in bridging the gap between science and religion.

## Lesson 2: The Solar Myth



**CELESTIAL VIRGIN WITH SUN GOD IN HER ARMS**

Painting by JAKnaap. rom Manly P. Hall's *The Secret Teachings of All Ages*

The Madonna who gives birth to the Man Child signifies the priority of the mother aspect of Divinity, the maternal creative function being considered the highest expression of being. The Christ Child symbolizes Wisdom; the Virgin Mother, Faith. The figure declares that Wisdom, born of Faith, shall redeem the world encircled by the serpent of evil.

In the religion of Judaism we hear of a God making certain promises to a man by the name of Abraham. He promised that he would make Abraham's seed as numerous as the sands upon the seashore; and we are told how he dealt with Abraham's grandson Jacob, who was the husband of four wives, by whom he had twelve sons and one daughter. These are looked upon as forefathers of the Jewish nation. This is an astronomical allegory dealing with the migration of the heavenly bodies, as will be evident from a careful perusal of the 49th Chapter of Genesis and the 33rd Chapter of Deuteronomy; where the blessings of Jacob upon his sons show how they are identified with the twelve signs of the zodiac; Simeon and Levi sharing the sign Gemini, the twins, and the feminine sign Virgo being allotted to Jacob's only daughter, Dinah. Gad represents the sign Aries; Issachar, Taurus; Benjamin, Cancer; Judah, Leo; Asher, Libra; Dan, Scorpio; Joseph, Sagittarius; Naphthali, Capricorn; Rueben, Aquarius; and Zebulun, Pisces. The four wives are the four phases of the Moon and Jacob is the Sun.

## Lesson 3: The Solar Myth [continued]



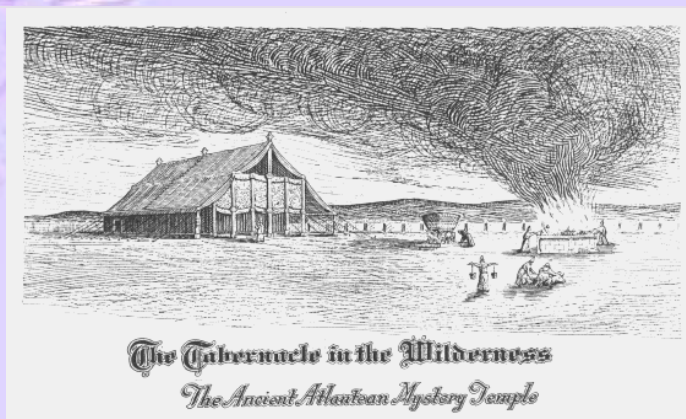
**THE EGYPTIAN MADONNA.**

From Lenoir's *La Franche-Maconnerie*.

Isis is shown with her son Horus in her arms. She is crowned with the lunar orb, ornamented with the horns of rams or bulls.

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

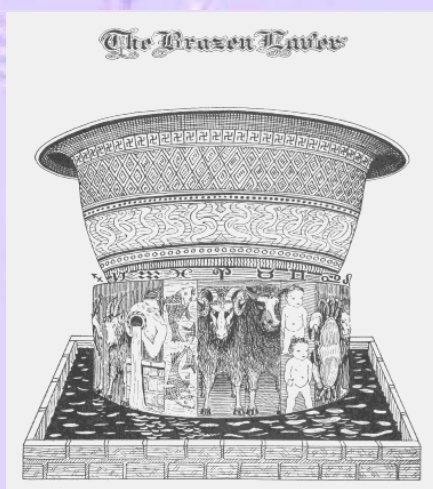
#### Lesson 4: The Tabernacle in the Wilderness



From Max Heindel's *Ancient and Modern Initiation*

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

#### Lesson 5: The Tabernacle in the Wilderness [continued]

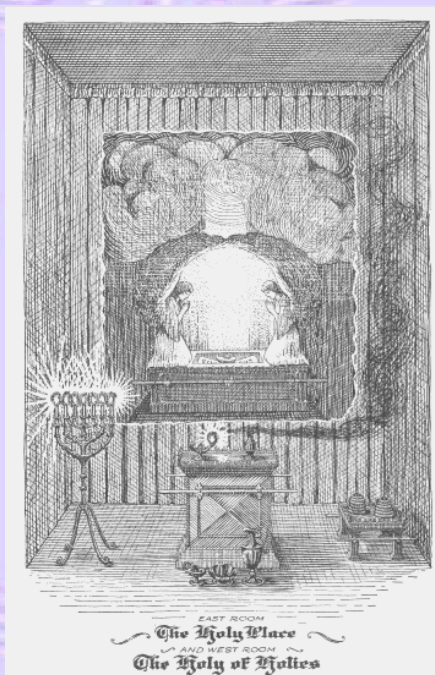


From Max Heindel's *Ancient and Modern Initiation*

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



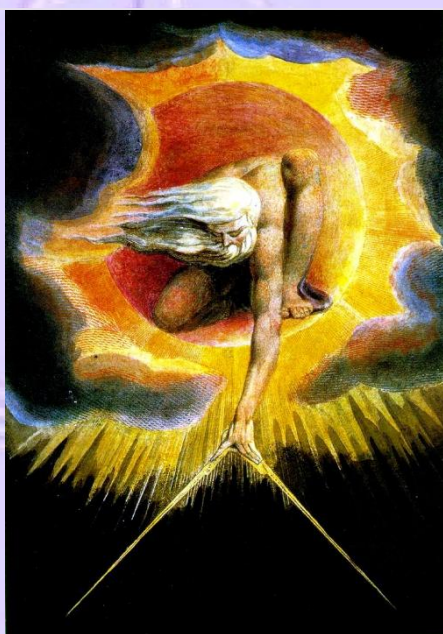
## Lesson 6: The Tabernacle in the Wilderness [continued]



From Max Heindel's *Ancient and Modern Initiation*

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

## Lesson 7: The Creation



William Blake's *Ancient of Days*. It is a name for God in Aramaic: Atik Yomin; in the Greek Septuagint: Palaios Hemeron; and in the Vulgate: Antiquus Dierum.

The opening sentence of Genesis is a very good example of what was stated in the first lesson about the interpretation of the Hebrew text, which may be changed by differently placing the vowels and dividing the words in another way. There are two well recognized methods of reading this sentence. One is: "In the beginning God created the heavens and the Earth"; the other is: "Out of every-existing essence (of space) the twofold energy formed the double heaven." Much has been said and written as to which of these two interpretations is correct. The difficulty is that if a certain explanation is true, all others must be wrong. But, emphatically, this is not the way to get at truth, which is many-sided and multiplex. Each occult truth requires examination from many different points of view; each viewpoint presents a certain phase of truth, and all of them are necessary to get a complete, definite conception of whatever is under consideration.

## Lesson 8: The Creation [continued]



The Creation of Adam is a section of Michelangelo's fresco Sistine Chapel ceiling painted circa 1511.

Having satisfied ourselves that the beginning of our System and the work of the creative Hierarchies, as described by occult science, harmonize with the teachings of the Bible, we will now examine the Bible account of the different "Days of Creation" and see how they agree with the occult teachings relative to Saturn, Sun, and Moon Periods; the three and one half Revolutions of the Earth Period; and the Polarian, Hyperborean, Lemurian, and Atlantean Epochs, which have preceded the present Aryan Epoch.\* Naturally, a detailed account could not be given in a few lines like the first chapter of Genesis, but the main points are there in orderly succession, very much like an algebraical formula for Creation.

## Lesson 9: The Creation [continued]



Angels by Gustave Doré

There has been much learned discussion concerning the discrepancy between, and especially the authorship of, the creation story of the first chapter and that which starts at the fourth verse of the second chapter of Genesis. It is asserted that the two accounts were written by different men, because the Being of Beings, the name of Whom the translators have rendered as "God" in both the first and second chapters of the English version are, in the Hebrew text, called "Elohim" in the first chapter, and "Jehovah" in the second chapter. It is argued that the same narrator would not have named God in two different ways. Had he meant the same God in both cases, he probably would not, but he was not a monotheist. He knew better than to think of God as simply a superior Man, using the sky for a throne and the Earth for a footstool. When he wrote of Jehovah he meant the Leader Who had charge of the particular part of the work of creation which was then being described. Jehovah was and is one of the Elohim. He is the Leader of the Angels who were the humanity of the Moon Period, and he is Regent of our Moon.



## Lesson 10: The Creation [continued]



The Cosmic Mother by Johfra Bosschart

In order that man may become an independent, original Creator, it is necessary that his training should include sufficient latitude for the exercise of the individual originality which distinguishes creation from imitation. So long as certain features of the old Form meet with the requirements of progression they are retained, but at each rebirth the evolving Life adds such original improvements as are necessary for its further expression. Starting with the simplest organisms, the Life which is now Man built the Form to suit its necessities. In due time, as the entity progressed, it became evident that new improvements must be added which conflicted with the lines previously followed. A new start must be given it in a new species, where it could retrieve any previous mistakes which experience taught would preclude further development if the old lines were adhered to, and thus the evolving life would be enabled to progress farther in a new species. When later experience proved that the new form also was inadequate, inasmuch as it could not adapt itself to some improvement necessary to the progress of the evolving life, it too was discarded and still another departure made, in a form adaptable to the necessary improvement.

## Lesson 11: The Creation [continued]



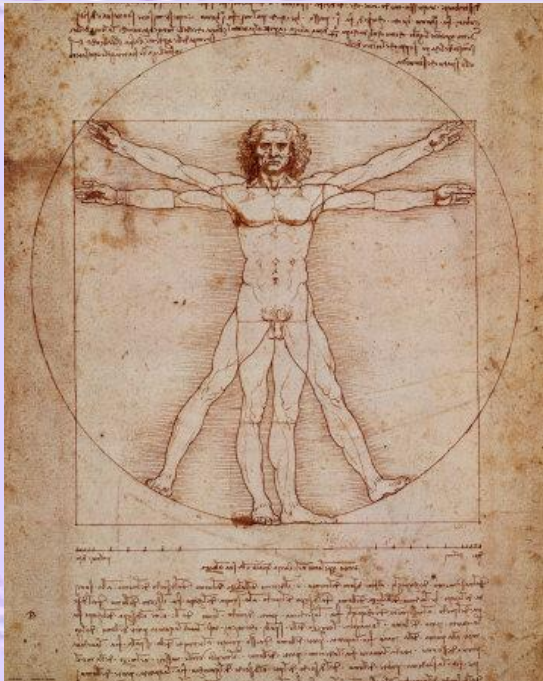
Yves Klein, *Cosmogonie*, 1960,  
Watercolor, leaf, and twig print

Yves Klein immersed himself in the reading of Max Heindel's *Cosmogonie des Rose-Croix* and himself wrote of and created images that reflect his interest in emanation, enveloping atmospheres, invisible radiance, ecstasy, the abolition of movement, and the vaporization of the self (from Yves-Alain Bois, *Klein's Relevance for Today*). Image from *Ein Bildhandbuch: Staatliche Graphische Sammlung Munchen*, 2002

From our study of previous lessons we find that the two Creation stories harmonize very well. One deals with Form, which was built up through mineral, plant and animal and reached the human last. The other tells us that the Life which now ensouls human forms was manifested anterior to the Life which ensouls the forms of the other kingdoms. One of these accounts of Creation would not have been sufficient. There are important particulars hidden behind the narrative of man's creation, in the second chapter; the seventh verse reads: "Then Jehovah formed man from the dust of the Earth, and blew into his nostrils the breath (nephesh), and man became a breathing creature (nephesh chayim)."



## Lesson 12: Individualization of Man

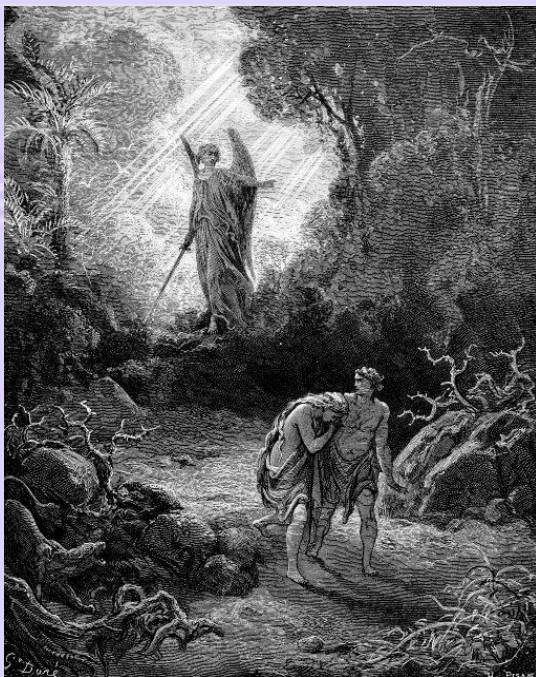


The Vitruvian Man

is a world renowned drawing created by Leonardo da Vinci around the year 1487. The drawing depicts a male figure in two superimposed positions with his arms and legs apart and simultaneously inscribed in a circle and square. The drawing and text are sometimes called the Canon of Proportions or, less often, Proportions of Man

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

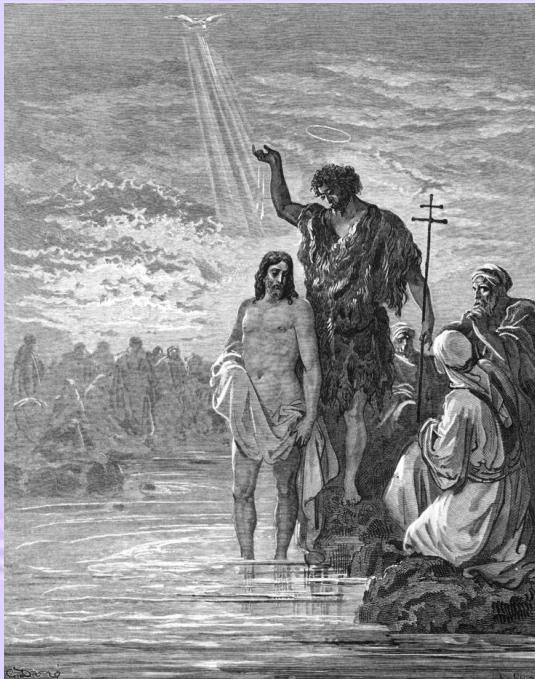
## Lesson 13: The Fall of Man



The Fall  
Adam and Eve Driven Out of Eden by Gustav Doré

The Lucifers were a part of humanity of the Moon Period; they are the stragglers of the life wave of the Angels, too far advanced to take a dense physical body, yet they needed an "inner" organ for the acquisition of knowledge. Moreover, they could work through a physical brain, which the Angels or Jehovah could not. These spirits entered the spinal cord and brain and spoke to the woman, whose Imagination had been aroused by the training of the Lemurian Race. As her consciousness was principally internal, a picture-consciousness of them was received by her, and she saw them as serpents, for they had entered her brain by the serpentine spinal cord.

## Lesson 14: Jesus and Christ Jesus



The Baptism of Jesus by John the Baptist. Original Artwork: Engraving after Gustave Dore.

To understand the Mission of Christ as the Founder of the Universal Religion of the future, it is necessary that we first become familiar with His exact nature, and incidentally, with that of Jehovah, Who is the head of such Race religions as Taoism, Buddhism, Hinduism, Judaism, etc.; also with the identity of "The Father," to Whom Christ is to give up the Kingdom, in due time. In the Christian creed occurs this sentence: "Jesus Christ, the only begotten Son of God." This is generally understood to mean that a certain person Who appeared in Palestine about 2,000 years ago, Who is spoken of as Jesus Christ--one separate individual--was the only begotten Son of God. This is a great mistake. There are three distinct and widely different Beings characterized in this sentence. It is of the greatest importance that the student should clearly understand the exact nature of these Three Great and Exalted Beings--differing vastly in glory, yet each entitled to our deepest and most devout adoration.

## Lesson 15: The Star of Bethlehem



The Wise Men Guided by the Star by Gustav Doré

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



## Lesson 16: The Mystery of Golgotha



Resurrection, by Johfra, 1988

During the last 2,000 years much has been said about "the cleansing blood." The blood of Christ has been extolled from the pulpit as the sovereign remedy for sin; the only means of redemption and salvation. But if the laws of Rebirth and Consequence work in such a way that evolving beings reap as they have sown, and if the evolutionary impulse is constantly bringing humanity higher and higher, ultimately to attain perfection--where then is the need for redemption and salvation? Even if the need existed, how can the death of one individual help the rest? Would it not be nobler to suffer the consequences of one's acts than to hide behind another? These are some of the objections to the doctrine of vicarious atonement and redemption by the blood of Christ Jesus. We will try to answer them before showing the logical harmony between the operation of the law of Consequence and the Atonement of Christ.

## Lesson 17: The Lord's Prayer



Prayer may be said to be an opening up of a channel along which the divine Life and Light may flow into the Spirit, in the same way that the turning of a switch opens the way for the electric current to flow from the power-house into our house. Faith in Prayer is like the energy which turns the switch. Without muscular force we cannot turn the switch to obtain physical light, and without faith we cannot pray in such a manner as to secure spiritual illumination. If we pray for worldly ends, for that which is contrary to the law of love and universal good, our prayers will prove as unavailing as a glass switch in an electric circuit. Glass is a non-conductor, a bar to electric power, and selfish prayers are, likewise bars to divine purposes and must therefore remain unanswered. To pray to a purpose we must pray aright, and in the Lord's Prayer we have a most wonderful pattern, for it caters to the needs of man as no other formula could do. Within a few short sentences it encompasses all the complexities of the relationship of God to man.



## Lesson 18: The Sacraments



The Last Supper by Salvador Dali

**The sacraments** have to do with the transmission of the seed atoms, which form the nuclei of our various bodies. The germ for our earthly body must be properly placed in fruitful soil to grow a suitable dense vehicle, and for this reason as stated in Genesis 1:27, "Elohim created man male and female." The Hebrew words are *Sacr va N'Cabah*. These are the names of the sex organs. Literally translated, *Sacr* means bearer of the germ; and thus marriage is a sacrament, for it opens the way for the transmission of the physical seed atom from the father to the mother and tends to preserve the race against the ravages of death. Baptism as a Sacrament signifies the germinal urge of the soul for the higher life, the planting of a Spiritual seed. Communion is the Sacrament in which we partake of bread made from the seed of chaste plants, and in which the cup symbolizing the passionless seed pod points to the age to come, an age when marriage will be unnecessary to transmit the seed through a father and mother, but when we may feed directly upon cosmic life and thus conquer death. Finally, Extreme Unction is the Sacrament which marks the loosing of the silver cord and the extraction of the sacred germ, until it shall again be planted in another *N'Cabah*, or mother .

## Lesson 19: The Sacraments [continued]



Symbols of the Eucharist

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

## Lesson 20: The Sacraments [continued]

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



Baptism of Christ, 1568 Tempera on panel, 24 x 18 cm Galleria Estense, Modena

## Lesson 21: The Sacraments [continued]

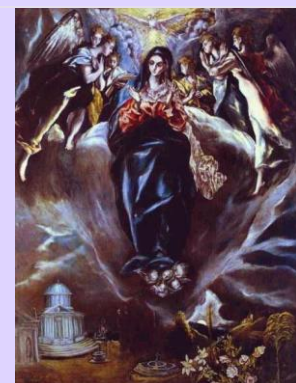


Raphael's Marriage of the Virgin (1504)

**The Sacrament of Marriage:** When stripped of nonessentials the argument of the orthodox Christian religions may be said to be as follows: First, that tempted by the devil, our first parents sinned and were exiled from their previous state of celestial bliss, placed under the law, made subject to death, and became incapable of escaping by their own efforts. Second, that God so loved the world that He gave Christ, His only begotten Son, for its redemption and to establish the kingdom of heaven. Thus death will finally be swallowed up in immortality. This simple creed has provoked the smiles of atheists, and of the purely intellectual who have studied transcendental philosophies which employ logic and argument; and even of some among those who study the Western Mystery Teaching.

## Lesson 22: The Immaculate Conception

**The Doctrine of Immaculate Conception** is one of the most sublime mysteries of the Christian Religion, and perhaps for that reason it has suffered more from being dragged down into materiality than any of the other mysteries. It has suffered alike from the interpretation of its clumsy supporters and the sneers of the skeptics. The popular, but erroneous, idea is that about 2,000 years ago an individual named Jesus Christ was born of a mother without the cooperation of an earthly father, and this incident is regarded as unique in the history of the world. In reality it is not unparalleled; the immaculate conception has taken place many times in the history of the world and will become universal in the future.



El Greco. *The Immaculate Conception*. 1610s. Oil on canvas.



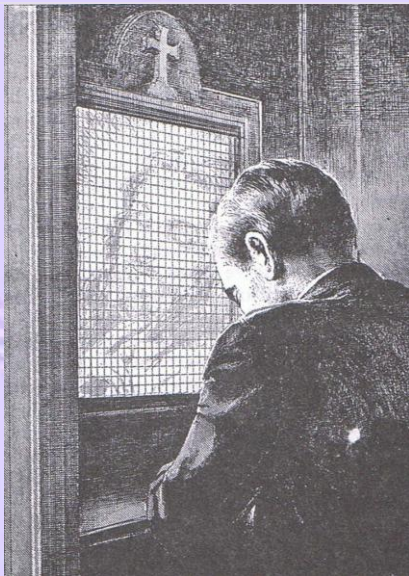
### Lesson 23: Miscellaneous Interpretations



Forgiveness, Dorè

**The Forgiveness of Sins.** - The inability to believe in the forgiveness of sins has caused many to believe exclusively in the Law of Cause and Effect, as taught in eastern countries under the name of Karma. There are also many who think that because eastern religions teach that law, and the Law of Rebirth more clearly than the western religion, Christianity, these eastern religions are better and more scientific than the western religion, which teaches, as popularly interpreted, that the Christ died for our sins and that, in consequence, belief in Him will bring us forgiveness. As a matter of fact, however, the Christian teaching also enunciates the doctrine that "as we sow so shall we reap," and thus it teaches both the Law of Cause and Effect and the forgiveness of sins. Both of these laws are vitally operative in the unfoldment of humanity, and there are good reasons why the earlier eastern religions have only one part of the complete teaching which is found in the Christian religion.

### Lesson 24: Miscellaneous Interpretations [continued]



**Confession and Absolution.** - If one thinks of confession and absolution as practised in the Catholic Church, it may be stated that the priest, certainly, has no power to forgive the sins of the penitent, and the practice of confession by order of a church is usually but an outward show of penitence, putting one in mind of the prayer of the Pharisee who went into the temple that he might be seen of men. If, on the other hand, confession is made in the spirit of the publican, which is the spirit of true penitence, then there is a certain value, for as a little child who has committed a wrong feels conscience smitten and sorry, so may we feel extremely penitent for our sins of omission and commission. It is a fact often noticed by kind parents that penitence in silence is sometimes insufficient to the child which feels the need of going to the parent and confessing its sin. When the forgiveness of the parent has been obtained its conscience is at rest. So also with the child of God. We sin and we are sorry for our sins; we determine not to commit this or that wrong again but if we confess to someone in whom we have faith, and get their sympathy and assurance that this wrong will not be held against us, we shall feel easier in conscience.



## Lesson 25: Miscellaneous Interpretations [continued]



Crucifixion by Rubens

**"Today thou shalt be with me in Paradise."** - The New Testament was written in Greek, a language in which no punctuation marks are used. The punctuation marks in our Bible have been inserted by our later Bible translators, and punctuation often very radically changes the meaning of a sentence, as the following story will illustrate: In a prayer meeting someone handed in a request which the pastor read thus: "A sailor going to sea, his mother-in-law desires the prayers of the congregation for his safe return to wife and child." The request was not punctuated at all, but would imply that the young man's mother-in-law was very solicitous to have him return safely to his wife and child and therefore desired the prayers of the congregation. Had the pastor read it without the comma, it would have implied that the sailor, going to see his mother-in-law desired the prayers of the congregation for his safe return to wife and child, and one would naturally think that the lady in question must be a Tartar when it was necessary for the young man to ask the prayers of the congregation before facing her.

## Lesson 26: Miscellaneous Interpretations [continued]



Supper at Emmaus by Caravaggio (1571-1610)

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

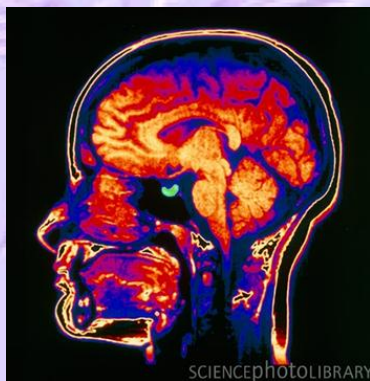
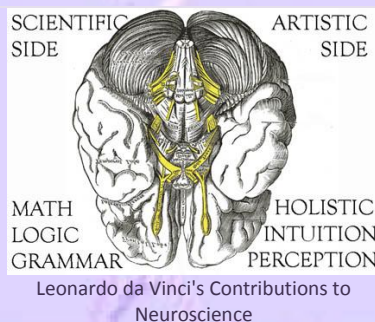
## Lesson 27: Miscellaneous Interpretations [Concluded]



Pascha is the greatest and most joyful feast in the Church's calendar.

**The Christian Feasts.** - The feasts of the year have a very deep occult significance. From the material point of view, the planets are but so many masses of matter revolving in their orbits in obedience to so-called blind laws, but to the occultist they appear as Great Spirits, moving about in space as we move in the world. When a man is seen gesticulating, we attach a certain significance to his gestures. If he shakes his head, we know that he is negating a certain proposition, but if he nods, we infer that he agrees. If he beckons, having the palms of his hands turned toward him, we know that he is motioning for someone to come to him, but if he turns the palms outward, we understand that he is warning someone to stay away. In the case of the universe, we usually do not think that there is any significance to the altered position of the planets, but to the occultist there is the very deepest meaning in all the varied phenomena of the heavens. They correspond to the gestures of man.

## Lesson 28: Babylon and the New Jerusalem



Magnetic Resonance Imaging (MRI) scan of a human brain seen in side view, with the pituitary gland highlighted (green). From <http://thiswayup-psp.com/>

As stated in previous lessons, the Lucifers are a class of Beings who attained to a stage of evolution far beyond that of humanity in the Moon Period, but fell short of the development of the Angels. They are demigods, and could not take a dense body like man. But neither could they gather experience as the Angels are doing. They needed a brain and spinal cord, and so, when man had built such an instrument, it was to their advantage to prompt him in the use of it. At that time the opening consciousness of man was turned inwards, and he saw his inner organs and built them with the same force that he now turns outwards to build houses and ships, etc., and the outside muscles of his body; so the woman, who was most advanced in that direction because of having her Imagination trained, saw the intelligence embodied in her serpentine spinal cord, and at a later stage, when man came to record this experience, the serpent appealed to him as the nearest likeness to that which he wanted to tell about.



The Rosicrucian Fellowship

2222 Mission Avenue Oceanside, CA 92058

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# Spiritual Astrology



Aquarius by Johfra

## Spiritual Astrology



Greek deity Atlas carrying the world on his shoulders

Astrology is the key to character and character is destiny. Therefore, it is evident that a knowledge of astrological influence is of the utmost importance. By it, one may remodel his character and thereby gradually change his environment and his destiny.

The influence of the stars upon human life is real, not imaginary. It is not a superstition of the Middle Ages rejuvenated by a few overzealous persons. This statement need not be taken upon faith alone; it can easily be checked by the preliminary student.

To The Rosicrucian Fellowship astrology is a phase of religion, and not to be confused with fortune telling. We consider the calculation and reading of horoscopes for money a prostitution of this Divine Science. We advise that people learn the fundamentals of the science so they can read their own horoscopes. This can be done to better advantage by a person himself than by a professional who does not know the inner nature of the person in question, or how he is likely to react to planetary influences.

## The Educational Value of Astrology

The educational value of astrology centers in the fact that, more than any other science, it reveals man to himself. No other science is so sublime, so profound, and so all-embracing. It sets forth the relation between the Grand Man of the universe and the little god that is man. "In the image of God created He him." The Big Pattern is repeated in miniature human forms. God, the macrocosm, and man, the microcosm, are related and fundamentally one.

Material science has determined to some extent the physical effects of the rays of the Sun and the Moon. Speculations have been offered as to effects of rays emanating from other stellar bodies. Occult science, investigating the subtler forces that impinge upon emotion and mind, has charted their effects with no less definiteness than has academic science the



reactions of sea and soil, plant and animal, to the solar and lunar rays.

### Revealing Hidden Causes

With this knowledge, we may determine the astrological pattern of each individual and know the relative strength and weakness of the several forces operating in each life. To the degree that we are in possession of such knowledge, we can begin systematic, scientific character building. We elect times and seasons cosmically advantageous to unfolding undeveloped qualities, correcting faulty traits, and eliminating destructive propensities.

The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It enters into the intangible, yet ever present and potent, factors in life. It transcends form. It discovers Spirit. It demonstrates reality. It touches every walk of life. It counsels the adult in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physician in diagnosing disease, and in similar manner lends aid to each and all, in whatsoever station or enterprise they may find themselves.

Astrology and astronomy were at one time a single subject. The soul of things has not always been so largely hidden to the great mass of people as it has been during the past century or two of skeptical, materialistic science. We have been so far removed from the true and inner science of the stars that its higher knowledge has been practiced either by the illumined few unknown to the world at large or by charlatans who have secured fragments of the subject and exploited that little smattering of knowledge by trading upon the ignorance and superstition of the uninformed.

### Ruling Our Stars

Today, astronomy, child of astrology, after having left its Father's house and wandered into a far and barren country where it fed on the husks of forms and figures only, has turned and set its face toward its true home where the feast of spiritual abundance is awaiting its return. Today, men and women of first rank in the field of science are dealing with cosmic rays and their influence upon man and planet. The consciousness of the people is rapidly being prepared for an awakening on a vast scale to the recognition that, not only do stellar bodies mark time and tide, but also the impulses of our very Spirits are subject to their motions. **SUBJECT** to their motions, mark, but not **SLAVES THERETO**. The destiny of every human Ego is to rule his or her stars; knowledge and obedience are the means of the stellar forces and obedience to their perfect pattern.

Astrology is the greatest, the most sublime, and the oldest of all sciences. Its origin antedates history. Its sources apparently reach back to the time when gods are said to have walked and talked with men. It would be difficult to assign to primitive humanity the great invention of an astrological symbology, universally used throughout the ages and to which foremost seers of many lands and different religions have looked for pictorial presentation of the evolution of man and planet. In these glyphs, the understanding eye discerns the rise and fall of civilizations and the progressive unfoldment of the world's great philosophies and religions. They constitute keys with which we may unlock untold treasures in the Bible



and the Sacred Scriptures of all the world.

### **A Science and a Religion**

Astrology is at once a science, a philosophy, and a religion. It is metaphysical, occult, and withal practical. The rudiments may be learned by anyone who can add and subtract. Its elements may be checked in one's own life with sufficient exactness to demonstrate the truth of its claim beyond all possibility of disbelief. An application of the principles it teaches, whether or not those principles are fully understood, is sufficient to prove their validity by their fruitfulness in our daily life.

The errors of practicing astrologers can no more be taken as proof that astrology is not valid than can the frailties of professing Christians be taken as proof that Christianity is worthless or the Christ unreal.

Real astrologers, like true saints, are few and far between. They both represent the fruitage of many lives of noble endeavor and selfless service. Goodness comes not from creed, but by living a life of friendliness and usefulness. Wisdom comes, not from memory-knowledge, but from an age-long extract of experience.

Only those who have purified their natures and sensitized their vehicles by pure living and high motive can receive and transmute the lofty spiritual influences impinging upon us from the heavenly bodies. Lilly, the great seventeenth century English astrologer, recognizing this, wisely declared to his students that the purer their lives, the better would their judgments be. By the ear of the Spirit we may hear the music of the spheres, and by the eye of the Spirit we may read and interpret their manifold revelations.

### **Esoteric and Exoteric**

Astrology swings our life into wider orbits. It deals with our earthly span of life as but a segment of the whole. Our natal chart is what it is, not by an arbitrary decree of Fate, but as the result of our own past action or inaction. It marks the magnetic conditions prevailing at the time of our birth and affirms these to be such as will best favor the acquisition of those lessons most required during incarnation the beginning. By the operation of this Law of Consequence, this doctrine of hope responsibility, we recognize the present to be at once fruitage of the past and seed for the future. Character becomes destiny.

Astrology, like religion, is divided into two branches, exoteric and esoteric. The exoteric covers purely mundane matters. It tells the mariner when best to set out to sea, the farmer when planting is most propitious, the physician the underlying causes of disease to be treated, the teacher the basic nature of pupils, and parents the innate tendencies and capacities of the child. It reveals the favorable and unfavorable seasons according to which election may be made.

The esoteric transcends all these outer concerns. It deals with our inmost nature, with the very principle of life, the source of our being. It deals not with passing fortunes of the personality but with qualities of the soul and spiritual development. The incidents pertaining to the world of form are inconsequential to it. It is focused instead on that divine

element within which is striving toward an ever increasing realization of its unity with the whole through its contact with form, time, and space. As such, esoteric astrology becomes a spiritual science, a universal religion. Only such a science and such a religion promise to satisfy adequately the united demands of head and heart of growing, aspiring humanity.

### **Charting Invisible Forces**

More than any other factor in the world today, astrology gives promise of leading a materially-minded generation into conceptions concerning the things of the Spirit. Physical science is handicapped by its own self-set limitations. Religion is under suspicion because its ceremonies are too often antiquated and empty. Astrology links the fundamental elements of science and religion. It is based on astronomical data. It charts invisible forces. It combines the seen and the unseen, body and soul, form and Spirit.

When the rapidly quickening spiritual perceptions of the race will lead it into a serious inquiry of the celestial scroll, we may expect an era of power and illumination such as history has never known. No other subject within the entire range of human knowledge appears to hold for this day and age the possibilities open to astrologers for helping men to an elevated sense of their own dignity as citizens of the cosmos, to a greater grasp of universal law, and to realization that we are eternally secure within the caressing fold of Infinite Life and Boundless Being.

### **Are You Helping Your Stars?**

#### **Misuse of Astrology**

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

#### **Stars Never Compel**

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

over and we sit down to reflect on the occurrence, we will most likely say to ourselves, well, what fools we are to allow a little thing like that to play havoc with our happiness.

### **Equilibrium**



Pros and cons by Vladimir Kush

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

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

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

### **Individual Will**

There is in the horoscope a dominant factor, namely: the Individual Will. Bear in mind that the horoscope shows only tendencies, and it has no power whatever to compel you.



Compulsion is from within yourself. You, in the final analysis, are the dominant factor in that horoscope, and can by an exercise of sufficient will-power rule your stars. It is admitted that we are all weak, and therefore not able to exercise the necessary will power at all times, but that it is exactly what these evil directions are sent to us to cultivate: a stronger and firmer will to do the right thing at the right time. It depends upon ourselves whether we shall be compelled by circumstances from without or by our own will from within. Surely that is the proper way. Astrological students, above all other people, ought to be able to guide their lives safely amid the rocks and shoals of existence, because they have proper warning. They know what is coming, and they should prepare for it.

### **Cooperation**

On the other hand, it is asked: Why do the good directions not bring a corresponding measure of benefit? And the answer to that question is, for the very same lack of co-operation; it is as absolutely necessary to help our stars in one direction as to hinder them in another. Are you out of a position with, perhaps, the family finances running low and no means in sight wherewith to replenish it, but with your hopes centered upon a strong favorable direction such as, perhaps, a trine of the progressed Moon to the ruler of the sixth house or the Sun? Under these conditions you feel sure, from an astrological standpoint, that you are going to obtain a good position which will put you on easy street. Very well, you may be sure that the opportunity will come, but do not expect it to be laid in your lap without a single effort upon your part. If a thing is worth having, it is worth going after, it is worth making the very best effort to get it. Do not neglect any detail: dress yourself carefully but not showily when you go to see the person who has it in his power to bestow the favor. Remember, first impressions are important. Have all your ammunition ready in the shape of recommendations and everything else that you would have were you not depending upon an astrological aspect to help you get the position. Use every proper means of impressing the prospective employer with your ability and you may depend that your effort will be successful, for you have helped your stars; you have grasped your opportunity.

### **Common Sense**

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

## What Else is Astrology Good For?

### Effects from previous lives

Astrology shows the fact that what one sowed in previous lives he reaps in this life. The twin laws of Rebirth and Consequence work in harmony with the stars so that the child is born at the time when the positions of the planets will bring him that which he has earned in former lives. If he was a hardworking, conscientious man, mindful of the rights of others and endeavoring to discharge his obligations to the fullest, he returns with a horoscope which reflects this character and enables him to go through life peacefully and without undue stress or strife. But the careless, thriftless person, or the dissolute and unscrupulous, comes back sooner or later with a horoscope which reflects these traits of character, resulting in inharmonious conditions.

### Health and vocational guidance

The horoscope contains invaluable information regarding one's health, showing where the weak points are and how they may be overcome. It indicates the diseases to which one may be susceptible and the means of strengthening the weak organs.

Guidance of children is one of the most important phases of astrology. The vocation for which young people are best suited and the line of least resistance is shown, and also the specific field through which the native has chosen to labor in this incarnation.




The Farnese Atlas, a 2nd century Roman copy of a Hellenistic work (Naples).



## *Astrology Teaches*


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

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



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

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

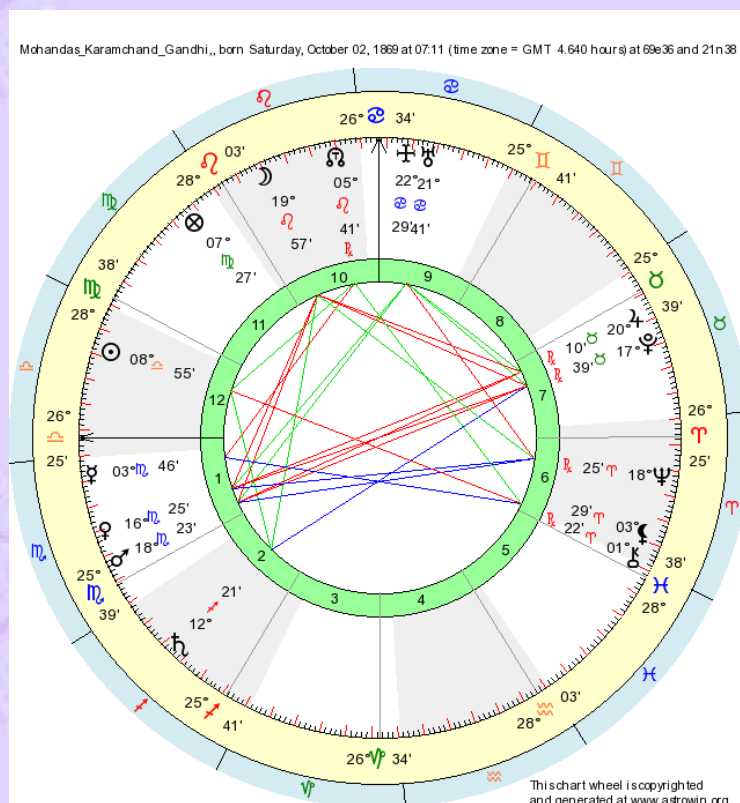


*Let us appreciate differences In every soul,  
And form a team where each is  
A valued part of the whole.*

*Elsa M. Glover*



## Astrology Courses



### *Mohandas Karamchand Gandhi*

Indian lawyer and civil rights champion, the spiritual and political leader of India through her tempestuous birth of independence. Born: Saturday, October 02, 1869, 07:11 AM Portbandar, India.

The first course is the Junior Course which covers the setting up of the chart and then advances to the reading of it, showing the student how to synthesize the horoscope as a whole and arrive at a point where its message may be read.

The Senior Course is devoted to the esoteric phases of spiritual astrology, particularly in connection with one's spiritual development.

The Senior Extension Course devotes its first 10 lessons to an in-depth reading of the horoscope, at the same time correlating astrological data with Rosicrucian Philosophy. The last three lessons are devoted to the progression of the horoscope, directions, and transits.

Textbooks used in all three astrology courses are *The Message of the Stars* and *Simplified Scientific Astrology*.

## *Junior Astrology Course*

(26 lessons)

**The Junior Course** covers the setting up of the chart and then advances to the reading of it, showing the student how to synthesize the horoscope as a whole and arrive at a point where the message contained therein may be read.

In order to realize the most benefit from our Spiritual Astrology Courses we suggest you study our Preliminary Philosophy Course consisting of twelve lessons. The Preliminary Philosophy Course must be completed one lesson at a time. We hope that the understanding of life and its problems offered by this course will bring you much comfort and joy. For more information on this course or to sign up, click [here](#).

These lessons are not sold. The Rosicrucian Teaching is free, but the expenses incidental to their production and website distribution are met by free-will offerings from students "as the heart dictates and the means permit."

### **Lesson 1: Chart Erection**

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

### **Lesson 2: Chart Erection [continued]**

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

equally by kindness, as soothing to sorrowing hearts as perfume of new mown hay to the senses, and thus we may rid the house of friends of affliction.

### **Lesson 3: Chart Erection [continued]**

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

### **Lesson 4: Chart Erection [continued]**

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

### **Lesson 5: Chart Erection [continued]**

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

### **Lesson 6: Chart Erection [continued]**

Proceeding with our comparison of Mars and Venus, let us not make the mistake of thinking that Venus is altogether lovely and Mars totally evil. Each has light and shadow, and ours is the privilege of living in best or the worst of their phases. The intrinsic nature of Mars is "dynamic energy"; from him comes ambition to accomplish; he furnishes the power for the world's work. Necessarily the hustle and bustle incident to the expression of this constructive energy cause friction between man and man. Thus



anger and hate are engendered by the Mars energy in operation along various lines. Mars never generates this discordant element directly; it is produced by our method of using his energy, and it is as much a mistake to blame Mars for our temper as it is to blame well prepared food for causing indigestion when our stomach is out of order. In the latter case the stomach should be blamed for not performing its duty properly and for spoiling the good food instead of utilizing it in the economy of the system. Similarly, when the Mars ray works through us as passion, we are to blame for not better using this great constructive force.

#### **Lesson 7: Chart Erection [continued]**

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

#### **Lesson 8: Chart Erection [continued]**

The intrinsic nature of Mars is dynamic energy, that is to say, force in action, and people who have Mars strong at birth are people who make a stir in the world so far as their environment reaches. They are so full of life and ambition that they sweep all other people's rights aside and force their own views, ideas, and methods to the front regardless of whom it hurts or harms; they are impulsive and always ready to initiate novelties on the spur of the moment. They strongly resent objections to their plans, but usually lack sufficient persistence to carry their designs into execution. If obstacles of magnitude present themselves, they abandon their plans as suddenly as they conceived them, and commence to ride another hobbyhorse with the same ardor that marked their previous ventures, and with the same disregard of reason.

#### **Lesson 9: Chart Erection [continued]**

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

knowledge of astrology which you are now acquiring may prove your most important aid, as it has been and is the greatest blessing in my life.

### **Lesson 10: Chart Interpretation**

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

### **Lesson 11: The Fixed Signs - Part I**

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

### **Lesson 12: The Fixed Signs - Part II**

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

### **Lesson 13: The Fixed Signs - Part III**

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

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

### **Lesson 14: The Fixed Signs - Part IV**

In the cosmic dawn when human physical form was in a very elementary stage, and the angels worked to make it a more complete vehicle of expression for the Virgin Spirits which had left the heavenly Father and unity, seeking concrete embodiment and separate existence, they turned the creative force from the generative organs ruled by Scorpio into a new center, which became the larynx and is ruled by the sign opposite Scorpio, Taurus. Then the purely animal instinct, which impels every creature to perpetuate its kind, was partially diverted into a higher channel; intercourse was not limited to a union of bodies, but communion of souls by the spoken word became a possibility. Thus the first step toward Atonement was taken when both arms of the fixed cross were energized.

### **Lesson 15: The Common Signs - Part I**

Gemini, Sagittarius, Virgo, and Pisces are called the common signs; their intrinsic nature is best expressed by the keyword, Flexibility. The forces working through the cardinal signs impinge upon the dense body and stir it into action. The influences of the fixed signs rouse the desire nature, giving stamina and persistence in action.

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

### **Lesson 16: The Common Signs - Part II**

Gemini, the third sign, is the sign of the Twins, brothers. The third house is similarly concerned with our brothers and sisters. According to the position of Mercury, the ruler of Gemini, the aspects he receives, the house occupied by Gemini, the planets in that sign, and the planets in the third house, will be our attitude toward our brothers and sisters and their attitude toward us. Thus, if Mars is in the third house, he will give a tendency to quarrel with sisters and brothers, but if in the same horoscope Gemini occupies the 11th house, signifying friendship, and Venus is there, the effect of Mars in the third house would be counterbalanced, and friendship would prevail. Please bear



this in mind that whatever department of a horoscope you may be studying, no single testimony will give a safe basis for judgment. To be sure of our ground it is absolutely necessary to examine all factors and see if the first configuration noted is corroborated or contradicted. Conflicting testimonies must then be balanced against each other. Thus only can we form a correct judgment which will be sustained by events.

### **Lesson 17: The Commons Signs - Part III**

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

### **Lesson 18: The Common Signs - Part IV**

Virgo is one of the Mercurial signs. Mercury was the messenger of the gods, and it is therefore little wonder that Virgo is the House of Service. It is also Mercury's exaltation sign where his influence is most pronounced. On the longest and darkest night of the year, at the winter solstice, the Celestial Virgin stands upon the eastern horizon at midnight. At that time the Sun commences its new circuit and begins to mount upwards towards the vernal equinox, giving its life for the purpose of saving humanity from the hunger, darkness, and cold that would inevitably ensue were it to stay in southern latitude all the time. The Sun is said to be born of the Celestial Virgin, and the sign Virgo stands as the most sublime symbol of service as well as of divine motherhood, for the greatest service that can be rendered to humanity is the giving of birth to a new Sun each year to be the savior of the world.

### **Lesson 19: The Common Signs - Part V**

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

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

### **Lesson 20: The Aspects and Properties of Planets and Signs**

....The sextile and the trine are regarded as benefic or favorable aspects. They represent faculties which we have built up in past lives, and which enable us to do things easily in

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

### **Lesson 21: Reading the Horoscope**

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

### **Lesson 22: Reading Aspects by the Use of Keywords**

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

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

It is a mystic maxim that the lower in the scale of evolution a being is placed, the more certainly he responds to the planetary rays, and conversely the higher we ascend in the

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

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

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

To primitive man, driven by the whiplash of saturnine necessity when not by the animal lust and passions of Mars and the Moon, the world looks gloomy. Fear is the keynote of his existence--fear of animals, fear of other men, fear of the nature forces, fear of everything around him. He must ever be watchful and on the alert; vigilance is eternally the price of safety. But when evolution makes him amenable to the influence of Venus and Mercury, they soften his emotions and brighten the mentality. He begins to feel love and reason as factors in life. The Sun also begins to brighten his outlook upon life, and sunshine in the nature of man during this phase of his evolution partially dispels the cloud of Saturn. Thus, by degrees, as he evolves and becomes responsive to the music of the spheres, one string after another of the celestial harp strikes a kindred chord in the human soul and makes man amenable to its vibrations. Thus as a tuning fork which is struck awakens the music in other tuning forks of even pitch within reasonable distance, so the planets in our solar system have in evolutionary succession struck various chords that have found an echo in the human heart.

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

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

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

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

Neptune may be said to represent the invisible worlds in their more positive aspects, and those who come under the adverse aspects of this planet are, therefore, brought into touch with the most undesirable occupants of the invisible worlds. Actual obsession



whereby the owner of a body is deprived of his vehicle takes place under the ray of Neptune, and no materializing seance could ever be held were it not for this stellar vibration. Magic, white or black, can never be put to practical use save under and because of this Neptunian vibration. Apart from this ray it would remain theory, speculation, and book learning. Therefore the Initiates of every Mystery School, spiritual seers who have full control of their clairvoyant faculty, and astrologers are amenable in varying degrees to the ray of Neptune. The black magician and the hypnotist, who is a twin brother to the former, are also dependent upon the power of this stellar ray for use in their nefarious practices.

---

### *Making Choices*

*Choose what you perceive.  
Block out all the rest.  
Choose what you absorb,  
What you think is best.  
Choose what you say and do,  
What you plant as seed.  
Choose what you set in motion.  
Choose what powers you feed.  
Those who make no choices  
And leave everything to chance  
By default become  
Victims of circumstance.  
Those who make conscious choices  
And take responsibility  
Will learn what choices help them  
Get where they wish to be.*

*- Elsa Glover*

# Senior Astrology Course

(12 Lessons)



**The Senior Course** is devoted to the esoteric phases of spiritual astrology, particularly in connection with one's spiritual development.

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

It is an excellent practice for young students to study their own figure and those of their nearest friends, because that gives them a good idea of how celestial aspects are the precursors of terrestrial events, with which they are already familiar. Thus they gain valuable knowledge and a confidence not to be obtained by mere book study, and all is well if they soon branch out and become interested in the horoscopes of others to such an extent that they almost forget their own. Right at this point in their path, however, there is a death-trap and many, alas, all too many, fall by the wayside and allow personal interests to rule. They pore over their own figure every spare minute; they tabulate aspects daily; they cast a horary figure for every move, even to the smallest affairs of life. Thus they prostitute the most sublime science extant, and nip in the bud what might have become a wonderful factor in developing soul power; namely, the faculty of spiritual delineation. I hope and pray that you may escape that dreadful quagmire. Always remember your promise to help others according to your ability.

## Lesson 2: Progressing the Ascendant and Midheaven

To read a horoscope correctly, it is essential to know whether material or spiritual advancement is intended for the soul during this embodiment, and to what extent one phase is expected to predominate. This is denoted by the progression of the angles. When the Midheaven moves faster, opportunities for intellectual and spiritual endeavor present themselves and bring success, if grasped. When the Ascendant moves faster, material affairs will claim expression. Were this understood and acted upon, there would be fewer failures in life, for the right Opportunity knocks at every door. Satisfaction and success always result if we embrace it. If we miss our chance, there will be an undercurrent of regret despite any seeming success; the Soul feels the resulting lack.

### **Lesson 3: Progressing the Ascendant and Midheaven [continued]**

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

### **Lesson 4: Progressing the Ascendant and Midheaven [continued]**

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

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

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

### **Lesson 6: Neptune considered...**

...Neptune really signifies what we may call "the gods," commencing with the supernatural beings we know as Elder Brothers, and compassing the innumerable hosts of spiritual entities -- good, bad, and indifferent, which influence our evolution. Its position and aspects denote our relation to them, if any; malefic aspects attract agencies of a nature inimical to our welfare, benefic configurations draw upon the good forces. Thus, if Neptune is placed in the 10th house, trine to the Ascendant, the person involved will have the opportunity to become a leader or prominent in a movement along mystical lines as denoted by the exalted position of Neptune. His body will be capable



of receiving the finer vibrations and coming into touch with the spiritual world, as denoted by the trine of the Ascendant. On the other hand, when Neptune is placed in the 12th house, whose nature is passive and productive of suffering, it indicates that at some time, perhaps under a square from the Midheaven such as we are considering, the evil forces among whom are spirit-controls will be drawn to that person and endeavor to obtain possession of the body. The conjunction of Neptune with the Ascendant will make the body sensitive and usable for spiritual purposes as well as the trine. Given the opportunity afforded by the first aspect mentioned, the man may become a pupil of a Mystery School and a factor for great good in the uplift of mankind; placed under the affliction of the second aspect, he may become a helpless tool of spirit-controls, an irresponsible medium.

### **Lesson 7: Astrological Keywords considered...**

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

### **Lesson 8: Love and Altruism...**

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

### **Lesson 9: Mercury considered...**

Mercury is usually associated with reason and intelligence; to him is ascribed rule over the nervous system, which is the medium of transmission between the embodied spirit and the world without. Thus, as Neptune signifies the subhuman and superhuman intelligences who live and move in the spiritual realms of the universe, but who work with and upon us, so Mercury indicates the human intelligence focused upon the terrestrial, physical world where we live from birth to death. Therefore it may be said that Neptune is the octave of Mercury, but there is a deeper sense than this:

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

### **Lesson 10: "Applying" and "Separating" planets**

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

### **Lesson 11: Retrograde Planets**

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

### **Lesson 12: Astrology and Health**

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

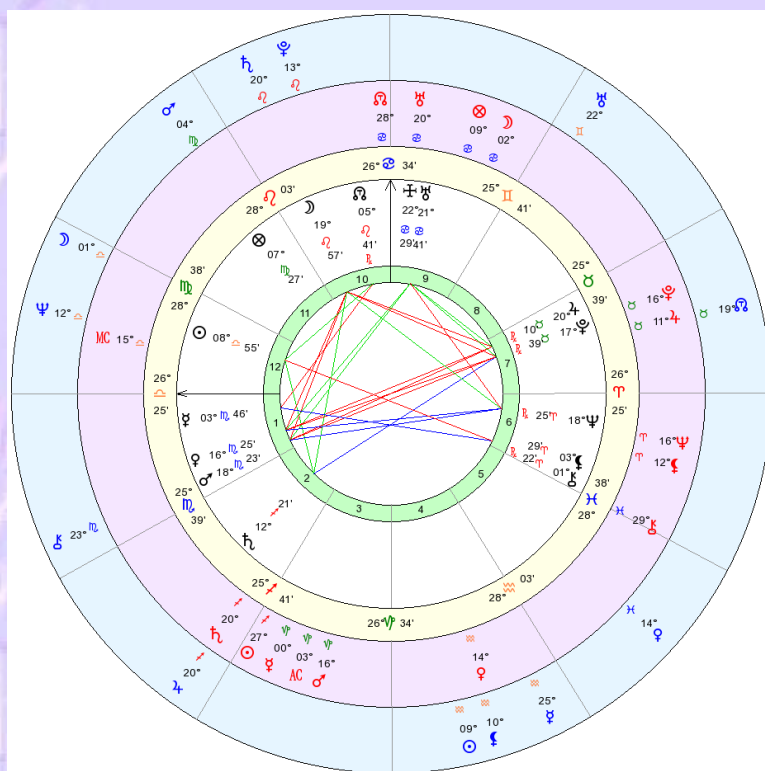
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*The Spirit evolves by dwelling in vehicles of dense matter and by working with the material found in the world. Thus, the Spirit progresses, and matter is also being refined because the Spirit works with it.*

*Max Heindel.*

# Senior Extension Astrology Course

( 13 Lessons )



*Mohandas Karamchand Gandhi*

Indian lawyer and civil rights champion, the spiritual and political leader of India through her tempestuous birth of independence. Born: Saturday, October 02, 1869, 07:11 AM Portbandar, India. Astrological Transits and Progressions - Death: Friday, January 30, 1948, Delhi, India ( assassinated by gunshot, age 78)

**The Senior Extension Course** devotes its first 10 lessons to an in-depth reading of the horoscope, at the same time correlating astrological data with Rosicrucian Philosophy. The last three lessons are devoted to the progression of the horoscope, directions, and transits.

## Lesson 1: Chart Delineation

The divine and sacred Science of Astrology has been sadly degraded into superstition by soothsayers and erectors of horoscopes all during the middle and modern ages up to the present period where the peak has been reached of misconception, misunderstanding and stupidity, by those least qualified to practice it. Only in the ancient times was it practiced and treated as a divine attainment. Also remember, that at one can not be a true astrologer unless one has a thorough comprehension of the spiritual side of life, gleaned through an understanding of the Bible, as taught by those capable of correctly interpreting it. Study The Rosicrucian Cosmo-Conception, therefore if you wish to become a true astrologer, because it will help you to understand this divine Book, besides explaining in a clarified manner the invisible workings of God and Nature.



## **Lesson 2: The Individuality; Spiritual Strength**

It does not matter in what department of life you are placed, whether you are high or low, rich or poor. It is immaterial whether you are engaged in some menial task, or whether it is your privilege to lead and manage affairs in the world's work. It is absolutely unessential whether your hands are grimy with the lowest labor, perhaps digging a sewer to maintain the health of the community, or whether they are soft and white as required when nursing the sick. The determining factor which decides whether any class of work is spiritual or material is our attitude in the matter. The person who does the most menial labor may be far more spiritual than the leader in the world's work; far more sincere and devoted than a hypocritical teacher who pretends to spirituality, but is corrupt within. A kind look, an expression of confidence, a sympathetic and loving helpfulness, can all be given regardless of wealth.

## **Lesson 3: The Personality**

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

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

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

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

## **Lesson 4: The Mentality**

The Mind is the focusing point by means of which the Ego becomes aware of the material Universe. Mind is the reflecting mirror, the instrument for the acquisition of knowledge, the meeting place of spirit and matter. Man is a threefold spirit, possessing a mind by means of which he governs a threefold body, which he emanated from himself to gather experience. (Ref. [Rosicrucian Cosmo-Conception](#).) When you seek the mind of man, look to Mercury. Mercury is the mental educator of men and its place and position in the horoscope shows the status of the person's mind for whom it is cast.

## **Lesson 5: Vocation and Finance**

The purpose of all life is experience. The Physical World is a school of experience, a sort of model school or experiment station which teaches man to work correctly in the invisible worlds. But man must return many times before he can hope to master all the knowledge in the world of sense. It is a demonstrable fact that we learn more from our mistakes than from our successes and that the proper light in which to regard this Physical World is as a school of valuable education, experience, and tests in which we learn lessons of the utmost importance.

## **Lesson 6: Love -- Marriage -- Children**

....There was a time when man-in-the-making was male-female and able to beget children without the assistance of another, but when one pole of the creative force was directed upward to build the brain and the larynx, mankind ceased to be bi-sexual and thenceforth each male or female had to seek its complement to accomplish the begetting of children. Therefore marriage was instituted by the angels as a sacrament and the sacred rite of generation was performed under their supervision in great temples at certain times of the year when the interplanetary lines of force were propitious for propagation. The rest of the time all lived together in the paradisaical bliss of chase companionship. Therefore parturition was painless, and sickness and sorrow were unknown.

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

## **Lesson 7: Delineation: Religion, Philosophy**

....There are no special gifts bestowed upon anyone. All may know for themselves the truth concerning the pilgrimage of the spirit through matter; its method and its object. There is a method whereby this valuable knowledge may be acquired and by which, if persistently followed, God-like powers may be developed. The Ego has several instruments which the Rosicrucians call the tools of the Spirit. The Dense body, Vital body, Desire body, and the Mind constitute these tools and they are good, bad or indifferent according to what we have learned through past experience in the building of them. As we work with these wonderful tools they improve and grow in power and efficiency. The time required to achieve positive, spiritual development varies with each individual and depends upon his application, his stage in evolution and his ripe destiny to be liquidated in any particular life.

## **Lesson 8: Delineation: Friends and Enemies -- Brothers and Sisters....**

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

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

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

## **Lesson 9: Health and Sickness**

Health and happiness are to most people the prime objects of life, and whoever has them is rightly considered lucky, though, as we have endeavored to show in the Rosicrucian Philosophy, luck is very closely linked to merit. We have earned what we

have, either in this life or in a former one, and what we lack in good health or physical well-being we may acquire in this or later lives by good use of our opportunities.

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

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

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

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

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

#### **Lesson 11: Progression of the Horoscope**

The horoscope or radical chart is a picture of the heavens at the moment of birth, showing the celestial bodies in their relation to each other and the zodiac, and indicating the path of life of the incoming Ego according to its self-generated destiny from past lives and experiences. The child is immersed in an atmosphere charged with the stellar vibrations peculiar to that moment; these are stamped upon each atom of its sensitive organism by the air inhaled with the first breath. Time does not stand still, and the planets do not remain stationary. While the birth chart indicates the tendencies, traits, and potential character of the infant, the "progressions" for the coming years indicate growth and change in the native and his environment.

#### **Lesson 12: The Progressed Chart**

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

#### **Lesson 13: Transits, Lunations, Eclipses**

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



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

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### Finding Cosmic Principles

*We do not see far,  
Stare as we will.  
So how can we know  
What's over the hill?*

*If the cycles repeat,  
If they are all the same,  
Then what we have seen  
Will extend to the end.*

*The cycles of nature  
Superimpose, intertwine.  
To see their patterns  
We must untangle their lines.*

*The cycles of nature  
By which things are driven  
Will only be seen  
When we look deep within.*

*- Elsa M. Glover*

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## Textbooks

Textbooks used in all three courses are "The Message of the Stars" (An esoteric exposition of Natal and Medical Astrology explaining the arts of reading and progressing the Horoscope and diagnosing diseases) and "Simplified Scientific Astrology" (Complete textbook on the art of erecting horoscopes, with dictionary of astrological terms).

Note: If you do not have the money to buy the books for your study with us, you can [download our e-book](#). Later, when you have the opportunity to [make a donation to The Rosicrucian Fellowship](#), we shall be grateful to receive it.

### Materials needed for the three Courses in Astrology:

"Simplified Scientific Ephemeris" for 1911, 1912, and 1932 computed for NOON.

"Simplified Scientific Tables of Houses".

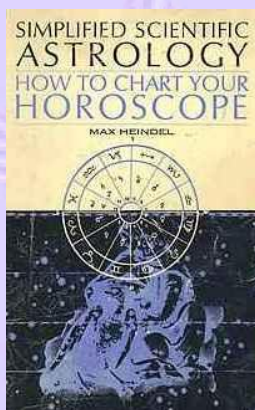
Horoscope Data Sheet (one dozen) NOON.

[Rosicrucian Fellowship Ephemeris Software](#) (not required, but perhaps useful).

[RF Astro](#) also has ephemeris calculation capabilities.

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## Simplified Scientific Astrology

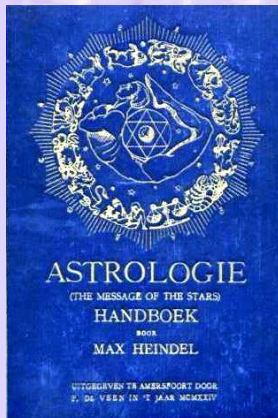


A complete textbook on the art of erecting a horoscope, making the process simple and easy for beginners. It also includes a *Philosophic Encyclopedia and Table of Planetary Hours*. The Tables of Planetary Hours enables one to select the most favorable time for beginning new enterprises. No astrological student can afford to be without it.

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## The Message of the Stars



This is a practical textbook for the student who is learning to read his chart. The fundamentals of astrological interpretation are given in clear, understandable language. The Keyword System of horoscopical analysis is outlined. The library of every astrology student should contain a copy of this essential reference book. This book is one of the most complete systems of character delineation and reading the horoscope for medical diagnosis yet given to modern astrology. It includes a simple method of Progression and Prediction.

In the section on Medical Astrology the authors, Mr. and Mrs. Heindel, have given a system that is based on years of practical experience. Thirty-six example horoscopes are included and the subject is dealt with most thoroughly.

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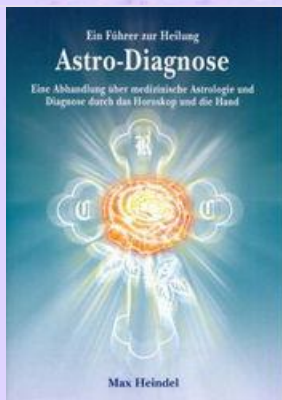
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## Further research

### Astro-Diagnosis - A Guide to Healing



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A chapter is devoted to each of the different parts of the body, such as the ears, throat, lungs, etc., with actual examples of diagnosis from the horoscope, showing exactly the *modus operandi*. Instructions in regard to reading the horoscope for the purpose of diagnosis are included, as well as natural methods for curing diseased conditions.

This volume will be of great value to students who are engaged in healing or nursing, whether they are attached to the orthodox medical school or to the nature-cure school.

There are about 100 astrological charts used, which were selected from the many hundreds analyzed by the writers.

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## Occult Principles of Health and Healing

The information in this book has been culled with great care from the many books, lessons, letters - even from hitherto unpublished notes - of the Western Seer and Initiate, Max Heindel, and brought together in one volume. This is the heart of the Western Wisdom Teaching pertaining to Health and Healing.

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Man and His Vehicles  
General and Specific Causes of Disease  
The Rosicrucian Fellowship Method of Healing  
The Science of Nutrition  
Astrology as an Aid to Healing  
Therapeutic Basis of Light, Color and Sound  
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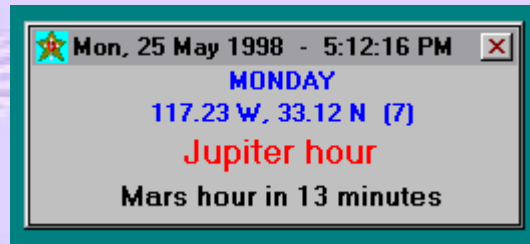
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<b>Planetary Hours</b>			
<b>MONDAY</b> <b>117.23 W, 33.12 N (7)</b>			
Moon	05:48:19a	Venus	07:44:54p
Saturn	06:58:02a	Mercury	08:35:11p
Jupiter	08:07:45a	Moon	09:25:28p
Mars	09:17:28a	Saturn	10:15:45p
Sun	10:27:11a	Jupiter	11:06:02p
Venus	11:36:54a	Mars	11:56:20p
Mercury	12:46:37p	Sun	12:46:37a
Moon	01:56:20p	Venus	01:36:54a
Saturn	03:06:02p	Mercury	02:27:11a
Jupiter	04:15:45p	Moon	03:17:28a
Mars	05:25:28p	Saturn	04:07:45a
Sun	06:35:11p	Jupiter	04:58:02a
<b>Click on planet for KEYWORDS</b>			

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## *Prediction*

*Suppose currents are known  
And out from lake's shore  
Boat and rider are launched  
Without paddle or oar.  
Where they will travel  
Is easy to know.  
But if the rider takes paddles  
He may choose where he'll go.*

*Motions of stars and planets  
Follow patterns stable.  
Where they'll be years ahead  
To predict we are able.*

*Heavenly bodies radiate  
Constant types of powers.  
Predicting future influences is  
A skill that can be ours.*

*But how people react,  
How they utilize ...  
What they do with these forces:  
Therein lies the surprise.*

*With a given set of forces  
people may fall or may rise.  
Some people let chances slip by,  
Others respond to calls from the skies.*

*We (not fate) determine where we go.  
No one can predict where we may choose to row.*

*Elsa M. Glover*

# The Problem of Life and it's Solution

BY MAX HEINDEL

## THE PROBLEM OF LIFE

**A**mong all the vicissitudes of life, which vary in each individual's experience, there is one event which sooner or later comes to everyone--Death! No matter what our station in life, whether the life lived has been a laudable one or the reverse, whether great achievements have marked our path among men; whether health or sickness has been our lot, whether we have been famous and surrounded by a host of admiring friends or have wandered unknown through the years of our life, at some time there comes a moment when we stand alone before the portal of death and are forced to take the leap into the dark.

The thought of this leap and of what lies beyond must inevitably force itself upon every thinking person. In the years of youth and health, when the bark of our life sails upon seas of prosperity, when all appears beautiful and bright, we may put the thought behind us, but there will surely come a time in the life of every thinking person when the problem of life and death forces itself upon his consciousness and refuses to be set aside. Neither will it help him to accept the ready-made solution of anyone else without thought and in blind belief, for this is a basic problem which every one must solve for himself or herself in order to obtain satisfaction.

Upon the eastern edge of the Desert of Sahara there stands the world-famous Sphinx with its inscrutable face turned toward the East, ever greeting the Sun as its rising rays herald the newborn day. It was said in the Greek myth that it was the wont of this monster to ask a riddle of each traveler. She devoured those who could not answer, but when Oedipus solved the riddle she destroyed herself.

The riddle which she asked of men was the riddle of life and death, a query which is as relevant today as ever, and which each one must answer or be devoured in the jaws of death. But when once a person has found the solution to the problem, it will appear that in reality there is no death, that what appears so, is but a change from one state of EXISTENCE to another. Thus, for the man who finds the true solution to the riddle of life, the sphinx of death has ceased to exist, and he can lift his voice in the triumphant cry, "O death, where is thy sting? O grave, where is thy victory?"

Various theories of life have been advocated to solve this problem of life. We may divide them into two classes, namely THE MONISTIC THEORY, which holds that all the facts of life can be explained by reference to this visible world wherein we live, and THE DUALISTIC THEORY, which refers part of the phenomenon of life to another world which is now invisible to us.

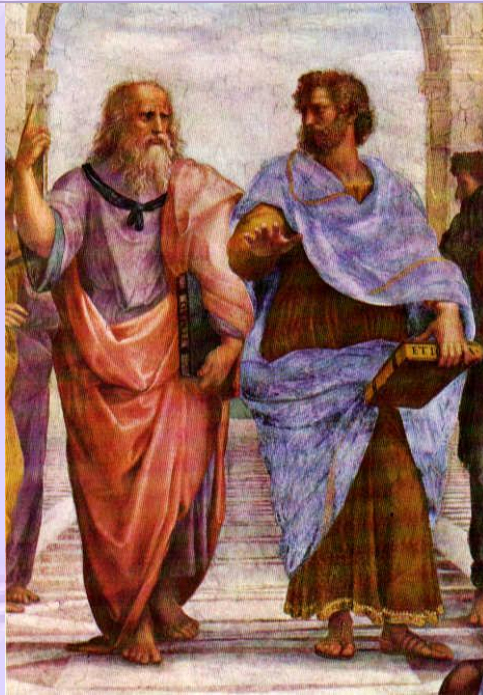




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*The School of Athens*, 1511–12, in the Stanza della Segnatura by Raphael Sanzio(1483-1520)

Raphael in his famous painting, "The School of Athens," has most aptly pictured to us the attitude of these two schools of thought. We see upon that marvelous painting a Greek Court such as those wherein philosophers were once wont to congregate. Upon the various steps which lead into the building a large number of men are engaged in deep conversation, but in the center at the top of the steps stand two figures, supposedly of Plato and Aristotle, one pointing upwards, the other towards the earth, each looking the other in the face, mutely, but with deeply concentrated will; each seeking to convince the other that his attitude is right, for each bears the conviction in his heart. One holds that he is of the earth earthy, that he has come from the dust and that thereto he will return, the other firmly advocates the position that there is a higher something which has always existed and will continue regardless of whether the body wherein it now dwells holds together or not.

The question who is right is still an open one with the majority of mankind. Millions of tons of paper and printer's ink have been used in futile attempts to settle it by argument, but it will always remain open to all who have not solved the riddle themselves, for it is a basic problem, a part of the life experience of every human being to settle that question, and therefore no one can give us the solution ready-made for our acceptance. All that can be done by those who have really solved the problem, is to show to others the line along which they have found the solution, and thus direct the inquirer how he also, by his own efforts, may arrive at a conclusion.



In the center of the fresco *The School of Athens*, at its architecture's central vanishing point, are the two undisputed main subjects: Plato on the left and Aristotle, his student, on the right. Both figures hold modern (of the time), bound copies of their books in their left hands, while gesturing with their right. Plato holds *Timaeus*, Aristotle his *Nicomachean Ethics*. Plato is depicted as old, grey, wise-looking, bare-foot. By contrast Aristotle, slightly ahead of him, is in mature manhood, handsome, well-shod and dressed, with gold, and the youth about them seem to look his way. In addition, these two central figures gesture along different dimensions: Plato vertically, upward along the picture-plane, into the beautiful vault above; Aristotle on the horizontal plane at right-angles to the picture-plane (hence in strong foreshortening), initiating a powerful flow of space toward viewers. It is popularly thought that their gestures indicate central aspects of their philosophies, Plato's his Theory of Forms, Aristotle's his empiricist views, with an emphasis on concrete particulars. However Plato's *Timaeus* was, even in the Renaissance, a very influential treatise on the cosmos, whereas Aristotle insisted that the purpose of ethics is "practical" rather than "theoretical" or "speculative": not knowledge for its own sake, as he considered cosmology to be. (from the [Wikimedia Commons](#))

That is the aim of this little book; not to offer a solution to the problem of life to be taken blindly, on faith in the author's ability of investigation. The teachings herein set forth are those handed down by the Great Western Mystery School of the Rosicrucian Order and are the result of the concurrent testimony of a long line of trained Seers given to the author and supplemented by his own independent investigation of the realms traversed by the Spirit in its cyclic path from the invisible world to this plane of existence and back again.

Nevertheless, the student is warned that the writer may have misunderstood some of the teachings and that despite the greatest care he may have taken a wrong view of that



which he believes to have been seen in the invisible world where the possibilities of making a mistake are legion. Here in the world which we view about us the forms are stable and do not easily change, but in the world around us which is perceptible only by the spiritual sight, we may say that there is in reality no form, but that all is life. At least the forms are so changeable that the metamorphosis recounted in fairy stories is discounted there to an amazing degree, and therefore we have the surprising revelations of mediums and other untrained clairvoyants who, though they may be perfectly honest, are deceived by illusions of FORM which is evanescent, because they are incapable of viewing the LIFE that is the permanent basis of that form.

We must learn to see in this world. The new-born babe has no conception of distance and will reach for things far, far beyond its grasp until it has learned to gauge its capacity. A blind man who acquires the faculty of sight, or has it restored by an operation will at first be inclined to close his eyes when moving from place to place, and declare that it is easier to walk by feeling than by sight; that is because he has not learned to use his newly acquired faculty. Similarly the man whose spiritual vision has been newly opened requires to be trained; in fact, he is in much greater need thereof than the babe and the blind man already mentioned. Denied that training, he would be like a new-born babe placed in a nursery where the walls are lined with mirrors of different convex and concave curvatures, which would distort its own shape and the forms of its attendants. If allowed to grow up in such surroundings and unable to see the real shapes of itself and its nurses it would naturally believe that it saw many different and distorted shapes, when in reality the mirrors were responsible for the illusion. Were the persons concerned in such an experiment and the child taken out of the illusory surroundings, it would be incapable of recognizing them until the matter had been properly explained. There are similar dangers of illusion to those who have developed spiritual sight, until they have been trained to discount the refraction and view the LIFE which is permanent and stable, disregarding the FORM which is evanescent and changeable. The danger of getting things out of focus always remains, however, and is so subtle that the writer feels an imperative duty to warn his readers to take all statements concerning the unseen world with the proverbial grain of salt, for he has no intention to deceive. He is therefore inclined rather to magnify than to minimize his limitations and would advise the student to accept nothing from the author's pen without reasoning it out for himself. Thus, if he is deceived, he will be self-deceived and the author is blameless.

### THREE THEORIES OF LIFE

Only three noteworthy theories have been offered as solutions to the riddle of existence and in order that we may be able to make the important choice between them, we will state briefly what they are and give some of the arguments which lead us to advocate the Doctrine of Rebirth as the method which favors soul-growth and the ultimate attainment of perfection, thus offering the best solution to the problem of life.

1) THE MATERIALISTIC THEORY TEACHES THAT LIFE IS BUT A SHORT JOURNEY FROM THE CRADLE TO THE GRAVE; THAT THERE IS NO HIGHER INTELLIGENCE IN THE UNIVERSE THAN MAN; THAT HIS MIND IS PRODUCED BY CERTAIN CORRELATIONS OF MATTER AND THAT THEREFORE DEATH AND DISSOLUTION OF THE BODY TERMINATE EXISTENCE.



There was a day when the arguments of materialistic philosophers seemed convincing, but as science advances it discovers more and more that there is a spiritual side to the universe. That life and consciousness may exist without being able to give us a sign, has been amply proven in the cases where a person who was entranced and thought dead for days has suddenly awakened and told all that had taken place around the body. Such eminent scientist as Sir Oliver Lodge, Camille Flammarion, Lombroso, and other men of highest intelligence and scientific training, have unequivocally stated as the result of their investigations, that the intelligence which we call man survives death of the body and lives on in our midst as independently of whether we see them or not, as light and color exist all about the blind man regardless of the fact that he does not perceive them. These scientist have reached their conclusion after years of careful investigation. They have found that the so-called dead can, and under certain circumstances do, communicate with us in such a manner that mistake is out of the question. We maintain that their testimony is worth more than the argument of materialism to the contrary, for it is based on years of careful investigation, it is in harmony with such well established laws as THE LAW OF CONSERVATION OF MATTER and THE LAW OF CONSERVATION OF ENERGY. Mind is a form of energy, and immune from destruction as claimed by the materialist. Therefore we disbar the materialistic theory as unsound because out of harmony with the laws of nature and with well established facts.

2) THE THEORY OF THEOLOGY CLAIMS THAT JUST PRIOR TO EACH BIRTH A SOUL IS CREATED BY GOD AND ENTERS INTO THE WORLD WHERE IT LIVES FOR A TIME VARYING FROM A FEW MINUTES TO A FEW SCORE YEARS; THAT AT THE END OF THIS SHORT SPAN OF LIFE IT RETURNS THROUGH THE PORTAL OF DEATH TO THE INVISIBLE BEYOND, WHERE IT REMAINS FOREVER IN A CONDITION OF HAPPINESS OR MISERY ACCORDING TO THE DEEDS DONE IN THE BODY DURING THE FEW YEARS IT LIVED HERE.

Plato insisted upon the necessity of a clear definition of terms as a basis of argument and we contend that that is as necessary in discussing the problem of life from the Bible point of view as in arguments from the platonic standpoint. According to the Bible man is a composite being consisting of body, soul, and Spirit. The two latter are usually taken to be synonymous but we insist that they are not interchangeable and present the following to support our dictum.

All things are in a state of vibration. Vibrations from objects in our surroundings are constantly impinging upon us and carry to our senses a cognition of the external world. The vibrations in the ether act upon our eyes so that we see, and vibrations in the air transmit sounds to the ear.

We also breathe the air and ether which is thus charged with pictures of our surroundings and the sounds in our environment, so that by means of the breath we receive at each moment of our life, INTERNALLY, an accurate picture of our external surroundings.

That is a scientific proposition. Science does not explain what becomes of these vibrations, however, but according to the Rosicrucian Mystery Teaching they are transmitted to the blood, and then etched upon a little atom in the heart as automatically as a moving picture is imprinted upon the sensitized film, and a record of sounds is

engraved upon the phonographic disc. This breath-record starts with the first breath of the new-born babe and ends only with the last gasp of the dying man, and "soul" is a product of the breath. Genesis also shows the connection between breath and soul in the words: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (The same word: NEPHESH, is translated breath and soul in the above quotation.)

In the post-mortem existence the breath-record is disposed of. The good acts of life produce feelings of pleasure and the intensity of attraction incorporates them into the Spirit as soul-power. **THUS THE BREATH-RECORDS OF OUR GOOD ACTS ARE THE SOUL WHICH IS SAVED**, for by the union with the Spirit they become immortal. As they accumulate life after life, we become more soulful and they are thus also the basis of soul-growth.

The record of our evil acts is also derived from our breath in the moments when they were committed. The pain and suffering they bring cause the Spirit to expel the breath-record from it being in Purgatory. As that cannot exist independently of the life-giving Spirit, the breath-record of our sins disintegrates upon expurgation, and thus we see that "the soul that sinneth, it shall die." The memory of the suffering incidental to expurgation, however, remains with the Spirit as **CONSCIENCE**, to deter from repetition of the same evil in later lives.

Thus both our good and evil acts are recorded through the agency of the breath, which is therefore the basis of the soul, but while the breath-record of good acts amalgamates with the Spirit and lives on forever as an immortal soul, the breath-record of evil deeds is disintegrated; it is the soul that sinneth and dies.

While the Bible teaches that immortality of the soul is conditional upon well-doing, it makes no distinction in respect of the Spirit. The statement is clear and emphatic when...."The silver cord be loosed...then shall the dust return to the earth as it was and the spirit shall return to God who gave it."

Thus the Bible teaches that the body is made of dust and returns thereto, that a part of the soul generated in the breath is perishable, but that the Spirit survives bodily death and persists forever. Therefore a "lost soul" in the common acceptance of that term is not a Bible teaching, for the Spirit is uncreate and eternal as God Himself, and therefore the orthodox theory cannot be true.

**3) THE THEORY OF REBIRTH: WHICH TEACHES THAT EACH SPIRIT IS AN INTEGRAL PART OF GOD, THAT IT ENFOLDS ALL DIVINE POSSIBILITIES AS THE ACORN ENFOLDS THE OAK; THAT BY MEANS OF MANY EXISTENCES IN AN EARTHLY BODY OF GRADUALLY IMPROVING TEXTURE ITS LATENT POWERS ARE BEING SLOWLY UNFOLDED AND BECOME AVAILABLE AS DYNAMIC ENERGY; THAT NONE CAN BE LOST BUT THAT ALL WILL ULTIMATELY ATTAIN TO PERFECTION AND REUNION WITH GOD, EACH BRINING WITH IT THE ACCUMULATED EXPERIENCES WHICH ARE THE FRUITAGE OF ITS PILGRIMAGE THROUGH MATTER.**

Or, as we may poetically express it:

## **WE ARE ETERNAL**

*On whistling stormcloud; on Zephyrus wing,  
The Spirit-choir loud the world-anthems sing;  
Hark! List to their voice: "We have passed through death's door,  
There's no Death; rejoice! life lives evermore."*

*We are, have always been, will ever be.  
We are a portion of Eternity,  
Older than Creation, a part of One Great Whole,  
Is each Individual and immortal Soul.*

*On Time's whirring loom our garments we've wrought,  
Eternally weave we on network of Thought,  
Our kin and our country, by Mind brought to birth,  
Were patterned in heaven ere molded on earth.*

*We have shone in the jewel and danced on the wave,  
We have sparkled in fire, defying the grave;  
Through shapes ever-changing, in size, kind and name  
Our individual essence still is the same.*

*And when we have reached to the highest of all,  
The gradations of growth our minds shall recall,  
So that link by link we may join them together  
And trace step by step the way we reached thither.*

*Thus in time we shall know, if only we do  
What lifts, ennobles, is right and true.  
With kindness to all, with malice to none,  
That in and through us God's will may be done.*

We venture to make the assertion that there is but one sin: IGNORANCE, and but one salvation: APPLIED KNOWLEDGE. Even the wisest among us know but little of what may be learned, however, and no one has attained to perfection, or an attain in one single short life, but we note that everywhere in nature slow persistent unfoldment makes for higher and higher development of everything, and we call this process evolution.

One of the chief characteristics of evolution lies in the fact that it manifests in alternating periods of activity and rest. The busy summer, when all things upon earth are exerting themselves to bring forth, is followed by the flood-tide. Thus, as all other things move in cycles, the life that expresses itself here upon earth for a few years is not to be thought of as ended when death has been reached, but as surely as the Sun rises in the morning after having set at night, will the life that was ended by the death of one body be taken up again in a new vehicle and in a different environment.

This earth may, in fact, be likened to a school to which we return life after life to learn new lessons, as our children go to school day after day to increase their knowledge. The



child sleeps through the night which intervenes between death and a new birth. There are also different classes in this world school which correspond to the various grades from kindergarten to college. In the lower classes we find Spirits who have gone to the school of life but a few times, they are savages now, but in time they will become wiser and better than we are, and we ourselves shall progress in future lives to spiritual heights of which we cannot even conceive at the present. If we apply ourselves to learn the lessons of life, we shall of course advance much faster in the school of life than if we dilly-dally and idle our time away. This, on the same principle which governs in one of our own institutions of learning.

We are not here then by the caprice of God. He has not placed one in clover and another in a desert, nor has He given one a healthy body so that he may live at ease from pain and sickness, while He placed another in poor circumstances with never a rest from pain. But what we are, we are on account of our own diligence or negligence, and what we shall be in the future depends upon what we will to be and not upon divine caprice or upon inexorable fate. No matter what the circumstances, it lies with us to master them, or to be mastered as we will. Sir Edwin Arnold puts the teaching most beautifully in his "Light of Asia:"

*The Books say well, my Brothers! each man's life  
The outcome of his former living is;  
The bygone wrongs bring forth sorrows and woes,  
The bygone right breeds bliss.*

*Each has such lordship as the loftiest ones,  
Nay, for with powers around, above, below,  
As with all flesh and whatsoever lives ACT maketh joy or woe.*

*Who toiled, a slave, may come anew a prince  
For gentle worthiness and merit won,  
Who ruled, a king, may wander earth in rags  
For things done or undone.*

Or, as Ella Wheeler Wilcox says:

*"One ship sails East and another sails West  
With the self same winds that blow.  
'Tis the set of the sail, and not the gale,  
Which determines the way they go.*

*As the winds of the sea are the ways of fate  
As we voyage along through life.  
'Tis the act of the soul, which determines the goal  
And not the calm or the strife."*

When we wish to engage someone to undertake a certain mission we choose some one whom we think particularly fitted to fulfill the requirements, and we must suppose that a

Divine Being would use at least as much common sense and not choose anyone to do his errand who was not fitted therefore. So when we read in the Bible that Samson was foreordained to be the slayer of the Philistines and that Jeremiah was predestined to be a prophet, it is but logical to suppose that they must have been particularly suited to such occupations. John the Baptist, also, was born to be a herald of the coming Savior and to preach the Kingdom of God which is to take the place of the kingdom of men.

Had these people had no previous training, how could they have developed such a fitness to fulfill their various missions, and if they had been fitted, how else could they have received their training if not in earlier lives?

The Jews believed in the Doctrine of Rebirth or they would not have asked John the Baptist if he were Elijah, as recorded in the first chapter of John. The Apostles of Christ also held the belief as we may see from the incident recorded in the Sixteenth chapter of Matthew where the Christ asked them the question: "Whom do men say that I, the Son of Man, am?" The Apostles replied: "Some say that thou art John the Baptist; some, Elias; and others Jeremias or one of the Prophets." Upon this occasion the Christ tacitly assented to the teaching of Rebirth because He did not correct the disciples as would have been His plain duty in His capacity as teacher, when the pupils entertained a mistaken idea.

But to Nicodemus He said unequivocally: "Except a man be born again, he cannot see the kingdom of God," and in the eleventh chapter of Matthew, the fourteenth verse, He said, speaking of John the Baptist: "THIS IS ELIJAH." In the seventeenth chapter of Matthew, the twelfth verse, He said: "Elijah is come already and they knew him not, but have done unto him whatsoever they listed." "Then the disciples understood that he spoke to them of John the Baptist."

Thus we maintain that the Doctrine of Rebirth offers the only solution to the problem of life which is in harmony with the laws of nature, which answers the ethical requirements of the case and permits us to love God without blinding our reason to the inequalities of life and the varying circumstances which give to a few the ease and comfort, the health and wealth, which are denied to the many.

The theory of heredity advanced by materialists applies only to the FORM, for as a carpenter uses material from a certain pile of lumber to build a house in which he afterward lives, so does the Spirit take the substance wherewith to build its house from the parents. The carpenter cannot build a house of hard wood from spruce lumber, and the Spirit also must build a body which is like those from which the material was taken. But the theory of heredity does not apply upon the moral plane, for it is a known fact that in the rogues galleries of America and Europe there is no case where both father and son are represented. Thus the sons of criminals, though they have the tendencies to crime, keep out of the clutches of the law. Neither will heredity hold good upon the plane of the intellect, for many cases may be cited where a genius and an idiot spring from the same stock. The great Cuvier, whose brain was of about the same weight, as Daniel Webster's, and whose intellect was as great, had five children who all died of paresis; the brother of Alexander the Great was an idiot; and thus we hold that another solution must be found to account for the facts of life.

The Law of Rebirth coupled with its companion law, the Law of Causation, does that. When we die after one life, we return to earth later, under circumstances determined by the manner in which we lived before. The gambler is drawn to pool parlors and race tracks to associate with others of like taste, the musician is attracted to the concert halls and music studios where there are congenial Spirits, and the returning Ego also carries with it likes and dislikes which cause it to seek parents among the class to which it belongs.

But then someone will point to cases where we find people of entirely opposite tastes living lives of torture, because grouped in the same family, and forced by circumstances to stay there contrary to their wills. But that does not vitiate the law in the slightest. In each life we contact certain obligations which cannot then be fulfilled. Perhaps we have run away from a duty such as the care of an invalid relative and have met death without coming to a realization of our mistake. That relative upon the other hand may have suffered severely from our neglect, and have stored up a bitterness against us before death terminates the suffering. Death and the subsequent removal to another environment does not pay our debts in this life, any more than the removal from the city where we now live to another place will pay the debts we have contracted prior to our removal. It is therefore quite possible that the two who have injured each other as described, may find themselves members of the same family. Then, whether they remember the past grudge or not, the old enmity will assert itself and cause them to hate anew until the consequent discomfort force them to tolerate each other, and perhaps later they may learn to love where they hated.

The question also arises in the mind of inquirers: If we have been here before why do we not remember? And the answer is that while most people are not aware of how their previous existences were spent, there are others who have very distinct recollection of previous lives. A friend of the writer for instance, when living in France, one day started to read to her son about a certain city where they were then going upon a bicycle tour, and the boy exclaimed: "You do not need to tell me about that, Mother. I know that city. I lived there and was killed!" He then commenced to describe the city and also a certain bridge. Later he took his mother to that bridge and showed her the spot where he had met death centuries before. Another friend traveling in Ireland saw a scene which she recognized, and she also described to the party the scene around the bend of the road which she had never seen in this life, so it must have been a memory from a previous life. Numerous other instances could be given where such minor flashes of memory reveal to us glimpses from a past life. The verified case in which a little three year old girl in Santa Barbara described her life and death has been given in THE ROSICRUCIAN COSMO-CONCEPTION. It is perhaps the most conclusive evidence as it hinges on the veracity of a child too young to have learned deception.

This theory of life does not rest upon speculation, however. It is one of the first facts of life demonstrated to the pupil of a Mystery School. He is taught to watch a child in the act of dying, also, to watch it in the invisible world from day to day, until it comes to a new birth a year or two later. Then he knows with absolute certainty that we return to Earth to reap in a future life what we now sow.

The reason for taking a child to watch in preference to an adult is that the child is reborn very quickly, for its short life on Earth has borne but few fruits and these are soon assimilated, while the adult who has lived a long life and had much experience



remains in the invisible worlds for centuries, so that the pupil could not watch him from death to rebirth. The cause of infant mortality will be explained later; here we merely desire to emphasize the fact that it is within the range of possibilities of every one without exception to become able to know at first hand that which is here taught.

The average interval between two Earth-lives is about a thousand years. It is determined by the movement of the Sun known to astronomers as PRECESSION OF THE EQUINOX, by which the Sun moves through one of the signs of the Zodiac in about 2,100 years. During that time the conditions upon Earth have changed so much that the Spirit will find entirely new experiences here, and therefore it returns.

The Great Leaders of evolution always obtain the maximum benefit from each condition designed by them, and as the experiences in the same social conditions are very different in the case of a man from what they are for a woman, the human Spirit takes birth twice during the 2,100 years measured by the precession of the equinox, as already explained: it is born once as a man and another time as a woman. Such is the rule, but it is subject to whatever modifications may be necessary to facilitate reaping what the Spirit has sown, as required under the Law of Causation which works hand in hand with the Law of Rebirth. Thus, at times a Spirit may be brought to birth long ere the thousand years have expired, in order to fulfill a certain mission, or it may be detained in the invisible worlds after the time when it should have come to birth according to the strict requirements of a blind law. The laws of nature are not that, however. They are Great Intelligences who always subordinate minor considerations to higher ends, and under their beneficent guidance we are constantly progressing from life to life under conditions exactly suited to each individual, until in time we shall attain to a higher evolution and become Supermen.

Oliver Wendell Holmes has so beautifully voiced that aspiration and its consummation in the lines:

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

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From Max Heindel's Rosicrucian Mysteries, The Rosicrucian Fellowship, Oceanside, CA.

# The Law and Our Needs

BY AUGUSTA FOSS HEINDEL



Libra by Johfra-Bosschart

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

## Character is Destiny

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

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

## The Creative Power of Thought

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

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

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



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

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

### **The Inner Power**

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

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

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

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

### **Cultivating a Relationship with the Inner Power**

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

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

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

When we talk to the Power Within, either mentally or in words, we may tell it what our ideals and ambitions are, what we wish to accomplish, and what we would like to have. Then leave the materialization to the Inner Power and not make the mistake of demanding this or that thing. When we have finished the conversation, we have made

the thought form and in due time it will be materialized for us by the Spirit in such form and to such degree as it deems wise, particularly if we repeat it from time to time. We should be content with this, knowing that it embodies the highest wisdom.

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

### **The Lords of Destiny and the Universal Bank**

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

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

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



## **The Law of Giving and Receiving**

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

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

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

## **Looking for the Good**

There are two or three other metaphysical principles which we should know about and which will improve our personality and increase success in the matter of work and in the supply of material needs. Looking for the good in everything and every situation, no

matter how lacking it may seem on the surface, is one of these. The mere act of looking for good makes a thought form which will in time materialize into more good, more success, more favorable conditions. Looking for good is like starting a snowball which grows in size as it rolls down hill. That also is a property of all thought forms. Those of a like nature combine and grow rapidly. This applies to looking for the good. The good in our environment very definitely can be increased by the practice of this principle. Praise is an extension of this. Praise is like sunlight -- the sunlight of the soul. It promotes both good-will and success. We must praise what is good in others wherever there is the slightest excuse for doing so. And above all, we must not forget to praise and thank the Inner Power each day for its life, its guidance, and its supply of all our needs. All things come from that Power.

### **Forgiveness**

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

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

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

### **Friendly Cooperation**

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

sense of justice. By so doing we shall transform him into a friend. Self-will obstructs the success which friendly cooperation would establish.

### **Confession and Retrospection**

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

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

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



## **Health and Right Thinking**

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

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

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

## **Happiness and Thought Control**

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

If, on the other hand, we make thought forms of fear and failure, they build into the mind the emotional substance of unhappiness, and we would be unhappy even if we had

all the wealth of the world and even if our health were perfect. Thus we see that happiness resides solely in the mind, and that by thought control and thought substitution, we have the key to happiness and success at all times.

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

### **Positive Thought**

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

### **Think of God**

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

### **Duty Liberates**

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

# Initiation: What It Is and Is Not

BY MAX HEINDEL

## Part I



World religions by JAKnapp

It is no rare occurrence to receive questions relating to Initiation, and we are also frequently asked to state whether this order or that society is genuine, and whether the initiations they offer to all comers who have the price are *bona fide*. For that reason it seems necessary to write a treatise on the subject so that students of the Rosicrucian Fellowship may have an official statement for reference and guidance in the future.

In the first place let it be clearly understood that we consider it reprehensible to express condemnation of any society or order, no matter what its practices. It may be perfectly sincere and honest *according to its light*. We do not believe that we rise in the opinion of discriminating men and women by speaking in disparaging terms of others; neither are we laboring under the delusion that *we* have all the truth and the other societies are plunged in Egyptian darkness. We reiterate what we have often said before, that all religions have been given to mankind by the Recording Angels, who know the spiritual requirements of each class, nation, and race, and have the intelligence to give each a form of worship perfectly suited to its particular need; that thus Hinduism is suited to the Hindu, Mohammedanism to the Arab, and the Christian religion to those born in the Western Hemisphere.



The Mystery Schools of each religion furnish to the more advanced members of the race or nation embracing it a higher teaching, which *if lived*, advances them into a higher sphere of spirituality than their brethren. But as the religion of the backward races is of a lower order than the religion of the pioneers, the Christian nations, so also the *Mystery Teaching of the East is more elementary than that of the West*, and the Hindu or Chinese Initiate is on a correspondingly lower rung of the ladder of attainment than the Western Mystic. Please ponder this well so that you may not fall a victim to misguided people who try to persuade others that the Christian religion is crude compared with oriental cults. Ever westward in the wake of the shining sun, the light of the world, has gone the star of empire, and is it not reasonable to suppose that the spiritual light has kept pace with civilization, or even preceded it as thought precedes action? We hold that such is the case, that the Christian religion is the loftiest yet given to man, and that to repudiate the Christian religion, esoteric or exoteric, for any of the older systems is analogous to preferring the older textbooks of science to the newer ones which embrace discoveries to date.

Neither are the practices of Eastern aspirants to the higher life to be imitated by Westerners; we refer particularly to the breathing exercises. They are both beneficial and necessary to the unfoldment of the Hindu, but it is otherwise with the Western aspirant. To him it is dangerous to practice breathing exercises for soul unfoldment; they will even prove subversive of soul growth, and they are, moreover, absolutely unnecessary. The reason is this:

During involution the threefold spirit has become gradually incrustated in a threefold body. In the Atlantean Epoch man was at the nadir of materiality. We are just now rounding the lowest point on the arc of involution, and starting upward on the arc of evolution. At this point, then, all mankind is immured in this earthly prison house to such a degree that spiritual vibrations are almost killed. This is, of course, particularly true of the backward races and the lower classes in the Western world. The atoms in such backward race bodies are vibrating at an exceedingly low rate, and when in the course of time one of these people develops to a point where it is possible to further him upon the path of attainment, it is necessary to raise this vibratory pitch of the atom so that the vital body, which is the medium of occult growth, may to a certain extent be liberated from the deadening forces of the physical atom. This result is attained by means of breathing exercises, which in time accelerate the vibration of the atom, and allow the spiritual growth necessary to the individual to take place.

These exercises may also be used by a great number of people in the Western world, particularly those who are not at all concerned about their spiritual advancement. But even among those who desire soul growth there are many who are not yet at the point where the atoms of their bodies have evolved to such a pitch of vibration that acceleration beyond the usual measure would injure them. Here the breathing exercises would do no harm; but if given to a person who is really at the point where he can enter the path of advancement ordinarily mapped out for the Hindu's precocious brothers and

sisters in the West, in other words, when he is nearly ready for Initiation and when he would be benefited *by spiritual exercises*, then the case is far otherwise.

During the eons which we have spent in evolution since the time when we were in Hindu bodies, our atoms have accelerated their vibratory pitch enormously, and as said in the case of one who is really nearly ready for Initiation, the pitch of vibration is higher than that of the average man or woman. Therefore he does not need breathing exercises to *accelerate* this pitch, but certain spiritual exercises suited to him individually which will advance him on the proper path. If such a person at this critical period meets some one who ignorantly or unscrupulously gives him breathing exercises, and if he follows the instructions accurately in the hope of *getting quick results*, he will get them quickly but in a manner he has not looked for, since the vibratory rate of the atoms in his body will in a very short time become accelerated to such a pitch that it will seem to him as if he were walking on air; then also an improper cleavage of the vital body may take place, and either consumption or insanity follows. Now please put this down where it will burn itself into your consciousness in letters of fire: *Initiation is a spiritual process, and spiritual progress cannot be accomplished by physical means, but only by spiritual exercises.*

There are many orders in the West which profess to *initiate anyone who has the price*. Some of these orders have names closely resembling our own, and we are constantly asked by students whether they are affiliated with us. In order to settle this once and for all, please note that the Rosicrucian Fellowship has constantly taught that *no spiritual gift may ever be traded for money*. If you bear this in mind, you may know we have no connection with any order which demands money for the transference of spiritual power. He who has something to give of a truly spiritual nature will not barter it for money. I received a particular injunction to this effect from the Elder Brothers in the Rosicrucian Temple, when they told me to go to the English speaking world as their messenger, a claim I do not expect you to believe *save as you see it justified by fruits*.

Now, however, about Initiation: What is it? Is it ceremony as claimed by these other orders? If so, any order can certainly invent ceremonies of a more or less elaborate kind. They may by flowing robes and clashing swords appeal to the emotions; they may appeal to the sense of wonder and awe by rattling chains and by deep sounding gongs, and thus produce in their members an "*occult feeling*." Many revel in the adventures and experiences of the hero in "The Brother of the Third Degree," thinking that this is surely Initiation, but I tell you that it is very far from being the case. *No ceremony can ever give to any one that inward experience* which constitutes Initiation, no matter how much is charged or how fearful the oaths, how awful or beautiful the ceremony, or how gorgeous the robes, any more than passing through a ceremony can convert a sinner and make him a saint, for conversion is to the exoteric religionist exactly what Initiation is in the higher mysticism. Please consider this point thoroughly, and you will have the key to the problem.

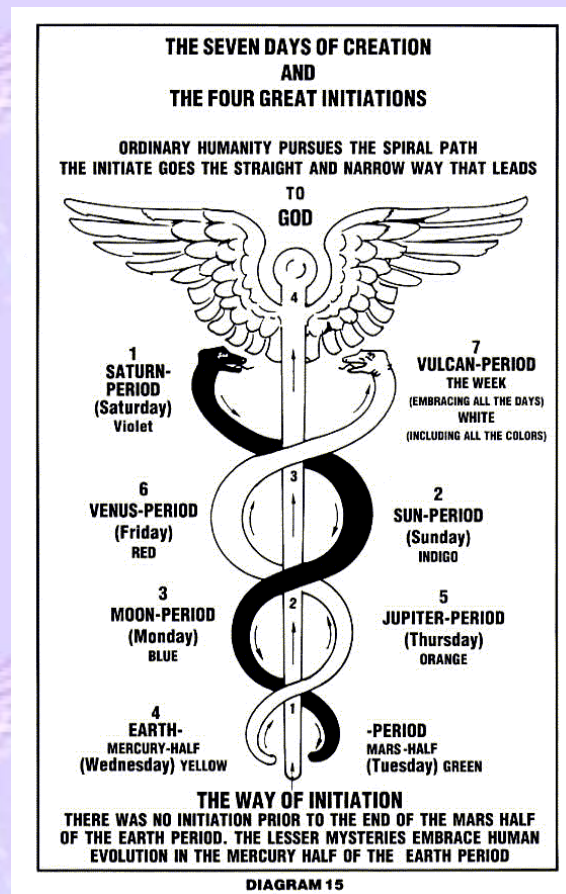
Do you think that any one could go to a person of depraved character and agree to convert him for a certain sum and carry out his part of the agreement? Surely you know that no amount of money could bring about that change in a man's character. Ask a true convert where he got his religion and how he got it. One may tell you that he received it upon the road as he was walking along; another says that the light and the change came to him in the solitude of his room; another that the *light struck* him as it struck Paul upon the road to Damascus, and forced him to change. Every one has a different experience, and the outward manifestation of that inward experience is that *it changes the man's whole life* from the very least to the very greatest aspect.

So it is with Initiation; it is an inward experience, entirely *separate and apart from any ceremonial whatever*, and therefore it is an absolute impossibility that any one could sell it to any one else. Initiation changes a man's whole life. It gives him a confidence that he never possessed before. It clothes him with a mantle of authority that never can be taken from him. No matter what the circumstances in life, it sheds a light upon his whole being that is simply wonderful. Nor can any ceremony effect such a change. We therefore hold that anyone who offers initiation into an occult order by ceremonials to everyone who has the price, brands himself as an imposter. For the true teacher, if he were approached by an aspirant with an offer of money for spiritual attainment, would answer indignantly in the words used by Peter to Simon the sorcerer, who offered him money for spiritual powers: "Thy silver perish with thee."

## Part II

To obtain a better understanding of what constitutes Initiation and what the prerequisites are, let the student fix firmly in his mind the fact that humanity as a whole is slowly progressing upon the path of evolution, thus very slowly, almost imperceptibly, attaining higher and higher states of consciousness. The path of evolution is a spiral when we regard it from the physical side only, but a lemniscate when viewed in both its physical and spiritual phases. (See the [diagram of chemical caduceus](#) from *The Rosicrucian Cosmo-Conception*. In the lemniscate, or figure 8, there are two circles which converge to a central point, which circles may be taken to symbolize the immortal spirit, the evolving ego. One of the circles signifies its life in the physical world from birth to death. During this span of time it sows a seed by every act and should reap in return a certain amount of experience. But as we may sow seed in the field and lose return on that which falls on stony ground, among thorns, et cetera, so also may the seed of opportunity be wasted because of neglect to till the soil and the life will then be barren of fruit. Conversely, as diligence and care in cultivation increase the productive power of garden seed enormously, so earnest application to the business of life--improvement of opportunities to learn life's lessons and extract from our environment the experience it holds--brings added opportunities; and at the end of the life-day the ego finds itself at the door of death laden with the richest fruits of life.





The objective work of physical existence over, the race run, and the day of action spent, the ego enters upon the subjective work of assimilation accomplished during its sojourn in the invisible worlds, which it traverses during the period from death to birth, symbolized by the other ring of the lemniscate. As the method of accomplishing this assimilation has been most minutely described in various parts of our literature, it is needless to repeat it here. Suffice it to say that at the time when an ego arrives at the central point in the lemniscate, which divides the physical from the psychic worlds and which we call the gate of birth or death according to whether the ego is entering or leaving the realm where we, ourselves, happen to be at the time, it has with it an aggregate of faculties or talents acquired in all its previous lives, which it may then put to usury or bury during the coming life-day as it sees fit; but upon the use it makes of what it has, depends the amount of soul growth it makes.

If for many lives it caters mainly to the lower nature, which lives to eat, drink and be merry, or if it dreams its life away in metaphysical speculations upon nature and God, sedulously abstaining from all unnecessary action, it is gradually passed and left behind by the more active and progressive. Great companies of these idlers form what we know as "backward races"; while the active, alert, and wide-awake who improve a larger percentage of their opportunities, are the pioneers. Contrary to the commonly accepted idea, this applies also to those engaged in industrial work. Their money-getting is only an incident, an incentive, and entirely apart from this phase their work is as spiritual as

or even more so than that of those who spend their time in prayer to the prejudice of useful work.

From what has been said, it will be clear that the method of soul growth as accomplished by the process of evolution requires *action* in the physical life, followed in the post-mortem state by a *ruminating process*, during which the lessons of life are extracted and thoroughly incorporated into the consciousness of the ego, though the experiences themselves are forgotten--as we forget our labor in learning the multiplication table, though the faculty of using it remains.

This exceedingly slow and tedious process is perfectly suited to the needs of the masses; but there are some who habitually exhaust the experiences commonly given, thus requiring and meriting a larger scope for their energies. Difference of temperament is responsible for their division into two classes.

One class, led by their devotion to Christ, simply follow the dictates of the heart in their work of love for their fellows--beautiful characters, beacon lights of love in a suffering world, never actuated by selfish motives, always ready to forego personal comfort to aid others. Such were the saints; they worked as they prayed; they never shirked in either direction. Nor are they dead today. The earth would be a barren wilderness in spite of all its civilization did not their beautiful feet circle it on errands of mercy, were not the lives of sufferers made brighter by the light of hope which radiates from their beautiful faces. Had they but the knowledge possessed by the other class they would indeed outdistance all in the race for the Kingdom.

Mind is the predominating feature of the other class. In order to aid it in its efforts toward attainment, mystery schools were early established wherein the world drama was played to give the aspiring soul while he was entranced, answers to the questions of the origin and destiny of humanity. When awakened, he was instructed in the sacred science of how to climb higher by following the method of nature--which is meditating upon the experience, and incorporating the essential moral to make thereby commensurate soul growth; also with this important feature, that whereas in the ordinary course of things a whole life is devoted to sowing and a whole post-mortem existence to ruminating and incorporating the soul substance, this cycle of a thousand years, more or less, may be reduced to a day, as held by the mystic maxim, "A day is as a thousand years, and a thousand years as one day." To be explicit, whatever work has been done during a single day, if ruminated over at night before crossing the neutral point between waking and sleeping, may thus be incorporated into the consciousness of the spirit as usable soul power. When that exercise is faithfully performed, the sins of each day thus reviewed are actually blotted out, and the man commences each day as if it were a new life, with the added soul power gained in all the preceding days of his probationary life.

But!--yes, there is a great big BUT; *nature is not to be cheated*; God is not to be mocked. "Whatsoever a man soweth, that shall he also reap." Let no one think that the

mere perfunctory review of the happenings of a day with perhaps the light-hearted admission of, "I wish I had not done that," when reviewing a scene where he did something palpably wrong, will save him from the wrath to come. When we pass out of the body into purgatory at death and the panorama of our past life unfolds in reverse order to show us first the effects and then the causes which produced them, we feel in intensified measure the pain we gave others; and unless we perform our exercises in a similar manner *so that we live each evening our hell* as merited that day, acutely sensible of every pang we have inflicted, it will avail nothing. We must also endeavor to feel in the same intense manner, gratitude for kindness received from others, and approbation on account of the good we ourselves have done.

Only thus are we really living the post-mortem existence and advancing scientifically towards the goal of Initiation. The greatest danger of the aspirant upon this path is that he may become enmeshed in the snare of egotism, and his only safeguard is to cultivate the faculties of faith, devotion, and an all-embracing sympathy. It is difficult, but it can be done, and when it has been accomplished the man or woman becomes a wonderful power for good in the world.

Now, if the student has pondered the preceding argument well, he has probably grasped the analogy between the *long cycle* of evolution and the short *cycles* or steps used upon the path of preparation. It should be quite clear that no one can do this post-mortem work for him and transmit to him the resulting soul growth. You think it preposterous when a priesthood offers to shorten the sojourn of a soul in purgatory. How, then, can you believe that anyone else can--no matter what the consideration--obviate the necessity of a number of purgatorial existences for your benefit and transmit to you at once the usable soul power you would have acquired had you pursued the ordinary course of life to the day you are ready for Initiation? Yet this is what the offer to initiate a person not yet upon the threshold means. You must have the soul power requisite for Initiation or no one can initiate you. If you have it, you are upon the threshold by your own efforts, beholden to no one, and may demand Initiation as a right which none would dare dispute or withhold. If you have it not and could buy it, it would be cheap at twenty-five million dollars, and the man who offers it for twenty-five dollars is as ridiculous as his dupe. Please remember that if anyone offers to initiate you into an occult order, no matter if he calls it "Rosicrucian" or by any other name, his demand of an initiation fee at once stamps him as an imposter; explanations to the effect that the fee is used to purchase regalia, et cetera, are only added evidence of the fraudulent nature of the order for it is said, "Initiation is most emphatically not an outward ceremony, but an inward experience." I may further add that the Elder Brothers of the Rose Cross in the Mystic Temple where I received the Light made it a condition that their *sacred science must never be put in the balance against a coin*. Freely had I received, and freely was I required to give. This injunction I have obeyed, both in spirit and to the letter, as all know who have had dealings with the Rosicrucian Fellowship.

- Max Heindel, *From Teachings of an Initiate*



# New Birth Through Regeneration



BY CORINNE HELINE

*Wherever the name of man is spoken the doctrine of immortality is announced.  
There are two heavens in men; the one the Luna Cebrum, but in the heart of man is the true microcosmic heaven.*

*Yea, the heart of man is the true heaven of an immortal being, out of which the soul has never yet come, which new Olympus and Heaven, Christ Jesus has chosen for His dwelling place in man.*

*-Paracelsus*

## THE SEVEN JEWELS AND THE SEVEN STAGES OF INITIATION

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

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

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

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

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

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

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

From all of which is readily understood ,why the number seven is sacred to occultists. It has been said that ' ,whoever passes over these seven steps and degrees comes to such a marvelous place where he sees much mystery and attains the transmutation of all natural things." The seven Schools of the Lesser Mysteries, also the seven Degrees of the

sevenfold system, relate biblically to the mystic ladder, which Jacob saw in his vision. The whole of the initiatory scheme is symbolized in the winding stairway of Solomon's Temple which led to the *inner chamber* where a successful candidate was given the "wages of a master:"

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

As a human being possesses an aura which surrounds and interpenetrates his physical body, so also is the Earth planet clothed about with subtle matter. The physical sphere is familiar ground to everyone, but not so the spheres that lie above it. These include the etheric, the astral, the mental, the spiritual, and the higher spiritual. In the nine Lesser Mysteries of the **Rose Cross** (or seven Mysteries of certain other Schools), the candidate ascends successfully through these envelopes of the Earth planet by *expansion of consciousness*. He also recapitulates, in full consciousness the entire evolution of the Earth and its humanity, both spiritually and physically. This recapitulation has the effect of awakening in him all the dormant faculties and powers which the race possessed in past Epochs, so making available to him the sum total of the race experience. What this means is seen in the marvelous instincts of animals and plants, instincts which man has lost since he acquired reason but which in an Initiate become a consciously usable addition to intellect. Besides his humanity he possesses a superinstinct, an inexhaustible vitality by which his body renews itself just as certain plants grow new parts to replace old ones. Thus his body becomes as indestructible as a diamond or ruby, for he has full control of the chemical forces also. All of this goes into the making of an Adept, an Initiate who has completed all of the nine Lesser Mysteries and the first of the Greater, thereby entering "the heart of the Earth" and meeting the Liberator face to face.

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

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

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

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



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

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

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

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

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

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

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

# Origins of the Rosicrucian Order

By Ger Westenberg



Picture courteously designed by Reinhard Ponty

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 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

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

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 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

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

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.

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

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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.



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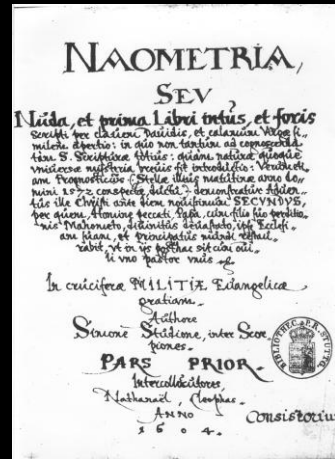
<sup>7</sup> *Ibid.*

<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.





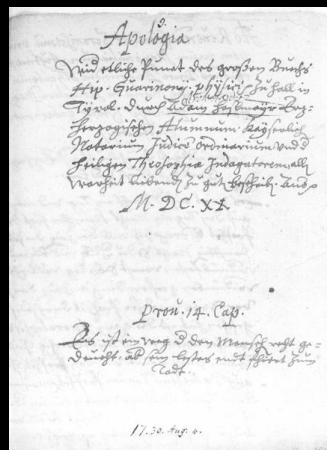
5. Th. Paracelsus, 1493/4-1541; 1540, 47 years.



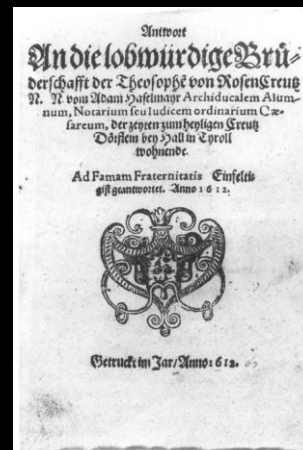
6. Philosophia Sagax, Paracelsus, 1571.

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 Spiegel der 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 *Newe 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 alchemical works, practicing chemist, and spagirc 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 spagirc.<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.

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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-Zuijder-land, 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.

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 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,



9. Hippolytus Guarinoni, 1571-1654.



10. August von Anhalt, 1575-1653.

“What will the Theosophists of the R. C. say about it later, when they find such unchristian, ridiculous and villainous writings?”

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

<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 Plötzkauser 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.

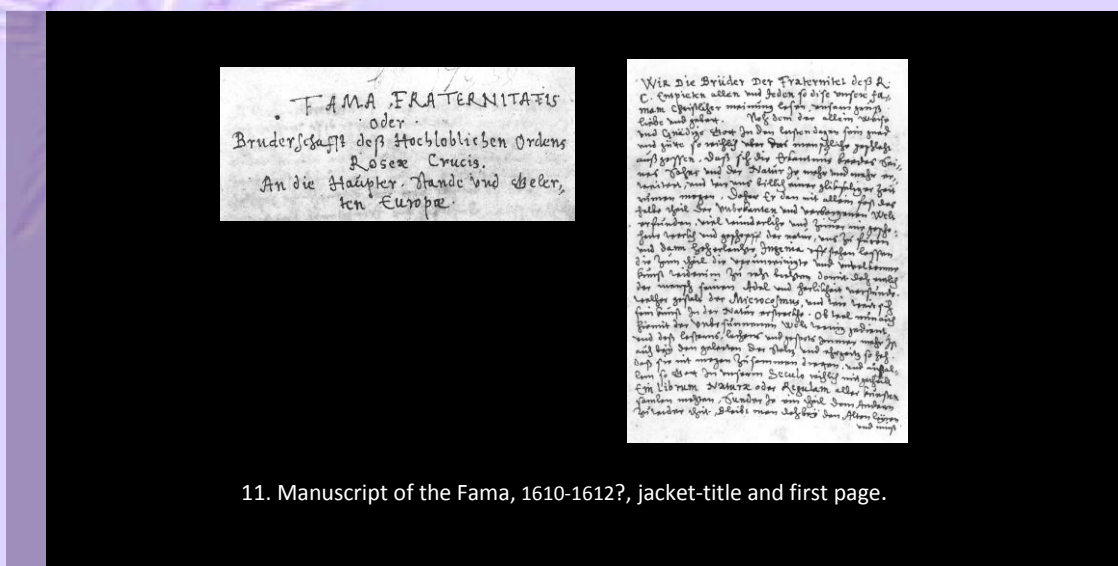


that he, with the publishing of his *Answer* had aroused the irritations of many, and the publication did not remain unnoticed.

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.



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

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>

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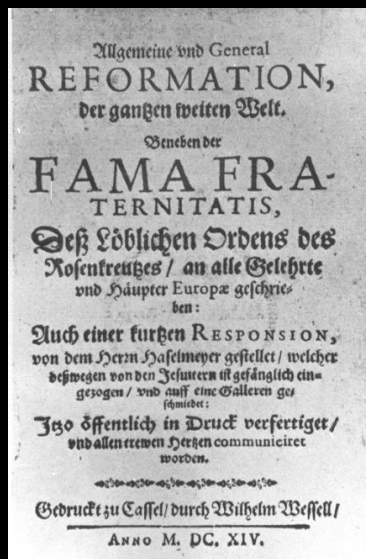
<sup>23</sup> Gilly, *Adam Haslmayr*, p. 159.

<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-Zuijderland, *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>

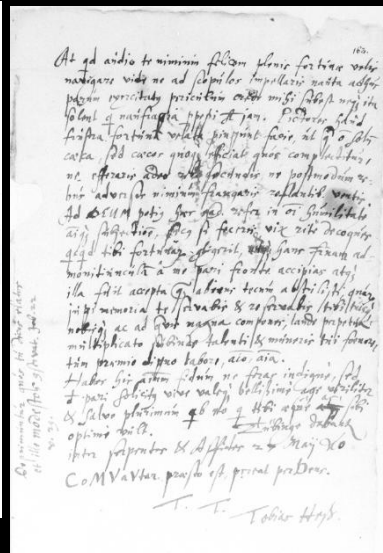
<sup>28</sup> Schick, Hans. *Die geheime Geschichte der Rosenkreuze*: Schwarzenburg, Switzerland, Ansata-Verlag, 1980, p. 107. It is a thesis plea at Strasbourg in March 1942, published in Berlin with the title: *Das ältere Rosenkreuzertum; ein Beitrag zur Entstehungsgeschichte der Freimaurerei*. In 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 Rhodostauriticum*, 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.

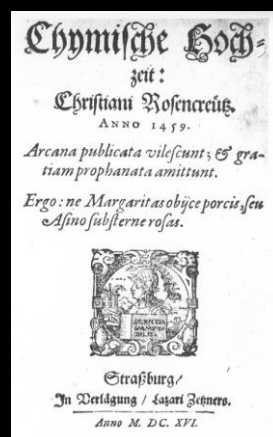
<sup>32</sup> “Fama Fraternitatis R.C.,” Kassel 1615. In Santing, Adolf. *De manifesten der Rozenkruisers*, Amersfoort: A. A. W. Santing, 1930, pp. 22, 26 and 39.

<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 Rhodostauritica*, 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.

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.

<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.

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 theological, mihi inscripta, cum Theca gladii Spiritus, Hesso imputata, plane mea.’ [At the same time Besold’s *Axiomata theological* 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

<sup>38</sup> Kienast, Richard. *Johann Valentin Andreae und die vier echten Rosenkreutzer-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 Rosencreutz” 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 Rosenkreutzerbruderschaft 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 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.



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>

Another work which can be considered to be a third Rosicrucian Manifesto,<sup>51</sup> is the *Assertio Fraternitatis R.C.* which was written in Latin verse in September 1614, in Hagenau, and consists of eight unnumbered pages. It was published in 1641 in Frankfort and signed, B.M.I.

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<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 Türhüters. Zur „Chymische Hochzeit Christiani Rosencreutz“ von Johann Valentin Andreae (1586-1654)*. Bern: Peter Lang, 1989.

<sup>51</sup> In *De historische Rosenkruisers*, pp. 99-100, Adolf Santing calls the *Assertio* a real Rosicrucian work.

The German translation in prose came out in 1616 in Danzig. The *Assertio* appeared in 1616 in the Fama-edition of Kassel (pp. 284-296) at an anonymous printer-publisher, and appears to be a reprint of the one of Danzig, but in another dialect.

In 1618, a rhymed version entitled *Ara foederis Theraphici F.R.C. der Assertio Fraternitatis R.C. etc.*, was published in Neuenstadt, Germany.

Whereas the *Assertio Fraternitatis R. C.* also appeared anonymously, many writers followed Mr. Gerst, an archivist in Ulm who died in the 19<sup>th</sup> century, in attributing it, without furnishing any proof, to the Swiss theology professor Raphael Egli (1559-1622).<sup>52</sup>

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.

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,

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<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.

<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.

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 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*.

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

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<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.

<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, Theophilus Schweighardt genant*, p. 107.

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



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 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



20. Francis Bacon, 1561-1626.



21. Michael Maier, 1568-1622.

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 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,

<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.

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 potable" (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 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.

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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.

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 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 infamiae 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.

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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.

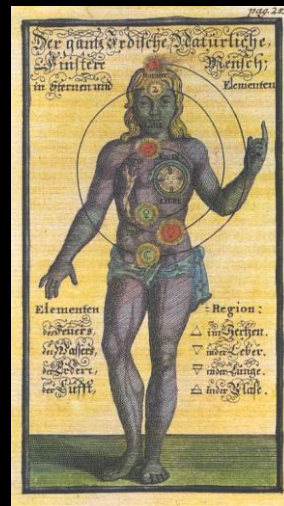
<sup>68</sup> Huffman, William H. *Robert Fludd and the end of the Renaissance*. London and New York: Routledge, 1988, pp. 4-14. See also: Craven, J. B. *Doctor Robert Fludd (Robert de Fluctibus), The English Rosicrucian, Life and Writings*. Kirkwall: 1902, reprint, n. p., n. d.







24. Jacob Boehme, 1575-1624.



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

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>

<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.



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



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

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>

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.

<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.

<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.



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 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>

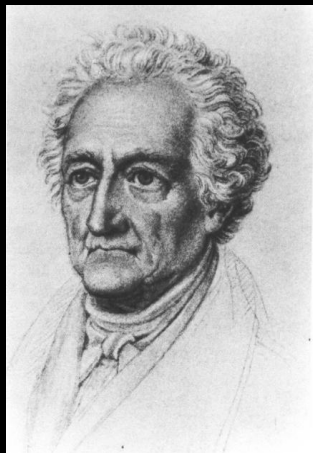
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<sup>75</sup> van Helmont, J. B. *Ortus Medicinæ, etc.*. Amsterdam: Lowijs III, Elzevier, 1648, tract 14 "Progymnasma meteori," p. 73, § 29; and tract 20 "Complexionum atque Mistionum Simentum" p. 106, § 14.

<sup>76</sup> Snoek. *Rozenkruisiers*, 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 ; Philosophie par le feu*. Paris and Luik, Belgium: E. Droz, 1935.

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.

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,



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



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

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

<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*.

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

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 schrofte 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 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

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<sup>80</sup> Goete's, *Sämtliche Werke* in fourty 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.

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

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

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



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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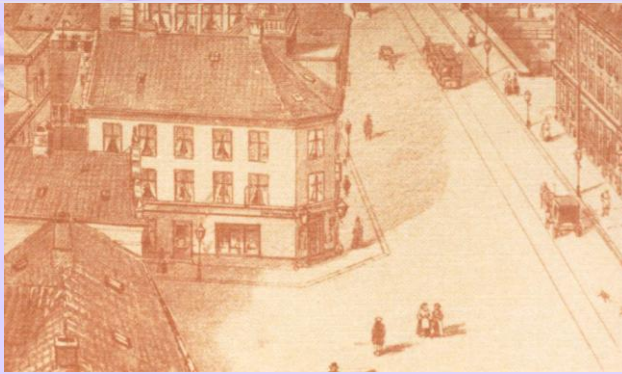
## **Max Heindel and the Birth of the Rosicrucian Fellowship**

### **Chronology**

**By Ger Westenberg**



Max Heindel at Niagara Falls, about 1900.



Aarhus, seen from the Cathedral southward.  
The corner house, with lanterns, is the house where Carl was born.

Engraving by Franz Sedivy, 1859.

**1865**

July 23 Birth of Carl Louis Fredrik Grasshoff in Aarhus, Denmark.



Carl as a baby.

**1865**

Oct. 15 Baptised in the Lutheran Cathedral in Aarhus.

**1867**

July 20 Birth of Louis Julius August, brother of Carl.



The four years old Carl with his hat in his hand.

**1869**

April 8 Decease of Carl's father by a boiler explosion.



Mrs. Grasshoff and her boys.

**1872**

Nov. 6 Removal to Copenhagen.

Nov. 26 Birth of Anna Emilie, halfsister of Carl.

**1873 about**

Accident by jumping over a ditch.



Glasgow, Argyle Street, about 1880.

**1884 about**

To Glasgow, Scotland, tobacconist.



Liverpool, quay by moonlight, 1887, oil painting, by Atkinson Grimshaw.

**1885**

Dec. 15 Carl married Catherine Dorothy Luetjens Wallace, born Jan. 4, 1869; removal to Liverpool.





Carl, Catherine, and Wilhelmina, about 1887.

## 1886

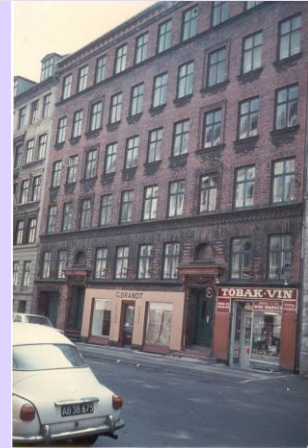
June 15 Mrs. Grasshoff Sr. remarried to Fritz Nicolaj Povelsen.

Nov. 5 Birth of daughter Wilhelmina; Carl became a seaman.

## 1888

Nov. 6 Birth of daughter Louise.

± Dec. Removal to Copenhagen.



Private house in Copenhagen, Viborggade 12.



Max Heindel's children, 1898.

## 1889

Nov. 5 Birth of daughter Nellie.

## 1891

Jan. 15 Birth of son Frank.

## 1896 about

Carl alone migrated to America and changed his name to Max Heindel; engineer in a brewery in Somerville near Boston, MA.

## 1897 about

Heindel remarried to a Danish woman named Petersen who had four children.

## 1898

Sept. 7 Heindel's four children leave Copenhagen for America.

## 1899 about

Divorce. Heindel moved with his four children to Roxbury, a suburb of Boston, MA.



**1903**

Heindel goes to Los Angeles, CA. to find work.

Dec. Attending lectures by Leadbeater in Los Angeles, CA.

Membership of the Theosophical Society; becomes a vegetarian; friendship with Augusta Foss born Jan. 27, 1865 in Mansfield OH.

**1904/5**

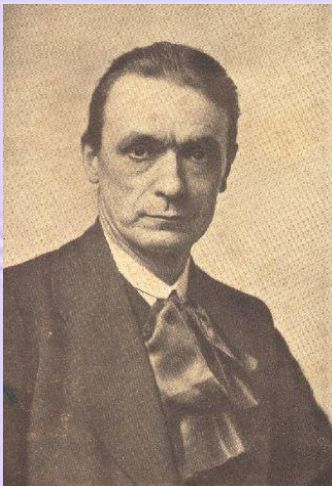
Vice-president of the Theosophical Society in Los Angeles.

**1905**

Summer Serious ill; a good lady-friend, Alma von Brandis, goes to Europe. Heindel withdraws as a member of the Theosophical Society after illness.

**1906**

April Own lecture tour to the North, lecturing Christian mysticism and astrology.



Dr. Rudolf Steiner, 1861-1925.

**1907**

Autumn Alma von Brandis and Heindel go to Germany to hear Steiner.

**1908**

April Split with Alma von Brandis;

April/May Heindel stands test by a Brother of the Order of the Rose Cross; **first initiation**. Writes *The Rosicrucian Cosmo-Conception*.



Typescript Cosmo, 1909.

## 1908

Summer Return to America, New York City; rewriting manuscript of the *Cosmo*

Sept. Heindel goes to Buffalo, NY, and finishes manuscript *Cosmo*.

Nov. Foundation of the first Rosicrucian Centre in Buffalo, NY.



Arcade building, Seattle, 1932.

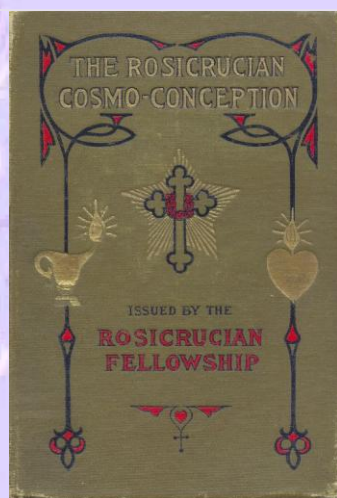
## 1909

Summer On his way through Seattle, WA.

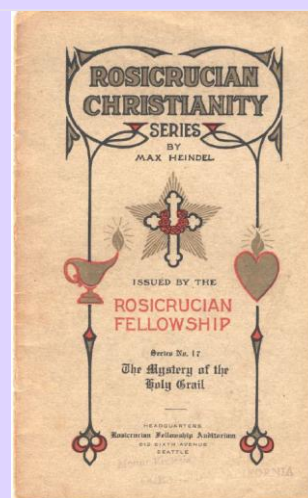
Aug. 8 Launching of 'The Rosicrucian Fellowship' at 3:00 pm.

Heindel and William M. Patterson go to Chicago to have the *Cosmo* and *Christianity Lectures* printed.

Nov. To Yakima, WA, lecturing and starting a Centre.



Cosmo cover, First edition, 1909.



Cover, one of the Rosicrucian Christianity Lectures, 1909.





Foss home in Los Angeles.

1910

Printing of *Simplified, Scientific Astrology*.

To Portland; lecturing and establishing a Centre.

Febr. To Los Angeles; visit to Augusta Foss.

Febr. 27 Launching of the Los Angeles Center.

April Heindel very ill; **second initiation** on April 9<sup>th</sup>.

Writing of *Questions and Answers (I)*.

Aug. 10 Third marriage to Augusta Foss.

Writing of *The Rosicrucian Mysteries*.

Nov. Housing of Headquarters in a beach cottage in Ocean Park.

Max Heindel very ill; **third initiation**.



Mr. and Mrs. Heindel.



Dining room kitchen in Ocean-Park, 1911.

## 1911

Febr. Plans with Mr. Patterson to buy land for a permanent Headquarters.

May 3 Purchase forty acres of land in Oceanside at 3.30 p.m..



The planting of the cross in 1911.

Oct. 28 Turning of the ground at 12.40 p.m. and planting of the cross.



First building.

Oct. 30 Start building of the first Building.

## 1912

Spring Own water-plant.

Probationers from Seattle, WA, make from metal a lighted emblem for outside and transport it to Headquarters by train.

Dec. The Rosicrucian Fellowship acquires corporate personality.



Max Heindel in the Pro-Ecclesia

## 1913

June 3 First probationer meeting. Changing cross from black to white.

June 4 First Summer School meeting.

June Start publication of *Echoes*.

Aug. 6 Making cornerstone for the Sanitarium.

Nov. 27 Start building of the Pro-Ecclesia; ready on Dec. 24.

Dec. Construction of the most important road on Headquarters, Ecclesia Drive; donation of 78 palm-trees. Purchase of a little 2<sup>nd</sup> hand organ for the Pro Ecclesia.

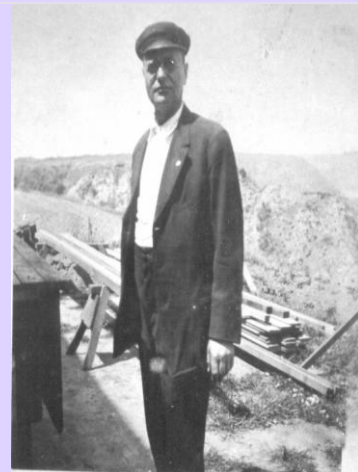
1913 Dec. 24 Dedication of the Pro Ecclesia.



Mr. Heindel with Smart, 1913.



Max Heindel, about 1913.



Mr. Heindel during the building activities in 1913.



View of Mount Ecclesia, about 1913.





Dining Hall

## 1914

Apr. 12 First Easter Service at Mount Ecclesia.

June 23 First Healing Service.

Nov. 26 Dedication of the Cafeteria, and laying of the cornerstone for the Ecclesia or Healing-Temple. Own electric plant.



## 1915

July Paying last money on the mortgage of the grounds.

Summer Building of the Heindel Cottage. Rewriting of the *Message of the Stars* and *Simplified Scientific Astrology*, printed in 1916.

## 1916



Half-sister, brother and mother of Heindel.

March 13 Decease of Max Heindel's mother.

May Publishing of the magazine *Rays from the Rose Cross*.



Mother of Max Heindel.



## 1917

March In March of 1917 the poet, Mrs. Ella Wheeler visited Mount Ecclesia.

March 13 Start building of the new Administration Building; ready in June.

May Building of Ecclesia Cottage.

July 15 Mr. and Mrs. Heindel on vacation. Calculating of Ephemerides and Table of Houses.



ROSICRUCIAN TEMPLE OF HEALING

## 1918

May Plans to install a bookbindery.

## 1919

Jan. 6 Decease of Max Heindel due to a heart attack at 8:25 p.m. Mrs. Heindel succeeds.

## 1920

June 29 Ground breaking for the Healing Temple at 11:45 a.m.

July 23 Laying of the cornerstone for the Temple, which was already made by Max Heindel on November 26, 1914.

Dec. 24 Dedication of the Temple



# The 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



**The Rosicrucian Temple of Healing**

The Rosicrucian Fellowship, Mount Ecclesia, Oceanside , California

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.

Visit the webpage dedicated to our Spiritual Healing Work

<http://www.rosicrucian.com/healing.htm>

Visit the webpage dedicated to Health and Diet

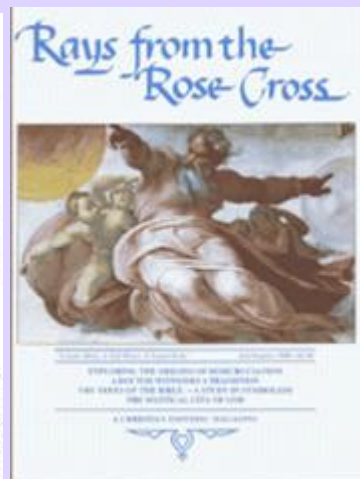
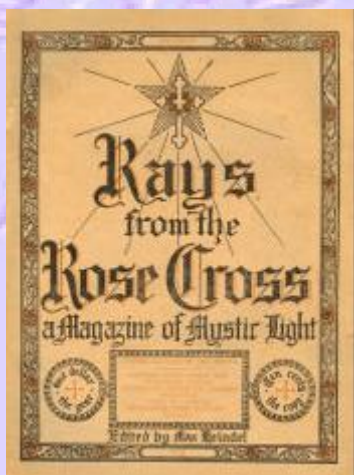
<http://www.rosicrucian.com/health.htm>



**The Rosicrucian Fellowship Healing Department**  
Mount Ecclesia, Oceanside, California, USA

# Rays from the Rose Cross

*Rays from the Rose Cross* is a Christian esoteric magazine established in June 1913 by Max Heindel, author of *The Rosicrucian Cosmo-Conception* and founder of The Rosicrucian Fellowship; its original name was *Echoes from Mount Ecclesia*. It is a 48-page magazine published bi-monthly for the purpose of emphasizing through its articles, stories, and poems, different phases of the Western Wisdom Teachings and their practical application to daily living. It contains the following departments: Editorial; Mystic Light (articles and stories dealing with occult philosophy); Bible Interpretation; Astrology; Reader's Questions; News Commentary; Nutrition and Health; Children's Department. Its publication has stopped in May/April 2004; however, there is expectation that it may start being issued once again in future times.



## Links

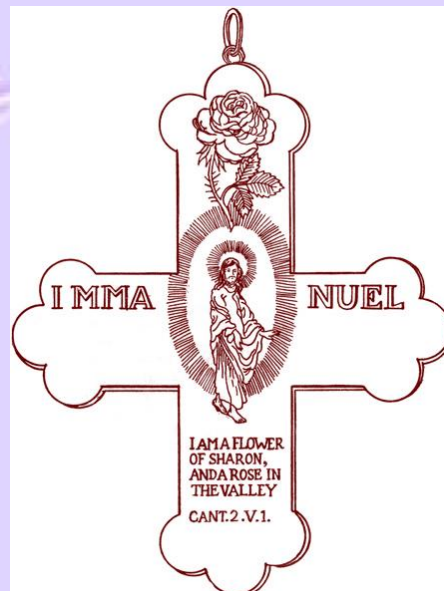
- [Rays from the Rose Cross . The Rosicrucian Fellowship](#)
- [Old Archives: Echoes from Mt. Ecclesia & Rays from the Rose Cross Magazine, 1913-1919](#)
- [Complete issues 1996 - 2004 Rays from the Rose Cross . The Rosicrucian Fellowship](#)
- [Rosicrucian Fellowship Online Magazine Archives](#)

# *Rosicrucians - True and False*

**S**OME TIME AGO we received the first number of a magazine called “Azoth” with a request that we review it in our columns, but as our space is all too limited for the regular articles we regret that we cannot comply. However, in looking over the pages of “Azoth” we found an article under the above caption by “N. B. I. L.” which we take the liberty of reprinting with some comments, for it brings out a point which we have been for years trying to impress upon students of our philosophy.

## **ROSICRUCIANS—TRUE AND FALSE**

by N. B. I. L.



Secret Symbols of the Rosicrucians of the 16th and 17th centuries, Altona, 1785

How the name of Rosicrucian fires the blood of all Occult students! The imagination runs riot. The Soul reaches out to—it knows not what, yet in its deepest recesses it is always seeking for Truth and Light. How many neophytes have been asked the question “What do you wish?”; and have given the answer “Light, more Light, and Truth!”

How have these earnest seekers after truth been answered? Has the Light been unveiled to their uplifted eyes? Has the longing of their souls been satisfied? Has the information been given to them without money and without price? Or, has the “master” charged so much a lesson? And, after all, what has the enquirer gained?

On this vast Western Continent there is today a great unrest, a people running hither and thither, after this teacher and that. There are Schools, Circles, Classes, Lodges, Ecclesias, Assemblies, Fellowships, White Societies, and so



on, ad infinitum. But where are the Brethren of the Rosy Cross, the Rosicrucians?

Again, you ask me: "Are there any in existence today? Where do they meet? Do they advertise? Where can I find them and how may I know them?"

Let me answer these queries as I have recorded them.

Rosicrucians are in existence to-day.

Their meeting places are secret, none but the members of the Order knowing of the places and times of assembly.

They do not advertise; nothing is more repugnant to their teachings.

It is not permissible for me to answer the remaining queries. A member may be sitting next to you on the car, or at your elbow in your office or workshop. You may discover him by your earnestness in seeking to live a right life, by your endeavors to attain true spiritual equipoise and knowledge of yourself.

He that seeks earnestly shall find. To him that knocks, the Door shall be opened. To him that asks, if he be of good report, it shall be given in great abundance.

"Oh, yes," you reply wearily, "I have heard all this before, but tell me, how, out of these numerous societies and their various claims upon the credulous, am I to know which is which? You say that the Rosicrucian wears no emblem on the lapel of his coat, no charm on his watch-chain, no signet ring on his finger. Then how am I to know where to seek, or to knock, or to ask?"

The reply is test, Test, TEST, all. When you are ready the teacher will appear.

Testing the authenticity of an order is very simple. If you are contemplating the purchase of a house you do not rely upon the mere word of the vendor. The first thing you do is to fully examine the title. Then to make doubly sure, if you are wise, you call in an expert from a title insurance company. If his report be adverse, you refuse to complete the purchase.

If purchasing a piece of jewelry you turn it about to find the assay mark; if it be 14 carat, you pay 14 carat price, and if 22 carat, 22 carat price. If it have no assay mark you put it down as bogus.

In buying diamonds you go to a reputable firm and get a guarantee of their genuineness and weight.

If you wish to become a Freemason you go to someone you have reason to believe is a member of that Order. You tell him your desires and ask from him his authority and the status of his Lodge, whether legally instituted or clandestine. You assure yourself by the most rigid scrutiny that all is absolutely correct and upright. Then you are ready to associate yourself with the Masons, if you are acceptable to them. These are the methods you should use in testing the genuineness of the claims made by any society that invites

your affiliation with them. If they will not stand the acid and microscope tests, reject them.

The false order blazons its trademarks all over the columns of such newspapers as it can get to take its copy. The editors are just as ready to take the stuff as is the gullible reader to believe it. I have been amazed at the utter stupidity of some editors in lending their columns to so bold and flagrant a mass of Baron Munchausen fables.

In your search, you will discover that the Rosicrucian Order never asks anyone to join. You will speedily find that it is like looking for a needle in a haystack to learn where they meet.

I have read a report that there are thousands of Rosicrucian temples throughout the world, and that hundreds of thousands of members are ready to welcome Rosicrucians from this country who may be visiting France, Italy, Egypt, India, and England. There is not an authentic temple the world over that would receive one of the members of any organization which publicly claims itself to be Rosicrucian.

The members of the Rosicrucian Order are not generally known, and there is no authority given to anyone to tell an outsider who these are.

I saw printed in a publication, some months ago, a list of twenty or twenty-five names of men and women Rosicrucians, presumably prominent throughout the world. Being jealous for the honor and integrity of the true Rosicrucian Order, I wrote to these persons whose names and addresses were public property, with the result that I had returned to me, through the Dead Letter Office, the majority of my letters marked "Not Known." And they are still coming back one by one.

By their fruits ye shall know them. Any so-called Rosicrucian Order that dabbles in spiritualistic seances or hypnotism is bogus.

If any high-degree Mason is a member of a fraudulent Rosicrucian Order he can readily learn for himself its lack of genuineness. Whether he be a 32nd degree member or a Knights Templar, he will soon discover that the authentic source of these Orders is lacking. In the true Rosicrucian Order there is no mistaking the origination of Masonry.

This was not written for the man in the street; he will pass it by; it holds nothing for him. He may call it twaddle, simple, inane, or any other name that suits him. But to the Truth-seeker, who asks to be led aright, there is much hidden. Go search, and you will find the message.

- From "Azoth", Number I.

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N. B. I. L. is right in a number of his points. There *is* a great unrest and hungry souls *are* running hither and thither seeking the bread of life. They are also often caught by a

name that has nothing to back it, and given a stone or even a serpent that turns to bite and poison them.

But just as there must be a genuine dollar before there can be a counterfeit, so there must be a real Rosicrucian Order before a pseudo order can be formed, and in order to give our students a proper conception of what the real Order of Rosicrucians is and to guard them against misconceptions as to their own status and the status of the Rosicrucian Fellowship, we have made some very explicit statements from time to time. We quote the following from a lesson published in 1911:

“It is essential that the student should understand exactly who and what are the Rosicrucians and their relation to the Rosicrucian Fellowship, for there are many people who foolishly or ignorantly call themselves Rosicrucians, and even gbvvvvstudents of the Rosicrucian Fellowship might commit the same mistake in their enthusiasm for the teachings.

“There are upon earth seven Schools of the Lesser Mysteries, and five of the Greater Mysteries and the whole is grouped under one central Head Who is called the *Liberator*.

In the Schools of the lesser Mysteries the pupil is taught to understand his past evolution upon earth (as thoroughly explained under the chapters on Initiation in the *Rosicrucian Cosmo-Conception*), and is also shown the future development during the remainder of the Earth Period. The Rosicrucian Order is one of these Schools and its teachings are particularly suited to the people of the Western World. The other Mystery Schools are variously graded to meet the spiritual requirements of the most precocious among the earlier races with whom they work.

“We know well that when a boy has graduated from grammar school he is not therefore fitted to teach; he must first go through high school and then through college, and even after that training he may not feel the call to teach, but desire to take up some other vocation. Similarly, in the school of life, while graduation from the Rosicrucian Mystery School does make one an Adept, he is still not yet a Rosicrucian.

“These Adept-graduates of the schools teaching the Lesser Mysteries advance into one of five schools that teach the four Greater Mysteries. After they pass the four Great Initiations they reach the Liberator and receive knowledge concerning other evolutions. They are then given the choice of remaining here to assist their brothers or of entering other evolutions as Workers. Those who elect to stay are given various positions according to their tastes and natural bent. The twelve Brothers of the Rose Cross are among those Compassionate ones, and they, with their august Head (the Thirteenth), are the only ones who have the right to use the name “Rosicrucian” as applying to themselves.

“Neither the lay-brothers or lay-sisters who have received one or more Initiations at their hands, or the Adepts who have graduated from their school, are entitled to use that name, much less, of course, the students in the Rosicrucian Fellowship, who have just commenced a study of their sublime teachings and started to live the life which, if persistently pursued, will eventually bring them in direct touch with the Elder Brothers of the Rose Cross.”



Unfortunately N. B. I. L. is right—there are many people who sacrilegiously desecrate the name *Rosicrucian*, as there are thousands of people who commit sacrilege by applying the name *Christian* to themselves. While it may be pedantic to harp upon these distinctions, it is well to hold them in mind and upon occasion to enlighten those who are not aware of the facts.

But N. B. I. L. is emphatically wrong when he says that “a member (of the Rosicrucian Order), may be sitting next to you on the car or at your elbow in the office or workshop.” The Elder Brothers are not riding around in street cars, nor have they time to work in a shop or office. That may apply to lay-brothers, and even very few of them are so employed at any time. Nor are Adepts to be thus found. They have a greater work to do.

Nor does N. B. I. L. give the test by which the true Teacher is known and which we have given time and again to protect our students from imposition by unscrupulous charlatans and self-styled teachers who offer to initiate them into this, that, and the other thing, though they have nothing to give and leave the credulous, who think they can substitute dollars for soul-growth and buy their way into heaven, poorer in pocket but richer in experience. They are lucky if they do not find themselves on a hospital cot or in an insane asylum.

All this may be avoided if the student will only use common sense and realize that though the Elder Brothers are human, they are vastly exalted above our own status and that a considerable time lived as an intensely zealous *visible* helper is necessary for the aspirant to evolve his soul-body to such a degree of luminosity that it will attract the Teacher. No listless, easygoing study or dreamy contemplation will bring him. He is himself a *servant* in the highest sense of that word, and no one who is not serving with all his soul need expect to meet him.

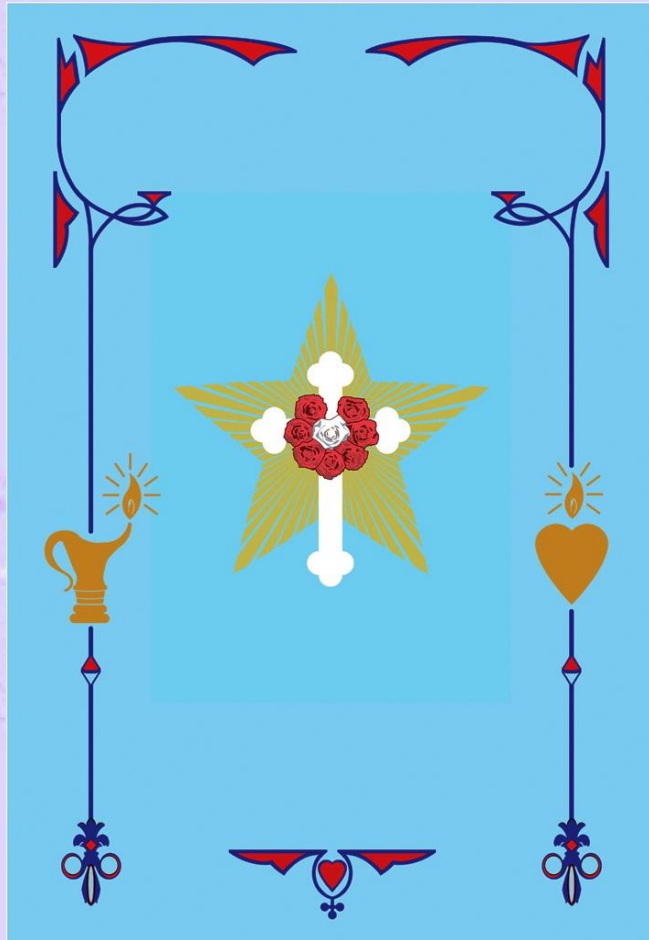
When he does come, he will need no credentials, for the very first sentence spoken by him will carry its conviction and so will every other word he ever speaks to the pupil, for being endowed with the consciousness which we will all possess in the Jupiter Period, (see *Rosicrucian Cosmo-Conception*), each sentence creates in the listener a series of pictures which accurately illustrate his meaning.

If he undertakes to explain the method of death, the pupil sees inwardly the passing spirit leaving the body, he may note the uncoiling of the Silver Cord, he sees the rupture of the seed-atom in the heart and how it leaves the body and clings to the spirit.

No charlatans can produce these effects, and if people would “judge them by their fruits,” instead of falling for their baseless claims, they would soon go out of business. But, alas, it is easier to pay \$25 or \$100 for “Initiation” (?) than to live the life, and we are afraid that people will continue to demand the services of the imposter. However, the students who have digested the facts here stated know how to differentiate.

**Though this article appeared in an earlier issue of the Rays, we believe that it continues to be as relevant now as when it was first published and that its relevance warrants reprinting in the editorial section, notwithstanding its length.**

# The Symbols on Our Literature



## Echoes from Mount Ecclesia

January 1919

By LIZZIE GRAHAM

How often have we looked at the cover of the Cosmo-Conception and our other publications and perhaps remarked that it was a good design and quite unique, and wondered who made it up, and if it meant anything at all. The following are the thoughts of one who has often tried to interpret it.

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

The beings created we see as a stream flowing upwards, provided for a time with but two bodies, the dense and the vital, but after a time the desire body is added and is

shown by the red appearing in the ascending stream.

Although each stream looks alike outwardly, they are vastly different, the one on the left being known in our literature as the Sons of Cain. They are full of positive energy and are the craftsmen of the world, the phree-messen, who carve their way through life, rather enjoying the obstacles which they know strengthen the character. They work through the intellect, as is shown by the lamp from the flame of which proceeds nine rays, showing the positive path chosen by the esoteric student.

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

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

A serious condition now is shown in which some appear to fall away entirely through materialism. But still the race lives on, the churchman and the scientist, the mystic and the occultist, each pursuing their own path independent of the other, till a stage of such materialism is reached that the spiritual guiders see grave dangers ahead. To prevent the plan of evolution being defeated, a great destruction of the human bodies is permitted - the present war (World War 1) - which for a time looks as if it would wipe humanity off the earth. See the break in each stream. But this calamity has the desired effect, we now see again great force and each stream turned directly towards the other, where they may shortly unite as one.

At the foot of the page we find another symbol, so small that you may have overlooked it. Here is a small black cross, that represents the physical body. In the enlarged head of the cross is seen the heart. Heart and head have united and the result is shown in the spreading ray - the resultant soul body.

Still another emblem occupies the center of the page - the Rose Cross. The lower limb represents the plant life, which draws its sustenance from its roots. At one time of our existence we were plant-like. The cross piece is the emblem of our passage through the animal stage with its horizontal spine. The upper limb is the symbol of mind which is a human attribute and the radiant star represents the golden wedding garment which shall make us divine.



# The Roses on the Cross

## A Meditation



**D***IVINE SYMBOLS* which have been given to mankind from time to time speak to that forum of truth which is within our hearts, and awaken our consciousness to divine ideas entirely beyond words. Therefore symbolism, which has played an all-important part in our past evolution, is still a prime necessity in our spiritual development; hence the advisability of studying it with our intellects and our hearts.” — Max Heindel.

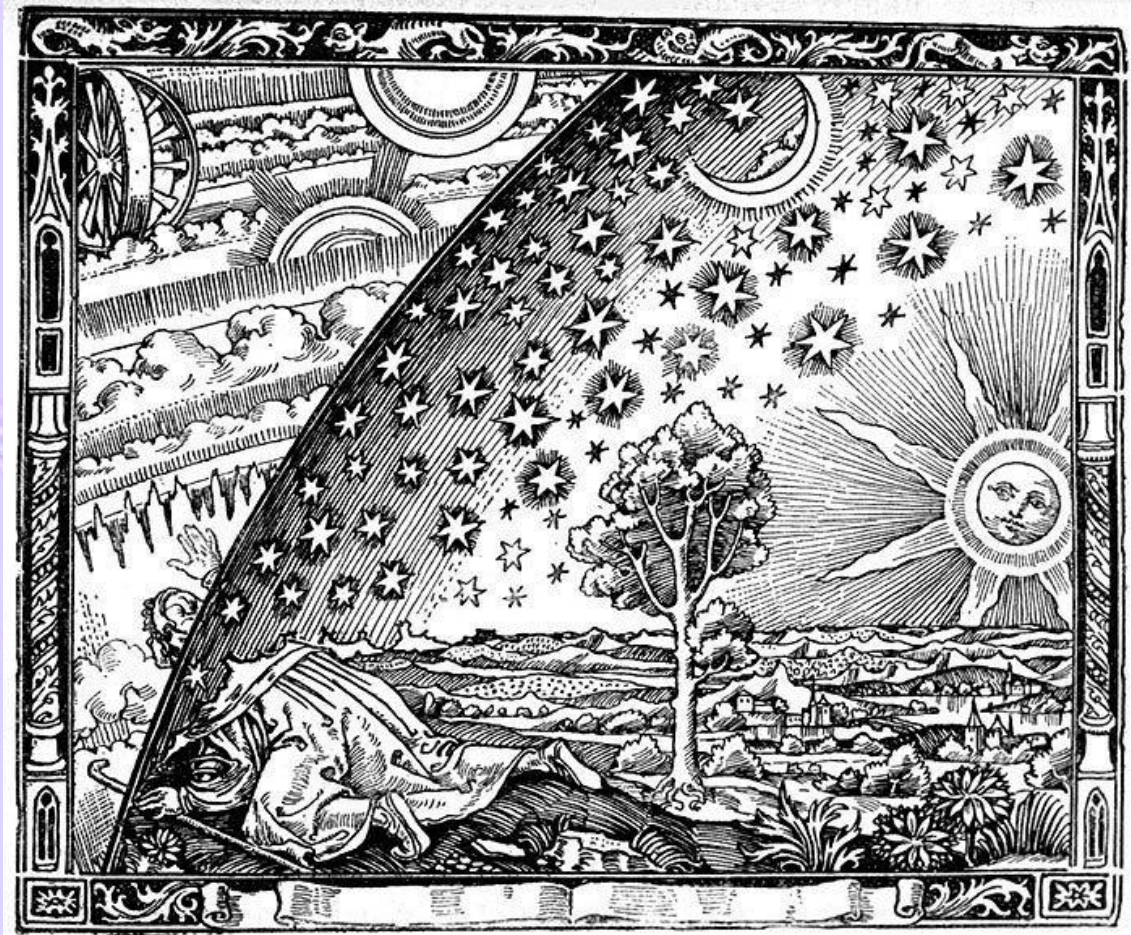
Contemplating the roses on the cross of the Rosicrucian Emblem we first note that they are red, which color represents the activities of God in nature manifesting as the Holy Spirit. The human parallel points to the mystery of the Cleansed Blood.

The blood is the vehicle through which the Ego maintains control of the physical body, and in particular through the Mars’ mediated iron making possible the requisite heat in the blood. Through the processes of right living the vibrations of the body are harmoniously raised, the blood is purified and transformed into the Blood of Christ. This is one of the regenerative processes of the Christ in us. Some of the fruits of this condition are that the body becomes a more sensitive and responsive instrument of the Spirit. Its powers of immunity are strengthened. Should one suffer the bite of a venomous snake, the poison is neutralized and eliminated, as stated in the Bible.

When Christ Jesus had risen from the dead He came to His apostles and imbued them with the Power of the Holy Spirit in fulfillment of His promise. This was the Baptism of Fire. It can only be invoked with safety when we are established in Christ Principles.

In the Mysteries this Baptism is the achievement of the Mystic Marriage, or the union of the personality with the higher Self. The barriers in the concrete mind are burned away and great works follow.

Just as the seven Red Roses on the Rosicrucian Fellowship Emblem macrocosmically refer to the seven creative Hierarchies currently active in human evolution, on the microcosmic level they refer to the seven Pentecostal gifts each aspirant to Christ-likeness shall attain.



The **First Rose** is an earnest of the beautiful promise of clairvoyance and clairaudience, or clear seeing and clear hearing. When in scientific spiritual progress upon the Path of Attainment the channels of the senses have been cleared of obstructions and harmoniously attuned to supernormal vibrations, these abilities are acquired. They are under the control of the enlightened will and are used in love for service.

This first Flower of the Spirit has its root, leaf, and bud in the simple daily life. Observation is the beginning of all spiritual attainment. Would you see clearly? Then desire with all your heart to see “straight” and comprehendingly. Rid the mind of prejudice and preconceived opinions. Absorb the truth from what you contemplate by setting aside all the screens of self that distort your vision. Only the eyes of love can see the truth. Clear hearing likewise depends upon the above qualities and the cultivation of a ready and complete focusing of the attention. You will come to understand other people very much better by the cultivation of observation and attention in a kindly attitude, and revelations will follow.



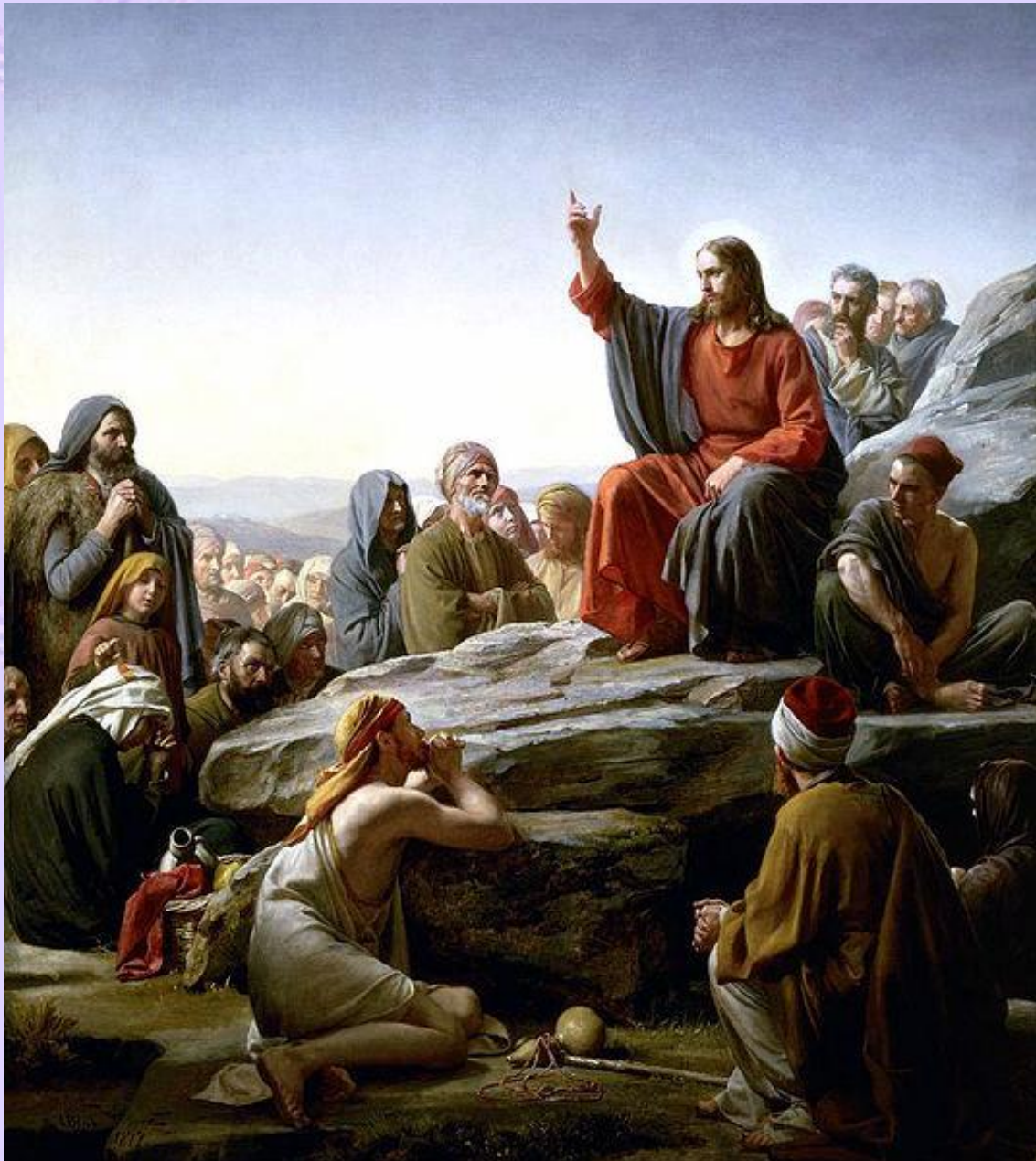


Pentecost - Painting by El Greco - 1610

The **Second Rose** is the symbol of prophecy. This power of the Holy Spirit gives discernment of the causes of past and present events and confers the inspiration to envisage the future. It is essentially an intellectual power of keen discrimination. The way of preparation demands the cultivation of the ability to identify the essentials from among the nonessentials in human experience and evolution.

Blind to the future they are creating by unenlightened activity, a suffering humanity cries out for leaders of true vision. This darkened condition is a result of the concrete mind being in its Saturn or mineral stage of evolution; it has not yet awakened in spiritual consciousness. We are building thought forms and developing faculties, but we have not endowed the mind with the wisdom of the heart. We must learn to properly correlate cause and effect. Without this ability we are not even prepared to receive and follow a prophet because we have not evolved the infallible means to prove his truth. So we grope until, by conforming to the divine law, we write it in the fleshy tables of our hearts. "Though I have the gift of prophecy, and have not love, I am nothing." So, in love, we study cause and effect and learn to prophesy.





The Sermon on the Mount by Carl Heinrich Bloch.

The **Third Rose** designates the power of teaching the Truth and the knowledge that Truth generates. We learn through the senses, emotions, and thought, but all these faculties are subject to error. All true understanding originates in the Higher Self; it comes down from above. Though first taking form in the abstract mind, it derives its wisdom and power from the World of Life Spirit.

As we turn from the personal life and strive to live the spiritual life, we gradually establish lines of force or channels of communication between the concrete and abstract minds. Finally, by the help of the Holy Spirit, the Mystic Marriage is consummated. From that time, Truth is discerned in ever increasing measure. We no longer need rely entirely upon the records of others. We read in the Book of Nature, which is God's scroll. Righteous judgment is attained, and we can then inerringly distinguish between true and false prophets. Teaching in the knowledge of the Truth helps us to be all things

to all men and give to them according to their needs. It is then that we become true, selfconscious channels for the Elder Brothers in their work for humanity.

Then “shall the Sun of Righteousness arise, with healing in His wings” (Mal. 4:2).



Oil on canvas, 292 x 355 cm, Carl Bloch (1834-1890), Bethesda Chapel, Copenhagen

***The Healing by the Pool of Bethesda***

*The blooming of the Fourth Rose on the aspirant's cross signifies the attainment of the power to heal, drawing on energies from the World of Life Spirit.*

The **Fourth Rose** invites meditation upon the nature of the healing power, the methods of acquiring it, and the fruits of its operation. From the Divinity in man emanate three specialized streams of radiant energy: will power, wisdom, and activity, correlated to the blue, yellow, and red rays. Healing power is essentially of the golden ray, having its source in the life spirit, operating through the intellectual soul upon the mind. The nature of this vibration is harmonizing and vitalizing. God is love, wisdom, and light; therefore all the suffering and discord in human experience are the result of expressing our energies out of harmony with the divine law, which is ever changeless. During the Mars half of the present or fourth Revolution of the Earth Period, the primary keynote of human activity was characterized by differentiation, repulsion, and centrifugal force. During the Mercury half of this Revolution we are slowly learning true relativity and natural law. The disciple of healing must follow the sequences indicated in the divine analogy. He must make straight the pathways of the Lord in himself. Peace, purification, understanding, and love must become his state of being.

Among the fruits of spiritual healing, recovery from physical ailments is the last factor to be considered, as it is the effect of health, strength, and regeneration first imparted to the higher vehicles. We must cope with the causes of discord. All methods of healing



that do not consider this process of regeneration as paramount only thwart Nature in its corrective measures, which are slowly but surely bringing us into conformity with the divine law.



Jesus Healing the Possessed, Julius Schnorr von Carolsfeld, 1851-60. World Mission Collection, WELS.

The **Fifth Rose** symbolizes the power to cast out devils. “These things that I do, ye shall do, aye, and greater.” This power of the Divine Mind, the Christ Mind, includes the ability to free us from all forms of obsession in enmity with God and man. Residences for the psychically disturbed are crowded with unfortunates who are the victims of various types of obsession, from that of a thought or an emotion to that of discarnate entities. Let us look forward to freeing them by the faithful promise of our Savior.

We learn the nature of devils by a lengthy list of qualities described in any Bible encyclopedia. Violence, lust, deceit, subtlety, pride, lying, cruelty, and fear are some of those enumerated. Here we have a clear outline of the work which each disciple of Christ must first accomplish within himself. How can we expect to cast out devils from others until we have first cast them out of ourselves! Let us watch and pray, that we enter not into temptation.





Christ In the Storm on the Sea of Galilee  
Rembrandt van Rijn 1632

The **Sixth Rose** recalls to our aspiration the glorious power of the Word manifested by our Lord when He stilled the storm on the sea of Galilee and released the life of the fruitless fig tree. There are great Intelligences who command the activities of the elementals of fire, air, water, and earth. The Christ Mind can commune with these spirit-beings and modify the activities of their charges. The cultivation of the power of the Word has its humble beginning in the conduct of our daily activities. When we consecrate the sacred privilege of speech to truth and love, a power gradually impregnates the word, and our hearers feel something within themselves granting assent. Trust and understanding flash from soul to soul. "May the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer."



**Rembrandt. *The Raising of Lazarus*.** c. 1630/31. Oil on panel. County Museum of Art, Los Angeles, CA, USA

*The blooming of the Seventh Rose symbolizes the ability to maintain unbroken consciousness upon the separation of the soul and spirit from the physical body at the time of death. Generally, it signifies the birth of higher consciousness.*

The **Seventh Rose** is emblematic of the glorious power of raising the dead. Like all the other spiritual gifts it has many applications. In a general way it signifies the survival of the true Self after the death of the personality or worldly self. Elijah resuscitated the widow's son as a witness to the power of God. Jesus raised Lazarus as a witness to the power of God in those whom He sends as messengers to a humanity spiritually asleep.



The raising of Lazarus is the symbol of spiritual initiation. When the time of preparation is accomplished the soul in waking consciousness separates from the physical body and enters the superphysical worlds where the divine purpose is revealed and the records of past phases of human evolution are shown in the Memory of Nature. Wisdom and mastery of soul and spirit forces endow the Initiate with glorious power to guide and aid humanity. The fear of death is conquered and physical death is recognized as a merciful event in Life Eternal.

But we may raise the dead in the power of the revelation which has come to us in the teachings of the Elder Brothers of the Rose Cross. By our understanding and the experiences which have come to us as probationers and disciples we are equipped with knowledge that can convince people who believe themselves to be but physical entities doomed to extinction at death, that they are essentially divine and eternal in being. Then we have raised them from the dead. "O Death, where is thy sting, O Grave, where is thy victory," when we know the purpose of life and our kinship with our Creator?



From *Die Bibel in Bildern*, Julius Schnorr von Carolsfeld (1789-1853)

***Elijah Raising the Widow's Son***





*Doré's White Rose - Illustration to Dante's Divine Comedy,  
Paradiso by Gustave Doré. Plate 34.*

The **White Rose** which The Rosicrucian Fellowship uses in its Healing and Memorial Services is the Alpha and Omega of its symbols for spiritual aspiration. On the Path of Preparation it symbolizes peace and purification, two conditions that must be established as states of being before the higher works are achieved. In the sublime analogy the White Rose indicates the transmutation of all powers in the White Light of God. In the daily struggle to conform our lives to the Divine Plan we are building the soul body, the celestial body of light, in which we function as Invisible Helpers.



*“Tis the little seeds of kindly thoughts that are scattered here and there,  
Which bear a harvest plentiful, that all the world may share.”*

—ARLINE D. CRAMER



The Christian Rose Cross . Mt. Ecclesia , The Rosicrucian Fellowship  
Photo by Bernard Chazé

# Echoes from Mount Ecclesia

News and Notes from Headquarters

January, 1917

## A "Leaders' Good Will Association"

It will not surprise our readers that many letters of appreciation are received at Headquarters from students who extol the merits of the magazine and naturally we are very grateful to them for their kind appreciation. It helps the Editor to know that people are getting just what they want and suggestions how to improve would be welcome also. But recently we received a letter from Dr. Curtis who is the leader of the "Order of Christian Mystics." This letter is particularly gratifying for a special reason and we therefore print it.

Mr. Max Heindel, Oceanside, CA.

Dear Brother in the Great Work:

"After reading your good article on the 'Christian Mystic Initiation' in the October number of 'Rays from the Rose Cross' we cannot refrain from writing you to express our appreciation of it and of your magazine in general. In fact, yours is about the best of many advanced thought magazines that come to our table.

"Your definition of the characteristics and differentiation of the work of the Rosicrucian and of the Christian Mystic is the truest and best conceived distinction we have ever seen made. It is particularly gratifying in that it proves what we have always maintained, namely, that fundamentally there cannot be, and in practice there should not be, any sense of rivalry between the various spiritual movements, as they are all varying phases of the Great Work for humanity; phases absolutely necessary to bring its truths home to all types of mind and to all stages of unfoldment. There can be no rivalry because no one can do the work of another; for, as your articles so clearly states, the Rosicrucian seeks to lead into the Gate of Wisdom those who are attracted by the Path of Knowledge, while the Christian Mystic seeks to lead in, to the gate of Realization, those who are attracted by the path of Love, yet neither one excludes the other.

"With our appreciation of your good articles and with our best wishes for the highest success of your good work, we remain, as a fellow worker in the Master's vineyard."

Fraternally yours,

F. Homer Curtis, B.S.M.D.



It has long been a source of sorrow to the Editor that a number of leaders of professedly spiritual movements seem to be ensouled with an insane jealousy of one another and do not hesitate to besmirch or belittle each other, even in public print, though one cannot escape the admission that there are a number of unscrupulous people who from time to time jump into the limelight of leadership and delude for a little time some of the poor souls who are always running after *something new* in the hope of satisfying their sense of wonder without having to do any work to attain spiritual illumination. Such people are only as jack o'lanterns however, they will disappear as suddenly as they have appeared and the memory of them will soon be forgotten. Therefore, it is beneath the dignity of the leaders of any genuine spiritual movement to rant against anyone else. The Bible tells us that "by their fruit ye shall know them" and we can well afford to wait for the fruits before judging the tree. *If it be of God it will prosper and grow despite anything we may say, and if it be a delusion hatched by the human brain it will soon disappear.* We fully agree with Dr. Curtiss that there should be no rivalry between the various spiritual movements. The Salvation Army appeals to a class of people which neither New Thought, Christian Mystics, Rosicrucian Fellowship, nor any of the other advanced systems of teaching could reach. They are doing a splendid work and we should all be ready to speed them on with a hearty "God bless you." The Spiritualists are reaching people of a certain type of mind who could not be reached or find food for soul growth in the Unity movement or with any of the other organizations. Then why should there be jealousy, a shrugging of shoulders, a supercilious sneer and an intimation that all who do not belong to our particular brand of spiritual science are on a lower rung of the ladder? We may excuse such an attitude of mind in the new beginners who have just started upon the path and are naturally over-enthusiastic in their estimation of the movement in which they found just the things which satisfy their souls. But we have the right to expect that the leaders of a spiritual movement should have a wider view in the matter. It is perfectly proper for each leader to emphasize the facts that though all roads lead to Rome we shall make best progress by confining ourselves closely to the road we have selected and stating to his followers that it is a grave mistake for anyone to zigzag from one cult to the other. *But he should freely, generously, and ungrudgingly admit that they also lead to Rome.* If we want to sell apples to a customer the logical way is to impress him with the fact that our apples are large, nice, and juicy and will just suit his taste. No real business man would try to get business by telling his customers that the apples in the fruit stand in the next block are small, dry, and wormy. And this principle applies with much greater force to the conduct of a spiritual movement. No one would be a leader in a society if he did not believe with all his heart and soul that that is the best of them all, but he will carry much greater conviction to his followers if he confines himself to extolling the merits of the philosophy he has espoused than if he wastes time in pointing out the demerits of some other teaching or leader. There can surely be no doubt that the salvation of the world lies in educating mankind to *live* Universal Brotherhood not merely to believe in it. And when the leaders, or advanced students in any movement, tear down the leaders of another movement working for the same end they ought to

realize that their actions belie their teaching and that by so doing they lose the respect and confidence of any reasoning person within their hearing.

We are informed by the old Rabbinical legends that it was not permissible to revile Satan for he was also a son of God, and we find it recorded in Jude that when the Archangel Gabriel strove with Satan over the body of Moses he did not curse him either, but said: "The Lord rebuke thee, Satan." We may learn from this what should be our attitude toward one another as students or leaders in the advanced teachings. Let us remember that the greater our knowledge the greater also our responsibility. The Editor has often thought of ways and means to overcome this mistaken attitude of jealousy upon the part of leaders and induce them to join hands in good fellowship and perhaps concerted action would lead to more beneficent results in all movements so joined. Dr. Curtiss' kind and generous letter has given us the opportunity for which we are more than grateful and we would be exceedingly glad to hear from other leaders who would like to join in a "Leaders' Mutual Good Will Association."

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**The Rosicrucian Fellowship Flag**

# 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 soul satisfying 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".*

**Editor Note:** This article was published in *Rays From The Rose Cross*, the [Rosicrucian Fellowship Magazine](#) in July, 1959.

# Prayer and the New Panacea

By António de Macedo



The Invisible Helper, painted by Mary Hanscom, 1937

**H**OW CAN WE CONSIDER prayer, real and heartfelt prayer, as a new Panacea within reach of everyone, to heal the bodily, emotional and mental suffering of people all over the world?

The Greek word *panakeia* means "universal medicine" (from *pan* "everything" and *akeomai* "to heal," "to cure"). It was the name of the goddess who did general healing through plants—Panacea, sister of Hygieia and daughter of Asclepius.

Asclepius, son of Apollo, was the god of healing and of the science of Medicine. The Great Initiate Chiron, associated with the constellation of Sagittarius, was his Teacher, but Zeus, the king of the gods, afraid that Asclepius might render all men immortal, slew him with a thunderbolt.





Asclepius. Roman statue. Photo © Maicar Fortag - GML  
Photo Maicar Fortag – GML

During the seventeenth century, there was a burst of interest aroused by the first *public* manifestation of the Rosicrucian Order. A Rosicrucian Initiate named Michael Maier (1568-1622), one of the outstanding scholars of his time, wrote in his book *Themis Aurea* (1618):

"The Rosicrucian Brethren have not one Medicine for a great man, another for the poor, but equally respect both; frequent in visiting, comforters in affliction, and relievers of the poor; their labor is their reward, their pains to them gain."



Copper engraving of **Michael Maier** (1568–1622) at the age of 48, from the *Atalanta fugiens*; engraving from 1617 by Matthäus Merian.

The Brethren form a true Panacea by drawing healing energies possessing occult properties from a Cosmic Field. It is more than a physical balm or an intricate web of symbolism; it is a Sacred Mystery, says Michael Maier, that the mystic devotee or the occult candidate ought to find in the "secret place" of his/her inner self. This reminds us of the enigmatic power of occult prayer:

"When you pray, go to your private room, shut yourself in, and so pray to your Father who is in that secret place, and your Father who sees all that is done in secret will reward you" (Matthew 6:6).

According to Mark (11:24), Jesus said that everything we ask and pray for, we must believe that we have it already, and it will be ours. Certain scholars thought that this statement was improbable, perhaps resulting from an error of the copyists, and tried to correct the aorist tense ("we have it already") into something less definite, as, for instance, "we will have it."

But they didn't understand at least two things: First, that every blessing that God designs for us is already ours from all eternity, if only we are conscious thereof and summon the requisite faith. Second, that the efficacy of prayer is a predictable consequence: strong prayer is an invocation of White Magic uttered by a being made in the likeness and image of God, a being whose body is the shrine of the Divine Spirit: Man.

With this splendid and powerful force generated by the engine of prayer, a spiritual Panacea can be created that is within reach of every man and woman who is purified through living the Life. In other words, it is within reach of everyone reformed by a strenuous imitation of Christ and by an untiring endeavor to practice the ideals advanced by Christian Rosenkreuz.

We have some idea of the nature of the Rosicrucian Panacea described by Max Heindel. On the memorable night of the 9th of April 1910, when the New Moon was in Aries, his Teacher appeared in his room and requested that he go to the etheric Temple in Germany while a guard was left to watch over Heindel's gravely weakened physical body. There he was shown certain extraordinary things that he reports in *Teachings of an Initiate* and *Occult Principles of Health & Healing*. One of those things was a substance with which the Universal Spirit could be readily combined. Potentiated by the collective thought/ prayer of the Brothers, who ranged themselves in a certain pattern and prepared the room with harmonious music, the substance began to glow with a spiritual essence. The resulting Spiritual Panacea thus formed by the Elder Brothers was later used with instantaneous success.

Heindel firmly states that the use of this Panacea should be entrusted only to specially prepared Disciples.

We may well ask, How many specially prepared Disciples exist all around the world? We know that there are no limits to the Power of the Divine Force. As a little seed can give rise to an immense tree, so can a few Disciples, gathered in deep and mighty spirituality, do prodigious work in the Vineyard of the Lord.

Notwithstanding, as modest aspirants to whole knowledge and whole health, we can add to this Universal Healing Power with our contribution. We can do our part to help form the new Panacea.

Already, at the 6.30 PM weekly Healing Service, when the Moon enters one of the four cardinal signs of the Zodiac, we direct our thoughts of divine love and healing to the white rose. In this way we contribute to the healing work conducted by the Elder

Brothers of the Rosicrucian Order. But we can do much more, spiritually, to help sufferers.

We can pray, and pray correctly. In *The Web of Destiny* Max Heindel writes that "the subject of prayer is well worth the attention and study of all who aspire to spirituality." He calls prayer a magic invocation, not a magic formula! This is serious, indeed!

The dangerous error of the low magicians is that they use the powerful instrument of prayer to violate another person's free will or to gain prominence or material advantages. This is a wicked and wrong use of the Great Cosmic Power. This is profanation. This is Black Magic.

Remember the maxim: "I don't pray to change God's will but to know how to adjust and align myself to it."

In the Bible we find three beautiful sets of statements bearing on the meaning and value of prayer:

1. The human being is Divine: "[In God] we live, and move, and have our being" (Acts 17:28);  
"The Father and I are one" (John 10:30);  
"God is love" (1 John 4:8.16);  
"God is light" (1 John 1:5).
2. We get what we ask for:  
"And if you have faith, everything you ask for in prayer, you will receive" (Matthew 21:22);  
"If you remain in me and my words remain in you, you may ask for whatever you please and you will get it" (John 15:7).
3. God knows what we need:  
"Thus, before they call I shall answer, before they stop speaking I shall have heard" (Isaiah 65:24);  
"Your Father knows what you need before you ask him" (Matthew 6:8);  
"Let anyone who is thirsty come to me" (John 7:37).

If this is true, if God knows everything that we need, why should we pray to Him for it? Obviously not to inform Him about what He already knows!

Correct prayer is a powerful source of good energy—for ourselves, for worldwide humanity, for all creation. Good vibrations are indeed the ultimate reality in the Universe, part of the Power of God. What, then, is the real usefulness of prayer?

If you go to the spring of the Water of Life with a small glass, you may fill the small glass; if you go to the spring of the Water of Life with a large barrel, you can fill the large barrel.

Prayer will draw down power proportionate to the intensity and focus with which it is generated. It opens the mystic channels through which will generously flow the always-extant gifts and blessings of our Father in Heaven.

An effective prayer for adopting a state of mind attuned to the all-pervading Mercy of God is the so-called Jesus prayer:

*Lord Jesus Christ, Son of God, have mercy on me.*



This is a mental invocation, commonly used in Eastern Christianity, considered highly efficacious when repeated continuously. It is contained in the words of the penitent publican, contrasted with self-praising words of the “righteous” Pharisee: “God, be merciful to me, a sinner”(Luke 18:13).

To pray for anyone who is in an unfavourable or hurtful condition is to shed Divine Light upon her or him; this is indeed a true Spiritual Panacea of great power.

Some may counter that ripe destiny is unavoidable, and to pray for persons under such a strong karmic influence is unreasonable, even a waste of time. Not at all! Undoubtedly, our prayer cannot remove the consequence that people must experience as a result of their past deeds; however, by surrounding them in vital waves of love and harmony, by means of our prayer they will be better able to meet any challenge with renewed strength and energy.

Two main ingredients compose the Panacea: faith and forgiveness.

When Christ cured a woman suffering from a chronic haemorrhage He said:

“My daughter, your faith has saved you; go in peace” (Luke 8:48).

The relationship between forgiveness and healing is clearly shown in Christ’s response to the censorious scribes after He cured the paralytic in Capernaum:

“Why do you have these thoughts in your hearts? Which of these is easier: to say to the paralytic, Your sins are forgiven, or to say, Get up, pick up your stretcher and walk?” (Mark 2:9).

A correct and efficacious prayer demands not only faith, but also and especially a forgiving heart because, as it is said, “forgiveness is the highest expression of love”. Before praying, we must forgive the offenses we have received from others, but above all we must learn to forgive ourself.

We can practice the Spiritual Panacea of Prayer alone or collectively. Max Heindel alerts us to the occult reasons which make collective prayer inadvisable under certain conditions.

In *The Web of Destiny* the author states that collective prayer, if it is to be efficacious, must be governed by scientific conditions.

The horoscopic influences of the participant worshipers must be reciprocally harmonious. The rising sign—the Ascendant—is of crucial importance. We know that astrologically there are four elements: Fire, Air, Earth and Water. Collective prayer will be more effective if the Ascendants of the participants are of the same elemental triplicity.

For optimum results, not only should the praying group have Ascendants belonging to the same element, say, for instance, to the signs Aries, Leo and Sagittarius (triplicity of Fire). It would also be useful to investigate the reciprocal positions of each planet in the respective horoscopes.

But let us start moderately.

Let’s begin our collective praying practice with members whose Ascendants belong to the same triplicity. This is only a first step, but it is also the essential one.

A workshop may be proposed, very simple, indeed, but also, I believe, remarkably fruitful:

- 1 — Like-minded and properly informed persons who meet in a group and care to participate are invited to write on a piece of paper the zodiacal sign of their Ascendants.
- 2 — Four groups are formed according to the triplicities of the respective rising sign: Fire, Air, Earth and Water.
- 3 — Each group may work with the healing miracles of Christ reported in the Gospels, according to the following criteria:
  - (a) From the Synoptics (Matthew, Mark and Luke—Rituals of Lesser Mysteries and associated with the elements of Air, Fire, and Earth, respectively), take and read the following episodes: i—Cure of the centurion's servant (Matthew 8:5-13); ii—The daughter of the Syro-Phoenician woman (Mark 7:24-30); iii—The blind man of Jericho (Luke 18:35-43). Try to find the esoteric meaning.
  - (b) From the Gospel of John (Ritual of Greater Mysteries and associated with astrological Water) pay special attention to the following "sign miracles": i—The healing of the official's son (John 4:46-54); ii—The cure of the lame at Bethesda (John 5:1-9); iii—Healing of the man born blind (John 9:1-7); iv—The resurrection of Lazarus (John 11:1-44). Also, try to determine the esoteric meaning.
- 4 — Compare and discuss the results obtained by each one of the four groups, paying special attention to the different interpretations imputable to the different views influenced by the respective triplicities.



"When a person is intensely in earnest in supplication to a higher power, his aura seems to form itself into a funnel shaped form which resembles the lower part of the water spout. This leaps up into space a great distance and, being attuned to the Christ vibration of the interplanetary world of Life Spirit, it draws thence a divine power which enters the man or company of men, and ensouls the thought form which they have created. Thus the object for which they have united will be accomplished.

But let this be borne thoroughly in mind, that the process of praying or concentrating is not a cold intellectual process. There must be an amount of feeling adequate to accomplish the desired object, and unless this intensity of feeling is present, the object will not be realized. This is the secret of all the miraculous prayers which have been recorded: the person who prayed for something was always intensely in earnest; his whole being went into the desire for this or that thing for which he prayed, and thus lifted himself up into the very realms of the divine and brought down the response from the Father. "

- From the Rosicrucian Fellowship Temple Healing Service

## The Invisible Helper, painted by Mary Hanscom, 1937

In this symbolical representation of an Invisible Helper, painted by Mary Hanscom in 1937, the artist portrays the etheric or soul body, such as (according to the Rosicrucian Teachings) a daytime visible helper functions in at night while the physical body is recuperating from the day's activity. Actually, to etheric vision, the Invisible Helper appears clothed in garments worn during the day.

The face of the Invisible Helper was inspired by an experience the artist had when she was nine years old. A countenance haloed in flood of light appeared to her, and made such a vivid impression that it remained in her consciousness.

The Invisible Helper's hands, open and extended, are symbolic of service.

The new crescent moon signifies a time when the aspirant can best advance into Invisible Helpership.

The birds are placed in the picture to show that the Invisible Helper functions on the etheric level of the Earth plane.

The cherubs are indicative of unborn Egos, and thus symbolize the doctrine of Rebirth. Some of the faces were modeled on baby pictures of the secretaries in the Healing Department of The Rosicrucian Fellowship at time the painting was created.

As stated in the Rosicrucian Fellowship Temple Healing Service, "the white rose is symbolical of the heart of the Invisible Helper".

This painting is in The Healing Department of The Rosicrucian Fellowship at Mt. Ecclesia, Oceanside, California, USA.

- António de Macedo.

Lecture from "5th Rosicrucian International Meeting The Spiritual Panacea for the 21st Century", August, 2001, Fátima (Portugal). — Issued in *Rays from the Rose Cross- A Christian Esoteric Magazine established by Max Heindel in June, 1913*, Vol. 94, # 6, Nov.-Dec. 2002, pp. 54-57. Printed and published by The Rosicrucian Fellowship 2222 Mission Avenue, Oceanside, California 92054 U.S.A.





Representation of an Invisible Helper. Original painting, by Mary Hanscom, completed in 1937, is displayed in the Healing Department at Mount Ecclesia.

## *Trees at Mount Ecclesia*



*Today I have grown taller from walking with trees.—W. Baker*

**T**HERE IS LITTLE DOUBT that most, if not all, people at some period in their development have regarded the tree as the home, haunt, or embodiment of a spiritual essence, capable of more or less independent life and activity.

This belief has left innumerable traces in ancient art and literature, having largely shaped the legends of the folk imagination and impressed its influence on the ritual of almost all the primitive religions of mankind. There is, indeed, scarcely a country in the world where the tree has not at one time or another been approached with reverence or with fear, as being closely connected with some spiritual potency.

Of all primitive customs and beliefs, there is none which has left a deeper impact on the traditions and observances of mankind than the worship of the tree. From the time that history begins to speak, we find it already firmly established in the oldest civilized races. Long before he came to build temples, primitive man worshiped his gods in the open, on high places, and in forests.



What is probably the earliest record of tree worship is met with on the engraved cylinders of Chaldea, some of which date back to 4,000 B. C. In ancient Palestine the Tree of Life became the genealogical tree, the family tree, the tree of Jesse. The American Indians had a world tree. The Senal Indians of California believed that the earth was once a globe of fire, and that the element passing up into the trees came out again when two pieces of wood were rubbed together. Let us consider the place in religion and legend of some of the trees that grow on the grounds at Mt. Ecclesia.

## *Palm*



On entering the grounds at Headquarters, one first notices the stately palms that border Ecclesia drive, planted in 1914. This tree was used by the Christian as a symbol of martyrdom, although it may easily have had a deeper meaning: the triumph of life over death.

"Palms", as Corinne Heline notes in her seven volume study of the Bible, "were planted around temples, for, as in Chaldea, these trees were called 'Trees of Wisdom' and represented the eternal life principle of man. They are the earthly representatives of the symbolic Tree of Life, an honor also shared by cedar, pine, and fir, which like the palm are ever green".



According to legend, one day in the springtime Prince Solomon was sitting under a palm tree in the royal garden when a Man of God came to him, having a date in his hand. "Behold", he said, "what will become of this". Then he made a hole in the ground and covered it over. When he withdrew his hand the clods of earth opened and Solomon saw two small leaves coming forth. But scarcely had he beheld them when they joined together and became a stem; and the stem grew thicker and higher before his eyes.

Then the Man of God took water in the palm of his hand and sprinkled the small three times, and lo! branches unfurled into green fronds so that a cool shade spread above them and the air was filled with the perfume of flowers bursting and hanging in clusters.

Prince Solomon was about to speak but a gentle breeze scattered the petals around them. Scarcely had the falling flowers reached the ground when fruit hung beneath the leaves of the tree. The Man of God disappeared.

The prince was filled with amazement but he seemed to hear a voice saying: "Behold in thy father's gardens thou mayest see the unfolding of wonder trees. Doth not this same miracle happen to all growing trees? They spring from the earth, they put out branches and leave, they flower, they fruit - not in a moment, perhaps, but in months and years. But canst thou tell the difference betwixt a minute, a month, or a year in the eyes of Him with whom one day is as a thousand years, and a thousand years as a day?"



Of the 114 sizeable palms trees on Mount Ecclesia, 43 are Guadalupe Fan Palms (*Brahea edulis*), one of which is shown above; 68 are Canary Island Date Palms (*Phoenix canariensis*), some as high as 45 feet, with trunks 4 feet in diameter; two Queen Palms (*Syagrus romanzoffiana*) flank the entrance to the Ecclesia or Healing Temple; and one Pindo Palm (*Butia capitata*) is near the Rose Cross (Founder's) Circle.

## Acacia



This is a genus of trees and shrubs belonging to the pulse or pea family, which comprise a group of about 550 species widely distributed over warmed regions of the world. Several varieties of the acacia grow on Mt. Ecclesia, back of the Temple, near the Guest House, and in other locations, their fragrant yellow flowers giving forth a heavy, pleasing perfume each year in their season, usually beginning in early January. The *acacia senegal* of our southeastern United States has been introduced into India and southern Europe, where the odorous yellow blossoms are used in making perfume.

In Arabia there was a tree, the sacred acacia of Nakhla, the dwelling place of the goddess Al-Ozza, on which people of Mecca at an annual pilgrimage pilgrimage hung weapons, garments, ostrich eggs, and other offerings. It is spoken of in the traditions of Mohammed by the vague name of a “tree to hang things on.”

The acacia, according to occult lore, is a symbol of The Tree of Life; the wood was considered a “wood of life,” and was sacred to the Sun-god in Egypt. In the Masonic Order a sprig of the acacia is placed on the casket of a departed brother, pointing to the time when man will be able to build for himself the perfected masculine-feminine vehicle that will know no death.





## Fig

There have been various kinds of fig trees in the orchard at Mt. Ecclesia from the “pioneer days,” their luscious fruit thoroughly enjoyed by the workers on the grounds.

From very early times the fig tree has been considered sacred, combining both masculine and feminine attributes. It was held in especial veneration as an emblem of life in all countries bordering on the southern shores of the Mediterranean. Its tri-lobed leaf, suggesting the spiritual trinity (Father, Son, and Holy Spirit), became the symbolic covering in statues of the nude, while the eating of the fruit of this tree was supposed to aid fecundity. In the Book of Genesis, after Adam and Eve (infant humanity, yet in the etheric region) had succumbed to the influence of the Lucifer Spirits and become aware of the Physical World (thus beginning their long pilgrimage into a material existence dominated by sensual desire), they “sewed fig leaves together, and made themselves aprons.”

In the Forum, the busy center of Roman life, the sacred fig tree of Romulus was worshiped down to the days of the empire, and the withering of its trunk was enough to spread consternation through the city. Although some have pictured it as the Banyan tree, it is the fig (*ficus religiosa*) usually represented as the one under which Gautama Buddha received *bodhi* or knowledge. Most Christians are familiar with parables in the New Testament dealing with the fig tree as given in Matthew 21 and 24, Mark 11, Luke 13, and John 1. Christ Jesus used the fig as a symbol of generation, teaching His disciples the dire results of the abuse of the creative force by illustrating its withering, destroying effect on man’s body.



## Fir



Modern as it is in its present form, the fir or Christmas tree epitomizes many ancient ideas. It is the meeting point of the old pagan belief in the virtues vested in the tree and of the quaint fancies of the middle ages, which loved to see spiritual truths embodied in material forms: Christ, the Tree of Life, blossoming at Christmas Eve; the fatal tree of Paradise whence sprung the cross, the instrument of man's salvation—that "fruit-bearing, heavenly nourished tree planted in the midst of redeemed man," so often represented in medieval art; the miracle of nature, so stirred by the wonder of the Nativity as to break forth into blossom in the midst of winter. All these ideas, so characteristic of medieval thought, became grafted together with observances derived from solstitial worship, upon the stock of the sacred tree, laden with offerings and decked with fillets. Indeed, the Christmas tree may be said to recapitulate the whole story of tree worship—the tree as the symbol and embodiment of Deity, and last but not least, the universal tree bearing the lights of heaven for its fruits, covering the world with its branches.

In modern times the festivities of Christmas have undergone change and development. The grosser features of the festival have been largely eliminated; the mummers of the lords of misrule have for the most part gone the way of the May king, but all the more graceful and orderly observances of the time have strengthened their hold on the popular favor.

Legend tells us that when the heathen lived in the forests of the ancient Northland, there grew a giant tree with limbs branching toward the sky. It was the Thunder Oak of the war lord Thor. To this tree under cover of night heathen priests were wont to bring their victims—both men and beasts—to slay them upon the altar of the thunder-god.

One white Christmas Eve, Thor's priests came to hold their winter rites beneath the Thunder Oak. Through the deep snow of the dense forest hastened throngs of people, all intent on keeping the mystic feast of the mighty Thor. In the hush of the night the folk gathered in the glade where the great tree stood. They pressed closely around the great altar-stone under the overhanging boughs where stood the white-robed priests. The moonlight shone clearly down upon them.

Then from the altar flashed upward the sacrificial flames, casting their lurid glow upon the stained faces of the human victims awaiting the blow of the priest's knife. But the knife never fell, for from the silent avenues of the dark forest came Saint Winfred and his people.

“Hold!” cried Winfred, as he advanced upon the priests. “We come in the name of Christ Jesus who is greater than Thor! To prove this the Thunder Oak falls this night!” Swiftly the saint drew from his girdle a shining axe and fiercely smote the tree, hewing a deep gash in its trunk. And while the heathen folk gazed in horror and wonder, the bright chips flew far and wide from the deepening cut in the body of the tree.

Suddenly there came the sound of a mighty rushing wind. A whirling blast struck the tree and it fell backward, groaning, and split into four parts. But there, unharmed, stood a fair young fir tree, pointing its green spire to heaven.

Saint Winfred dropped his axe and spoke to the people, his voice ringing joyously through the crisp winter air: “This little tree, a young child of the forest, shall be your holy tree tonight. It is the tree of peace, for your houses are built of fir. It is the sign of endless life, for its leaves are forever green. See how it points upward to heaven! Let this be called the tree of the Christ Child. Gather about it not in the wild wood but in your own homes. There it will shelter no deeds of blood, but loving gifts and rites of kindness. So shall the peace of Christ reign in your hearts.”

The people took up the little fir tree and with songs of joy bore it to the house of their chief, and there with goodwill and peace they kept the holy Christmas-tide.

## Holly

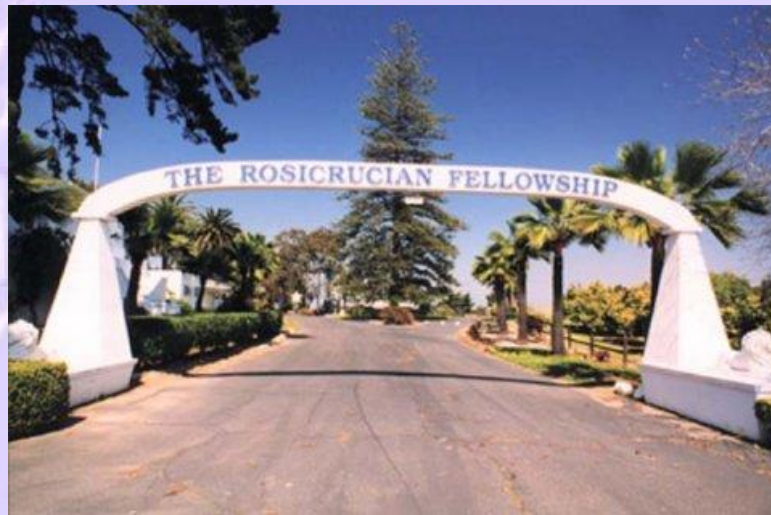


*...when all the summer trees are seen  
So bright and green,  
The holly leaves their fadeless hues display  
Less bright than they;  
But when the bare and wintry woods we see,  
What then so cheerful as the holly tree?  
—Robert Southey*

The custom of using holly and other plants for decorative purposes at Christmas is one of considerable antiquity, and has been regarded as a survival of the usages of the Roman Saturnalia, or of the old Teutonic practice of hanging the interior of dwellings with evergreens as a refuge for sylvan spirits from the inclemency of winter. Several popular superstitions exist with respect to holly. In some places it was deemed unlucky to bring it into a house before Christmas Eve. In some English rural districts the prickly and non-prickly kinds are distinguished as “he” and “she” holly. In still other places the tradition obtains that according as the holly brought into a house at Christmas is smooth or rough, the wife or the husband will be master. American holly, very similar in appearance and use to the European holly, is a slow growing tree. It is the state tree of Delaware.

There are several holly trees at Mt. Ecclesia, but they are not large.

## Pine



*The Norfolk Island Pine (Araucaria heterophylla), called the Star Pine by Mt. Ecclesia residents because from Heindel days it was decorated with Christmas ornaments, including a star on its top, is about 90 years old and at least 90 feet tall. Fan palms border Ecclesia Drive at the main entrance.*

*Like two cathedrals towers these stately pines  
Uplift their fretted summits tipped with cones;  
The arch beneath them is not built with stones,  
Not Art but Nature traced these lovely lines  
And carved this graceful arabesque of vines;  
No organ but the wind here sighs and moans,  
No sepulcher conceals a martyr's bones,  
No marble bishop on his tomb reclines.  
Enter! the pavement, carpeted with leaves,  
Gives back a softened echo to the tread.  
Listen! the choir is singing; all the birds,  
In leafy galleries beneath the eaves  
Are singing! listen, ere the sound be fled,  
And learn there may be worship without words.  
—H. W. Longfellow*



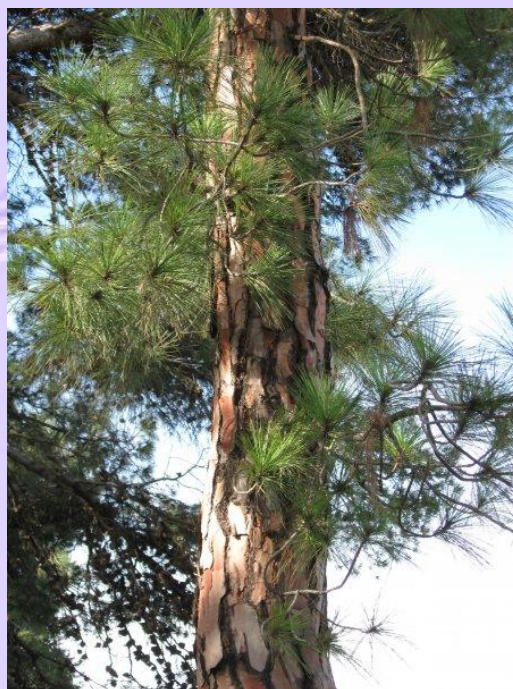
Among the Semites, the pine tree came to have a deep meaning, and like the *crux ansata* of the Egyptians, typified an existence united yet distinct, or the union of the positive and negative forces. The sacred Cone is found consistently on Assyrian monuments, on Etruscan sepulchral urns, and it was used also by the Greeks and Romans. The pine cone conventionalized and enlarged may still be seen on gateways in Italy as a talisman of abundance, fecundity, and good luck.

Seven states in the United States have chosen some variety of the pine as their state tree.

The majestic Star Pine near the original entrance to Mt. Ecclesia has attained a height of about ninety feet. Each year during the Christmas season it is festooned with colored lights and surmounted by a cluster of white lights. This tree of stately beauty is visible for miles around. Its radiance lifts all hearts in gratitude to God for His loving gift of the Great Christ Spirit to all mankind. The day of many of these legends, beliefs, and observances is past, but underlying them there is vital and still valid truth. To us, as to ancients, the tree is still the patron of fertility, as those have discovered, to their deep regret, who have stripped their land of its forests. With its persistent vigor the tree is nature's emblem of the life principle, intimating the eternal. Generations come and go, but the tree lives on, and every spring it puts forth new leaves, and every autumn it bears new seeds. Even to its last days the leaves are as green and the seeds as full of life as in the prime of its youth.

—E. Louise Riggs

From RAYS FROM THE ROSE CROSS – A Christian Esoteric Magazine  
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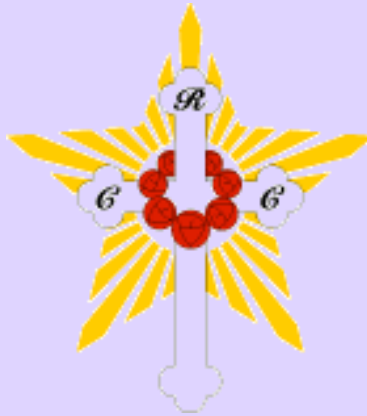
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***Rosicrucian Fellowship - International Headquarters  
2222 Mission Avenue, Oceanside, CA 92058-2329, USA  
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(760) 721 - 3806 (fax)***

***[rf@rosicrucian.com](mailto:rf@rosicrucian.com)***

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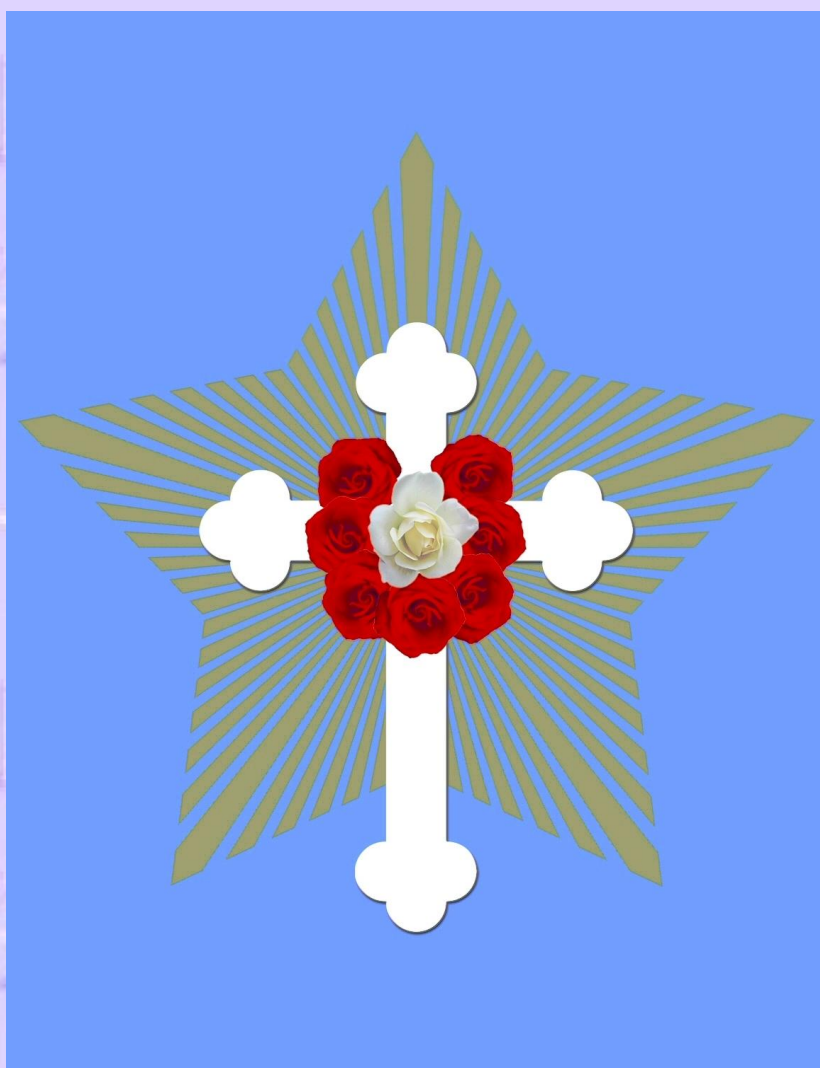
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