

ROSE CROSS



A Quartely Rosicrucian Magazine of Mystic Light

2010 Autumn Equinox Edition



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A QUARTERLY ROSICRUCIAN MAGAZINE



NUMBER IV - 2010 AUTUMN EQUINOX EDITION

ROSE CROSS is a Quarterly Rosicrucian Magazine , created and supported by students of the Western Wisdom Teachings , dedicated to promote Rosicrucian Teachings, Spiritual Astrology and related subjects. It is related to *The Rosicrucian Fellowship* but not formally affiliated with it. Writers of published articles are alone responsible for statements made. *ROSE CROSS – A Quarterly Rosicrucian Magazines is dedicated to Max Heindel as a token of gratitude for his value teachings. May be used for non-commercial, personal, research, or educational purposes, or any fair use. Commercial use is strictly prohibited .*

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Rosicrucian Landscap



This is a long view of the Rosicrucian Fellowship Temple in Oceanside. There are gardens and hiking trails spread amongst the grounds, which are open to the public.

By: [Mango](#) Source: SAN DIEGO READER

<http://www.sandiegoreader.com/news/neighborhoods/oceanside>

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FEATURE

Powers from Above

The universe is built
With wisdom, power and love.
Nothing's overlooked
By the the powers from above.

The powers from above
Safe bounds keep all within,
Protect them from those trials
Which they've not yet strength to
win.
And thus when we encounter
The challenges of each day
We can meet them with full
courage
That to victory we'll find a
way.

The powers from above
Help all find what they seek,
Draw to all what they seek,
Wether low or highest peak.
Thus seek that which is worthy
What you truly longeth for.
Hold fast your highest dream
'Till you gain the entrance
door.

The powers from above
Give all souls what they need
So they can gain experience
And water wisdom's seed.

But its up to us to use
The powers given us,
And reach skyward and grow
As a plant up from the dust.

The powers from above
Cleanse out sins past and old
Help souls pay their debts
'Till they become pure gold.
'Tis then our task in life
To no repeat mistakes.
Having seen the path of error
The wise that way forsakes.

The powers from above
preserve all that's good and true.
Nothing's ever lost
Which has lasting value.
So all we need to do
Is work in life's rich fields
Knowing that from the harvest
We will keep its richest yields.

Thus as we strive upward
May our dreams never die.
We WILL reach the heights
Guided by the powers on high.

- Elsa M. Glover

EDITORIAL

The Path

We have heard much said about “The Path” by those who are endeavoring to live the Christ life. Many ask what is meant by “the path,” and others ask how they can know when they are walking in it. Others again seek directions as to what they may or may not do. To answer the last inquiry first:

I do not believe anyone can tell you what is right for *you*. They may say what they think, or what they would do under like circumstances, but only your own higher self, the God within, can tell you what is right for *you* to do. If you have been accustomed to seek advice instead of listening to the voice of the Spirit, you will doubtless, at first, have difficulty in recognizing it, and will therefore make many mistakes. But do not get discouraged, or weary of trying, for the spirit never wearies of giving you its message, and you will succeed in a longer or shorter time, according to the amount of Will-power you use in your higher desires, which make for soul growth.

“The Path” is a road that we consciously build every moment by our thoughts and actions.

Suppose I have just awakened to a dim consciousness that somewhere in the Universe there is something higher and holier than myself, and a tiny wish is born that I could know more about this unknown. That is the first step upon The Path. Every moment I spend with this thought makes my path a little narrower, because wishing to draw nearer to that which is holy, I begin to realize that my unholy, selfish thoughts and careless actions must be dropped, one by one. I must no longer hate, nor envy, nor lose my temper. The Path grows a little narrower day by day. I must give of my substance to others. I must help others with hands, head, and heart. I must not waste a moment of the precious gift of Time. How narrow the Path grows! I must love everyone as myself, and know my Father as the only true God; and receive Jesus Christ, His Son, to reign within me, to be my Lord. This Path leads straight to God.

How can we know that we are on The Path? By a consciousness that we are honestly living up to the very best we know in every action and in every thought. We will often, often make grave mistakes, and we will be criticized for them by our friends. Later on we may see that we did wrong even when aiming to do the right. But the point is, did we do the very best we knew at the moment? Each effort makes our Will a little stronger and our judgment a little clearer. The only person we may venture to criticize or condemn is ourself.

*True, 'tis a straight, but thorny road,
And mortal beings tire and faint;
But they forget Our Mighty God
That feeds the strength of every Saint.*

The Path is not easy to follow at all times. There are those, both in the body and out of the body, who will seek to induce us to stray; who will call us fools because we prefer our chosen narrow path to their wider one; who will endeavor to show us that we are not walking as we should. The only safe way is to look straight ahead. There is one great help—the Path *is straight*, and therefore the “Light of the World,” which is beaming from the end of it, is never hidden from our view, except when we turn around to investigate by paths, or so-called easier roads.

Yes, it is very steep, and rough at times, but there are Guardian Angels standing beside us ready to help; we do not always recognize them in the man or woman who is working or walking beside us. Sometimes through lack of care, and too much self-confidence, we slip again and again, at a certain place, making progress impossible, but when we, from our heart, call for help — cry as Peter did, “Lord, save me, I perish!”— instantly the helper is with us, the dreaded spot is crossed. But do not look backward at it, or you may again lose the light ahead.

*Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall drop
In blessings on your head.*

You will not be lonely on The Path; there are crowds on the way, but some travel much quicker than others. Your companion today may not be met again for a lifetime. You may wander, or fall, or linger to help another, and the friends you thought would never leave you pass on ahead — perhaps unheedingly, for many on the path are still selfish; do not blame them, you may thoughtlessly do the same thing tomorrow and cause pain to a loved one.

All along the Path, if we desire it, we may walk close beside our Elder Brother, Christ. He is not somewhere far away, but right here beside us, in our work and in our play. Maybe we can realize this better if we remember what He said: “I am the light of the world.” And when we think of light, remember how near He is to us. He will be found very near in all the sorrows, at home or abroad. He loves those who work and help the weary one, forgetting that they themselves are also tired— those who follow in His steps of loving, self-forgetting service.

We are told The Path will be rough, slippery, and narrow. But that does not matter if we realize that it is the straight, and the shortest way home to “Our Father.” And there remaineth a rest for the weary feet, and the travel stained garb will be exchanged for a golden wedding garment, if we are faithful.

- Lizzie Graham



FUNDAMENTALS

The Riddle of Life and Death

By Max Heindel



In "Oedipus and the Sphinx" (1864), Jean Auguste Dominique Ingres depicts the moment when Oedipus solves the riddle and the Sphinx prepares to hurl herself to death on the rocks below.

At every birth, what appears to be a new live comes into the world. Slowly the little form grows, it lives and moves among us, it becomes a factor in our lives; but at last there comes a time when the form ceases to move and decays. The love that came, whence we know not, has again passed to the invisible beyond. Then, in sorrow and perplexity we ask ourselves the three

great questions concerning our existence: Whence have we come? Why are we here? Whither are we going?

Across every threshold the fearsome specter of Death throws his shadow. It visits alike the palace and the poorhouse. None are safe: old or young, well or ill, rich or poor. All alike must pass through this gloomy portal, and down the ages has sounded the piteous cry for a solution of the riddle of life, the riddle of death.

Unfortunately there has been much vague speculation by people who did not know, and it has therefore come to be the popularly accepted opinion that nothing definite can be known about the most important part of our existence: Life prior to its manifestation through the gate of birth and beyond the portal of death.

That idea is erroneous. Definite firsthand knowledge may be had by anyone who will take the trouble to cultivate the "sixth sense" which is latent in all. When it is acquired it opens our spiritual eyes so that we perceive the Spirits who are about to enter physical life by birth, and those who have just re-entered the beyond after death. We see them as clearly and definitely as we cognize physical beings by our ordinary sight. Nor is firsthand information about the inner worlds indispensable to satisfy the inquiring mind any more than it is necessary to visit China to learn about conditions there. We learn about foreign countries through the reports of returned travelers. There is as much knowledge concerning the world beyond as about the interior of Africa, Australia, or China.

The solution of the problem of Life and Being advocated in the following pages is based upon the concurrent testimony of many who have cultivated the above-mentioned faculty and are qualified to investigate the superphysical realms in a scientific manner. It is in harmony with scientific facts, an eternal truth in Nature which governs human progress, as the law of gravity serves to keep the stars unchangeably in their orbits about the Sun.

Three theories have been brought forward to solve the riddle of life and death, and it seems to be universally agreed that a fourth is an impossible conception. If so, one of the three theories must be the true solution, or it remains insoluble; at least by man.

The riddle of life and death is a basic problem; everyone must solve it at some time, and it is of the utmost importance to each individual human being which of these theories he accepts; for his choice will color his whole life. In order that we may make an intelligent choice, it is necessary to know them all, to analyze, compare, and weigh them, holding the mind open and free from the bias of preconceived ideas, ready to accept or reject each theory upon its merits. Let us first state the three theories and then let us see how they agree with established facts of life and how far they are in harmony with other known laws of Nature, as we should reasonably expect them to be, if true, for discord in Nature is impossible.

1. **THE MATERIALISTIC THEORY** holds that life is a journey from the womb to the tomb; that mind is the product of matter; that man is the highest intelligence in the cosmos; and that intelligence perishes when the body dissolves at death.

2. THE THEORY OF THEOLOGY asserts that at each birth a newly-created soul enters the arena of life fresh from God; that at the end of one short span of life in the material world it passes through the gate of death into invisible beyond, there to remain; and that its happiness or misery there is determined for all eternity by its belief just prior to death.

3. THE THEORY OF REBIRTH teaches that each Spirit is an integral part of God; that it enfolds the plant; that by means of repeated existences in a gradually improving earthly body those latent powers are being slowly unfolded into dynamic energy; that none are lost, but that all Egos will ultimately attain the goal of perfection and reunion with God, bringing with them the cumulative experience which is the fruitage of their pilgrimage through matter.

Comparing the materialistic theory with the known laws of Nature, we find that it is contrary to such well-established laws as those which declare matter and force indestructible. According to those laws mind cannot be destroyed at death as the materialistic theory asserts, for when nothing can be destroyed mind must be included.

Moreover, mind evidently is superior to matter, for it molds the face so that it mirrors the mind; also, we know that the particles of our bodies are constantly changing; that an entire change takes place at least once in seven years. If the materialistic theory were true, our consciousness ought also to undergo an entire change, with no memory of what preceded; so that now one could remember an event more than seven years.

We know that is not the case. We remember our whole life; the smallest incident, though forgotten in ordinary life, is vividly remembered by a drowning person; also in the trance state. Materialism takes no account of these states of subconsciousness or superconsciousness; it cannot explain them, so it ignores them, but in the face of scientific investigations which have established the verity of psychic phenomena beyond cavil, the policy of ignoring rather than disproving these alleged facts is a fatal defect in a theory which lays claim to solve the greatest problem of life: Life itself.

The materialistic theory has many more defects which render it unworthy of our acceptance; but sufficient has been said to justify us in casting it aside and turning to the other two.

One of the greatest difficulties in the doctrine of the theologians is its entire and confessed inadequacy. According to their theory that a new soul is created at each birth, myriads of souls have been created since the beginning of existence (even if that beginning goes back only 6,000 years). According to certain sects, only 144,000 are to be saved; the rest are to be tortured forever. And that is called "God's plan of salvation"; extolled as proof of God's wonderful love.

Let us suppose a wireless message is received at New York, stating that a large transatlantic liner is sinking just outside Sandy Hook; that 3,000 people are in danger of drowning. Would we hail it as a glorious plan of salvation of a small, fast motorboat were sent to their relief, and succeeded in rescuing two or three people? Certainly not. Only when some adequate means was provided to save the great majority at least would it be hailed as a plan of salvation."

The "plan of salvation" which the theologians are offering is worse than sending a motorboat to save the people on Atlantic liner, for two or three are a larger proportion saved out of a total of

3,000 than 144,000 of all the myriads of souls created on the plan of theology. If God had really evolved that plan, it would seem to the logical mind that He cannot be good. If He cannot help Himself, He is not all-powerful. In neither case can He therefore be God. Such suppositions are, however, unthinkable as actualities, for that cannot be God's plan, and it is a gross libel to attribute it to Him.

If we turn to the doctrine of reincarnation (rebirth in human bodies) which postulates a slow process of development carried on with unwavering persistence through repeated embodiment in human forms of increasing efficiency, whereby all beings are in time brought to a height of spirituality inconceivable to our present limited understanding, we can readily perceive its harmony with nature's methods. EVERYWHERE IN NATURE IS FOUND THIS SLOW AND PERSISTENT STRIVING FOR PERFECTION; AND NOWHERE IS FOUND A SUDDEN PROCESS OF EITHER CREATION OR DESTRUCTION ANALOGOUS TO THE PLAN WHICH THE THEOLOGIAN AND MATERIALISTS WOULD HAVE US BELIEVE.

Science recognizes the process of evolution as Nature's method of development alike for the star and the starfish, the microbe and the man. It is the progression of spirit in time, and as we look about and note evolution in our three-dimensional universe, we cannot escape the obvious fact that its path is also three-dimensional, a spiral; each loop of the spiral is a cycle, and cycle follows cycle in unbroken progression, as the loops of the spiral succeed each other, each cycle being the improved product of the preceding and the basis of progress in the succeeding cycles.

A straight line is but the extension of a point, and analogous to the theories of the materialistic and the theologians. The materialistic line of existence goes from birth to death the theologian commences the lines at a point just previous to birth and carries it into the invisible beyond at death.

There is no return. Existence thus lived would extract but a minimum of the experience from the school of life, such as might be had by one-dimensional beings incapable of broadening out or rising to sublime heights of attainment.

A two-dimensional zigzag path for the evolving life would be no better, a circle would mean a never-ending round of the same experiences. Everything in Nature has a purpose, the third dimension included. In order that we may live up to the opportunities of a three dimensional universe, the path of evolution must be a spiral. So it is. Everywhere in heaven and on earth all things are going onward, upward forever.

The modest little plant in the garden and the giant redwood of California with its forty-foot diameter alike show the spiral in the arrangement of their branches, twigs, and leaves. If we study the great vaulted arch of heaven and examine the spiral nebulae, which are worlds in the making, or the path of the solar systems, the spiral is evidently the way of progression.

We find another illustration of spiral progression in the yearly course of our planet. In the spring she emerges from her period of rest, her wintry sleep. We see the life budding everywhere. All the activities of Nature are exerted to bring forth. Time passes; the corn and the grape are ripened and harvested, and again the silence and inactivity of winter take the place of the activity of the summer; again the snowy coverlet wraps the Earth. But she will not sleep

forever; she will wake again to the song of a new spring, and will then be a little farther progressed along the pathway of time.

Is it possible that a law, universal in all other realms of Nature, should be abrogated in the case of man? Shall the Earth wake each year from its wintry slumber; shall the tree and the flower live again, and man die? No, that is impossible in a universe governed by immutable law. The same law that wakes the life in the plant to new growth must wake the human being to further progress toward the goal of perfection. Therefore the doctrine of rebirth, or repeated human embodiment in gradually improving vehicles, is in perfect accord with evolution and the phenomena of Nature, when it states that birth and death follow each other in succession. It is in full harmony with the Law of Alternation Cycles which decrees that activity and rest, ebb and flood, summer and winter, must follow each other in unbroken sequence. It is also in perfect accord with the spiral phase of the Law of Evolution when it states that each time the Spirit returns to a new birth it takes on a better body, and as man progresses in mental, moral, and spiritual attainment in consequence of the accumulated experiences of past lives he comes into an improved environment.

When we seek to solve the riddle of life and death; to find an answer that shall satisfy both head and heart as to the difference in the endowment of human beings, and give a reason for the existence of sorrow and pain; when we ask why one is reared in the lap of luxury while another receives more kicks than crusts; why one obtains a moral education, but another is taught to steal and lie; why one has the face and figure of a Venus, while another has the head of a Medusa; why one has perfect health and another never knows a moment's rest from pain; why one has the intellect of a Socrates, and another can only count "one, two, many," as do the Australian aborigines, we receive no satisfaction from the materialist or the theologian. Materialism gives the law of heredity as the reason for sickness, and in regard to economic conditions a Spencer tells us that in the animal world the law of existence is "eat, or be eaten"; in civilized society it is "cheat, or be cheated."

Heredity accounts partly for the PHYSICAL constitution. Like begets like, so far as the FORM is concerned, but heredity does not account for the moral proclivities and mental trend, which differ in each human being. Heredity is a fact in the lower kingdoms where all the animals of a certain species look nearly alike, eat the same kind of food, and act similarly in similar circumstances, because they have no individual will, but are dominated by a common Group Spirit. In the human kingdom it is different. Each man acts differently from others. Each requires a different diet. As the years of infancy and youth pass the indwelling Ego molds its instrument so that it reflects itself in the features. Thus no two look exactly alike. Even twins who could not be distinguished in childhood grow to look different as the features of each express the thought of the Ego within.

On the moral plane a like condition prevails. Police records show that though the children of habitual criminals generally possess criminal tendencies, they invariably keep out of the courts, and in the "rogues' galleries" of Europe and America it is impossible to find both father and son. Thus criminals are the sons of honest people, and so heredity is unable to account for moral proclivities.

When we come to a consideration of the higher intellectual and artistic faculties we find that the children of a genius are mediocre and often even idiots. Cuvier's brain was the greatest brain ever weighed and analyzed by science. His five children died of paresis. The brother of Alexander the Great was an idiot, and so cases could be cited ad lib. to show that heredity only partially accounts for similarity of Form, and not at all for mental and moral conditions. The Law of Attraction, which causes musicians to congregate in concert halls, and brings about meetings of literary people because of similarity of tastes; and the Law of Consequence, which draws one who has developed criminal tendencies into association with criminals, that he may learn to do good by beholding the trouble incident to wrong-doing, account more logically than heredity for the facts of associations and character.

The theologian explains that all conditions are made by the will of God, who in His inscrutable wisdom has seen fit to make some rich and poor; some clever and others dull, etc.; that He sends trouble and trials to all, much to the many and little to a favored few, and they say we must accept our lot without murmur. But it is hard to look with love to the skies when one realizes that thence, according to divine caprice, comes all our misery, be it little or much, and the benevolent human mind revolts at the thought of a father who lavishes love, comfort, and luxury upon a few, and sends sorrow, suffering, and misery to millions. Surely there must be another solution to the problems of life than this. Is it not more reasonable to think that the theologians may have misinterpreted the Bible than to saddle such monstrous conduct upon God?

The Law of Rebirth offers a reasonable solution to all the inequalities of life, its sorrow and pains, when coupled with its companion law--the Law of Consequence--besides showing the road to emancipation.

The Law of Consequence is Nature's law of justice. It decrees that whatever a man sows, he reaps. What we are, what we have, all our good qualities are the result of our labor in the past, thence our talents. What we lack in physical, moral, or mental accomplishments is due to neglect of opportunities in the past or to lack of them, but sometime, somewhere, we shall have other chances, and retrieve the loss. As to our obligations to others or their debts to us, the Law of Consequence also takes care of that. What cannot be liquidated in one life holds over to future lives. Death does not cancel our obligations any more than moving to another city pays our debts here. The Law of Rebirth provides a new environment, but in it are our old friends, and our old enemies. We know them, too, for when we meet a person for the first time, yet feel as if we had known him all our lives, that is but the recognition of the Ego who pierces the veil of flesh and recognizes an old friend. When we meet a person who at once inspires us with fear or repugnance, it is again a message from the Ego, warning us of our old-time enemy.

The occult teaching regarding life, which bases its solution upon the twin Laws of Consequence and Rebirth, is simply that the world about us is a school of experience; that even as we send a child to school day after day and year after year in order that it may learn more and more as it advances through the different grades from kindergarten to college, so the Ego in man, as a child of the Father, goes to the school of life, day after day. But in that larger life of the Ego, each day at school is a life on earth and the night which intervenes between two days at the child's school corresponds to the sleep of death in the larger life of the human Ego (the Spirit in man).

In a school there are many grades. The older children who have attended school many times have very different lessons from the tots in the kindergarten. So in the school of life, those in high positions, endowed with great faculties, are our Elder Brothers, and the savages are but entering the lowest class. What they are we have been, and all will in time reach a point where they will be wiser than the wisest we know. Nor should it surprise the philosopher that the powerful crush the weak; the elder children are cruel to their younger brothers at a certain stage of their growth because they have not at that time evolved the true sense of right, but as they grow they learn to protect weakness. So will the children of the larger life. Altruism is flowering more and more everywhere, and the day will come when all men will be as good and benevolent as are the greatest saints.

There is but one sin--Ignorance; and but one salvation--Applied Knowledge. All sorrow, suffering and pain are traceable to ignorance of how to act, and the school of life is as necessary to bring out our latent capabilities as is the daily school which evokes those of the child.

When we realize that this is so, life will at once take on an altogether different aspect. It does not matter then what the conditions are in which we find ourselves, the knowledge the WE have made them helps us to bear them in patience; and, best of all, the glorious feeling that we are masters of our destiny and can make the FUTURE what we will, is of itself a power. It rests with us to develop what we lack. Of course we still have the past to reckon with, and perhaps much misfortune may yet accrue from wrong deeds, but if we will cease to do evil we may look with joy to every affliction as liquidating an old score and bringing the day nearer when we shall have a clear record. It is no valid objection, that often the most upright suffer the greatest. The great intelligences who apportion to each man the amount of his past score which is to be liquidated in each life always help the man who pays the debts of his past without adding new delinquencies, by giving him as much as he can bear, to hasten the day of emancipation; and in that sense it is strictly true that "whom the Lord loveth he chasteneth."

The doctrine of rebirth is sometimes confounded with the theory of transmigration, which teaches that a human soul may incarnate in an animal. That has no foundation in Nature. Each species of animal is the emanation from a Group Spirit, which governs them FROM THE OUTSIDE, by suggestion. It functions in the Desire World; and as distance does not exist there, it can thus influence its members, not matter where located. The human Spirit, the Ego, on the other hand, enters right into a dense body; there is an individual Spirit in each person, dwelling in its instrument and guiding it FROM WITHIN. These are two entirely different stages of evolution, and it is as impossible for man to incarnate in a animal in an animal body as for a Group Spirit to take human shape.

The question, "Why do we not remember our past existences?" is another apparent difficulty. But if we realize that we have an entirely new brain at each birth, and that the human Spirit is weak and engrossed in its new environment, so that it fails to make a full impression on the brain in the days of childhood, when it is most sensitive, it is not so surprising after all. Some children do remember the past, especially in the earliest years, and it is one of the most pathetic phases of childhood that they are so thoroughly misunderstood by their elders. When they speak of the past, they are ridiculed, and even punished for being "imaginary." If children speak of their invisible playmates, and of "seeing things," for many children are clairvoyant, they met the same harsh treatment, and the inevitable result is that the little ones learn to keep still until they lose

the faculty. Sometimes it happens, however, that the prattle of a child is listened to and results in some wonderful revelations. The writer heard of such a case a few years ago on the Pacific Coast.

A little child in Santa Barbara ran up to a gentleman by the name of Roberts on the street and called him papa, resisting that she had lived with him and another mama in a little house by a brook, and that one morning he had left the cabin and never returned. She and her mother had both died of starvation and the little one finished quaintly, "But I didn't die; I came here." The story was not told at once, or succinctly, but in the course of an afternoon, by intermittent questioning it came out. Mr. Roberts' story of an early elopement, marriage and emigration from England to Australia, of the building of a cabin by a stream with no other houses near, of leaving his wife and baby, of being arrested, denied permission to notify his wife because the officers feared a trap, of being driven to the coast at the point of a gun, of being taken to England and tried for a bank robbery committed the night he sailed for Australia, of proving his innocence; of how only then notice was taken of his persistent ravings about a wife and child who must starve to death, of the telegram sent, the search party organized and the answer that they had found but the skeletons of a woman and a child. All these things corroborated the story of the little three-year-old tot; and being shown some photographs in a casual way, she picked out the pictures of Mr. Roberts and his wife, though Mr. Roberts had altered much in the eighteen years which intervened between the tragedy and the Santa Barbara incident.

It must not be supposed, however, that all who pass through the gate of death reenter as quickly as that. Such a short interim would give the Ego no chance to do the important work of assimilating experiences and preparation for a new Earth-life. But a three year old child has had no experience to speak of, so it seeks a new embodiment quickly, often incarnation in the same family as before. Children often die because a change in the parents' habits has frustrated the working out of their past acts. It is then necessary to seek another chance, or they are born and die to teach the parents a needed lesson. In one case an Ego incarnated eight times in the same family for that purpose before the lesson was learned. Then it incarnated elsewhere. It was a friend of the family who acquired great merit by thus helping them.

The Law of Rebirth, where it is not modified by the Law of Consequence to such an extent as in the above cases, works according to the movement of the Sun known as the precession of the equinoxes, by which the Sun goes backward through the twelve signs of the zodiac in the so-called sidereal or world-year comprising 25,868 of our ordinary solar years.

As the passage of the Earth in her orbit around the Sun makes the climatic changes which alter our conditions according to seasons and change our activities, so the passage of the Sun through the great world-year makes still greater changes in climate and topographical conditions, in respect to civilization, and it is necessary that the Ego should learn to cope with it all.

Therefore the Ego incarnates twice in the time it takes the Sun to go through each one of the signs of the zodiac, which is about 2,100 years. There are thus normally about 1,000 years between two incarnations and, while the experiences of a man are widely different from those of a woman, the conditions are not materially different in a thousand years, so the Spirit usually incarnates alternately as a man and a woman. But that is not a hard and fast rule; it is subject to modification when such is required by the Law of Consequence.

Thus occult science resolves the riddle of life into the Ego's quest for experience, all conditions having that purpose in view, and all being automatically determined by desert; it robs death of its terror and its sting, by placing it where it belongs, as an incident in a larger life, similar to the removal to another city for a time; it makes the parting from loved ones easier by assuring us that the very love we feel will be the means of re-uniting us, and it gives us the grandest hope in life that some day we shall all obtain the knowledge which illumines all problems, links all our lives, and best of all, as taught by occult science ,we have it in our own power, by application, to hasten that glorious day when faith shall be swallowed up in knowledge. Then we shall realize in a higher sense the beauty of Sir Edwin Arnold's poetic statement of the doctrine of rebirth:

*Never the Spirit was born!
The Spirit shall cease to be never!
Never was time it was not,
End and beginning are dreams.
Birthless and deathless remaineth
the spirit forever.*

*Death has not touched it at all,
Dead though the house of it seems.*

*Nay! but as one layeth
A worn-out robe away.
And taking another sayeth:
This will I wear today,
So putteth by the spirit
Lightly its garment of flesh
And passeth on the inherit
A residence afresh.*

- Max Heindel, *The Rosicrucian Christianity Lectures, Lecture One November, 1908, in Columbus, Ohio.*

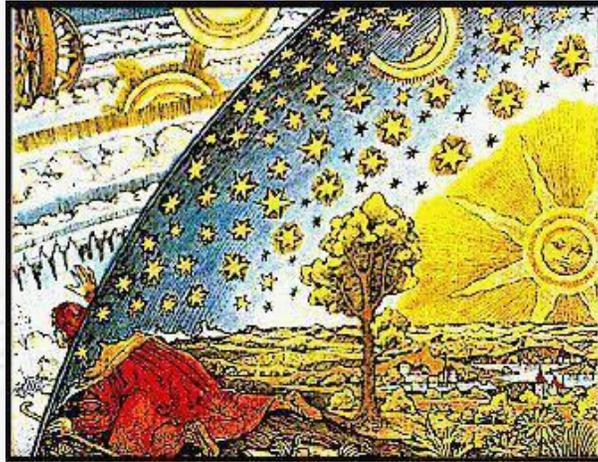


The '**Well of Initiation**', an architectural-symbolic representation of the descent through the nine (9) arch-like strata of the Earth that the Tekton undergoes (located at Quinta da Regaleira (built ca. 1904–1910), a World Heritage Site immersed in Templar, Rosicrucian and Masonic tradition with themes and motifs from the Divine Comedy (ca. 1304–1321))

There Is No Death

A PHYSIOLOGICAL FACT

W. STUART LEECH, M. D. (in Azoth)



IT is admitted by Physical Scientists, Theologians, Materialists, and all others that man is the highest product of evolution on the face of the earth, although he did not evolve from our present fauna as many suppose, but he is a true product of the “fire-mist,” having tediously come up through the mineral, plant and animal eons to his present state of partial consciousness. Physically, he has developed a dense body, a vital body, a desire body, and the germinal mind body which we must not confuse with the brain. In our midst are creatures of only one or two faculties of perception, some with sight but no hearing, some with feeling but having neither hearing or sight; but only man has by the aid of the constructive hierarchies of nature developed the sensations of seeing, hearing, feeling, tasting, and smelling; and now he is on the eve of the unfoldment of another sense, namely, perception of “second sight.” It is evolutionary, but instead of waiting for the slow process of evolution, the means is actually within the immediate reach of the intelligence of the age for rapid development of this higher perception; and it concerns directly the bringing out of the latent possibilities of the pineal and pituitary glands. In the Hyperborean Epoch man was bisexual, and is now double-brained, double-glanded, and in his twofaced wakeful state we find his dynamic portion invisible to all physical eyes. Man changes from cell to embryo, from embryo to foetus, from foetus to infant, from infant to child, from child to lad. In each of these it was a death of the old body and the transfer took place unconsciously while the Ego slept. As man more and more approaches consciousness, the sleep, his miniature deaths, becomes less, and finally he dreams, which is an ability to stamp the physical brain cells with a few happenings as he re-enters the body. If the mechanism of the physical body, especially the brain, is rendered more and more efficient, the forces of the pineal and pituitary approach each other, making dreams more connected. If this process of development continues, the forces of these two glands eventually touch, and the chasm is bridged. As these two forces touch, thus harmonizing the physical body with the soul body (*soma psuchicon*), which is technically called the vital body, then and not till then do we have a continuity of consciousness.

Paradoxical as it may seem there is not a scintilla of doubt but that human consciousness is to be in the developed man an unknown continuity of wakefulness through both sleep and death. With a few individuals this unbroken continuity is frequently manifested long before the individual reaches a state of perfection. Continuation of consciousness or unbroken continuity is a natural inheritance into which the bulk of mankind is coming by a sure process of evolution. There are many ways for the rapid development, most of which are dangerous counterfeits, but there are several permissible modes in vogue, though they are esoteric and difficult to locate. In ordinary sleep the vast majority go about in the desire body (a body of higher vibration than the visible physical) oblivious to their superphysical and grandiose surroundings. This oblivion is due to a dense mist or a wall of his own making. Occasionally some violent impact from without, or some strong desire of his own from within, may tear aside this curtain or mist for the moment and permit him to receive some definite impression; but even then the fog closes in immediately and the subject dreams on unobservantly as before. The ability of the Ego to remember the events of its journey in the desire world, while the physical body is being repaired in the customary sleep, can be attained by various physiological modes and by the use of well tried formulas of everlasting worth. For this astounding unfoldment of the self it is well to say that the physical body, desire body, vital body, brain, and mind must be radiant with vibratory health and their relationship must be harmonious. It is in this direction the future advancement of medical science lies.

By accident, tumor, disease, or by the use of narcotics, this mist of the soul's oblivion that surrounds the ordinary individual during sleep may be removed before the time for its proper unfoldment, producing pathological conditions such as insomnia, phobias, and obsessional insanities.

By that subjective mode hypnotism, which I class as a dangerous counterfeit, and by the use of certain magical ceremonies, the continuity of memory can be forced, but it is similar to forcing the parturition at the fourth month, which is always disastrous to the incoming Ego. The physical or dense body is only one of the four vehicles of the Ego. The Ego, by the use of the mind in sleep, must impress upon the brain cells an event from the other side before dream memory can take place. The laws of music and all other harmonies teach us that there are one or more octaves between all planes of physical matter. As we approach the higher we find that if the radiations of the physical matter of the brain are rendered low by reason of either a lack of unfoldment, heavy food, drink, certain underground vegetables, depravity, or disease, the brain will not be able to respond to the vibrations of the higher events unless in distortion. It is as simple as the law of harmony. Reflex dreams due to indigestion and a multitude of confused events cannot be gone into in detail in a brief article. Suffice to say that they originate by reason of the Ego being partly drawn into the physical, which gives rise to the distortion and absurdities of some dreams.

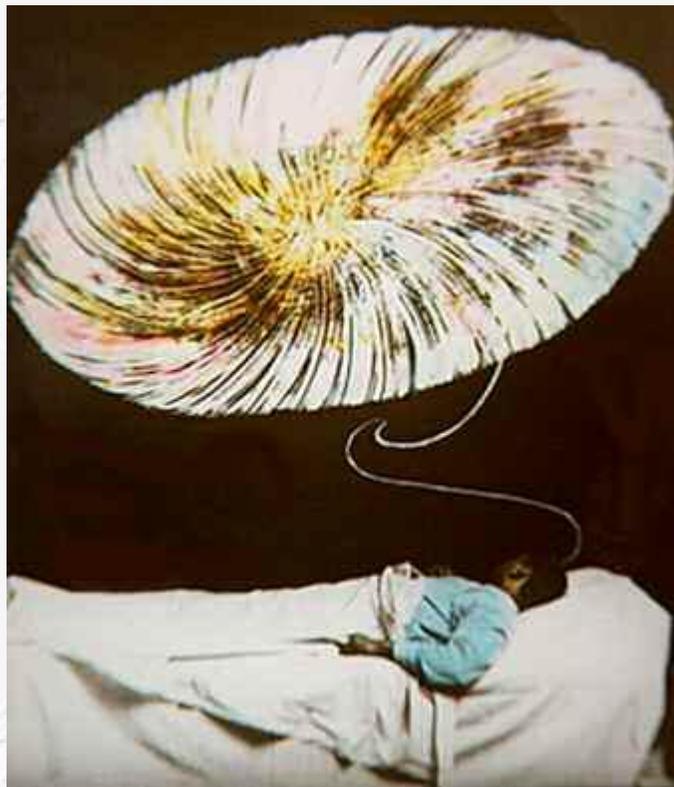
- *From Rays from the Rose Cross, March, 1919.*



OCCULT SCIENCE

The Continuity of Life and the Nature of Sleep

By Stuart Leech, M.D.



Attached by the silver cord extending from the head, the desire body and ego hover above the sleeper's dense and vital bodies.

SLEEP IS A MINIATURE cosmic night. It is the period between two days, whether it be measured by plant, animal, time, or by zodiacal periods. As all the dimensions of space are concentric, and as the superphysical planes of existence are in our immediate presence, "sleep" conveys to us the condition of the dense body after the soul has withdrawn while leaving some form of connection with it unsevered.

On divination Cicero observes: "When the soul of man is disengaged from corporeal impediments and set at freedom—in sleep—it beholds wonders which, when entangled beneath the veil of flesh it is unable to see." Sleep is the temporary withdrawal of the ego from the

physical body, which then rests and recuperates. Its depleted energy is then restored for the morrow's activity.

Based on the results of numerous tests and experiments theosophical writers maintain that the ego leaves the body and hovers near during sleep, be it natural or produced by anaesthetic agents.

The Rosicrucian teaching on sleep states that the ego, clothed with the mind and desire body, draws outside the dense body and remains close while the vital body and dense (physical) body are resting upon the bed, all being connected by a silver-like thread; and that in disturbed sleep the ego is not wholly withdrawn. This description is not theory or speculation but is demonstrated to the initiate step by step as the mind and sympathetic ganglia of his organism are made to unfold under the practice of well-tried acts and formulae.

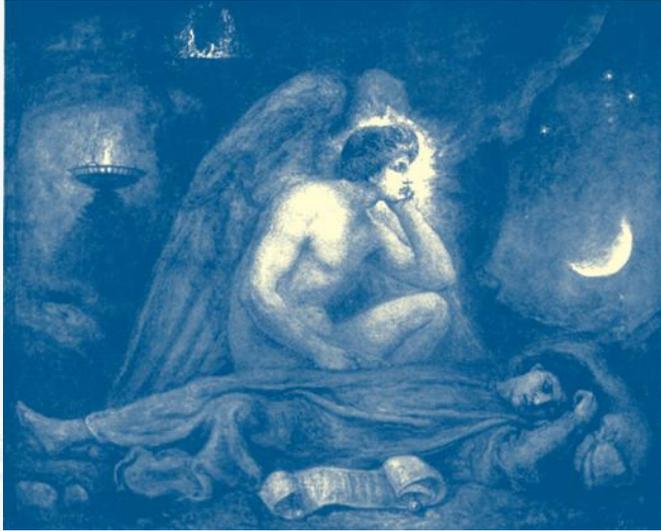
Stoddart, of the Bethlehem Royal Hospital of London, says in one of his valuable editions that "Sleep is the condition of partial or complete unconsciousness which normally recurs once in twentyfour hours and typically endures for one-third of that time. Sleep abolishes fatigue; in other words, it helps to rid the organism of fatigue products."

We all sleep, and most of us dream and travel in the desire world whether it is remembered or not. Digestion can and does take place without your knowledge, and your failure to take cognizance of the event is no argument against it. Huntington of the National Academy is indebted to the desire world for the arrangement of his famous picture, "Mercy's Dream." Giovanni Dupré, the French sculptor, confessed that the ideas of his beautiful "Piétà" came to him in a dream. Dr. S. Weir Mitchell published two poems he composed while asleep. Professor Hilprecht, of the University of Pennsylvania, deciphered certain characters by the aid of a prehistoric "helper" in the dream state. Daniel and Ezekiel knew life as it is, and Joseph, the great oneiroscopist of historical times, thoroughly understood the physiological act of sleep and the relationship of the human ego to the desire world or the next plane above the dense, and thus saved Egypt. Dreams and dreamers have saved and ruled the world.

Brain wave analysis and limbic system studies indicate that sleep is deepest about one and a half hours after its onset and from that time it drops to its lightest point between the seventh and eighth hour. By that time the dense body has been repaired and the vibrations of its revitalized molecular structures are at their maximum point, thus often enabling the waiting ego to stamp the brain with the impressions of higher planes. The heavier the food the lower the vibration of the dense body's atoms. Indeed, the vibratory action of ingested food may be so low that it actually has a toxic effect, not only from the excessive excretion of urea, carbon dioxide, and other catabolic products of digestion and cellular metabolism, but due to the very torpid action of the elemental substance itself. Highly vibrating atoms brought suddenly in contact with those of a significantly lower rate have a centrifugal or explosive effect.

Going to sleep is normally a physiological process brought on by auto-suggestion. While a lack of oxygen, an excessive amount of carbon dioxide, and the absence of various other stimuli may predispose to or invite sleep, the process of falling asleep is not pathological. Hallucinations, absurdities, and distorted dreams, manifestations of a condition known as the hypnagogic state, take place in shallow sleep when the ego is partly in the dense body and partly out. The dream

under such conditions contains a mixture of elements or stimuli from the mental, desire, and dense worlds.



From the painting by H. J. Stock (1853-1930), a Joseph Bibby, *Bibby's Annual*, 1921 **He Giveth His Beloved Sleep** More correctly, *He giveth to His beloved while he sleeps—physically and spiritually*

I will here state as a positive fact capable of personal demonstration that in the process of going to sleep the ego with the desire body actually withdraws from the dense (physical) body and this separation is accomplished by three distinct movements: First, a subtle but gradual withdrawal from the lower extremities; second, a slight hesitation with a continued withdrawal to the shoulders and head; and last, with the final leap from the shoulders and head into the realm of the next plane.

I would venture to estimate that not more than two persons out of a million are normally able to perceive this natural everyday process, although any intelligent person can be trained step by step until he is able to observe this natural phenomena. I knew one highly educated common-sense person who was so startled when he first beheld the act that he cried out in substance, “Oh, Lord, my God, is there no help for the widow’s son?”

For the reader’s rapid perusal I will omit as much as possible technical psychological terms in describing the onset of the sleep state. Two words familiar to most readers of medical and current literature are the subliminal and the supraliminal consciousness, One refers to the ego clothed with all its vehicles in wide-awake consciousness; the other designates the ego denuded of its dense body. In the act of going to sleep the ordinary person first hits a dark point or node when he leaves consciousness for unconsciousness. Between the vivid dream state and wakefulness this node or dark spot is so brief that it becomes a mere line or only a point. As predisposing factors such as muscular fatigue force themselves on the attention of the presiding soul or ego, it then commences the anabolic or restorative processes. To thoroughly repair a residence the owner must temporarily move out; so it is with the human dense body—the ego proceeds to move out with the higher vehicles first by an auto-suggestion to the harmonic whole that the body be placed in a comfortable position. Eyes are then closed and a few thoughts of going to sleep take place; then, as the process continues, the heart beat becomes slower, with a tendency to become periodic, the expirations are more audible and shorter, the excretions and the secretions of the mucous membrane diminish, the eyeballs roll upward and inward, the pupils contract, the kneeflex is lost, blood vessels dilate, the cerebrum is anemic and there is complete inactivation of the frontal brain as the ego makes its exit.

It is well to be thoroughly acquainted with these natural changes when administering an anesthetic in parturition or for a capital operation. To drive the ego completely out during labor may cause death from postpartum hemorrhage, and not to drive it out during a major operation may produce a fatality from fright, or what we choose to call surgical shock. In sleep induced by drug anesthesia or from natural causes the ego re-enters by the same pathway that it exited, ordinarily with great gentleness, as the vibrations of the desire body are an octave higher than those of the dense body. But if the ego, in response to some alarm or electric shock, re-enters with the force of a catapult, the very impact of the desire body's higher vibrations might wreck the anatomical mechanism of the dense body and become the main etiological factor in producing functional and organic changes, such as chorea, catalepsy, epilepsy, and a long list of phobias, most of which are due to a disharmony between the various vehicles of the ego.

The ego and the desire body are subject to the laws of levitation, and often in sleep the dense body will by force of habit attempt to follow them after they have withdrawn to travel in foreign countries, giving rise to that state bordering on the pathological called somnambulism or sleep-walking.

Thus the dense body may incidentally be following the ego across a roof and suffer from an accident when the correlated relationship is interfered with by an outside influence. The accident takes place simultaneously with the node or dark spot of the ego as it enters the dense body.

It is a self-demonstrable truth that the dense body can be brought to such a high state of atomic vibration by a system of right living, coupled with proper diet and certain physical and beneficial mental exercises, that the ego can remain in a state of unbroken conscious even while the dense body sleeps. Furthermore, as the ego reenters the dense body, it can impress on the brain memory of its out-of body experiences occurring during the preceding eight hours of slumber. To those who have not given the subject thought these observations may seem mere twaddle and preposterous; but do you think an economical nature is going to permit the human spirit, the ego, to waste one out of every three hours? Can you find anything in nature at a dead standstill? The higher the quality of a thing the greater its radio-activity or vibratory profile.

The attainment of this condition of continuous self-consciousness is within the reach of all healthy persons and is directly in opposition to its dangerous counterfeit, hypnosis. Sleep can no longer be considered a dissolution of the continuity of consciousness, for real life is continuous. Here is the portal of sublimity, and how quickly the counterfeiters and the quacks in their "absent treatment" seize the idea; but there are physicians with intrepid courage in every part of this land who have silently entered the gateway of the desire world and have added to their therapeutics a method of healing heretofore undreamed of by our forefathers.

—W. Stuart Leech, M.D.

Act only on that maxim whereby thou canst at the same time will that it should become a universal law.

—Kant

MYSTIC LIGHT

Letters from a Rosicrucian

Written to Karl von Eckartshausen

This article was begun in the 2009 CHRISTMAS Issue.

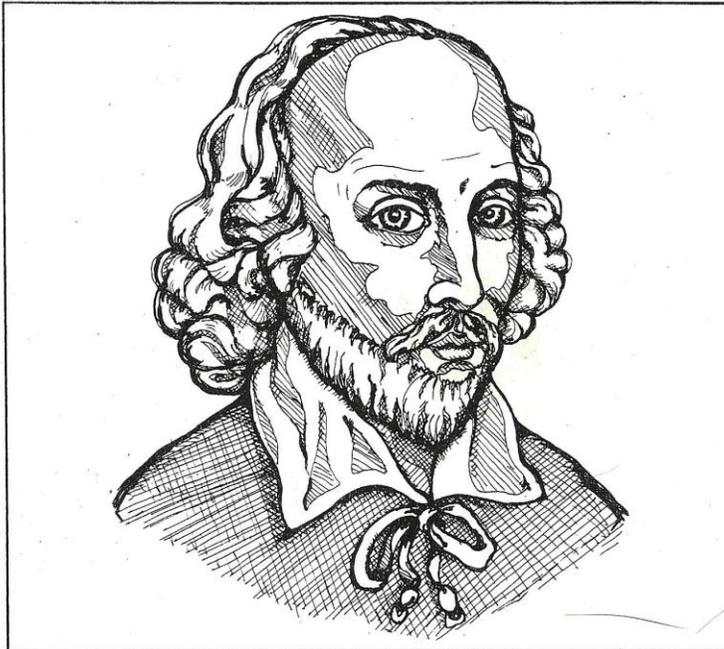


Karl von Eckartshausen (1752-1803)

Karl von Eckartshausen (28 June 1752 – 12 May 1803) was a German Catholic mystic, author, and philosopher.

Born in Haimhausen, Bavaria, Eckartshausen studied philosophy and Bavarian civil law in Munich and Ingolstadt. He was the author of *The Cloud upon the Sanctuary* (*de:Die Wolke über dem Heiligtum*), a work of Christian mysticism which was later taken up by occultists. Von Eckartshausen joined the order of the Illuminati founded by Adam Weishaupt, but withdrew his membership soon after discovering that this order only recognized enlightenment through human reason. He died in Munich at the age of 50.

Mystic Light



Letters from a Rosicrucian

Written to Karl von Eckertshausen
Munich, 1792-1801

IV. THE SECRET DOCTRINE

The principle of the entire secret doctrine, the principle from which results a knowledge of the most profound mysteries of the universe, is so simple that its meaning may be understood by a child, but because of its simplicity it is universally belittled, and not understood by those who seek anxiously for the complex and for illusions. *Love God above all things and thy neighbor as thyself.* A knowledge in practice of this truth is all that is required in order to enter the temple wherein divine wisdom may be obtained.

We cannot know the cause of all good unless we draw near to it; and we cannot draw near to it unless we love it and are drawn thither by our love. We cannot love it unless we feel it, and we cannot feel it unless it has existence within ourselves. In order to love the good, we must ourselves be good; in order to love the good above all things, the sentiments of truth, justice, and harmony should over-

come and absorb all other sentiments; we should cease to live in the sphere of the self, which is that of evil, and begin to live in the heart of the divine element of humanity as a whole; we should love whatever is divine in humanity as much as the divine within ourselves. If this supreme condition is reached in which we have forgotten completely our own intellectual and animal egos, and due to our love of God we have made ourselves one with God, there will exist no secrets either in the heavens or in the earth which will be inaccessible to us.

What is the knowledge of God other than the knowledge of good and evil? God is the cause of all good, and good is the source of evil. The evil is a reaction of the good in the same sense that darkness is a reaction of light. The divine fire (force) from which the light proceeds is not the cause of the lesser darkness. But the light radiating from the central flame could not come into manifestation without the presence of darkness, neither without the presence of light would the darkness be known.

There exist, therefore, two principles: the principle of good and the principle of evil, both springing from the same root, in which there exists as such no evil whatever; only good, absolute and inconceivable. Man is the product of the manifestation of the principle of good, and only in the good can he find happiness, because the condition necessary for happiness to any being is to live in the element to which his nature belongs. Those who have been born in the light will seek the

light, those who belong to the darkness will seek only the darkness. The man whose fundamental principle is good will find no peace while there remains one little chip of evil in his mind.

The soul of man is like a garden in which are sown an almost infinite number of seeds. These seeds will grow into plants, some beautiful and healthy and others deformed and noxious. The force from which these plants receive their necessary warmth for their own unfoldment is the will. If the will is good, beautiful plants will grow; if it is evil, it will give place to deformed plants.

The main object of the existence of man in this earth is the purification and cultivation of the will until it has been changed to a strong spiritual power. The only means of purifying the will is by action, and to do this all our actions must be good, until to do good has become a mere question of habit, when there ceases to exist in the will any desire toward evil.

Of what profit would it be to thee to know intellectually the mysteries of the Trinity and to be able to talk wisely concerning the attributes of the Logos if on the altar of thy heart there burn no fire of divine love, and if the Light of Christ shine not in thy shrine? Thy intelligence deserted by the spirit which gives life will decrease and perish, and with it thou wilt perish unless the flame of spiritual love burns in thy heart with the light of eternal consciousness.

If thou art not in possession of a love of good, better for thee to remain in ignorance, because thus thou wilt sin ignorantly and will not be responsible for thv

acts; but those who know the truth and reject it because of their evil wills are the ones who will suffer because they commit the "unpardonable sin," consciously and knowingly, the sin against truth, holy and spiritual. The true Rosicrucian whose heart burns with fire of divine love toward good will be illumined in his mind by the light, he will be inspired with good sentiments, and will carry them into good effects as actions. He will need no mortal teacher to teach him the truth, because he will find himself permeated by the spirit of wisdom, which is the one who will be his true teacher.

All earthly sciences and arts are valueless and puerile before the excellency of this divine wisdom. The possession of the wisdom of the world has no permanent value; but the possession of divine wisdom is imperishable and eternal. Divine wisdom cannot exist without divine love, because wisdom is the union of spiritual knowledge and spiritual love, from which results spiritual power. He that knows not divine love, knows not God, for God is the source and the flaming center of love. And for this reason it has been said that although we may penetrate all mysteries, possess all knowledge, and do good works, if we do not possess divine love it profits us nothing; because only by means of love will we be able to acquire immortality.

What is love? A universal power proceeding from the center from which the universe has been unfolded. In the elemental and animal kingdoms it works after the manner of a blind force of attraction; in the vegetable kingdom it attains the rudiments of the instincts, which

in the animal kingdom are completely unfolded; in the animal kingdom it becomes changed to passion, which if it works in the right direction toward its eternal source, will raise man even to divine estate; but if it is perverted it will lead him to destruction. In the spiritual realm, that is to say, in the realm of regenerated man, love is transformed into spiritual power, conscious and living. For the majority of men of our present civilization, love is no more than a feeling, and the love which is truly divine and powerful is almost unknown among humanity.

That superficial sentiment which men call love is an element semi-animal, weak, and impotent, but nevertheless of sufficient power to lead or mislead humanity. We are able to choose between loving a thing and not loving it, but a love so superficial can penetrate no farther than the superficial conditions of the soul of the object beloved. The possession of divine love depends not upon choice; it is a gift from the spirit that resides within; it is a product of our own spiritual evolution, and only those who have reached that state may possess it.

It is impossible for anyone to know what a spiritual and divine love is except the one who has reached that state of existence; but he who has obtained it knows that it is an all penetrating power springing from the center of the heart and penetrating the heart of the one beloved, evoking to life the germs of love there contained. This spiritual LOVE you may call if you prefer, spiritual WILL, spiritual LIFE, LIGHT, for it is all these and much more, because all spiritual

powers have root in one eternal center and culminate at last in power after the manner of the vertex of a pyramid of many sides.

How may we obtain this power of spiritual love, of good will, of light and eternal life? We cannot love a thing unless we know it is good; we cannot know whether a thing is good or evil without feeling it; we cannot feel it unless we come close to it; we cannot come close to a thing if we do not love it, and we would find ourselves in a vicious circle, never coming nearer to eternal truth, if it were not for the continual influence of the Spiritual Sun of Truth, which throws its rays into the center of the human heart, and attracting it instinctively and unconsciously, transforms the circular movement to a spiral movement, drawing man in this manner by the "Light of Grace" toward that center in spite of and contrary to his own inclinations.

It has been said that the inclination of man toward evil is stronger than toward good, and this is undoubtedly true, because in the present stage of the evolution of man, his activities and animal tendencies are still very strong, while his more spiritual and elevated principles have not unfolded sufficiently to possess consciousness of themselves and their consequent strength. But while the animal inclinations of man are stronger than his own spiritual powers, the eternal divine light which attracts him to its center is much more powerful, and unless man resists the power of divine love, preferring to be attracted to evil, he will be continually and unconsciously attracted to the

center of love. Therefore man, even though to a certain point the defenseless victim of invisible powers, is nevertheless at the point in which he may make use of reason, becoming in a certain sense a free agent; but until his reason is perfect he cannot be wholly free, and his reason may only become perfect if it vibrates in unison and in harmony with the Divine Reason. *Man, therefore can be completely free only when obeying the Law.*

There can be only one Supreme Reason, one Supreme Law, one Supreme Wisdom, in other words, ONE GOD, because the word God signifies the culminating point of all powers, whether spiritual or physical that exist in the universe; it signifies the Only Center from which all things, all activities, all attributes, faculties, functions and principles have proceeded, and in which all will finally culminate. Man may only hope to realize his objective while always working in harmony with the universal law, because the theory universally recognized of the survival of the fittest, and the absolute truth that the strong are more powerful than the weak, are just as true in the realm of spirit as in the realm of mechanics. One drop of water cannot by its own strength direct itself contrary to the current in which it exists, and what is man, with all his vanity and pretensions to wisdom, than one drop in the ocean of universal life?

In order to be able to obey the Law we need to learn to know it. But where may one hope to learn the difference between pure law and adulterated law except in the study of spiritual and material nature, or in its inner and outer aspects? There

exists but ONE book which the occult student needs and in which he will find the Secret Doctrine in its entirety with all the mysteries known only to the Initiates. This is a book which has never suffered falsification nor erroneous translations; it is a book which has never been the object of pious frauds nor absurd interpretations; it is a book which without the least trouble may be obtained by any one anywhere. It is written in a language comprehended by all regardless of nationality. The title of this book is M., signifying, *The Macrocosm and the Microcosm of Nature assembled in one volume.*

In order to be able to read this book correctly it requires not only the eye of the intellect but in addition one must read with the eye of the spirit. If its pages are illumined only by the cold light of the moon, by the light of the



brain, they will seem dead, and we shall learn only what appears on the surface; but if the divine light of love illumines its pages, radiating force from the center of the heart, they will commence to live, and the seven seals with which its chapters are sealed will be broken, and the veils behind them will be lifted one after another; then we shall know the divine mysteries which the Sanctuary of Nature contains.

Without this divine light of love it is useless to try to penetrate the darkness in which the most profound mysteries exist. Those who study nature with only the external light of the senses will learn no more than the outer husk; in vain will they ask to be taught the mysteries which may only be contemplated with the light of the spirit, because the light of spirit has shone eternally in the darkness but the darkness comprehended it not.

Where can we hope to encounter the light of spirit except within our own souls? Man can never know anything not already existing within himself. He can neither hear nor perceive any external thing; he can only contemplate the images and experience the sensations caused by exterior objects upon his consciousness. Whatever appertains to man, excepting his external form, is an epitome, an image, a counterpart of the universe. Man is the microcosm of nature and in him is contained, germinally or in a condition of greater or lesser unfoldment, all that nature contains. In him reside God, Christ and the Holy Spirit. The Trinity is contained within him, and the elements of the mineral, vege-

table, animal, and spiritual kingdoms; he contains the heavens, the infernal regions, and purgatory; all will be found within him because he is the image of God, and God is the cause of everything that exists. Nothing is which is not a manifestation of God, and in one sense either God or the substance of God.

The entire universe and all that it contains are the outer manifestation of that inner cause or power which men call "God." In order to study the external manifestations of that power, we have to study the impressions produced within our own souls. We can know nothing, be it what it may, outside of that existing within ourselves, and for this reason even the study of external nature is not and cannot be more than the study of the self, or in other words more than the internal sensations which outer causes have set up within us. Man can positively know nothing in any manner whatever, whether by sight, feeling, or perception beyond what is within himself; all his so-called knowledge concerning external things is mere speculation and supposition or *relative* truth.

If it is impossible for man to know anything regarding outer things except what he sees, feels, and perceives with himself, how is it possible for him to know anything concerning inner things except manifestations within himself? All who seek an outer God while denying God in their own hearts will seek Him in vain. All those who profess to worship an unknown king of creation while smothering the newborn king in the cradle of their own hearts worship an illusion. If we desire

to know God and to know divine wisdom, we must study the activity of the divine principle in the interior of our hearts. We must listen to his voice with the ear of the intelligence and read His words with the light of divine love, because the only God concerning whom man may know anything is his own personal God, one and identical with the God of the universe. In other words this God is the universal God entering into relation with man, within man himself, and reaching personality by means of the human organism. And this is how God converts himself into man and man is transformed into God. Man changes in this manner to God when he obtains perfect knowledge of his own divine Ego, or in other words, when God has brought to him the consciousness of his true self.

There cannot, therefore, be divine wisdom without the knowledge of one's own divine self, and he who has found his own divine Ego has become a wise man. No scientific or theological speculations of ours are sufficient to warrant us in presuming to say that a man has found his own divine Ego. If he has found it he will be in possession of divine powers which men call "supernatural" but such powers have become almost unknown among humanity. When men find their own divine Egos, they will then need no more preachers or doctors, no more books or instructions except from the God within. But if the wisdom of our wise men is not from God, it proceeds from books and external and fallible sources.

That consciousness of the Ego which men feel within

themselves and which they call "I" or "me" is not the divine Ego; it is the animal or intellectual ego in which their consciousness is centered. In each man there are a great number and variety of these egos. These will all perish and must disappear before the divine I, which is universal and omnipresent, can enter into being in man. Men do not know their own egos, animal and half animal, and the apparition of these would fill them with horror. The main emotions of many men are those of envy and covetousness, and the main ambitions those of luxury, money, and the like. These are the powers or gods governing men and women to which men bow down, which they embrace and love, and which they consider their own proper selves.

These selves or egos assume in each soul of man a form corresponding to their character, because each character corresponds to or produces a form. But these selves are illusory. They lack life of their own and are nourished from the life principle in man; they live by his will and perish with the life of the body or soon after. That only which is immortal in man, that which has always existed and will always exist, is Divine Spirit, and only these elements of man which are perfect and pure and which have been united with the spirit will continue to live in him or by means of him.

This divine Ego experiences none of the sense of separation which rules our lower selves; it is as universal as space; it established no distinction between itself and the self of other human beings; it sees them as itself and recognizes the one self

in all other beings it lives and feels in others but does not die with them, because being it lives and feels in others but does not die with them, because being already perfect it requires no more transformations. This is the God or Brahm who can only be known to the one who has changed himself to the divine. It is the *Christ* that never may be comprehended by the *Anti-christ*, who wears on his forehead the sign of the *Beast*, which symbolizes intellectualism without Spirituality or knowledge without divine love. This God can only be known through the power of the true faith, which signifies spiritual wisdom, which penetrates even to the burning center of love that exists in one's own heart. This is the center of love, of life, and of light, the source of all powers. In this center are contained all germs and mysteries; it is the fount of divine revelation. If thou findest the light that radiates from this center, thou will need no more teaching, for thou wilt have found eternal life and absolute truth.

The great error of our intellectual epoch is the belief of men that they can reach knowledge of the truth by mere intellectual, scientific, philosophic, or theological speculation and solely with reason. This is entirely false, for although a knowledge of occult theory should precede its practice, nevertheless if the truth of a thing is not confirmed, experienced, and realized through habitual practice, the mere knowledge of the theory is of no value. Of what profit is it to a man to speak much concerning love and to repeat like a parrot what he hears if he does not feel in his heart the divine

power of love? No one can become a good artist, musician, soldier, or politician simply by reading books; power is not obtained by speculation but requires practice. In order to cognize the good we have to think and do good; in order to experience wisdom we have to be wise. A love which finds no expression in action attains no strength; a benevolence existing only in our imagination will remain imaginary until expressed by means of actions. Whenever an action takes place a reaction is the consequence; therefore habitual practice will make robust our love of the good, and where such a love exists it will surely manifest itself in the form of good actions.

He who does evil because he does not know how to do good is worthy of compassion; but he who knows how to do good and is convinced that he ought to do thus, but who nevertheless works evil is deserving of condemnation. It is therefore dangerous for men to receive instructions in what refers to the higher life as long as their wills are evil, because after learning to distinguish between the good and bad their responsibility is so much the greater if they continue in spite of this on the path of evil. These letters would never have been written if it had not been hoped that a few of their readers would not limit themselves to the intellectual comprehension of their contents, the knowledge of the self; which road leads at last to union with God, the first consequence of entering which being the recognition of the principle of the universal brotherhood of humanity

(To be continued)

The Nature and Symbolism of the Soul

The Nature and Symbolism of the Soul

ACCORDING TO ANCIENT IDEAS

IT was the dictum of *Aristotle* that in infancy ‘the soul of man differed in nothing from that of the brutes, but then he admits that one animal alone, man, can reflect and deliberate, and the latter statement has found most favor with modern philosophers. Thus we are now informed that the brute is sensitive but not self-conscious, and powers and faculties are continually pointed to in man which it is positively asserted can be found in none lower than himself. Have the people who make such statements ever visited the chamber of thought of the lower animals, we wonder, and if they have not how can they speak of the mystery of mind with such assurance?



Plato (left) and Aristotle (right), a detail of *The School of Athens*, a fresco by Raphael. Aristotle gestures to the earth, representing his belief in knowledge through empirical observation and experience, whilst Plato gestures to the heavens, representing his belief in The Forms. *from Wikipedia.*

Plato used a classification into the soul of the passions and the soul of the knowing faculties, each having its own seat in the body and each its peculiar motions, and even *Aristotle*, his materialistic opponent, has his souls, vegetable, sentient, and rational. Under all Grecian physiology and psychology lay the assumption that whatever was self-motional was life or soul. Matter was admitted to be essentially inactive and thus it became necessary to suppose a vital agent where activity was manifested, and that equally in the case of mere physical function, sentience, and intellect, this being the supposition on which rested, alike, *Plato's three kinds of souls* and *Aristotle's three souls*, for to so much the theory of the last-mentioned philosopher seems very nearly, if not literally, to amount.

Galen limited the term *soul* to the agent of sentient and intelligent functions and made Nature the operator in the simply physical, but *Aristotle* reigned over the schools, and his doctrine of the vegetable, sentient, and rational souls, variously modified, may be traced in very many medical physiological theories down to our very present times. It was substantially one with the *Archaeus* or governing principle of *Paracelsus'* philosophy and the animating and organizing principle of *Harvey*. Still later, *Muller* has modified the conception into an organic force which

exists even in the germ and creates in it the essential part of the future animal, while Haeckel and others who try to get away entirely from the principle of souls are yet forced to reckon with it as a vital principle underlying all physical manifestations.

The immortal Christian soul has become figured both by the peacock and the dove and more frequently by the latter. We may see the disciples of our Lord represented as doves on the apsidial cross in S. Clemente. As doves Christian souls are found figured on mural tablets on baptismal founts and on sarcophagi. Less frequently they appear as peacocks, rarely on sarcophagi, however, and even in pre-Christian times they were thus represented on the walls of sepulchral chambers, and in the scenes of the Paradise of Osiris on a sarcophagus. In the museum of the Vatican are two doves on a cross surrounded by the monogram of Christ in a wreath. This device may be frequently seen.

On the unique ivory tabernacle preserved in the Sacristy of the Cathedral of Sens we see a pinecone taking the place of the cross or the diagram of Christ, and on each side of it a peacock, representing not the souls of Christians merely, but the souls of martyrs, for each peacock has a small palm branch attached to its neck.



The Egyptian conventional symbol for the soul was a sparrowhawk with a human head. The Ancient Egyptians believed that a human soul was made up of five elements, which is *Ren* (name), *Ba* (individual personality), *Ka* (life force), *Sheut* (shadow), and *Ib* (heart).

The Egyptian conventional symbol for the soul was, as every archaeologist knows, a sparrowhawk with a human head. In latter times and among the Romans, the souls of the departed in the Paradise of Osiris were figured as doves and peacocks. In a fresco painting that once existed at Pompeii (a copy of which was engraved at Naples in 1833), symbolical souls as doves and peacocks are represented as perched on the sacred trees—the palm and the peach tree, in the Paradise of Osiris and Isis. In this fresco was also represented the heron, the symbol, according to Vicomte de Ronge, of the first transformation of the soul in this mysterious Paradise.

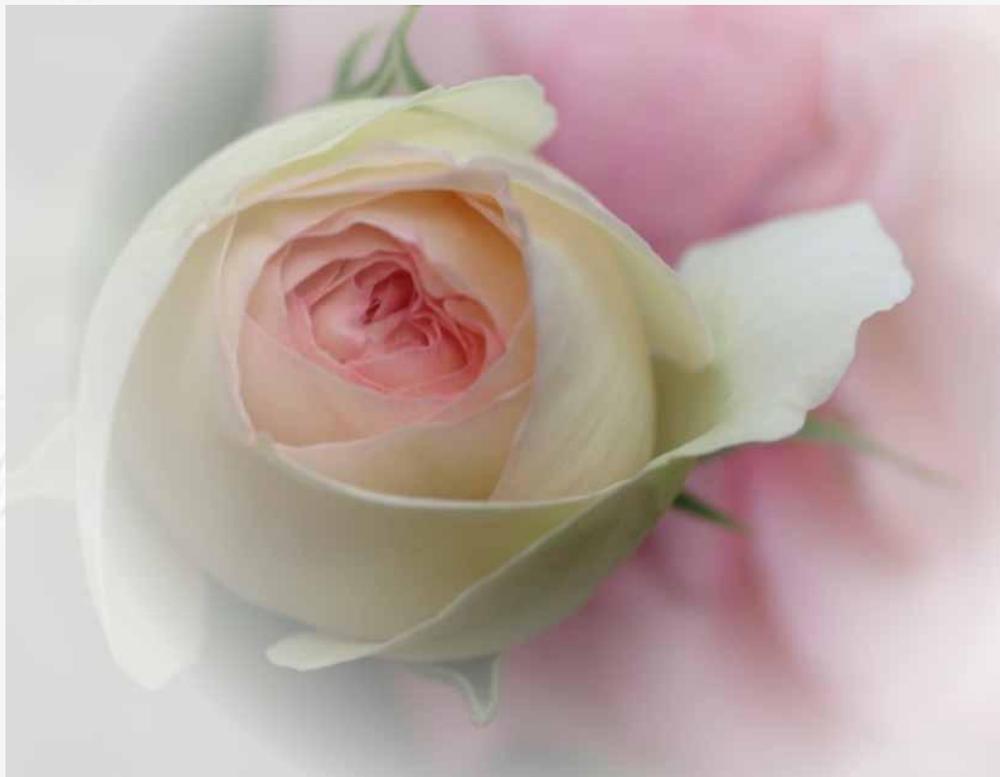
There was then for this purpose a certain identical meaning connected with the symbol of the peacock and that of the dove. The dove of Venus was crucified on a wheel with four spokes, the dove called also *Inyx*, and in correlation with these symbols there occurs the story of Semiramis, described to have fled away and been changed into a dove when conquered by Staurobates, who had threatened to nail her to the cross, which is identified with the four spoked wheel in the eternal crucifixion of *Ixion*, or the wheel of execution described by Pindar.

The dove crucified on a wheel-cross is curious as an ancient pre-Christian symbol, but in Christian symbols two doves on the cross are frequently seen. But it is more than probable there is another meaning to the dove symbol than that it merely represents the soul. Jesus' baptism in

Jordan was a baptism of *water* and the *spirit*, for when Jesus rose out of the water *The Universal Christ* descended upon him as a dove, and from that time on he was animated by a different spirit, imbued with cosmic wisdom. Similarly, when the spirit descended upon the disciples at the Pentecostal Celebration they also were gifted with spiritual powers not previously possessed by them, and only those who have such faculties evolved can really come under the classification where they are entitled to the dove symbol, such as was afterwards given to the disciples of Christ. Hence, it is reasonable to suppose that that symbol was only given to initiates whose spiritual powers had been developed, to be used in the Service of Humanity.

But if we can apply the Myth of *Argus* as an index to the meaning of the peacock symbol, that shows the awakened soul which uses its powers for a baser purpose. Argus, according to Mythology, had a hundred eyes, was endowed with a most wonderful all-penetrating power of observation, *clairvoyance*, in fact. But instead of using this power of the soul for the benefit and the Service of Humanity, he prostituted his spiritual sight to imprison a fellow creature, and for that reason *Mercury*, the god of wisdom, decapitated him and placed his eyes on the plumes of the peacock. In other words his misuse of his spiritual powers for a base purpose caused him to be deprived of them and made him a helpless creature, arrogant and vain as a peacock, a pitiable thing despite all its gorgeous plumage. Knowledge is good if it is of the right kind and rightly used for altruistic and helpful purposes, but it is very dangerous to be wise as a serpent if one is not also harmless as a dove.

- From *Rays from the Rose Cross*. January, 1918.



Universal Peace



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.

We are at the stage of profound mutations, of different challenges, but always full of opportunities for progressing in the path towards the liberation.

If we think about weapons and egotisms, we cultivate fights, wars, pains, sufferings; if we have doubts, fears or worries, we create elementals that surround us, disturbing and creating a negative environment, getting in return disastrous effects in our lives including the region and country in which we live, because, as it has been said by the Rosicrucian Comenius, when one human being is bad, the rest can never be well.

We are to cultivate upstanding and pure thoughts of universal peace, feeding them with high desires of altruism and harmony, concretizing them in lovely service for the good of the entire humanity. This work should start with us individually, then with our RF Centers to create those archetypes full of Light and Love in perfect harmony.

The world needs many workers and good servants. We, as members of the Rosicrucian Fellowship of Max Heindel, have major responsibilities.

It is time to follow our pioneer brother Max Heindel and the Rosicrucian Teachings he left us, starting by cultivating a positive and pure mind that only seeks the good in each sister and brother and in every situation.

In contrast, fear is one of the most dangerous thoughts that require urgent attention; Max Heindel has indicated the way: love backed by acts. Fear, hatred and other violent passions, as has been seen by the clairvoyant Medical Rosicrucian Paracelsus, creates elementals, larvae and microbes that affect the health of each one, his vitality and his life. The effects are spread in the physical and super physical worlds as wars, as plagues that affect the fields and plantations, increasing socio-economic problems as hunger and others.

The use of drugs and narcotics give access to the larvae as well as it causes innumerable problems.

It is a truth that currently no person is perfect, that everybody has to know how to develop the efficiency of the mind, through straight observation. Through the concentration in one point at a time and in only one direction, with the study of mathematics, music and cultivating the universal love; through a better skill of adaptability, with an open mind, always ready to receive new ideas.

If we cultivate happiness, harmony, good will and altruism we are vibrating in high musical tones. Our vibrations are then attuned to the Macrocosms and the works will be much more suitable for the good of everybody, irradiating peace and love in our atmosphere and building in this way Universal Peace.

If we cultivate the sympathy, the happiness, the love, the music, we would get in return musical vibrations in major tones, that are always asymmetrical and with joyful color, our aura would be progressively stronger and full of golden threads. Let us cultivate good trends to help balance the current status of our civilization and in turn promote UNIVERSAL PEACE AMONG ALL THE NATIONS.

- *Delmar Domingos de Carvalho*

Rosicrucian Fellowship World Peace Meditation

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

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

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

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

The Rosicrucian Fellowship Prayer

AN IDEAL PRAYER

By Florence May Holbrook (1860-1932)

Not more of Light we ask, O God,
But eyes to see what is;
Not sweeter songs, but ears to hear
The present melodies;
Not greater strength, but how to use
The power that we possess;
Not more of love, but skill to turn
A frown to a caress;
Not more of joy, but how to feel
It kindling presence near,
To give to others all we have
Of courage and of cheer.

No other gift, dear God, we ask,
But only sense to see
How best the precious gifts to use
We have received from Thee.
Give us all fears to dominate,
All holy joys to know,
To be the friends we wish to be,
To speak the truth we know;
To love the pure, to seek the good,
To lift with all our might,
All souls to dwell in harmony
In Freedom's perfect light.



Preceding the Rosicrucian Fellowship Centennial Anniversary Adress, [August 8, 2009] fifteen white doves were released as a symbol of Peace to Mankind through all Nations on Earth.



A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth mens' minds about to religion.—Bacon

One of the most impressive, most beautiful and most symbolic was the release of Sister Vilma Del Castillo, from the center of Los Angeles of 15 white doves in the sky. The birds found their freedom as soon as the white wicker box was opened. They quickly went up and flew toward his home in San Diego, then into the Temple, curving around giving us a beautiful display of white feathers gleaming against the blue sky. And then departed to return twice later, fascinating members gathered at Mount Ecclesia. Symbolically represent the Holy allegorical building your nest soul.

MAX HEINDEL'S MESSAGE

Max Heindel had spent the winter of 1907-1908 in Europe where he contacted the Elder Brothers of the Rosicrucian Order under whose tuition he received the contents of the wonderful truths contained in **THE ROSICRUCIAN COSMO-CONCEPTION**. At the time he received this instruction he little realized the extent of the work given into his keeping with the command to disseminate the teachings to a soul-sick world.



Max Heindel at Niagara Falls

Since the introduction of the Rosicrucian Philosophy and the opening of a World Headquarters in Oceanside, California, in 1911, books and pamphlets by Max Heindel have been translated and printed in many languages. People from far and wide are calling for and becoming interested in these advanced Christian teachings, which are leading mankind back to the Bible and bringing to their understanding the satisfying truths contained in the Christian religion through the explanation of the mysteries hidden in the Bible.

Max Heindel's Message gives in a very simple manner the truths of man's own being, explaining the why and wherefore of mysteries which have driven millions of souls to materialism and caused them to repudiate the Bible.

A Word to the Wise

A Word to the Wise



MAX HEINDEL (1865-1919)
Picture by Carlos André R. Marcier

The founder of the Christian Religion stated an occult maxim when He said: "Whosoever shall not receive the kingdom of God as a little child shall not enter therein" (Mark X:15). All occultists recognize the far-reaching importance of this teaching of Christ, and endeavor to "live" it day by day.

When a new philosophy is presented to the world it is met in different ways by different people.

One person will grasp with avidity any new philosophical effort in an endeavor to ascertain how far *it supports his own ideas*. To such a one the philosophy itself is of minor importance. Its prime value will be its vindication of *his* ideas. If the work comes up to expectation in that respect, he will enthusiastically adopt it and cling to it with a most unreasoning partisanship; if not, he will probably lay the book down in disgust and disappointment, feeling as if the author had done him an injury.

Another adopts an attitude of skepticism as soon as he discovers that it contains something which *he* has not previously read, heard, or originated in his own thought. He would probably resent as extremely unjustified the accusation that his mental attitude is the acme of self-

satisfaction and intolerance; such is nevertheless the case; and thus he shuts his mind to any truth which may possibly be hidden in that which he off-hand rejects.

Both these classes stand in their own light. "Set" ideas render them impervious to rays of truth. "A little child" is the very opposite of its elders in that respect. It is not imbued with an overwhelming sense of superior knowledge, nor does it feel compelled to look wise or to hide its nescience of any subject by a smile or a sneer. It is frankly ignorant, unfettered by preconceived opinions and therefore *eminently teachable*. It takes everything with that beautiful attitude of trust which we have designated "child-like faith," wherein there is not the shadow of a doubt. There the child holds the teaching it receives until proven or disproven.

In all occult schools the pupil is first taught to forget all else when a new teaching is being given, to allow neither preference nor prejudice to govern, but to keep the mind in a state of calm, dignified waiting. As skepticism will blind us to truth in the most effective manner, so this calm, trustful attitude of the mind will allow the intuition, or "teaching from within," to become aware of the truth contained in the proposition. That is the only way to cultivate an absolutely certain perception of truth.

The pupil is not required to believe off-hand that a given object which he has observed to be white, is really black, when such a statement is made to him; but he must cultivate an attitude of mind which "believeth all things" *as possible*. That will allow him to put by for the time being even what are generally considered "established facts," and investigate if perchance there be another viewpoint hitherto unobserved by him whence the object referred to would appear black. Indeed, he would not allow himself to look upon anything as "*an established fact*," for he realizes thoroughly the importance of keeping his mind in the fluidal state of *adaptability* which characterizes the little child. He realizes in every fiber of his being that "now we see through a glass, darkly," and Ajax-like he is ever on the alert, yearning for "Light, more Light."

The enormous advantage of such an attitude of mind when investigating any given subject, object or idea must be apparent. Statements which appear positively and unequivocally contradictory, which have caused an immense amount of feeling among the advocates of opposite sides, may nevertheless be capable of perfect reconciliation, as shown in one such instance mentioned in the present work. *The bond of concord is only discovered by the open mind*, however, and though the present work may be found to differ from others, the writer would bespeak an impartial hearing as the basis of *subsequent* judgment. If the book is "weighed and found wanting," the writer will have no complaint. He only fears a hasty judgment based upon lack of knowledge of the system he advocates--a hearing wherein the judgment is "wanting" in consequence of having been denied an impartial "weighing." He would further submit, that the only opinion worthy of the one who expresses it *must be based upon knowledge*.

As a further reason for care in judgment we suggest that to many it is exceedingly difficult to retract a hastily expressed opinion. Therefore it is urged that the reader withhold all expressions of either praise or blame until study of the work has reasonably satisfied him of its merit or demerit.

The Rosicrucian Cosmo-Conception is not dogmatic, neither does it appeal to any other authority than the reason of the student. It is not controversial, but is sent forth in the hope that is

may help to clear some of the difficulties which have beset the minds of students of the deeper philosophies in the past. In order to avoid serious misunderstanding, it should be firmly impressed upon the mind of the student, however, that there is no infallible revelation of this complicated subject, which includes everything under the sun and above it also.

An infallible exposition would predicate omniscience upon the part of the writer, and even the Elder Brothers tell us that they are sometimes at fault in their judgment, so a book which shall say the last word on the World-Mystery is out of the question, and the writer of the present work does not pretend to give aught but the most elementary teachings of the Rosicrucians.

The Rosicrucian Brotherhood has the most far-reaching, the most logical conception of the World-Mystery of which the writer has gained any knowledge during the many years he has devoted exclusively to the study of this subject. So far as he has been able to investigate, their teachings have been found in accordance with facts as he knows them. Yet he is convinced that *The Rosicrucian Cosmo-Conception* is far from being the last word on the subject; that as we advance greater vistas of truth will open to us and make clear many things which we now "see through a glass, darkly." At the same time he firmly believes that all other philosophies of the future will follow the same main lines, for they appear to be absolutely true.

In view of the foregoing it will be plain that this book is not considered by the writer as the Alpha and Omega, the ultimate of occult knowledge, and even though it is entitled "*The Rosicrucian Cosmo-Conception*," the writer desires to strongly emphasize that it is not to be understood as a "faith once for all delivered" to the Rosicrucians by a founder of the Order or by any other individual. It is emphatically stated that *this work embodies only the writer's understanding of the Rosicrucian teachings* concerning the World-Mystery, strengthened by his personal investigations of the inner Worlds, the ante-natal and post-mortem states of man, etc. The responsibility upon one who wittingly or unwittingly leads others astray is clearly realized by the writer, and he wishes to guard as far as possible against that contingency, and also to guard others against going wrong inadvertently.

What is said in this work is to be accepted or rejected by the reader according to his own discretion. All care has been used in trying to make plain the teaching; great pains have been taken to put it into words that shall be easily understood. For that reason only one term has been used throughout to convey each idea. The same word will have the same meaning wherever used. When any word descriptive of an idea is first used, the clearest definition possible to the writer is given. None but English terms and the simplest language have been used. The writer has tried to give as exact and definite descriptions of the subject under consideration as possible; to eliminate all ambiguity and to make everything clear. How far he has succeeded must be left to the student to judge; but having used every possible means to convey the teaching, he feels obliged to guard also against the possibility of this work being taken as a verbatim statement of the Rosicrucian teachings. Neglect of this precaution might give undue weight to this work in the minds of some students. That would not be fair to the Brotherhood nor to the reader. It would tend to throw the responsibility upon the Brotherhood for the mistakes which must occur in this as in all other human works. Hence the above warning.

- Max Heindel. From *The Rosicrucian Cosmo-Conception*

READER'S QUESTIONS

THE FRUIT OF EVOLUTION

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

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

But there is something more attained. When the wind blows over a new-mown hay field it absorbs and carries with itself the fragrance of the myriad of flowers, it is laden with the incense peculiar to that field. In another place, where the wind blows through a garden of roses or of orange blossoms, it gathers a different scent. Similarly with the evolving Spirits: each one during the fanning process in the evolutionary field, gathers the aroma of its individual experience and at the end of evolution when, as Prodigal Sons, we return to the bosom of the Father, each one of us will carry with him or her the aroma of his particular and individual experience upon the evolutionary journey.

This composite essence, then, will be amalgamated with the great divine Spirit of the Father. We shall then all be partakers of one another's experience, and the Father will be partaker of all of our experience. Thus there will be a distinct gain to all concerned, for besides having evolved our own individuality, we shall learn and partake of the knowledge and experience gathered by all the other Spirits in our life

AVITCHI, LOST SOULS AND STRAGGLERS

QUESTION—Is there any basis in fact for the teaching of some schools of occultism regarding *lost souls and stragglers*? I have read a book which vividly describes a place called *Avitchi*, where the souls reside when in the last stages of disintegration. The school in question, it seems, holds that some souls undergo progressive retrogression, becoming lower and lower in each successive embodiment until ultimately extinguished as individual souls by absorption in the Cosmic Soul. Now as I understand the Rosicrucian teachings, all souls without exception are on the upward spiral, and while there may be a retrogression as between two successive lives in the

physical world, yet the ultimate outcome is progress, not retrogression. I do not believe that it is any part of the true Rosicrucian teachings that some souls deteriorate until annihilated. The above remarks also apply to stragglers. Kindly advise the correct teaching on this subject.

Answer—The Rosicrucians teach that life is a great school where there are pupils in all different stages of development. In the most advanced class there are some who have learned almost all the lessons that it is possible to teach in our present condition and environment, and these are about to graduate into other conditions where they will be afforded a larger opportunity for advancement. There are also backward spirits in the lower classes which have, so to speak, been lazy and neglected to grasp opportunities for advancement. Between the lowest and the highest classes there are a great number of gradations, and certain tests or examinations are made of humanity as a whole at different points in the evolutionary career, just the same as in a school examination of the pupils are held at certain times of the year, for the purpose of determining if they are fitted to advance into a next higher grade. Those who pass this examination are promoted, while those who fail are required to pass another term in the class where they are, so that they may learn the required lessons necessary as a basis for further advancement. Those who pass the examination are saved, and those who fail are lost to the class as a whole, but this is only temporary and those who have been backward may catch up again and at the following examination pass those who had been promoted the year before; then these erstwhile stragglers are saved and the others lost.

So it is also in the school of life. Those who fail to pass the examination at one time, and are temporarily “lost” may catch up again and even pass those who had once passed them. That is the true teaching concerning the so-called lost souls, and it is confirmed by the Bible. The Greek word *aionian* is translated everlasting, but it has no such meaning as Infinite Duration. Liddell & Scott’s dictionary gives the meaning as an “Age, an indefinite period, a lifetime,” et cetera. So that those who overcome, and are, as the saying is, saved, have a passport to a new Age of unfoldment, and are thus given *age*-lasting happiness. While those who fail are given *age*-lasting punishment of being in a lower grade in life’s school. But, generally speaking, the doctrine that a soul may be lost in the sense of being annihilated is altogether without foundation, for, as it is said, “*in* God we live and move and have our being,” so that if a single soul were lost, a part of God would be lost, and that of course is unthinkable.

It is said that there is no rule without exception, and there is one condition which almost gives a foundation for the teaching concerning *Avitchi* promulgated by the Eastern schools. According to their philosophy, there are two states (not places but *states*) of consciousness, *Avitchi* and *Nirvana*. They say that when the spirit, by repeated embodiments and lives lived in the most noble manner, has reached a state of sublime spirituality, it is absorbed by the Cosmic Soul as the dewdrop is swallowed up in the sea. Its individual consciousness plus the fruitage of all its lives is swallowed up by the Universal Spirit, this being according to the Eastern teaching a state of the highest bliss. Conversely those who by lives of continued evil pass a certain point commence to sink lower and lower on the scale of attainment, and as their consciousness has been so saturated in evil that there was no room for good, individual consciousness is gradually purged from them in the effort to eradicate the evil, until at last the soul stands naked and unconscious. It is then absorbed in the Cosmic Soul, bringing with it only sorrow and disappointment of the most intense nature. But this teaching regarding both good and evil is, as already said, contrary to the Western Mystery teachings and may at least only apply in such a

case as an exceedingly evil Black Magician. *In no case however is the spirit lost*, but only the fruitage of its pilgrimage, and as we have eternity for our evolution, we may be certain that even such a spirit would have opportunities later to enter the pilgrimage of evolution which will make it a self-conscious creative intelligence.

COOPERATING WITH THE SCIENTISTS

Question: It is stated in the Rosicrucian literature that we should cooperate with the scientists and use the information which they obtain. Why would it not be much more satisfactory in obtaining information concerning disputed points—for instance, the nature of the atom or the right kind of diet—to go directly to the invisible planes and obtain the correct answer by clairvoyance? Would this not be much more accurate, and settle the question without argument and long years of tedious experimentation?

Answer: Considerable scientific information was incorporated in the *Cosmo-Conception* because Rosicrucians believe in cooperating with the scientists and using empirical knowledge insofar as it is true and practicable. The reason is that one can obtain true information in regard to the nature and conditions of any plane only with the senses which are correlated to that plane. That is, we must obtain knowledge in regard to the physical properties of matter with our physical senses; we must investigate the Desire World with the senses of the desire body, namely, clairvoyance and clairaudience; and we must inform ourselves in regard to the Mental World with the cognitive faculties of the mind or mental body.

It is a mistake to think that all sorts of information on physical matters can be obtained from spiritual sources. However, if we wish to obtain knowledge pertaining to the spiritual counterparts of any physical object or condition, then we may use the spiritual senses. For instance, if we want information about the mental archetype of an ocean steamship, we go to the Region of Concrete Thought, which is the region of archetypes. If we wish information about the emotional properties of a revival meeting, we go to the Desire World, which is the realm of emotion, and there observe the colors that are produced by the activities carried on in that meeting. But if we want to know about the physical properties of a metal such as iron, we must experiment with that metal on the physical plane.

Some people have the mistaken notion that the minute one gets into the invisible worlds he immediately becomes omniscient, but this is no more true in the higher worlds than it is in the Physical World. Knowledge is obtained by study and effort there the same as it is acquired here. To be sure, the archetypes there speak to us and flood us with a knowledge of themselves, but we can make this knowledge ours only by studying it and working with it in the same manner we observe and logically process material data. In accepting scientific knowledge we must keep in mind that it is not infallible, due to the fact that scientists are ever discovering new data which modify their earlier theories. At the onset of the third millennium, the rapid increase of atomic, electronic, and genetic information has led to many scientific accomplishments which would not have been believed possible by most scientists themselves only a few decades ago. Judgment and discrimination must be used in considering this matter as in all others.

THE METHOD OF SPIRITUAL COGNITION

Question: Will you please discuss the following topic in the "Question Department" of your excellent Magazine? The problem of cognition. How does the seer know on the higher planes? By this I mean, (a) how can he distinguish between a thought form emanating from his own mind and (b) the thought form emanating from some other person either in the body or out, and (c) objective spiritual entities?

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

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

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

When one looks at a house with etheric vision he sees right through the wall. If he wants to find out what is taking place in a room on the farther side of the house from where he stands, the etheric rays from his eyes to the object in that room pierce the walls and all other intervening objects, and he sees them just as plainly as if the whole house were made of glass. This grade of sight may be applied to the human body, and it is possible with its help to look through the whole organic structure and watch its functions in actual operation. The writer also had the idea until

recently that the common trick of reading a letter which is enclosed in a sealed envelope, perhaps in the pocket of another person was done in the same manner. However, stimulated by the articles on psychometry in our magazine, he one day took a letter addressed to himself and tried the experiment, which succeeded beautifully, showing the person who had written the letter sitting in his room, and giving the whole contents very nicely. Immediately afterward he tried another letter with etheric sight to ascertain how the result would differ, and it was then found to be very difficult to disentangle the writing on account of the letter having been folded up. There seemed to be a conglomerate mass of ink streaks, and it required the use of the next higher grade of sight which penetrates to the Desire World before the letter could be distinguished and read.

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

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

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

From *The Rosicrucian Philosophy In Questions and Answers*
by Max Heindel, The Rosicrucian Fellowship

ASTROLOGY

Johfra and the Signs of the Zodiac



Johfra Bosschart in Vezere France, June 1990

This is the third in a series of articles on the twelve signs of the zodiac as conceived and painted by the Dutch artist Johfra, coupled with his personal commentary. Johfra, deceased in 2000, studied the Rosicrucian teachings. Thanks to this association, his wife, Ellen Lorien, has graciously granted the Rays from the Rose Cross permission to reprint his artwork and text.

He described his own works as "Surrealism based on studies of psychology, religion, the Bible, astrology, antiquity, magic, witchcraft, mythology and occultism." An autobiography of Johfra Bosschart, "Symphony Fantastique," ISBN: 90 804422016 (de Verbeelding/Woerden) has been available since 1998. For a wonderful pictorial biography, click: <http://visionaryrevue.com/webtext2/jofworks1.html>

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

THE SIGNS OF THE ZODIAC have been drawn in much the same way for hundreds of years. Only if paintings were made of them would there be some scope for a new interpretation.† I decided to get right down to the essence of each sign and then briefly meditate on as many of its aspects as possible. My idea was to combine several symbols—all of which would have a bearing on the particular sign—and so give more background to each painting, allowing the spectator more scope for free association. In this way, the twelve signs became a cycle of twelve meditations that followed the course of the zodiac.

The numerous similarities between various religious systems and their symbols, such as the Cabala, magic, alchemy and Tarot, made it possible for me to illuminate the numerous aspects of each sign by using the corresponding symbols, thus throwing the sign itself into greater relief...

The deepest truths can only be approached through myths and symbols. They cannot even be conveyed through exegesis or philosophical treatise. The Truth can only be hinted at and, even then, can only be recognized by those who already know it. Yet this recognition lies dormant within us all. The Mysteries raise this unconscious knowledge of truth to consciousness. This is not done with intellectual explanations but with symbols and games of mystery in which the truths are depicted in dramatized form.

In fact, all religions, all schools of mysticism, and all esoteric societies used and still use symbols in their instruction, simply because what they are concerned with cannot be put over or expressed in any other way. A symbolic approach works totally differently from an intellectual. The latter appeals only to the intellect, leaving the rest of the individual untouched; it remains a thought construction.

A truly universal archetypal symbol works deep down; it touches the unconscious essence of the individual who thereby recognizes it from inside. It moves him totally. It strengthens him, changes him. A symbol is never absolute and objective. It is open to various interpretations. It takes on different shades of meaning according to the individual. It is subjective and adapts itself to a particular situation. It is like a mirror that, while remaining itself, constantly displays different images, depending on the person who looks in it...

In the light of the above, it will be clear to you that you should not expect exact explanations here in the sense of “this means that and that other symbol this.” I shall however try to share with you as clearly as possible the thoughts that I had when I conceived these paintings, the paths that beckoned me and the meanings I intended. They are entirely my own responsibility and are very personal. Another might see something completely different in the symbols used, and would have every right to do so. As I have already shown, it is what people themselves experience in the beholding of a symbol that determines its relevance. This is much more important than what another, in this case the painter, sees in it. Just the same, before I start discussing the twelve signs of the zodiac, I should first like to discuss the philosophical systems from which my symbolism is mainly derived, the rich treasures of the past into which I have delved quite freely.

There have been three great philosophical schools of major influence in the field of esoteric thought in Europe since the Middle Ages. Together, they have determined the secret sciences. They are: Neoplatonism, Hermeticism, and the Jewish Cabala....

The essence of Neoplatonism is that all beings are part of the One and yet are multiply emanated on lower levels. The One first created the Logos, the Word, the Intellect or Spirit. The world of divine ideas was created in this Intellect. These were the perfect primordial ideas in whose image material nature was formed. Material beings are therefore incomplete and imperfect. Yet within them all lies the dormant memory of the archetype after which they were formed. Beauty is therefore the extent to which a being reflects its perfect primordial idea in its shape. The all-governing striving of the natural being is to ascend to its original being, above time and space, and to unite with the One from which it emanated....

The second philosophical system is closely linked with the former. Both developed in the same environment, in third-century Alexandria. Eastern and Western ways of thought came together to form a great synthesis: Hermeticism. This was rooted in the books which are said to have been written by Thoth, the Egyptian god of knowledge, or, as he was later known, the legendary Hermes Trismegistos (thrice-great Hermes)....

I particularly want to draw your attention to this important couplet: "That which is below is like to that which is above, and that which is above is like to that which is below, so that the wonders of the One are enacted."

This is the basis of all magic and astrology. What it means is that the macrocosmos (the large world of the stars) finds perfect expression in the microcosmos (the small world of the creation). The latter is a faithful reflection of the former. But there is more than that. "So that the wonders of the One are enacted" implies an interplay between both worlds within the One. This refers to the fundamental law of resonance which rules in all worlds. Everything that vibrates (and vibration is the foundation of being) acts upon everything else —whether positively or negatively depends the vibration key. So every being that sends out a certain tone will receive a response from every other being that is tuned into the same vibrations. This is an irrevocable process, regardless of whether the being is a mineral, a plant, an animal, a human being, an angel or a planet....

This process [of responding to ever higher tonalities] is like a journey. Astrologically speaking, it is the evolution of the being through the course of the twelve signs of the zodiac. This happens not just once but over and over again on ever high levels. This concept of evolution is also the essence of alchemy. Here, the scope of the alchemist is transformed from the *materia prima*, the unformed primitive matter, by means of the "philosopher's stone," the "elixir of life" or "the powder" with which base metals could be transmuted into gold and on to a higher level. Transmutation of lower into higher faculties through a series of fixed processes forms the "Great Work."

Finally, I should like to say something of the doctrine which has had the greatest influence on esoteric thought in the west: the Cabala, the secret philosophy of the Jews. This ingenious doctrine finds perfect expression in one symbol: the Tree of Life....

I have related the planets to the sephiroth [pathways for the operation of the creative impulse] and their spheres of operation. Magic makes wide use of the hierarchy of archangels, angelic choirs, powers, and spirits of the planetary spheres. Magic is the practical expression of the Cabala. Just as cabalism and astrology are chiefly reflective, so is magic practical. The magician tries through

ritual to bind the planetary system to him and to make it serve him. To do this he uses corresponding colors, sounds, metals, incense, precious stones and signatures of the relevant planetary hierarchy. This technique is based on the previously mentioned laws of harmony and resonance. When a rapport exists between two or more things in a similar tonality and one of them is struck, all similar ones will resound simultaneously. This is the power of the magic formula. By applying his own limited power in the right way (in his microcosmos), the magician summons all the corresponding powers of the macrocosmos to him like a tidal wave. It is selfevident that if, by being wrongly tuned in, he is not prepared to answer these powers, he will be washed over and destroyed. Hence the lengthy preparations and purifications through fasting and abstinence which all old magic guides insist upon.

Besides this conjuring type of magic, there is another kind called talismanic magic. Here, objects (talismans) are made from the relevant corresponding planetary metals, and the signatures and symbols of the planetary hierarchy whose power is needed are engraved on these objects in an exact ritual. This has to happen at the moment that the relevant planet is exercising its greatest influence. The objects, loaded or 'consecrated' in this way, will then assure their owner of the power of the relevant corresponding planetary hierarchy which he can use for all sorts of purposes. I mention all this because I have also furnished the paintings of the signs of the zodiac with the signatures of the angels and spirits that represent the ruling planets of these signs. This is to link these paintings with the powers of the relevant planets.

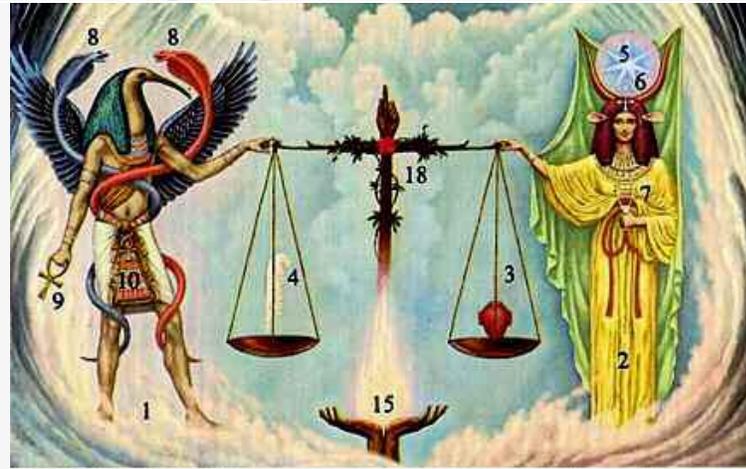
I shall now turn to the description of the twelve signs of the zodiac and their ruling planets. In so doing, I shall consciously omit the psychological aspects of these signs. Character analyses of those born under a particular sign (called the 'native' of that sign) can be found in every astrology book, of which there are many excellent ones on sale. As far as the symbolism used in this book is concerned, I took the spiritual development running through the cycle of the twelve signs as my starting point. They are the twelve phases in the growth of consciousness along a path on which all latent powers shut away in the being can successively be made real and active.

LIBRA

LIBRA, THE SCALES, is a positive sign, air in being. The sun stands in this house at the beginning of autumn as it passes the equator to commence the winter. The ruling planet is Venus.

The special characteristics of this sign are balance and harmony. That is why the composition of the painting, like that of Gemini, has been kept symmetrical. In Libra, the accent is on the soul. In the six former signs the emphasis was placed on the evolving self; the non-self is central to the way experience is gained through the following six signs.





Venus, goddess of love, harmony and beauty, rules here. The point of Libra is, above all, the balance between head and heart, intelligence and feeling. To the symbolism surrounding this sign I have added Mercury, ruler of knowledge, in his Egyptian form of Thoth (1) and, correspondingly, the goddess Venus in her Egyptian form as Hathor, goddess of festivity and love, with her cow's ears and horns (2).

Both figures keep the scales in balance. In one scale lies a heart, in its Egyptian symbolic form of an urn (3). The feather of maat is in the other (4). Here again, we have the judgement of souls, clearly linked though with loving wisdom.

Mercury is placed to the left and Venus to the right of the scales in accordance with the Cabbala and creates chaos. Each is dangerous without the presence of the opposite pole.

Netsah is the seventh sephira. That is why there is a seven-pointed star between Hathor's horns (5). Under this is the astrological sign of Venus (6). Hathor is holding a sistrum, the ritual ringing instrument of the Hathor priestesses. The horizontal rods that snake round the frame suggest the four elements that sound together harmoniously in the cosmos (7).



The famous snakes of Mercury's staff (the negative and positive powers united in harmony) coil round the Ibis-headed Thoth (8.) He holds in his hand the Ankh cross: symbol of immortality in ancient Egypt (9). The astrological sign of the planet Mercury is in the centre of his girdle (10). The harmoniously resolved dualism of the sign of Libra is further illustrated by two Assyrian sphinxes at the bottom of the painting (11).

These refer back to the Tarot card associated with the sign of Libra, the 'victory chariot' Here the two sphinxes that pull the chariot represent the opposing cosmic powers harmoniously operating together in harness.

In the painting, the mystery animals also represent the symbols of the four elements, both positive (male sphinx) and negative (female sphinx): the head is the element of water, the lion's forepaws fire, the wings air and the hindquarters of the ox earth. A complete analogy to the four

creatures of Ezekiel's vision and the four Evangelical symbols of the previous sign, Virgo. The black and white tiled floor is another reference to the harmonious working of the pole's powers at the cosmos' foundations (12). It is also the floor of the freemason temple. The lily in the foreground represents serenity, the result of perfect balance between head and heart (13)

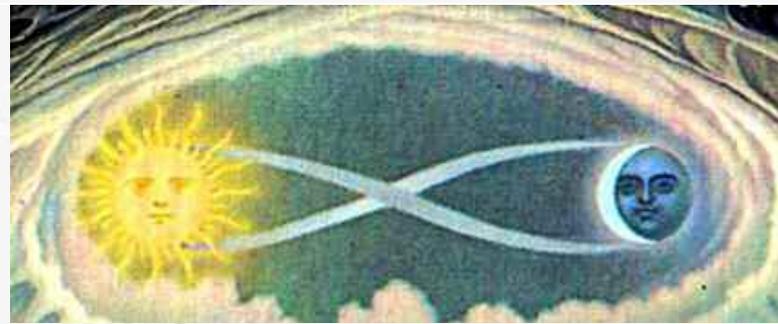
There is another freemason symbol in the middle of the tiled floor: an altar in the form of a cube (14). The cube represents the foundation because it is made up of squares. This cube is the 'cornerstone,' the Christ. It is the philosopher's stone of alchemy. This "holy altar in the temple where the Light of the Spirits (15) always burns and never dies" was the Hindu symbol for our sign of Libra.

The cube ought, strictly speaking, to be black, not transparent. I have painted it as crystal however in order to show the ball, the golden embryo (16), contained inside and on which the astrological sign for Libra has been drawn (17) (again within a seven-pointed star because Venus stays linked with Netsah, the seventh sephira of the tree).

If the cube were opened out, the six surfaces would form the Christian cross and the golden embryo would be lying in the centre of the cross, a direct reference to the Rosicrucian belief where the rose is also placed in the centre of the cross (notice the rose-cross form in the scales above) (18). I chose the sign of the rose cross because the Rosicrucians strove for balance between head and heart in the forming of the perfect person.

The red rose is the flower of Venus because it stands for self-sacrificing love (19).

Then some other symbols which also refer to various aspects of 'the conjunction of opposites': The Chinese Yang-Yin symbol in connection with the poles in the concentrated primordial matter (20); above that, in the ∞ shape (the lemniscate, symbol of infinity), are the two polar powers of sun and moon, spirit and soul, which affect each other eternally (21).



The Chinese Yang-Yin symbol in connection with the poles in the concentrated primordial matter (20); above that, in the ∞ shape (the lemniscate, symbol of infinity), are the two polar powers of sun and moon, spirit and soul, which affect each other eternally (21).

SCORPIO



Scorpio, the scorpion, is a negative sign, water in being. The sun stands in Scorpio at the end of October, the wine month, the fruit month par excellence, the time when leaves fall and the plant kingdom turns in on itself, slowly preparing for winter.

Mars used to be the ruler but this was changed to Pluto in 1930 after the discovery of the planet. I have kept to the old sign of Mars.

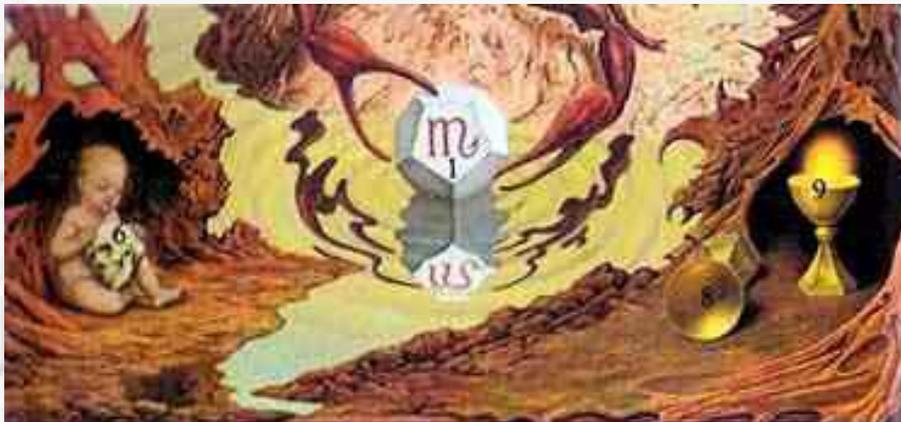
Scorpio is a battlefield of intense psychic collisions and deep experiences. This is immediately evident from the symbolism linked to the sign in ancient cultures. In ancient Indian writings, the scorpion is referred to as the “dark serpent.” It is also the seven-headed dragon that Hercules killed; Apep, the snake of darkness, killed by Horus, son of Osiris, in Egyptian mythology; the dragon killed by St George; and the snake of paradise which brought death and yet, with it, the knowledge of good and evil. It is also the eagle, as this sign is sometimes illustrated in the modern English zodiac. It even represents Satan.

If one wanted to sum up the nature of this sign in a few words, then one would say: awareness of the most fundamental facets of life and transformation of the primary forces.

Scorpio is about the libido, the power of creation, as well as love, birth, death and resurrection. A Scorpio native delves deeply into the problems connected with all these and is constantly occupied with them; he struggles continuously against those principles in himself. In affliction, he is perverse and destructive. If he conquers his poisonous sting he turns into a mystic or a doctor, doing good to his fellow people. Yet he throws himself into everything with an intensity given by Mars, who rules over him.

I have particularly tried to express in this painting the essence of the creative power that is released through the death of the baser nature to transmute the human into a risen being. I have placed the astrological symbol of Mars in a dodecahedron

(1). This regular twelve-sided surface is one of the Pythagorean structures. As we have just seen, the pentagon, the five-sided surface, is associated with the planet Mars because Mars is allotted to Geburah, the fifth Sephira, on the left pillar of the cabalistic tree of life, the pillar of severity. The pentagon also, however, symbolizes the human being with his five senses who fills a pentagram with his arms and legs outstretched. The dodecahedron is made up of twelve pentagrams and that is why I have used it to symbolize man’s voyage along the path to consciousness through the twelve phases of the zodiac.



In this case, man is in the phase of the scorpion. He strives to find out what state he has reached but can only see the reflection of this in the surface of the sea of his consciousness; this surface is constantly changing as his own emotions change, so giving a very misleading image (2). His emotions block his insight and therefore prevent him rising to a higher level. His instincts are his poisonous sting, the dragon of his lower nature that he has to fight, like St George (3), who

represents his higher nature. He must become a yogi, a mystic, to transform the basic powers inside him in a long drawnout process of self-discipline (4). He will then rise from this sublimation like an eagle, the royal soul bird that flies to the sun (5). The old self dies (6) and a new person is born as a child (7).

The cup of the old life is drained and knocked over (8). It is no longer of any use. It is replaced by a new (because nobody puts new wine into old bottles) in which the light of the Spirit will go on burning (9). This is how the 'dark serpent' who brought death to naivete and innocence in paradise yet makes a new person possible by bringing with him the knowledge of good and evil (10).



I have tried to express the character of the lower Scorpio in the intricate pointed and hooked shapes of the frame. The colors are, of course, shades of a poisonous red because of Mars.

The magic signs are: (top left) the planetary seal of Phaleg, belonging to Mars (11), and (right) the signature of the intelligence Graphiel (12).

SAGITTARIUS



Sagittarius, the archer, is a positive sign, the last of the three fire signs, so fire in resolution. The sun stands in this sign at the end of November, the month of slaughter, the time when the animal world goes into hibernation, rest and death, yet also the time when inner spiritual life reaches a peak. Jupiter is the ruling planet.

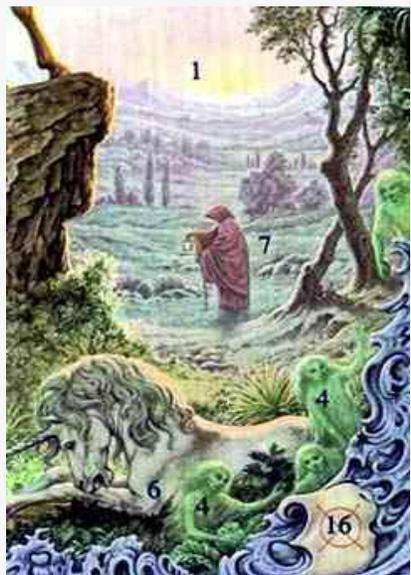


The experiences gained have been analyzed under Virgo, balanced under Libra and sorted out (the ephemeral from the lasting) under Scorpio. Under Sagittarius, the self is projected on to this material and, together, they are formed into something completely new: the ideal new image of man. The Sagittarius native is, before all else, an idealist who aims his arrows at a raised target. The Sagittarian plunges himself into the ideas he has acquired, this being represented by the setting sun of the Chinese zodiac (1), the ancient Chinese symbol for this sign. (The modern Chinese zodiac has a tiger, which refers to the firmness of the sign.)

The self and non-self are joined together under Sagittarius to make the all-self, hereby resolving the dualism of the sign of Gemini. The first fruits of consciousness now come into being. Sagittarius's motto is synthesis, the picture of the centaur being a good example: the horseman.



The Scorpio native must continue to struggle with the animal in his nature (the ruler of Scorpio is Mars [now Pluto-Ed.]) but this conflict is harmoniously resolved in the Sagittarian (the generosity of the ruling Jupiter). Here the instinctive is logically linked with the spiritual; it becomes the vehicle, the mount. That is why the church Christianized the Sagittarian feast of the winter solstice, by proposing saints in the place of other pagan horsemen: St Nicholas, for example, and St Martin. They are also typical saints of good deeds (Jupiter again).



The urge for unity of experience in the Sagittarian expresses itself especially in his great love for nature, particularly for animals and horses, since he is himself half horse. The Sagittarian stays in touch with his origins and although he aims high in his idealism, his feet stay firmly on Mother Earth, who will never disown him. He is inspired, above all, by the generosity of Jupiter. That is why Jupiter, the supreme god throned in the clouds, lights the arrows of idealism with his heavenly fire which the archer cannot help shooting (2). It is the same Jupiter's generosity (the planet Jupiter is associated with Heseb, the fourth sephira on the right pillar, that of generosity) that rules over the luxuriant growth of the plant kingdom (3). I have depicted this Jupiter power in the form of the plant-inspiring dryads and elves (4), while the air spirits, the sylphs, carry the Jupiter powers through the air in the form of rain clouds (5).

The Sagittarian develops by forgetting his stallion body in his passion (because, as da Vinci said, "passion of the spirit excludes passion of the senses") and this body becomes white and serene; it turns into a unicorn, ancient symbol of chastity (6). He is the mythological centaur Chiron then, too, teacher of Asclepius the god of healing, and many heroes such as Hercules, Jason and Achilles. He also becomes the Hermit of the ninth Tarot card who, as the wandering wise man, lights the way of others with his lamp of instruction (7). The Sagittarian becomes the square door of the cave of consecration and the Mysteries, the square of construction which has four steps leading to it (four being Jupiter's number) (8).

Over his arm he bears as trophy the skin of the Ram, the golden fleece. The first fire sign has finally found resolution in the last fire sign Sagittarius, the fire power now being aimed at the non-self instead of the self (9).

The magical seals are as follows: The symbolic sign of Sagittarius on the door (10); above that, in the middle of the semi-circular arch, the astrological sign of Jupiter (11); to the left of the arch the sign of the planetary spirit Hismael (12). To the right, that of the planetary intelligence Lophiel (13). Bottom left, in red in a cartouche in the frame, the seal of the Olympic planetary spirit Bethor (14). Under that, the sign of Sachiel (15). Bottom right-hand corner, in a cartouche, Jupiter's own seal (16). (Continued)



JOHFRA AT THE END OF HIS LIFE
(photo by Jesse Hayes)

Johannes Franciscus Gijsbertus van den Berg (15 December 1919 in Rotterdam - 6 November 1998 in Fleurac) or just **Johfra Bosschart** was a Dutch modern artist. Johfra and his wife, Ellen Lórien, established in Fleurac (Dordogne - France) in 1962. They lived in the Netherlands before that. Johfra described his works as "Surrealism based on studies of psychology, religion, the Bible, astrology, antiquity, magic, witchcraft, mythology and occultism."

Books

(Johfra) van den Berg, Franciscus Johannes Gijsbertus; Gerrit Luidinga, Bureau Van Tilburg (1998) (in Dutch). *Symphonie fantastique : autobiografie*. Woerden: De Verbeelding.

ISBN 9080442216.

Related Links

Johfra Galery - Four galleries offer works from four separate periods of Johfra's life. <http://visionaryrevue.com/webtext2/jofgall1.html>

The Aquarian Age

Elsa Margaret Glover, Ph.D.



Elsa Margaret Glover (1940-2003)

Picture by Carlos André R. Marcier

To those who seek freedom

Elsa M. Glover graduated from the University of Rochester with a bachelor of science degree in physics and went on to study at Purdue University. She graduated from Purdue with both a master's degree and a Ph.D. in physics, and she was a professor of physics at Stillman College. She was also a dedicated violinist, performing for numerous Stillman College functions.

Ms. Glover had also studied scientific astrology and Christian mysticism for many years. The author wrote and lectured widely on such subjects as science and religion, astrodiagnosis and Aquarian conflict resolution. She was a member of the Rosicrucian Fellowship, for which she wrote many articles and two books and taught classes in their summer school at Oceanside, California.

She passed to superior cosmic planes Thursday, June, 26th, 2003 at home in Tuscaloosa at the age of 60.

The Aquarian Age is dawning, and its influence will gradually free men from the bondages of mind and spirit which they have suffered for thousands of years. Elsa M. Glover's *The Aquarian Age*

foretells of these sweeping changes to come, offering hope and assurance that the freed mind and spirit will soar to yet undreamed-of heights.

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

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

This article was begun in the 2010 SPRING EQUINOX Issue.

IX. Resonance

The vibration of the mind can be stilled, the consciousness being withdrawn from it; an impact from without will then shape an image exactly corresponding to itself. --Annie Besant, "Thought Power"

"Resonance" is a term used to describe what happens when one system sends out some waves that travel to another system and start the second system to vibrating. For resonance to occur, the two systems must have the same natural frequency of vibration. In this manner, one vibrating tuning fork can send out waves that can cause another similar tuning fork to start vibrating. A radio station can send out waves that can cause a radio to respond if the radio is tuned to the same frequency as the station.

People also radiate waves. When a thought is constructed it causes mental, emotional, and etheric waves to radiate outward from the person who created it. If these waves are clear and steady, and if someone is able to attune himself to them and resonate to them, then the receiver will become aware of the thoughts and feelings of the sender. At the emotional level, resonance produces sympathy in the receiver. At the intellectual level, resonance produces understanding in the receiver.

The radiations from Aquarius stimulate the development of resonance in people. If we would hasten the progress of the world toward the Aquarian Age, we may consciously attempt to improve our ability to resonate with others. In order to achieve resonance, the receiver must be able to attune himself to the sender. If the receiver has his own opinions as to what the sender ought to be thinking or feeling, or if the receiver has prejudices as to what the sender could think or feel, then the receiver will attune his mind to his own preconceived ideas, and resonance will not occur. If the receiver is to attune himself to the sender, he must clear his mind of his own

thoughts and be open to receiving whatever thoughts the sender radiates. Thoughts of separativeness [superiority, pride, annoyance, anger] also tend to hinder resonance. On the other hand, love aids resonance. With practice, we can learn to resonate to a broader and broader range of types of people.

Resonance can also be extended to animals, plants, and things. In time, we will learn to sympathize with animals, and to see things from their point of view, and to attune ourselves to the inner being of plants, and understand the life within them, and to comprehend even the mineral and constructions made from the mineral kingdom materials. Works of art [stories, drawings paintings, sculptures, and musical compositions] all have built into them the feelings and thoughts of their creators and can only be properly appreciated if the observer can attune himself to the creation and allow its built-in feelings and thoughts to resonate within his own soul.

In the Aquarian Age, people are supposed to become self-directing. To become self-directing, people need the Light within. To gain the Light within, people need to be able to attune themselves to and resonate with other people and the world around them and with the Cosmic Consciousness [God]. When people resonate with others, they sympathize with others and understand others and thence can resolve conflicts with others. When people resonate with the world around them, they can learn to live in harmony with it. When people can resonate with the Cosmic Consciousness, they can understand the Divine Law and Plan and can understand what they need to do to move forward in the scheme of evolution.

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X. Universal Friendship

My country is the world, and my religion is to good.
--Thomas Paine

The spiritual radiations from Aquarius promote individual, scientific invention, and the desire to understand peoples whose backgrounds are diversely different from one's own. As people learn to respond to the Aquarian radiations and develop their ability to exercise their own initiative and to make decisions for themselves, they will break away from the guidance of National Spirits. *[Each nation on Earth, with the exception of the United States, is assigned an archangel who guides the people of that nation in the development of language, customs, and religion, and who fosters patriotism and a feeling of unity among the people of the nation. Such an archangel is called a National Spirit. See Max Heindel, "The Rosicrucian Cosmo-Conception," pp. 352-360.]* The National Spirits will no longer be able to lead the citizens of a nation to act as one body, as each citizen will decide for himself what is right and what is wrong.

As the Aquarian radiations promote scientific invention, communication between peoples will be facilitated. Already, telephones, radios, televisions, and satellites make it almost as easy to talk to, to see, and to hear people on the other side of the Earth as the neighbor next door; automobiles, buses, trains, and airplanes make it possible to travel to any place on Earth within a few hours.

As the Aquarian radiations promote the desire to understand peoples of diversely different backgrounds, people will learn to open their minds up so that they can comprehend how others think and feel. When people know how the members of another nation think and feel, sympathies will be aroused and the sufferings of any will be felt by all. Then Universal Friendship will be ushered in, and all of humanity will be able to unite in one Brotherhood. Then all will be able to say, along with Thomas Paine, "My country is the world, and my religion is to do good."

If we wish to help the world move toward the Aquarian Age, then we will do what we can to promote Universal Friendship. What specific actions can we take? First of all, we can learn about people of other nationalities. We can try to understand their needs, their hopes and fears, what they consider important, and what they like or dislike. Radio and television, newspapers, books, and movies can be sources of information. Traveling can give first-hand information. Learning the languages of other peoples also can aid us in seeing things from their point of view and in establishing bonds of sympathy.

Secondly, we can learn to view world problems from a universal point of view. When international trade is being considered, we should not concern ourselves with the question, "What will be most advantageous to our country?" but rather should seek to find what will be of most benefit to the world as a whole. When international disputes are being considered, the question should not be, "What is just and right in this case?"

Thirdly, when disasters occur in various parts of the world, other nations can lend a hand to help rebuild the lives of the victims. When any peoples are suffering for any reason, others can help the sufferers to get back on the road to well-being and prosperity.

Fourthly, we can avoid mentioning or recognizing differences in race or nationality. When dealing with people, we should strive to ignore their exteriors [body structures, clothes, customs, languages] and to focus our attention on their divine essences hidden within, which belong to no race or nation.

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XI. Science And Religion In The Aquarian Age

Test all things.
--1 Thess. 5:21

Aquarius is an air constellation; thus, the Aquarian Age will be characterized by intellectual development. In the Aquarian Age, people will want reasons for their beliefs and will want, as much as possible, to acquire knowledge first-hand for themselves.

The starting point for acquiring first-hand knowledge involves making observations. If truth is to be found, the observations need to be accurate. Things need to be seen clearly and heard accurately. Personal feelings must not influence observations. People must not confuse what they see or hear with what they think they ought to see or hear or with what they would like to see or hear.

If truth is to be found, observations also need to be as complete as possible. With the coming of the Aquarian Age, people will extend the range and type of observations which they are able to make. People will use their creativity to invent machines that can detect waves whose frequency makes them beyond the range of human vision or hearing, that can see things which are too small or too far away to be seen by human vision, and that can help humans to get information from places that they would not otherwise be able to reach. People will also extend the sensitivity of their own bodies to the vibrations around them, so that they will be able to see etheric vibrations and to detect other more subtle vibrations. Aquarius is ruled by Uranus, which has rule over etheric vibrations. Max Heindel notes [[Teachings of an Initiate](#), pp. 57-59]:

When the Sun enters Aquarius by precession, the rest of the moisture will be eliminated [from the air] and visual vibrations, which are most easily transmitted by a dry etheric atmosphere, will become more intense; thus conditions will be particularly conducive to production of the slight extension of our present sight necessary to open our eyes to the etheric region...The etheric sight is similar to the X-ray in that it enables its possessor to see right through all objects, but it is much more powerful and renders everything as transparent as glass.

As people increase their ability to resonate, they will also better be able to know other people's feelings and thoughts.

The Aquarian Age will be an age of reason. Thus, people in the Aquarian Age will not be satisfied with leaving their observations as a set of unrelated, meaningless facts. People will seek to give order to their observations, to find patterns in their observations, and to draw conclusions from their observations. People will use logical thinking to determine cause-effect relations.

The above indicates that science will expand and grow in the Aquarian Age. Religion also will undergo changes. People will no longer be satisfied with a religion based on a set of beliefs that is supposed to be accepted on faith, without question. They will want reasons for their beliefs and will want to be able to see how everything fits into a single logical structure. People will

want logical explanations as to where they have come from, why they are here now, and why some suffer much and others very little. Max Heindel states, Nothing that is not logical can exist in the universe and...logic is the surest guide in all the Worlds." [[The Rosicrucian Cosmo-Conception](#), p 440] In the Aquarian Age, each person will develop love within his heart, which will give him a truer source of guidance than rules did. The Piscean idea was that divine revelation could come only to a few. The Aquarian attitude is that all alike can awaken the Light within.

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XII. Etheric Vision

And amazement seized them all, and they were filled with awe, saying, "We have seen strange things today."
--Luke 5:26

The matter of the physical world exists in seven states, which are given the following names: solids, liquid, gas, chemical ether, life ether, light ether, and reflecting ether. The matter takes on an increasing rate of vibration as it goes from one state to another. The particles of matter in the solid have the lowest rate of vibration. If a solid is heated, energy is given to the molecules, which speeds up their rate of vibration, which makes them break the solid bonds, and the solid turns into a liquid. If a liquid is heated, the molecules speed up their rate of vibration and gain enough energy to jump out of the liquid and fly around freely, thus forming a gas. Likewise, the rates of vibration of gaseous molecules can be increased so that they can be broken into atoms and then into elementary particles [protons, neutrons, electrons, photons, mesons, gravitons, et cetera]. The matter then is in the chemical ether state. Further increases in rates of vibration will take the matter into the life ether, light ether, and reflecting ether states.

In the course of evolution, man developed the ability to see solids and liquids. Visible light rays [which are rays of chemical ether] reflect off of objects, enter the eye, and form an image inside the eye in the retina.

With the approach of the Aquarian Age, the atmosphere of the Earth is changing. Christ, by his beneficent ministrations, is attracting more and more of the interplanetary ether to the Earth so that the ether surrounding the Earth is becoming more dense and also more luminous. Our eyes are correspondingly being changed to accommodate these new conditions. The so-called "blind spot" in the eye will be sensitized, and we will look out through the eye and see directly the thing itself instead of the image upon our retina. A higher rate of vibration will be perceived than

before, and the etheric realm will become visible. This opening up of etheric vision will bring about a number of changes in what people think and do.

1] Etheric sight is similar to the X-ray in that it enables its possessor to see through all objects, but it is much more powerful and renders everything as transparent as glass. When people have etheric vision, they will not be able to hide anything behind a wall. Nor will people be able to keep secret their past actions, because in the reflecting ether are stored pictures of all recent events on Earth, which can be read by anyone who has etheric vision.

This inability to hide anything may act as a deterrent to crime. It will also require people to develop the inner strength to let others see them as they really are [without any "fronts" or "masks"] and to develop the sympathy to accept others as they really are [whatever their weaknesses.]

2] Etheric sight will permit people to see the inner workings of their own or others' bodies, so that it will be easy to see a morbid growth, a dislocation, or a pathological condition of the body. Thus, diagnosis of disease will be greatly facilitated.

3] In addition to a dense physical body, composed of solids, liquids, and gases], everyone has a vital body composed of ether. With etheric vision, people will gain the ability to see vital bodies.

People will be able to see that in order to function the vital body needs nourishment, and that uncooked fruits and vegetables and milk contain vital fluid [chemical and life ethers] that helps nourish the vital body, whereas cooked foods contain little vital fluid.

People will be able to see how vital fluid from the Sun enters the human body by way of the spleen, courses along the nerves of the body, and then passes outward through the pores of the body, carrying with it poisons and preventing with its outrushing current the entrance of microbes from the outside. People will be able to see when the flow of vital fluid is hindered [by poisons in the body or by psychological states] and thus will be able to work to remove the hindrances.

People will be able to see that sleep is one means of getting the vital body repaired and cleared out. Another method is by means of bathing. Water absorbs vital fluid, so that during bathing old, impure vital fluid is removed, which can then be replaced by clean vital fluid. People will be able to see that a healer, by laying damp hands on a patient, can draw out impure vital fluid from the patient. The healer can, by an act of will, not let this impure fluid travel up his arms any farther than his elbows and then can wash his hands in running water to get rid of it.

People will be able to see that sick people can absorb vital fluid from the people around them and may use this fact for helping the sick people, although precautions may need to be taken that the ones providing the vital fluid spend enough time away from the sick people to replenish their own supply of vital fluid.

Being able to see the vital fluid will facilitate people's learning how to direct its flow using thought power. Being able to direct the flow of vital fluid will facilitate healing.

4] When people have etheric vision they will be able to see the state of evolution of their vital bodies, and will be able to see directly how various thoughts, feelings, and actions promote or hinder the growth of the vital body [just as now we can study how various things affect the beauty and skill of the dense physical body.] People may then pay more attention to soul development.

5] When people have etheric vision, they will be able to see the physically dead. People will be able to see that when the heart stops beating the vital body leaves the dense body. As the dense body decays, the chemical and life ether parts of the vital body decay. If the dense body is cremated, the chemical and life ether parts break up at the time of cremation. [*Cremation should not be done during the first three-and-one-half days after the heart stops beating. See Max Heindel, [The Rosicrucian Christianity Lectures](#), pp. 78-82.*]

The light and reflecting ether parts of the vital body are retained, however, for a longer time. Thus, when etheric sight has been developed, the physically dead will be visible to the living and able to communicate with them for some time subsequent to death. Then death will no longer be as fearful [for those dying] or as mournful [for those left on Earth] as it was when the dead could not be seen by the living.

6] When people gain etheric vision, they will be able to see the myriads of beings who inhabit the Etheric Region. Nature spirits [gnomes, elves, fairies, undines, sylphs, and salamanders] and the angels will become visible. Because the nature spirits are lower in the evolutionary chain than humans, if humans command them they must obey. Thus, humans may get nature spirits to serve them. Angels are above humans in the evolutionary chain and are not to be commanded by humans, but communication may be set up and cooperation on some things may be achieved. Angels work to facilitate the propagation and growth of plants, animals, and humans on Earth. Thus, farmers and others who breed and care for plants and animals might find communication with the angels beneficial.

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(CONTINUED)

BASIC CELESTIAL PHENOMENA

Equinoxes and Solstices

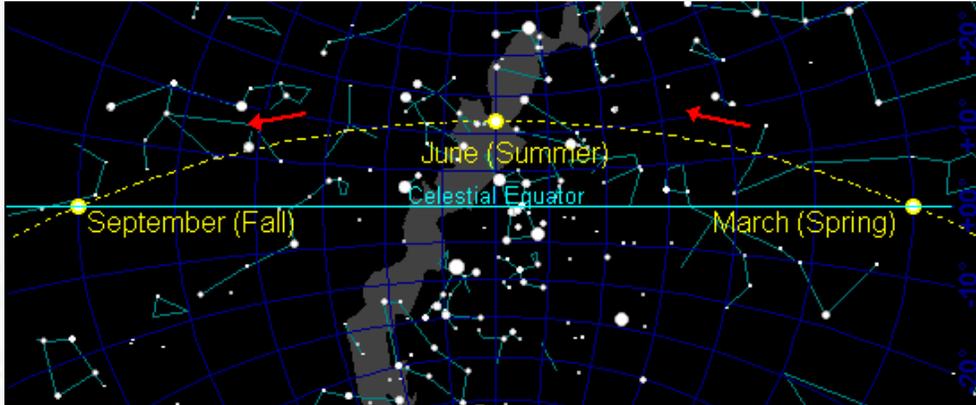


Image: TheSky Astronomy Software

Equinoxes

Equinoxes

Sunrises and sunsets reach their extreme northerly and southerly positions on the **solstices**; and occur due east and due west on the **equinoxes**.

"Equi-" = same; "nox" = night. Equinox = "equal night."

On the equinoxes, and only on the equinoxes:

- The Sun rises due east and sets due west.
- The Sun is located directly overhead at noon as seen from the Earth's equator.
- Daylight and nighttime are of equal length (12 hours each).

There are only **two equinoxes each year**:

- September (Autumnal) Equinox:
 - Occurs around September 22 or 23.
 - The sunrise and sunset locations are shifting southward along the horizon, relatively fast, perhaps a solar diameter per day.
 - The first day of autumn in the northern hemisphere. Just ahead are cooler days, beautiful fall colors, long starry nights!
- March (Vernal) Equinox:
 - Occurs around March 21 or 22.
 - The sunrise and sunset locations are shifting northward along the horizon, relatively fast, perhaps a solar diameter per day.

- The first day of spring in the northern hemisphere. Just ahead are warmer, longer summer days.

Solstices

Sunrises and sunsets reach their extreme northerly and southerly positions on the **solstices**; and occur due east and due west on the **equinoxes**.

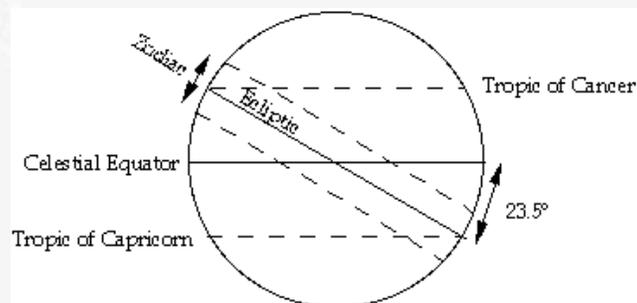
On the solstices:

- The Sun rises at an extreme northerly or southerly limit (about 23.5 degrees north or south as seen from the equator; the range is far greater in America, at Stonehenge, or toward the poles).
 - "Solstice" derives from Latin, "Sol" = Sun; "sisto, sistere, stiti, statum" = "stand still."
 - Solstice refers to the position the Sun occupies in the sky when it rises at a northerly or southerly extreme against the horizon. On the day or moment of a solstice, the location of the Sun's rising or setting "stands still" on the horizon at its most northerly or southerly extreme before turning back, or beginning to shift each day in the reverse direction.
- Daylight and nighttime are of extremely unequal length (longest days, shortest nights; or longest nights, shortest days).
- The sunrise and sunset locations are shifting very slowly, perhaps as little as one-tenth of a solar diameter in four days.

There are two solstices each year:

- Summer solstice:
 - Occurs around June 21 or 22, when the Sun reaches its most northerly extreme.
 - The day of longest daylight and shortest night, and the first day of summer, in the northern hemisphere.
 - The Sun is located directly overhead at noon on the Tropic of Cancer.
 - The Sun never sets above the Arctic Circle; never rises above the Antarctic Circle.
- Winter solstice:
 - Occurs around December 21 or 22, when the Sun reaches its most southerly extreme.
 - The day of longest nighttime and shortest daylight, and the first day of winter, in the northern hemisphere.
 - The Sun is located directly overhead at noon on the Tropic of Capricorn.
 - The Sun never rises above the Arctic Circle; never sets above the Antarctic Circle.

Did you know?

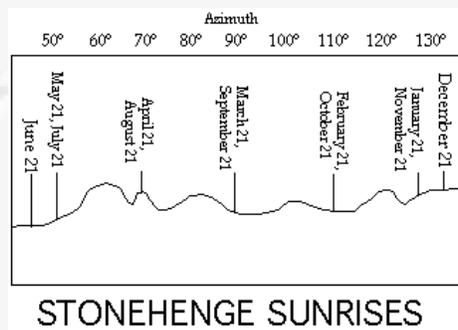


If the Earth were not tilted, every day would be an equinox and there would be no seasons. However, the path of the Sun against the background of fixed stars (the "ecliptic") is tilted with respect to the celestial equator and intersects the celestial equator in only two points (the equinox positions).

At the North Pole, the Sun sets on the September equinox, the first sunset since the March equinox. The Sun has been located above the horizon throughout the summer, for a total of 186 days, and reached its highest altitude above the horizon on the summer solstice. Once the Sun sets on the September equinox, it will not rise again until the March equinox; there will be 179 days of nighttime at the North Pole. Question: You are an astronomer and wish to book some time using a telescope at the South Pole. What time of year should you go? How many hours a day could you observe the stars?

When the Sun rises due east, it makes an angle to the horizon equal to 90 minus your latitude. Therefore, at 35 degrees north latitude in Oklahoma, the Sun will rise at an angle of 55 degrees to the horizon.

Solstice Sunrise at Stonehenge



From **Basic Celestial Phenomena**
An introduction to astronomy with the unaided-eye

<http://homepage.mac.com/kvmagruder/bcp/index.html>



AUTUMN EQUINOX FESTIVAL

The Autumn Equinox

Its Spiritual Significance



From the *Très Riches Heures* of Jean, duc de Berry (1340-1416), Musée Condé, Chantilly, France

Zodiacal Body is circumscribed by a mandorla of signs for the solar year. Corresponding to and ruling parts of the human anatomy, these whimsically-placed sun symbols include the lamb/ram nesting on the head, the bull behind the neck, the Gemini twins peeping out from behind both shoulders, and two fish underfoot.. Planet Art

Corinne Heline

IN ALL ANCIENT RELIGIONS the four solar festivals marking the sun's equinoctial and solstitial points in the zodiac have always been considered holy seasons. In approaching this study therefore we are not learning a new faith, but only relearning a very old one.

In early Egypt these festivals were celebrated with great pomp and pageantry and in the impressive processions the priests carried the holy books of astrology. These priests taught that both Libra and Scorpio were signs of the autumn equinox. Souls, according to their belief, descended through the serpent, to be regenerated at the vernal equinox by the power of the Lamb, which is a close approximation, we note, to our present Christian teaching.

In Egypt, the origin of evil was also ascribed to the autumn equinox. It was held that as this season ushered in the cold and darkness of the winter, so it also brought temptation and sin unto man.

All peoples have worshiped a god whose strength and weakness they looked upon as symbolized by the light and darkness, and by alternating warmth and the cold as marked by the passage of the sun through the twelve signs of the zodiac. Hercules was revered for hundreds of years before the establishment of the Grecian Empire, his twelve labors describing accurately the passing of the sun through the twelve signs of the zodiac. So also does the work of Jacob and his twelve sons as presented in the Bible.

The autumn equinox was celebrated by the early Hebrews and is referred to in the Old Testament as the Feast of Tabernacles or the Festival of Ingathering. In our Christian Scriptures we also note Ezekiel's reference to the maidens of Israel weeping and looking toward the north for the return of Thammuz who was the Syrian sun god. Astrologically, the murder of Hiram Abiff is also a story of the autumn equinox. The three murderers are Libra, Scorpio, and Sagittarius. Hiram is the sun who is raised up at the vernal equinox by the Master's word, or the sun in Aries.

Many occult stories of these writers have given the solar festivals from the purely astronomical viewpoint. To interpret their spiritual and Christian meaning becomes the task of our School of Christian Mysticism.

The Christ is a cosmic character and His life is outlined in these solar festivals. Initiation is a cosmic process of development. Man is an epitome of God. As above, so below.

Every man is a Christ in the making and the stars contain an anticipated biography of our own lives. The awakening of the Christ within constitutes the perfect consummation of our present stage of evolution. At the time of the vernal equinox which the Christian church celebrates as Easter, the sun crosses the equator from the southern into the northern latitudes.

This event the Rosicrucians recognize as the time of the Great Liberation, when the sun Spirit, the Christ, is set free from his bondage in the earth. At the summer solstice, when the sun enters the highest point of its northern declination, it is in Cancer, the great feminine or water sign. It is then that the Christ Spirit reaches the throne of the Father and bathes in the ecstasy of His vibration. The sun then passes into Leo, the great masculine and fiery sign. For mystic Christians this is indeed a holy season.

During the months of July and August, or as the sun passes from Cancer into Leo, the Christ Spirit is blending the principles of fire and water in the renewed, radiant, and glorious life spirit body which He is building as His gift to the earth on Holy Night, or the time of the winter solstice. It is upon this great body of light, furnished by the Christ, that all the life waves evolving upon this planet—mineral, plant, animal and man—are sustained during the year. St. Paul stated a deep occult truth when he said, “In Him we live and move and have our being.

As the sun enters Virgo this great descending Ray of life touches the upper realms of the earth. Mystics and sensitives are conscious of a tender, brooding compassion, a divine, ethereal beauty that envelops all nature, as the sun enters this the divine mother sign. In this season all nature is suffused with the overwhelming love and the sublime glory of His great annual sacrifice for humanity.

In the words of Longfellow it is the time when the air is filled “with a dreamy and magical light” and when the great sun looks down “with the eye of love through the golden vapors around him.” Many other poets have responded unconsciously to these occult truths and given us lovely tributes to the glory and the brooding sadness of autumn time.

“Divinest autumn! who can paint thee best, Who guess thy certain crown, thy favorite crest”,
sings one.

And Lucy Larcom in her poem entitled *Indian Summer* has given voice to something of this inner glory in the beautiful lines:

*To her bier
Comes the year
Not with weeping and distress as mortals do,
But, to guide her way to it,
All the trees have torches lit.*

In the orthodox church we lament, we pray, and we praise Him because He once died for us upon the cross. In that wider conception of Christianity which we are here considering we come to realize that He sacrifices Himself for us annually and that He must continue to do so until we have learned to evolve the powers of the Christ within ourselves. Only in this way may we aid in His final and complete liberation.

When the sun enters Libra, this ray of the Christ life definitely touches the surface of the earth. It is this great inflow that the mystic Christian observes so reverently at the autumn equinox. Important events in the life of Christ are in perfect harmony with the spiritual meanings of these great turning points of the seasons. In the holy joys of the Annunciation we find a parallel to the secrets of the new life of the vernal equinox. In the holy mystery of the Immaculate Conception the sun touches the atmosphere of the earth at the autumn equinox, and at the winter solstice we celebrate the Holy Birth, or the Christmas season.

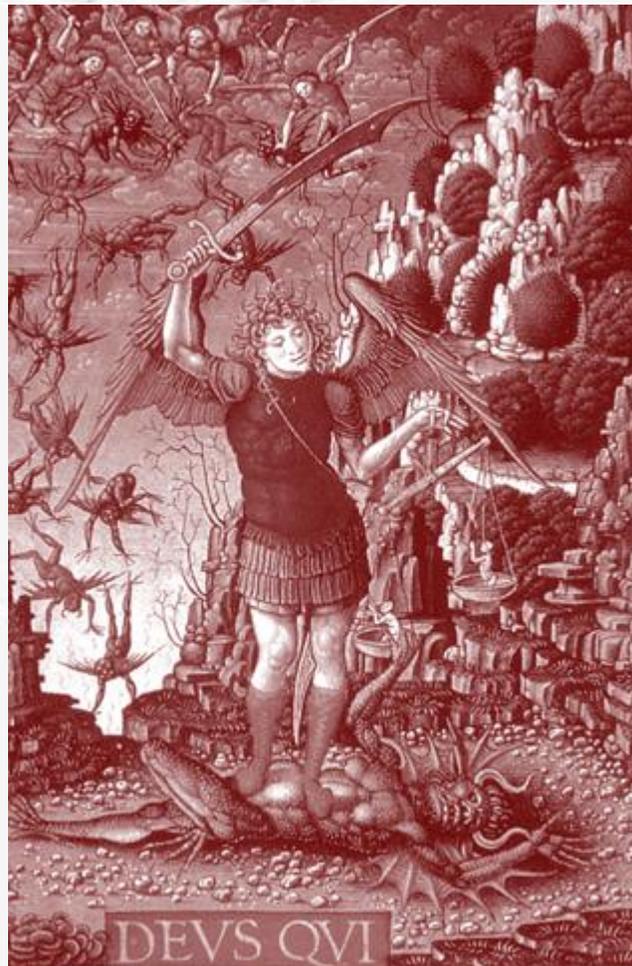
Libra is the testing place or balance wheel. Saturn, exalted in Libra, brings the earth under the sway of darkness, and also causes man to be tested to the uttermost. But as Venus, the planet of love, also governs Libra, we find that in the divine providence of God’s infinite mercy and

wisdom there is also provided a means of escape from every temptation brought us by the Great Tester.

As the sun passes from the vernal to the autumn equinox, or from Aries to Libra, the Christ Life is working through the higher envelopes of the earth. As the sun passes from the autumn to the vernal equinox, or from Libra to Aries, the Christ Life is working through the physical or material layers of the planet.

As we meditate prayerfully upon these sublime, spiritual truths, we find a new, a deeper, and holier meaning in Christ's final benediction given just before the ascension when He said, "Lo, I am with you always even unto the end of the world."

—Corinne S. Dunklee Heline

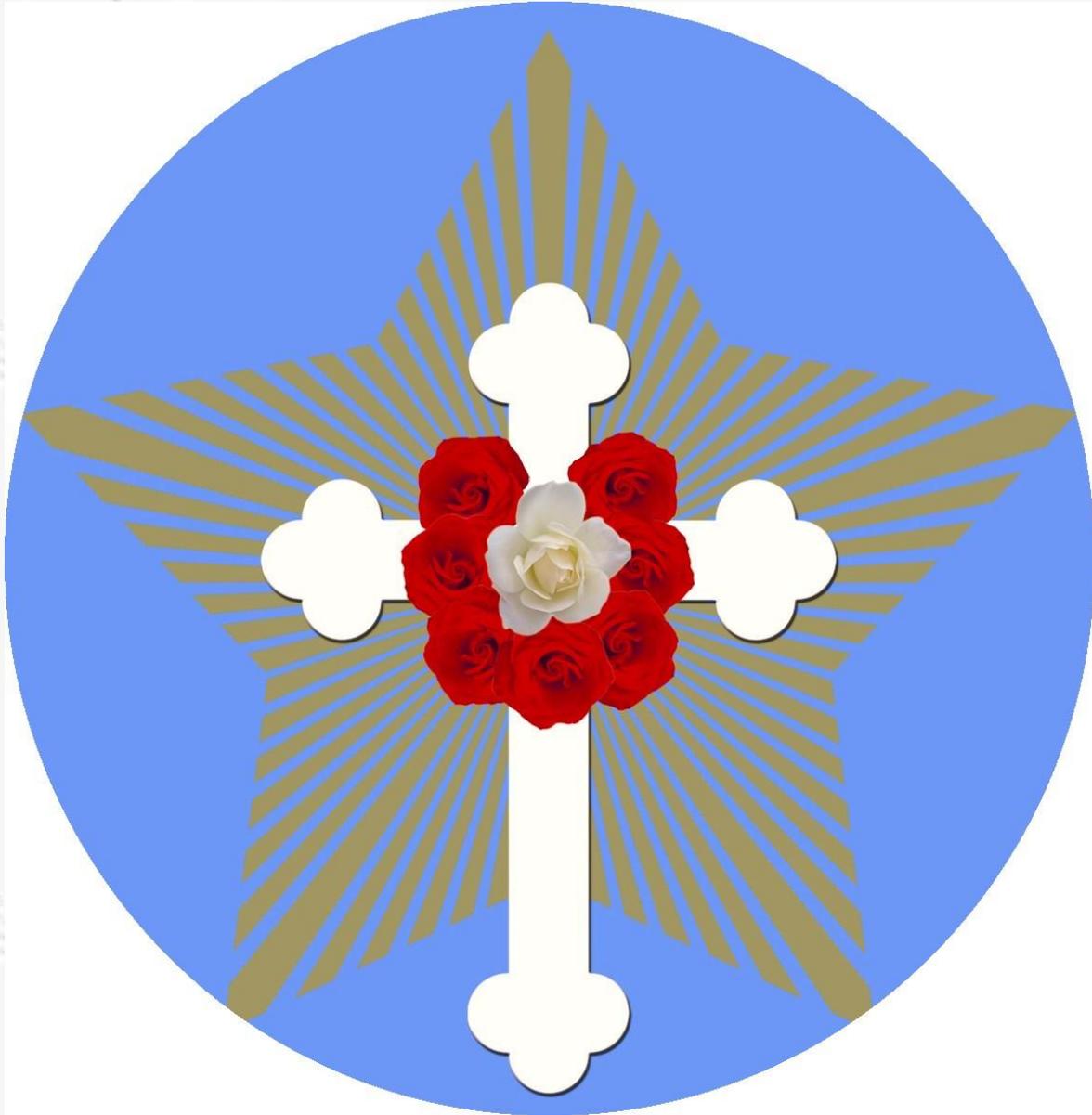


As Christ reenters the physical earth-sphere at the autumn equinox, He cleanses and purifies the astral envelope of the planet, assisted by Michael and His archangelic hosts.

Michaelmas is celebrated on September 29. This balance point of the year (Libra) is also associated with Michael in his eschatological capacity as judge who weighs the merit of souls.

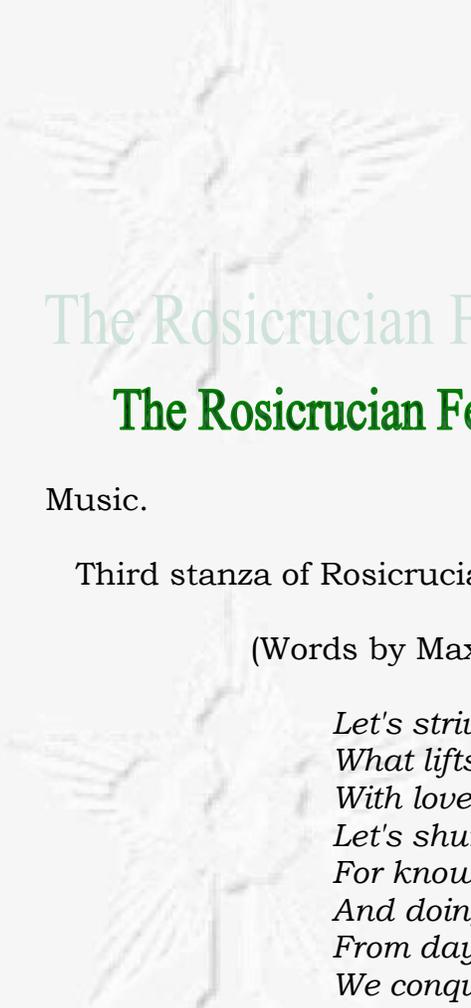
From RAYS FROM THE ROSE CROSS Volume 89, No. 5, September/October—1997. The Rosicrucian Fellowship

AUTUMN EQUINOX SERVICE



The Rosicrucian Fellowship Autumn Equinox Service

The Rosicrucian Fellowship Autumn Equinox Service



The Rosicrucian Fellowship Autumn Equinox Service

The Rosicrucian Fellowship Autumn Equinox Service

Music.

Third stanza of Rosicrucian Opening Hymn sung by audience.

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

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

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

"God is Light."

Each time we sink ourselves in these three words we lave in a spiritual fountain of inexhaustible depth, and each succeeding time we sound more thoroughly the divine depths and draw more closely to our Father in heaven.

To get in close touch with this subject, now that the Christ Light is beginning anew to permeate the Earth, let us go back in time to get our bearing and the direction of our future line of progress.

The first time our consciousness was directed toward the Light was shortly after we had become endowed with mind and had entered definitely upon our evolution as human beings in Atlantis, the land of the mist, deep down in the basins of the Earth, where the warm mist emitted from the cooling Earth hung like a dense fog over the land. Then the starry heights of the universe were never seen, nor could the silvery light of the Moon penetrate the dense, foggy atmosphere which hung over that ancient land. Even the fiery splendor of the

Sun was almost totally extinguished, for when we look in the Memory of Nature pertaining to that time, we find that it was exceedingly dim, having an aura of various colors, very similar to those we observe around an arc light.

But this light had a fascination. The ancient Atlanteans were taught by the divine Hierarchs who among them to aspire to light, and as the spiritual light was then already on the wane, they aspired all the more ardently to the new light, for they feared the darkness of which they had become conscious through the gift of mind.

Then came the inevitable flood when the mist cooled and condensed. The atmosphere cleared, and the "chosen people" were saved. Those who had worked within themselves and learned to build the necessary organs required to breathe in an atmosphere such as we have today, survived and came to light. it was not an arbitrary choice; THE WORK OF THE PAST CONSISTED OF BODY BUILDING. Those who had only gill clefts, such as the fetus still uses in its prenatal development, were as unfit physiologically to enter the new era as the fetus would be to be born were it to neglect to build lungs. it would die as those ancient people died when the rare atmosphere made gill clefts useless.

Since the day when we came out of ancient Atlantis our bodies have been practically complete, but from that time and from now on THOSE WHO WISH TO FOLLOW THE LIGHT MUST STRIVE FOR SOUL GROWTH. The bodies which we have crystallized about us must be dissolved, and the quintessence of experience extracted, which as "soul" may be amalgamated with the spirit to nourish it from impotence to omnipotence. Therefore, the Tabernacle in the Wilderness was given to the ancients, and the LIGHT OF GOD DESCENDED UPON THE ALTAR OF SACRIFICE. This is of great significance: The Ego had just descended into its tabernacle, the body. We all know the tendency of the primitive instinct toward selfishness, and if we have studied the higher ethics we also know how subversive of good the indulgence of the egotistic tendency is; therefore, God immediately placed before mankind the Divine Light upon the Altar of Sacrifice.

Upon this altar they were forced by dire necessity to offer their cherished possessions for every transgression, God appearing to them as a hard taskmaster whose displeasure it was dangerous to incur. But still the Light drew them. They knew then that it was futile to attempt to escape from the hand of God. They had never heard the words of John, "God is Light," but they had already learned from the heavens in a measure the meaning of infinitude, as measured by the realm of light, for we hear David exclaim, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy Presence?...If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me...Yea, the darkness hideth not from Thee, but the night shineth as the day, for the darkness and the light are both alike to Thee."

To render permanent this condition of being in the Light was the next step in God's work with us, which culminated in the birth of the Christ, who as the bodily presence of the Father, bore about in Himself that Light, for the Light came into the world that whosoever should believe in Christ should not perish, but have everlasting life. He said: "I am the Light of the World." The altar in the tabernacle had illustrated the principle of sacrifice as the medium of regeneration, so Christ said to His disciples: "Greater love hath no man than this, that he lay down his life for his friends. Ye are my friends." And forthwith He commenced a sacrifice, which was not consummated in a few hours of physical suffering upon a material cross, but is as perpetual as were the sacrifices made upon the altar of the Tabernacle in the Wilderness, for it entails an annual descent into the Earth conditions must mean to such a great Spirit.

This must continue until a sufficient number have evolved who can bear the burden of this dense lump of DARKNESS, which we call the Earth, and which hangs as a millstone about the neck of humanity, an impediment to further spiritual growth. This is the task facing each of us.

We are now at the fall equinox where the Sun is leaving the northern hemisphere, after having provided us with the necessities of life for the coming year; and the spiritual tide which carries on its crest the life which will find physical expression in the coming year is now on its way toward our Earth. The half-year directly before us is the holy part of the year. From the feast of the Immaculate Conception to the Mystic Birth at Christmas (while this wave is descending into the Earth) and from that time to Easter (while it is traveling outward) a harmonious, rhythmic, vibratory song, not inaptly described in the legend of the Mystic Birth as a "hosanna" sung by an angel choir, fills the planetary atmosphere and acts upon all as an impulse to spiritual aspiration.

You know the analogy between man--who enters his vehicles in the daytime, lives in them and works through them, and at night is a free Spirit, free from the fetters of the dense body--and the Christ Spirit dwelling in our Earth a part of the year. We all know what a fetter and what a prison this body is, how we are hampered by disease and suffering, for there is not one of us who is always in perfect health so that he or she never feels the pang of pain, at least no one on the higher path.

It is similar with the Cosmic Christ, who turns His attention toward our little Earth, focusing His consciousness in this planet in order that we may have life. He has to enliven this dead mass (which we have crystallized out of the Sun) annually; and it is a fetter, a clog, and a prison to Him; therefore our hearts at this time should turn to Him in gratitude for the sacrifice He makes for our sakes during the winter months, permeating this planet with His life to awaken it from its wintry sleep, in which it must remain were He not thus born into it to enliven it.

Without this yearly infusion of Divine Life and Energy all living things on our Earth would soon perish, and all orderly progress would be frustrated so far as our present lines of development are concerned. It is the "fall" of the spiritual Ray from the Sun in autumn which causes resumption of the mental and spiritual activities in winter. The same germinative force which leavens the seed in the Earth and prepares it to reproduce its kind in multiple, stirs also the human mind and fosters altruistic activities which make the world better.

So it is that the powerful spiritual vibrations of the life-giving Christ wave are in the Earth's atmosphere during the months now before us and may be used by us to a much greater advantage if we know it and redouble our efforts than if we were unaware of the fact. The Christ is STILL GROANING AND TRAVAILING, WAITING FOR THE DAY OF LIBERATION, for the "manifestation of the sons of God"; and truly do we hasten that day every time we partake of food for our finer bodies symbolized by the mystic bread and wine.

EACH TIME WE GIVE OURSELVES in service to others we add to the luster of our soul bodies, which are built of the two higher ethers. It is the Christ Ether that now floats this sphere of ours, therefore let us remember that if we wish to hasten the day of His liberation, we must in sufficient numbers evolve our own soul bodies to the point where they may float the Earth. Thus we will take up His burden and save Him the pain of physical existence. May we each take advantage of the spiritual vibrations with which we will be infused during the coming months so that another autumnal equinox will find us nearer the Day of Liberation.

We will now concentrate on Divine Love and Service.

Concentration.

Music. (Closing Hymn.)

Rosicrucian Fellowship Closing Hymn

Words by Max Heindel

(Tune: "God Be With You Till We Meet Again")

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

REFRAIN:

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

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

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

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

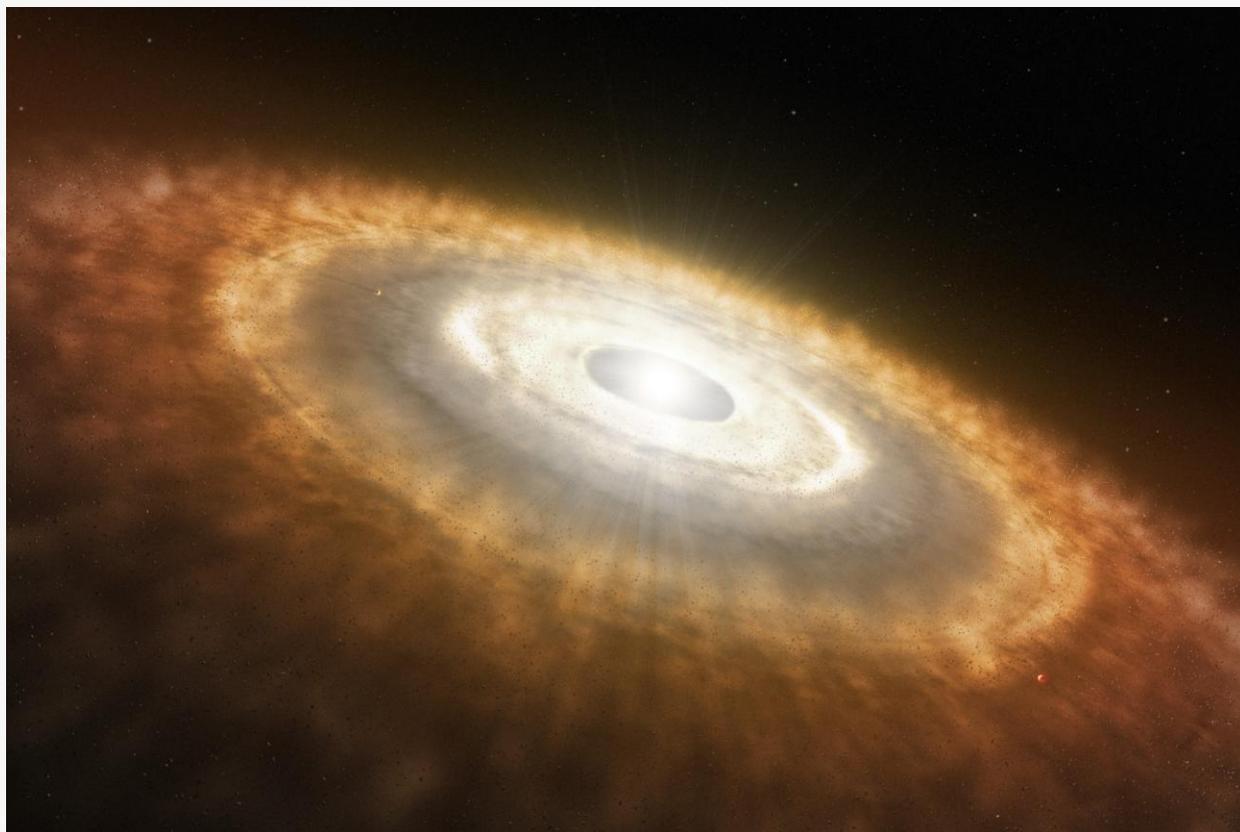
Reader veils Emblem and gives parting admonition: "And now, my dear Sisters and Brothers, as we part to re-enter the material world, let us go out with a firmer resolve to express in our daily lives the high spiritual ideals we have received here, so that day by day we may become more worthy men and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



STUDIES IN THE ROSICRUCIAN COSMO-CONCEPTION

The Visible and Invisible Worlds

Their Inhabitants and their Relation to Humankind



Artist's impression of a baby star still surrounded by a protoplanetary disc in which planets are forming. **Author:** ESO/L. Calçada. **Source:** <http://www.eso.org/public/images/eso0942a/>

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

**By Roberto Gomes da Costa
President of the Chartered Center of Rio de Janeiro**

This article was begun in the 2010 SPRING Issue.

**PART THREE
THE WORLD OF THOUGHT**

INTRODUCTION

The [World of Thought](#), like the Physical World, is divided into two parts, the Region of Concrete Thought, comprising the four densest regions and the Region of Abstract Thought, comprising the three most subtle regions. Shortly, we may say that the Region of Concrete Thought provides the mind stuff in which the ideas generated in the Region of Abstract Thought clothe themselves. The Region of Abstract is the region of all abstract or germinal ideas, source of all material forms, not only the physical ones, but also the living forms and the forms manifesting emotions. Max Heindel, in [Chapter XIX](#) of COSMO CONCEPTION, when he is talking about the five dark globes which are our habitation during the cosmic nights, says that the densest of these five globes is located in the Region of Concrete Thought. He also says that, in Christian parlance, the Region of Abstract Thought is the Third Heaven and the Region of Concrete Thought is the Second Heaven.

The Region of Abstract Thought is the place where the Human Ego (the Virginal Spirit involved by its threefold spirit) inhabits. It is not the real home of Ego, because, for the common human being is not sufficiently evolved as to work alone in this region, needing the help of other Hierarchies. The Ego rests in this region a period of time enough to prepare itself for a new life. But, as said in the COSMO CONCEPTION, “we, ourselves, as Egos, function directly in the subtle substance of the Region of Abstract Thought, which we have specialized within the periphery of our individual aura.” In the waking state, as said in the precedent part of this work, it is from this region that we view the impressions made by the external world upon the vital body through the senses, together with the feelings and emotions generated by them in the desire body. All these impressions, feelings and emotions, reflected through our mind, reach the Ego’s consciousness.

From the mental images thus produced and with the help of our own mind we make our conclusions. These conclusions are ideas. With our will power we project these ideas through our mind. Clothed with mental stuff extracted from the Region of Concrete Thought, these ideas take concrete shape as thought forms. We’ve also shown, in the precedent part of this work, how these thought forms lead to action, involving the desire body. (See [Chapter III](#) of COSMO CONCEPTION)

A schematic vision of the seven regions of the World of Thought can be seen in the [Diagram 2](#) of COSMO CONCEPTION. The densest region, the Continental Region, contains the archetypes of the physical forms of all kingdoms, formed from the germinal ideas conceived in the seventh region of the World of Thought, containing the germinal ideas of mineral, vegetal, animal and human forms. In the same manner the second region, the Oceanic Region, contains the archetypes of universal life, formed from the germinal ideas conceived in the sixth region, containing the germinal ideas of plant, animal and human lives. Finally, the third region, the Aerial Region, contains the archetypes of emotions, feelings and desires, formed from the germinal ideas conceived in the fifth region, containing the germinal ideas of animal and human emotions. The mind belongs specifically to the fourth region of the World of Thought, the Region of Archetypal Forces, being the focal point of the reflection of spiritual worlds in material worlds. The Region of Archetypal Forces is the region through which the Creative

evolutionary process, each fifth stage of development is a stage of development of Human Spirit, as well as the first stage is a stage of development of dense body, the second stage a stage of development of vital body, and so on for the desire body and mind. The sixth and seventh stages of development are related to Life Spirit and Divine Spirit, respectively.

The World of Thought, more precisely the Region of Abstract Thought, is also the final stage of a life cycle and the beginning stage of a new one, as pointed out in the diagram "[A Life Cycle](#)", at the end of [Chapter 3](#) of COSMO CONCEPTION. We will talk about this subject in the Chapter 3 of the present part of this work.

The information concerning **Man and the Method of Evolution**, and **A Life Cycle** is from *The Rosicrucian Cosmo-Conception* by Max Heindel. Study it online at <www.rosicrucian.com>

CHAPTER 1 THE SECOND HEAVEN AND ITS INHABITANTS

1. The Human Ego in the Region of Concrete Thought

After staying a period of time in the First heaven, the higher regions of Desire World, the human being enters the Second Heaven, the region of Concrete Thought. It is clothed only with its mind of the past life and the three seed atoms of its past bodies left behind. At leaving the desire body, the Ego is perfectly conscious and everything seems to fade away. His (her) soul is filled with a great peace. "No faculty is alive, but he (she) knows that he (she) is". The occult science calls this stage as the Great Silence. He (she) is at home, where he (she) is going to live for centuries and, when the person awakes in the Second Heaven, the person hears the sound of the spheres, because this region is the region of sound, as the Desire World is the region of color.

There is a great work to be performed in the Second Heaven. Here the quintessence of the three bodies is built into the threefold spirit and also the important activity of preparing for next life is performed. The fruits of past life are assimilated and the future environment is prepared for a new existence, with the co participation of other Egos that will share the same environment. Therefore, all the denizens of the Second Heaven work upon the archetypes of the future things of Earth which are in the Region of Concrete Thought. By this procedure they change the physical form of the Earth and promote gradual modifications in its aspect. The future environment in which they will perform new experiences will then be adequate to their evolutionary needs, when they will be born at that place. "Thus the world is just what we, ourselves, individually and collectively, have made it."

But the work of human beings in the Second Heaven is not restricted to the preparation of the future environment. They are also actively involved in build bodies that are the best form of expression for the Egos. They are helped in this task by the Creative Hierarchies. The artists, the mathematicians, the musicians and other professionals are helped by these Hierarchies, in the building of bodies that can allow the expression of their talents and skills. The human beings learn in Heaven to build the vehicles that will be their tools in the future life.

2. The Lords of Mind

The Lords of Mind are the dominant Hierarchy in the Region of Concrete Thought and are correlated to the constellation of Sagittarius. They were the humanity of the dark Saturn Period, when our Solar System existed in the Region of Concrete Thought as a globe of mental stuff in which we were incrustated, each one with its own individual divine spark. The Lords of Mind worked upon this globe of mental stuff in the same way that we are now working upon minerals, establishing a link that will continue in the following periods of evolution. A similar link was established between the Lords of Mind and our humanity, giving conditions that this Hierarchy, reaching a creative status in the Earth Period, be able to give to humankind the link of mind irradiated from their own bodies. This happens in the last part of Lemurian Epoch, for the most advanced and in the Atlantean Epoch, for the common humanity.

In his book, [*The Rosicrucian Mysteries*](#), Max Heindel mentions that the Apostle Paul speaks of Lords of Mind as evil and exhorts us to withstand them. By means of a metaphor, Max Heindel explains what it seems to be an anomaly.

“Let us suppose that an expert organ builder has constructed a wonderful organ, a masterpiece. Then he has followed his vocation in the proper manner, and is therefore to be commended for the good which he has done. But if he is not satisfied to leave well enough alone, if he refuses to give up his product to the musician who understands how to play upon the instrument, if he intrudes his presence into the concert hall, he is out of place and to be censured as evil.”

This intrusion of the Lords of Mind reaches us as subtle influences, which may lead us to materialism and separatism, due to the circumstances that involved our evolutionary process. In the Lemurian Epoch, as described in COSMO CONCEPTION, “the Lords of Mind took charge of the higher part of the desire body and the germinal mind, impregnating them with the quality of separated selfhood, without which no separate, self contained beings such as we are today would be possible.” As the human consciousness prematurely descended to the Physical World, influenced by the Lucifer Spirits, an alliance occurred between the desire body and the nascent mind, the latter still in its mineral stage. Consequently, human kind went deeper in materiality than it was planned to be. This was the origin of the “false light” and the “false Ego”, which greatly contributed for the problem faced by humankind and made it necessary at last the intervention of Christ. The Lords of Mercury were called to help in this regeneration process before it was originally planned and took charge of the concrete mind, establishing the nine lesser Mysteries, in such a way that the intellect might be liberated from the desire body mastery and become an instrument of the spirit.

The process to get a cleansed mind is found in [St. John’s Gospel, Chapter 8](#). The esoteric interpretation of the correspondent parable is described by [John Scott’s book, “The Four Gospels Esoterically Interpreted”](#), as quoted below:

“A Woman is brought to the Christ who had been taking in the very act of adultery. Those who seized her quoted Moses as saying that she should be stoned. They ask Christ what should be done to her. This incident was supposed to have taken place in the temple. The scribes and Pharisees represent phases of the mind. The woman of course represents the heart. It has been guilty of violating a law and the mental attributes pass harsh judgment on it, as they are capable

of seeing only the letter of the law. But Christ, with the Love-Wisdom which He brings into the “temple” of the being, sees only with the eyes of love. He refuses to listen to the things the scribes and Pharisees tell Him about the woman. This fact has a very deep occult significance. The Christ Consciousness in Man will have nothing to do with evil thoughts and treats them with indifference. Indifference is the only weapon with which to fight these things. The only way in which we may prove that we have conquered evil is by being indifferent to it in a personal sense. Christ radiated the love vibration, which automatically overcomes the vibration of sin.”

“Christ realizes that almost all evil originated in the mind, since the mind was formed from one half of our original sexual powers. He also knows that if the scribes and Pharisees were not so intensely interested in evil, they would not be so eager to criticize the fallen woman. Therefore, then He wrote on the ground, “Let him that is without sin cast the first stone”, not one of the scribes or Pharisees was able to accuse the woman.”

“The mind blames all of its troubles and downfalls on the emotional nature. The Christ Wisdom shows us this is not correct. In this symbolic story we were taught that if the mind were clean, it would not condemn the heart, since evil is more attached to the mental phase of being than to the heart. (...) Therefore, we must not, as the scribes and Pharisees lay the blame for our sins on the “woman” or emotional self, but must get the source of it in the mind. When we do this, we shall find that the heart will do as Christ told the fallen woman, “Go and sin no more”. The heart will no longer sin when it is under the influence of the Christ, but the Christ cannot rule man until the mind is first cleansed.”

The role of mind as instrument of the spirit is emphasized in [St. Matthew’s Gospel, Chapter 3](#), when it talks about John the Baptist, preaching in the wilderness of Judea: “Repent ye, for the kingdom of heaven is at hand. (...) Prepare ye the way of Lord, make His path straight.”

We find also in John Scott’s book quoted above, an esoteric explanation for this text:

“John the Baptist represents the mind or mental enlightenment. That is why is said that the John the Baptist must come first. It is necessary for us to have some understanding concerning regeneration before we can intelligently proceed. We must first become awakened through our mental faculties to the necessity of purifying the body before we raise the Christ force. This “John” preaches to the various faculties in the unregenerated body or “wilderness” that they must make of this wilderness a kingdom of heaven. John tells us that we must prepare “the way of Lord” and “make His path straight”. We must first purify our bodies and then direct the Life Force up the straight path of regeneration. This process is taught in the Rosicrucian Fellowship to its students.”

CHAPTER 2 THE THIRD HEAVEN AND ITS INHABITANTS

1. The Human Ego in the Region of Abstract Thought

When the Ego enters in the Third Heaven, the Spirit has already assimilated the fruits of its past life in its seed atoms and has already worked in the modification of the Earth environment where

he (she) is supposed to stay in its future life, with its brothers and sisters that the collective fate brought together. In this region he (she) rests for the next descent to the lower worlds.

After a certain time, comes the desire for new experiences and the contemplation of a new life. Before the spirit's vision appears a panorama of its new life, containing only the main events from which it cannot run, according to the law of Cause and Effect. Apart from these events, the Spirit is free to choose the details.

The preparation for rebirth and the birth of the new vehicles will be consider further in the Chapter 3 of the present work.

2. The Holy Spirit

The Holy Spirit or Jehovah is the leader of the Angels, the humanity of Moon Period. Jehovah, the highest Initiate of the Moon Period, is the third aspect of Trinity that lives in the Sun, but it is considered the Moon Regent because He works from the Sun with the planets having satellites. The biological reproduction or generation is ruled by the lunar forces. As the moon of our planet was formed during the Lemurian Epoch, Jehovah is supposed to start His work with human generation in this Epoch.

The Holy Spirit functions in the Region of Abstract Thought, where the Human Spirit also inhabits. Similarly, Christ, the highest Initiate of the Sun Period functions in the World of Life Spirit and The Father, the highest Initiate of the Saturn Period, functions in the World of Divine Spirit. In [Chapter 15](#) of the COSMO CONCEPTION, when it talks about Jesus and Christ-Jesus, it is said that "Christ, the highest Initiate of the Sun Period, uses the Life Spirit as lowest vehicle, functioning as consciously in the World of Life Spirit as we do in the Physical World". Then, by analogy, we can extend the same concept to the Holy Spirit and to the Father. The [diagram 14](#) of the COSMO CONCEPTION shows the vehicles that these three exalted Beings had in comparison with the respective humanities of the three past periods of Evolution.

The Holy Spirit is the author of all Race Religions, which are ruled by Archangels that help Jehovah in this task.

The Holy Spirit, even being an exalted Cosmic Being, it is not God itself. But it is common to praise Him as the Third Aspect of God, because He has His higher vehicle in the World of God, as shown in the [diagram 14](#) Christ and The Father, by the same reason, can be worshipped as God, because They have, similarly, Their higher vehicles in the World of God.

3. The Lords of Form

The Lords of Form, the Hierarchy of Scorpio, inhabit also the Region of Abstract Thought. We can confirm this assertive using also the [diagram 14](#) . Assuming that all the Hierarchies have seven vehicles, following a pattern very well represented in [diagram 6](#), the Hierarchy of Scorpio may have its lowest vehicle in the Region of Abstract Thought, similarly to Jehovah.

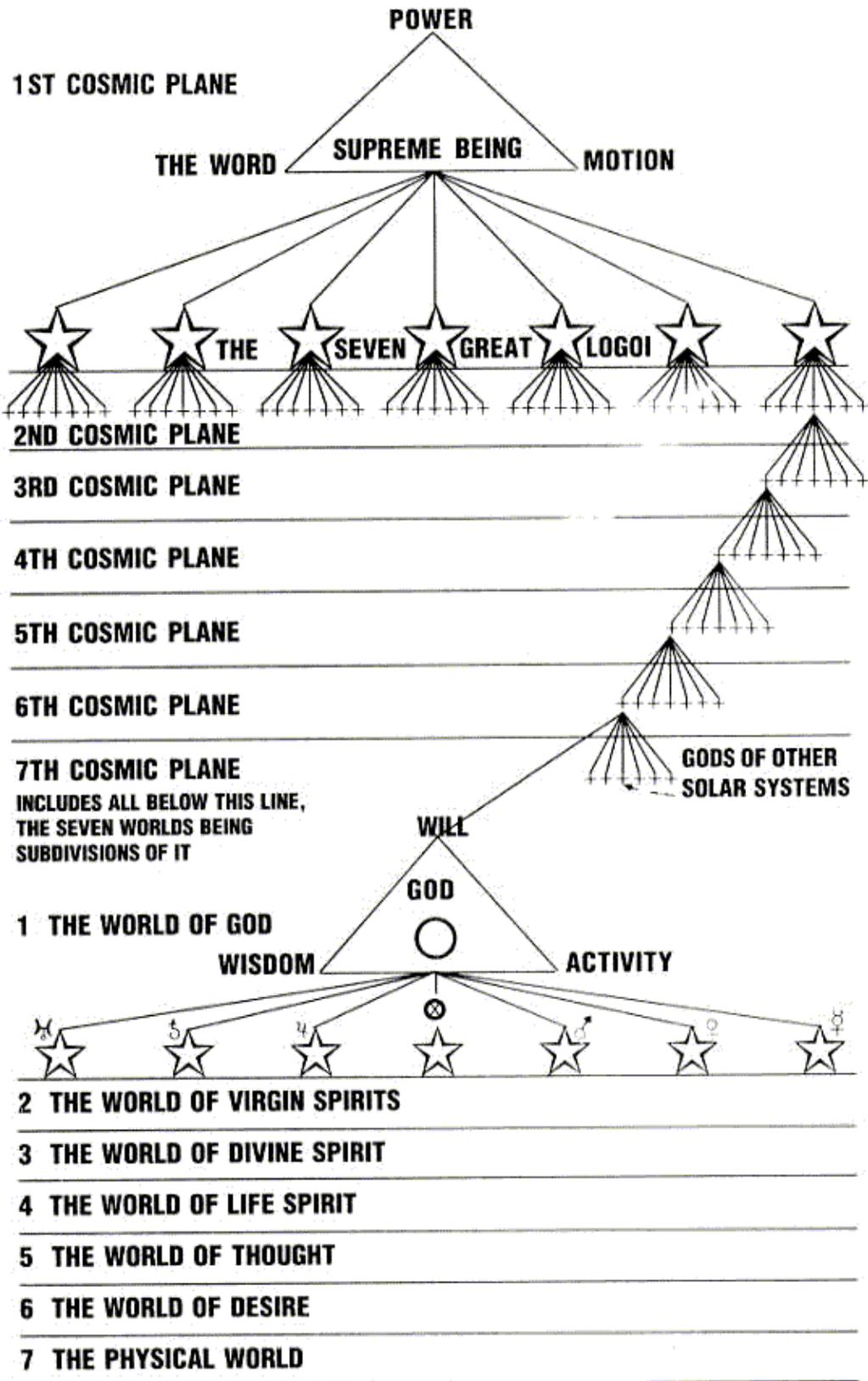
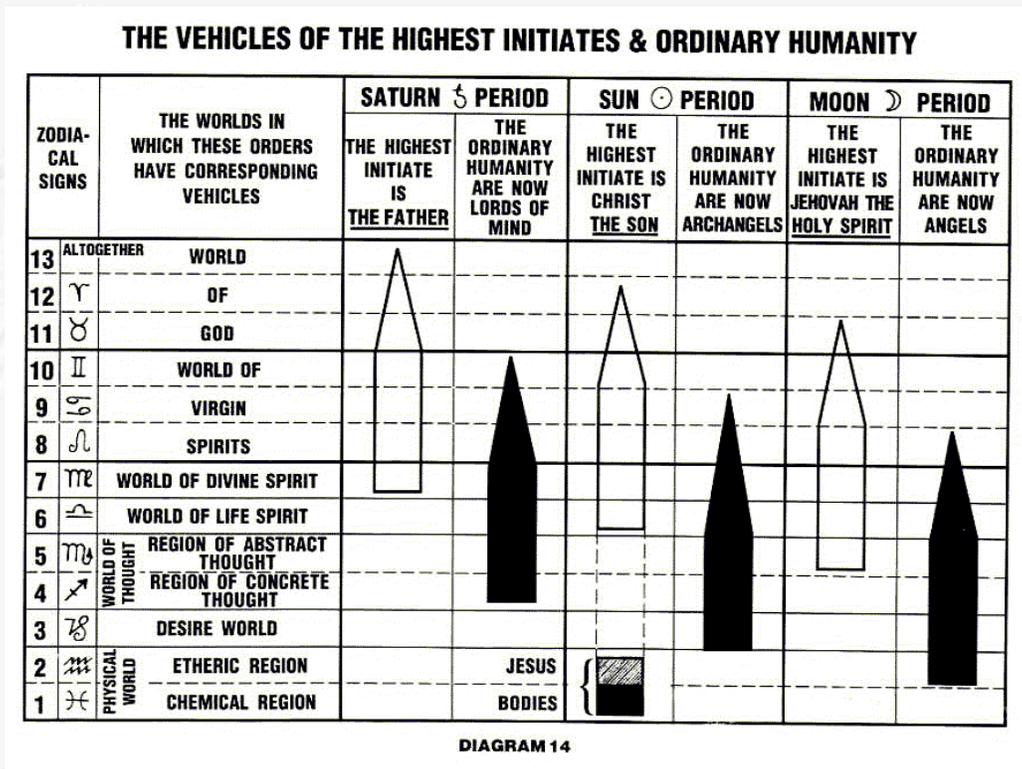


DIAGRAM 6

The Hierarchy of Scorpio is one of the twelve hierarchies that form the [natural Zodiac](#). They are the twelve creative Beings mentioned in Genesis, when it says: “Let us make man in our image, after our likeness”. Collectively, they have influenced man from the feet to the head, through the rulership of their respective signs over the human bodies. In the Earth Period the Hierarchy of Scorpio had already evolved sufficiently to take charge of the work developed in that Period, in which form and matter are the dominant issues. We should notice that the seventh region of the World of Thought is the region that contains the germinal idea of form of the four kingdoms. The seventh region reflects itself in the first region of the World of Thought, where we find the archetypes of physical form of all kingdoms.



The Lords of Form are the most active Hierarchy of Earth Period and have worked with the development of humankind vehicles in the first half of this period. When the Saturn Period was recapitulated in the first revolution of the present period, the Lords of Form worked on the sympathetic nervous system inherited from the Moon Period with the purpose of divide this system into two parts. The voluntary nervous system with a frontal brain could then be created, as a preparation to receive the germ of mind given by the Lords of Mind. As mentioned before, the germ of brain was given by the Lords of Form and built after the division of the creative force, half of it being directed upward, with this purpose. Therefore, the separation of sexes was accomplished, work performed under the rulership of the Lords of Form. The Lords of Form worked with all germinal vehicles of mankind during the three first revolutions of Earth Period, because they were also in charge of the development of the three seed atoms, as well as the evolution of the Human Spirit. The influence of the Lords of Form and its regent Mars during the first half of the Earth Period was remarkable. That is why the first half of this Period was called

Martian Half. In the Second half of this period, Mercury and the Lords of Wisdom will be the dominant influence of it. That is the reason why the second half is called Mercurial Half.

As a conclusion, we may say that the Hierarchy of Scorpio is not only the responsible for the Evolutionary Process in the Earth Period, but also corresponds to the sign of regeneration, whose process is primordial for humankind to recover from the fall caused by the Lucifer Spirits. However, trying to find the good in everything, we have to consider the relevant conquests made by the human being so far, under the influence of those spirits.

CHAPTER 3 : A LIFE CYCLE

1. The Path of Evolution is a Spiral

We have visited so far, in our work, the Physical and Desire Worlds and the World of Thought. Now, we are going to focus our attention in the dynamic process taking part in these three Worlds, the Evolution, especially as it occurs during the present Earth Period. During the present period of evolution, we are restricted to evolve within these three worlds, in each life cycle, as described at the end of [Chapter III](#), in the COSMO CONCEPTION. It is a learning process, guided by two fundamental Laws, the Law of Rebirth and the Law of Consequence. The Law of Rebirth postulates a process of development through repeated embodiments in vehicles of increasing efficiency, containing the essence of past experiences added to our vehicles as virtues and consciousness. The Law of Consequence leads us to the best environment, compatible with our needs in the evolutionary process. Each rebirth is designed for us to go through new experiences, conquer the world and ourselves, to master our personality and to develop self control. But there is a third force, beyond these two Laws, that springs from the being itself, the Epigenesis, the ability to create new ways and not the selection between known alternatives.

One of the remarkable characteristics of the Evolutionary Process is the recapitulation of conditions similar to those already experimented by the beings in development, but in crescent levels of perfection. That is why the symbol of the Evolutionary Process is a spiral, in which each step, in spite of repeating conditions already experimented, is in higher and higher stages of perfection.

Since Saturn Period, when we have received the germ of the dense body, in the first revolution of this period, this recurrent pattern is repeated along the evolutionary process. Each first revolution of any period is a recapitulation of the work performed in our dense body. It is called Saturn Revolution. Similarly, the second revolution recapitulates the work done in the vital body, whose germ was given in the second revolution of Sun Period. It is called Sun Revolution. The third revolution recapitulates the work done in the desire body, whose germ was given in the third revolution of Moon Period. It is called Moon Revolution. We proceed under the same logical sequence until the seventh revolution, which develops some kind of work connected with the Divine Spirit, as this vehicle was awakened in the seventh revolution of Saturn Period. As it is a work connected with the Divine Spirit, it is called Vulcan Revolution, the seventh and last period of evolution. In fact, the same pattern can be found in the more detailed levels of the process, with spirals within spirals. So, the first revolution of any period, the permanence in globe A and

the first epoch in any globe are a recapitulation of the work done in the Saturn revolution. By the same reasoning, the second revolution of any period, the permanence in globe B and the second epoch in any globe, if made after the first occurrence of this revolution, are a recapitulation of the work done in the Sun revolution. Similarly, the same reasoning applies to the other revolutions, globes and epochs. The new work of a period, globe or epoch only starts after the recapitulation of what have already been done.

We believe that this recurrent pattern of recapitulation aims at the building of a firm basis over which new activities may be developed, resulting from the expression of our Divine Nature, the force of Epigenesis. Errors are certainly committed with this expression, as we have plenty of examples, but there always be opportunities to evaluate and correct those errors and to compensate for them. We know that after we expiate our faults and bad habits in Purgatory, we come back in new lives to be tested again in the same failures to prove that we have learned the lesson. It is a recapitulation of the same conditions in a higher pass of the spiral, helping us to grow.

The recurrent pattern we have just talked about can be recognized in the life cycle each spirit has to follow up, from one rebirth to the next one, recapitulating conditions always in a higher pass of the spiral.

2. Preparations for Rebirth

After remaining in the Third Heaven for a time, comes the desire for new experiences for the spirit, to what follows the contemplation of possible alternatives for a new life panorama. These are visions of the future life, in which the images are presented in the same order that they will occur in this future life. The Ego chooses one of these alternatives and when the selection is made, it cannot be changed.

Before the spirit descends into matter, it is without the vehicles forming its personality, having only the forces of the four seed atoms of the threefold body and the mind. Its descent begins and the forces of the mind of its last life, latent in its respective seed atom, are awakened. The seed atom starts then to attract matter from the Region of Concrete Thought to which it has affinity, forming, at the end of the process, the Ego's new mind.

The process is repeated when the Ego reaches the highest region of Desire World, in which the seed atom of the desire body starts to attract matter of this region to which it has affinity, continuing the process until it reaches the first region of this world.

The seed atom of the vital body is the next to enter in activity. The etheric matter is attracted in the same manner as to the higher vehicles, according to the affinity it has with the seed atom. But the building of the vital body and the placement in the right environment is done by the Recording Angels, because the human being is not yet prepared to do it by itself. They impress the reflecting ether of the vital body in such a way that the pictures of coming life are reflected in it. Quoting from the COSMO, "the returning Ego itself incorporates therein the quintessence of its former vital body and in addition to this also does a little original work".

In this work of preparation for rebirth, it stands out the selection of the environment and the family in which the Ego will be born. Each Ego brings, from previous lives, a set of relationships that will be established again in the next life, according to the selection he makes after examining the panorama alternatives he is presented to in the Third Heaven. It is important to notice that a part of its life will be composed of events that will necessarily occur, according to the Law of Consequence, because they constitute what is considered as a “ripe fate”.

The vital body, as molded by the Recording Angels, will proportionate the form of the dense body, organ by organ. It is placed, as a matrix, in the womb of the future mother. The seed atom of the dense body will be placed in the head of one of the spermatozoids of the father.

The Ego to be born accomplishes some work on the seed atom of its dense body when it incorporates the quintessence of physical qualities brought from past lives and contributes, if it is able to do so, with something original for its new vehicle. In this work, it is restricted to use materials taken from its parents. That is why the selection of adequate parents is so important in order to find the materials compatible with the archetype of its new life.

After the ovum is impregnated, the mother’s desire body works upon this ovum from eighteen to twenty one days, the Ego standing outside, but close to its mother. Upon the expiration of this time, the Ego enters the mother’s body and broods over its new vehicle until the birth of it.

In the booklet [“The Silver Cord and the Seed Atoms”](#) (included in the book *Temas Rosacruz*), published by The Rosicrucian Fellowship Headquarters, reference is made to some notes left by Max Heindel and published in *Rays from the Rose Cross* in 1928, telling us that during the first twenty days of gestation, the fetus blood is nucleated by mother’s life, ruling the process of body building. After that, the Ego starts to work, from outside, over the fetus. Then the lower part of the Silver Cord, made of ether, starts to spring from the seed atom of the dense body, in the heart. At the same time, the part of the silver cord made of desire stuff, starts to grow from the central vortex of the desire body. Max Heindel tells us that it is in the fourth month that the spirit interpenetrates the vehicles of the fetus, similarly to what happened in the fourth epoch, the Atlantean, when the Ego interpenetrated its vehicles. This interpenetration of the Ego is simultaneous to the union of the etheric and desire parts of the silver cord in the solar plexus, in the junction of the two sixes, where is located the seed atom of the vital body.

3. Birth of the Bodies

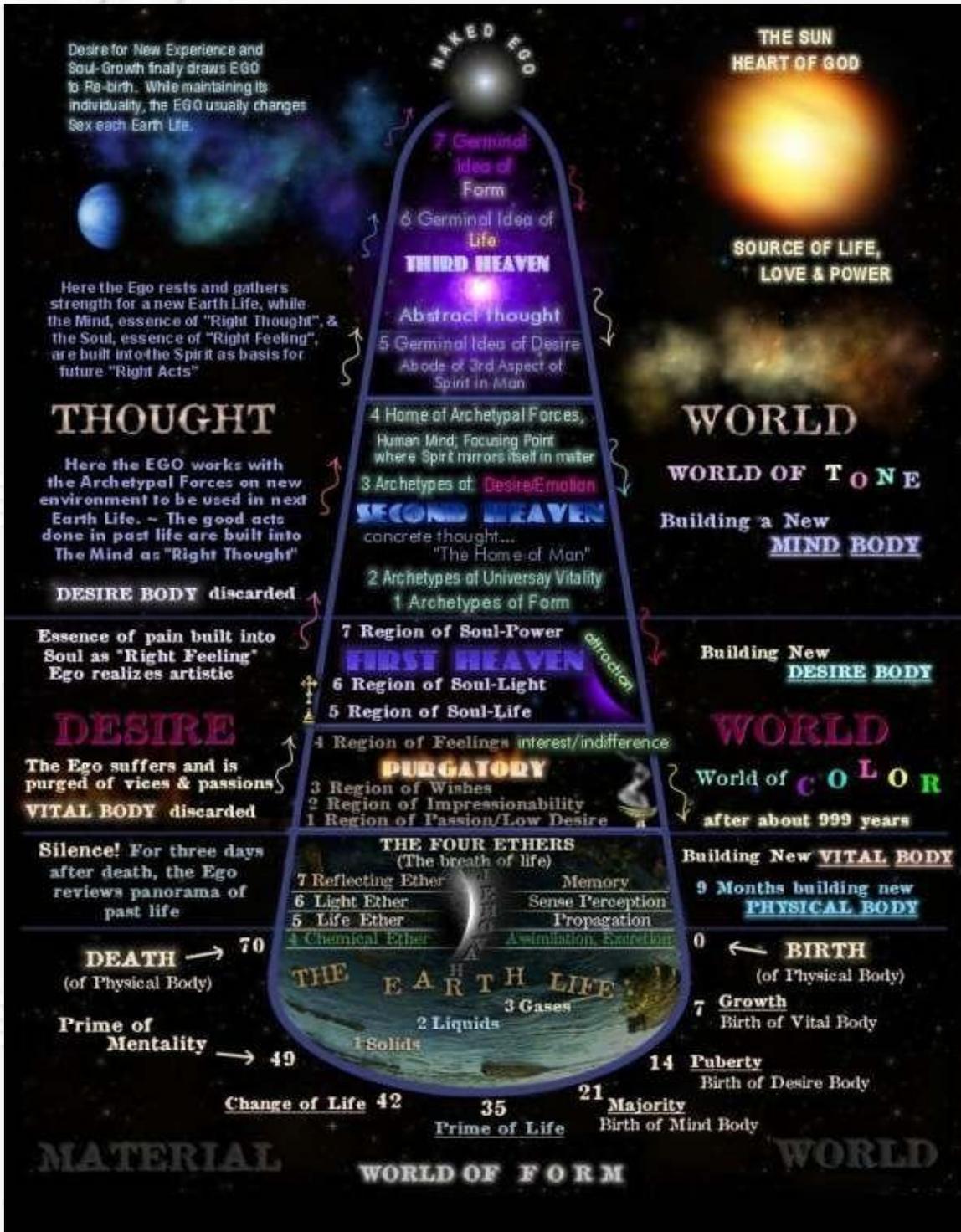
The Physical Body is the first body to be born. The vehicles of the new-born are not immediately actives and the child depends entirely on the adults taking care of it. The vehicles beyond the physical are not born immediately. It is important to register the information that the dense body is in its fourth and last evolutionary period, information necessary to make an analogy for the development of the other vehicles. In the next period, the Period of Jupiter, the Conscious Soul, the extract of the experiences obtained with the dense body, will be absorbed by its spiritual counterpart, the Divine Spirit, in the seventh revolution of this period.

By analogy, the same pattern is expected to occur for the other vehicles, that is to say, four periods are necessary to complete the evolutionary path of all vehicles that form the personality. Therefore, the next body to be born is the vital body, when the child reaches seven years of age.

It is remarkable to see that the pattern represented by the number seven is present in the birth of the four vehicles. Not by coincidence, seven years correspond to the period in which the Earth makes its course around the Sun seven times, similarly to the seven revolutions of each evolutionary period around the globes. During one year, we go through the influence of the twelve signs, representing the twelve Hierarchies. During the first seven years of life, the vital body of the child is still within the macrocosmic vital body, the Mother Nature. During this period, the negative poles of the ethers are more active. At seven years of age, the birth of the vital body occurs, and starts to actuate independently. The vital body will reach its maturity in the Period of Jupiter and the Intellectual Soul, the extract of the experiences obtained with the vital body will be absorbed by the Life Spirit in the sixth revolution of the Venus Period.

When the child reaches fourteen years of life, the Desire Body is ready to be born. The Desire Body is in its second evolutionary period and needs two more to reach maturity. In a new life, by analogy, it needs two more periods of seven years after the birth of the dense body to be born. During this period of seven years from seven to fourteen, the Life Ether of the Silver Cord reaches its maturity, as a preparation for adolescence and its growth is synchronic with the maturity of the desire segment of the silver cord. At fourteen years of age, the Desire Body is born and, at the same time, the Light Ether reaches its maturity, causing the period of “hot blood” of adolescence, because it is through the blood heat, function of the Light Ether, that the Ego denotes its presence in the body. The young being recognizes then itself as an individual. The Emotional Soul, the extract of the experiences obtained with the desire body will be absorbed by the Human Spirit in the fifth revolution of the Vulcan Period.

After fourteen years of age, the individual mind nurtured by the macrocosmic mind starts to develop its latent possibilities to allow the creation of original thoughts. The birth of the mind occurs at twenty-one years of age, after three periods of seven years, because the mind is in its first evolutionary period. The Light Ether will then be completely developed, what will allow the production of blood in the adequate temperature, giving conditions for the Ego to take complete possession of its vehicles. Simultaneously to the development of the mind in the third period of seven years, we observe the growth of the mental part of the Silver Cord, linking the seed atom of the mind to the seed atom of the desire body. During this third period of seven years, we also can see besides the complete development of the light ether part of the Silver Cord, the growth of the reflecting ether part of the same segment of the Silver Cord, growth that can extend itself, according to the notes of Max Heindel, until twenty-eight years of age. According to these notes, the growth of that part of the Silver Cord made of Reflecting Ether, follows the growth of the mental segment of the Cord, possibly due to the importance of the Reflecting Ether to the process of thinking. The perfected mind, embodying all its conquests during its pilgrimage will be absorbed by the Divine Spirit at the end of the Vulcan Period.



The graphic "A Life Cycle" is an illustration based upon the original diagram presented in Max Heindel's magnum opus *The Rosicrucian Cosmo-Conception*, 1909. The graphic "A Life Cycle" is intended to illustrate the perspective on Rebirth by the Christian teachings of the Rosicrucian Fellowship, an international association of Christian mystics mentioned in both articles *Reincarnation* and *Bible and incarnation*. The uploader, being acquainted with the Christian teachings which the graphic "A Life Cycle" portrait, assumes that only non-commercial or educational use of the file is allowed. The author of the graphic is Margie Petite.

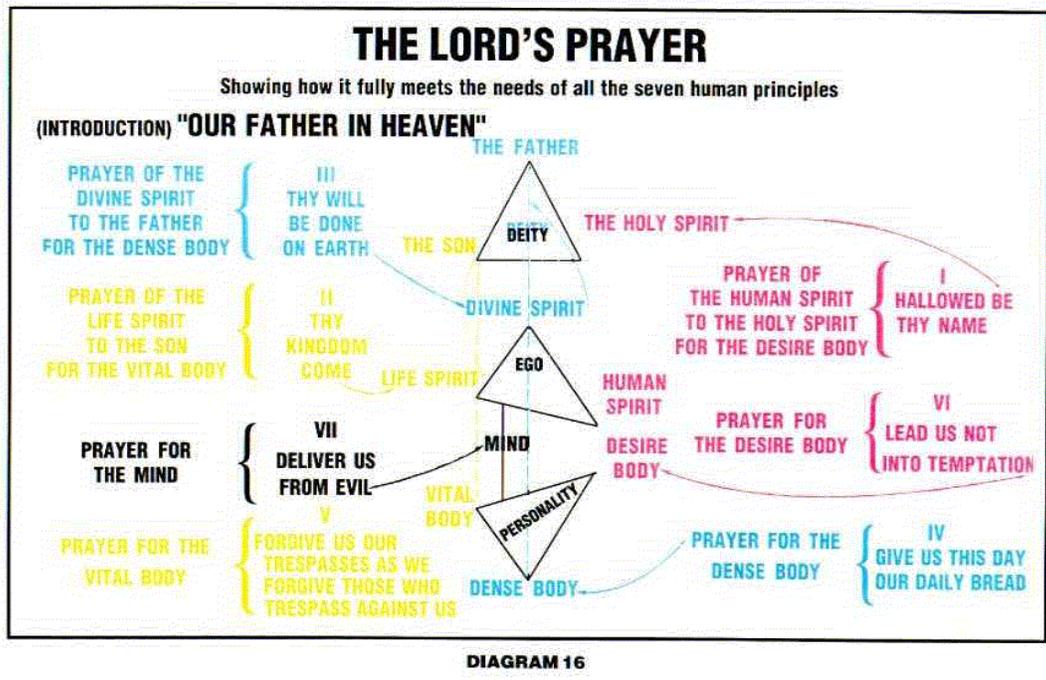
4. Spiritual Development

The preparation process for rebirth and the birth of our vehicles show the wisdom of the Divine Plan of Creation, giving to all human beings in evolution the instruments they need to transform their latent powers in dynamic ones. These instruments are the vehicles that compose human personality - the dense, vital and desire bodies and the mind, given as seed atoms to humankind during the Involution Period. The product of the utilization of these bodies and the perfected mind will be absorbed by the Spirit as Soul Power and a Creative Mind, at the end of the present Day of Manifestation.

The purpose of the physical existence of each Ego is to acquire experience through those instruments. It is helped throughout its entire path in evolution, especially through the religions, whose main effort is directed to develop the devotional side of the human being, trying to provide the necessary conditions for the human being to be in harmony with its Higher Self.

Other kind of helping is provided to those who are looking for an understanding of the Universe and its laws through an intellectual approach. This is the particular field of action of the Occult Schools. As said in COSMO, “all Occult Schools are divisible into seven, as are the Rays of Life, the Virgin Spirits. Each School or Order belongs to one of these seven Rays, as does each unit of our humanity”. Proceeding, the COSMO states: “The Rosicrucian Order was started particularly for those whose high degree of intellectual development caused them to repudiate the heart.” But the final purpose of all schools and religions is the same, to unite the lower to the Higher Self, with the lower self at the service of the Spirit. In the Gospel According to [St. Matthew](#) (8:5-13) and [St. Luke](#) (7:1-10), when Jesus was entered in Capernaum and there came to Him a centurion, reference is made to the type of aspirant characterized as an occultist. The Centurion may represent this occult type of individual, as interpreted in [John Scott's book, “The Four Gospels Esoterically Interpreted”](#). Christ is surprised at his faith. He would not suspect any person not of the mystic or heart type to have so much faith, when He said: “I have not found so great faith no not in Israel”.

The objective of the Occult Schools is the training of the different vehicles of man, which must be made synchronically, because the changes in each vehicle aiming at its betterment cannot be made if the other vehicles do not transform themselves with the same purpose. If we take great care of our body, because the body is the temple of the Spirit, greater should be our concern about the vibrations taking place within this temple, through our words, emotions, feelings and thoughts. The frequent use of prayer may provide within us a vibration level propitious to the formation of an adequate state of peacefulness and harmony. And the Lord's Prayer is the ideal prayer to be used, because it speaks to all vehicles we have, as we can learn from the COSMO, in its [Chapter XVII, diagram 16](#).

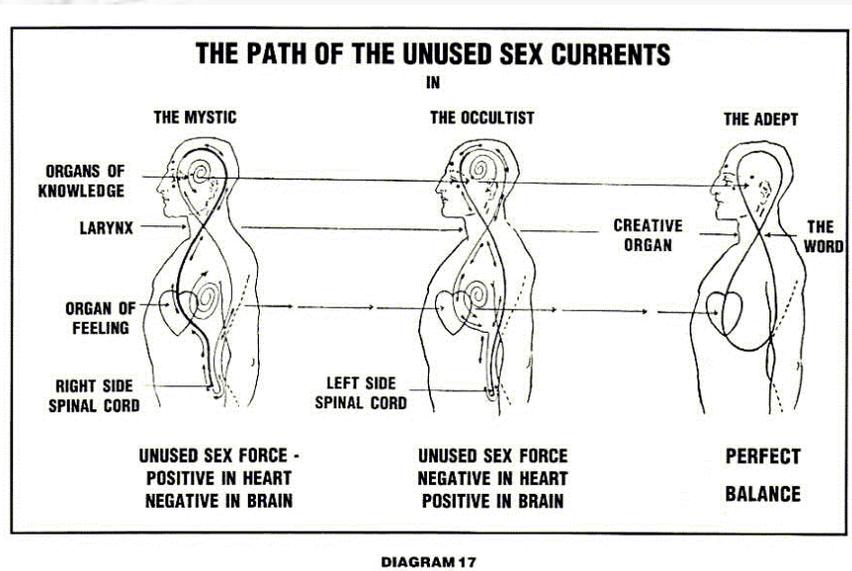


The modern human being is practically entirely devoted to the outside world, related to the other beings through its senses. But in a remote past, the human being was in touch with the inner worlds, and the pineal gland and the pituitary body were the organs allowing this contact. This ability to see the inner worlds was manifested in the Moon Period and in the last part of Lemurian Epoch and in the first part of the Atlantean Epoch. As said before, in the Chapter 2.3, when the Saturn Period was recapitulated in the first revolution of the present period, the Lords of Form worked on the sympathetic nervous system inherited from the Moon Period with the purpose of divide this system into two parts. The voluntary nervous system with a frontal brain could then be created, as a preparation to receive the germ of mind given by the Lords of Mind. Since the Lemurian Epoch, the humankind has been working on the voluntary nervous system, to adapt it to its needs and to make it susceptible to will control. Since the last part of Atlantean Epoch, when it was possible to the Ego to get full control on its body, the connection between the two glands, pituitary body and pineal gland, and the voluntary nervous system has been established and eventually will be completed. The human being, to establish connection with the inner worlds, must awake these two glands, but now in a higher cycle of the spiral, because they will be connected with the voluntary nervous system and therefore, under the dominion of Ego's will.

The Gospels mention the awakening of the pineal gland in a symbolic language. It is said in [Matthew](#) (27:60), that Joseph of Arimathaea laid the body of Jesus in His own new tomb, which he had hewn out in the rock. According to John Scott, "the new tomb which is hewn out in the rock represents the pineal gland, the spiritualization of which is part of the process of building the Philosopher's Stone". There is a great analogy between death and resurrection and the process of Initiation. In both processes, the Spirit leaves the body and is conscious of the inner worlds. The difference is that in death, there is no return to the physical body. Also in [Matthew](#) (16:18), Christ said: "Thou art Peter and upon this rock I will build my church." This is also a

reference to the building of the Philosopher Stone, according to the mentioned author John Scott. This is accomplished through the raising of the Life Force and by directing it properly when raised.

The awakening of the organs of knowledge is a result of an esoteric training. But before the aspirant is apt to receive specific instructions for that purpose, he (she) has to live a life of high moral standard, serving his brothers to the utmost of his (her) efforts. The forces the aspirant deals with to reach its purpose are the creative forces he saves for its spiritual development. The creative forces should be otherwise used only to allow the rebirth of another soul and those who are in better conditions to generate dense bodies adequate to the needs of beings waiting for this opportunity have the duty to do so. Several Egos spiritually advanced cannot be born, because they do not find parents pure enough to give them the appropriate material to build the kind of dense bodies they need. Joseph and Mary propitiate the most beautiful and sublime example, generating the most pure body that it was possible to generate to be used by an Archangel, the Christ.



The unused sexual force starts to ascend the spinal cord and it surges upward in stronger and stronger volume, as shown in [diagram 17](#) of COSMO CONCEPTION. This life force traverses the heart and the larynx or the spinal cord and the larynx or even both, depending on the spiritual nature of the aspirant (mystic, occultist or adept), then passing directly between the pituitary body and the pineal gland. When the candidate has lived the life for a sufficient time and is found worthy and qualified to receive esoteric instructions, he is taught certain exercises, to set the organs of knowledge into vibration, as explained in COSMO, [Chapter XVII](#), "ESOTERIC TRAINING". After that, the aspirant is a clairvoyant able to perceive the inner worlds. But to proceed in its development, he (she) needs a vehicle in which he (she) can also function in the inner worlds.

Among the higher vehicles of the human being, only the vital body (the two higher ethers) is ready to function in the inner worlds, because the mind and the desire body are not yet organized for that. The higher ethers are means of perception and memory, what allows them to be used to

register, in our conscious memory, the supra physical experiences we have after the awakening of clairvoyance. The higher ethers are also the dwelling of the Intellectual Soul, built by aspirant life after life. That is why it is called soul body, that is to say, a shelter for the soul. The Higher Ethers are an instrument of the Ego in the Invisible Worlds while the lower ethers remain near the body during the sleeping time. The reader should read the [Chapter XVII](#) of COSMO CONCEPTION to have a better understanding of the esoteric training process. At the end of this chapter are described the exercises to be performed to build the inner vehicle – concentration, meditation, observation, discrimination, contemplation and adoration, besides the very basic exercise already presented in this work, the retrospection exercise.

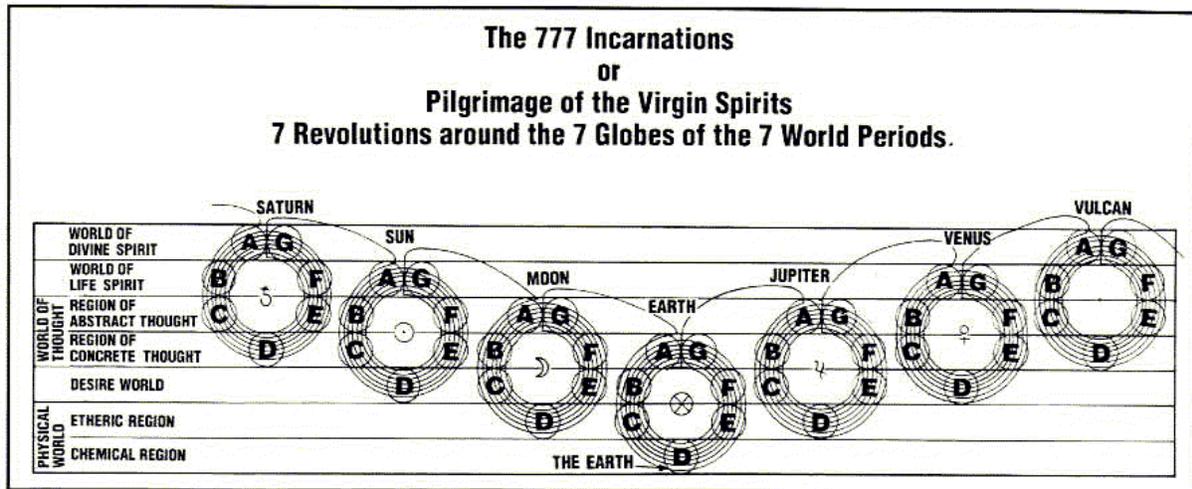


DIAGRAM 8

We are living, now, the Arian Epoch of Globe D of Earth Period. As it is the fifth epoch, a work is being done connected with the Human Spirit. During the fifth revolution of Moon Period, the Seraphim awakened the third aspect of our threefold spirit. It is in the Region of Abstract Thought that the Spirit knows itself as a spirit separated from the other spirits. This tendency to separateness is still very strong in our fifth epoch. We still are living all problems of separateness caused by Race Religions. Only in the Sixth Epoch, when the work of evolution will be focused on the Life Spirit, awakened in the sixth revolution of Sun Period, the feeling of fellowship will be much more intense, because the World of Life Spirit is the first Universal World and the world of Christ Consciousness.

But we do not have to wait for the Sixth Epoch to start to cultivate this feeling of Fellowship and to live a life of service, a natural expression of this feeling. Functioning in any world should always have the purpose of accomplish a service in harmony with the Divine Laws. Of course, this assertive should be much more emphatic if we are working in the inner worlds. The Vital Body, the vehicle that allows us to function in the inner worlds, is the counterpart of the Life Spirit and the Life Spirit is the lower vehicle in which Christ functions. The Christ Force, once raised in our being, should be permanently fed. And the food for this Force is Service. Max Heindel emphasizes that only Service leads to the vital body growing. Reading and exercises performing, by themselves, have no effect on soul growing. The same message is transmitted in the St. John's Gospel, Chapter 4, in the parable of Christ and the woman of Samaria at the Well

of Jacob or the spinal cord. As explained in John Scott's book, "the fact that Christ sat at the top of the well signifies that the Christ Force had been raised to the top of the spinal cord. Christ wishes a drink and asks the woman of Samaria to draw it for Him. This means that this Force must be continually drawn upward to feed the Christ Consciousness."

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

WESTERN WISDOM BIBLE STUDY

The Calling of the Twelve

Corinne Heline



The Last Supper (1495-1498) by Leonardo da Vinci (1452-1519)
Tempera on gesso, pitch and mastic. Santa Maria delle Grazie, Milan.

BEFORE EVERY important step He took Christ Jesus went for a time into the silence of the desert. He knew that His work was to be accomplished within the short space of three years. He therefore chose the twelve most advanced of His followers to carry on the work of disseminating the new religion when He had gone. Immediately after choosing the Twelve, He delivered the Sermon on the Mount, His most sublime public utterance.

After conflict, trial, and temptation such as no other has ever known before or since, He returned from the wilderness to share with men the divine realization which was His. The physical body of Jesus was as a tool in His hand. Every feeling and emotion was subservient to His dual powers of spiritualized will and dynamic love. He returned to the world to bring to it the new message of redemptive Christianity. Through perfect selfcontrol and an absolute dominion over Himself, Christ Jesus performed works the world calls miracles. The fundamental tenet of His teaching is contained in His words: "The kingdom of God is within you." When we discover this kingdom

within ourselves, we shall find it also in others, and in all things about us. The Path of seeking must be the way of love.

From the multitudes who surrounded Him, He chose the Twelve Disciples who made up His inner circle, among whom were several who had received esoteric instruction from John the Baptist in preparation for the call from the Messiah. These chosen Disciples were not ignorant fishermen as many have supposed. They were men whose esoteric training and attainments proved them to be ready for receiving and teaching the deeper truths of the Christian religion.

It was customary in the time of Christ for every rabbi to earn his livelihood at some gainful employment, even manual labor, in order that he might teach spiritual things free of charge. Thus Jesus was taught carpentry and building. He was a practical as well as a spiritual Mason. Paul was a tent maker. In Hebrew eyes there was no indignity connected with common labor. It was the overintellectual Greeks who despised all manual employment. While revering the beautiful work of the sculptors, painters, and builders, they despised the workers who produced them! Incredible as it seems, the divine Phidias was looked down upon by the Athenian aristocracy. Unfortunately, this blemish upon the otherwise lofty Grecian temperament has been reflected in Greek translations of the Gospels, giving us the impression that Jesus and the Twelve were ignorant laborers. While it well may be that not all were brilliant philosophers in the formal Greek sense, it does not follow that they were not highly cultured in the Hebrew wisdom with its marvelous Kabala and astronomical theosophy inherited from ancient Chaldea whence came Abraham.

Andrew was the first chosen of the Twelve. He never became one of the innermost circle, but won special recognition through bringing his brother Peter to Christ. It is a wonderful privilege to carry the message of the Spirit to others. Both James and John were quiet and reserved, but possessed an intensity which caused the Teacher Himself to call them sons of thunder. This intensity accounted in part for the martyrdom of James who was the first Disciple to follow the Master to the Cross. A similar intensity, but softened by divine love, placed John at the head of the Disciples in spiritual attainment.

Philip, being materially minded and spiritually undiscerning, was slow to accept the divinity of our Lord. His inseparable companion, Nathanael, was a mystic and a dreamer. Christ Jesus, at His first meeting with Nathanael, promised that he should see the wonders of heaven. He made it clear, in fact, that Nathanael was to attain through Initiation, an experience that was gloriously fulfilled in his later life. Matthew was the fifth and the last of the Disciples to be chosen separately. The remaining seven were called out just prior to the Sermon on the Mount.

The name Peter in the Egyptian language meant “the opened eye.” In Greek, Peter (*petra*) means rock. One of the utterances of the Master was, “Upon this rock I will build my church.” A stone is universally used as a symbol of the Initiate. Initiation is the foundation of religion and is in that sense the rock upon which the Church is established— a fact to be generally recognized in the coming age.

Jerome states that the Jude of Luke, Lebbeus of Matthew, and Thaddeus of Mark, all refer to the same Disciple. This Disciple did not become prominent until after the Ascension.

Simon Zelotes belonged to the nationalist, patriotic sect of the Zealots, whose aim was to throw off the Roman yoke, restore the freedom of the Jewish State and then conquer the world under the banner of the Messiah, with fire and sword. Simon “the Zealot” was to learn, however, that the most effective weapon of all is the power of the Christ love and that it is the only weapon with which to achieve world conquest.

Information relative to Thomas is found chiefly in the Gospel of John and in certain apocryphal documents. Thomas was slow to believe. He was pessimistic and despondent. Yet so intense was his devotion to the Master that he was willing to die for Him. He was a skeptic, yet he was filled with earnestness and aspiration, and later became one of the most glorious of the Disciples. He was particularly revered by the philosophically trained Gnostics.

Judas Iscariot was the man of mystery, the betrayer of the Christ. He came from Kerioth, which belonged to the tribe of Judah. This tribe is governed by Leo, the heart sign, and symbolizes one in whom the love nature is linked with the sense life. Judas portrays the state of the average man who daily betrays the Christ, the Higher Self, within.

Each of the twelve Disciples represents a specific faculty or attribute of man himself: Judas, therefore, will play his role in human evolution until such time as the lower nature of the race shall be redeemed. He destroyed himself, as all evil ultimately destroys itself, and was replaced by Matthias, the symbol of the redeemed man of the New Age and the new race.

SIGN	DISCIPLE	BIBLICAL SEED THOUGHT FOR MEDITATION
ARIES	<i>James, brother of John</i>	<i>Behold, I make all things new. -Rev. 21:</i>
TAURUS	<i>Andrew</i>	<i>He that dwelleth in love dwelleth in God. -I John 4: 16</i>
GEMINI	<i>Thomas</i>	<i>Be still, and know that I am God. -Psalm 46: 10</i>
CANCER	<i>Nathaniel</i>	<i>But if we walk in the light, as he is in the light, we have fellowship one with another. -I John 1:7</i>
LEO	<i>Judas</i>	<i>Love is the fulfilling of the law. -Romans 13: 10</i>
VIRGO	<i>James, the Just. Brother of Jude and Simon</i>	<i>But he that is greatest among you shall be your servant.</i>
LIBRA	<i>Jude</i>	<i>Ye shall know the truth, and the truth shall make you free.</i>
SCORPIO	<i>John</i>	<i>Blessed are the pure in heart: for they shall see God. -Matt. 5:8</i>
SAGITTARIUS	<i>Philip</i>	<i>Ye, are the light -of the world. -Matt. 5: 14</i>
CAPRICORN	<i>Simon</i>	<i>Let the Christ be formed in you.</i>
AQUARIUS	<i>Matthew</i>	<i>Ye are my friends.</i>
PISCIS	<i>Peter</i>	<i>So God created man in his own image. Gen. 1: 27.</i>



THE DISCIPLE THE DISCIPLE

HE THAT hath a Gospel
To loose upon Mankind,
Though he serve it utterly —
Body, soul and mind —
Though he go to Calvary
Daily for its gain —
It is His Disciple
Shall make his labour vain.

He that hath a Gospel
For all earth to own —
Though he etch it on the steel,
Or carve it on the stone —
Not to be misdoubted
Through the after-days —
It is His Disciple
Shall read it many ways.

It is His Disciple
(Ere Those Bones are dust)
Who shall change the Charter,
Who shall split the Trust —
Amplify distinctions,
Rationalize the Claim;
Preaching that the Master
Would have done the same.

It is His Disciple
Who shall tell us how
Much the Master would have
scrapped
Had he lived till now —
What he would have modified
Of what he said before.
It is His Disciple
Shall do this and more....

He that hath a Gospel
Whereby Heaven is won
(Carpenter, or cameleer,
Or Maya's dreaming son),
Many swords shall pierce Him,
Mingling blood with gall;
But His Own Disciple
Shall wound Him worst of all!

—Rudyard Kipling

SPIRITUAL HEALING

The Origin and Development of Healing

It is a trite saying that "man is of few days and full of trouble." Among all the vicissitudes of life none affects us more powerfully than loss of health. We may lose fortunes or friends with comparative equanimity, but when health fails and death threatens, the strongest falter; realizing human impotence we are more ready to turn to divine power for succor than at other times. Therefore, the office of spiritual adviser has always been closely associated with healing.



18th-century *Asclepius* in the gardens of Schönbrunn, Vienna

Among savages the priest was also "medicine man." In ancient Greece, Aesculapius was particularly sought by those in need of healing. The church followed in his steps. Certain Catholic orders have continued the endeavor to assuage pain during the centuries which have intervened between that day and the present. In times of sickness the "good father" came as a representative of our Father in Heaven, and what he lacked in skill was made up by love and sympathy--if he was indeed a true and holy priest--and by the faith engendered in the patient by the priestly office. His care of the patient did not commence at the sick bed, nor was it terminated at recovery. The gratitude of the patient toward the physician was added to the veneration felt for the spiritual adviser, and as a consequence the power of the priest to help and uplift his erstwhile patient was enormously increased, and the tie between them was closer than possible where the offices of spiritual and medical adviser are divorced.

It is patent that the art of medicine has reached a stage of efficiency which could not have been attained save by devotion to that one particular end and aim. The safeguards of sanitary laws, the extinction of insect carriers of disease are monumental testimonies to the value of modern scientific methods. Thus it may seem as if all were well and there were no need of further effort. But in reality, until humanity as a whole enjoys perfect health, there is no issue more important than the question, How may we attain and maintain perfect health?

In addition to the regular school of surgery and medicine, which depends exclusively upon physical means for the care of disease, other systems have sprung up which depend entirely on mental healing. It is the custom of organizations which advocate "mind cure," "nature cure," and other like methods to hold experience meetings and publish journals with testimonials from grateful supporters who have benefited by their treatments, and if physicians of the regular school did likewise there would be no lack of similar testimonies of their efficiency.

The opinion of thousands is of great value, but it does not prove anything, for thousands may hold an opposite view. Occasionally a single man may be right and the rest of the world wrong, as when Galileo maintained that the Earth moves. Today the whole world has been converted to the opinion for which he was persecuted as a heretic. We maintain that as man is a composite being, cures are successful in proportion as they remedy defects on the physical, moral, and mental planes of being.

CURING VS. HEALING

As the great majority of people do not make a distinction between curing and healing, it may be well to explain the difference which is primarily one of cooperation or the lack thereof. One person may undertake to "cure" another by massage or drugs; the patient in either of these cases is passive as the clay that is being molded by the potter. There is no doubt that under such treatment trouble may disappear and the person be made well, but this is only a temporary relief; he has not received the proper appreciation of the underlying cause of his disease, he does not understand that the illness was a consequence of breaking the laws of Nature, and is therefore very liable to go and do the same things over again with the result that his malady returns. A "cure" is a physical process. Healing is radically different; there the sufferer is always required to cooperate both spiritually and physically with the healer.

To make this clear we can do no better than view the life and work of our great Leader, the Christ. When people came to Him to be healed they did not expect a physical treatment, but knew that relief would be given through the power of the Spirit. They had unlimited confidence in Him, and that this was essential we see from the incidents recorded in the thirteenth chapter of Matthew where He is said to have gone among the people with whom Jesus, the original owner of the body, had dwelt in early youth. They saw only the outward man: "Is this not Jesus, the son of Joseph; are not his brethren with us?" etc. They believed that nothing great could come out of Nazareth, and according to their faith it was done unto them, for we read that "He did not many mighty works there because of their unbelief."

But faith without works is dead, and in every case where Christ healed anyone, this person had to do something; he had to cooperate actively with the great Healer before his cure could be accomplished. He said, "Stretch forth thy hand," and when the man did so the hand was healed; to another, "Take up thy bed and walk," and when he did so the malady disappeared; to the blind, "Go and bathe in the pool of Siloam"; to the leper, "Show thyself to the Priest, offer your gifts," etc. In every case there was active cooperation upon the part of the one to be healed, which helped the Healer. They were simple requirements, but such as they were they had to be complied with, so that the spirit of obedience could aid the Healer's work. When Naaman came to Elijah and thought that this prophet was going to come out with a great show of magic and ceremony to dispel the leprous spots from his body he was doomed to disappointment. And when the prophet sent word to him, "Go and wash seven times in the river Jordan," he was enraged to the point of crying out, "Have we not great rivers in Assyria and why should I go and wash in the Jordan? What nonsense!" He lacked the spirit of submission which is absolutely necessary in order that the work may be done, and it is safe to say that had he persisted he would have not received the healing of his malady. Neither would nay of those who were healed by the Christ have been affected unless they had obeyed and had done as they were bidden. This is a law of Nature that is absolutely sure. It is disobedience that brings disease. Obedience, no matter whether that involves washing in the Jordan or stretching forth a hand, shows a change of mind, and the man is therefore in a position to receive the healing balm which may come through the Christ, or through a healer of one kind or another as the case may be. Primarily, in all cases, the healing force comes from our Heavenly Father, Who is the Great Physician.



Christ Healing The Blind Bartimeus by Carl Heinrich

These are the three great factors in healing: first, the power, from our Father in Heaven; next, the healer, and third, the obedient mind of the patient upon which the power of the Father can act through the healer in such a way as dispel all bodily ills.

Let us now understand that the whole universe is pervaded with the power of the Father, always available to cure all ills of whatever nature; that is the great certainty.

The healer is the focus, the vehicle through which the power is infused into the patient's body. If he is a proper instrument, consecrated, harmonious, really and truly in tune with the Infinite, there is no limit to the wonderful works of the Father which may be performed through him when opportunity presents a patient of a properly receptive and obedient mind.

THE ROSICRUCIAN FELLOWSHIP METHOD OF HEALING

WHY THE ROSICRUCIANS HEAL

Among all the foolish and fallacious nonsense which has been circulated concerning the Rosicrucians during the past centuries, there is one great truth: "Members of the Order aim to heal the sick and have superior means of accomplishing this benevolent purpose." Earlier religious orders have sought to advance spiritually by castigating and abusing the body, but the Rosicrucians exhibit the tenderest care for this instrument. There are two reasons for their healing activities. Like all other earnest followers of Christ they are longingly looking for "the day of the Lord." They know that Lucifer, the false Light of Lemuria, implanted passion, inaugurating begettal in sin and caused sorrow, pain and death; also that Christ, the true Light of the coming New Galilee, inaugurated the Immaculate Conception, and preached the gospel of redemption from sin by Love. A new race is to be cradled here in the Western World, and generative purity is therefore the watchword of the disciple in this part of the world. A new race is to be loved into existence, and thus the ills that now afflict humanity through generations of begettal in passion will cease; even Death will at last be overcome in the new dispensation, because the ethereal purity of the bodies will obviate the necessity for renewal.

While there is much definite information about that age in the Bible, one point is shrouded in insoluble mystery: "The day knoweth no man, not even the Angels in Heaven, nor the Son." Christians in all ages since the Gospel was first preached have yearned for that day when the Sons of Light shall be manifest. The Father alone, being the Highest Initiate among the Lords of Mind, is able to foresee the time when the separative, self-seeking mind will yield to the self-negating, unifying spirit of love. One point is very clear, however: It will be just as impossible for anyone to live under the conditions of the New Heaven and the New Earth who has not the properly constituted body called "Wedding Garment" in the Bible, as it was for the degenerate Atlanteans who lacked lungs to breathe when the atmospheric change came.

It is a scientific fact that the state of the blood affects the mind and vice versa. A sound body is therefore indispensable to sane mentality. Only a sane mind can transcend passion; only a sound body can generate another that is as pure. The Rosicrucians have aimed to heal the body that it may harbor a sane mind and a pure love, for each conception under those conditions is a step toward the day of the Lord for which we all long so ardently. This is the reason for the healing activities, and it is the meaning of our motto, "*A Sane Mind, a Soft Heart, a Sound Body.*" It

has been written in various works that the members of the Order took a vow to heal others free of charge. This statement is somewhat garbled. The lay brothers took a vow to minister to all according to the best of their ability free of charge. That vow included healing, of course, in the case of such men as Paracelsus, who had ability in that direction; by the combination method of physical remedies applied under favorable stars and spiritual counsel he was highly successful. Others were not suited to be healers but labored in other directions, but all were alike in one particular--they never charged for their services, and they labored in secret without flourish of trumpet or sound of drum.



The Rosicrucian Fellowship Healing Temple

Christ gave two commands to His messengers: ***"Preach the Gospel" (of the coming Age) and "Heal the sick."*** One is as binding as the other, and, for the foregoing reasons, as necessary. To comply with the second command the Elder Brothers have evolved a system of healing which combines the best points in the various schools of today with a method of diagnosis and treatment as certain as it is simple, and thus a long step has been taken to lift the art of healing from the sands of experiment to the rock of exact knowledge.

It is a true, good, and valid reason when we say that we want to help others for Christ's sake. He is now immured in the Earth, groaning and travailing and waiting for liberation. Pain and sickness are caused by transgression of the laws of life, therefore they crystallize the dense body, give a firmer grip on the vital body and retard the day of our liberation, as well as His. By helping the sick to attain health and by teaching them to live in harmony with the laws of life so that they may maintain health, we are hastening the day of His coming. May God bless our efforts and strengthen our hands in the Good Work.

THE INVISIBLE HELPERS

Our method of healing is not altogether a spiritual matter. We use physical means wherever it is possible. There are times even when we send our patients to a doctor in order that they may obtain quick relief from him by a certain treatment which we cannot give as promptly by other methods. Also, the diet of patients receives careful attention, for naturally, as the body is built up of physical substances, we are giving medicine by using the right food. But in addition, healing is carried on by the Elder Brothers through a band of Invisible Helpers whom they are instructing.



These Invisible Helpers are Probationers who during the daytime live a worthy life of helpfulness and thereby for themselves or earn for themselves the privilege of being helpful through the instrumentality of the Elder Brothers at night. These Probationers are gathered together in bands according to their temperaments and ability. They are under instruction of other Probationers who are doctors, and all of them work under the guidance of the Elder Brothers, who naturally are the moving Spirits in the whole work.

The system of forming and organizing a band of Invisible Helpers is accomplished by the use of the effluvia from their vital bodies. The first of this is obtained at the time when the Probationer signs his obligation and it is renewed every day when he makes the record upon his or her report blank. So long as he is faithful and lives the life of purity and service it forms an unbroken link between him and the Elder Brothers. Each group of healers usually consists of twelve Probationers besides their instructor and they are generally taken from the same locality because the night is the same for them all. It would not be feasible to group one living in Australia with one living in Alaska for one would be going about his or her daily work while the other is taking his or her nightly rest. But people taken from almost anywhere in North or South

America spend about the identical hours in rest and recuperation and these Probationers are then grouped according to their rising signs so that they may form a complete circle.

Regarding the system used to find those who have written to Headquarters for help, the same method is followed as in finding the Probationers. That is to say, applicants for relief are required to write the letter of request with pen and ink. Thus the paper is impregnated with a part of their vital body and this is taken from the letter by the Elder Brothers. It contains an accurate gauge of the condition of the individual from whom it came and it also acts as an "open sesame" to the Helpers who are given charge of this case. Through that they have free access to his body, and a considerable number of patients who come for healing write that they have both seen and felt the Helpers working both inside and outside their bodies. As the condition of the patient changes so does the record. Therefore the patients are required to write with pen and ink a few words every week and mail it to Headquarters. Thus the Elder Brothers are in constant touch with their condition and are able to direct intelligently the work of restoration to health.

This work never ceases. It is continuous, as the Sun is always absent from a part of the globe and the Probationers in that part are active in the work of healing and helping during the hours of bodily rest.

Anatomically man belongs to the mammals, whose blood corpuscles are not nucleated. The nuclei found in the blood of lower animals are the vantage ground of the Group Spirits, but the higher animals are so far advanced upon the road to individualization that their blood is free from this influence. In the fetus where the mother acts as a Group Spirit for the first few weeks, she nucleates the blood; but as soon as the Ego begins work, the first thing it does is to disintegrate these nucleated blood corpuscles, and at the time of the quickening not a single such corpuscle remains. The Ego is master of its vehicle, a heritage which none may take from it under any pretense whatever. To do so is black magic, whether the person knows it or not, and though the benevolent motive would of course have a certain mitigating effect in another direction, the fact nevertheless remains that one is upon dangerous ground when attempting to meddle with the blood of anyone who does not desire it and who has not asked for such treatment.

There is only one exception to this rule. Children until the age of puberty are, so to say, a part of their parents, because there is stored in the thymus gland an essence of the parental blood which the child uses in manufacturing its own supply during the years of childhood, while the desire body is in the course of gestation. As time goes on the supply in the thymus gland becomes smaller and smaller and the child attains more and more to a realization of its own individuality. By the time the thymus gland has disappeared the desire body has matured sufficiently to take part in the alchemy of transmuting the Saturnine skeleton into the Jupiterian vehicle which will thus incorporate the essence of the present physical body. Interference with the blood stops this process; therefore it is only until the time of puberty that the parent may act for the child in giving the ether which admits the Invisible Helper.

The greatest drawback to our healing activity comes from the negligence of patients. Our requirements are very simple. We only ask them to write once a week with pen and ink, so that the etheric effluvia coming from the hand during writing may furnish our Invisible Helpers with a key of admission to the patient's system. But simple as is this rule, some fail to write. Here is a case where a person who had for many years had vertebrae displaced and who was cured by our

treatment, though osteopaths, chiropractors, and several others who had tried, had found it impossible to replace these vertebrae. The poor man was therefore in constant pain and sick in bed most of the time, entirely unable to work. The treatment of our Invisible Helpers replaced the vertebrae, and they are still in place. The man went to work and it seemed wonderful. But becoming so elated at the idea that he was so entirely free, he disregarded our instruction to keep on writing, so that our Invisible Helpers might have the chance to keep his vertebrae in place for a sufficient length of time till they would stay put. Now comes the following letter showing that we were right in requesting him to do this, and he did wrong not to obey. He says: "A short time ago I wrote that I was cured, and would discontinue my weekly letters, but I see now that I have made a big mistake. Since then my back has pained me nearly all the time and I am getting round-shouldered again, though the vertebrae are in place where the injury was. It seems as though I am asking a lot of you to take this up the second time, but I did not realize the influence the Invisible Helpers had over me and how much I was dependent on them."

THE SPIRITUAL PANACEA

In the coming of the Christ to Earth we have an analogy between it and the administering of the Spiritual Panacea, according to the law, "As above, so below." There is in every little cell of the human body a separate cell life, but over and above that is the Ego which directs and controls all cells so that they act in harmony. During certain protracted illnesses the Ego becomes so intent upon the suffering that it ceases to vivify the cells fully; thus bodily ailment breeds mental inaction and it may become impossible to throw off disease without a special impulse to dispel the mental fog and start the cell activities anew. That is what the spiritual Panacea does. As the inrushing Christ Life on Golgotha commenced to dispel the shell of fear bred by inexorable law that hung like a pall about the Earth; as it started the millions of human beings upon the path of peace and good will, so also when the Panacea is applied does the concentrated Christ Life therein contained rush through the patient's body and infuse each cell with a rhythm that awakens the imprisoned Ego from its lethargy and gives back life and health.

In order to describe the Panacea an experience of the author will be related: A substance was shown to him in the Temple of the Rosicrucians on a certain memorable night, with which the Universal Spirit could be combined as readily as great quantities of ammonia combine with water. Three spheres were suspended one above the other in the center of the Temple, the middle sphere being about half way between the floor and the ceiling. It was much larger than the other two, which hung one above and one below. Inside the large central sphere was a smaller container which held a number of packages filled with that substance. When the Brothers had placed themselves in certain positions, when the harmony of certain music had prepared the way, suddenly the three globes began to glow with the three primary colors, blue, yellow, and red. To the vision of the writer it was plain how during the incantation of the formula the container having in it the before mentioned packages became aglow with a spiritual essence that was not there before. Some of these were later used by the Brothers with instantaneous success. Before them the crystallizing particles enveloping the spiritual centers of the patient scattered like magic, and the sufferer awoke to a recognition of physical health and well-being.

The Work of Invisible Helpers

Amber M. Tuttle

This book was begun in the 2010 SPRING EQUINOX Issue.

Chapter III

Invisible Helpers in Action

Christ first gave two commands to His disciples when He said, "Preach the gospel and heal the sick." Now this is exactly what the Invisible Helpers aim to, do to the very best of their ability. When a Helper is out of his dense physical body and able to function in his desire body under the direction of a Lay Brother or a Lay Sister who has been placed over him to direct, instruct, and care for him, he can accomplish much, as I will show you very soon.

In many places Helpers explain the Mystic teachings to people whom they have saved or helped. In such cases they have had more attentive hearers than it is possible to find in ordinary circumstances. These people have had visible proof, and we are told that they will give a good account of themselves.

Every Invisible Helper should be like the man who lived in the house at the side of the road, who was a friend and helper of every man who came his way.

As little children we were taught that fire would hurt us; that water would drown us if we did not exercise great care; that our bodies were much heavier than air; and that therefore, a fall from a cliff or a high building would injure us or cause death; that it was impossible for us to penetrate into the earth or go through stone walls; and that it was dangerous to work under ground because of the danger of the earth caving in.

Helpers, when out of their bodies helping others, cannot be injured by fire, earth, air, or, water. They can go down to the ocean depths. They can go over active volcanoes and peer down into their craters. They can go through the air much as birds do and with far greater speed, and some can enter the earth itself with safety. They have to be taught all these things while out of their bodies in sleep. At first they are very fearful, but gradually fear leaves them, and they can go through flames to rescue people and even allow themselves to be shot or stabbed, for they know that when they are clad in their desire bodies and on errands of mercy, no one can harm them.

The work of Invisible Helpers is a very large subject as well as a very fascinating one. You know it has been said that truth is stranger than fiction, and I am convinced that it really is. There is a very great range in the beings who are engaged in this useful work of helping humanity. I will enumerate some of them. There are the "[Nature Spirits,](#)" which include the Salamanders, Sylphs, Undines, Gnomes, and Fairies. Then there are the Devas, the Angels from the Moon, the Archangels from the Sun (Christ is one of these Great Beings), and other High Beings from Venus and, the other planets in our Solar System.

Besides these, there are Invisible Helpers among ordinary humanity. In this chapter I will limit my subject to this class only, and I will tell you of actual work engaged in by Helpers who have physical bodies, and who are employed during the daytime, as they must earn their own living.

Max Heindel, who founded the [Rosicrucian Fellowship](#) under the guidance of the Elder Brothers, has told us that the Invisible Helpers are banded together in bands of twelve under a competent leader, who is often a physician, and that they work on the invisible bodies of sick people, and help or heal them.

Many persons, who are Helpers at night, do not remember in the morning what they did while at work out of the body. Others occasionally remember meeting other people they know, or, they remember various incidents that took place and made such a strong impression that they were able to bring the memory through. Then, there are others who can sometimes remember whole scenes and write down what was said and done by all present. Conscious Invisible Helpers are able to remember all that they do because their consciousness is unbroken. There are times, though, when they are put to sleep temporarily by their instructors who may not think it best for them to remember certain journeys made or work done when they are out on important missions.

Some bands of Invisible Helpers work principally with the sick, going from patient to patient, often materializing a hand or an arm in order to do what is necessary. They may even materialize their whole bodies.

Two Helpers went to a fishing boat one night to remove a fish bone imbedded in a man's hand, which had swollen to twice its normal size. He had a high fever and lay in his bunk unable sleep. When the helpers came to him, he thought they were Angels, and he prayed to them to help him. The Helpers materialized, and one held the injured hand firmly while the other put her fingers under the fin bone to push it out. This caused the man pain, and he cried so loudly that some of the other fishermen came to his bunk. When they saw the Helpers, they rubbed their eyes as though they could not believe their own sight.

Then one man called to the rest. They all came and stood off at a distance and watched what was taking place. After the bone had been pushed out, the Helpers rubbed the man's arm down, washed his hand in salt water, and applied a wet salt pack. They told the man to wash his hand twice a day in salt water. Then they left to go on with their work.

Another night these two Helpers were going over the Hawaiian Islands, when they were able to perceive a white boy with a fine fish bone stuck in his throat. His throat had swollen so that he was choking. There were many people gathered in the room, but they were helpless. Two doctors present wanted to send for a surgeon to remove the bone. The Helpers materialized, and one spoke up and said, "We can get it out."

The doctor laughed at the Helper, and said, "She is crazy with the heat."

The boy's mother told her to do anything, in order to save the child. The helpers stepped up to the child, who was in a bed. One held the boy while the other pushed the fish bone out. When a person is out of his dense body, he has clairvoyant sight. Because of this ability, the Helper saw where the bone was. Then she dematerialized her hand, and put it in his throat behind the bone

and below it, and pushed up as she materialized a finger. The boy gagged and coughed, the bone flew out, and the Helper picked it up and gave it to his mother. The doctors looked on in amazement. Then the Helpers gave the boy some salt water to gargle with and let him go. The people asked the Helpers many questions, which they answered, and then they left.

Here is a strange case of healing. In Europe some Invisible Helpers found a poor farmer who had been assaulted by soldiers. They had shot him and left him for dead. The Helper removed thirty-one bullets from his breast and took him where he would receive shelter, food, and care. On the second visit they found him recovering rapidly. It was not destined that he should die at that time.

Various diseases are treated successfully. I wish to tell you of various phases of such work carried on by Helpers, and I have written records of many actual occurrences. When a death takes place, there is always someone present to aid the spirit, who is usually frightened and unable to understand what has happened. Usually two persons carry the spirit off to the Desire World where he is taken care of by other Helpers, who are Initiates. They explain things to him and help him to adjust himself to new conditions.

Suicides are difficult to handle because they want to re-enter their physical bodies and will become violent if anyone comes for them. Ordinary Helpers cannot control them alone. Lay Brothers or Lay Sisters, have to come and gently put them to sleep. Then they can carry them off to the Desire World where suicides are kept. There they must remain for a period, which may be long or short, according to the time they should have lived normally.

Babies are carried away to the Heaven world just as anyone would carry a baby ordinarily. One Helper has remembered carrying two babies at different times. In one case, two Helpers were told what to do, and they got on a bus that was going to St. Louis. There was a mother on it with a colored baby who had just died.

One of the Helpers took the ego of the dead baby up in her arms and carried it about for some time before she carried it up to the Children's world. She was new at this work and had to wait until the other Helper was free to go with her.

One night some Invisible Helpers were told to go to the South Atlantic Ocean, where they were shown a steamer in trouble. They were told that it would sink with all on board, and that they were to go down with it. It was a freighter, carrying six women and forty-two men. The ship had struck something which had made a large hole in the hull, and the water was coming in rapidly.

After materializing, the Helpers went to the cabin where the women were gathered and tried to quiet them. The captain came in and said that all hope of saving the ship was gone and that they were unable to put the life boats out, as the water was too rough. They had already lost two of the boats. The people prayed and asked the Helpers to save them. One of the Helpers told them that all would be well and that if they should die, they would all come back in a little while.

Suddenly the boat stood up endways for about five minutes, shook a little as the boiler exploded, and then it went down. It finally struck the bottom, and fell on one side, and settled in the mud. The people all asked what had happened, not realizing that they were dead. They said

that at first they had left like strangling for the want of air, but then the feeling had left them. They were instructed to follow the Helpers who took them to the Borderland, where they were told that they were dead.

On the way out, one Helper remembered seeing many kinds of fish deep down in the ocean. Some of them were enormous in size. They swam about the ship and even tried to catch the Helpers, who slipped to one side when they dashed by.

During the past few years, ships have had increasing difficulty in going from place to place, due to the rising of the sea bottom and to storms and carelessness of various kinds. On one occasion someone on board had intended to sink the ship and had loosened the sea-cock. The lower hull was flooded, and the boat had listed to one side. It would have sunk if help had not been sent to the people, for the seamen did not know where to look for the trouble, and besides it was dangerous to open the trap door that led to the bottom of the boat. The Helpers told the captain what the trouble was and said that they would go down and tighten it up. The captain told them that they were crazy and would drown.

"No, we will be all right," said one of the Helpers.

The captain gave them a wrench, and then went down into the hold of the boat. One Helper materialized a hand and tightened up the sea-cock. The Helpers then went back to the captain, and he thanked them. After that they disappeared.

There is a law of nature by which a body can temporarily draw the ether from the air. It is done regularly by Helpers, who are first taught to do it unconsciously with the help of some Lay Brother or Lay Sister. Helpers are also endowed with special powers to do the work which may be difficult. For instance, it is not easy to control vicious snakes and wild beasts, which are, nevertheless, controlled by Group Spirits who appear to be as mean as their charges.

Once two Helpers went up to the far north where a cod fishing boat had sprung a leak and was sinking fast. The men were too far from shore to swim to safety. The Helpers materialized so that they were then visible and looked as if they were in their physical bodies. They found some blankets and stuffed them tightly in the cracks of the leaking boat. The pumps were put to work full force, and the boat headed for shore. It was raining, and the wind was very strong.

The fishermen wanted to know who the strangers were and how they got on the boat. When the Helpers, who were not even wet, went inside the boat, the men became afraid. They wanted to feed the Helpers. The Helpers tried to explain that they had human bodies but that these bodies were asleep far away. They said that they would return to their bodies when it was time to awaken. Naturally people who have never studied the Mystic teachings are deeply perplexed about all this, but they are very grateful for the help they receive.

A friend told me of this remarkable experience:

Two Helpers were sent to a captain on a ship coming to the United States to tell him to stop and fix a leak. He was far from land and did not know of the leak. The Helpers materialized and

told the captain, who at first refused to believe it. He sent the first mate own to see. The man came back and told the captain that there was a leak in the ship. The captain almost fainted from fright.

The captain stopped the ship and took some men and went below. The people on board became frightened and nearly started a panic, but they were quieted by one of the Helpers. The captain wanted some man to get into the water and hold a square plate so that it could be bolted from the inside.

A man and a woman Helper said that they would do the job. The captain objected to the woman Helper going down and told her that she would drown or that a shark would get her.

"No, I will be all right," she said.

When the man Helper took the plate, which was about eighteen inches square, and started to climb down the rope ladder, the woman Helper followed, although the captain took hold of her and tried to keep her on deck. She slipped from his fingers and went down into the sea. The hole was about ten feet below the water line, and the Helpers had to go under the water to put the plate in. The repairs were made, and when the Helpers turned, they looked dry. This made the people who saw them wonder. Two large fish jumped for the Helpers and hit the ship and were killed by the impact. The sailors thought the Helpers had killed them.

On another occasion, a Lay Brother told some Helpers to hurry to the United States and warn some people to get out of their house, as it was going to be destroyed by a windstorm. The Lay Brother showed the Helpers just where to go and said, "Hurry!"

In this house there were some people who had a little boy, two years old. Their house was on a hilltop overlooking the lowland. The Helpers woke the grown people and they ran out of the house, leaving the child inside. One Helper told the other Helper to go and get the child, which she did, returning just before the wind carried the house off. The wind blew the house about two blocks away, and it went over the cliff and broke to pieces. The Helpers went down and retrieved some clothing and some money from the wreckage and brought what they found up to the people, who were very grateful for having been saved from death.

Here is a queer story that both Helpers remembered quite clearly the next morning. They were sent to a farm in Texas to help a man who was treed by a bull. That is, the bull had becomee angry and went for the man who climbed upon a stall as high as he could get. The bull stood below, so that the man could not get down, and he prayed for help. He was too far from the house to call to anyone.

One of the Helpers is particularly fond of animals, but not of bulls on a rampage. However, she went up to the bull and quieted him, and he followed her out of doors and around the barn. The man then came down and wanted to know where the bull came from so early in the morning. He had come out to do his milking. When she told him that they were Helpers of humanity and that they could go about helping those in trouble, he just looked at her in surprise and became nervous, so they left. The same Helper remembered how frightened the man had been, because she took on his nervous condition. She knew exactly how he felt when the bull was after him.

Those who are Helpers and can remember some of the things that they have done while out at night, while their bodies were peacefully sleeping, will understand what greatjoy these memories afford them.

One night two Helpers were down in South America. They stopped at a small lake that emptied into a river that flowed into the Amazon. It was a moonlit night, and many people were out in rowboats having a pleasant time. The Helpers went over the water and saw many fish swimming among the weeds in the clear water. Then they went to a nearby hotel and materialized. The owner was sitting on a long porch. A maid came out to the Helpers, thinking they, were guests, and asked if they wanted anything. Some children followed her.

"No, I do not need anything," the lady Helper said. "What is the matter with you?"

The woman said that she had been dismissed and that it was her last night on duty. Then she went to the lake and got in a boat and rowed far out to where the water was very deep and swift. Suddenly she jumped in. One Helper said to the other, "Oh, look! She has jumped into the lake. Save her!"

He said, "Go on, and I will get the boat."

The Helper rushed out over the lake to where the woman had jumped in, went down, and got her about one hundred feet from where she had disappeared. The other Helper hurried to the scene in the boat, and the Helpers laid her in it and came ashore. The people were amazed at the Helpers and asked many questions, all of which were answered. The Helper who had gone into the water was perfectly delighted at their success in rescuing this unhappy woman. She told those present what the consequences would have been had she drowned herself.

Then an old lady came up and asked the Helper go to her home and see a sick lady. They found her mother very ill with nervous indigestion, and they were able to greatly relieve her. They instructed her about her food and what she would have to do to stay well.

Here is how some Eskimos were saved in the far north. They were on a large cake of ice that had broken loose and was floating out to sea. There was a wide gap all around it. The Eskimos had been on it for two days, and things looked hopeless. They knew that if they got into the water, they would freeze. The Helpers took the grown people right up into the air and carried them to safety without much difficulty, but when they took the children, they screamed and wriggled in their arms, as they were not used to strangers. The dogs and the sled were then carried over in the same way. There were twenty-five people and twenty-four dogs.

The Eskimos, thinking the Helpers were Angels, thanked them and went on towards home, while the Helpers continued their work. Invisible Helpers can talk to all people and make them understand because they speak the language of the soul.

The Invisible Helpers also help the animals in various ways. I know of a number of cases where polar bears have been let out of traps. Here is one instance: While in the far north, some Invisible Helpers saw four pretty white bears. One was caught in a trap, and it was very angry.

Its mate, with other companions, was there, too. When the Helpers came up, they all showed their teeth, which were pretty and white. They also showed their sharp claws. It took the Helpers, about ten minutes to quiet the bears so that they could open the trap and release the bear. They finally got him out and the bears stood around the Helpers, who played awhile with them as they had become very friendly. When the Helpers started away, the bears followed them for a long time.

They met two trappers, who said that they owned the trap, and they wanted to shoot the four bears. One Helper told them to shoot them if they could. They tried and failed, and then they became frightened.

Occult students know that the Salamanders are the Nature Spirits who cause fires. Without their activity, no gun can be set off, and no fire started. This explains how the three Hebrew children could be thrown into a blazing furnace and not be harmed. The fourth person whom the king saw in the flames could control these Nature Spirits and did so.

In this instance the Teacher of these Helpers could control the Nature Spirits, and so the guns would not work. The bears wanted to fight the trappers, and the Helpers called them back. The men wanted to know who the Helpers were and what they were doing in the north, thinly dressed and without overcoats. The Helpers told them that they were just people who helped every living thing in trouble. The trappers wanted to know where they live, and one Helper named the State. They laughed at this and said the Helpers were crazy, as that State was nearly three thousand miles away. One Helper told them that distance was nothing to them.

The Helpers sent the bears on their way, and they started off, although they did not want to go. One Helper told the men that they could not shoot anything until that time the next day. They were ordered to go directly home and told to stay there for a day. Meanwhile nothing would harm them. Then the Helpers disappeared. The trappers had plenty to think about after this experience.

One morning a Helper woke up with the most delightful memories of what she had done when out alone early one morning. She went to some place in or near Arabia where a horse had died. It was a family pet named Frank, or something similar. This horse had been a handsome brown fellow with a beautifully shaped head. He had grown old and very thin. His teeth were so poor that he could no longer eat grain and dry grass; so he was shot to end his troubles. The family were sorry about it and felt distressed about what had taken place. There were other Invisible Helpers there to take the spirit of the horse away to the Desire World, but this Helper wanted to do it. She picked up the etheric body of the horse, and he folded up his feet neatly so that she could carry him without trouble.

The Helper remembered plainly the next day how beautiful the horse looked as he lay in her arms wide awake but perfectly quiet and not a bit afraid. She carried him right through the side of the barn, which was gray and unpainted. There was a little hay on the floor inside, which she noticed when going out. She had one hand free, and as she went along carrying the desire body of the horse, she patted it gently on the neck and said, "Dear old Frank."

(CONTINUED)

ROSICRUCIAN HEALING SERVICE



Our Healing Chapel

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:

Rosicrucian Fellowship - International Headquarters
2222 Mission Avenue, Oceanside, CA 92058-2329, USA
(760) 757 - 6600
(760) 721 - 3806 (fax)

rf@rosicrucian.com

Healing Service Dates - 2010

MONTH	D	A	Y	S	
September	04	10	16	24	
October	01	07	13	21	28
November	03	10	17	24	
December	01	07	15	22	28

The Healing Service



1. Unveil the Emblem.

2. A member reads aloud the following Rosicrucian Fellowship Service, beginning with the Rosicrucian Greeting:

My dear sisters and brothers, may the roses bloom upon your cross.

(The members respond: "And upon yours also.")

It is our custom to meet here once a week for the purpose of carrying out the second commandment of the Christ, to heal the sick. One coal will not make a fire, but where a number of coals are heaped together, the heat which is latent in each may be kindled into a flame, emitting light and warmth.

We are now massing our coals in an endeavor to generate thoughts of help and healing, and to focus them in one direction so that they may be available to aid the Elder Brothers of the Rosicrucian Order in their beneficent work for humanity.

If we wish to be real helpers in the work which the Elder Brothers have started, we must make our bodies suitable instruments; we must purify them by clean living, for an unclean vessel cannot contain pure and wholesome water nor can a spotted lens give a true picture. Neither can pure and strong healing force be sent out from here unless we keep our minds and bodies clean and pure.

It is a privilege to be here in the midst of all these thoughts of love and prayer, and to offer ourselves as channels to receive and liberate the healing force which comes direct from the Father. But before this power can be transmitted, it must have been generated; and to do this efficiently, we should understand accurately what the method is. It is not enough that we know in a vague way of the sickness and suffering which are in the world, and that we have a dim and hazy idea of helping to alleviate this suffering, whether it be bodily or mental. We must do something definite to attain our object. Disease, we may say, is really a fire, the invisible fire which is the Father, endeavoring to break up the crystallized conditions which we have gathered in our bodies. We recognize fever as a fire, but tumors, cancers, and all other diseases are really also the effect of that invisible fire which endeavors to purify the system and free it from conditions which we have brought about by breaking the laws of nature. This very same power which is endeavoring slowly to purge the body can be greatly augmented by proper concentration (that is what prayer really is) provided we have the proper conditions.

To illustrate what these conditions are, we will take the water spout as an example. We may not have seen this phenomenon of nature, but it is wonderful and awe inspiring. Usually at the time when it occurs the sky seems to hang very low over the water; there is a tense feeling in the air of depression or concentration. Gradually it seems as if a point in the sky reaches down toward the water, and the waves in a certain spot seem to leap upward until both sky and water meet in a swirling mass.

Something similar takes place when a person or a number of persons are in earnest prayer. 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.

Let us now concentrate upon the Rosicrucian Emblem on the wall. The pure white rose is symbolical of the heart of the Invisible Helper; the red roses stand for his cleansed blood; the white cross brings to mind his body; and the golden star represents the golden wedding garment which is made by pure living.

Let us, by our prayers to the Father, who is the great Physician, liberate the force for healing, that we may reach those who are looking to us for help, and also those who may not have been able to ask for assistance. Let us put all the intensity of feeling possible into this prayer that we may indeed form a funnel that shall bring down the divine power from the Father. But there is a great danger of misusing this wonderful power; therefore, we should always qualify our supplications for others with the words of the Christ: "Not my will but Thine be done."

We will now concentrate for a few minutes on Healing.

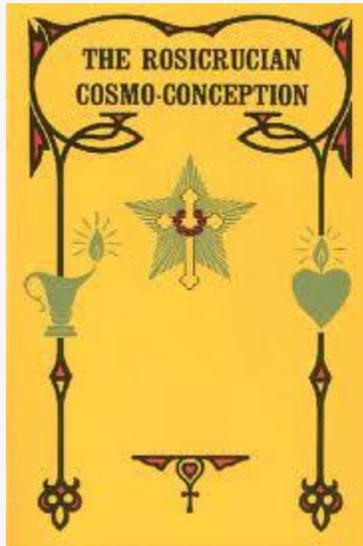
3. After the concentration all rise and sing the last verse of the closing hymn.
4. Conclude the service by reading the following Parting Admonition:

We will now leave the liberated healing force with Christ, the Elder Brothers, and the Invisible Helpers, to be used where it is most needed.

BOOK REVIEWS

The Rosicrucian Cosmo-Conception

Or Mystic Christianity



**An Elementary Treatise Upon
Man's Past Evolution, Present Constitution
and Future Development**

By

Max Heindel

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.

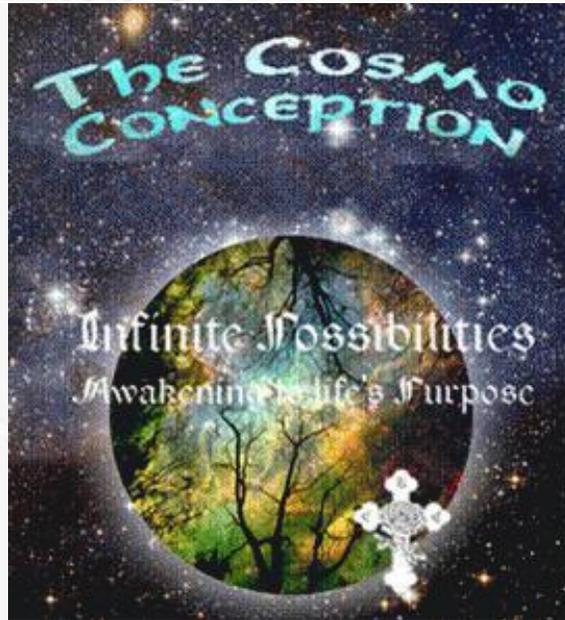
List of Contents

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

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

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

100-YEAR CELEBRATION OF THE COSMO CONCEPTION

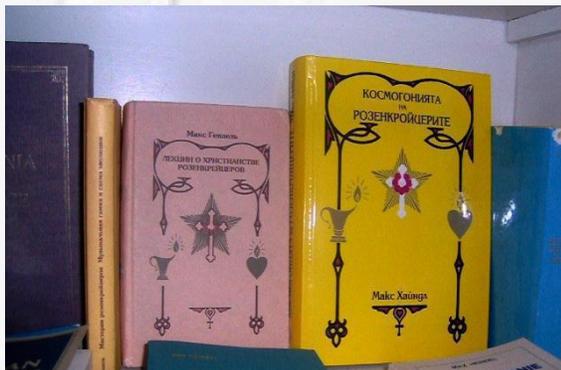


On November 13-15, 2009, members around the World have celebrated the 100-year anniversary of the Rosicrucian Cosmo-Conception.

It was also held with great success the main events to commemorate the First Centenary of the Max Heindel's book *The Rosicrucian Cosmo-Conception*. From November 13 to November 15 was performed a Lecture Series called *INFINITE POSSIBILITIES: Awakening of Life's Purpose*.

Mount Ecclesia

Dr. Brian Porteous presented original glass slides with Max Heindel's own Stereopti-con projector and we saw the pictures that Mr. & Mrs. Heindel showed to all who came to Mount Ecclesia in the early days. Other teachers gave visual media presentation on: the Cosmo, the Mystery School and the new Paradigm, on Friday night while five more classes on Saturday ranged from: The Heart of the Teachings - In the beginning was the Word - Max Heindel a modern seer - Warning to the Aspirant - Esoteric Astrology: backbone of the RC Teachings were delivered by Patricia Tinker, Edgar Anderson, Al-lyce Bothman, Roger Cosio, and Jean de Galzain. On Sunday Chairman Edgar Anderson delivered the Chapel Talk then everyone joined for Lunch in the Dining Hall. In the afternoon our Dear Friends from the Los Angeles Center, Julio Palacio delivered a Health class on the benefit of Juicing and Jose Armando Perez entertained everyone with music and dancing in the Guest House in honor of Mr. and Mrs. Heindel. We had a lot of fun.



Exhibition of books

Readers Reviews



This book is in a class of its own--a life-altering read!

The "Cosmo" is a book I first encountered in a public library in Wichita, Kansas in 1974, and it is an event that I shall never forget. It is not an exaggeration for me to say that the concepts in this book have truly changed my life, although at times it has not made life especially easy. Max Heindel presents a "grown-up" version of Christianity that takes much thought to grasp, but is well worth the effort.

In the centuries to come, Max Heindel will be recognized as one of the giants of the 20th century, along with Einstein and Martin Luther King, and it will be sad commentary upon the benighted nature of the last century that so few have thus far reaped the rewards of his written legacy.

If religion were equated with mathematics, church Christianity may be likened to basic arithmetic, and Rosicrucian Christianity may be likened to advanced calculus.

Reading the "Cosmo" for the first time is one of the most intellectually exhilarating experiences life has to offer.

The Cosmo: A way to understand our Universe

This book has an answer to those souls who haven't find it whether in physical sciences or in traditional religions. Max Heindel shows to the world, as he received them from The Rosicrucian Order's Elder Brothers, the teachings of a higher philosophy; teachings that speak to us of our relationship with God, our human fellows, and the meaning of our existence in Earth. I personally found this book a precious help to understand how my destiny is a result of my own acts, since the "Law of cause and effect" taught by The Rosicrucian Fellowship, and how we can change our destiny, changing our lives and the way we approach it. This book can change your life. My advice: take a look... you may find it fascinating too.

Absorbing. Requires an open mind

I found this book forty year ago in the library of my old math professor. I became a scientist and an author. This book has giving me so much light and inspiration.

- A reader from Louisiana

Outstanding Book

This book written by Max Heindel, who was an Initiate of the Order of the Rosicrucians and founder of The Rosicrucian Fellowship in 1919, is the most complete resource for occult teachings. Above all the Fellowship is a Christian organization, and it follows Christ, preaching the gospel and healing the sick.

- A reader from Argentina

What is Man?

This is the book for us all (humans!). Who are we? Whence do we come from? Why are we here? Where are we going? What are we going to do with ourselves to be IT (I AM)? This book is very difficult to read from the beginning. But as you read and "re-read" and you put what you have read into practice, Ah! you will see the LIGHT. This book is not meant to be read lightly. That is, do not read it to simply obtain knowledge. If you simply want to obtain knowledge or intelligence only, you will be very disappointed. If in wisdom, you will find joy more abundantly. It is your life. Put your life in good use and you will be IT. This book reveals the true man and his journey through involution, evolution and epigenesis. This book also reveals the latent potentials of man and how man can transmute his latency into dynamic powers. This book authored by Max Heindel furthermore reveals the true Rosicrucians and their mission to help man. It has been once said that: "for, each step we take to acquire knowledge, we must take three extra steps to improve our character." This book was written with the help of the ROSICRUCIANS to present to the Western World the Mission of the Christ and it is therefore a must for all Christian sects, especially the priests, ministers and the like to read this book. This a book we must all read.

- Charles Moses from Chandler, AZ (USA)

An essential, unique resource for your metaphysical library

This book deals with many esoteric topics, including metaphysical physiology and cosmology, and a history of the evolution of the human soul from before awareness, before form, through various incarnations of our planet on various planes, to eons in the future. Compared to this understanding, time lines of the great Yugas (240 million-year cycles) are but a blink of the eye. Laggard souls, and animal and mineral life waves, each experiencing their various points in evolution in different planes and conditions, account for the myriad of lifeforms and types of consciousness on this planet. The book also deals with the nature of the Christ, of Yahweh, and of other aspects and divisions of God and Divine offices.

In an attempt to bridge to the understandings of the readers at the time this book was written, the author references some medical and physical concepts that no longer ring true today. But after you work through those difficulties, you will see the vast concepts that he is trying to convey. The author, Max Heindel, is an Ascended Master.

Not An Easy Text...But Intriguing

This book was written by Max Heindel, the founder of the Rosicrucian Fellowship of Oceanside, California--a group which is still quite active today. This is Heindel's own unique Rosicrucian philosophy; it is not the Rosicrucianism of the AMORC or any other group currently labeling themselves Rosicrucians.

One must eventually put aside the pointless quibbling as to which group harbors the "real" Rosicrucianism (because every group will give a differing viewpoint) and ask a much more relevant question: does the philosophy WORK?

Heindel's philosophy has worked for a great many people, and this book is considered by many to be his magnum opus. Heindel's brand of Christian Rosicrucianism doesn't work well with traditional mainstream Christianity. He introduces into basic Christian theology various occult concepts, not to mention a strong dose of astrology. These viewpoints will be interesting to students of esoteric Christianity, but will doubtless seem like heresy to the average Fundamentalist Christian.

This book outlines Heindel's worldview, and it's very complex. This is not easy reading. People accustomed to fluffy pop occultism and "how-to" texts that can be devoured in a single sitting will be disappointed. This is rather intense, intellectually engaging material.

Some readers will find many of Heindel's assertions hard to believe. Others will delight in his complex views of humanity and the various worlds through which mankind travels. This book contains material on the visible and invisible worlds, human evolution, rebirth, nutrition, the mission of Christ, occult analysis of Biblical texts, the fall of man, the law of consequence, animal spirits, esoteric training, and a great many other topics.

There is SO much to study here, in fact, that it seems almost daunting. Still, many people do study this book, and many have reported benefiting from it. The book isn't for everyone. It's not a quick, easy self-help book.

The dryness of the text can be a bit of a problem for some. Remember, though, that the first edition was printed in 1909 and has changed little (if any) since then. Some of the science will seem outmoded and some of the social commentary (for instance, on matters of race) may seem hopelessly dated, as well. Still, it's an interesting book, on the whole, and if you can stick with it, you might end up *learning something*.

Is the Rosicrucian Cosmo-Conception still relevant?

Much has changed over the past 100 years. From the first flight at Kitty Hawk to the man's landing on the Moon; from rise of the Soviet Union to the fall of the Berlin Wall and the creation of the European Union; from the telegraph to the internet; the end of colonial rule in Africa; and during these 100 years our world population has grown from 1.5 billion to 6 billion. Many of the examples Max Heindel used in the Cosmo are today outdated... Many of

the words and examples used by Max Heindel regarding races and religions are today read from a different perspective...

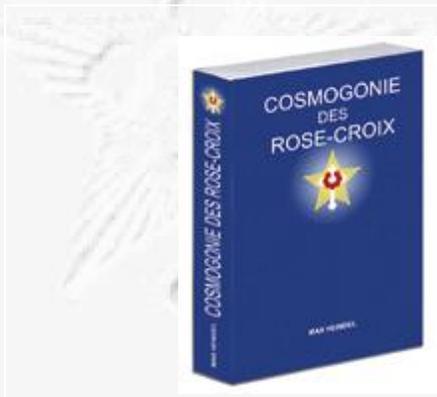
So the question is this, - Is the Rosicrucian Cosmo-Conception still relevant? The answer is YES! Although the world around us has changed... humanity still has a long way to go. We still live in a world of prejudice, a world of hate and envy where individuals strive to gain power and wealth at the expense of the less fortunate. People are still exploited and even slavery has not been abolished. Women and children are sexual abused and many times forced in to prostitution. Abortion murders millions of babies each year. Wars, famine, disease are rampant around the world.

Yes the spiritual principles outlined in the Rosicrucian Cosmo-Conception are still relevant today. We are called to recognize that we are spiritual beings created by a loving God. We are called on to live a harmless live in service of our fellow virgin spirits. We are called on to be custodians of planet Earth, the plants and animal kingdoms. We are called on to control of our minds and our desires and use our bodies as channels for God's Love. I know we are thankful for these Teachings and the work of so many dedicated members throughout the years who worked, many times against incredible odds, to keep the Cosmo in print and Mt. Ecclesia open. Friends let us this day recommit ourselves to keeping the Beacon Light of Fellowship at Mt. Ecclesia Ablaze... so that it might lead those seeking answers to the Mystery of Life back to God's Throne. May the Roses Bloom Upon Your Cross !

- *Jim Noel*

NEW EDITIONS OF THE ROSICRUCIAN COSMO-CONCEPTION

NEW EDITION OF THE COSMO IN FRENCH



We are glad to announce the publication of the 18th Edition of the Cosmo Conception in French. We thank wholeheartedly the dedicated team who has worked so hard to refine and publish this work to be shared by French speaking aspirants worldwide.

***PREFACE (FORWORD) TO THE 1909-2009 EDITION OF
THE ROSICRUCIAN COSMO CONCEPTION IN FRENCH.***

The Rosicrucian Cosmo-Conception ... This is a singular and enigmatic well (title) for a book became a reference by the answers it offers to our most burning questions: Who are we? Where have we? Where are we going?

The dual definition of the word Cosmo-Conception suggests the range of responses: In both mythological story of the creation of the universe, (and) science of formation of celestial objects (bodies). It should here consider the man himself as a celestial body. The compound word "Rosicrucian" is also a composite definition: both the original and synthetic clear answers, but also the supreme ideal or goal to be achieved: to flourish the Cross.

But if science offers the materialistic man of the century responses and means of action on the matter, it appears that knowledge of material facts creates a more intense questioning on the deeper meaning that underlies the creation. The term "occult" meant once these hidden causes which were unveiled to a caste or a privileged group, but the words of the Gospel "Nothing, indeed, is veiled which will not be revealed, nothing hidden which will not be known" (Matt 10: 26) fully characterize the objective (goal target) of the Rosicrucian Cosmo-conception: offering clear answers and synthetic, a coherent understanding of the world, a sense (a way) to creation, we find here an authentic spiritual teaching, in that it provides the precondition for any awareness : the Inner Peace.

(As) This peace (is) achieved, the researcher of truth can travel to the liberation of heart and approach the true wisdom: to know love (how to love).

In our cultural universe based on seduction, the ready-to-use the pre-digested, the Rosicrucian Cosmo-Conception may surprise the reader by its apparent austerity. This is a author's intention not to propose finished (things), to give the researcher the freedom to extract himself from the principles outlined in concentrated, ways of right action and finally release (freedom).

Also, it's like an alchemist of modern times that the researcher will discover this treasure that can not be limited to an acquaintance, but a rising awareness: that of being co-creator. This assertion, for the less ambitious, leads us to raise the liability for the resulting immense power. Here, unlike the players (actors) in the most decisive event in the history of mankind "Forgive them for they know not what they do" (Luke 23: 34), we know what we do, and should therefore we strive to act in accordance with the truth: on what IS.

Some aspects of these teachings, about the races in particular, will (may) surprise, repel or offend the reader. Also, the editor he warned researchers against any approach based on a partial term, a definition, or a principle of its isolation (out of it's global context). The words are here to support a living definition and thus nourished by different angles (points) of perception. For instance the principle of "reincarnation" or "rebirth", or the "Ego", which means here the "Spiritual Being".

The purpose of creation is defined here as the assumption of everyone, without exception, to the radiant freedom. The attachment to the materialistic expression of the spiritual: fortune, faculties of all kinds, sex, health, race, religion ... are clearly defined as many reasons to get lost or fall

into the illusion of separation. However, the Rosicrucians Teachings express that we are both One, and unique.

The Rosicrucian Fellowship is not intended to be a church, a fraternity or a spiritual community. Knowledge or spiritual powers obtained by the study and practice proposed is not an end (a goal) in itself, but an invitation to act even more in the service of others in our immediate surroundings. The application of these lessons is the sole responsibility of the individual aspirant (student).

May the reader find the enthusiasm that is now leading the group of students from the Rosicrucian Fellowship at the origin of **Ensro Editions** to present this seventeenth edition of the french Rosicrucian Cosmo-conception celebrating today, its hundred years, and who having been translated into over twenty languages, was given a wider spreading throughout the world.

We address him (the reader) this solemn greeting: "May the Roses bloom on your Cross!"

NEW EDITION OF THE COSMO IN SPANISH

We are glad to announce the publication of a new translation of the Rosicrucian Cosmo-Conception in Spanish. We thank wholeheartedly the dedicated our Fellows from Rosicrucian Center in Madrid, who has worked so hard to refine and publish this work to be shared by Spanish speaking aspirants worldwide.

The old translation has worked well, but its language was not a correct Spanish and there were some mistakes. After a century – the century where political geography, political ideas, science, technique, medical investigations, space discoveries, mass media, etc. have changed the society, the way of life, the living together, etc. but the content, the message of Max Heindel's work have endured, it was necessary to put attention to some expressions and affirmations that today are not considered exact nor correct. One of such things was for instance the repetition in much of his books of the phrase "inferior races" or similar. To solve these problems the following measures were taken: 1.- To put in the appropriate place of the text a number and, at the end of the book, a list of the notes with the needed present explanation or the appropriate expression. 2.- To make clear that according with Max Heindel's teachings, the whole mankind is formed by identical Virginal Spirits, but the different efforts done by each one along millions of years have produced different races and advancement and today, being the Spirits identical, the different vehicles are only similar, although in each race are advanced Spirits to be found. And that Max Heindel, when speaking of races, has always referred to the vehicles of the Spirits and not to the Spirits themselves.

ARMENIAN TRANSLATION OF THE COSMO

We are pleased to announce the publication of the Cosmo Conception in the Armenian Language. We thank wholeheartedly our friends who have worked very hard to translate and publish this work to be shared in Armenian communities around the world.

NEWS AND NOTES



PRAY WITHOUT CEASING – ORA ET LABORA

There is one power in the Universe and that is centered in the Universal Spirit God. Our task is to remain in constant conscious contact with Him because “God is Light - if we walk -in the Light - as He is - in the Light - we are One - one with another”. Therefore, let us pray without ceasing for the successful accomplishment of the Rosicrucian Fellowship’s work in the world. Let our work be our Prayer and our Prayer be our work as the Alchemists of old used to say: Ora et Labora.

MESSAGE FROM THE ACTING PRESIDENT

Dear Friends,

As Max Heindel has instructed us, we are members of a lifewave that seeks knowledge for inherently selfish reasons, even the knowledge of the principles of Esoteric Christianity.

Regardless of our motivations to learn about the Western Wisdom Teachings, it may be well said that it is the Elder Brothers who have chosen us for the assumption of a responsibility that they know we are qualified to bear. And just what is this burden of Love that has been placed on our shoulders?

We have heard and read many times the admonition that “To whom much is given, much is expected.” We may then ask ourselves, “Just what is expected of us as members of The Rosicrucian Fellowship?” What is the supreme responsibility that each one of us is expected to shoulder?

The answers to these question have many answers, but what best prepares us to answer them to our satisfaction? What most compels membership in other fraternal or religious organizations around you? The answer is that the perception that belonging brings the new member into the fold of an “extended family.”

Through fellowship with other students we soon realized that others have suffered similarly and we were not entirely alone on the path towards the Light. In our nature of the treatment of each other is found the key to the future success or failure of The Rosicrucian Fellowship.

May The Roses Bloom Upon Your Cross.

**ROSICRUCIAN AMERICAN MEETING APRIL 2010
7TH ROSICRUCIAN AMERICAN ENCOUNTERS**



Our friends from South America have finalized their report of the 7th meeting of the Rosicrucian American Encounters during the 2010 Holy Week celebration. You can obtain a copy of the colorful report by emailing them at:

encuentrosrosacrucesamericanos@gmail.com

Our friends in South America sent pictures of the meeting they hosted in April in Cordoba Argentina with a well-attended lecture with stimulating teachers & presenters who inspired a very attentive and interested audience.



XIV EUROPEAN SUMMER CONFERENCE IN PARIS



“From all these moments that we will share in all conscience, we will drawn at the source of our inheritance in the largest reservoir of Cosmic Energy of Love that our Heavenly Father gives us”

from the conference, O. Bonnereau

From July 28th to August 1st, 50 people coming from Europe and South America gathered in Paris, France. The motto was *Sharing*. The topics of the lectures were: *'Our Illustrated Teachings'* by Franck Montero, *'The Organ Donation'* by Guy Gerard, *'DNA'* by Nicole Gerard, and *'Intellect'* by Marc Mirailles. There were also two workshops held that dealt with sharing. The lectures gave deep and fundamental aspects of the concerned topic, and the workshops involved everyone on how to share the Rosicrucian Teachings and related personal experiences and findings constructively.

Every day there were two services held – and the spirit of fellowship and common endeavour could be felt strongly. After these days, where ideas were shared and friendships fostered, the participants left charged, inspired, and nourished by the spiritual endeavour and the Presence of the Higher.

Our thanks go to God for this great opportunity he gave us, to all the participants, and to the hosts Franck and Odette, who did so much to make this meeting a wonderful experience.

BUCARAMANGA CENTER 35TH ANNIVERSARY

The Rosicrucian Fellowship Center in Bucaramanga is celebrating 35 years of service in spreading the Rosicrucian Teachings in Columbia. It wishes to thank all the Friends who have given their unconditional support and contributed to its success over the years and will continue in the future.

The Bucaramanga Center, Colombia, asks for the participation of members affiliated with Headquarters who live locally to contact Center's President Pedro Pablo Vanegas Guerrero via mail at Apartado Aereo 2719, or via phone: 317-807-0723 or via email: frcbucaramanga@gmail.com

MIAMI CENTER MOVES TO NEW LOCATION



The Miami Center is moving to: 175 Fountainblue Blvd., Suite 2D4, Miami, Florida 33172. The doorway arch created by Lazaro Santos says: **“Fraternidad Rosacruz”**.

Photo L-R standing: Juanita Caamaño, Esther Santos, Marco Salom, Susana Matos de Salom, Frank Ribot, Marco Perez, sitting: Marlo Gonzalez, Lazaro Santos, Isabel Jimenez and David Zaldivar, all probationers.

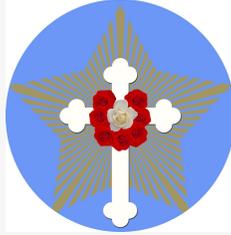
The "Center of Rosicrucian Studies Max Heindel, Miami, Florida" exhibits a high degree of responsibility and loyalty to the Teachings, where we mass our coals in an effort to spread the Rosicrucian Philosophy, with conferences, astrology classes and the creation of the first Sunday school for children. Last January 2010, we had our first Rosicrucian seminar with the participation of our guest and friend, probationer Richard Koepsel, who spoke about Philosophy and Astrology.



COSTA RICA SEEKING TO OPEN A CENTER

Frank Ribot, a Probationer living in Costa Rica is inviting members living in that country who are interested in opening the Rosicrucian Fellowship Center to contact him at frankeribot@gmail.com

*INTERNATIONAL ROSICRUCIAN MEETING IN AUSTRIA
from AUGUST 4th to AUGUST 7th 2011*



“By this all men will know that you are my disciples, if you love one another.”.

John 13:35.

Dear friends!

After fourteen years of European International Meetings we would like to invite you again to be with us in Austria and participate in creating a positive and constructive attitude for a global spiritual development.

The theme of the meeting will be: ***God, the True or Higher Self.***

Please prepare yourself for sharing your experiences concerning these themes because these topics will be worked out mostly in workshops.

This international meeting of the Rosicrucian Fellowship will take place at Kloster Pernegg in Austria - please see the contact address below for your registration (inscriptions).

The meeting will start on Thursday, August 4th, at 5 pm, and last till Sunday, August 7th, 2011, after lunch.

Please make the reservation for this meeting as soon as possible to:

Fasten- und Seminarzentrum Kloster Pernegg, Keyword: RCMeeting-August 2011

3753 Pernegg 1, Tel 0043 (0) 2913 614 0, Fax 0043 (0) 2913 614 300 E-Mail: info@klosterpernegg.at Homepage: www.klosterpernegg.at

After you have made your reservations please tell us of your coming, about your possible participation, and about the language (s) that you speak. Please write to: newsletters@telering.at

or to : NEWSLETTERS PF 41 - A-2231 Strasshof Austria

We hope to see you soon and wish you in the mean time all the best
May the roses bloom upon your cross

TRF ACTIVE AGAIN IN GERMANY



Our TRF Friends, are very active in restoring the Work of Mr. Heindel. A Chartered Center opened in Stuttgart to serve as an information center for all German speaking members in the World. All material for education from Headquarters is being translated in German. Spreading the Teachings is underway with publication of a quarterly Magazine “**Strahlen des Lichts**” available by e-mail, with activities, courses and services, a new website. Our Friends can be contacted at this address: **Rosenkreuzer Freundeskreis**, Chartered Center Stuttgart, c/o Hannelore Jurthe, Neue Strasse 121, 70186 Stuttgart, Deutschland/Germany Tel: 0049 (0) 5105 8 43 80 - Fax: 0049 (0) 5105 8 28 05

Email: info@rosen-kreuzer.eu Web: www.rosen-kreuzer.eu

STUTTGART GERMANY MEETING INVITATION



All German Speaking members are invited to a Reunion in Stuttgart Germany on October 9, 2010. Contact them at:

**Rosenkreuzer Freundeskreis -
Stuttgart** c/o Hannelore
Jurthe, Neue Strasse 121, 70186
Stuttgart, Germany

Tel: 0049 (0) 5105 8 43 80 - Fax:
0049 (0) 5105 8 28 05

Email: info@rosen-kreuzer.eu

Web: www.rosen-kreuzer.eu

2010 INT'L SUMMER SCHOOL OCEANSIDE

The International Summer School took place at Mount Ecclesia between **July 19 and August 8, 2010** under the theme: **The Unique Universal Language: Love.**

This year TRF offered three educational weeks of activities.



The 92 classes, lectures, visual media presentations, demonstrations, panel discussions, group games, thought provoking movies, and talks that covered various subjects of a philosophical, scriptural, astrological, health, healing, and symbolical nature. All were correlating Art, Science and Philosophy. Among attendees were very enthusiastic seekers, doctors, scientists and artists with many questions, while some of the classes were taped by the video geeks.

Photos of some recent events at Mount Ecclesia



NEW ERA OF HEALING
Dr. Sheldon Deal, Chiropractor and Naturopath.



These pictures correspond to the development of conference given, on August 8Th, 3.15PM by **Dr. Sheldon Deal** (using a blue jacket). The title of his speech was **NEW ERA OF HEALING**. Dr. Deal explained with live examples how the energy of the body can be raised when persons learn to love and feel appreciation.



One the astonishing demonstrations was related to several findings of the Hearthmath Institute , specially one related to the positive effect of hugs when put in contact heart to heart. In the States he commented, the first cause of death is heart disease. The use of the green glasses has also a curative effect on the harmony of the hearth.

Dr. Sheldon works in Arizona and came specially to Mt. Ecclesia to share his findings, supported by years of medical practice with a lot of patients. His entire conference will be uploaded into youtube in a near future.



Dr. Sheldon Deal is a Chiropractor and Naturopath.

He first became interested in Kinesiology when he met Dr. George Goodheart in 1970. He was later asked to be one of Dr. Goodheart's Study Group Leaders and was one of the original group of physicians who later became known as the "dirty dozen". It was this group that went on to form the nucleus of the International College of Applied Kinesiology - (ICAK).

Throughout his career, Sheldon has worked closely with Dr. George Goodheart and Dr. Thie. John Thie was the ICAK's founding Chairman in 1972 and served until 1976. Dr. Deal served as Chairman of the College from 1978 to 1983. Today, Sheldon serves as President of the ICAK Board of Examiners and the Technical Advisor to the Association of Specialized Kinesiology (ASK).



Dr. Deal states that he always likes to collect the latest in research and findings over the years so that he could try them himself. Sheldon "the real" Deal travels the world sharing this knowledge.

NEWS FROM A.R.C.O. ITALIANA

XXIX Convegno A.R.C.O. - Settembre 2010

In questo mese di settembre la nostra Associazione terrà a Pescia il suo 29° Convegno che si svolgerà nel modo che segue:

Inizieremo nel pomeriggio di Venerdì 24 settembre, intorno alle ore 17, con il saluto del Presidente; seguirà una prima conferenza sull'argomento-tema del Convegno: "La Retrospezione", con successiva discussione e confronto. Farà seguito un intervento dal titolo: "Chi sono io". Dopo cena, si terrà l'Assemblea Straordinaria degli Associati per l'illustrazione e l'approvazione dello Statuto. Per coloro che non sono interessati a questa fase dei lavori, vi sarà la proiezione del film: "Christmas Karol" con successivo dibattito.

Sabato 25, alle 9,30, avremo la prima conferenza della mattina che ha per titolo: "L'esercizio della retrospezione quale fonte di perfezionamento interiore" e dopo un dibattito, la seconda conferenza che verterà sullo stesso tema. Nel pomeriggio avremo una interessante esposizione in materia di: "Gemmoterapia - gemme e germogli per la salute" e, successivamente, una prima conferenza di astrologia dal titolo: "Il nostro mondo e i simboli", alla quale seguirà una seconda conferenza che ha per titolo: "Ricorrere all'aiuto di contributi esterni per facilitare la nostra introspezione". La sera del sabato la passeremo in allegria. Nel caso in cui i lavori per l'approvazione dello Statuto necessitino di ulteriore tempo, sarà il momento adatto per poterli completare.

Domenica 26, alle ore 10,00 inizieremo la giornata conclusiva del nostro incontro con due interventi, uno sulla situazione astrologica dei prossimi mesi e l'altro su "La fine del XX secolo: perché le profezie catastrofiche non si sono realizzate?"

Seguirà la fase conclusiva del Convegno.

L'Hotel Villa delle Rose, a Pescia, dunque ci attende; come altre volte, metterà a disposizione tutto il suo confort per assicurarci un gradevole soggiorno. L'occasione è favorevole per incontrare di nuovo gli amici rosacrociiani che condividono i nostri ideali e per instaurare nuove conoscenze con coloro che parteciperanno per la prima volta; naturalmente, saranno anche giorni particolarmente importanti per fare una riflessione comune su argomenti della nostra letteratura e sulla vita della nostra Associazione. Coloro intendono partecipare al Convegno ma non hanno ancora prenotato, sono pregati di darne immediata comunicazione alla Segreteria mediante l'apposito schema che si trova in calce alle presente comunicazione, oppure inviando una e-mail a segreteria@rosacroce.it o, in maniera più sbrigativa, telefonando al numero 346 3722365. La Segreteria è a disposizione per qualsiasi informazione. <http://www.rosacroce.it/index.html>

NEWS FROM GRUPPO STUDI ROSACROCIANI di PADOVA

26 settembre
a Monteortone
di Abano Terme

Seminario d'autunno



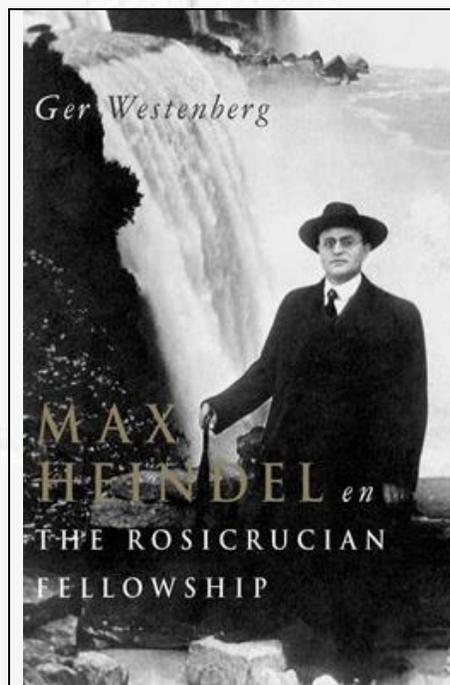
IL LATO NASCOSTO DELLA MALATTIA E DELLA GUARIGIONE

Che cosa è la salute? E la guarigione? Perché ci ammaliamo? Che differenza c'è fra "cura" e "guarigione"? Solo la conoscenza di quello che siamo veramente e di quale funzione dobbiamo svolgere nel Piano di Evoluzione può avvicinarci ad una Medicina degna dell'uomo e utile al suo avanzamento.

L'incontro è aperto a tutti.
Per informazioni e prenotazioni contattarci all'indirizzo:
studi.rc@libero.it

[Preleva qui il pieghevole illustrativo.](#) Grazie

Max Heindel and the Rosicrucian Fellowship



Ger Westenberg's biography, MAX HEINDEL AND THE ROSICRUCIAN FELLOWSHIP, first published in Dutch in December 2003, is now serialized in English on www.rffriends.org

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

http://www.rffriends.org/wpx/?page_id=1349

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



NEW EMBLEM PIN, PENDANT AND KEYCHAIN

Headquarters has a new collection of Rosicrucian emblem Pins, Pendants and Key-Chains available. Pins: \$5.00, Pendants: \$10.00, Key-Chains: \$15.00. Inquire at: rf@rosicrucian.com or call Mount Ecclesia: 760-757-6600 between 9.15am and 1.00pm PDT Monday through Friday.

REMINDER: DO NOT USE P.O. BOX 713 When writing to Headquarters please **do not use** the old P.O. Box 713, but use the following new address: **TRF 2222 Mission Ave, Oceanside CA 92058 USA**

NEWS FROM MADRID

CHARLAS OCULTISTAS CON MARC MIRALLES

Proxima Charla: 3 octubre 2010

Lugar : C/Mayor nº 6

Planta 3ª local 6 -MADRID

Hora: 12:00h

del mediodía

Tema a Tratar:

La belleza de Maya desde una mente pura

Temas tratados en charlas anteriores:

La evolución de la conciencia - hacía la unidad

Vivir el Karma - Las reminiscencias del pasado

La Adaptabilidad a la Vida

La Muerte ¿como afecta al Aspirante?

Fraternidad Rosacruz - Centro de Madrid – Madrid, Espanha

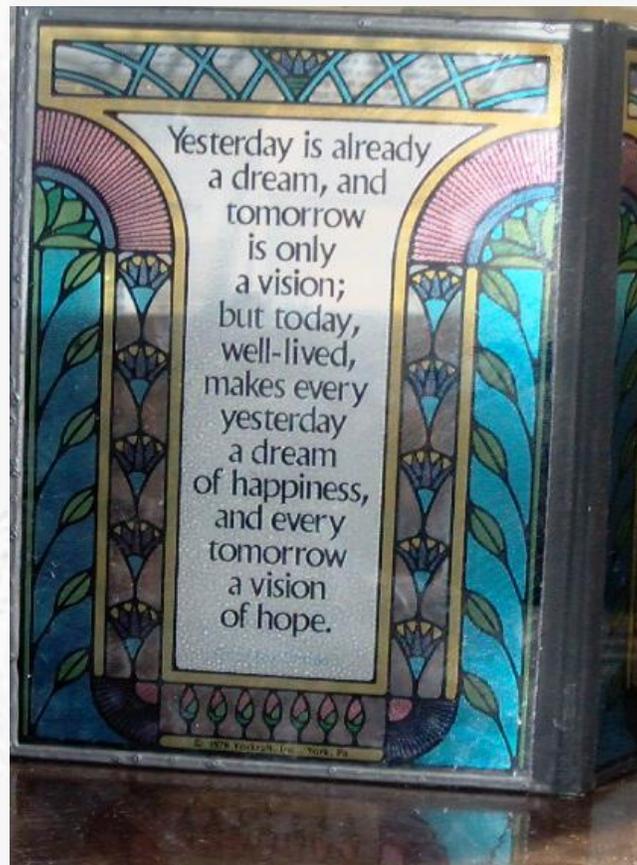
<http://www.fraternidadrosacruzmadrid.com/index1.php>

DONATION

The Rosicrucian Fellowship **does not charge fees** for membership or for its Teachings but depends solely upon OUR generous donations and the contributions of all who have received the Teachings and embraced them as our own as we endeavor toward spiritual growth. Our assistance is vital if we are to fulfill our purpose “*that we may become a greater power for Good in the world to be able to spread the Teachings and do more Healing work to alleviate sorrow, suffering and distress for all who seek our aid.*” Headquarters cannot continue without our help. Today, more than ever Headquarters still depends and needs our prayers and our donations, as we strive to stay afloat during the new century and move forward to achieve Mr. Heindel’s dream to assist the Elder Brothers. “As we give, so shall we receive.”

THANK YOU FOR YOUR SUPPORT

We are very appreciative for all our Members and Friends who continue to support TRF with their generous donations.



From Mount Ecclesia Guest House

2010 ANNUAL CALENDAR OF EVENTS AT MOUNT ECCLESIA 2010

JANUARY	WINTER WORKSHOP Wednesday January 6 thru Jan 13 Lecture series Esoteric Philosophy & Spiritual Astrology with Richard Koepsel FELLOWSHIP DAY Wednesday, January 6, 2010 4:15 pm. Annual Commemoration of the Transition of Max Heindel. Chapel Service and Tribute to Max Heindel.
FEBRUARY	WINTER SCHOOL Monday, February 15 – Sunday Feb. 21, 2010 Winter School classes (Monday through Sunday)
MARCH	VERNAL EQUINOX SERVICES Friday, March 19, 2010 8:00 pm. For Students and Friends, in the Chapel. 8:00 pm. For Probationers in the Temple. PALM SUNDAY OBSERVANCE: Sunday, March 28, 2010 11:00am. Devotional Chapel Service.
APRIL	GOOD FRIDAY OBSERVANCE Friday, April 2, 12:00 pm til 3:00 pm. Chapel open for Prayer. EASTER SUNDAY OBSERVANCE Sunday, April 4, 2010, 6:30 am. Sunrise Service at the Founder's Cross. Continuation of the Sunrise Service in Chapel EASTER SUNDAY SERVICE 11:00 am. In the Chapel. Everyone;s welcome. 8:00 pm. For Probationers, in the Temple.
MAY	MOUNT ECCLESIA DAY Monday May 3, 2010, Celebrating the Birth of Mount Ecclesia 3.05 pm at the Union Bell
JUNE	SUMMER SOLSTICE SERVICES Sunday, June 20, 2010 8:00 pm. For Everyone in the Chapel. 8:00 pm. For Probationers in the Temple.
JULY	BOARD OF TRUSTEES MEETING Saturday, July 17, @ 9:00 A.M. Last meeting of outgoing Board ANNUAL MEMBERSHIP PICNIC Saturday, July 17, 12:00 noon. In the cafeteria. ANNUAL MEMBERSHIP MEETING Saturday, July 17, 2:00 pm. In the Cafeteria. NEW BOARD OF TRUSTEES MEETING Saturday, July 17, 3:30 pm. First Meeting of incoming INTERNATIONAL SUMMER SCHOOL Monday, July 19 through Saturday July 31, 2010.
AUGUST	TRF FOUNDATION DAY Sunday, August 8, at 3.03 PM Celebrating the Foundation of TRF
SEPTEMBER	AUTUMN EQUINOX SERVICES Tuesday, September 21, 8:00 pm. For Students and Friends, in the Chapel. 8:00 pm. For Probationers, in the Temple.
OCTOBER	FOUNDER'S DAY CEREMONY Thursday, October 28, 12:40 pm. At the Founder's Cross, an Annual ceremony commemorating the 1911 groundbreaking event Fellowship open house
NOVEMBER	THANKSGIVING SERVICE Thursday, November 25, 11:00 am. In the Chapel. Followed by 12.00 noon - Thanksgiving dinner in the Cafeteria
DECEMBER	WINTER SOLSTICE SERVICES Monday, December 20, 2010 8:00 pm. For Students and Friends, in the Chapel. 8:00 pm. For Probationers, in the Temple.

CHRISTMAS EVE SERVICE Friday, December 24, 10:30 PM. In the Chapel.
HOLY NIGHT SERVICE: Friday, December 24, Midnight. Friday, December 24, Midnight. For Probationers, in the Temple.
CHRISTMAS DEVOTIONAL SERVICE Saturday, December 25, 11:00 am. Christmas Service in the Chapel.



Guest House



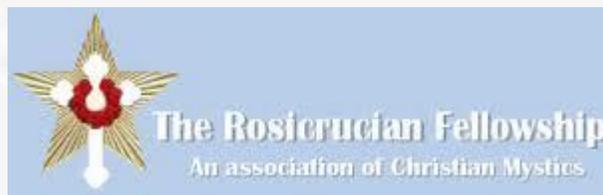
THE ROSICRUCIAN FELLOWSHIP



Coming 2011 International Summer School

Sunday July 4 through Saturday 17

Next Year 2011 Summer school will take place between July 4 and July 17, 2011, with the theme: **Heal and Change our World through Sane Mind, Kind Heart, Sound Body.** By sharing this information early we invite everyone interested in attending or speaking to start making plans.



2222 Mission Avenue, Oceanside, CA 92054-2399, USA

(760) 757-6600 (voice), (760) 721-3806 (fax)

www.rosicrucian.com rf@rosicrucian.com

STUDY WITH THE ROSICRUCIAN FELLOWSHIP



Mount Ecclesia Meditation Walk

Study WESTERN WISDOM PHILOSOPHY, WESTERN WISDOM BIBLE and SPIRITUAL ASTROLOGY COURSES. All courses are available on a free-will love offering basis.

*The Rosicrucian Fellowship
International Headquarters
2222 Mission Avenue
Oceanside, CA 92058 – USA*

Headquarters

www.rosicrucian.com
rf@rosicrucian.com
rf@rosicrucianfellowship.org

Worldwide Centers and Study Groups

<http://www.rosicrucianfellowship.org/foreign/contacts.htm>

LINKS

The Rosicrucian Fellowship – International Headquarters

www.rosicrucian.com

www.rosicrucianfellowship.org

Rays from the Rose Cross – A Christian Esoteric Magazine established by Max Heindel

www.rosicrucianfellowship.com

Worldwide Centers and Study Groups Websites

www.fratnidaderosacruz.org/links.htm

Fraternidade Rosacruz - Sede Central do Brasil – São Paulo, SP, Brasil

www.fratnidaderosacruz.org.br

Fraternidade Rosacruz Max Heindel - Centro Autorizado de Campinas – Campinas, SP, Brasil

www.fratnidaderosacruz.com/

Fraternidade Rosacruz Max Heindel - Centro Autorizado do Rio de Janeiro – Rio de Janeiro – RJ, Brasil

www.fratnidaderosacruz.org

Centro Rosacruz Max Heindel – Minde, Portugal

<http://centro-rosacruz.com/>

Fraternidade Rosacruz de Portugal – Lisboa, Portugal

<http://www.rosacruzpt.org/auditorio/>

Revista ROSACRUZ - Publicação da Fraternidade Rosacruz de Portugal

<http://revista-rosacruz.planetaclix.pt/>

Fraternidad Rosacruz - Centro de Madrid – Madrid, Espanha

<http://www.fratnidadrosacruzmadrid.com/index1.php>

Fraternidad Rosacruz - Centro de Barcelona – Barcelona, Espanha

<http://www.rosacruzmaxheindel.org/>

Santuário Rosacruz Max Heindel – Uruguai

<http://santuariorosacruz.tripod.com>

Fraternidad Rosacruz del Paraguay

<http://www.frarosacruzpy.org/>

Centro Fraternidad Rosacruz de Mexico

<http://rosacruzmexico.org/>

Fraternidad Rosacruz Cristiana Max Heindel - Colombia y Ecuador

<http://www.fratnidadrosacruz.com/>

ARC Centre Romand

<http://www.rosicrucien.info/>

L'Associazione Rosacroceiana

<http://www.rosacroce.it/>

Gruppo Studi di Padova

<http://www.studirosacroceiani.com/>

Gruppo Studi Rosacroceiani di Roma

<http://www.rosacroceoggi.org/home.htm>

Association Rosicrucienne - Centre de Paris

<http://www.rosicrucien.org/>

Association Rosicrucienne. Groupe de St-Quentin

<http://pagesperso-orange.fr/jean-paul.barriere/rosae/rosecroi.html>

Association Rosicrucienne - Centre de Toulouse

<http://www.e-rose-croix.org/>

RCF Rosenkreuzer Freundeskreis

<http://www.rosen-kreuzer.eu/>

Max Heindel Rosenkreuzer Philosophie - Verlag

<http://www.rosenkreuzer-verlag.ch/>

Rosicrucian Study Group Vienna, Austria

<http://rosicruciannews.tripod.com/index.htm>

Rosicrucian Fellowship - NL

<http://www.rosicrucianfellowship.nl/>

Related sites

New Age Bible and Philosophy Center – Official Website

<http://www.nabcenter.org/>

Astrowin – Free Astrology Software – Edited by Allen Edwall

<http://www.astrowin.org/home.php>

RF Friends – This is a site by and for members and friends of The Rosicrucian Fellowship – Edited by Elizabeth Ray

<http://www.rffriends.org/>

Multimedia Page - TRF Channel on You Tube – Edited by Jean de Galzain

<http://www.youtube.com/user/RosicrucianTRF>

Connections _ Poetry and Essays by Elsa Margaret Glover, PhD.

<http://elsaglover.tripod.com>

<http://elsaglover.netfirms.com>

Rosicrucian University – Edited by Robert Jacobs

<http://rosanista.users4.50megs.com/index.html>

Rose Cross Lodge – Edited by Ross Duffell
<http://rosecrosslodge.com/>

Mystic Christianity – Edited by Jamis Lopez
<http://members.shaw.ca/jamis/>

Ella Wheeler Wilcox
<http://ellawheelerwilcox.tripod.com>

Cosmocracia Rosacruziana – Edited by Delmar Domingos de Carvalho
<http://cosmocraciarosacruziana.pt.vu/>

Lectures and Essays by Richard Koepsel
http://www.fraternidaderosacruz.org/richard_koepsel.htm

Lectures and Essays by António de Macedo
http://www.fraternidaderosacruz.org/diretorio_antoniodemacedo.htm

Living with Christ – Lectures and Essays by Alexandra B. Porter
<http://livingwithchrist.tripod.com>

The Ethical Vegetarian
<http://www.ethicalvegetarian.com/>

Eat your veggie – Become a vegetarian – Resources for Vegetarian
<http://www.eatyourveggie.com/>

Compassionate Eating Guide – Resources/Support to Vegetarians
http://www.happycow.net/becoming_vegetarian.html

Eco-Eating – Eating as if the Earth Matters
<http://www.brook.com/veg/>

Vegetarian and Vegan Information
<http://www.goveg.com/>

Welcome to VegiiWiki
http://www.vegwiki.org/index.php?title=Main_Page

Animal rights
http://en.wikipedia.org/wiki/Animal_rights

Human rights
http://en.wikipedia.org/wiki/Human_rights

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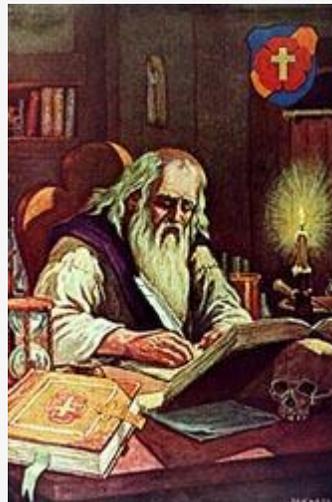


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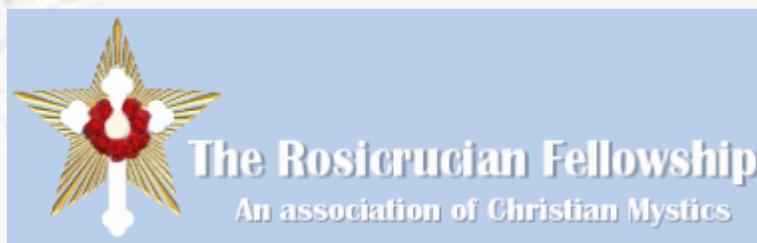
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Max Heindel (1865-1919) at Niagara Falls

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