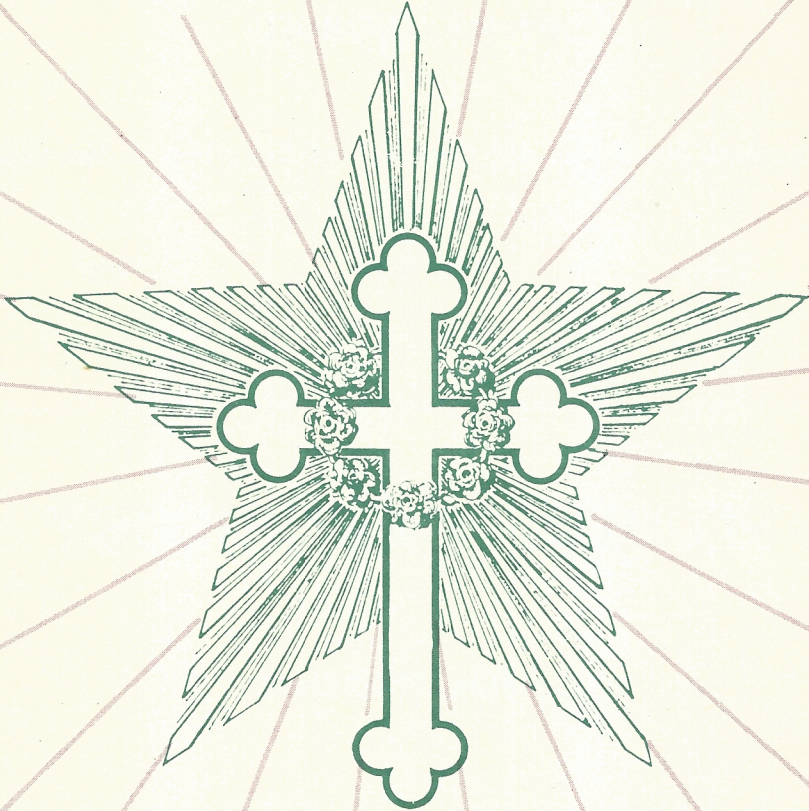


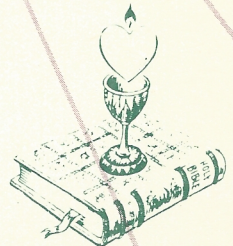
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RAYS from the Rose Cross



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- ★ EXPANDING CONSCIOUSNESS
- ★ ASTROLOGY AND MUSIC



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‘Preach the Gospel..’

“No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candle stick, that they which come in may see the light.” (*Luke* 11:33)

“Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (*Matt.* 5:14, 16)

Once an individual makes a conscious committment to follow the Christ, he becomes as a light which shines forth in a world of darkness. That is, he begins to radiate a spiritual luminosity which grows in time to a brilliant splendor. The statement that a candlestick is placed in public view refers to the fact that the Christian, in possession of spiritual light, must let it shine before all men to the end that a light may be lit in them.

Thus, we see that the Christed individual has an obligation to “preach the Gospel.” Those Christians who work along the lines of the Rosicrucian Brotherhood have a particular obligation in this regard because of their intellectual knowledge of spiritual matters, which can greatly increase the effectiveness of their faith and good works.

“Spreading the Teachings,” in a spiritual sense, refers to a technique based on the principle involved in the example of two tuning forks of the same pitch. When one is struck in close proximity to the other, the latter begins to vibrate at the pitch of the former. In like manner, spirituality in one individual evokes spirituality in another. Naturally, the first individual must possess a degree of Christ-likeness in himself or his efforts at “preaching the Gospel” to the second individual will not call forth a spiritual response.

It becomes apparent, then, that the spiritual dimension is to be sought after earnestly, else we have no true “Gospel” to preach. Promulgating a set of writings, establishing organizations, distributing books, or soliciting an increase in membership may cause us to believe that we are discharging our obligation but, unless we experience the Christ as a living presence in our daily lives, such outward activities merely serve to divert us from our true obligation, which is to kindle and share the light within our hearts.

“For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” (*II Cor.* 4:6) ★



THE STORY OF RASPUTIN

A STUDENT

EDITOR'S NOTE: *The story of the life of Rasputin is especially interesting to esoteric students in light of the comments made by Max Heindel about this unusual man. Portions of those comments, taken from Questions and Answers Vol. II, pp. 504-6, are reprinted below. The article was taken from many and varied sources of data.*

“. . . the head of our august Order is always active in the affairs of the world, working with the governments of the nations in the western world to guide them along the appropriate path of their evolution. To this end he appears in a physical embodiment, at least part of the time, and if memory serves the editor right, a lay sister ventured to put a question concerning this matter to one of the Elder Brothers shortly after the outbreak of the war. The rest of us held our breath in amazement at her indiscretion. She wanted to know if Christian Rosenkreuz was on the throne of one of the warring nations. The Elder Brother appeared considerably taken aback at the question, but told her that such matters could not be discussed, as the slightest inkling of his identity might destroy his usefulness. However, he answered the question so far as to say that Christian Rosenkreuz was not to be found on the throne of any nation, and at the same time he intimated that he

was the power behind the throne. Nevertheless, he gave no clue that could lead us to look anywhere in particular. We were of course, left free to indulge in our own speculations, and the editor thought of Russia, where an obscure monk seemed to exercise a strange influence that commenced about the latter part of 1905 when Saturn and Mars were in conjunction in the sign Aquarius, which rules Russia. Since the time of those great riots, this monk has had a strange influence in the Empire. We have never spoken of this to anyone before, but now that we learn from a newspaper clipping that his career has ended, it will probably do no harm if our conjecture is correct.

“This monk was maligned in the highest degree and accused of all the crimes on the calendar, a fact which may make it difficult to believe that he was indeed our holy Brother, C.R.C., but a little reflection soon shows that a bad reputation may be borne by the most spiritual. Was not Christ called a winebibber? Was it not said, “He hath a devil” and was He not crucified as a criminal? What wonder then that the monk from Tomsk was accused of being drunken and dissolute. What wonder that he was assassinated for the supposed reason that he was winning the Czar over to a scheme for the conclusion of a separate peace with Germany?

“There are millions in Russia who mourn him as a saint. He was the poor man’s friend. There are others who seek to brand him as a sycophant, a hypocrite and an impostor, but one thing is absolutely certain, he was a man possessed of an unusual power or they would not have feared him.”

—Max Heindel

Rasputin (1871 ?-1916), was born of peasant parentage in a small village in Russia. This village is so obscure that the world would never have known of its existence had not the name of Grigori Efimovich Rasputin become associated with it. His father was a drayman and his mother could neither read nor write. Grigori was an unusual child from the very beginning. While his playmates were delighting in their sports and games, this unusual, quiet child would be found sitting in his father’s stable talking to the horses. Perhaps his parents thought they had brought a child into the world who was not of normal mentality, because of his many strange habits. It seems that he received more satisfaction from his apparently one-sided conversations with the horses than he did with his little human friends, as he did not share often in their games.

Another form of amusement for this unusual child was to wander in the woods, holding communion with the trees and the flowers. It appeared that in some way he understood their language, and they taught him of things that interested him more than the games of his comrades.

The first notable event in Rasputin’s life was the death of his brother. He and Rasputin were playing by the side of a stream. The little brother accidentally fell into the icy waters. It was winter, and he could not swim. Neither could Rasputin, but without one thought of any danger to himself, he sprang into the deep, cold stream in an effort to respond to the call of one who needed help. Both children would have perished had not a farmer heard their cries and come to the rescue.

The brother finally died from the exposure to the cold, and Grigori was ill for a long time afterwards.

It was during a serious illness that the second noteworthy event in this strange life took place. The bed of the little invalid was placed in the kitchen so that the big wood-burning stove would keep away the chill of the Russian winter. Here, also, the family and friends were wont to congregate in winter, since it was the most comfortable room in the house. These poor farmers could not afford the fuel necessary to warm the other rooms.

One night a number of villagers met here to determine how to stop a scourge of horse-stealing that was taking place in that section of the country. They were completely at a loss as to how to proceed in discovering the criminal. No one had noticed that the sick child had been listening. Few were aware that he had dragged his feverish body from the bed in the corner, crawled behind the back of the richest peasant in the village and climbed upon his shoulders. His words, however, brought a startled silence to the meeting. Slapping the rich peasant again and again on the top of the head, he cried in his childish voice, “This is the thief! This is the thief! This is the thief!”

The mother and father were embarrassed beyond words to have their most prominent neighbor and friend thus insulted before the company by their own child. They humbly begged his pardon and excused the child by saying that he was out of his head with fever and was not responsible for what he was doing or saying. Perhaps now more than ever they believed little Grigori had a mentality inferior to that of other children.

The rich neighbor was finally mollified and Grigori’s behavior excused. The meeting adjourned, however, without a satisfactory solution to the horse-stealing. The farmers and friends went slowly home in little groups, discussing their various problems. The incident seemed closed.

The Russians are a very mystic people, however. Some of the people at the meeting must have called to mind the saying "out of the mouths of babes and sucklings —," for that night the home of the rich villager was surrounded by men who crawled slowly upon their stomachs and lay silently in the darkness through the long hours of the night. Time passed and it appeared that the youngster was simply the victim of fever, and his outburst had meant nothing. Just before daylight, however, a light appeared in the house. A moment later it was extinguished, and a form could be discerned leaving stealthily through the rear of the building. It made its way very cautiously to a deep, wooded ravine some distance from the house. The farmers followed and soon saw the rich villager leading one of the stolen animals out of its hiding place.

Little Grigori had in some strange way divined and spoken the truth. From that time forth his unusual ways took on another meaning in the eyes of the villagers. But, like so many children who tell of strange things they see and experience, the child apparently outgrew his unusual ways and became a normal young farmer.

Almost nothing in the life of this man could be called normal, however, for when he married, he married a woman twenty years older than himself. Seemingly contented, he settled down to the life of a farmer and became the father of several children. His wife was well-to-do for a peasant woman, and she encouraged Rasputin in his religious tendencies.

Then, after some few years had passed, the routine of the common-place ended abruptly. Grigori announced that "God had called him."

Here it is necessary to explain something of the religious system to which these people subscribed. When a member of their sect was "called by God," he left home and loved ones and wandered through the country as a beggar priest,

living on alms and meditating day and night upon divinity and the Word of God. The other members of the sect cared for those left alone until the return of the pilgrim, when he had satisfied the urge within and was ready to resume his family life.

When Grigori left his home and family to respond to this "call," he was the only one who suffered materially. His farm was prospering. His wife was devoted to him, and his children were a source of pleasure. Although the life of a farmer is one of toil, he possessed more material means than his neighbors. But when he left, he took with him only the clothes on his back and a tin cup.

We understand that the first two years of his priesthood were spent in a monastery. Becoming dissatisfied with the hypocritical attitude of the priesthood, he began wandering through the country. Stories drifted back to his native village of a strange, gaunt peasant priest who wandered through the country and performed miraculous cures. After a while this priest was identified as the missing Rasputin.

Word came that he was returning to his native town, and his wife eagerly prepared to welcome the wanderer home again. She thought that his craving for God had been satisfied and that he would take his place again with his family as husband and father, resuming their ordinary life together. But such was not the case.

When she hurried to meet him, after having made ready the family bedroom for his use, she saw that she had made a mistake. There was a peculiar look about the face and in the eyes of this returning pilgrim which clearly showed that such a life was no more for him. Instead of returning into the bosom of his family, he made his way slowly and thoughtfully to the underground cell which each member of the sect maintained for the occupancy of visiting pilgrims. There he remained for many months.

The food that was brought to him

remained untasted for days at a time. In this underground cell, with its only furnishings a pile of straw and an Icon, he waited upon God in continual prayer and supplication. His soul seemed to yearn for its Maker with such anguish that his cries and moans could be heard day and night as he tried to raise himself nearer the Source of Being. Heartrending screams broke periods of prayer. The native church-goers stayed away from church just to gather around the part of the house nearest this cell, to listen in awe and wonder to this unusual exhibition of austerity. The interest grew until the local church ceased to have any activity. Rasputin was the talk of the town.

This, of course, did not please the parish priest. He therefore trumped up some charges against Rasputin, and the village constable was given a warrant for his arrest. It was ordered that he be brought before the local magistrate to answer the charges. The constable started for the home of Rasputin to serve the warrant, followed no doubt by the eyes of many curious people waiting to see what would be the fate of "Saint Grigori," as they called him.

When the constable failed to return with his victim, the interest of the local gossips rose to fever pitch. Gathering together at the Rasputin home, they found that the officer had descended to the cellar but had not come back up. Some time passed, and all felt sure that he had been harmed by this man to whose violent shrieks they had so often listened. The bravest of the peasants made their way cautiously down the earthen stairs to the little cell. They peered through the crack of a partly opened door, and received the shock of their lives. There upon his knees by the side of Rasputin was the constable, his warrant forgotten, a childlike expression of devotion on his face, as, overcome by the spiritual power of the man at whose side he knelt, his inner nature worshipped. Some time later he returned, but he did

not have Rasputin with him, nor did he bring Rasputin to the magistrate.

The priest was furious. Rasputin had risen still more in the estimation of the villagers. The priest vowed that he would show them what fools they were to take stock in the power of this ignorant peasant. He himself would bring Rasputin to the magistrate! Therefore he had himself sworn in as an officer and departed for the home of Rasputin with the warrant. But the priest did not return.

Again the peasants approached the home of Rasputin and cautiously descended the stairs. When they peered through the door this time, their amazement was unbounded. There, kneeling upon the floor as the constable had done, and dominated by the powerful Rasputin, was the village priest. The warrant thrown aside, he knelt at the suggestion and command of the "ignorant" peasant, there to worship until "Saint Grigori" should send him forth again. Finally, he came up from the cell. He walked as one in a daze. He appeared to have no power of his own. As he walked farther and farther from Rasputin's home, he seemed once more to return to his usual state of mind, so that when he had gone far enough, he became himself again and cursed Rasputin fluently in a very unpriestly manner. However, whenever he came close to the pilgrim priest, he became as a child again, like putty in the hands of this man of God.

After some months had passed, Rasputin ascended from his underground retreat. The work he wished to accomplish here seemed finished, for he never returned to it. From then on he wandered again through the villages, usually followed by trains of admiring peasants who frequently brought the sick to him to be healed. He taught a strange doctrine to those who followed him, and his fame spread.

Soon the incident of the constable and the priest became widely known, and the heads of the Russian church were aroused by the popularity and following

of this rival priest, whose views were so contrary to the dogmas of the church. They held a special meeting to decide what was to be done about him. It was finally agreed that subtlety was better than violence. If he could be discomfited before the priesthood and the people, it would defeat him more surely than any attempt to openly and violently oppose him. He was invited to the annual convention at one of the church centers.

Rasputin accepted the invitation. Naturally, it had been arranged beforehand that the greatest theologian among them should quiz the monk and make a fool of him before the large audience. Then, when the report of his failure to uphold his reputation was spread, they would be bothered with him no longer. But when the theologian started asking his trick questions, all their carefully laid plans were upset. Instead of being perplexed and embarrassed at these astute questions, Rasputin answered each one of them without hesitation. It was no effort for him at all, and it seemed as though the answers came not from his brain, but from his very soul. The most remarkable thing was that although the questions had been considered unanswerable, his answers were not only definite but left nothing further to be said.

The theologian finally turned to his superiors in surprise and said, "This man knows more than I. Now I will ask him questions that I may learn." And so the great theologian received from the peasant priest long-sought-for solutions to problems in the Holy Scriptures which had perplexed him for years. Again Rasputin had conquered; and so he continued his wanderings through the country, teaching and healing.

His fame had become so great by this time that there was a demand for him from the greatest cities in Russia. He finally went to St. Petersburg just at the time when the heir to the Russian throne was thought to be breathing his last.

It is well-known that hemophilia, internal bleeding caused by the breaking

of blood vessels, is one of the dread diseases of royalty. The one male child of the Czar and Czarina was suffering from this incurable disease. The attacks were progressive in intensity and, at the time that Rasputin arrived in St. Petersburg, the severity of the attack was worse than ever before and recovery seemed impossible. With knees drawn up to his chin, the poor little Czarovich passed one sleepless night after another, the bleeding unchecked. Not one of the doctors was able to help him. In vain had the Czar and Czarina tried every healer and doctor in their own country, and other countries as well. Therefore, in utter misery, they waited for the ending of the life of their only male child, in whom were centered their hopes of succession to the throne.

Some of their friends in the palace told them of the new spiritual healer. They were not impressed, because they had already tried healers who had appeared to work wonders with others but who were of no benefit to their son. However, due to desperation and the insistence of their friends, they allowed Rasputin to be sent for.

His entrance into the palace was most interesting. Instead of making himself as presentable as possible in borrowed finery, Rasputin did not even change his worn and soiled robe. What was good enough to worship God in was good enough for the palace of the Czar, he thought. The maid in the room of the sick child stared in astonishment to see a tall, unkempt peasant with a long black beard and piercing eyes stride unceremoniously into the room where the Czar and Czarina stood watching over the sick child. There was no diffidence on the part of Rasputin. Walking up to the Czarina, he threw his arms about her in a bearlike hug and kissed her heartily, exclaiming, "Hello, Mother." (The Czar and Czarina were known to their subjects as the "Mother and Father of Russia.") He did not neglect the Czar either, but gave him a big

hug and a kiss with his greeting. To the maid who still stared with open eyes, he turned and asked, most likely in amusement, "What are you staring at?" as he bent over the sick child.

There seemed no doubt in the mind of Rasputin concerning his ability to heal the boy. He did not feel his pulse or ask any questions about his illness. He thought everyone must take it for granted that the child was on the way to recovery the moment he stepped into the room. So, with every sign of confidence, he seated himself at the bedside of the little Czarovich and began telling him stories of his childhood days and his life on the farm. This had an instantaneous effect on the child. His face lost the pain-drawn lines, and he started to relax. The stories continued until Rasputin decided to leave. When pressed by the Czar and Czarina to stay, he told them it was not necessary; the boy would be all right. He, Rasputin, would see to it.

So impressed and grateful were the Czar and Czarina that the Czarina knelt and kissed the hem of his soiled robe, and the Czar called him "Master." This did not embarrass Rasputin in the least. He took it as a matter of course. Later he is said to have told the Czar, "Little Father, you are the temporal power, but I am a priest and represent the spiritual power. Therefore, as the spiritual is above the temporal, my position is higher than yours." The Czar was told plainly that Grigori knew better than he, because his advice was founded upon the illumination of the Spirit within, while the Czar's wisdom was simply that of the mind. The Czar seems to have acknowledged this, for he gradually allowed Rasputin more and more authority.

To return to the little heir to the Russian throne: the following day when Rasputin returned to the palace to see his patient, the little fellow was remarkably improved. Again the healer did not ask his condition, but simply took it for granted that everyone was as confident as he

that the matter of the child's recovery was certain. Seating himself again by the bedside, he amused the boy with more tales of peasant life. The child completely recovered in a very short while.

The gratitude of the Czar and Czarina knew no bounds. The Czar presented him with a palace. Rasputin promptly refused it. "Jesus Christ did not live in a palace, and neither shall I," he was quoted as saying. The royal couple insisted that he live near the boy to prevent any serious return of the trouble, but he replied that it was not necessary, that he would always let them know where he was. From then on, merely a telegram or a phone call was sufficient, for he was able to stop the attacks at a distance as well as if he were with the child. Later, Rasputin accepted the loan of a small house near the palace. It had an underground passage into the palace, and Rasputin was able to visit the royal family at his pleasure without arousing resentment and comment from the aristocrats.

Rasputin once told the Czar that he would protect him and his family as long as he was alive. "As long as I live, you and your family will live," he said. The Czar and Czarina believed this implicitly, and Rasputin became the most closely guarded man in Russia, even more closely guarded than the royal family itself, for they believed that if anything happened to *him*, their future would be in danger.

Thus began the life in St. Petersburg of this strange monk. He became known as the man who never smiled. This was unusual, since he had grown to be the most powerful man in Russia and could have almost anything his heart desired. He fasted often and slept on a pile of straw in a room of the cottage in which he and his children lived. His wife had been frightened at the thought of associating with royalty and remained on the farm to manage their affairs there.

The Czar and Czarina sought Rasputin's advice in personal and state matters, and gradually the reins of the Russian

government came into his hands. Still, his idiosyncrasies persisted. He never carried money because Christ had not done so and neither would he. This never embarrassed the mystic. It is said that when he rode in a "drosky" (carriage) with a friend, he unhesitatingly asked the friend to pay the fare, explaining that he never carried money with him. If he rode alone, he asked the person on whom he was paying a call to bear the expense of the journey. But when alone, he simply gave the driver his blessing, explaining that he never carried money and, therefore, could not pay him.

During his early days in St. Petersburg, another outstanding incident took place. On Sunday it was a custom among the citizens, especially the aristocrats, to attend the church of John of Kronstadt because of his reputation for being a great saint. The aristocrats and nobles always sought the best in everything, and as he was thought to be the most highly developed and spiritual priest in the country, they preferred to take communion from him. One Sunday as all were waiting for the ceremony to begin, the poorer class standing back while the rich and haughty took their turn first, a peculiar thing happened. John of Kronstadt waved them all back and announced, "A greater one is with us today." Everyone looked around in surprise to see who this greater one might be. Imagine their astonishment when a tall, unkempt, bearded peasant in a soiled and worn priest's robe walked forward and, without timidity, received the sacrament from John's hands, while the aristocrats waited to follow him. This recognition from a saintly man of the church further enhanced Rasputin's power and influence.

The royal family insisted that Rasputin's children be brought to the palace to play with the royal children, and for this reason they were brought to St. Petersburg and schooled thoroughly. When they arrived at the palace, they found that the children of the Czar and

Czarina were like little old people, for they did not know how to romp and play. The fear of death seemed to hang over everything and everyone. It must have been a real pleasure for the royal children, into whose lives tragedy was soon to stalk, to play with these fearless, robust youngsters from the country.

Although Rasputin cured the sick and gave away money given to him almost faster than he received it, he became the most hated man in Russia. This was because war had begun, and the military class hated the fact that a priest, a man of God, dictated the military policy of the government. He told the Russian soldiers that they must try to love their enemies, even though they must defend their country from those who attacked it. The pacifists hated him because he insisted it was necessary for them to defend their homes and country against invaders. Therefore, because he sanctioned a war of defense, those who were opposed to a war under any circumstances had no love for him.

He was obnoxious to the aristocrats because he was a peasant and was taking power from them more surely day by day. The Czar did nothing without asking his advice and relied less and less on the aristocrats. In fact, the time was to come when the notes or orders initialed by Rasputin were the official government orders. Eventually, the Czar ceased giving orders at all, and they were given by Rasputin. After this, a cabinet minister was made or broken by one word from the mouth of the peasant priest. Naturally, the aristocrats hated him fiercely and plotted for his destruction at the earliest possible moment.

The ecclesiastics hated him because he did nothing to further the interests of the church. In fact, as he was not orthodox, he frequently condemned and ridiculed many religious customs and forms. He granted the church authorities no privileges or rich endowments, such as he would have been able to do easily with the great power that he wielded. In fact,

if anything, their power diminished under the rule of Rasputin. Therefore, they called him a traitor to the church and plotted with the aristocrats for his destruction.

Even many peasants hated him. He, a peasant, had gained control of this aristocratic government; he was in a position to overthrow it and turn it over to the common people, but he did not do so. For this they felt that he had turned traitor to the class from which he sprang: he had bettered his own condition; he did not try to better theirs, as a class.

Thus, Rasputin was the most universally hated man in Russia. He had but few friends. The royal family were his close friends and believed in him completely. Certain people enjoying health who had previously been in physical misery were his friends. Beggars to whom he had given money to start themselves on the road to decent living were his friends. People whom he had raised from the depths were his friends. But all these were a small minority beside the great masses who did not understand the strange monk.

But now let us explain the real purpose or life work of this greatly misunderstood man. What did he do with the power that he possessed? What advantage did he take of it?

It is true that he accepted bribes on numerous occasions, but there is an odd twist to this truth. Rasputin accepted money from anyone who came to him, for almost anything, but he gave it all to the poor. In the long line that waited daily to see him were cabinet minister and beggar, aristocrat and peasant. Rasputin took the money from the rich, frequently making promises that never were carried out, and then disbursed the money freely to the poor and needy as they came to him with their tales of woe. He gave it out so carelessly that frequently there was not enough and he had to borrow more to meet the demands of others who came after he had given out his last penny.

Although probably millions passed through his hands during his life in St. Petersburg, there was not one hundred dollars in his house when he was murdered. Rasputin did not try to increase his personal fortune or the fortunes of his kin. He owned no more after death than he had owned before he came to St. Petersburg.

This again takes us back to his life work. It is our intention to try to show by clear logic that this priest had for his life work the saving of millions of lives and the shortening of the duration of the World War by approximately five to ten years; that he broke the backbone of the Central Powers and outwitted the General Staff of the German Army; that he foresaw their plans and deliberately forestalled them at the proper time, in spite of vigorous opposition from his countrymen.

This is the story: When Rasputin was dictating the military policy of Russia, he did not appear to cooperate intelligently with the military leaders. When they demanded more troops and supplies, he would not allow large classes of reservists to go into the trenches, although they seemed to be badly needed. We know from the accounts of the war that the Russian troops were nearly always retreating. This, we say, was done deliberately, and the Russian generals who were fighting Rasputin for more troops never had any idea of his purpose. He made the German General Staff think that they could withdraw several army corps from Russia any time they so desired. He even partly negotiated a separate peace with Germany, making it appear that, through Rasputin, Germany would make a separate peace at any time. Thus, believing they could withdraw their armies from Russia whenever they wished, and that they could make a separate peace with Rasputin, which would leave them no longer concerned with fighting on the eastern front, the Germans made the following plan:

They would concentrate on the western front and form a great wedge-shaped drive on Paris and the channel ports. They would place the point of the wedge or "V" as near Paris as possible. Then, making a separate peace with Russia, they would withdraw troops from Russia and hurl them through the point of the V. Thus, in a great concentrated drive, they would overrun Paris and the channel ports and hold the key to the situation. If this did not give them the victory, it would at least cause ten more years of fighting. France would be under their control and the Allies would have been at a great disadvantage in sending over fresh troops. Even England would have been greatly handicapped, as would every other European country.

Here is how the plan was frustrated by Rasputin. After allowing the Central Powers to think that he would give them a separate peace, he let them begin the great drive, which came within a few miles of Paris. The first part of the plan proceeded like clockwork and was carried out with complete success. Then began the second part. Orders were given for the withdrawal of the army corps that were to be hurled through the point of the V into Paris. But something unforeseen happened.

Rasputin, who had been accused by his countrymen of selling out to Germany, suddenly changed his tactics completely. He ordered all possible men into the trenches. So quickly was the fighting power of the Russian forces increased that the Russians no longer retreated, but started advancing against the astonished Germans. The Germans were unable to withdraw a single soldier from the eastern front. They even needed men from the western front to defend themselves against the sudden offensive that Rasputin had launched. Their great plan was a failure because of the sudden change of policy of this Russian monk.

It is the writer's belief that all this was not done accidentally, but that

Rasputin deliberately led them to believe he would be a party to their plans, and then turned at the proper moment and defeated these plans, which he had known long in advance. General Petain of the French army, who was given credit both by the army and the world for the saving of Paris, is said to have given Rasputin this credit in his memoirs. Petain found that, after he had mobilized his hastily convened "taxicab army" (so-called because it was rushed to the outskirts of Paris in taxicabs), there was no opposition for them to confront.

Petaïn pushed his men forward, but found no real opposition. They easily attacked the spent Germans on two sides. Many stores, men, and guns were captured; the Central Armies suffered their first great defeat. American soldiers were rapidly pouring into France, and before the Germans could reorganize and work out some new offensive, the Americans had integrated with the Allied Armies. With the daily increase of American troops, the end of the war was then just a matter of time.

Thus Grigori Rasputin, through foreknowledge and the use of the power of Russia, skillfully had broken the backbone of the German drive, saving the lives of millions of men who would have been killed if the war had continued much longer.

We have given a logical explanation of the man's life work, but let us look further into the *reason* for this monumental task. Occult students believe that a continent is forming in the Pacific Ocean. It is believed that it will be inhabited by a super-civilization, the nucleus of which is now being formed on the American continent. In other words, it will be formed from the "melting pot" of America.

Now, if the people who are to form this new racial type were permitted to become greatly debilitated through many years of war, this new race could not reach the high point it would otherwise reach. It seems possible that Rasputin, who either

knew or had the power to foresee the plans of the German Army Staff, also could have possessed knowledge of the rising of the new continent and the forming of the new race. Therefore, it also appears reasonable that he was the instrument used to stop the slaughter of men in Europe, before the pioneers, who are to mould this new type of body and brain should be destroyed in the war. Obviously, the physically fit go to war. Therefore, if the war had continued the unfit necessarily would have had to replenish the race; naturally, they could not have produced the high type of offspring that the healthy, virile men of the race would have done.

Rasputin undoubtedly looked into the future, and did the necessary thing to prevent the retrogression of those who are to people this new continent. This would include, of course, the pioneering Spirits who migrated to the United States from foreign countries. However, he did not hate the Germans or the Austrians. He was not concerned with nations, but with a greater movement — the progress of the whole human race. We know what the Napoleonic Wars did to the man-power of France. That must not happen to the man-power of America, which is to furnish the new race that is to occupy the new continent. So Rasputin did his part to see that evolution was not interfered with.

Now Rasputin's work was done. He knew that the end of the war was just a matter of time, as the morale of the German army was shaken and would become more and more so as the Americans reinforced the Allies. He must disappear from the scene of action. But how?

Curiously enough, he seemed to cooperate deliberately with his murderers. At any rate, this priest who had demonstrated clearly and without question that he could heal others at a distance, dispel fogs hundreds of miles away, read the minds of others and tell them their exact thoughts, voluntarily went with the aristocrat who later killed him. He even

went to the trouble of eluding the special detectives paid by the Czar to guard him against this very thing. At midnight, he went with this Russian prince to his home, where the conspirators were waiting to kill him. Does it appear logical that a man who could read the thoughts of others could not tell that the man beside him was teeming with hate? Could he not feel the vibrations of a man who had murder on his mind?

At the palace of the prince, Rasputin was conducted to the room agreed upon by the plotters and was presented with poisoned food. This he ate heartily and experienced not the slightest ill effect. His murderer testified that he gave Rasputin enough poison to kill a stable full of horses, and that it had no effect upon him.

Rasputin then calmly awaited their next attack. Soon one of the conspirators rushed into the room and fired through his body several times with a heavy caliber army revolver. And what was the result? Rasputin walked out of the house and started through the grounds. His assassins in panic rushed after him and dragged him down in the snow, trampling on his head and face with their boots. They carried him back into the palace and tied his arms and legs securely, still terribly afraid of this man who refused to die. He was then placed in a conveyance and taken to the Neva River, where the weighted body was thrown through the ice. Then, with sighs of relief, they returned home. *But Rasputin had not made his last gesture!*

Just as St. Stephen, the martyr, knelt and asked the forgiveness of God for those who were stoning the life from his body, so Rasputin also had a final gesture to make to his murderers. When the police found his body (as it was doubtless intended that they should), his hands had been carefully untied. The body was stiff with cold, and the right hand, raised in the sign of benediction and blessing, was frozen in this position. This was his last act, a final benediction to those fellow-beings who had poisoned, shot, and kicked the life from his

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Aspiration or Ambition

JENNY DEMEREST

As spiritual aspirants, we claim and fondly believe that we indeed are aspiring to spiritual heights — that we eagerly, ardently desire to ascend to the summit of which we now are aware and to continue to soar from there.

Never far away, however, lurks the very antithesis of spiritual aspiration. This is ambition, a quality which in a sense somewhat resembles aspiration. Ambition is defined as an “eager, inordinate desire for preferment, honor, superiority, power, or the attainment of some thing.” Aspiration may be considered an “eager, inordinate desire for spiritual advancement.”

A remarkably fine line exists between the desire to evolve spiritually to the best of one’s ability — to aspire — and the ambition, in the process of such evolution, to attain also to heights of worldly glory, power, and perquisites not at all in keeping with spirituality. Once ambition thus takes hold, aspiration perceptibly lessens and, eventually, may vanish entirely.

Ambition obviously is selfish. Aspiration clearly is selfless. Certainly, he who truly aspires is concerned with his own evolution, but always in the context of the simultaneous evolution of his fellow men.

Humility is both an aid to aspiration and a counterfoil to ambition. Humility may be the most difficult characteristic for the occult aspirant to perfect, yet it is a characteristic which, if strong in an individual, can in every instance steer him away from selfish ambition and guide him toward selfless aspiration.

When we develop humility, we come closer to the spiritual realms and become ever more endowed with spiritual insight. When, ultimately, we can feel and express within ourselves, in all sincerity and thankfulness, the reverent, compassionate humil-

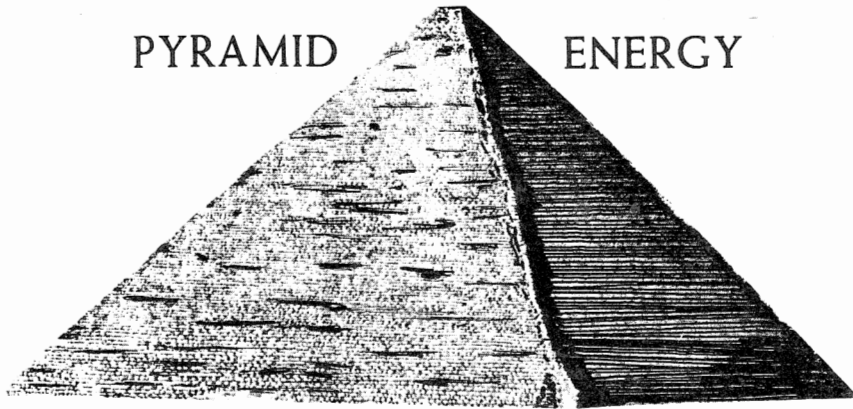
ity so well understood and exemplified by the Christ Himself, no material consideration will have the power to tempt us in any way, and we will be swayed by no selfish ambitions.

It has been said that “humility leads to the highest distinction, because it leads to self-improvement.” The highest distinction — the distinction of true spirituality — can be found only in the context of humility of thought, and consequent word and deed.

The cultivation of humility leads us along a path directly opposite that of ambition. If we are truly humble, we “seek to serve” regardless of what is “in it” for us and regardless of whether anyone knows about it, pays us for it, praises us for it, or not. If we are truly humble, we look for the good in other people and do not hesitate to give them praise where praise is due. If we are truly humble, we move out of the limelight and, if at all possible, deliberately take a back seat when the light of publicity is turned on. If we are truly humble, it does not occur to us to crave or thrust ourselves forward for recognition or for the acquisition of any prerogative.

The deliberate, conscious cultivation of humility is essential to most occult students, whose mental natures are likely to incline them toward a certain amount of intellectual, if not other, arrogance. The Mystic, whose actions are ruled by the love in his heart, is far less likely to become a victim of pride. His love of Christ and of his fellow men is so great that selfless service to them becomes automatic and feelings or thoughts of superiority do not — indeed cannot — enter his consciousness.

Aspiration, then, cannot be fulfilled in the absence of humility, while ambition almost inevitably requires a certain lack of humility for its fulfillment. ★



And Occult History of Egypt

KARL KLEINSTICK

Editor's Note: The following article is printed in a question-and-answer format for reader interest.

Q. WHAT WAS THE ORIGINAL PURPOSE FOR THE CONSTRUCTION OF PYRAMIDS?

A. This question must be answered from the point of view of occult history. Max Heindel states that, according to the Memory of Nature, the Great Pyramid was built 250,000 years ago. That was in the time of Atlantis. The goal for man in the Atlantean Epoch was to make contact with the Physical World in order to gain self-consciousness. Such self-consciousness required that man be separated for a time, by immersion into the physical, from awareness of his divine Source. The Mystery Schools at that time initiated their candidates into the mysteries of the Physical World. In this regard, mathematics, science, and art were taught in the initiatory temples — subjects which are now the property of common humanity. Thus, the pyramid was originally a Temple of Initiation which helped man involving into matter to come into more direct contact with the Physical World by bringing the etheric body into closer contact with the physical body.

Q. WHAT ROLE DID PYRAMID BUILDING PLAY IN EGYPTIAN CULTURE?

A. There were three cultural periods in ancient Egypt: the Old Kingdom, the Middle Kingdom, and the New Kingdom. Almost all of the pyramid building was done in the Old Kingdom. The Great Pyramid was one of the first pyramids built, later pyramids being imitations. During this pyramid period, the king of Egypt was seen as an incarnation of God. In the Middle Kingdom the emphasis switched from pyramid building to temple building. Temples were more accessible to common people than were the pyramids, which were built for kings alone. In the Middle Period, the king, then called Pharaoh, was no longer absolute ruler; the priests and nobles also played an important role in society. Thus, the Pharaoh was answerable to the people to some extent. The individual began to be glorified, and many statues of the Pharaoh were made. Statues tended to make the Pharaoh appear more human and, again, more accessible to the common people. In the New Kingdom, accomplishments were of a more artistic, literary, and musical nature. The ruling class,

traders, and merchants became increasingly important factors in Egyptian society. The nobles now had enough power to build sepulchres for themselves.

Let us observe the progress from the Old to the New Kingdoms. The Old was concerned with cosmic ideals rather than with the individual. The pyramid was a representation of cosmic principles and proportions, just as the king was a representative of God. In the Middle Kingdom, temples were built for human participation. More emphasis was on the individual, due to the increased individualization of consciousness. In the New Kingdom, the important accomplishments of art, literature, and music were strictly human endeavors. More and more people, not just the ruling class, were becoming individualized.

This trend toward greater individualization and descent into matter could be seen in the architecture of Egyptian temples. On the outside, the temples were magnificent; the columns, archways, and huge open spaces gave a cosmic appearance. But as one walked inside, the walls and roof narrowed until the innermost sanctum inside the temple was a tiny room with no windows and only one door. Thus, by entering into a temple, the Spirit received the experience of descending from spiritual consciousness into limited physical consciousness.

Q. HOW DO THE THREE CULTURAL PERIODS OF EGYPT RELATE TO RECORDED HISTORY?

A. Historical dates, as those delineating the length of the Old Kingdom, for example, are not accurate. This is partly due to the fact that ancient leaders had the practice of assuming the name of the leader or Initiate who preceded them. When we read of the great Egyptian Initiate, Hermes Trismegistus, we are not reading about the original Initiate, but of a much later one who used the same name. Records stating that Cheops built the pyramid and reigned during a certain period do not refer to the Cheops who *really*

built the pyramid and was of far greater antiquity. Reconstructing dates from historical and written records is susceptible to gross error when dealing with a period of Earth's history that pre-dates writing.

In ancient times, important events were recalled by methods more direct than writing. One was the transmission of internal pictures through the blood, as described in *The Rosicrucian Cosmo-Conception*, p. 397. Another was the practice of pilgrimages. To remember an event, people would go to the place where an event occurred and perceive through their subjective clairvoyance the events impressed in the ethers. The place itself, impregnated with the vibrations of a particular event, would call up inner pictures in the soul of the individual, who would then, to some extent, experience the event himself. Observing and handling relics associated with important events also had similar effects on the inner consciousness of ancient man.

Q. WHAT IS THE SYMBOLIC INTERPRETATION OF THE PYRAMID?

A. In the symbol of the pyramid, we have a square as the base, with triangles on the sides of the base leaning together to form a point at the top. The triangle always has been the symbol of divinity (the Holy Trinity). The square, encompassing the four elements of the material world, symbolizes matter. Therefore, the point of unity at the top, the trinity on the sides, and the matter at the base represents the Spirit's journey from the spiritual into matter. The point represents the one-ness of all things; the triangles represent the manifestation of the Spirit; and the square represents contact with the Physical World. It is also significant that the Great Pyramid's measurements are in reference to the material world. Thus, the symbology of the pyramid is in harmony with the purpose of Egyptian culture: to bring the Spirit into closer contact with the Physical World.

Q. WHAT WAS THE PURPOSE OF MUMMIFICATION?

A. Mummification is a practice which helps the Spirit to contact the Physical World more closely. If the body of the departed Spirit is mummified and buried with its belongings, the Spirit, after death, continues to feel drawn to the Physical World. In such a manner, the Spirit forms material ties which draw its attention to the physical. As a consequence, when the Spirit returns to Earth, it has greater interest in facing and conquering the Physical World.

Q. IS EMBALMING AS PRESENTLY PRACTICED SIMILAR TO MUMMIFICATION IN ITS EFFECT ON THE SPIRIT?

A. Unfortunately, yes. Embalming is a practice which is very unhealthy for our present evolution. It is no longer good to preserve the physical body and keep the departed Spirit attached to the Earth. Because we passed the nadir of materiality in the Atlantean Epoch, the progress of the Spirit now is furthered by a return to the spiritual realms. If we continue the practice of embalming, we only will continue to become more and more materialistic. The procedure in harmony with our spiritual evolution is cremation after the three and one-half days of undisturbed rest necessary for the departed Spirit to review the panorama of the life just past. Cremation severs the material ties of the Spirit which, unfettered, can soar into the higher spheres. The practices of embalming the body, placing it in a mausoleum, or burying it in a hermetically sealed, water-proof casket where there can be no decay, are detrimental throw-backs to former times, which now should be discarded.

Q. HOW CAN A MERE GEOMETRICAL SHAPE SUCH AS A PYRAMID PRODUCE ENERGY?

A. It is doubtful that any shape can produce energy. Energy exists around us at all times, waiting to be harnessed. Geometrical shapes, such as the pyramid, seem to

be serving as channels for certain types of the all-pervading energy.

Q. WHERE DOES THIS ENERGY COME FROM?

A. The energy involved in pyramids must be etheric, since that is the only source of energy available for use on the physical level. Higher energies affect the matter of their respective worlds, but even such higher energies must pass through the ethers if they are to affect physical forms.

Q. SINCE COMMERCIALY PRODUCED PYRAMIDS PRESENTLY AVAILABLE ON THE MARKET DO NOT HAVE THE EXACT PROPORTIONS OF THE GREAT PYRAMID, DO THEY LACK THE ENERGY-CHANNELING ABILITY OF THE GREAT PYRAMID?

A. Commercial pyramids are constructed with the same basic proportions as those of the Great Pyramid. Therefore, their effect is somewhat similar. However, the subtleties of design are missing. The exact proportions of the Great Pyramid are in line with cosmic relationships, as expounded in some modern books on pyramidology. Obviously, these subtle factors affect the harmony and balance of the energy channeled by the pyramid.

Q. IN THAT CASE, THE SMALL, COMMERCIAL PYRAMID WOULD NOT CHANNEL THE SAME QUALITY OR QUANTITY OF ENERGY AS DOES THE ORIGINAL.

A. That is correct. Another important fact to remember about the Great Pyramid is its location on Earth. It was built on a powerful force center which connected it to the higher vehicles of the Earth. Its alignment with the prevailing magnetic currents of the Earth also affected its ability to accumulate energy.

Q. WHAT ARE SOME OF THE THINGS THAT PYRAMID ENERGY CAN DO?

A. Researchers claim that pyramids

have preservative qualities; pyramids also tend to dehydrate organic tissue. These claims substantiate the practice of mummification in Egypt. Some individuals claim that use of a pyramid heightens meditative awareness.

Q. IS THE USE OF PYRAMID ENERGY ADVISABLE IN OUR PRESENT EVOLUTIONARY EPOCH?

A. Generally speaking, it is not. The trend today is toward the spiritualization of the vehicles rather than the tightening of the connection between the physical and etheric bodies. Pyramid energy still might be useful to some people whose Spirits are not yet sufficiently involved in matter. It also might be beneficial in certain health disorders in which the physical-etheric connection is too loose.

Q. IS NOT THE PRESERVATION OF FOOD A PROPER USE OF PYRAMID ENERGY?

A. One must be careful about this use of pyramid energy. It is man's duty, once he has become immured in the Physical World, to etherialize it. Eating food preserved by pyramid energy may tend to connect one more closely to the material world. Areas of the world which do not have refrigeration might benefit from pyramid-preserved foods, but these would be presumably the more primitive areas, whose inhabitants also might benefit from a closer connection to the physical.

Q. IS IT BENEFICIAL TO MEDITATE UNDER A PYRAMID?

A. We do not think so. For some people, pyramids do have the effect of sharpening the consciousness, possibly because the etheric and physical brains are brought into closer contact with each other. Thus, these people experience what they take to be a heightened state of consciousness. We believe that reliance on external, material forms is not the way to positive inner growth, and certainly not to spirituality. A soulfulness, a deep inner life, and a feeling for rectitude are not obtained by sitting inside a pyramid or by placing a pyramid on one's head. In

some people, such practices cause headaches and adverse physical effects.

Q. HOW CAN PYRAMID ENERGY BE DETRIMENTAL, SINCE IT PROVIDES SO MANY BENEFICIAL RESULTS?

A. When one looks at things from a spiritual standpoint, one must not only consider results, but also ask if these results are in line with one's evolutionary development. It is not doubted that pyramid energy often "gets results." So does hypnotism, for example. Rather, the spiritual aspirant must question, "Is this method good for my spiritual development?"

Q. IF THE PYRAMID FORM IS NOT GENERALLY ADVISABLE TODAY, WHAT SHAPES OR FORMS SHOULD WE BE USING TO FURTHER OUR EVOLUTION?

A. To use shapes and forms of the physical world as a means of spiritual development is not the proper method to achieve the goal of modern spiritual aspirants, which is to raise matter to a more spiritual level. Spiritual aspirants, instead of depending on shapes, should be developing their inner natures and trying to work with etheric energies more directly.

Energies associated with shapes and forms tend to have a crystallizing effect, which retards spiritual progress. The general rule is the following: energy that is *conditioned by a specific shape* tends to be crystallizing in its nature, whereas energy which is *channeled through a substance* tends to etherialize that substance, as in the case of electricity passing through a wire.

Q. PLEASE CONTRAST THE AIMS OF THE EGYPTIAN CULTURE WITH THOSE OF OUR PRESENT CULTURE.

A. The aim of the Egyptian culture was to bring man into closer contact with the physical so that he could gain physical experiences. The aim of the present culture is to take physical experiences and spiritualize them by using the mind to extract the lessons which they contain. ★



THE EXPANSION OF CONSCIOUSNESS

JAMES WEYLAND

The Spirit of man, encased in a dense, physical body, has five physical senses which enable it to see, hear, smell, taste, and feel the various kinds of material objects in the Physical World. By means of the body's reactions to these five senses through the brain and nerves, man becomes more or less aware of the sensations emanating from physical objects about him. The sum of these sensations comprises a large part of most people's consciousness. Man has not always been aware of the outer world, however. He arrived at this state gradually as he came down into materiality, reaching the nadir some millions of years ago.

An increasing number of people, more responsive to the present evolutionary urge out of matter, however, are becoming sensitive to vibrations higher than those of material objects. They, therefore, are gaining a broader, more spiritual consciousness. The more or less evanescent awareness of different facets of the material world and of the higher worlds is entirely individual at present. It results in each person primarily from the condition of his physical brain and his non-physical mind, which he has created through his experiences in past lives.

There is, then, an infinite variety

in the states of consciousness possessed by the billions of Egos encased in human bodies today. Even in a single individual, the nature and scope of consciousness may vary considerably from time to time. The present general state of waking, objective self-consciousness, however, is the fruition of slow involution and evolution through eons of time. Parallel with its development run the involution and evolution of Form. We may note in passing that the fifth chapter of *Genesis* deals with consciousness, understood correctly only if one differentiates between the physical Form and the Life which builds that Form for its own expression.

Prior to the beginning of their pilgrimage through matter, the Spirits now inhabiting human bodies — the Virgin Spirits differentiated *within* God — were in the World of Virgin Spirits, the next to the highest of the seven Worlds composing our universe. These Virgin Spirits then had Divine or All-consciousness, but not Self-consciousness, which was necessary to their development. The long, long journey from the condition of *All-consciousness* to that of *Self-consciousness* has been marked by many differing degrees of awareness of the material world, along with acquisition of and changes in the

bodies of man. During that journey, man became an individual, indwelling Spirit. Each Ego, physically separate from all other entities, worked and directed one set of vehicles from within.

During the Saturn, Sun, and Moon Periods, and the Polarian and Hyperborean Epochs of the present Earth Period, the great Hierarchies worked upon humanity as it was *unconsciously* evolving. There was only one common consciousness among *all* human beings — one group-spirit for all mankind, so to speak; but even so, each successive time period marked some slight growth in humanity's awareness of the World of Form. In the Saturn Period, man's consciousness was similar to that of the present human dense body when plunged into the deepest trance condition. He was given the capacity for developing the sense organs, particularly the ear, during this time. In the Sun Period, man went through a plant-like existence, his consciousness resembling that of our dreamless sleep. In the Moon Period, there was a picture-consciousness corresponding to our present dream state.

The Earth Period, the middle of which we now have reached, brought waking, objective consciousness, paralleled by the encasement of a bony structure in a refined dense body, as well as an etheric body, a desire body, and a mind. Since the stage of consciousness of any species is in proportion to the bony framework within, we have gained a much higher grade of consciousness by getting outside the bony structure. Henceforth, spiritualizing this inner skeleton by means of the blood, we will extract the essence of all we have learned in the past and transform it to usable soul power in the future.

However, all this past unfoldment came very gradually. In the Polarian Epoch, man was still in that purely mineral state corresponding to the Saturn Period, where he possessed only a dense body fashioned by himself under the guidance of the Lords of Form. He was as unconscious and as immobile as the present minerals,

having a consciousness similar to the trance state. In the Hyperborean Epoch, man was given an etheric body and was stationary like a plant — recapitulating the Sun Period. He made no effort or exertion and had a dreamless sleep consciousness. In the Lemurian Epoch (recapitulating the Moon Period) a new step was taken, but man's consciousness was still quite limited. He now had a desire body, but he was aware of nothing outside himself. His consciousness was internal, like the picture-consciousness of our dreams, except that it was logical and sequential. Man was as unaware of the exterior world and beings as we now are of the spiritual world, save at the time he was conducted to the temples for the purpose of propagation.

All during this time, of course, man was not individualized — not entirely separated each from the other. The common consciousness was an involuntary clairvoyance or "second sight" which constantly held before the person the pictures of his ancestors' lives and caused him to feel most closely identified with the tribe or family. Adam, Methuselah, and the other patriarchs mentioned in the Old Testament did not personally attain to such a great age, but they lived in the consciousness of their descendants, who saw the lives of their ancestors as if *they* had lived them.

The time came, however, when man was to prepare himself for individualization, and he was given free will. Common consciousness was to be replaced for a time by an *individual* consciousness confined to the material world. This was for the purpose of breaking up the nations into individuals so that the Brotherhood of Man, regardless of exterior circumstances, might become a fact.

When, in the middle of the Lemurian Epoch, the separation of the sexes occurred, the Ego began to work slightly upon the dense body, building organs within. Man was not yet the wide-awake, conscious being he is at present, but by means of

half the creative force within him he was building the brain for the expression of thought. He was more awake in the spiritual world than in the physical; he hardly saw his body and, because of his dim consciousness of physical surroundings, he knew nothing of the loss of his dense body by death nor of his installment in a new vehicle at birth.

But after the separation of the sexes, in the latter part of the Lemurian Epoch, came a most consequential interference with the Divine Plan for human evolution. The Lucifer Spirits, stragglers among the Angels seeking an avenue through which to express themselves and gain knowledge, entered the spinal cord and brain and "spoke to the woman," whose imagination had been aroused by the training of the Lemurian Race. As her consciousness was largely internal, she received a picture-consciousness of the Lucifers and saw them as serpents, since they entered her brain by way of the serpentine spinal canal. The effect of this influence was further to crystallize the body and more deeply to enmesh man in materiality as well as in the depths of the pain and suffering of the lower desires.

In the early part of the Atlantean Epoch, which immediately preceded our present Aryan Epoch, man dwelt under the water and was unable to see the body or even to feel it, his consciousness still being focused in the spiritual realm. But in the middle of that Epoch, man became an indwelling, individualized Spirit, possessing a waking, objective consciousness. At last he had achieved that "grade" of consciousness by which he obtains knowledge of the outside world, dependent upon what he perceives through the medium of the physical senses which had been developing.

The addition, during the Lemurian Epoch, of a desire body to man's complex constitution furnished incentive to action. Intensified consciousness resulted from the consequent war between the vital body which builds the dense body and

the desire body which destroys it. If the mind did not act as a brake on the desire body, our waking hours at present would be very short, and so would our lives. If the vital body had uninterrupted sway, it would continue to build, using all the energy for that purpose. There would be no consciousness and thought. The hard-fought battle between the two bodies makes men and women so intensely alert to the Physical World that they often seem unaware of any other. The reality of our thoughts, ideas, inspirations, and intuitive perceptions is not apparent to us in the same way as is that of a book, a table, or other tangible object in space.

Nevertheless, man is essentially a spiritual being, and there are higher spiritual worlds to which he is correlated by his bodies and to which he must become attuned, or re-attuned, on a higher level. In reality, the waking consciousness in the Physical World which we think so paramount during Earth life is very limited when compared with spiritual consciousness. We are much more conscious before birth and after death than during life in a physical body, because we are more closely in touch with the spiritual Source of our being, in Whom is *all* consciousness.

Since man reached the nadir of materiality millions of years ago in Atlantis, his destiny as a god-in-the-making has been refinement of bodies and consciousness, accompanied by the unfoldment of his latent spiritual powers. He is to spiritualize his bodies and attain to a keen awareness of the higher worlds as well as the Physical World. Within his present consciousness lie latent all the feelings he has had during all the past ages of his evolution, and it is only a matter of practice to call them up at will.

In the process of evolution up to the time when man gained self-consciousness, nothing was left to chance. The great Leaders of humanity take everything into consideration, man's food included. This

has a great deal to do with his development. In the Atlantean Epoch he had gained a mind. Thought breaks down nerve cells, destroys, and causes decay. Therefore, the food of the Atlantean was, by analogy, carcasses. He killed to eat, and that is why the Bible states that "Nimrod (the Atlantean) was a mighty hunter." However, he still had knowledge of the spiritual worlds, and hence lacked a full understanding of the opportunities and advantages in this Earth life of concrete existence. It was necessary that he become thoroughly awake to the great importance of concrete existence, so that he might learn from it all that could be learned. He had to learn to use his physical instrument properly, conquer the Physical World, and learn to think accurately, developing soul-power, the Creative Mind, and spiritual Will. Therefore, for a few lives he was deprived of the memory of his higher spiritual existence, so that he would devote his energies to the affairs of the Physical World. Thus, during his Earth lives, he came to hold no positive brain knowledge of any other than the one present physical existence and was in this way impelled to apply himself earnestly to living it.

A new addition to or change in the food of man is made in every Epoch to meet its conditions and accomplish its purposes, so we find that at this time in Atlantis *wine* was added to man's diet. It was needed because of its benumbing effect upon the spiritual principle in man, since no religion, in and of itself, could have made man forget entirely his nature as a Spirit.

Hitherto, only water had been used as a drink and in the ceremonies of the Temple service, but after the submergence of Atlantis, those who escaped began to cultivate the vine and make wine, as told in the Bible story of Noah. Noah symbolizes the remnant of the people of the Atlantean Epoch, who became the nucleus of the Fifth Race — our progenitors. The active principle of alcohol is a counter-

feit "spirit," the spirit of fermentation and decay. It acts in a paralyzing way upon the Spirit of man, focusing his attention upon the Physical World. It is no longer needed by man, and is now, in fact, quite detrimental, since we have passed the nadir of materiality and are on the upward arc of evolution toward spiritual consciousness and expression of divine power.

In our study of the expansion of man's consciousness, we note that the steps taken in the past correspond to similar states of advancement to be attained by humanity in the future — at the end of the Earth, Jupiter, Venus, and Vulcan Periods. The internal pictures of the Moon Period were a certain expression of man's external environment. In the Jupiter Period, the pictures will be expressed from within; they will be the outcome of the inner life of man. He will also possess the additional faculty of seeing things in space outside himself — a faculty which he cultivated during the Earth Period. In the Moon Period he did not see the concrete thing, but only its soul qualities. In the Jupiter Period the dream-pictures of the Moon Period will return, but they will be subject to the call of the thinker, and will not be mere reproductions of other subjects. Thus there will be a combination of the pictures of the Moon Period and the thoughts and ideas consciously developed during the Earth Period; it will be a *Self-conscious Picture-consciousness*.

In the Jupiter Period, man will see both the concrete thing and the soul qualities, thus having a thorough perception and understanding of his surroundings. At a later stage in the same Period, this perceptive ability will be succeeded by a still higher phase. His power to form clear mental perceptions of colors, objects, or tones will enable him to contact and influence super-sensuous beings of various orders and to secure their obedience, employing their forces as he wishes. He will be unable to send out from himself

the forces wherewith to carry out his designs, however, and will be dependent upon the help of these superphysical beings then at his service.

At the close of the Venus Period, man will be able to use his own forces to give his pictures life and to set them out from himself as objects in space. He will then possess an Objective, *Self-conscious, Creative-consciousness*.

Now that we have considered the evolution of consciousness during our past existence and taken a brief glimpse into the awesome future, let us consider briefly the specific endeavor presently confronting us under the regime of the Christ Ray of Love and Unity. Since we have the nadir of materiality behind us and have begun to evolve *out of* the material bonds holding us, what are our immediate objectives in expanding our consciousness?

First of all, we need to keep in mind that the brain is the door through which consciousness passes from its lowest to its highest expression. We are taught that the mind is the means by which the threefold Spirit governs a threefold body, which it emanated from itself to gather experience. Man transmutes the threefold body into a threefold soul, upon which he nourishes himself from impotence to omnipotence. The Divine Spirit emanates the dense body, extracting and being nourished by the Conscious Soul; the Life Spirit emanates the vital body, extracting and being nourished by the Intellectual Soul; the Human Spirit emanates the desire body, extracting and being fed by the Emotional Soul. The daily experiences in the bodies, by means of the mind, produce soul, enhancing the consciousness of the Spirit and widening its sphere of awareness and usefulness.

So we see that it is essential for us to *use* our mental faculties — an inner process — to spiritualize them, to become *consciously* aware of and in tune with the higher worlds and higher Beings. No external means, such as alcohol and drugs, are legitimate aids in expanding our

consciousness, although they may for a time

enable one to see sights in the lower Desire World and thus delude him into thinking that he is making spiritual progress. This negative form of contacting the invisible worlds is fraught with danger for both the bodies and the Spirit. It is definitely not for those who wish to follow the positive path of spiritual development and gain a permanent expansion of consciousness.

To bring the mind under control of the Spirit, so that it may perform its function in expanding consciousness to a maximum extent, the practice of concentration is essential. Hence, the Rosicrucian Fellowship stresses a daily exercise in concentrating the mind, and we remember that the great Initiate Pythagoras insisted on students first studying mathematics to bring the mind under control to some extent before coming to him for instructions. This, of course, involves use of the will, and when we use our will power to concentrate the mind on thoughts of purity, selfless service to others, self-restraint, and aspiration toward high ideals, we forge ahead toward the fulfillment of our highest potentials. We develop self-consciousness, Soul-power, a Creative Mind, and spiritual Will, the real objects of our presence here on the physical plane.

We should ever keep in mind, however, that the Spirit of man, created in the image of God, is dual; in it resides both the masculine and the feminine principles of the Creative Power. The mental faculties *and* the feelings must be exercised and unfolded. Both abstract intelligence *and* intuition enter into the expansion of our awareness of the higher worlds and the glory they offer us. With calculation or mere intellectual grasp we can go only so far; by spiritual surrender there is no limit to our progress. When we give up harsh, unkind thoughts and feelings we cleanse our own inner dwelling and prepare the way for the Christ Consciousness of oneness and love. No human

being is strong enough to stand entirely alone. Our life flourishes into infinitude of consciousness only when it is connected with its divine Source — when we resign ourselves, surrender ourselves to the divine Will. The most perfect state of consciousness embodies a balance between the power of the heart, Love-Wisdom, and the power of the head, Will and Mind.

A vital part of our consciousness, which helps to balance the head and the heart, is *conscience*, that inner voice that tells us whether we do right or wrong. This faculty results from our many purgatorial experiences, based on the life-panoramas seen at the times of the Spirit's release from the physical body. This is the "still, small voice" which warns us, though we may not know why, and the more we listen to it and heed its promptings, the more we are kept from repeating past mistakes. It is one of the chief qualities of the soul, and with its correlative, conscientiousness, guides us away from wrong paths of conduct into the right paths. It enables us to develop a spiritual consciousness above and beyond human reason, but which is also connected with reason in such a manner that when the result has been reached, the person knows why such a thing is or must be or why he ought to take a certain action. This faculty is indicated by Neptune in the natal horoscope. It differs from the faculty of intuition, which is indicated in the chart by Uranus. Intuition is acquired by unfolding the Life Spirit, the principle of Love and Unity, the Christ Principle in man. It speaks suddenly and with authority from the altruism of the heart.

This brings us more specifically to the main work we are to accomplish during this stage of our evolution under the increasing power of the Christ Ray: acquiring the soul body, that radiant house not made with hands of which the apostle Paul spoke. This is the vehicle in which we function at night when out of the body as Invisible Helpers. It is composed of the luminous light and reflecting ethers,

which have a special relation to the Christ Principle. It is woven, strand by golden strand, in the daily life by serving and loving our fellow creatures. Every time we unselfishly serve another, unselfishly love another, feel tolerance or compassion or forgiveness toward another, we set up a vibration that attracts to us the shining substance of this "golden wedding garment," and the reaches of our consciousness become extended. The more glorious and extensive the soul body, the more comprehensive and all-embracing is the consciousness.

Andrew Weil, in his thought-provoking book, *The Natural Mind*, says: "It is my belief that the desire to alter the consciousness periodically is an innate, normal drive, analogous to hunger." To students of the Western Wisdom Teachings, this innate, "onward, upward, forever" urge of the Spirit is very real. May this divine urge become more insistent in all of us during the coming months, so that we will direct our lives with increasing intensity along the Way of Altruism and Love. This is the Way of Consciousness so nobly demonstrated for us by our revered Ideal, Christ Jesus. ★

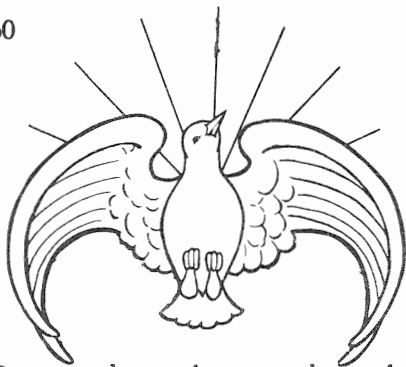


THE STORY OF RASPUTIN

(Continued from page 348)

body — those fellow-beings for whom his great life-work was done.

This is the end of the life story of the man who saved the lives of millions of men, both of the Central Powers and of the Allies. For this he has received vilification and death! Incidentally, it has been admitted that the evidence on which Rasputin was convicted was manufactured by his murderers to escape punishment. A man who would commit murder would surely not hesitate to tell a lie to excuse himself. This is the evidence on which the world has condemned Rasputin. We leave it to the reader to judge for himself. ★



How to Transcend The Physical

CHARLES WEBER

One need not be a student of the Science of Spirit to know that we receive exactly in proportion to what we give. The more we apply ourselves to enhancing the life around us, the more we, in the fullest sense, live.

To one kind of mentality, this attitude may appear questionable, perhaps foolish. A strictly secular approach to existence is to strike out into the world to find and to get. Ultimately, however, one gets weary and perplexed; ultimately, one finds suffering and vanity, because the motive for action has been personal and selfish. That is, the motive, be it desire for knowledge, name, approbation, power, or wealth, has been prompted by the small "I" and designed to gratify the "me."

This thirst for physical gratification is a force more potent than we may care to appreciate. It not only is ingrained by the habit of many lifetimes, having been a legitimate impulse by which man has unfolded his individual self-consciousness, it also continuously is encouraged and reinforced by certain spiritual beings. Thus, in contending with the desire to have and hold more of what the material world *seems* to be able to offer, we are waging a metaphysical war against "principalities; powers, rulers of the Darkness of this world, spiritual wickedness in high places." (*Eph.* 6:12).

Christ Jesus triumphed over these Powers of Darkness: "Be of good cheer, I have overcome the world." The motto which describes this planetary achievement is: "Not my will but Thine be done." The victory is not attained through rooting out desire, however, but in the

depersonalizing or *transpersonalizing* of the desire energies. We redirect and transmute them. The life vector rises off the temporal-horizontal and vitalizes the spiritual-vertical dimension of being. We use basic desire force to serve our True Selves, our permanent spiritual beings. Some of the first steps along the path of spiritual attainment concern the mastering of the desire nature, the harnessing and transmuting of basic desire energies, the purging and purifying of the impulsive self that would be gratified from moment to moment. How can we expect to receive intuitions and revelations of higher worlds when our bodies jangle and jingle to the myriad coarse stimuli around us? We cannot receive the high until we constantly resonate at those same high frequencies, and to be able to do so is, in large measure, to have sloughed off and died to the low, the heavy, and the sensual.

This transmutation of desire energies may well involve a dying to all that one holds near and dear, in order that all the intimate energies of personal attachment may be released from their objects, liquified, as it were, pooled, and rendered up in oblation to the Most High. This immolation of the lower, this upgiving, engenders a new life; the consecrated energies are ignited and spiritualized. One comes into a living awareness of his spiritual being and sees the physical body as a garment, even as the material Earth is the visible temporary vesture of the Christ Spirit.

As long as we yearn for and seek ultimate answers in and through the material plane, so long shall we be miserable. This truth is experiential in

nature, however, and is discovered and confirmed by each of us only through trial and error. If we would have security, peace, and light, surely reason itself informs us that these lie not with the physical, which today is and tomorrow is not. We seek to bind ourselves to what is enduring and not subject to the mutabilities of the temporal scheme of tangible objects and overt events.

Along the way, we begin to understand that all we need for our spiritual unfoldment is already given us. It is dormant, even germinating, within, awaiting our conscious tending. When we rampantly forage about in the world of sense perception for answers and requital to our every whim, we incur all manner of trouble. Our actions then indicate an absence of insight into the *orderly* (trace the etymology of the word *cosmos*) scheme of creation.

Sufficiency and fulfillment describe the harmonious working of Natural Law. The one thing we most need to do is to live each day with love, patience, gratitude, and constant readiness to be of use, assist, and uplift. Why should and how could the Forces of Light entrust us with wisdom and power when we are not fit to recognize or constructively employ our *present* endowment? We first must establish our worthiness, prove our readiness, temper our metals, work with what we have, and master the small things.

Public fanfare and political banners attend the masquerade of the living dead. The Holy Ones are not conspicuous. Recall the numerous occasions in the Gospels when those healed by Christ Jesus are enjoined to tell no one of their cure, by Whom or how effected. Recall the frequency with which Christ Jesus absents Himself from crowds and His own Disciples to seek restorative solitude. World servers are not in hot pursuit of the material world, yet their actions demonstrate their selfless efforts to redeem it. They are in the world but not of it. The principal

work of the spiritual aspirant is interior; the heroism shows on the inner planes; the rewards are invisible.

Our Spirits languish in the midnight of the physical dimension. In a very real sense, only our individual Selves can "save" us, notwithstanding the esoteric fact that, without the Cosmic sacrifice of many "great ones," most notably the Christ Spirit, most of us would be consigned to awareness solely of the physical dimension. Yet, when it comes to the attainment of spiritual faculties and consciousness of spiritual realities, we must marshal and deploy our own powers of will. This attribute itself draws upon the first aspect of triune Deity and establishes our essential oneness with Godhead.

Each of us eventually wearies of the outward courtship, the romancing of the world, the pursuit of the pleasures of sensory experience. A force becomes increasingly prominent in our total dynamism of consciousness; we might call it spiritual greed. Having exhausted the possibilities of the material plane, we have the intimation of vast worlds looming at the rim of our conscious comprehension. We so vehemently yearn for light that we wake to the transforming realization that our orphaned Spirits are calling us. They are detained captive in the Light, bereft of our love for them, even as our Creator longs for our coming unto Him, that we may partake of His Glory and know it to be our very true Being.

All earthly enterprise is preparation for this fully conscious re-entry into the spirit worlds. Ultimately, we simply step up out of our earthly wrappings, our mortal sheaths, and identify ourselves as Children of Light.

This path of attainment is no great highway, easy to travel or decked out with worldly accolades. Therefore it is shunned, for most people want mundane consolations, company, and reassurances. Yet we gradually understand that all we need comes from on high. Our Heavenly Father seeks us more persistently than we seek
(Continued on page 384)

Faith And The Material World

A PROBATIONER

“Peace be to you! As the Father has sent me, I also send you.” On the night of the Resurrection, the first thing Christ thought of, after seeing the Apostles again, was to send them into the world. They were to go out and be witnesses.

To us, also, He says, “As the Father has sent me, I also send you.” Why are we sent? What do we have that our Lord wants the world to receive through us? We have many things, beginning with faith.

We are to be witnesses of Christ — the leaven of Christ in society. The world today needs our faith. Make no mistake: as aspirants, we are looked upon as being religious, and people pay us the compliment of expecting us to be good and to demonstrate our faith. Even when they argue with our religious conclusions, they look for and depend upon the calm and quiet expression of our faith to give them stability in an age that is dizzy with confusion. Each of us is a witness of Christ; each can strengthen or weaken the faith of those around us.

The world is, indeed, a paradox. How is it that in our affluent society — rich and technologically sophisticated — we sense shabbiness? In spite of sleek automatic appliances which do our work, eye-catching fashions that entice us, medications which sustain us, and stereo and T.V. which entertain us, there exists also the shabbiness of urban blight, poverty, prejudice, false advertising, and myriad other social depressions that provoke the use of alcohol, drugs, and psychedelic denials of reality. We are witnesses to the world’s injustice, violence, fierce competition, impersonalism, and terrible tempo.

The paradox has induced in man an

anxiety. This anxiety, with its feelings of guilt, insecurity, and frustration, is not confined to neurotic and total unhappy people. Anxiety about the world we live in is, in some form, at home these days in everyone’s heart. All men, for themselves or their children, are haunted by a sense of insecurity in a world whose vastness dwarfs men’s personal beings. Knowledge, doubling every six years but stripped of wisdom, leaves man bewildered about his personal values and doubtful about his relationships to God and eternity. The firm moorings of time and matter, as God permits us to discover their complexity, collapse into confusion for the individual. Even while man insists on personal freedom for selfish ends, he moves with the crowd, chasing one status symbol after another, afraid to look into the quiet needs of his own soul.

The catchword of our age might be “hostility.” Our age is hostile to mankind; men are hostile to each other; man is hostile to himself. In this situation, faith is man’s last shining hope. Only when we have faith can we fashion a better world.

Be not unbelieving. Our faith is our response to God. Faith is trusting, believing, knowing. Like every other power or every muscle, faith, unless it is used, wastes away. We must live our faith, be witnesses to it, and endeavor to deepen it.

Today more than ever before people discuss religion. Even people who are hostile and cannot now believe admire those who can, and reach out to them as to a handrail. A man of faith is a man of direction, courage, and peace — and this is what they seek.

Let us pray that we will have the same conviction and enthusiasm that moved St. Thomas when he professed, “My Lord and My God!” ★

STUDIES IN THE COSMO-CONCEPTION

Lowest Region of the Desire World

Q. What is helpful in understanding the Desire World?

A. To arrive at a correct understanding of the Desire World, it is necessary to realize that it is the world of feelings, desires, and emotions.

Q. How are these controlled?

A. These are all under the domination of two great forces — Attraction and Repulsion — which act in a different way in the three denser Regions of the Desire World from that in which they act in the three finer or upper Regions. The central Region may be called neutral ground.

Q. What occurs in the neutral Region?

A. This central Region is the Region of feeling. Here interest in or indifference to an object or an idea sways the balance in favor of one of the two previously mentioned forces, thereby relegating the object or idea to the three higher or the three lower Regions of the Desire World, or else they will expel it.

Q. Which force operates in the three higher Regions?

A. In the finest and rarest substance of the three higher Regions of the Desire World the Force of Attraction alone holds sway, but it is also present in some degree in the denser matter of the three lower Regions where it works against the Force of Repulsion, which is dominant there.

Q. What purpose does it serve there?

A. The disintegrating force of Repulsion would soon destroy every form coming into these three lower Regions, were it not that it is thus counteracted.

Q. What occurs where this Force of Attraction is lacking?

A. In the densest or lowest Region, where the Force of Repulsion is strongest,

it tears and shatters the forms built there in a way dreadful to see, yet it is not a vandalistic force. Nothing in Nature is vandalistic. All that appears so is but working towards good.

Q. What is the nature of the forms found in this lowest Region?

A. The forms here are demoniac creations, built by the coarsest passions and desires of man and beast.

Q. What is the tendency of these forms?

A. The tendency of every form in the Desire World is to attract to itself all it can of a like nature and grow thereby. If this tendency to attraction were to predominate in the lowest Regions evil would grow like a weed. There would be anarchy in the Cosmos.

Q. How is this prevented?

A. This is prevented by the preponderating power of the Force of Repulsion in this Region. When a coarse desire form is being attracted to another of the same nature, there is a disharmony in their vibrations whereby one has a disintegrating effect upon the other.

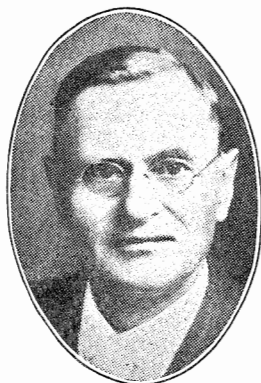
Q. How does this affect the evil in the world?

A. Instead of uniting and amalgamating evil with evil, they act with mutual destructiveness, and in that way the evil in the world is kept within reasonable bonds.

Q. How is a lie treated in this Region?

A. When we understand the working of the twin forces in this respect, we are in a position to understand the occult maxim, "A lie is both murder and suicide in the Desire World."

—Ref: *Cosmo-Conception*, pp. 42-43



Max Heindel's

Message

The Aquarian Age and the Second Advent *Part Two*

Since the middle of the last century, however, when the Aquarian influence first began to make itself felt, an irresistible intellectual impulse has been instilled in our everyday life. Science has made such strides as never before. Invention has electrified the world and is now conquering the air. This scientific, intellectual influence will make itself felt more and more during the centuries which will pass before we definitely enter the constellation Aquarius by precession of the equinoxes. As the narrow, conservative Piscean influence diminishes, the broadening, inquiring Aquarian influence will increase.

Regarding what the Aquarian Age stands for spiritually, we may realize that Aquarius is the only figure in the zodiac representing the full stature of a man. All the principal characters of the Old Testament were shepherds, having reference to Aries, the sheep, ram, or lamb. In the New Testament they are fishermen, referring to Pisces, the sign of the fishes. The Son of Man is the subject of prophecy, however — of something yet to come. He is to usher in a glorious age, and therefore we may look for developments of a startling nature to take place in the nearest centuries before us.

Moreover, each of the foregoing ages has had its teachers. Osiris and Mithras were worshiped in Egypt and Persia while the Sun was going through Taurus, the sign of the Bull. The Lamb was slain from the foundation of the Christian world by Moses, while the Sun was going through the sign Aries. There was a great controversy concerning the symbol of Christ. The Bishop's Mitre is still made in the form of a fish, indicating that the phase of the Christian religion then inaugurated was to hold sway during the Piscean Age, in which we now are. Later the ideal of the Son of Man, or super-men, will furnish inspiration for the Aquarian Age which now is being ushered in.

The Aquarian Age is not to be confused with the Kingdom of Christ, Who is to come again. Neither is the Aquarian Age to be confused with the Sixth (Gallilean) Epoch for, to quote the words of Christ: "Of that day and hour (when He comes) knows no man; neither the Angels in heaven, nor the Son, but only the Father."

It is absolutely preposterous, and a mark of ignorance, for anyone to predict that the coming of Christ will take place at a certain, specified time. Perhaps it even is pre-

sumptuous to guess at the approximate time when the second Advent will take place, but the writer has the idea that, as the precessional cycles, so far as they are connected with the evolution of man, seem to commence with the Sun's entrance into Capricorn, there may be a development at that time. If that is correct, the Advent cannot take place for at least 3000 years.

When we consider the zodiac in its religious as well as its evolutionary aspects, by means of the six pairs of opposite signs into which the twelve may be divided, we commence with Cancer and Capricorn for the reason that these are solstitial points where the Sun reaches its highest and lowest declinations.

Considered in this manner, there are two sets of three pairs of signs, namely, Cancer and Capricorn, Gemini and Sagittarius, Taurus and Scorpio. In these three pairs of signs we may read the history of human evolution and religion in the early, middle, and latter third of the *Atlantean Epoch*. This also is divisible into three distinct periods, namely: the *Aryan Age* from Moses to Christ, which comes under Aries-Libra; the *Piscean Age* which takes in the last two thousand years under Pisces-Virgo, Catholicism; and the two thousand years which are ahead of us, called the *Aquarian Age*, where the signs Aquarius and Leo will be illuminated and vivified by the solar precession for the upliftment of the Son of Man (Aquarius), by the Christ within, the Lion of Judah (Leo), to the estate of Superman.

It must not be thought, however, that the Atlantean Epoch lasted only while the Sun by precession went through Cancer, Gemini, and Taurus, a period of only six thousand and a few hundred years; far from it. There are spirals within spirals, and recapitulation takes place in the epochs and races, so that we may know what is the general destiny by looking at the Sun's passage through these signs and therewith take this import and symbolism into consideration. It may also be said that the farther we advance, the

smaller do the spirals become, and the shorter the time in which a given improvement is made because of the proficiency we attained in former ages. Therefore it is extremely probable that the present is the last lap, that the coming Aquarian Age is the final preparatory school day which will fit us for the new Age, the Sixth (Gallilean) Epoch, and that that will begin when the Sun by precession enters Capricorn.

This, of course, would mean that the second Advent must take place just before that time, and though it seems to us that so many signs point that way, this is *a mere surmise* and may not have any truth in it at all. Thousands of people have been misled to think that Christ would soon be here. It is, however, better that we are looking forward to His Advent than that we should say, with some, that it will never take place. In that case, the Great Day would find us unprepared, and we should be among the stragglers who are unfit to attend the wedding feast of the higher Self to the lower because we were lacking the soul body. ★

A SMILE

A smile costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None is so rich or mighty that he can get along without it, and none is so poor but that he can be made rich by it. A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote for trouble. Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired to give you a smile. Give them one of yours, as none needs a smile so much as he who has no more to give.

—Author Unknown

WESTERN WISDOM BIBLE STUDY

THE JOURNEY INTO ISRAEL

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt.

Saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

And he arose, and took the young child and his mother, and came into the land of Israel.

But when he heard that Archelaus did reign in Judea in the room of his father, Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Matthew 2:19-23.

There comes a time in the life of every spiritual aspirant when Herod, the lower nature, dies, or at least comes under a degree of subjection. Then come "heavenly visitations." The Higher Ones, ever aware of the struggles of the aspiring soul, sustain the deserving and indicate the next step to be taken on the Path. Having been through like experiences themselves, they watch with deep understanding and tenderness all the efforts made by the neophyte to conquer the desires of the flesh and walk in the way of purity and service.

But there are always other worlds to conquer. The newly-born Christ Child — the neophyte who has subdued his lower desires to some extent — must dwell for a time in the land of Israel, the sphere of the lower mind. There it must assert its divine power until the Love-Wisdom Principle triumphs. The mind must be Christed.

Max Heindel tells us that "The mind is the focusing point by means of which

the Ego becomes aware of the material universe. As an instrument for the acquisition of knowledge in those realms the mind is invaluable, but when it arrogates to itself the role of dictator as to the conduct of man to man, it is as though the lens should" dictate to the astronomer in regard to its direction and focus. "The mind . . . is to be subdued by man himself, without any outside assistance."

Galilee represents a condition or state of consciousness on the Path which is attained only by those who persist in striving for the heights of spiritual attainment. To dwell in Nazareth, a "city" in Galilee, one must have joined definitely the ever-increasing group of men and women who are consciously devoting themselves to soul-culture. Hence, every conscious aspirant on the Christian Path may be called a Nazarene.

The man Jesus symbolizes for Christians the Higher Self, present in every individual, which must go through certain experiences in order to attain the state of relative perfection ordained for the particular cycle of evolution in which he is living. The bodies — physical, vital, desire, and the mind — must all be brought under the control of the indwelling Ego, so that it is master in its house.

Every Christian aspirant, or Nazarene, is fulfilling a destiny — a destiny the complete fulfillment of which requires long and arduous struggle for self-mastery. However, the inner joys and upliftment resulting from each victory on the Way are nurture toward the flowering of the individual Spirit and of all mankind. ★



The Place of ASTROLOGY in Music

KATHERINE BREID HOLBROOK

Music is the Song of God, the voice of the Master Musician singing throughout time and space.

In the *Gospel of St. John*, we are told of the importance of music, or tone, to all creation. The words: "In the beginning was the Word, and the Word was with God, and the Word was God," may be interpreted as: "In the beginning was music, and the music was with God, and the music was God." St. John, in using the term "The Word," suggests by it harmonious tone or vibration, and all harmonious tone or vibration may be called music. This was the Creative Fiat that started the solar system into being.

The God of our solar system has three aspects: Will, Wisdom, and Activity. God willed into being melody, or tone; then, in His Wisdom, He harmonized this melody into form; in His activity, He made this formed tone into movement, or rhythm, pulsating as rhythmic cadence in all that lives and moves. Thus, through creation, all sings, all is music, all was created by music. When a composer takes a melody, harmonizes it, and gives it rhythm, his composition is an infinitesimal reproduction of the Pattern made by our Creator.

In *The Rosicrucian Cosmo-Conception*, we learn that the forms we see around us are the crystallized sound-figures of the archetypal forces which play into the archetypes in the heaven world. The average human being is unaware of the fact that the vehicle with which he

functions in the Physical World was made by music in the Region of Concrete Thought, and without it he would not have a dense body in which to function. The archetype that keeps his dense body vibrating is a combination of tones individual to him in its vibratory rate. It sounds his keynote and keeps sounding it from birth to death.

Sometime, in one life or another, every human being must awaken to the high vibrations of music. He must become conscious of its ethereal and spiritual power. Before we are finished with our various lives on Earth we must have become musicians, for we must, if we are to fulfill our ultimate destiny, become creators in very truth. We must learn to speak, to sound, the Creative Fiat. This, as we have said, is pure music.

Max Heindel states: "Pythagoras speaks of the music of the spheres. Most people think that a poetical expression, but it is a fact. Anywhere we go we shall find there is sound distinct from the sounds of other places. The rustle of the trees when the wind is blowing, the babbling brooks, all have peculiar sounds. No two brooks will give the same sound. Musicians who have a trained ear can hear the difference. If we go into a city there is a conglomerate of noise, but all that noise blends into the tone of the city. The composite of all sounds all over the world, the rustle of the winds in the trees, and all noises are heard in space

as a certain tone — the tone of the Earth.”

Richard Wagner heard the tone of the woods distinctly in the stillness of the forest, and he expressed it in his opera *Siegfried*. Also, Beethoven heard and expressed it in his *Pastoral Symphony*.

When we analyze a musical composition, we can, with a knowledge of astrology, understand how it is related to and dependent upon our solar system. There is, of course, a great divergence in musical compositions, and this is due to the fact that each composer's ability to contact and absorb radiations from the different planets is entirely individual, in accordance with what is indicated in his own natal chart. A person possessing genius in any form responds to the planetary influence he has contacted and used in previous lives, as shown in his present natal chart.

The first phase of the musical trinity is melody. This is not developed by scientific study, but is a pure inspiration on the part of the composer, in accordance with his ability to contact the source of tone in the Second Heaven — the Region of Concrete Thought. How far he penetrates and how deeply this is absorbed by the Ego and transferred to the conscious mind is the result of his own individual development. Even then, no matter how far he has progressed, he is not able to bring into physical manifestation *all* the sublimity that he contacts in the Second Heaven. However, whatever we do hear of fine melody in a musical composition is the result of this higher contact.

The Sun represents the Ego in the natal chart. This is the gauge of his ability to raise his consciousness to contact the source of melody in the Second Heaven. In the many hundreds of charts examined of individuals who had arrived at the creative stage of genius, the writer always has found a conjunction to the Sun — if not with a planet or the Moon, then with the Midheaven or the Ascendant.

The second and third phases of the musical trinity are harmony and rhythm, radiated to us by the planets according to our ability to absorb and use their particular vibrations.

Harmony is a combination of accordant sounds heard at the same time: concord. This radiation is a gift of Venus and Uranus. The musical consonance of harmony is a venusian radiation, but the ability to put this into a composition in accordance with rules that are the invention of the human mind, is uranian. It is the science of combining tones through the study of counterpoint, theory, tonality, and polyphony — an invention of the human mind under the uranian influence.

Rhythm is the regular recurrence of accents, or beats, in accented or unaccented notes. This regulated movement is influenced by radiation from the Moon, and the impulse to express this externally in action and motion is fostered by Mars.

These three expressions of the musical trinity can be correlated to the Ego, the mental body, and the desire body.

The expressions are fundamental, but they are augmented by radiations from other planets. All planets are needed to complete a composition. We know that Neptune is the planet governing music. From this planet, the composer receives the inspiration to compose. To carry this through, he needs imagination, and this must be expressed in some emotional form. This he receives from the Moon's radiation. For an original style in his musical pattern, he needs the influence of Uranus. (This, incidentally, we find lacking in many musical compositions, for in pattern and style they adhere to a form inaugurated by some other composer. In such cases the person is not reacting to the uranian radiation.) The construction, or framework, of the composition is influenced by Saturn. The desire to bring all this into being is the response to the radiation of Mars. Martial music and all sensuous and passionate expressions in

music appeal directly to the desire nature. A jovial, lively type of composition is the result of Jupiter's radiation, as is ceremonial music. Venus, of course, influences sweet music and songs of love. All these planetary radiations are then joined with the Mercury vibration, according to the composer's response, in a written composition.

The zodiacal signs, as well as the planets, play their part in music, for each has, and radiates, an individual tone. They are: Aries, D flat; Taurus, E flat; Gemini, F sharp; Cancer, G sharp; Leo, A sharp; Virgo, B sharp (C natural); Libra, D natural; Scorpio, E natural; Sagittarius, F natural; Capricorn, G natural; Aquarius, A natural; Pisces, B natural.

The keynote of each sign is dominant during the month when the Sun transits that sign. Thus, we receive, through the year, the entire power of the cosmic radiations of the twelve signs.

When melody, harmony, and rhythm are brought together in perfect balance, we have a perfect composition. This is the goal toward which all composers should strive, and the great composers of the past two or three centuries very often came near to this achievement.

The pattern of a musical composition is the result of the composer's own reaction to what he contacts in a cosmic sense as he responds to the pattern of his own natal chart and progressions thereto. Perfection is in the cosmos and at the service of the composer when, by spiritual development, he can raise his own vibratory rate. Unfortunately, those who have raised themselves spiritually to this status do not often seem to be interested in bringing it down in musical form. A musically gifted person should utilize this talent, for thus he serves humanity in a great capacity.

Generally, a person reaching this state of cosmic consciousness withdraws to a great extent from active participation in worldly matters. However, we can look to

the Aquarian Age, when mankind generally will be on a higher level of conscious reaction to the high cosmic forces, for a type of music that is much nearer to perfection than that which we can comprehend at the present state of our evolutionary journey.

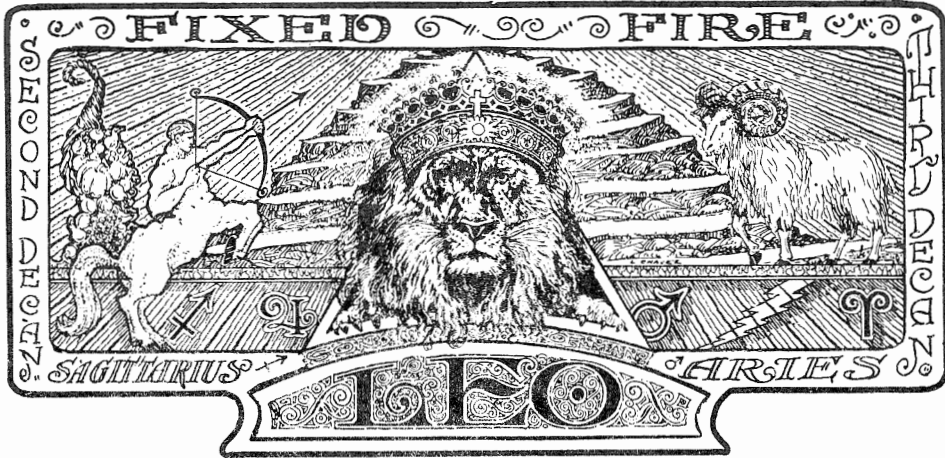
Then the spiritual development man now seeks by drawing within himself will be manifested in a much more outgoing manner, and such persons will use their spiritual contacts in worldly expressions. Then their musical expression will be of a high spiritual order because materiality will not prevail as it does now.

The creations of God are melodious, harmonious, and rhythmic in unending patterns and forms. Thus we must learn to respond to music as we go on, life after life, always on a higher level of receptivity, until we reach the Jupiter Period, for it is then that we will create with living forms. Max Heindel states: "In the Jupiter Period we shall guide the evolution of the plant kingdom. Our faculty of imagination will be so developed that we shall have the ability, not only to create forms by means of it, but to endow those forms with vitality." This will be the beginning of the use of "The Word" by humans, and it will be done, as said, through musical tones. ★



Take time to laugh, it is the music of the soul . . . Take time to think, it is the source of power . . . Take time to play, it is the source of perpetual youth . . . Take time to read, it is the fountain of wisdom . . . Take time to pray, it is the greatest power on earth . . . Take time to love and to be loved, it is a God-given privilege . . . Take time to be friendly, it is the road to happiness . . . Take time to give, it is too short a day to be selfish . . . Take time to work, it is the price of success.

— Anonymous
from *Grace*, Spring 1978



The Children of Leo, 1978

Birthdays: July 23 to August 22

SYMBOL — The lion.

QUALITY — Fixed; or consciousness directed steadily and consistently toward establishing a stable center.

ELEMENT — Fire; or an enthusiastic and inspired state of consciousness. Among other things, the fire element corresponds to ether, the vital body, the etheric region of the physical world, and the Threefold Spirit.

ESSENTIAL NATURE — Courageous.

PHYSICAL ANALOGY — Incandescence, florescence, and other forms of radiant energy.

RULING PLANET — The Sun is the ruling "planet" of Leo because it is able to express its function most easily and freely when placed in Leo. The Sun represents the urge to express individual self-hood, to experience a sense of purpose, and to strive for personal growth.

CORRESPONDING HOUSE ♋ The 5th house corresponds to Leo and represents the desire for confidence and reliability concerning one's conscious awareness and capacity for self-determination.

SYNTHESIS — The Sun in Leo and in the 5th house may be expressed as follows:

The urge, steadily and consistently to express individual self-hood, to experience a sense of purpose, and to strive for personal growth in an inspired, enthusiastic, and courageous manner. This urge tends to be motivated or manifested primarily through the desire for confidence and reliability concerning one's conscious awareness and capacity for self-determination.

ESOTERIC ANATOMY — Leo is one representation of the Life Spirit.

EXOTERIC ANATOMY — Specific: heart, pericardium, pons varolii, and the dorsal region of the back. General: the back, spinal cord and spinal column, the blood and circulatory system, the endocrine and glandular systems, and the organs of the body.

PHYSIOLOGY — The Sun, ruler of Leo, governs the physiological processes of blood circulation, maintenance of a constant internal body temperature, distribution of the body's energy resources, and distribution of the etheric fluid (from the Sun) which enters the body by way of the spleen.

TABERNACLE IN THE WILDERNESS — Leo represents the seven-branched candlestick in the East Room of the Tabernacle. The seven-branched candlestick sym-

(Continued on page 384)

BOOK

REVIEW



Reincarnation: The Phoenix Fire Mystery, compiled and edited by Joseph Head and S.L. Cranston, Crown Publishers, Inc., New York, 1977.

This anthology of teachings and writings about re-birth is a remarkable volume, probably unique in modern literature. Excerpted works range from fragments of the earliest mythology to writings of twentieth-century authors. Contributions from the fields of religion, science, psychology, philosophy, art, and literature, here compiled in a single source, might well give even the greatest "re-birth skeptic" pause for thought.

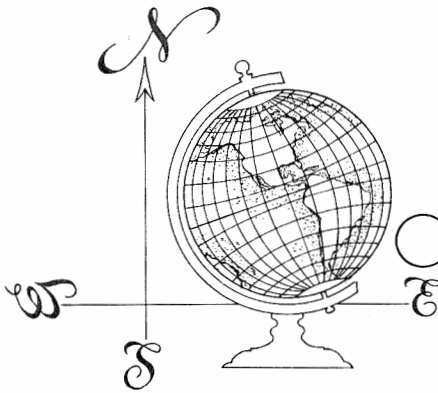
Scriptural references to the fact of re-birth are included, together with passages from the Eastern religious writings. Early Greek and Roman philosophers, the early Church fathers, Renaissance and Reformation authors, contributors from the Age of Enlightenment, Transcendentalists, modern physical and material scientists, and such varied recent and present-day authors as J.B. Priestly, Charles Lindbergh, T.S. Eliot, and Rumer Godden are among the numerous individual thinkers whose writings are presented.

Also given are accounts from people who have remembered previous lives, plus the contemporary findings of researchers such as Elisabeth Kubler-Ross (*On Death*

and Dying) and Raymond A. Moody, Jr. (*Life After Life*).

The editor's rationale for compiling this material is explained in the preface: "Our book does not seek to encourage believers. Emulating its contributors, however imperfectly, it invites consideration of an idea — of ideas — that have found hospitality in the greatest minds, the most powerful and influential philosophers of history. These thinkers did not want believers, but listeners who might be drawn to undertake independent journeys of thought similar to their own. There is much evidence in this book of the fact that re-birth or reincarnation is an intuitive feeling as much as an idea, known by countless peoples living often in remote quarters of the globe. . . . The themes of this volume are virtually timeless — they flow through all history. . . . constant in meaning, eternal in relevance, with endlessly repeated questions and answers. Read and reflected upon, they seem a great dialogue between Nature and Man, a Cosmic Catechism."

This book has considerable spiritual, intellectual, philosophical, and literary merit. It should prove compelling reading for those who believe the tenet of re-birth to be false, those who are intrigued but uncertain, and those who are convinced that it is true. ★



NEWS

COMMENTARY

MIRRORS AND SOLAR ENERGY

It's really true that you can do almost anything with mirrors and the future of solar energy may depend largely on that fact, says Joseph Bezborodko.

Bezborodko is president of Mechanical Mirror Works, Inc., of New York, which has sales of about \$20 million a year.

Bezborodko said mirror making still is an art with a strong element of magic in it. The secrets of how best to apply the silvered image on the back of the glass are handed down from father to son. . . .

"You don't have to be a magician, though to make solar energy competitive with fossil fuels," Bezborodko said. "You can do it with mirrors."

By that he means that reflective systems for collecting the sun's rays by mirrors are vastly more efficient than the absorptive systems presently being used for the most part.

"Mirrors can be used to collect the sun's rays both to heat buildings and to generate electricity at efficiencies of 99 percent compared with 75 percent for absorptive systems and they will be far more compact and much cheaper," he told UPI.

He said water could be heated to 500 degrees in a single pipe in a trough of mirrors against a temperature of less than 150 degrees for an absorptive system. Absorptive systems collect the sun's rays through ordinary glass, then absorb them by means of a dark painted metallic surface.

"The secret of the mirrors is to arrange them to concentrate the sun's rays on a tiny area," he said. "For example, you can make a compact unit that would concentrate solar heat at a 1,000 to one ratio on a tiny photovoltaic cell and simultaneously produce heat and electricity

for a home or even for a fairly large building."

Bezborodko even believes the magic of mirrors in combination with photovoltaic cells someday will solve the problem of extracting hydrogen from water to produce a virtually unlimited supply of energy. . . .

—*Blade-Tribune*, Oceanside, CA, Feb. 19, 1978

Mr. Bezborodko's theory seems well worth further consideration and study. Any method that, with such comparative ease, can increase solar energy performance, obviously would be of considerable value in private and public sectors alike.

SATELLITE GIVING ASTRONOMERS
PEEK AT UNIVERSE'S MYSTERIES

A new U.S. astronomy satellite is giving science its best look yet at a "whole world of bursting, exploding phenomena" in the hidden sky the eye cannot see.

Among its early discoveries are 15 new sources of powerful X-rays as far out as "halfway to the edge of the universe."

The disclosures were made as scientists reported on the first 100 days of NASA's High Energy Astronomy Observatory — known as HEAO-1 — launched August 12.

The satellite is recording high energy X-rays, gamma and cosmic rays from some of the most intriguing mysteries in the universe — pulsars, quasars, exploding galaxies and black holes.

Dr. Herbert Friedman of the Naval Research Laboratory, chief investigator on the satellite's large X-ray survey experiment, said:

"HEAO has identified 15 new sources in the small section of sky it has studied so far — that's about one-twentieth of the total sky," Friedman said. "We're seeing sources halfway to the edge of the universe" through its X-rays.

That's "about 8 billion light years," he said. A light year is the distance light travels in one year in a vacuum, or 5,878 trillion miles.

Friedman said he expects HEAO to find 800 to 1,000 new sources by the time it maps the entire sky over the next year or more.

At least some of the newly discovered sources may be distant clusters of galaxies.

Friedman also referred to the sky we barely know, one that is different from the familiar panorama of stars and planets.

"In X-ray astronomy we find a whole world of bursting, exploding phenomena which we can't see from earth," he said.

There are exploding galaxies and supernova, dying stars whose final collapse is a cataclysmic event.

Objects called pulsars emit powerful radio beams that switch on and off with uncanny regularity. Black holes, believed to be the final stage of massive dying stars, suck in matter and light with such force that the laws of physics are twisted to extremes.

—*The Minneapolis Star*, Nov. 30, 1977

Perhaps continuing evidence of this "whole world of bursting, exploding phenomena which we can't see from earth" will help break down the last barriers of resistance from those who are still advocating a purely materialistic or "accidental" theory of the universe. Perhaps too, continuing discoveries of this nature eventually will convince people that the universe is larger than the materialistic mind can conceive.

The astronomical cosmic dimensions of which material science itself must admit are merely the top of the iceberg. The vast Creation of the Supreme Being, of which our Solar System is only a minute segment, is a phenomenon of such dazzling magnitude, and devised with such divine Wisdom, that mortal man, for all his intellectual arrogance, cannot begin to conceive of its true nature.

A more spiritual approach obviously is required if man is to achieve even an elementary understanding of the nature of the universe. Full understanding obviously cannot be gained as long as we are chained to the cycle of material rebirth. Even after release from this cycle, we still will be confined to subdivisions of the Seventh Cosmic Plane, which represents the confines of our solar system. Beyond that are six other, more refined, Cosmic Planes, leading to the Supreme Being. All of this presently

unfathomable area is included in the scope of what man calls "the universe," whether the average person knows this or not.

One wonders how man can presume to set his petty limits on such sublime vastness. Hopefully, the opening of his physical eyes to the cosmic wonders that material science now is revealing will generate in him a more intense desire to open his spiritual eyes to universal grandeur, and awaken in him the awe and reverence that even a relatively elementary explanation of the universe, as contained in the *Cosmo-Conception*, should engender.

"Dewinging" Insects

The April, 1978 issue of *Prevention*, in the section, "Your Government and Your Health," tells of endeavors by government-sponsored scientists to "dewing" beneficial insects such as ladybugs. The purpose, evidently, is to force such beneficial insects to remain in the specific agricultural areas in which they will be placed, and kill harmful insects in these areas.

Much as we favor natural methods of pest control, we strongly disapprove of this new form of attempted human tampering with Nature. Man first endeavors to rid himself of insect pests by toxifying his atmosphere, his food, and his fellow beings. Then, after finally turning to natural methods, he is not content with what is offered, but attempts to "improve upon" Nature by modifying, injuring, and limiting a form through which sentient life is manifesting. "Dewinging" bugs with chemicals is nothing less than another, newer, facet of the grim and spiritually-unjustifiable practice of vivisection.

No details about the program are given, but a spokesman has admitted that "they have yet to successfully ground any bugs." It is to be hoped that such efforts remain unsuccessful and that the program will be stopped before man adds another dimension to his debt of destiny to the animal life-wave. ★

NATURE SPIRITS AND CATASTROPHIES

Question:

Concerning the Undines, Sylphs, and Salamanders, we are told that: "Fancying that they are being held in bondage they seek liberation from the leash by force and having no sense to guide themselves, run amuck in a destructive manner which at times brings about great catastrophies." (*Nature Spirits and Nature*

individual people as necessary under the Law of Cause and Effect.

We believe that catastrophies brought about by Nature Spirits acting "independently" also are utilized by the Higher Powers to facilitate the workings of the Law of Cause and Effect. The Higher Powers make use of every available avenue to achieve their good purpose, whether or not that avenue had originally been intended for such purpose. Nothing in Nature is allowed to go to waste. We are sure that innocent

READER'S QUESTIONS

Forces, page 33) How does this tie in with the Law of Cause and Effect? We know that catastrophies occur because the people involved have debts of destiny to pay, and that catastrophies would not occur if the people involved obeyed Natural Law. How do catastrophies that result from what is evidently random behavior on the part of Nature Spirits come into this picture?

Answer:

The Recording Angels, who administer the workings of the Law of Cause and Effect as it applies to humanity, and their assistants in the higher life-waves, are Beings wise beyond the comprehension of man. They make sure that conditions of the Law of Cause and Effect are met with regard to each individual human being, and they also make sure no "unjust" or "unmerited" sufferings are forced upon innocent people. Because of their supervision, people who do not deserve the experience of an impending catastrophe — from whatever source — will be protected or led away from it before the damage occurs.

It is quite true that many natural disasters are engendered as a result of man's materialistic leanings and moral lapses. In the Refracting Stratum of the Earth are forces of Nature which, when unleashed by spiritually unjustifiable human behavior, create havoc on Earth in the form of natural disasters which then affect

people who do not have a pending debt of destiny which might be paid as the result of a severe storm or similar event are protected or withdrawn from its path. In no case is the Law of Cause and Effect thwarted.

ANIMALS WITHDRAWN FROM MANIFESTATION

Question:

In *Nature Spirits and Nature Forces*, page 34, we are told that the Elberfeld horses (horses famous in Max Heindel's time for being able to "count" and give similar evidence of seeming intelligence) and other animal prodigies "are the wards of their respective Group Spirits, and it is probably the last time they will seek embodiment in an animal form. When that happens, such Spirits are relegated to Chaos where they must wait during the Cosmic Night for their less gifted brothers until the time when it is possible to begin their human evolution in the Jupiter Period." What do they do during that time? Surely they don't have to sit around waiting for the laggards.

Answer:

We are not told *exactly* what the Spirits of animals withdrawn from active manifestation will be doing during the interim, but we are sure they are not "just waiting" or in any other way wasting time. The

divine Plan of evolution does not provide for wasting time.

The advanced animal Spirits now being withdrawn from physical manifestation have learned all they can in physical embodiment in the Earth Period. If there were more that they could learn, we are sure that they would not be withdrawn but would be allowed to progress farther. We must remember that these Spirits, to whom a degree of individualization undoubtedly *has* come, are still the wards of their Group Spirits and will continue to be such during the remainder of their animal stage of development. Only when they become "as human," during the Jupiter Period, will they be able fully to assume the individuality that characterizes "humanness." Then, with the free will that individualization implies, it seems logical that they, like we, will be permitted to advance as quickly and as far as they will and can.

We must remember, too, that neither animals, nor we, nor the members of any other life-wave, can proceed in evolution beyond the confines of that life-wave. No matter how advanced a human Ego becomes, he cannot become, for instance, an Angel. No matter how advanced an animal becomes, it cannot become a human being. Advanced human Egos who have learned all they can in this Period of manifestation are released from physical incarnation and permitted to serve, if they wish, from the higher spiritual Worlds. It is not necessary for them to be recalled into Chaos while waiting for their fellowmen to catch up.

Animal Spirits, however, advanced though they may be, are not yet equipped to serve in such a manner and, since they cannot pass beyond the confines of their life-wave, they must wait. We are sure, however, that the wait is not passive. We know that Chaos is the great ground of assimilation for all life during the Cosmic Nights that occur between periods of manifestation. Then the highest and the lowest evolved mingle most closely together so that they really are as one. "Consequently, those which are of lower development during manifestation are in closest

contact with the more highly evolved, thus experiencing and benefiting by a much higher vibration than their own. This enables them to live over and assimilate their past experiences in a manner impossible when hampered by form." (*Cosmo-Conception*, page 250)

It is possible that such an experience, in modified form, occurs for the advanced animal Spirits withdrawn into Chaos before the Cosmic Night begins. Chaos then is more active than during Cosmic Nights, because it is the seed ground of manifestation and much "coming and going" takes place of forms that are in process of manifestation and forms that are in process of being returned to Chaos. Nevertheless, it can be assumed that the vibrations of higher as well as lower evolution are present in Chaos even during this period, and that the animal Spirits can attune themselves accordingly.

CONSCIENCE

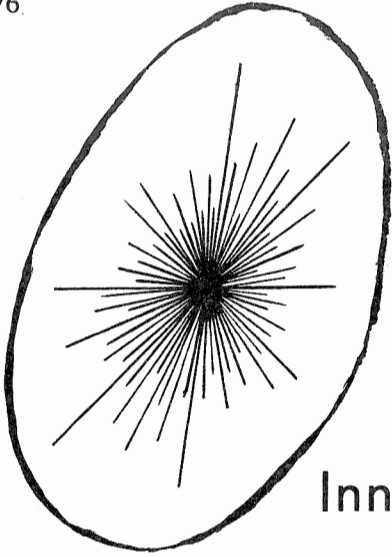
Question:

What, exactly, is that illusive thing known as "conscience"? Does it have a particular location in man's vehicles?

Answer:

The result of pain and suffering incident to purgation, together with the joy extracted from the good actions of the past life, constitute what is called conscience — the impelling force which warns the individual against evil as productive of pain and inclines him toward good as productive of happiness and joy. The result of this pain and joy is built into the seed atom of the desire body after each lifetime, and it remains there as a permanent record for the Ego. ★





NUTRITION and HEALTH

Inner Powers for Health

Diana Dupre

“By the power of will we project an idea through the mind, where it takes concrete shape as a thought form by drawing mind stuff around it from the Region of Concrete Thought.” *Cosmo*, p. 88 The human mind, then, when directed properly by the Ego, can accomplish good things continually in all phases of life. These vary in significance, power, and degree, according to the strength of will injected into the thought form sent out.

A creative, constructive attitude of mind is the key to our inner powers of strength, health, courage, and poise — all so necessary to the spiritual aspirant. Thought is force and energy, as powerful for good or evil as is that equally mysterious, intangible force known as electricity. Hence great care in the handling of our mental processes is required if desirable results are to be obtained. Truly, thoughts are things, and every thought we think becomes a part of our mental aura and life.

Individual and collective creative thought produces all of human endeavor that is useful, beautiful, and of lasting value in life. Negative thought, characterized as it is by the constant contemplation and visualization of troubles and obstacles of all kinds, interferes with normal, healthy reactions and hinders progress.

A cheerful, optimistic attitude toward life replaces gloom with happiness, sickness with health, and lack with spiritual plenty. A cheerless outlook upon life, however, breeds and intensifies gloom and obstructs the flow of vitality and health in the physical organism.

Right thinking and living produce health, happiness, and progress, and encourage the transmutation of whatever evil may be encountered. Destructive habits of thought react unfavorably upon the physical organism and create unhealthy, unhappy conditions in peoples' lives and affairs. People who indulge in negative thinking are likely to be overcome by evil.

To overcome evil with good, we must cease thinking of undesirable circumstances altogether, and, instead, visualize and work for their opposites. If we can do this consistently, the desired conditions are automatically produced in our bodies and affairs. Constructive, creative thinking corrects abnormalities in the physical organism and gives rise to actions that tend to bring success in all phases of life. It is advisable, therefore, to ignore unfavorable conditions as much as possible and to contemplate and work unceasingly for the ideal state or condition desired.

Those who are weak and ailing, regardless of the symptoms of adverse bodily

conditions, should form a mental picture of the bodily health and perfection they desire for living more abundantly. To visualize health while obviously suffering from illness is reasonable and logical, since illness is due mainly to faulty mental conceptions and emotional reactions. Perfection of mental conception naturally precedes perfection of physical manifestation.

Optimistic, forward-looking individuals enjoy good health, and they radiate cheer and joy constantly to produce an invigorating atmosphere beneficial to all with whom they come in contact. Such healthy, well-balanced individuals attract good to themselves and pass it on to their fellow men through the warmth, friendliness, and charm of their own exuberant personalities. Their sane, optimistic outlooks enable them to discern brightness in dismal situations and envision (and thus more likely assure) positive outcomes of the most perplexing dilemmas

Those who truly are wise refuse to allow the outward appearance of evil to mislead them into pessimism. Their minds, therefore, remain clear, and their thoughts lucid and constructive, even under conditions that would overcome less positive Egos. These people can alter adverse conditions for themselves and for others with ease and skill. By establishing faith, hope, and confidence in their conscious minds, they release latent inner forces immensely productive of good.

As all mankind comes to an ever-more-widespread understanding, appreciation, and use of the hidden potentialities and powers of the human mind, life on Earth will be revolutionized. From the increasingly wise handling of mental powers eventually will emerge abundant health, happiness, and spiritual prosperity for the whole human race.

SUNFLOWER SEEDS

Sunflower seeds are among the most nutritious edible seeds. They contain about

24 percent protein, as well as considerable carbohydrate, some fiber, minerals, and vitamins. They are particularly rich in B vitamins, especially thiamine (B1), riboflavin (B2), and niacin (B3).

The nutritional content of approximately one-half cup of sunflower seeds (100 grams), is as follows: unsaturated vegetable fat, 47 grams; protein, 24 grams; potassium, 920 mg.; calcium, 120 mg.; magnesium, 38 mg.; vitamin E, 31 mg.; iron, 7.1 mg.; niacin, 5.4 mg.; thiamine, 1.96 mg.; pyridoxine, 1.25 mg.; riboflavin, .23 mg.; plus other B vitamins, zinc, manganese, copper, and chromium.

Sunflower seeds can be eaten "as is" by the handful, spread over soup, salad, or fruit, or incorporated into many cooked dishes.



WHEATGRASS JUICE

Wheatgrass juice, pressed from the leaves of sprouted wheat berries, is rich in both chlorophyll and enzymes. Chlorophyll has been found effective in alleviating a number of physical ailments. Since the structure of chlorophyll is almost identical to that of hemoglobin, chlorophyll in the diet also helps increase the hemoglobin and red blood corpuscles.

Antigens created by pollution and cooked food can destroy digestive enzymes; the enzymes in wheatgrass juice help rebuild them.

Since wheatgrass juice also is a powerful cleanser, it is wise to take small initial servings, which may be increased in time, depending upon individual reaction. Toxins and mucous in the stomach often immediately are affected by wheatgrass juice, and distress may be felt until the poisons have been eliminated. ★



HEALING

WHY THE ROSICRUCIANS HEAL (Part II)

It has been said in various works that the members of the Rosicrucian 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.

Christ gave two commands to His messengers: "Preach the Gospel" 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 valid to say we want to help others for Christ's sake. He now is immured in the Earth, groaning and traving and waiting for liberation. Pain and sickness

are caused by transgression of the laws of life; therefore they crystallize the dense body, give it a firmer grip on the vital body, and retard the day of our liberation as well as His. By helping the sick attain health and teaching them to live in harmony with the laws of life, we are hastening the day of His coming.

—Max Heindel

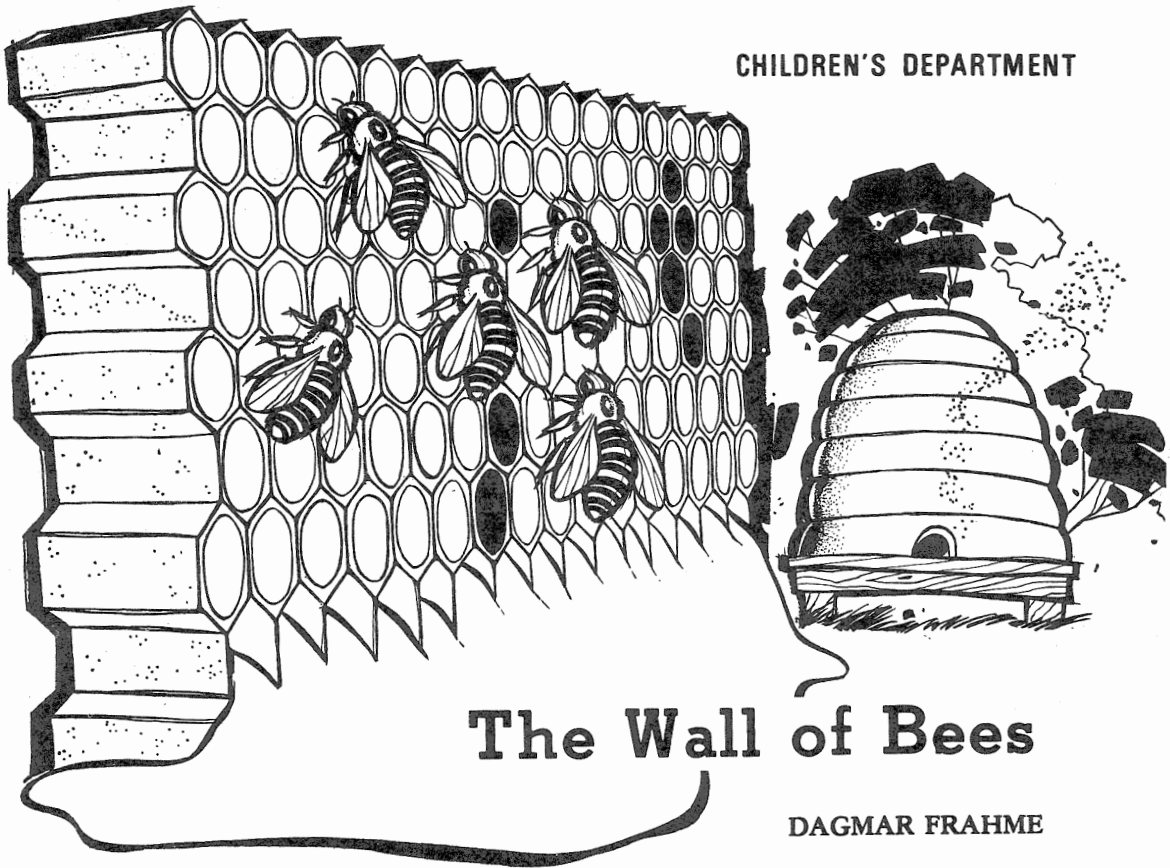


Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.



Visible helpers are just as necessary as Invisible Helpers and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30 P.M. and Pro-Ecclesia at 4:45 P.M., when the Moon is in a cardinal sign on the following dates:

August 8 — 15 — 21 — 28



The Wall of Bees

DAGMAR FRAHME

"Ah," sighed Nicholas contentedly as he stretched out under the dandelion-down quilt. "At last! Now maybe I can get some rest."

It had been a hard day. First there was the storm, which did much damage among the plants and gave the Fairies a lot of extra work. Then the apprentices misunderstood and added too many minerals to the young potatoes. Now there was the definite danger that they would grow so big that their skins would pop.

And, of course, there was the continuing problem of the Insatiable Rabbit, who ruined three heads of lettuce in fifteen minutes before the Fairies caught him and chased him away. "He'll be back tomorrow," had been Nicholas' only comment on that incident.

"Ugh," he muttered now, drowsily. "What a day!" He yawned luxuriously, turned over, and drifted off to sleep.

A few minutes later he heard, from

far away, the sound of a door banging and a voice calling, "Nicholas, Nicholas, there's a wall of bees in the garden!"

"Mummpf," murmured Nicholas, drawing the quilt over his head.

"Nicholas, wake up!" The voice was much louder. "There's a wall of bees in the garden!"

Nicholas sighed and opened one eye. "Bainbridge," he said, trying to sound patient, "it was a hard day. You had a nightmare. Go back to bed."

"I did *not* have a nightmare," protested Bainbridge. "I haven't been to bed yet. There's a wall of bees in the garden, and you'd better go talk to them."

"Go to bed, Bainbridge," Nicholas murmured softly into the pillow and closed his eye. But sleep was not to be allowed him.

"Nicholas, this is serious!" Bainbridge shook him by the shoulder. "They

are building a giant honeycomb that is already bigger than the hive. They say they're going to block off the lower garden where the flowers are and keep all the nectar for themselves."

Sighing once more, Nicholas sat up and swung his feet over the side of the hammock. He looked at Bainbridge severely. "If this is your idea of a joke —" he began, but Bainbridge interrupted.

"It's no joke, I tell you. We've got a real problem on our hands," said Bainbridge.

Nicholas groaned. Why, he thought, did these things always have to happen in his territory? He never heard of the other Fairy Chiefs having such problems.

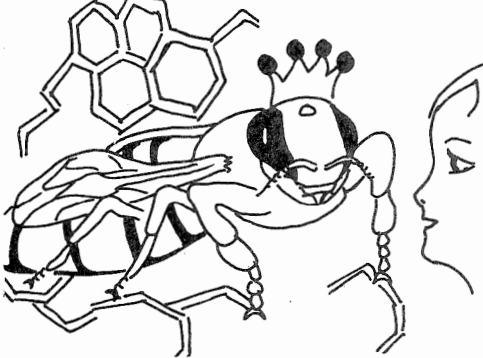
He followed Bainbridge outside and there, sure enough, at the top of the terrace between the upper and the lower gardens, the bees were busily at work on a giant honeycomb wall. It was certainly an impressive sight.

"What's the meaning of this?" Nicholas asked the nearest bee, who buzzed angrily at being disturbed.

"Orders," explained the bee curtly. "Talk to the Queen. She issued 'em."

Muttering to himself, Nicholas approached the beehive and called through the opening, "It's Nicholas, Your Majesty. May I come in? I want to talk to you."

"Come in, Nicholas," a surprisingly sweet voice inside the hive answered, and Nicholas went in.



The Queen wiggled her feelers politely. "Sit down, Nicholas," she said.

Nicholas sat down and began without further formalities: "Your Majesty, I've

come to clear up what I hope is just a little misunderstanding. Your workers are constructing a giant honeycomb wall outside, which is going to be very much in the way. A thing like that doesn't belong outside the hive. It doesn't belong anywhere in Nature, as a matter of fact." Nicholas shuddered. "I was told that you issued orders for the honeycomb wall, but, of course, that must have been a mistake."

"Oh, no," said the Queen, still sweetly. "That was no mistake. I did issue those orders. It's something I've been considering for a long time."

"But why?" asked Nicholas.

"You see, Nicholas," explained the Queen, "every year it's getting to be more and more of a struggle for us to get our nectar. Every year there seem to be more butterflies beating us to the flowers, more rabbits who eat the flowers, more gophers who pull them down by the roots, and even more birds who pluck off petals. I hope that this wall will at least keep out the butterflies and rabbits. We can't do much about gophers and birds, but maybe this will take care of part of the trouble."

Nicholas sighed. Again he wondered why the other Fairy Chiefs never seemed to have the weird problems he had to deal with.

"Your Majesty," he said, "do you really believe that a honeycomb wall will keep out anyone who wants to get into the garden?"

"I hope so, Nicholas," said the Queen. "It's the only thing I can think of to do. Now, I hope you'll excuse me, but I'm very busy. Building this wall is doing awful things to our work schedule."

"That I believe," said Nicholas, who sighed again, stood up, bowed to the Queen, and left.

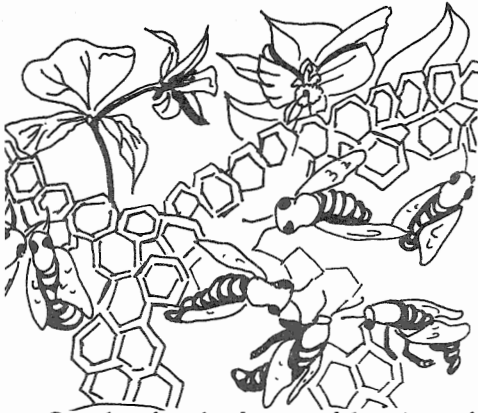
No sooner had he gotten back into bed than Bainbridge poked his head in the door.

"Well?" inquired Bainbridge.

"The wall is here to stay, Bainbridge," said Nicholas. "The bees are determined to build it, and when a bunch of bees wants to build a wall, there's

nothing we can do about it. They will just have to learn the hard way. Now go away and let me sleep!"

During the next three days, the wall grew and grew until it completely shut in the lower garden. It was very high, very much in the way, very sticky from the honey that kept dripping out of it, and, even though it looked rather impressive, it looked rather silly, too.



On the fourth day, a delegation of annoyed butterflies came to see Nicholas. "That absurd wall has got to go," they told him. "It is too high. We don't like to fly over it because we often get caught in air currents at that altitude. The bees have no right to keep us out of the garden."

"I understand your position," said Nicholas diplomatically, "but I'm afraid there is nothing the Fairies can do about this. Somehow you will have to work it out with the bees yourselves."

And the annoyed butterflies went away, even more annoyed.

On the fifth day, a delegation of irritated rabbits came to see Nicholas. "That absurd wall has got to go," they told him. "It is too high. We can't hop over it. We probably could eat our way through, but honey is too sticky to mess with. The bees have no right to keep us out of the garden."

"I understand your position," said Nicholas diplomatically, "but I'm afraid there is nothing the Fairies can do about this. Somehow you will have to work it out with the bees yourselves."

And the irritated rabbits went away, even more irritated.

On the sixth day, Nicholas could be found seated on an asparagus fern, gloomily staring at the wall. "It's an eyesore," he grumbled to himself. "It's a bone of contention. It's a mess! The butterflies are mad at me. The rabbits are mad at me. What do they expect me to do? I didn't build the wall. What did I do to deserve this?"

On the seventh day, a squadron of butterflies, who had been training all week at high altitudes over the meadow, flew in formation over the wall, and helped themselves to as much nectar as they could carry. The bees came out of their hive to watch, and glared at them, but could do nothing.

On the eighth day, a platoon of rabbits, who had been working out new ways of cleaning their fur, ate their way through one end of the wall — sticky honey and everything. Then they hopped through the garden and helped themselves to the tastiest flower petals they could find. The bees came out of their hive to watch, and glared at them, but could do nothing.

On the ninth day, it rained. Oh, did it rain! The flowers were soaked, the animals were soaked, the earth was soaked, and the wall was soaked. In fact, the wall was so soaked that it began to melt away. The more water poured down on it, the smaller it got, until it was nothing more than a gloppy, lumpy mess spread all over the walk.

On the tenth day, the Queen Bee sent for Nicholas. "I suppose you've seen what is left of our wall," she said sadly.

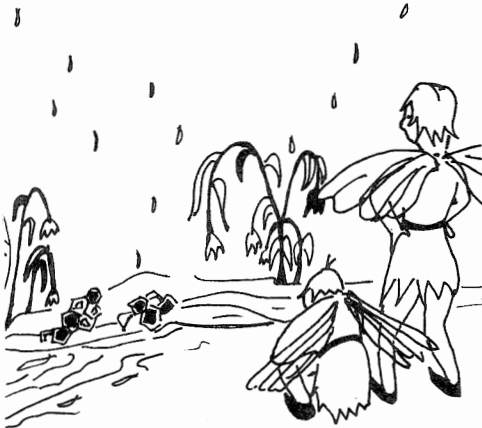
"Yes, Your Majesty, I have," said Nicholas, trying not to show how happy he was that the wall was disappearing.

"What am I going to do, Nicholas?" asked the Queen. "My workers are much too busy to rebuild it now."

"Your Majesty," said Nicholas, "you are not meant to rebuild the wall. You were not meant to build it in the first place. It didn't do what you wanted it to do at all. Don't you see that it didn't

keep out the butterflies, because they worked hard enough to fly over it? It didn't keep out the rabbits because they found a new way of getting honey off their fur."

"You're right, Nicholas, you're right," sighed the Queen.



"And," went on Nicholas, "the wall *did* do things you didn't want it to do at all. It made the butterflies and rabbits mad at your workers, and it made your workers madder than ever at the butterflies and rabbits. And, I must confess, it didn't make me very happy either."

"I'm sorry, Nicholas," said the Queen softly. "I guess it never really does any good to build up walls. That must be why there are no walls in Nature."

"Exactly so, Your Majesty," agreed Nicholas.

"But we still have to do something so we can get enough nectar," said the Queen. "Everyone else in the garden is getting our share."

"Have you tried talking it over with the other animals?" asked Nicholas.

"Talking it over?" asked the Queen, as it she never had heard of such an idea. "Well, no — we never tried anything like that."

"Do you want to try now?" asked Nicholas. "You have nothing to lose, you know."

"No, I suppose we don't," said the Queen. "All right, I'll talk to them."

"Good," said Nicholas. "I'll set up a meeting for you."

And so it happened that on the eleventh day, Nicholas, the Queen Bee, the Leader of the Butterflies, the Head Rabbit, the Chief Gopher, and the Marshall of the Sparrows, all were seated around the sundial in the lower garden.

"Friends," began Nicholas, "I've asked you to come here today because we have a problem, and if we all get our heads together maybe we can solve it."

"I'll say we have a problem," said the Head Rabbit with a sneer. "We have the bad luck to live near a bunch of bees who think they own the whole garden. Now that the wall is down, I wonder what they're going to put up next."

"It's a good thing they didn't build their wall down into the ground," said the Chief Gopher, showing his buck teeth in a particularly nasty grin. "We might have had to chew up the foundations of their hive if they had."

"Gentlemen, gentlemen!" exclaimed Nicholas, looking strained. "We understand that you have had cause for complaint, but the wall has been destroyed now, and we hope that you can let bygones be bygones. The bees realize they made a mistake, but they still have the problem that the mistake didn't solve. The Queen Bee here can tell you about it, if you will listen."

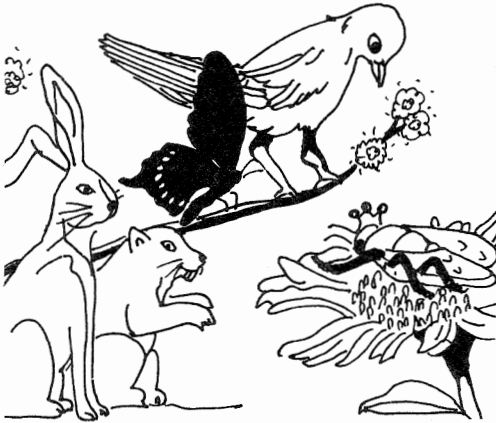
"Humph!" muttered the Leader of the Butterflies. "I don't feel like listening to *any* bee, even if it is the Queen, after the stunt they pulled. So the bees have a problem, eh? Tough!"

The Head Rabbit, the Chief Gopher, and the Marshall of the Sparrows all nodded their heads at that. They were most definitely not in the mood to hear about the bees' problem.

The Queen Bee sighed, and Nicholas looked more strained than ever. He couldn't afford to have all this bickering going on in his territory, and if the Fairies had behaved so badly, he would have punished them. He wasn't allowed to punish the animals, though. He only could plead with them, and that was going to be no easy job.

Then, unexpectedly, the Queen Bee

said, "I'm sorry we built the wall. It was the biggest mistake I ever made, and I'm ready to take the blame for it. But it was *my* idea, so I beg you, please don't take it out on my subjects. They want to be friends with you — and so do I, though I don't seem able to do it right."



The Leader of the Butterflies, the Head Rabbit, the Chief Gopher, and the Marshall of the Sparrows squirmed and looked down at the ground. They certainly had not expected the Queen Bee to be so humble, and suddenly they were just a bit ashamed of themselves. Nicholas looked at the Queen Bee in surprise. He certainly had not expected her to be so humble, either.

"May I tell you about our problem, please?" the Queen Bee asked. "For the sake of my subjects — not for my sake."

The Leader of the Butterflies, the Head Rabbit, the Chief Gopher, and the Marshall of the Sparrows nodded their heads and mumbled something that no one could understand. Nicholas did his best to hide a smile that was trying to spread all over his face.

"You see," the Queen went on, "the bees are having a much harder time getting nectar than they used to. There don't seem to be as many flowers because human beings are building more houses and planting fewer gardens. And so more bees — and also more butterflies and more rabbits and more gophers and more sparrows — have to make do with fewer flowers, and there are just

not enough to go around. And the bees can't live without flowers."

"The butterflies can't live without flowers either," the Leader of the Butterflies put in, but in a much gentler voice than he had used before.

"That's true," the Queen Bee said with a smile, bowing slightly to the Leader of the Butterflies. "But the rabbits and gophers and sparrows don't have to eat them, do they?"

"Well — er — I must admit that we don't," agreed the Marshall of the Sparrows, looking at the Head Rabbit and the Chief Gopher, who nodded and seemed to be embarrassed again. "Maybe we can work something out."

And so, with a good deal of hemming and hawing and clearing of throats, and with a good many big speeches with big words about such things as "the importance of cooperative endeavor," the Leader of the Butterflies, the Head Rabbit, the Chief Gopher, the Marshall of the Sparrows, and the Queen Bee, finally did work something out.

The "something" was that the rabbits promised not to eat any more flowers, although they still could eat all the leaves they wanted; the gophers promised not to pull any plants with flowers down by the roots, although they refused to promise not to pull other plants down by the roots; the sparrows promised not to pull off any more flower petals because they easily could find other things to eat; the butterflies and the bees promised each other that they would share all the flowers and that they would form a joint committee to work out schedules for different parts of the garden so that they would not get in each others' way.

"And that," thought Nicholas after they all had said friendly goodbyes to each other and gone their separate ways, "was a good day's work!"

Privately, he thought it would have been much easier for him simply to tell the bees and the butterflies and the rabbits and the gophers and the sparrows what to do, the way he told the Fairies what to do. But he wasn't allowed to order

any of the creatures around except the Fairies, and now, for the first time, he thought he understood why.

"It took a lot longer than giving orders," he said to himself, "and there was lots more talking and lots more arguing, but it made them all think for themselves. It's good for them to figure out the answers to their own problems, even if they do make mistakes sometimes. I think I'll let the Fairies do more of that."

That evening, just as Nicholas had gotten into his hammock and was pulling up the quilt, Bainbridge burst into the room.

"Nicholas," cried Bainbridge, hardly able to contain himself. "There's a class of inch worms in the garden. They say they have an assignment to measure everything over a foot tall and want our permission. What shall I tell them?"

"Figure it out for yourself, Bainbridge," Nicholas said pleasantly.

"Huh?" asked Bainbridge, looking — although one hates to say it — a little stupid.

"Figure it out for yourself," repeated Nicholas, still pleasantly but in a non-sense tone of voice. "And don't call me again tonight. I'll be out first thing in the morning to see how things are going. It's time you started thinking for yourself, Bainbridge. It will be a whole new adventure."

And with that, Nicholas turned over, pulled up the quilt, and went to sleep. ★

HOW TO TRANSCEND THE PHYSICAL

(Continued from page 361)

Him. He ever has been waiting for us to look up and acknowledge our spiritual Patrimony. But He attends upon our exercising *our* initiative, since free will and free choice are gifts so precious as to defy intrusion by any divine Powers, however lofty.

We suffer from the failure to think large — to dare to know the God within, to summon and sustain the will to liberate

Him from bondage to the mortal, the mutable, the trivial, and the abject.

Here we are, then. God takes care of us. We must dare to take care of God. We may organize for ourselves a daily regimen of integrated activity, performing service, gratefully greeting whatever may be visited upon us. We need not strike out to remote fields, deeming them more promising or more fertile. Optimum fertility is where we are: here and now. Here is where we grow. Constant transplanting saps strength. Once settled in disposition and intention (a transcendently simple operation), we attend to the holy calling of building the house not made with hands, that we may be born into self-conscious and permanent higher Being. ★

THE CHILDREN OF LEO

(Continued from page 370)

bolizes the Seven Spirits before the Throne. It indicates the light of knowledge and understanding concerning the plan of evolution that guides the spiritual aspirant in serving more effectively in his environment.

GREEK MYTHOLOGY — The two primary Sun-gods in Greek Mythology are Apollo and Helios. Helios was the god who drove his fiery chariot across the arch of heaven each day, giving light and warmth to the inhabitants of the Earth. Apollo contained within himself many different attributes, symbolizing the synthesis of forces in the Sun and indicating the many facets of the Spirit in manifestation. He was a god of music, art, science, prophecy, education, and physical prowess. **COSMIC CHRISTIANITY** — While the Sun is in Leo the Christ Spirit is rebuilding His Life-Spirit vehicle and imbuing it with the power which He shall be bringing to the Earth in the coming year. At this time of year we can glorify God by our works, showing our appreciation of His Love by an extra effort toward making our higher ideals into concrete realities. Now is the time to put our shoulders to the wheel and reaffirm our purpose in life of being *useful* servants in the vineyard of Christ. ★

OCCULT PRINCIPLES OF HEALTH AND HEALING

by Max Heindel

Rosicrucian Initiate



Reveals man's complex being:

- 1 — A Dense Body, used to fetch and carry
- 2 — A Vital Body, specializing energy of the Sun
- 3 — A Desire Body, the emotional nature
- 4 — Mind, the link between the threefold
Spirit and the threefold body



The Ego is the threefold Spirit which uses these
vehicles to gather experience in the School of Life.



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LETTERS TO STUDENTS

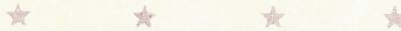
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Max Heindel

Warm, loving letters, sent once a month to his students.

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