



**A**  
**ROSICRUCIAN**  
**SPEAKS**

**JOSEPH J. WEED**

# A Rosicrucian Speaks

Joseph J. Weed

*This collection of lectures was originally published in hardcover in 1965*

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# Preface

*1965*

These talks were given originally to assemblies of Rosicrucian students in various cities of Canada and the United States. The students represented many different degrees of comprehension, so an attempt was made to provide in each lecture material which would provoke thought and a broader understanding on the part of all. Thus, everyone may read them with profit.

The Rosicrucian Order AMORC is a teaching Brotherhood. The present active dispensation in the United States was organized in 1915, but the Order itself is very old. Its chief concern is in teaching and training its members to awaken dormant abilities within themselves and to realize more fully the great potential which exists in all of us. Most brain specialists agree that the average human uses less than one-tenth of his capacity for thought, attention, memory, intuition, and co-ordination. Today, many of us may be on the point of discovering, or re-discovering the keys which will enable us to open within ourselves doors behind which a mass of new knowledge is awaiting us. It is the purpose of the Rosicrucian teachings to speed up this process in those that are ready and willing.

## “So Shall Ye Reap”

1941

If I were to ask anyone of you the definition of Karma, You would tell me that it is a Hindu word used to describe the law of cause and effect. This answer would be absolutely true but it would not be clear enough. It is an over simplification.

It is true that the word Karma denotes the working of the law of cause and effect but it includes much more than this. For example it refers to the working of the law of cause and effect under certain special conditions and not under others. The law of cause and effect applies on all planes and under all circumstances. A tumbling pebble on a mountainside can precipitate a landslide but it is only by a stretch of the imagination that we could refer to the landslide as a karmic result of the pebble's motion.

"Karma" means "Action" and we use the word Karma to refer to the results engendered by volitional activity. Karma in its very essence implies the presence of motive, which in turn necessitates the exercise of a free choice. Thus, Karma may be defined as the working of the law of cause and effect as it applies to the results of decisions reached and thoughts held by ensouled forms capable of free choice.

Man is just such an ensouled form and it is Karma as it applies to individual man that we will discuss here. However, groups of men, both small and

large, permanent and temporary, are also ensouled forms and as such they create Karma. This accounts for group Karma which applies to the family, the city, the nation, and the race as permanent groups and also to such temporary groups as societies, business organizations, etc.

In considering Karma as it applies to man we will study:

1. Its causes
2. Its working out or effects
3. How it may be molded
4. The steps to be taken to be liberated from it.

In considering the causes of Karma, we must first understand quite clearly that every thought, every emotion or wish and every action creates Karma. If these thoughts, ideas, desires, passions are benevolent, good Karma is created. If they are malevolent, evil Karma is created. Thus good or evil Karma attaches itself to us and remains in our life current until we have satisfied or counteracted it.

The laws of nature are invariable and immutable. Man recognizes this although he frequently attempts to defy these laws. The chemist in the laboratory knows that he may expect certain well defined results if he places two elements in close proximity in a definite set of conditions. If these results are not achieved he does not say that the law has changed or look upon the result as an aberration of the law. He considers that he himself has made an error. As human beings we should realize that we are here to be happy, to be successful, to enjoy the fruits of this world and to progress onward quite simply and easily to the fruits of another and higher world. If we do not do so, we may know quite certainly that we have broken natural law, either currently or sometime in the past, and that we are now

suffering the penalty of this infraction. If we obey the law we may confidently predict the result, for nature is conquered by obedience to its laws.

The most persistent and lasting Karma comes from the thought forms that have been energized by the will. The great master K.H. has described it as follows: "Every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental--that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence--a creature of the minds begetting--for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one is a maleficent demon. And so man is continually peopling his current space with a world of his own, crowded with the off-spring of his fancies, desires, impulses, and passions, a current which reacts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity."

Now, let's see what this means. In our present stage of development every single one of our thoughts passes through and is colored by our desire body on its way to and from our active consciousness. Created originally as a mental entity it comes into being as a vibrating force on the mental plane. These vibrations from the original idea or pattern which remains on the mental plane attract and mold the forces of each plane below the mental on the way to our physical consciousness. These energetic creations so molded by the idea attach themselves to us and remain with us for a longer or shorter time, depending upon the original intensity of the thought which created them and, of course, the re-energizing effect that repetition of this thought has upon them.

It is this cloud of self created, energetic beings, elementals so to speak, existing in the finer grades of matter and hovering about each one of us, that creates our Karma. These active entities are responsible for what we know as

sensation. They translate the vibrations that approach our consciousness into what we know as feeling, taste, sight, etc. They manifest themselves not only physically in this manner but also, and very strongly, in the emotional field. This is the reason we are said to live in a world of Illusion peopled by phantasms of our own creation.

Now by our will, our emotions and desires we influence these countless beings which sensitively respond to all the thrills of feeling that we send out in every direction. In the same manner do these elementals respond to vibrations approaching them from without. Therefore, we see just how we became aware not only of physical objects but also of the feelings of others, and sometimes of their thoughts.

Not only do we generate and send forth these thought forms but we also act as a magnet to draw to ourselves the thought forms of others. We may thus draw to ourselves reinforcements of energy and it lies with us to decide whether these forces we draw from without shall be for good or for evil. If our thoughts are pure and noble we will attract hosts of beneficent entities. Sometimes one may even wonder at the tremendous power of achievement that seems so much beyond normal ability which may come in answer to noble and unselfish effort. On the other hand, low thoughts have a disturbing and evil effect, sometimes astonishingly beyond the actual intention of the individual. "Some devil must have tempted me" is the cry that is often heard and it is true that these additional evil forces sympathetic to and added to his wrong intentions have provided the strength for the deed. Please observe, we are not "attacked" by these entities, we attract them to us.

At this point some of you may think, "what is the difference between good and evil action and how may we distinguish it?" The answer, I am sure, you already know. A good thought, wish or action is one which conforms to the Law. As to how to know the Law at the time the action takes place-- that is another

matter. In the long run we can only know the law through our experiences. It is a trial and error method. However, if we will accept advice from higher intellects and more advanced souls we can save ourselves much struggle and pain. These elder brothers of humanity, the Saints of various churches, the Masters of wisdom, have from time immemorial been precipitating into the consciousness of mankind advice and directions based on their own experience. Thus, the words of Christ "Love One Another" are not an abstract religious precept but a scientific technique found workable and successful by Him, which he passes on to us as a short cut to the working out and elimination of Karma.

The good thoughts or evil thoughts, desires and intentions which we create and harbor, not only have an effect on ourselves but also may have an effect on others. These elementals have a tendency to be attracted to others of a similar kind and when a man sends out a thought form it not only keeps up a magnetic link with him but it is drawn toward other thought forms of a similar type. These together accumulate to form a good or evil force as the case may be, and to this aggregation of similar thought forms are due the characteristics of a strongly marked family, or local or national influence. This is very clear to us today when a divergence between national ideologies is so well defined and we may note that family or national karmic surroundings largely modify an individual's activity and limit to a very great extent his power to express the capabilities he may possess. Each idea is colored and distorted by the atmosphere which surrounds him and its limitations are sometimes far reaching.

Thus we see how Karma is created. Every thought, every wish, every desire and every act of ours is recorded in the imperishable film of the Akasha. There they remain and print out duplicates in the emotional and physical world life after life until satisfied or corrected. These desires and acts may be only noble and good, they may be all evil or they may be a combination of both. But even if they were all good and all noble, there would still be a karmic result and a karmic

debt to be paid as long as the individual retained a self conscious focus. But more of this later.

In considering the effect of Karma or the working out of karma, we will concentrate here only on its working in the physical life. It is quite true that Karma has a great effect during the after life, the life between incarnations, but this is a deep study and one not essential to our present observations.

We see that in the working out of karmic law :

1. Aspirations and desires become capacities and abilities
2. Repeated thoughts become tendencies
3. Repeated willings to perform become actions
4. Experiences become wisdom
5. Painful experiences become conscience

Likewise the negative aspects of the foregoing result in negative results. As for instance, the refusal to accept opportunity results in frustration in later life ; evil thoughts become evil tendencies ; evil action results in limiting of action, such as a dwarfed mind, a diseased or mutilated body, a sudden and violent death, etc.

We said earlier in this talk that Karma is the working of the law of cause and effect but that it is something more than this. There is something added. This added something is an intelligent guidance in the unraveling of the many colored threads which go to make up our karmic destiny. While it is true that there is a Divine Intelligence in the working of the law of cause and effect, it is, nevertheless, an impersonal Intelligence, the Intelligence which working as Law has resulted in the order which now exists in place of the original chaos. But in the case of Karma, the Intelligence guiding its working out is an extremely personal one. It is just as if God were devoting himself to each individual

personally to see that the most fitting incidents should occur in his life, incidents best suited to guide, urge, direct and sometimes force the individual into learning the law and following it. Thus the body we use, the parents we have, the circumstances under which we are brought up, the country in which we live and the type of life we lead are all selected for us by the Divine Intelligence acting in a personal way for our individual welfare.

It is true that we ourselves are responsible for all of these physical factors in our existence, but the expression of these particular circumstances in this particular life is at the discretion of the guiding Lipika and the great Lords of Karma, who, observing the panorama of our entire existence, decide that now and at this time it is best that one person should live in New York and another in Philadelphia.

In the working out of Karma we see many strange things. We find ourselves in contact and close association with individuals who have been close to us before. Frequently these associations are repeated in many lives and they must continue to appear and re-appear until the scales are equally balanced on both sides. Thus, the tyrannical father of one life may re-appear at a later time as a poor relative for his existence on the very whims of his former son. The loving and devoted mother may show herself in the future as a happy and well cared for sister, daughter or wife. Likewise, do we owe debts to certain countries and for this reason we re-appear again and again until we have discharged these obligations. We are led back there by those very tendencies and affinities described before, which continue to attract us until balance is achieved and the accounts are written off the books.

Very gradually at first, but later with increasing speed, we learn from many repetitions and sometimes disastrous results that certain actions are against the Law and must be avoided. There is built into our consciousness a recollection that wanton killing, for example, brings extremely unpleasant results. Finally

there comes a time when, faced with the temptation to kill, we are stricken in advance by a feeling which we can only describe as a kind of remorse, a remorse for something which we have not yet done. The temptation to kill is overcome by this remorseful feeling and we obey the Law instead of breaking it. This peculiar feeling, this inner guidance is known as conscience, if we eagerly seek to hear the voice of conscience every time we are faced with the necessity for new and unique action, we shall find a never failing guidance, which with use becomes increasingly more and more successful in keeping us within the Law.

It is at this point that we begin to liquidate more karmic debts than we currently contract, we begin to free ourselves from some of the myriads of subtle beings that hover about us. Here we learn the proper conduct in order that new karmic conditions may not be created. We learn not to regret loss, nor to be overjoyed at gain. We learn to live for the sake of others and not selfishly for ourselves, we learn to think not as an individual but as part of a group.

The Law of Karma may be likened to the physical law of momentum. A plate falls from the table. If allowed to strike the floor will break. The result in a small way will be cataclysmic. But if the observer is quick, if he sees in advance what will happen and acts to prevent it, he can interpose between the falling object and the floor and either catch the plate or deflect it in such a way that the force of the fall will be broken. Here we see that the momentum generated by the falling body has either been met and opposed by an equal force or diverted by a force coming at an angle with the result that the impending breakage does not occur.

It is in just such a manner that impending karmic results can be altered. As the student advances it is frequently given to him to see certain karmic conditions which are about to precipitate themselves into action. Sometimes, to quote a modern example, he learns that the city in which he lives is about to be bombed and he counteracts this by the simple expedient of moving away.

Or again, he may meet a man, drawn together by karmic ties from the past, and observing that this man intends nothing but evil for him, he can refuse to contend with him. To fight back will only continue the warfare. The successful technique is to meet ill will with good will, hate with love, and so disarm and disintegrate the malevolent intentions of the other. It is in this simple manner that we may prevent the worst blows of personal Karma.

Therefore, against falsehood send forth truth. Against selfishness oppose charity, in the presence of foulness emanate purity. These are the actions, fiery in their essence, which burn up the demons which Karma brings to our door.

It is true that there may be no interference with Karma but we may modify its action by knowledge. When we know how, we may thus use karmic forces to effect karmic results and once more conquer Nature by obedience to her Laws.

As knowledge grows it becomes easier and easier to get rid of the Karma of the past. It becomes possible not only to look backwards, tracing the karmic lines up to the present and take action to counteract or divert karmic results, but it is also possible to look forward and see the effects in the future that we may be generating today.

With such knowledge of causes it is possible by utilizing the Law and relying on its unchangeability to set up the effects in the future which we desire. In physics it is possible to neutralize a sound wave with the same pattern which starts from the opposite pole. The result is equilibrium or silence. In just the same way the vibrations of hatred can be neutralized by setting up against them the vibrations of love and the much desired equilibrium reached.

As long as any karmic ties remain we shall, of necessity, return to the physical body again and again. Good Karma drags us back as relentlessly as bad and the chain formed out of our virtues holds us just as firmly as that created by our vices. We shall only become free when we have learned the proper technique and this lies not in our actions but in our desires, or rather our lack of desires. As

long as there is the slightest tinge of self in any of our actions, as long as we are being good because we hope for reward, then willy nilly we shall have to return here in order to receive that reward. Every cause has its effect, every action its fruit and desire is the cord that links them. When this thread is broken and burned out, the connection will end and the soul will be free. True, it will continue to act but no longer for the self. Even thought of self will then be gone and consciousness will then be merged into the Larger Life.

But, beware. We do not break the bonds of the heart by trying to kill the heart. We do not break the chains of desire by trying to turn ourselves into stone or by steeling ourselves against all feeling. The true disciple becomes more sensitive and not less so as he nears his point of liberation. He becomes more tender and less hard and the perfect student is one who answers to every thrill in the outside universe, who responds to everything, but desires nothing. Truly this perfection of balance may seem unattainable to us here and now but those who have preceded us on the way are our assurance that it can be accomplished. Let us strive that we may attain.

# The End of an Age

1948

About twelve years ago we were told of the passing of our planet from the Piscean to the Aquarian Age. At the time certain definite dates were given and to the unthinking we are therefore manifesting all activity today under Aquarian influence with the Piscean forgotten. This is not so, for in nature all changes are gradual. Nothing is abrupt.

While these great cycles last about two thousand years, the influence of the passing cycle, in this case the Piscean, began to wane more than two hundred years ago when the first faint Aquarian energies began to manifest themselves.

Much of the unrest and uncertainty in the world today is due to this overlapping of these great energies which stimulate all living entities to action. And by it man's intellectual development has been forced to a point where he has wrested secrets from nature which may be dangerously misused. It is most important therefore that man now learn to react to a higher sense of values, even at the cost of the temporary pain to himself.

Plato has said that the world of ideas rules the world of action. During the past two thousand years, Piscean energies have been molding man's ideas and today these ideas still rule the actions of the majority of men. Now these Piscean ideas have become crystallized and are ready for destruction. The incoming Aquarian forces will accomplish this but not without pain or shock.

There are certain great Piscean ideas which are fast losing their control of the minds of men. This may surprise some because they are unquestionably a fixed part of the inner consciousness of most of us. The idea of authority, for instance. Does that mean we should question authority? Yes, of course, not in the physical sense but in the mental. We are not opposed to the stated law of the land, but in the world of ideas we are to accept no man as right because of authority. In the Aquarian Age each man must learn to be an authority unto himself. The deep rooted acceptance of authority by most of mankind has led to the imposition of paternalism in all spheres of human activity, educational, social, political, religious, and scientific. You know how entrenched authority has for years insisted on channeling our scientific progress in one direction only, never permitting its investigators to open the door invitingly held ajar by the Rosicrucian Order and other mystical groups. Yet occult knowledge is part of the encyclopedia of human information and deserves the same attention and careful scientific study as biology or chemistry. You are aware of the tendency to glorify authority in the churches and world religions. "This must be done", they say, "because it is so written" or "that is forbidden by our law". The Piscean idea of authority is that man must be told what to do because he is incapable of thinking for himself. In the Aquarian cycle every man will have to think for himself because eventually there will only be guides to advise and no defined leaders to command. The day of authority is fast coming to an end but evidence of it will probably still exist many hundreds of years hence. You will recall we are told in our monographs not to accept anything on authority. Base each decision, particularly decisions having to do with your lessons, upon the your own reasoning, on your own good judgement.

Another great Piscean idea which must go is the idea that sorrow or suffering has value in itself. It is amazing how many people the world over are willing to accept suffering, seek it out in fact, on the theory that to suffer is our lot

here on earth and that our rewards come later in "heaven". This attitude does nothing to eliminate human misery and it is time we set it aside and strove cooperatively to improve conditions for humanity throughout the world. This is a labor of love which can be started right in your own community. It is not necessary that human beings be miserable. Do not accept this idea, but set about changing this condition to the best of your ability.

But probably the most far-reaching of all Piscean ideas is the idea of the importance of material things. Pisces is a water sign and stimulates emotional activity. The rise in importance of the material during the Piscean age is closely tied in with the satisfaction of desire. By advertising and salesmanship the desires of people have been whetted. More and more material things have become necessary to our living, luxuries of yesterday are now absolute necessities. This has unnecessarily complicated our existence and we find ourselves no happier because of it. It is important that we set about returning to a more simple life. This will take thought and planning. In its lower manifestation the desire for possessions leads to aggressiveness and the seizing of the objects desired. As you can see, this displays itself on all levels, from the individual right on up to the national and is responsible for much of the world anguish today.

But if you regard with concern the pain incident to the destruction of these other Piscean ideas, rejoice then that with the waning of Pisces the new energies of Aquarius will manifest more and more. It is inevitable that Aquarius will stimulate and condition all facets of human existence in its own way just as Pisces has done. This will bring about changes in our economic, social, artistic, and scientific thinking. It will result in changes in the forms of government, education and economy. These changes are inevitable. They are coming as surely as tomorrow's sun. Depend on them in these days when fear is again being stirred up and old antagonisms fanned to flame. Aquarian energies are pouring with ever increasing potency into the hearts of men. They will bring about changes in all

countries. The childish desires for material improvement at the expense of others, for expansion by acquisition, now so threateningly manifested by some of our national neighbors, will gradually dissipate themselves and finally disappear. Count on this and pray that our own rulers be temperate and stay their hands when tempted to attack.

International consciousness is being manifested by the people of this country and a few other countries. It stands out in bold relief against the extreme nationalism of the less advanced countries and is a most hopeful sign, pointing as it does the way to worldwide brotherhood. One of the significant evidences of this expanding consciousness is our willingness to share our wealth with our less fortunate neighbors. Of course, it is quite true that in the case of many individuals, this willingness to share is purely selfish. Some see it as an opportunity for personal gain, others are moved by fear but the fact remains that actual sharing is taking place on a national scale and this is the first significant evidence of the unifying energy of Aquarius which will eventually make this whole world one.

Now right here is a point on which many fall into error. Because world unity is desirable and inevitable certain ones argue that any means of achieving this end is justifiable. So argued Hitler. And who knows but what Stalin may also be justifying his actions by this same sophistication. But the error here is that no union by force can exist in the Aquarian Age. Union by force is strictly Piscean, the last flare up of Piscean energy before it dies out. Symbolically is the fisherman capturing the fish in his net. The fisherman is all powerful, the fish have no choice.

In days to come Aquarian energy will bring about a world state in which the individual citizen will gladly and deliberately subordinate his own personal desires to the good of the whole. This will be a voluntary union--not a forced union. There in lies the basic and all important difference.

There are already many evidences of the effective working of Aquarian energy. The existence of our own Rosicrucian Order in its present form is a powerful example. The growth of organized brotherhoods and fraternal organizations, of groups dedicated to some cause or idea, of the multiparty system in government, all are indications of the activity of this new incoming energy. In order to make this still clearer let us draw a few contrasts. In the world of business the tycoon is Piscean and the cooperative group Aquarian with the corporation bridge between. In competitive sports all team play, such as baseball, football, basketball, and hockey is Aquarian, while those sports where individual competes against individual such as boxing, wrestling, fencing, etc. are Piscean. One outstanding exception here is golf. Golf is actually not a competitive sport although present day tendencies have put plenty of competition into it. Basically golf is a striving for perfection and any golfer will attest to the satisfaction derived from the perfect execution of a shot. As such therefore, golf is Aquarian and a game of the future.

Probably the most significant difference in the action of Piscean and Aquarian energy may be seen in their effect on the individual. Pisces is a dual sign and permits a double range of activity. Now this can be most beneficial but in most cases it is not because the individual sets up dual standards. We see therefore the Piscean man of high ideals acting in a most unworthy manner, apparently with no connection between his ideals and his conduct. The best example is the small storekeeper who is an elder in the church, sits in the first pew every Sunday and gives dishonest weight all week. The Aquarian man cannot do this. He may be dishonest but he is not equipped for the bland display of virtue which comes so easily to his Piscean brother. For this reason individuals coming more and more under the influence of Aquarius will forsake hypocrisy and face themselves and their problems squarely and honestly. It is one of the duties of the Aquarian man in days to come to integrate the great ideals of the Piscean age with

the average day to day living of the human race, in a word to materialize these ideals and bring them into physical manifestation.

As the days move on into years and the waning Piscean influence gradually disappears the future will brighten. Look toward the future. Turn your faces from the dark ugly past. Forget the antagonisms of yesterday and look to tomorrow when all the world will live and grow in brotherhood. Fear not for the present, but await expectantly the good influences Aquarius brings tomorrow. "The Lord Himself hastens. And His Banner is already above the mountains." Watch you and pray.

# The Power of Thought

1948

**O**n the morning of September 21st, 1774, Alphonsus Ligouri, abbot of the monastery of Arienzo, some four days journey from Rome, was found in what appeared to be a deep sleep. This was a matter of some surprise and concern to his brother monks because Alphonsus was clothed in the liturgical vestments used by the clergy in saying Mass. All efforts to rouse him failed but his heart was regular, though slow, and his breathing easy so aside from putting him into his bed no particular treatment was accorded him.

When he awoke several hours later, he found the monks of the monastery gathered around him.

"What is the matter?" he asked. "Why are you all standing here?"

"We have been worried about you," was the reply. "You haven't moved for hours and we thought you might be at death's door."

Ligouri then made a very strange remark, "I feel perfectly all right," he said, "but I have just come from Rome, from the bedside of the Pope. He is now dead."

The monks naturally assumed this to have been a dream but four days later when word came from Rome, they were astonished to learn that the Pope had died at the time when Ligouri was in a trance-like sleep. And more than that : Among those in attendance at the bedside of the dying Pontiff had been Alphonsus Ligouri.

Other details soon came to light. Everyone who was present including the superiors of the Dominican, Observantine and Augustine Orders, not only spoke to Ligouri but joined with him as he led the prayers for the dying Pope.

Here therefore were two sets of witnesses who saw Ligouri both in Arienzo in a coma-like sleep, and in Rome, some four days journey from Arienzo, at the bedside of the dying Pope. Both groups were honestly convinced that he had been with them.

This is what is known as bi-location, being in two or more places at once, and there are many such cases on record. Many of these cases are amply testified to by competent witnesses and carefully recorded. We have them in the logs of ships, in military reports and in the annals of business as well as in the records of religion. Of course, in religious records we find the most striking examples among which the multi-appearance of Milarepa at the time of his death is outstanding. This great Tibetan mystic and saint had taught all over India, Tibet, and Ceylon. At the time of his death, knowing that his transition was expected, his disciples of which there were many thousands had gathered together in groups to pray. There were literally hundreds of these groups scattered all over southern Asia from the mountains of Tibet through Afghanistan, India and Burma, right down to Ceylon and the Malay states. As he passed through transition Milarepa was seen in physical form by every one of these groups. Each group was convinced he had been physically present with them--each thought theirs was the only group so honored.

Thus we have portrayed in these two striking examples one of the dramatic and impressive powers of thought. Thought is all powerful. It is hard for us to comprehend this fact. Our own minds do not readily embrace the mighty creativeness of thought, yet our whole universe is the result of thought and all the worlds to come will have the same thoughtful origin.

The Master says "Behold the Great One as He sits there brooding, His thoughts whirling and flashing before Him. Who knows what beauty, what majesty, what future worlds He may spin from his flashing web ?"

To most of us thinking is to commonplace. It is one of the things we take for granted--like breathing for instance. We are never conscious of any power in our own thoughts. Yet power there is, vast power, power to accomplish great deeds, to change ourselves and our environment, power to change the world.

"How can this be ?" you ask. "I have never seen any miracles wrought by thought. I have concentrated upon many objectives and I seem to fail as often as I succeed."

The answer probably lies in the fact that you do not control your thoughts. Very few people do. Every thought is an active instrument which creates a result. Every single thought you have, or I have, or anyone else has throughout the whole world, no matter how small or fleeting it may be, has a tendency to create an effect in the manifest universe. I say "has a tendency to create an effect" because that effect is not always manifested. Most frequently these tiny inchoate thoughts meet opposing thoughts of equal strength and are neutralized or counter-balanced. Then a stalemate results--there is no manifestation whatsoever.

Let us take an obvious example. A young man at work desires a raise in salary. He visualizes it and thinks about it. He wants it. But at the same time he feels down deep in his heart that he won't get the raise. He remembers how one of his companions asked for a raise recently and was turned down. He thinks, "If Charlie was turned down, they surely will not raise me." And in so doing effectively off and neutralizes his earlier pictures by these negative thoughts.

This is what happens most frequently to us in our own thinking. And it is probably a fortunate thing for us that it does. Because most of our thinking is colored or directed by our emotions. There are very few people capable of pure clear thought. Over 95 percent of all the thoughts in this world today are

"emotional". Now if all these "emotionally impelled" thoughts were to manifest themselves in physical action the world would be destroyed, would have been destroyed long ago. This is literally true.

In our present stage of development therefore it is most fortunate for us that most of our thoughts are neutralized by other thoughts which we hold before they have an opportunity to "out picture" themselves in physical reality. The overall thinking of the human race is what we term "negative". It is destructive rather than constructive and it has been constantly necessary for the Great Ones to oppose the downward current of human thinking with Their own clear high thoughts in order to save the race.

If you fell off a pier into the water and could not swim you would certainly be grateful to the one who jumped in and saved you. And what is more you would have learned a lesson--it would be a long time before you would be so careless as to fall in again. What would you think of a man therefore who was so clumsy and careless and stupid as to have his life endangered each day and to be saved over and over and over again by the same tireless Savior? You would say he deserved to drown and you would be right! Yet this is exactly what we all do in our thought life. Day after day, month after month, year after year, our mass thinking continues to be destructive, continues to create chaos rather than beauty, continues to necessitate the powerful and generous counteraction on the part of the compassionate Elder Brothers in order to save us all from self destruction.

Do you think this is fair? How much longer do you think Hierarchy will consent to carry our weight? Where is the limit of Their endurance? It could be now. When it comes and They withdraw their aid a world shaking catastrophe will result. It has happened before--it can happen again and only a handful will survive.

Pray to the Holy Ones to continue Their beneficent aid, offer thanks to Them for Their protection and try in every way to turn the tide of human thinking from chaos to beauty, from darkness to light.

How can this last be done? By starting with yourself. By correcting your own thoughts, by controlling your own emotions. In every object there are to be found both perfect parts and chaotic particles side by side. It is possible by your thought to call to action either the perfect or the chaotic portions of every single thing. When one thinks about the inconvenience of an object, it actually becomes inconvenient. When one sees only the beautiful aspects of an object it begins to manifest beauty as its perfect particles begin to act. This is true with people as well as with so called inanimate objects and most of all it is true of yourself.

Contemplate the good side of your nature--dwell upon it, emphasize it and your whole life will become better. Consider the child. How quickly the little one responds to praise-- how hard he tries when told he is good. Use praise in all things on all levels, to emphasize the good.

Man has but to realize this natural force to apply it beneficially in all circumstances of life. Send out benevolent thoughts. Let the arrow of your heartfelt wish wing its way unerringly to the mark. Send help in the form of good thoughts, thoughts filled with heart energy, to your striving brothers and sisters. Send help daily to all creature both animate and inanimate.

Do not overlook so called inanimate objects. Do not undervalue their importance. Even a stone with its small cold still life can strike a mighty spark. Whence comes the fire if not from the heart of the stone? Do not belittle objects. Give them their proper place and treat them with the proper consideration. As long as we find it difficult to deal with objects, we shall not grasp the full meaning of the power of thought. As an aid in dealing with objects one great Master has suggested to his pupils that they talk to the objects. Yes, talk to them.

For words are the ships of thought and convey our thoughts more surely along the proper channels.

Study and apply this technique and experiment with your own. I say to you it is possible for every one of you to become accustomed to and trained in the proper treatment of inanimate objects. Isn't it beautiful that even the least gifted person can summon beautiful particles into action by the power of thought?

Study your own nature and learn to control your thoughts. You will find that true thought control depends upon a balanced emotional nature. Strive to achieve this, for only by constant striving is attainment possible. And when the going gets too rough and things get out of hand, as sometimes happens, call upon Hierarchy for help. No such petition is ever left unanswered. You will be amazed at the speed and efficiency of our Elder Brothers in coming to your help. Then in appreciation go and do likewise. Send your own benevolent thoughts to others less fortunate that they too may one day control and direct their thinking into higher and ever higher channels. Help them that your call in turn will not remain unanswered. Be a strong link in the chain and from the lowest to the highest let us all apply the power of our thought in support of the beautiful and good.

# Prayer

*1959*

**T**here is probably no religious practice so generally accepted yet so little understood as prayer. Nearly everyone will tell you he has received answers to prayers. Regardless of caste, nationality, color or creed all men have experienced that definite sequence of request and fulfillment described as prayer. A man has prayed for money, and the postman has brought him the desired amount; a woman has prayed for food, and food has been brought to her door. In connection with charitable undertakings especially, there is ample evidence of speedy and liberal response to prayer when in need. On the other hand though, there is also a great deal of evidence of prayers being left unanswered; of hungry people starving to death, of the child which dies in spite of its parents most passionate appeals to God.

Any study of prayer will reveal many facts which are strange and puzzling. A more or less trivial prayer meets with an answer, while one on an important matter fails; a simple ailment is relieved, while a prayer poured out to save a beloved life meets with no response. The average devout person will say, "it is the will of God" and question no further, but the esoteric student is not content with this. As Rosicrucian students, we realize that in prayer certain laws are at work, laws which we should be able to discover, identify and understand. So let us now examine what we know of prayer and see what we can learn.

The first thing to do is analyze prayer itself, for this word is used to cover various activities of the consciousness, and prayers cannot be dealt with as if they were all the same. The first level or type of prayer is that which asks for physical aid or material assistance. The most general definition of this type of prayer is one which describes it as a petition placed before a person or being who is presumed to be in a position to grant it. With this goes the assumption that the person or being can grant the petition without sacrifice or effort, and with but little inconvenience to himself. Note that prayer is a petition to a person or being in a position to grant it. We do not say "prayer is a petition to God" although it may well be. Since most such prayers are for some physical or material aid or assistance, very few of them are actually directed to God or First Cause. People are usually a little self-conscious in asking for material benefits and are reluctant to place such a mundane petition before the Highest One. Also over the past two or three thousand years much of the religious teaching has tended to make man fear God and to feel separated from God. Thus God to the vast majority of mankind has become cold and remote, like the president of a large corporation or the head of a large banking institution. Many therefore feel that their prayers will not or cannot reach God and so they direct them to some being or person who seems more accessible and at the same time may be more understanding and tolerant of the human weakness behind the petition.

Thus as far back as we can remember, sailors have prayed to the sea or some entity they conceived of as the God of the Sea. They have prayed for a safe and speedy passage, or for a full catch of fish, or for rescue in a storm. They have also prayed to the winds and to Aeolus the wind god. As recently as last June (1959) in a race of sailing vessels from California to Hawaii, the crew of one boat at a certain time in the voyage deemed most propitious sacrificed three chickens to the gods of the sea. These were not superstitious south sea natives but wealthy American businessmen and sportsmen. The fact that their boat eventually won has

no bearing on the point made here, which is that this was done in all seriousness and represents a form of prayer.

In most religions we find prayers being offered more often to certain holy ones or certain saints than to God Himself. Years ago an unscrupulous priesthood encouraged this human tendency because by it their own incomes were increased. History tells how the priests of Egypt called for a return to the "Old Gods after Amenhotep had proclaimed there was but one Supreme Being. This was not only a political device to regain temporal power but it was also a direct effort to obtain more money. For by multiplying the gods, the gifts multiplied as well. Today in India and China the devout pray to Buddha, in Russia Saint Sergius, in Italy Saint Anthony and in this country Saint Theresa, the Little Flower, as well as to members of the Holy Family, Saint Joseph, the Blessed Mother Mary, and Jesus. Actually there are hundreds of beings in all religions to whom petitions and prayers are daily addressed in the hope that they will recognize the justice and fairness of the request, understand and sympathize with the motives of the petitioner, and use their own power or influence to help provide the material advantages asked for.

Thus we see that in the first kind of prayer, which is prayer for physical or material benefit, the petitions are sometimes directed to God, but far more often to some other entity or person whom the petitioner believes is in a position to grant his request and may be persuaded to do so. If we probe the mind and ask, "Why did you pray to Saint Anthony and not directly to God?" We find that he feels "Saint Anthony was poor once and can understand how much I need this money." And if we ask another, "Why have you prayed to the Mother Mary instead of to God," the answer comes, "Mother Mary is a woman and she will understand what a man cannot."

As we look in to the hearts of these people we begin to realize how childish most prayers are and we begin to understand why it is that some are

granted and some are not. Here among the average people of the world, there is no real understanding of prayer. They are like children asking their parents for what they want, sometimes they get it and sometimes not, but they never know why, and they never seem to know enough and have confidence enough to set out to obtain these things for themselves.

One of the primary objectives of the Rosicrucian Order is to teach its students how to lift themselves out of this childish dependence upon others and train them to use the natural laws and principles for themselves. We are thus given exercises in concentration, we are taught how to focus our attention upon an object and hold it there, our memories are trained, and a serious attempt is made to help us rid ourselves of outworn inhibitions and erroneous ideas. We are taught that our appeals for needed material things should be made to the Cosmic, to the Great Storehouse of Supply, and we are shown techniques which when properly employed are designed to tap this Universal Storehouse. Thus our monographs teach us a practical method of prayer for material needs, an adult approach which can be made to work most of the time, once it is properly understood. It is not a hit and miss method. If the requests are unselfish, or at least not too self centered, and their granting will not hurt anyone else, then they will probably manifest on the material plane. The complete detailed instructions are in our monographs but most of us have never trained ourselves to follow them properly. This takes time, energy and effort and very few of us are willing to make these initial sacrifices no matter how rich the later rewards will be.

The next level of prayer is the petition of the seeking one for light, for instruction to aid him in his desire to come closer to God. This comes under the general heading of Aspiration and is almost always directed to God, or the Supreme Being. Many, many people pray in this way. A substantial segment of all humanity feels the yearning of Aspiration at one time or another but at different levels of understanding. One asks for help in moral or spiritual difficulties,

another for spiritual growth, a third pleads for help in overcoming temptations, a fourth for strength and insight, and so on. This is going on all the time all over the planet and its chorus is referred to as the "invocative cry of humanity." It is this aspiration, this prayer for spiritual help which brings response from on High in the form of Hierarchical teaching and guidance. It is because this "invocative cry" is today so loud and strong that we have such a vast flow of revelation from Hierarchy all over the world. Our own Rosicrucian Order is one of the major channels of this flow and the thousands of students in the Order are there because they consciously or unconsciously raised their hearts to the Cosmic in aspiration and petitioned for guidance and help.

On this point let me remind you that membership in the Rosicrucian Order is a great privilege, a hard-won privilege that only comes to those who have earned it. You have worked for many lives for the privilege of obtaining the clearly stated teachings and training you are now receiving. Do not hold it lightly! Study each lesson carefully and practice each exercise. Do not put them aside with the thought that maybe next week you will get to them. This is a privilege to be cherished. You have worked and aspired to it. Do not lose it now.

The third form of prayer is called Meditation. In it the student commands help and assistance from the Cosmic much as in the first form of prayer, but with this essential difference--he acts with sureness and a confidence which is the result of training and previous success. In Meditation the student consciously and deliberately employs the instructions given him in the monographs and directs his efforts for the benefit of struggling humanity. In his silent communion with the Cosmic, an awareness of need comes to him, stirring him to activity. Then by using his powers of imagination, visualization and will in the manner taught, he directs the energies of the Universal Storehouse to the areas and individuals most in need. Thus he begins to contribute to the Realm of Light. He begins to give instead of taking. Gradually, as his contributions become more significant and he

begins to attract the attention of Hierarchy, one of the Masters may decide to use him. When this happens, he is put on probation and when found ready accepted to the Master's Ashram as a disciple. Thus through prayer, aspiration, meditation and unselfish effort one may come to be accepted as a co-worker. That you may all achieve this dignity is my most earnest prayer for you today.

# Significance of Beauty

1960

**M**any prominent artists and critics have described Nicholas Roerich as the greatest painter of modern times. Like many men of genius his skill was not limited to the medium of the brush but displayed itself in science and literature as well. As a writer and speaker he was much sought after and in many of his public lectures he was heard to make the statement that "The Evolution of the New Era rests upon the cornerstones of Knowledge and Beauty."

This was not just a vague generalization made by a talented artist and mature thinker. Roerich was much more than this. He was described as a Legate of the Great White Brotherhood, and in many of his writings Roerich displayed an understanding and a knowledge not generally available to the average man. Nor was this statement intended to be symbolic, but was rather a declaration of an observed and immutable condition. "The Evolution of the New Era rests upon the cornerstone of Knowledge and Beauty." In other words, the new era of Peace, the long awaited Golden Age, will not manifest until there is:

A. Enough knowledge and understanding among the people of the world. This does not refer specifically to a group such as this. Generally speaking our knowledge is adequate but there are millions the world over who are still steeped in ignorance. These unfortunate and underprivileged masses must first unlearn the habits and superstitions of centuries and begin to get some

glimmerings of the truth. Knowledge must be spread and it is our duty to help spread it. Great forward steps have already been taken and an amazing amount of new light is flooding the world. Look at Africa but twenty years ago and then look at it today. Do the same for India and China. We may not agree with the political ideologies we see here, but we cannot deny the increase in literacy and the general scientific and cultural progress. Unquestionably Light and Knowledge are on the increase and this is most encouraging. Unfortunately culture lags behind and the new era will not manifest until there is

B. A more general recognition of Beauty, and encouragement of its development the world over. We must learn what Beauty is and seek to express it more universally than at present. Our standards of Beauty, must also be raised and we must come to realize that Beauty can and does exist upon the emotional and mental levels as well as on the physical.

We must first have a better understanding of Beauty. What is Beauty? What causes it? How is it created? Why does it not always manifest? Has it an ultimate purpose and if so what is that purpose?

We have heard many definitions of Beauty. One says that "Beauty is in the eye of the beholder". This is a reference to human preference and human taste wherein one beautiful object or beautiful person is preferred to another. But it evades the real issue of "What is Beauty ?" Another person says "Beauty is simplicity". This is true insofar as simplicity is always inherent in Beauty, but Beauty is more than simplicity in itself. Still another says "Beauty lies in functional aptitude." This is another true but incomplete definition. When design is functionally perfect it is always pleasing to the eye. This is because we have a subtle inner recognition of truth. The streamlined surface and swept back wings of a jet airliner lend it a vigorous beauty related to a functional correctness designed to achieve the five hundred miles an hour speed at which it flies. However not

everything that pleases the eye is beautiful. Our eyes frequently are trained by our emotions or in some other way to accept as pleasing the appearance of an object or a person which is actually far from basic beauty. In a slum, a newly painted house may appear beautiful but in reality have no better design than its neighbors. The newest model of an automobile may to some appear beautiful without being either simple or functionally correct. Some people always seem beautiful to those who love them but plain to all others. So, as you can see, a good definition of Beauty is not easy to arrive at.

Let us then examine this problem from another angle. For example, there are many kingdoms in nature, but as far as we know no kingdom but the human kingdom attempts to create beauty, in other words to create forms and produce color and sounds in harmonious relation to each other. Therefore beauty and the ability to appraise and evaluate beauty appear to be associated with man. Here we are given a clue. The Teachings state that the ability to create and appreciate beauty was not originally inherent in human nature, but has been developed in man through aeons of conflict, pain and suffering. This is a strange statement and an even stranger association. Or is it? The Jewish people for example, have suffered a great deal. More than one historian has stated they have suffered more than any group alive today. Yet Jews are in the forefront of the creative arts at this time, particularly in those requiring group production such as the great motion pictures, the theater, the world of music and so forth. This is but one example but there are others. Nearly every great artist can tell you that his finest creations came after a period of emotional anguish. And who among you have not experienced some similar flight after physical pain or emotional struggle?

There is a strange connection between conflict and pain, struggle and anguish, and the creation of beauty. Our human kingdom is destined to the creation of harmony from conflict, of beauty from chaos. This is the way we work. The capacity to suffer is distinctive of humanity and it is probably our

outstanding conscious reaction to our environment. It is related to our power to think and is the outstanding drive behind our seemingly endless seeking to relate cause to effect. We are learning, we are being pushed to learn, we are being goaded on to a use of our mental faculties, unwilling though we be. Even today, after 100 years of high pressure stimulus, the average human uses less than 15% of his mental ability. We are all mentally lazy, stagnant, and the Cosmic is forcing us, through tension and pain, to put our God given faculties to use.

As a poet creates his poem, as the artist paints his masterpiece, as the musician composes his symphony, through thought and energy and infinite pains, must we now set ourselves to create beauty. But we must have one more essential and priceless ingredient. We must bring to this creation the inspiration of spirit. For Beauty is essentially the reflection of the Soul. This is the best definition of Beauty. Art and knowledge are truly man's attempt to create in matter and emotion and mind stuff the beauty of the Soul. So we must bring the Light of the Soul to bear upon our efforts. And as esotericists we know where we must start with a vigorous attempt at soul contact. The achievement of the life of the spirit is not the privilege of hermits and anchorities alone. It may be achieved here, in the midst of the workaday world, if we labor in the name of Beauty. For the time has come now in the history of mankind for the "harmonizing of the centers," the tension achieved in the midst of the most violent conflict. The establishing of this harmonium is of first importance in our coming conflict with the "mechanical civilization" erroneously referred to as modern culture. This vulgarity must be superseded by a conscious striving to create Beauty in all aspects of life, a striving to express the Divine Inspiration of our Soul on this plane of existence, or more ambitiously but none the less truly stated, to bring God into our lives and the lives of our contemporaries.

Beauty must be brought into manifestation not only on the physical level but in the emotional and mental world as well. There is no denying that a great

deal of progress has already been made towards eliminating ugliness in the physical world about us and replacing it beauty. Slums are being razed and bright, airy, functional apartment houses erected in their place. The new factories being built are no longer the eyesores of old but sleek and beautiful buildings frequently set down in veritable parklands. The clothes of both men and women are brighter and more attractive with better color blendings than of yore and our homes are better decorated and better furnished. These physical changes are taking place not only in this country but all over the world. In Central Africa, in what was once referred to as "darkest Africa" one comes unexpectedly, upon a beautiful new hospital which would be a fair asset to any North American city. And in the wilds of Central Asia new government buildings are being built that are the peers of any in the world.

The most encouraging aspect of this spread of Beauty into the far reaches is the pride of the people in their beautiful new parks and buildings. It is true that most of these new creations are government owned. By this very token they belong in part to every citizen and stand as a constant encouragement to him to bring Beauty into his personal life and surroundings.

Man's present effort to mirror the beauties of the soul and to manifest in the world about him the dimly sensed inspiration from on High brings encouragement beyond measure to every thoughtful person. These evidences herald the coming New Era as surely as the first faint fingers of dawn announce the approach of the new day. But Beauty must also show her light in the emotional and mental realms and in this need there lies a particular challenge for you and for esoteric students everywhere. This is a job we can understand, a task we have been trained to accomplish. So let us see what there is to be done and what we can do about it.

Reduced to its simplest terms our duty, our dharma, is to bring light into the minds of men and love into the hearts of men. For most this is an over-

simplification. It is a statement to agree with but do nothing about. To the average person accustomed to dealing with busses and buildings, with dollars and doughnuts, with movies and TV and sleep and work, the idea of bringing light to the minds of men is vague is vague and unconnected with the realities of his workaday world. Truth must be unfolded slowly to him like the gradual opening of the petals of a rose. Take one idea at a time and illuminate it carefully. A well worded question is often the most skillful and most effective technique. For example--of a man whose mind is clouded with color prejudice ask, "Did you see the picture in Life Magazine of Wilma Rudolf winning the hundred meter dash in the Olympics?" and showing it say, "Did you ever see such grace and power?" The idea will sink in slowly, for looking at her no one can hate or dislike that beautiful young woman. Thus will you help light enter one man's mind. To a religious bigot show yourself to be extremely tolerant. Go to his church with him even though you may not be in agreement with its teaching. This man can be won over by example. Each area of darkness in the human mind can be penetrated and enlightened but in the vast majority of cases this must be done with the individual and in the one particular way best suited to his temperament. This may seem like a mighty task but if tackled by many the work will move swiftly--and the results are well worth it.

In the same manner can love be brought into the human heart. Right now there is a vast wave of anti-Russian sentiment sweeping over the western world and, I grant you, our good friend Khrushchev has been doing little to dispel it. Yet we must not hate Russia or the Russian people no matter how irritatingly boorish Nikita may act. (1960) When we observe evidence of hatred in another why not say "Does not Khrushchev act like a man who is unsure of himself, who may even be afraid? Do you think he worries that his own position in Russia may not be secure, or that Mao may win more strength in the Communist world?" Thus in a few words you can transform a fearsome ogre into a frightened man and even win

for him a small measure of sympathy. This will make it easier for your friend to understand the Russian people and dislike them less.

As you can see the bringing of light to the minds of others and love to their hearts is in most cases a step by step process. These examples I have given are crude and any actual situation you encounter will be far more complicated and require more subtle treatment. Today the great enemy of love is not hate but fear. Try to eradicate fear from your own nature and help others to do the same. Most fears dissolve under mental analysis if faced squarely and bravely. And when fear has been overcome hate does not last very long after.

These individual efforts to bring light into men's minds and love into their emotional natures may seem to be small and ineffective, but I assure you if they are persisted in, the results will be powerful and far reaching. For all things exist in the mental realm before in the physical, and Light brought into minds of men inevitably precipitates into the physical as Beauty. So I say to you who know. Clear the pathway for the Soul. Let its light shine down into your mind and heart and out from you into the minds and hearts of your friends and associates. Each one of you can in your own way become a bringer of Light. Each day in your meditation visualize the great Light of the Soul, see It approach our world and envelope it in Its pearly white radiance, see the light of this planet respond and grow until it becomes a self-luminous planet, a sacred planet.

And so, my friends, let us join ourselves together by the invisible threads of the Spirit, and unite in our struggle and work for the creation of Beauty.

# Coming Changes

1947

A basic truth on which both mysticism and science agree is that all is "motion", that is to say everything is in a constant state of flux or change. From time to time the rate of this change varies. Right now it is speeded up. We, of course, notice any change which affects us in a physical sense and we are therefore completely aware of the rapid acceleration in scientific progress which has taken place in the last seventy-five years.

Only rarely do we stop to think about it, but when we do we can't help but be impressed by the recent developments in chemistry and medicine, in transportation, land, sea and air, in communication and all of the other arts and sciences that have a bearing on our everyday life. Take the telephone. What a change this now commonplace instrument has wrought in our civilization! And consider one of the most recent, television. What an amazing thing! Only yesterday I sat snug and warm in an easy chair in a home in New York and watched a football game taking place on a sleet-swept field at Princeton (1947). Marvelous! And who can say what television will bring tomorrow? Thank God for the privilege of living in this the most remarkable age since the advent of Man!

Of course this same rapid rate of change prevails in all fields and all levels of existence. The thinkers can observe the changes in the political and economic structures and in the world of ideas on which our society is built. The sensitives,

the artists, musicians and poets, those mystically inclined can intuitively discern changes taking place in human hearts, a flowering in many, a hardening in some, and these changes are speeded up too.

But there are many changes which none of us see, changes which we have wrought and for which we are responsible. The earth is our garden. It has been given to us, the human race, to do with as we will. We can make it a heaven or we can make it a hell. We can perfect it or we can destroy it. This is the simple and awful truth.

Consider what we have been doing. What conscious effort has been put forth to improve this planet and how does it compare proportionately with our daily destructive activity? What is equally important--how much thought and emotional activity have we indulged in without being consciously aware of its effects and what proportion of this has been constructive? It is sad but true that all too much has been destructive in its nature and results.

Recently in New York I talked on the power of human thought and the human will and pointed out some of the dire possibilities that face us if humanity continues on the low emotional and mental levels it has followed for so long. The earth has been purged before and it could be purged again. We are aware that the greatest earthly cataclysms in the past have resulted from under sea ruptures. Let us not forget that while the mountain peaks attain the height of 30,000 feet, submarine chasms may be pictured as reaching a depth of 70,000 feet. Several times in the past has the earth undergone the same fate and just now there may be observed a certain resemblance to past events. There is already present a lack of balance between the waters and the inner fires.

You have seen that thousands of people may perish in a single hurricane. Is it possible that people can take these violent outbursts of nature for granted, that they do not reflect as to whence comes such imbalance that not only hurricanes and earthquakes manifest but even floods reach planetary dimensions?

One would think that the millions who have already perished would cause humanity to pause and consider before the consciousness grows worse. How many tens of millions of victims are necessary before the need for a change in consciousness is recognized? If only a quite small percentage of humanity's total would turn aside from the accepted patterns of world thinking and decide on a path of service and self sacrifice, the resultant lift to the consciousness of the whole would be enough to mean the difference between destruction and survival.

Be aware of the fact that while the word chorus is used to mean a consonance of voices, there can also be a chorus of energies, a chorus of hearts, a chorus of fires. Turn your attention to the choral principle and endeavor to develop within yourself cooperation. This need not interfere with individual action and will bring about a direct increase in the possibilities for constructiveness. You can understand that a chorus needs all kinds of voices, high and low, loud and soft and therefore each one of you can bring an important addition to the harmony created. Remember this. It is most important. If you are willing to contribute, rest assured that any sacrifice you make for the general good, no matter how small it may seem to you, is like a sweet note adding to and swelling the originality and harmony of the whole.

And let me assure you that the path of altruism is not without its personal rewards. Who knows how many dangers are escaped through magnanimity? Your own hearts will bear testimony as to how much help has come in difficult hours. I know that most of you are willing, even anxious to do your part but are deterred by a feeling of inadequacy and helplessness. You think "How can the small contribution I can make be of any value?" Let me assure you, Fraters and Sorors, that just as the smallest and softest instrument has its place in the orchestra, so in the chorus of energies, the part you play, no matter how small it may seem in your eyes, is of genuine value and real importance.

The next question which assails you is, "What can I do?" Here your action can be twofold and its effectiveness will be measured by your sincerity and wholeheartedness. Your first problem is yourself. Calmness and self control, balance in all things should be the goal sought. This is not easy of achievement. Application and diligence are necessary. You must work at attaining calmness just as painstakingly and with the same perseverance as you would employ in learning a new language, or how to play a musical instrument. This requires a new application of thought. We are all too prone to take our reactions to external stimuli for granted not realizing that these reactions are not always beneficial. If someone praises you, you need not purr and feel proud. Likewise neither need you be cast down by condemnation or criticism from another. It is quite possible that the praise be for an evil act for which you really should feel shame.

But self control is extremely difficult. It is almost impossible to achieve unaided. For this reason we should turn our hearts and minds frequently to the Cosmic, to Hierarchy, and then petition aid in our struggle. This is most fitting at all times but particularly in times of stress.

The second part of this problem lies in your relations with others. You will find it easier to help others than to discipline yourself. This does not mean for you to make a busybody of yourself, to try to run other people's lives. On the contrary it means to teach and help by example, by meekness and kindness in your relations with others and by thoughtfulness and self sacrifice. There are so many things that can be done. They are as myriad as the leaves on the trees. One hardly knows where to begin.

Let us take one simple yet most important example. Here it is--avoid all cruelty, all violence. Eventually all cruelty must be entirely eradicated, not only cruelty of action but also cruelty of thought. The latter is worse.

As a beginning, all display of cruelty before children must be carefully avoided. Humanity must be purified of this most inhuman, dull and malicious

darkness of low thinking, just as of leprosy. Children are not cruel until they see the first cruel action. And then only a few are prepared to oppose this current of darkness. Don't be content to repeat it in an unthinking manner the great commandment--"Thou Shalt Not Kill!", but ponder "Where is the greater killing, in the hand, in the word, or in the thought?" Unfortunately the thought of many people is ever ready for murder. Try to eliminate all cruelty from your every thought, word and action. This is a great step.

If the efforts of the relatively small group who are willing to sacrifice self in the interest of the common good, people like yourselves, are successful, then we may look forward to a new and better world in the days to come. Already the three worlds, the Physical, the Psychic and Cosmic Worlds, are far closer to each other than you may think. Now one can see how corresponding vibrations bring cooperation from the inner plane. You are aware how certain individuals from the Psychic World who are close to us, may act to assist in a common task. Not so very long ago they were unable to co-operate because of a difference of vibrations, but now your increased rate of vibration and their endeavors for communion make them useful co-workers. For the tension of this world during the past few years has resulted in a raising of the vibrations of the physical plane and this can be of the greatest benefit in days to come. Thus is created the possibility of most useful common labor between the Physical and Psychic Worlds.

The time is imminent when a more complete elimination of the barrier will be possible. Workers in both worlds are striving toward this goal. If and when this is achieved it will come about through the medium of a scientific development, the creation of an electrical apparatus using ultra short waves which will permit positive direct communication between the Physical and Psychic Worlds. As you can well imagine this will permit instruction that will open many more doors and will result in hastening the advent of the Golden Age.

Another wonderful manifestation of this looked for tomorrow which may be near or far according to the development of human consciousness, will be the reappearance among us of Super Men. These great Beings, Masters of Wisdom, will come once again to walk among men in the physical body, teaching, guiding, and helping man to a more rapid attainment of his destiny. Right now this is not possible, but it could come if the level of human thinking were raised.

We are on the brink of many amazing scientific developments, developments which await only this lift in thinking so necessary to human progress. Medical discoveries that will all but eliminate sickness, electrical and atomic creations that will reduce the necessity for human labor, provide more hours for recreation, and study each week and enable all to enjoy luxuries today available only to the few, new techniques for teaching and training the young, all these and many others await only the dawn of tomorrow.

Will you help bring it about? Will you do your part? Will you as Rosicrucians take up the responsibilities assumed when you joined the Order and contribute your share and a little more to raising the vibratory level of the human race? I know you will.

Now in closing I would like to read to you an instruction from the Master M, which is most fitting. I give you the Master's very words:

"You are urged to associate yourselves with any and all bodies of people that you may plant among them the seeds of unity."

"It would seem nearly time for a change in the attitude of those students who have been the recipients of Our thought and care as well as instruction for a length of time. They should have learned ere this that the term "unity" implies more than a united study of works on philosophy and occultism, that right action in one phase of life presupposes right action in other phases or states of life. Right political and social action should be the corollary of right philosophy."

"Not many years more will elapse before you may be forcibly brought to concur in this and to realize that this is an age of action instead of selfish seclusion."

"The reforming forces cannot begin work at the top of the present political mountain. It has grown too high. It must be undermined. Do not mistake me. This does not mean rebellion and anarchy, but education, righteous conduct, brotherly love. The spirit of unity must pervade and possess the masses of the people who form the foundation of the mountain. A perfect whole cannot manifest until its parts are perfect. Your attention and best efforts should be towards your neighbor, in your own groups, towns and states."

"Meet your neighbors with the request, "Come, let us reason together," rather than in a spirit of dictation or coercion."

"Those who stand aloof from the vital issues of the day either because they are hopeless of better things, or deem themselves degraded by contact with existing methods, will eventually have reason for regret. The door will not always stand open for them."

"Some of you are waiting for directions from us. You already have directions enough."

"The work is yours. No sincere effort is lost."

# Reason, The King

1948

**R**eason is here referred to as King in order to arouse or awaken a line of thought and encourage you to a certain line of conscious activity. Reason is not always King but right now and for most people reason must be so regarded. This means we must take more pains to reason out the rights and wrongs of the situations in which we find ourselves, regardless of whether these quandries be personal, national or worldwide. We must seek below the surface for the causes. But in order to do this intelligently and capably we must first understand more about ourselves and the part Reason plays in our make up.

In our Rosicrucian monographs we are taught that we are dual beings composed of a physical nature on one hand and a psychic nature on the other. Now before anyone jumps to an erroneous conclusion, let me say right now that the statement, "Reason should be King" does not mean it should rule the psychic nature. On the contrary, the psychic nature being higher and finer should always govern the physical which includes the Reason or lower mind. But, unfortunately, very few individuals in the world are at all times and in all circumstances governed by their psychic natures. Most of us, most of the time, have the control of our actions lodged in our lower or physical natures and that is just where the trouble lies.

If it were possible for me to tell you in a few words or to show you with a simple demonstration how to swing the control of all your actions into your

psychic nature once and for all, I certainly would not hesitate one minute to do so. But this is a long and difficult task. It has been likened to climbing a high mountain and when an individual sets out to achieve this most worthy end he is said to be a Pilgrim on the Path up the mountain. This Path is long and difficult and beset with many obstacles. Many pilgrims lose heart and only a few persevere until the end is in sight. But upon the Path are certain heights to be attained, certain viewpoints or resting places whence one may look back and survey what has been accomplished. One of the major eminences or heights to be attained on the Path, one that frequently guarantees ultimate success in the striving of the Pilgrim, is the achievement known as the "Crowning of Reason", or making Reason the King.

Now, let us see why this is so and how we can set about attaining it. As we said, the Rosicrucian monographs indicate we are dual beings made up of a physical nature and psychic nature. But for the purposes of study both of these natures may be analyzed down to many components. Actually, no separation or division exists in these various parts or bodies as we shall call them. They are all you. But for the sake of study and clarification, let us divide the physical nature into three parts and call them the physical, emotional and mental bodies. Now, look at these three bodies and see what they are like. First, let us define them.

Physical body is the body you normally think of and refer to as I. The visible collection of cells and molecules known as John Smith or Sally Jones. It eats and breathes to keep alive and rests when it is tired. Most of its functions are automatic and planned by an intelligence far above and beyond our limited creative abilities. All of its functions could and should be automatic if it were working as it had been originally planned, but, as you know, at some time in the dim and distant past man, you, usurped control by means of the God given franchise of free will and since then the physical body itself has usually dominated its own actions and pushed the soul's control into the background. In

these cases, the functioning of the physical body is no longer automatic, but purposeful. And when a physical body acts in a purposeful manner, that is to say selfishly and for its own ends, it is not acting as it was created to act and intended to act. It is being misused. It is misusing itself, yes, but it is being misused. And like anything else that is misused it becomes damaged. Just as when you use a fine carving knife to cut wood, you dull it quickly and eventually destroy it, so by permitting your physical body to act in a selfish or purposeful fashion, it damages itself and eventually destroys itself. This is the chief reason we get sick, grow old and die. Our physical bodies are so perfectly constructed they would last in good repair for just as long as we wanted to use them, if they functioned only automatically under soul direction, as they were originally intended to.

Today most intelligent and well educated people control their physical impulses very well. To a degree they have learned the art of self restraint. But, unfortunately, their emotional natures are still dominant and in spite of their good intentions and best efforts, the emotional nature takes control and orders the "complete man" about. This again robs the physical of its tendency toward automatic functioning. The great fears so rampant in the world, and in our present day the greatest sin is probably fear, infect nearly everyone. We fear for the sake of fearing and when we can't find a legitimate bug-a-boo, we conjure one up from our imaginations. Now fear, like several other basic emotions, is an incentive to action in the physical, a powerful incentive. Originally it was implanted for a purpose. When fear was experienced, and primitive man only felt fear when he had a good cause to fear such as being confronted by a wild beast, when primitive man experienced fear, adrenaline was released immediately into his blood stream in order to stimulate his heart action and give him an instantaneous increase in strength and energy with which to meet the threatening danger. Today we experience fear often when there is no danger imminent. Since the body does not analyze, does not think, it immediately releases adrenaline to provide extra strength

and energy which in most cases is not used. This creates a poison in the blood stream which eventually breaks down the physical, and this is usually what happens today. All of our violent emotions have equally harmful effects upon the physical body. They interfere with its normal and proper functioning and serve to shorten its useful existence.

Furthermore, to live on the emotional level; to place the control of our actions in our emotional body, seriously hampers our progress and growth. The emotions were designed as tools to be used, as incentives to action and we have let them rule us. Our consciousness should reside on the spiritual plane and we should use our lower selves, the three physical natures or the physical, emotional and mental bodies, as instruments only. Unfortunately, we only have fleeting moments when we are spiritually focussed. Most of us spend the better part of our lives on the emotional plane, occasionally descending to the physical or raising to the mental. If we would improve at all, if we ever hope to eventually "return to our Father's house" and focus our consciousness upon the spiritual levels, we must learn to take the first step upward. We must learn how to think, we must learn how to live on the mental plane. We must make Reason the King.

Now those of you who have tried this know it to be a lot more difficult than it sounds. Yet, it is not so difficult that everyone of you may not eventually accomplish it – and in this lifetime too. But it requires determination, sustained will and hard work. What I wish to convey to you is that in order to restore the focus of our consciousness to the spiritual, where it belongs, we must first establish it firmly in the mental realm. We must free ourselves of the demands of our physical appetites and loosen the emotional ties which bind us. In the words of the Teacher, we must "Kill out desire."

The old teachings all inform us of this but for the most part they are couched in vigorous language which in many instances tends to mislead the student. Our physical appetites must not be blocked out, they must not be negated.

That is the way of suppression which always ends in an explosion. Control and guidance is the proper technique. By means of control, the physical impulse is redirected, re-channeled and not suppressed. For example, if you have a craving for a rich dessert and you know it is not good for you, that it will cause indigestion, it is better to order something simple, like applesauce or fresh fruit than to go without dessert entirely. Likewise, when we read the instruction to "kill out desire", we must understand that this does not mean to eliminate our emotions. We would be only half men if we did this – if we could. Here again the technique to be employed is one of redirection, in this case called sublimation. Each of our emotions is dual in nature. It has lower and higher counterparts our objective is to channel all of our emotional drives into their higher counterparts. Take love, for instance. It is the highest emotion of which our lower nature is capable and yet it has its lower and higher counterparts. Love of self and love of others. Brought to its highest degree, love of others becomes love of all men, nay love of all that lives and breathes. This is true wisdom. On the other hand fear is a most destructive emotion. It must be replaced with trust and confidence which are creative and will bring into our lives the strength and benefits we need. Each emotion must be examined and if it is the lower counterpart we are manifesting, it must be changed into its higher form.

But, you say, how does one do this ? We have tried but success eludes our grasp. Let me tell you. It is most difficult if you attack this problem directly. By so doing you focus your attention upon your desires and in this way they are actually strengthened, for energy follows thought. It is best to go about it another way and this is precisely the reason why I have titled this address "Reason, The King". I want you to think about reason and why it should be the King and how you can achieve the "Crowning of Reason".

Some people have said that the way to develop the mind is to think more. This is perfectly true but it is an over-simplification of the problem. Thinking is

difficult and most of us avoid it as skillfully as we can. Thinking takes up energy, lots of energy and since we are generally pretty lazy animals we don't like to use energy. We tell ourselves that we like to conserve it and then, lots of times when we imagine we are thinking, we are not thinking at all. Most people confuse emotional day-dreaming with thought. A person meets you and says, "I was thinking of you only this morning". He doesn't mean he was thinking in the sense that he was employing thought to reach an objective. He means that an image or impression of you entered his mind. He was not consciously employing thought as an instrument, which is what "thinking" really is.

But I can see that this might become confusing because we have so few words in the English language, to convey ideas about these subjects. Actually, we have to use the same words over and over in slightly different contexts and connections in order to convey different ideas for which we don't have precise words. Now my problem at the minute is to convey to you the actual difference between day dreaming and thinking. Day dreaming is an emotional state in which a succession of images crosses the mind. These images may be involuntary or they may be self induced. Many students indulge in day dreaming in the fond belief that they are meditating.

Let me see if I can give you an illustration of the difference between day dreaming and thinking. A man sits and thinks about a house he would like to have. He wishes for that house and in thinking about the house ideas about houses begin to come to him. He dwells upon these ideas and enlarges upon them. He feels pleasure in the house's beauty and its newness in the attractiveness of the grounds around it, the trees, the lake in the distance and everything about it. He likes to dwell upon them and does so often. Now this is purely emotional and can be described as day dreaming. It is not creative thought and at best will only provide an opportunity for the man to acquire the house by making some physical

payment or sacrifice. Actually not even this is likely unless a great deal of emotional energy is put into it.

Now let us consider another man with his mind on a house. This man is an architect and he is planning a house. He measures off each dimension carefully and places each radiator and pipe and doorway with the greatest of skill. This requires concentration and the expenditure of effort, but the end he achieves a result. He has the plan of a house which needs only a builder to complete it. This man has been thinking.

Now like most illustrations this one isn't particularly good because it has too many loopholes in it, but I think it will convey the general idea of the difference between day dreaming and thinking. The main difference is one of control. The man thinking is driving the automobile, the man day dreaming is riding in the back seat.

This brings us to the point where we can say that the way to free ourselves from the glamour induced by our emotional natures, by our desires, is to develop the mind, to turn over the control of our actions to our mental natures with the objective of eventually opening a pathway to spiritual contact and control. The ways to develop the mind are many. You can study. This is natural and beneficial. You can memorize five lines or ten lines of poetry every day. This requires energy as all mental effort does but it is very rewarding. The mental nature is nourished and grows and the memory stays alive and active. But I would like to suggest a technique which everyone of you can practice with little effort and great benefit to yourself.

- 1.** Meditate for ten minutes daily – no more, no less. It must be daily. Not three days a week, not just week days with Sundays and holidays excluded, but daily. Every day. And it must be meditation, which means constructive thinking and not day dreaming. The Meditation for the first

year should be what is known as "meditation with seed". In other words you start with a single thought and work around it. I would suggest that you select twelve words expressive of ideals or higher emotions and use a different one as the seed thought for each month. These could be words like, "wisdom, peace, love, courage, strength, compassion, gratitude" and so forth.

2. Review your actions and decisions of the day each night. Spend not more than ten minutes each night on this. Don't become morbid or self accusing. You will probably discover plenty to find fault with if you are honest with yourself but don't waste a lot of good time on vain regrets. When you find something wrong, say to yourself – "that was a mistake – it mustn't happen again" and pass on to the next thought. If we are fair and honest in our self-appraisal, we will be able to see ourselves quite impersonally and in this manner correct our mistakes and raise the entire standard of our conduct. In addition to the raising of our vibratory rate, which will coincide, with the lifting of our ethical standards, this nightly resume will also lift the consciousness into the mental realm and out of the emotional.

Let me recommend this two-fold technique to you for daily practice. Try it for a year and before the end of the year you will most certainly be aware of tangible, noticeable changes in yourself. In this way you can make Reason the King.

# The Rosicrucian Cross

*1964*

**T**he symbol of Rosicrucianism is the Rosy Cross. It is prominent in all of our rituals and appears on every official Rosicrucian document. It might be said that the Rosy Cross is the very heart of Rosicrucianism, that in essence, it is Rosicrucianism.

It will be of interest, I am sure, and probably of benefit to most of us, to examine into the rich symbolism of the Rosicrucian Cross. Not that it will be possible to do justice to it in the time available, but the more important aspects can be touched upon.

The cross is one of the oldest, if not the most ancient of symbols. The Eastern Initiates show it as the first differentiation of the Primary Essence, the First Cause, as it symbolizes the contact and interaction between Spirit and Matter. The very earliest Sanskrit writings relate how Vishvakarman, the Carpenter and Artificer of the Gods, crucified the "Sun-Spirit" on a cruciform lathe or wheel. The significance of this symbolism is apparent. In the ancient Hebrew, the sacred name of Jehovah, the Tetragrammaton, the four letters Yod, He, Vav, He, were presented in the form of a cross. The cross is found etched on statues discovered on Easter Island in the mid Pacific, on rocks in Central Asia and in pre-Christian Scandinavia. Plato refers to the Second God Who impressed Himself upon the Universe in the form of a cross; and in the ancient mysteries reference is made to regenerated man, the mortal who by crucifying the flesh and

his passions on a bed of torture, becomes reborn as an immortal. Truly, the cross is an ancient and well nigh universal symbol.

From the very earliest times, the cross has been associated with the circle. The crux ansata of the Egyptians was constructed of a circle above a tau cross. The Swastika is designed to represent a cross in motion revolving like a wheel; the four leaved lotus of Buddha is almost circular in shape and the astrological sign of Venus is a circle above a square cross. Ancient numerology used the symbol of the cross in the following manner: It was assumed that physical awareness, mans horizon so to speak, was symbolized by a horizontal line presumed to be on a level with his eyes. All above this line was considered abstract or immaterial and was symbolized by a circle which could mean infinity or zero according to the understanding of the individual. Below the line the particular or the material was symbolized by the numeral one. When this is pictured it resembles the crux ansata. In mathematics, the cross is universally regarded as the sign of addition and in trigonometry it is used to define the whole field of manifestation.

Today most Christians make the sign of the cross upon their person by successively touching the forehead, the breast and each shoulder, saying as they do, "In the Name of the Father (at the forehead) and of the Son (at the breast) and of the Holy Ghost (crossing from the left to the right shoulder). Hundreds of years before Jesus, the Christ, walked this earth, initiates of old blessed themselves in the self same way but with different words. They said, "To Thee" (at the forehead) "belong the kingdom" (at the breast) "justice and mercy" (at the left shoulder then the right). This was usually recited in Kabbalistic Latin as follows: "Tibi sunt Malchut et Geburah et Chesed per Aeonas."

Our monographs teach us that wherever and whenever two energies moving in different directions pass each other and touch, at that point a manifestation occurs in the form of a spark, or an idea, or an impulse, or some

other demonstration which will affect and cause a ripple or disturbance in the surrounding environment. The cross symbolizes this and when one of these energies is spiritual and the other material, the point where they touch manifests as a human being.

The rose at the junction of the arms of the cross is the symbol of the soul-personality. As it reaches out its awareness horizontally (to east and west) it extends its contacts ever farther into the material realm in order to gain more and more experience. As the soul-personality reaches upward along the line of vertical energy it is enabled to draw down into its area of awareness and use more and more spiritual energy. The great mystic, Hermes Trismegistus, described this in the following words: "Separate the earth from the fire, the subtle from the gross – ascend from the earth to heaven and then descend again to earth."

The cross, and the rose on the cross can be said to represent any human being. We are all souls struggling to achieve a certain degree of competence in dealing with our environment. But for the Rosicrucian the rose on the cross has a subtler meaning. For him it symbolizes a soul personality on the cross of initiation or about to ascend onto it. For the Rosicrucian, the Rosy cross is the cross of initiation. From the viewpoint of esoteric astrology, there are three different crosses of energies which influence humanity.

The first of these is the so-called "Mutable Cross" which influences the human beings who are still relatively unawakened spiritually, and this is about 99% of all humanity. The four arms of this Cross, sometimes called the Cross of the Hidden Christ and frequently pictured as a Swastika, extend into and are influenced by the energies emanating from the astrological signs of Gemini, Virgo, Sagittarius and Pisces. These are the energies which produce the conditioning circumstances which transform animal man into an aspirant for initiation. During this period of training, which incidentally comprises by far the longest period life after life of the individual's stay on this planet, the soul-

personality comes into incarnation in physical bodies born under every sign. But regardless of which sign may provide the immediate background for the then current life experience, behind it and directing it will be the major influences, of the energies from Gemini, Virgo, Sagittarius and Pisces. This is the Cross of temporal and temporary Change and of those constantly altering environments which drive the soul-personality from one extreme of experience to another, that life shuttles between the pairs of opposites.

After countless years of struggles, after untold lives, the soul-personality is finally considered ready to graduate from the influence of the Mutable Cross and move onto the Cross of Initiation, symbolized by the Rosy cross. In esoteric astrology the Cross of Initiation is called the Fixed Cross or the Cross of the Crucified Christ. This is the cross composed of the four great energies which condition the life of the human being who is first a probationary disciple, subsequently becoming an accepted disciple and finally an initiate.

This is the cross of the soul. The aspirant upon the Fixed Cross is becoming increasingly aware of its direction and influences and no longer reacts blindly as he did when upon the Mutable Cross. In the Kabala it is said that the wheel of his life now turns in the opposite direction or at right angles to its previous course. He does not mount this "Cross of Right Direction" until he has attained some measure of Cosmic Contact and has experienced some development in his intuition -- no matter how fleeting this may have been.

The four arms of the Fixed Cross are anchored in the astrological signs of Taurus, Leo, Scorpio and Aquarius. Mystical paintings and esoteric literature are filled with references to and symbols of this Cross. The original Sphinx is one such symbol. This figure was a strange complex made up of the head of a woman (Aquarius), the forequarters of a lion (Leo), the hindquarters and tail of a bull (Taurus) and the wings of an eagle (Scorpio). Scorpio in its sublimated form is pictured as an eagle. The huge Sphinx on the Egyptian desert, near the Great

Pyramid at Gizeh, is a prophetic version of the original lion, since it shows the head of a woman, Aquarius, on the body of a lioness, Leo, indicating control and guidance of the body by the mind and soul.

The Fixed Cross is so called because the aspirant is stretched upon it by his own choice and kept there by the unswerving decision of his soul-personality. This is the Cross whose four energies blend with and transmit energies from the entire solar system. This it can do because the aspirant or initiate upon the Fixed Cross is becoming increasingly aware of issues larger than himself and more engrossing than his previous interests. He is becoming sensitive to a larger whole. The energies of this Cross continue to influence the soul-personality until the time of the third major initiation.

The third great astrological Cross is called the Cardinal Cross, or the Cross of the Risen Christ. Its four energies come from the signs of Aries, Cancer, Libra and Capricorn and they govern and direct the soul-personality as it moves forward upon the Path of Initiation. The blending of these great energies as they impact upon the soul-personality eventually bring about an awakening to full Cosmic Consciousness, but the scope of their influence in the life of the initiate is so vast that no estimate of its extent can be made by us.

The first four major initiations have been pictured and symbolized for us by Jesus Christ in His own life. They are also symbolized for us by the arms of the Rosicrucian Cross, while the rose at its center symbolizes the man, the soul-personality undergoing these initiations. The first major initiation is called "The Birth of Christ" and in the life of Jesus this is symbolized by his actual birth. It marks the time when the Soul or the Master within, starts to take over control of the life of the aspirant and to influence his every major decision. Before this point is reached, the soul-personality must have achieved a recognizable influence over all physical habits and actions. "The sins of the flesh", so to say, must first be dominated and the willingness to obey must be very strong. This is the major

achievement signalized by the First Initiation. The channel between head and heart, between the soul-personality and the Cosmic is then opened and becomes wider as time passes.

It must not be expected that every initiate will at all times measure up to this high standard, but the note he sounds will always struggle to conform to it, even though perfection will not always be achieved. All people do not develop along the same line, nor even along parallel lines and, therefore, no hard and fast standards of conduct can be laid down. However, the inflowing Cosmic energy will stir and bring life to the heart center and the aim of the initiate of the First Degree is to focus then on control of the emotional nature and preparation for the second major initiation.

Many lives usually intervene between the first and second initiations and a long period of many incarnations may elapse before control of the astral or emotional body is sufficiently perfected to permit the aspirant to undergo this second great initiatory experience.

The second initiation is called "The Baptism" and is symbolized for us in the life of Christ by His actual baptism in the River Jordan. Many years elapsed in the life of Jesus between His birth and His baptism, but the remaining three steps (the next three initiations) were taken in three years.

Thus, after the second great initiation the aspiring soul-Personality usually makes rapid progress with the third and fourth initiations following in the same life or in the life immediately thereafter. For after the "Baptism" the soul-personality is purged of its major and most troublesome weaknesses, the sins of the flesh and those of the emotional nature. Desire has been dominated and only that is longed for which will be for the good of the whole and in line with Cosmic Intention. The aspiration and longing to serve, love and progress become so strong that rapid development is usually seen. Right at this period in history the need is so great that a most powerful stimulus has been given to all aspiring souls

to aid them in their advancement to a point where they too will be able and willing to meet the crying need of humanity.

In considering this, we must not make the mistake of thinking that all of this follows in consecutive steps and stages. Often there is much done on many different levels simultaneously. The labor to control is slow and hard and the earnest aspirant must strive at all times to master his physical, emotional and mental activities. But there will come a time when some definite point in the evolution of each of these vehicles will be attained and held before further expansion can be safely permitted. These points of achievement are referred to as "initiations." Many of us here are working on all three bodies now as we make our way upward on the Probationary Path.

The first two initiations are symbolized by the horizontal arms of the Rosy Cross and when successfully passed mark a triumph over the material world. After the "Baptism" the direction of effort changes once again and the aspirant, his life and its problems are no longer the center of interest. The initiate must now learn to control his mind and all of his mental processes and he is trained by being taught to turn his attention away from himself and hold it focussed upon those whom he can stimulate and help.

Here is contained a hint from which all of us can profit. If the technique of development suggested and taught to the initiate of the Second Degree in his effort to advance still further up the path is to turn his attention away from himself and hold it focussed upon those whom he can help, why wouldn't it be a good idea for all of us to adopt this very technique right now? In turning our attention to others, we must not hold a critical attitude. This is all too easy. As the instruction goes, "We must seek to serve and not demand the service due us; We must seek to heal, not hurt." This is far more difficult than it sounds because our own natures are very complex and our motives are not always clear to us.

The third initiation is called the "Transfiguration" and is symbolized in the life of Christ by His own transfiguration on the mountain before three of His closest disciples.

The fourth major initiation is called the "Crucifixion" and is symbolized by the actual crucifixion and death of Jesus Christ upon the cross. This is the last human initiation. There are other major steps upward beyond this, but they are steps to be taken by Beings that have become more than human. Just as Jesus suffered His body to be torn and bled white upon the cross, so must each one of us one day face the pain and suffering involved in the final surrender of all we have created on this planet. These precious possessions of mind and emotion are but the uniforms of a school boy who has now passed his final exams and is ready for college. From this point onward a new and different life awaits him. Continued and more advanced learning, yes, but different with new privileges and greater opportunities.

The initiate in preparing himself for the third and fourth initiations becomes active along the upper and lower arms of the Rosy Cross, so that after the "Crucifixion" he may then say that he has met and overcome every test on each of the four arms of the Rosy Cross and in all four points of the compass, North, South, East and West. In a very real sense he is then at one with the Cosmic.

This is the goal we all have in sight, the objective which led us to the Rosicrucian Order and its carefully graded system of teaching and training. Our Rosicrucian work can guide us and bring us along the Probationary Path right to the portal of the first initiation. From that point onward we are on our own. That you may all successfully prepare yourselves to mount the Rosy Cross in this life is my earnest prayer for you today.

# Birth and Death

1955

**T**he two greatest mysteries of life are birth, its beginning and death, its ending. Of the physical facts of both we know a great deal, but beyond the outward and the obvious very little is known by even our most learned scientists and medical men. What is life? What brings life into the body of the new born babe? What is death? What takes place when the breath ceases and the heart stops beating? What, if anything, precedes birth? And what happens after death?

Throughout the teaching can be found quite a few answers to these questions and in the literature recommended as supplementary reading there is additional information. But it is somewhat scattered. So let us try here to put together what we as Rosicrucians know and have had revealed to us on these two fascinating subjects.

Before the soul-personality is ever assigned to, or attracted to, a definite physical body, before the birth of that body, it has an opportunity to review the possibilities which may be offered by the life to come. For each life offers certain opportunities for development, for learning, for expanding consciousness, for working out past Karma and for working ever closer to the proper and full expression of that particular God quality selected by the soul prior to its very first incarnation in a physical form. Each one of us is working towards a certain aspect

of perfection, a certain beauty which we have glimpsed in the aura of God himself and which we are ever seeking to reproduce here on earth. Our many lives here on this planet, for as you know we live again and again, are testimony to the difficulty of the task to which we set ourselves so many, many years ago. To achieve our objective we asked for permission to use certain energies, the raw material with which we work, and we were granted these energies on the condition that we return them in as pure a state as they came to us. To our dishonor and unhappiness we allowed ourselves to be led astray from the original and most worthy objective which we had in mind and in so doing we corrupted, changed and soiled the energies which we borrowed.

All of us here present are now working to correct the mistakes we have made and restore the energy we have altered and changed. We are determined to pay our debts and once again draw together the threads we have torn. We still continue to draw upon the reservoir of psychic energy and with each breath, we draw into our bodies and our auras fresh, clean, pure, unsullied, energy which we intend to employ unselfishly and impersonally. But as you know, even now in spite of our good intentions, we frequently slip and create more Karma for ourselves by misusing this energy.

This looks like an endless circle, a maze from which we could never extricate ourselves. And indeed we could not unless we received help from beings higher than ourselves who self-sacrificingly devote their own time and life energy to this task. Thus before incarnation each one of us is given the opportunity of observing several possible future lives each embodying certain lines of endeavor for us and certain possibilities for paying debts. Usually the advanced soul selects a most difficult existence in order to speed up his development. But the Lords of Karma are merciful as well as just. They know well the innate capacity of each soul personality and they refuse to allow a soul to choose a path which is beyond

its power and capacity to endure. They know they must "temper the wind to the shorn lamb."

Of course, not every soul personality takes this attitude. Some are relatively undeveloped and seek only to reincarnate at the first opportunity without caring what responsibilities await. Others have a tendency to shy away from physical incarnation and try to remain over-long in the psychic realm. These soul-personalities are assigned bodies and life opportunities by the Karmic board without their having very much voice in their selection. But I think I can say that most of us here have actually selected the body which we now have, the opportunities that have presented themselves to us and the life we are now leading. And what is more, we are making and remaking our lives from day to day right now. Some of you are doing this consciously and others without quite realizing what you are doing, but almost every one of you has altered your life stream and life opportunities at least once since birth. This is true of most people in esoteric work who sincerely apply themselves to the study and exercises taught to them. This consecration of the idea of self-development and the broadening of one's consciousness causes the seeker's life to take a new turning, to present new opportunities of working off old Karma and to open doors to a new and broader understanding of life and God. This is almost like being born again into a whole new life, replete with new opportunities, and I say that most of you here have done that at least once and some of you many times in this present incarnation.

The Master Jesus referred to this in the words "You shall be born again of water and the Holy Ghost". The Christian Church symbolizes this in the Sacrament of Baptism, using water and invoking the power of the Holy Ghost. But each one of you have performed this miracle for yourselves and may do so again. The clues are a new direction, a rededication, so to speak, involving a decision on your part and the cleansing symbolized by water, and through the

assistance of a Higher Power whose aid you petition and invoke, symbolized by the Holy Ghost.

Before this digression, we left the soul personality facing several possible lives and the necessity of choosing between them. The normal tendency of the advanced soul is to choose a life beyond his powers of safe accomplishments, but the Lords of Karma, in their mercy, do not permit this and limit him to those lives which offer the best opportunity for success. So the soul-personality chooses a certain future and is then attracted to the physical embryo that will lead him into that future.

The soul hovers over the mother and attempts to guide her and guard her until the child is born and at birth, with the child's first breath, it enters the body and the new born babe becomes a person, a living soul. Wordsworth says "Trailing clouds of glory". For the first few weeks the soul-personality retains a good memory of its life in the psychic world and the events leading up to its birth in a new body. But the new physical equipment is unfamiliar and does not respond. It tries to talk and only strange sounds issue fourth from its mouth. It hears, but nothing makes sense. It sees, but the eyes are not yet under control, half the time they are out of focus and even when they occasionally accidentally do focus directly upon some object, its size and dimensions are uncorrelated with the sense of touch and are meaningless. Thus, after a few weeks of trying to understand and use its new equipment, the newly born person finally slips into the dream state of babyhood and not until a year or so later does it gradually emerge as a new personality.

The ensuing lifetime presents the opportunity of paying the debts incurred in previous lives and of permitting others to repay you for your help to them. These debts must be repaid and the energy purified at the level at which the original misapplication occurred. Thus, physical violence of the past must be balanced off by physical suffering, an emotional upset like hate must be balanced

by love and the mental errors of vanity or pride, for example, must be balanced by humility. In this manner is the energy which was loaned to the struggling soul purified and turned to its divine source freeing the individual from any further need of meeting and coping with the outward manifestations of that particular form of energy again. Thus, gradually do we free ourselves from the ties that bind us to this physical existence. When finally the last debt has been paid and the last bit of energy purified, we are then free to leave this planet and return no more. We then need never again incarnate in a physical body. Some will take advantage of this opportunity and move on to other worlds, a few with the example of the unselfish help and service of the great Mahatmas of this planet fresh in their minds will decide to stay on here and help their struggling brothers and sisters. This work may be, and is, performed either in a physical body or from the etheric level without a physical counterpart.

But, alas, in spite of the high resolve and good intentions of the soul-personality before birth, the physical envelope is often weak and fails to live up to the standards set up by the soul. Fresh new energy is petitioned and obtained and unfortunately frequently misused, so that at the end of the life-span but very little forward progress has been made. And this means another round of death, instruction and rebirth for the soul-personality.

At death most people fall into a deep slumber which is most restful and enables them to forget much of the unpleasantness and tension of life. A few low-grade entities retain consciousness and fight to get back into a physical body while on the other hand the advanced student will proceed in full consciousness away from the earth plane and up to the higher realms. Actually, when souls pass through transition, they are in various states of consciousness. The highly developed, the conscious chela of a master and the advanced student pass over in full waking consciousness and are usually met by their own Master or a high being sent at His direction to minister to them. They are usually quite eager to

present themselves immediately to the Board of Judgment as the Lords of Karma are called and frequently the chelas and their sponsors may appear for judgment within as little as 12 hours after transition. However, the mercy of the Law is such that, after the soul passes from the body it is given what is called a "spiritual vacation"; a little release and relief from the pressures of life. The average individual, anticipating a reunion with departed members of the family and friends is given every opportunity to vacation, so to speak, with these loved ones for a certain period of time, to renew associations and to have the happiness which they have anticipated. However, the diligent student usually wishes to dispense with any activity which does not aid the progress of the soul and asks to come quickly before the Karmic Board.

Now this Board of Judgment or Karmic Board is not sitting there to mete out punishment. This is the erroneous impression created by certain organized religions which teach that the dead must face judgment and then be sent to either heaven or hell. Nothing could be more mistaken. The soul faces a judgment board, yes, but the main thought and desire of this board is to find a way and means by which each soul is given its greatest opportunity to balance its debt to life by learning how to control energy and complete its evolution. Probably the worst experience of the newly departed soul and the experience which comes nearest to the hell of religious teachings is the feeling of remorse and regrets he experiences as he stands in the freedom of the etheric body and looks back and sees what he might have accomplished and failed to do.

The Karmic Board at all times acts for the good of the individual and for the best interest of the entire human evolution. After the chela and the Karmic Board have together examined the life just passed and essayed how near he came to obtaining his plans and promises made before birth, a decision is jointly reached. Usually, the soul's decision is much too severe and must be tempered by the mercy and wisdom of the Lords of Karma. The chela then sets to work at

inner levels to expiate as much of his Karma as is possible in the astral world. There is nothing painful about this. For the student it is a joyous service and fills him with a sense of accomplishment. Yet this is the stage referred to by some religions as Purgatory. Many men think of it as a place of punishment yet the opposite is nearer the truth.

The forgoing description applies to the advanced student, the accepted chela or disciple. However, when the average man passes through transition he usually is allowed a certain time to visit with loved ones and friends. When he is ready he is called gently and sometimes in a group, to come before the Karmic board. Usually, he responds quite readily but he need not. This is a matter of individual decision. There are some who prefer to stay in the dream state of the astral realm and refuse to face the Lords of Karma, thus delaying their own evolution until some time as they tire of the pleasures they have created for themselves.

Going still further down the scale you find those who are convinced there is no existence after death and refused to recognize one. These and certain sluggish-minded individuals fall into a deep sleep which lasts a long while, sometimes for hundreds of years. All the time they are asleep, the healing and nourishing process of the Cosmic are at work on them and usually they awake finally in a refreshed state and much more willing to take the necessary steps in their own behalf.

Then still further down the evolutionary scale there are those who are earthbound, so to speak. These are the individuals with such a strong love or such a strong hate of the things of earth or the people of earth, that they fight death and even after death refuse to believe they are not still alive. They cling to the people or things they loved or disliked and live on the vitality and magnetism of living people. These types tend to reincarnate at the first opportunity, usually quite recklessly, and thus create for themselves another chaotic existence.

The events after transition are different therefore for each individual and depend upon the state of consciousness and previous training. But eventually all come again to the need for rebirth into a physical body and the process starts all over again. It is true that between incarnations, the soul-personality is nourished, trained and improved. Usually, the soul-personality at birth is in pretty fine condition, capable of great things. You have noticed, I am sure, that the average youngster is a pretty fine person and it is only as he grows up that his standards slip and temptation overcomes him too often.

I urge you therefore to protect our children, your children. Guard them in the privacy of your own home and also publicly in the schools, playgrounds and meeting places where children group together. When young they are highly telepathic and respond most sensitively to your every thought and every emotion, in many cases far more truly than to your words and actions. Therefore, watch your thoughts and restrain your emotions when you are near them. Bathe them in love and confidence and they will blossom and grow strong like flowers in the sunshine.

I also urge you to pray for the dead, for those you love and know and also for those you don't know. We are all in this world together as parts of one great evolutionary process. No one of us can proceed along the path too far in advance of the rest. And in like manner a certain few delinquents can hold up the development of all the others. But we can help them when they find it most difficult to help themselves. I refer to the time immediately after transition when if willing and cooperative, the soul can be taught so much and trained so well. Pray for the departed ones, see them surrounded by light, see them accepting the Light. Send your good thoughts to them on the wings of your life energy and you can be the means of lifting a soul-personality to a point where he will begin to try to help himself. This is a great step upward and it can be accomplished through your contribution of energy.

This is one of the tasks of the New Age and it is truly work worthy of an esoteric student. In performing this task you help an individual to redeem itself, you advance the evolution of the entire human race and most of all help yourself. This is a good work. Pray for the dead!

# The Lords of the Material World

1939

**L**ove is the strongest force in our solar system. In this new age it is manifesting an unusually powerful influence in order that humanity may be brought into groups where the individual voluntarily surrenders personal privileges for the good of the many.

Cosmically viewed, love is attraction, a tendency to come together, to combine. It is not limited to the fourth Kingdom, humanity, but manifests on all planes. There are minerals which have affinity for each other and combine to form new substances whenever they are in each others presence. Oxygen is symbolic of the love force and displays this force more vividly than any other element, combining more easily and in a greater variety of ways with the greatest number of other elements.

In the vegetable and animal kingdoms this force manifests as sex and polarity appears more clearly. In the human kingdom, because of its dual nature, we have a dual manifestation, the lower in the animal nature as ordinary sex attraction, the higher in the divine nature as spiritual love.

Guiding humanity in its growth and development is a great spiritual hierarchy. It's chief aim at present is to bring into objectivity the next higher manifestation of love, synthesis. This hierarchy is recruited from the world of men and is composed of masters, adepts and initiates, who are in turn aided by their disciples and those aspirants accepted on the probationary path. Into these last two

classifications fall the members of most mystical and occult organizations and brotherhoods throughout the world.

But if the love force, the force of attraction, were the only major influence at this time, complete synthesis would have long since become an accomplished fact and the valuable lessons of gradual growth and development along the way would be lost to humanity. There is of course a contracting influence, a separating force, the law of cleavage. It too has its high priests, its adepts and disciple. But they are without love. They work on the mental plane, the plane of distinction and separation. During the age we are just leaving they have been outstandingly successful because of the forces which have been pouring into the planet to foster the mental growth of humanity. These workers without love have been called the dark forces, the Black Lodge and other titles suited to the emotionally focused consciousness of the bulk of humanity in the Piscean age.

In the enlightenment of this new age of Aquarius, it is more fitting that we view these workers without fear and in their true light. Let us see them as they are, men and women like ourselves for the most part, but far wiser than most of us in their application of the mental forces and instruments which we all possess. Their appeal is to logic rather than to intuition, to the lower or material rather than to the higher, more spiritual emotions. Their power lies chiefly in their capacity for original thought, which most people lack, and they are motivated by personal ambition which must be satisfied regardless of the cost to others. They are more to be pitied than feared. Material power is their goal, domination of the material plane and all kingdoms in it.

These are the Lords of the Material World. They and their disciples are strong but they are not strong enough. They cannot reach or lay hold of anyone unless he first hold out his hand to them. And before the fiery strength of a loving heart all their power dwindles. Let us then focus our consciousness in the heart and, guarding ourselves against every sign of weakness, physical, emotional or

mental, face these materialists unafraid, secure and confident in the knowledge that the Path we follow leads always upward.

# Creative Meditation

1958

**I**n our Rosicrucian teachings we are urged to meditate and to set aside a certain time each day for meditation. Definite instructions are given and techniques taught but unfortunately only a very few students carry out the meditations as suggested. My purpose now is to attempt to awaken in you an interest in meditation and to give certain suggestions which may help you to meditate more creatively and with greater success.

In the very beginning of this world, we are told, God formed and informed the world by His thought and has held all together within His mind for the many, many eons of manifested existence. The ancient occult statement says "God thought, God visualized, God spoke and the world was made and is sustained". Between the Creator and humanity there is a graded Hierarchy of beings each endowed by the Creator with a fragment of himself and hence potentially capable of doing everything He has done or can do. The important word in that sentence is "potentially". Every living intelligent being, from the highest Master or Deva down to the lowest human is potentially able to create in the same manner as the Creator of all, but actually the individual's creative ability depends upon the degree of evolvment he has attained, his understanding of the techniques of the creative process and the control he can manifest.

Now before some of you say to yourself "Well, that eliminates me", let me hasten to add that all of us are creating all the time. Even the weakest and least

able person in the world has created something and is probably in the process of creating something else right now. Men everywhere, if they only knew it, are always in a state of unconscious meditation, dreaming of better things, fighting for desired material benefits, longing for that which lies beyond their present possession and their present attainment. All these desires, longings, wishes, visions and dreams are the "basic ingredients" of focussed meditation. Thus, we all create continuously, whether we Intend to create or not. The problem we face is to create that which is good, which will help us and our fellow man and avoid creating thoughts, emotions, circumstances and things which are of lower order. In this connection the Master says "We must learn to love, not to hate; we must learn to serve and not exact due service; We must learn to heal, not to hurt".

The world we live in was originally designed by the Creator as a beautiful, pure, perfect thing. Today, our world has lost its pristine quality. The myriad creations of man, dating back to the dawn of time, have overlaid and obscured the original purity of God's creation, that to the inner eye it has seemingly become covered with murky clouds and a miasma of writhing obscenities. These are the creations of the thoughts and emotions and violent deeds of the lower strata of humanity that accumulating over thousands of years have resulted in the disease and pestilence, the hurricanes and earthquakes, the wars and other forms of violence and unpleasantness that have changed this planet from the garden it once was to the field of unfairness, difficulty and competitive tension which it is for most of us today.

Fortunately for humanity, the Soul works always in all of us and we are unconsciously stimulated to seek for higher and better things. The Master says "All that is, is created by meditation, by desire merging first into transient thought, then becoming clear thinking and eventually abstract and transcendent thought". Thus, in the way of all Masters Who condense great ideas into a few words, the Master here has compressed the development of a thousand

incarnations into a single sentence. The law is that that which man has succeeded in creating (and all men under the Law of Karma create their own world) eventually no longer satisfies. His interest and meditation then shifts into the creation of higher things and eventually touches the world of spiritual values. It is to this process that Christ referred when He said "As a man thinketh in his heart, so is he".

Human beings, people like ourselves, are capable of four different grades or types of individual meditation. Beings of higher development than the human employ different techniques of creative effort which are beyond both our ability and our comprehension. But the human techniques are employed, or may be employed, by all of us. They are as follows:

1. Desire. Yes this is a form of creative meditation and it leads to the attainment, in the material world and sometimes in the world of the emotions, of what the lower man desires and wants. This includes the desires of every human from the very lowest through the intermediate types on up to the aspirations of the mystic.
2. Prayer. This is the second form of creation, or creative meditation, and is the first step above desire. This is a big step upward in that the man praying acknowledges a Power higher than the personal self and appeals to It for help. The personal desire is blended with an aspiration for Soul relation or Cosmic Contact. Through the proved efficacy of prayer, man begins to discover the subtler powers of his nature and his essential dualism. In other words he finds for the first time that he is himself both lower self and a higher self.
3. Mental Reflection or Concentrated Thinking. This is the next step upward and the man begins to use his mind for the first time. This type of creative activity leads to definite personality achievements and triumphs, and has

produced all of the creative wonders of our modern civilization. Here is man dealing with his physical environment in a masterful way and its success leads inevitably to a reorientation of the personality and an effort to attain soul contact or cosmic contact.

4. Straight Meditation. This is the next stage above concentrated thought and is a natural outgrowth from it. It is the process recommended and described in our monographs in which we are directed to employ the focussed, concentrated mind and fixed reflection. To this I urge you, for its success produces a soul infused personality or a conscious control of life by the soul personality which results in an effort to cooperate consciously with the creative work of the Hierarchy.

All desires are creative and all thoughts are creative. Each desire, no matter how weak, and each thought, no matter how transient and feeble, creates some form of manifestation. This does not mean that you get everything you wish for. Not at all. Your desire may be too weak and may be opposed by much stronger desires on the part of others. Or your thought may not be at all clear and only distantly related to reality. The more closely your visualization approaches reality or what already exists, the easier it is for it to manifest on the material plane.

It requires an almost God like power to effect an immediate and drastic physical change but a gradual change can be brought about over a period of time in almost any set of conditions and circumstances. We in the present day have inherited from previous civilizations and cultures much of value and much which is disastrous in nature; but we in our turn have built upon the the old and have created the present civilization. Possibly the culminating triumph of the present civilization is that humanity has been brought to a point where it is faced with and must recognize the possibility of failure, the possibility of self extinction and

consequent failure as a race of men. In evaluating that possibility, men are being forced to a reorientation toward the higher world and away from all which is strictly material.

In addition to the individual meditation techniques there are three stages of group meditation. These roughly parallel the three higher individual techniques and are as follows:

1. **Worship.** This is basically prayer in a group. It is the united recognition and the subsequent reflection of humanity upon the fact of the divine Transcendence and divine Immanence. Worship as taught and encouraged by the world religions has created and maintained a path of return to the Divine Source for the average man for many thousands of years.
2. **Invocation and Evocation.** This parallels "mental reflection and creation" on the part of the individual. It is the new science of group creation and power and it is available to all dedicated groups. This is the technique which we employ in our convocations, the science of group invocation, but unfortunately it is not too well understood and the energy created is usually misdirected or dissipated. But as the individual Lodge and Chapter members become more skilled and the officers more understanding our convocation work can become a great power for universal good. Think on this.
3. **Ashramic Meditation.** For the present this is beyond us but when any one group can become dedicated and coherent and skilled as a group, it will attract the attention of a Master Who may then induct the entire group into his ashram in order to employ it for some specific Hierarchical purpose. It is at this point that Ashramic Meditation begins. The group consciousness is lifted up and opened up to impressions from the Master. In this way He guides and instructs the group and its individual members. For most of us

and for most newly forming groups this is still pretty much in the future but we are told that in general the work of these Ashramic groups will be to:

1. Bring order out of chaos.
2. Help enlighten the average man and stimulate his awareness of and interest in higher things.

As we think on the foregoing facts our concept of meditation and creative meditation is bound to undergo something of a change. The average student thinks he lives in a world where things happen to him continuously, things over which he has no control. Upon occasion he tries to change this flow of events for the better. He may at this time resort to meditation and attempt to create a better environment for himself. These efforts may last 15 to 20 minutes at a time and occur once or twice a week. Little does he realize that he is creating all the time. Every waking thought and wish has some effect upon himself and his environment and in many cases he spends several hours a day creating by fears and worry (for example) the very circumstances he tries to change with his short meditation periods two or three times a week.

When once we have realized the full implications of this the proper procedure for creative meditation should begin to dawn on us. When we have, after careful and mature deliberation decided upon what we really want, we should then proceed to live that thought or idea twenty four hours a day. A quiet meditative period of creative visualization for 15 minutes each day is a great help in focussing the thought accurately. But the rest of the waking hours should be spent in a confident attitude of expectancy, of sureness in the rightness and ultimate materialization of the event, quality of manifestation desired. No counteracting doubts or fears should be permitted to creep in, no wavering and

indecision should shake our confidence or the creation will be weakened or destroyed.

Another thing of importance in creative meditation is reasonableness. The laws are the same physical laws where the equation has always been  $E \times T = W$  or Energy applied over a period of Time results in a specific amount of Work done. We are all familiar with these early problems in physics. For example :- If one man can build a wall of brick three feet high and ten feet long in a day, two men can build it in 1/2 a day, or can build a larger wall three feet high and twenty feet long in a full day. And if you had ten men your wall would go up at 100 feet a day. This same law applies to creative meditation. The amount of energy employed and the duration of time it is applied determines the amount of work that will be accomplished. This simple fact is often overlooked by budding esotericists who expect great results in a short time and usually from very little effort. Bear in mind the physical universe was not created by you or by any man but by a Being so great that we cannot really conceive of what He is like. And the changes that have overlaid the original purity of this world were created by millions, nay billions of people over thousands of years. So basic changes in our physical world are pretty difficult for any one to achieve in one lifetime. But the event pattern can be changed and one's immediate environment can be changed and here is where we can be of the greatest effectiveness and do the most good.

We are instructed in the convocation ritual to "radiate thoughts of love and peace to our brothers and sisters throughout the world". This is creative and it fulfills the first injunction of the Ashramic group meditation which is "To bring order out of chaos". Thus, we have a concrete suggestion for creative meditation. To be effective and successful we should implement our effort here by maintaining an attitude of benevolence throughout our day. We should try to absorb the petty irritations with which we are confronted and not pass them on to others, we should endeavor to meet anger with calmness, hate with love, and as

the Master tells us we should "seek to serve and not exact due service, we should seek to heal not to hurt".

# Meditation Technique I

*1961*

**M**uch has been written and said about meditation, but in spite of the vast amount of information available, a great many students and esotericists actually have very little practical knowledge of it. This, therefore, seems a subject which it will profit us to examine and make the center of our discussion today.

In the teaching there are many hints and suggestions on proper meditation. All of you remember that we are told to sit quietly and relax, preferably in a darkened or dimly lighted room. Our chair or seat should be comfortable but at the same time enable us to sit in an upright position. It is important that the spine be straight, not curved or bent, and that the head be held erect, not hanging forward, or falling back, or tipped to one side. We should strive to find a quiet place where we can have privacy. This is to enable us to concentrate.

To the inexperienced student, concentration is extremely difficult. The slightest movement or sound provides distraction, which is usually sufficient to break his train of thought and send his mind wandering up blind alleys of recollection. When this occurs he should not be discouraged but should bring his attention back to the central idea again and again, until eventually he finds he can hold it there without deviation for three or four minutes. This is good concentration.

As he develops his ability to concentrate, the student will find that he can effectively shut out many minor distractions. This will make it possible for him to

meditate successfully under circumstances far from private, as for example while traveling as a passenger in a plane or train, or even an automobile. But, at first he must try to find a place as quiet and private as possible, dim the lights and sit upright in a chair with feet separated and hands resting in the lap. When meditating in a group the hands should be unclasped resting palms down upon the knees, but when meditating alone they may sometimes be clasped according to the instructions given in the monograph under study.

At first our meditation exercise is but little more than this – an exercise. We practice concentration upon an object, a person or an idea. In order to aid us in our concentration we try to visualize, to see in our mind's eye, the object, person or thought under study. Eventually we achieve a fair degree of success and we are then ready for the next step. It is not necessary to go into detail on these preliminary steps because they are given many times in the exercise instructions and I am certain that everyone is familiar with them.

When we have learned to concentrate we are then taught practical aspiration. We are told to "turn our gaze upwards from the things around us to the blue heavens above." This is a technique for lifting the consciousness and raising the vibratory rate. Aspiration should permeate and flavor all of our esoteric work. It is a yearning of the heart for the higher things of life – reaching upward into the spiritual world. This tends to provide us with the opportunity to achieve these yearned for objectives. Sometimes the roadway to these objectives turns out to be not quite so pleasant as we would like it to be, and we are apt to think then that we have made a mistake. But remember, the Master has referred to these tests and trials as the "divine obstacles" which when met and overcome enable the striving one to reach ever greater heights.

There are also certain traps, certain pitfalls which are encountered in our aspirational progress. One of these is sentiment. It is so easy to become sentimental, and so impractical. Avoid sentimentality. This will usually take the

form of attachment to persons, places or things, a desire for the old rather than the new. Karmic connections are not referred to here. The obligations one has to wife or parent or employer or friend must be recognized and fulfilled. Sentimentality is not involved here – or should not be. But, when one refuses to move to a new home because he “likes the old place,” he is being sentimental. When one keeps a tool long after it has outlived its usefulness, he is being sentimental. Aspiration stirs the heart energy and this can lead one into sentimentality if one is not aware. For the heart is kind and when one desires to be kind, one is sometimes misled into being sentimental and foolish.

There are other pitfalls which face the aspiring one, but they are far too numerous to detail here. A major trap, which deserves mention, is a tendency to assume responsibility for another’s moral conduct. This is a serious mistake and leads to fanaticism. The so-called "bleeding hearts" and "do-gooders" are mild manifestations of this same trend.

The way of aspiration is long and sometimes it has many turnings. But eventually the earnest student reach a point in his development where a shift in emphasis from aspiration to will is necessary. The time has then arrived for him to be more positive in his method of advancing toward the goal of his aspiration. This amounts to a new deal. It does not mean aspiration is abandoned. Far from it. But it does mean that the purpose of the aspiration and the process of aspiration, has been essentially fulfilled. From the very beginning of his conscious striving on the Path, aspiration has nourished the student's will, teaching it the way and developing its form. Now the developed will is ready to do the work for which it has been trained and so the emotional process of aspiration recedes into the background as the mental processes under the guidance of the will take over.

It is at this point that we in effect say to ourselves that we have decided to live as spiritual beings. This marks the end of sentiment. We now consciously assume the responsibilities of the Path and assert ourselves ready to take on the

burdens of an adult human being. This is a spiritual "coming of age" at which point we should look upon the attractions of the material world as the toys of our childhood which are from now onward to be used for constructive purposes only. In addition, we must now bring our minds into play and our wills to bear upon the problems of the day.

True, we have done this in the past, sometimes with great success, but always with a personal, an exclusive end in view. Now we must view world problems and national events in the light of the common good as our intuition presents it to us and strive toward the solutions to these problems which will bring them into line with the "plan of God" as far as we can know it.

This step involves a change in our meditation, a basic change. Hitherto, much of our meditation has been passive, now all of it must be positive, active. True, in group meditation and in the early stages of personal meditation, we are told to "sit passive and relaxed and allow thoughts and ideas to enter your mind". In the early stages of personal meditation, this instruction is given as the best technique available to the student at that stage of his development; in group meditation it is designed to promote attunement, an opening of the consciousness so that there may be a flow and interplay between the psychic bodies and minds of the various members of the group. This change in meditation form from aspiration to willful control, from negative to positive attitude, is serious and must not be undertaken lightly. This is a moment of dedication and sacrifice which when accepted and decision made, can lead on to initiation. For as we make this decision and perform this conscious act of the will, we come into the company of the will, of those who hold the Plan of God inviolate, and we shall never again be alone.

What is the significance of this decision, of this step ? It means, first, that we must strive for complete and utter impersonality. This is difficult to attain because it involve true forgetfulness of self. Properly achieved, one's own

problems fade into insignificance. The troubles are still there, but they are no longer important. And the second significance is that we may now begin to meditate intuitively. As we turn the force of our meditation and the full power of our will toward an unselfish objective, toward a goal for the common good, a door in our consciousness opens and the light of the intuition pours through it. Thus, the striving one is guided to ever more fruitful and effective meditative techniques, which will lead him into a higher state of consciousness, into Cosmic Consciousness.

We are all familiar with the use of the will. We use our wills every day, usually under the urging of desire. For it is true that in most of us the will is but the tool of desire. We see people all around us who sacrifice themselves for objectives greater than themselves. This is will in action, but, unfortunately the objects of these sacrifices, these unusual demonstrations of will power and will control, are nearly always tinged with selfishness. Even the most unselfish and most altruistic of persons usually wants to look good in the eyes of his fellowman, and hence colors his sacrifice with a personal tinge. These personal infections must be recognized and eliminated before our meditations will fully achieve the results we seek and hope for.

It can be done. Partial success will come early, but full success is not easy, and there will be many slide backs into old ways; but it can be done, and will be done. The serious student must achieve eventually an immense, nonexclusive and utterly impersonal point of view if he would have success with his meditations. From that point of view all relationships become perceptible in their true nature. Material things, and especially time become quite incidental as deeper understanding comes. This is true intuition.

So we see that meditation is at first an exercise in concentration, then it becomes aspiration with both passive and active periods, and finally it becomes entirely active and represents a dynamic effort of will.

When we first start to meditate we may take hours with no discernible results, but when we reach the positive will stage, a powerful and effective meditation may be achieved in three or four minutes.

These are the stages of meditative growth. That each one of you may successfully attain all of them is my most earnest prayer for you.

## Meditation II

1962

Recently the newspapers carried a story about a group of Hebrew scholars who had been studying the Ten Commandments of Moses and who had suggested certain changes in the presently accepted translations. Apparently, they had been troubled by the generally accepted interpretation of the Third Commandment and its translation as "Thou shalt not take the Name of the Lord, thy God, in vain." The present understanding of this Commandment is that it is a warning against the use of profanity, of using the Name of the Lord to curse men, objects or circumstances, or to use it as a general expletive.

These scholars are of the opinion that profanity as we know it today did not then exist, but that people were wont to use the name of God when they wished to convince another of their sincerity. They would say, "I Swear by the name of God that this is true", or make some such statement and in fact we do the same thing today. Since in their readings of the original Masoretic texts, the meaning is not too clearly defined, these scholars of the Hebrew Union College and other Rabbinical Schools felt that their new interpretation was preferable and more likely to be accurate.

The original text, or as near to the original as can be found today, seems to warn against calling upon the Lord to participate in or assist in an unworthy or shallow purpose. When it was given, this warning apparently was clearly

understood but today its full import is lost because times have changed and the abilities of men have altered.

At one time, long ago, most educated and trained men knew the secret of the control of material things by the mind. Sometimes for large projects an intermediary, such as sound, was introduced but seldom was any physical action required to accomplish the desired objective. Today, of course, physical action is necessary for material control, except in rare cases. However, there are many who carry in their consciousness a memory trace of this long-lost talent and endeavor, with varying degrees of success, to employ it. In fact, most successful men believe they have guided their destinies through thought.

At the time the Commandments were originally given, man had all but lost this ability due chiefly to his unwillingness, or inability, to exert himself to the necessary point of concentration. As a means to focus attention and aid in directing thought, certain short sentences and mantrams were used. These frequently included the name of the Lord. They were not prayers in the present day sense, although probably some of our modern ideas of prayer have come from them. They were rather requests for assistance from a powerful friend, assistance to accomplish a certain material objective which might very well be achieved without His assistance, but more quickly and easily with it. There was a knowledge and a confidence and a sureness of success which is today lacking in our attitude during prayer, a big difference.

Apparently, in his increasing laziness and inertia, man began to use his great mental ability for trivial objectives. This is what Moses, in His wisdom, warned against in the Third Commandment when He said, "Do not take the name of the Lord in vain." But now the time is rapidly approaching when men can and should reclaim this mental power which has been lost and forgotten for so many centuries. When God created humankind, he gave man dominion over this planet and at one time man, through his mind, exercised a much greater control of the

material world than all modern science gives him today. Our science has become too complex and more simple controls must be sought. This simplicity lies in the use of nature's tools, the greatest of which is the human mind.

We, as Rosicrucians, are being instructed in the use of the mind. Many exercises and experiments in our monographs are designed to teach us mind control, but no one exercise can compare in effectiveness with the practice of daily meditation.

All mystical and esoteric teachings indicate the need for meditation on the part of the aspirant if he wishes to advance on the path of spiritual development. Our teaching puts considerable stress on the importance of regularity in all things, on the need to develop habitual rhythms in one's life, and recommends that daily meditation be included.

In spite of the great amount of written material on meditation which is presently available, and in the light of the many techniques that have been offered by competent Teachers, it is surprising that so few people really understand the meditative process or practice it properly. There are two general types of meditation. They may be described as passive meditation and active meditation.

Passive meditation is the first phase in the meditative process and, unfortunately, many do not progress very far beyond this elementary stage. The student is first taught how to focus attention on an object or an idea. When some degree of success is achieved and the surrounding physical and emotional distractions are beginning to fade into the background, a certain euphoria, or sense of well-being, steals over the aspirant. This is generated in part by the feeling of lightness which results when the attention moves away from the physical-emotional levels and in part by the flow of soul force into the personality which inevitably follows when the mind reaches upward. The normal tendency is to bathe in this sense of well-being, to enjoy it, and many never go beyond this level. Instead of seeking further, they passively submit to whatever energy flows come

their way, and soon are lost in a dream state. Unfortunately, a great many meditations, which start out well, end in just this way, in dreamland.

Active meditation starts out the same way, but at a certain point changes direction. The chief difference is that the one meditating never relaxes his control, never lets his thoughts drift. Thus, he never falls into a dream state and the higher contacts he makes do not present themselves as stories or vague dreams, but as ideas and inspirations that come clear-cut into his consciousness. But more than this, he actually works to achieve certain worthwhile objectives and is well aware that he is so working.

Active meditation has three stages, each progressively higher and more difficult. These may be defined as:

1. Concentration
2. Visualization
3. Creative building

**1. Concentration:** is the foundation stone. It is basic to all successful meditation. Each aspirant must first be taught, must in fact teach himself, how to concentrate. Many young people have unusual powers of concentration particularly upon projects which interest them, but unfortunately lose them when exposed to the attractions and distractions of life today. Most students find they must learn all over again just how to concentrate and in learning find that it takes a great deal of energy and a great deal of control to concentrate properly. All meditation starts with concentration, but when the concentration begins to relax and the mind begins to wander, the student slips into passive meditation. Only when a high level of concentration is learned and maintained will the meditating one find it possible to pass on to the next and more difficult stage which is:

**2. Visualization:** Everyone, or at least everyone we come in contact with, can visualize to a degree – and does. But complete and coherent visualization is beyond the ability of most people. This is a skill which requires training and effort, more effort than the average man is willing or able to put forth. Yet the art of proper visualization is the clue to all successful esoteric work. Many students are of the opinion that meditation is just thinking about a thought or an object or an idea. It is this, yes, but it can also be a very urgent activity which involves not only thought but also other work like visualization and creative building. Visualization is the technique of casting a picture on the eye of the mind. This picture should be clear and it should be in as much detail as possible, the more the better. A clear, accurate and detailed picture maintained in the mind's eye for a minute or two has a very powerful tendency to project itself into a physical manifestation. Once a certain amount of skill in visualization is acquired, the student is then ready for the next step in the meditative process, which is :

**3. Creative Building:** Energy follows thought. We have been taught this and most of us have observed this law in action. All thought is by its nature creative. However, most thoughts are too fleeting and too indistinct to register even the faintest impression upon the sluggish elements of the physical world. In order to learn how to build creatively, we must first acquire the technique of arresting thought and holding it in a definite form long enough for it to make an impact upon the physical. This is accomplished by the process of visualization. But for real success in creative building, an additional sophistication is necessary. The would-be creator must understand that a good visualization is only a part of the process and since he is dealing with energies he must learn how to lay hold on these energies, manipulate them and direct them. For this thought is used, but skill is only acquired after a certain sensitivity to energy is developed along with a sense of mental direction.

All of us are being taught daily to react and respond to the impacts of energy. Gradually an awareness of energy as a cause of physical effects comes to us and we begin to see the true causes of the events that take place in our everyday lives. This is the beginning of a sensitivity which can be developed within us if we are conscious of it and work at learning about it. And once awareness comes, then training in the conscious manipulation of these energies, psychic energies, can be begun, a sense of psychic direction developed and successful creative effort accomplished. Creative workers in Hierarchy perform all three of these tasks simultaneously and proceed onward to higher forms of meditation.

But we must first learn these forms one by one, step by step. First to concentrate, then to visualize and finally to direct. This is the pattern for meditation. When we learn it and begin to achieve a skill in its practice, success will come and we may then qualify as an active co-worker with Hierarchy.

# The Mother of the World

1956

Let us hail the Mother of the World. Let us raise our consciousness up to the Mother of the World. Let us in all reverence dare to send our thoughts to the great mother. For she is the source of our being, the great mother of us all, the virgin mother symbolized for us in the Mother of Buddha and the Mother of Jesus the Christ.

From her great being have been forged the beauties of the world about us, the greenery of the fields and forest, the stark gray of the mountains and the blue of the sky. Her voice is heard in the whispering of the wind and the rushing of the waters, for one of her names is Mother Nature. Long ago, when the human race was young, the great Mother made herself known to her children and the mysteries of nature were an open book, but at the time of the sinking of Atlantis, the liberties that had been taken with this knowledge by a material minded people were so great that the great mother symbolically “veiled her face.” She is now portrayed in the tarot cards and in the inspired paintings of the great masters as a seated female figure with the upper half of her face veiled. The true knowledge and understanding of nature has now been withheld from men for many thousands of years and up until quite recently we have seen and been conscious of only the surface of things in the world about us. Even our own natures are unfamiliar to us and though we have assiduously studied the laws of nature and have made great

progress in certain directions, the basic essentials are still unknown, except to a very few.

Because of the vastness of the earth and the sky and the sun and the heavenly bodies in relation to ourselves, we are inclined to view these aspects of nature as inanimate and unintelligent matter. Actually each of these physical manifestations is possessed of a life and an intelligence very similar to our own but on a larger and grander scale. Just as the ego, the real self, inhabits and gives life and meaning to our physical bodies, so in like manner there exists a great intelligence which gives life and meaning to the planet on and in which we live, whose life and energy we partake of in sustaining our own existence and in the words of the Bible " in whom we live and move and have our being".

At one time early in the history of the race, before mankind had, through its low thoughts and base emotions, beclouded the aura of this planet, men's eyes were open and they could penetrate the veil between the physical and psychic world. Men were taught by advanced beings from the psychic realm and they were able to observe the underlying unity of all life through the etheric activity which interpenetrates all and which was then visible to their sight. But the time came when mankind through willful breaking of the law and over-indulgence in the lower aspects of the material elements of its makeup, lowered its vibrations to a point where the psychic realm was no longer visible. It is said of this event that this was the time when the Great Mother veiled her face. It occurred when the great continent of Atlantis was allowed to sink beneath the purifying waters of the ocean in order that the low grade materialism of its people be prevented from spreading further and probably causing the destruction of the planet itself. Then it was that the Great Mother withdrew from the minds and understanding of men the knowledge of her nature. But the memory of her still remained and has been preserved in all times and by all peoples down to the present day.

All religions present a feminine aspect of the Deity but sometimes under another name. In the Trinity of the Christian religion, she is represented by the Holy Ghost and in the Rosicrucian teachings, She is the Light in the Trinity of Life, Light and Love. Strangely enough, in the Christian world, She is more truly represented by her symbol, Mary, the mother of Jesus Christ, called the Mother of God. Her memory was also at the basis of cults of Isis and Ishtar and she has been symbolized in myriads of other personalities as far back as the memory of men can reach.

From the time of Atlantis until the present day, a true knowledge of the Mother of the World and an understanding of her nature and was has not been permitted to mankind. But today, in our own time, the veil is in the process of being lifted. Once again will men know the Mother of the World. Once again will we see her face to face. Gradually will the secrets of nature expose themselves to the understanding heart and the unselfish seeker, and each year will see us move a step closer to the long awaited Golden Age.

Let us see if we can understand what is taking place and if there is anything we can do to speed up the process. In the beginning the great teachers found it necessary to describe the truths of nature in words that the limited understanding of men could comprehend. In an endeavor to explain the law of manifestation, the law of the triangle, they described it as a family consisting of a Father, a Mother and a Son. They called this a heavenly family, the Trinity from and by which all "that was made was made", the Three in One God. One of the characteristics of our physical brain is that it can only understand abstract ideas by means of symbols or by contrasts. This has resulted in our placing spirit and matter into diametrically opposing positions. Spirit was described as God, the Father, the active creative ingredient, and Matter was described as a Mother, the passive, nourishing, sustaining force. Unfortunately this bred in ignorant consciousness a fanatical conception of matter as something inferior, whereas we

know that spirit and matter are one, opposite poles of the same manifestation. The entire manifested universe, visible and invisible from the highest to the lowest, reveals to us the infinite aspects of radiant matter imbued with spirit. For it is true that where there is no matter, however tenuous, however rare and fine, there is no life and no spirit. Today it is no longer necessary for us to retain the Father-Mother symbolism except insofar as it has an emotional appeal. For it is comforting to place our trust in all powerful Father or in an understanding, compassionate Mother. Most of us are capable of seeing and understanding the manifested universe as the vibratory force field that it is because it is symbolized for us so well in the familiar laws of electricity. We all know there can be no manifestation of an electrical current unless there is both a positive pole and a negative pole present, that one pole or aspect is as good as another and may even be interchanged under certain circumstances. Thus, is the edge of the veil of the great mother being lifted.

But there is so much yet to learn! An interesting truth about the body of God, that great energy field in which we live and from which we derive sustaining life, is that the virgin elements of it, those still unformed, respond quickly and readily to our will. Actually, all elements of it respond to our minds and wills and in this we have been created in God's image, because we can move and control His body in the same way He can, but only to a more limited degree. All elements of Nature respond to man's will but the virgin or unformed elements respond quickly while those already arranged in form following the pattern created by a mind and will, respond more slowly. Actually, we consciously direct and manipulate these elements all the time. We do it clumsily and unskillfully it is true and it is probably fortunate for us that we are clumsy because this means that we are seldom successful in achieving our objective. In the present relatively undeveloped state of human ethical standards most of our creations would be extremely personal and selfish, and many would be harmful to our fellow

creatures. Therefore, it is fortunate that our lack of understanding and our lack of skill permits only partial successes which are often offset by the partial success of others.

Then, too, our creations are limited by our imaginations and our finite experience. Most of us have little or no idea of the vast potential existing all about us requiring only the application of a well trained mind and will to bring it into physical manifestation. And here the words of Jesus the Christ are significant when He said "Man has not seen, nor has he heard, nor can the mind of man conceive of the wonders the Lord hath prepared for those who love Him". Herein are two points of importance--1st the vastness of the treasury of wonders and benefits that exists waiting to be tapped and used by those who know how, and 2nd the fact that only those who "love God" may learn the secret and acquire the skill.

Again we may look to the words of the master Jesus for further light. When he was asked what one must do to be saved he said "Obey the Law". When the questioner persisted and asked "What is the Law?" He answered "Love the Lord thy God with thy whole heart and with thy whole mind and with all thy strength". and seeing the look on the man's face and reading in his mind that he had no real comprehension of His words. Jesus realized that the love of God is a difficult thing for most men. So he added helpfully, "Love thy neighbor as thyself".

In this the great teacher told us much. For this is a thing every man can understand, the love of his fellow man. In the end it is the same as love of God. This path we are invited to follow by our Rosicrucian teachings, the path of service. For to love our fellow man like ourselves means inevitably to forget ourselves because of our interest in others. And when we truly forget ourselves, the doorway will open before us. This is the meaning of service and the reason we are urged to follow the path of service.

We return thus to the great treasure which exists all about us, in the air so to speak, the unformed virgin particles of the body of God. These are intelligent and trained to respond to will and to follow patterns created by the mind. When this has been understood and the proper technique acquired, the doorway to the realm of treasure will open. At first our creations will be material things, material benefits for ourselves and those near us. Gradually though, these will begin to seem like toys of childhood. We will become bored with them and will seek greater glories in other realms. Our consciousness will then start to expand. We will begin to realize that in this treasure house the greatest gifts are of an abstract nature and it is our privilege to manifest and demonstrate these God-like qualities for the benefit of our fellow creatures. For every conceivable quality of god must be manifested in a material way. This means that his Love and Courage and Power and Constancy and Beauty and Understanding and every other beautiful quality and virtue you can conceive of must be personified and made manifest by a human being. Think of this, Fraters and Sorers. These are not just words. This is an opportunity and a challenge for every one of you ! What great virtue, what quality of God can you bring to living presence in the world of men by your thoughts and your actions? It is not too early to start thinking about this. You may not be able to accomplish this today or even tomorrow but you should soon be aware of the direction in which you are going--toward whichever quality or virtue that most appeals to you and fits your personality and abilities best. All these qualities and virtues already exist inherently in the virgin particles of the body of the great mother, waiting there for a human will and a human mind to draw them forth. This is the real reason for the term Virgin Mother, the mother from whose great energy body, these pristine, unsullied, unused energy particles may be gathered and shaped into physical or emotional or mental forms in obedience to our wills. At this point you may ask, and rightly so, "How may we draw upon this wonderful reservoir of pristine energy substance ?" Let me give you one simple

technique for doing this. It is in your monographs in the early degrees but many have overlooked or forgotten it. Before describing it let me caution you that you must be careful to use it only with "clean hands and clean heart". "With clean hands" means that your purpose must be a good one, must hold in it no element of harm to another or to yourself, and it must be an unselfish or altruistic objective. "With clean heart " means that you must be calm and happy at the time you practice this technique. You must experience what we call harmonium. You must be physically rested and experiencing no unpleasant physical sensations, you must be emotionally controlled and calm and not upset and your mind must be clear and uncluttered of worries or fears. For these reasons, and others not so obvious, it is best to practice this exercise early in the morning, as soon as possible after arising from bed.

Now here is the exercise:

- 1.** Stand and face the East. If possible stand before a window facing East and face the rising sun.
- 2.** Raise your arms wide apart above your head so as to form a huge cup. This is the chalice which you are to fill with the Grace of God.
- 3.** Take a deep breath and visualize the Living Energy of the Great Mother pouring in the form of light, of sunlight if you will, into the cup formed by the outstretched arms. As it fills the cup, this pristine energy should form a great ball of light.
- 4.** Release your breath slowly and sound the AUM as you do so. Mentally visualize the energy in the ball of light as gradually descending into and interpenetrating your entire being.
- 5.** Then as you stand encased in the aureole of light say softly to yourself "May the Divine Energy of the Cosmic infuse my being and cleanse me of all impurities of mind and body. May it raise each particle of my physical,

emotional and mental natures to a higher vibratory level in order, O Lord, that I may know Thee better and serve Thee better and become a better instrument in Thy Hand".

6. Visualize and actually feel your entire being becoming lighter and brighter and actually being lifted up.

7. Lower your hands, sound the AUM once again softly or silently and dismiss all immediately from your mind.

Fraters and Sorers, this simple technique offers a means whereby one may fortify and enlarge the aura, may heal and strengthen the physical body, calm the emotional and clarify the mental natures and help us to contact the Cosmic through our souls. And if there is some aspect of the nature of God which we seek to express here on earth in accordance with Divine Decree, then we may envision that virtue or great idea and through the Virgin Energy of the Great Mother which we have drawn into our being, begin to manifest and symbolize that facet of God's nature. Thus, today many students are striving to bring into existence on the physical plane the God Qualities for which their own nature has the greatest affinity. Some are bringing order into an upset and chaotic world. Others are expressing love where animosity and resentment formerly were dominant. Still others show courage thus conquering fear. Compassion replaces cruelty, understanding gradually eliminates intolerance and light shines where darkness formerly reigned.

This then is the great privilege offered to us, the privilege of helping to bring the Plan of God into manifestation on earth. We are being taught and trained in order that we may contribute our thoughts and energies to the Great Cause at its most critical time, that we may learn to use the Virgin Energies of the Great Mother of the World in this most constructive and fruitful manner and thus earn for ourselves the privilege of entering the portals of the Hierarchy.

I pray that each one of you may strive towards and succeed in manifesting in your own being one of the facets of the Nature of God. I pray that you are able to exemplify Prudence or Courage or Considerateness or Understanding or any other of the great God qualities to the degree that your fellow men will see it and recognize it and benefit by it. Then you will have succeeded, then your own Master will stand at the portals of Hierarchy with hand outstretched and say to you: "Welcome, Co-Worker."

# Woman of Tomorrow

1957

**I**n all lands, among all peoples and in all times from the earliest recorded to the present day can be found the concept of the Mother of the World. The oldest literature in China sings of Her as the "Quick to Aid" and as "She of the Hundred Hands and the Thousand Eyes". There has been found a cult dedicated to Her in the ancient city of Kish, and we of the Western World see Her as the Madonna, the Mother of Christ.

In the simple and beautiful way that people weave thoughts about the Beings they revere and love, a legend has been consecrated to the Mother of God. The Apostle Peter, Keeper of the Gates of Paradise, was disturbed and he brought his worry to the Lord.

"All day long", He said, "I watch at the gates of Paradise and admit only those who have been approved. Yet each morning there are newcomers in Paradise I have never before seen." And the Lord said: "Let us go together and make the rounds at night, Peter".

So They went and late that night They saw the Holy Mother lowering along the wall Her snow-white scarf, up which souls were climbing.

Peter took this to heart and wanted to interfere, but the Lord whispered: "Sh-sh-let be-let be".

Whether She appears in the image of Kwan-Yin, the merciful, or in the bright colored mantle of the Madonna, the Great Mother of the World is known and loved and revered in every land and by every people.

Today it is fitting that we should pay Her special homage for She is the universal symbol of womanhood and we are now entering the Age of Woman. Strength is being given to all women. Power comes increasingly to their hands and breadth of vision to their understanding. Today women are struggling successfully to a position of equality with men but tomorrow, in the inevitable swing of the pendulum they will excel and in many cases dominate.

But this resurgence, this growth in consciousness and power is not easy. The new energies pouring into and onto the Planet and through all life associated with this world are bringing special qualities to all women. When you pause long enough to appraise yourselves, you women are aware of new life, new strength and new energy in your veins. You are conscious of new confidence in your abilities and new courage to stand for what you feel is right and just. Yet like all energies, these work impersonally through all your vehicles, stimulating and strengthening wherever there is a response.

Thus, you are experiencing pain and heartache, too. Your lives have been speeded up and events come upon you with greater rapidity. Hardly has one crisis been resolved when another threatens. You frequently find yourselves almost torn asunder by being pulled in two opposite directions at once, unable to decide which obligation must be met and trying to satisfy both. You find yourselves in the middle between your husband and your children, or between your work and your family, or between the Rosicrucian Order and some other demand on your interest and time. Indecision plagues you and depletes your powers and you pray for Light and the courage to follow the Path the Light shows to you.

These are the problems faced by the women of today, particularly women like yourselves who have developed to the point where you are consciously

endeavoring to speed up your spiritual growth and advancement. All expansion is achieved by the larger displacing the smaller, the higher displacing the lower, the better displacing the worse. But this process of displacement can be painful particularly when it involves the elimination and replacement of some of your most cherished habits of thought and conduct, and some of your most deeply seated ideas and desires. The impulse is there, the urge is forcing you onward and when you temporarily balk and dig in and refuse to “do what you know you should do,” you become unhappy. In the confusion and indecision which follow on these little rebellions, you become easily tired and everything you set your hand to seems to go wrong. This is the Soul's way of getting you back on the track, by withdrawing its energy from you until you become depleted, physically and emotionally. Then when you have finished feeling sorry for yourself the mind begins to stir. You start to think instead of to just feel and react. Light begins to pour in, you see clearly what should be done and with high courage set about doing it. This then the Soul recognizes and rushes to support you with new energy—thus the cycle starts over again.

In this my dear Sisters you see the reason for the ups and downs you experience, for the periods of stimulation and of exhaustion, the periods of confidence and sureness of action as opposed to the subsequent doubt and indecision. You are being trained and conditioned, as an athlete is trained, so that you may successfully meet and handle the great responsibilities that will come to you today and tomorrow.

One woman, inspired and seeing clearly into the future has this to say --- and I quote her, "If only we could unite. We the women, old, young, mothers, wives, friends, the happy ones and the lonely ones, if only we were to gird ourselves and take up arms against darkness and evil to help all humanity".

"We could, we shall save the Earth. We shall transform life. How much we can do! We shall cast ugliness and vulgarity out of our everyday life, and we

shall invite Beauty to come as a guest into our homes. We shall sweep away the dust and the spider-webs, not only from the corners of our houses, but also from our relationships, words, thoughts, --- in order that our spirits may breathe more easily. We shall think not only of the food we prepare but also that there be no poison for the spirit. Let us cast out the poison of quarrels and slander, let us shrug off the habit of worry and fear and give an honored place at our table to laughter and joy".

"If we unite in this purpose, we, the women, Shall save the Earth".

Think about these words of one dedicated woman, a woman who when she spoke could see clearly into the future and recognize the great and glorious destiny which awaits Womanhood in the world of tomorrow. For the Golden Age must be ushered in by Woman. When She is ready and has taken the necessary preparatory steps, then and then only will it manifest. For this age, looked forward to so eagerly for so long can only come into being when the world is in balance—or almost so. And one of the greatest causes of unbalance is the inequality of rights and privileges between the sexes. This must be changed all over the world as it is in the process of being changed here in this country. And when woman is truly looked upon as the equal of man, with equal right and equal responsibilities, this balance between the sexes will create a stabilizing influence which will affect all phases of life and open the door to that wonderful period of peace, happiness and plenty which is referred to as the Golden Age.

But nothing is ever quite simple, nor do the various changes in the development of the planet occur sequentially. Many steps must be taken simultaneously in order that the aura of our planet may be purified and prepared for the return of the Christ. Thus, while the recognition of woman is progressing, woman herself must help in a different arena. I refer to the need for a conscious striving for beauty and peace. These must start in everyday life and must be manifested first in the home. Each wife and mother is supreme in her own

domain, the home. She makes the home. Let her therefore bring beauty and peace into her home. And may she then expand the boundaries of her own hearth to encompass the hearths of the entire world.

Thus, will peace come to the world. For peace is not a state of being which comes to one by accident. Peace is a very positive feeling like love which can be induced by conscious striving. It must be sought after and brought into manifestation in one's own being first. You must anchor it in your personality, so to speak. And when the feeling of peace is strong and sure within you, you may then expand it to encompass the others in Your household. But it must be held very positively and very strongly, and no disturbing outside influence can be permitted to touch or mar the flawless clarity of the peace you create. In this manner is peace created in the home and you, the wife and mother are the one person who is capable of establishing peace in your home. And when a sufficient number of you women unite in peace, the whole world will be at peace.

Beauty in the home is important. Not wealth, not extravagance, not luxury, but beauty. Beauty is first of all cleanliness and simplicity --- and then it is peace. When the tumult of the emotions has been stilled, and the mind and heart are at peace, then as simply and naturally as the sun after a storm does beauty appear. Strive for beauty or strive for peace. They are two corridors to the same garden and one leads into the other.

But now I hear some of you, some of you young and eager ones say "What about tomorrow? Tell us about the Woman of Tomorrow". A wise man once said, "Whenever Destiny is about to bring forth a beautiful and wonderful era, the times immediately preceding are most difficult". Surely then we must stand on the brink of the Golden Era for the present is indeed difficult. A multitude of problems burden the life and divide nations, states, communities, families. Everyday brings news of commotions, confusions, misunderstandings and misrepresentations. Life is filled with a multitude of petty lies. Everything fine

and uplifting becomes in the eyes of ignoramuses as something shameful and depreciating. Hypocrisy seems to prosper and sincerity to be despised. Observe these signs, Brothers and Sisters, and rejoice for they herald the end of the Age and tomorrow a new era must begin. Actually, it is already here. In a thousand secret ways It shows Itself to the eyes that can see --- and soon all will be aware that a new age, the Golden Age of Woman has arrived.

In this Golden Age, women will excel in all things. They will lead in the arts and in the sciences, in politics and in finance, in the courts and in the government. It will be women who will sign the last peace treaty that ends the last war. This does not mean that all women will forsake their husbands and children and go into business. Of course not. Woman is queen in the home and what queen is so foolish as to give up her kingdom. But certain women, qualified by training and aptitude will lead and excel men in the world arenas where men up until now have been looked upon as superior. Others will become the most brilliant scientists and inventors, and still others will receive world acclaim as artists, sculptors, writers and poets. By far the greater number of women will be homemakers just as they are today, but with their greater energy and superior intelligence they will also participate in many other worthwhile activities. Certain dedicated women, for example, will examine and study our entire educational system and on the basis of their judgments and recommendations an entirely new approach to educating both children and adults will be adopted throughout the world. But probably the most dramatic changes and innovations stimulated and brought about by the Woman of Tomorrow will be in the religious field. Through the untiring efforts of certain dedicated women, people the world over, the masses, will come to know and accept an entirely new and much more realistic approach to God.

Is this not a beautiful and inspiring destiny, O my sisters? Is it not a goal worth striving towards? Do your part then, O tender ones, here and now. Seek to

bring beauty into your lives, into your homes and into the lives of those about you. By positive action create peace in your hearts and minds --- and manifest it clearly, as clear as the desert air at sunrise. In this way will you serve and earn for your daughters their Golden Legacy.

And now I would like to close with a quotation, a very beautiful quotation. Here it is:

“Reverence Woman, Mother of the universe; in her lies the truth of creation. She is the foundation of all that is good and beautiful. She is the source of life and death. Upon her depends the existence of man, because she is the sustenance of his labors. She gives birth to you in travail, she watches over your growth. Bless Her. Honor her. Defend her. Love your wives and honor them, because tomorrow they shall be mothers, and later—progenitors of a whole race. Their love ennobles man, soothes the embittered heart and tames the beast. Wife and mother—they are the adornments of the universe.”

So spoke Jesus the Christ in Jerusalem two thousand years ago.

# The Birth of Christ

*1961*

One of the lessons taught by mysticism is the recognition of symbols, the understanding of events, words and signs on the physical level which illustrate to the concrete mind activities which occur on the spiritual level. The Rosicrucian teachings point out how the events in the life of Jesus, the Christ, symbolize the stages of spiritual development which take place in every man. We are told that His birth symbolized the first major initiation, His baptism the second, His transfiguration the third initiation, His crucifixion the fourth, and His ascension into Heaven the fifth major initiation of man.

Man, as human man, takes but five major initiations plus many minor ones. After the fifth Initiation, the Ascension, man is freed from the bonds of material existence and may reincarnate again or not as he then sees fit and needful. He has then reached a stage which we call Mastership and may leave this planet in order to obtain experience and further training in Higher realms or He may remain within the earthly sphere to help struggling humanity achieve the development so necessary if the human race is to advance according to the plan of God. Regardless of which path He selects it will be a path of dedication and service because at the level on which He then stands He sees quite clearly that only love of God and submission to God's will can bring true happiness.

As you know, humanity and the world are in the process of passing out of the influence of the Piscean era and entering into the Aquarian Age. Thus, the

energies which influence our actions and our thoughts are changing in quality. When we speak of these energies we are in reality considering the quality and the will-purpose aspect of a certain great Life which has identified Itself with the Piscean Age and those of another great Life or Being identified with the Aquarian Age. The divine intention, will, purpose and determined projection of the mind of any one of these great Lives creates a radiation or stream of energy which --- according to type and quality --- plays upon all forms of manifested life on our planet. These Great Lives are the creating and sustaining energies which implement the Will of God. They cooperate with Him in the defining and expression of His supreme purpose. Their radiating emanations are therefore cyclically objectified and cyclically withdrawn. As these emanations radiate forth into our world they produce changes, disturbances and provide the opportunities for progress and unfoldment; they create needed new forms first in the mental world and then subsequently in the emotional and physical realms; and they vitalize and qualify those forms through which the Divine intention is expressing Itself while at the same time they intensify both the quality and receptivity of our consciousness.

As the Piscean Age passes, the Great Life identified with it withdraws from the world scene. This causes the fading out of the form aspects which It has supported and energized. Institutions, ideas, customs, all begin to break down in order to make room for the new forms and life expressions which the incoming Aquarian energies will produce. This has been evident in the ferment, destruction, death and cleavages of the past century. Old things are passing away as the energies supporting them are withdrawn while the energy and radiation of the Great Life identified with the Aquarian Age become steadily more powerful.

The incoming of new energies always produces a period of initiatory activity. And this is the case today. The major effect as far as humanity is concerned, is to provide thousands of aspirants and applicants with the possibility

of taking the first major initiation. Now and for the next 50 years it will be possible for thousands of human beings to experience the birth of Christ within themselves and to realize that the Christ life, the Christ nature and the Christ consciousness are theirs. This is a major initiation, the first major initiation, and it is mystically referred to "The Birth of Christ," or the "Bethlehem initiation."

Bethlehem translated means "house of bread" and this is an esoteric term which means physical plane experience. Thus the Bethlehem initiation is a physical plane experience which occurs in full waking consciousness, because it involves a decision, but at the time it is rarely recognized as an initiation. Thus there are many alive today who have passed through the first major initiation and are not yet consciously aware of it.

The energies of the Aquarian Age will bring together in proper relationship the fundamental aspects of spirit and matter, soul and form. In this the first initiation, the initiate becomes aware of that relation as his personality and the hovering, over-shadowing soul are consciously brought together and he then knows for the first time that he is a soul-infused personality. From that moment his major task is to grow into what he essentially is, to bring his personality into a likeness of the soul and this is finally achieved in the third major initiation which is called the "Transfiguration", the achievement of full Cosmic Consciousness.

As the Aquarian energies work to bring spirit and matter into their proper balance, into harmonium so to speak, they affect the negative and positive aspects of all natural processes. New relations will be set up and old ideas discarded. Thus will order be brought out of chaos and rhythm will replace the present disorder. These energies will bring in the new world order for which all men wait. They will restore the ancient landmarks, indicate the new institutions and cultures which human progress demands and nurture the new life and consciousness which

advancing humanity will increasingly register. Nothing can arrest this activity. So be of good heart each one of you and do what you can to help.

For the first time since humanity appeared on earth, a major initiation may take place in a group. Hitherto all initiations were experienced on an individual basis only. This does not mean that a physical plane group, such as is gathered here today, would or could simultaneously go through this initiation. No. The group must be an esoteric group drawn together upon the same psychic level. Then when all are prepared, the experience will come to each individually in his own environment but approximately at the same time as all of the others in his group. The experience need not be expressed in occult terms and in the majority of cases it will not be. However, the initiate will be aware of great changes in his attitude to himself, to his fellowman, to circumstances and to his interpretation of life events. These are the characteristic reactions which attend the first initiation. A new viewpoint on life and a new world of thought are registered by the initiate. This is now occurring on a large scale and the observant disciple can see and recognize evidence of the emergence of the Christ consciousness in many lives. Vast numbers of men are taking the first step towards the unfolding of the Christ consciousness and thus will soon pass through the first initiation.

This developing Christ consciousness in thousands of men all over the world is creating a ferment in the daily life of peoples everywhere. One of the first evidences is that the personality hitherto interested in attaining only material purely selfish ends now finds itself in conflict with the new inner soul realization. The carnal man battles the spiritual man each seeking to achieve control. As we are taught in our monographs, this awakening of the Christ-consciousness is a gradually developing control. There is no instantaneous major step taken. In the early stages, after the "birth of the Christ" and during the "infancy of the Christ-child" symbolically speaking, the material aspect is usually triumphant. Do not let this discourage you but continue to persevere. In the long run, the Christ life will

triumph. Each initiation indicates a stage in the growth and development of this new element in human consciousness and this continues until the third major initiation when finally the initiate emerges as a "full grown man in Christ" and no longer a child. He is then literally transfigured and shines with a new light.

The energies emanated by the incoming Aquarian Age have a profound and stimulating effect on the brain and the mind. It is this stimulation of the mental process which greatly aids men to pass through the door admitting them to the first initiation. We see today that the world is now for the first time aware of the material needs of all men. We now know that every man has a right to food and today "bread" is of major interest to men everywhere. Thus, we are now entering the period when humanity will pass through the first initiation on a large scale, the awakening of Christ consciousness. Humanity will manifest this Christ life during the period of economic adjustment which is now rapidly approaching its crisis. The unfolding of the Christ life will result in the ending of economic fear and the "house of bread", Bethlehem, will then become "the house of Plenty". Bread as a symbol of material human need will then be controlled by a vast group of initiates of the first degree, those whose lives are now beginning to be controlled by the awakening Christ consciousness, the consciousness of responsibility and service. There are thousands of these initiates in the world today and their numbers are steadily increasing. We are told that by the year 2025 there will be millions who will achieve as a result of the impact of the energies of the Aquarian era, which are increasing in power and influence daily.

As Rosicrucians we have a much better opportunity than most others. We are taught to develop a sense of responsibility and a knowledge of the need for service. If we serve as we should, honestly and competently as the opportunities present themselves, and if we willingly assume the responsibilities which life places before us, we will thus prepare ourselves for that awakening into light

called esoterically "the Birth of Christ", the first initiation, the achieving of Christ consciousness.

Thus, I urge you to this awareness and that you may succeed is my earnest prayer for each one of you.

# Baptism

*1961*

**F**rom the earliest times nearly every religious sect has required the candidate for admission to undergo some sort of purificatory rite. Most often a symbolical washing with water took place although there are some ancient records which tell of purification by fire, and even by air in times long ago. Because water conveys the idea of cleansing it has been employed in most ceremonies. Today both the Christian and Jewish religions include water in their rites.

The Christian ceremony is called Baptism. It is said that the present form of Baptism, the pouring of water over the head of the petitioner, was introduced by the Master Morya. The Master would lead the candidate into the water of Lake Moeris in Egypt and walk along with him until the water was about up to their knees. Then, with a prayer, He would take a cup or shell full of water and pour it over the candidate's head. This rite was performed before the baptism of Christ in the Jordan, and it is said that John the Baptist had learned from the Master Morya the technique which he used at that time and which is used in varying forms by all Christian sects right down to the present day.

The Christian religion states that Baptism is an outward form which conceals but symbolizes an interior grace. All sins are forgiven, washed away, by Baptism and the newly admitted candidate is thus pure and clean in a spiritual sense. This is the conventional interpretation of Baptism, the sacrament, but it is

our intention today to discuss Baptism from the esoteric point of view, to discuss the initiation which is called the "Baptism in the Jordan", the second major initiation.

The first major initiation is called esoterically, "The Birth of Christ" This refers to the awakening of Christ consciousness in the individual. This, the first major initiation, frequently takes place without the conscious realization of the physical brain. Yet the initiate is soon aware of a change in his outlook on life, his attitude to himself, to his fellowmen, to circumstances and to his interpretation of life events. This new viewpoint, which is the result of increased soul-activity, creates a conflict within the individual between the material and spiritual sides of his nature.

Most people who are mystically inclined, and this means nearly all serious Rosicrucian students, are either initiates of the first degree, even though they may not be actively conscious of the fact, or probationers awaiting the first initiation. The initial turning away from the material and the awakening interest in the spiritual is the first sign. The applicant thus becomes a probationary disciple. His face is now turned toward the light and his aspiration has brought to him the opportunity to take the steps which will enable him to enter the light of Cosmic Consciousness. At a certain point in this progress, an assent is given, a judgment made, a decision is reached by the applicant which places him permanently and irrevocably upon the path. From this point onward there is no turning back. This is the major determining factor of the first major initiation. It is sometimes romantically referred to as "giving one's life to God". When one becomes a religious in any sect, in any religion, this same phrase is often used, and it is true that the serious minded religious, one with what is referred to as a "real vocation" is almost always an initiate of at least the first degree.

Prior to the first initiation the major problem lies in attracting the attention of the individual to the higher things, toward the spiritual and away from the

material. This is a long slow process requiring many, many lives, but once the objective is achieved and the interest and attention of the seeker are focussed firmly toward the light and the first initiation has been taken, then progress becomes more rapid.

This progress is not immediately apparent. The young initiate finds little difference in the life he leads and the experiences he meets. If anything, life becomes more difficult. Misfortune seems to strike more often and more violently, tensions increase and temptations to fall back into the material life are greater. This is possibly the most difficult of all periods, the testing period between the first and second major initiations, and it usually carries over several life times. These tests are mostly in the emotional realm. True, at first they all involve actual physical happenings, but the pressures involved and the decisions necessary are largely concerned with emotional factors. Since most of us are emotionally focussed this is the very area that presents the greatest difficulty and the most problems.

At first the initiate will fall far more often than he succeeds. The potency of his material nature is such that it will often override his highest aspirations and best intentions. But gradually, as he meets test after test, his vehicles become more refined, the physical and emotional natures have less and less pull, until finally he begins to achieve successes where he previously experienced failures.

At this point the life of the initiate usually undergoes a pronounced re-orientation. He now becomes devoted to a program of aspiration and desire to do good, or what he then sees as "good". This is symbolized for us in the story of the twelve year old Christ Who was so conscious that "He must be about His Father's business" that He defied His parents, caused them distress and astonished the elders by His spiritual poise and knowledge. A somewhat similar attitude, but without the developed understanding of Jesus, now frequently expresses itself in the disciple during the period when this new orientation is taking place. The

desire to see good accomplished sometimes leads him to extremes and it is at this point that fanaticism and other similar errors occur.

But all this time the disciple is learning to discipline his lower nature and to achieve a measure of mastery over his physical inclinations, thus releasing physical energy and bringing order into his life. During this period he must constantly fight his lower nature as he finds the interests and demands of his soul in constant opposition to the requirements of his animal nature and increasingly to his emotional nature.

It might be pointed out here that at the present stage of humanity's development, no initiate demonstrates complete control during the intermediate period between any initiation and the next higher initiation. This intermediate period is the "cycle of perfecting". That which is being left behind and subordinated to a higher realization is slowly dominated by energies which are to be released in full into the consciousness of the initiate at the initiation for which he is being prepared. For example, in the probationary period, prior to the first initiation, flashes of soul light and of cosmic consciousness are permitted the aspirant. He begins to see the beauty of the higher life and contrast it to the low grade glamour of the material world. Finally, he makes a decision, a mighty resolve, to seek only the spiritual and he petitions the Cosmic for help in his quest. This decision is the factor which brings him into alignment for initiation at the next available opportunity. He may not be (indeed probably is not) conscious of the initiatory experience, but from that moment onward his life proceeds in a new direction.

This is symbolized for us in the tales of the Knights of the Round Table. All were loyal servants of King Arthur, yet only a few set out to find the Holy Grail. Before starting they each participated in a special ceremony wherein the King had them renew their vows and charged them with a definite responsibility. This is a symbol of the first initiation. You all know the stories of the tests and

difficulties each Knight met on his quest. And as you know, only one found the Grail, the symbol of complete Cosmic Consciousness, and of the third initiation, and he was Sir Galahad whose "strength was as the strength of ten because his heart was pure".

This interim period symbolized by the search of Galahad and the other Knights is always one of great difficulty. The energies being registered, made active and finally used, are steadily increasing in number and potency. For the student is dealing with energies here, as always. His aspirations stir the energies and his own awareness to a point where he begins to recognize them for what they are. As they begin to manifest themselves, these energies have a profound effect upon the initiate's physical life and environment. Things change and often these changes are regarded as calamitous misfortunes by the aspiring one. Eventually, however, the initiate begins to grasp the pattern which is emerging. He learns to use the energy properly and once controlled it no longer has the power to control him. When this point is reached he is ready for the next step, the next initiation.

The initiatory process between the first and second initiations is for most people the worst time of distress and difficulty. This is a time of meeting problems, resolving them, and of a constant effort to cleanse oneself. "The storm aroused by his emotional nature, the dark clouds and mists in which he constantly walks and which he himself has created over the many lives he has lived have all to be cleared away in order that the initiate may be able to say that for him the glamour of the emotional or desire world no longer exists." Then all that remains of it is the higher form, the aspiration to the Cosmic, the divine love and goodwill to all. For this reason the second major initiation is symbolized as a cleansing process and called the "Baptism".

There are many people alive today who are qualifying for the experience of the second initiation, that of the purifying Baptism. These are the people who express the essential qualities of the ability to recognize divine ideas and to

distinguish them from their earthly reflections, who express a devoted adherence to truth as they sense it, who manifest a profound appreciation of the physical disciplines and a growing responsiveness to the higher aspiration of their emotional natures which reaches out toward contact and eventual fusion with the Cosmic Principle.

Thus, under the influence of increasing Cosmic contact the emotional and aspirational nature of the initiate become quieter and more controlled through the agency of the mind. When this state of consciousness has been achieved and the "waters" of the astral body are quiet, they can then reflect the beautiful and true. When the emotions have been purified by intense self effort, then the disciple can step into the baptismal waters and become subjected to the intense purificatory experience which, it is said, now enables him "for ever to step out of the waters and no longer be in danger of drowning or of submergence". He can now (after experiencing the second initiation) walk up on the waters as symbolized by Christ, and "proceed with safety onward towards his goal".

There are thousands alive today who are experiencing the tests and trials preliminary to the second initiation. For them in particular these are most trying and difficult times. They are meeting what the Master M. calls "the divine obstacles" and having met and overcome them, they will be cleaner and stronger and ready then for "the Baptism in the Jordan". That this may be your good fortune is my prayer for all of you.

# Fiery World I

*1945*

**O**n August 6th of this year, 1945, a vividly dramatic and world shaking event ushered in a new era in the development of this planet. The exploding of an atomic bomb over the Japanese city of Hiroshima will, in days to come, be heralded as the first application of nuclear energy, the first large scale release of atomic force for a specific purpose. But only a few will recognize that it marks also the greatest spiritual event in the memory of man.

The history of man's development shows us that his progress culturally and scientifically has proceeded hand in hand with his ability to use and apply energy. All instruments, even the most crude flint axes and hammers, represent a more efficient application of human energy. These early tools and their use gave man his first opportunity to really relax and think. But it wasn't until solar energy was tapped through the use of fire and water power that the general standard of all human life took its first big step upward. In more recent times, however, the doors to the use of latent solar energy in many of its forms, oil, coal, natural gas, etc. have opened ever wider and wider. This has resulted in scientific progress at a pace that soon outstripped all other human developments. What the human race needs now is the leisure to assimilate all of the knowledge bestowed upon it in the last century and to develop cultural and ethical standards to parallel this knowledge. The liberation of nuclear energy and its proper application will permit this.

It is quite probable that the prayers of people the world over, prayers for freedom, for relief from tyranny and oppression, for release from fear, tension and want, called forth from the Deity a corresponding response. A wave of liberating energy is upon us and this has not only effectively freed men the world over but it has filtered down into matter itself and has released the energy locked in the nucleus of the atom, the very soul force of the atom itself. This has been for matter an actual initiation of the greatest significance, and parallels with accuracy those initiations which finally release the soul of man from its material prison. In this way man, who presided at the initiation, has begun to fulfill his chosen destiny in a very special way. All progress on every plane and particularly in the three Kingdoms below man and subject to him, has been greatly speeded up. This will become increasingly evident in the next twenty to fifty years.

It will soon be realized that different types of atoms release different types of energies. When these are classified and properly applied, destitution will be abolished; all, every human being alive, will have a comfortable living assured to him; all disease, or at least all the present forms of disease, will be eliminated; all need to work or fight for a livelihood, for the bare necessities of life, will be ended and men will at last have the time to follow spiritual objectives and mental and cultural pursuits.

This will not be won without a struggle. All change is ever opposed by reactionary forces, and the powers entrenched against these utopia-like developments are the greatest in the world. There are many who view any change as disaster and some who would prefer to return to the conditions of the 'twenties and early 'thirties if such were possible. Powerful individuals and even more powerful groups will see in atomic power the end of their own dominion and will fight to the bitter end to keep it in the hands of a selfish few and out of the hands of the general public to which it rightfully belongs. There will be many assaults on your thinking and your reason launched in an attempt to win your support for

selfish individual causes. Beware of them. Remember, atomic power is a Divine gift to humanity as a whole and all should benefit from it.

To our five senses the material world presents itself in four different garments. First as solids, animal, vegetable and mineral, the things of earth; then as water which also pervades the three worlds, animal, vegetable and mineral; then as air which can likewise be observed as present in all aspects of matter; and lastly as fire.

Up until the present time fire has manifested such a rapid rate of change that our senses have apprehended but little of it and we have learned very little about it. Roughly, we know that any oxidation process is a manifestation of fire and that oxygen is referred to as the fiery element. The erosion of a stone mountain, the rusting of metals, the burning of wood, and certain changes in animal matter are all forms of oxidation. We are prone to regard only very rapid oxidation where flame and heat are manifested, as fire. But all of these processes are fiery ones even though some are of a relatively low order.

In the last fifty years, developments in electricity and electronics have opened the eyes of the public to a new and higher manifestation of fire. Flame is a manifestation of electronic energy released because of a chemical reaction. Electricity is a manifestation of electronic energy released because of a magnetic reaction. In both cases, however, the energy released is that of the electrons which whirl about the nucleus of the atom. These electrons are much smaller than the nucleus. Roughly it would take almost 2000 electrons to equal the weight of one proton which is what the particles in the nucleus are called. And the difference between the energy content of the electron and the proton is even greater. Thus the liberation of nuclear energy gives to the world a force which is different both in quantity and quality from any other. The very soul of the atom is freed and in the process a type of energy is released which up 'til now has been observed only in the sun itself. This is a new manifestation of fire.

According to the volume "Fiery World", a book in, the "Agni Yoga" series, the visible or sensible manifestations of fire are the lowest. Since we now can observe and begin to understand electrical manifestations and to know that they are higher manifestations of fire, it is not so difficult for us to accept the idea that there are higher grades of the fiery element as yet unobserved by us. The release of nuclear energy is additional evidence which helps us to a better understanding of how this may be possible.

While the basic elements, earth, water and air are quite obviously present in all things, mineral, vegetable, animal and human, the element of fire is considered by most people to be different and present only under special circumstances. Yet fire interpenetrates and pervades all things and is more vitally present than any of the other three. Fire is everywhere in various guises and in different degrees. It is the cohesive force and the energizing power. All creative action is fiery action. Fire heals and destroys. Fire is present on the physical, etheric, emotional and mental planes; and of course on the soul plane too where it manifests so beautifully as the power of love.

We know of the psychic or subtle world. It is not too difficult to make contact with and consciously enter the subtle world. The Cosmic or Fiery world exists in the same manner as the subtle world but its state is much finer. The Fiery World is as far beyond the subtle world as the subtle world is beyond and different from the physical. But the Fiery World is far larger and far more important and far more significant than either the physical or subtle worlds. The physical world is and exists right here on earth and on other material spheres similar to this planet. The subtle world exists in the envelop which surrounds our earth and similar planets. But the Fiery World interpenetrates all the worlds and all the space between.

Strive toward the Fiery World. Welcome the obstacles in your lives that create the fiery tensions, for these permit you to approach the Fiery World.

Friction in the physical world creates heat and a low form of fiery manifestation. The friction caused by a clash of personalities in your home or business creates heat too. If this fiery manifestation is absorbed silently and not dissipated in useless argument and complaints it enables one to approach close to the Fiery World.

Welcome the opportunities of approach to the Fiery World. Your aspirations and your prayers bring you these privileges. Do not waste them. Do not discard them. Cherish each obstacle as a Heaven sent gift. Permit your own fiery nature to expand and grow strong under the nourishment of resistance and opposition. Do not struggle outwardly, do not waste these precious gifts, but take them into your hearts and absorbing them there, grow ever stronger and stronger in the world of spirit and Cosmic Fire.

## Fiery World II

1949

**R**ecently some tests were conducted wherein a signal was broadcast by short-wave radio and the echo or reflection of this signal was picked up from the moon four seconds later by radar. This is remarkable chiefly because it proves, beyond any shadow of doubt, the existence of a conducting medium between our Earth and the Moon. It proves other things too, such as the distance of the moon from the earth and the high efficiency of radar. But we are not concerned with these right now.

Let us suppose that when the U.S. Army men were operating the radar equipment that received the signals from the moon, they became aware of a new and different set of signals coming in from outer space. Let us assume that these signals were finally deciphered and discovered to be coming from intelligent beings on another world not even in our universe. These beings becoming interested in us, want to know what we are like and what our world is like but unfortunately no one thing on their world is like ours. There exists no basis for comparison or contrast.

Now if the problem were put to you, how would you go about describing our world to them? It would be difficult, would it not? You couldn't even start by assuming the most elementary concepts such as day and night, white and black, because probably there are no such pairs of opposites where they are. Consider then how much more difficult it would be to describe our whole world and all its

many peoples and their inventions and cultures and arts and sciences and ideas. Now even greater is the problem of bringing a description of the Fiery World to us. It is far vaster than our physical universe and far richer in the mazes of its complexities. There are no barren wastes --- no empty spots --- no vacuums. All of the intervening space (if you can call it that) between here and anywhere you can imagine, is literally teeming with life far more complex and richer than anything we know.

The Masters have tried to tell us of the Fiery World. Many volumes have been written endeavoring to put into words understandable to us some limited facts and information about this universe. From the few items thus transmitted it can be realized how difficult it is for our physical consciousness to comprehend very much about this Great World. Yet we must try to understand, for only by this effort will we eventually raise our consciousness and vibratory rate to a point where we may enter the Fiery World freely and dwell there.

Actually there is a part of us, a Spark within us called the Divine Spark; which belongs to the Fiery World. It came from there and eventually must return there, either with or without our ego which it presently animates. It is most important for us to attune with this Divine Spark and grow closer to It and for this reason we are urged to acquaint ourselves with the Fiery World and Its laws.

Now don't make the mistake that fire as we know it or electricity or lightning is a direct manifestation of the Fiery World. It is not. It is a manifestation in our physical world of low grade Fire. We can see fire and lightning with our eyes and feel them burn and hear the sounds they produce and therefore they are physical and belong in the realm of our five senses. The Fiery World is actually a higher world and the name "Fiery" is applied to it because the action and appearance of fire most closely approximates the action and appearance of this great Inner Universe when it is apprehended by our inner vision.

There are two avenues of approach to understanding the Fiery World --- the spiritual approach and the scientific approach. The spiritual we already know something about, the scientific will be developed in the future. Actually many apparati are possible of creation right this very day, apparati which would begin to open the door to the Fiery World, but the consciousness of mankind, steeped in ignorance and superstition will not permit it.

All approaches to the Fiery World are dangerous to some degree and heroism is needed on this path. Indeed heroism is needed anywhere the Truth is. Our aspirations carry us along the road to the spiritual approach, they lead us to the opportunities for Fiery Labor. All of us have been aware at one time or another of the tension present during Fiery Labor. We know it is not possible to withstand this tension for long in the physical body. Yet these tensions must be built up and then eased, built up and eased, over and over again. Each time a higher pitch, a greater degree of tension is possible, but to relax and turn away at the proper time a strong intuition is necessary, a ready ear to the counsel of one's Guide.

In our work it is important not only to seek these tensions but to accept and recognize them when they come. The threads of the spirit are spread far more widely than people think, the manifestations may come more often than you suspect. Therefore we are urged to write down all the sensations and strivings of the spirit. From such writings significant deductions are often possible. And it is mainly through pure human striving, your striving, that eventually a most marvelous world will be produced.

On our physical level we must rally all our strength in order to preserve a concordance with the Fiery Forces. This may be accomplished by the most simple acts. A maintaining of calm in the midst of excitement and turmoil is one outstanding example. A refusal to react to an attack by another like Christ's turning the other cheek, an openhearted giving of time, energy and possessions

are Fiery acts leading to an attunement with the Fiery World. They are simple enough in themselves yet we frequently find them most difficult to perform. Actually they are individual attempts to bring balance into an unbalanced or chaotic situation. They are our contributions to the work of Hierarchy. Has not the Master said, "Above all else I am concerned with the imbalance of the world."

Have you ever ridden in a small rowing skiff or a canoe ? These craft must be properly balanced or they will capsize. Think how difficult your task would be if you had a wild one aboard who deliberately tried to upset your craft. What a tense striving would be necessary to maintain the proper balance! Yet this is exactly the condition which Hierarchy faces in the world today. In spite of Their greatest efforts there are those who deliberately "rock the boat". Many countries are governed by mad men. Millions of murders are being committed. What a labor for Hierarchy to re-establish balance under present day circumstances. Even the little you and I can do is sorely needed.

Let us therefore, each one of us, endeavor to bring balance and peace to our own environment both by physical action and psychic control. This latter, as you know, is best accomplished by heart energy.

Of course it has been correctly stated that all balance is achieved through the heart. And this, to some degree, explains the statement that the heart is the most direct gateway to the Fiery World. The Great Ones try to tell us things which will benefit us personally and also benefit all humankind but because of our limited understanding they have to talk all around the point at times. A direct statement of truth is frequently incomprehensible to us. We have to be led to the unknown through the things which we know. We know the heart and can locate it within our breasts. If we can successfully place our consciousness within our hearts we will begin to understand many things which we have read and which have been told us. We will begin to appreciate how balance may be achieved in a

disturbed situation by means of heart energy and we will also realize why the heart is said to be the gateway to the Fiery World.

# Telepathy

1953

Today it is well for all of us to know something about Telepathy, and in the years to come it will become increasingly important for us to be able to consciously employ mental telepathy.

There are many kinds of telepathy and mental telepathy is only one of them. Generally speaking there are three broad classifications of telepathic communication. These are:

1. Interior Telepathy, which means the communication which takes place within the individual between his soul and mind, or between his soul mind and brain. This latter is one of the developments we strive for in our Rosicrucian exercises and is referred to as Cosmic Consciousness.
2. Telepathy between individuals, which is the classification we are going to examine now, and
3. Telepathy between groups, or between the master and a student group.

The development of telepathic interplay between the soul, mind and brain of the individual is the most direct path to Cosmic Consciousness and is consequently the most important for us as students. However, the techniques involved have been given much attention in our monographs and elsewhere. We, therefore, can pass them by for the present and concentrate upon telepathic

communication between individuals. Much false and misleading information has been circulated about tills type of telepathy and as a result many mistaken notions and vague ideas exist concerning it. It is, therefore, necessary to start by examining the basic fundamentals.

There are four types of telepathic communication between individuals. These are:

1. Between solar plexus and solar plexus and therefore purely emotional in character.
2. Between mind and mind
3. Between soul and soul, and
4. Between all these three aspects of energy simultaneously which is only possible in the case of very advanced individuals.

The most common form of telepathic communication is, of course, that between the solar plexus centers of two or more individuals. This is sometimes called "instinctive telepathy". It involves radiations from the solar plexus which are transmitted most readily when direct physical contact exists or when the auras of the subjects are in contact and there is a certain amount of interplay between the pranic fluids (or "nous") in their etheric bodies. This type of telepathy rarely occurs at a distance but when it does manifest due to some powerful emotional stimulus, it is transmitted on the astral level, not the mental.

This "instinctive telepathy" is a type which may be manifested by the undeveloped human being, by the unthinking, non-mental man or woman. It exists between mother and child and is the manner in which the emotional body of the child is created by its parent or parents just as surely as is the physical body. It is found it, the theater, when the star "sways" the audience and makes them laugh or cry. In this case the individuals in the audience exchange emotional reactions

with each other in response to the stimulus of the performer and this is one of the reasons why they are so apt to panic if fire or any other danger threatens. It is also this type of telepathy which predominates at the average spiritualistic seance. The people are urged to sit close together sometimes with hands or arms touching and to form a circle. This facilitates the free flow of solar plexus energy from one to the other throughout the group. Their feelings, worries, sorrows and desires become apparent and are introduced as part of the "reading", so called.

This "instinctive telepathy" was the earliest mode of communication which existed between man and man and antedated speech. Originally it concerned itself only with self-preservation and self-reproduction and manifested chiefly as a type of inner sensation. Today we have an outgrowth of this early telepathy manifested in a higher form when we say, "I have a feeling that this is going to happen", or, "I felt you were coming to see me."

The student on the Path is in the process of transmuting or transforming this type of solar plexus sensitivity to a higher stage of feeling and working towards communication from "heart to heart". We often use the phrase, a "heart to heart talk" and this is generally a misnomer. But for some it has become true and it will one day be true for all.

Now we come to the second type of telepathic communication between individuals and that is from mind to mind. It is this form that concerns us most at the present time and which deserves our highest attention, time and energy. At the very outset let it be pointed out that the more thoroughly emotion and feeling and strong desire are eliminated, the more accurate and successful will be the work accomplished. Actually, the strong desire to achieve success in telepathic work, and the fear of failure, are the surest ways to neutralize the very best effort.

Therefore, an attitude of non-attachment or a spirit of "don't care" should be cultivated. This is another way of saying that the attention, or the consciousness, should be focussed in the mind or at least in the brain. This must

first be achieved through exercises in concentration and meditation practiced daily over a period of from one to three years. Then and only then will the student be ready for the first steps of mental telepathy.

Today in our race, mental telepathy is becoming increasingly prevalent. Instinctive telepathic work is still the easiest path for most and this possibility must always be watched for and if possible, guarded against. Not that it is wrong or bad but it makes for confusion. The solar plexus is still exceedingly active in most students and therefore the manifestation is usually a mixture of instinctive telepathy and mental telepathy. Frequently the communicator will send a message property via the throat center but the recipient will use the solar plexus. This results in an emotional interpretation of the message not in, the sender's mind or consciousness but solely in the aura of the recipient. For example, the sender may project the word, "hurry" or "make haste", having in mind nothing more than a speeding up in the development of the recipient. The receiver, however, in receiving the message, will correctly apprehend the idea "make haste" but will surround it with all sorts of dire emotional pictures. He will experience a sense of frustration because he is not proceeding faster, he will feel fear that he is failing because he is not fast enough, he will feel resentment at the circumstances which he believes retard his progress, in short he will find himself in a complete emotional turmoil because of the implied urgency in the message "make haste".

Thus you see the problem and the importance of first developing the head center and the mind to a point where it is possible to hold the attention or consciousness in the head and dissolve or drop off all emotional interference. It is only when the centers employed are used consciously and deliberately that we have work which is fruitful of the right type of results. Likewise, both parties to the experiment must be relaxed and ready. If one party is under an emotional strain, he is very apt not to be responsive although his intentions are of the best.

Or again if one party is occupied with a mental problem of his own he may be encased in a wall of thought forms completely impervious to any impression.

As you can see from the foregoing, there are many problems and many pitfalls and the cultivation of a form of detachment is most necessary for success. However, let us assume that we are being successful in this and proceed to the next step.

It has been said that a good telepathic inter-relation between two people can only grow through the medium of a constant attitude of reflective thought and a steadfast love for each other. Now "love" here does not mean a personal, physical love but its higher counterpart, spiritual love, which recognizes all personality weaknesses and failings but dismisses them as unimportant in relation to the shining light of the true inner self. These two factors of reflective thought and steadfast love cannot be developed over night and they are not possible between all people. They represent the ideal, the ultimate, but we are only beginning. We must make a start some place and what we need, therefore, is a technique.

The first thing to realize is that in telepathy we are dealing with matter and energy in just the same way as when we construct a steamship or a railroad. True, we deal with a different type of energy and a much finer grade of matter, but they are still matter and energy and obey the laws of matter and energy. Always remember this.

In telepathy we will be dealing with (1) the force of love, (2) the force of mind and (3) the force of "nous" in the following manner:

- 1.** The force of love attracts the needed material with which to clothe the idea, the thought or the concept to be transmitted, thus producing a coherency in that to be transmitted. You must realize that when you conceive an idea or frame a mental concept you are actually gathering together and compressing

into one a portion of the Divine Mind. In order to hold that portion of mind together long enough to be transmitted to another you must encase it in a capsule or compress it together in some way. This is where the force of love is needed and it causes the elements in the idea to be sent to cohere together for a length of time that is in direct proportion to the amount of love force supplied.

The force of love is also used by the recipient to attract the thought form or idea to himself after it has been created and released by the sender. This is done by the recipient concentrating his own love nature upon the sender. You can see from this how difficult a mental transmission would be if the slightest dislike or disapproval existed between the sender and recipient. This is the reason for the great emphasis placed upon love and non-criticism.

**2.** The force of mind is necessary to figuratively "light the way" for an idea or thought form to be transmitted and received. Light is a subtle substance and the energy of the mind can materialize upon a beam of light. Herein is the single most important clue to successful telepathic communication. A so-called "line of sight" alignment of the brains and minds of the sender and recipient is necessary. The light of the sender's mind must project like a beam or beacon and upon this ray the idea or message will travel truly to its intended mark. Of course, it is understood that the recipient must exert the magnetic power of love to attract attention, to produce alignment and create an attunement.

**3.** The energy of nous or the etheric force of the vital body responds and reacts to the two previous energies as they create a dual impact upon the recipient and causes his brain to first become passive and then gradually awaken into activity in response to the incoming energy. This causes the impression, thought form, word, symbol or message to be swept into the area of the brain's conscious activity and to be realized by the recipient.

Thus, we see that the following technique is necessary. The sender must do three things simultaneously. He must:

1. Send out love (not sentiment) to the recipient, consciously visualizing the recipient or the recipient's name if he doesn't know his face.
2. Polarize himself on the mental level of consciousness by an act of will.
3. Clothe the idea or message in love and send it forth on a stream of love to his brother who, alert and waiting, will attract it by means of his love for the sender.

The recipient must also do three things simultaneously. He must:

1. Send out a stream of love (not sentiment) to the sender.
2. By an act of will lift his consciousness onto the mental plane and hold it steadily there.
3. Relax and assume an attitude of indifference, not eagerness. This releases the nous in his own etheric body to be impressed and molded by the incoming thought form.

There you have it. That is the technique, the whole technique. It seems simple—it is simple. The difficult part is in training the mind, the emotions and the body to play the right part at the right time. This is like learning to paint or to write or to play the piano. It takes time and practice and hard work.

In general, successful telepathic work is dependent upon the following factors:

1. That there are not barriers between the receiver and broadcaster; barriers such as criticism, suspicion, resentment, or a lack of love or of sympathy.
2. That the broadcaster occupy himself mainly with the clarity of his sending, with the symbol, word or thought and not with the receiver. A quick glance toward the receiver (mentally), a momentary sending forth of love and understanding is sufficient to set up a rapport and from then on his attention must be on the clarity of his symbol.
3. That the receiver think with love and affection of the broadcaster for a minute or two, then forget the personality. The thread of energy linking the broadcaster and receiver can then be said to have been established and must be regarded as existing, then forgotten.
4. That the receiver be truly detached. Many receivers are so anxious to receive correctly that by their very intensity they counteract their own efforts. A casual and "don't care" attitude and an attentiveness to the inner picturing faculty will net far better results than a strong desire to see the symbol and an effort to contact the mind of the sender.
5. That the brain of the receiver should register the mind content. If a ray of light is met by an outgoing force from the receiver's mind or a powerfully emitted thought form, it will be prevented from reaching the mind. Most early trouble will be with these emitted thought forms on the part of the receiver or in a rush of poorly regulated mental energy or brain radiation. A quiescent attitude must be cultivated and a dispassion which desires nothing for the personal self. The thoughts must be well regulated and nothing, absolutely nothing violent must be allowed to intrude.

Earlier I mentioned a third type of telepathic transmission between individuals. This is from soul to soul. Actually this takes place all the time and between all souls but we are not conscious of it. In order to become conscious of

the beauty and wonder of this type of telepathic rapport, we must first learn the techniques of mind to mind telepathy. The human race is ready for this, you are ready for it and can learn it with two or three year's conscientious effort and hard practice. If you set out to do this and are successful you will greatly benefit yourself but what is even more important, you will benefit the whole human race. It is written that in the next 500 years the human race must become telepathically responsive on mental levels. A start must be made some place, some time. I urge you to be pioneers. The rewards are very great.

(Quotations from the writings of the Tibetan)

# Illusion

1957

**E**very esoteric student should know something about illusion. He should learn what it is not. And he should try to understand what illusion is and how to clear his way through it to truth.

The word illusion is often misused to signify a lack of knowledge, or unsettled opinions, or even glamour which is emotional in nature. It is sometimes used also to indicate misunderstanding, or psychic bewilderment, but none of these are illusion in the esoteric sense.

Actually illusion is strictly a mental problem. It is generated by:

1. wrong perception of an idea or thought,
2. wrong interpretation of an idea, or
3. wrong appropriation of an idea.

Let us examine these causes of illusion in order.

1. Wrong perception. Every thinking being is constantly in contact with thought forms of all kinds and this mental atmosphere in which we dwell is the greatest cause of illusion. Most of these thought forms are of man's making, some new, some old, and some even very ancient. It was an ancient and powerful thought form, for example, which Hitler employed to dominate the German

people. This was the old and long discarded thought form of the "master race" which he used just like a lever to control the sentimental and easily led Germans.

Yet we know now there is no such thing as a master race or a master people. Such then is one form of illusion.

All of us are constantly creating thought forms and picking them up from each other. You can well understand, therefore, that very few of these thought forms even approach true actuality. The best of the thoughts held by the average human have only a small element of truth in them and many are completely false. But fortunately for us there are among them clear and concise thought forms created by Hierarchy for our benefit which accurately picture the truth of things. Fortunate indeed is he who makes contact with these higher thought forms and guides his life by them for he is then to a degree freeing himself from illusion.

Another area of wrong perception occurs when the ideas given us by Hierarchy are clothed with emotion and become ideals. Generally speaking high ideals are very good for the average man but the esotericist should learn to distinguish between the ideal which is emotional and the original idea which is mental. It will come as a shock to some to be told that many of our most cherished ideals are actually illusions and must be outgrown. For example, we are beginning to become aware that nationalism is a mistake and cannot exist much longer in a world which is growing smaller day by day. Yet for countless centuries nationalism, or patriotism, or love of one's own country above all others has been a most cherished ideal. Actually, this ideal is an outgrowth of an idea implanted by Hierarchy in the consciousness of men many thousands of years ago. At that time all men were hunters or nomads living in tribes or small groups which wandered from place to place in search of game and other food. Seeing the need for leisure which could only be obtained through living together in large groups and staying in one place, Hierarchy released into the minds of men the idea that to stay in one place, the place of one's birth, was good and desirable. This led to the

tilling of the soil and the agrarian peoples came into being with their greater leisure and the beginnings of culture. But the idea soon became surrounded by emotion and emerged as the ideal, love of country which eventually grew into nationalism.

The cure for this type of illusion is a training in discrimination. One must learn to distinguish an idea from an ideal, to know what is constructive and what destructive, to separate the old from the new.

2. Wrong interpretation. This occurs when the perception of an idea or truth may be correct but then be distorted in its expression later because of an inadequacy in the mental or emotional equipment. The cure here is to develop humility and act with care and caution.

3. Wrong appropriation. This is a fairly common error leading to serious illusion. It occurs when a man makes contact with an idea or truth and then mistakenly looks upon it as his own creation. Led on by pride of ownership he then gives it undue importance and attention because he regards it as his. He builds his life around it and expects others to regard it as belonging to and originating with him. He forgets that no one idea belongs to anyone but that all ideas are universal and belong to all. In these days of selfish materialism only the greatest souls are capable of maintaining the proper attitude with the ideas they are privileged to contact. The cure for this illusion is the cultivation of unselfishness and impersonality.

We must realize therefore that over the thousands of years since thinking man first began to make contact with truth, a vast number of ideas have accumulated and been developed into ideals and thought-forms. These thought-forms are contacted by succeeding generations of men who reach out to them and make them their own, giving them life and perpetuating their existence. They thus become part of man; they condition his reactions and activities; they feed his

desire nature and eventually become so important to man that they create a barrier between the man of today and true Reality. This is the nature of Illusion.

# Service

1959

**M**uch has been written about Service and all of the Great Ones recommend a life of Service as a sound and sure approach to enlightenment. But even so, this is not yet well understood.

Most people think of Service as servitude. This is natural because every one of us has spent more than one lifetime as a slave or a low cast servant and the habits of thought thus acquired are difficult to shake off. With these habits goes a certain servility and obsequiousness to power which are not proper in any human being and least of all in one whose feet are already upon the Path. Avoid this error.

The Teaching says: "The grayish twilight of servility has brought on a wretched conception of life!" Even in the present day we do not regard all men as equals in spite of our high sounding declarations. Examine yourself and be honest. Do you not consider some men your betters and others inferior to you? Do not be ashamed if you find this so—and by all means do not try to deceive yourself. There is no need for a feeling of guilt. It is not your fault that your thinking is enwrapped by a powerful thought form that has dominated the creation of every human social structure for the past twenty thousand years. Very few are able to transcend its powerful influence. Very, very few people can actually see others as equals and know that no one is either superior or inferior except in the degree of expansion of their consciousness.

Please understand this. We do not encourage a light minded approach to our Elder Brothers. Only in solemnity of thought and dignity of action is it fitting to approach these Awakened Ones for They are Great Flames in the Cosmic Fire. But then each human is also a spark from this same Cosmic Fire and as such worthy of dignity and respect. Only man can debase man but the time has come when this fear of superiors and contempt for inferiors must cease. Man must learn to face every other man eye to eye as an equal. This is the order of the new day. And those that fight it with threats and glamour and fear do the work of Darkness.

No, Service is not servitude, and servility has been marked for extinction.

We have been called to Service by the Master. "Not for revelations but for Service did I summon thee" says the Teaching. There is a distinction between this Great Service and human service, yet both have their place. There is a dignity in human service which is as yet only dimly recognized but in days to come the many simple acts which are presently looked upon as menial will take on a new stature and significance. The setting of tables and the making of beds, the shining of shoes and the pressing of clothes, the cutting of hair and the carrying of luggage will all come to be recognized as the essential activities they are and those who do this work will be accorded the same dignity and importance in the social scheme as the construction worker or the airline pilot. The airline stewardesses, for example, represent a remarkable bridging over to this new viewpoint. Their main responsibility is to serve food and beverages and otherwise care for the comfort and needs of the passengers. Yet they are not labeled as waitresses. They are looked upon as important and responsible employees and their jobs are regarded as glamorous and desirable. In such a manner will all of the so-called service trades be elevated in days to come to new recognitions and a dignity truly proportionate to human worth.

But this is not the Great Service. This is human service wherein time and effort are expended and just compensation in the form of money and honor is

received in return. The Great Service is something different. Actually the Great Service involves sacrifice. Sacrifice may be described as the giving, or giving up, of something physical, or emotional, or mental in order to achieve something higher or better. There is pure sacrifice and impure sacrifice. Pure sacrifice is where the giving is complete with no thought of return or reward, where there is not even desire for self-approval. Only the greatest souls, or mortals in their greatest moments, are capable of pure sacrifice. For us the Great Service involves sacrifice, but sacrifice which is usually tinged with some form of self-interest. There is nothing wrong or shameful in this. It is the best most of us can do at this stage of our development. The important thing is that we make the effort and sincerely try to do our best.

The Masters frequently refer to the Great Service as labor. For example, the Teaching says, "By labor you unlock the Gates to the Land of your Striving" and again, "That labor is of worth which is performed with one's own hands" which means that part of the reward is the lesson to be learned in the actual experience. This experience can only be had when the Service is performed directly by ones self and not through an agent. The Master Jesus frequently spoke of the "laborers in the vineyard" and said "the laborer is worthy of his hire", meaning he would not go unrewarded. In the same manner those engaged in the Great Service are sometimes referred to as workers --- one who has faithfully stood the tests of time is called a co-worker --- and they do not go unrewarded.

Those who accept the call to the Great Service must know that it will cause, nay it will demand, a great change in their lives. Usually this change is internal, a change of viewpoint or outlook, but occasionally the change is all-embracing and a complete up-rooting takes place. Most important for the aspirant is for him to understand what is happening. He has turned his steps from the broad highway of custom and habit and struck out upon a new Path, a narrow Path which goes steeply up the mountainside. This is an allegorical statement

describing what takes place when one starts to devote himself to the Great Service. From this comes the often heard phrase "on the Path." Thus, we see that dedication to the Great Service leads one onto the Path to Illumination or Cosmic Consciousness.

A great many students cannot understand the association of service with the idea of Cosmic attainment. They ask "What is the connection?" The answer is that here again is another of the great suggestions or advices that have been given us by Hierarchy. We are told to serve not because They need or want our service but because by serving or even attempting, to serve, we help ourselves. A clue is given in the statement "The means of achieving expansion of consciousness are innumerable, but inherent in all are the ideas of honesty (truth) and self-sacrifice". True service involves a straightforwardness, an honesty with ones self and others, and above all a willingness to sacrifice, always sacrifice. To start right out to sacrifice this and give up that is impractical. It is foreign to our nature and to our motor mechanisms. But if we try to be of service, our attention is gradually weaned away from ourselves by the needs of others and one day we awaken to the fact that we are actually making great sacrifices of time, energy and self-interest with no thought or desire of return.

The selfless giving of oneself to help others stirs the heart center into activity and this evolves into an actual love for humanity which is so needed today. Not love for a particular person, nor a particular group, nor even a particular nation, for this is normal human love, but an open-hearted love for all humanity is the crying need. To see all men as souls, to understand and forgive them their errors, to magnify the good in them and minimize the evil is the sign of an awakening heart. Then we are well upon the Path. Then we are performing the Great Service. Step by step we have been led away from our old habits of thought and conduct, one by one we give up our recreations and our playthings, gradually we become adult in our thinking and outlook. Each day we find ourselves doing

less and less of what we want to do and more of what we ought to do. We work harder, we accomplish more, and we are astonished that we feel better and have more energy than heretofore. By forgetting self we are beginning to widen the doorway to the Cosmic, to our Higher selves, and a correspondingly greater flow of psychic energy is available to us. For the first time since childhood we experience joys, joy in doing, joy in being and, wonder of wonders, there is promise of more.

O workers in the Great Service, I offer you this prayer

"O Lord, give strength to my heart and power to my arm.

Because I am Thy servant.

In Thy Rays I shall learn the eternal truth of Being.

In Thy Voice I shall listen to the Harmony of the world.

My heart I give to Thee, O Lord.

Sacrifice it for the sake of the world."

## Sacred Places

1962

One sunny summer afternoon about a hundred years ago, a young peasant girl walked slowly along the bank of the River Gave de Pau where it flows through southwestern France at the foot of the Pyrenees. The air was warm and mild with the sweetness of new grass and clover, the birds sang and the tree locusts buzzed their song of contentment. Yet the young girl seemed unaware of the beauty around her as she walked with hesitant steps and downcast eyes, thoughtful, as if intent on some inner problem. For she was indeed caught up in a reverie of recollection as she relived over again the experience which had just been hers.

Not far from the river there was a cave, a sort of grotto with a spring and a small pool, which she had visited more than once. She liked this place. It was quiet and peaceful and the little spring made a soothing sound as it trickled over the rocks and dripped into the pool. But more than this, the place made her feel good. It was not something she could define. It was just that a definite sense of well-being pervaded her when she sat there. Always before it had been pleasant and peaceful, nothing more, but today something unusual had occurred, something amazing! For as she sat there, as she had so often in the past, the whole grotto seemed to glow with a golden light. This was no light of the sun from outside, but the very air in the grotto seemed to become luminous. And with this change she felt an exhilaration, a sense of excitement and expectancy.

She had not long to wait. Before her eyes the luminosity seemed to increase, to become brighter and more intense. A form seemed to shape itself in the light and a most beautiful Being gradually came into view before her. This Being seemed to be made of light with long luminous hair and softly flowing luminous garments. The face was of unearthly beauty and it shone like the sun. The long hair and flowing garments suggested femininity. Surely this must be the Holy Mother Herself.

As this thought came to the young girl, the Beautiful Being smiled and pointed to the pool. The inference was obvious. The girl stretched out her hand and dipped it into the water. It was cool but it made her tingle all over. Then another amazing thing occurred. The open sore on her finger, where she had cut it three days before, healed right before her eyes, healed without a mark or a scar! This was a miracle! Now there was no longer any doubt in her mind. This was the Blessed Mother, Herself.

As she walked back to her home, little Bernadette Soubirous was trying to decide if she should tell what had occurred to her and if she did, what she should say. Finally, in spite of the healed finger and the sense of exhalation, she decided to say nothing. And this time, she said nothing. But this experience was repeated and finally Bernadette told her story. Her story was not quite the way it had happened, for who could tell of the amazing exhilaration or describe the Divine Creature. But she told it as best she could within the limits of her education and her understanding. She told how the Divine Mother had appeared to her and had healed her finger by means of the miraculous water that flowed from a rock in the grotto on the left bank of the Gave. Authorities checked and found the waters had the capacity to heal not only Bernadette but others and so the spot became a shrine, the Shrine of Our Lady of Lourdes.

I tell you this because Lourdes is one of the best known of the Sacred Places. It matters not whether Bernadette actually saw Mary, the Divine Mother,

or whether she saw the Deva guardian of the grotto, or whether this appearance was just a figment of her imagination. This part is not important. What is important is that since that day several million, I repeat, several million people have experienced help and cure by drinking or bathing in Lourdes water. Every year since 1858, when Bernadette first revealed her experience in the grotto, about 600,000 pilgrims a year have visited this Shrine. Among this number there are each year a certain number of complete cures and a certain number, which while not cured, are greatly helped. Before 1900 there were often as many as 20,000 authenticated cures a year, plus many thousands more who were definitely helped. But in recent years the potency of the waters has dwindled and today cures are rare, possibly not more than 50 to 100 per year. Even one cure is miracle enough, but the dwindling power of the waters should give rise to thought.

There are many such places in the world. Some are recognized and some not. In Catholic countries they are usually shrines dedicated to the Virgin Mary. In Quebec we have the Shrine of St. Anne de Beaupre, in Mexico City the Shrine of Our Lady of Guadeloupe, in New Jersey the Shrine of the Little Flower, to mention a few, and of course there are many others in all parts of the world, France, Italy, England, India, China, nearly everywhere.

Our late Emperor, Dr. H. Spencer Lewis, referred to these spots as magnetic centers and described them as having varying degrees of potency. Some are quite weak and can be discerned only by means of sensitive instruments, but they appear to manifest in almost every gradation of power and vitality right on up to a center like Lourdes that cures millions.

Now let us see if we can find a scientific explanation for these phenomena, an explanation acceptable to Rosicrucians. For much of the information we will have to go back to the early writings and statements of Dr. Lewis. He said that the simplest form of magnetic center in the earth's surface was usually caused by the flow of water. Water makes a friction as it flows through the earth and this creates

a magnetic or electrical current. At a point where two or three underground streams cross, a magnetic center is formed by the different directions of the electrical flow. Large and powerful streams will create a strong current and a fairly significant magnetic center, small streams create only a weak center or no noticeable magnetic influence.

As you are aware, magnetic centers of this type are purely physical manifestations caused by physical means. Today we have sensitive meters which can detect their location but in years gone by, they were discovered by a practice called "dowsing". A man who was an accomplished "dowser", usually someone with a strongly magnetic aura, would take a forked birch-stick and taking hold of the two arms of the Y in his hands, would walk along with the end of the stick held loosely out in front of him. When he passed over a magnetic area, the end of the stick would have a tendency to pull down toward the ground. This technique was employed to find water. When a hole was dug beneath the place where the stick bobbed downward, water was almost invariably discovered in ample quantity.

While useful to indicate the location of underground water, these weak magnetic centers have very little other value. Certainly there is not enough energy in them to affect a human organism in anyway, either to help or to hurt. But there are other and more powerful magnetic centers which are the result in some cases of emotional force and in the most powerful, the result of psychic energy.

The centers which have been created by powerful concentrations of emotional force are fortunately not very numerous. For in the main these centers radiate an unhealthy and sometimes harmful influence. Some of these emotional whirlpools are created by the powerful emotions of one person which appear to stamp themselves into a certain location and persist for years, sometimes centuries. The so-called haunted houses are usually the result of the fear, the anguish or the hate which some strong personality experienced in that spot. The

powerful emotions released there out picture themselves over and over again in the ether and sometimes in the physical atmosphere in the very location where they were originally experienced. Of course, where groups have gathered to plan some deed of hate or revenge, the influence is greater and persists longer. Sometimes vegetation will not even grow in the area. But this subject of the emotional poisons generated by men and their effect upon our planet is a vast subject and not a particularly pleasant one. So for the present, we will just observe that there are such things as harmful magnetic centers and that fortunately their force or power is diluted by the merciful protection of our Heavenly Mother, the Mother of the World.

The most powerful magnetic centers are centers of psychic force or physical areas endowed by great psychic energy. A few of these were created consciously and for a purpose by a super Being, by a great Avatar or Saint, or by an Extraplanetary Being come here to help humanity. But most often these beneficent centers are the work of people like ourselves. What think you is the basic reason for a church? Surely, it is not to give certain clergy a rich and easy life, as some think. Nor is it just to remind people to pray, although some need this often enough. Why do we gather together in rallies? Is it solely for our personal benefit? What does the ritual mean when it says, "We come to this sacred place, made sacred by our thoughts and by our conduct?" What did Christ mean when He said "Where two or three are gathered together in My Name, there I am in the midst of them"? Is it not clear that pure thoughts, high motives and a desire to serve on the part of a group meeting together form a magnetic center of psychic energy which persists even after the group has disbanded. These centers radiate outward the psychic energy with which they are endowed and this energy tends to absorb and counteract the putrefaction and decay caused by men's evil thoughts, desires and actions.

One wonders sometimes at the locations some Rosicrucian Lodges and Chapters have found for themselves. Economic conditions seem to dictate in most cases for no Lodge or Chapter could be called rich. But is this the whole story? It is not possible that Chapters and Lodges have a tendency to locate in an area where their influence is most greatly needed? For a Rosicrucian meeting does generate a good influence. True, this is not always as powerful as it might be with occasionally only twenty or thirty in attendance and quite a variety of mixed emotions and thoughts. But underneath, there is, I know, a desire to serve in every heart. This draws psychic energy like a magnet and focuses it onto the Altar from where it passes into the Skekinah and is distributed outward. The work of counteracting and absorbing the psychic refuse caused by low thoughts and evil desires will, in a day or two, consume the higher energy provided by the unselfish hearts of those who met in convocation, and by the time a week has passed another meeting is necessary.

If this is not the work of God, what is? If this is not serving Hierarchy, this counteracting and removing pollution from the earth's atmosphere, what better way is open to us? Is this not a privilege to be a co-worker with Hierarchy? Yes, Fraters and Sorors, it is a privilege, a rare privilege. And if we know what we are doing, if we consciously strive to radiate love and peace as we sit in meditation, then our efforts will be even more effective. The Great Being who endowed Lourdes was so powerful that the psychic energy released there has absorbed the pollution and corrected the imbalance in millions, and has lasted over 100 years. But even this great endowment has dissipated itself over the years and if not renewed or recharged, the magnetic influence will eventually disappear entirely.

We are learning to deal with energy and force. Psychic energy is higher than mental and emotional and physical energy. Because of this, it can absorb, nullify and control the energies which are lower than it in the scale. But in doing so, it in turn is absorbed or neutralized. We need to renew our own psychic energy

each day, just as we need to eat and to breathe. Thus, we should spend some time each day in meditation and quiet. Not long --- fifteen to thirty minutes is ample. Better short and dynamic than long and dreamy. If we do this each day, we will eventually become a radiating center of psychic energy, just as a dedicated group, meeting and meditating together, becomes a radiating center of beneficent and helpful energies. By thoughtful dedicated attendance at convocations, we can do our part, and more, to change the balance of the world from evil to good. In the thick of the battle, victory is to see, but we are nearer success than anyone of us imagines.

There, Fraters and Sorors, is the great challenge before us. We, who know, must ever each day renew our own strength, and in convocation with our brothers, recharge at regular intervals the magnetic centers we have created. Thus, we may serve. Thus, we contribute our share to the building of the new age. Thus, we cooperate with Hierarchy and help to fulfill the plan of God. Thus, we earn the right to be called "co-worker."

# Today's Problems

1953

**O**ur lives today are not simple. In recent years living has become more and more complex until we now find ourselves beset on all sides by a multitude of serious problems.

These problems are political and national or international in nature, they are economic, they are scientific and educational and they are personal. The confusion of ideas in the world seems to reflect itself in our personal lives and we experience distress and tension which increase with each passing day.

It would be most interesting and instructive to examine and consider all of these problems; but this would take a very long time, certainly a great deal more time than is allotted today and furthermore I am afraid that an adequate treatment of them is considerably beyond my present ability.

But we Rosicrucians are a special group. We are esotericists or esoteric students and as such we have problems that are very peculiarly our own. And it is with these that it is important we concern ourselves today.

In any appraisal of humanity as a whole, esotericists will rank very high. If we were to grade each human being according to the development of his consciousness or inner self, we might find humanity divided into six general groups. At the very bottom would be animal man, which fortunately only represents a very small percentage of the whole. These people are very little more than physical bodies and are literally a dead weight on the rest of humanity.

Next to the bottom, in fifth place, we have emotional man, those with the so-called Atlantean type of consciousness. This is still the largest group on the planet. Their daily lives are controlled by their wants and desires, their little joys and sorrows and the trivial incidents of ordinary life. These people do not lead a purposeful existence. They do not plan their lives, nor are they led onward by some high objective. Actually, the group next above them in development, the so-called intelligentsia, do their thinking for them, give them goals to fight for, causes to champion, yes, even wars to be won.

The intelligentsia are the fourth group, the next above the emotional in the human scale. These people are the present rulers of the material world, so to speak, and yet they are for the most part spiritually unawakened. They have been very successful in developing their minds, and their consciousness is focused in their thinking or brain apparatus. They have conquered nature and the high degree of technical development that exists today is due to their mastery of material substance. As far as the material life of the planet is concerned, they are the most powerful group and if a great many of them were not also men of good will, our world would be doomed. Those who do not have their heart center opened to even a small degree are self-centered, competitive, separative, selfish and skillful in getting for themselves all that they can get. They hide behind the fallacy that human progress has been achieved only through struggle and fight and competition, claiming that without this no one would work very hard and nothing worthwhile would get done.

But, fortunately for this world and for us as human beings, many of this group are also members of the next, the third highest group. These are the men and women of good-will throughout the world. These are the peace makers. They are people of understanding and sympathy. They can see the other fellow's point of view and even though they may not agree with it they can tolerate it and get along with its possessor. It is upon this group that the future of this planet chiefly

rests. Their hearts are alive and have not been stifled by their intellects. They are not predominantly selfish, they are not self-seeking but are willing to share what they have and to try to create a better world where cooperation and right human relations may be achieved.

The next field, the second in point of development, is made up of the people we have earlier referred to as esotericists. It is in this group that Rosicrucians should find themselves. Here is where we belong and if we are not focused here it is our own fault. This relatively high position does not mean we are any more perfect in the physical, material sense. In fact, the opposite is more often true. It is almost as if the soul deliberately chooses a less attractive vehicle in order that its own light may shine through all the more brightly. Then, too, many of us do not take advantage of our opportunities. Some react emotionally to the instruction and information imparted. They seize upon occult tid-bits such as what Master lives where, or what His identity was in a previous incarnation, and proudly parade this as special knowledge before the newer members. These people are deluding themselves. They experience a feeling of self-exaltation because of some fancied superiority or closeness to Hierarchy. Actually, they have only made themselves appear a little less than sane in the eyes of every thinking man and a little less than reliable in the eyes of the Hierarchy. This then is one of our problems, one of Today's Problems, which we will discuss further.

Above all others in development are those in group one. This group we know as Hierarchy and it is made up of Masters of Wisdom who have transcended all human weaknesses and strengths, yet are men like ourselves, and also of the immediate pupils of these Masters, the various initiates and advanced disciples. This top group is responsible for administering the Plan of God, as far as this can be known. Their numbers are relatively few, too few for the magnitude of the tasks at hand. But they are being added to daily, thank God, from the ranks of esotericists, the people like you who are struggling to develop themselves and to

help others. This is our ultimate goal --- to become an accepted disciple and fit for initiation. This is what we strive for and this is why we are esotericists --- which leads me back to Today's Problems.

Our problems of the present are different today than they were 100 years ago and are different from what they will be 100 years hence. As mentioned earlier, one of the most serious is to achieve a realistic approach, one might almost say a "matter-of-fact" approach to our Rosicrucian work. There is a very general tendency to lend importance to the mysterious and to emphasize those things which are strange and different. For example, too much emphasis is placed by some upon the unusual powers of the Masters, upon Their ability to perform miracles and their God-like appearance, and not enough upon the fact that They are extremely hard working, unselfish Beings Whose entire time and attention are devoted to the care and development of this planet and the beings on it.

One hundred years ago, or even fifty, esoteric students the world over were still struggling under the Piscean influences, which meant that their immediate goal was to get into an Ashram of a Master or to meet a Master in order to gain greater wisdom and greater spiritual powers. Today this is still an ultimate goal, but our immediate objective is, or should be, different. And this is another of our problems. Today it is more important for us to learn to help ourselves by helping others, to learn to teach ourselves by teaching others, to learn to achieve personal peace of heart by making peace in the world about us, to learn cooperation by joining a group and learning how to get along in it. Our

Rosicrucian Order is just such a group. We have joined it. Now we must learn to get along with each other in this group. This implies more than just not quarreling with each other. It implies the ability to give and to receive, to help and to accept help, to supply to another what you have in abundance and to accept from him what you lack. And all without expectation of credit or applause or reward. All must be matter-of-course.

The world needs practical, common-sense and rationally minded esotericists. It is the avowed purpose of the Rosicrucian Order to help create in this field. The lessons and exercises, the Chapters and Lodges are designed to accomplish this end. New leadership must emerge in order to bring a better spiritual understanding to the rest of humanity, to help alleviate human suffering and misery, with its continuing cruelties, bitterness and starvation, and to bring to birth in the consciousness of the people a strong desire for better things for all men. It is the responsibility of the esotericists of the world to supply this leadership. It is your responsibility as Rosicrucians to think and work to this end. The esoteric truths must come to be known and accepted by all men. The superior smile, seen so often today when Karma or reincarnation or Hierarchy are mentioned, must give way to thoughtful respect. This can only be accomplished by you, by your earnestness and zeal combined with a most common sense treatment of all the Teachings at all times. This is today one of our two greatest challenges, this is one of Today's Problems.

The other great problem is that of money. This is a most difficult problem to discuss, to analyze and to solve. The whole question of money is enshrouded in the most powerful glammers and surrounded by the most deep-seated prejudices. My very mention of this here has caused a slight emotional stirring akin to resentment in the auras of quite a number of you. Money and its function and its place in the scheme of things is the least understood of any of the energies we employ. Yes, money is energy, a form of crystallized energy. Of all the energies we employ, it is most closely identified with the material. It stands in the minds of most people for material success, for all the things of the material world that bring ease, luxury and the satisfaction of desire. Its lack means frustration of desire, poverty and want. We all use it, we all need it but so few understand it.

The major clue to understanding money lies in the statement that it is a form of energy. Energy is effective only when it is used and the more freely it

flows and with the least restraints, the more effective it becomes. You can never really own money any more than you can own energy. You can use it, yes, and the freer the flow in and through your control, the more rapid will the flow become. This means that more and more money will flow through you if you will let it flow freely, without restriction or restraint and even expedite its movement a little by spreading it around --- by giving it away.

As you can well realize, this statement is oversimplifying the problem a little bit. But in principle, it is completely true, even though in practice it sometimes presents a more complicated picture. This doesn't mean that it is wrong to put money into a bank, or to save for a rainy day, or to invest in bonds or securities. No. The question of money flow and impedance has to do with your mental attitude towards money. Is it easy and relaxed? Or is it tense and restrained? Do you concern yourself greatly about money, or do you take it as it comes and adjust your life accordingly? Here are the major clues to the proper handling of money.

Some of the most powerful illusions and glamour in the world today are built up around money. This is a stronghold which the lords of the material world guard most jealously and they have ringed it round about with their most brilliant artifices. Whence do you think comes the oft repeated and most universal idea that a man of God, a man of the Spirit, should not have money and should not seek money? Why not? He must have the energy to walk --- then why not the energy to ride and save time. And now here again, my friends, I would call your attention to the fact that this idea is so deeply imbedded in the emotional natures of some of you that my challenge of it creates a noticeable stir or ripple in your group aura.

It is this very "taboo," and I assure you that it is nothing more than a "taboo," which is the second great problem facing us today. In speaking of the techniques to be employed in establishing peace on our planet and ushering in the

long awaited Golden Age, one of the Masters said: "The crux of the problem in getting this work done is financial." Does this surprise you? Today, almost no money is dedicated to spiritual purposes—almost none. Yet, if we but realized it, one of the acid tests for those aspiring to discipleship is the knowledge of how to handle money and the actual providing of money for specific spiritual projects. The student on the probationary path must learn the recognition, control and manipulation of energies before he can proceed further. Due to this taboo, this glamour, he often falls entirely to touch the problem of money, one of the greatest energies which we have to deal with.

You must be realists. You must learn how to handle money, how to control money. This is not a matter of magical formulae, but a simple, every day, matter-of-fact approach. And again, let me repeat that the most important clue to the successful manipulation of this energy, money, is in your mental attitude to permit an unimpeded flow. You must let go of it easily, you must be expansive with money.

I know that most of you are most generous with money. This is part of the technique and you are to be commended for it, but complete success only comes when all the mental blocks are removed. This means that first things must come first and money must be given, yes given, in the proper proportions for the proper purposes. Up until now, the very highest purpose, the work of the Hierarchy, the Plan of God so to speak, has received the least money. Yet a moment's reflection will show you how necessary money is to the proper working out of any plan on this planet. No physical change can be brought about, no change of any kind can be brought about without the use of energy. Money in our lives is like gasoline in a motor. It is energy in capsule form that can be applied instantaneously at the point of greatest efficiency. What has prevented us and what still prevents us from supplying money to accomplish the most important objective before us, by far and away our most important objective, the spread of esotericism?

True, we give some, but for the most part we give pennies when we should give dollars and actually thousands are needed. What is this mental block that prevents us from giving more than a few dollars a year to further the Plan of God when without a second thought we will spend two or three times the amount for some relatively unnecessary physical satisfaction? Here, my friends, you have one of the walls of glamour built by the lords of the material world around the idea of money. And as a probationer or postulant or neophyte, it is one of your tasks to pierce and destroy this curtain of glamour. Here are indicated two steps, first to pierce and then to destroy. It is necessary for you as an individual to achieve an understanding of the flow and the use of money. Then after you have attained this, it is your responsibility to help destroy the glamour about money and bring a better understanding of it into the lives of others.

Your comprehension of money is a personal problem, one which you yourselves will have to solve in your own way. Some clues can be given, namely, money is like a flowing river or an electric current. It must be contained by banks like river banks or by insulation on the electric wire. It must be directed because if uncontrolled and undirected it is dangerous and will be dissipated without doing good. On the other hand, it must not be damned or blocked or restricted in any way. Its free flow must be unimpeded so that it may move swiftly. It must be aimed or channeled into the proper courses, toward the proper objectives and only you can decide for yourselves which of these are proper and right for you.

Having come to some knowledge of money and attained some skill in its handling, the next part of this problem is to help others do likewise. This can be accomplished by:

1. practical suggestion
2. personal example
3. meditation

Practical suggestion and personal example need no comment. Each one will have his own technique in offering suggestions to others and I can only say that the more impersonal and, let us say, self effacing the attitude, the more effective the suggestion will be. The power of personal example is well known to all and I am sure that each one of you fully understands that your proper handling of money, your open-heartedness and generosity will open the eyes and hearts of others and lead them to do likewise.

Concerning the third course, meditation, a few comments may be helpful. The glamours which exist in connection with money and restrict or inhibit its proper use by man are all emotional in nature. They can be broken down and destroyed by the proper use of the mind, by employing mental energy. Thus, meditation and its accompanying visualization can provide a potent instrument in freeing our whole concept of money from its restricting shackles. One very sound meditation is to visualize money as a golden stream or river flowing from the Divine Source. Then by an act of the will consciously direct the flow of this golden stream so that it will move away from the domination of the lords of the material world and come under the control of the Forces of Light.

Another type of meditation, which will achieve the same objective is to visualize the Divine Mother in radiant garments and shining like the sun sitting with Her robe held extended in Her two hands out before Her. And passing Her come thousands of people with shining faces and open hearts and as they pass they drop a coin or a piece of gold onto Her outstretched robe.

Now some of you will ask, and rightly so, "Why is this money needed and what will be done with it?" In brief, the money is needed to expand the work and this is how it will be used. Today there are thousands of people in many countries whose minds are open and ready for esoteric teachings. It is the responsibility of the esoteric orders to reach as many of these people as possible and here is where

your help and your money are needed most. We Rosicrucians are not the only esoteric group working to this end. There are several other true Orders and Brotherhoods with the same objective. Whereas the money you offer may help only the Rosicrucian work, your suggestions, example and meditation will help the entire Hierarchical movement in this direction. Thus, your every effort will be felt in the vast whole and properly recognized and appreciated.

The problem of money for spiritual work is one of special importance to all Rosicrucian students. A more rational and common sense attitude towards the problem of money with relation to spiritual work is imperative in the esoteric field, for generally speaking, a large proportion of esotericists do not recognize the fact that money is one of the seven major fields of activity right now concerning the attention of Hierarchy. The redirection of money on a large scale is essential to the proper working out of its present plans for humanity if they are not to be postponed and long delayed. There is an abundance of money, should humanity so choose, for spiritual purposes. We do not have to magically create this money. It already exists. Millions are actually available in the hands of men and women of good will today. But it must be realized by you that money is the energy which can set in motion and make possible the expansion and growth of esotericism in all countries to all people --- no matter what their color, caste or church. Money does not yet lie in the proper hands and the need for it is great. It must be re-directed, re-channeled and it is upon our shoulders as esotericists, as Rosicrucians, that a share of this burden rests.

This is the cause I bring before you, these are our problems of today for which I seek your aid --- a common sense, practical approach to your esoteric work and a genuine and whole hearted endeavor on your part to bring about a re-direction of money to spiritual purposes.

# Simplicity

1953

**W**e live today in an age of specialization. The amount of information available in each field of knowledge is so vast that in order to understand and work with it, one must become a specialist. Just look at the medical profession. A hundred years ago our doctors were each supposed to know all there was to know about the human body. Some did and some did not. But today this is impossible. No one person has the time to acquire all present day medical information or learn all the surgical skills that are now available. So we have medical doctors and surgeons and psychiatrists. But we also have eye specialists, ear specialists and nose and throat specialists. We have heart men and lung men and cancer men. We have internists and proctologists and bone specialists and host of others. Most of these men do a great deal of good. Nearly all provide skills not heretofore available and are therefore useful and needed citizens.

Among the students of natural history and biology, specialization has grown to an even greater degree. We now have ichthyologists, who study only the habits of fish, ornithologists who study only birds, and entomologists, who study insects, to name only a few. Even these specializations have been refined down to subspecialties. For example, there are ichthyologists who study only the lamprey eel and some who study only the arctic salmon, there are ornithologists who study

only tropical birds, and others who are interested only in water fowl, there are entomologists who specialize in bees and those who devote all their time to the study of mosquitoes. As more and more material knowledge becomes available, the need grows for greater diversification of study and more specialists. This may seem like simplification, but it is not. It is the reverse. Our lives are daily becoming more complicated and will continue to do so unless we do something about it.

But what can we do? Is it not possible to simplify our lives? As the world advances and our field of knowledge grows, it is inevitable that our physical equipment be taxed more and more. Today we seek a solution in specialization, but the thinker realizes this is but a temporary makeshift. There must be a better way. But what?

The human brain is an extraordinary instrument. We are told that even the greatest thinkers use only a relatively small portion of the brain, but even our brain specialists have only a very general idea of how the brain works. They know that it is composed of millions, or even billions, of cells and that each one of these cells is capable of registering and retaining certain physical impressions. It is also capable of linking up with other cells in order to compare or relate the impressions it holds with those held by other cells. But even the greatest experts do not know just how this is done. They know it takes place, but the mechanics of it still eludes them.

For example, knowledge of the way in which the brain stores information recently took a great step forward when a well known linguist was injured in an automobile accident. This man had been able to speak seven languages fluently. But his brain was injured in the accident and afterwards, though well in every other way, he could only speak and understand three languages. These three he spoke perfectly with complete recollection, but of the other four he could remember nothing. Thus, it appears that as far as speech and the knowledge of a

language is concerned, the brain apparently stores each language in a separate compartment and if that compartment is destroyed or damaged, the knowledge in it is lost.

We must remind ourselves that the brain is but a tool, an instrument. It is the mind that thinks. The mind is not physical but in our three dimensional world it uses a three dimensional instrument, the brain, in order to express itself. But it can, and does often, function apart from the brain. And when it does it reaches conclusions and solutions directly and more accurately than is possible through physical methods. Most of us have had this experience. At some time or another we have seen the mind function in a direct manner and have been astounded by the results. The solution presented is not always reasonable. It is not always the same solution that would be arrived at through the reasoning of the brain. But it is better. It is the true --- or more nearly true solution. For the mind is capable of reaching out and getting information not available in the material storehouse of the brain. It is capable of looking into the future and weighing the possibilities that exist there. Left to itself, which is to say if it is not disturbed by extraneous influences, the mind can solve most of our problems. We just have to learn how to withdraw our prejudices, our preconceived ideas and our emotional tendencies, and then step aside and let the mind work. It sounds simple, doesn't it? It isn't.

The Rosicrucian monographs give many instructions and many techniques for releasing the mind to work on its own level. For example, in the exercise for creative visualization, we are told to "release the visualization and make the mind's eye a blank, like looking at a completely plain white wall." This actually is intended to clear the visualization from the physical brain and to free the mind from any clinging emotional strings in order that it may function unhindered. The practice of turning problems over to the mind (the higher mind that is --- not the brain) or to the Soul, or to the Cosmic, for solution is a return to simplicity. Lest the lazy one thinks this is a way to avoid hard work, let him be warned. It is not

easy. It requires understanding, skill and most of all control. No one has this control or skill when he first attempts to turn his problems over to the Cosmic, or the higher mind. There always seems to be a string, or a connection, or a distraction, that inhibits the proper and successful action. So this, like other skills, is one which must be learned and acquired gradually by practice.

The best way to start is to simplify one's entire life structure. This sounds like a big order—and it is. But the very attempt to do this, and the knowledge and skills acquired in the doing, will go far towards training the aspiring student and teaching him the necessary controls. One should start with an appraisal of one's present existence. Ask yourself, "What do I need for a normal happy life?" Not what you want, but what you need. There is a vast difference. Most of our lives are cluttered up and complicated by a great many things that we don't need and never did. And as a rule, the things we desire most are found to be valueless and of little importance after they have been obtained.

A true analysis will require some vigorous soul-searching. Meditate upon it, think about it and the picture will become clearer to you. Then take time to visualize yourself in terms of the ideal and live with your best self until your best self becomes your real self. In our meditation and examination of self, we should ask ourselves many questions. And we must try hard to give honest answers. For example: we might ask, "Is it really necessary for me to buy this new car? Can the old one be repaired? Am I buying this car not so much for transportation as to maintain a certain standard among my fellows? Or worse, am I buying it because the new car looks so beautiful in the advertisements that I just can't resist it?"

Or carrying the theme into the realm of clothing, we might ask ourselves, "Do I need this new suit? Or do I just want a change?" Here again, the guide should be—"Buy what you need rather than what you want." But do not fall into the error of over-simplification. This is just as wrong as no simplicity at all. Be careful not to fall into a slothful pattern under the illusion you are simplifying

your existence. Human beings have a tendency to follow the line of least resistance, and sometimes when a certain line of conduct is adopted, it is found easier to continue it to an illogical extreme rather than change it. Thus, it would be unwise to hold off buying a new suit until your old one was actually shabby. One should always strive to appear to good advantage before others. One should always be clean, well-groomed and properly dressed, and a torn, worn or dirty suit should have no place in your wardrobe.

Let us consider our eating habits. These certainly can be simplified. Nearly all of us here in America eat too much and we frequently eat things that have no food value merely because we like the way they taste. We are creatures of habit and we show ourselves quite willing to adopt patterns of conduct set for us by others. Most of us going into a restaurant will eat an entire six-course dinner merely because the menu offers it. How much more sensible we would be (and how much healthier too) if we would limit ourselves to one main course at a meal. It would take effort to break with habit and precedent, but it would be worth it.

We are all much stronger than we think we are. We have untapped resources and abilities that we hardly suspect. If we should decide to simplify our existence, we should start with the physical life as described. This change in our living habits to a more simple program is well within the capacity of each of us. The next step then should be a refinement and simplification of our emotional lives.

This is more important but more difficult to achieve. Also, instruction is more difficult because each of us lives and moves in an emotional stream, as a fish in river, and because of this we see everything, including our own actions, through this rapidly shifting fluid. It is almost impossible to register and delineate our emotions in a clear and concise manner and for this reason it is extremely difficult to free ourselves from the thralldom in which our emotions hold us.

As we progress in our Rosicrucian work we become more sensitive. Gradually we become aware of the causes of various actions and events. Invariably we notice and identify these causes at first with the actions of others and we become critical of them. We can see quite clearly just why he (or she) has taken the attitude or course of conduct he has adopted and we have a tendency to tell him why he is doing what he is doing. Naturally, he doesn't accept this as a constructive suggestion, but as severe criticism, and resentment results. This is the cause of much dissension in lodges and chapters. Actually, this sensitivity and growing awareness is designed for our use upon and with our own actions. It is to help us free ourselves from an emotionally controlled existence, but it will do us no good until we turn the light upon ourselves and the best light is found in the glow from the heart.

To achieve simplicity of the emotional nature, turn over all emotional problems to the heart. This is the best way to cut away unessentials and get quickly to the core of the matter. Try to remember to do this with each problem as it faces you and gradually a habit pattern will be created. When called upon, the heart will always provide the best solution and as one gradually comes to recognize and accept this, confidence will grow and success will come. Every attempt to simplify the emotional nature will have a refining influence resulting in the raising of the vibratory rate of the emotions. The emotions will become cleaner and finer and this, as you know is the best pathway to contact with the Cosmic.

An aspirant, such as one of us, once asked a Great Teacher, "How can I conduct myself to qualify as a disciple?" And the Teacher advised him, "To begin with, become kinder. Then, do not consider good as a supernatural gift but let it be the very foundation of your hearth; upon it build your fire, and on such a ground the flame will not scorch." Thus, was he told to simplify his existence, to let his physical life be founded on good, and his emotional life in kindness.

If we would grow in Spiritual Light, if we would make contact with the Cosmic, we must seek out simplicity. The farther we advance, the more simple must our lives become. For as the Teacher has stated, "only at the foot of the mountain is there room for worldly things. The summit is sharp-pointed and too small for human possessions."

In closing, let me tell you a story. This story, like all good stories, contains a lesson. There was once a student, and he had the great good fortune to live in the same dwelling with his Spiritual Father and to be taught by Him. The house was simple, four walls, a roof and only a few plain articles of furniture, just the necessary things. One day the student said, "I remember now, I am very rich. I will go and get this treasure and bring it to you, my Father." His Spiritual Father said: "That is not necessary, but if you feel you must go, then go."

The student left and was gone a long time. Only with the greatest of difficulty did he at last find his way back. When he finally approached his Father's house, he was tired and sore and emotionally spent. Upon seeing the house at last he cried real tears, so great was his joy and relief at being home once again. His Father came out to meet him and made him welcome. He helped the student up onto the small porch and the two sat there in silence looking out over the valley and the lowlands spread out before them. The student's heart ached with happiness and he thought to himself, "How could I ever have left this home, this simple, peaceful home so full of love. How grateful and happy I am to be back!"

As if reading his thoughts, the Older Man said, "And what of the treasure you brought?"

So the student opened the bag at his feet and took from it three articles—a ragged and dirty shirt, a torn and tattered book and a cracked porcelain cup. In amazement he asked, "Is this the treasure I took so many years out of my life to obtain? Is this the treasure I sacrificed so much to get?" His Spiritual Father looked at him with pity and said, "Now, my Son, your eyes are open. Now you

see the treasures of the world for what they really are and at their true worth. Throw them away and come into the house." And with one last twinge the student took the bag and its contents and threw them over the cliff. Then with shining eyes and full heart he turned and followed his Teacher into the Ashram.

## About the Author



The late Joseph J. Weed, author of *A Rosicrucian Speaks*, *Wisdom of the Mystic Masters* and other books, was not only a lifelong student of esoteric philosophy but also a business executive with broad responsibilities. He was president of Weed Television Corporation, and Van Drenthem International Ltd.

In 1932 Mr. Weed affiliated with the Rosicrucian Order AMORC and was continuously active in its affairs, subsequently being appointed Grand Councilor with responsibility for the North Atlantic States. In 1938 he began to lecture on these subjects and delivered nearly 200 lectures to audiences in cities throughout the United States and Canada.

He continued his study in the teachings of the Agni Yoga Society and the Arcane School. Mr. Weed was a Trustee of the Nicholas Roerich Museum, and became a Director of the Agni Yoga Society

His books have been translated into several languages. *Wisdom of the Mystic Masters* has been continuously in print for more than forty years.

## Other Books By Joseph J. Weed

### Wisdom of the Mystic Masters

Prentice Hall Publishing (soft cover available new in stores & online)

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## Additional Resources

- Agni Yoga Society
- Arcane School
- Confraternity of the Rose Cross
- The Rosicrucian Order AMORC
- The Nicholas Roerich Museum

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