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The Mystic Light

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THE LAW OF REBIRTH

Lucy Forman Lindsay

Rebirth to many is but the ridiculous and fantastical idea of those who have passed on returning in some grotesque form of the animal or vegetable kingdom. This is undoubtedly due to the ancient and, in this later day, sadly misconstrued teaching of Confucius. No

true follower of Confucius ever believed, for Confucius never taught, that his grandmother might incarnate in a cow or a cat or a cabbage. It is only those who laugh at him in their ignorance who think that the "Heathen Chinese" believes such nonsense. What he does believe is devolution and evolution; that the evil of mankind will devolve into lower beings and the good

evolve into higher.

The whole creation is evolved from one substance—God. The foundation of creation is the life atom. If all creation is built from identical atoms, how then may we account for the different forms they assume? First and foremost, because it was so preordained by the Creator. But this is hardly a sufficient explanation.

There is nothing in the universe without life. Even the pavement underfoot has life. If it did not it would not disintegrate. There is nothing without life, without vibration; for life is vibration and vibration is life. Upon the rate of vibration of a given atom depends the variety of other atoms it will attract to itself and therefore the form it will assume. This fact is beautifully and clearly commented upon by Robert Kennedy Duncan in "The New Knowledge," thus:

"What a phantasmagoric dance it is, this dance of the atoms! And what a task for the Master of Ceremonies! For, mark you, the mutabilities of things! These same atoms, maybe, or others like them, come together, vibrating, clustering, interlocking, combining, and there results a woman, a flower, a blackbird, or a locust, as the case may be. But tomorrow the dance is ended and the atoms are far away; some of them are in the fever germs that broke up the dance, others are the

'green hair of the grave,' and others are blown about the antipodes on the winds of the ocean. The mutabilities of things, and likewise the tears of things: for one thing after another,

'Like snow upon the Desert's dusty Face,

Lighting a little hour or two—is gone,'

And the eternal ever changing dance goes on.'"

Upon the inclination of the pole of an atom (nothing has life that has not a positive and negative pole) depends its rate of vibration. And the inclination of its pole depends upon the time it has spent in evolution. Therefore the atoms composing the mineral kingdom have been the shortest time in evolution, and those of the human kingdom, man, the longest.

But the Bible tells us man was created last. True. There is nothing in the Bible not true, and literally so, when intelligently interpreted. The Bible and the statement that man was created first are not at variance. Both are correct.

In the early spring we plant the crocus bulb. In a few weeks it grows, blossoms, droops, and fades; but the rose which is to bloom a month or so later than the crocus we must plant the fall before. Therefore the rose is created first because we give it to the earth first, and it is created last because it reaches the maturity of its

development last.

Thus, as a Divine thought, a Divine principle, a Divine vibration, a Divine atom, man was created first; but, man as we know him, man full-blown, man in more or less conscious possession of all his senses, faculties and bodies, man as an atom having attracted to himself a certain number of all existing atoms, because man is made in the image of God, and God is all in all—such a man was created last as the rose flaunts its blossom last.

Science often attracts attention and forces conviction where higher thoughts fall. Let us take its latest discovery, radium, to illustrate the principle of rebirth.

The force of radium is not in radium itself, but in the emanation, or gas, which science has separated therefrom. Man is an atom as is radium; a composite atom. He is composite, only so to a greater degree, because he has been longer in evolution, as radium is composite. If radium were not composite, emanations could not be separated from it. The natural process of nature, the separation of the higher bodies of man from the physical body, death so called, may be likened to the separation from radium, by science, of the emanations.

Radium, were the emanations entirely extracted therefrom, would not be unlike lead, the most inert substance

known in matter. This substance, left to nature, would disintegrate into the elements. To this may be likened the disintegration of man's physical body.

But radium, unlike physical bodies, is too precious to be left to disintegrate. Science uses it over and over again, new emanations of life-atoms returning to it. Science never has done and never possibly can do anything outside the bounds of, or contrary to, the laws of nature. It but demonstrates otherwise unknown laws. Thus it has proved conclusively the return of life to matter. So must the higher principle of man be reborn in a physical body.

But what becomes of the emanations or life-atoms after they have left the radium? They unite with the planetary ether. The higher bodies of man pass into the Heaven World. Spiritual man has the same relation to radium emanations in the Heaven World as physical man has to radium minerals in the material world.

Thus, the Creator is evolving ALL creation to ultimate perfection; the same certain, unalterable, preordained laws of nature governing alike a single life-atom or a universe, radium or a man, a toad or a butterfly, a brook or the stones over which it babbles. Each and all has its relative value, and as such, each and all shall reach its relative perfection. Unfortunately this is difficult for some people to compre-

hend—their Lord of Creation making laws but to break them, favoritism, not law, influencing His sovereignty.

All accredited religions or religious doctrines, ancient or modern, embody the principle of rebirth; but originally divine, it has become distorted to meet the needs of man-made creeds and dogmas.

The modern orthodox doctrine of the Day of Judgment is a good example. Here we find the principle of resurrection, but it does not appeal to logical and reasoning minds that at the sound of trumpets bodies which have become dust of the dust will be restored whole and perfect, the souls of the dead reentering them; and that from a vast concourse conceived in sin and given only one chance to redeem themselves, God will save a chosen few, to dwell forever upon a glorified earth, casting the rest into outer darkness and eternal torment. A fearful conception of a kind and loving Father! And a fearful misconception of a great fundamental law of nature.

Those who would truly show the way from ignorance and darkness to knowledge and light, ask no intelligent, reasoning human soul to accept anything on faith alone or some one else's say so. The Truth, the whole Truth and nothing but the Truth may be KNOWN if, of free will, it is sought that it may be lived.

“AND THE TRUTH SHALL SET YOU FREE”

Some time ago it was my privilege to address you upon the subject of “The Keynote of Christianity,” and in the course of that talk we called up before our mind the meeting of Pilate with Christ, where the great and momentous question was asked: “What is truth?” Let us look at that picture once again.

Yonder stands Pilate, the representative of Caesar, and by virtue of that fact an embodiment of the highest temporal power, a ruler of the whole world, with power over life and death, a man before whom all tremble. And before him stands the Christ, meek and lowly, yet far greater, for while this man Pilate has power over the present world, which is evanescent and temporal, he is himself subject to death. But Christ is Lord of Life, Prince of a spiritual kingdom that passes not away. He does not then answer the question of Pilate “What is Truth,” but on another occasion, he said: “I am the Way, the Truth and the Life,” and also, “The Truth shall set you free.”

It is not to be denied that we are now under the law of sin and subject to death. The great question is therefore, how to find the truth that shall really and truly set us free, and for the pur-

pose of finding the way let us take a look into the dawn of time, when infant humanity first came upon earth. According to the Bible, a mist went up from the earth as the crust of the cooling planet dried, and when we look at this epoch as depicted in the memory of nature, we find a wonderful tropical growth of gigantic size covering the basin of the earth where now the Atlantic Ocean is. Truly, it was a veritable garden, but the mist was so dense that the light of the Sun could never penetrate it, yet infant humanity lived in this paradise as children of the Great Father.

They had bodies then as now, but were not aware of them, although able to use them, just as we use our digestive apparatus without being conscious thereof. And though they were unable to see physically, the spiritual sight was a faculty still possessed by every one. Thus they saw each other soul to soul; there was neither guile nor hypocrisy, but *truth* was with everyone.

Gradually, however, the mist cleared and gathered into an enormous cloud, surrounding the earth. Simultaneously, these children of the mist began vaguely to see one another; they became more and more encrusted in their dense physical bodies and perceived at last that this vehicle is a part of the human being. But at the same

time they gradually lost touch with the spiritual world, they no longer saw the soul clearly as heretofore, even the voice of the spiritual hierarchs, who had hitherto guided them, as a father guides his children, became faint and dim.

In the course of time the cloud which hovered above this valley had condensed sufficiently in the cooling atmosphere so that it burst and sent down upon the earth a flood that drove these children of the mist up to the highlands, where, in the clear atmosphere, under the arch of the rainbow, they saw one another face to face for the first time.

Gradually the great illusion that "we are bodies," took possession of all, the soul was no longer seen; neither could they then hear the voice of the Great Father who had cared for them during their infancy in yon paradisiacal state. Humanity was orphaned, adrift in the wilderness of the world. Life became a struggle with Death.

Soon the majority of mankind seemed to forget that there had been such a blissful state, although the story lived in song and legend and although there dwelt, and dwells, in every human breast a deep inherent recognition of this truth, a memory of something that has been lost, something more precious than anything that the world can give. And there is therefore

in every human breast a deep yearning after that spiritual companionship which we have lost through identification with our lower natures. We find an embodiment of this longing in the Tannhauser who entered the Mt. of Venus to gratify his lower desire. After a while he longs for the world he left, and pleads with Venus to allow him to depart that he may enjoy again the suffering, the tortures of a love unrequited, for he has tired of that which she had freely given him. As he says:

*A God can love without cessation;
But under laws of alternation,
We mortals need in changing
measure
Our share of pain, as well as
pleasure.*

That was the purpose when Humanity was led out of Atlantis into the present rainbow age: the law of alternation was given that we may reap as we have sown, that sorrow and joy may change as the seasons follow each other in unbroken sequence. Thus it must continue until the suffering engendered by our trespasses has demolished the chrysalis which now holds the soul fettered while the lower nature is feeding upon the husks of materiality.

At first mankind reveled in the

power over the world and the pride of life was born; the lust of the eyes was great, but although "the mills of the Gods grind slowly, they grind exceedingly fine," and though we may attained to power, though health and prosperity may be our servants today, there comes a day when, like Faust, we feel that life is not worth-while. And then begins the struggle spoken of by Faust to his friend Wagner in the following words:

*Thou by one sole impulse art
possessed,
Unconscious of the other still
remains,
Two souls alas are struggling in my
breast
And battle there for undivided reign,
One to the earth with passionate
desire
And closely clinging garment still
adheres,
Above the mist the other doth aspire
With sacred ardor unto purer
spheres.*

Paul also finds that there is within him a lower nature, "the cravings of the flesh," that battles against the cravings and desires of the spirit, but Goethe, with the wonderful penetration of the Mystic, solves the great problem for us. "What we must do in order that we may attain liberation,"

he says:

*From every pow'r that holds the soul
in chains,
Man liberates himself, when self-
control he gains.*

We may, like Pilate, have authority, perhaps not so great authority. But even suppose it were possible for anyone present to become a "ruler of the world," and exercise authority over life and death of the whole of humanity, what would it profit him if he were not able to conquer and control himself? By means of physical aggression, Caesar, the master of Pilate (when he represents) had conquered the world, all paid tributes to him, and yet his kingdom was only for a few years. Then the grim spectre of death came to end his life and his rulership in the physical world.

Look to the other one, the Christ, who stood there meek and lowly yet able to say, "I am the Way, the Truth, and the Life, and whosoever believeth on Me shall not perish but have eternal life." The ruler of the world, despite all his seeming present power and pomp, is still subject to death, but the One who had learned to have power

over himself, the One who had conquered his lower nature, the body of death, had thereby made himself the Lord of Life, with a kingdom that is eternal in the heavens. And it is the duty of everyone of us to follow in His footsteps, for did He not say, "these things which I do shall ye also do, and greater." Every one of us is a Christ in the making, a conqueror in the sign of the cross.

And when shall this be? When the feeling of Egoism imprisoned the spirit in the body, we lost sight of the soul, and death became our portion. As soon as we overcome this feeling of Egoism by Altruism, as soon as we forsake and forget self and become illumined by the Universal Spirit, we shall have conquered the great enemy. Then we are ready to mount the cross to soar thence into the higher spheres with that glorious cry of triumph, *Consummatum est*, it has been accomplished.

The Way is by Service:

The Truth is that by service we serve ourselves, for we are all one in Christ:

The Life is the Life of the Father, in Whom we live and move and have our being, and in Whom consequently there can be no death.



Question Department

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Question—During sleep does one actually come in contact with relatives and friends who have been out of the body for twenty years, or is it simply the working of memory?

Answer—The usual time or duration of one's stay in the desire world, after leaving the body at death, is one-third the length of the life lived in the body, but this measure is only a general guide. There are many cases in which the stay is shortened or lengthened. For instance, if a person follows the Rosicrucian Fellowship exercises, particularly the **Retrospection** in the evening, he may in this scientific manner, provided he is very earnest and sincere in the performance thereof, entirely obviate the necessity of a purgatorial experience, the pictures of scenes where he wronged somebody would have been wiped away from the seed atom in his heart by contrition, and thus there could be, for him, no purgatorial expiation. Where he had done something commendable, that would also be absorbed as pabulum for the soul, and this would materially

shorten, if not entirely do away with, experience in the first heaven. Thus such a person would be comparatively, if not entirely, free to devote himself to the service of humanity in the beyond, and as such he might remain in these lower regions but they would not, for him, constitute purgatory or the first heaven. Many of the most devout disciples do this humanitarian work for a number of years after passing over.

There are some, however, who go to the second heaven at once; the soul-growth attained during the life of helpfulness, which freed them from the purgatorial and first heaven existence, also enables them to carry on certain investigations there and go through a certain schooling which will fit them for a higher and better position as helpers of humanity in a future life. This class, therefore, could not be seen by any friend or relative going out of the body during sleep.

There are other classes who, so to speak, become immortal in evil; not quite that, but interlocking of their vital and desire bodies forces them to stay in the lower regions of the invis-

ble world nearest to the physical world in which we live, as thoroughly explained in the series of lessons which Mr. Heindel is issuing on the "Web of Destiny" to students in his private correspondence course.

This class may consequently be met with for a considerable number of years after they have passed away from this body. It is indeed a curious fact, that sometimes these evil persons are sought by former friends who have passed out of the body and need help to contact the physical world.

The writer remembers such an instance occurring a few years ago, when an aged relative was about to pass over to the other side, she looked forward very anxiously to seeing her mate who had gone on before her. But as he had already reached the first heaven, his arms and body had passed away, only the head remained; therefore he would scarcely be able to show himself to her when she had passed over, much less influence conditions at the time of the passing, and these were far from being to his liking.

Certain things were being done to retard the severance of the spirit from the flesh, and considerable distress was occasioned to the passing person thereby. In his anxiety over this condition, the husband of the lady secured assistance from a friend whose inter-

locking vital and desire body made it easy for him to manifest. This spirit took a heavy cane standing in the room, and knocked a Christian-Science book out of the hand of the passing lady's daughter, which so frightened those present that they stopped Christian Science demonstration, allowing the mother to pass out. The poor man who performed this phenomenon had already been more than twenty years in the invisible world, and so far as the writer can perceive there seemed to be no sign of dissolution of the sin body wherein he had clothed himself. He may remain there for perhaps twice or three times as long.

Question—What is the nature of the grotesque and hideous things seen by persons suffering from delirium tremens? "Are they only temporary creatures of the imagination, or have they actual existence in the lower part of the desire world? And how comes it that the drunkard is endowed with Spiritual sight?"

Answer—We will take the latter part of the question first, for then it will also appear what the things are which are seen in delirium tremens.

In the first place, let us realize that there are several kinds of spirits: There

is the Ego, a true spark from the Divine Fire, now hidden beneath a number of opaque covering—Mind, Desire body, Vital body, and last but not least, the most opaque of them all, the dense body, the veil of flesh, which most effectively shuts out the spirit from the divine consciousness and confines it to the narrow limits of a brain and body. By the process of evolution these vehicles are being spiritualized, their vibrations are being raised, and by degrees the Ego is beginning to find itself, as the prodigal found himself, far away from the Father, and desirous of returning. Then by certain definite processes, he is gradually reawakening cosmic consciousness.

The divine power of organs, which have served him as spiritual media in the far past, are reawakened to a new activity. This is particularly the case with the pituitary body and the pineal gland. When he has learned to vibrate these little organs, he has developed a new sense, which we may call spiritual vision, for he then sees the Invisible World and the occupants thereof.

There are other steps by which he may, after a while, become a full-fledged citizen of these realms while still living in the physical body, which he can then leave or reenter at will. But with this phase of the subject we

are not at the present time concerned. Be it noted, however, that only a spirit can set these little organs in vibrations, or reawaken their latent activities.

Where there is coin there is usually an imitation in base metal. The spirit also has its counterfeit. **The true divine spirit** is an emanation in God, not from God but in God, it is a **spirit of Life**. But a **spurious spirit** is also obtained by fermentation and decay, this is a **spirit of Death**, we name it alcohol.

This drug, being spirit, also has the power to raise the vibrations of the little organs spoken of, but being a base product of a base process, it cannot but degrade the individual spirit with whom it comes in contact. Therefore drunkards generate low thoughts which clothe themselves in hideous forms. Various sub-human classes of spirits also sometimes ensoul thought-forms thus generated and keep them alive for a long time, feeding on the fumes of blood in slaughterhouses, or the odor from the brewers' fermenting vats and the rum sellers ageing whiskey; not to speak of the despicable desires emanating from frequenters of such low places.

Therefore, when a person has so saturated himself with this spurious spirit of alcohol that the little organs of spiritual vision have had their vibratory

rate accelerated to such a degree that the spirit world can be perceived, he naturally sees that which is akin to him, for as tuning forks, when struck, set other tuning forks of identical pitch into vibration, so also everyone is attracted to others of the same nature. These grotesque and hideous figures are really etheric or interetheric, **between the desire world and the ether**, penetrating both. They are not a product of his imagination, but realities of a more or less lasting nature created by the drunkards and sensualists of the two worlds.

Question—What is the difference between the soul and the soul-body?

Answer—This is one of the most intimate questions which has ever been asked, and it cannot be answered directly, but only by illustration. As children learn certain intellectual truths beyond their grasp by a pictorial illustration, and infant humanity learned deep religious truths through myths and allegories.

The vital body is composed of four ethers. The two lower ethers are particularly avenues of growth and propagation. In the vital body of a person whose chief concern is with the physical life, who lives as it were, entirely for the sensual enjoyment, these two

ethers predominate, whereas in a person who is rather indifferent to the material enjoyment of life, but who seeks to advance spiritually, the two higher ethers form the bulk of the vital body. They are then, what Paul calls the **“Soma Psuchicon,”** or soul body, which remains with man during his experiences in purgatory and the first heaven where the essence of the life lived is extracted. **This extract being the soul**, whose two chief qualities are **conscience and virtue**.

The feeling of conscience is the fruit of mistakes in past earth lives, which will in future guide the spirit aright and teach it how to avoid similar mistakes. Virtue is the essence of all that was good in former lives, and acts as an encouragement to keep the spirit ardently striving upon the path of aspiration.

In the third heaven this amalgamates thoroughly with the spirit and becomes part thereof. Thus, in the course of his lives, man becomes more soulful, and the soul qualities of conscience and virtue become more strongly operative as guiding principles of conduct.

But we can perhaps gain a better idea of the difference between soul and soulbody if we consider the allegory contained in the **Ancient Atlantean Mystery Temple**, the

tabernacle in the wilderness. This God-given symbol was furnished with all the implements of soul-growth necessary for the development of man. And among them there was in the sanctuary **The Table of Shew-bread**. Upon this table there were twelve little cakes made into two piles of six each and on each pile there was a little heap of incense. Now will you remember please that the grain from which these cakes were made **was given by God** to man, but it **was necessary** for man to plant them, to till the soil, to water and to nourish these tiny plants. He must also harvest them, thresh the grain and crush it into flour, he must knead the dough and bake the bread before he could bring them into the temple and have **bread to shew** as product of his labor with the God given grain.

This God-given grain represents **Opportunity**. Twelve kinds of opportunities come to man each month, through the twelve departments of life represented by the twelve houses in his horoscope. But many may neglect these opportunities, as the ancient Israelites might have thrown their grain in a corner and let it lay; if so, he will have no bread to shew to the Lord, he will be like the servant with one talent who went and buried it. On the other hand, if he tilled the soil and nourished the grain of opportunity for

service in the Lord's vineyard, then there will be an increase which he may harvest and prepare to bring into the Lord's temple at the proper time to shew that he had faithfully cultivated every opportunity for service, and made the very most thereof according to ability.

We note, however, that these twelve pieces of shew-bread were not themselves offered up to the Lord, but on each pile of six there was a little heap of incense, which represented the essence of the shew bread. By analogy, this is the essence of our service. You will understand why by another little illustration, found in the experience we go through to gain physical faculties.

As you remember, during the time when we went to school and learned to write, we made most awkward motions and contortions with the arm and body in order to form letters on the paper. We blotted our copy books so that they looked most hideous, and our attempt at writing was anything but beautiful. Nevertheless, by degrees we acquired the faculty and in the course of years we forgot all about the experience of those early days when we endeavored to cultivate it. But this is the point; **if we had not gone through that cumbersome experience, we would not now possess the**

faculty of writing. And another point is this, that after we have acquired the faculty, **it is unnecessary to remember** the cumbersome methods of its acquirement.

Similarly also, the coarse physical substance, the grain of the shew-bread, was not to be offered to the Lord, but only the essence or aroma thereof, the faculty of skilled service, the benevolence which we have cultivated in doing good to others.

These two little piles of incense were therefore taken to **the altar of incense** in front of the second veil and lighted. There ascends a cloud of smoke in the outer or eastward part of the temple, but **only the aroma,** pure and free from smoke, penetrates through the veil into the inner sanctuary.

By analogy, therefore, we may liken the show-bread to the **experiences** which we go through in serving and helping others, the frankincense, which is on top of the pile of shew-bread, may be likened to the essence of sympathy and helpfulness which we extract from these services, the soul growth contained therein. This is seen about us as **a golden aura which con-**

stitutes the soul body.

But though this glorious vehicle is made of the two finest ethers, it could not by any process amalgamate with the spirit itself, any more than the incense can burn without emitting smoke and leaving behind a residue of ashes. Therefore by the spiritual alchemy of the **evening exercise of Retrospection,** or in the natural process after death, this soulbody is burned without the veil (in the first heaven), and the aroma or the soul penetrates the veil to the very inner sanctuary as pabulum for the spirit.

Thus the spirit carries with itself, the aroma of all its past lives, a younger soul which has had only a few existences from which to draw experiences and soul growth, is cruel and selfish for it has not performed service to others. But one who has gone through many lives, who has learned by sorrow and suffering to feel and to do for others, responds instantly to the cry of pain, because the **soul in him or her is the quintessence of service** and therefore always ready to aid others regardless of personal comforts and enjoyments.



The Astral Ray

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EVOLUTION AS SHOWN IN THE ZODIAC

It is characteristic of the region of Concrete thought that the *Archetypes* which are there, both those of the past, the present, and also the Archetypes that are forming for work in future ages, will speak to the investigator, when he compels by his will power. And they will then tell him of all they are, or will be, their whole being, their innermost nature is laid bare before him. Also the scroll, which we call "*the memory of nature,*" may be thus interrogated by one who is sufficiently qualified, and anything in the universe, past or present, may thus be made to yield up its secrets to the investigator who then obtains a wonderful light upon any subject he undertakes to investigate.

This the writer has often experienced, he has felt illumined through and through, his whole being has vibrated at the joy of being filled with an intimate knowledge of the most secret and intricate subjects, which have become to him, at such times, as clear as noon day. And he has felt on such occasions that it would be possi-

ble for him with this information, so easily obtained, to bring to the world a new and wonderful light, which should dispel all doubt of anyone who came within its radiance, just as he had himself been convinced and charmed by the volume of the light he had obtained.

But alas and alack, the illumination gained when looking at these wonderful archetypes, the joy felt and the hope engendered, were not greater than the bitter disappointment experienced upon returning to the body and finding that that which had been learned could not be transmitted to the physical world as it had been perceived; for in yonder spiritual realm there is neither beginning nor end to any subject that we may investigate. Here we begin to tell a story word for word from beginning to end; there the whole idea is impressed upon us at once in its entirety, and the difficulty in getting things back from thence lies in finding where to begin and how to end.

It is easier to read in the sidereal light, generally used by mediums and such people, for there events are seen consecutively. But these ethereal

records gradually fade and are usually lost, even to the most important events, in a few thousand years, while the great records in the Region of Concrete Thought, on the very borderland between matter and spirit, are of much longer duration; in fact they cover the whole Earth Period.

It is a matter of common understanding among mystics that the evolutionary career of mankind is indissolubly bound up with the divine hierarchies who rule the planets and the signs of the Zodiac, and that the passage of the Sun and the planets through the twelve signs of the Zodiac marks man's progress in time and in space. Therefore it is not to be wondered at that in the course of his investigation into the spiritual development of mankind, the writer has also encountered much that deals with the Zodiac, which is the boundary of our evolutionary sphere at the present time.

So much has been perceived in the *memory of nature* that sheds light upon obscure passages of the Bible, and notes have been made from time to time of different points, but how to collect and collate these dissociated writings into a united whole, has been a great problem for a long time. Even now the writer knows and feels that what he has to bring forth is only a very, very weak attempt to set before the students that great body of facts

which have come to himself through the memory of nature. He feels, however, that this will give a new meaning, and more profound, to the old symbols, and that by passing on what has been found he puts himself in line to perceive more light.

Concerning the future evolution of planets, the *Rosicrucian Cosmo-Conception* teaches, on page 256, that "when the beings upon a planet have evolved to a sufficient degree, the planet becomes a Sun, and fixed center of a Solar System. When the beings there have evolved to a still greater degree, and consequently it has reached its maximum of brilliancy, it breaks up into a Zodiac and becomes, so to speak, the womb of a new Solar System.

Thus the Great hosts of Divine beings who, until then, were confined upon that Sun gain freedom of action upon a great number of stars, whence they can affect, in different ways, the system which grows up within their sphere of influence. The planets or man-bearing worlds within the Zodiac are constantly being worked upon by these forces, but in various ways according to the stage they have reached in evolution.

Our Sun could not have become a sun until it sent out from itself all the beings who were not sufficiently evolved to endure the high rate of vibration and the great luminosity of

the beings who were qualified for that evolution. All the beings upon the different planets would have been consumed had they remained in the Sun. This visible Sun, however, though it is a place of evolution for beings vastly above man, is not by any means, the Father of the other planets, as material science supposes. On the contrary, it is itself an emanation from *the central Sun*, which is the invisible source of all that IS in our solar system.

“Our visible Sun is but the mirror in which are reflected the Rays of energy from the Spiritual Sun. The real Sun is as invisible as the *real* man.”

From this teaching it is apparent that the great spiritual hierarchies which are now guiding our evolution have had their training for this path in previous schemes of manifestation, also that what *they* are now doing, *we* shall some day do *for others*. Already the foremost among our race are treading the path of initiation, and have thereby advanced into other stages, far beyond the general status of present humanity.

It has been learned that those who have gone through the Mercurial School of the Lesser Mysteries, and have graduated from the School of the Greater Mysteries are now preparing human evolution in the Jupiter Period. They have entered the planet Jupiter, by way of one of its Moons, which serves as a stepping stone. Others there are, unfortunately, who have

gone the other way. We read in the *Rosicrucian Cosmo-Conception* that even as the whole population of the earth were at one time expelled from the present Sun because of their inability to keep up with the vibrations of the beings thereon, thus hindering them and being hindered themselves, so also it became necessary in the Lemurian Epoch to expel a number of the stragglers upon the earth.

Thus the Moon was cast out into space to revolve as a Satellite around our present planet. Those unfortunates are gradually degenerating and the time will come when they will all go to the planet Saturn, which is the door to Chaos. Thence they will be expelled to interplanetary space to await the time when, in a new system, there will be a favorable condition for their further evolution.

The Gate of Life and Death

Thus the Zodiac and the planets are as a book in which we may read the history of Humanity during past ages, and it also gives a key to the future which is in store for us. In the famous Zodiac in the Temple of Denderah, Cancer is not pictured as we have it in modern days. There is a beetle, a scarab. This was the emblem of the soul, and Cancer has always been known in ancient times, as well as among modern mystics, to be the sphere of the soul, *the gate of Life* in

the Zodiac, whence the spirits coming into rebirth enter our sub-lunary conditions. It is therefore aptly ruled by the Moon which is the planet of fecundation, and it is noteworthy that we find Capricorn, which is its opposite, ruled by Saturn, the *planet of Death* and Chaos, who is mystically depicted as “the reaper” with his scythe and hour glass in hand.

These two opposite signs are therefore turning points in the soul’s career. Cancer and Capricorn mark the highest ascent of the Sun into the Northern Hemisphere, and its lowest descent into the South. Observations show us that during the summer, when the Sun is in the sphere of Cancer and allied signs, fecundation and growth are the order of the day. But when the Sun is in the South, in Capricorn, we have winter, when nature is dead. The fruits of the summer are then consumed and assimilated by us.

As the circle dance of the Sun among the twelve signs determines the seasons of the year, when direct—causing the germination of myriads of seeds cast in the earth, also the mating of the fauna, which then makes the world alive with the sights and sounds of manifested life, and at another time, leaves the world dumb, dull and drear in winter’s gloom, under the sway of Saturn—so by the slower backward movement, known as the Precession of the Equinox, does it produce the

great changes which we know as Evolution. In fact, this precessional measure of the sun marks the birth and death of races, nations, and their religions, for the pictorial Zodiac is a symbolical presentation of our past, present, and future development.

Capricorn

Capricorn, the goat, is not a goat at all as we know that animal, but part fish and part goat. Its Saturnine rulership, and the fact that it receives the Sun as the dawn of each New Year, naturally by analogy associates it with the beginning of precessional epochs. It represents the stage in evolution covering transition from fish, through amphibia, to the mammalian form. The belligerency of the goat is well known, and an apt symbol of the struggle for existence in which the weak perish unless able to outdistance their foes.

This phase of the matter is sometimes expressed in the symbol, when drawn as part fish and part antelope. Jacob, in the thirty-third chapter of Deuteronomy, pronounces blessings upon his children, who symbolize the twelve signs. There he speaks of Napthali as a “hind” let loose; this a very apt symbol of Capricorn, for when the Sun is there at each winter solstice, it is starting a race through the circle of twelve signs, which it must complete in a given time—a year.

the grain and grape, to save humanity from the cold and famine which would inevitably result were he to remain in the southern declination. The Sun is therefore an apt symbol of the Savior, born to feed his flock on the spiritual bread of life. But, as we must have eyes attuned to light to see the Sun, so must the Christ be born within. As Angelus Silesius says:

*Though the Christ a thousand times
in Bethlehem be born
And not within thyself thy soul will
be forlorn
The Cross on Golgotha thou lookest
to in vain
Unless within thyself it be set up
again.*

Therefore, by the precessional passage of the Sun through the sign Virgo, the germinal impulse was given towards the birth of the Christ within. “*The mystic marriage*” of the lower self to the higher, “*the immaculate conception,*” and “*the divine motherhood*” which nourishes deep in its bosom, unseen by a scoffing world, “*the new-born Christ,*” is an actual experience of a growing number of people. And without the celestial prototype, fructified by the solar precession, this would be an impossibility; neither has this ideal been realized in such fullness during the past ages as today. The reason for this will appear when we take up the joint considera-

tion of opposite signs of the Zodiac.

Leo

A great future is in store for this offspring of the celestial virgin. Listen to the wonderful prophesy of Isaiah: “for unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders, and his name shall be called *Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace,* of the increase of His government and peace there shall be no end.”

Humanity is to rise to a wonderful spiritual height and this is symbolized by the Sun’s precessional passage through the Royal sign Leo, pictorially represented by the king of beasts, the lion. This is an apt allusion to the king of creation, who will then embody the three great virtues of the Master Man: Strength, Wisdom, and Beauty.

It is wonderful to see how the various phases of the religions given to the Great Aryo-Semitic Race from the time they were “called out” in the later third of the Atlantean Epoch, to the end of the Aquarian Age, when a new race will have been definitely born. This aspect of the Zodiac will form the subject of our next article. It will shed light on many of the most obscure passages of the Bible, as only study of this Cosmic Science can.

(To be Continued)