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## The Mystic Light

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### The Moth and the Flame

#### DANGERS ON THE PATH

"But one thing is needful," said Christ to Martha. In those words we find one of the great fundamental truths of life, and though the great majority would not concede that there is but **one thing needful**, many thinking people will

agree that while our wants are multitudinous, our needs are few indeed.

Notwithstanding this great fact, the complexity of our present civilized life, so called, is such that the greater portion of humanity is wearing itself out to pro-

vide so-called comforts and luxuries which are only for the body, while the soul is starving. Nor do these so-called comforts and luxuries satisfy, when actually in our possession. Wealthy men, when they have attained, will tell you, if they can be interrogated when in a confidential mood, that their enjoyment of wealth was far more in the anticipation, in the quest of gaining it, than in the actual possession and that money is really a bitter pill in the mouth of its possessor, if he is a thinker. Likewise with social prestige, the society woman who has won her way to the head of the charmed circle, so called, finds that once within, it is all too commonplace, a bore, not worth the effort. Yet there are always those who clamor for riches, for social distinction, who seek those things as eagerly and regardless of cost to the soul, as moths seek the flame. But while there are many dangerous places in civil and social life to beguile the thoughtless moth, there are lures more fatal upon the path of spiritual advancement.

The parable of the sower, like all other parables of which the Christ made use, was apt and applicable to a degree; some grains fell by the wayside, some upon rocky soil, among thorns and thistles, etc., and only a small part fell in good soil, where it bore abundance of fruit. People now-a-days run to and fro, all over the world, driven by that inner urge, that unrestful yearning for something, they know not what. But though they seek, they are deaf and blind, they cannot see the light within, they do not hear

the silent inner call, the lust of the eyes and the pride of life in the outer world are too strong attractions. Like moles we burrow in the darkness of an orphaned existence, far from the light, far from the Father of Light, and yet He is everywhere present; it is truth, literal truth, poetically expressed when the Psalmist says:

*Whither shall I go from thy spirit?*

*Or whither shall I flee from thy presence?*

*If I ascend up into Heaven thou art there;*

*If I make my bed in the grave, behold thou art there,*

*If I take the wings of the morning,*

*And dwell in the uttermost part of the sea,*

*Even there shall thy hand lead me,*

*And thy right hand shall uphold me.*

**God is light**, says the Apostle John, with mystic insight, and the light is everywhere, only we do not see it in our blindness of heart.

But sometime, in the course of our lives, the **latent light** within each of us is awakened, the divine spark from our invisible **Father Fire** commences to glow, and slowly we awaken to the realization that **we are sons of light**.

That is the grand crisis, the turning point in the pilgrimage of the prodigal, when it realizes its condition, when it sees clearly that all the worldly wealth, the social standing, the power of position are only "husks," that there is **but**

**one thing needful**, just one thing worth while in all the world, and that is to find again the Father's bosom.

At that moment of conversion the spirit voices the intense yearning which permeates every fibre of its being in that soul-searing cry: "I will arise and go to my Father." That is the password to "**The Path**"; at the other end stands the Cross, where liberation awaits, and the sanctified spirit soars into the subtler spheres with the soul-stirring shout of triumph "Consummatum est," it has been accomplished! I am loosed from the fetter of flesh, **a free spirit**, at one with my Father.

But let no one imagine that he is safe who enters the gate of aspiration, many a will-o'-the-wisp lurks by the way, seeking to detract the attention of the seeker from **the true light** and no snare is more seductive at this time and age than that which plays upon the soul's ardent desire for **speedy** attainment.

Paul voices that great yearning in the fifth chapter of II Corinthians:

*For we know that if our earthly house of this tabernacle be dissolved, we have a building of God not made with hands, age-lasting in the Heavens.*

*For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven.*

*If so be, that being clothed, we shall not be found naked.*

*For we that are in this tabernacle do groan, being burdened, not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. . . .whilst we are at home in the body, we are absent from the Lord. . . . We are . . . willing rather to be absent from the body to be present with the Lord.*

*Wherefore we labor, that whether present or absent we may be accepted of him.*

Let us note particularly, however, that **Paul recognizes the danger of being found naked**, that he insists he has no desire to be **unclothed**, but to be **clothed upon**, and that therefore **he labors**.

Driven by this insane desire for speedy development, souls are constantly snared by unscrupulous self-constituted pseudo teachers who promise quick results, usually exacting an initiation fee for their services; yet the foolish flock around such pretenders as moths around a flame.

Truly, they do sometimes obtain results by being propelled into the invisible world. But having failed to "labor" in the vineyard, as Paul did, in order to earn the "wedding garment" or "house from heaven," they lack the vital vehicle of consciousness necessary to function intelligently in the higher spheres, and are also unable to find their way back into the dense body which they have left, and it is usually reported that they died of "heart failure."

They are then “**naked**,” indeed and doomed to suffer until they should have passed out in the natural course of events, because they have, as a matter of fact, committed suicide and the archetype of the dense body remains intact, constantly endeavoring to draw to itself physical substance; but as the silver cord is severed, none can be obtained, and a pain, described by suicides as like the gnawing pangs of hunger, or like toothache in which the whole body aches, is experienced, sometimes for many years. “He that entereth not by **the door** is a thief and a robber.” It is possible to steal into the earthly house, and escape, but who seeks to outwit God will find that the way of the transgressor is hard when his wings are singed in the flame.

Is it not strange that men who understand the necessity of spending years to learn a certain science, trade, or profession, who will labor day after day, year after year, with unwearying patience and assiduous application in order to obtain the mastery of whatever material science they are studying, can at the same time be so deluded to think that in a short time, a few days, a few weeks or months, at most a year or two, they can master the science of the soul, by simply thinking about it for ten minutes a day or less. They would laugh to scorn anyone who would offer to initiate them into the mysteries of surgery or watchmaking in a few days, but when it comes to the science of the soul, they drop all common-sense consideration, their desire for

occult powers is so strong that it clouds reason, and as moths flock to the flame, so will they flock to a teacher who promises them phenomena in a short time.

And, when one has been burned, do the others take warning? Alas, no! For every moth that drops, some one else, or ten more, are ready to take its place. Magic mirrors or magnetized crystals find a ready market, while the truth goes a-begging. Fraud and deception by unscrupulous persons, who prey upon this intense soul-hunger of their fellow men, are more numerous than one who is not familiar with the unvoiced longing of thousands can ever conceive. Generally, the dupes pocket their financial losses, but occasionally proceedings in the public courts show that otherwise intelligent people have parted with considerable sums at the request of such self-styled teachers and pseudo spirits, and occasionally the grave closes over a too successful seeker, or the sanitarium hides him.

But if the **human moth** were amenable to reason, if it heard the voice of warning, and asked, “And how then may I know the true light from the false?”, we may confidently turn to the Scriptures for our answer. There is no uncertainty whatever about it, the Christ gave His disciples the powers necessary to aid humanity and he said to them, **freely give as you have freely received**. Peter also, when he was accosted by Simon, the sorcerer, who desired to buy for money the spiritual powers which

the apostle exercised, cursed him. Whenever they gave, they gave without money, without price. Likewise, **the true teacher places no price on his teachings but lives as the apostles lived, by voluntary contributions from those whom they help.** Neither is it necessary for one who does not seek the worldly gold to lure others with promises of phenomenon or powers in record time. It is easy to build a house of any desired size so long as you have the material. You may enlarge it by adding brick to brick. But neither plant, animal or man, grow in that manner, **their growth is from within and each must do it for himself.** We cannot eat another's food and give him the strength derived therefrom, neither can we go through the experiences of another, assimilate them and give to him the soul-growth derived in that manner.

So, flee the flame of false teachers, compose yourself in patience. **Work, Watch and Wait.** In due time the Christ light will glow **within your own soul,** and you will never need to look elsewhere for it.

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## COSMIC THEOLOGY

### PART III

By Geo. T. Weaver

Viewed exoterically, as all materialistic scientists look at things, the Sun seems only a vast ball of chemical substance, and scientists of the above school

contend that it is this and nothing more. They deny emphatically that it is a living, organic being, contending that if it were it would require breath, food and all else that such beings need. That it is chemical matter in its outward manifestation, will be readily admitted by all. That it is living stuff, is equally manifest, as all scientists of the present day admit that all chemical substance is alive. That it is organized is equally evident, as it possesses definite form. But that it possesses conscious being, with all that this idea implies, remains to be proved.

Because it is chemical matter, exteriorly, does not argue against its conscious personality, for the same is true of all living, organic beings. Every particle of man's gross physical body is composed of chemical matter. So much for the negative argument; but there are many positive reasons which go to show that the Sun is consciously personal. The basic principle of personality is consciousness.

Potentially, consciousness exists in the grossest inorganic matter. It is said to be asleep here, and in vegetable life to dream, to be awake in animal life, and to be self-conscious in man. The principle of Life in all organic forms, down to the simplest, the mono-cell being, is the electron. This is the primal fiery vital substance, the quintessence of Deity, out of which all phenomena have come, by the involution process. It is the nucleus of the atom, and the life principle of the molecule, the cell and the more complex

organisms. In its primal, undifferentiated state it is all-consciousness, the synthesis of all planes of consciousness. Involved in matter, it is limited consciousness, on the various planes of expression, from mere potential consciousness to the plane of super-consciousness. On its lower plane this is the Vital Body, the life principle in gross matter.

There is, then, no inert matter, for lifelessness is unthinkable. And where life exists, the absolute absence of consciousness, is equally unthinkable. From this line of reasoning, it is evident that the Sun is a living, conscious being. This reasoning is in strict harmony with modern science; and the reason why materialistic scientists deny this is either because they are governed by prejudice, or because they have not yet been able to adjust modern discoveries to so-called inert matter.

The next point to determine is the plane, or planes of the Sun's consciousness, and so the character of its personality. This cannot be demonstrated exoterically, for this would depend upon the testimony of the senses and of the inductive, or concrete mind, and it is uniformly admitted that such testimony is illusive. At best this process is but guesswork, and the conclusion reached will depend upon the plane of consciousness unfolded by the guesser.

The truly scientific method is the esoteric, viewing the subject from the plane of the abstract mind, where verity alone abides. There is a law of correspon-

dence manifest throughout nature, largely recognized by modern scientists, at least on its lower plane, and known by mystics on the higher planes, during many ages past.

The Hermetic formula of this law is, "As above, so below; and as below, so above." In its relation to mankind, our Bible puts it thus: "And God said, let us make man in our own likeness and image"; and it is recorded that in his own likeness and image, God made man, both male and female.

If, therefore, we can fully analyze man's complex being, not simply as he is found today, but in his final outcome as the image and likeness of Deity, we will have defined God; and if, having defined God, it can be demonstrated that the Sun possesses all the attributes of Deity, we will then have shown that the Sun is the Deity of our solar system, and that theology is cosmic.

Our first step, then, will be to answer the question propounded by King David in the eighth Psalm, "What is man?" David's reply to this question was, "For thou hast made him a little less than thyself." The word translated "thyself," in Hebrew is Elohim, or the creative gods; and the phrase, "a little lower," according to best Jewish translators, is for a little time.

Man, then, potentially is a creative Deity, a Logos, or Christ. The Elohim are the seven leading planets of our solar system; each, like the Sun, a living, organic, conscious being; each possessing a creative spirit, or rather, is a cre-

ative spirit, referred to in Rev. 1:4 as “The seven spirits before the throne”; each the creator of its own body, and all of them synthetically constituting the LOGOS, or creative Word of God. John, in his first epistle and third chapter, referring to man in his ultimate unfoldment, says, “we shall be like him, for we shall see him as he is.” And Jesus, the Christ, said of himself after his resurrection, “All authority, in heaven and earth has been given me.” This is man, the analysis of whose being will demonstrate the Sun as our Deity.

In analyzing man’s being as a microcosm, we find him a septenary, composed of a seven-fold form, form within form, not as so many boxes, one within the other, each separate and distinct from the other; but each permeating the other, the whole woven together as one entire being.

Of these bodies the outermost, the grossest, the one manifest to the sentient nature, is the gross physical. As has been said, this is composed of chemical substance, the outcome of evolution from the plane of mineral or crystallization. This had its origin during the first creative day, or Saturn period, when as thought form, it sprang from the mind and heart of Deity; and through the double process of involution and evolution, first descending into matter to the lowest plane, and then ascending from this plane, through that marvelous transmuting process we call evolution, to what we find man today in his outermost expression.

This gross physical body is essential, as the basis of awakened consciousness, and as an instrument through which the indwelling spirit, or divinity within, might manifest itself, and through which it might acquire experience for further unfoldment.

Immediately within this is the Vital Body, sometimes called the “double” as it is the mold upon which the gross body is formed; also the “etheric body,” referring to the substance of its composition; also the “ghost,” because, as seen by clairvoyants, it hovers over the grave of the dense body for a longer or shorter duration.

This etheric body is the life principle on the physical plane, because so long as it remains within the gross body, the latter coheres and possesses consciousness, and on its departure, consciousness on the physical plane departs, and the gross body disintegrates.

The vital body is composed of four ethers, varying in tenuosity from each other. The densest of these is chemical ether, and is the medium for the assimilation of the gross matter taken into the system for physical sustenance; it is also the medium for the excretion, or throwing off, of the waste matter from the body.

The ether next in fineness to this is the life ether, and is the medium of the propagation of offspring. The ether next in tenuosity is the light ether, and is the medium of sense perception. The last and finest of the ethers composing the vital body is the reflecting ether, and is

the medium of the memory of nature. The vital, or etheric body is essential, as without it we could neither manifest life, nor externalize the still higher, inner bodies. This body had its incipient stage during the second creative day, or the Sun period, in its archetypal stage. These two planes constitute the physical body in its entirety.

The next higher, and more refined plane of our being is called the Desire Body. This is the seat of the emotions of repulsion, feeling, and attraction, which represent three general divisions; but each of these divisions is subdivided into more minute planes. The lowest of these planes, that of repulsion, is subdivided into three sub-planes. The lowest of these is the seat of the passions and low desires; the sub-plane next above is the seat of the impressions; the highest of these sub-planes of the plane of repulsion is the seat of the wishes.

The plane of feeling is sub-divided into two sub-planes. The lower of these is the seat of indifference; the higher the seat of interest.

The third, and highest plane of the Desire Body is that of Attraction, which is sub-divided into three sub-planes. The lowest of these sub-planes is that of soul life; the sub-plane next above is that of soul-light; and the highest sub-plane of the plane of attraction, is that of soul-power.

The Desire Body, in its most general sense, is the seat of the psychic forces and had its initiative during the third creative day, or the Moon period, but only

as a thought form.

The two general planes referred to, that of the physical and the desire, constitute the personality of man, the so-called fallen nature, and is that part of man's being that is mortal, and doomed to disintegrate.

Passing still deeper into man's being, we next come to the Mind or Thought-body. This is sub-divided into two general divisions, that of concrete, and that of abstract thought, called also the lower and higher minds. The former of these minds is the connecting link between the divine and the human; the immortal and the mortal, and is sub-divided into four sub-divisions. The lowest of these is the seat of archetypal forms, or of form conceptions. The next higher sub-division is the seat of archetypes of animal vitality, or the conception of the vital body. The next higher is the seat of the archetypes of the desire and emotion body. The highest sub-plane of the concrete mind is the seat of the archetypal forces, and the human mind.

Synthetically, the concrete mind is the seat of the beginnings of the creative process. It is the focusing point of the higher, or creative mind, the point where it mirrors itself in primal substance, on its start on the long journey through matter.

The higher plane of mind is that of abstract thought, and is the sphere of the human spirit, the lowest plane of the Ego, or the Christhood. This body is divided into three sub-divisions, the lowest being the sub-division containing



germinal ideas of desire and emotion in both animal and man. The sub-plane within this is that containing the germinal idea of life in plant, animal, and man. The innermost of these sub-divisions of the abstract mind is that containing the germinal idea of form in mineral, plant, animal and human.

The mind or intellect in man had its origin during the fourth creative day, or Earth period, the period we are now living in, for previous to this period organic life was brainless and mindless.

Within the Ego, are two higher planes of being, that of the Life Spirit, and that of the Divine Spirit. Each of these is sub-divided into seven sub-divisions, the lower being the seat in man of the second, or higher aspect of the three-fold spirit in man; the higher septenary being the region, or seat of the highest spiritual power and influence in man.

Beyond the region of the three-fold spirit are two planes of being still higher, each divided into seven sub-divisions. The lower of these septenaries is the seat of the Virgin spirit in man; the higher, the seat of God, in his primal, undifferentiated, unknown and unknowable state.

For our present purpose we do not care to go beyond the plane of the three fold spirit, for though the higher planes are latent in us, we will never awake to consciousness on these planes while residents of the present solar system.

Man as we find him today, is the product of a double process, usually called the Involution process, or the involve-

ment of spirit in matter, from archetypal forms to dense mineral matter; and the Evolution of spirit, through matter back to Deity. In the latter process, as spirit advances through the various planes of mineral, vegetable, animal and human, it absorbs the essence of these various planes, thus restoring matter to spirit, referred to by modern scientists as the conservation of substance and referred to in the Bible as the resurrection of the body.

In this dual process there are seven stages or periods of immense duration, referred to usually as the seven creative days.

The work of the first day, as already referred to, culminating during the Earth period, or the fourth day, the period we are now living in.

The work of the second day, culminating during the fifth period, called the Jupiter period, when man, having extracted the intellectual soul from the vital body, will become super man.

The work of the third creative day, culminating during the sixth day, called the Venus period, when super man, having extracted the emotional soul from the desire body, will have become a demigod.

The work of the fourth creative day, the period when mind was awakened, will culminate during the seventh long period, called the Vulcan period, the period of rest, of the culmination of all things, when we as demigods, by amalgamating the three-fold soul with the mind, will have become God men, or

creative gods, LOGOI.

The Earth period, in which we are at present living, is divided into two sub-periods, the former half called the Mars period, the period of war and destruction, when man was in his infantile state; the latter half, called the Mercury period, the period of mind, of thought, of construction.

It is in this latter half of the earth period we now are, the period of creatorship, but on the plane of matter, as seen in the many useful inventions, great buildings and cities, and all else that expresses constructive phenomena.

This analysis of man, from start to finish, is purely scientific, and accords with teachings of all sacred books, both of the Orient and Occident, including the Christian Bible, when read correctly, or mystically.

As a race, mankind has as yet attained only to the plane of the concrete mind, or inductive reason. These have developed a consciousness according to the plane reached. Many have forged ahead and entered the plane of abstract, or intuitive mind, having awakened the Ego or higher self.

A very few have gone even beyond this point, having awakened the Christ consciousness of the Life Spirit. But none living in the flesh have reached the final period, the state of rest, of essential, unmixed Deity.

We are gods in the making, and the essential god consciousness is yet latent in us. John teaches, in the third chapter of his first epistle, that every one that has

this hope in him purifies himself, even as he—God—is pure. By a process of self purgation we advance from plane to plane until the work of spirit perfection is completed.

(To be continued)

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## THE GARDENIA

He held the gardenia in his hand, and as he gazed, purity seemed to emanate from its waxen petals. He thought it the most beautiful thing he had seen in his life, which to him was but “little flower.”

“Hush,” said the gardenia, “art lies not so much in what’s said as in what’s left unsaid.”

Just then a moonbeam rippled by and the gardenia hastily joined it, signing him to follow. They seated themselves in a blue lotus and sailed up the river of moonbeams to the moon. The man had parted with that lump of clay called the body as soon as they had stepped into the flower, and only his intellect, untrammelled by human senses remained.

He was a tiny spark of absolute knowledge. He understood all laws, hidden things became plain to him, he knew all worlds, he was part of the Conscious Universe, part of the pale moon herself, he even soared higher until he found his soul.

He experienced joys such as he had never before approached. He whispered to the gods of Greece, and Helen laid her

gifts at his feet. "God!"

"I told you not to speak," said the gardenia.

And the man stood alone in the darkness.

Again he held the gardenia in his hand; this time he smelt it, softly touching the thick petals, and as the strange passion-awakening scent crept into his brain, the East spread itself carpet-like before him.

He entered a room, round like a bubble, quivering with as many alluring colors. Crimson cushions, golden carpets, pillars of carved cedar wood upholding the flaming ceiling, and little tables inlaid with opals, chalcedonies, and beryls.

In the center of the room a fountain of sunstone tossed wine into the scented air—that rare purple wine, some say, was pressed into life by the lotus eaters. The curtain, which might have been woven from crimson roses, exhaled a faint pungent odor of musk. He drank some of the wine and flung himself upon a divan.

Soon the music of zither tinkled out of the silence, and the atmosphere vibrated as the dancing girls glided in and out. Brown they were, like the sandal wood, and red poppies flowed in their hair. They danced till the air became warm with their breath and time was not for him who watched.

At length, one more beautiful than the rest, one who floated like a dusky lily among the reeds, knelt before him, and the music became fainter in the distance.

"I am sorry, little flower," said the man

as he looked at the crushed brown thing in his hand. "Someone always pays," said the gardenia flower, and then—its breath, in which there was no sweetness, was lost.

And the man stood alone in the darkness.—"Pamagela," in *South African Women in Council*.

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## THE FASCINATION OF THE TEMPORAL

By W. A. R.

When we consider our lives, we find that they consist of innumerable small actions and events. All our great actions depend entirely upon a groundwork of trivial acts, acts which, at the time of their performance, appear irrelevant and even unnecessary.

We hear of a man achieving a great success and immediately we can mentally appreciate the years of hard struggles, the myriads of insignificant details which have enabled him to succeed.

Such a man is an example of determined exertion and definite purpose. A certain aim was made the focus of his abilities. By will-power he turned the time which many people waste in trivialities, into a medium with which he could strengthen his power for success. The existence of trivialities, whether actions or habits of thought, is always temporal.

Trivialities fascinate by reason of their changeability, in the same manner as a

child seeks pleasure in changing from toy to toy. Many people fritter away their whole lives in a vain hurried search for new excitements. Fascinated by the temporal, they are more or less unable to regulate their lives and characters so as to conform with their religious or other ideals.

When dealing with principles, one can mentally form an idea which, to be carried out, must govern everyday actions. There must be a thread of purpose and definite endeavor running through the everyday thoughts and actions, stringing them together and adding strength to the idea.

Mental and spiritual growth varies as we learn to discriminate between the value and real importance of the small actions and thoughts which constitute daily life. A good habit of thought is a pillar of strength. By its help we can correlate and sift the mass of actions which we are constantly causing, and from them draw knowledge and power.

It is soon made apparent what the real is and what the unreal. To a young soul it is a very difficult problem to solve. Amid the innumerable actions, thoughts, occurrences, suggestions, which surround him, how is he to decide what is of use to him and what is useless and harmful? To be fascinated by a mass of trivialities, whether for a day or a lifetime, is, from the soul's point of view, waste of time.

A strict and willful adherence to principles, previously studied and accepted, as those of the Rosicrucian Fellowship,

ensures, as far as these things can be ensured, a certain gentle peace and content which seem to lie at the back of the mind, acting as hope and belief, and which certainly are most essential to the fateful times in which we live today.

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## TRANSFERENCE OF CONSCIOUSNESS TO HIGHER PLANES

Eva G. Taylor

The transference of consciousness to higher planes marks an epoch in the soul's progress. The plane on which we center that consciousness makes all difference in the character unfoldment.

If we center in the physical and identify ourselves with the material manifestations of principles and being, we do not progress. We merely exist in an animal fashion.

When centered in the desire world or emotional plane, we get distorted views of religion or love. All the queer cults, all the abnormal manifestations, all the hysterical tendencies arise here—when the center of consciousness is fixed upon this plane.

When transferred to the mentality, we grow intellectually keen, but fail to develop in poise and balance.

When the consciousness is focused upon the mental plane we become analytical, sharp, discriminating, but hard and cold. Any lop-sided development is imperfect, as we realize upon lower

planes.

The spiritual should govern all. When we center in that one divine life, the whole nature is exalted and glorified. But the transference of our consciousness to the spiritual part of ourselves is not a mere belief in the one manifested life—in the Christ-principle ruling the human heart, yet utterly fail to realize unity. Therefore it marks an epoch when we at least cease to regard ourselves or life from any plane but the highest known to our humanity.

When, from that plane, we rule all our being—the intellectual, emotional and physical—we are really centering ourselves in the Infinite God. We then realize that we are but a ray, a spark from the infinite light. The trivialities of life then fall into their proper place.

Our focus is never true until we do center in the divine life. Until then everything is distorted and out of proportion. There are chromatic and spherical aberrations in all our lenses of observation and thought. In our emotional life it is especially so. What lover sees with clear eyes? What religious cult that deals with the emotions gains a true insight into the spiritual life? What sect that merely strives to penetrate into the very material plane surrounding the dense physical ever realizes the grand sublimities and truths of the higher worlds beyond the physical and emotional?

This focus and center of the consciousness marks one very real difference between the occultist and the true mys-

tic. The latter views all the phenomena of manifested life from the higher and spiritual realms. Thus he is enabled to see all in true perspective.

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### PICTURES FROM PAST LIVES

One finds them everywhere, with increasing frequency in newspapers, magazines and books. Some think them poetical fancies and fiction, but as time goes on, a growing minority among the people of the Western World are seriously embracing the doctrine of pre-existence. They see that the soul's future immortality involves the logical necessity of past existences, for only that which is without beginning can be without end.

Nor does it detract from the worth of these narratives of bygone lives, that the author almost invariably makes his heroes and heroines, kings, queens, or courtiers, and that almost all who claim to have knowledge of their own past lives also claim to have been in similarly exalted position. The true value of these tales lies in the instinctive inner assurance of past existences which it reveals.

It is the soul's awakening from a dream state, confused and confusing at present, but soon we shall cease to "see through a glass darkly." The etheric vision is gradually developing in us, and we shall then know facts "face to face." In the meantime, let us be thankful for the "poetical fancies."

To a recent issue of *The British Review* Mr. Padraic Colum, a young Irish poet now resident in the United States, contributes an admirable example of that sort of verse which was called, a few years ago, "neo-Celtic." The title would suggest that his theme is Welsh, rather than Irish; it is Celtic, at any rate, and thoroughly Celtic is the slow, chant-like music of its rhythm, which is so melodious that the ear scarcely detects the absence of rhyme.

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### FOR MORFYDD

By Padraic Colum

It would not be far for us to go back to  
the age of bronze;  
Then you were a king's daughter; your  
father had currachs a score;  
A herd of horses; good tillage upon the  
face of four hills;  
And clumps of cattle beyond them, their  
herdsmen rough-browed kern.  
And I was good at the bow, but had no  
men and no herds,  
And your father would have bestowed  
you one day on some unrenowned  
Ulysses, or on a strong king to whom  
they afterward raised  
Three stones as high as the elk's (this  
cromlech, maybe, where we sit.)  
How fair you were when you walked  
beside the old forest trees!  
So fair that I thought you would change  
and fly away as a swan!  
And then we were mates for play, and

then all eagle you grew  
To drive me to range the tempest—  
king's child of the hero-age!  
I called three times as an owl; through  
the gap where the herdsmen watched  
You ran and we climbed the height  
where the brackens pushed at our knees;  
And we lay were the brackens drew the  
earth-smell out of the earth,  
And we journeyed and baffled the  
fighters of three ill-wishing kings.  
It would not be far for us two to go back  
to the age of bronze!  
The fire left by the nomads is lone as a  
burning ship!  
We eat them as we pass by, the green,  
sweet ears of the corn!  
At last a king and I save a good clan  
from a dragon's spleen!  
Pieces of amber I brought you, big as a  
bowman's thumbs;  
Trumpets I left beside you, wrought  
when the smiths had all art;  
A dancing bird that I caught you—they  
are back in the age of bronze;  
I give what I made and found and  
caught—a score of songs!

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# Question Department

\* \* \* \* \*

**Question:** You say in the *Cosmo* that the white blood corpuscles are not the policemen of the system. What then is their origin and mission?

**Answer:** To make this clear to the average reader it is first necessary to say that besides the dense body, which is visible to all of us, there are finer vehicles which interpenetrate this organism and which are the springs to its activities. One is the vital body, composed of ether and concerned in building the dense body by the food which we take into the system. It controls all the vital functions, such as respiration, digestion, assimilation, etc., and works through the sympathetic nervous system.

Another, still finer vehicle, is called the desire body. This is the vehicle of our emotions, feelings, and desires, which expends the energies stored in the dense body by the vital processes by control of the cerebrospinal or voluntary nervous system. In its activities this desire body is constantly destroying and breaking down tissue built up by the vital body, and **it is the war between these two vehicles which causes what we call consciousness in the physical world.**

The etheric forces in the vital body act in such a manner that they convert as much of the food as possible into **blood**

and this is the highest expression of the vital body.

In the lower animals, from the birds and downward, which are entirely under the guidance of an invisible guardian called the group spirit, the blood is nucleated, but in the higher mammals, which are upon the threshold of individualization, and particularly in man, who has become an individual indwelling spirit, there are no nuclei in the blood corpuscles.

Even in the fetus, which is formed under the sole guidance of the mother during the first three weeks, and therefore has nucleated blood corpuscles in that period, they cease to be formed as soon as the Ego which is to live in the body, enters. This happens about twenty-one days after conception, and by the time of the quickening the indwelling Ego in the fetus has destroyed all the nucleated corpuscles and from thenceforth none are formed, for the Ego must be master of its vehicle and that is not the case where there is a nucleus or center in the blood corpuscles which affords a foothold for another spirit.

It is easily demonstrated that the life is in the blood, for while we may sometimes with impunity amputate an arm or a limb, we cannot deplete the body of blood without also killing it.

Thus the blood is the particular vehicle of the Ego, and as in the past aeons of development we have crystallized matter in order to form our dense body, so also it is destined that now we must etherealize our vehicles in order that we may lift ourselves and the world out of the realm of materiality and into the spiritual. Naturally, therefore, the Ego aims first to make the blood gaseous and to the spiritual sight, this red **unnucleated blood is not a fluid, but a gas**. It is no argument against this assertion that the moment we prick our skin the blood comes out as a liquid.

The moment we open up the try-cock of a steam boiler the gas also condenses into a liquid, but if we make a model steam engine of glass and look at the way steam works there, we shall see only the piston move backward and forward, driven by an invisible agent, **live steam**, and similarly, as the live steam direct from the boiler is invisible, and gaseous, so also the **live blood** in the human body is a gas, and the higher the state of development of any given Ego, the more ethereal is it able to make the blood.

When, by the vital processes food has reached this highest alchemical state, the process of condensation begins and the blood-gas is formed into tissue in the various organs to replace what has been wasted or destroyed by the activities of the body. The spleen is the gateway of the vital body; there the solar force, which abounds in the surrounding atmosphere, enters in a constant stream,

to aid us in the vital processes, and there also the war between the desire body and the vital body is waged most fiercely.

Thoughts of worry, fear, and anger interfere with the process of evaporation in the spleen, a speck of plasm is the result, and this is at once seized upon by a thought elemental which forms a nucleus and embodies itself therein. Then it commences to live a life of destruction, coalescing with other waste products and decaying elements wherever formed, making the body a charnel house instead of the temple of an indwelling living spirit.

We may therefore say that **every white corpuscle which has been taken by an outside entity is to the Ego a lost opportunity**. The more of these lost opportunities there are in the body, the less is the body under control of the Ego; therefore we find them present in large numbers in all diseases than when the person is in health.

It may also be said that the person of a jovial good nature or one who is devoutly religious and has an absolute faith and trust in divine providence and love, will register many less lost opportunities or white blood corpuscles than those who are always worrying and fretting.

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**Question:** In the case of death by violent means, is the next birth, when the person dies as a child, in a body of the same sex or the opposite; that is, will a soldier killed on the battlefield be reborn



as a boy or a girl, or does sex play little part when the life is a very short one?

**Answer:** So far as the writer has been able to investigate, there does not seem to be any attention paid to this matter in the intermediate life. The Ego takes the opportunity for rebirth wherever it can be found; all that is necessary is that the material for the new vehicles should be gathered so that the moral impression may be made on the desire body during the heaven life which follows death as a child.

This matter of sex seems upon the whole to be very elastic, at least in the cases of those who have been living what we now call "the higher life," because that has the tendency to make the vital body more permanently positive, and the seed atom, located in the solar plexus, therefore automatically attracts to itself an increasing quantity of positive polarized ether, so that whether the physical body is a male or female, the constituents of the vital body remain positive. Therefore in the cases of so-called 'advanced people' the matter of sex becomes a matter of less importance, being in many cases left to the choice of the Ego which is seeking rebirth.

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**Question:** The *Cosmo* says that the desire world is fluid, and composed of ever changing light and color. Is it not correct to picture the darkest colors at the lowest regions gradually blending into the lighter colors and in the region

of soul power finding pure white light?

**Answer:** Yes, in one sense you are right. Color depends upon vibration, the rapidity of the rate and wave length. For instance, in the colors of the spectrum red has a much longer wave length and a slower rate of vibration than violet, which is at the other end of the solar spectrum, but the colors in the desire world are not at all the same colors that we see here, for here color is caused by the reflection of the Sun's rays in the atmosphere.

There light is a property of matter, one might almost say that from the viewpoint of that world desire stuff is light and light is desire stuff; that is not quite correct, but almost so. Furthermore, the colors which we would call dark there are brighter than the brightest sunlight here; that is why we do not see them, our eyes cannot respond to that rate of vibration.

You should not consider the desire world being **above** and higher than the physical world in the sense of space being involved. **The desire matter is here**, it interpenetrates every physical atom, even the ether is pervaded by it, and the dark, to the spiritual sight almost black, chemical ether, seems almost inseparable from the lowest grade of desire stuff; they are so dense that they seem nearly gaseous, and it has often been a wonder to the writer that people cannot see them and the beings moving therein.

# The Astral Ray

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## OUR FATHER'S HOUSE

By Gamma Beta

Gamma Beta is a Fellow of the Royal Astronomical Society, an Astronomer of repute who has added greatly to the science of solar photography.

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“The heavens declare the glory of God; and the firmament shows His handiwork.”—Ps. 19:1. “In my Father’s house are many mansions.”—John 14:2. The revised version admits the following reading: “In my Father’s house are many abiding places.” Continuing this verse, Christ says, “I go to prepare a place for you.” The sense of the text is that in God’s house—that is in God’s universe—are the “mansions,” or “abiding places,” in which we are to dwell if we are found worthy of a dwelling place with God.

This text may be considered an astronomical one; and like many others, the greater our knowledge of the structure of the universe, the more clearly we will see and comprehend its meaning. While the astronomer himself only faintly comprehends the overwhelming greatness of our Father’s house, his conception is vastly above that of the casual observer.

While he would be indeed a bold astronomer who would not shrink from the task of explaining this and similar texts, yet he can with some degree of intelligence direct the mind of the earnest seeker into paths that are ablaze with the glory of God.

Ask an astronomer, how large is our Father’s house? And instantly he would see in imagination unnumbered millions of worlds, systems, constellations, clusters, and aggregations in our, or the visible, universe; and he is reasonably certain that beyond this, other universes, universe after universe, infinity after infinity, unspeakable in dimensions and duration, stretch away into unfathomable, endless space, until his imagination is stunned, his mind reels, and his reason cries Halt!—for the finite mind here meets the incomprehensible, and the incomprehensible vastness of nature challenges the astronomer.

We often hear from the pulpit the word “universe.” What is our preacher talking about? Evidently something pretty big, for it is usually the grand finishing point, when he wishes to impress us with something vast and unlimited. What is the universe? Can we understand it? Let us look into this matter and see if we can know anything of our Father’s house; for surely it is right for us to use

the mind He has given us to add to our knowledge of His glory. Nay, would it not be sin if we did not use our best endeavors to know all we can of the great Master Builder, and of His works which He has so invitingly spread before us?

### A Celestial Journey

Come, reader, let us, in imagination, go on a journey of observation, and see for ourselves somewhat of our Father's house, with its many "abiding places." We have no time for details, but at once select a starting point. For this the astronomer would naturally turn to the sun as the great center, from which we receive the light and heat that make this world of ours habitable.

The question of the speed with which we must travel is more difficult; but assuming that we have the choice in this matter, we will soon settle this most important point. Railroad speed of a mile a minute is entirely out of the question, for our time is short and the journey long; besides, we want to return in time to tell our readers something of what we see. There is a cannon-ball—that travels about twenty miles a minute! But that, also, is too slow. But there is light?—Yes, now we have it.

We will travel with the inconceivable speed of light itself; for we must travel with velocity to us infinite, for an infinite journey, and light travels **one hundred and eighty-six thousand miles in a single second of time**. This is equal to

over eleven million miles in a single minute (186,000 times 60 equals 11,160,000.)

Fearing that our unusual performance will produce undue excitement in the worlds we are about to visit, we will send before us a messenger to announce our coming. We will select for this purpose a cannon-ball, traveling at the rate of over forty thousand miles a day; and that it may have plenty of time, we will give it a start of **a hundred years**. As we want to be perfectly fair in all that we do in this wonderful journey, and to "start fair," we will not start from the sun, but from the center of that vast globe.

While we are in such a good position, we will find out something about the sun's enormous dimensions. He is over **thirteen hundred thousand times as large as our earth**. His diameter is so vast that, if he were a shell, the earth could be placed in the center, and the moon could travel in her usual orbit, and then be only about midway between the earth and the surface of our gigantic primary, his diameter being eight hundred and sixty-six thousand miles.

### Our Starting Station

From the sun's center we will direct our course toward the nearest fixed star, assuming that all the planets lie in that direction, and see what will be our experiences. Now, then, all ready, go!

At the prodigious rate of speed we are going, less than three beats of the clock