

it, for it has no desire body such as that possessed by animal or man.

Because of the possession of these vehicles, animal and man are also able to move about and to aim to gratify their desires. To this end man uses mind, a vehicle not possessed by the animals, and in the waking state all his vehicles are concentric, interpenetrating one another, enabling him to live, move and reason. But the very act of going to sleep means a reversion to the consciousness of the plant and therefore it necessarily involves a separation of the higher and lower vehicles. The Ego, clothed in the mind and the desire body withdraws, leaving the physical body, interpenetrated by the vital body, upon the bed.

There are times, however, when we have become so absorbed in our daily affairs, or when we have been tired out, that the Ego cannot accomplish a complete separation of the higher vehicles from the lower. Then the desire body still interpenetrates the brain centers of the dense physical and etheric bodies, but it is unable to convey correct impressions to the brain centres, because the relative position of the various vehicles is, so to speak, askew.

In that condition reason is out of the question and the human consciousness is similar to that of the animal which has no mind and is therefore constitutionally incapable of logic. That is why even the most grotesque and absurd things seem perfectly natural to the dreamer who

accepts them without question, just as the animal does, and dreams experienced in that relative condition of man's vehicles are usually absurd in the extreme. But as civilization progresses and egoism is being superseded by altruism, a different division of the vehicles is being made. A part of the vital body, composed of the two higher ethers, which are vehicles of sense perception and memory, is taken along during the night. Then the illusory stage of dreamland ceases, and man becomes, as it were, a creature of two existences; one lived out of the body in dreamland, where he comports himself in a reasonable manner, using judgment concerning his own actions, and those of other people whom he may meet. As he has not learned to focus his consciousness when leaving or entering the body, he is not able at all times to accomplish the proper separation of the vehicles, nor to bring back a reliable memory picture of what has occurred. Initiation into the inner spheres alone supplies the necessary knowledge.

Evidently, the gentleman in question has his reasoning faculties with him in dreamland, but is not yet aware of the facts concerning that world.

He is mistaken in supposing that the audience which he addresses is simply a "creature of his dreams," and it is not at all impossible, if he were to gather courage and ask some of those whom he has seen in his dreams, if they attended such and such a gathering, the answer

would be in the affirmative. Moreover, if at the time this reply reaches him it is still possible for him to get together with the people whom he saw in his dreams and prepare them for the question before he puts it to them in the daytime, he will almost certainly find someone who will remember and who has carried through this identical experience of which he has been writing.

Seeing then that dream life is not an illusory existence but a reality, there is no way of proving to the people of dreamland that it is an illusion.

Question: My only brother died last November and must now find himself in one of the lowest regions of the desire world. Would you advise me to let him know that by a simple effort of the will he can prevent the matter of the desire body from forming itself into concentric layers, as it were, the coarser matter on the outside and the finer within. I mean to say that by an effort of will he could make matter of the seven regions of the desire world, which form his desire body, come to the surface of the said desire body and by this means he would be able to contact at once all the seven regions of the desire world instead of only the lowest, or lower regions. There is, I believe, no serious objection to this use of the will power?

Answer: This question refers to the fact that when death has taken place and man finds himself in the desire world,

the magnetic powers of the seed atom are spent, the archetype is dissolving, and therefore the centrifugal force of Repulsion forces the desire stuff outwards toward the periphery of the desire body. The matter belonging to the lowest regions is thrown off first by the process of purgation, which cleanses the man from all evil acts of his life. This, by the same natural law working in the higher realms of morality, as that which in the physical world causes a sun to throw off matter which then becomes planets, and to interfere with that law would be disastrous to any human being, even supposing that it were possible, which it is not.

It is different with the Initiate, who goes there during life. Then the seed atom of the desire body forms a natural centre of attraction, or gravitation, which holds the desire stuff in his vehicle to the accustomed lines.

Moreover, everyone who performs the scientific exercises given in the Mystery Schools is constantly purging his desire body of the coarser matter, so that even at death he is not amenable in the same degree to the actions of the centrifugal force of Repulsion as those who have not had this training. So it is useless to attempt to help your brother in that manner.

But there is another way in which we may help someone near and dear to us, provided we have his cooperation, and to make it clear it is necessary to mention first that the coarser the desire stuff,

the more tenacious is its hold upon man, therefore expurgation by the force of Repulsion causes great pain, and that is what we feel in the purgatorial experience. If we were perfectly willing to let go and acknowledge our faults when the pictures of them appeared in the life panorama, instead of trying to make excuses for ourselves, or to be stirred anew by the anger and hate of the past, then it would involve much less pain to eradicate it from our desire body. If this fact can be impressed on one whom we are anxious to help, if we can get him or her in the state of mind where they are

willing to acknowledge the wrongs and mistakes from the very bottom of their hearts, then the process of purgation will be both shorter and less painful; consequently, they will rise to the higher regions where the forces of attraction hold sway in a much shorter time than otherwise.

The same result can also be accomplished by prayer, for kind thoughts, thoughts of upliftment and helpfulness have the same effect upon those who are out of the body as kind words and helpful acts have on those who live in this world.

The Astral Ray

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OUR FATHER'S HOUSE

(Continued)

By Gamma Beta

This valuable article began in March. Back numbers may be had at 10c each.

In Far Distant Spaces

The solar system is itself enough to declare the glory of God, and quicken our sluggish thoughts to contemplate His omnipotent power and wisdom. But no boundary can be set to our Father's

house: the awful grandeur, the amazing aggregations of thousands and thousands and millions of suns (**for each star is a sun**), arranged in pairs, groups, and clusters, held in place by God's great laws, all moving in the most perfect harmony, all in their appointed places, not in a state of rest, of stagnation, for all nature is at work—for the stars are flying in their appointed paths with a velocity that is startling. Our own star, the sun, is moving about twelve miles a second toward a certain point in the sky, while others are known to have velocities as high as two hundred and even more miles in a single second.

Some are approaching, some receding, and some are moving in other directions; yet so vast is the gulf between us that hundreds, maybe many thousands, of years must elapse before we could detect the slightest increase or decrease of their light by the unaided eye.

The naked eye, under the most favorable conditions, can not see over five thousand stars in all the sky; but we can **never** see more than half the sky at one time, and never see the faint stars near the horizon, so that we perhaps never see two thousand at one time. A good opera glass will increase this number to an astonishing degree, while a good telescope—say of a diameter of five inches or more—will bring forth **millions** from the depths of space.

In the constellation Hercules there is a little spot of light, barely visible to the sharpest eye, apparently only a tenth part as large as the moon, and yet this little speck is a cluster estimated by Keeler to contain forty thousand **suns!** These suns may be smaller or dimmer than your own sun, but they may surpass him in size and splendor. The astronomers can not tell anything about it in this case, but there are stars that are known to be **immensely** superior to ours, while others are not nearly so great. It is believed that our sun is not less than the average of the stars in size and brightness.

Astronomers are wont to deal with incomprehensible distances by comparing the speed of railroad trains, cannonballs, and the like; but while these are

capable of giving us some idea of the solar system, they are useless when we deal with stellar space.

A Comparison

I will endeavor to give a comparison that may clearly bring to our minds one of these vast intervals between the stars—that separating **our** star, the sun, and **our next-door neighbor**, Alpha Centauri. This star, though the very nearest of them all, is about twenty-five millions of miles away. Imagine a railway reaching from the earth to this star. The “World Almanac” gives the total gold and silver money of all the world at less than eleven billion dollars. At the rate of **twenty miles** for a cent, this amount would not take us within thousands of millions of millions of miles of this star. This is absolutely meaningless to the mind of either the layman or the astronomer. The human mind breaks down at this point as completely as if the distance were a thousand times as great. We can **understand** it, but we can not **comprehend** it.

For illustration, let us imagine our sun reduced from a vast globe eight hundred and sixty-six thousand miles in diameter to a ball nine **feet** in diameter. Next, let us imagine that all the planets and **all space** should dwindle down to just the same proportions; then would our earth be less than a thousand feet from the sun, and it would be only **one inch in diameter**, while our near neighbor,

Alpha Centauri, would, on this same scale, be nearly **fifty thousand miles** away!

Another way of expressing the same thought would be to say that the distance from our sun (or earth) to the nearest star is just as many times fifty thousand miles away as our earth is larger than a good sized marble; or, for every marble that it would take to make a world as large as ours, Alpha Centauri is fifty thousand miles away. Do the heavens begin to show the glory of God as we look into His treasure-house.

We will continue our journey now, and again on the wings of light we are speeding away at the rate of six hundred and sixty-nine million six hundred thousand miles an hour. A few hours, and the last planet of the solar system has passed from sight. We see only our sun, and at this point it outshines every other body in all the visible universe. In about two and one-quarter years we will be at the half-way point, and then, if our sun and Alpha Centauri are of equal size and brightness, both will appear the same. The bright star Sirius, and all the rest of the stars, would appear about as they do from the earth. In a little over four years (late measures make the distance somewhat greater than this) we would be in the midst of the system of Alpha Centauri.

We would see our sun as a first magnitude star, but the planets would be entirely invisible, even in the most powerful telescope man has yet constructed.

According to Young, it would require a telescope **twenty-four feet** in diameter (and it would be about five hundred feet long) to show even the giant Jupiter from such a distance. This being the case, we can readily understand just why we cannot **actually see** the planets circling round their central suns.

Should the question be asked, how then do astronomers tell of other worlds around other suns? I can not enter into an explanation here, but they **know** it without seeing them! Indeed, the companions to Sirius and Procyon were **discovered** years before they were **seen**, by the motions (perturbations, astronomers call them) of their brilliant primaries, and even the positions of these hitherto invisible companions were correctly calculated!

Were we to continue our journey, we would see our sun dwindle away into a mere glimmering point of light, and finally it would vanish altogether.

Differing Stars

Only about two hundred stars give anything like fairly satisfactory evidence of their distance, and not more than forty furnish measures that place the question beyond dispute. All the remaining millions are plunged into the vast eternity of space we call the universe, to a distance that the astronomer has as yet been unable to penetrate with anything approaching certainty. The best that can be said is that the distance is very

great—even astronomically great, and anything beyond that is not science.

Here one is tempted to dwell upon how greatly the stars differ among themselves in size and brightness. Saint Paul says that “one star differs from another star in glory.” I do not know whether he said this as an astronomer, or not; but if he did, he was right. The nearest star to us is one of the very brightest, not exceeded in brightness by more than three or four; while the **next** nearest can not be seen without a telescope. The fifth in distance is the brilliant Sirius, the brightest star in all the sky; while the next brightest, Canopus, is so far away that it has completely baffled every attempt, by the most skillful astronomers, to measure its distance. We do not know, actually, how big it is, how bright it is, nor how far away it is. Some stars are certainly millions of times larger and brighter than others. Saint Paul expressed the truth beautifully. He also said (and with evident pride), “I am. . . a citizen of no mean city!” So we can say of our sun, that it is not **least** among its fellows; but we can not afford to be very boastful about it.

Great Arcturus.

There is no star that is more impressive to the writer than the superb Arcturus—one of the three brightest stars north of the celestial equator. He is not actually nearly so bright as Canopus, and it is at least possible that the faintest

star we can see may be larger than either or both of them.

While engaged in writing this article, the writer received from Dr. Elkin, of Yale University, a letter, giving the results of his latest measures of the distance of Arcturus. For many years Dr. Elkin has stood at the very head of astronomers for his exquisitely delicate measures in this most intricate and difficult branch of the science—finding the distance of the stars. He gives his distance as forty-four light years (the time it would require light, traveling 186,337 miles each second, to pass from the star to us), his brightness as being 139 times as great as that of our sun, and his speed in his course as ninety-two miles a second.

This high velocity places Arcturus in that very small class of stars that, apparently, are a law unto themselves. If so, he is an outsider, a visitor, “a stranger within the gate.” To speak plainly, **Arcturus is a runaway!** How can this be?—It is simple. Newcomb gives the velocity of a star under control as not more than twenty-five miles a second, and Arcturus is going **ninety-two**; therefore the combined attraction of all the stars we know can not stop him or even turn him in his path, so he is passing through our universe, probably for the first and the only time, and is completely beyond control.

He is moving at an angle nearly perpendicular—that is, nearly squarely across our line of sight—while he is at

the same time approaching us about five miles a second. From this we know he must be nearer to us today than he was yesterday, and will be yet nearer tomorrow than he is today; hence we know he must appear brighter now than when the patriarch Job wrote of him in ancient time.

His distance, however, is so very great that a few miles a second, toward or from us, for a few thousand years, would make no perceptible difference in his brightness to the eye. And should the old patriarch rise from his sleep, he would see him and all the other stars as he saw them thousands of years ago.

At a certain time, that could be calculated, Arcturus will reach his nearest point from us, and, of course, his greatest brilliancy. Then he will begin to fade, and in time he will pass from a first to a second magnitude star, to a third, a sixth, when he will be no longer visible without a telescope; and after ages and ages, and yet more ages, he will pass beyond even the power of the telescope! And then?

Whence came this splendid sun? Why is he here, and where will he go? What if he should plunge into a closely packed cluster of apparently small stars, such as we find in Hercules and Pegasus? It is useless to ask these questions of astronomers; they do not know. But does this not add a new meaning to the challenge of the Almighty to Job, when He asks, "Canst thou guide Arcturus with his sons?" Job 38:32.

Only a Beginning

We have scarce begun our journey, reader; but if we have learned anything, it is that only in an eternity of time can we pass through an eternity of space; only with infinite time can we comprehend infinite works; and at the snail's pace of 186,000 miles a second, it would require from tens of years to centuries to visit our near neighbors of the star depths, while it would require thousands and thousands of years to reach the stars that lie at the limit of vision of our greatest visual and photographic telescopes. And is this the universe? Is this our Father's house? Are the stars barely visible in our great telescopes on the outskirts? Every increase of telescopic power has increased our power of penetration, and every thinker finally reaches the unphilosophical and incomprehensible conclusion that there is no end—no bounds, no center, no circumference!

To show that our journey, even though it could be carried on under the conditions we have imagined, would end in comparative failure, let me give a few brief results of recent work in astronomical photography, which has revolutionized the study of the star depths. A photograph in my possession of the central parts of the great constellation of Orion shows thousands of stars where only eight are visible to the unaided eye. In the square formed by the three stars in the belt, the star Mu, and the upper star in the sword, where the naked eye sees

nothing but blank space, are an incredible number of stars. I have estimated them at 1680. This photograph would be counted as only fair work compared with some of the marvelous productions.

Professor Barnard, at the Lick Observatory, photographed, with only a six-inch lens, that portion of the constellation of Andromeda in which is situated the great nebula. The space in the sky covered by the photographic plate was about ten degrees square. To the ordinary observer **two** stars are visible (Mu and Nu Andromeda); while the photographic plate shows **sixty-four thousand** running together in one unbroken blaze.

Other plates exposed to the richer portions of the Milky Way show so many stars that it is **impossible to count them**. The plates may show five hundred thousand or a million and five hundred thousand. There are simply **clouds** of stars, each one of which would be invisible, even on the photographic plate, unless it were a sun, **for they are photographed by their own light!**

It is greatly to be regretted that not all the stars shown by the negatives can be reproduced, but they never have been. It is safe to say that not one in five of the minute stars in the Milky Way can be shown in an ordinary cut.

This article was first written and printed about twenty years ago in the **Signs of the Times**, and our editor has asked me to bring it "up to date." I find a number of minor corrections to make, on

account of later discoveries, but only in such details as we must expect in a science that is in the hands of tireless workers with highest intellectual attainments. Nothing that is fundamental has been changed, so far; but I wish to introduce here a new theory that may be considered of prime importance.

(To Be Concluded)

YOUR CHILD'S HOROSCOPE

Marjorie R., born October 22, 1912, Cleveland, Ohio.

The Moon in the first house in Pisces and trine Neptune in Cancer gives Marjorie a very restless nature and she is sure to do considerable traveling in her life. She will change from place to place and long voyages are particularly shown, but this desire to wander is not dictated by a habit of shiftlessness. She will be very practical, hardworking, and intensely ambitious to accomplish whatever she sets out to do.

Fixed signs on the angles, and the Sun conjunction Mars in Scorpio indicate that she will have the energy and perseverance to work until she achieves. Jupiter is in his essential dignity in Saggitarius. This shows that Marjorie has a noble heart and a humanitarian instinct and the Sun in Libra also tells of her kindly inner nature. But Mars and Mercury are in the sign Scorpio, which is probably the most belligerent sign among the twelve, and this shows us that



her tongue can bite like a scorpion's sting when she shows the other side.

Under ordinary conditions Uranus in the Saturnine sign Capricorn gives her a certain reserve and dignity of nature, but when Marjorie is swayed by the aforementioned configuration, Sun conjunction Mars and square Uranus, it is like a bolt from the blue which transforms her for the time being to a fury. At least, that is the tendency, and the square of Mars to Uranus, which makes her impatient of every restraint, will generally be found to be the key to the trouble. If this tendency to completely lose her temper is allowed free rein, Marjorie will have a very unhappy life and be shunned by all despite the many good qualities which she otherwise possesses.

But this is just where the parents may do a great good for this soul. You have here a very difficult child whom you will find a great responsibility, but also a great opportunity for service whereby

you may lay up a wonderful treasure in heaven. Be sure that **you start right away and be sure that you start right.** Above everything, do not endeavor to break her spirit or curb her by harsh measures, but **endeavor to teach her self-restraint.** You will find this a difficult problem, but study it. She is worth all you can do for her, for she is a strong soul. There is no doubt that she will often have reason for being provoked, for the Sun square Neptune shows that treachery may be expected frequently in her life, but tell her never under any circumstances to go to law, as Saturn in Gemini opposition to Venus tells her that she should be careful in the selection of her friends, for she may expect them to prove false. The Sun, Mars, and Mercury in Scorpio will give her a very magnetic personality.

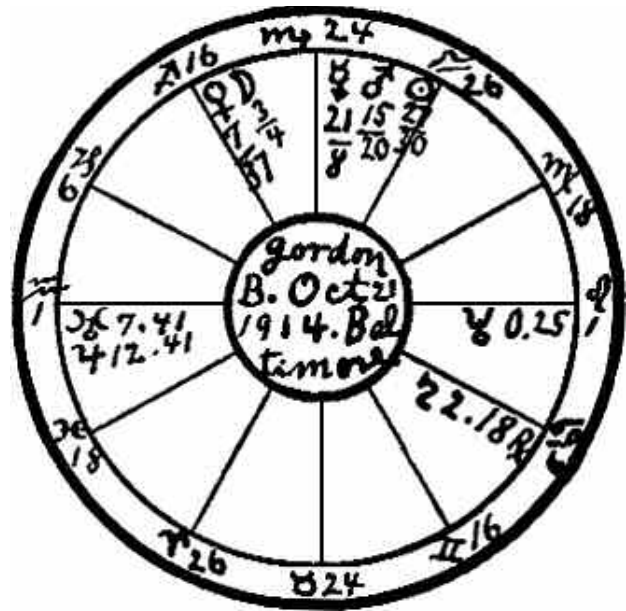
She will have a wonderful healing power and, if possible, you should let her take up this art. Saturn in Gemini and trine to Uranus will also make her very scientific and give her ability much above the ordinary and she will also have great foresight and considerable executive ability. The Moon trine Neptune will give her a love of Occultism and considerable talent as an astrologer. It will also develop the imagination wonderfully and she will have a number of psychic experiences. Saturn in opposition to Venus will make courtship difficult and cause considerable jealousy. It would be better in one sense if she did not marry for the Sun

square to Uranus shows that the marriage will be very unhappy; but there will be no separation, the husband will die, as attested by the Sun conjunction Mars in Scorpio in the eighth house, and she will gain financially by this marriage for the husband will leave her in comfortable circumstances.

With regard to health, you will find that the end of October and the beginning of November each year will always be a rather critical time for Marjorie and she will be most liable to the so-called female troubles. There are, however, certain exercises which may be used in early life to promote the general health in such a manner that these tendencies will not work themselves out. But above all, Marjorie should be told the truth about life as soon as it is possible. Whenever she can understand sufficiently to ask a question, be sure that it is truthfully answered so that she may know, be properly informed, and be able to take care of herself when the strong feelings shown by the Sun and Mars conjunction in Scorpio come to her at the time of adolescence.

Gordon B., born Oct. 21, 1914, 1:30 p. m., Baltimore.

Jupiter and Uranus were rising in the intellectual and scientific sign Aquarius when Gordon was born. This shows that he has an unusually original nature which puts him in a class separate and apart from the average. Venus is in



favorable aspect from Sagittarius, the sign of the higher aspirations, and from the tenth house, which governs the social standing. This shows that he will have a good life before him; many friends, a high position, and social distinction await him, for the Sun is in the ninth house trine to Saturn. This will give him the tact, diplomacy, and a love of justice and fair play which will win the esteem and respect of all with whom he will come in contact. You will also find that he will become a hard, energetic, and ambitious worker, for this is the influence of Mars in Scorpio, and from that configuration he will also gain executive ability.

Sagittarius is the ninth sign and therefore in a certain respect connected with travel. The Moon is the wandering planet, and when the Moon is in Sagittarius at the time of birth it always makes the person fond of change and travel. And as the Sun is in the ninth house, which

particularly denotes travel, the dignified position of which we spoke in the preceding paragraph, may be in the consular or diplomatic service, for it is certain that Gordon will be very fond of travel and take a number of long voyages. The sextile of Venus to Uranus gives him an unusual musical ability which will aid the popularity previously spoken of and make him a success with the ladies. Furthermore, as Venus is in the tenth house, it is probable that he will marry one in a high station of life and thereby secure added social distinction and social benefit, for Venus is also sextile to Jupiter the giver of great favors.

But the Moon is changeable, and the fortune given by her position in the tenth house is not stable. The favors of potentates and politicians are taken away as easily as they are given. Some time Gordon will feel the treachery denoted by the Sun square to Neptune, the latter planet being in the sixth house and the Sun denoting those in authority. Usually he will be self-possessed, but under severe strain, the love of justice and fair play, which are indicated in the figure, will cause him to feel a high degree of righteous indignation and respond to Mercury conjunction Mars in Scorpio and Mercury square Jupiter. Then there will be a scandal, and pity those whom he will flay with his pen and tongue, when under those configurations, for they will indeed feel the sting of the scorpion when he lets loose his right-

eous wrath in defense of an ideal, religious, political, or moral.

But let him beware of going to law, for Mars in the ninth house is not favorable for success in litigation. Let him also beware of partnerships for the Sun is ruler of the seventh house and square to Neptune which is there on the cusp; hence, the partner will be treacherous, and even his marriage is bound to be unhappy. But taken as a whole his life will give him success and satisfaction.

With respect to health, we find that the Moon is in conjunction with the nebulous point in Sagittarius, Antares. The Sun is also afflicted by a square to Neptune, the latter being close to the Ascelli, another nebulous spot in 6 degree of Leo; therefore you should be very careful of Gordon's eyes from infancy. The moment you notice that he begins to squint or strain, be sure to have it looked after, for it is always easier to use the ounce of prevention than to take the pound of cure. Jupiter denotes the jovial good fellow, and Venus also indicates pleasure, therefore we may be sure that Gordon will be very fond of good food. But indulgence of the appetite is always sure to bring trouble, and as Saturn is in Cancer, the sign of the stomach, his digestive powers will not be very good, and he ought to be taught from babyhood that he must be careful in the selection of his food, and gratification of his appetites or neglect of proper care will cause him much misery in life. The Sun rules Leo, the sign of the

heart, and there we find Neptune square to the Sun. The heart action is therefore liable to impairment, but with proper care almost all tendencies may be thwarted.

Studies
in
The Rosicrucian
Cosmo Conception

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**THE SEEDATOMS AND
THE SILVER CORD**

From our previous studies in the *Cosmo* we have learned that the Virgin Spirits, which are differentiated in the beginning of our present creative age, have undergone three great periods of involution in matter, that they have lost the cosmic consciousness wherewith they are endowed when they are still in the bosom of the Father, and are now enveloped in various vehicles so that each has become conscious of itself. Therefore the *Cosmo* defines the Ego as a Virgin Spirit involved in a threefold veil of matter which obliterates its original Divine Consciousness and engenders the delusion of a separate self (page 575).

To understand this mystery more thoroughly, let us take the illustration of an arc lamp. When you look at the arc from a distance, so that it does not blind you,

you will see a great number of separate rays proceeding from the center of the flame and gradually losing themselves in the surrounding darkness. Each ray is a vibratory force of high potential power, but as it worms its way through the surrounding darkness, endeavoring to stir the ether into a rate of vibration such as we may recognize by means of our eyes, the vibrations become slower and slower until finally the light-ray is swallowed up of the darkness. The resistance of the air has become greater than the light-ray's powers of endurance. Nevertheless, force is continually pouring outward from that central arc, and though the ray is lost to our sight in darkness, there is still a line of communication between it and the central source—the arc.

The Virgin Spirits may also be likened to rays of light which, in the dawn of Being, emanated from the great Divine Flame. Each has been gradually

enveloped by the various bodies of which we have spoken in our preceding lessons, but the ray of Divine Life still connects each and every one of us with the Divine Source of our Being, so that, in spite of the seeming illusory separateness of each from all others, **we are actually and de facto one in God**, who is the source and goal of our Being, “in whom we live and move.”

Continuing the illustration of the arc lamp and bearing in mind the laws of conservation of force and matter, which are thoroughly established, let us also remember that though the electrical energy is dissipated in the arc and thrown outward into the darkness as light-giving rays, which then gradually lose themselves because unable to keep up their initial high rate of vibratory power against the resistance of the surrounding atmosphere, they are not really lost, as we shall see presently when we go back to the power house where the so-called electric “**generators**” are found.

We say, so-called, for as a matter of fact these machines do not **generate** electricity any more than a pump generates water. Electricity exists everywhere in the Universe, in fact we might say that it is God’s life which pervades every atom, so that all the generator does is to gather up this free electricity (as the pump draws water), and puts it into the wires under pressure which we then call voltage. Under this pressure it speeds along the wires towards the arc lamp,

and is again dissipated in light rays to shatter the darkness.

Similarly, the Virgin Spirits which radiated from the Supreme Being at the dawn of this Creative Age, and plunged into the sea of matter, have been repeatedly gathered up anew in the Father’s bosom, each time gaining new strength and added power for another cyclic journey into the promised land which they have set forth to conquer. Each life, like prodigal sons, they waste the substance and power given by the Divine Father; in every cyclic journey, when they have reached the farthest limits, they cry, consciously or unconsciously, “we will return to our Father’s house where there is enough and to spare,” for their strength is gone, their substance is spent, and it is absolutely necessary for them to replenish this in order that they may obtain renewed strength required to conquer the world.

It is just as necessary to remove the Spirit from the concrete existence and allow it to gather momentum for another plunge into matter, as it is to withdraw the steam drill that has lost its momentum from the hole it has been drilling in the solid rock, and therefore there are Cosmic Days, or periods of evolution, and Cosmic Nights, or periods of rest and recuperation.

Just as we, when night comes, divest ourselves of our clothing that we may rest unhampered, so also when the spirit enters upon a period of rest are its vehicles resolved into their original ele-

ments, and each grade of matter naturally gravitates to the cosmic vehicle whence it was originally taken; or, to be more specific, when an individual's desire body has disintegrated, it coalesces with the sea of planetary desire matter surrounding the earth, the mind gravitates toward the region of planetary mind stuff, the ether of the vital body becomes a part of the planetary ether, and the dust of the dense body returns to the solid earth whence it was taken.

But it should be borne in mind that matter which has once composed the body of an individual, or any other living thing, is not just the same after it has been thrown off as it was before being assimilated. During the interval between assimilation and elimination it forms a part of an evolving being, it has vibrated to its vibrations, and it was in a measure altered thereby.

Thus there is not only an evolution of spirit, but also an evolution of matter, just as the electric energy radiated into the air returns to the generator for added pressure, so also matter takes a cyclic journey from and to God. Its vibratory powers are periodically raised to a high pitch and then dissipated to a low ebb. Thus, and this is the important point, when matter reaches its maximum vibration it is not matter at all, it is spirit, for spirit and matter are one. As the *Cosmo* informs us, "**Space is crystallized Spirit.**" On pages 120 and 121 we find a good illustration to make this clear. We read there "**Matter** is crystallized

Spirit. **Force** is the same spirit not yet crystallized." This has been said before, but it cannot be too strongly impressed upon the mind.

In this connection the illustration of the snail is very helpful. Matter, which is crystallized spirit, corresponds to the snail's house, which is crystallized snail. The chemical force which moves matter, makes it available for the building of forms, and the snail which moves its house are also good correspondences. That which is now the moving snail will in time become the inert house and that which is now a propelling force will in time become inert matter when it has crystallized further.

The reverse process of resolving matter into spirit is also going on continually. The coarser phase of this process we see as decay when a man is leaving his vehicles behind and at that time the spirit of an atom is easily detachable from the coarser spirit which has been manifesting as matter.

This last remark brings us to the point in our lesson, **that all we learn in all our various lives is stored up as vibratory power in a few little atoms, which in the Rosicrucian Philosophy are called "seed atoms."** However, and this distinction should be made very clear by the student, the vibratory powers spoken of are not stored in the material part of these atoms, but in the spiritual part or the force which is in each of them. These seed atoms were originally given by the great Creative Hierarchies who

guided us upon the path of evolution; they have formed part of all the vehicles which we have ever occupied since that time, and since we have evolved, so have they.

Therefore the task of building a vehicle from a seed atom is accomplished with greater facility in the case of the dense body than with any of the other vehicles, for the seed atom of the dense body has now served as a nucleus for such vehicles for three and one-half periods. Hence the physical body is brought to its present stage of completion and efficiency in the short space of nine months.

The seed atom of the vital body has only undergone an evolutionary process of two and one-half periods; therefore it takes seven years longer to complete the gestation of the vital body, which is at that time almost a replica of the dense body.

The seed atom of the desire body has only been in evolution one and one-half periods, and therefore it requires fourteen years longer than the dense body to complete its organization, and then it is not really an organized vehicle in the same sense as the physical and vital bodies, for it has only a number of vortices which are centers of desire, feeling, and emotion.

So far as the mind is concerned, we might almost say that the seed atom is all there is of it; that is not quite correct, for we are gradually gathering mind stuff in storing up vibratory powers in this seed

atom, but anyone who has studied man knows that it is no mere phrase when we say that **“it hurts to think.”** The mass of humanity at the present stage of its evolution likes to drift along established ruts and falls into habits due to the activities of the vital body, and the only way to move them at the present time seems to be through sensation and emotion, which are generated by the desire body. It is a matter of fact and observation that they are very slow to obey the voice of reason and apply forethought to the problems of life.

There is, of course, a growing class which is learning to respond to the dictates of mind, which is ruled by reason rather than by emotion, but it is in a pitiable minority to the masses who respond only to the emotions, impulses, and sensations.

During antenatal life the foramen ovale, which connects the right and left auricles of the heart, is open, and the maternal blood stream passes directly from one to the other, then to the forming head, with the pituitary body and the pineal gland, and then to the lower extremities. Then the Ego sees the outside world by the vibration of the ductless glands mentioned, but the blood stream does not touch the seed atom of the dense body, which is located in the left ventricle of the heart.

At the time of birth, however, and by birth we mean the first complete inhalation of air, the foramen ovale closes, the blood stream passes into the lungs,

returning to the heart through the pulmonary artery, passing in its course to the left ventricle of the heart where the seed atom is. Mark this, now, that initial inhalation of air carries with it a picture of the outside world and so does every subsequent inhalation until the last dying breath. Moreover this photograph is taken absolutely without volition upon our part; it is independent of whether we observe details around us or not, just as the picture that a photographer obtains through a photographic lens shows everything within the angle of vision of the camera, and the ether which carries such details to a camera when it filters in through the lens, also carries them when it is inspired by a human being.

When the blood stream, charged with air and ether, passes the seed atom in the ventricle of the heart, this atom is like a sensitized film upon which the panorama of life is photographed to the minutest details, in order that it may serve as a basis of soul growth in the post-mortem existence when man ruminates over the experiences of the life just ended. Then they are graven upon the seed atom of the desire body, which is the seat of conscience.

The desire, vital and dense bodies are connected during life by a slender glistening thread which is called the silver cord, and on page 98 of the *Cosmo* you will find a picture of it. One-half of it is composed of ether and the other part of desire stuff. Where these two parts unite is the seed atom of the vital body, which

during the day time when all man's vehicles are concentric, is located in the solar plexus. The etheric part of this cord runs from the seed atom in the vital body, located at the solar plexus, to the seed atom of the dense body located in the left ventricle of the heart near the apex. The other half of the silver cord which is composed of desire stuff, runs from the seed atom of the vital body in the solar plexus, to the seed atom of the desire body which is located in the liver.

There is a point between the eyebrows, about one-half inch below the surface of the skin, which looks like the core of a blue gas flame, and seemingly transparent, although it is not, is the nucleus of the mind. There the Ego uses the seed atom as a focus through which it beholds the other worlds and silently watches the panorama of life enacted under its guidance, in so far as that is possible, for the personality, composed of the three vehicles, has a certain life of its own; it composes what we know as **"the lower self"**, and it is at the best a willful instrument.

That is why Paul, speaking of himself as an Ego, says: "When I would do good, then I find in my members, another law, a law of the flesh which is prone to evil and therefore difficult to curb." Moreover, the seed atom of the mind is not solely a focus of the spirit, it has been partially subjugated by the desire body and by this conquest the faculty of low cunning, which often takes the place of reason, was developed.

Nutrition and Health

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THE HEALTH VALUE OF INDIGESTIBLE FOODS

It may seem absurd, at the first blush, to say that the more indigestible our foods are, the better the health will be; nevertheless, when the statement is slightly qualified, it is true; for foods which are usually regarded as indigestible, because we feel distress after eating them, really cause trouble because they have been too thoroughly digested, while other foods which are nearly totally indigestible, and therefore in a sense not foods at all, leave us with all the feelings of health and well-being.

Lack of proper appreciation of these essential facts is at the bottom of the difficulties which many people experience when they adopt what they are pleased to call a vegetarian diet. They have, in most cases, suffered from digestive troubles before ceasing to eat flesh, and have in many cases adopted a fleshless diet with the expectation that that would work a miracle in restoring their health. They are therefore often bitterly disappointed that they feel no better; nay, in a number of cases they may even feel worse, because they continue their dietetic errors in all other respects, so

that in many cases their reformed diet is, from the standpoint of health, a thousand times worse than the usual mixed diet of the average person, and goodness knows that that is bad enough.

In fact, instead of wondering that the body breaks down under the strain of dietetic indiscretion, it is really wonderful that it can stand up as well as it does in spite of the abuse and ill treatment to which it is subjected.

It happens not infrequently that people who apply to us for healing admit unblushingly the most atrocious dietetic blunders, perfectly oblivious of the fact that they are doing wrong. The following is a representative diet of a very large class of people who suffer from digestive disorders:

7 a. m.—Two cups of coffee.

10 a. m.—Hot cakes with three eggs, coffee, beefsteak with fried potatoes, white bread, butter and more coffee.

Noon—Meat and potatoes. Bread and butter. Pie and coffee.

3 p. m.—Beer and a sandwich, or in the case of ladies, tea and some buns.

6 p. m.—A full course dinner, including soup, meat, a spoonful of mashed potatoes and vegetables, cooked in an