

*THE SPIRITUAL GAIN OF THE WAR*

Students will remember the serial article on the occult effect of the war, entitled 'War; an Operation for *Spiritual Cataract*,' which ran in the *Rays* last winter, and recall the remark of the Teacher that this war will do more to open the spiritual sight of the masses than a thousand years of preaching, or words to that effect. Everywhere there is evidence of this prophesy being fulfilled. In the May *Cosmopolitan Magazine* is an article by Maurice Maeterlink describing his visit to a mother whose only son had been slain in battle, so far as the body is concerned, but living a more free, intimate, and happy life with her than before the incident of death. Following is the story:

"The other day I went to see a woman whom I knew before the war—she was happy, then—and who had lost her only son in one of the battles in the Argonne. She was a widow, almost a poor woman; and now that this son, her pride and her joy, was no more, she no longer had any reason for living. I hesitated to knock at her door. Was I not about to witness one of those hopeless griefs at whose feet all words fall to the ground like shameful and insulting lies:

To my great astonishment, she offered me her hand with a kindly smile. Her eyes, to which I hardly dared to raise my own, were free of tears.

"You have come to speak to me of him", she said, in a cheerful tone; and it was as though her voice had grown younger.

"Alas, yes! I had heard of your sorrow, and I have come—"

"Yes; I, too, believed that my unhappiness was irreparable; but now I know that he is not dead."

"What! He is not dead: Do you mean that the news—"

"No; his body is down there, and I have even a photograph of his grave. Let me show it to you. See—that cross on the left—the fourth cross—that is where he is lying. One of his friends who buried him sent me this card, and gave me all the details. He did not suffer any pain. He has told me so himself. He is quite astonished that death should be so easy, so slight a thing—You do not understand: Yes; I see what it is. You are just as I used to be—as all the others are. I do not explain the matter to the others—what would be the use: They don't wish to understand. But you—you will understand. He is more alive, than he ever was; he is free and happy. He does just as he likes. He tells me that one cannot imagine what a release death is, what a weight it removes from you, and the joy it brings. He comes to see me when I call him. He has not altered; he is just as he was on the day he went away, only younger, handsomer. We have never been happier, more

united, nearer to one another. He divines my thoughts before I utter them. He knows everything; he sees everything; but he cannot tell me everything he knows. He pretends that I should not want to follow him and that I must wait for my hour. And while I am waiting, we are living in happiness greater than that which was ours before the war, a happiness which nothing can ever trouble again."

Those about her pitied the poor woman, and, as she did not weep, as she was gay and smiling, they believed her mad."

It is said that those about her thought her mad, because she did not tear her hair and weep, but went about with a smiling face and was cheerful. The great majority cannot conceive that there is no death, in the sense of extinction of consciousness, and that those who have left the body of death are really more *alive* than any of us who are still in the body. But the attitude of the public is changing very radically. It seems to the editor as if two great armies are tunneling through the wall which divides the visible and invisible worlds. On the one side are the hundreds of thousands of widows, orphans, and other relatives whose tears flowing under the irresistible force of intense grief are dissolving the scale that blinds them to the *living presence* of those very loved ones they mourn as dead. On the other side of the wall there is another army consisting of those hundreds of thousands who have been so suddenly and ruthlessly removed from physical existence. They are also frantically tunneling, seeking to pierce the wall, *and some day in the near future these two great armies will meet in a great spiritual reunion*. Some of the pioneers from both sides, like the mother and son, have already met. They will then see each other for a time until the passing soul enters upon the higher phases of the work in the heaven-world, and is forced to devote its entire time thereto, but by that time they will know that there is a reason for this temporary absence from each other, and be emancipated from the present hopeless attitude towards death.

If our readers will pardon a personal allusion the following may illustrate the difference.

A few months ago when the editor's mother, a resident of Copenhagen, Denmark, passed over, he received letters from his brother and sister saturated with grief at the "loss", but it was the very reverse to the editor, for though he had visited her clothed in the soul-body a few times a year for a moment or two, he would not have dared to materialize to speak to her as that might have produced a shock, and resulted in death, even if such a selfish use of these faculties were permitted, instead of being strictly prohibited. *Thus we were parted from our parent while she lived and was closely associated with our brother and sister.*

When death came, this was reversed. Then she was unable to make her presence known to them, she could not talk with them or satisfy them that she was not "dead," as they believed. But she quickly learned that a mere THOUGHT of the editor served to carry her to California, and when we had taught her a certain signal, she had, and has instant access to him at all times. *Now that she is DEAD to our brother and sister, she is alive to the editor, who has the privilege of helping her through the troublesome transition time, though he is still in this world; therefore he feels no loss.*

This will be a universal state of affairs when the two great armies meet in the center of the tunnel, and may God speed the day.

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### THAT OTHER LIFE

By W. A. Rowdon

There is a life which a man may live which oversteps the boundaries of apparent possibilities. As Jacob Boehme named it, "*The supersensuous life*", that is the life which is above and independent of the senses. The senses bind and shut us out from a life which is full of joy and definite knowledge of a limitless future. We reach a slight appreciation of this life at times when our minds are unoccupied with the demands of the senses. Out in the wilds of nature, upon the vast expanse of the ocean, amidst the hills and mountains. Then one becomes possessed of a wonderful peace which stills the turmoil of the mind. The vagaries and necessities of existence prevent us from always enjoying this beautiful peace, but once become conscious of its message, and the things of life which were thought so vital to real happiness assume a different aspect. They become so many milestones upon our path through life by which we measure our progress.

We realize that material affairs are of no importance in themselves, but are valuable as lessons from which must be extracted the truth. Should we fail in an undertaking, it is not a time for depression. There is a lesson to be learned from the experience. By reason of our own failures we become sympathetic with others who have failed in their own particular direction. Who has such a fine appreciation of human hopes and can so readily give the faint heart that cheery word of comfort, as one who has failed often, and yet retained the sense of proportion between failure and the inner meaning of life? Mistakes teach us many things. They make us infinitely more sympathetic.

But above all, the knowledge that every event in our lives has a great intrinsic value, which can never be decreased, makes one determined to derive the greatest benefit from all material occurrences and vicissitudes.

Those persons who know of the great work which goes on after we have passed away from this earthly existence (and they number millions) know that the life after death of the physical body is full of throbbing energy, of planning, rectifying errors, preparation, and is full of opportunities for study. The real meaning of life with its sorrows, successes, failures, fears, hopes, joys and so on will be shown in a comprehensive manner. The attainment of knowledge concerning ourselves and exterior problems, leading to ultimate self-control and creative ability, is an external lesson.

The vast scheme of evolution in which we are all intimately concerned is gradually being unfolded before the mind of man. Naturally such a transcendental manifestation of intelligent powers can only be approximately conceived. Certain great beings are at present giving to mankind an outline of this scheme in the works of the Rosicrucian Fellowship. The supersensuous life is today lived by many thousands of followers who have realized the eternal, yet often hidden, truths of life. How often a truth is perceived by intuition!

Living the requisite life entitles us to prove all we are taught, and helps to hasten our evolution under the guidance of God.

"Monsieur le Cure," said Jean Valjean, "You are good and do not despise me. You receive me as a friend."

The bishop, who was seated by his side, gently touched his hand. "You need not have told me you were; this is not my house but the House of Christ. This door does not ask a man who enters whether he has a name; but if he has a sorrow; you are suffering; you are hungry and thirsty, and so you are welcome .... Why do I want to know your name? Besides before you told me you had one, I knew it.

The man opened his eyes in amazement. Is it true? You know my name?

"Yes," said the bishop, "you are my brother."

—Victor Hugo

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What is new is not the truth, but discovery which penetrates its covering, the revelation which unfolds it. Sometimes the revelation is not new; it may have been a thousand times unfolded and as often forgotten, yet always there has lingered somewhere in the chain of history the key to the forgotten treasure.

### REMEMBER

The Power of Kindness,  
The Dignity of Simplicity,  
The Success of Perseverance,  
The Wisdom of Patience,  
The Force of Truth.

# Question Department

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## The Immaculate Conception

**Q**UESTION: On page 472 of the *Rosicrucian Cosmo-Conception* is the following paragraph:

“The vow of absolute celibacy applies to the greater Initiations only, and even then a single act of fecundation may sometimes be necessary as an act of sacrifice, as was the case in providing the body for Christ.”

The Christian religion teaches that Jesus, the Christ, was born of a virgin, which is otherwise expressed as an Immaculate conception. Are such teachings in accordance with the Rosicrucian teachings, and in its strictest adherence to the definition “divine”, is the birth of Jesus so considered by the Rosicrucians?

Answer:

According to the teachings of the Rosicrucian it is *necessary to distinguish very sharply between the Christ and Jesus*. When we search the memory of nature we find that the spirit born into the body of Jesus was a very advanced Ego which had reached a most sublime spirituality through many lives of holy, self-sacrificing service, and it is possible to trace the previous births of that Ego as easily as we may seek out the past experiences of any other entity belonging to the human race. But we shall search in vain for any previous embodiment of the Christ because he does not belong to our evolution at all, but was the highest Initiate of the Sun Period, and the ordinary humanity of that far distant past have now evolved to a state of high spirituality; we may call them Archangels.

Until 2000 years ago the earth was ruled with an iron hand by Jehovah and his angels, who were the evolutionary product of a past period. Under his regime the fear of the law was pitted against the desires of the flesh; every transgression required a just recompense, an eye for an eye and a tooth for a tooth. This, however, left no scope for the evolution of love and altruism, for “perfect love casteth out all fear”, and Christ came into the world to save humanity from law and egoism by cultivation of love and altruism.

But it is an inexorable law in nature that no one can build a body of material which, by evolution, he has not learned to manipulate, and in the far distant past, when the Archangels were at the human stage, the world which

they inhabited was made of desire stuff; hence, as our body is made from the chemical constituents of the present earth, so *the densest body of an Archangel is made of desire stuff*. For many centuries before He actually came into our midst, the Christ Spirit worked on the earth from the outside, to purify the earth’s desire body that we might gain materials wherefrom to build purer and better desires and emotions. But obviously this could be done much better by an indwelling spirit if a way could be provided to secure for it an entrance into the earth. It was the mission of Joseph, Mary, and Jesus to provide this vehicle, consisting of a dense and vital body, to which the desire body and higher vehicles of the Christ could link themselves for a brief period while He accomplished His mission.

When the generative act is performed in a low, brutal manner, when it is tainted with lust and passion, it certainly degrades those who participate in this act of desecration below the level of beasts; but on the other hand, *when prospective parents prepare themselves by prayer and lofty inspirations to perform the act as a sacrament, regardless of self-gratification, the conception is immaculate*. It is evident that it is not the physical virginity that counts as a virtue, for everyone is at that stage during the early years of life, but it is the purity, *the chastity of the soul*, which makes the pure virgin, both father and mother. According to the teachings of the Rosicrucians, backed up by researches in the memory of nature, such was the condition of Joseph and Mary when the body which formed around the seed atom of Jesus was conceived. The Sun Spirit, Christ, could not construct such a vehicle; besides, it would have been a useless expenditure of valuable energy for such a great Spirit to pass through the womb and bring a body up through the years of childhood until it had arrived at the age of maturity where it could be used. Therefore this task was delegated to *Jesus who used the body until the time of the Baptism*, when we are told that the Spirit descended upon it *as a dove*. There Jesus left his body, which was inhabited from that time to the end, by the Christ Spirit, and we have thus, during the three years ministry, to deal with a composite entity, *Jesus the Christ*. It should be understood that the great Hierarchies who have aided us in our evolution always work with the laws which they have given for our guid-

ance and not against them, and having once evolved the method of building a body by the union of man and woman, they would not think of suspending that law any more than they would for a single moment think of suspending the law of gravitation. We can easily imagine what chaos would result if people, houses, street cars, and everything else not securely anchored to the earth would tumble into the air, and the disasters to our social structure which would follow the suspension of the law of fecundation can also be imagined. In fact, the interpolated accounts also make it clear that Joseph intended to put Mary away. Such a course would naturally follow a miracle not known or believed by the ordinary husband. As a further evidence of tampering, you will also notice that *the genealogy of Jesus is traced to Joseph, and if he were not the father this would be foolish*; then also Jesus could not have been said to have sprung from the root of David.

There are ways, however, of making a body open to the Adepts without going through the womb. Before describing this method, let it be thoroughly understood that the term 'Adept' is not to be applied to the egotists or charlatans who thus style themselves in newspaper advertisements or among a coterie of dupes. The true adept is one who has reached a high stage of spirituality and what that stage is we shall understand by comparing the ordinary seer and the Initiate with him.

*The Seer* is one who has developed the spiritual sight. If he has no control over the faculty, he sees things in the invisible world when they present themselves before him; he has neither choice as to what he sees or when, nor the power to shut off any scene that may be disagreeable to him. The *voluntary* Seer is one who, at will, can call up sights and scenes from the invisible worlds and can turn his spiritual vision upon any object or event for as long or as short a time as he desires.

It is commonly believed by most people, who have not given the subject thought, that when anyone is able to see things in the invisible world he is, so to speak, omniscient, and knows about everything there. As a matter of fact, the ability to see things in the invisible world does not carry with it the faculty of understanding all about them, any more than the ability to see a machine here gives us the knowledge of how to operate it.

*The Initiate* is one who has not only the ability to see things in the invisible world but also the faculty of leaving his body consciously and operating or investigating these things. Thus, by degrees, he acquires a knowledge of their inner workings and how to link these forces which we call laws of nature to the chariot of evolutionary progress.

*The Adept* is one who sees, and knows, and has, in addition, become *proficient in the use of the laws of*

*nature* for the production of what, to the ordinary person, seems magic, but which is in reality only a higher application of the same laws which govern in the ordinary course of life.

We are all familiar with the fact that the food which we take into our system is largely wasted because of our lack of knowledge regarding the real requirements of this vehicle, coupled with the fact that most of us eat to please the palate rather than to nourish the system. This interferes with the metabolism and more food is wasted than assimilated.

Even that part of the food which we assimilate does not always form healthy tissue, but flabby flesh, which is a dead load on us, and the vital body is constantly struggling to rid itself of undesirable surplus waste. After a heavy meal the seer may observe a black band of elastic, jelly-like consistency, formed of ether, about the abdominal region of the gourmand. This is the poison, generated by the fermentation of unhealthy food taken in an overdose, which is being expelled from the dense body by the radiating streams of the vital body, in the effort of the latter vehicle to cleanse the clogged system.

We also waste bodily tissue by indulging in pleasures, by worry, by unnecessary motions and emotions, causing the dense body to age and die long before it would die if properly used.

The Adept is different. He knows how to control his actions and emotions, thus saving all unnecessary strain upon the body. He also knows the exact elements required to keep up his body, and the proper proportion in which to take them. Thus *he secures the maximum nutrition and a minimum of waste*.

For that reason he may keep his body in a state of youthful appearance and vigorous health for hundreds of years. It is said among the lay brothers of the Rosicrucians that Christian Rosenkreutz is using today a body which has been thus preserved for several centuries. This may or may not be so, the writer has no means of knowing, for our august leader is never seen of any of the lay brothers who gather at the Temple for the midnight service. His presence alone is *felt*, and is the signal for beginning the work. But in conversations with some of the lay brothers who have been connected with the Temple for twenty, thirty, or forty years in this life, it has developed that the Elder Brothers, of whom we speak as our Teachers, look just about the same today as they did thirty or forty years ago. Judging by the standards of ordinary men, we should say that the Elder Brothers seem now to be about forty years of age and this lends color to the statements of teachings as given in the foregoing.

We see then that the Adepts are able to preserve their bodies for centuries, maybe millenniums, but they are

also able to create a new vehicle if for any reason that becomes expedient, and this is one of the ways described by the Elder Brothers.

It is a law in nature that the cell life inherent in any particle of food must be overpowered by the Ego before it can be assimilated. (See in this connection the chapter on *Assimilation* in the *Rosicrucian Cosmo-Conception*.) Hence it is possible for the Adept to make an extract of the elements whereof a body is built forming them into a vehicle and then stepping from the old to the new. He must first take them into his own body that they may be attuned to the seed atom and properly assimilated; then, after they have been appropriated by him in the manner decreed by the laws of nature, *he may again extract them and use them to build a new body*. Therefore, the adept commences this work by increasing his diet and extracting the surplus amount of food. Being so thoroughly self-controlled, he also has the power to control and hold in subjection the *live* food elements which he then uses to gradually build a body. This vehicle is usually placed in a room not entered by anyone else. When it is finished and the Adept desires to make the change, he simply steps out of his old body into the new.

The use of this method is the solution to the mystery surrounding the early life and antecedents of such men as Count St. Germain, Cagliostro, etc. They were Adepts who had stepped out of an environment where they had outgrown their usefulness, into a new field. The bodies they had left behind bore other names, and no one suspected that the spirit which had inhabited them had not taken the usual *post mortem* course.

But it is also a law in nature that no one can make a vehicle unless he has learned by evolution how to do it. Great and mighty as was the Cosmic Sun Spirit, Christ, He could not build a dense body, either in the womb, or by the magical method last described, for he has never had the experiences in the heaven life where the archetypes of bodies are built, nor has he gone through the actual experiences such as have been the lot of mankind for ages. Therefore it was necessary that someone be chosen to build a body for him, and that honor and privilege fell to Joseph, Mary, and Jesus, who furnished the dense body and cared for it during the years of growth until maturity had been reached, together with the vital body, necessary to keep the dense instrument alive and to complete the link with the desire body of Christ.

Thus, when properly understood, it is true that Jesus was born of a Virgin and that the conception was immaculate. The mistake lies in confusing Jesus with Christ. Mark that the angel, Gabriel, commanded that his name should be called *Jesus*. *Christos* means 'anointed', and refers to an office, a function, and *not to a person*.

Therefore it is not until after the baptism, when he has been anointed with the Spirit, that he is spoken of as Jesus Christ, or, in English, *the anointed Jesus*. It is also a mistake to regard the birth of Jesus as unique. We have the word of Christ that the things which he did shall we also do and greater. The immaculate conception, the baptism, christening or anointing, the period of service and ministry, the cross and the crown, will, in their turn, become personal experiences to everyone among us, for we are all Christs in the making, and must sometime grow to the full stature of Divinity.

#### PLANETS AND PLANTS

*Question:*

Are plants under the dominion of planets and the signs? If so please explain how and why.

*Answer:*

There are as we know four different kingdoms now upon earth, the mineral, vegetable or plant, animal, and human kingdoms. The spirits in these four life waves are evolving under the guidance and with the help of other invisible hierarchies.

*The Lords of Mind* make their dense body of mindstuff from the Region of Concrete Thought. They are Adepts in working with this material and therefore they influence humanity who have a mind.

*The Archangels* make their densest body of desire stuff. They are Adepts in the manipulation of this subtle substance, and therefore they are especially fitted to aid less evolved beings who have vehicles made of that material. Hence they work with animal and man who possess desire bodies.

*The Angels* make their densest body of ether and so they are well versed in the workings of this grade of matter and eminently fitted to help others who are not so expert. Hence they exercise an influence for good over plants, animals and men who have vital bodies made of ether.

Humanity makes its densest body of the chemical and mineral constituents of the earth, and ages of accumulated experiences makes us fitted in a certain degree to work with beings who have mineral bodies, such as the plants, animals, and human beings.

It should be remembered, however, that our evolution upon the earth is only half finished and that we have not yet attained fifty per cent of the proficiency in this work which will be ours when that part of our evolution is completed. In the hoary past, before our eyes were opened, we saw interiorly, and creative energy was turned *inward* for the purpose of building organs, as now our genius is used outwardly for building airships, bridges, houses, boats, etc. We use the dead mineral bodies of animals for shoe leather, billiard balls, food and clothing, but as we can

# Studies in The Rosicrucian Cosmo Conception

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## The Reason of Rebirth

By Kittie Skidmore Cowen

**B**EGINNING on page 121 of the *Cosmo* we are given in substance the following description of life and conditions in the Second and Third Heaven:

When a man dies he loses his dense and vital bodies. Before death the desire body had no organs ready for use and was an ovoid cloud permeating and surrounding the dense and vital bodies, but after death takes place the desire body is transformed into a figure resembling the dense body which has been discarded. So we can easily understand that after death there must be an interval of unconsciousness resembling sleep, before the man awakens in the Desire World. And so on account of this period of unconsciousness and the change wrought in the desire body during that period, it not infrequently happens that people are for a long time unaware of what has happened to them. They do not realize that they have died. They know that they are able to move and think, and it is sometimes a very hard matter to get them to realize that they are really "dead". They do realize, however, that something is different, but they are not able to understand what it is. But this is not so when the change is made from the First Heaven to the Second Heaven. When the Ego makes this change he discards his desire body, just as he discarded his dense body when passing from the Physical World into the Desire World. In passing from the First Heaven into the Second Heaven he is passing from the Desire World into the Region of Concrete Thought, which is the Second Heaven. When he makes this change he is perfectly conscious. He passes into a great stillness. For the time being everything seems to fade away. He cannot think. No faculty is alive, yet he knows that he *is*. He has a feeling of standing in "The Great Forever," of standing utterly alone, yet unafraid; and his soul is filled

with a wonderful peace, "which passeth all understanding." At last the man, the Ego—the threefold spirit, enters the Second Heaven, clad in the sheath of mind, which contains the three seed atoms—the quintessence of the three discarded vehicles, the dense, the vital and the desire bodies. Then comes the awakening. The spirit is now in its Home-World—Heaven. Here the first awakening brings to it the sound of "*the music of the spheres*." In our Earth life we are so immersed in the little noises and sounds of our limited environment that we are incapable of hearing the music of the marching orbs, but the occult scientist hears it. He knows that the twelve signs of the Zodiac and the seven planets form the sounding-board and strings of "Apollo's seven-stringed lyre." He knows that were a single discord to mar the celestial harmony from that grand Instrument there would be "a wreck of matter and a crash of worlds."

While *the Second Heaven* is called *the world of tone*, it must not be inferred that this Region is devoid of color. Many people know that there is an intimate connection between tone and color, that when a given note is struck, a certain color appears simultaneously. So it is in the Heaven World. Sound and color are both present, but the tone is the originator of the color. And so it is said that the Second Heaven is particularly the world of tone. And it is this tone that builds all forms in the Physical World. The musician can hear certain tones in different parts of nature, such as the wind in the forest, the breaking of the surf on the beach, the roar of the ocean, and the sounding of many waters. Mendelssohn's "Spring Song" was composed from the notes made of various tones recognized by the author during a walk through the woods on a day in spring. Beethoven's "Moonlight Sonata" was inspired by the glint of moonlight on crisp, creaking snow, the

soughing of the winter's wind as it swept through the uplifted boughs of leafless, gray-clad trees, and the ocean's ceaseless moan as it beat in desperation against a rigid, rock-bound coast. It is these combined tones in nature that make a whole, that is *the key-note of the Earth—its "tone"*. *Just as geometrical figures are created by drawing a violin bow over the edge of a glass plate, so the forms we see around us are the crystallized sound figures of the archetypal forces which play into the archetypes in the Heaven World.*

The work done in the Heaven World is many-sided. It is not in the least an inactive, dreamy, or illusory existence. It is a time of the greatest and most important activity in preparing for the next life, as sleep is an active preparation for the work of the following day. The Second Heaven is the real home of man, the Ego, the Thinker. Here he dwells for centuries, assimilating the fruit of the last earth life and preparing the earthly conditions which will be best suited for his next step in progress. The sound or tone that pervades this Region, and is everywhere apparent as color, is his instrument, so to speak. It is this harmonious sound vibration which, as an elixir of life, builds into the threefold spirit the quintessence of the threefold body, upon which it depends for growth.

This exceedingly active life in the Second Heaven is varied in many different ways. The Ego assimilates the fruits of the last earth life and prepares the environment for a new physical existence. It is not enough to say that the new conditions will be determined by conduct and action in the life just closed. It is required that the fruits of the past be worked *into the World* which is to be the next scene of activity while the Ego is gaining fresh physical experiences and gathering further fruit. Therefore all those who are in the Second Heaven work upon the models of the earth. They alter the physical features of our globe, and bring about the gradual changes that vary its appearances, so that on each return to physical life a different environment has been prepared, wherein new experiences may be gained. Climate, flora, and fauna are there altered by man under the direction of higher Beings. And thus *the world is just what we ourselves, individually and collectively, have made it.*

Man's work in the Heaven World is not confined solely to the alteration of the surface of the Earth which is to be the scene of his future struggles in the subjugation of the Physical World. He is also actively engaged in learning how to build a body which shall afford a better means of expression. It is man's destiny to become a Creative Intelligence and he is serving his apprenticeship all the time. It is a law in nature that no one can inhabit a more efficient body than he is capable of building. Man first learns to build a certain grade of body and afterwards he

learns to live in it. In this way he discovers the defects and is taught how to remedy them.

Thus we see that man learns to *build* his vehicles in the Heaven World, and to *use* them in the Physical World. Nature provides all phases of experience in such a marvelous manner and with such consummate wisdom that as we learn to see deeper and deeper into her secrets we are more and more impressed with our own insignificance and with an ever growing reverence for God, whose visible symbol is nature. The more we learn of her wonders, the more we realize that this world system is not the vast perpetual motion machine unthinking people would have us believe. And the greater the complexity of the plan, the greater the argumental weight in favor of the theory of an intelligent Divine Author.

### *The Third Heaven*

Having assimilated all the fruits of his last life and altered the appearance of the Earth in such a manner as to afford him the necessary environment for his next step toward perfection; having also learned by work on the bodies of others to build a suitable body through which to express himself in the Physical World; and having at last resolved the mind into the essence that builds the threefold spirit, the naked individual spirit ascends into the higher Regions of the World of Thought—the Third Heaven. Here, by the ineffable harmony of this higher world, it is strengthened for its next dip into matter.

After a time comes the desire for new experience and the contemplation of a new birth. This conjures up a series of pictures before the vision of the spirit—a panorama of the new life in store for it. But, mark this well, this panorama contains only the principal events. The spirit has free will as to detail. It is as if a man going to a distant city had a time-limit ticket, with initial choice of route. After he has chosen and begun his journey, it is not sure that he can change to another route during the trip. He may stop over in as many places as he wishes, within his time limit, but he cannot go back. Thus, as he proceeds on his journey, he becomes more and more limited by his past choice. If he has chosen a steam road, using soft coal, he must expect to be soiled and dusty. Had he chosen a road burning anthracite or using electricity he would have been cleaner. So it is with the man in a new life, but he is free to choose whether he will live it cleanly or wallow in the mire. Other conditions are also within his control, subject to the limits of his past choices and acts.

The pictures in the panorama of the coming life just referred to begin at the cradle and end at the grave. This is the opposite direction to that in which they travel in the after-death panorama, explained in the article on purgato-

ry, which passes before the vision of the spirit immediately after its release from the dense body. The reason for this radical difference in the two panoramas is that in the before-birth panorama the object is to show the Ego seeking rebirth how certain *causes* or acts always *produce* certain *effects*. In the case of the after-death panorama the object is the reverse; i. e., to show how each *event* in the past life was the *effect* of some *cause* further back in the life. Nature, or God does nothing without a logical reason, and the further we search, the more apparent it becomes to us that Nature is a wise mother, always using the best means to accomplish her ends.

There are always those who ask, "Why is it necessary to be reborn? Why return at all to this limited, miserable earth existence? Why not get experience in the higher realms without coming to earth at all?" They are tired, they tell us, of this earth life and want no more of it.

Such queries are based upon misunderstandings of several kinds. In the first place, let us realize and engrave it deeply upon the tablets of our memory that *the purpose of life is not happiness, but EXPERIENCE*. Sorrow and pain are our most benevolent teachers, while the joys of life are but fleeting. Consider the blessing of pain. If we could place our hand upon a hot stove and feel no pain, the hand might be allowed to remain until it and perhaps the arm were burned away, without our knowing anything about it until too late to save them. It is the pain resulting from the contact with the hot stove that makes us snatch our hand away before serious damage is done. Instead of losing the hand, we escape with a blister that quickly heals. This is an illustration from the Physical World. We find that the same principle applies in the Moral and Mental Worlds. If we outrage morality, the pangs of conscience bring us pain that will prevent us from repeating the act, and if we do not heed the first lesson, nature will give us harder and harder experiences until at last the fact is forced into our consciousness that "the way of the transgressor is hard." This will continue until at last we are forced to turn in a new direction and take a step onward toward a better life.

*Experience is "knowledge of the, causes which follow acts."* This is the object of life, together with the development of the "Will", which is the force whereby we apply the results of experience.

Knowledge must be gained, but we have the choice whether we gain it by the hard path of personal experience or by observation of other people's acts, reasoning and reflecting thereon, guided by the light of whatever experience we have already had. The more willing we are to learn in the last-mentioned way, the less we shall feel the stinging thorns of "*the path of pain,*" and the more quickly we shall gain "*the path of peace.*" The choice is

ours, but so long as we have not learned all there is to learn in this world, we must come back to it. We can not stay in the higher worlds and learn there until we have mastered the lessons of earth life. That would be as sensible as to send a child to kindergarten one day and to college the next. The child must return to the kindergarten day after day and spend years in the grammar school and the high school before its study has developed its capacity sufficiently to enable it to understand the lessons taught in college.

Man is also in school—the school of experience. He must return many times before he can hope to master all the knowledge in the world of sense. No earth life, however rich the experience, could furnish the knowledge, so nature decrees that he must return to Earth, after intervals of rest, to take up his work where he dropped it, exactly as a child takes up its work in the school each day, after the intervening sleep of night. It is no argument against this theory to say that man does not remember his former lives. We can not recall all the events of our present life. We do not recollect our labors in learning to write, yet we have acquired a knowledge of the art of writing, which proves that we did learn. All of the faculties we possess are a proof that we acquired them some time, somewhere.

We are all children of one great Father, placed where we are by His infinite wisdom. His loving, watchful care is ever enfolding us and our present phase of growth is but a preparation for a still larger life which is yet to come.

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WHO AM I?

I am more powerful than the combined armies of the world. I have destroyed more men than all the wars in the world. I am more deadly than bullets and I have wrecked more homes than the mightiest of siege guns. I steal, in the United States alone, over \$300,000,000 each year. I spare no one, and I find my victims among the rich and poor alike; the young and the old; the strong and the weak; widows and orphans know me. I loom up to such proportions that I cast my shadow over every field of labor, from the turning of the grindstone to the moving of every railroad train. I lurk in unseen places and do most of my work silently. You are warned against me, but you heed not. I am relentless. I am everywhere—in the home, on the streets, in the factory, at railroad crossings, and on the sea. I bring sickness, degradation, and yet few seek to avoid me. I destroy, crush, or maim; I give nothing, but take all. I am your worst enemy.

I am CARELESSNESS!

—Exchange

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The smiles of infants are said to be the first fruits of human reason.—H. N. Hudson





# The Astral Ray

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## Cosmic Theology

Part V By George T. Weaver

### *Saturn's Day*

**T**HE days of the week are named after the various planets of our solar system. Saturday is Saturn's day. According to the Genesis account of creation, Saturday was the seventh and last day of the week. And as it was the day after the completion of the creative process, it was set aside as the rest day or the Sabbath, and all through the history of the Hebrew people it was observed as such.

Inasmuch as the creative days are no longer regarded as seven literal days and nights, but long periods of time, except by a comparatively few ultra literalists, the seventh period is regarded as the long Cosmic Night, or rest period, closing up the creative process and introducing the new creation.

By all mystics this seventh day is divided into two portions. The day part they call the Vulcan period, but the night half is usually understood as Saturn's period. This would make it the introductory era of the new creation process, or the first creative day, and as creation is eternally in progress, all beginnings of solar systems are represented as Saturn's period.

In the last article of this series, we discussed the limitations of Saturn, as "Old Father Time," and showed that he is the planet of obstruction and destructiveness; but there are other lessons to be learned from a deep knowledge of this planet and the things for which it stands. To some of these lessons we would direct the attention of the readers of this article.

The first lesson is that of the transition from darkness into light. Saturn is uniformly regarded as the planet of darkness. The very idea of rest would indicate this. Night

is the period of rest and day of activity. But what are we to understand as the significance of this transition? Night is not only the period of rest, but of recuperation as well, a state preliminary to a new day, a new life, a new birth, in short, a resurrection. But the new day leaves Saturn and his work behind and is the beginning of a condition far higher than that of rest. In a very deep sense rest implies not only night time, darkness, recuperation, but death itself. Death, properly understood, is a period of darkness, so far as the forms are concerned, of unconsciousness, of recuperation, of gathering together the results of life's complex experiences preparatory to the ushering in of a new and higher form of life. The new day, or period, is called Sunday, or the Sun's Day. Now, as Sunday or the day of the Sun was the resurrection day of Jesus the Christ, this day symbolizes Resurrection, as Saturn's day symbolizes death.

There is a much mooted question today as to which day should be observed as fulfilling Jehovah's demand to "keep my sabbath." Ultra sabbatarians contend that Saturday should be observed; but orthodox Christianity holds out for the weekly observance of Sunday. To be true to the meaning of the symbols, the former class argue that rest, recuperation, darkness, death, are higher ideas than resurrection, day, light, a new life. The one, in worshipping the Sabbath, unconsciously worships Saturn or the Satan of the Bible, the great destroyer, the tempter, the accuser; the other worships the Sun, the life giver, the sustainer, the light and the heat giver, in short, the true Deity of our solar system.

If it be asked, then how came it about that the Saturn

idea ever was used, and commanded by the God of the Old Testament? the answer is simple and palpable. Darkness always precedes light, and, coming first, would naturally be the first to be used. But darkness is elementary, provisional, ephemeral. It represents the beginning of things, the childhood steps; but, according to the law of growth or evolution, to be followed by the higher ideas of manhood, of the higher life. The advent of the Christ was the parting of the ways. Adam was made a living soul; Christ, or the second Adam, became a quickening spirit. Resurrection followed death, according to the law of growth, as surely as day follows night. To still cling to Saturn's day as the highest ideal is to return to ancient Hebraism, to childhood's state, to reverse the hands on the dial of time. For this age of the world, *the Aquarian age* of completing manhood, to hold to Saturn's day, and observe in life all that it implies, would retard evolution, stunt the growth of mankind, and make the grave the resting place of all that man is, body, soul and spirit.

True, the sabbatarians look for a resurrection to come, something in the future, and that in a literal sense, of coming up out of earthy graves of gross physical bodies. But this literalizing is destructive of all spiritualizing of mankind. The resurrection is not an event to come, but is here and now. "If ye be risen with Christ, seek those things which are above," are the words of the inspired Paul. Every morning is a resurrection; every advancement made on any plane, and in any department of our wonderfully complex being, is a resurrection. Paul sought the power of the resurrection, and said he had not as yet attained it but was striving after it. The power of the resurrection was expressed by the great Master, when, after having arisen from the tomb, he declared that all power, or authority had been given him. This same power was given to man at the time of his creation. And the Elohim said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." This dominion over heaven and earth, and all the works of God's hands, was not actually given to man then, nor has he yet attained it; it was given only as a possible attainment, and this possible attainment would come as the result of a resurrected life.

By ultra Sabbatarians the challenge has gone forth that Sunday observers give scriptural authority for their contention. Now such authority does exist in the observance of "The Lord's Day," by the apostolic church; but, in the absence of this, Nature, God's most inspired book, proves the transition most conclusively. Everywhere throughout Nature it is demonstrated. Copulation, conception, and gestation, on all planes, whether vegetable, animal or

human, is the Saturn period of darkness and death; while birth following is the Sun period of resurrection into the higher stage of life. Paul, in discussing the principle of resurrection, uses this very figure. But some one will say. "How are the dead raised? And with what manner of body do they come?" Thou foolish one, that which thou thyself sowest is not quickened unless it die; and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance, of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own.

No contention should be offered against either Saturday or Sunday. The principles involved in both are essential; one represents involution, the other evolution; one as elementary, the other advanced. There are vast multitudes of people who are not yet sufficiently matured to have outgrown the literalist process. They need to observe Saturday, or Saturn's day, and to found their religion upon the ideas involved in it; others are more advanced and need to found their religion upon the resurrection conception, even though it be upon a literal interpretation of the resurrection. Each class represents a stage of unfoldment.

The two are needed in their relativity: the higher to work within as God, willing and acting of his own good pleasure, as a spiritual magnet to draw upward the lower; the lower to gain experience by touch with the concrete world, and thus to evolve toward the higher, until the two coalesce into one. KAPH, the eleventh letter of the Hebrew alphabet, the first of the higher symbolic series, illustrates this great principle embraced in this dual idea of death followed by life. The word literally means, the Palm of the hand, and signifies Strength. The Tarot figure corresponding to this letter is called Strength, and shows a maiden opening the mouth of a Lion. The maiden is the sign Virgo, the lion the sign Leo. In meeting the lion she has met the true object upon which she is to exercise her strength. And while the opening of the lion's mouth appears a victory, and apparently indicates her as the stronger of the two, in reality the result is a union of the two, by which the seemingly vanquished power of the lion is augmented a thousandfold.

Eve was the first in the transgression, and by her persuasive power she induced Adam to follow her example. In this she demonstrated her superior power; but in the fall that resulted, her desire was unto her husband, so that she was lost in him. The carnal mind wars against the spiritual, and the spiritual against the carnal; but in the elementary stages the carnal mind is victorious over the spiritual mind. In the more advanced stage, the ego, or indwelling Christ, delivers the fallen nature, as the Christ cast the seven devils out of the Magdalene, when the nat-

ural man, purged of all desire, becomes wedded to the spiritual man.

It is thus that Saturday, having done its work of death and destruction, ushers in Sunday with its resurrection glory, and absorbs within itself the quintessence of Saturday, and becomes the richer thereby. Creation, which is generation, including all that we understand by this term, is the prostitute maiden, the worker of evil, because they that do evil do so in the night. It is the death of the sheaths, the body, "for in the day that thou eatest thereof, dying thou shalt die." This is the preparatory work of the first creative day, but regeneration is the redemption of creation, the new birth, or birth of God (the Sun).

This transition out of darkness into light is the greatest mystery of all mysteries. "Great is the mystery of godliness, God was manifest in the flesh." Saturn transmuted into the Sun, swallowed up by the Sun, the two forces, masculine and feminine in this androgynous union, acting and reacting, gives birth to the New Heavens and the New Earth, wherein dwells righteousness. This is the consummation of the atoning process in the cosmos; the principle runs throughout, from Deity to the amoeba, and from the amoeba back to God.

A second lesson to be acquired from the principles involved in the Saturn idea is the lesson of The Law, and its transition into the eternal principles involved in the perfected being.

Much is being said by ministers from their platforms throughout the Christian world of the contrast between the Law and the Gospel, or between the states of being under the law and being under grace. But from the conclusions drawn, it is evident they have but a very faint conception of the real truth. This haziness grows out of the fact that they have no knowledge of the cosmic basis of religion and theology, and do not properly understand the deeper lessons of the Bible itself.

Law has to do with the state of limitation, of time, of locality, of the finite. Saturn, being the god of limitation, is the god of law. He is referred to by the great Master as the god of this world. It is Satan's dominance that makes law a necessity. Where there is no law there is no sin. Law is made for the lawless, not for the righteous. It is a mere provisional arrangement to hold evil in check until the divine illumination lifts one above law, where man becomes a law unto himself. Being a restraining, a negative force, it prevents growth and works towards death. "For the law killeth." Legalism and literalism are twins, and both are the offsprings of Saturn. Legalists are under the law, not under the principle involved in the Gospel, however much they may imagine themselves as converted to Christ, or of being born of God.

The involution process does not necessarily imply the fall of mankind into actual sin, sickness, and death—into the cultivation and dominance of the spirit of lust. But once the spirit of limitation was instituted, there was a liability of descending into the plane and dominion of the carnal mind. This condition happened to our race during the Atlantean period, and grew to such an extent, and to a state of such virulence, that it is said it repented God that he had made man.

There is a school of thought today that combats the idea of the fall, contending that man has come up from the lowest condition of life and form, and that the process has been one continuous advancement. Rejecting the involution process, the adherents of this school contend for a spontaneous generation of life forms. So-called scientists among them may be found examining the water in rain barrels and slime pits in hope of discovering the process. Others are experimenting with protoplasmic substance in the endeavor to produce life and forms. But this endeavor is an effort to produce something out of nothing, which of course is impossible. The only possible solution of the question regarding the origin of life forms is that of involution, which explains life forms as having radiated from the great central luminary, or the God of our solar system. Under this hypothesis, too, there was the possibility of the Fall.

With a degenerate race on his hands, fallen to so low a state in every way, the great work of Deity has been to rescue and redeem mankind, a stupendous task even for a God. Law, then, with its severe penalties, became a necessity, and when this failed cataclysms were introduced as assistances in the work of human salvation. In the earlier unfoldment of our race, before Uranus had been discovered or his baleful influence felt to any great extent, Saturn was the god of law and cataclysms. Even today the reign of Saturn as the god of evil and destruction has not been fully superseded. He is yet the great Malevolent, and the reign of law is yet dominant and yet a necessity.

The Gospel as a saving agent has been active ever since the introduction of Christianity, ever increasingly so, as is seen in the world-wide missionary efforts, and in the ever-increasing revival spirit and its results. But the message of the Gospel to the church and the world today is based upon the exoteric conception of the Savior Christ. He is as yet *the savior that was*, and in some hazy way is, in a commercialized way, *a literal paymaster of our debt* to the law because of our sinfulness, both actual and that inherited from our father Adam. Grace is therefore a gift out of hand, and immortality, its final outcome, the same.

In fact, there is no evil, neither natural, civic, nor moral. Evil is the delusion of the mortal mind, a mental condi-

tion produced from having eaten of the tree of the knowledge of good and evil. What our race regards as evil is largely the result of ignorance, if not wholly so. True, it is said to be the result of the divine mandate, "Ye shall not eat of it," and so, sin is said also to be the transgression of the law. To distinguish between good and evil is a necessary basis of moral growth, and moral growth, is essential to soul unfoldment and spiritual experience. It was quite proper, therefore, that as a necessary condition to early unfoldment, blindness should be our guide. Children are thus educated; they are taught, for example, to believe in a Santa Claus. There is a real Santa Claus, but not as they are instructed to believe. This is the delusion, but delusive as it is, it serves a good purpose in the educational unfoldment of the child. Later on he learns that the real Santa Claus is his father, and thus he catches the spirit and cultivates the benevolence of a Santa Claus for his children and for the unfortunate who have no parents, or parents too poor to provide gifts for their offspring.

In the ignorance of our race in the crude stage, we are taught by the divine parentage to believe in the real existence of evil, as the antipode of good. Later on we learn that this is but a bit of romance, but it has its real backing, and in the development that follows we gain experience that only the law and the letter could give. Believing in moral evil has its sequence in the belief of natural evil, so we are instructed to believe that in the day that we eat of the forbidden fruit, "dying we shall die," and so through the deluded mind we become victims of sickness, accidents, losses, and death. This is all elementary. God sees no evil. His "eye is too pure to behold iniquity." He is beyond the age of ignorance and romance and sees things in their true light. The pure hearted see no evil, but see God, or the good, only. The point of view has all to do with this subject of evil: "Unto the pure all things are pure, but unto the defiled (ignorant) is nothing pure." "He that is born of God sinneth not, and he cannot sin because he is god-born." To see evil is to be evil, and God is absolutely pure. This idea, though horrifying to crude souls, is true nevertheless; it is simply God's method of human unfoldment from the juvenile state into the higher state of manhood.

This conception is the quintessence of the Gospel as a power to save, or lift up out of the delusion of evil into the clear sunlight of truth and liberty. Deceptive truth, so called, is bondage; it narrows, limits, produces a morbid conscience; but Truth liberates. "Ye shall know the truth, and the truth shall make you free." Truth is the ideal goal, but delusion leads up to it, so delusion is necessary. The real and the ideal go hand in hand, the real dominating for the time, but eventually becoming subservient to the

ideal.

Law, or Saturn's dominion, is universal in our world, covering every department of life. Violation of its mandates in Nature is the basis of all natural evil: in artificial government it is crime, the basis of penal institutions and punishments, from the most trivial to life sentence, and even to the forfeiture of life itself; in the moral sphere it is the basis of an accusing conscience and of the delusive conception of a Gehenna, of endless torment as the result of incorrigible wickedness. But with the growing intelligence of our kind, especially along the line of true science, and, more especially, of the esoteric and cosmic science, the reign of law is relaxing, and grace is gradually superseding it. The true Gospel idea, and the real significance of Grace are growing apace. As to natural evil, mind is superseding therapeutics as the healing agent; as to civic evil, courts of justice are extending the probation privilege, and executives are more frequently commuting sentences and pardoning criminals; as to moral evil, the torments of an endless hell as deserved punishment for the guilty is being replaced by purgatorial and remedial institutions, the Gehenna and Hades of the Bible rightly understood.

The world, including all literal types of religionists, is yet under the dominion of the law in all their reform movements and propaganda. Knowing nothing of the laws of higher vibration, or of higher divine aid, the church depends upon the spirit of money to sustain the ministry, the missionary and all the church enterprises, upon organization, respectability, the civil forces to inaugurate temperance and social evil reforms. Verily, Saturn rules in all departments of church as well as in state.

But holy days, Sabbaths and Sundays, laws in all departments, sin, disease, and death, Satan and Hell, these with all the enemies of mankind, with all inordinate desires, low ambitions and selfish motives, will all be gradually conquered and abolished, that the new heavens and the new earth may be ushered in. The overcoming process is the uplifting process of the lower to the plane of the higher, or it would not be redemption, but death; it would not usher in the day of the Sun, but would forever abide in the grave during an endless day of Saturn. Mediation will then forever be dispensed with, being no longer needed, as each soul will become like God, seeing him as he is, a Christ conscious Ego, a coequal heir with the Christ to the inheritance of highest heaven. Then will even the Christ doff His crown before the eternal throne that "God may be all in all."

Being "Dead in trespasses and sin," the redemption process is by death, a dying unto the flesh, that we may arise into newness of life, the life of the spirit. Sin kills, and to die unto sin one must die unto self. The twelfth let-