

JANUARY, 1918

Rays from the Rose Cross



A Magazine of Mystic Light

EDITED BY MAX HEINDEL

NATURE AND SYMBOLISM OF THE SOUL
LEGALIZED MURDER OF THE AGED
AND INFIRM

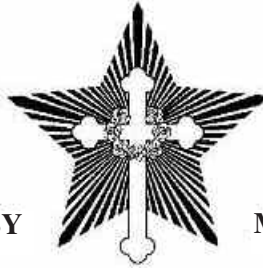
FREEMASONRY AND CATHOLICISM
THE SIGN OF THE ELDER BROTHERS
WHAT DETERMINES SEX
ARE THE STARS INHABITED?



RAY'S FROM THE ROSE CROSS



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MAX HEINDEL

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General Contents

The Mystic Light

A Department devoted to articles on Occultism, Mystic Masonry, Esoteric Christianity, and similar subjects.

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Designed to give further light upon the various subjects dealt with in the different departments, where queries from students and other subscribers make this necessary.

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JANUARY 1918

The Nature and Symbolism of the Soul

ACCORDING TO ANCIENT IDEAS

IT was the dictum of *Aristotle* that in infancy 'the soul of man differed in nothing from that of the brutes, but then he admits that one animal alone, man, can reflect and deliberate, and the latter statement has found most favor with modern philosophers. Thus we are now informed that the brute is sensitive but not self-conscious, and powers and faculties are continually pointed to in man which it is positively asserted can be found in none lower than himself. Have the people who make such statements ever visited the chamber of thought of the lower animals, we wonder, and if they have not how can they speak of the mystery of mind with such assurance?

Plato used a classification into the soul of the passions and the soul of the knowing faculties, each having its own seat in the body and each its peculiar motions, and even *Aristotle*, his materialistic opponent, has his souls, vegetable, sentient, and rational. Under all Grecian physiology and psychology lay the assumption that whatever was self-motional was life or soul. Matter was admitted to be essentially inactive and thus it became necessary to suppose a vital agent where activity was manifested, and that equally in the case of mere physical function, sentience, and intellect, this being the supposition on which rested, alike, *Plato's three kinds of souls* and *Aristotle's three souls*, for to so much the theory of the last-mentioned philosopher seems very nearly, if not literally, to amount. *Galen* limited the term *soul* to the agent of sentient and intelligent functions and made Nature the operator in the simply physical, but *Aristotle* reigned over the schools, and his doc-

trine of the vegetable, sentient, and rational souls, variously modified, may be traced in very many medical physiological theories down to our very present times. It was substantially one with the *Archaeus* or governing principle of *Paracelsus'* philosophy and the animating and organizing principle of *Harvey*. Still later, *Muller* has modified the conception into an organic force which exists even in the germ and creates in it the essential part of the future animal, while *Haeckel* and others who try to get away entirely from the principle of souls are yet forced to reckon with it as a vital principle underlying all physical manifestations.

The immortal Christian soul has become figured both by the peacock and the dove and more frequently by the latter. We may see the disciples of our Lord represented as doves on the apsidial cross in *S. Clemente*. As doves Christian souls are found figured on mural tablets on baptismal founts and on sarcophagi. Less frequently they appear as peacocks, rarely on sarcophagi, however, and even in pre-Christian times they were thus represented on the walls of sepulchral chambers, and in the scenes of the Paradise of *Osiris* on a sarcophagus. In the museum of the Vatican are two doves on a cross surrounded by the monogram of Christ in a wreath. This device may be frequently seen.

On the unique ivory tabernacle preserved in the Sacristy of the Cathedral of Sens we see a pinecone taking the place of the cross or the diagram of Christ, and on each side of it a peacock, representing not the souls of Christians merely, but the souls of martyrs, for each peacock has a small palm branch attached to its neck.

The Egyptian conventional symbol for the soul

was, as every archaeologist knows, a sparrowhawk with a human head. In latter times and among the Romans, the souls of the departed in the Paradise of Osiris were figured as doves and peacocks. In a fresco painting that once existed at Pompeii (a copy of which was engraved at Naples in 1833), symbolical souls as doves and peacocks are represented as perched on the sacred trees—the palm and the peach tree, in the Paradise of Osiris and Isis. In this fresco was also represented the heron, the symbol, according to Vicomte de Ronge, of the first transformation of the soul in this mysterious Paradise.

There was then for this purpose a certain identical meaning connected with the symbol of the peacock and that of the dove. The dove of Venus was crucified on a wheel with four spokes, the dove called also *Inyx*, and in correlation with these symbols there occurs the story of Semiramis, described to have fled away and been changed into a dove when conquered by Staurobates, who had threatened to nail her to the cross, which is identified with the four spoked wheel in the eternal crucifixion of *Ixion*, or the wheel of execution described by Pindar.

The dove crucified on a wheel-cross is curious as an ancient pre-Christian symbol, but in Christian symbols two doves on the cross are frequently seen. But it is more than probable there is another meaning to the dove symbol than that it merely represents the soul. Jesus' baptism in Jordan was a baptism of *water* and the *spirit*, for when Jesus rose out of the water *The Universal Christ* descended upon him as a dove, and from that time on he was animated by a different spirit, imbued with cosmic wisdom. Similarly, when the spirit descended upon the disciples at the Pentecostal Celebration they also were gifted with spiritual powers not previously possessed by them, and only those who have such faculties evolved can really come under the classification where they are entitled to the dove symbol, such as was afterwards given to the disciples of Christ. Hence, it is reasonable to suppose that that symbol was only given to initiates whose spiritual powers had been developed, to be used in the Service of Humanity.

But if we can apply the Myth of *Argus* as an index to the meaning of the peacock symbol, that shows the awakened soul which uses its powers for a baser purpose. Argus, according to Mythology, had a hundred eyes, was endowed with a most wonderful all-penetrating power of observation, *clairvoyance*, in fact. But instead of using this power of the soul for the benefit and the Service of Humanity, he prostituted his spiritual sight to imprison a fellow creature, and for that reason *Mercury*, the god of wisdom, decapitated him and placed his eyes on the plumes of the peacock. In other words his misuse of his spiritual powers for a base purpose caused him to be deprived of them and made him a helpless creature, arrogant and vain as a peacock, a pitiable thing despite all its gorgeous plumage.

Knowledge is good if it is of the right kind and rightly used for altruistic and helpful purposes, but it is very dangerous to be wise as a serpent if one is not also harmless as a dove.

“A PRELUDE FOR MOTHERS”

Corinne Dunklee

I

“Men are what their mothers make them. When each comes forth from his mother's womb the gate of gifts closes behind him.”—Emerson

The broad colonnades of a rambling, old portico gleam soft and white in the deepening violet grey dusk. The house speaks in low hushed tones of mystery and breathes of rose-hued romance. Tender tendrils of fragrant vines cling gently about the great porch and form a fret-work with the blue sky through which evening stars gleam like silver candles.

A young woman sits lost in reverie at the never-ceasing wonder of the approaching dusk. This is her favorite hour of the day. Always the twilight brings the ecstasy of dreams. For her the night is some great black bird that with soft, downy feathers covers the heart of day, and lulls it to rest. Such airy fancies flit through her mind, like half-sung melodies played upon weary strings. From childhood it had been thus. She has ever been striving

to find the soul of some rare truth which always eludes her, leaving only a shadow of vague dissatisfaction that yet is tinged with some strange exaltation.

“Oh how I hope,” she mused, “the little one who is coming to me soon will gather up the raveled skeins of life that I have dropped and untangle them. Be able to find and give to the world in some wonderful way the inner meaning in things which I divine, and of which I know the outer form is a mere symbol. Something that shall be a lasting addition to the beauty and the truth of the world.”

So she dreamed, and her dreams were fragrant with longing, as the shadows fell; and the great, black bird of night nestled safely about the heart of day, crooning a slumber-song of exceeding sweetness.

In the realms of the unborn an ego is awaiting eagerly to return to earth again. Wonderful dreams of becoming a great artist had animated the previous earth-life; but always obstacles intervened. So through the long years he had learned to bravely bear the cross of defeat, and to wear the crown of hopeless aspirations.

All during the preparation in the higher realms this soul has worked to find the reason of his failure; and has learned to build anew upon better foundations.

Now receiving the call to an earth-life again he joyously answers it. The music in his artist-soul responds to this mother's yearning dreams. Holding the colors of the higher realms ever in his consciousness he goes to strive again to bring his ideals to an earthly fruition.

II

The afternoon sun poured through the casement, flooding the gorgeous apartment with a mellow, golden light. The room was large and magnificently furnished. Rare tapestries and art treasures from many parts of the world adorned it, evincing a cultivated taste and great wealth.

Beside the open window sat the mistress of this rich domain. A woman young and fair.

Her eyes wandered over her beautiful possessions and sparkled with pleasure. Her color height-

ened and her whole attitude bespoke exultation as she thought with whom she would soon be able to share these worldly treasures. For soon a soul beginning anew its earthly pilgrimage is to be given into her keeping.

Proudly she hopes for a son and many are the plans she makes for his life. Her social position and unlimited wealth shall give him opportunities possessed by few. So she thinks and plans, *ambition* being her constant companion, as days lengthen into the weeks in which she is helping to build the earth-house for its new tenant.

The chords of her ambition stretch away into the realms where souls are awaiting rebirth, and attract an ego who strongly feels the call of the world.

The soul has long awaited this opportunity. Tired of life on the inner planes and eager to function in the world of wealth and affluence. So the great Law binds them closer and closer. The woman with her ambitions to be fulfilled; and the ego waiting for an earthlife to fulfill them.

III

Again a woman young and fair is thinking of the time when a soul is to be entrusted into her keeping. But there are no hopes of high ambition. No dreaming fancies. Only the plain matter-of-fact life of every day. Not beyond the present do her thoughts ever wander; or, if they do, she brings them back sharply:

“What is the use of wasting time with fancy and conjecture? This present life is all we know positively. It is all the five senses can cognize anyway. I am well satisfied to take life as I find it and leave all this fanciful, chimerical stuff for those who have time for it.”

So her life was builded; and so she lived day by day. Entirely unaware that the mother does attract whatsoever qualities she will for the soul who is given into her charge—unless, in the light of a larger truth, the returning ego finds sufficient strength to counteract them.

Of the many souls waiting to come into earth-life again there are none whom the inner planes hold so much tedium and monotony as for the pure materialist. Having made no preparation here for

that life, they find nothing to build upon there, and so can only wait for a return to an earth-life again.

An ego to whom the waiting has long seemed interminable gladly receives the bidding, and this mother, who *has closed her eyes to the light of spiritual things*, opens the door of her heart to welcome this entering soul.

IV

Over-shadowed and permeated by the Universal Spirit, of which there is no more sublime manifestation on earth than perfect mother-love, she who is the torch-bearer of the race; the purely spiritual mother, who understands and co-operates with the Law, is assisting the ego who is coming to her in the preparation of his life-work.

Living on the mountain tops of thought, she finds oftentimes through long vales of silence sudden heights of ecstasy that almost over-awe even her pure soul with their beauty and grandeur.

Enveloped in the luminous light of the great soul with whom she is consciously working, she bears aloft the torch of Truth for mothers of the future race, that they may learn to know the divine privilege of every mother during that most holy time when she is helping a soul to prepare for its new earth-experiences. By attuning her thoughts and her life only to the good, the beautiful, and the true, she wraps them as a mystic garment about her, and in the clear reflection of their light the soul to whom she is bound in ties from other lives is helped to build anew upon foundations that embody these same attributes. On glad wings the day is hastening when every woman shall kneel before this shrine of Truth and so win for her brow a crown of eternal immortelles.

V

The old house yet whispers mysterious messages from the past, and breathes of sweet rose-hued romances.

The little Weaver of Dreams still sits behind the white colonnades and watches the darkening world. As always she revels in the mystery and the beauty of it all; unchanged, save that many of her dreams have been realized.

The soul who came to her in the years ago is now a master in the world of colors. His pictures are living poems in their conception. He seems to have caught all her airy fancies and woven them into a harmony of lights and shadows more ethereal than any the world has known before. They seem quivering echoes, like music that has been hushed only to sing on in tones of color. They hold the light of strange fires. A touch of the heart's blood. Perfume of immortal flowers. Some inner sacred beauty of the soul. To this mother comes the added happiness of having learned that by the use of her own artistic faculties she was enabled to aid the ego coming to her by prenatal influence. That by living every day in the shadow of her ideal she so impregnated her consciousness with its truth, that, all unaware to herself, she opened the gate of gifts to a wonderful soul to come into his own.

VI

A woman with silver-grey hair and a face on which disappointment has drawn many lines sits beside the window of a magnificent apartment. As her eyes wander over the treasures massed there she thinks sorrowfully of the past and how many years ago, beside that same window, she had planned such a brilliant future for the son that was to be hers. With an aching pain in her heart she reviews his youth so filled with promise *and ambition*.

She remembers even now that with the passing of the years his ambitions seemed to grow insatiable. He fulfilled her plans for him, and more. Yet with it all she acknowledges a great heart hunger. His life was so filled with worldly dreams to be realized—the amassing of more wealth for their already swollen treasury, the attainment of a higher social position—that he had no time or thought for his mother, or love. Recently he succumbed to a brief illness in a foreign land.

“What is the use?” she moaned to her heart, “after all my ambitions were realized what did they give me? I had planned so long before he came to me. He more than fulfilled my greatest hopes of earthly glory. Yet where is the happiness? I am prone to believe the seeker of worldly attainment

is, after all, merely a chaser of rainbows. I would that I could live my life over again.”

The tears fell slowly on her wan face. And far away tears of raindrops fell on a new-made grave and echoed, “A chaser of rainbows.”

VII

A mother who had always boasted of her sound logic, common sense, and “close to earth” ideas sat watching with eyes of adoration, a slender girl who lay upon a couch. By her movements one may perceive that she is blind. Suddenly, she exclaimed, “Mother it would not be such a terrible misfortune to be physically blind if everyone who is could glimpse the wonderful lights that come to me. So brilliant, so dazzling; and they all seem to be dancing. Sometimes I hear the strangest, floating music—it all seems inside of me. I can’t just describe it, but at such times I am not conscious that I have a physical body at all. I seem to live in mid-air. We have grieved together so often over my infirmity, and such a strange thought has come to me, mother dear; maybe I did live another life somewhere, and perhaps I was then, as you are now, skeptical concerning all things that could not be proven by the five senses. And bitterly denounced, as you do, all those who held other beliefs. So because I was blind to spiritual things then, and possibly withheld the spiritual light from others, the Law has caused me to be physically blind now. There is a part of me who still wants to believe your materialistic theories, but, oh, my mother, when these wonderful experiences come to me then to doubt is futile. *I know.*”

VIII

With lives that have been dedicated to the work, hearts over-flowing with love for humanity, and souls fragrant with the aroma of good deeds, the spiritual mother and the great soul to whom she gave fitting embodiment are approaching the evening of their earth day. Life has been for them one conscious realization, one grand symphony, with the softened, shadowed earth-tones by day, blending with the triumphant over-tones of night. When leaving their physical bodies to rest they

have gone out together, Invisible Helpers, bearing aloft the torch of Truth into other realms. They hold the key that opens the gate of gifts for eyes awaiting an opportunity for new-earth-experiences.

From the star-lit eminence, they have attained the holy star of immaculate conception, which illuminates the pathway of many mothers; though that shining is but the reflected glory of a greater light that shall fill *The Coming Age*, when enlightened souls re-awaken in perfect harmony with Cosmic Laws, to live and work from glory unto added glory, in bodies made radiant by a divine essence that shall endure forever.

Reader: Ponder Miss Dunklee’s article well, there is truth in every line, and be sure you have it handy when you read the article on “Birth-Control from the Spiritual Viewpoint” by Maud Edgreen, with addenda by the Editor, which will appear in the February number. It is a very important subject.

LEGALIZED MURDER OF THE AGED AND INFIRM

According to the *Literary Digest*, Dr. A. W. Guild of Des Moines, Iowa, is father of a plan known as “legalized *euthanasia*,” which is making lawful the execution of aged, infirm or suffering persons who desire death. Consent of the prospect, acceptance by parents or guardians, a verdict by the court, or three appointed physicians, and judgment of a special commission, would be necessary according to the plan. It is said that government and legislative bodies throughout the country will be asked to give their views on the question.

At the first blush, and from the standpoint of people not versed in the teachings of occultism, such a measure would seem to have considerable claim to commendation. Most people, on seeing an animal suffering agonies and beyond hope of recovery, would feel prompted by humane instincts to put it out of its misery, and the question “why should we not do as much for our fellowmen and women, why should we keep them alive in excruciating suffering maybe for months or years when we know they have no chance of regaining

their health and that they are looking and longing for death to put them out of pain?" seems, from the common point of view, to call for acquiescence, but when we have a knowledge of the law of consequence and are sure that what we sow we reap, if not in this life then in some future existence, the matter appears in a different light. We cannot escape our just dues, the suffering that comes to us is needed to teach us a lesson or mellow our character. So the only way to shorten such suffering is by an endeavor to understand why we are in the condition that brings us pain. If it is cancer of the stomach, then how have we abused that organ, by overindulgence of food of a nature not suited to our system? Is it the heart? How many times have we lost our tempers and raged like mad, putting a tremendous strain on this part of the body? Or are the other organs of our system weak and debilitated? We may be sure that in some way, either in this life or a previous one, we have abused our body in such a manner as to cause these ailments; otherwise we would not now be suffering, and the sooner we take the lesson to heart and commence to live a better life more in harmony to the laws of nature we have broken, the sooner our suffering will cease. It is always in our own grasp to alter conditions, though of course we cannot remedy in a day what it has taken years or lives to break down, but certainly there is no other way in which it permanent cure can be effected. Even if now, by the enactment of such a law as contemplated, the suffering is shortened, we may be sure that when the person so released from his body is reborn, his new vehicle will have the tendency to develop the same disease from which he escaped in such an untoward manner. Besides, as has been thoroughly explained in the *Rosicrucian Cosmo-Conception*, this physical body of ours is fashioned in an invisible mold which is called the archetype, and so long as that archetype persists, our physical body remains alive. But when death occurs from natural causes, or even in the so-called accidents, which usually are not accidents at all but events used to terminate a life according to the design of the invisible guardians of human affairs, the archetype is disrupted and the spirit flees. A suicide, howev-

er, is different. In this case the archetype persists after death for a number of years, until death should have occurred according to natural events, and being unable to draw to itself the physical atoms, it imparts to the suicide during those years of his post-mortem existence, a continuous aching feeling, something like a gnawing hunger, or a dull but exceedingly painful toothache. If Dr. Guild's plan becomes law and people are allowed to obtain the services of others to commit suicide, for that is what it really amounts to, there is no doubt that they will suffer in their post-mortem existence in the same manner as the suicide who prescribed his own poison, or cut his own throat. It is a very dangerous plan also in other respects, and we trust no such practice will be sanctioned by law.

FREEMASONRY AND CATHOLICISM
The Philosopher's Stone—What It Is
and How It Is Made

Part VII

Those who have studied the writings of the ancient alchemists have always been much mystified by what is said concerning the philosopher's stone and the process of transmuting the base metals into gold. These claims have naturally given rise to a great deal of vague speculation. From time to time, students have asked for a direct statement from the writer concerning this subject of paramount importance, and as we are standing upon the threshold of a new age where this precious jewel with all its power will be evolved and possessed by a considerable number of people, we feel that it is important to divest the subject of all the mystery that surrounds it and speak in plain terms concerning the matter. Then all who really wish to take the trouble involved, for it involves arduous labor—nothing worth having is ever gained without cost—may know how to make for himself or herself this great gem.

We are taught in the beginning God created Heaven and Earth—the whole universe in fact, and we understand that this great force expresses itself either as *will* or *imagination*. By imagination the Great Architect of the Universe must first have visualized everything as it now is, or as it was first

created, and then by His will the physical atoms were marshaled into this matrix of thought, thus gradually bringing the universe into manifestation as designated by its creator. Nor is this process complete but will continue until the whole has become perfect as originally designed.

The divine hierarchies who have carried out the plan of the Great Creator also use the same dual creative force when fashioning the crystal in the mineral, the leaf of the plant, or the shape of the animal. Their powerful imagination pictures in the archetypal region of the earth that which they desire to create and their concentrated will molds the coarser matter into this matrix, until it assumes a definite physical form as desired.

Man, the spirit, has a like creative power, and has through ages, under the guidance of the God, learned to build bodies of increasing value as instruments for his expression. But his pilgrimage through matter was undertaken for the purpose of making him an independent creative intelligence, and to attain that end it was necessary that he should be, at the proper time, emancipated from the guardianship of the Gods, so that he might learn to create, not only for himself, but also to aid and to teach others in the great school of Life.

During the course of his evolution, Man has become more and more enlightened concerning the mystery of Life, but nevertheless, it is only a few hundred years ago when liberty and life were endangered by the expression of opinion in advance of the commonly accepted views, and it was for that reason the alchemists, who had studied more deeply than the majority, were forced to embody their teachings in highly allegorical and symbolical language. Their teaching concerning the spiritual evolution of man, and the terms *Salt*, *Sulphur*, *Mercury*, and *Azoth*, so mystifying to the masses, were nevertheless rooted in cosmic truths, highly illuminating to the Initiate. The students of the Rosicrucian teachings, who have learned how the world came into being and the process of gradual creation, should have no difficulty in properly understanding every part of their language.

We know, in the first place, that there was a time when man-in-the-making was a hermaphrodite,

male-female, and able to create from himself, and we remember also that at that time he was like the plant in other respects. His consciousness was as that which we possess in the dreamless sleep and which is possessed by the plant. The vital energy which he absorbed into his body was used solely for the purpose of growing, until the time of propagation came, when a new budding body was cast off to grow also. There was no incentive to action, and if there had been, Man would have had no mind or will to direct it.

For the emancipation of humanity from this negative condition, one-half of the creative force was subverted, under the direction of the angels, for the purpose of building a larynx and a brain, that Man might learn to create by thought as do the divine hierarchies, and express the creative thought in words. Thus man ceased to be physically hermaphrodite and became uni-sexual. He can no longer create from himself *physically*, as do the hermaphrodite plants, or *psychically*, as do the Elohim, the male-female hierarchs, in whose image he was originally made, and thus he occupies at the present time, an unenviable intermediate position between the plant and the God.

At the time when one half of the human sex force was diverted for the purpose of building the brain, men were helpless and lacking in knowledge of how to overcome the conditions. They did not even have the consciousness to know that there was a difficulty and had no outside help been given the race must have died out. Therefore the Angels from the Moon, who were the guardians of mankind, herded the sexes together in great temples at times when the interplanetary lines of force were propitious to propagation, and thus they perpetuated their race.

It was also proposed that when the brain had been completed, the Lords of Mercury, Elder Brothers of our present humanity who excelled in intelligence, should teach us how to use the mind and make it truly creative, so that we would no longer be dependent upon the unisexual process of generation now in vogue. Thus, by the work of these two great Hierarchies, we were to be raised from the first stage of creative intelligence, *from*

plant to God.

We have also learned that this plan was frustrated by the Lucifer Spirits, stragglers from the Moon Period, who live upon the planet Mars. They needed a physical field of action, but were unable to create themselves, hence for selfish reasons they taught humanity how, by co-operation of the sexes, a new body may be created at any time. In order to give an incentive, they instilled into mankind the animalistic passionate nature which we now possess.

Thus, to the ancient alchemists, the Angels from the Moon, which rules the saline tides of the sea, became synonymous with the element "*Salt.*" They had found that a certain amount of salt in the blood is necessary to the mental processes, also that excess of salt in the blood produces insanity, as best proven by the experiences of shipwrecked sailors who become *lunatics* when they drink water containing the lunar element *Salt*. Thus also they established a connection between the Moon and mind.

The fiery Lucifer Spirits, who have taken such noxious part in man's evolution, became associated with the fiery element "*Sulphur.*" They said that as man is rendered unconscious and dies by continuous inhalation of this element, so man the spirit was rendered unconscious of and dead to the spiritual realms by the teachings which were instilled into him by the Lucifer Spirits.

The metal *Mercury*, they contended, was the most elusive of all metals. It will penetrate and evaporate through most substances with which it is brought in contact and therefore they likened it to the Lords of Mercury, who are past masters in penetrating the secrets of nature by the mind, and capable of freeing the spirit from its physical prison house.

By the process of *generation* carried on at a propitious time under the guidance of the Angels, man was treading the path from plant to God, following the highway of evolution as originally planned.

From this path he strayed into the byway of *de-generation* led by the Lucifer Spirits and is therefore now as it were in a slough from which he cannot extricate himself save with the help of others

further advanced than he.

When this becomes apparent to him and he starts to search for light, he stands at the pathway of *regeneration*, guarded by the Lords of Mercury, who with their wisdom will guide him toward the desired goal and the method of this process, as outlined by the ancient alchemists we shall discuss when we have summed up in a few words the points made. These must be firmly fixed in the mind to appreciate the full value of what follows.

The creative force used by God to bring a solar system into manifestation and the force used by the divine Hierarchies to form the physical vehicle of the lower kingdoms over which they rule as group spirits, expresses itself in a dual manner as *Will* and *Imagination* and is the same as the *united* creative force of males and females which results in the creation of a human being.

At one time man was bi-sexual, male-female, and therefore each was able to propagate his species without assistance from anyone else, but one half the creative force has been temporarily diverted upwards to build a brain and larynx, in order to enable him sometime to create by his own mind, to form thoughts and speak the word of power that shall make his thoughts flesh. Three great creative Hierarchies were particularly concerned in bringing about this change: the *Angels* from the Moon, the *Mercurians*, and the *Lucifer Spirits* from Mars.

The Alchemists connected the Angels from the Moon, which rules the saline tides, with the element *salt*, the Lucifer Spirits from Mars with the element *sulphur*, and the Mercurians with the metal *mercury*. They used this symbolic presentation partly because of the religious intolerance which made it unsafe to promulgate any other teaching than that sanctioned by the orthodox church of that day, and partly because humanity as a whole was not yet ready to accept the truths which are embodied in their philosophy. They also spoke of a fourth element, *Azoth*, a name composed of the first and last letters of our classical languages and intended to convey the same idea as "alpha" and "omega"—that of all-inclusiveness. This referred to what we now know as the spiritu-

al ray of Neptune, which is the octave of Mercury and sublimated essence of spiritual power.

The alchemists knew that the moral and physical nature of man had become gross and coarse on account of the passions inculcated by the Lucifer Spirits, and that, therefore, a process of distillation and refinement was necessary to eliminate these characteristics and elevate man to the sublime heights where the splendor of the spirit is no longer obscured by the coarse coating which now hides it from view.

They therefore regarded the body as a laboratory and spoke of the spiritual processes in chemical terms. They noted that these processes have their inception and their particular field of activity in the spinal cord that forms the link between the two creative organs, *the brain*, which is the field of operation for the intellectual Mercurians, and *the genitals*, which is the vantage ground of the sensuous and passionate Lucifer Spirits.

This tripartite spinal cord was to them the crucible of consciousness, for they knew that in the sympathetic section of the cord, which governs the functions that have to do particularly with the upkeep and welfare of the body, the Lunar Angels were specially active, and this segment was therefore designated as the element *Salt*. The segment governing the motor nerves, which expend the dynamic energy stored in the body by our food, they saw clearly to be under the dominance of the Martial Lucifer Spirits, and they therefore named that segment *sulphur*.

The remaining segment, which marks and registers the sensations carried by the nerves, was named *Mercury*, because it was said to be under the dominance of these spiritual beings. *The spinal canal*, contrary to the ideas of anatomists, is *not* filled with fluid, but with a gas that is like steam, in that it may be condensed when exposed to the outside atmosphere, but may also be super-heated by the vibratory motion of the spirit to such an extent that it becomes a brilliant and luminous fire, the fire of purification and regeneration. This is the field of action of the great spiritual Hierarchy from Neptune and is designated *Azoth* by the alchemists. This spiritual fire is not alike in every man, nor is

it as luminous in one as in another. The state thereof depends upon the spiritual advancement of the person in question.

When the aspirant to the higher life had been instructed in these mysteries of symbolism and the time had come to speak to him plainly, the following teachings were communicated to him, not in the same words or in the same manner. But, at any rate, he was given to understand and it was made clear to his inner conscience that “anatomically, man belongs to the animals, below that kingdom in the scale of evolution are the plants.” They are pure and *innocent* and their propagative practices are untainted by passion, their *whole* creative force is turned *upwards* toward the light, where it manifests as the flower, as thing of joy and beauty for all to behold. Yet the plants are unable to do otherwise, they have no intelligence, no consciousness of the outside world, and no free-will in action. They can only create in the physical world, however.

Above man in the scale of evolution are the gods, creators upon the spiritual and physical plane. They also are pure as the plants, for their *whole* creative force is also turned *upwards* and is expended in whatever manner their intelligence directs. Knowing good and evil, they always do good by choice.

Between the gods and the plant kingdom stands man, a being endowed with intelligence, creative power, and free-will—to use it for good or ill. At present, however, he is dominated by the passion instilled by the Lucifer Spirits and sends one half of creative force *downward* from the light to gratify his senses. In his innermost soul he realizes that this is wrong, and hence he hides his creative instinct as a shame and is outraged when it is dragged into the light.

This condition must be altered, ere spiritual progress can be accomplished, and, therefore, you must carefully consider the similarity between the chaste plant and the pure spiritual gods who *both turn their whole creative power upwards towards the light*. In the course of evolution you have risen above the plant, which has only creative power in the physical world, and have become like the gods, possessing the creative power on both the mental