

The Birth and Growth of Mount Ecclesia,
The Rosicrucian Method of Healing the Sick
and the Work of Invisible Helpers



Friends of the Rosicrucian Fellowship



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Section One

The Birth and Growth of Mt. Ecclesia

As explained in Max Heindel's book *Occult Principles of Health and Healing* (OPHH) [In this study, left-click on all underscored-in-blue links to view image or designated source text.]:

Christ gave two commands to His messengers, "Preach the Gospel" [of the coming Age], and "Heal the sick." One is as binding as the other, and, for the foregoing reasons, as necessary. To comply with the second command, the Elder Brothers have evolved a system of healing which combines the best points in the various schools of today with a method of diagnosis and treatment as certain as it is simple, and thus a long step has been taken to lift the art of healing from the sands of experiment to the rock of exact knowledge.

Heindel took this injunction to heart. He began to disseminate the [Western Mystery Teachings](#), formulated by the [Elder Brothers](#) of the Rose Cross and supplemented by his own investigations in the Desire and Thought Worlds, first as a traveling lecturer and then by [founding](#) the Rosicrucian Fellowship on Sunday, August 8, 1909 at 3 PM (PST) in Seattle, WA. A chart for this date can be seen [here](#). But carrying out the second of Christ's "commands"—to heal the sick—required a physical site, a "[permanent headquarters](#)," which led to the purchase of the Oceanside, CA plot of land on May 3, 1911 at 3:05 PM, which data generates this [horoscope](#). Jean de Galzain, current President and Fellowship member for nearly fifty years, [here](#) narrates the fortuitous events that led to the discovery of the tract of land that became Mt. Ecclesia.

In giving advice and instructions to Probationers in his monthly letters, Heindel shared his conviction (in Letter No. 22) about the importance of Christ's second command: "'Heal the sick' ... seemed to me as worthy of attention as preaching the gospel."

The June 1911 Letter No. 6, "Healing the Sick," contained in Heindel's [Letters to Students](#), declares the intention to "erect suitable buildings [on the property purchased only a month before]: a School of Healing, a Sanitarium, and last but not least, a place of worship—an Ecclesia, where the Spiritual Panacea may be prepared and sent all over the world to be used by properly qualified helpers." Herewith is enunciated the subject matter of this historical survey: Healing at Mt. Ecclesia—its genesis, evolution and full realization. See also [Letter to Students No. 24](#).

According to Ger Westenberg, biographer of Max Heindel and historian of the Rosicrucian Order's origins and that of the Rosicrucian Fellowship, Heindel named the purchased property "Mt. Ecclesia," "as a logographic reference to the place of the Rosicrucian [Temple](#) in central Germany." The [breaking of ground](#) for the first building on Mt. Ecclesia took place October 28, 1911 at 12:40 PM (PST). The "birth" [chart](#) for Founder's Day, and thus the horoscope for Mt. Ecclesia, may be seen [here](#). The full text of Heindel's address can be read in [Teachings of an Initiate](#). Of particular note is this comment: "It is also significant that our doctor members

outnumber those from all other professions, and that the ministers come next. It proves that those whose privilege it is to care for the ailing body are alive to the fact that spiritual causes generate physical weaknesses, and that they are seeking to understand so that they may give more efficient aid to the infirm.” That is, from the outset Heindel was intent on making Mt. Ecclesia a center for healing, both physical and spiritual. See also [this](#) image of Heindel “breaking ground” at the Founding ceremony, and [here](#) (the caption under the picture) to learn of the dramatic event, occurring at the first Probationers’ meeting on June 3, 1913, that caused changing the original plain black cross for a white cross, with its now-familiar arrangement of roses. See [here](#) for an image of the full nine visible members attending the ground-breaking. The planted cross soon became the landscaped crux of the Rosicrucian [emblem](#), with green ground cover defining the star within a hedged circle, symbolizing the Father.

Mt. Ecclesia’s afore-cited “first building,” a three-story structure (including the basement, which

can be better seen in this [side view](#); note the Founder’s Cross and Water Tower) was built in twenty-eight working days and the Heindels moved in November 23, 1911. [Here](#) is an east-facing view of the building, also showing the three levels. It was given a number of names and served various functions, often simultaneously, over the course of its use, including the [Administration Building](#), which housed “the most valuable things on the grounds;



First Building with Vegetable Garden Fence

namely, the letters of students, the lists of names, our stock of books, typewriters, Dictaphones, addressing machines, etc.” The basement of this building housed the first [Print Shop](#), “with all its plates, type, and thousands of dollars’ worth of machinery,” including the Gordon Press. Above is an early photo of the Heindels’ residence, which may also be seen [here](#), where the Heindels are sitting on the front porch and the Founder’s Cross is reflected in a front window. This “[first building](#)” also housed various offices, and the [Library](#), which was soon to become the building’s principal function (image from the mid-1920s). See [here](#) for another early image (circa 1914) of this structure, facing the Rose Cross Circle and adjacent to the water reservoir and windmill (which, in this [image](#), Heindel is inspecting), and behind which are three white-painted cottages that were originally [dark-stained](#) when they were built in mid-1913. Here is another [view](#) of two of those cottages from an early photo. This [image](#) shows the reservoir painted white. The Heindel residence and the water tower are shown together with summer school tents in [this](#) c.1914 photo.

Ger Westenberg writes about Mt. Ecclesia’s [water problem](#), which the September 1913 [Echoes](#) also describes:

In the northern section of Mount Ecclesia there were two reservoirs [see this [map](#) for the location of their remains], providing the City of Oceanside with water. But when water was needed on Mount Ecclesia for cooking or watering the plants, the flow of water always stopped. Despite repeated requests, the Oceanside Village Board refused to keep these reservoirs [viewed from [in front](#) of the Dining Hall and [from above](#) the Rose Cross Circle, which second image also shows the electric emblem, Cafeteria, Chapel and Ecclesia Cottage] full enough so that the Rosicrucian Fellowship could get its supply of water....

The growing seriousness of the water situation made it necessary for Headquarters to install its own water system. A probationer, Mr F. H. Kennedy, who was the Pacific Coast manager of the Moline Plow Company in Stockton, California, offered to procure an engine which could raise sixty gallons of water per minute from the well. Heindel found a man, Frank English, who was willing to dig the two wells. In the valley, over two hundred feet below [actually, 234 feet], was a terrain of about one and a half acres where the wells were dug in a small corner. There was great rejoicing when they hit water only twenty-eight feet down from the surface.

They constructed a reservoir with cement walls on top of the hill into which the water had to be pumped for storage. Next, the water from this larger reservoir had to be pumped and forced into another tank set up on a tank house about twenty feet high in order to give the pressure needed to force the water into the kitchen and bath room.

The Heindels moved from the “first [building](#)” into a three-room cottage (at right) that had been built for them in mid-1915.

On January 10, 1913, Heindel incorporated the Rosicrucian Fellowship in compliance with the laws of California, believing this to be the best way to protect its book copyrights and material possessions, because, as his Teacher [reminded him](#) in

1910, no matter “how good the intentions may be in the beginning, as soon as position and power are created which may gratify the vanity of men, the temptation proves too great for the majority.” Heindel [reiterated](#) this observation in his March 1913 Letter to Students: “The Headquarters’ site with the buildings now upon it, and the appliances necessary to carry on the work, are now the property of the Fellowship as a whole, safe from individual greed.”



Heindel Cottage

In his June 1913 [Letter](#), Heindel stated his intention “to start a School on Mt. Ecclesia to give out this composite teaching, with [particular emphasis upon the art of healing.](#)” (Key phrases or identifiers in this study are in a blue font, including some quoted passages.)

To make Mt. Ecclesia residents knowledgeable about the physical body, incident to healing, Heindel began, as reported in the July 1913 [Echoes](#), a “class in Anatomy correlated with the mystic teaching, also Astro-Diagnosis. He is most ably assisted by a manikin who patiently submits to vivisection.”

In his August 1913 [Letter to Students](#) Heindel writes, “On August 6th at 2:00 P. M., we are going to lay the foundation for the nucleus of our Rosicrucian Fellowship, so that we may commence forthwith to care for the sick and give our students practical experience.”

To accommodate Mt. Ecclesia’s burgeoning [water requirements](#) and unable to “reach an equitable understanding with the Town Trustees regarding a supply of water,” Max sunk two forty-foot wells in the valley, installed a pumping plant that raised one hundred gallons per minute to easily meet all irrigation and domestic needs.

With respect to Headquarters’ issues with the City of Oceanside over water rights and its need for an abundant water supply to irrigate its burgeoning array of vegetables and landscape plantings, Mt. Ecclesia’s [natal chart](#) is informative. It shows four planets in water signs, Jupiter (conjunct the Midheaven) Sun and Mercury (conjunct) in Scorpio, and Neptune in Cancer. The chart also shows how fitting it is to call the 40-acre plot of land the “Grounds,” for another four planets in its natal chart are in earth signs—Saturn in Taurus, Moon and Uranus conjunct in cardinal earth Capricorn, and Venus in Virgo, which four planets are configured in a grand trine and also make favorable aspects with the four water planets.

Mt. Ecclesia’s parcel-purchase date [chart](#) is as emphatically water- and earth-dominated by element: Jupiter conjuncts Moon’s south node (auguring possible water problems) in Scorpio, which trines Mars in Pisces, while Moon, Neptune and Persephone are conjunct in Cancer. Mercury, Sun, Saturn and Moon’s North Node are conjunct in fixed earth Taurus, and Uranus is in Capricorn. This represents a distribution of four planets in earth signs (as well as the Virgo ASC) and five planets in water signs, including the chart’s ruler, Mercury. Heindel advocated a generous use of [water](#) to make Mt. Ecclesia verdant, colorful and etherically vigorous:

By the liberal use of water and the expenditure of much labor, Mount Ecclesia is gradually being transformed into a luxuriant tropical park. There is a deep spiritual purpose in this attempt to make the visible center of the new world movement beautiful, for it fosters in the workers a poise and peace which are absolutely essential to the proper performance of their work. Without that they cannot escape being disturbed by the flood of sorrow and trouble which flows into Headquarters from members all over the world. Without that they cannot continue to put heart into the letters of help, hope and cheer which continually go out to souls who are groaning under the burden of sickness. But by bathing their souls in the beauty of the surroundings, whether consciously or not, they

gain in strength and grow in grace. They become better and better fitted for the Great Work in the Master's Vineyard

Mt. Ecclesia is of the earth, earthy. It is literally rooted in and founded on bedrock earth. (See the reference on page 7 of the need to dynamite the “rock-hard margin” along Ecclesia Drive in order to plant palms trees.) This elemental emphasis accounts for the importance placed on foundation stone ceremonies (which pay tribute to and implicitly invoke the support of the Earth’s Chief [Cornerstone](#)—[Psalm 118:22](#), [Isaiah 28:16](#), [Matt. 21:42](#), [1 Cor. 3:9-11](#), [Acts 4:11](#)), conducted for the Pro-Ecclesia, the [Ecclesia](#), the [Sanitarium](#) and the Healing Department. Indeed, the Founder’s Day Groundbreaking ceremony initiated this practice, making, as it were, a pact with the earth and generating a mental archetype. So Mt. Ecclesia is a living entity. It is anchored in earth and organically grows out of it, fed by life-giving water, as are its pines, palms and myriads of water-craving roses.

The December 1913 [Echoes](#) describes the plans and ground-breaking ceremony for “laying the foundation for the Pro-Ecclesia, the first building to be entirely devoted to spiritual services on Mt. Ecclesia; and thus [carry out the request recently made by the Teacher](#).” In his talk commemorating the Groundbreaking, held on Thanksgiving day, Heindel urged his listeners to [envision the true Chapel](#):

[If] we regard only the building of stone, timber and plaster, we see not the true church, for these physical materials are dead and meaningless. But out of the hopes, the longings, the sacred aspirations which we shall voice within this earthly structure, there will be built the true Temple of devotion, an etheric structure of a grandeur inconceivable to the physical senses. Sometime, it will be the privilege of each one who steadfastly pushes forward upon the path of attainment, to visit the "Temple of the Rose Cross" where the Elder Brothers carry on their grand work. But the physical structure gives no clue to what the place is. The structure is etheric; it is still building, as every true spiritual structure in the world, for the work done there adds daily and yearly to its beauty and splendor.

Charles Rann Kennedy, author of [The Servant in the House](#), [read complete text online, or see [this](#) version with illustrations] had the true conception of the Temple when he lets Manson, the “servant,” tell the old worldly bishop what his temple was like, in the following words:

I’m afraid you may not consider it an altogether substantial concern. It has to be seen in a certain way under certain conditions....Some people never see it at all. You must understand, this is no dead pile of stones and unmeaning timber, it is a living thing.

When you enter it you hear a sound, a sound as of some mighty poem chanted. Listen long enough and you will learn that it is made up of the beating of human hearts, of the nameless music of men’s souls—that is, if you have ears. If you have eyes, you will presently see the church itself, a looming mystery of many shapes and shadows leaping sheer from floor to dome. The work of no ordinary builder!



Pro-Ecclesia and a just completed Ecclesia - a 1921 photo

Its pillars go up
like the brawny
trunks of heroes.
The sweet human
flesh of men and
women is molded
about its bulwarks,
strong, impregnable:
The faces of little
children laugh out
from every corner-
stone: the terrible
spans and arches of
it are the joined
hands of comrades;
and up in the heights
and spaces are

inscribed the numberless musings of all the dreamers in the world.

It is yet building—building and built upon. Sometimes the work goes forward in deep darkness; sometimes in blinding light: Now beneath the burden of unutterable anguish, now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes in the night time one may hear the tiny hammerings of the comrades at work in the dome—the comrades that have gone aloft.

Thus, my dear sisters and brothers, it is of comparatively minor importance that we are here to commence putting stone upon stone and raise a physical structure; what matters most, is that we are today commencing to gather around this spot a cloud of loving thoughts, of high aspirations which are as a beacon light in the invisible world; and as this unseen building grows it will radiate all over the world influences which can be felt by all who are attuned to them....

But let us remember that it is not by mere prayer and faith without works that we build, for "Faith without works is dead," says the Apostle. And unless we take the teachings of the Rosicrucian Fellowship into our lives, and strive day by day to live them to the very utmost, our prayers will lack the dynamic energy that carries them to the throne of God, and brings the answer in added soul growth and efficiency for work.

Both Max Heindel's earnest words and the figurative language of Rann's mystic description are central to this study's thesis, for they apply to *all* the building and activity taking place at Mt. Ecclesia—to the degree that the minds and deeds of its workers, augmented by the Fellowship's world-wide membership, is consecrated to founding a site hallowed to the healing and

enlightenment of humanity. Truly then does it warrant and embody its name of “Mt. Ecclesia,” the entire precinct earning the name of the “Church on the Hill.”

The Pro-Ecclesia was built entirely during the month of December 1913, under the supervision of William Koenig, a contractor from San Francisco. Its exterior and interior are described in detail in the January 1914 [Echoes](#). [This](#) image shows the building under construction; [here](#) Heindel is on the job site; and [here](#) is the Chapel as it appears today. Here is another early [view](#) of the Pro-Ecclesia and Ecclesia. [This](#) image captures part of the Temple and the Chapel façade at a more recent date. Finally, here are an [early](#) (1921) and a [current](#) (2017) view of the Chapel’s interior.

The [picture](#) of the youthful Jesus on the wall behind the lectern is [culled](#) from Heinrich Hofmann’s 1881 painting of “[Jesus in the Temple](#).” The picture behind the organ (at first, music came from a phonograph!) is also based on the same artist’s 1886 painting of “[Christ in Gethsemane](#),” but in a reversed image. Heindel refers to Hofmann’s original painting in a 1915 Chapel [talk](#) (“the Hidden side of Prayer”), which embodies an instance where the “spiritual vibration [of the creative act] is so powerful that sometimes it may be transmitted to and remain around even seemingly inanimate objects,” including the Chapel version of “Christ in the Garden.”

For seven years the Chapel served as a proto-Ecclesia, in that both weekly Healing and monthly New and Full Moon services were held in this “Little Sanctuary,” and, in fact, continues to this day to be held there for non-Probationers, as well as being conducted in the Healing Department’s chapel, upon its completion in October 1938. Therefore does Heindel refer to the Pro-Ecclesia in Probationer Letter No. 51 as “the anteroom of the Temple.”

The January 1914 [Echoes](#) also records dynamiting the rock-hard margin of Ecclesia Drive and the planting of 74 six- to ten-foot high Canary Island palm trees, a gift of [Mr. E. W. Ogden](#). An additional four palms were donated by artist member [Stewart Vogt](#), from

Cincinnati, Ohio, who also undertook the widening and extension of Ecclesia Drive. The November 1915 [Rays](#) reports on the making of Mt. Ecclesia’s “main artery” a “palm drive”:

In December 1911, we made a main artery on Mt. Ecclesia, a beautiful wide winding drive, which we completed for about nine hundred feet, and planted with large palms on both sides, which we had bought from a nursery in Oceanside. But for a year the sea breeze which blows in the middle of the day on Mt. Ecclesia proved too strong for the poor palms, and they had a hard time to accommodate themselves; now however they have grown strong and sturdy, and everything is looking well. We are afraid however, to



Photo showing a dirt Ecclesia Drive bordered by fledgling palms, the Heindel's first residence/Administration Building and two cottages.

try another experiment of the same sort and therefore we have started a nursery and planted several hundred palms of different kinds. These will grow up native to the soil, accustomed to the winds from babyhood on, and next year, when we extend Ecclesia Drive, as we call our main road, around to Ecclesia Point, where the Ecclesia is to be built. We will also plant these little baby palms so that when the Ecclesia is completed, there will be a nice vegetation to set off the beautiful building. [This [map](#) shows Ecclesia Drive and all of the completed buildings positioned on or near it. After eighty or more years of growth, the palms look like [this](#), [this](#) and [this](#).]

Mt. Ecclesia's old kitchen and dining room had become overcrowded and uncomfortable, so in October 1914 a “[Dining Hall](#)” was built—a one-story, fireproof structure that accommodated one hundred people and was set up as a cafeteria. On November 26, 1914, the cafeteria was completed and dedicated. “This was a memorable day,” writes Ger Westenberg in his book *Max Heindel and the Rosicrucian Fellowship* (see [front](#) and [back](#) covers), “as the cornerstone for the coming Ecclesia, or Temple, was laid on that day and the flag [[here](#) displayed on the Administration Building wall for a 1920's Summer School] with the Fellowship emblem, that



The Rosicrucian Fellowship Emblem Flag Flying Above the Sanitarium

had been presented by the Los Angeles members, was raised” [over](#) the new Dining Hall, an interior view of which see [here](#).

Regarding the flag, Heindel [contends](#) that, because [the Rosicrucian Fellowship is “a spiritual institution,”](#) having universal relevance, its symbol, or icon, should be elevated above that of any merely national entity:

In other words if we hoist the emblem of the Rosicrucian Fellowship over the dining hall, will it be necessary to put an American flag above it? I have no objection to putting the American flag up.

I think it is a good idea to have the emblem of our glorious land of liberty, but the Rosicrucian Fellowship is a spiritual institution, and as such it is above, it is something higher than, the kingdoms of men or nationalities. It beckons to everyone, no matter under what national flag he or she belongs, and therefore I do not feel that I want to raise the flag of any one nation above this universal international emblem [[here](#) shown flying above the recently-built Administration Building] unless it is necessary to fulfill the law of the land wherein we live, for that of course has been inculcated as a principle by the Christ when He said "render unto Caesar what belongs to Caesar," and we must obey the law in all matters.

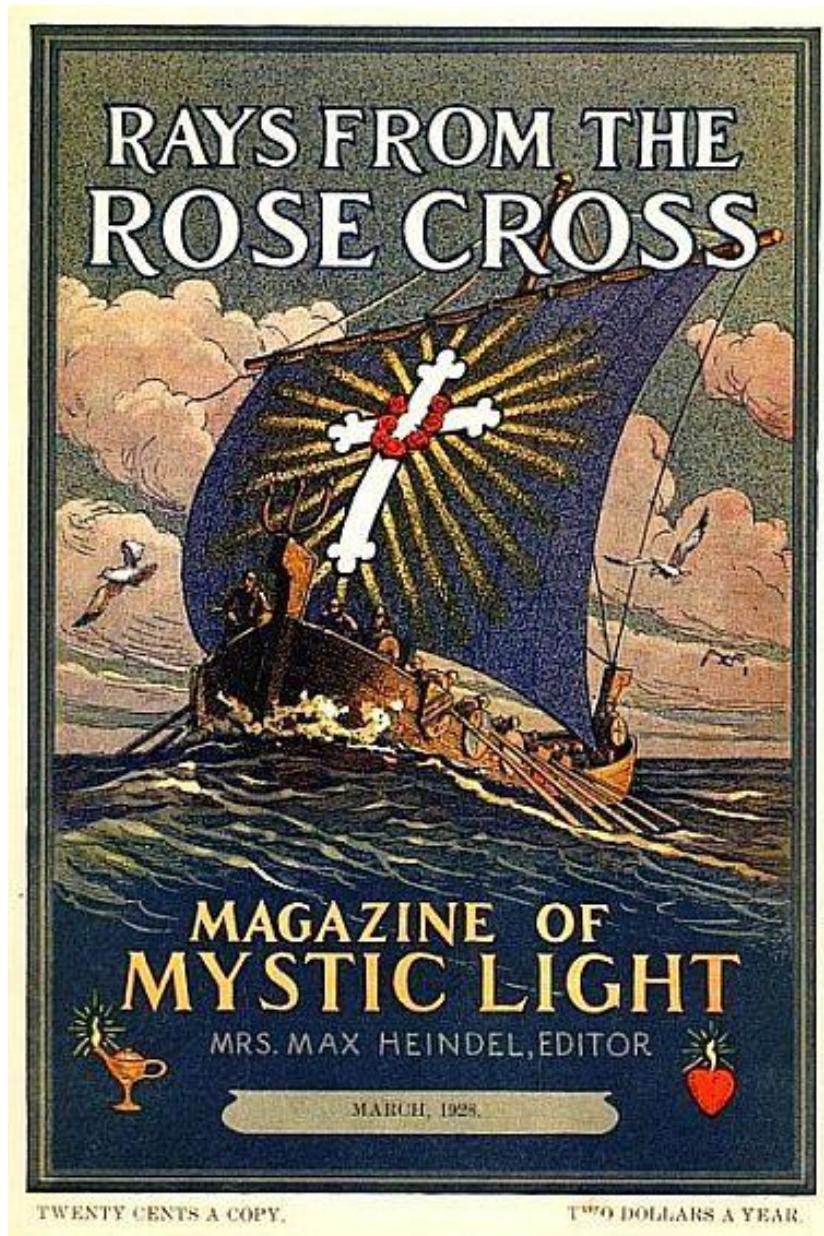
As the Rosicrucian Fellowship is “a spiritual institution,” so does Mt. Ecclesia, its body, have a spiritual prototype, and though subject to Caesar's laws, it is the means by which the Fellowship can function on the physical plane, which thus justifies the extensive, some might say inordinate,

attention paid in this study to the genesis and growth of Mt Ecclesia's anatomy—its multiple interconnected organs, systems and structures.

The text describing the aforementioned double event—Flag-Raising and the construction and dedication of the Ecclesia Cornerstone—can be read in the December 1914 [Echoes](#), excerpts from which follow:

Six hundred years before the beginning of the Christian era a wave of spiritual endeavor was started upon the eastern shores of Asia; Confucianism then began to shed its light upon the problems of the people who lived there at that time. It became to them a stepping stone to further attainment, for it was suited to their race, and thence under another guise it swept westward over Hindustan and Persia into Galilee, where it took on the present garb of the Christian religion, and as such it has been promulgated over the Western World....

Six hundred years ago, the westernmost outpost of the mysteries was fixed in Germany and the Rosicrucian Order commenced to teach the few who were then ready. Today the outpost then established has nearly accomplished its work, so far as it is possible in that place. It is now sending a farther outpost to the shores of the Pacific Ocean [see page 109 for a [related text](#)]; here, upon the westernmost edge of our western continent, **the Rosicrucian Fellowship has been established as the Exoteric Center to prepare the way of the Rosicrucian Order**, and some day, we know not when, but probably when the sun enters Aquarius, the Brotherhood itself will follow and be [located somewhere in this vicinity](#).



The Rosicrucian impulse embarks on a journey from the Old to the New World to establish an 'outpost' on America's Pacific Coast. An element of the intrepid and heroic informs this passage.

Heindel writes of the **Pro-Ecclesia** in the January 1915 **Echoes** :

[I]t was just a year ago that the first service was held here on Holy Night. We spoke then [see page 9] of the wonderful Spiritual Temple pictured by Manson in the *Servant of the House*, than which better description has never been published. In the year that has passed, between the initial service and the service which we held here on Holy Night, that which was upon that first Holy Night only a mass of stone, mortar and timber has since grown into a beautiful Spiritual structure, vibrant with Life and Light. That fact was very, very patent to the writer, as it has been to everyone who has come within its sacred precincts in the proper attitude of mind. Sometimes the **Spiritual vibrations**, especially in the western part where the pictures of Christ and our beautiful emblem are, **are so overpowering that they have been actually painful to those who came up there to serve.**

The relevance and ardor of C.A.S.' article in the May 1915 **Echoes** are on point and quoted in part as follows:

Let us not forget that **we are the channels through which the Elder Brothers seek to accomplish their work in the world**, and that the success of the movement with which we have affiliated ourselves rests in a great measure upon us.

Remember also that the high teachings entrusted to us are not for ourselves alone; but that through us they are to be given to all the world. This is our mission, let us be diligent in its accomplishment.

Friends, let us all resolve to make this Ideal of Service the great object of our lives, not counting any task too humble, or any sacrifice too great, so that it helps on the great work.

Let us be particularly earnest with regards to **the Ecclesia**. This **should be the crowning glory of the Fellowship, and it rests with us to make it so.**

Therefore, let us all unite as one in this mighty effort to make of the Ecclesia the greatest spiritual center the world has ever known; let us give freely of our means and talents and thus hasten the day of the erection.

But with all our giving let us not forget the greatest of all gifts, but let us give ourselves also; for remember that the true Ecclesia is not a mere unmeaning pile of brick and timber. It is a living thing, a building formed of the beating of human hearts, the deep, yearning aspirations of human souls.

This is the true Ecclesia that we should ardently strive to build and this can only be done by sacrificing our lives upon the altar of service and consecrating all our efforts to aid the Elder Brother in alleviating the world's pain, and in satisfying the great soul hunger of humanity.

Before the Ecclesia was built, the Healing service was held in the Pro-Ecclesia, as described in **Occult Principles of Health and Healing**:

[T]he first evening healing service [was held] on Tuesday, the 23rd of June (1914), at half past seven, when the Moon was in the cardinal sign of Cancer. And in the future, a

healing service will be held in the Pro-Ecclesia each week at that hour on a day when the Moon is in one of the cardinal signs. We decided to have these services that we might utilize the little Pro-Ecclesia to the very utmost, and thus earn the privilege of having the Ecclesia, too. This was approved by the Teacher [the term Heindel used for “the Elder Brother who has been the inspiration of this movement”—[TI](#)] and he suggested that the healing service be held when the Moon is in the cardinal signs.

The [full text of the Healing Service](#) may be found [here](#). An address first delivered by Max Heindel in the Fellowship’s Pro-Ecclesia in June 1915 became the basis for the Healing Service that has been read on each healing date (weekly) since that time. Here it is in its [original form](#).

Already, for the second year of Summer School (June 1 to October 1, 1914), the [Echoes](#) reports that “instruction in Astro-Physiology, Astro-Diagnosis, and Astro-Therapy will be given [to] probationers and disciples who aspire to become “[Rosicrucian Health Adjusters](#).”

A much more inclusive account of the [genesis of the Rosicrucian Fellowship](#)—publication of its literature, development of the Grounds, erection of its buildings, the creation of Correspondence Courses, the spiritual causes of disease, preparation and use the healing Panacea, the future work of the Fellowship (as projected from that time), including addresses given at dedicatory ceremonies and the passing of Max Heindel—is presented as the lead article in seven consecutive issues of the 1919 *Rays* Magazine: [May](#), [June](#), [July](#), [August](#), [September](#), [October](#) and [November](#). They serve as a summary tribute and memorial to the Fellowship’s and Mt. Ecclesia’s founder.

Immediately upon the [passing](#) of her soul partner in service to humanity, Mrs. Heindel, as the *Rays* new Editor, [mentions](#) in the April 1919 issue that:

Mr. Heindel was desirous of erecting a sanitarium, with steam heat and all modern conveniences, so that we could accept the many patients who need the care of nurses, and just such food, air, and spiritual healing as can be found on Mount Ecclesia, where with colored lights, steam, sun and air baths, combined with scientific massage, spinal adjustments, and osteopathic healing could be carried on....

While the building of a sanitarium was a long-held intention, the lack of necessary funds continued to defer its completion until 1938. We read in the November 1919 *Rays* that “The Board of Trustees will in the near future erect a 50-room sanitarium. This was Max Heindel’s wish, that the patients might be taken care of physically as well as spiritually.” Yet it was not to be in “the near future.”

However, the Rosicrucian Fellowship’s healing work, through the ministrations and expertise of Invisible Helpers, began immediately upon the Fellowship’s inception, Max Heindel being the first member to attain this ability. Initially, fear prevented him from leaving his physical body. As he explains in Probationer’s Letter No. 9 (1911):

[My] power to work for others or to investigate was greatly curtailed by the fear which bound me, until one day I heard a cry of distress in the spiritual world. It came from a

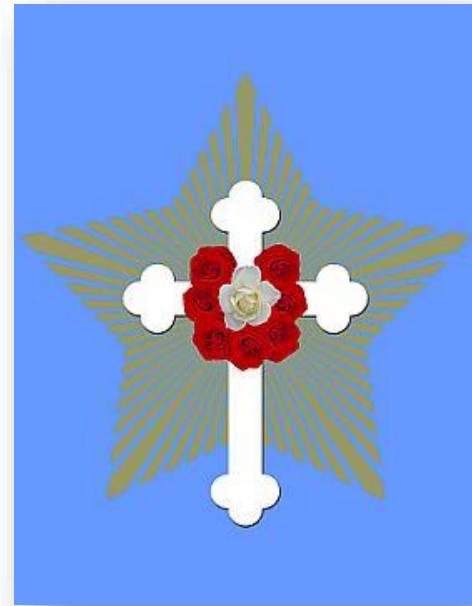
friend on the Pacific Coast who was at the point of insanity and death through Hindu breathing exercises. I FORGOT MYSELF AND RUSHED TO AID HIM....I never once thought of myself until the victory was won and his life saved....When I realized that my body could get along very well without my presence, my fear was conquered. Love set me free, and I have since roamed earth, sea and sky without restriction or disquietude.

A more immediate concern was to receive voluntary funding to finance the building of the Ecclesia, as reported in the July 1914 [Echoes](#), under the heading "The Healing Wings":

The Rosicrucian Fellowship has been endeavoring to follow both commandments [disseminating the Teachings and healing the sick] for the last few years. Probationers who, by faithful service in ordinary life from day to day, have earned the privilege to become Invisible Helpers, have performed a wonderful work, and letters of gratitude from patients all over the world testify to their efficiency. The work is directed by the Elder Brothers through Headquarters. In order to increase the efficiency of this work we have for years aspired to build the Ecclesia, wherein the spiritual panacea may be prepared; but thus far we have not been able to realize this ambition, which shows clearly that we are not ready for it; for were we ready, had we really earned the privilege, the funds would certainly be forthcoming.... The symbol of the Rosicrucian Fellowship (above) upon which we concentrate at Mount Ecclesia is a snow-white cross, with the seven red roses and a pure white one in the center; the usual star, with the rays going out from the cross; and the background is blue; the whole being beautifully illuminated, thus making it an apt emblem of the effulgence of that soul body wherein these workers travel.

This same emblem was "electrified" in the form of a donation from probationers in Seattle, Washington. It was constructed and then shipped by rail to Mt. Ecclesia in late 1914, as reported in the February 1915 [Echoes](#):

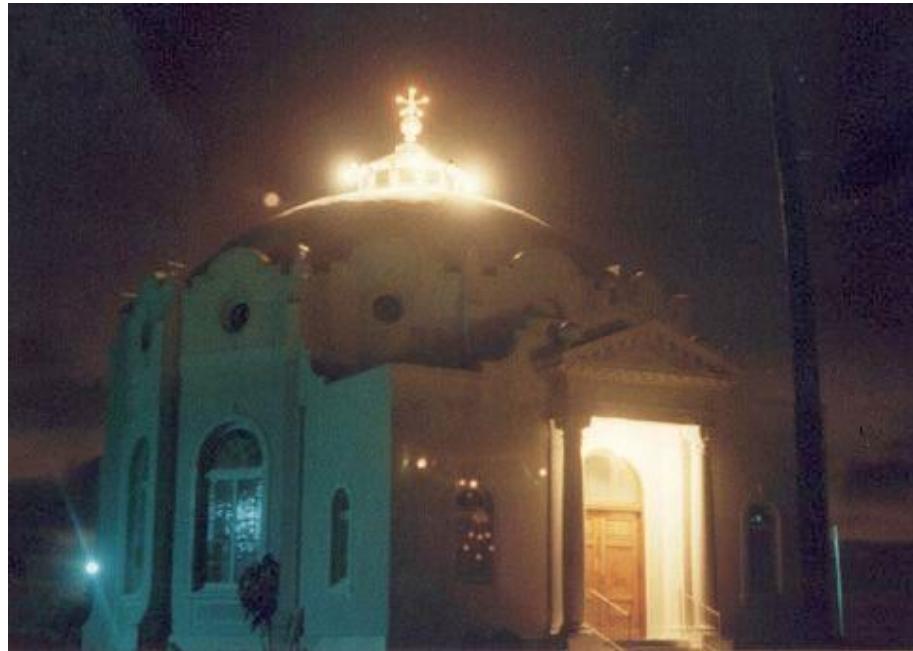
While we have endeavored to let our light shine in the biblical meaning ever since the Rosicrucian teachings were confided to our care, the year nineteen hundred fifteen marks an era of greater light, for one of our friends in the north sent to the Fellowship in the latter part of nineteen hundred fourteen, an [electrical emblem](#) about seven feet high. The five pointed star of golden rays are outlined by a number of electric lights, and it has in the center the white cross and the seven roses, also electrically lighted; moreover, it is so constructed that while the cross remains lighted all of the time the lights in the star



flash....[We] believe in letting our light shine to the fullest extent of our ability, both spiritually and literally, using our opportunities as they come, doing day by day as much as we possibly can; so we erected the emblem upon two high posts which are partially hidden by a large bush. This [emblem](#) [image from an early photo postcard] may be seen in the daytime over a wide area of country, for the white cross is very dazzling and naturally the golden rays also reflect the light of the sun. [See [here](#) for another image of the emblem and Mt. Ecclesia's first building; also see this 1920's [photo](#) of the emblem, Cross and Chapel.]

On New Year's eve the current was turned on by the donor's little son Herman, and instantly the [Rose Cross](#) appeared in fiery splendor, a flaming symbol of Light, its dazzling brilliance strikingly accentuated by the inky darkness of the surrounding landscape. Then, as if to add more wonder to this

wonderful sign in the heavens, there appeared, a few moments later, a five-pointed star which surrounded the Rose Cross with a blazing halo, adding light to light, glory to glory. In a few moments the star disappeared as suddenly as it had appeared, to reappear a few moments later. And so in alternating cycles the blazing star and the Rose Cross preaches a silent but luminous sermon on the mystic Light which lighteth "Everyman," a sermon in light that may be seen for twenty miles by anyone who has the right eyes, the eyes of the seeker. Let us pray that it may guide many to Christ, whether they find the Kingdom through Mt. Ecclesia or another gate.



Illuminated Ecclesia

Later, the emblem appeared in [this](#) modified form. Recently the emblem has been renovated and has a fine [appearance](#). The star no longer flashes off and on but remains constant. Describing its original operation, the May 1915 *Rays* [reports](#) that "every night the wonderful electric emblem of the Fellowship may be seen flashing its message of light across the country for over twenty miles in either direction."

In his zeal to make Mt. Ecclesia a literal beacon on a hill and to let its light shine, Heindel [continued](#) in the above-cited 1915 *Echoes* article, "Let Your Light Shine":

We have also placed ten opal glass balls on top of the [dining hall](#) [Also see [this](#) 1920 photo postcard of the Dining Hall, showing the glass balls, a bell, a water fountain and draw cords leading to the flag pole, and, from another angle, the same façade partially clad in a [mantle of ivy](#)]; each is sixteen inches in diameter and has a light in the center. Two more balls of the same size are on the Pro-Ecclesia, and each of the three bells has a light. Thus Mt. Ecclesia has upwards of 160 lights in the grounds, and a luminous halo indicates its position even before the lights are seen by travelers.... Curiosity has brought many people to study and practice these teachings, the writer among them, and it is felt that this physical light may perhaps be the means of bringing spiritual illumination to numbers of souls who are seeking for just what we have to give them.

Some who thus happen in may go out into the world carrying the message of light to others, so who can gauge the potential good of this light shining on Mount Ecclesia? And this reflection adds another note of appreciation of the friend who gave us the electric plant, for if we had had to pay the enormous prices asked by the local electric Corporation, we should not have been able to afford that much light. Now it is merely a matter of a little added fuel, which is well worth the chance of attracting someone seeking spiritual light to Mt. Ecclesia.

When the Temple finial lights began working in early 1921, and later, circa 2000, when flood lamps were installed at the base of the Temple dome and at the base of its cupola, this building became a beacon light for the larger area, marking Mt. Ecclesia as a center for physical and spiritual illumination.

“Mr. Heindel, being an [expert electrician](#) [having worked at a power station in New York City and as a consulting engineer for heating and refrigeration in the Boston area, according to Ger Westenberg’s research], has concluded he can generate electricity on the premises cheaper than he can buy it.” Moreover, the City’s supply was sporadic and unreliable. So, after a Fellowship member gifted Mt. Ecclesia with a [new electric light plant](#), Heindel was able to “electrify” Mt. Ecclesia by stringing wires from the newly installed power station, with its generators, to all buildings, lights, printing presses, Dictaphones and later, the electric emblem. He was even able to produce “living water” in the Dining Hall by attaching wire leads to two aluminum electrodes in a water vessel, which, when the switch was turned on, [softened](#) (precipitated out the calcium and magnesium content) the hard well water that had been pumped 234 feet up from the San Luis Rey [River Valley](#) to the water tower and then piped to the Cafeteria, with the assistance of gravity and the wind mill, which tapped into the daily onset of offshore breezes that reliably arose each midday.

Later, in 1977, an eastern [addition](#) to the Cafeteria was built for the purpose of sprouting various seeds, and thus was called the “Sprout Room.”

[The New Administration Building](#)

By 1917, work in the original Administration building was no longer feasible, given the crowded condition of the office and [printshop](#). As recorded in the April 1917 [Rays](#):

The prodigious amount of work we turn out has necessitated installation of one piece of machinery after another so that there is scarcely room to move about, but now we are rejoicing that the congestion is about to be relieved. On the



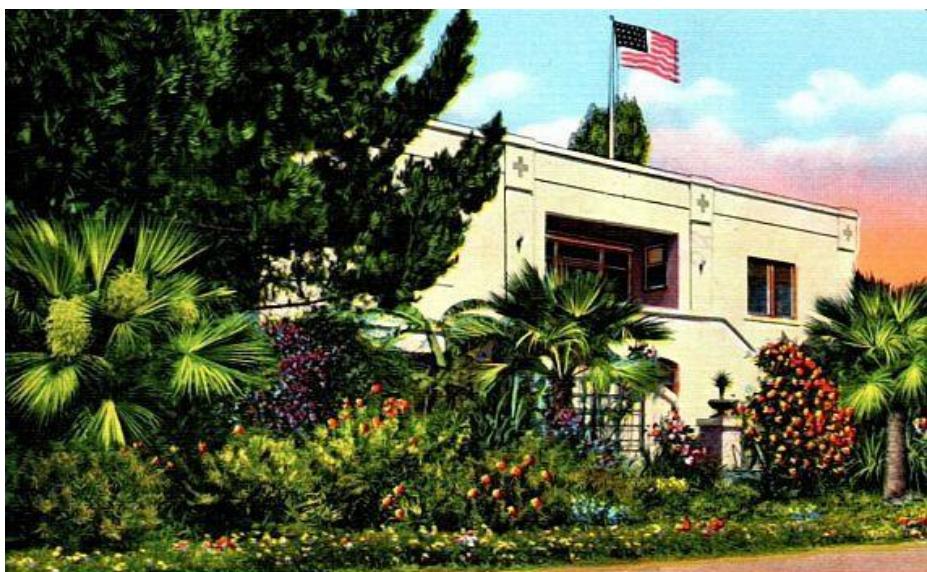
New Administration Building

1918 Photograph

13th of March at two o'clock in the afternoon, the brick layers will commence work on a new two-story administration building, which will have 4800 feet of floor space. The print-shop will be located on the first floor and general offices will occupy the entire second floor. This will give us room for all our present needs and provide for expansion which will evidently take place during the coming years. It is our intention to start a book-bindery on a small scale as soon as we get into our new building.

The following month's Echoes notes that nine of the Probationers on Mount Ecclesia conducted the modest March 13 ceremony commemorating the onset of this constructive work on the new administration building. And "the work is progressing satisfactorily, so that we hope to be able to move the machinery of the print shop by the middle of May and probably the building will be entirely completed so that the general offices, which are to be located on the second floor, can be moved in the latter part of June."

The August 1917 Echoes notes "a pleasant surprise: "After a year and a half of more or less patient waiting, we have finally moved from our cramped quarters in the

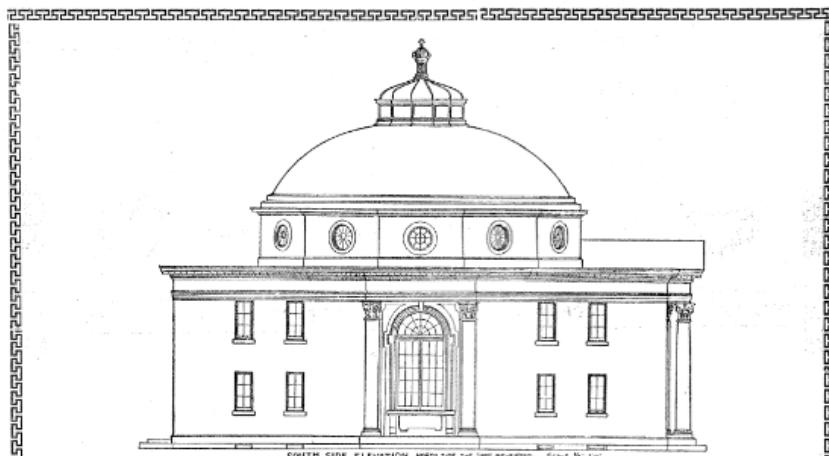


New Administration Building

Early Color Postcard

old Administration building and into the new quarters." Several years later, an [annex](#) (photo is from the mid-1920s, showing the Star Pine in the foreground) was added to the building's north end, (also see [this](#) early front view of the extension, at right) which accommodated more printing space, a bindery and room for book storage. See this [video](#) of the bindery and the Print Shop, with its presses, cutters and auxiliary components.

Early in Mt. Ecclesia's history, Heindel consented to, and likely encouraged, the resident workers' proposal to create a tennis court. Strange, inappropriate, you say? He was about the Lord's business and yet he is going to divert time, energy and resources for such a frivolous project? Was Heindel all work and no play? His energy and industry amazed his associates. He was everywhere, seemingly able to do everything, inventive, creative, indefatigable. For him there was no job too menial or mundane. And he undertook all these tasks, humble or grand, with the same ready consent, good will and high spirits. So why not support the request to break ground for a tennis court, to give respite, refreshment and foster camaraderie among residents? Recreation can stimulate creativity. Children clearly know and show how to make play of what they do. Their feet haven't quite touched the ground. Heindel retained this gift of levity and playfulness into his adult life. So, as early as 1912, workers [ploughed](#) (also see this [photo](#)) the packed earth in the area that is now Mt. Ecclesia's main parking area, and soon the court was ready for use. This [picture](#) of the recently-built Administration Building, taken from a



The Building of the Ecclesia

The primary object of the Ecclesia is healing. The services held there will have a special potency for healing. The Panacea can only be prepared there. This will be a spiritualized substance, capable of raising the patient's vibrations to such a pitch that disease will vanish before it.

In order for the Panacea to be given, there are three primary conditions:—

1st—An Ecclesia must be built and dedicated solely to the work of healing.

2nd—A sufficient number of probationers must pass the tests which demonstrate their complete consecration to the cause of helping and healing humanity, so that it will be safe to entrust them with the secret of the Panacea. Otherwise the possibilities of abuse of the power connected with it might lead to serious results.

3rd—After the physical Ecclesia is constructed, a considerable period of time must elapse before its spiritual counterpart is built by special services, and its vibrations raised to the pitch required for the preparation of the Panacea.

Time Limit

The Ecclesia must be built in 1920 or the opportunity will be lost for the balance of the century.

We must fulfill the first condition by building the physical Ecclesia within the appointed time. As to the second and third conditions, we can only trust that the probationers will respond to their opportunity as required. Thus it must be clearly stated that while we hope for the Panacea, we cannot promise it.

Our Privilege and Our Opportunity

We now have the great privilege of contributing with heart and hand to enable the Fellowship to realize one of the most important features of its mission. Look forward to it, dream of it, idealize it,—this Rosicrucian Temple where healing may, if the conditions are met, be given an impetus never before attained.

Gloriously, richly did Mr. Heindel pour out on us the golden alchemicalized fruits of aeons of study and unselfish service, in order that we might benefit mentally and spiritually. Now the time has come to show our appreciation of his lavish and tender care. May we be found worthy to erect this Temple this year at Headquarters, and may we each realize the privilege of having paid for some portion of the building.

—By a Member and Contributor.

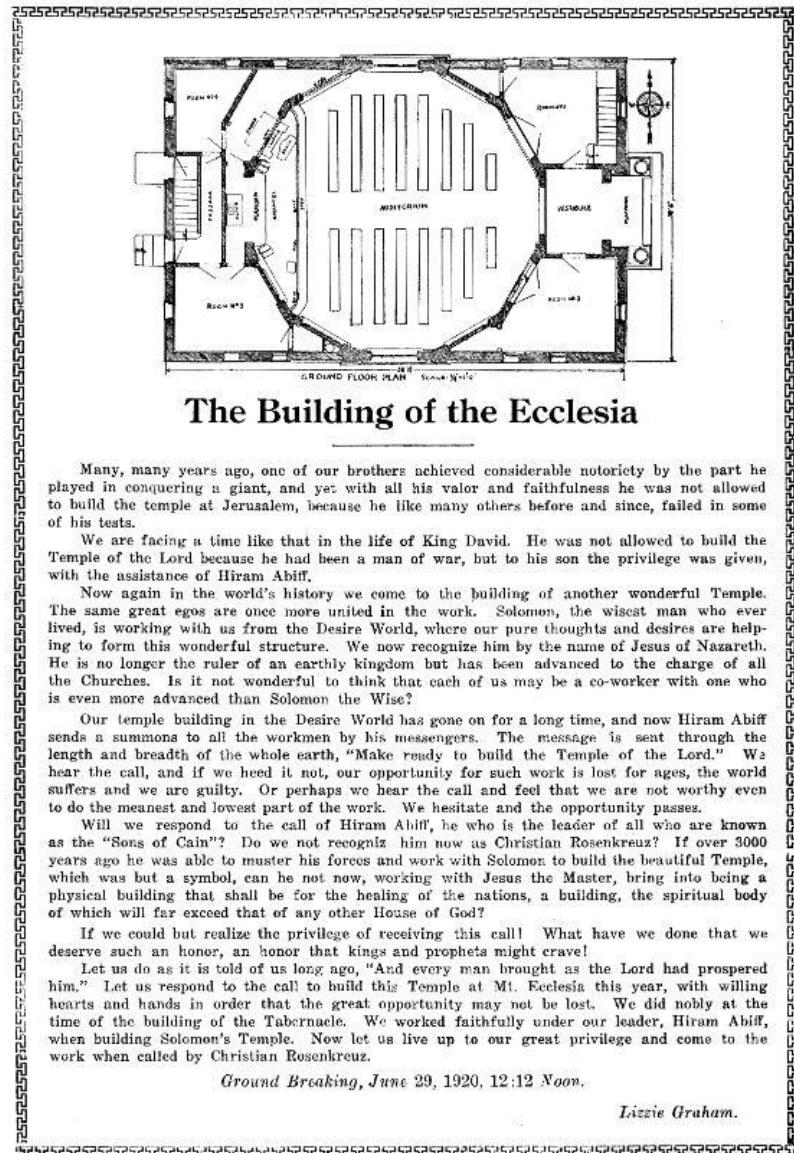
southwest vantage, gives a glimpse of the court, north of which is Ecclesia Cottage. A 1920 [photo](#) postcard pictures the Administration Building from a northeast direction, with the Star Pine, Tennis Court and Ecclesia Cottage. Also see workers enjoying the sport [here](#). One more [image](#) shows this feature in an expanded setting.

Returning to the plans for the Ecclesia, and as stated on the first page of this study, its main purpose is to accommodate Probationers who can generate healing force to be used by the Elder Brothers to prepare the spiritual Panacea, used by Rosicrucian Fellowship to heal patients at their request, a description of which is given in *Teachings of an Initiate (TI), Chapters XXI-XXII*.

The June 1920 [Rays](#) features an exterior view of the proposed Ecclesia (see page 16 above) that differs from what was soon built. As the author of the submitted plan explained:

The primary object of the Ecclesia is healing. The services held there will have special potency for healing: The Panacea can only be prepared there. This will be spiritualized substance, capable of raising the patient's vibrations to such a pitch that disease will vanish before it. In order for the Panacea to be given, there are three primary conditions:

- 1) An Ecclesia must be built and dedicated solely to the work of healing.
- 2) A sufficient number of probationers must pass the tests which demonstrate the complete consecration to the cause of helping and healing humanity, so that it will be safe to entrust them with the secret of the Panacea. Otherwise, the possibilities of abuse of the power connected with it might lead to serious results.



- 3) After the physical Ecclesia is constructed, a considerable period of time must elapse before its spiritual counterpart is built by special services, and its vibrations raised to the pitch required for the preparation of the panacea.

The writer also cautions that “The Ecclesia must be built in 1920 or the opportunity will be lost for the balance of the century. We must fulfill the first condition by building the physical Ecclesia within the appointed time. As to the second and third conditions, we can only trust that the probationers will respond to their opportunity as required. Thus it must be clearly stated that while we hope for the Panacea, we cannot promise it.

The July 1920 *Rays* shows the [interior design of the Temple](#) (see image above, page 17), accompanied with a plea for Fellowship members to support accomplishing this goal: “Let us respond to the call to build this Temple at Mt. Ecclesia this year, with willing hearts and hands, in order that the great opportunity may not be lost.” For further commentary on the Temple interior, see Ann Barkhurst’s *Rays* article [here](#).

The same interior diagram was run in the August 1920 *Rays*, with excerpts given in the subscribed text, including the reason for the design change—from a rectangular to the actual circular (technically, dodecahedral) base and walls:

The Building of the Ecclesia

The Ecclesia will be built. It is to be a center of healing power, even as was the Temple of Healing associated with the Sphinx. Mt. Ecclesia is a natural Force-Center. As such it forms a natural basis in matter for the development into activity of the higher series of powers which inhere, active or passive, in the nature of The Force-Center.

Mt. Ecclesia was chosen in accordance with the law in harmony with which the universe operates, and thus takes advantage of the natural forces by virtue of its position. But though the infinity of the entire force-center series inheres in Mt. Ecclesia, these can only be awakened into action by the Mind and Spirit of those residing there and of those in accord with them, be they far or near....

Mt. Ecclesia is in accord with the Universal Rhythm. As long as it remains in accordance therewith, so long will it wax and grow in grace, power, and spirituality. But should it ever admit discordant vibrations, its glory will depart; like a tree, it will die from the top down, the inversion of its growth. [A point to consider: the preponderance of eucalyptus trees on Mt. Ecclesia have been either topped or dropped because they were dead or dying.] —Asa Thurston Heydon.

The funds for the building are entirely love offerings from the students. Many have already responded but the amount contributed up to the date of turning the ground was not sufficient to warrant us undertaking the erecting of the Temple as first planned; therefore we have modified the plans somewhat.... The architect is here from New York and is superintending the construction which has already begun. We are much in need of voluntary workers, able-bodied men for carpentry and concrete work, as few have come forward so far. Those able to offer their services should communicate with us at once.

Back in 1914, the December [Echoes](#) reported on the [ceremony commemorating the making of the Ecclesia's cornerstone](#) with an address by Mr. Heindel that included the following:

[W]e have gathered today for the momentous purpose of making the corner stone, the first block of concrete for the last material temple to be raised upon the continent now inhabited by men. Mark, I say the last material temple, for it is necessary for our present undeveloped condition to have the concrete building before we can build about it the true temple made up of human hearts, of which we have spoken so many times.

Some time, as has been stated previously, at a future date, probably when the sun has entered Aquarius, the Order of the Rose Cross will follow. They will also build a temple here, a temple of far greater potency than we can ever hope to make ours; and in it the work now done in the temple of the Rose Cross that is now located in Germany will be continued; perhaps that temple may be moved. The writer does not know definitely, but that structure is entirely etheric. [“The distant future shall reveal the location of that place, and perhaps it will be the site which, in a logographic manner, bears the same name as the place where the [TEMPLE](#) presently stands in Germany, Saxony, the Erz Mountains—MOUNT ECCLESIA.”] We who are unable to even see the church as it appears to the spiritual vision are, of course, obliged to first build physical structures as skeleton framework of a truly spiritual edifice, which then becomes a force in the world. And if we make this concrete material building beautiful and inspiring, the inspiration, which we gain from this visible building, will reflect itself in our unseen spiritual church. Thus, the concrete structure is the handmaid of the spiritual work.

Did we understand the lines of Cosmic force, were we able to see as the Elder Brothers, we should not have the need of thus building a concrete structure, of waiting a long time until the materials are placed in their proper positions, but we might begin the work of building right away; we would at once be a force for great good in the world, for the speedy liberation of Christ. Now, however, that we are not that, we must do the best we can—that is, to make a material structure, embodying cosmic lines and principles, so that everyone who enters within its portals may be inspired, and thus we shall aid everyone to build the invisible living temple which is the true church.

This morning we have gathered for the purpose of making the first stone, the stone which shall contain all the letters, and all the documents, together with the writings and the literature as at present we have them in the Rosicrucian Fellowship. This will give to the future ages the reason for the building of this structure and why it endured. May God grant that this first stone may speedily be followed by other stones and that soon we may commence the work, and be ready to establish the real Headquarters upon Mt. Ecclesia.

The Ceremony commemorating the [laying of the Temple cornerstone](#) at noon on July 23, 1920 is summarized in a three-page article that opens the September 1920 [Rays](#), consisting of:

- 1) Arline Cramer's historical perspective on building of the Ecclesia, including these excerpts:

.... For nineteen hundred and twenty years the church has struggled to "preach the gospel" in obedience to our Savior's command. Now the Rosicrucian Fellowship lifts high the banner with the second command, "Heal the sick," as a spur to our Christian mission, and lays the cornerstone of a Temple of Healing consecrated in Christ to serve our suffering fellowman.... We, as members of the Fellowship, are Mystic Masons, building a temple "without sound of hammer."

- 2) Mrs. Heindel's address, which included these remarks:

Friends, we are here today to carry out that which was started on the 26th of November, 1914, by Max Heindel, our dear leader. At that time we met to prepare this stone, which we have today placed as the cornerstone. It is a symbol of a physical structure



Mrs. Heindel "Trueing" the Temple Cornerstone - 23 July, 1914

which in turn shall appear to us as a symbol of that which we as workers in God's temple are endeavoring to build.... We are building with the material that the Elder Brothers have given us, which we have just placed in this archive, the glorious message which was given to us by the Elder Brothers through the great soul whose birthday we celebrate today, the soul who was born on the 23rd of July 1865, and who was destined to bring to the world a broader view of Christ's teachings than has ever yet been given to humanity, a religion that will be the cornerstone of the new race in the Aquarian Age. We were also told by this messenger that this would be the last physical temple to be erected by the Elder Brothers. Humanity will reach that stage of development, and is now working with the aim and object in view of preparing itself, so that it can worship in the real ... Temple of God ["For other foundation can no man lay than that which is laid, which is Jesus Christ"—1 Cor. 3:11], not made with hands...but of loving hearts and the sacrifice of our own lower natures, thus dedicating ourselves as living stones therein.

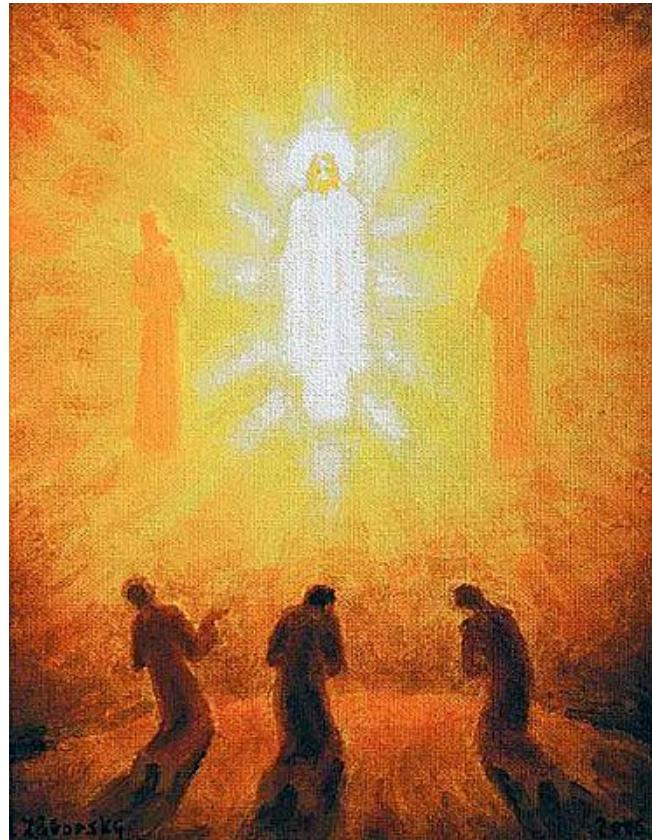
It is a privilege to be one of the workers, one of the living stones, chosen to obey the last commands of the Christ, "Preach the gospel and heal the sick." The last command has been forgotten by humanity for so many, many years. We ... have only carried out the first half of the command that He gave to His disciples. We have forgotten in the churches to heal the sick.... [We] are here to prepare the invisible Temple, using the

[physical temple only as a working center.](#) We have not yet discarded these physical bodies, but we are nevertheless preparing to be able to meet the Christ, as He promised that when he comes we shall “meet Him in the air.” What does this mean? That we are weaving the “golden wedding garment,” the spiritualized vital body, in which we shall all be able to meet the Christ at His coming. [It was in His paradigmatic, radiant soul body that Christ Jesus appeared to His three most advanced disciples. See painting at right.]

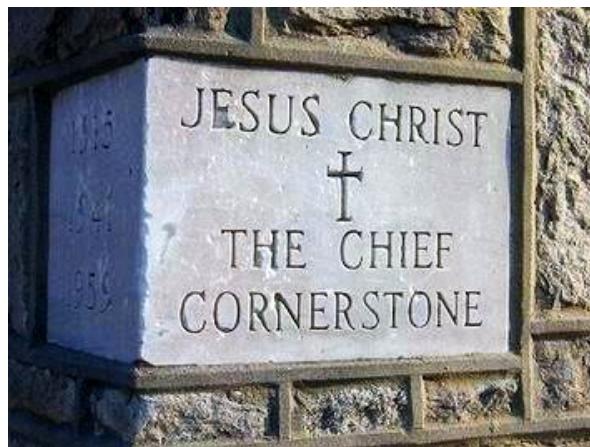
Let us, friends, as we each place a trowel of mortar to seal this stone, place it there with a prayer of thankfulness, asking for greater strength, purity, and knowledge that we may be fit instruments to carry on this work and send out this message to humanity, remembering that Christ is the True Cornerstone. [Ye “are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief [corner stone](#) {See image at right}; In whom all the building fitly framed together growtheth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit”—[2 Eph. 2:20-22](#). See [here](#) for images showing the construction of the Ecclesia cornerstone.]

While the Healing Temple was still [under construction](#), Corinne Heline (née Dunklee) wrote an [article](#) on “The Spiritual Significance of the Ecclesia” for the October 1920 [Rays](#), in which she describes the realization of an experience in “the Dream World”:

... Under the guidance of a great Spirit, a number of probationers who are striving to qualify as Invisible Helpers found themselves, seemingly, in the ward of a large hospital. Each one carried a shining receptacle filled with some rare essence, so fine and so ethereal that it resembled a misty web of woven sunlight. This luminous substance we



The Transfiguration of Christ Ladislav Zaborski



were privileged to sprinkle upon the inmates of the ward. The effect was marvelous and instantaneous....

The real meaning of this beautiful experience brought from the Dream World is taking tangible shape in The Ecclesia, the Temple of Healing, that is day by day rising higher and higher upon Inspiration Point at Mount Ecclesia....

Within each "living temple" there must be erected an altar upon which is laid the daily sacrifice of self [imitating the Christ, whose continuing sacrifice (crucifixion) solarizes and renews the Earth – see image at right], and where is ever kept burning the light of love and service for humanity. Just in proportion as this is done will be given to those who are accounted worthy, the blessed privilege of ministering to suffering humanity with the luminous, shining substance....

The Ecclesia must be ready for the dedication service on Christmas Eve.... The cosmic goal toward which we strive, the divine formulae of the Christ, is that **the great lover shall become the great healer, and he who loves enough shall be made whole.**

From the same October *Rays* appears the account ("A Vision from Victoria, B. C.") of a privileged vision (see image at right) of the Temple precincts being hallowed by a blue Healing Ray from the Father, which warrants inclusion here in its original format.

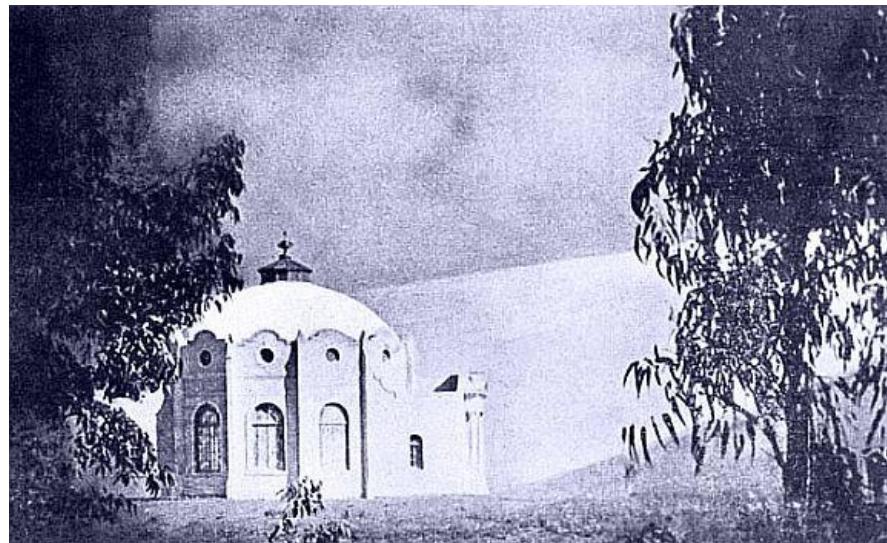


Illustration from the First Edition of Occult Principles of Health and Healing

A Vision From Victoria, B. C.

DR. E. L. HODGES

WHAT HAPPENED AT MT. ECCLESIA ON JUNE 29, 1920, AS SEEN BY A STUDENT

Around or over the place where the ground was being broken for the Ecclesia were four large search lights. They faced north, south, east, and west. The one facing south seemed to be situated about seven feet from the one facing north. The same was true of the two facing east and west. This made a circle, the diameter of which was about seven feet.

The faces of the search lights appeared about twelve inches in diameter. The one facing south was the first to radiate light, next the one to the east, then the west, and lastly the one facing north. The light was pure white and radiated in such a way that at about fifty paces the rays from each fused with those to either side of it, so that beyond this point all space was flooded with a light of great brilliancy.

Then from out the place where the ground was broken, within the circle made by the

search-lights a rich golden colored cloud formed. It grew rapidly and after passing and enclosing the search lights, it tinted every ray emanating therefrom. Then all that was brilliantly white became softened and mellowed, and the whole space became an entrancing vision. At this moment a rainbow over-arched the place, one end resting upon the ground to the east, the other upon the ground to the west. In another moment beneath the arched rainbow out from where the ground was broken and from whence the cloud of gold had come, came a cloud of blue, the Ray of the Father, the Healing Ray; it enveloped the earth and filled the firmament. Then all passed away. At this instant in our midst appeared the All-Seeing Eye. Then it vanished and our prayers ceased, our purpose having been accomplished.

Our sitting began at 11:55 A. M. and lasted until 12:02 P. M., seven minutes, short but eventful.

Asa Thurston Hayden, in her November 1920 *Rays* article, “An Esoteric View of the Ecclesia,” interprets the previous month’s recorded “vision” in occult terms. She begins her analysis thusly:

The "Vision" was an actuality, for in their exaltation the watchers registered the higher vibrations which, reflected from force center to force center, brought to them the cosmic movie of what was occurring upon Inspiration Point [east of where the Rosicrucian Fellowship Temple stands], even as mirages are in lower series. What they saw was the charging and awakening to life of the spiritual series of the natural Force Center upon which the Ecclesia is being built. This was accomplished by the combined thought, desire, consecration, and concentration of all present and of those absent who were interested in that Temple of Healing. Even as the rays of that influx of power reached Victoria, so did the power of all interested and sincere souls converge upon that Force Center and throw into circuit that higher series which inheres in it. None of them know the Force Center organization as such, although parts are visible in aureoles, halos, and rainbows. Yet the writer accurately described the portion of the Force Center whose vibrations were within the registry of the observers. [The article continues and can be read in full [here](#).]

With respect to vibrations generated within Mt. Ecclesia buildings and on the entire close, based on the state of mind and disposition of each resident’s soul (Is their work dedicated to the overall greater good of the Fellowship’s enterprise? Does their commitment arise out of selfish or altruistic motives?), we would do well to remind ourselves that their thoughts,

words and deeds create energy patterns that are visible to those who have supersensible sight and hearing and will attract spirits of like nature, who may both “feed off of” and reinforce that vibration. For there are beings other than the Elder Brothers who can “read” the hearts and minds of Fellowship members. Such is the case with certain classes of angels, some of whom Geoffrey Hodson has described in considerable detail in a number of his books, including, in *The Brotherhood of Angels and of Men*, Angels of Music, Nature, Power, Healing and Guardian Angels of Home. Of particular relevance to the theme of this study, Angels of Power can augment the cohesion and effectiveness of groups committed to a common uplifting cause. In the above-cited book, Hodson writes that:

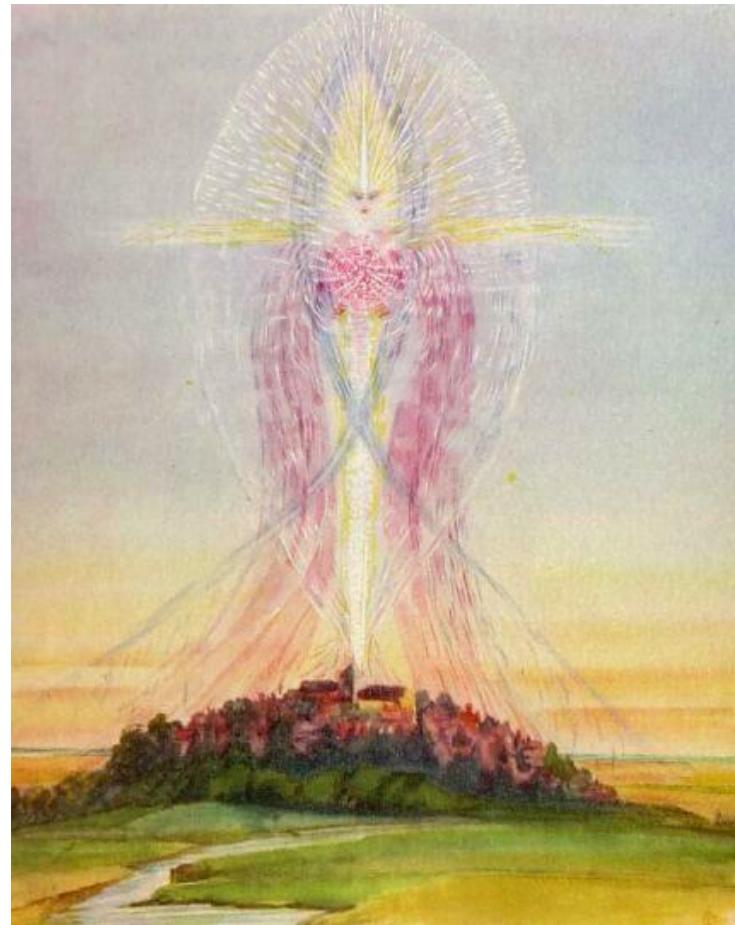
At present, they [Angels of Power] find in ceremonial a natural medium for their gifts and for their desire to aid their human brethren.

Ceremonial always attracts their attention, and, properly performed, provides a channel through which they can pour their forces. They are present at every religious ceremony, participating according to the measure of their capacity, and to the degree which the ceremony itself permits; they can work more powerfully if the mental attitude of the officiants and participants is receptive.

The above illustration of an Angel of Ceremonial shows that its influence envelops the entire area that is dedicated to a benevolent, and in the case of Mt Ecclesia, both an enlightening and healing cause.

Arline Cramer, wife of the Temple’s architect, Lester Cramer, records the [Temple’s December 24, 1920 Dedication Ceremony](#) in the February 1921 [Rays](#).

Lizzie Graham describes the approach to and aspects of the interior of the Ecclesia in the September 1921 [Rays](#), including the painting of the “Mother and Child,” placed in the lunette under the Temple’s Capricorn panel over one of the inner doors. It was painted by Sarah Eddy, a large version of which can be seen [here](#). The 1997 May/June *Rays* back cover shows a companion painting depicting the “[Father and Child](#),” which is from the lunette under the Temple’s Pisces



Geoffrey Hodson's clairvoyant vision of an "Angel of Ceremonial"

panel. A reproduction of the Rosicrucian [emblem](#) in leaded glass (shown below) is placed in the transom above the inner doors and was contributed by Mr. Gewalt. Ms. Graham also remarks on “six opalescent [windows](#), throwing light of yellow and green and blue over the worshippers.” She concludes her article, “A Visit to the Temple,” on a mystic or clairvoyant note: “You will now perceive the beautiful colors with which the building is filled, generated by holy thought and prayers, and you may even see the many shadowy forms of those who come to aid us in our worship.”

In the November 1921 [Rays](#), a young Manly Hall, pupil of Mrs. Heindel (the two shown in this

[photo](#) sitting behind the Chapel), author of the [Secret Teachings of all Ages](#) (this link gives the full text) and the eventual founder of the Philosophical Research Society, reports on the acquisition of four astrological paintings created by French artist and Rosicrucian Probationer Camille Lambert. Hall describes each of these four friezes or panels—Leo, Aquarius, Aries and Cancer, which are located directly below the rise of the Temple’s interior dome. It also has an exterior dome; between both domes is a network of steel girders joined at a truncated apex, upon which, in this [photo](#), architect Lester Cramer and



Stained glass window between Temple foyer and interior, illuminated by the exterior light

members of his building crew are perched. Hall calls the Temple “the Mystery Tabernacle of the new age.” See [here](#) for a late December 1920 photo of the Temple’s interior.

As an aside, Mrs. Heindel was so impressed by Hall’s aforementioned *Secret Teachings* that the Fellowship began selling his magnum opus, as recorded in the March 1928 [Rays](#). As far as the writer knows, this is the only instance of the Fellowship listing a book not published by itself, and the practice was discontinued after Mrs. Heindel’s influence on Fellowship policies ebbed.

Manly [Hall](#) gave many lectures at Mt. Ecclesia while Augusta Heindel held authority there, and he contributed a number of articles for publication in the *Rays* magazine, including: [News and Views](#), [The Breast Plate of the High Priest](#), [Wands and Serpents](#), [Noah and His Wonderful Ark](#), [The Father of the Gods](#), [Father C. R.-C.](#), [Music of the Spheres](#), “The Lost Keys of Masonry,” (in



Mother and Child Painted by Sarah Eddy

five consecutive months' issues: [The Candidate](#), [The Entered Apprentice](#), [The Fellow Craft](#), [The Master Mason](#), [The Qualifications of a True Mason](#), [The Symbolism of Our New Cover Design](#), [Hints to Aspiring Teachers and Speakers](#) and [Rosicrucian Foundations in the 17th Century](#).

The January 1923 *Rays* reports on the receipt and installation of the eight additional Lambert canvases, along with descriptions of the contents and symbolism of all twelve panels, as follows:



On the west wall above the altar rests Leo, the Lion, king of his realm, half silhouetted against a blazing sun encircling the emblem of itself. To the right, his strength is supported by the majestic towers of a castle; while before him lie rich forests of tropical plants and trees, all done in high colors of mauve and warm reds. Leo, the sun ruling, is the sign of the risen Christ, the emblem of spiritual unfoldment, and since we earnestly seek to follow the teachings of the Master, this sign is given prominence in the Temple.



Directly opposite [the Leo panel], over the front entrance, is Aquarius, a half figure with rich brown hair, pouring from a shoulder-tilted jar the bounty of water unto the earth below. On one side in the foreground lie quaint, snow covered housetops. To the left a vortex of white and gray leads to whirling Saturn and its seeming-definite rings, while far above it Uranus is exalted in a mysterious glowing of indescribable beauty. In the surrounding void, faint yellow stars are gleaming.



Aries, the Ram, has left the group of patient sheep in the background and stands on a central hillock, surveying the vision of spring before him. One may taste the young wind blowing across meadow lands; the paints are laid on in light, thin wash effects that half resemble water color.



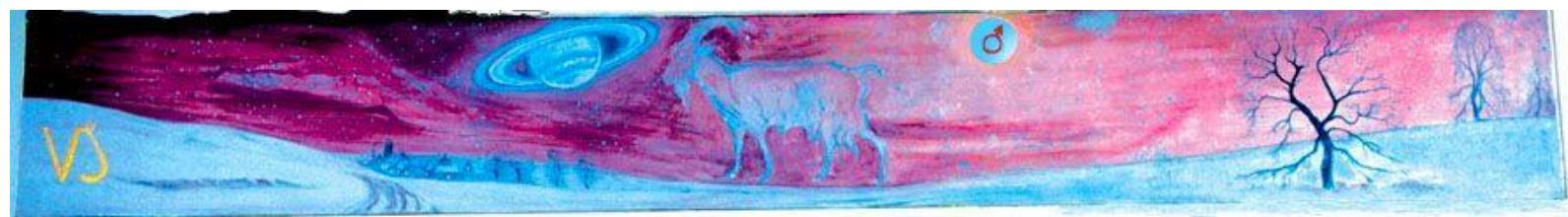
Cancer, with its Crab sign, is done in deep blues and sea foam, the waves rolling up to the foreground on some hidden shore. It is a new treatment; a dark, somber sea at night. Here rules the Moon, with her companions Jupiter and Neptune exalted at her side.



Sagittarius claims close attention to colors and the design used. Here the Centaur pauses for a moment to aim his arrow at a distant star; while before him reigns the sovereign Jupiter with rings of light and shining moons. On the right the artist has carried this allegory to Headquarters, painting the upper portion of a globe in dark colors with a half relief of the coast of California, symbolizing Mt. Ecclesia in brilliant sunset glow by the gleaming emblem of the Rose Cross: Mt. Ecclesia, where we so earnestly aim our aspirations at the ideals of "The Star."



In Pisces, two ethereal fishes move lazily to central position above a wide lake where drooping trees and reeds half conceal some adventurer's boat set adrift. It is night, and on the left the water from a powerful wheel flows constantly under the little bridge that leads to the welcome lights of an inn. Behind it and in conjunction is a large medieval structure; possibly a hospital. On dual thrones we find Neptune and Jupiter, co-rulers of this watery sign.



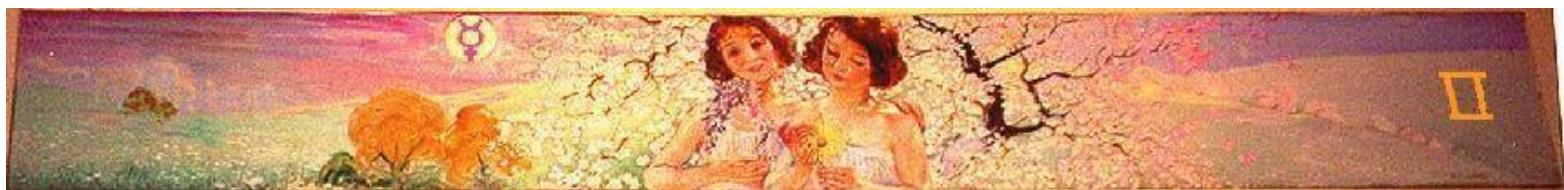
Capricorn is the Goat sign, and he springs forth prominently in white over a sleepy winter village, black winter trees to the right. Mars is exalted here, and Saturn rules among the many glistening stars.



A huge Bull, done fiercely in yellow, holds the central place in the Taurus picture, followed by another less distinctly seen in the yellow back-ground of clouds. In the more literal foreground graze herds of peaceful cattle, near to a tree-snug house. Venus is ruler here, with the Moon as exalted counselor and companion.



Scorpio calls forth an opposition of horror and admiration, as we gaze upon the Scorpion crawling skyward out of the dull swamps of despair. Night-black trees fringe a stream of muddy reds and treacherous undercurrents: swift flowing waters of iniquity. On the left a town by night is represented, half concealed in the smoke arising. Upward, ever upward, moves the crawling Scorpion to exaltation under the planet Uranus, shining forth in splendor from the night. How great the forces of evil when transmuted; with what courage and inner beauty are they blessed!



Gemini, with Mercury as lord of the sign, shows two smiling young figures who pause beneath pink blossoms of apple trees. We like to think of them as not being sharply divided into sexes, forecasting the day when All shall be as One. Soon they will wander on, these two comrades, through Elysian fields of endless hope and joy.



Libra next attracts us, and we think possibly this one may stand forth even more prominently than many of the others when hung in plate. The autumnal wood to the right with its flickering sunlight marks a choice moment of the whole group, and the method of laying on the paint is entirely individual. To balance this riot of color, an old Dutch mill flaunts its lean arms on the left, reminding us that "The wind bloweth where it listeth, and thou hearest the sound thereof but mist not tell whence it cometh nor whither it goeth; so is everyone that is born of the spirit." In the center from the fingers of an unseen hand the Scales of Libra hang suspended, prepared to weigh the soul between Venus pleasures and Saturn service.



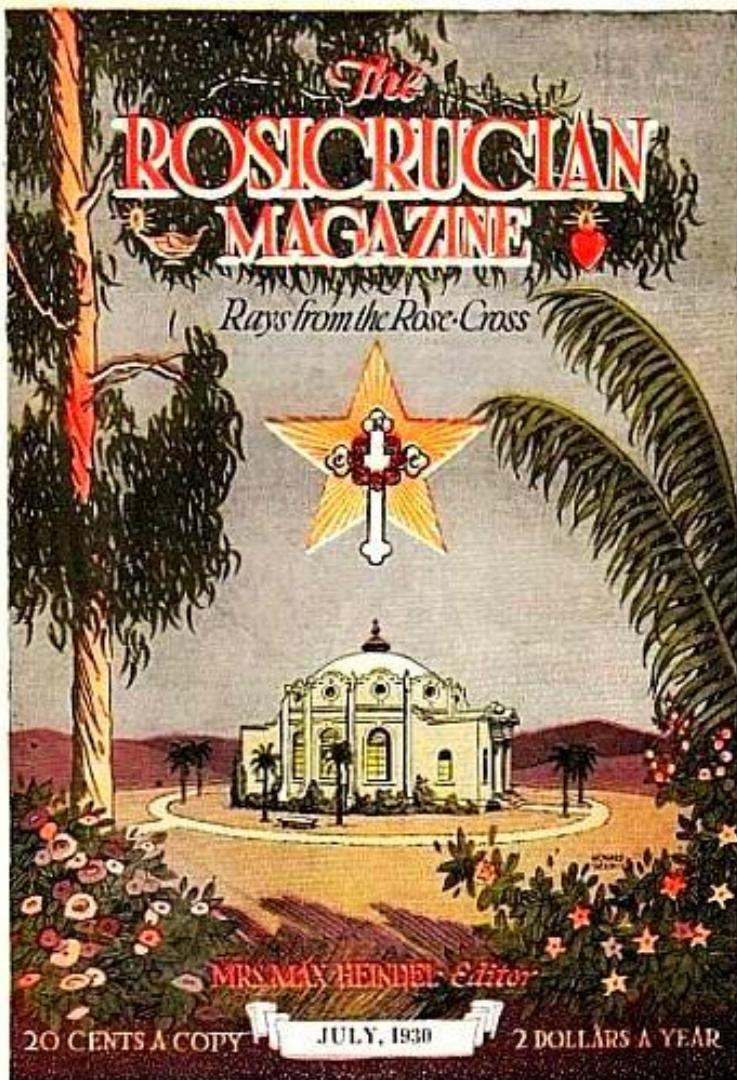
Virgo, perhaps the most appealing and surely the most strictly mural of all in its pure simplicity, we have saved until the last. Books and the service of intellect are emphasized on the extreme left, counterbalanced on the right by one glimpse of a dim expanse seen through a window—the window of the soul? In the center in quarter figure with a lily in her hand stands a maid with clear-shining countenance and quiet eyes. With hair drawn back from the forehead in graceful style, she seems the very essence of modesty, purity, and truth. Behind her, all along the central portion of the canvas, a scroll of parchment is unrolled, held by two kneeling angels, one at either end. On the scroll is written our beloved precept, "He who would be the greatest among you, let him be the servant of all." There is one word of the sentence painted in gold: the word "Servant." Could this be to match the Golden Wedding Garment?

A later, two-part study of “[Temple Symbolism](#),” written by Van Demick, interprets the esoteric meaning of its structures, signs and articles, including the twelve zodiacal paintings that Hall has described. See these two *Rays* issues—[Part 1](#) and [Part 2](#)—for the text and its illustrations. [Here](#) is another image of the Temple dome’s starburst. Note also that inscribed into each of six sides of the Temple’s exterior wall, below the stained glass windows, are zodiacal signs corresponding to that sign’s panel in the interior above the same window. Two examples are the south-facing [Scorpio](#) and the north-facing [Taurus](#). Images of the seating arrangement of the pews may be seen in this early photo of the Temple’s [interior](#), a more panoramic view on an early [postcard](#), and

these more recent images, showing a [lateral](#) view of the pews, and [this](#) floor-based perspective clearly showing many of the gold-incised signs on each pew or bench crown. Note also that two rows of benches are allotted to Aquarius and Leo, while the front row seats bear no sign.

Due to a publishing oversight, the September 1926 *Rays* did not, as stated, include an image of the Ecclesia. Therefore, we are substituting this rare July 1930 *Rays* cover (at left, click [here](#) for a larger version), which shows the Ecclesia, followed by this brief article from the same September 1926 issue:

On a high tableland [overlooking](#) [see [here](#) for a larger version of the recently installed Legend map (and zoom in) on Lookout Point] the beautiful San Luis Rey Valley [where the Franciscan [Mission](#) San Luis Rey, built in 1798, was highly visible] stands the [Ecclesia](#), the Healing Temple of the Rosicrucian Fellowship, which



Rare early Rays cover depicting the Ecclesia

is the modern exoteric representative of the ancient mystical Order of the Rose Cross. Built on cosmic lines, this edifice is twelve-sided, representing the twelve signs of the zodiac. From this Temple radiate streamers of light and color sent out by the combined efforts of those who have dedicated their lives to the work of healing. Back of the

physical group of concentrators are the Great Ones who inspire and direct the work, and back of the material edifice is the Spiritual Temple, not made with hands but by the outpourings of love of those whose hearts bleed for a suffering world. As surely as a high voltage electrical current produces an effect in the material world, so do the dynamic impulses of love sent out day by day in waves of intense yearning to relieve the suffering in the world have their effect in breaking up the crystallized product which we call disease. Inspiring as is the material Temple, it is not to be compared to its etheric counterpart, which is yet building. May the Great Ones prosper our work so that the Temple Invisible may become more highly charged with the spiritual current of Divine Love, for the higher the voltage, the greater the effect on the material plane.

The Gum Grove, New Cabins and a House

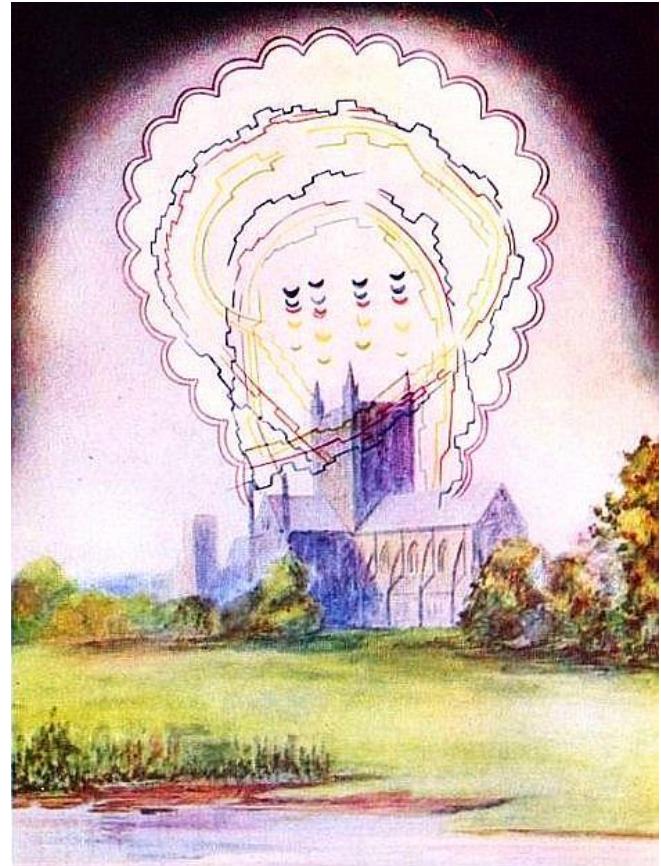
In her *Memoirs about Max Heindel and the Rosicrucian Fellowship* (hereafter *Memoirs*), Augusta Foss wrote (p. 105):

In 1923 a neighbor on the east side of the grounds sold land to a new owner who began to sell in small plots. To protect Mount Ecclesia from too close neighbors on this side, we bought, at a very low price, a beautiful grove of eucalyptus trees of four and one-half acres directly adjoining us on the east. In this lovely grove there were erected two cottages [a 2022 photo] of two rooms each, with a separate bathhouse for the men's quarters.

Understand that these two cabins are now nearly a century old and have seen better days! [Here](#) they may be seen from the sloping backside.

Mrs. Heindel continues her *Memoirs* account of the acquired Gum Grove parcel:

At the edge of this grove we had built a very nicely finished barn where we kept our horse and cows, which, by the way, are no longer with us [the author is writing in 1940].... [T]he upper part [of the barn] was converted into four very comfortable rooms



This image, from Annie Besant's and C.W. Leadbeater's Thought Forms, shows the auric effect of playing Mendelssohn's "Song Without Words" in an English church. While this vibrational display is ephemeral, the Ecclesia's spiritual counterpart endures and elaborates with members' daily projections of loving thoughts and fervent prayers for world healing.



No. 5 Canyon Drive house from below, showing two levels, the lower of which accommodates a three-car garage.

for the use of gardeners and other male workers. The lower part of this barn was made into a garage. [See [here](#) for a left-side view and [here](#) for a top right-side view of this structure. [Here](#) is the building soon after its conversion, as viewed from Meditation Walk. And this [photo](#), taken in approximately 1999, shows a worker doing restoration on that structure]. During the shortage of rooms while we were building the Ecclesia, the pump house ... was

moved up onto the level of the grounds, sealed inside and painted, and is now a comfortable [three-room house](#) in which some of our male workers are domiciled.

Building a Mortuary

Mrs. Heindel writes in her *Memoirs* (p. 103):

The Rosicrucian method of caring for the dead is coming into quite general use, for cremation is now preferred by many as a method of disposing of the body and thereby helping the spirit to free itself more quickly from its body of clay. An important part of our teaching is the preservation of the body (without embalming) for three and one-half days after death. Then the silver cord is entirely severed. This method has been practiced at Headquarters since the year 1925. During the time that Mr. Charles Swigart was superintendent, he arranged for the erection of a mortuary, an airtight cement, vaultlike building, where the bodies of our departed ones may be kept on ice during the three and one-half days before cremation.

This [Map](#) of Mt. Ecclesia shows the location of this no-longer-existing structure (No. 3), between the [Shop](#) and the [Three-Plex](#) on the shaded upper slope that descends into the valley. Max Heindel's body was not availed of this treatment. Nor was it needed. As reported in her *Memoirs* (p. 89), Augusta remarks that

The strangest part of his passing was that his physical vehicle kept its perfect appearance even without ice. It was left in his study without ice (and of course without embalming fluid) for the three and one-half days, and remained so natural that some friends feared that he was not dead, for his cheeks retained their high color as in life [attesting to the high vibratory rate of his chemical and life ethers, which are responsible for maintaining

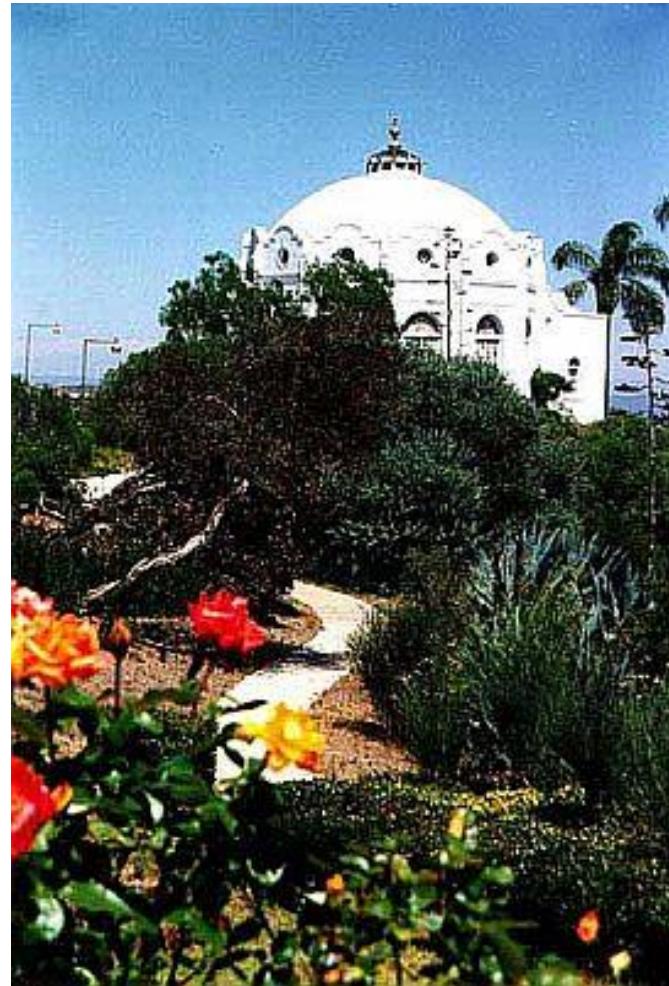
the health and integrity of the physical body]. The writer had decided that unless there was a change after the body reached the crematory in San Diego they would store it in the vault for several days, but this was not necessary, for while the ceremony was being read in the Chapel, [Max Heindel appeared to the writer and assured her that all was right](#). The body was then cremated and the ashes were deposited around the roots of the rose tree at the foot of the Cross of the [Emblem](#).

Meditation Walk

From early in its building and expansion activity, workers had created a [path](#) [this is a vintage 1920 postcard image], [beginning](#) at Ecclesia Drive, just west of the juncture with the road leading to Mission Avenue, and gently [curving](#), following the land's contour, past the foot of the [Healing Department](#) (built decades later and shown [here](#), [here](#) and [here](#) from Meditation Walk) and finally connecting with the [circular path](#) (also see [here](#)) around the Temple. Many views of the San Luis Rey [Valley](#) and several mountains, the [eastern part](#) of the Grounds, and glimpses of the Temple (shown above right and [here](#)) are offered through the trees and vegetation along the way. This path became known as [Meditation Walk](#). ([Here](#) is a larger version.) [Here](#) and [here](#) are two elevated views of the switchback section of Ecclesia Drive around the “[Teardrop](#),” showing the Temple and the end of Meditation Walk as it enters the Temple precincts. Also see this [postcard](#) for a similar but ground-level view. Here is a more recent ground [photo](#) of the same area, where the access walkway to the Temple, feeding off of Ecclesia Drive, joins the last portion of Meditation Walk, seen [here](#) in a retro-view. Finally, from the Walk near the Temple, looking southeast, see the back sides of five [resident quarters](#) on Canyon Dr.

The March 1923 [Rays](#) invites members to visualize “a School of Health,” rather than a sanitarium, as the latter term

is always associated with sickness and suffering.... In this school we hope to use all the latest nature methods, such as colored light, sun, Turkish, salt glow, and open air baths. We wish to begin our plans now so as to be enabled to carry a mental picture of this building, such as we had before the building of the Temple. This mental picture will



Temple seen from Meditation Walk

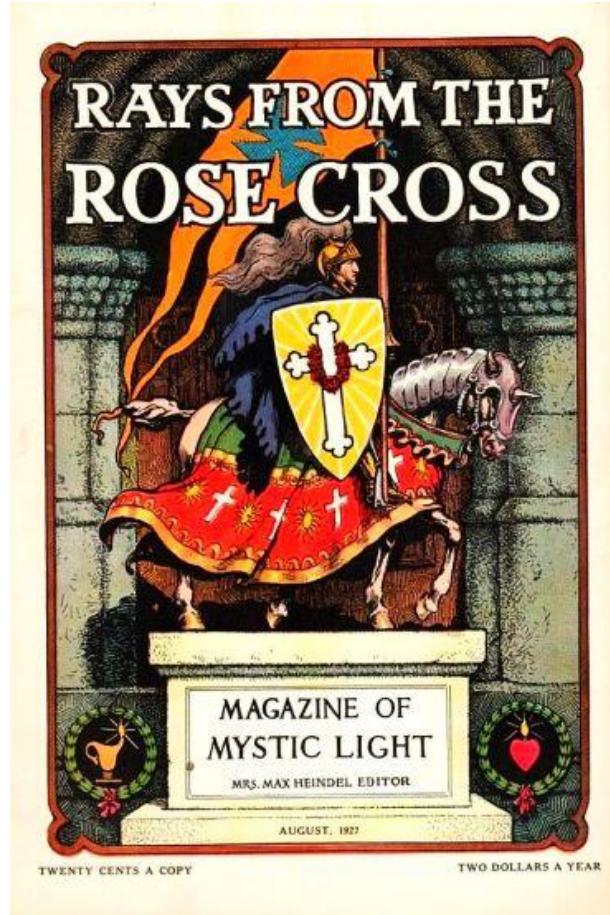
gradually develop and enable us to improve upon the plans until the time when we shall be financially able to erect the building. We feel that the work which is to be done by the Fellowship in the line of healing will be unique. The body will receive the proper adjustments, the diet will be scientific, the patients' minds will be guided into constructive thinking, and the soul will be given spiritual food as well.

The September 1923 [Rays](#) reports and Mrs. Heindel later writes in her *Memoirs* (pp. 103-4):

The increasing number of visitors has created a demand for more and better housing accommodations, and we now find it imperative to erect another building for this purpose as soon as possible.... In accordance with the above, the Board of Directors instructed our architect, Mr. Lester A. Cramer of Los Angeles, to prepare plans and specifications for a new dormitory to be erected on the south side of the main driveway leading through the grounds and west of the [Ecclesia Cottage](#). [This cottage was originally a one-level [structure](#) that had been built in 1918 for Mr. Grell and his family. Later a second story was added and the building then provided five bedrooms downstairs for men and seven bedrooms upstairs for women. It was located approximately where the Parking Lot and “[Oasis](#)” are today. Here is another [photo](#) of the building, adjacent to an ivy covered northwest corner of the Dining Hall.] This building is to be 35x82 feet, plain Mission style, two stories high, made of hollow tile, plastered outside and inside; containing twenty rooms, eight of which will have private baths. The cost of this building will be approximately \$15,000. Ground for the foundation was broken Tuesday, August 7, at 4:26 P. M. [1923], and work will now proceed as rapidly as conditions will permit.

The February 1924 [Rays](#) informed its readers that:

The new dormitory [eventually to be called the “[Rose Cross Lodge](#)”] is nearing completion; the upper floor will be ready for occupancy by the tenth of January.... The San Diego Electric Company has installed for us a most complete electrical system, giving Mt. Ecclesia one of the largest private electrical plants in San Diego County. The new building will be



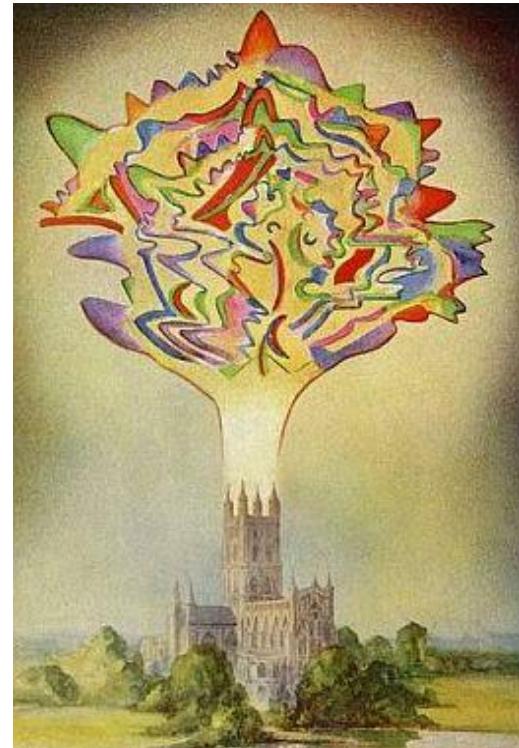
For a large version of this cover see [here](#).

heated with electric heaters and will have electric water heaters for the baths. The large Sun Parlor, which was built on the roof, is already a most popular place, for the outlook from there over the ocean and the San Luis Rey Valley is an inspiration.

The cover for the August 1927 *Rays* (see above) features a knight whose shield bears the Rosicrucian emblem, which brings to mind the apostle Paul's admonition to put on "the whole armor of God," for which the Rosicrucian emblem, when its full significance is internalized and serves as the governing motive for the spiritual aspirant's thoughts, words and deeds, will entirely suffice for his protection in the physical world. He becomes a modern Parsifal, an incognito knight, conditioned and directed by compassion, as Heindel writes of the Grail Knight Parsifal in MGO: "The harmless life is an absolute essential prerequisite to the helpful life." As aspiring students, "we have wedded heart affliction and become men of sorrows, and are ready to be born as Parsifal, the pure fool, or the soul who has forgotten the wisdom of the world and is seeking for the higher life." "Every child is innocent because it has not been tempted, but only when we have been tempted and have remained pure, or when we have fallen, repented and reformed are we virtuous. Therefore Parsifal must be tempted." Finally, the fully enlightened Parsifal "takes to himself the wardenship of the Holy Grail and Sacred Lance. Only those who have the most perfect unselfishness, coupled with the nicest discrimination, are fit to have the spiritual power symbolized by the spear." Parsifal's spiritual evolution serves as a template for each aspirant.

The acquisition of an Artcraft pipe organ for the Temple was noted in the April 1928 Rays. The "Echoes" note disclosing this purchase and installation included the following comments by Mrs. Heindel:

Max Heindel often expressed the desire that Mt. Ecclesia should become a musical and artistic center, for he stated that man must have an all-round development. Where there are so many classes for mental development, also three spiritual services each day, music acts as a cement which unites these elements and thus brings about harmony in the lives of the residents. In the past the writer has had to coax the members to attend the community singing which is held each Thursday evening, but now this musical evening has become a



This picture, from Annie Besant's and C.W. Leadbeater's *Thought Forms* (with illustrations), shows the *supersensible effects of playing "a ringing chorus by Gounod," which extends 600 feet above the church's tower. Ardent healing thoughts generated in the Ecclesia, and from a world-wide membership projected to it, create a subtler, persisting and more sublime nimbus above it.*

night of real good-fellowship and joy, and the room is filled with workers and visitors.... The soft and beautiful pipe-organ music will add greatly to the healing vibrations which are being generated by the prayers of the resident probationers and disciples who meet in the Temple every evening, and also by the loving prayers sent to this place by our friends out in the world, who sit in concentration on healing nights, visualizing the Emblem on the west wall of the Temple. This little white [Temple is now, we are certain, one of the most powerful healing centers in the world](#). We hope that our friends will continue to pray that even greater help and healing may be sent out from this spiritual center, so that we



Max Heindel holding forth in the Pro-Ecclesia

invoke the Buddhic realm (World of Life Spirit and the home world of Christ Consciousness) with his music.

The following month's *Rays* detailed the Good Friday [dedication service for the new pipe organ](#), held in the Ecclesia. The program included selections from a number of classical works, played

may be able to help and strengthen the many unhappy and suffering ones who apply to us for relief. "Where two or three are gathered in My name, there will I be in their midst."

For an illuminating presentation of the beautiful forms that classical music can create in astral or desire matter, as seen by the seer Geoffrey Hodson, watch this [video](#), wherein the corresponding visualized superphysical sound structures are shown while Mozart's Fantasie in F Minor for Organ (begin at 18:48), Handel's "Hallelujah Chorus" (21:54), Bach's Prelude in C# Minor (32:18), and Schubert's "Ave Maria," sung by Maria Callas (33:53), are played. The desire world's response to Wagner's [Overture to Parsifal](#) creates [this](#) spectacular desire-world (astral) structure. The video's commentator, Murray Stentiford, who knew Hodson, maintained that Wagner was able to reach and

on the organ by three different soloists and a lecture on the Holy Grail illustrated with lantern slides.

In the April 1929 [Rays](#), Mrs. Heindel refers to “[The Sanitarium Project](#)”:

At a recent meeting of the Board of Trustees, of which Mrs. Max Heindel is the president, a committee was appointed to make preliminary investigations in regard to establishing a Health Home or sanitarium at Headquarters, which has been a project the Fellowship has had in mind ever since the days of Max Heindel, even from the time when Mt. Ecclesia was first established. Max Heindel wrote a great deal on the subject in the [Rays](#) and the lessons which he sent out during the latter years of his life. It was one of his dearest projects to start such an institution when conditions permitted. Up to date other projects have seemed to take precedence, but the time now appears to be in sight when an institution of this sort could be started if conditions and finances are found to justify it. It is the function of the committee to investigate the matter thoroughly and make a report of the possibilities, also to determine what kind of an institution it would be advisable to start and what kind of therapies could advantageously be used in connection with our system of healing through the Invisible Helpers. The present idea is to conduct the institution along nature cure lines and to operate it more as a rest home than as a regular Sanitarium, thus avoiding the necessity of providing a large amount of expensive equipment and a large technical staff.

In the May 1929 [Rays](#), Mrs. Heindel reported on “[The Proposed Rosicrucian Sanitarium](#) at Mount Ecclesia”:

We recently decided to make the announcement that a Sanitarium will be erected on Mt. Ecclesia, provided the conditions and the support accorded it seem to justify the undertaking. The building of a Sanitarium or Health School was one of the projects which Max Heindel wrote and spoke about a great deal during his lifetime. It was his hope to erect such an institution some time after the Temple was built. He did not live, however, to realize either of these enterprises. Regarding this matter, he wrote as follows in the August 1913 [Echoes](#):

On August 6th we started a nucleus of our sanitarium. It seems so difficult to get away from the idea of imposing buildings fitted with every modern convenience when we speak of a Sanitarium such as I have dreamed of. Some time the dream will become a reality, but in the meanwhile mankind is suffering, and we are doing nothing physically to take care of the sick. This never dawned upon my mind until the Elder Brother suggested that we erect some cottages and begin active work on a small scale—that we follow the same method in this branch of our work which has proved so successful in building up the Rosicrucian Fellowship, namely, using what we have instead of waiting for what we think we need or want to have.

In Probationers' Letters Nos. 21 and 27 [Mrs. Heindel continues], Max Heindel stated as follows: "Association of Probationers in Centers of healing furnishes the material in which the Elder Brothers may kindle the [Spiritual Fire](#) required to heal physical, moral,



First archway entrance to Mount Ecclesia

and mental ailments.... May God hasten the day when we shall be able to establish the School of Healing on Mt. Ecclesia and commence the work in earnest."

The importance of building a Sanitarium and its centrality in the founding and focus of Mt. Ecclesia, in Heindel's time and after, is attested to by the name given to the entire property, as printed on the sign (see below right) at the first entrance, built no later than 1917: "[Mt. Ecclesia Sanitarium](#)." That's twenty years before the Sanitarium building was completed!

Continuing Mrs. Heindel's
May 1928 *Rays* quote:

Following the above suggestion of the Elder Brother, Max Heindel erected three cottages (see next page) which for a time were used as a sort of Sanitarium or rest home for patients. Later these cottages were required for the use of the workers, and the sanitarium idea was temporarily abandoned. Now it seems possible that we may revive the proposition.



Max Heindel wrote a great deal in regard to the spiritual Panacea, which at one time he expected would be given during his lifetime, a Panacea that would heal practically all diseases. From his statements we feel there is a strong likelihood that there is a connection



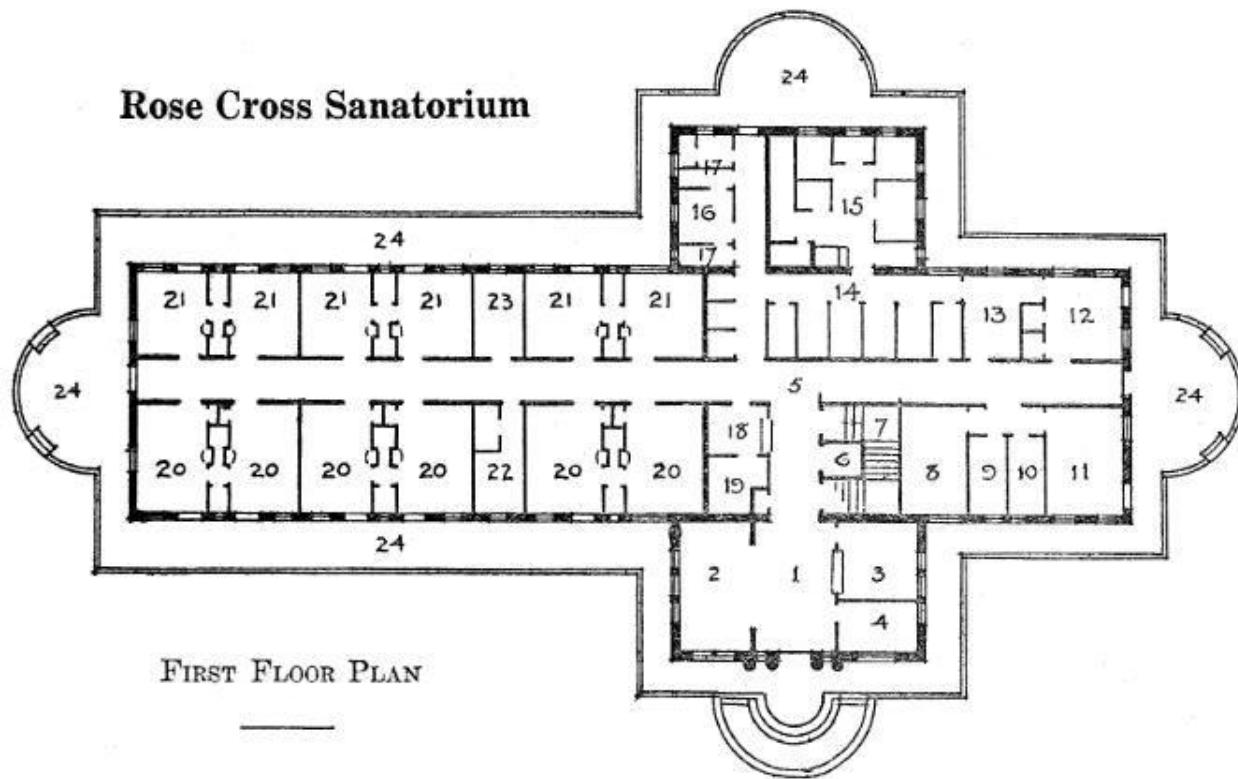
Three cottages on Canyon Drive, originally built as rest homes for ailing persons, were subsequently converted into workers' quarters.

between the physical healing work which we do and the obtaining of the Panacea—that the sanitarium may be a link in the chain that will bring the Panacea later.

We have had preliminary plans drawn by one of our members, Mr. Lester A. Cramer, an architect of Los Angeles. These show a central administrative portion devoted to offices, reception room, treatment rooms, kitchen, and dining room, with nurses' quarters above. This is flanked on either side by the patients' quarters, including private rooms and wards. The plans cover the first unit, and provide for a total of twenty-four patients. It is arranged so that other units may be added as conditions seem to require. It is designed to operate the Sanitarium primarily along nature-cure lines, with special attention to physio-therapy, which includes hydro-therapy, light therapy, electrotherapy, and massage. Manipulations, either osteopathic or chiropractic, will be included, and special emphasis will be given to scientific diet, exercise, sun baths, etc. All this works in well with and supplements our system of healing through the instrumentality of the Invisible Helpers.

An institution run along these lines will require only a very small percentage of the outlay required for a sanitarium that includes surgery, medicine, and a vast variety of medical accessories, all of which are expensive to administer and require high priced

physicians and attendants.... We are announcing the conditions attending this project in order that we may obtain opinions and suggestions from our members and students.



The July 1929 [Rays](#) submits a tentative [First Floor Plan for the Sanitarium](#) accompanied with this selected text:

Above is a cut showing the floor plan of the Sanitarium, as far as it has been evolved up to date. It will be noted that the central portion of the building contains four treatment rooms, a reception room and office, and a dining room and kitchen. The two wings contain eight private rooms and four wards, each ward with a capacity of four beds. The wards are surrounded on three sides by a terrace which will be utilized as an open air porch and promenade by patients who are able to be up. The second story of the central portion will contain the nurses' quarters, also a solarium arranged for the taking of sun baths. These nature cure methods supplement the work which is done by Invisible Helpers. We know that many of our members when lacking in health would be glad to avail themselves of the facilities of such an institution where they could have natural methods of healing applied and at the same time be in close proximity to the Healing [Temple](#) [Note that this linked early postcard describes the Ecclesia as a "Temple of Healing."] on Mt. Ecclesia, where the healing vibrations generated in our Centers and by our students all over the world are gathered and concentrated.

Regarding earlier activities along this line, Max Heindel stated as follows in the "Echoes" of February and of [August 1913](#):

"We have opened a school of healing which takes into account much that science has ascertained.... We are also prepared to receive patients, whether members or not—those whose ailments do not prevent them from attending to their own needs.... We shall start with a few patients. When we have helped them they will go on their way rejoicing, telling the news to other sufferers who will come and give us the privilege of helping them for Christ's sake.... By helping the sick to obtain health and by teaching them to live in harmony with the laws of life so that they may maintain health, we are hastening the day of His coming. May God bless our efforts and strengthen our hands in the good work."

Max Heindel did not live to realize his dream of a [Sanitarium as an accessory to the Temple of Healing](#), but he did what he could with the facilities at his command.... The plans as designed provide for twenty-four patients, which are as few as it would seem feasible to start with. We have had a large number of interesting letters and many suggestions from our friends and students.... We know the hearts of our students are with us in this humanitarian undertaking, and we feel certain they will regard it as an opportunity for real service.

The August 1929 [Rays](#) gives a front view (below) of the proposed Sanitarium with this description:

Above [below] is a cut showing the architect's drawing for front elevation of the new Sanitarium at Mt. Ecclesia. The floor plan was printed in the July issue of the "Rays." The elevation shows a style of architecture which is quite typical of California, a semi-bungalow style with white walls, tile roof, and open promenade. The building will be substantially constructed but will avoid expensive features which do not add to its efficiency. Regarding the Rosicrucian system of healing, Max Heindel wrote as follows in Probationer's Letter No. 17, June 20, 1912: "As associates of the Rosicrucian Fellowship, we believe in universal brotherhood; we realize that cooperation makes for efficiency, and a circle of healers, no matter to what school they belong, if each represents a different zodiacal element, would bring a composite power of healing unattainable by an individual.... There are four elements, fire, air, earth, and water. A quartet of healers, each well attuned to one element, would be sufficient to establish a Center of Healing; but a larger number would allow of finer gradations and insure better



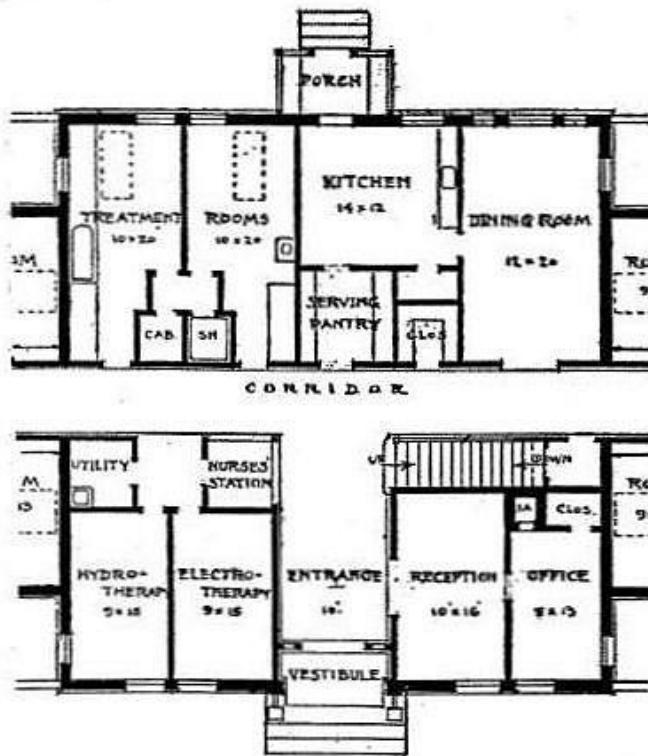
Architect's drawing of the Front Elevation of the proposed Sanitarium

results." [This "[Center of Healing](#)" became a reality when construction of the cruciform [Healing Department](#) was begun in April and the building opened in August 27, 1938.]

It will be our aim to have this institution conducted along the lines which Max Heindel laid down. Those who take part in healing, whether doctors, nurses, or attendants for the giving of special treatments, will be carefully selected, keeping in mind as far as possible the four basic elements mentioned in the quotation from Max Heindel, so that all of these will be represented. Thus may we expect to have much better results than in cases where knowledge of this sort is not taken advantage of. As stated in earlier editions of the "Rays," this institution will be operated along nature-cure lines primarily, and be used to supplement the Rosicrucian Fellowship system of healing, which consists of the ministrations of the Invisible Helpers working on the invisible planes, principally during the sleep of the patient. There are many things which can be done on the physical plane much more efficiently and quickly than from the invisible plane; therefore the need of a sanitarium along the lines which we have in mind. Physio-therapy, scientific diet, sun-bathing, and manipulation are all potent factors in assisting the Invisible Helpers to bring about a cure of disease.

The September 1929 [Rays](#) shows a view of the Sanitarium's Administration and Treatment Rooms (shown above) with this description:

At the head of this page is a partial plan of the treatment and administrative portion of the new Sanitarium at Mt. Ecclesia. The front elevation of this building was printed in the last issue of this magazine. It will be noted from the above plan that provision is made for hydro-therapy and electro-therapy, and treatment rooms are provided for various kinds of manipulation, massage, color treatment, and the like. As long as we are living in physical bodies, physical means of attending to our needs should be given first place as far as they apply. The following was a favorite query of Max Heindel's: "Why spend thirty minutes in the mental treatment of some ailment which could be relieved in ten minutes with a hot



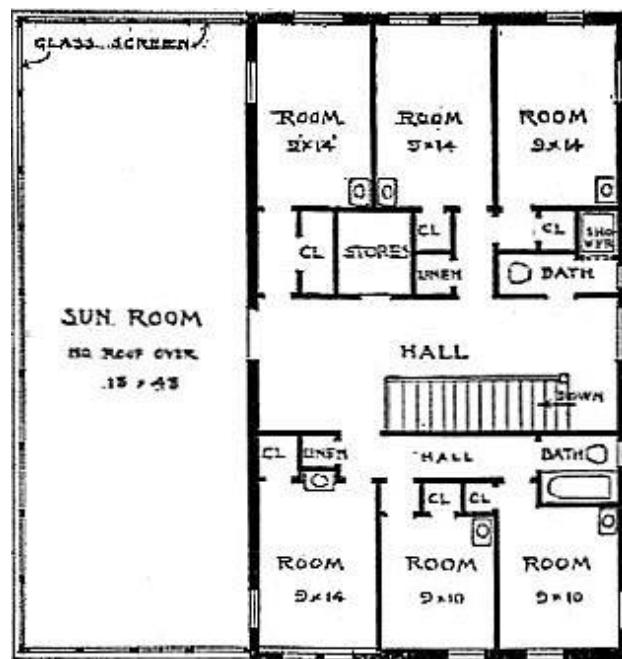
*View of the Administrative and Treatment Rooms
of the new Sanitarium*

water bottle?" The office, reception room, as well as kitchen and dining room will be contained within the central portion of the building. The private rooms and wards are located in the wings flanking the central portion to right and left....

The question has been asked us, "Why do you propose to go into the sanitarium business when the country is full of institutions with far more money than you have and equipped far more completely than you can hope to equip yours? Why compete with these other institutions? Why not confine yourselves to the philosophical aspect of your work and the healing activities of the Invisible Helpers?"

There are several reasons in reply to the above query. First, there is the effect which we feel quite assured the Sanitarium work at Mt. Ecclesia will have upon the ultimate obtaining of the spiritual Panacea about which Max Heindel wrote and spoke so much. This was to be a **Panacea given to humanity by the Masters of Evolution through the instrumentality of the Fellowship**. It was to be a spiritually prepared essence which would be capable of curing any disease almost instantaneously, except those extreme cases where ripe destiny does not permit a cure of any kind. We know that it is a spiritual principle that we must first do work upon the physical plane before we are eligible or competent to do work along spiritual lines. **Forms must be built before they can be spiritualized.**

Max Heindel left evidence which we believe points quite conclusively to the fact that we must do physical healing on the physical plane by physical methods before we shall be eligible to receive the spiritual Panacea and administer it for spiritual healing. Therefore, we feel that we should be failing if we neglected to make a start in this direction. Then, we believe that with the philosophical knowledge which we have at our command we can accomplish more in healing than purely materialistic institutions can because, as pointed out last month, we shall be better able to cooperate with the occult laws of healing. Moreover, **a healing institution at Mt. Ecclesia near the heart of the Rosicrucian work would have the benefit of the higher vibrations which undoubtedly obtain here**, to say nothing of the psychological effect on the patients who come here through feeling that they will be in closer contact with the healing activities.



Sanitarium - Sun Room and Nurses' Quarters

Continuing a description of the proposed [Sanitarium's interior](#), the October 1929 [Rays](#) shows a floor plan of a Sun Room and nurses' quarters together with these edited comments:

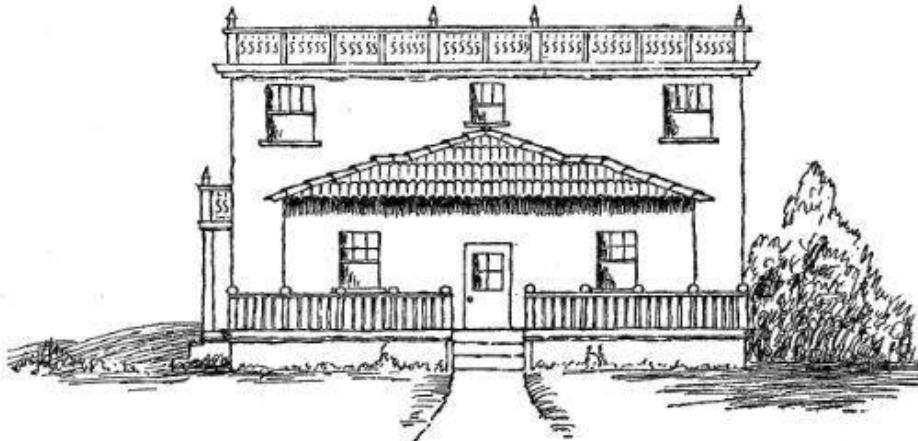
The Sun Room and nurses' quarters of the Rosicrucian Sanitorium to be constructed at Mt. Ecclesia are shown in the above cut. The first floor plan and front elevation were printed in earlier issues of this magazine. The building as designed is of attractive architecture, the central administrative and treatment portion consisting of two stories, with the wards and private rooms located in the one-story wings.... In this issue we will particularly examine certain objections that.... [the building] would be a drain upon the finances of the Fellowship and thereby curtail the regular philosophical work. This objection has been carefully investigated.... A nature-cure Sanatorium is comparatively inexpensive in all its appointments. Therefore we have every reason to believe that if our sanatorium is wisely organized and conducted it should be a financial success almost from the beginning.... As stated in earlier issues, physio-therapy is to be the principal form of treatment used.... The following features, among others, will be included:

[Hydrotherapy](#), or various kinds of treatment with water, hot and cold; applied through jets, sprays, baths, etc.; also the use of the steam room; [electrotherapy](#), or the application of electricity in various ways; [light-therapy](#), or subjecting the body to the ultra-violet and other medicinal rays; various forms of manipulation, such as [osteopathy](#) and [massage](#).

The sun is the source of all life, and it is only common sense to expect that sun baths must necessarily be an important means of preserving and regaining health. Deep breathing exercises properly directed are also among the greatest of natural means of recovering health. And last but not least, scientific diet, diet balanced from a chemical standpoint and so designed as to avoid chemical inharmony in the digestive system, is absolutely necessary for regaining and retaining health. All these features will be included in the new sanitorium. These methods work with and supplement well the Rosicrucian system of healing, which basically consists of the ministrations of the Invisible Helpers working upon the etheric body of the patient, principally during his sleep.... [W]e are confident that in the end all means necessary for the erection and maintenance of this institution will be forthcoming.

The November 1929 [Rays](#) presents a side view (see illustration on next page) of the Sanitarium under the caption "The Rosicrucian Health School," with this excerpted text:

Max Heindel sometimes referred to this institution as a Health School and sometimes as a Sanitarium. The type of institution which he had in mind was in reality a Sanatorium; that is, a hospital devoted to the treatment of disease by natural methods. It was his idea that this institution should be educational to a certain extent, hence the name "School." [Note: "The terms *sanatorium* and *sanitarium* are interchangeable, however, *sanitarium* is primarily a North American word." See [here](#) and [here](#) for citation and references.] He



Rosicrucian Health School - End Elevation

know how to remain so.

Above, we have printed a cut of the end elevation of the proposed building drawn according to the plans prepared by Mr. Lester A. Cramer, a Los Angeles architect. The floor plan, printed in an earlier issue, showed a central two-story building for administrative and treatment purposes, with the patients' quarters in two long wings flanking the central portion on either side....

Some inquiries have come to us from our members and students as to whether this proposed institution has the authorization of Max Heindel and whether the Elder Brothers of the Rosicrucian Order regard it as a desirable development. We can best answer these inquiries by quoting from Max Heindel's own writings. In his *Letters to Students*, [No. 24](#), issued November 1, 1912, he says:

The proposed School of Healing, the Sanitarium, and, most important of all, the Ecclesia—where the Panacea is to be prepared and powerful healing services are to spread moral and physical health all over the world—all these are but germinal ideas as yet. As the cry of suffering humanity reaches us through many thousands of letters, our longing for the realization of THE BROTHERS' PLANS becomes more intense, so keen in fact that it seems to embody the concentrated yearning of all who have appealed to us in sorrow and suffering.

This is clear enough. It is quite evident that the Elder Brothers felt that this project was important because Mr. Heindel specifically states that it was part of their plan. In his June 1911 [Letter to Students No. 6](#), Mr. Heindel says: "A building fund has already been started to erect suitable buildings: a School of Healing, a Sanitarium, and last but not least, a place of worship—an Ecclesia, where the Spiritual Panacea may be prepared and sent all over the world to be used by properly qualified helpers." This is a further indication of Max Heindel's intention to construct a Sanatorium. So much work developed, however, in connection with the putting up of the administrative buildings, the printing of the book and the writing of the monthly lessons and letters, that his

intended to include in it, either directly or indirectly, instruction in the laws of right living so that the patient would not only go out cured but he would

strength was fully taxed and all his resources were used up. Therefore he did not realize his ideal of a Sanatorium during his lifetime. It is our hope, however, now to make it a concrete reality, and we are certain his gratification will be no less than it would have been had this taken place while he was still here.

Southern California is particularly adapted for health resorts on account of the mild, uniform climate which obtains here the year round. It is interesting to note an extract from an advertisement in the May 1915 [Rays](#) of an embryonic Sanatorium, which Mr. Heindel conducted for some time during the early period of Mt. Ecclesia. We quote from it as follows:

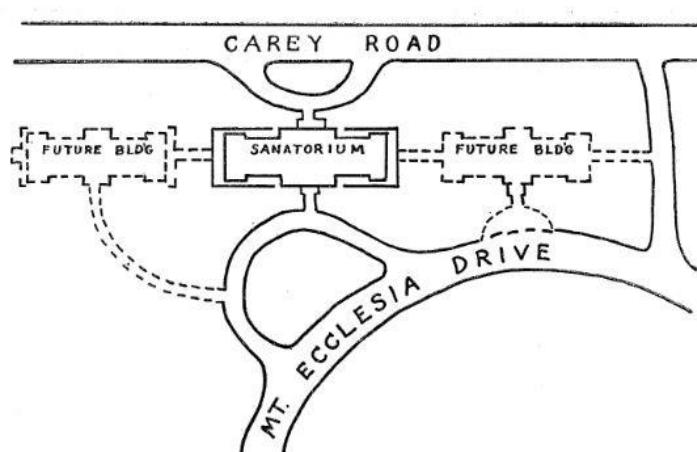
A Health Resort. According to the United States Government experts, Mt. Ecclesia is in the center of an air belt which is the purest in all of the U. S. It is therefore a natural health resort, and this, coupled with the fact that a scientific vegetarian diet is here supplied, makes it an ideal place of residence for both the well and the ill. We are prepared to take patients whose ailments do not prevent them from attending to their own needs.

The “patients” referred to above were given accommodations in three little two-room cottages, which have since been taken for the use of the regular workers. This was Mt. Ecclesia’s first Sanatorium, and the nucleus from which it was hoped a much larger institution would grow. It was suggested to Mr. Heindel by the Teacher, as recorded in the August 1913 [Echoes](#). [Moreover, two additional [cottages](#) had been added on the same road, west of the original three, for more worker accommodations.]

In the December 1929 [Rays](#), the Editor (Mrs. Heindel) wrote about [the envisioned Sanatorium](#):

Above [here the map is below] is a cut showing the location of the proposed Sanatorium at Mt. Ecclesia. It will occupy a plot in the western part of our grounds with a view of the [Pacific](#) [This recent photo was taken from the Guest House’s 2nd floor sundeck.] about a

mile to the west. Mt. Ecclesia Drive, shown in the cut, is the existing serpentine drive which runs from the entrance of the grounds to the Temple [and has the shape of the glyph for the astrological sign [Leo](#), as this [map](#) shows (Heindel was a *triple Leo*)]. The architect has indicated in the cut one of the possible methods of providing for future extension to the Sanatorium.



The Teacher's Suggestion to Max Heindel

When the Teacher came to Max Heindel in 1913 and suggested that he build a cottage Sanatorium, so as to begin active physical healing work at once, there was embodied in that suggestion one of the most cardinal principles of the Rosicrucian Philosophy, namely, that **before one can become an Invisible Helper, he must be a visible helper.** The Invisible Helper is one who has made himself eligible for healing work from the invisible plane by a life of visible service, which has produced a certain degree of cleavage between the two higher ethers and the two lower. The two higher ethers then constitute the vehicle in which he performs healing work while out of the body at night in sleep under the direction of one of the Elder Brothers of the Order....

Why the Sanatorium Must Come

Now here is where the principle above referred to comes in. Just as it is impossible for one to be an Invisible Helper without having done visible works of benevolence and helpfulness, so, it is logical to suppose, the Rosicrucian Fellowship cannot hope to obtain the wonderful Spiritual Panacea, which Max Heindel wrote about so much, until it has done the necessary healing on the physical plane to earn the right to be entrusted with it. This is the way we interpret the Elder Brother's suggestion to Max Heindel that he build the cottage Sanatorium. Certainly it could scarcely have been worthwhile for the sake of the small amount of physical healing that could be done in such a place. The principal object could only have been the fitting of Mt. Ecclesia and the workers at Headquarters to be custodians of the Spiritual Panacea. In other words, **the Fellowship must become a VISIBLE healing agency before it can realize its destiny of being an INVISIBLE healing agency by means of the Panacea.** The fact remains that the Panacea, so far, has not been given us, which is proof that we haven't qualified for it.

We believe that the physical healing done in the Sanatorium will be a big factor in that qualification. This is the principal reason why we stress the necessity of building a Rosicrucian Sanatorium at Mt. Ecclesia and starting in to do physical healing. There are many sanitariums throughout the country better equipped to do physical healing than our institution will be, but that isn't the point. The point is that we must prepare for the Greater Healing Work which the Panacea will make possible. We don't know how long this will take. It may be a year, ten years, or a hundred years, but we feel that it has to be done. Therefore we continue to put the Sanatorium proposition before our members and students so that each may take such action in connection with it as appeals to him.

Tremendous Possibilities of the Spiritual Panacea

If we should some time be entrusted with the Spiritual Panacea, it would almost overnight acquaint the whole world with the fact of the existence of the Rosicrucian Fellowship. Max Heindel states clearly and definitely in his writings that the Panacea will practically cure any and all diseases, with the possible exception of extreme cases where ripe destiny does not permit. In this connection he writes:

Some of these packages (containing the Panacea) were used by the Brothers with instantaneous success. Before them the crystallizing particles enveloping the spiritual centers of the patient scattered like magic, and the sufferer awoke to a recognition of physical health and well-being.

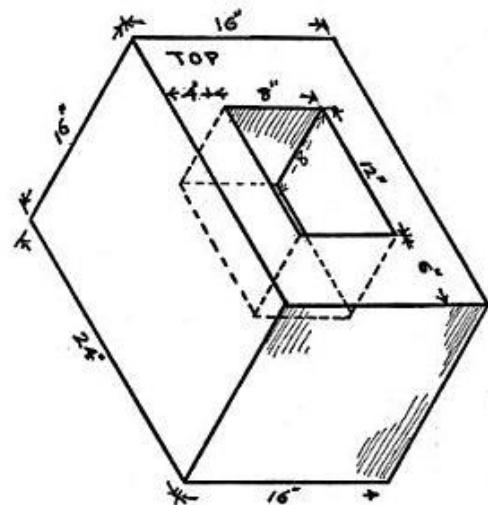
Bringing the Sick to Mt. Ecclesia

If the Panacea should be given, the Rosicrucian Philosophy in a year's time would receive more publicity than it would in a hundred years without it. The trains and the steamers from all over the world would scarcely be able to bring the sick people to us fast enough. Nothing else possible to conceive of would give such an impetus to the dissemination of the Rosicrucian Philosophy. And since we believe the Rosicrucian Philosophy to be a philosophy of life—a philosophy which will give life to those who live it—we feel that nothing should be left undone to promote its dissemination to the greatest possible degree. Therefore we feel that the proposed Sanatorium must be given an opportunity to demonstrate its efficiency in preparing us for the Greater Healing Work. The leaven is working. We are only instruments in the hands of the Powers behind the scenes, doing the thing nearest at hand and knowing that the outcome of this project will be exactly what it should be.

Dedication of the Sanitarium's Cornerstone

The January 1930 [Rays](#) gives a diagram of the new Sanatorium cornerstone with the following excerpted text:

At last we have actually made the cornerstone of the New Health School, or Sanatorium, at Mt. Ecclesia. Above is a cut showing its construction. It contains a compartment where various records, papers, and documents will be deposited for the benefit of future generations. It was constructed of concrete, heavily reinforced with steel mesh. All those present at the ceremony took part by placing each a trowelful of concrete in the forms. The stone has been stored away and later it will be placed in the actual foundation of the building. The making of the cornerstone, however, does not signify that we have started actual construction. The latter will begin when the finances justify it. This we hope will be very soon, but we cannot make a definite statement about it at the present time.



Sanitarium Cornerstone

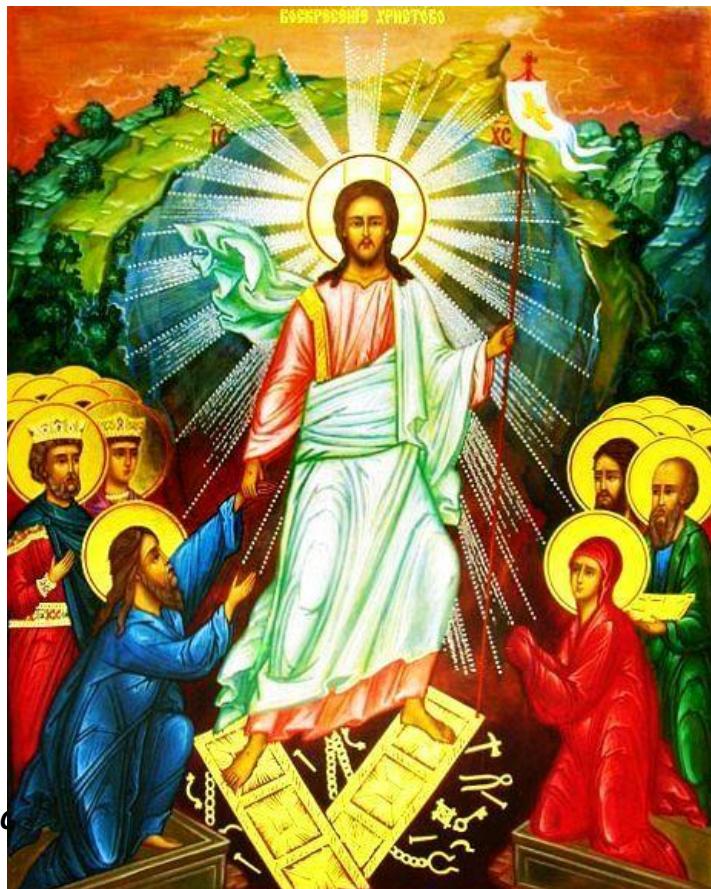
Teaching the Rosicrucian Principles of Health

The final name for this institution has not yet been selected, but it is likely that it will be called the "[Rосicrucian Health School](#)," because Max Heindel frequently referred to it by that name. As the term implies, one of the big functions of the institution will be to teach Rosicrucian methods of maintaining health in accordance with the underlying principles

of the [sevenfold constitution of man](#). It doesn't do a great deal of good to heal a person if he continues to ignorantly violate the laws of health. But if, simultaneously with his healing, he is taught the philosophical principles of health, so that when he leaves the institution he can conduct himself properly, then the maximum of good will have been realized. It is designed that the Rosicrucian Health School shall accomplish both of these objects—the latter by lectures for convalescent patients.

A Statement by Max Heindel

In his *Letters to Students, No. 21*, issued August 1st, 1912, Max Heindel said:



Christ enters the Earth and quickens its captive spirits

that awakens the imprisoned ego from its lethargy and gives back life and health. May God grant that we shall soon be able to bring this great boon to suffering humanity

As stated in the December issue, many believe that we must qualify for the Panacea by doing physical healing work with physical agencies on the physical plane. We know that we cannot be Invisible Helpers engaged in healing work on the invisible planes at night unless we have qualified for that service by being visible helpers during the day. It is logical to suppose that the Fellowship must become a VISIBLE healing agency before it

During certain protracted illnesses, the ego becomes so intent upon the suffering that it ceases to fully vivify the cells; thus bodily ailment breeds mental inaction, and it may become impossible to throw off disease without a special impulse to dispel the mental fog and start the cell activities anew. That is what the Spiritual Panacea does. As the inrushing Christ life on Golgotha [see [here](#)] commenced to dispel the shell of fear [see at left] bred by inexorable law that hung like a pall about the earth, as it started the millions of human beings upon the path of peace and good will, so also when the Panacea is applied does the concentrated Christ life therein contained rush through the patient's body and infuse each cell with a rhythm

can become an INVISIBLE healing agency through the instrumentality of the Panacea, and that we must start the Health School for this reason, if for no other.

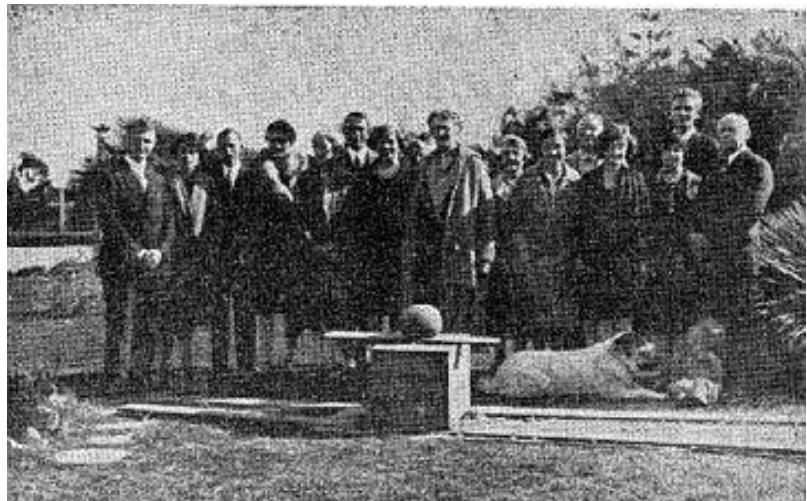
[Laying of the Health School's Cornerstone](#)

The February 1930 [Rays](#) led off with a three-page article on the Laying of the Cornerstone ceremony for Mt. Ecclesia's Sanitarium, held on December 11, 1929, with a picture (at right) of a portion of the ninety-nine persons in attendance and several presentations, including that of Prentiss Tucker, part of which follows:

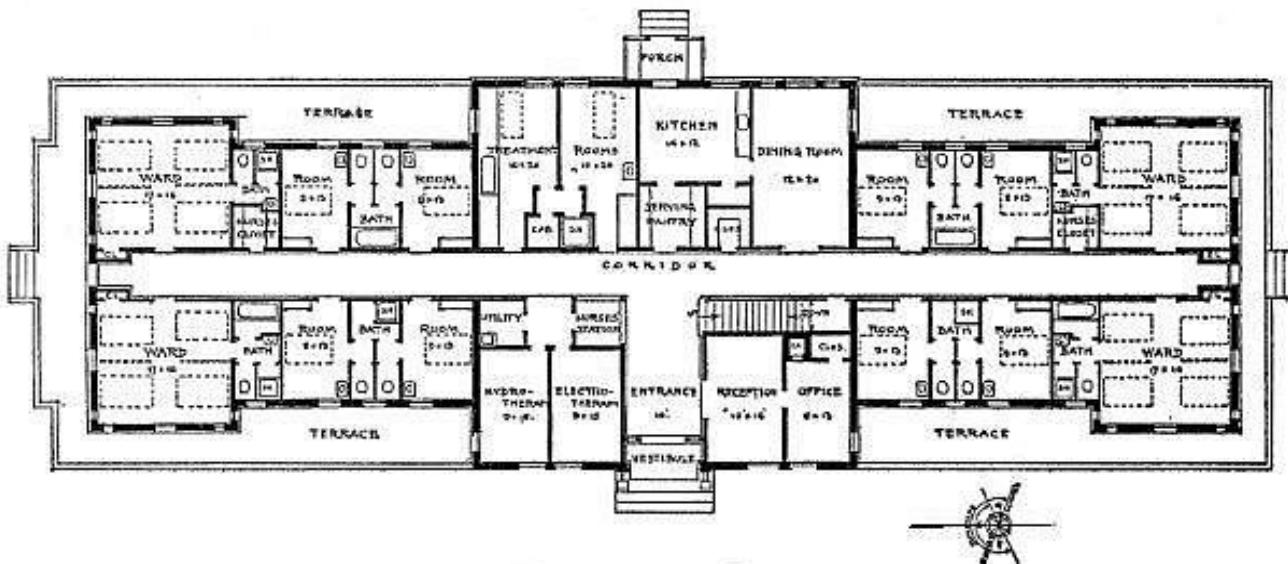
We have now come in the history of the Rosicrucian Fellowship to a time when there is a possibility of realizing a great hope of Max Heindel and the Elder Brother to have a building

in which that other branch of healing can be carried on, the healing of the body—for the healing of the soul of spiritual sickness has already been done to some extent. There has been promised to us a wonderful thing to help those in the world who are sick and suffering, and that is the Panacea; but that Panacea we cannot have until we have qualified ourselves for it. How can we qualify ourselves? By standing still and talking and discussing? Let us remember that in the symbology of the Old Testament, the "Egyptians" are the fears, the worries, the qualities of the lower nature which hold in bondage the "Israelites"—the developed qualities of the spirit, of the mind.... Remember what the Lord said unto Moses; "Speak unto the children of Israel that they go forward." Their salvation did not depend upon themselves when they saw the Egyptians were stronger than they. So for us, the forces of the lower world would hold us back, except that behind us there is the Elder Brother and the power of the Savior who is in heaven.

It was necessary that the Israelites do something. They would never be delivered if they stood still. It is necessary for us that we do something. We shall never be given the Panacea or spiritual healing if we stand still and allow fear to overcome us. We must do something. What we do may be very small. We may put up a very small building. That makes no difference. If it is the best we can do, then it makes no difference. Behind it there is the great cosmic law, and it is the same law as the ancient Israelites were under.... [I]f we go forward with faith in our hearts that the Elder Brother is behind us, then, friends, there is nothing that can stop us.



*A portion of the attendees at the **Laying of the Cornerstone Ceremony**. Photo taken looking east. Note Founder's Cross at left.*



FIRST FLOOR PLAN

Under the Heading “[Rosicrucian Health School](#),” the March 1930 [Rays](#) reproduced a cut of the architect's preliminary plan for the structure, showing one proposed arrangement:

The term, ‘Health School,’ which Max Heindel suggested as the name of this institution, is significant. As the term implies, it is to be not merely an ordinary sanatorium but also a school. We know there is comparatively little use in healing people merely in order that they may return to their old lives of self-indulgence, which produced their disease in the first place. When self-indulgence has brought its natural fruitage of disease and pain, it stirs the Spirit out of its lethargy and stimulates it to seek for the reason. Then it is possible for a program of regeneration to be instituted. Here is where occult philosophy comes to the rescue by showing the basic Laws of Consequence and Rebirth and that man must reap what he sows. It is proposed to include in our Health School lectures for convalescent patients, dealing particularly with the cause of health and disease from the standpoint of the Rosicrucian Philosophy and showing the necessity of conforming to cosmic law in order to become permanently well. These lectures will be delivered by resident members of Mt. Ecclesia who are well versed in the Rosicrucian Philosophy and healing.

The April 1930 [Rays](#) again shows (Its prior entry was in the August 1929 [Rays](#).) the schematic for the Front Elevation of the Sanitarium and text that includes the following:

[Physical and Etheric Work under the Direction of Same Institution](#)

It is designed that this [Sanitorium shall be an adjunct to the Rosicrucian system of healing by means of Invisible Helpers](#), who work principally upon the etheric bodies of the patients. A much quicker cure can be obtained if the etheric work is supplemented by physical work. And naturally it is to be expected that when the physical work and the etheric work are both conducted under the direction of the same institution, better results

will be obtained than otherwise. It is all very well to say that all is spirit and that spirit is capable of restoring health, if we will depend upon it. That is true, but spirit expects cooperation on the physical plane. Moreover, physical matter is merely spirit in a state of condensation, and therefore it is only good sense to use physical means as an adjunct to spiritual healing.

The same year and month the above quote appeared in the *Rays*, this [picture](#) was taken of the Easter Sunrise Service from the roof of the new Administration Building, with the Star Pine on the right.

A more detailed description of the Sanitarium's interior was given in the June 1931 *Rays*:

Since the last issue of this magazine various plans for getting the Rosicrucian Health School project under way have been presented to the Board of Trustees. Mr. Lester A. Cramer, an architect of Los Angeles and a Probationer of the Fellowship, was appointed by the Board as the architect for this building. He was authorized to go ahead with the investigation of existing institutions and the preparation of plans. The general plan, as developed up to date, consists of a central or administrative portion of the building, of which the first story is devoted to reception room, treatment rooms, dining room, and kitchen, and the second story to nurses' quarters and a sun room for sun baths. On either side of this central portion is a wing devoted to patients' rooms. The layout is in accordance with the latest developments for institutional buildings of this class. It is planned to make the building entirely of fireproof construction so as to have it absolutely safe. This first unit is designed in such a manner that it may be extended in either direction as the demand for more facilities requires. It is to occupy a plot of ground on the western side of the fifty-acre tract which constitutes Mt. Ecclesia, adjacent to Carey Road, with a line view of the [Pacific](#) Ocean about a mile distant to the west and an equally inspiring view of the mountains to the north and east.

The cornerstone again receives mention in the May 1930 *Rays* as well as the financial needs for continuing building the Health School:

[Healing is regarded by the Brothers of the Rosicrucian Order as one of the highest aspects of the work of the Fellowship.](#) The Rosicrucian Philosophy teaches the hidden laws of nature and the occult principles which have a bearing on health, and when man learns to live in accordance with these laws, health will be universal. But in the meantime the world is full of sickness and pain, and therefore healing is one of the most important phases of our work. When Max Heindel made his second trip to the etheric Temple in Europe, at which time he saw the archetype of the Rosicrucian Fellowship and in some measure its future destiny, he saw the important function that healing was to have in our work, and he described what he saw in his monthly lessons entitled, "Our Work in the World," since republished in three chapters in [Teachings of an Initiate](#) In December we made the cornerstone, which was a symbol of the building and which will also serve as a receptacle for records when the building is constructed. Some of our members have

the erroneous idea that the cornerstone was a part of the actual construction and that building work has actually begun. The cornerstone, however, is only a block of concrete 16" x 16" x 24", with a cavity in it in which the records will be placed. It is a symbol of the whole building nevertheless, and as such the making of it was an important step.

The July 1930 [Rays](#) comments on the funds needed for the “Rosicrucian Health School,” including these words:

Last month we sketched briefly the progress of the Health School project, and indicated the state of it at that time.... We have obtained estimates of the cost of providing the physio-therapy equipment that will be used in the Health School. These indicate that \$2,000 will cover this item. The cost of the building with the necessary furniture will range between \$25,000 and \$35,000, depending upon the size of the building. Thus, it will be seen that the total investment required for this Nature Cure Sanatorium will be very slight compared to that of a regular hospital with all the medical and surgical accessories, which would run the total into the hundreds of thousands of dollars. Also the cost of operating the Health School will be correspondingly small.

The Rays Editor reiterates the [vital importance of the Health School](#) in the next month's [issue](#):

The two primary functions of the Rosicrucian Fellowship as enunciated by Max Heindel are, first, preaching the gospel of the New Dispensation, namely, the Rosicrucian Philosophy and its interpretation of the Bible; and second, the healing of the sick. The latter, although secondary as compared with the dissemination of the Philosophy, is still a matter of the greatest importance because the world is full of sick people who are unable to realize their true destiny on account of their physical handicaps; therefore the necessity of this branch of the work. In the institution which we intend to build in due time, all the natural methods of healing will be employed.

Not to be deterred in her mission to see [her husband's dream](#) be made a reality, Mrs. Heindel, a double Aquarius—Sun and Moon, with the former in the sixth house of healing (see [Astro-Diagnosis](#) for her Birth Chart and its interpretation. Also see the [charts](#) of Max and Augusta compared and interpreted)—reminds us in the September 1930 [Rays](#):



Portrait of Max Heindel
See [here](#) for a larger version of this image.

Lest we forget that this Sanatorium was one of Max Heindel's original projects, we wish again to quote him on the subject. He wrote as follows in the [Echoes](#) of August 10, 1913:

On August 6th we started a nucleus of our sanitarium. It seems so difficult to get away from the idea of imposing buildings fitted with every modern convenience when we speak of a sanitarium such as I have dreamed of. Some time the dream will become a reality, but in the meanwhile, mankind is suffering, and we are doing nothing physically to take care of the sick. This never dawned upon my mind until the Elder Brother suggested that we erect some cottages and begin active work on a small scale—that we follow the same method in this branch of our work which has proved so successful in building up the Rosicrucian Fellowship; namely, using what we have instead of waiting for what we think we need or want to have.

We do not expect, however, to make our Sanatorium in the form of cottages. Max Heindel evolved the idea of a Sanatorium consisting of a large building which should include not only the patients' rooms but also the treatment and administration departments, and that is the basis on which the preliminary plans have been made.

New Doors for the Temple

Two new doors, made of Spanish cedar, were installed in the Ecclesia's front entrance, according to the December 1930 [Rays](#). "A competition was open to certain students of the Chouinard School of Art of Los Angeles, and the winning design was embodied in the doors." The judges chose Mary Hanscom's conception, though her name was not mentioned in the announcement. "The design symbolizes the astrological signs of Aquarius and Leo: [Aquarius](#) is represented by the figure of a man pouring water from an urn, and [Leo](#) by the figure of a lion."

Children's School

Indirectly related to this study's history of the Rosicrucian Fellowship's healing work is the establishing of a school for children conducted to incorporate the Western Wisdom Teachings embodied in a curriculum appropriate to the young students' level of understanding, which in turn fortifies their intellectual, moral, imaginative and physical health.

Mrs. Heindel reports that, upon his passing, she remained under her husband's direction, as described in the April 1931 [Rays](#):



Photo Postcard view of the Healing Temple from the mid 1920's

Since Mr. Heindel passed into the higher life on January 6th, 1919, the writer has been under his direction. During the early part of 1919, he suggested to her that it was time to start the building of the Ecclesia [See image on page 53], our present Healing Temple. She sent this word out to the students, and the response made it possible to build the Ecclesia, and it was paid for by the time it was dedicated on Holy Night, Dec. 24th, 1920.

In 1925, shortly before the writer left Headquarters on her eastern lecture tour, Mr. Heindel again appeared to her and expressed the wish that the Children's School should be started as soon as the finances would permit so that it would be in full running order by the end of the third decade.

The *Cosmo-Conception*, which gives the fundamentals of the Philosophy, was the work that had to be given out before the end of the first decade of this century, as you will note on page six of the booklet, "The Birth of The Rosicrucian Fellowship." The second step was that of healing, which was to be started by the end of the second decade, and the Temple of Healing, our beloved and holy Ecclesia, was this second step. The Children's School, being the third step, was to be erected before the end of the third



Children's School

decade, namely the end of 1930. The school building, with its dormitories, was erected and dedicated in September, 1926. This school has had its ups and downs for various reasons which we cannot mention here. It has struggled to keep up its expenses. A large portion of the children, who come to this school are from broken-up homes where the mother has been left to struggle alone in order to pay the tuition. Frequently, these mothers are unable to pay, and the result is that there are several thousand dollars on our books that we may never be able to collect. But has the work that has been done on these children been wasted? Many hundreds of students are on our mailing list who never have paid a penny for their lessons and letters, but they are never turned away.

The school has been doing splendid work. It has stressed strongly the spiritual side of the Rosicrucian teachings and the building of a clean, pure body through carefully chosen vegetarian diet....

Friends, can we afford not to give to the world young and trained Rosicrucian students who will carry this work on in the world when you and I have passed into the Great

Beyond? If other religious movements have found that it pays to train children in their parochial schools, why should not the Rosicrucian Fellowship find that this is a big field? Was Max Heindel mistaken when he visualized this New Era School?



West Hall

Photo Postcard

In her *Memoirs*, Augusta Foss chronicled the demise of the Children's School, due to a number of factors, and the Board of Trustees closed it in the fall of 1930. The school building was later remodeled and turned into a nurses' dormitory bearing the new name of "West Hall," with "twelve lovely sleeping rooms, a sitting room, laundry and baths."

The November 1931 *Rays* presents a more recognizable (in terms of the present-day structure) **Front Elevation Plan** of the Rose Cross Sanitorium with the following comments:

Here we have the architect's elevation of the new Rose Cross Sanatorium to be erected at Mt. Ecclesia, which has been the subject of so much thought, study, and discussion during the past three years. The elevation is for the completed building, consisting of two stories.

It is expected, however, to build only the first story at the present time, with provision for the addition of the second story at a later date when finances and the demand for the services of this institution justify it.

We feel that the architect, Mr. Lester A. Cramer of Los Angeles, has given us a very attractive layout. The building will be situated on Carey Road, which is on the opposite side from the above elevation. The elevation shown faces on the serpentine drive running from Mission Avenue to the Temple, this drive being bordered by a row of palm trees, three of which are shown in the cut.

As stated last month, the plan of the building is that of a cross with the head of it to the north. The intersection of the two limbs of the cross in the second story will be arranged in the form of a circle corresponding to the healing rose in the center of the rose cross, and this circular portion will be used in connection with special healing work to be developed later.

As shown in the cut, the building is surrounded by a terrace and promenade, which will be available for those patients who are able to be up and about. The first floor is designed to provide for twenty-two beds in addition to the administrative and treatment rooms, which occupy the central portion of the building. Eventually there will be a dining room and kitchen located in a separate building, probably to the north of the present one. However, there will be a diet kitchen in the main building for the preparation of food for the patients. It is expected that the building will be of fire-proof construction, consisting of tile walls and stucco with reinforced concrete floors, roof, and columns.

The most up-to-date physiotherapy equipment will be installed, including provision for hydrotherapy, electrotherapy, light therapy, massage, manipulation, and a variety of other modes of treatment.

The architect has stated that he hopes to have the working plans ready so that they can be sent out for bids by November 1, and a contract let as soon after that as the various incidentals can be arranged. Taking bids, however, and arranging the long list of details in connection with the letting of the contract always take some time, but this will be pushed forward as rapidly as possible, and we hope that actual work on the institution will begin in the comparatively near future.

Descriptions of further planning and requirements, including the search for a resident physician for the Sanatorium, appear in successive 1931 *Rays* issues: the already-cited issue for June, and July, August, September and October, which latter mentions the tentative name proposed for the building as "The Rose Cross Sanatorium and Health School."

The December 1931 *Rays* presents a "First Floor Plan for the 'Rose Cross Sanatorium.'" (See schematic on page 39.) "The plans and specifications prepared by Mr. Cramer, the architect, were sent out...to the contractors for bids."

The Healing section of this same issue shows a drawing of the Temple (at right) with two palm trees on its south side. They were eventually removed, as were two other pairs, leaving only two palms on the Temple's east side to echo its two columns flanking the entrance.

The February 1932 *Rays* reports the following:

Sanatorium Under Construction



As reported in the *Mt. Ecclesia Herald* for January, the contract for the first unit of Rose Cross Sanatorium was let on December 29th to Mr. Chas. G. Rieke, of Oceanside, and called for the building to be completed three months from that date. The building covers approximately 4500 square feet ground area, and is arranged in the form of a Greek cross, only one story being constructed at the present time. The first unit includes

Administrative Offices, Physio-therapy Department, Obstetrical Department, and a number of rooms for patients.

The contractor began excavation on Fellowship Day, January 6th, heavy rains having delayed it until that time. We consider it a happy omen, however, that it transpired that Fellowship Day, celebrated in honor of Max Heindel, [since it] was the day when actual work on the Sanatorium was begun. It is expected that the construction will now proceed without delay until completion.

The March 1932 *Rays* reported that "The cornerstone of our new Sanatorium was laid on Sunday, February 7th, about noon." The July 1932 *Rays* shows a picture of the nearly completed building in an article reporting on "The Progress of the Sanatorium," wherein the Board of Trustees set Christmas of that year as "the tentative date for the opening of the new Sanatorium to the public." But it was not to be. Insufficient funds deferred that opening for more than six years, when a much larger structure, with wings double the length shown in the *Rays* issue and a full second level, was realized.

The May 1936 *Rays* describes a [new residence for Healing Department workers](#):

The correspondence staff of our Healing Department is now occupying part of the Health School Building [Sanitarium], and here we receive and answer the letters of patients from everywhere. The effluvia from the patients' letters keep up their contact with the Elder Brothers and the Invisible Helpers, so that spiritual healing work may be done on the inner planes. But as Max Heindel has shown in the *Cosmo-Conception, Letters to Students*, etc., spiritual healing must be supplemented by cooperation on the physical plane, for all departments of nature are related, and "work on the different bodies of man is carried on synchronously." The spiritual law must become operative in daily affairs, or the physical vibrations are not in tune with the spiritual. Where physical treatment is needed, or a doctor's advice, it should be realized that he, with his knowledge and skill, is also a channel through which the Divine Physician works in meeting our need.

A long hiatus ensued in reporting on the status of the Sanitarium. Work on it had been suspended due to insufficient funding. However, the November 1938 *Rays* ran a four-page article entitled "[The Origin and Purpose of Mt. Ecclesia Sanitarium](#)," in which the author states:

The building will be ready to receive patients early in December.... The Sanitarium is a two-story structure. The unit, which was built in 1932, but not completed, is in the form of a cross and this has been extended. Because the State ordinances require ramps on both ends of the building of all sanitaria and hospitals, it will not be possible to finish the wings of the cross as previously planned. Nevertheless, the general scheme will be carried out in the landscape. The first floor will be occupied by the administrative and reception offices; the treatment departments, consisting of women's and men's hydro-therapy departments; massage departments; music and chrome therapy, ultra-light therapy, and physical coordination. The first floor will also provide a chapel where daily

services will be held, a dining room for ambulatory patients and guests; and a kitchen which will provide special diets. The doctor's unit and the astro-diagnosis department also form part of the first floor. The entire second floor consists of patients' rooms, some with private bath or shower, others with semi-private bath or shower.

These rooms have a beautiful outlook over the ocean to the South, and the San Jacinto mountains (see

below) to the North, giving a view that is unsurpassed. A library for the convenience of patients is also on this floor. The sun decks are conveniently located and provide eastern, western, and southern exposure. The treatment departments are of sufficient capacity to provide for out-patients as well as the resident patients. The personnel for the Sanitarium has not been selected as yet.

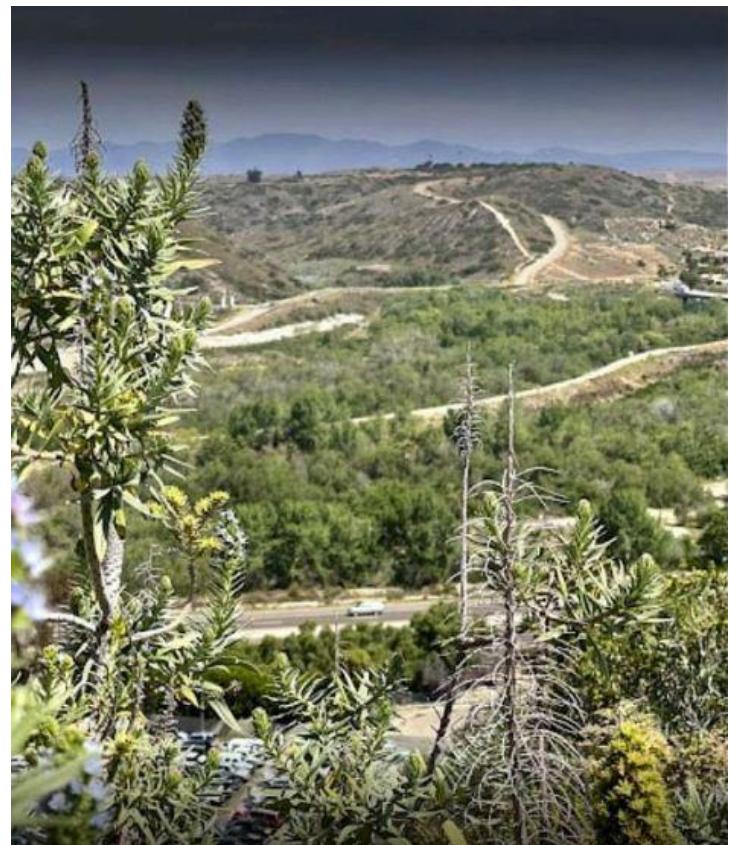
The December 1938 *Rays* ran [this](#) full-page announcement of the Sanitarium's opening, which was repeated in several succeeding issues of the magazine. Below is the announcement from the January 1939 *Rays*. In the [back](#) of the same issue appears this notice:

Sanitarium Staff Wanted

Applications are now being received for positions in Mt. Ecclesia Sanitarium, which opens in December, 1938. The following places will be available for capable, conscientious, ardent workers: 1) Graduate Nurses. 2) Registered Physiotherapists, with experience in hydrotherapy and massage for men's and women's departments. 3) An experienced vegetarian cook, who has a practical knowledge of preparing special diets. 4) An experienced assistant kitchen helper and



Drawing of the just-opened (December 1938) Sanitarium



San Jacinto Mountains, looking north from Mt. Ecclesia



Sanitarium

Early photo from the San Diego Historical Society

waitress. 5) Maintenance man for all around service, with a knowledge of machinery. 6) Housekeeper. 7) Gardener, with knowledge of landscaping.

The February 1939 *Rays* ran a modified version of the original full-page Sanitarium ad, this time headed with the front elevation image in blue and reported on the

Mt. Ecclesia Sanitarium Reception

Assisted by three smiling nurses in trim white uniforms and navy blue capes, Mrs. Whitelock, the superintendent of the Sanitarium, graciously received her questioning visitors. Thoroughly they explored every room. For the first time, perhaps, to many came a realization that the modern Sanitarium is not a place of awe and terror where one is taken as a last resort, more dead than alive, but a marvelous magic palace where the genii of healing bring their mighty powers to bear on fulfilling man's desire for health and strength. And in this Sanitarium of Sanitariums they found also the Rosicrucian Spirit at work, mending a broken heart and mind and turning man Godward. [For a description of the facility's interior, see [here](#)]

The March 1939 *Rays* printed a member's glowing review of the Sanitarium.

Regarding the Sanitarium's continued operation, see these successive wide-ranging *Rays* issues—covering astrology, healing, facility amenities and treatment protocols—in which a concerted appeal is made for membership's prayer-based and financial support: [1](#), [2](#), [3](#), [4](#), [5](#),

The April 1939 *Rays* reports good news:

Mt. Ecclesia Sanitarium in Operation

The new Sanitarium is now in operation and admitted the first patient in January. It is prepared to receive general chronic cases, nervous patients, convalescing patients, those

requiring rest and special diet, and those who wish to maintain or improve their physical efficiency....

The Fellowship has secured the services of Doctor L. B. Rogers, an experienced Medical Administrator, as Medical Director of the Sanitarium. Dr. Rogers was Medical Director of the Hollywood Hospital for the past six years, and for the six years previous to that was Medical Director of the St. Francis Hospital in San Francisco....

The May 1942 *Rays* notes the passing of Lester Cramer, architect of at least five of Mt. Ecclesia's principal buildings—The Ecclesia, Sanitarium, Healing Department, Rose Cross Lodge and Children's School:

He and Mrs. Cramer (Arline D.) were among the early members of the Fellowship. In 1915, after making a special trip to consult with Mr. Max Heindel at Headquarters, Mr. Cramer, then a New York architect, drew the plans for the Healing Temple. In 1920 he supervised the building of the Temple. He was also the architect for the Children's School, now remodeled as a nurses' dormitory and known as West Hall, and for the Healing Department building.

It should be noted that it was Heindel who, "being a competent engineer," first drew the plans for Mt. Ecclesia's buildings, which he then submitted to Lester Cramer for architectural development. Heindel also "bought the material, hired the labor, and superintended the erection of all buildings and also installation of the machinery."

The Temple's original finial was so degraded that it required professional attention, so a completely renovated twelve-sided cupola (the base on which the finial stands) and a new finial mounted on the Temple dome, as described in the July/August 1994 *Rays*, which includes this passage:



Lester Cramer with first Temple finial



*Healing Department Chapel Dome
Stained Glass Window
Displaying one Form of the Rosicrucian Emblem*

Viewed together, the finial, or Temple crown, and the nine radiating lights have a deep significance only vaguely perceived by the workmen who restored it, as powerful as the impact on them was. As nine is the number of humanity, the nine lights represent those of the human lifewave who have evolved the Golden Wedding Garment. When sufficient numbers of humanity will have evolved this garment, the *soma psuchicon*, we, the human race, will be able to release the reflection of the Father, whose color is blue. The sixteenth race, the present sixteen races merged into one, will be led by Christ, whose Light is signified by the golden tone of the finial (at right), when He returns at the beginning of the 6th Epoch, in furthering the evolution of humanity. In this present Age, the service to humanity rendered by The Rosicrucian Fellowship is carried on under the guidance of the Elder Brothers, who apply the healing panacea nightly around the world. The balm for all the world's woe, the healing panacea—felt so strongly, if unexplainably, by all the workmen who came in contact with the adornment—is thus invisibly ensphered in the beautiful glowing crown of the Healing Temple, the golden finial.

The Healing Department [building](#) (in this link it is viewed from the south) forms the shape of a cross (see below right), the longer axis positioned east to west. The arms of the cross intersect at the little round chapel, which has its own roof, and in the chapel ceiling is a leaded-glass window with five red roses centered in a five-pointed star, whose intersecting arms form an interior pentagon. The building provides twelve rooms for secretaries. Requests for healing and letters from patients are divided according to their sun signs. The Healing Department personnel, in its heyday, staffed



Refurbished Temple Finial



Aerial View of the cruciform Healing Department in its star-shaped bed of ivy.

workers assigned to all healing requests on the basis of their astrological compatibility with the patient-applicant. An office and healing secretary were assigned for each of the twelve signs of the zodiac, as explained in the November 1938 *Rays* cover article:

The Origin and Purpose of Mt. Ecclesia Sanitarium

A sound body is indispensable to the expression of a sound mind. Therefore, the Rosicrucians aim to heal the body that it may express a sane mind.... The principal and basic factor underlying the Rosicrucian method of treatment is the measure of "Spiritual Harmony" which exists between the doctor, nurse, or healer and the patient. If the Law of Compatibility shows harmony, the outlook is more favorable for a speedy recovery. But where inharmony appears, the patient can be turned over to one with whom he is in accord. This is the method the Elder Brothers use in apportioning patients among the Invisible Helpers [as well as visible healing helpers]. To some this method may appear to have obstacles in that it requires a score of skilled workers and more than one physician, but if we believe in Universal Brotherhood, we realize that co-operation makes for efficiency. No matter to what school a doctor belongs, if he represents the harmonious element, the qualities, that suit the case, and if he fits into the picture of the Rosicrucian work, he would be an influence in the composite power of healing.

Astrologically speaking, we say there are four elements: fire, air, earth, and water, and the planets are so many foci through which the influences of the signs are projected upon the body, particularly if located in the Ascendant. The success of the physician or healer or nurse varies in proportion as his elemental constitution agrees with that of his patients' ascending signs, whether fiery, earthy, airy, or watery. This is the simplest distinction. Finer gradations insure better results, and further discriminations are made by harmonizing the ailment or disease with one of compatible influence. The key then is found in the affinity established by a common element linking healer and patient together, and also the third factor—the ailment to be cured. [The author of this four-page article then gives a knowledgeable description of how and why magnetism, color, light and music are effective therapeutic protocols in the Sanitarium's healing program.]

These are facts that lead to a specialized work. The July 1938 *Rays* announces that a three-day convention will be held on the last weekend of Summer School: "One of the important events scheduled for this occasion is the dedication of the new [Healing Department] building which is to accommodate the secretaries and other servers in the Healing Department," which was held on August 27, 1938.



Temple of Healing



Sanitarium



Healing Department

Drawings of the Healing Department, Sanitarium and Ecclesia are shown in a short article in the October 1938 *Rays*, but no description of that building's design or operations is made, perhaps overshadowed by the long-awaited and now imminent opening of the Sanitarium.

In very short order the building was completed and ready to occupy, for, as the same October *Rays* informs its readers:

A great expansion program is in its initial stage at this time. It centers around the healing work of the Rosicrucian Fellowship, in which our beautiful Temple of Healing [see miniature sketch above and this image from the April 1933 *Rays*] will always be the mainspring of spiritual power, whether the work of alleviating suffering is done on the physical or the inner planes. The legacy recently received, which was the gift of a devoted Probationer, is specially designated for the Sanitarium project. The Sanitarium, sketched below [here it is on page 62 above], is nearing completion. The Healing Department building, shown at the bottom of the next column [here, above, with the surrounding star-shaped landscape faintly visible], is now finished, and Saturday morning [August 27, 11 AM] the secretaries held open house, welcoming all.

Here are contemporary images of the three buildings: the Ecclesia, Sanitorium (now, “Guest House”) and the Healing Department (viewed from the southwest, with fountain and bench).

The “Question and Answer” section of the March 1939 *Rays* explains “Why Headquarters [Mt. Ecclesia] is the Center for our Healing.” Its relevance to the Rosicrucian method of healing warrants reprinting here:

Question: Why do the sick people whom the Invisible Helpers are assisting have to report their condition every week? Cannot the Invisible Helpers analyze the condition of their patients by observation from the higher planes?



1942 Color Postcard of the Mt. Ecclesia's *Healing Temple*

Answer: To obtain entrance to the body of a person it is necessary to have effluvium from that individual, and that must be furnished by the one who desires help, and with his free consent. The application written in ink furnishes the effluvium of the individual and constitutes that consent, and the weekly report continues it. When these reports stop coming

in, the Invisible Helpers cease their ministrations, as they have no right to tamper with the body of one who does not of his own free will give them the etheric key of entrance.

Headquarters is the focusing point through which the healing work is done, and naturally it requires much less time to examine the reports here, concentrating the clairvoyant sight for an instant on all letters gathered together in one place—even though the letters are examined individually—than it would to go through the Desire World examining every individual on the healing list.

This work, of course, is all done on the invisible planes by Great Ones skilled in their labor. The workers at Headquarters are merely their physical representatives, who handle the material phase of the work. True, many of them work with the sick at night when they are out of their dense bodies; but the work is done under the direction and supervision of these skilled Teachers, who know exactly what they are doing and make no mistakes. True, they do not always effect a cure, for all sick people are not ready for healing; but they do, whenever it is permissible, alleviate pain.

The August 1944 *Rays* reports the following: “In the center of the grounds surrounding the Healing Department is a garden in the shape of a five-pointed star, and the building itself, in the center of the garden, is in the shape of a cross, thus representing the Rosicrucian emblem,” which is also echoed in the Chapel dome’s interior golden star in a blue field and inset with five roses.

From early on, perhaps from its inception in the later 1930s, the Healing Department has been holding a healing service each weekday in its Chapel, but so far as we can determine, it was first mentioned in the November 1944 *Rays*: “Every morning we hold a service in our Chapel to send out healing power to those who have requested it, and to ask the blessing of our Heavenly Father on the day's work.”

A two-page article in the October 1942 *Rays* featured a drawing of the Sanitarium’s façade, with this excerpted passage:

[The Sanitarium has] beautiful rooms, designed exactly for its purposes by a well-known firm of architects skilled in Sanitarium design. It is well equipped with all the paraphernalia required for the various kinds of physiotherapy, such as electrotherapy, hydrotherapy, light-therapy, massage, colonics, and other agencies used in up-to-date nature-cure sanitariums. We have an excellent doctor with both an M.D. and a D.O. degree, a doctor both of medicine and of osteopathy, and he has an efficient nursing staff. We also expect to add more Health School features as we progress.

Heading the lead article in the November 1942 *Rays* is a hand-drawing of the Sanitarium’s (now Guest House) exterior as it exists today, (for which see a more recent color version on the next page) and this excerpt from its text:

As to the vital need of an institution such as Mt. Ecclesia Sanitarium, we are fully convinced and Max Heindel's writings on this subject fully substantiate this conviction. In Probationer's Letters Nos. 21 and 27 he stated as follows: “Association of probationers

in centers of healing furnishes the material in which the Elder Brothers may kindle the spiritual fire required to heal physical, moral and mental ailments.... May God hasten the day when we shall be able to establish the School of Healing on Mt. Ecclesia and commence the work in earnest."

Mt. Ecclesia Sanitarium was only a thought-form when Max Heindel made the above



View of the original Sanitarium building after being converted to and assuming the name of "Guest House."

statement. During his lifetime he was not able to realize his ideal and that of the Teacher for establishing a full-fledged Sanitarium. This did not come until 1939 when the present Mt. Ecclesia Sanitarium was opened to the public....

First, we wish to mention our Resident Physician, Leon Patrick, D.O., M.D. Dr. Patrick, as you will note, is trained in... osteopathy and medicine. He specializes, however, in the osteopathic system of manipulative treatment, using medicine only in certain



A pristine Sanitarium with its tastefully laid-out Cornerstone Memorial Garden, whose remnants are pictured in this 2011 [image](#).

emergencies. The use of physiotherapy and nature-cure methods is in line with the Rosicrucian conception of aids to healing rather than the use of drugs.

In the cheerful, sunny rooms of Mt. Ecclesia Sanitarium, special advantages are offered for ascertaining the individual needs of

the patient. The range of treatments includes a complete hydrotherapy section with separate departments for men and women, with expert operators; electrotherapy,

including short wave diathermy; ultra violet and infra-red light therapy; fever therapy; the latest type of colonic therapy; and massage. Special attention is given to diet, which is prescribed individually for each patient by the Resident Physician. The meals are entirely vegetarian and excellently prepared.

“The Sanitarium’s Prospects” is the December 1942 [Rays](#)’ lead article. It gives a more detailed picture of the Sanitarium and its landscaped environs and states that “The question of finances to keep it running so it may realize its full destiny of helpfulness and healing is still the main problem.”

In the middle 1940s some visitors began to stay in the Sanitarium as well as the Rose Cross Lodge, the latter having been built (in 1924) for that express purpose. For instance, the July 1946 [Rays](#) lists a Polish doctor, a prominent artist and others who were guests there.

The “Echoes” section of the November 1947 [Rays](#) featured a photo of the [old entrance](#) to the



Current and now sole entrance to Mt. Ecclesia via an electric-controlled gate and code keypad

Grounds, which is also depicted in [this](#) color postcard. But in fact, this was not the original entrance, but the second of three versions. The first entered further west, directly off Mission Avenue, approximately where the current main entrance is located. In this [photo](#), taken in approximately 1918, the west-facing façade of the newly-built Administration building is framed by the archway and its two flanking lions. [Here](#) is a postcard image of the pedestal-mounted right lion in gazing in vigilant composure before the just-built second archway. Later, due to the widening of Mission Avenue in 1967, a new archway had to be built, which is standing [today](#). Also see [here](#) and [here](#) for other views, and [here](#) for an early (1920) postcard depiction of the second rectilinear entrance. Today (2022), the only entrance to the Grounds is located approximately where the first archway was positioned. It consists of two wrought iron, electrically-controlled gates, each bearing the Rosicrucian emblem (see above). See [this](#) panoramic view, which includes the Guest House, Chapel and, faintly, the Temple. Also see this

[image](#), showing the Temple and Business Office in the background. Here is a [satellite view](#) of the entire [Close of Mt. Ecclesia](#) and its immediate environs, though it excludes the Sanitarium.

The above-cited issue of the *Rays* reported that “Mt. Ecclesia was visited by the usual number of interested friends during the past month. In fact, both the [Rose Cross Lodge](#) [this picture was taken decades later. For an earlier photo see [here](#)] and the Sanitarium have been completely filled with attractive people from all parts of the United States.” So clearly, few if any patients were being treated at that time, although in the [July](#) issue of that year the “Echoes” section announced the hiring of Grace Tadlock as “assistant worker [in the Sanitarium] to her sister,” Nellie George.

Mary Hanscom’s painting of “[The Invisible Helper](#),” completed in 1937, was originally hung in the Sanitarium’s color room and described in the September 1947 [Rays](#): “The different colors [of the painting] bring out a beautiful aura surrounding the figure, which is that of a lovely woman clad in a white, filmy robe. Surrounding the woman are a host of angelic faces” The painting was eventually relocated to the foyer of the Healing Department. An in-depth study of the painting is given [here](#).

The [Sanitarium](#) continued to retain that name, rather than the eventual “Guest House,” though that seemed to have been its principal function—serving as visitor’s lodgings and as the residence for Summer School attendees.

In 1962 the building landscape of Mt. Ecclesia was significantly altered. The Heindel Cottage, which had been converted into a Museum, was torn down in February, 1962, and reported on in the March 1962 “Echoes.” Ger Westenberg [writes](#):

Because of a housing shortage, on October 14, 1961, the board of directors solicited any probationers who could build cottages (as many as five) along the valley behind the Library Building. To make room for these cottages, [Ecclesia Cottage](#) would be demolished [and was in mid-1963].... and the old [Library Building](#) met the same fate in July [1962].

“On January 26, 1963, the board of directors decided to plot the section of ground north of the Guest House and west of the soon-to-be torn down [Temple Cottage](#) [a six-room stucco structure built in the early 1920s northwest of the Temple] for their exclusive use until their passing; then the buildings would become the property of the Fellowship to be used by workers on the grounds.” This decision eventuated in the construction of three houses on Temple Drive, which



The Invisible Helper Mary Hanscom

were built and paid for by their owner-occupants in 1968 and are shown in these two 2022 photos ([No. 1](#) and [Nos. 2 & 3](#)). The construction of five houses—[No. 1](#) (also see [here](#)), [No. 2](#), [No. 3](#), [No. 4](#), [No. 5](#)—on Melody Lane [this [image shows](#) an Ecclesia Dr. side road circling behind the Guest House to a back exit/entrance to/from Carey Road (which is usually locked), and an eight-unit [garage](#) (also see [here](#)), [built](#) in the mid-1940s, also Melody Lane [branching](#) off from Ecclesia Dr.] soon followed, under the same provisions of the Board's January 1963 decision; i. e., reversion of the building to the Fellowship upon the decease of its original residents. See this [map](#) for both street locations. In the same year (1968), Mrs Heindel's cottage was destroyed, after having been damaged by a fire traced to faulty electrical wiring.

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The October 1961 Board proposal cited above was acted on three years later:



Three-Plex and Two Garages, looking west

At the end of 1964 and the beginning of 1965, [five cottages](#) were built for members at Mount Ecclesia where Valley View Lodge had stood—at the edge of the Gum Grove. First, they built a four-room [dormitory](#) [which was actually a conversion of what had initially been a barn built in the 1940s] for four people with garage space in the basement. Before long, a three-unit building of bachelor apartments [the Three-Plex, see above] was started where cottages had stood in former years on the newly-filled space along the rim of the valley in front of the [Cafeteria](#) [also called "Fellowship Hall"]. There would be land between the Cafeteria and the above-mentioned dormitory for additional cottages in the future, all to have the advantage of an inspiring view of the Temple and the San Jacinto Mountains.

Two of those new houses, built on what is now called “Canyon Drive,” can be partially seen in these two images ([1](#) & [2](#)), taken from above the [Rose Cross Circle](#). #1 also shows the eastern end of the soon-to-be built, two-story [Six-Plex](#), as does this [image](#), taken southwest of the

[Founder's Cross](#). These



Six-Plex

looking northeast

three buildings stand where [three cottages](#) were built in Mt. Ecclesia’s first decade, being used for worker’s residence and early healing quarters. Here is another [view](#) of two of those three cottages in a photo taken just north of the Rose Cross Circle, from which one also has this [view](#).

On November 12, 1974, at 12:45 PM the first shovelful of dirt was turned for a new one-story Administration [Building](#), which came to be known as the Business Office, just west of the old one, which had been built in 1917. This project was financed by a [donation](#) from long-time artist and resident Board member Gene Franzman. After just three months, on February 18, 1975, the dedication ceremony took place at the site. See this [photo](#), showing the front entrance of the building, and [this](#) view showing its south side, the Administration Building, Chapel and Temple.

That same year, Mr. Franzman [donated](#) funds for the construction of “a two-story [building](#) with six one-room, kitchenette and bath units.... [for workers, with] a deck on the north side where one may sit and look out over the valley.” This structure became known as the [Six-Plex](#), which commands a stunning view of the San Luis Rey Valley and the distant mountains. This [image](#), taken from the south side of the Rose Cross Circle, shows the building’s second level. Gene Franzman occupied the top left (westernmost) unit until he retired and moved to San Diego, where he died at age 90.

Ger Westenberg [reports](#) that “In March 1976 workers began construction of an annex on the north side of the old Administration building, to give more room for the binding and shipping operation and additional storage space for the books.” The rooms of this annex were called the Bindery, the Shipping Department and the *Rays* room (which stored past issues of the *Rays*). Here is a [front view](#) of the annex and [here](#) is a back view, opening onto Ecclesia Drive and across from the Star Pine.

The Rose Cross [Lodge](#) had been condemned and unfit for occupancy by the City of Oceanside in 1963. In the summer of 1976 it was [demolished](#).

The “Star Pine” deserves our brief attention because it has maintained a presence at Mt. Ecclesia since it was first planted by Max Heindel in 1912, three years earlier than the date proposed in the

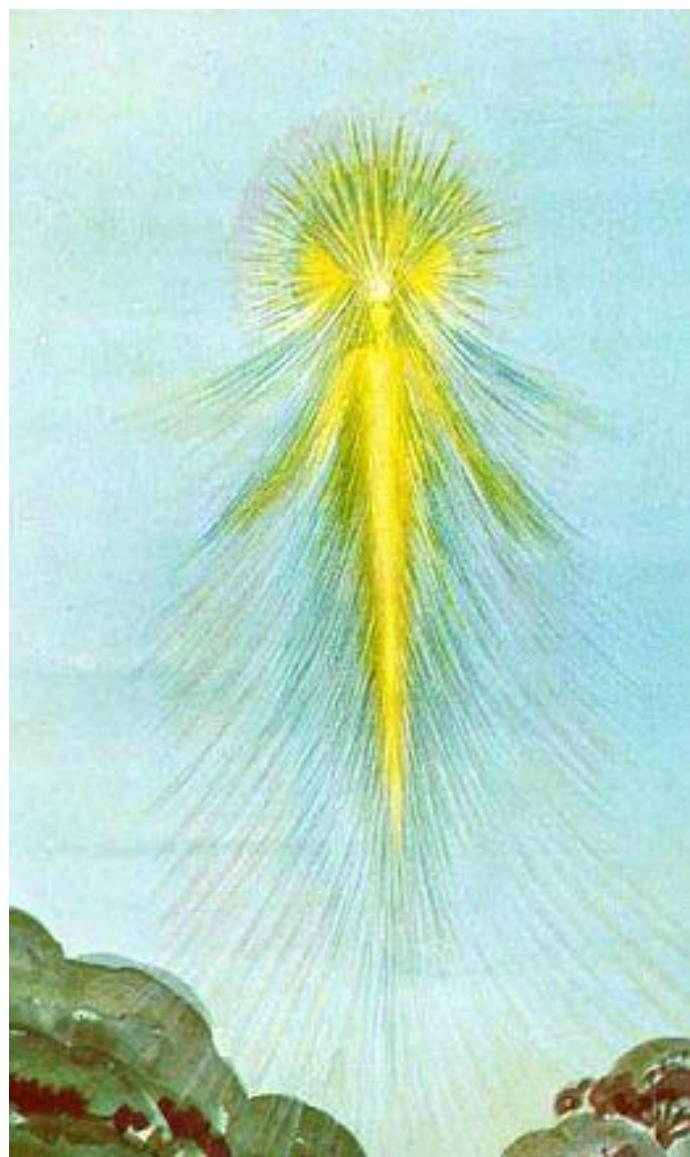


Star Pine decorated for Christmas, circa 1920

among the highest members of the plant kingdom, most species being monoecious or self-propagating, the male and female cones growing on the same tree. Its stature and fruit-bearing capacity mark its approach to the desire world, as it draws and specializes more light ether. It is ever green, with persisting vitality, and reminds the student that repetition is the keynote of the vital body, and that chastity, or preservation of the life force, is key to soul development, enabling that patient upward thrust so nobly exemplified in the pine.

Far less often, indeed rarely, seen but far more impressive would be the angel (deva) of the Star Pine. And it might bear some resemblance to a “Lord of the Pines” (at right) that Geoffrey Hodson observed in Cape Peninsula, South Africa. “As the picture shows, the coloring and the lines of force in the inner aura—the

the December 1995 [Rays](#) article “Light Seen from Afar.” This 1913 [photo](#) shows the tree (in the right foreground) in its fledgling state. From early days this shapely pine was decorated each Christmas. At left is an image of such trimmings from the 1920s. This east-facing [view](#) shows the tree having attained its full stature. For visitors and passers-by, the tree [dominated](#) Mt. Ecclesia’s landscape and could be [seen](#) for miles in most directions. It became an emblem for the striving and aspiration that characterize the Rosicrucian student. Pines are



A Lord of the Pines, clairvoyantly seen by Geoffrey Hodson and illustrated [here](#).

outer is omitted—suggest somewhat the needlelike foliage of the pine. Many well-grown pines were found to have their own tree God resembling the one here portrayed, but smaller in size and lower in evolution. The stature of this God is about thirty feet."

As Hodson writes in *The Kingdom of Faerie*, "On the Functions of the Tree-Spirit," touching on the work of angels, who are master builders in the etheric world and the principal agents in promoting growth and developing sentience in the plant kingdom:

The nature-spirit ... appears also to act as a link, or channel, for energies from higher levels of consciousness, and so fulfil a function which is a faint reflection of that of the ego in man, which is that of a lens, focus, or channel between spirit and matter. This is possible to the nature-spirit, because he has achieved a considerable measure of awakened self-consciousness, which is the essential factor.

It may be said that each vegetable group-soul is in the charge of an advanced deva [angel], under whom the tree spirits work. This hierarchical system is in operation throughout the whole deva evolution right down to the fairies and form-builders, functioning in the vegetable kingdom, the whole being under the control of the group-soul deva. He, in his turn, serves and obeys some great archangel of our earth's vegetable kingdom, who, knowing the plan in the mind of the Logos, transmits his instructions through the various grades, down even to the tiny etheric creatures who build and inform the material structure.



It may be that the occupancy of a tree for a long period by a nature-spirit is a sacrifice, and forms a means of swifter unfoldment, a path of service, in fact. This, like all true sacrifice, will cause no real pain, though a sense of limitation must be present on the lower planes. In taking up its abode in a tree, the nature-spirit appears to unify itself with the complete cell life of the tree, thus making homogeneous that which was heterogeneous; it, therefore, may be regarded as an expression of the soul of the tree, though at the same time it is a separate entity.



Above, the devious, unconscionable sale and removal of 1 of 57 healthy palm trees from Mt. Ecclesia. Also see these images of palm removals: [1](#), [2](#), [3](#), [4](#). Ecclesia Drive palms were stripped and the Guest House lawn was denuded of its shade-giving, lush fronds and the tree's fifty-pound pendants of palm dates.

Ger Westenberg's book on Mt. Ecclesia's history reports on an outrageous defilement and pillaging of its venerable and iconic palm trees, under the pretense that they were infected with fusarium wilt, which was an arrant [lie](#):

In "Echoes" of July-September, 2007, President Alexandra Porter listed seven financial priorities. The second concerned the aforementioned disease of the Canary Island date palms. She wrote that sometime in 2004, 30 of our palm trees became infected with a lethal disease, of which seven died. The Board of Trustees therefore approved that the remaining palm trees be sold to the Jungescapes Company, to offset the cost of removal of the diseased trees [including the above, [this](#) image, and [before](#) and [after](#) photos documenting this out-in-the-open steal and desecration, authorized by a hoodwinked and rogue Board of Trustees].

Kenneth Ray informed, in an e-mail to several members in early November, his reaction to the Board, that during the past four or five years only 5 palms died, possibly of the lethal disease Fusarium wilt, for which there is no cure, although by proper treatment the life of the diseased tree can be prolonged indefinitely. One member, concerned about the health of the trees, had a palm tree expert examine the trees earlier in the same year, and this expert found *no evidence* of the disease. [For a detailed account of this "rape" and "heist" see [here](#).]

All the removed trees [[this one](#) was taken from the field adjacent to and south of the Guest House lawn, and images [1](#), [2](#) and [3](#) show palms close to the cafeteria parking lot], with the exception of the five dead ones, were [groomed](#) and [made ready for sale](#) by Jungescapes. The workman in charge of the operation informed a member that the trees were *not* ill. If 62 trees were removed, as reported by Luis Blanco, and only five were dead, 57 trees, which on average will bring \$3500 each from a dealer, will yield \$199,500 less the cost of removal of 5 dead trees. [See [these palm tree](#) removal images and this 84-page depiction of the [palm tree pillage](#).]

Kenneth Ray, long-time student of the Western Wisdom Teachings and a professional landscaper, resigned his position as Head of Grounds and Maintenance in 2002 to devote all of his time to creating the Max and Augusta Heindel Memorial Garden on a three-acre [plot](#) directly across from the [Guest House](#), bordered on the south and west by a curving [Ecclesia Drive](#) (the area in this photo was taken prior to the creation of the Garden), adjacent to the Healing [Department](#) on its north side, and yards from the first stretch of Meditation Walk. He tapped into the primary water inlet from Carey Road, used his own heavy-duty earth-moving [equipment](#) to recontour the land, had the El Corazon Compost Facility truck in many tons of compost, arranged the delivery of 60 [truckloads](#) of riverbed silt and 20 [truckloads](#) of rocks and boulders from the San Luis Rey riverbed, unearthed by the U. S. Army Corps of Engineers, which was creating a stone and masonry revetment to prevent the [floodings](#) (see [here](#) for four more images of this destructive 1916 flood, which was reported on in the April 1916 [Rays](#)) that had devastated the Valley on several occasions.

Mr. Ray's contribution was a labor of love, artistry and imagination. Out of his own pocket he [purchased](#) and planted [palm](#) and cypress trees, shrubs, [papyrus](#) and a wide variety of flowers and [succulents](#) (Yes, this 10-foot Euphorbia is a succulent!). Ken also purchased [statuary](#) and irrigation equipment. He created [water diversions](#), [ponds](#), mini [waterfalls](#) and [bridges](#). The result of all this

planning and work was a glorious super-garden, rife with floral and scenic surprises, as narrated by his wife, Elizabeth Ray (at that time the Fellowship's English Esoteric Secretary), in this twenty-page [chronicle](#) of Kenneth's

exploits, and supplemented with this photo [album](#) of select images taken by Ken and Elizabeth.

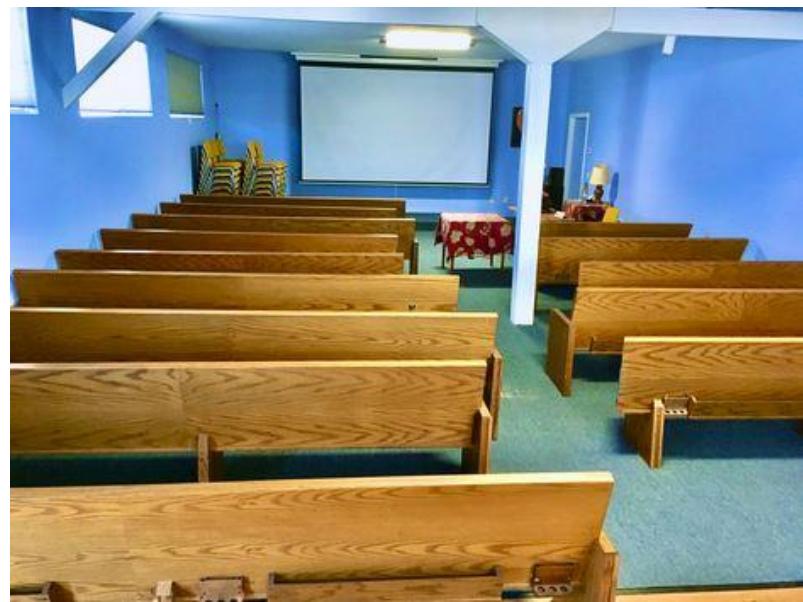
Unfortunately, this cultivated area was not maintained after Kenneth's departure from Mt. Ecclesia in 2004 and its grandeur and beauty deteriorated.

The Rosicrucian Emblem

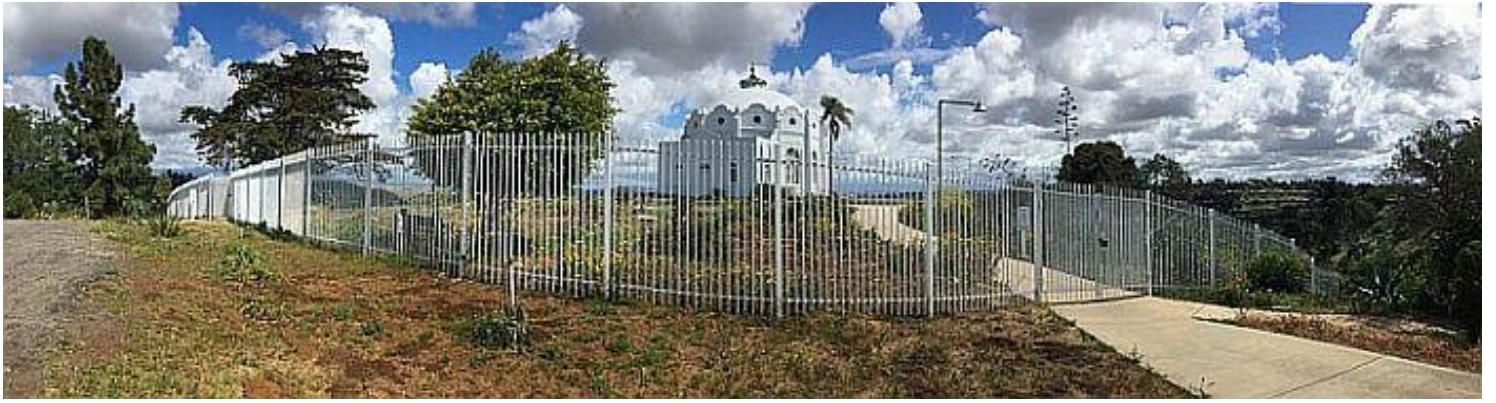
While Head of Grounds and Maintenance, Ken brought his fine flower knowledge and sensibility to highlight many areas of the Grounds and complement many buildings,

including [Ecclesia](#) Drive near the Chapel, the walkway [to](#) and [from](#) (Ken is taking a shot of the "shooter") the Cafeteria, in [front](#) of the Esoteric offices of the Administration Building (see [here](#) for back view of this structure), upgrading the Temple rose [garden](#), and, most notably, [creating](#) the Rosicrucian [emblem](#) with a configuration of flowers whose colors corresponded with those of the emblem—blue field, yellow star, white cross and red roses. Here is an [image](#) of Ken creating the emblem.

It should be noted that the Rosicrucian emblem, from the day the [Rose Cross](#) was planted in the ground on October 28, 1911 and a landscaped [equivalent](#) created around it, it has a near ubiquitous presence on the Grounds. It has served as a [structural](#) motif in many of Mt. Ecclesia's buildings; it appears on the [covers](#) of almost all the Fellowship's literature, on its [letterhead](#) stationary, on its [flags](#), in the form of the [electric](#) emblem, on both [wings](#) of the recently installed electric gate, as stained glass in the [Temple](#) (see same [window](#) from the reverse direction), [Chapel](#) and [Healing Department](#); and, most significantly, it is the focus of three altars—in the [Pro-Ecclesia, Healing Department Chapel](#) and the [Temple](#). In its dense symbolism lie the crux of the Rosicrucian Teachings and human occult anatomy. It limns the ten-fold angelic hierarchy's involvement in planetary and human [creation](#), so that "[the whole emblem is a symbol of God in manifestation](#)." It details the composition of the [Rosicrucian Order](#). It shows "the end and aim of [evolution](#), the road to be traveled, and the means whereby that end is gained." It provides "the solution of the World Mystery—Man's past evolution, present constitution, and particularly the secret of his future development." Knowledge of all these subjects is contained in this inexhaustibly fertile [emblem](#). See also this two-part study,



Rose Cross Hall - an extension of the Shipping Department



“Meditation Upon the Rose Cross Emblem,” [May](#) and [June](#) 1938 Rays.

Regarding Ken’s project and all other landscaping and beautification activities undertaken from the time of Mt. Ecclesia’s inception, where abundant watering and planting were encouraged as a near-daily practice, this previously cited [quote](#) from *The Rosicrucian Mysteries* is pertinent, for Heindel knew that turning the Grounds into “a luxuriant tropical park” would foster in the workers “a poise and peace which are absolutely essential to the proper performance of their work [B]y bathing their souls in the beauty of the surroundings, whether consciously or not, they gain in strength and grow in grace. They become better and better fitted for the Great Work in the Master’s Vineyard.”

In 2016 a storm toppled a massive pine [tree](#) that had been standing near the Bell Tower, [damaging](#) (also see this [image](#)) the Book Warehouse extension of the Shipping Department. Repairs on this portion of the building allowed for the creation of a lecture and conference room space, which was given the name of “[Rose Cross Hall](#)” (see photo of interior above). Also see this same area as shown from the [vantage](#) of the Oasis and this [image](#) taken from in front of the east end of the Cafeteria.

Because of repeated acts of vandalism on the Temple and its immediate vicinity, including breaking the tinted window panes, called “lights,” the Fellowship had to resort to installing a white-enameled wrought-iron fence (see image above) around the accessible portion of its periphery.

This concludes the history of the conception and construction of buildings on Mt. Ecclesia, which constitutes, as it were, its physical body. But before, during and especially after these structures were in place, all the thought, emotion, resolve and activity that went into their realization engendered and began to organically build an invisible superstructure, both a living thought-form and its etheric reflection. Individual buildings began to assume their own unique auras, based on the type, intensity and purity of thought and feeling generated in and directed toward each. The [Ecclesia](#) was particularly on the world-wide membership's radar, but the Pro-Ecclesia was also enlivened,



Pro-Ecclesia (Chapel) and Ecclesia (Temple) in a lush and thriving landscape. Photo from around 2000.

for from its inception, two daily devotional services were held there, as well as memorial services, wedding ceremonies, Sunday lectures, New and Full Moon and weekly Healing services. "Heart" was put into these buildings, they became ensouled. The long-deferred completion of the Sanitarium occasioned an article in the March 1939 [Rays](#), entitled "[The Soul of the Rosicrucian Fellowship](#)," which describes this soul-awakening in a formerly lifeless structure:

In the trilogy of spirit, soul and body, this [the Sanitarium building] is the physical body. More important is the soul which animates the body and directs its use.

There is a cold beauty that repels. Many buildings are nothing more than empty shells. Occasionally, over the course of time, they come to life through long human association; but pitifully few structures are endowed with a soul.

Blessed is the building that is a dream come true: the dream, first of two brave pioneers, then of thousands whom they awakened to the spiritual need of humanity. Built of the faith,

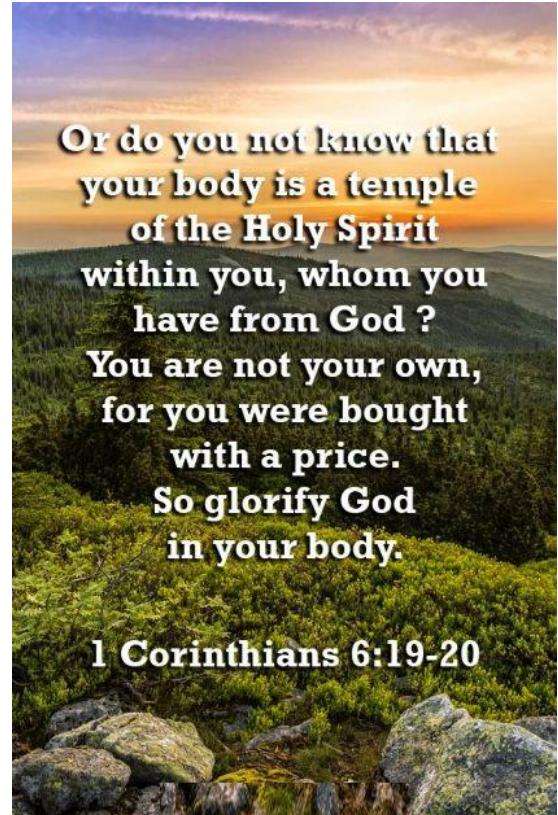
hope, and prayers of many years, during which the vision of beauty and service grew in daring; built of patience, too, until, in the judgment of a Higher Wisdom, each essential contributing factor, of the earth and of the spirit, had stepped into place to preside at its birth.

Every detail was planned with loving care and reverently carried out, nothing short of perfection deemed worthy. And now have gathered those through whom flows the living sacred force dedicated to the lifting of human woe. Nothing could be more beautiful than the eager cooperation of these workers. Their joy of service permeates the building. One enters, not a healing machine, but a spiritual haven, "the shadow of a great rock in a weary land" [Isaiah 32:2; i.e., Christ Jesus]. The Soul of the Rosicrucian Fellowship, warm, calm, reassuring, breathes steadily through length and breadth. More than the perfectly appointed equipment, more than the visible beauty, it will smooth away the world's pain and heal its sorrow. It is a living stream welling ceaselessly from the hearts of those who have laid their lives—their love, thought and aspiration—on the altar of service to their brothers.

Inspiring words, and applicable to all the buildings on Mt. Ecclesia, and to Mt. Ecclesia itself, as an entity, for each severally and together as one are consecrated to the same holy purpose—to bringing balm and healing to the world's sick and forlorn.

Remember what its name signifies: the entire property and its appointments is a Church on a hill. "It is yet building—building and built upon. Sometimes the work goes forward in deep darkness; sometimes in blinding light." It is a living thing. It is the human body temple (see above image) writ large, housing its temple members and temple builders, sharing in their joys and accomplishments and bringing solace to their sorrows and losses. All the funds for buildings, modest worker salaries, office materials, office and book publishing equipment, maintenance and upkeep have been member-donated.

Why has so much time and space been devoted to describing the conception, construction and completion of the many structures, especially the eagerly-anticipated but long-deferred Sanitarium, and all the environmental enhancements on Mt. Ecclesia? Because they constitute the outward means by which the goal of healing in all its ramifications and requirements can be accomplished. These structures and their context are the organs by which Mt. Ecclesia workers can successfully function as visible helpers, enabling the work Invisible Helpers to achieve maximum efficiency and effectiveness, especially through the physical healing practiced in the Sanitarium, and certainly the



metaphysical healing to which the Healing Department, Ecclesia and Chapel are dedicated, as well as the Cafeteria, Administration Building, Business Office, print shop, bindery, dark room, book annex, Rose Cross Lodge and the many workers' quarters that expand and help implement the entire service-oriented operation, becoming repositories of and foci for the hearts, souls and aspirations of the worldwide membership and other sympathetic friends.

The author has sought to make this lengthy presentation as clear and orderly as possible, avoiding unnecessary repetitions and information that diverge too far from the title's subject. He asks the reader's indulgence when it appears that this intention has not been carried out. As Heindel remarked in a July 4, 1915 talk: "Mount Ecclesia has been bought and built by thousands of widow's mites, given out of grateful hearts." So the heart of the Fellowship's members is invested in the entire material enterprise, spiritually undergirding and enlivening it.

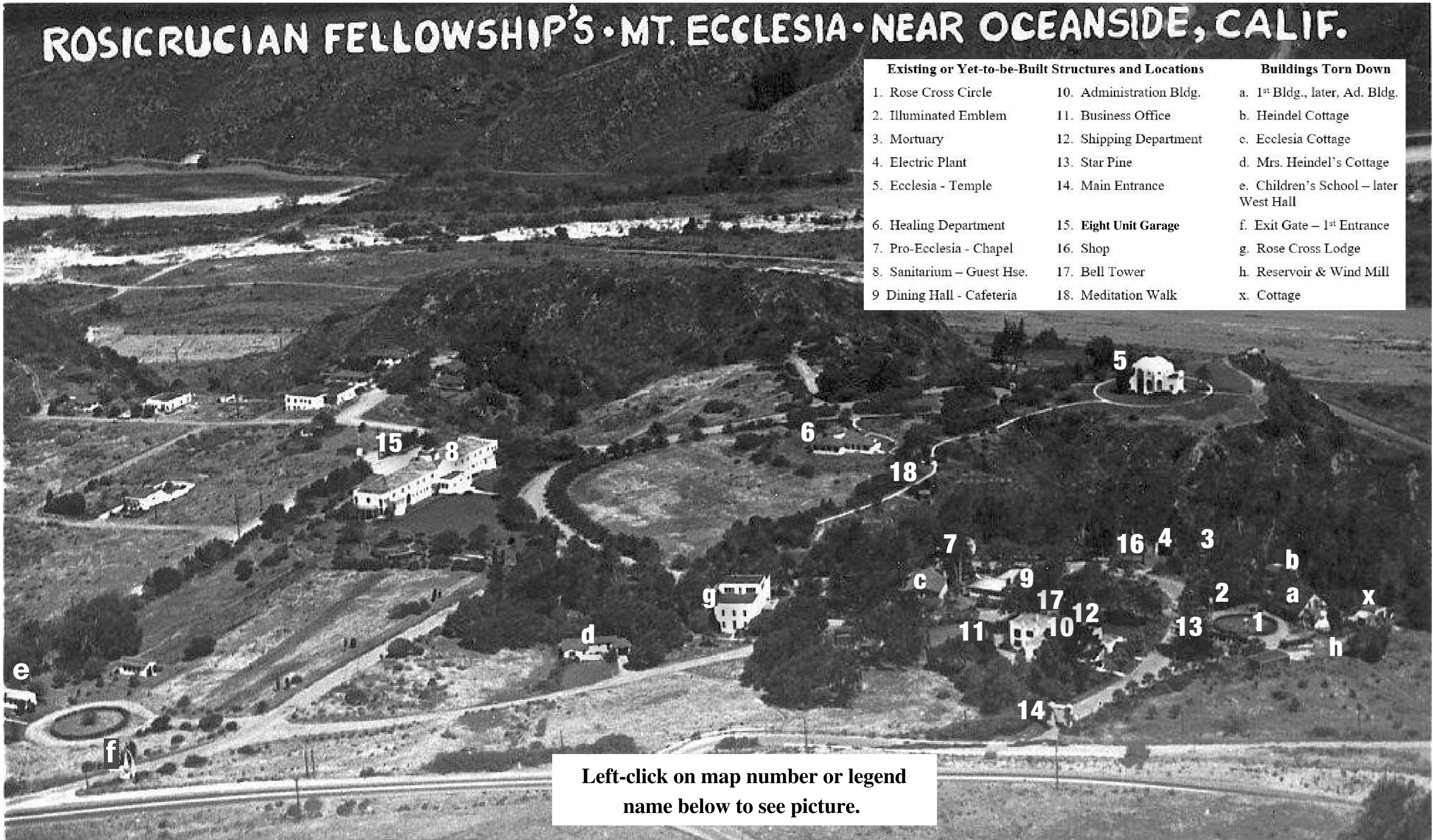
For a recapitulation of significant dates in the history of Mount Ecclesia see [here](#).

This 2011 short [video](#) favorably displays Mt Ecclesia's principal buildings.

MAP AND KEY ADDENDA

The next two pages (78-79) show building identifiers in a 1930s aerial view of Mount Ecclesia and a recent satellite view of the comparable area, each with its map legend, which lists all relevant structures and ground-view photo links on both the legend and the map, with their corresponding numbers. The third page (80) shows another satellite image, this one from 2010, with a well-defined view of the Headquarters property, but excluding the Guest House. Page 81 gives a Google Earth zoom image of Mt. Ecclesia, with a superimposed Key to identify each building by its number. Page 82 displays the mounted Legend on Inspiration Point, which depicts the prominent sites and features in Mt. Ecclesia's environs.

ROSIKRUCIAN FELLOWSHIP'S • MT. ECCLESIA • NEAR OCEANSIDE, CALIF.



Existing or Yet-to-be-Built Structures and Locations

1. Rose Cross Circle
2. Illuminated Emblem
3. Mortuary
4. Electric Plant
5. Ecclesia - Temple
6. Healing Department
7. Pro-Ecclesia - Chapel
8. Sanitarium – Guest Hse.
9. Dining Hall - Cafeteria
10. Administration Bldg.
11. Business Office
12. Shipping Department
13. Star Pine
14. Main Entrance
15. Eight Unit Garage
16. Shop
17. Bell Tower
18. Meditation Walk

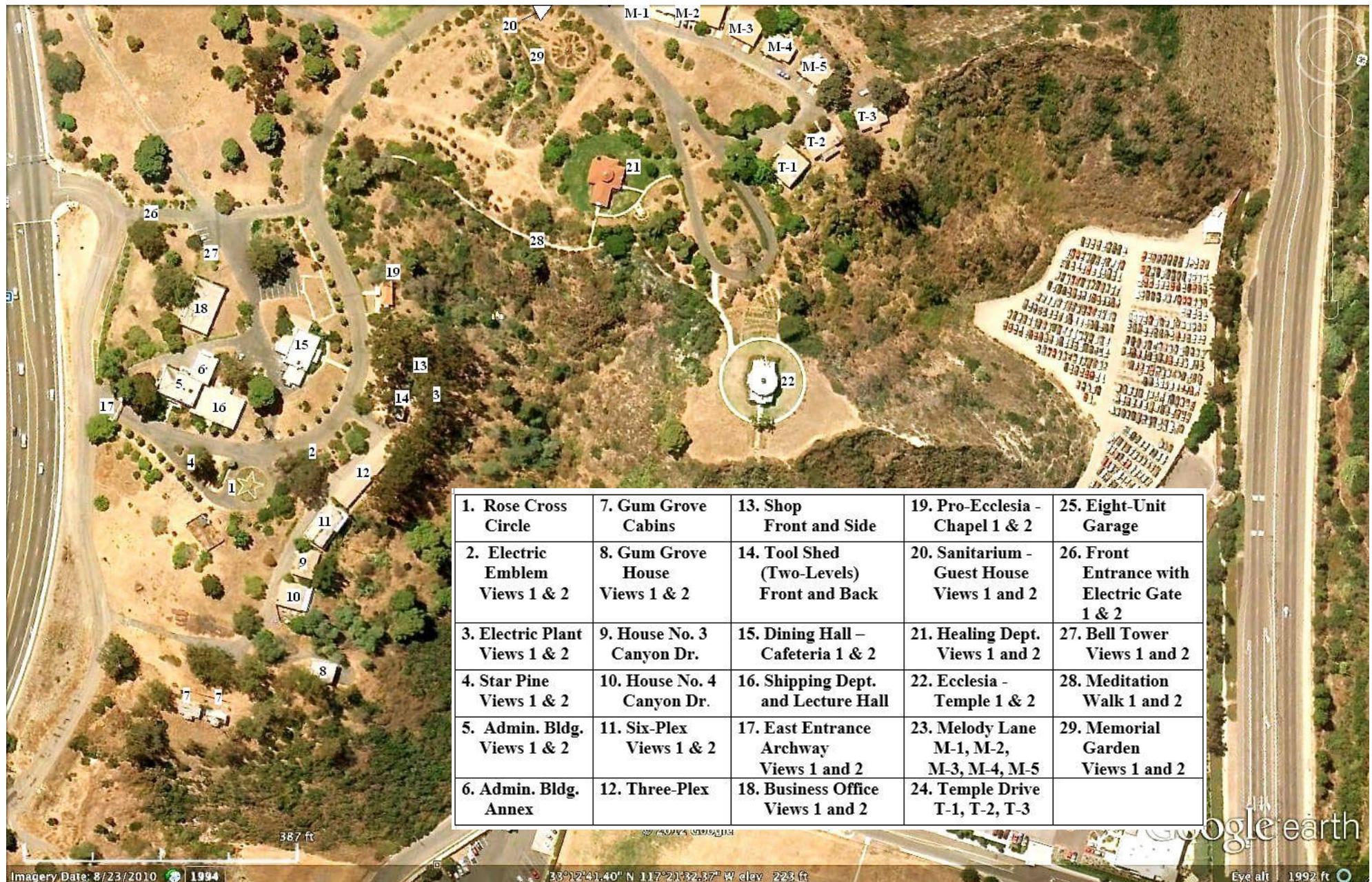
Buildings Torn Down

- a. 1st Bldg., later, Ad. Bldg.
- b. Heindel Cottage
- c. Ecclesia Cottage
- d. Mrs. Heindel's Cottage
- e. Children's School – later West Hall
- f. Exit Gate – 1st Entrance
- g. Rose Cross Lodge
- h. Reservoir & Wind Mill
- x. Cottage

Aerial Map of Mount Ecclesia with Number Key Table



1. Rose Cross Circle	7. Gum Grove Cabins	13. Shop Front and Side	19. Pro-Ecclesia - Chapel 1 & 2	25. Eight-Unit Garage
2. Electric Emblem Views 1 & 2	8. Gum Grove House Views 1 & 2	14. Tool Shed (Two-Levels) Front and Back	20. Sanitarium - Guest House Views 1 and 2	26. Front Entrance with Electric Gate 1 & 2
3. Electric Plant Views 1 & 2	9. House No. 3 Canyon Dr.	15. Dining Hall – Cafeteria 1 & 2	21. Healing Dept. Views 1 and 2	27. Bell Tower Views 1 and 2
4. Star Pine	10. House No. 4 Canyon Dr.	16. Shipping Dept. and Lecture Hall	22. Ecclesia - Temple 1 & 2	28. Meditation Walk 1 and 2
5. Admin. Bldg.	11. Six-Plex Views 1 & 2	17. East Entrance Archway Views 1 and 2	23. Melody Lane M-1, M-2, M-3, M-4, M-5	29. Memorial Garden Views 1 and 2
6. Admin. Bldg. Annex	12. Three-Plex	18. Business Office Views 1 and 2	24. Temple Drive T-1, T-2, T-3	

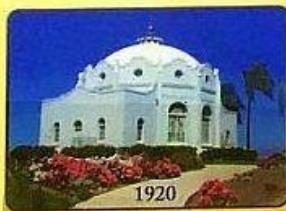
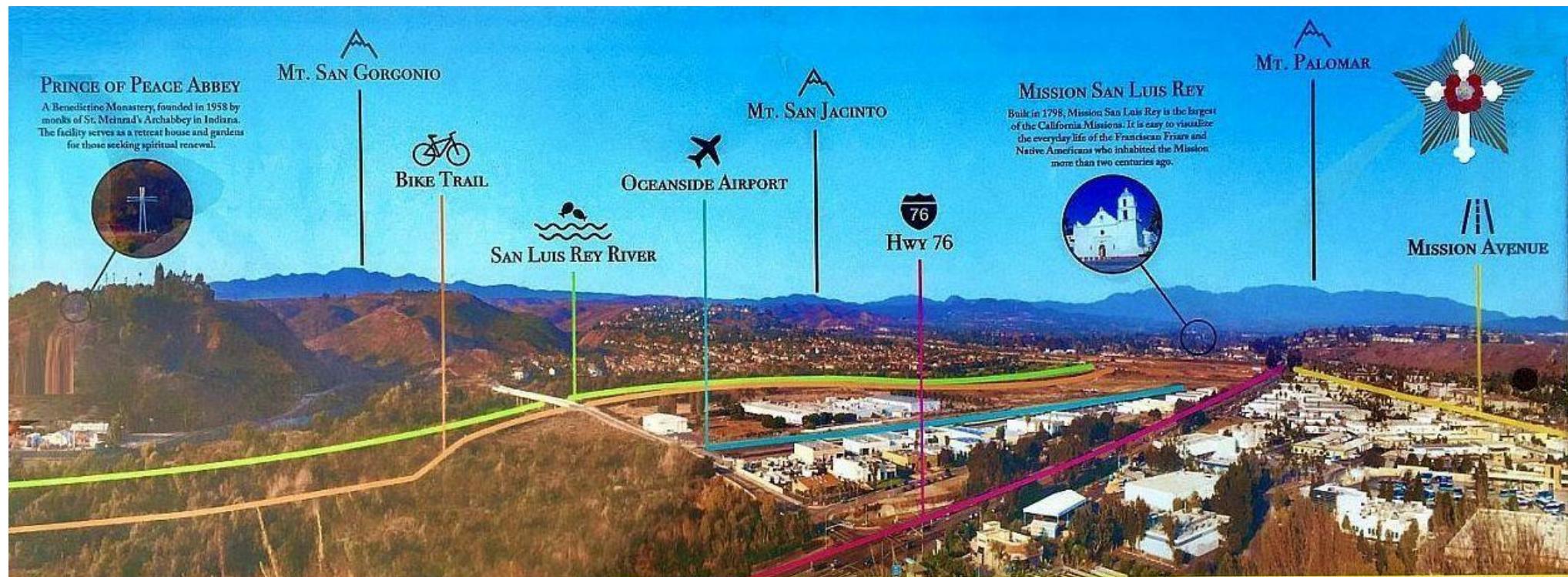


2010 Satellite View of Mt. Ecclesia and Environs, bordered by Mission Avenue on the south and Highway 76 on the north. The Guest House is not shown.



2020 Google satellite view of **Mt. Ecclesia and Adjacent Properties** bordering on and west of Carey Road and south of Mission Avenue.

ENHANCED PHOTOGRAPHIC MAP OF PROMINENT SITES AND FEATURES VISIBLE FROM MT. ECCLESIA'S LOOKOUT POINT



THE ROSICRUCIAN FELLOWSHIP - FOUNDED IN 1909

The Rosicrucian Fellowship is composed of men and women who study the Rosicrucian Philosophy known as the Western Wisdom Teachings as presented in The Rosicrucian Cosmo-Conception. This Christian Mystic Philosophy presents deep insights into the Christian Mysteries and establishes a meeting ground for Art, Religion, and Science.

Max Heindel was selected by the Elder Brothers of the Rose Cross to publicly give out the Western Wisdom Teachings in order to help prepare mankind for the coming age of Universal Brotherhood, the Age of Aquarius.

FOR MORE INFO:



The Rosicrucian Fellowship

ADDENDA

Mount Ecclesia Temple Listed on the National Register of Historic Places

On March 10, 1995, the Rosicrucian Fellowship Temple was deemed a property of “national



significance” and was placed on the National Park Service’s (under the jurisdiction of the Department of the Interior) National Register of Historic Places, commemorated with two bronze plaques that are mounted on concrete blocks flanking the walkway to and in front of the Temple steps.

The twenty-four page certification [document](#) gives not only an architecturally informed description of the Temple but also Headquarters’ other historically and structurally significant buildings, thereby serving as a bare-bones recapitulation of this study’s account of Mt. Ecclesia’s

building endeavors.

The semi-technical descriptions in this document can be found nowhere else and therefore warrant quoting in full.

Pictures have been added to the text with additional links:



The Rosicrucian Fellowship Temple property consists of 40 acres with extensive landscaping on a

prominent hilltop adjacent the City of Oceanside. On the property are six major buildings, four monuments associated with the religious organization, and a number of smaller, newer, non-contributing residences which, although numerous, are mostly confined to two areas of the large site. [Integrity of the historic features is high.](#)

The Rosicrucian Fellowship Temple is a drum-shaped structure built on the crest of the hill that separates downtown Oceanside from the San Luis Rey River [Valley](#). In the early days of Oceanside development, the Temple was the dominant feature of the northeastern city boundary, with a commanding [view](#) of the farms in the river valley and [Mission](#) San Luis Rey two miles to the east [also see this vintage photo [postcard](#) view of the Mission], beyond the city limits. Mission Avenue, the main thoroughfare from the Oceanside beach, takes an abrupt turn at this point and begins a winding descent into the valley.

For seventy years, since its construction in 1921-22 [1920], the Rosicrucian Fellowship Temple has been a landmark in the region, recognized by residents and visitors for its distinctive architectural design and for its scenic location as well. The structure still retains its original integrity, with no significant additions or changes.

The Rosicrucian Fellowship Temple or Ecclesia was begun in 1921 and completed in



1922 [all major building was completed in 1920] from plans initially drawn in 1915. The structure is formed of a twelve-sided drum of reinforced concrete, supporting a dome upon which rests a twelve-sided [cupola and finial](#). An espadaña [translated as “bell

gable," but here referring to the circular-windowed opening] with a centered roundel stands atop each of the twelve sides of the drum, circling the dome. Multi-paned stained-glass windows are set into three arched openings on each side of the building with stained-glass fanlights in the arches. The vestibule and the vestry are located in rectangular wings at the front and rear of the building. These are flat-roofed structures with parapets. The front and back doors are set in arches. There is a gablet [small gable] over the back door and a fanlight in the arch above the door. Small nine-paned windows with fanlights above are placed at each side of the front and rear doorways and at each end of the wings. The front door is of carved wood, set in an arched doorway. The entrance is surmounted by a Neo-Classical pediment and entablature resting on two Ionic columns [contra the classification, these are Corinthian capitols].

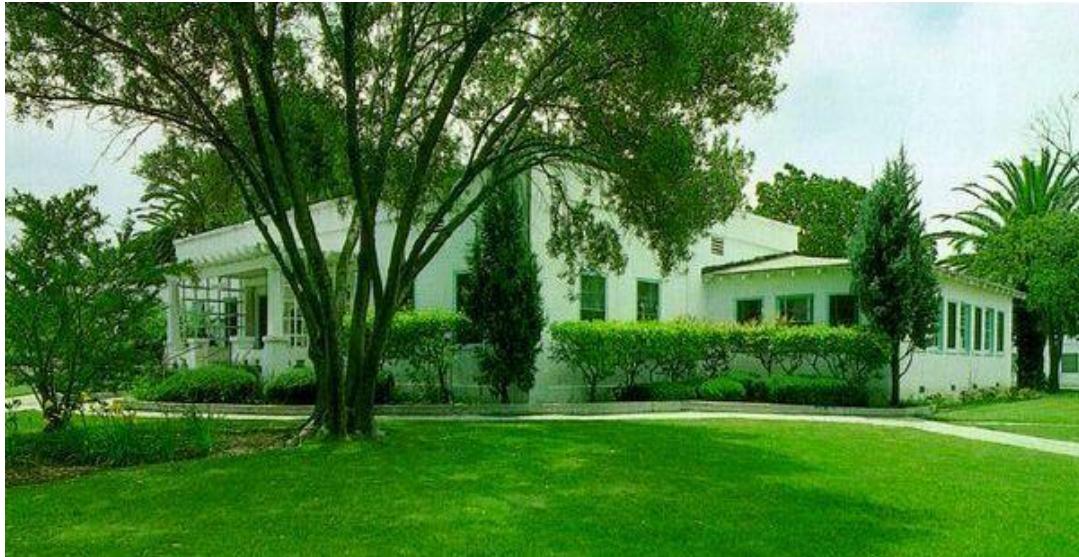
The Palm [Ecclesia] Drive consists of a winding driveway lined with nearly eighty palm trees (*Phoenix reclinata*) [mostly, *Phoenix canariensis*] leading from the main entrance to a small rose garden fronting on the Ecclesia. The trees and the flowers were planted by Max Heindel, founder of the religion, about 1912 or 1913 with the thought that they would be well grown by the time sufficient money was available to build the Ecclesia and thus would provide the building with an appropriately landscaped approach.

Other buildings on the site are of simple architecture, most covered with stucco and all painted white. About twenty of the buildings (non-contributing) are recently constructed apartments and small one- and two-family dwellings. Five other buildings (contributing) form the core of the religious and healing structures.



The oldest building on the site is the original chapel or Pro-Ecclesia. This is a small, one-story stucco building, 18' x 36', built in 1913. It has a hip roof of tile. The entrance is on the long side, with a Mission-style campanario [belfry or bell tower] and three bells

above the front door. Two small porches at the front and side, added at some later date, have an elliptically-arched roofs resting on two square pillars.



The original Dining Hall is a plain building of gypsum block, built in 1914. There is a flat roof with parapet. Double-hung windows are evenly spaced along the walls. There are casement windows in the kitchen area at the side of the main entrance. The flat-roofed porch over the front door, added later, was originally built as a pergola, then roofed over. It is supported by square tapered posts resting on pedestals. A small addition at one corner has a hip roof.

The Administration Building was begun in 1917, replacing a bungalow that was on the



site when it was purchased in 1911. It is a two-story building of gypsum-block construction with a flat roof and parapet and opposed stairways leading to an entrance on the second floor. There are engaged piers at each corner with Greek crosses embossed at

the tops. Doubled sets of double-hung windows are evenly spaced along the walls. Similarly styled additions have been added at later dates on each side.

The [Sanitarium Building](#) [pictured below], now called the [Guest House](#), was begun in 1922, with numerous revisions to the plans as the building progressed. For lack of funds, the building was not opened for business until 1938. It is a rectangular two-story structure of reinforced concrete with a single-story foyer projecting from the center. The hip-and-valley roof over the main section of the building has a gable with a circular vent facing the front. A small twelve-sided drum in the center of the roof supports a square tower and lantern. Double sets of engaged Corinthian [columns](#) flank the front door and support a broken pediment with entablature. Two flat-roofed extensions at each end have parapets on top. The semi-circular [porches](#) at each end of the building rest on slender Doric



columns and are surrounded at the top by an iron railing. Single and paired sets of double-hung windows are mounted in shallow recesses with molded window sills.

The [Healing Center](#) [early photo postcard image below] is a one-story building of stuccoed gypsum-block built in 1938. The cruciform building has a hip-and-valley tile roof with a twelve sided drum at the transepts topped by a small elliptical dome with a



Healing Department

Photo Postcard, c. 1940

tile roof and a globe-shaped glass finial. There is a circular arch over the front door, resting on brackets.



Four Objects serve as symbols of the organization and are considered to be local landmarks. These include:



2. The Founder's **Cross** has trefoil tips and is mounted on a [stone-bordered,] five-pointed star [within a circular cultivated area]; the original was built in 1911 and the replacement (see also [here](#)) was installed there in 1992.

1. An elliptical **arch** spanning the front entrance and resting on cone-shaped pillars.





3. The Electric Star is lit at night and can be seen across the valley to the east (1914).

4. The Bell of Mount Ecclesia is mounted on a steel-frame tower (1914; restored 1992).

Summary Paragraphs

.... California's openness to new ideas and groups attracted many Eastern-leaning adherents, and the remaining few communities are an important reminder of what was once a major aspect of religion in Southern California. Oceanside's Rosicrucian Fellowship Temple property is a major representative of that movement and is significant in the history of the state. In addition, the property is significant at the local level for its impact on early Oceanside's economy as a result of its needs for



Mt. Ecclesia's "Temple of Healing" Image taken from a photo postcard, circa mid-1920's

goods and services and its attraction of tourists to the seaside community. The Temple's beautifully landscaped grounds were a part of the attraction for visitors and local citizens alike, and the Rosicrucians frequently won awards for their beautification efforts.

Excerpts from additional comments in this Report include the Following:

.... From its construction to today, the landscaping and setting of the Rosicrucian Fellowship [Temple](#) attracts visitors. Mrs. Augusta Heindel, wife of Max Heindel, who organized the Rosicrucian Fellowship, was active with the beautification of the Fellowship grounds (City Beautiful Movement). She received trophies in 1928, 1929 and 1930 from the Oceanside Beautification Club. It was not unusual during these years for people who were travelling on the Coast Highway to stop in Oceanside to see the



*Photo postcard from 1921, showing the recently constructed **Ecclesia** on a promontory above the San Luis Rey Valley, with connecting Meditation Walk and looping Ecclesia Drive at left.*

attractive landscaping at the Fellowship.

Perched on the rim of a hill that overlooks the San Luis Rey River [Valley](#), is the Headquarters for the Rosicrucian Fellowship Temple (1920). The Rosicrucian Fellowship [Temple](#) incorporates classical architectural elements which symbolize the aspects of theosophy, astrology and Christianity and are embodied in the ideas of Max Heindel....

The Fellowship is dedicated and devoted to the healing of the sick through "spiritual astrology", which is approached as a science, that will one day be used [it is already so used] as a tool in helping those who are emotionally, mentally or physically ill. The Rosicrucian Fellowship is a separate organization and is not associated with the "Rosicrucian Order AMORC" (founded in 1915 by Harvey Spencer Lewis)

Max Heindel's Rosicrucian Fellowship is an association of Christians of various denominations, whose members are dedicated in spreading the gospel and healing the sick. Both claim an association with the medieval society reputedly founded in the 15th

[actually, [13th](#)] century by [Christian Rosenkreuz](#), and both refer to 17th and 18th century European societies which bore the same name....

Because of the importance of healing services in the Rosicrucian religion, a cottage or two was always set aside for use as a sanitarium, and from the very earliest days there was talk of building a permanent buildings similar to "the internationally celebrated Battle Creek Sanitarium." Lester A. Cramer of Los Angeles drew plans and elevations as early as May 1929, then revised them over the next two years. Construction bids were taken at the end of 1931 and Charles G. Rieke of Oceanside was selected to do the work....

The Rosicrucian Fellowship [Temple](#) retains its original architectural integrity and its importance to the members of the Rosicrucian Fellowship. Beyond this, it is the most imposing structure on a prominent landmark in Oceanside. While perhaps not drawing many members from the local populace, the Rosicrucian Fellowship was nonetheless important to the economy of early Oceanside, purchasing goods and services locally, bringing members to the city for religious observances, and serving as a point of interest for tourists. The undeveloped portion of the property is a [steep hill](#) cut with rocky [ravines](#) [this image shows of the northern steep slope to the valley and the remains of the old City reservoir system; also see [here](#)], and this fact would seem to serve as a guarantee that the Rosicrucian site is likely to remain as an undeveloped open space and a reminder of the early history of Oceanside.

A short supplement to this study, independent of its specific approach, may be seen [here](#), where the imagination, as well as creativity, of the author, have been given full rein, which includes these excerpts:

It is said that, if you need to hide something important, hide it in plain sight. Lying across the full length of the City of Oceanside, California, is the 5,500 foot long body-form of a great serpent. And, at the far end of the serpent's tail stands the image of a small angel with wings spread wide.

The serpent is a powerful symbol of rebirth and represents transformation, healing and the creative life force. And here, the serpents body-form runs through the grounds of the *Rosicrucian Fellowship*. [Intriguing? Click on above link.]

Historical Notes on The Rosicrucian Fellowship

For a list of important dates in Mount Ecclesia's history see [here](#). This 2011 short [video](#) favorably displays Mt Ecclesia's principal buildings.

SECTION TWO – THE ROSICRUCIAN METHOD OF HEALING THE SICK AND THE WORK OF THE INVISIBLE HELPERS

Over the course of extensively tracking Mt. Ecclesia's building chronology, the reader has invariably and necessarily encountered many references to healing and the Invisible Helpers. This is to be expected when we understand that Mt. Ecclesia was founded for the purpose of healing, on both the physical and superphysical levels. Accordingly, all the structures, facilities, activities and motivations of its workers, have arisen for and are directed to enabling and furthering the goal of healing.

How the Rosicrucians Heal the Sick

The Brothers of the Rose Cross have devised a [unique method of healing](#) that addresses the whole person—dense and vital bodies, emotions, mind and spirit.

Gathered around these twelve Brothers, as their pupils, are a number of "lay brothers"; people who live in various parts of the Western World, but are able to leave their bodies consciously, attend the services and participate in the spiritual work at the temple [which includes creating the healing panacea]; they having each and every one been "initiated" in the method of so doing by one of the Elder Brothers. Most of them are able to remember all that happens, but there are a few cases where the faculty of leaving the body was acquired in a previous life of well-doing and where a drug habit or a sickness contracted in the present existence has unfitted the brain to receive impression of the work done by the man when away.

A full description of how the Rosicrucians heal the sick may be read in [*Occult Principles of Health and Healing* \[OPHH\]](#) and in [*Astro-Diagnosis* \[AD\]](#). A shorter synopsis is presented [here](#). The concepts and practices of Rosicrucian healing are foreign to and beyond the pale for most traditional allopathic doctors, whose treatment is confined to the dense physical body, the only body they recognize. The Rosicrucians know that

Disease is first shown in the [vital body](#) before it is felt in the physical. Where osteopathic, chiropractic, massage or the laying on of hands is used, the healer must first with his own magnetism change, or disturb the vital body of the patient before healing can take place. Just as a muddy pool of water must first be disturbed and drained before the fresh water is put in. [Conventional medicine can't treat a "body" of whose existence it is ignorant.]

Another excellent source for information on the "Rosicrucian System of Healing" may be found in the [October](#) and [November](#) 1931 *Rays*, which include materializing [hands](#), or the entire body, to manipulate and adjust patient organs and structures. The writer reminds us that Invisible Helpers also include the class of "the dead," those who have passed over into the spirit realms. We are told that, from the standpoint of the higher worlds, disease is an illusion:

Disease of the physical body is a manifestation in the three-dimensional matter of the physical body, and therefore is a product of time and space, hence spiritually it has no existence. If one can grasp this thought and hold it in mind, he will be creating thought

forms which will proceed to dissolve the old mental crystallization that produced the illusion of disease. Christian Science specializes particularly in this method of using the creative power of thought.

However, this method has its shortcomings, which are identified. Magnetic healing is described. Also considered are why cases of spiritual and mental healing sometimes fail, including “the use of too much willpower in the elimination of disease.” Also considered are the value of physical agencies to expedite complete healing, the mitigation of suffering and the permanency of healing. “[The Laying on of Hands](#),” both physical and etheric, is described in this [Rays](#) article.

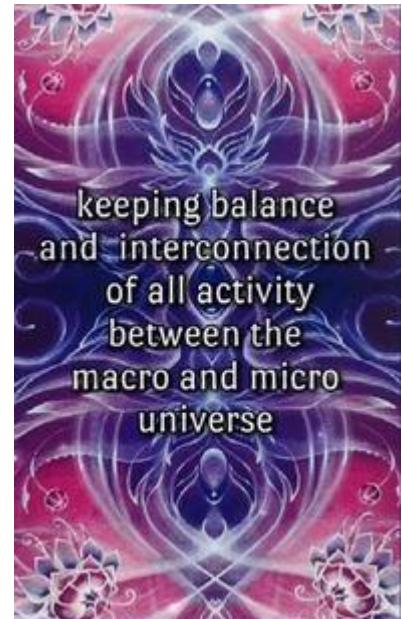
Since the Sanitarium was built to treat the physical person, as well as his or her finer vehicles, the November 1938 [Rays](#) describes a number of beneficial modalities that are implemented to good effect, including the use of magnetism, solar-, hydro- and chromo-therapy, as well as of sound waves (alpha, beta, and gamma) and music therapy to harmonize the various human “bodies,” and, importantly, providing chiropractic manipulations and adjustments.

A thorough survey on how to achieve and maintain health, particularly with respect to the physical body, may be found in Rosicrucian Fellowship Pamphlet No. 24 “[The Newer Hygiene of Living](#),” which offers helpful information on many pertinent topics, including: Food Selection, Factors Determining the Selection of Food, Minerals, Vitamins, Roughage, Reasons for Abstaining from Meat, Acid-Base Balance in Foods, Health Habits, and Mental and Spiritual Health.

Heindel’s talks in the Pro-Ecclesia and his *Rays* articles relevant to health and healing include: “[One Coal Will Not Make a Fire](#),” “[The Hidden Side of Prayer](#),” “[The True Cause of Contagion](#),” “[Sin and Sickness](#),” “[The Cause and Cure of Colds](#),” “[The Key to All Cures](#),” “[The Food of the Future](#),” and, for three splendid examples of Heindel’s wit and droll humor, read: “[From the Diary of a Glutton’s Stomach](#),” “[Digesto-Sura](#)” and “[A Proverb](#).[“](#)

[Astrology and Healing](#)

Astrology “[humanizes](#)” Astronomy. It uses stellar and planetary data—properties, mass and motion—and delineates their impact on all aspects of human affairs—on the physical, vital, emotional and mental levels. What warrants this conversion and on what is it based? Astrology uses the same methodology employed by the “hard” sciences: observation, tabulating data, making hypotheses and finding the best explanations to account for perceived facts. In other words, the *science* of astrology is based on the application of thought to the data of experience, guided as well by imagination and informed by intuition. Final confirmation of astrology’s validity is given by the fact that *it works!* Consider this quote from a Jan/Feb 2004 *Rays* [article](#), “Micro and Macro Anatomies of Man”(see above image):



Laotse wrote that “The [universe is a man](#) on a large scale.” Conversely, man is a universe on a small scale: If, as occult philosophy maintains, the zodiac, the galaxies and their component systems, and the planets with their kingdoms and planes, are not only in correspondence and mutual resonance, but have their representation in man himself, then, by [analogy](#), which is “the master [key](#) of all spiritual mysteries,” individual man is also a potential cosmos, whose embryonic [constellations](#) and their planetary satellites are being formed out of his trillions of organic cells, each of which contains billions of atoms, an atom itself often being likened to a miniature solar system—electrons orbiting a nucleus.

As each incarnate human is a member of the Body of Christ, vitally related to and informed by the whole spiritual organism, so again, by analogy, organs in the single human body can be seen as evolving microcosms, each part of which correlates with other body organs.

Paracelsus [This [site](#) presents a fine presentation of the life and wisdom of the sage. Also see “Paracelsus” [here](#)] expresses the same truth in these words: “There is a star behind every process going on in man. All forces of heaven have their corresponding activity in those parts of the body that are expressive of their powers.” He also maintained that “A physician should know the physiology and anatomy of heaven as well as that of man to understand the cause and cure of astralic diseases.” Moreover, this Rosicrucian initiate wrote that “Man lives within the invisible world, comparable to the yolk in an egg. The chicken grows from the white of the egg, which constitutes its *chaos*, [Heindel uses this exact [analogy](#) and this same term in the *RCC*] and man is nourished by his *chaos*. Within man are the sun and moon, the planets and all the rest of the stars, and also the *chaos*.”



“God, the Architect of our Solar System,” works through “great Spiritual Intelligences, designated as the Planetary Spirits and the ‘seven spirits before the throne [of Second-Person God, the Christ].” “The Sun is the nearest approach we have to a visible symbol of God, yet it is but a veil for That which is behind. What That is cannot be uttered publicly.”

Occultly it is called “Vulcan,” where the Father abides.

The foregoing passages give us a good introduction to the use of astrological tools in the art and science of health and healing. The critical role astrology plays in Rosicrucian healing is attested to by the pictorial presence of the Twelve Zodiacial Signs encircling the Ecclesia's upper wall.

The Rosicrucian method of healing has been vouchsafed by the Elder Brothers of the Rose

Cross. It is unique in that it incorporates the cosmic science of astrology, which applies astronomical data to human constitution, health and affairs. It is based on the knowledge that humans are divine spirits whose consciousness, in our current material age, is confined almost exclusively to the dense physical body, which is one of the reasons humanity is experiencing significant health problems, due to overemphasis on the acquisition of things, as well as ignorance of the principles of self-care and the neglect of one's higher vehicles. As explained in [*Teachings of an Initiate*](#), Heindel writes:



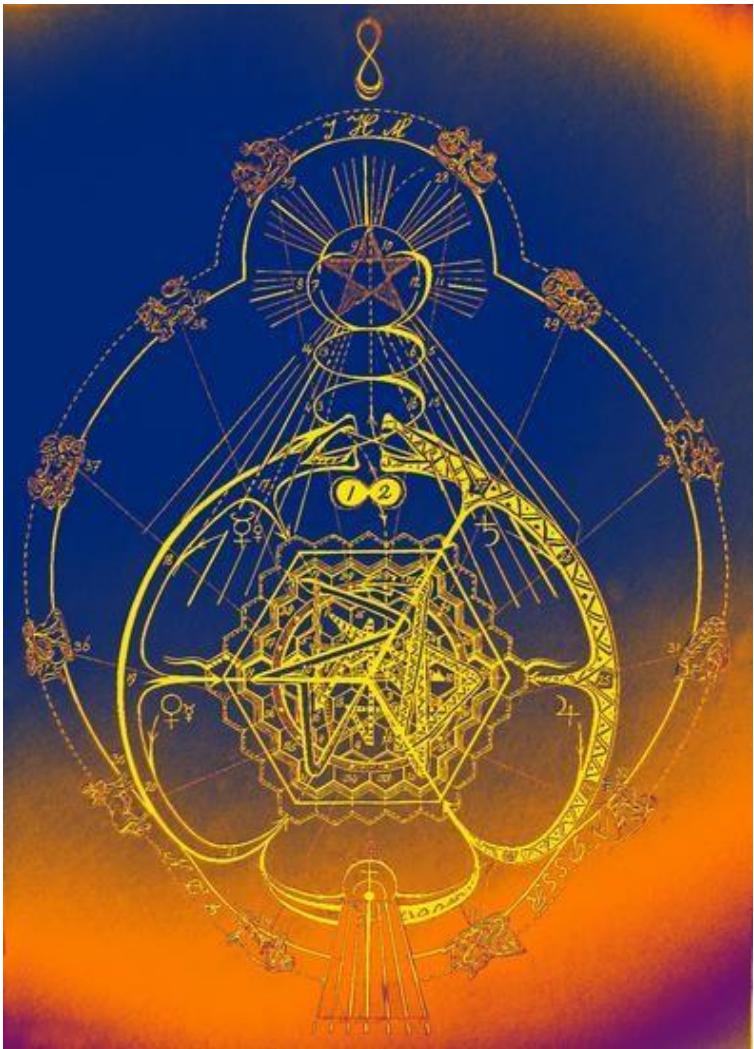
*Cosmic Healing Rose in the heart
of our galaxy's twelve zodiacal constellations*

evolved a system of healing which combines the best points in the various schools of today with a method of diagnosis and treatment as certain as it is simple, and thus a long step has been taken to lift the healing art from the sands of experiment to the rock of exact knowledge.

In *Letters to Students [LS] No. 57*, Heindel quotes a letter from a former Mt. Ecclesia resident who was invited to work with a prominent physician in Kansas City:

Astrology came as a wonderful help to me to gain their [the doctor's patients'] confidence; and by the aid of God, who sent me here, I was able to send them away, their ailments correctly diagnosed. And the strangest part of it is that none of them gave me any symptoms. I located both disease and symptom, and nearly everyone agreed that I was right and resolved to live up to the high principles of manhood and womanhood which I enunciated to them.

Heindel concludes his *LS* letter with this proposal: "It seems to me that it is time the Rosicrucian Fellowship should wake up and take this study [of Astrology] earnestly in hand so that healing



*This richly configured illustration (entitled “**The Logos**”) of astrological and occult symbols—including a six-petaled planetary rose, twelve interactive zodiacal signs, the healing caduceus, a pentacle and a lemniscate—rewards close study.*

mind of the patient upon which the power of the Father can act through the healer in such a way as to dispel all bodily ills.

Let us now understand this. The whole universe is pervaded with the power of the Father, always available to cure all ills of whatever nature; that is the great certainty.

The healer is the focus, the vehicle through which the power is infused into the patient’s body. If he is a proper instrument, consecrated, harmonious, really and truly in tune with the infinite, there is no limit to the wonderful works of the Father which may be performed through him when opportunity presents itself as a patient of a properly receptive and obedient mind.

One may correlate the three principal structures on Mt. Ecclesia dedicated for healing purposes with these “[three great factors in healing](#)”:

centers may be established in every city in the world.” And he encourages all RF members to take up the study of Astro-Diagnosis and Astro-Therapy.

In *LS No. 6*, regarding his astrological calculations for when a patient will regain health, Heindel writes:

... so far as I remember, my predictions of recovery at a set time have always been verified, sometimes in an almost miraculous manner, for *the stars are the clock of destiny and are always correct.*

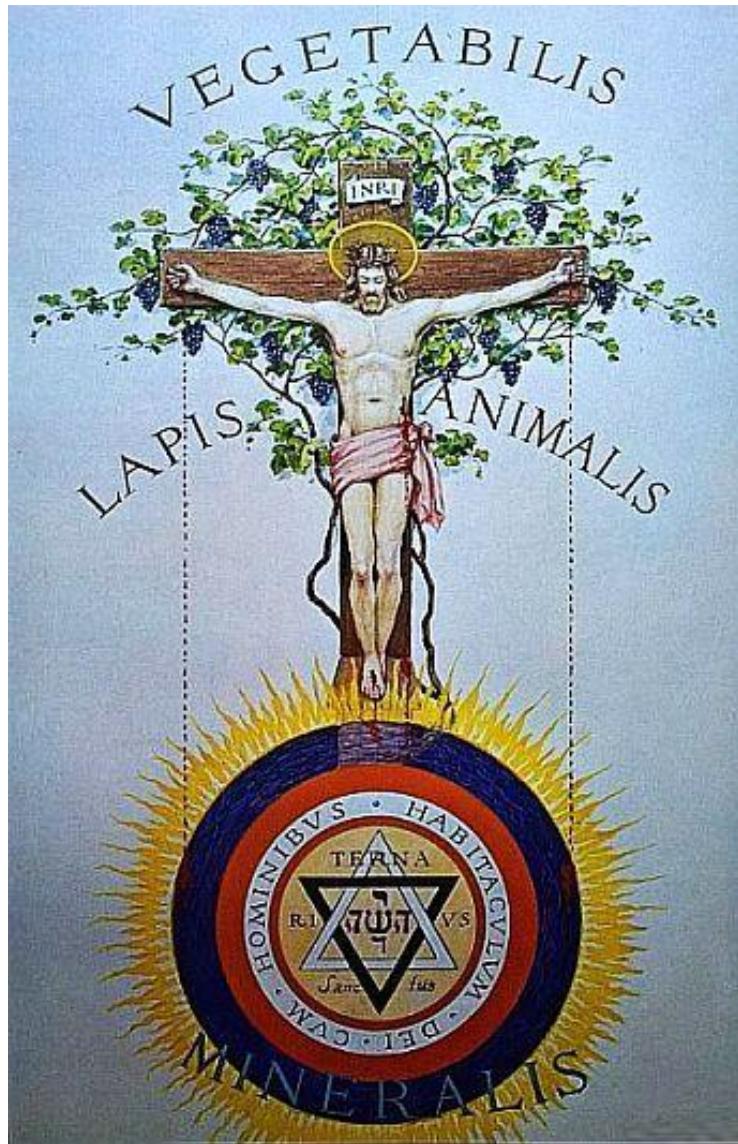
In the above you have the great reason why we should study astrology from the spiritual standpoint. [Emphasis is in the original.]

Three Factors in Healing

These are the three great factors in healing [Heindel writes in the March 1915 *Echoes*]: first, the power, from our Father in heaven; next, the healer; and third, the obedient

(1) Concentration on “divine love and healing” directed to the Rosicrucian emblem, in

the [Temple](#) (and secondarily in the [Chapel](#)) by resident probationers and members from around the world, releases healing Power from the Great Physician.



A Rosicrucian Crucifixion Joseph Knapp

The two Latin phrases, Ternarius Sanctus (“the Holy Trinity” works in the four Kingdoms of Earth—[mineral](#), [plant](#), [animal](#) and the zodiacal, sphynx-like [human](#)) and Tabernaculum Dei cum Hominibus (“God dwells among us” —[Rev. 21:3](#)) indicate that by His shed blood, Christ Jesus has gained admission to the etheric Earth from whence He effects rejuvenation and transformation.

better we are able to cope with all conditions—provided, of course, we bring our knowledge into practice and live the life, that we be not merely hearers of the word but doers also. No teaching is of benefit to us unless it is carried into our lives and lived from day to day

(2) Invisible Helpers, the agents who transmit the healing power, have secured access to patients through ether-infused letters received by secretaries in the [Healing Department](#), and are also provided with an astrological profile that enables healers to work on patients with whom they are in energetic harmony.

(3) Patients who are able to travel can be treated by visible helpers in the [Sanitarium](#). Of course, if they are immobile or too distant, the Helpers make “house calls.”

Heindel expands on these three healing factors in a 2004 [Rays](#) issue that reprints the original presentation, “Obedience, Faith and the Universal Healing Force”:

Whatever good there is in any system of healing, the effects upon a patient will be beneficial or the reverse, in exact proportion to his faith in its healing power. Generally speaking, the study of the higher philosophy will always tend to better one’s health, because “knowledge is power” and the more we know, the

[Heindel concludes:] None among our present humanity can exercise the [power of the Christ](#), but the need of that power in active manifestation exists today as much as it did two thousand years ago. Spirit pervades everything in and upon our planet in various measures, and it is an emanation from the [Christ](#) Principle [which regenerates the four earth kingdoms].... We may use it to heal the sick according to our ability, which in turn depends upon our development.

Curing vs. Healing

Heindel makes a distinction between curing and healing. Most putative cures in traditional modern medicine are not healings but the suppression or removal of overt symptoms which are presumed to be the problem. Heindel states otherwise. See the May/June 1998 [Rays](#), which is a reformatted version of his article that appeared in the March 1915 [Echoes](#):

As the great majority of people do not make a distinction between curing and healing, it may be well to explain the difference, which is primarily one of co-operation or the lack thereof.

One person may undertake to “cure” another by massage or by drugs; the patient in either of these cases is passive as the clay that is being molded by the potter. There is no doubt that under such treatments trouble may disappear and the person made well, but this is only a temporary relief; he has not received the proper appreciation of the underlying cause of this disease; he does not understand that the illness was a consequence of breaking the laws of nature and is therefore very liable to go and do the same things over again, with the result that his malady returns. A “cure” is a physical process. Healing is radically different; there the sufferer is always required to co-operate, both spiritually and physically, with the healer....

[F]aith without works is dead, and in every case where Christ healed anyone, this person had to do something, he had to actively co-operate with the great healer before his cure could be accomplished. He said “[stretch forth your hand](#)”, and when the man did so the hand was healed; to another, “[Get up](#), take thy bed and walk”, and when he did so the malady disappeared. To the blind, “[Go and bathe](#) in the pool Siloam.” To the leper, “[Show thyself](#) to the Priest, offer your gifts,” etc. In every case there was active co-operation upon the part of the one to be healed, which helped the healer....

This is a law of nature that is absolutely sure, it is disobedience that brings disease. Obedience, no matter whether that involves washing in Jordan or stretching forth a hand, shows a change of mind and the man is therefore in a position to receive the healing balm, which may come through Christ, or through a healer of one kind or another, as the case may be, but primarily, in all cases, from our Heavenly Father, Who is the Great Physician.

Nevertheless, Heindel sometimes uses the word “cure” where its sense is clearly meant to be “heal,” such as in his [Rays](#) [article](#) “The Key to All Cures,” where he writes:

....There are physical measures which will relieve every ailment and help effect a cure and if we do not employ them we are negligent in our duty. But is it right for a patient to place his faith entirely in something outside himself for a cure? We do not believe it is. We believe he is responsible for his condition and a cure must come principally as a result of his own efforts, either consciously or subconsciously put forth.

Sickness of any nature is evidence of discord—inharmony. It shows we have violated a Law of Nature—we have sinned....

If sinning or violating Nature's Laws is the cause of disease, the remedy suggests itself. We must change our life. We must live in harmony with God—Good, Universal Law. We must earnestly seek to know wherein we have sinned. We must strive to control the weaknesses that brought discord into our body. And if we have grown to maturity, we know what those weaknesses are, for they have already manifested as temptations or violations in this life....

We believe, in effecting a cure of any ailment, the most efficient means, aside from using all physical measures in which we have faith, is to earnestly and prayerfully seek out our weaknesses and eradicate them. For some of us this is not easy, as it necessitates changing our lives and requires time, patience, and perseverance. But by living in harmony with Universal Law we make it possible for our Father, the Great Physician, to restore harmony in our bodies, and such a cure is a permanent cure. We have sought and are manifesting “the Kingdom of Heaven and its Righteousness and all things will be added unto us”—health included.

With respect to “seek[ing] out our weaknesses and heal[ing] them,” author and therapist Louise Hay maintains, in the *Rays* article “[Metaphysical Healing of the Physical](#),” that most diseases originate in the mind and emotions: These “roots” are “criticism, anger, resentment, and guilt.” Healing mind and soul will restore physical well-being—in God’s time.

[The Laws of Compatibility and Systemic Receptibility](#)

[Astro-Therapy](#) is the surest and most effective means by which Rosicrucians achieve safe and lasting healing, assuming the patient adheres to a prescribed life-transforming protocol that takes cognizance of his physical, moral, mental and spiritual person. This may, and often does, entail a radical change in life-style and outlook. Obviously, a practitioner of astro-therapy must have a thorough understanding of astrological concepts and their healing applications, which are thoroughly discussed in [Simplified Scientific Astrology](#) (SSA), [Astro-Diagnosis—A Guide to Healing](#) (AD), [Message of the Stars](#) (MOS), and [Occult Principles of Health and Healing](#) (OPHH). The two basic laws of this science—healing by use of the stellar ray—are the law of Compatibility and the law of Systemic Receptibility. “By knowledge and intelligent application of these laws, [the sick regain health](#) much more rapidly than otherwise and with minimum effort on the part of the health adjuster.”

For healer, nurse and patient, [compatibility](#) is determined by the rising sign, Saturn, and the Sixth House. If their rising signs agree in nature so that all have fiery signs rising, or

all have earthy, airy, or watery signs rising, they are harmonious, but if the patient has a water sign rising, a nurse or a doctor with fiery signs will have a very detrimental effect. It is also necessary to see that Saturn in the horoscope of the nurse or healer is not placed in any of the degrees of the zodiac within the patient's Sixth House.

With respect to the law of [systemic receptibility](#), Heindel writes in [*OPHH*](#):

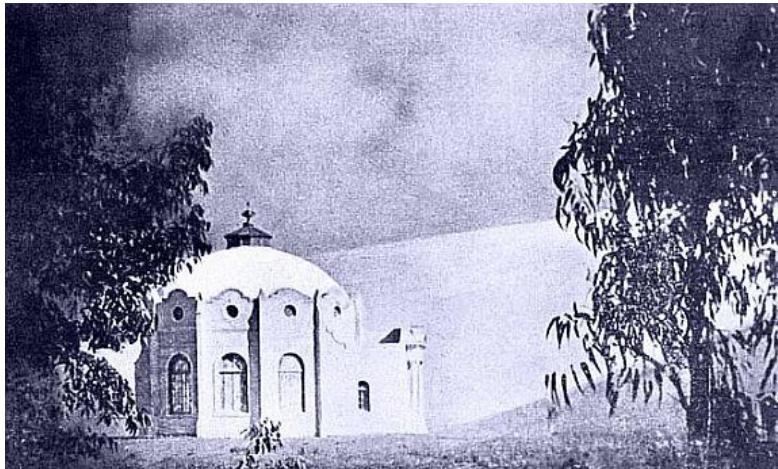


Illustration from First Edition of Occult Principles of Health and Healing

The pitch of the etheric vibration in the vital body is determined by the rising sign, for the reason given. Each of the twelve signs imparts a sound different from that of all the other signs, as each of the twelve signs in the chromatic scale varies from the rest. Some notes blend harmoniously and with a pleasing effect; others are basically

discordant and grate upon our sensibilities. Similarly, the harmony of their rising signs makes some people agreeable and capable of helping and healing each other when necessary, while people whose rising signs are in dissonance can neither give each other help nor receive it from each other.

The first consideration, when about to undertake a case, is to discover the basic spiritual relationship between the healer and patient. If the Law of Compatibility shows harmony, the outlook is good for a speedy recovery; but where inharmony appears, the patient should be turned over to a doctor or healer with whom he is in accord.

This is the method which the Elder Brothers use in apportioning patients among Invisible Helpers, and it is the key to the success we have had in benefiting all who have applied to Headquarters for help....

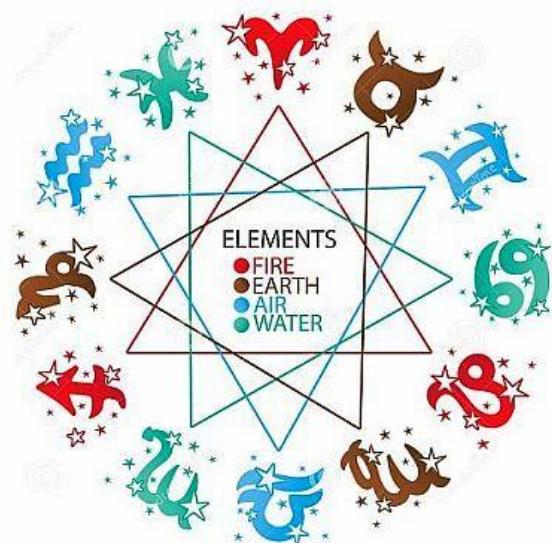
The Sun is the great reservoir of LIFE, the very opposite of Saturn; we may therefore readily see that its position would mark one as particularly beneficial to a certain class and in certain diseases. This influence is determined by its position according to triplicity. Thus, those who have the Sun in one of the fiery signs have great healing power with respect to people suffering from diseases ruled by these signs; those with the Sun in airy signs have power over diseases usual to airy signs, etc. Those born under the cardinal sign of a certain triplicity are most successful in treating acute cases of disease pertaining to those three signs; one who has the Sun in a fixed sign is apt in the cure of chronic diseases of that triplicity. Those born with the Sun in common signs make the least successful healers, but have more power to soothe the sick, and often bring recovery by their quieting influence on the patient's nerves. Therefore, they make the best nurses for

patients under their triplicity, especially where there is mental trouble or where physical illness is the result of mental unrest.

Thus, people born when the Sun was in one of the fiery signs, Aries, Leo, or Sagittarius, are particularly successful in the treatment of the head, heart, spinal cord, femoral region, fevers, etc. Those born in April, with the Sun in Aries, would be best for the treatment of acute cases of those ailments. Those born in August, with the Sun in Leo, would succeed in chronic cases where others would fail, and if these healers secure a nurse having the Sun in Sagittarius, he or she will aid them in all their cases as no one else could. The same holds good of the other triplicities.

To a novice, the many astrological concepts and variables that healers, both in and out of the physical body, must thoroughly understand and implement in order to achieve optimum healing results, may seem daunting. But with determination and resolve, this body of knowledge and its implementation is eventually mastered through hands-on practice. The influence of the moon on healing and sickness is also significant, and its effects are described in detail [here](#).

As Heindel writes in Probationers' Letter No. 17:



.... The success of the healer varies in proportion as his elemental constitution agrees with that of his patients' ascending signs, whether fiery, earthy, airy or watery [see element graphic at left].

This is the simplest distinction. A quartet of healers, each well attuned to one element, would be sufficient to establish a Center of Healing; but a larger number would allow finer gradations and insure better results.

In the October 1915 *Rays*, Heindel prefaces the account of a miraculous healing ("Cured by Angelic Visitation") with astrological information that explains the origin of the

patient's several afflictions (based on her natal chart) and her readiness for healing (as shown by progressions and transits), as well as confirming [the usefulness of astrology as a diagnostic and therapeutic tool](#). In this case, the healing was autonomous, the stars themselves, the planetary aspects, initiated and accomplished the cure. The patient's sentence of suffering was lifted, her debt of destiny was paid.

As for the truth of astrology, Heindel's comments advanced in "[The Rational Basis of Astrology](#)" will add sharp intellectual quills to the quiver of those who feel the need for stronger defense in the presence of "a sneering cynic." As the writer says, denying that astrology is true

has no effect on its being true. “We may say further that no one deserves to be convinced who is not willing to investigate, to some extent, the subject which he presumes to criticize.”

Poet [Ella Wheeler Wilcox](#) gives a robust defense for our ability to rule our stars, as well as our health. She knows that “The spark [of her spirit] from that great all-creative Fire/Is part of that eternal source called God/And mightier than the universe.” Wheeler, a student of the Rosicrucian teachings for a number of years, [visited](#) Mt. Ecclesia in March 1917 and conversed with Heindel, who was fond of quoting her poem “[The Winds of Fate,](#)” as well as her poem “[To an Astrologer,](#)” featured in November 1915 *Rays*, to illustrate that it is our will (or lack of it) that determines how stellar energies (“winds”) affect the course of our life:



Ella Wheeler Wilcox

One ship sails east, and another sails west,
With the self-same winds that blow.
'Tis the set of the sail, and not the gale,
Which tells us the way to go.

[Paracelsus](#) echoes the poet’s words thusly: “Whatever the stars can do, we can do ourselves, because the wisdom which we obtain from God overpowers the heaven and rules over the stars.”

Astrology is useful for not only diagnosing present maladies and predispositions to them, it can also enable the medical astrologer to account for early childhood weaknesses and disharmonies. In the previously cited “[The Key](#) to All Cures,” Heindel writes,



Jesus Heals a Blind Man

Melanie Pyke

....Very often we cannot recall a violation commensurate with the severity of our sickness. Medical Astrology will give us Light. We know it is possible to cast an infant’s horoscope as soon as it is born and tell the weak parts of its body, its tendencies toward certain ailments. Heredity, alone, will not satisfactorily explain those tendencies. We do not believe a just God would permit any soul to be born with a predisposition to certain diseases unless it deserved them. The infant has not sinned or violated Nature’s Laws in this life [as in the biblical [account](#) of the man born blind]. There seems only one reasonable answer to what causes it to be born with those tendencies. It has sinned in a past life. In that former life it held certain false and distorted ideas which it built into this body as it

came to rebirth. We build our own bodies and build them according to our previous

thoughts and ideas. We learn to build right by building wrong. We only attract harmony—health—to the extent that we previously manifested them.

Christ taught the forgiveness of sins. He taught us that if we learned our lessons, the Law would not permit former violations—sins—to react upon us and cause us to suffer. He could forgive us and “wipe the deed off the slate”; that is, if we had changed our life and there was little chance of our committing the same offense again. In that Teaching there lies a great hope for us. [Read “[The Healing Power of Forgiveness](#)” in the May/June 2000 *Rays*.]

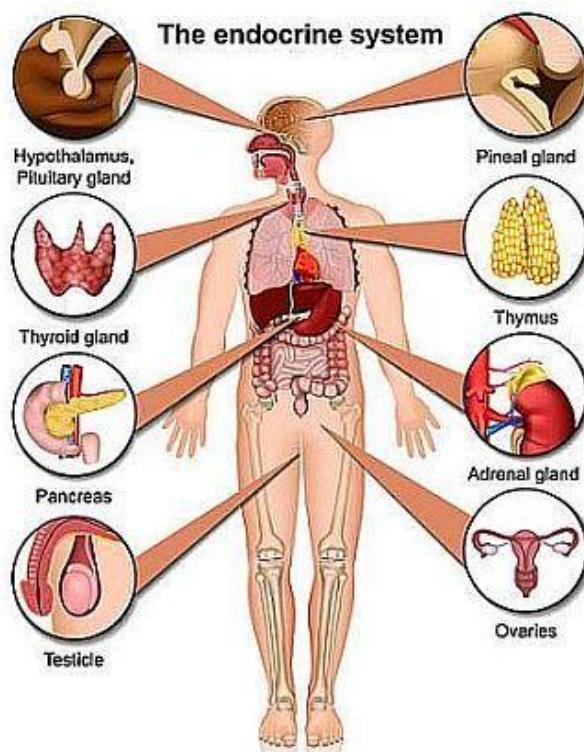
The Ductless Glands

The ductless glands play an important role in maintaining physical health, which fact moved Augusta Foss Heindel to write [Astrology and the Ductless Glands](#) (1936), with emphasis on the pituitary and pineal glands. Her former pupil and long-time friend, [Manly Hall](#), wrote an introduction to this valuable work, which includes the following:

The last few years have witnessed exceptional progress in that branch of medical science which is called endocrinology, or the study of the structure and function of the ductless glands, with research into therapeutic methods of treating derangements thereof. These glands are now accepted as the regulators of the physical function, the governors and directors of bodily structure, profoundly significant not only in their physical reactions, but also their effect upon mentality, emotion, sensory reflexes, and the so-called spiritual or metaphysical functions....

[T]hrough a combination of clairvoyance and astrology it is possible to examine the ductless glands and discover the metaphysical elements in their functioning....

The work which follows is a spiritual record of the function of the pituitary body and pineal gland. I feel that the researches carried on by Mrs. Max Heindel are a definite contribution to the subject of endocrinology that should be preserved for the use of all students of medicine and the occult sciences.



Max Heindel's first written reference to the ductless (or [endocrine](#)) glands, "Their Roles and Rulers," is found in the October 1917 [Rays](#). That article reappears, in an expanded version, in [The Message of the Stars](#), first published in 1918. Ductless glands release hormones, the body's chemical messengers, directly into the bloodstream or lymph system, where they travel to tissues and organs. Their functions include: growth and development, metabolism—how the body gets energy from the foods we eat—sexual function, reproduction, immunity and mood.

These glands are

- The Pituitary Body, ruled by Uranus.
- The Pineal Gland, ruled by Neptune.
- The Thyroid Gland, ruled by Mercury.
- The Thymus Gland, ruled by Venus.
- The Spleen, ruled by the Sun.
- The two Adrenals, ruled by Jupiter.
- [The Testes and Ovaries, ruled by Mars (?)]

Several notes regarding this list are in order. It included seven ductless glands. It omitted the testes, which make testosterone, and the ovaries, which make estrogen and progesterone. Neither did Heindel's list include the [pancreas](#), which "also functions as an endocrine gland by producing two very important hormones that help regulate the level of sugar in the blood: **insulin** and **glucagon**." Although in contemporary medicine the spleen is not usually considered part of the endocrine system, because it wasn't thought to secrete hormones, more recently some scientists are contending that the spleen does have endocrine functions. In [this article](#), the authors state: "Now, it [the spleen] is thought to be central in regulating the immune system, a metabolic asset and involved in endocrine function." One other gland has been added to those described by Heindel—the [hypothalamus](#), which stimulates or suppresses the release of hormones in the pituitary gland.

They [Heindel's seven [ductless glands](#)] have a great and particular interest for occultists, and they may be termed in a certain sense "the seven roses" upon the Cross of the body, for they are intimately connected with the occult development of humanity. Four of them, the Thymus Gland, the Spleen and the two Adrenals, are connected with the personality. The Pituitary Body and the Pineal Gland are particularly correlated with the spiritual side of our nature and the Thyroid Gland forms the link between them. [This [Rays](#) article gives an illustration of the ductless glands and their planetary rulers and studies the pituitary body as one of "The Keys to the Kingdom." The pineal gland, another "key," is fully considered [here](#).]

Heindel then proceeds to [describe](#) the role and effect each gland has on the functioning of the physical and meta-physical "bodies." Equipped with this knowledge, the healer, working along Rosicrucian lines, can better diagnose and remedy those patients who exhibit glandular imbalances and pathologies. An extensive description of these glands is also given in [OPHH](#). In both books Heindel concludes his study of these glands with this prospect:



Ductless Glands - Energy Centers

In the future the ductless glands are destined to play a prominent role; their development will accelerate evolution greatly, for their effects are mainly mental and spiritual. We are now nearing the Aquarian Age; the Sun is therefore beginning to transmit the highly intellectual vibrations of this sign, which accounts for the intuitions, premonitions and telepathic transmissions now so prevalent. In the final analysis these phenomena are due to the awakening of the pituitary body, ruled by Uranus, the lord of Aquarius, and every passing year will make them more manifest.

In one of her major works, *Occult Anatomy and the Bible*, Heindel's chosen student, the positive clairvoyant Corinne Heline, devotes a thirty-page [chapter](#) (ix) to "The Role of the Ductless Glands in Spiritual Attainment." Close reading of this text will prove enlightening: "The seven principal ductless glands are the Seven Spirits before the throne of the indwelling God. When illumined and awakened to the Spirit's bidding, man is lifted above the sphere of mortality and functions at will among the 'redeemed.'" See pages 133 ff for an outline of "[Correlating the Ductless Glands with Mt. Ecclesia Buildings and Landmarks.](#)"

The Symbolism of the Rose Cross

The method of achieving long-lasting physical and spiritual health can be discerned in the symbolism of the Rose Cross, explained by Max Heindel in the [Cosmo](#).

Thus we see that in time the present passionate mode of generation will be again superseded by a pure and more efficient method than the present, and that also is symbolized in the Rose Cross, where the rose is placed in the center between the four arms [see image at right]. The long limb represents the body, the two horizontals, the two arms, and the short upper limb, the head. [*The rose is in place of the larynx.*](#)

The rose, like any other flower, is the generative organ of the plant. Its green stem carries the colorless, passionless plant blood. The blood red rose



Rose Cross - Freemason Pendant

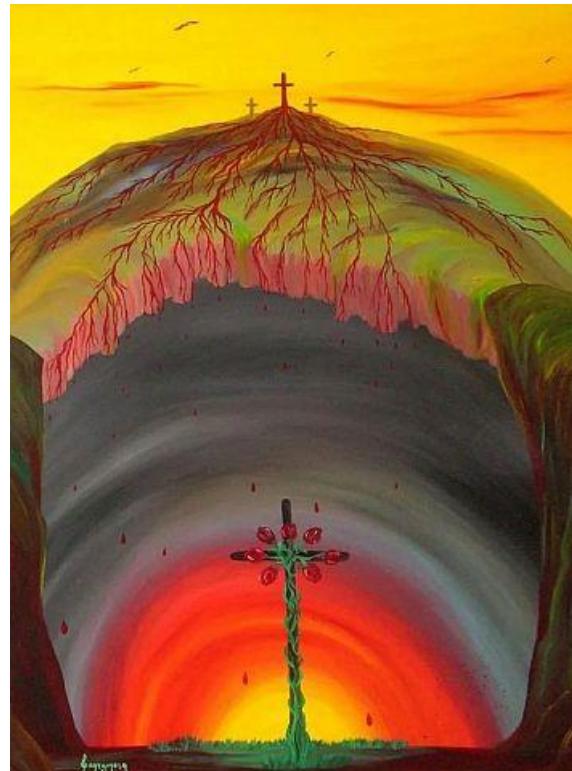
shows the passion filled blood of the human race, but in the rose the vital fluid is not sensuous, it is chaste and pure. Thus it is an excellent symbol of the generative organ in the pure and holy state to which man will attain when he has cleansed and purified his blood from desire, when he has become chaste, pure and Christ-like.

Therefore the Rosicrucians look ardently forward to the day when the roses shall bloom upon the cross of humanity, therefore the Elder Brothers [as well as the reader of every Healing Service] greet the aspiring soul with the words of the Rosicrucian Greeting: "May the Roses bloom upon your Cross," and therefore the greeting is given in the meetings of the Fellowship Centers by the leader to the assembled students, probationers and disciples, who respond to the greeting by saying "And on yours, also."

The seven roses which garnish our beautiful emblem and the five-pointed radiating star behind, are emblematical of the twelve Great Creative Hierarchies which have assisted the evolving human spirit through the previous conditions as mineral, plant and animal, when it was devoid of self-consciousness and unable to care for itself in the slightest degree. Of these twelve hosts of Great Beings, three classes worked upon and with man of their own free wills and without any obligation whatever.

These are symbolized by the three points in the star upon our emblem which point upwards. Two more of the Great Hierarchies are upon the point of withdrawal, and these are pictured in the two points of the star which radiate downward from the center. The seven roses reveal the fact that there are still seven Great Creative Hierarchies active in the development of the beings upon earth, and as all of these various classes from the smallest to the greatest are but parts of One Great Whole whom we call God, the whole emblem is a symbol of God in manifestation.

This ... is the great ideal toward which we are striving: to cleanse ourselves from the taint of egoism and self-seeking. Therefore we look upon the emblem of the Rose Cross as an ideal. The seven red roses typify the cleansed blood; the white rose shows the purity of life; and the golden radiating star symbolizes that inestimable influence for health, helpfulness and spiritual uplift which radiates from every servant of humanity.



The shed blood of the only-pure Christ Jesus cleanses and spiritually vascularizes this planet's vital, desire and mental vehicles, garlanding on the figurative cross of its earthly body seven blood-red roses or regenerating force fields.

A precursor to the Fellowship's Rosicrucian emblem, known as the Luther Rose or Seal (see below), was actually conceived and mostly designed by [Lazarus Spengler](#), Luther's friend and supporter, which was then elaborated on by the Augustinian priest. In 1530, Luther described the Seal in a letter to Spengler, which, remarkably, contains most of the elements that appear in TRF emblem:

Grace and peace from the Lord. As you desire to know whether my painted seal, which you sent to me, has hit the mark, I shall answer most amiably and tell you my original thoughts and reason about why my seal is a symbol of my theology. The first should be a black cross in a heart, which retains its natural color, so that I myself would be reminded that faith in the Crucified saves us. "For one who believes from the heart will be justified" ([Romans 10:10](#)). Although it is indeed a black cross, which mortifies and which should also cause pain, it leaves the heart in its natural color. It does not corrupt nature, that is, it does not kill but keeps alive. "The just shall live by faith" ([Romans 1:17](#)), but by faith in the crucified. Such a heart should stand in the middle of a white rose, to show that faith gives joy, comfort, and peace. In other words, it places the believer into a white, joyous rose, for this faith does not give peace and joy like the world gives ([John 14:27](#)). That is why the rose should be white and not red, for white is the color of the spirits and the angels (cf. [Matthew 28:3](#); [John 20:12](#)). Such a rose should stand in a sky-blue field, symbolizing that such joy in spirit and faith is a beginning of the heavenly future joy, which begins already, but is grasped in hope, not yet revealed. And around this field is a golden ring, symbolizing that such blessedness in Heaven lasts forever and has no end. Such blessedness is exquisite, beyond all joy and goods, just as gold is the most valuable, most precious and best metal. This is my compendium theologiae [summary of theology]. I have wanted to show it to you in good friendship, hoping for your appreciation. May Christ, our beloved Lord, be with your spirit until the life hereafter. Amen.¹¹ [Not mentioned, but relevant to the Seal's design, the green leaves (sepals) between the flower petals suggest the vital body and the life ether that is specialized by all living matter.]

Lizzie Graham delves into "The Symbols on Our Literature" in the January 1919 [Rays](#). The interested reader can pursue this line of inquiry as it pertains to initiation and the ability to leave the dense physical body at will in the developed soul body (see Heindel's [Freemasonry and Catholicism](#)). However, occult anatomy figures more prominently in the analysis of this symbolism, which will be outlined in the ensuing considerations of the ductless glands and spirit fire energy centers further on in this study.



Luther's Rose

A prolific writer for the early *Rays*, Frances Lyon gives the reader an erudite [study](#) on the origin and evolution of the Rose Cross symbolism in the inaugural May 1915 issue, bearing its new “Rose Cross” name. And with respect to the Rose Cross, we might also recall Heindel’s tracing the [lineage](#) of the Rosicrucian’s eponymous founder (see diagram on page 143):

[T]he first Initiate under the new system was Hiram Abiff, the highest Initiate of the old system, who, by this new Initiation given him [as the [widow's son](#) of Naim] by the Christ, became a Christian, pledged to bear the Rose and the Cross, which were the symbols of the New Mystery Teachings of the Western World, and he was then given the symbolical name Christian Rosenkreuz.

Heindel, a former seaman in the Merchant Marines and a ship’s engineer, whose Great Lakes steamer capsized, forcing him to swim ashore (see [Chapter 2](#) of Ger Westenberg’s book on Heindel and TRF), this intellectual and spiritual mariner went through a sea change.

Unbeknownst to himself at the time, he was like the Viking sailors whose sail on [this](#) *Rays* cover displays the Rose Cross emblem. He navigated from the old to the new world, driven by the winds of an inspiration as yet obscured by destiny, but to be revealed in God’s time—as the messenger of the Brothers of the Rosicrucian Order, to found a new Ecclesia, a new School of esoteric Teachings, a new Center for Christian healing, the locus and beacon light of a new spiritual impulse. See [here](#) for Robert Fludd’s remark on the significance of the Rose Cross.

Cell Salts

Cell salts, also called “tissue salts,” are essential for human health. See [here](#) for Heindel’s explanation of the relation between these plant-based salts and the “Sacred Fire.” He writes in [OPHH](#):

There are twelve salts in the body; they are very vital and represent the twelve signs of the zodiac. These salts are required for the building of the body. [See the illustration on the next page.] They are not mineral salts as generally supposed, but are vegetable. The mineral has no vital body, and it is only by way of the vital body that assimilation is accomplished; therefore, we have to obtain these salts through the vegetable kingdom.

Homeopathist and chemist [Dr. George Carey](#) (1845–1924), living at the same time as Heindel, wrote a book on [The Zodiac and the Salts of Salvation](#) (with Inez Eudora Perry), knowledge of which the doctor leaders of the Invisible Helpers would likely have known and used, when warranted, either by suggestion or through Healing Department secretaries in their communications with their patients. Perry’s Introduction to Carey’s treatise contains these bracing and confident words and they have a familiar ring:

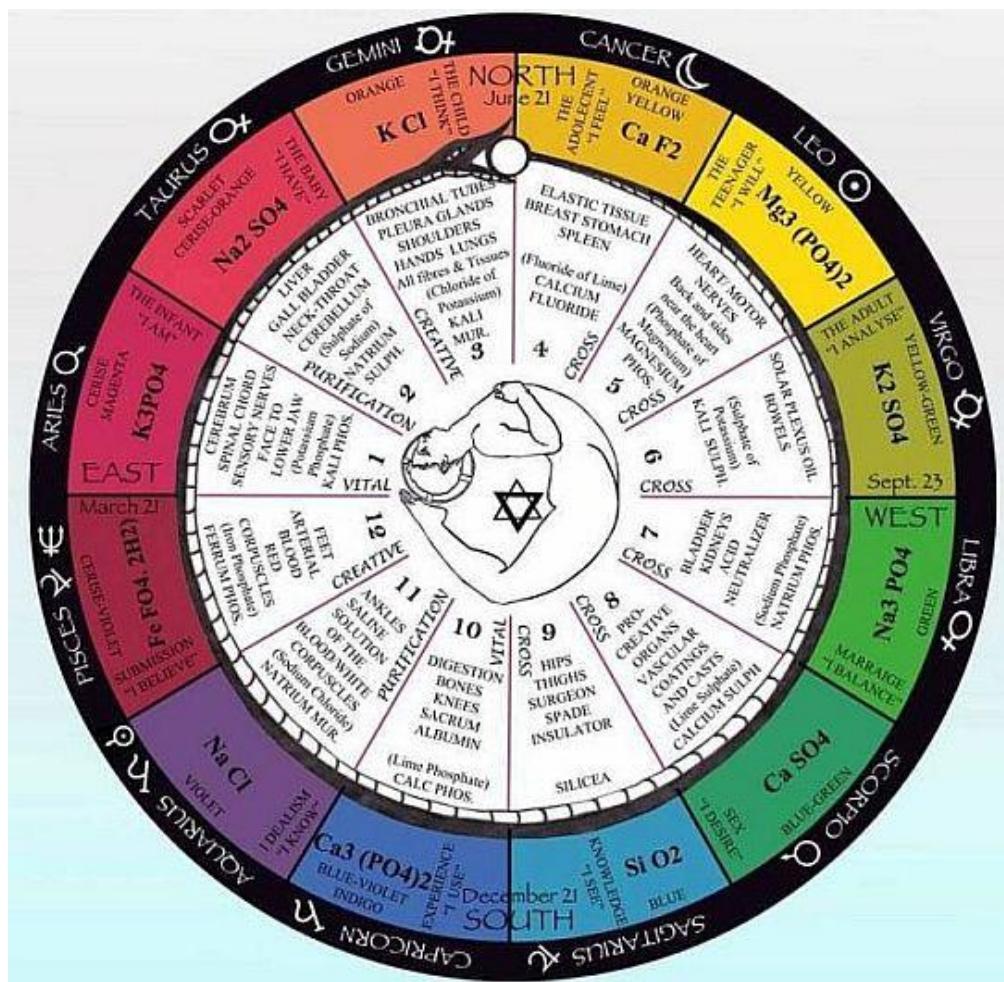
The Ultimate Biochemistry

Natural man, or natural things, must be raised from the level of nature to the super-natural in order to realize new concepts that lie waiting for recognition above the solar plexus; that

is, above the animal or natural human.

The positive pole, or being, must be "lifted up" from the kingdom of earth, animal desire below the solar plexus, to the pineal gland which connects the cerebellum, the temple of the spiritual Ego, with the optic thalamus, the third eye.

By this regenerative process, millions of dormant cells of the brain are resurrected and set in operation, and then man no longer "sees through a glass darkly," but with the eye of spiritual understanding.



Astro-Chemical-Physiological Chromatic Chart Inez Eudora Perry

zodiacal signs can have any relation to the cells-salts of the human body.' The sole reason that he 'cannot understand' is because he never tried to understand!

A little earnest, patient study will open the understanding of anyone possessed of ordinary intelligence and make plain the great trust that the UNIverse is what the word implies: one verse.

The human body is the epitome of the cosmos.

Each sign of the zodiac is represented by the twelve functions of the body and the

To those who object to linking chemistry with astrology, the author has this to say: "The Cosmic Law is not in the least disturbed by negative statements of the ignorant individual. Those investigators of natural phenomena who delve deeply to find truth pay little heed to the dabbler who says, 'I can't understand how the

position of the Sun at birth.

Therefore the cell-salt corresponding to the sign of the zodiac and function of the body is consumed more rapidly than other salts; and an extra amount is needed to supply the deficiency caused by the Sun's influence at that particular time.

Writing in a similar vein, prolific *Rays* contributor, Lillian Carque refers to Paracelsus, Heindel and George Carey in her article on "[Cosmic Biochemistry](#)."

Dr. Carey's poem "The New Name" merits inclusion here, for it captures some of Heindel's breadth, tenor and inspiration (See [here](#) for an illustrated version of this poem):

Visions of beauty and splendor,
Forms of a long-lost race,
Sounds of faces and voices,
From the fourth dimension of space—
And on through the universe boundless,
Our thoughts go lightning shod—
Some call it Imagination,
And others call it God.

Acids and alkalies acting,
Proceeding and acting again,
Operating, transmuting, fomenting,
In throes and spasms of pain—
Uniting, reacting, creating,
Like souls "passing under the rod"—
Some people call it Chemistry,
And others call it God.

Vibration of Etheric Substance,
Causing light through regions of space,
A girdle of Something, enfolding,
And binding together the race—
And words without wires transmitted,
"Ariel"—winged, spirit-sandaled and shod—
Some call it Electricity,
And others call it God.

Earth redeemed and made glorious,
Lighted by Heaven within,
Men and angels face to face,
With never a thought of sin—
Lion and lamb together,
In flowers that sweeten the sod—
Some of us call it Brotherhood,
And others call it God.

And now the sixth sense is opened,
And we have rent the veil,

And we no longer wander,
We have ransomed the "Holy Grail."
Through all of life's phases and changes,
Along all new paths to be trod,
We will recognize only one power—
One present, Omnipotent God.

This [chart](#), printed by the RF at Mt. Ecclesia, is designed to give the student "a bird's-eye view of the whole subject of astrology." Note its similarity to Eudora Perry's [image](#) presented above on page 109. Also see this more inclusive [astrology chart](#). Finally, see [this](#) illustration and its subscribed description of mineral and vegetable salts in the July/August 2002 *Rays*.

How important is astrology to Heindel's understanding of the Western Wisdom Teachings? In *Probationers' Letter No. 16* he calls it "[the backbone of the teaching](#)." Elsewhere he asserts that "the greatest of all the uses of [astrology](#) is in dealing with sick people, and that is the only use the writer makes of it now."

With respect to the two commandments of Christ, to teach the gospel and heal the sick, Heindel writes in Probationer's Letter No. 22: "The command, 'Heal the sick,' that we might have finer bodies in which to help the work of the world, seemed to me as worthy of attention as preaching the gospel." And in Probationers' Letter No. 28 Heindel is emphatic: "[Only astrology can give adequate light and aid us to obey the command of Christ: 'Heal the sick.'](#)"

In the Healing Service [text](#), read weekly in both the Chapel and the Ecclesia, one finds echoes in Probationer's Letter No. 77: "There is only one great healing power in the world, the life of the Father. We are all aspiring to be channels of the greatest efficiency possible. Just as the cleanest water in the world will also be contaminated if it runs through unclean pipes, so also the pure healing of the Father cannot manifest itself through a contaminated vessel." An earlier version of the Healing Service text was given in a Heindel Chapel talk and printed in the July 1915 [Rays](#).

[Invisible Helpers and Initiation](#)

Invisible Helpers have been in existence ever since humans have been able to separate their higher physical vehicles from their dense bodies and the chemical and life ethers of their vital bodies, either consciously or unconsciously. Or, as Amber Tuttle writes, "[Spiritual Healing](#) is as old as disease." The term became more widely known after Theosophist C. W. Leadbeater published a [book](#) (also see [here](#)) on the subject in 1915. Max Heindel attributed his spiritual and moral [conversion](#) in late 1903 to several Leadbeater's lectures he heard in Blanchard Hall in Los Angeles (where he first met Augusta Foss, who was an usher). Amber Tuttle's 635-page book on [The Work of Invisible Helpers](#) (published in 1945) is also highly informative. In the book's Preface, the author acknowledges that she has been "greatly helped by the Rosicrucian Fellowship and by the writings of Mr. Max Heindel." See [here](#) for PDF links to each chapter. C. M. Day describes how to prepare for becoming an Invisible Helper and also recounts (see the March 1918 [Rays](#)) a number of occasions where Invisible Helpers made remarkable interventions to assist or save those in distress or peril, or warned meriting persons of impending dangers to avoid.

In Probationers' Letter No. 53, Heindel calls "Invisible Helpership" "the highest of human vocations," and in Letter No. 13 he calls Christ "Chief among Invisible Helpers." But to qualify for that role, one must first have proven him/herself as a visible helper. A mere desire for the former's status is futile unless one is grounded in and dedicated to continually and selflessly performing acts of mercy and good will, wherever and whenever the opportunity presents itself in the physical world. For it is only by such actions and the resolute and unrelenting will to do them, out of a spirit of heartfelt helpfulness, that enables the candidate to build his soul body, composed of the two higher ethers of the four-fold vital body, which, when sufficiently developed and potentiated, qualifies him to be initiated; that is, to consciously and at will to leave his physical body and work in the Master's larger vineyard. Without this developed soul body, or golden "wedding garment," the aspirant cannot attain his goal.

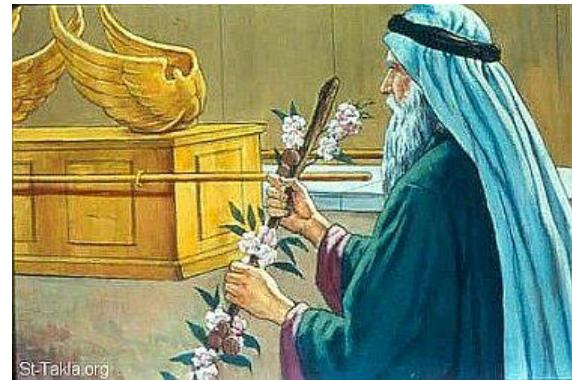
Initiation "cannot be given till it has been earned and the candidate has stored in himself the power to rise [see [here](#)], any more than a pistol can be fired till it has been loaded, and Initiation is merely like pulling the trigger; it consists of showing the candidate how to use the power latent within himself"— "the spiritual power symbolized by [Aaron's rod](#)," which is explained in [AMI](#).

Employing the same analogy with altered phraseology, Heindel writes in [IQ&A](#):

When a person has endeavored to live the higher life for some time, has purified his vehicles by mental, moral and physical endeavors, he emits a light in the invisible world and accumulates a power within. In time a point of culmination is reached where this power must be given vent. Then there appears in his life a teacher who shows him the power he has cultivated, often unconsciously to himself, and its use. This demonstration is called "Initiation." It may take place in a temple or not; it may or may not be accompanied by a ceremony, as the circumstances demand. Let it be clearly understood that no ceremony can give to the candidate the powers which Initiation teaches him to use, any more than pulling the trigger of a pistol which is not loaded can cause an explosion. The initiatory ceremony would be worthless save as a culmination to the life of discipleship.... Thus it is evident that Initiation is the inevitable result of merit.

In the March 1914 [Echoes](#), Heindel clarifies a common misconception about Initiation:

[T]here is no ceremony of any kind connected with the true Initiation the true Initiation does not take place in the physical realm Neither does it consist of a ritual Not a single word is spoken during the process; that I know to be true in the Lower degrees of Initiation, which I myself have passed Initiation is an inward experience whereby the latent powers which have been ripened within are changed to dynamic energy.



Aaron's Almond Rod that Budded (Flowered)

For more information on Rosicrucian initiation, what it is and how it is achieved, see [Chapter 16](#) on this subject in Ger Westenberg's [*Max Heindel and the Rosicrucian Fellowship*](#).

Heindel's answer to the rhetorically posed question, "Who are these Invisible Helpers?" merits special attention for its thoroughness. It may be read in the September 1914 [*Echoes*](#). Of particular relevance is this passage:

At the time when they [potential Invisible Helpers] take [the vow of probationership, while the Elder Brother is invisibly present and "keyed into" the candidate's own vital body], they vow in that mystic marriage of the higher and the lower selves that they will dedicate their lives, insofar as consistent with their duties in the world, to the helping of humanity; and by that vow they come under the protection of the Elder Brothers, who stand in the same position toward that couple, the higher and the lower self, in their work, as the state stands to the man and woman who enters a union before one of its representatives, which the state and the Elder Brothers agree to preserve the integrity of that union so long as the conditions thereof are kept.

The connection between the Teacher and the candidate for probationership is more precisely described in Heindel's Letter to Probationers No. 56, where the aspirant signs a pledge for admission to Probationership in flowing ink, which is actually a vow to him/herself:

[B]y this act you entered into an intimate relation with them [The Elder Brothers]. Had you been able to see, you would have found that at the time when you took the obligation and placed your hand upon the Gospel of St. John, as required, the Teacher's hand clasped yours, the ether in your vital body intermingled with his, and, if you were sincere in your act, you commenced to vibrate in unison with him at that moment, to a certain small extent.

The candidate's vibratory level must be raised further by himself and this is effected by purification of his vital body. As a help, the probationer is advised to do two exercises, described in [*The Rosicrucian Cosmo-Conception*](#) as the morning exercise and the evening exercise.

How Does One Become a *Conscious Invisible Helper*?

Achieving this goal, overtly or implicitly, is the subject of the [*Rosicrucian Temple Service*](#) and both the [New](#) and [Full](#) Moon Services, adapted from these six 1916 *Rays* articles: [1](#), [2](#), [3](#), [4](#), [5](#), [6](#) (which were later published as the "ancient" part of [*Ancient and Modern Initiation*](#)), as well as outlined in Heindel's study of the Tabernacle in the Wilderness, which is reprinted in these successive issues of the 1996 *Rays*: [1](#), [2](#), [3](#). This "[tabernacle](#)" was "the shadow of good things to come—the human body temple that has been consecrated to a life of "loving, self-forgetting service" in the "wilderness" of the physical world; and the Ark in the Holy of Holies was, at that time, the "highest symbol of divine man" (Probationer Letter No. 51) and now, needing no outward symbol, is the reality of the spiritually realized human being. For a thorough discussion of how one may become an Invisible Helper, read Joseph Wildar's two-part study on "The Rosicrucian Method of Healing," in the [October](#) and [November](#) 1931 *Rays*.

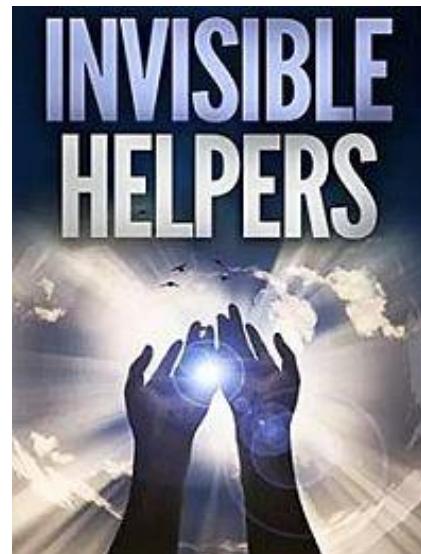
To reinforce his dedication to becoming a conscious Invisible Helper, the student prays in the Evening Service held in Mt. Ecclesia's Chapel: "Tonight, while our physical bodies are peacefully resting in sleep, may we as Invisible Helpers be found faithfully working in the vineyard of Christ." Upon Initiation, that service enables this now lay brother to have a more privileged opportunity than the former High Priests, for he can pass through the veil of flesh at any time he wills to serve in the higher worlds, as he has served in the material realm. An initiate can then be called an "arche-tecton," for, as a conscious Invisible Helper, he has proven himself a temple builder, one who makes the invisible structures of his higher being out of virgin etheric (and higher) matter, without the sound of hammer. As Heindel writes in Gleanings of a Mystic:

God is the Grand Architect of the Universe and the Initiates of the White Schools are also arche-tektons, builders from the primordial essence [*arche*] in their beneficent work for humanity. These Invisible Helpers require a nucleus from the patient's vital body, which is, as students of the Rosicrucian Fellowship know, given to them in the effluvia from the hand, which impregnates the paper when the patient makes application for help and healing. With this nucleus of the patient's vital body they are able to draw upon virgin matter for whatever they need to restore health by building up and strengthening the organism.

Heindel comments [here](#) on problems the conscious Invisible Helper encounters while away from his physical body and upon re-entering it: "[C]an you understand what it means, to be a free Spirit and have to draw consciously into a certain vehicle of limitation?" Also, "it is difficult for the Invisible Helper who passes out of his body to refrain from materializing."

There are also many *unconscious* Invisible Helpers, persons who are already living a life of service and helpfulness, but are as yet unable to have memories of their good deeds while out of their physical bodies because they did not leave them deliberately and in full waking consciousness. Yet their persistence in well-doing will eventually turn this hoped-for prospect into a reality. As Dr. Stuart Leech writes in his *Rays* article, "[The Continuity of Life](#)":

It is a self-demonstrable truth that the dense body can be brought to such a high state of atomic vibration by a system of right living, coupled with proper diet and certain physical and beneficial mental exercises, that the ego can remain conscious even while the dense body sleeps; and furthermore, that the ego can impress the brain as it re-enters the dense body of all the happenings to it during the preceding eight hours of slumber [Dr. Leech concludes his article with these rousing words:] [T]here are physicians in every part of this land of intrepid courage who have silently entered the gateway of the Desire World and have added to their therapeutics a method of healing heretofore undreamed of by our forefathers.



Here we have a radically expanded understanding of what it means to “make a house call,” a practice that is now virtually obsolete. The Invisible Helper can and does attend to the patient’s needs where he or she lives, any hour of the day, but usually at night. They work from their

etheric and higher vehicles, sometimes materializing a hand (see image at left), to work on the patient’s etheric and physical bodies. They do not charge fees, nor demand that the ailing person have adequate medical coverage. Today’s conventional doctors rarely visit their patients, even during regular business hours; rather, the patient schedules an appointment to see them in their office, or they visit the patient at his non-home, a nondescript room in a building housing other unhomed patients like himself. Which of these two encounters is humane, supportive of the patient’s humanity, is truly Christian, exemplifying the biblical Good Samaritan, and far more likely to yield a positive



Healing Hands - leaves on the vital body's Tree of Life Erika Pochybova

outcome, without a battery of potentially harmful tests and the administration of usually toxic drugs? Invisible Helpers don’t require PET or CAT scans, nor X-rays, nor even ultra sound. They have etheric vision. They can see every organ, tissue, system and all neurochemical activity live, not as lifeless static images. They can also see the condition of the patient’s vital body.

Conventional medicine is greatly handicapped by its ignorance of the indispensable role the vital body plays in health—indeed, in life itself. It is the mediating source of life. Without it the dense physical body and its two lower ethers (chemical and life) must disintegrate. The two higher ethers of the vital body are the seat of physical consciousness. The two lower ethers provide the vibrational matrix in which physical atoms are embedded and given their form; their role is to preserve that form and its vital operations at all times, including when the Ego is withdrawn from the body. When the soul body, composed of the two higher ethers, is sufficiently developed and the Ego can leave its physical vehicle at will, that body has basically served its purpose. Consciousness then remains unbroken, in or out of the body, and the human can serve in that permanently awakened state in two dimensions, the visible and invisible worlds, but most effectively when not restrained by its dense physical counterpart.

It is understandable that traditional science scorns and dismisses the claim that homeopathic “nostrums” are effective, when no trace of the putative active principle can be detected in a common dilution of 30C, which is 100 (Roman numeral C) to the power of 30, or $100^{30} = 100$ followed by thirty zeroes. But this extreme aqueous dilution yet retains and even augments the etheric properties of the original substance. If he can’t see something under high magnification, the materialist concludes that it doesn’t exist. So the vital body doesn’t exist for material modern medicine, which is unable to know, in like manner, that the liquid ink impregnating the paper a patient writes on gives a more precise and informative picture of his health or illness than any lab analysis of that patient’s blood or urine, or whatever. Yet “readings” of these etheric samples enable appropriate diagnoses and appropriate physical and vital body remedies that result in patient improvement and healing. It may be magic, but it’s the magic of medical magi—wise men and women who are seers: they can see the invisible, they can read auras, the emanations of the finer vehicles, which are neither known or acknowledged by traditional doctors. As astrologers, the original Magi were star adepts, learned in the anatomy of the heavens; they could see the etheric star angels and decipher the messages of the stars and apply that wisdom to human affairs, including discerning the advent of Jesus, the Christ-bearer.

Often, cures of sick people unfamiliar with the existence and work of Invisible [Helpers](#) is attributed to angels, for, as Heindel writes in the October 1915 [Rays](#), the higher bodies of spiritually developed healers give off light that may be likened to the photosphere of the Sun!

.... [W]hen we learn to control our sense of sight so that we may look at a man without seeing his physical form, then this photosphere or aura may be seen in all its splendor, for the colors of earth are dull in comparison with those spiritual living fires which surround and emanate from each human being.



Babylonian Priest Astrologers



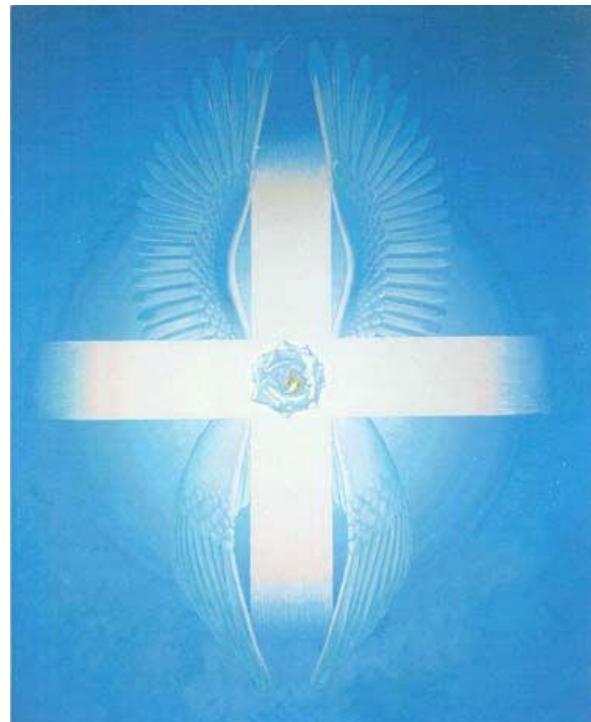
The **photosphere** is the innermost layer of the sun's atmosphere that we can observe directly. In this image, the photosphere is the black circle, while the [chromosphere](#) and corona are highlighted, which occurs during a full solar eclipse.

The fantastic coruscating play of the Aurora borealis gives us an idea of how this photosphere or shadow acts: it is in incessant motion, darts of force and flame are constantly shooting out from every part thereof, but particularly active around the head; and the colors and hues of this auric atmosphere change with every thought or movement.

We are not talking about the effulgence of fable but of emanations with a brilliance that can cause blackout, akin to the Christ Spirit [transfiguring](#) the physical body of Jesus in the presence of his three closest disciples. This same light physically blinded the spiritually blind [Saul](#) on his vengeful journey to Damascus. So this is a sufficient, albeit misguided, reason to believe that angels, rather than spiritually advanced humans, are performing the healing work. Yet the Apostle Paul reminds us that we are all Christs-in-the-making and that he is “travailing in birth again until Christ is formed” in each of us. Therefore does the [Temple Service](#), quoting [1 John 1:7](#), admonish us to “walk in the [light](#) as He is in the light.”

[Invisible Helpers](#), conscious of their beneficent work or not, are the heart and soul of the Rosicrucian method of healing and they [are symbolized by the Fellowship's emblem](#). Their work can be immeasurably augmented by the massed aspirations of students around the world, who at appointed times may send their thoughts of love and prayer. “[The symbol of the Invisible Helpers](#) upon which we concentrate at Mount Ecclesia [is] an apt emblem of the effulgence of that soul body wherein these workers travel.” The [Healing Service](#) text explains the symbolism of this emblem: “The pure white rose is symbolical of the heart of the Invisible Helper; the red roses stand for his cleansed blood; the white cross brings to mind his body; and the golden star represents the golden wedding garment which is made by pure living.”

The [Winged Cross](#) (or [Self](#)) may also be taken as an apt emblem of Invisible Helpers, the “wings” referring to the ability to travel in the spirit worlds. For a full description of the origin and meaning of this symbol, see [here](#). See also the September/October 1996 *Rays* [back cover](#) for a full display of this painting and the “[Feature](#)” page of the March/April 2003 *Rays*.



The Winged Cross (or Self)

Speaking the Etheric Word and Cup of the New Covenant

Some of the more spiritually advanced Invisible Helpers have evolved an etheric organ that greatly facilitates their healing ability. Max Heindel describes the evolution of this faculty in the

April 1916 *Rays* and the May 1924 *Rays*, which pertains to "the heart of the mystery hidden in the 'Cup of the New Covenant,'" in the following passages.

The old-wine-cup given to us when we entered Aryana, the land of generation, was filled with destruction, death and poison, and the word which we then learned to speak is dead and powerless.

The new-wine-cup, mentioned as an ideal for the future epoch, the New Galilee (which is not to be confused with the Aquarian Age), is an etheric organ built within the head and the throat by the unspent sex force, which to the spiritual sight appears as the stem of a flower ascending from the lower part of the trunk. This calix, or seed-cup, is truly a creative organ, capable of speaking the word life and power. [See image at right.]

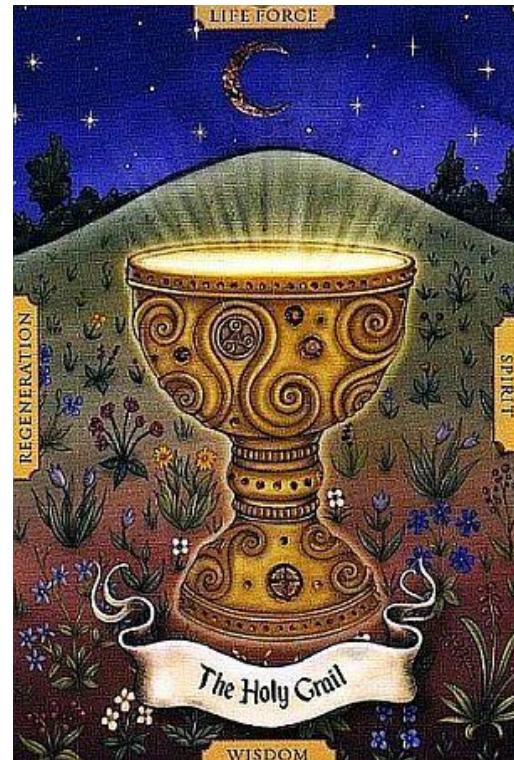
The present word is generated by the clumsy muscular motion which adjusts the larynx, tongue and lips so that the air passing from the lungs makes certain sounds. But the air is a heavy medium, difficult to move in comparison with nature's finer forces, like electricity, which move in the ether. When this organ has been evolved, it will have the power to speak the word of life, to infuse vitality into substances that were before inert. This organ we are now building by service.

You will remember that the Christ gave not the cup to the multitude but to his disciples, who were His messengers and servants of the Cross. At the present time, those who drink from the cup of self-abnegation, that they may use the resulting force in the service of others, are building the above mentioned organ together with the soul body, which latter is the "wedding garment." They are learning to use the former in a small way as Invisible Helpers when they are out of their bodies at night, for then they are forced to speak the word of power which removes disease and builds in healthy tissue.

Elsewhere, Heindel describes this etheric cup or grail forming in the aspirant who is dedicated to "living the life" by helpful service and conserving and redirecting his/her vital life energies:

... The pod of the plant which holds the seed is the Grail Cup, and the spear which brings that seed forth from the flower is the ray of the sun. You, also, must learn to take the solar force, which is the builder of all forms, and use it in your creative organ without passion, so that that which you create shall be immaculately conceived and not as now begotten in sin.

The juice of the plant flows through its green stem and leaves uncolored, pure and chaste.



The Holy Grail Iona Ark

Your blood is red and filled with passion, but in the regeneration that blood must be cleansed by the spiritual force which will come to you from the spiritual sun, as the forces from the physical sun bring forth the juice of the plant. And having become thus regenerated, you will die as a man to be resurrected a God.

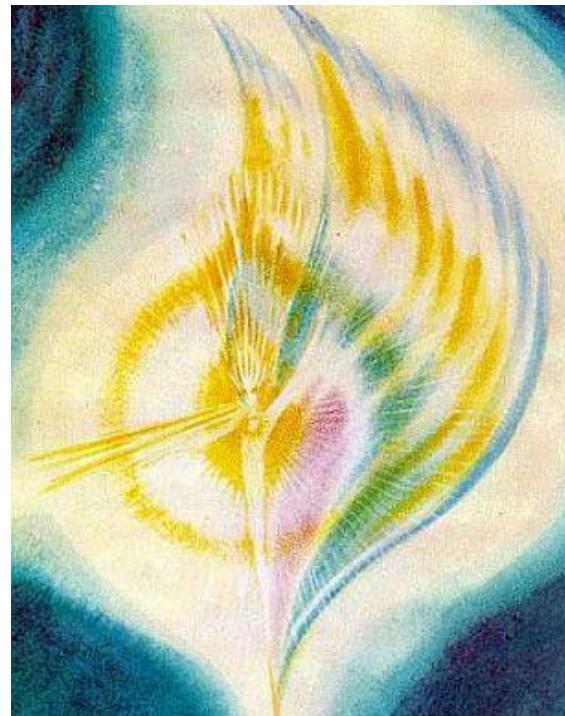
In *Q&A*, Vol. 2 Heindel [elaborates](#) on the foregoing quote:

At the present time, those who drink from the cup of self-abnegation, that they may use their [unspent creative] force in the service of others, are building that organ [that is “capable of speaking the word of life and power” as illustrated by Hodson’s [Music Angel](#) (See image at right), plate 20, showing form-creating energies emanating from the angel’s etheric larynx; also see Hodson’s [Rose Angel](#)], together with the soul body, which is the wedding garment. They are learning to use it in a small way as Invisible Helpers when they are out of their body at night, for then they are taught to speak the word of power which removes disease and builds in healthy tissues.

Fellowship [book cover symbolism](#) reflects the harnessing of unspent sex force by students, on both the head and heart paths [which the *Cosmo* illustrates in [Diagram 17](#)], who are committed to living a regenerate life, with the depiction of two trumpets positioned at the level of the etheric larynx, indicative of the forming ability to speak the aforementioned “word of power.”

In [Ancient and Modern Initiation](#), Heindel explains the means by which the Christian mystic becomes able to separate his spiritual vehicles from his dense physical and lower etheric bodies. While the method of achieving this separation differs somewhat from that of the Christian occultist (see this [illustration](#) and text comparing the two paths), the result is the same—action in the higher worlds of spirit, unrestricted by the time-and-space-bound dense material body:

....[T]he Christian Mystic's spiritual development therefore involves a reversal of the creative force from its ordinary downward course, where it is wasted in generation to satisfy the passions, to an upward course through the tripartite spinal cord [etherically flagellating the body as it ascends]....This mounting upward sets the pituitary body and the pineal gland into vibration, opening up the spiritual sight; and striking the frontal sinus it starts the CROWN OF THORNS throbbing with pain as the bond with the physical body is burned by the sacred Spirit Fire, which wakes this center from its age-long sleep to a



A Music Angel. “Hosts of the Logos receive and re-express the music of the “Word “in worlds of growing density.” — Kingdom of the Gods

throbbing, pulsating life sweeping onward to the other centers in the FIVE-POINTED STIGMATIC STAR. They are also vitalized, and the whole vehicle becomes aglow with a golden glory. Then with a final wrench the great vortex of the desire body located in the liver [site of Longinus' spear thrust. Note, "each of us must pierce the body of matter to liberate the spirit."] is liberated, and the martial energy contained in that vehicle propels upward the SIDEREAL VEHICLE (so-called because the STIGMATA in the head, hands, and feet are located in the same positions relative to one another as the points in a five-pointed star), which ascends through THE SKULL (Golgotha), while the CRUCIFIED CHRISTIAN utters his triumphant cry, "Consummatum est."

The significance of "The Symbol of the Rose and the Cross," by Geoffrey Hodson, may serve as a companion piece to Heindel's powerful foregoing account of Christian initiation and may be read [here](#), as well as Hodson's brief article on "[Rosicrucian Symbolism](#)."

Regarding this "Cup of the New Covenant," Corinne Heline writes [in *Mysteries of the Holy Grail*](#):

There is an etheric organ, little mentioned in occult literature, which is built from the life substance as it rises from the throat center up into the head. It has the shape of a lily-cup, whose corolla shines within the skull, embracing the organs of spiritual vision which are there and sending its light outward to radiate halo-like about the head. This etheric structure is a true organ, though it has as yet no physical counterpart, and it is the destined instrument which will enable perfected man to speak the Creative Word, whose sound verily has the power to create and recreate matter in all its forms.

Rudolf Steiner was the first modern seer to mention this forming etheric organ. In a May 5, 1907 [lecture](#), he spoke the following words:

In the course of evolution, the human larynx will become a reproductive organ. We will be able to produce not just movement; the larynx will become the true organ of reproduction. What our speech is today will be the producer of our own kind. The larynx is the future reproductive organ elevated spiritually—hence, the parallel in the development of sexuality and the development of the larynx within the human. The change of voice at sexual maturity points toward the creative power that will develop out of the voice of the human being one day From the larynx will flow not only the air force but also the fire-spirit force. [Emphasis in the original]



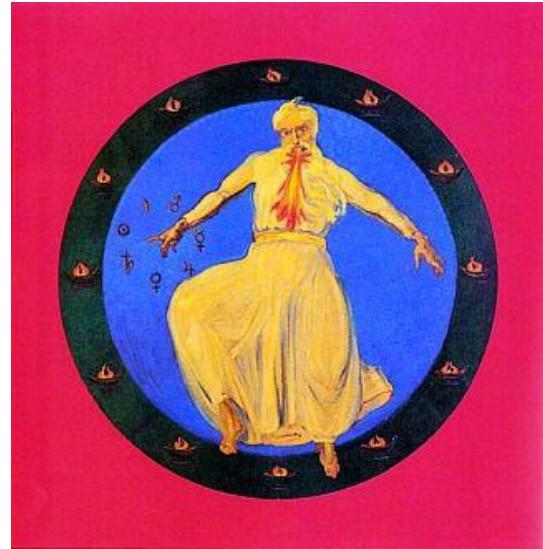
What you see in the first seal [described in St. John's [Book of Revelation](#)—painted by Steiner, shown at right], expressed as the fiery [sword](#), is that which represents the being of the human that passes through all incarnations. This eternal element in the human being [the Christ I AM, the zodiacal or cosmic Man] is at the same time the divine creating element. It is true that the element within us that goes through all the incarnations as wisdom is of the same nature as that which created the sevenfold planetary succession. That is the reason the man pictured in the first seal holds the symbols of the seven planets in his right hand.

The evolutionary origin of the larynx prefigures what it shall become, but transfigured, for as Heindel writes in the [Cosmo](#), it was “originally a part of the [creative organ](#). The larynx was built while the dense body was yet bent together in the bag-like shape already described, which is still the form of the human embryo [an example of ontogeny recapitulating phylogeny]. As the dense body straightened and became upright, part of the creative organ remained with the upper part of the dense body and later became the larynx.” Read more on reuniting the creative sex organs and the larynx in “[A Study of the Rose Cross](#),” where the rose, symbolizing the regenerate life of purity and chastity, is in the place of the [larynx](#) on the cross of the physical body, enabling it to recover the “[Lost Word](#)” and to exercise the “Creative Fiat, as prelapsarian, innocent Adam [named](#) the animals in his Edenic world. However, the correlation between the two creative organs, the procreative and the vocal, has been retained and manifests, as Heindel [notes](#) in *OPHH*, by the fact that upon the descent of the testes in adolescence, the male voice also lowers.

Finally, esoteric information on “the Symbolism of The Holy Grail” may be read [here](#), where seer Geoffrey Hodson writes, “The Grail legend, the supposed quest for the Chalice used by the Lord Christ at the Last Supper, may thus be regarded as an allegory of the Path of Discipleship and Initiation.”

[The Romance of the Living Temple](#)

Max Heindel cites this book (popularly known by the title “[The Story of a Living Temple](#)”—right-click on the page to read forward) in Probationer’s Letter No 31, written by Dr. Frederick and Mary Rossiter. “It treats of the body,” Heindel writes, “in a spiritual manner and will serve admirably as an aid to a higher conception, while using ordinary [medical] textbooks.” The book is infused with the wonder that is the human body and shares with the psalmist his [awe](#) of God’s creation: “I will praise Thee; for I am fearfully and wonderfully made; marvelous are Thy works, and that my soul knoweth right well.” Here follow a few quotes from the author’s 360-page text:



Representation of Revelation’s “First Seal,” painted by Rudolf Steiner in 1907

The human body is a living temple. Growing, the human temple is building. God is the Architect and Builder that builds you from a baby to a man. You are the Architect's assistant. If you wish to grow into a fine, strong man or woman, you must help the Architect. Even the divine Architect cannot carry out His plan for a perfect temple unless you work with Him

God is in the church [of your body] because you are in it. You brought Him there when you entered it, and when you depart you will take Him away. You cannot shut God into the church and leave Him there. He has chosen your body as His temple, and so long as you live, He lives within you [I]f we remember that [our bodies are temples](#), and if we do our best to treat them as temples, we shall have health and strength, and our bodies will grow more and more beautiful and perfect

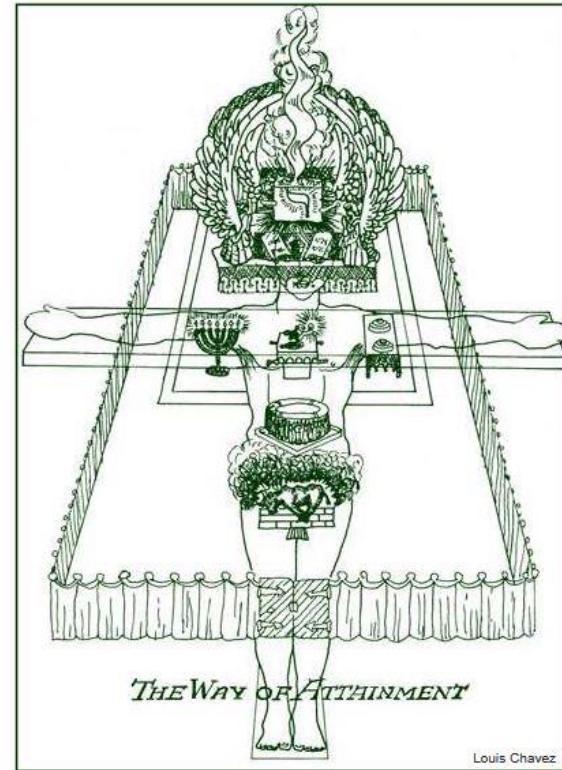
It is the sanctum sanctorum, the holy sanctuary of [the brain](#), that makes your body a temple. Without this sacred place you would be no higher, no more responsible than any other creature. [In Heindel's analogy, it is the [Holy of Holies in the body tabernacle](#)—see [here](#) for its context in a *Rays* issue, and [here](#) for a magnified and wonderfully detailed view of the image at right, and its component parts—in the “wilderness” of the material world.]

The more you know about this temple, the more you can help. The more you learn about it, the better you will understand how the very smallest habits have their influence in building it. You will understand how habits may be formed and how other habits may be changed so as to make the temple grow more beautiful.

Before you have studied the body long, you will not need anyone to tell you that the living temple in which you live is the greatest work of God. You will see that the divine Architect has a perfect plan for a perfect temple, and that it depends upon you whether this plan is carried out or not.

The Healing Panacea and Max Heindel's Second Initiation

Heindel's second trip to the etheric Temple in Europe [the first being about May 20, 1908], he saw the archetype of the Rosicrucian Fellowship and in some measure its future destiny. It was impressed upon him the important function that healing was to have in its work. He explained this etheric visit in monthly lessons to students entitled, "Our Work in the World," which were later republished in three chapters in [Teachings of an Initiate](#). Heindel and early writers for the *Rays* made many references to the healing panacea, and yet, understandably, it may remain



mysterious to the reader, for it involves an intimate and *experienced* knowledge of the higher worlds. The first and most detailed reference to this Panacea is contained in Heindel's account of this second Initiation, as recorded in [TI](#) (pp. 149-162), excerpted passages from which here follow:

On the night of the 9th of April, 1910, when the new moon was in Aries, my Teacher appeared in my room and told me that a new decade (cycle) had commenced that night.... Since my Chicago publishing experience, I had been sick and was withdrawing from public work to recuperate. I knew it was very dangerous to leave the body consciously when ill, for the ether is then usually attenuated and the silver cord breaks easily. Death under such conditions would cause the same sufferings as suicide, so the Invisible Helper is always cautioned to stay by his body when it is suffering. But at my Teacher's request I was ready for the soul flight to the Temple, and a guard was left to watch the sick body....

The new work of healing, of which I shall presently speak, necessitated permanent headquarters.

While, as said, at the time of the experience here related my tonal vision and the ability to function in the Region of Concrete Thought was indifferent and chiefly confined to the lowest subdivision thereof, a little assistance from the Brothers that night enabled me to contact the [fourth region](#), where the archetypes are found, and to receive there the teaching and understanding of that which is contemplated as the highest ideal and mission of the Rosicrucian Fellowship [which this study seeks to confirm and elaborate].



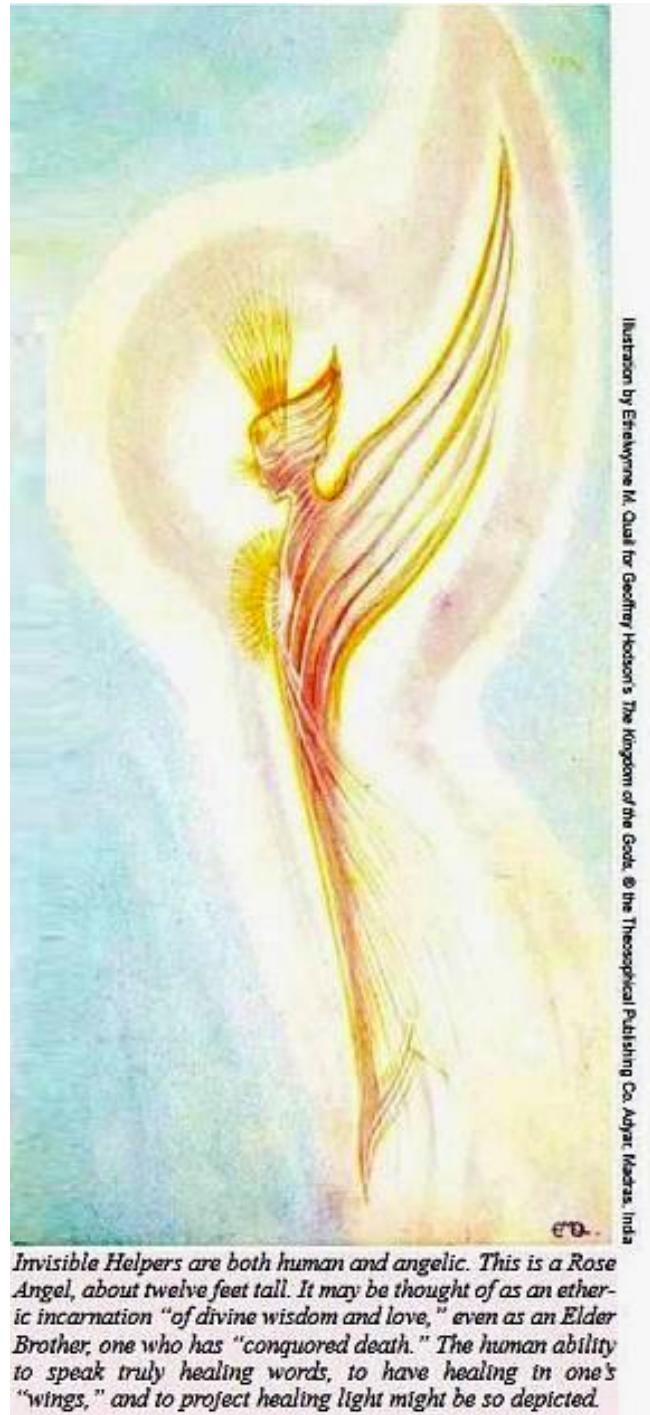
The power of the Universal Christ Spirit, in Arild Rosenkrantz's Trinitarian Earth-blessed conception, is focused on the eucharistic cup of healing, emblematically containing regenerative spiritual blood, at whose base meet the two streams of the serpentine spinal spirit fire.

I saw our headquarters and a procession of people coming from all parts of the world to receive the teaching. **I saw them issuing thence to carry balm to afflicted ones near and far.**

.... When Christ walked upon this earth and healed the sick, He, being the Lord of the Sun, embodied within Himself the synthesis of the stellar vibrations as the octave embodies all the tones of the scale, and He could therefore emit from Himself the true corrective planetary influence required in each case. He sensed the inharmony and knew at once wherewith to offset it by virtue of His exalted development. He had need of no further preparation, but obtained results at once by substituting harmony for the planetary discord which caused the disease wherewith He was dealing....

Likewise with the ordinary methods employed in the Rosicrucian System of Healing, they depend upon a knowledge of the planetary inharmonies which cause disease and the correcting influence which will remedy the same. This has sufficed in all the instances which have come under our notice to date. However, there is a more powerful method available under a higher law which may accelerate recovery in cases of long standing, and under certain circumstances where the sincere and heartfelt recognition of wrong exists may even obliterate the effects of disease before destiny, cold and hard, would otherwise so decree....

None among our present humanity can measure anywhere near the stature of the Christ, consequently none can exercise His power in such extreme cases; but the need of that power in active manifestation exists today as much as it did two thousand years ago. Spirit pervades everything in and upon our planet, but in a varying measure. It has more affinity for some substances than for others. **Being an emanation from the Christ Principle, it is the**



Invisible Helpers are both human and angelic. This is a Rose Angel, about twelve feet tall. It may be thought of as an etheric incarnation "of divine wisdom and love," even as an Elder Brother, one who has "conquered death." The human ability to speak truly healing words, to have healing in one's "wings," and to project healing light might be so depicted.

Universal Spirit [see image on page above showing an individuation of this Universal Spirit] composing the World of Life Spirit that restores the synthetic harmony of the body.

A substance was shown to the writer in the Temple of the Rosicrucians, on the memorable night previously mentioned, with which the Universal Spirit could be combined as readily as great quantities of ammonia combine with water. Inside the large central sphere mentioned in a previous lesson was a smaller container which held a number of packages filled with that substance. When the Brothers had placed themselves in certain positions, when the harmony of certain music had prepared the way, suddenly the three globes commenced to glow with the three primary colors, blue, yellow, and red. To the vision of the writer it was plain how during the incantation of the formula the container having in it the before mentioned packages became aglow with a **spiritual essence** that was not there before. Some of these were later used by the Brothers with instantaneous success. Before them the crystallizing particles enveloping the spiritual centers of the patient scattered like magic, and the sufferer awoke to a recognition of physical health and well-being.

Geoffrey Hodson's commentary on his clairvoyant vision of the Rose Angel (pictured above) helps illuminate Heindel's description of the making of the Panacea, for which Mt. Ecclesia was principally founded and its structures built, as the first section of this study records. He writes:

Rose angels, such as the one [here](#) portrayed [Plate 20], may be thought of as incarnations of divine wisdom and love, qualities which bring them into intimate contact with the Immortal Selves or Egos of men. Association with such beings is indeed a privilege and their co-operation in the service of humanity can be of the greatest value.

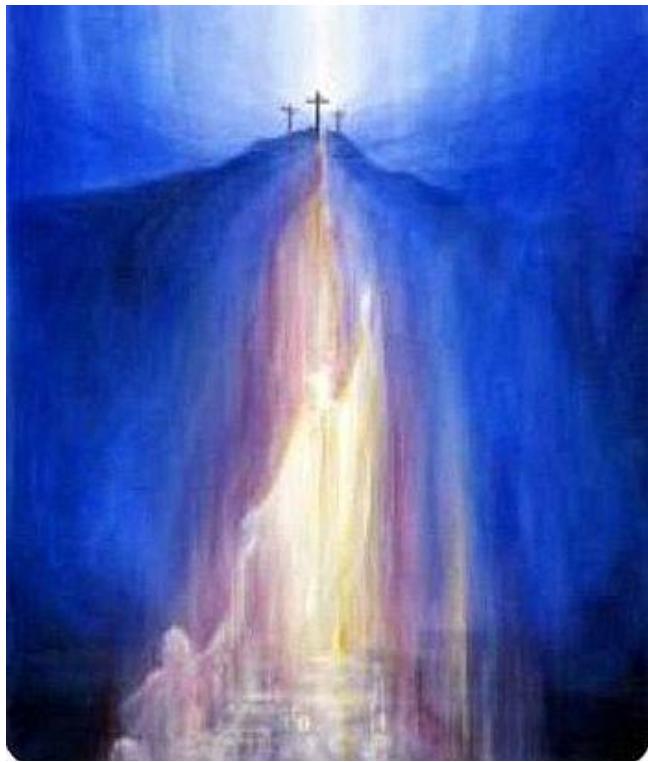
The second [picture](#) [Plate 21] is an attempt at portraiture. This closer view shows the various force centres. Those in the head are seen to radiate from a common centre, upward through the crown and forward through the eyes. [Note as well the force center at the etheric larynx.] As stated in the opening paragraphs of this fifth part of the book, no static medium, however skillfully used, can possibly convey the delicacy, the glowing radiance, the translucence, which contribute to the general effect of the intense brilliance and the supernal beauty characteristic of the Angelic Hosts. This is especially true of the ethereal, radiant, angelic **incarnation of divine love** portrayed in these two Plates. The large and glowing aura, chiefly rose, crimson and gold in colour, has been deliberately omitted from both pictures in order that the graceful central form, normally somewhat veiled within it, may clearly be seen.

When, in the performance of certain Rituals ... the power and influence of divine love are invoked and poured forth with angelic aid upon the world, angels of this Order would be likely to respond to the invocation and co-operate in the distribution of the power and its application to general and individual needs. [Color emphasis is added to highlight the passage's relevance the earnest prayers and petitions to spirit powers that they may assist in generating and directing healing energies.]

Thus, the fervent [prayers](#) and laser-like concentration of Rosicrucian Fellowship members, especially Probationers, enable them to generate healing force, which is used by the Elder Brothers to call down the Universal Spirit and prepare the Panacea. What is significant in this account is that Heindel's second degree initiation was used to further impress on his mind the importance of his own role as a spiritual healer, fortified by visionary experience and enhanced power, to carry out his healing mission and to encourage and facilitate others in doing likewise, thus helping Mt. Ecclesia to fulfill its *raison d'être*.

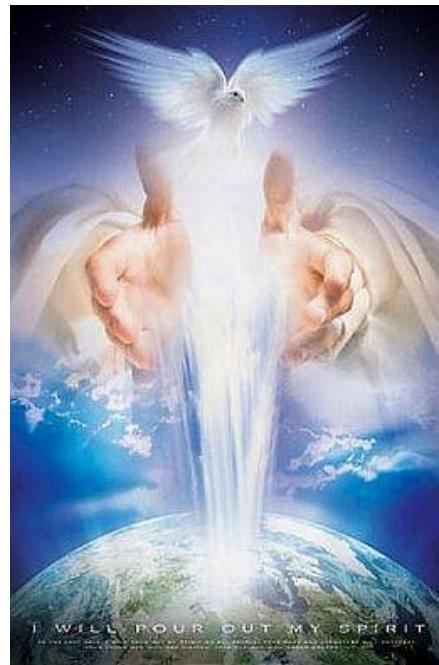
This "spiritual essence" (see page 125) is the Panacea, and the purpose of the Healing Temple on Mt. Ecclesia is to enable Probationers, seated according to their Sun signs, to generate sufficient healing force, through concentration, meditation, visualization and heartfelt prayer, to effect this spiritual alchemy that makes the Panacea. In his August 1912 [Letter to Students](#), entitled "The Christ Spirit and the Healing Panacea," Heindel writes:

... [At the Crucifixion] the Cosmic Christ Spirit, the "Redeemer," commenced His beneficent work, and eventually obtained access to the earth through the "cleansing blood of Jesus" when it flowed on [Golgotha](#); and now the Christ Spirit is working from within our globe to attenuate its physical and superphysical constituents. An [enormous spiritual inrush](#) [The words at the base of the image at right, "I will pour out my Spirit," come from Acts 2:17] was felt at the moment He came into full possession of the Earth on [Golgotha](#) [in this image of that pivotal event in human and Earth's redemption history, a rose is at the center of a radiant cross]; so great, indeed, that the intense light [blinded](#) the people....



Christ Bringing Hope into the Depths

This watercolor, painted by Arild Rosenkrantz, illustrates the effect of Christ Jesus' vivifying energies as they liberate earth-bound spirits from [limbo](#), a popular theme in Christian iconography.



I WILL POUR OUT MY SPIRIT

In this coming of Christ to earth we have an analogy between it and the administering of the spiritual Panacea, according to the law, "As above, so below." There is in every little cell of the human body a separate cell life, but over and above that is the ego, which directs and controls all cells so that they act in harmony. During certain protracted illnesses, the ego becomes so intent upon the suffering that it ceases to fully vivify the cells; thus bodily ailment breeds mental inaction and it may become impossible to throw off disease without a special impulse to dispel the mental fog and start the cell activities anew. That is what the Spiritual Panacea does. As the inrushing Christ life on [Golgotha](#) [also see image on page 126] commenced to dispel the shell of fear bred by inexorable law that hung like a pall about the earth; as it started the millions of human beings upon the path of peace and good will, so also, when the Panacea is applied, does the concentrated Christ life therein contained rush through the patient's body and infuse each cell with a rhythm that awakens the imprisoned ego from its lethargy and gives back life and health. May God grant that we shall soon be able to bring this great boon to suffering humanity....

The author of a wonderfully knowledgeable and informative *Rays* article on "[Prayer and the New Panacea](#) writes":

The [Rosicrucian] Brethren form a true Panacea by drawing healing energies possessing occult properties from a Cosmic Field. It is more than a physical balm or an intricate web of symbolism; it is a Sacred Mystery, says [early Rosicrucian] [Michael Maier](#), that the mystic devotee or the occult candidate ought to find in the "secret place" of his/her inner self. This reminds us of the enigmatic power of occult prayer: "When you pray, go to your private room, shut yourself in, and so pray to your Father who is in that secret place, and your Father who sees all that is done in secret will reward you" (Matthew 6:6)....



At the Altar of Devotion

Arild Rosenkrantz

Intense petitionary prayer is met in the higher realms with reciprocal prayer as a downpouring of spiritual and physical power for healing, wisdom and regeneration.

[S]trong prayer is an invocation of White Magic [see image above] uttered by a being made in the likeness and image of God, a being whose body is the shrine of the Divine Spirit: Man.

With this splendid and powerful force, generated by the engine of prayer, a spiritual Panacea can be created that is within reach of every man and woman who is purified through living the Life. In other words, it is within reach of everyone reformed by a strenuous imitation of Christ and by an untiring endeavor to practice the ideals advanced by Christian Rosenkreuz.

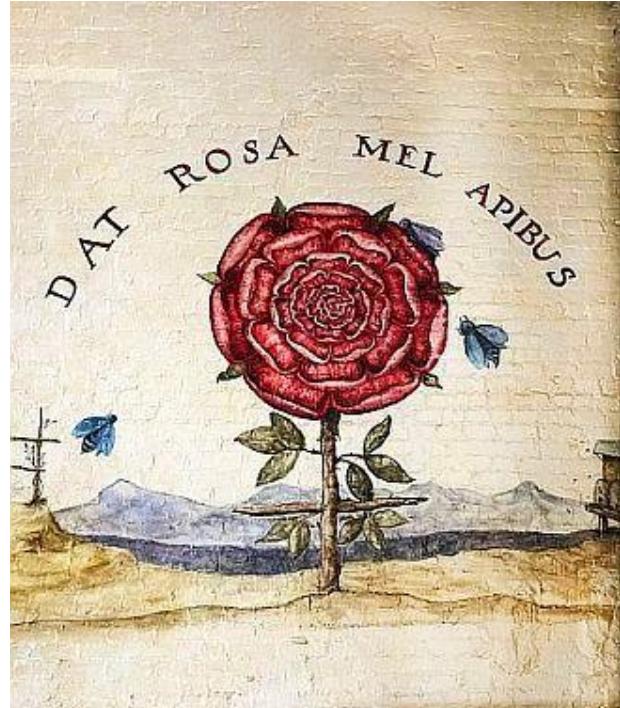
However, Heindel reminds those who would generate the healing force and help make the spiritual Panacea that unless [two conditions](#) are met, their efforts are without avail:

[1.] If we wish to be real helpers in the work which the Elder Brothers have started, we must make our bodies suitable instruments; we must purify them by clean living, for an unclean vessel cannot contain pure and wholesome water, nor can a spotted lens give a true picture. Neither can pure and strong healing force be sent out from here [the Temple or other Rosicrucian healing center] unless we keep our minds and bodies clean and pure. [In his essay on Goethe's *Faust*, Heindel writes that "the aspirant in the schools of the Sacred Science feeds his soul on *his own sex force* and the lower passions in *his own blood*, which he thus transmutes and cleanses"]

[2. But unless a superlative] intensity of feeling is present, the object [of healing] will not be realized. This is the secret of all the miraculous prayers which have been record: the person who prayed for something was always intensely in earnest; his whole being went into the desire for this or that thing for which he prayed, and thus lifted himself up into the very realms of the divine and brought down the response from the Father.

As for fulfilling the above-cited first condition—"making our bodies suitable instruments," that is, living a regenerative life—Heindel explains how this is accomplished in his article "[The Holy Grail](#)," which concludes with this passage:

The Elder Brothers of the Rosicrucian Order, and kindred others, which, we may say, in their totality represent the Holy Grail, live on the love and essence of the unselfish service which they gather and garner, as the bees gather honey from all striving to live



"*Dat Rosa Mel Apibus*" translates as "The Rose Gives the Bees Honey." Both image and text come from the title page of Rosicrucian Robert Fludd's *Summum Bonum*, 1629. For an insightful commentary on this picture see [here](#), as well as this [Rays](#) article.

the life [see Robert Fludd's illustration above; also the 3-issue *Rays* excerpt from Fludd's *Summum Bonum*, beginning [here](#), [continuing](#) and [concluding](#)].

Heindel frequently referred to both Wagner's "Parsifal" and the [myth](#) that the opera orchestrates (see also [TI](#) and [AMI](#)). Since the heart of the narrative is concerned with living the pure, selfless and regenerative life, it is wonderfully reinforcing to see the superphysical evidence provided by the Australian positive clairvoyant Geoffrey Hodson's composite vision created by the sonic effects in the higher worlds of the opera's [Prelude](#) (including the etheric Tree of Life and the Cup of Regeneration, shown at right). Wagner's genius lies in his ability to intuit and musically transcribe the living archetypes that inform this myth of regeneration. Prefatory remarks by Dr.

Gordon Kingsley in the book [Music Forms](#) are followed by Hodson's description of his evolving vision as the music unfolds (see above watercolor), with the motifs supersensibly represented in the composite image, from top to bottom:

[Kingsley] In his music drama *Parsifal*, Richard Wagner reached a height of sublimity which even he had not previously attained....We are on holy ground. The first sounds of the prelude convey a sanctity not of this world, a peace, indeed, which passeth all understanding. It is the motive of the Eucharist, better called the motive of Initiation. "Eucharist" is a term pertaining to the Christian religion, whereas the Parsifal drama, in its essence, is connected with every religion. It is the inner meaning of the Gospel narrative in the New Testament; it is the "path difficult to tread as the edge of a razor" [Compare Heindel's New Moon [Service](#) text: "this path{of holiness}is as sharp as the razor's edge"] mentioned in the [Hindu scripture](#)....

[Hodson] The [Eucharistic Motif](#) causes an uprush of energies which by mutual attraction meet at the top of a dome-like form, and produce the shape of a cupola. Around the base of this an upward and outward curved radiation of energy occurs. The main stream of the force of the motif, however, is liberated through a spire at the top of the cupola, an extension of the spire opens out slightly at the tip of the figure, there inducing a distinct descent of white energy.

[Kingsley] Now we come to the Grail motive.... The Grail is the [chalice](#) which contained the "life blood" whose ruby radiance streaming forth in blessing, enveloped



The Desire World's response to the playing of the Prelude to Wagner's Parsifal.

everything within the sphere of its mighty influence. The very structure of the music suggests this all-embraceive benediction.... When the disciple beholds this effulgence in the Hall of Initiation, he experiences that sudden consummation to which his millenniums of progress have been leading—there is awakened within him the Christ consciousness. He has become the little child born into the Kingdom of Heaven, he has entered the stream which will carry him to the further shore where humanity is God.

[Hodson] The [Grail Motif](#) creates a vertical, three-dimensional maple leaf or star-like radiation of five points, two almost lateral at the base, two above pointing upwards at an angle of about forty-five degrees, and a central radiation pointing upwards at the top.

[Kingsley on the Knight or Faith motif which follows,] with its positiveness unshaken—an impregnable rock which nothing can move. More appropriately, this theme might be called the motive of the Ancient Wisdom, that [tree \[of life\]](#) which shelters the world and extends its roots into the heart of creation....

[Hodson] The Knight Motif builds a somewhat conventional representation of a fir tree in very dark green, that is, a slightly irregularly-surfaced conical figure on a stem.... The whole suggests symbolically to the mind a hierarchical degree or order typical of the inner truth behind the conception of the chivalric orders of which the motif is a musical expression.

[Testimonies on the Work of the Invisible Helpers](#)

The reader, having come this far in our lengthy narrative, may respond: This is all well and good, this chronicle, but the bottom line is, all the information adduced on the founding of Mt. Ecclesia, the erection of its building, the holding of at least four daily services, the publication of its many books, the enormous correspondence between Headquarters and both the membership and interested inquirers, the [maintenance](#) (our selfless work is blessed by invisible beings) of the Grounds and the housing and nurturing of its resident workers, all this enterprise and labor have had one primary goal—to fulfill its founding purpose, which is to heal suffering humanity. Has it done this? Has it accomplished significant healing? The answer, short and emphatic, is Yes!

While the Fellowship's outreach and activities have fluctuated over the years, the results [testify](#) to the project's effectiveness. The *Rays* predecessor, the *Echoes from Mt. Ecclesia*, had a Healing Department section in which reports of healing were described, as [here](#) (brain concussion), [here](#) (obsession), and [here](#) (eyesight). From the very beginning, the *Rays* contained a section called "Echoes from Mt. Ecclesia" (later, the monthly reports of the healing section was called "Patients' Letters"), which reported the benefits and recoveries experienced by patients on the healing list, many of whom, particularly children who had not yet lost their natal etheric vision, were aware of the presence of the [Invisible Helpers](#) working on and in their bodies (see these examples: [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [24](#), [25](#), [26](#), [27](#), [28](#), [29](#), [30](#), [31](#), [32](#)). Especially in the early *Rays* (the first issue bearing that title was May 1915), when Heindel was editor, extended accounts of remarkable healings were described, notable among which were several performed by Dr. Stuart Leech and reported in the *Rays*. One may read a fascinating account of healing appendicitis, with Heindel's introductory comments, in the Jan/Feb 2003 [Rays](#), a reprint

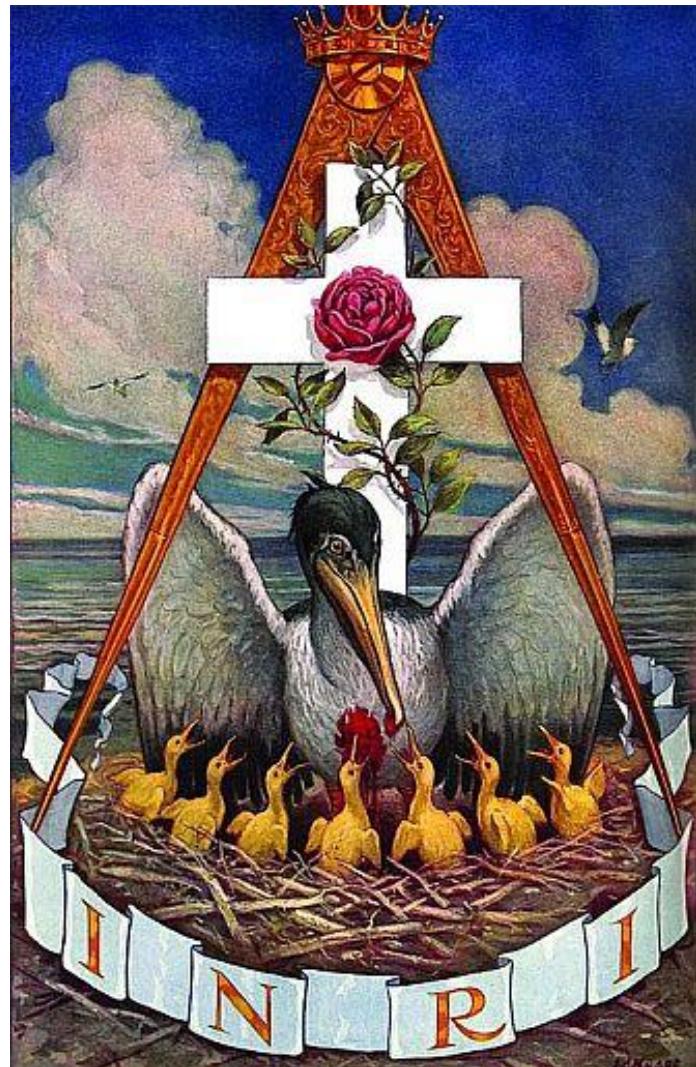
of the [original](#) September 1915 article. With this same issue began the practice of quoting patient's letters of healing in the magazine section entitled "The Rosy Cross Healing Circle."

Dr. Leech wrote another early [Rays](#) article on attempting to heal a patient of elemental obsession, this time as a visible helper, that is, initially. (The article is reprinted in [this](#) 2000 issue of the *Rays*.) The case is illustrative of the grave consequences that may result from self-abuse, the dissipation of the creative life force, the life ether. After a thorough analysis and designing a protocol to treat the physical symptoms, Dr. Leech was compelled to become an Invisible Helper and employ "a super-physical treatment" to dispossess his patient of the obsessing entity, which procedure he declined to elaborate on. He continues:

Suffice it to say here that the elemental has real form and possesses life, mostly gained from his poor, human victim. The casuist may demand proof of this statement before going further. I reply that it is self-demonstrable and that the road to truth and learning is open to any who is willing to pay the price. This price, however, is not money, and if the searcher is absolutely materialistic, he will do well to read the [Kybalion](#) or like literature before making further medical research.

Disease—Its Cause and Its Cure

The Rosicrucian method of healing does not treat the disease per se, which is a symptom of the problem, but not its cause, which is spiritual in nature. The body's ill condition is the physical manifestation of that supersensible cause. Moreover, disease is the body's distress signal, a more-or-less dire message from the Divine Healer to change the way one is living. It is a beneficent message. Consider this passage from the Rosicrucian [Healing Service](#):



The Jewel of the Rose Croix J. A. Knapp

The pelican has long been a Christian symbol for Christ Jesus' self-sacrifice, whereby He spiritually (eucharistically) feeds and redeems humanity. Emulators of Christ carry the eucharistic cup to others, giving of their own life's regenerating vitality. St. Thomas Aquinas addressed the Savior with this petition: "Pelican of Mercy, cleanse me in Thy Precious Blood."

Disease, we may say, is really a fire, the invisible fire which is the Father, endeavoring to break up the crystallized conditions which we have gathered in our bodies. We recognize fever as a fire, but tumors, cancers, and all other diseases are really also the effect of that invisible fire which endeavors to purify the system and free it from conditions which we have brought about by breaking the laws of nature. This very same power which is endeavoring slowly to purge the body can be greatly augmented by proper concentration (that is what prayer really is) provided we have the proper conditions.

Marvelous and strange is this definition of disease: It is the *effect* of “the invisible fire which is the Father.” So this fire is both a *cause of* and, in a different context, a *cure for* disease. In the latter case, the regenerative Father fire manifests (as quoted above) as “an emanation from the Christ Principle,” proceeding out of the “World of Life Spirit, that restores the synthetic harmony of the body.” Disease, then, is not bad news, not a death sentence, but good news, a life sentence—if the message that it delivers is acted on, and if the conditions that gave rise to it are identified and resolved.

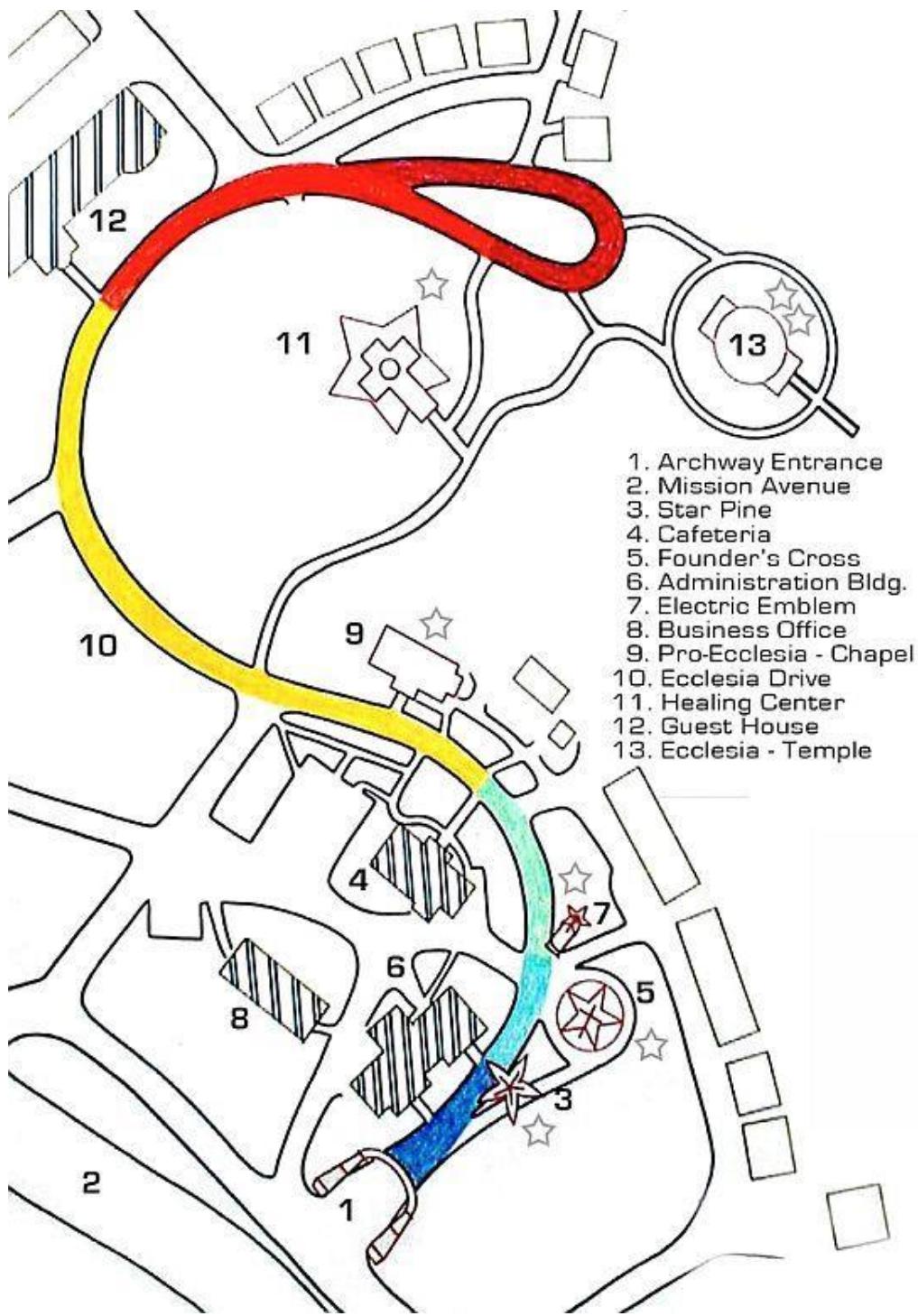
Finally, possibly Heindel’s earliest definition of disease (November 1908), probably his most famous, and surely his tersest is, “Disease is a manifestation of ignorance and in proportion that Christ is formed in us we attain to health,” which is found in *Rosicrucian Christianity Lectures*. In the October 1914 Echoes, a correspondent writes: “In ‘Tannhauser’ you say sickness attends soul growth, to a greater or lesser extent. I also see in Lecture No. 11, ‘Spiritual Sight and Insight,’ that you say disease is a manifestation of ignorance. In proportion that the Christ is formed in us we attain to health. These two passages don’t seem reconcilable to my mind.” Heindel answers:

They are nevertheless very much reconcilable. Until the Christ life illuminates us from within, we do not comprehend, neither do we follow, the laws of nature, and consequently we contract diseases by our ignorant contravention of these laws. As Emerson puts it, a man who is sick is a scoundrel in the act of being found out; he has broken the laws of nature. That is why it is necessary that the gospel of Christ should be preached, that every one of us should learn to love our God with our whole heart and our whole soul, and our brother as ourselves, for all our trouble in the world, whether we recognize it or not, comes from the one great fact of our selfishness.

A variation on the above definition is enunciated in OPHH, where the author submits that we may say that disease is a manifestation of ignorance, the only sin, and healing is a demonstration of applied knowledge, which is the only salvation. Christ is an embodiment of the Wisdom Principle, and in proportion as the Christ is formed in us, we attain to health. Therefore, the healer should be spiritual and endeavor to imbue his patient with high ideals so that we may eventually learn to conform to God’s laws which govern the universe, and thus attain permanent health in future lives as well as now.

Correlating the Ductless Glands with Mt. Ecclesia Buildings and Landmarks

Offering a perspective that connects the two main topics of this study—1) the development and growth and of Mt. Ecclesia’s “physical body” and 2) all aspects of Rosicrucian healing—long-time Fellowship Probationer Jean de Galzain proposes that Ecclesia Drive may be regarded as the Grounds’ leonine spinal column, whose seven-fold division can be associated with principal buildings or sites, their cognate astrological signs and their corresponding ductless glands. His



thesis is explained and illustrated in this [video](#), using the above map as a guide.

The map's color scheme is as follows:

<u>Color</u>	<u>Spinal Vertebrae – No. of Bones</u>	<u>Astrological Sign</u>
Dark Blue	Coccygeal – 4 fused	Sagittarius
Dark Blue	Sacral - 5	Scorpio
Light Blue	Lumbar - 5	Libra
Green	Dorsal and	Leo
Yellow	Upper Thoracic - 12	Gemini
Orange Red	Cervical - 7	Taurus
Dark Red	Skull	Aries

Total Number of Vertebrae - 33

This [video](#), entitled “The Mystic Path,” tracks the ascent of the spinal spirit fire, the regenerating life force, after the joining of the masculine and feminine (head and heart) polarities at the [Archway](#)

(1) — ([coccyx](#)) through energy centers (also known as “chakras”) that correlate with primary Mt. Ecclesia sites and their ductless (endocrine) gland counterparts. This is the scheme:

[Star Pine](#) (3) — standing for the source of life or vital energy, equates with the [gonads/ovaries](#).

[Founder's Cross](#) (5) — corresponds with the two [adrenals](#), which “exert a calming, quieting and soothing effect.” To offset “the turbulent emotions of anger, rendering the muscles tense and trembling, dissipating the energy of the system, the secretion of the [adrenals](#) comes to the rescue, releasing the glycogen of the liver in a more abundant measure than usual to cope with the emergency until the equipoise has been again attained.”

[Electric emblem](#) (7) — [spleen](#), “the entrance gate of the [solar forces](#) specialized by each human being and circulated through the body as the vital fluid, without which no being can live.”

[Chapel](#) (9) — [thymus](#). In its early action, the thymus serves as the precursor of the pituitary, which assumes the former’s function (growth and assimilation) when it [atrophies](#) in adolescence. However, though diminished in size, it assumes “a critically important” [role](#) in the immune system, as the Chapel (*Pro-Ecclesia*) continues to help maintain resident workers’ spiritual health, reinforcing their dedication and devotion and fortifying their protection from the wiles of the world.

[Healing Department](#) (11) — [thyroid](#). On the porch of this building one may observe a wrought-iron, heart-shaped [grill](#) on the front door, representing the mystic (heart-centered) path, and a [lamp](#) above the door, projecting from a sculpted radiating [sun](#) (symbol of the spirit), signifying the occult (mind-guided) path of spiritual development. These two paths, head and heart, are fused in the [caduceus](#) emblem displayed in the design of both [right](#) and [left](#) porch rails, which

synthesis is incorporated in the Fellowship's composite version of the [winged mercury](#). This consists of "a small black cross that represents the physical body. In the enlarged head of the cross is seen the heart. Heart and head have united, and the [result](#) is shown in the spreading ray—the resultant soul-body." An image of this complete symbolism may be seen [here](#).

[Temple](#) (13) — **pituitary** and **pineal** glands. The skull, or cranium, is comprised of twenty-two bones. "In numerology, the number 22 is often called the Master Builder," which each aspirant on the spiritual path is in the process of becoming as he/she builds the temple not made with hands and without sound of hammer. The joining of masculine and feminine polarities, embodied in the [archway](#) at the beginning of Ecclesia Drive, is reiterated at the Drive's terminus in the Temple's two [pillars](#) (the Masonic Boaz and Jachin) supporting the pediment and the two [globes](#) directly above each column on the pediment roof, representing the Sun and Moon, respectively. This composite symbology is imaginatively represented in two watercolors ([1](#) and [2](#)) donated to the Fellowship in 2001 by then prison inmate and Rosicrucian student Anthony Carducci.

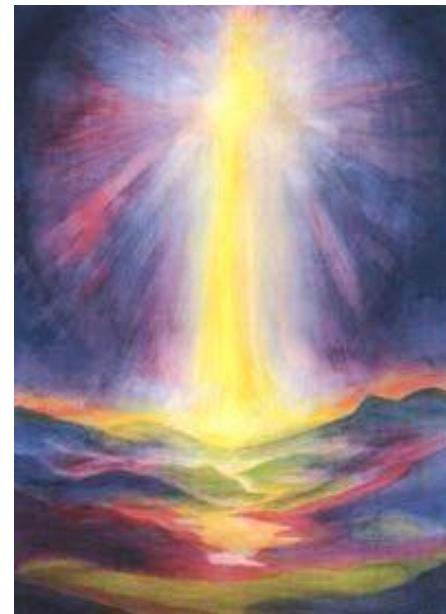
[Recurring to the number [22](#), it] is also the Number of *Revelation*. In the 22-chapter Gospel of John, he [Christ] identifies himself as the Alpha and Omega, which would be the first and last letters of the Greek alphabet.... The 22 letters of the Hebrew alphabet, created to compose the Word of God, is our 22-boned skull, and the place where we receive the light to become illuminated, or enlightened beings; hence, to be like Saint John and have our own Revelation.

This number 22 is the gnostic Key to revelation in the Bible, where it is revealed in [Isaiah 22:22](#), "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open."

Ecclesia Drive's curving path toward the Ecclesia traces the serpentine ascent of vital force in the individual human body temple, again as symbolized by the caduceus, representing, among other things, the [central](#) (within the spinal vertebrae) and the [peripheral](#) (which includes the [autonomic](#)—sympathetic and parasympathetic, or extra-vertebral) nervous systems.

In [Ancient and Modern Initiation](#), we read that

at the baptism of the Christian Mystic ... the [downpouring](#) of the Spirit, which is an actual fact, augments the spinal Spirit-Fire to an almost unbelievable extent, and forthwith a process of regeneration begins whereby the gross substances of the threefold body of man are gradually thrown out, rendering the vehicles more permeable and quickly responsive to spiritual impulses. The further the process is



The Christ Light

Franz Sykora & Michaela Schnur

carried, the more efficient servants they become in the vineyard of the Master.

.... In the Christian Mystic the regenerative spinal Spirit Fire is concentrated principally upon the lunar segment of the spinal cord, which governs the sympathetic nerves under the rulership of Jehovah. Therefore his spiritual growth is accomplished by faith as simple, childlike, and unquestioning as it was in the days of early Atlantis when men were mindless. He therefore draws down the great white Light of Deity reflected through Jehovah, the Holy Spirit, and attains to the whole wisdom of the world without the necessity of laboring for it intellectually. This gradually transmutes his body into the white Philosopher's Stone, the diamond soul.

In those, on the other hand, whose minds are strong and insistent on knowing the reason why and the wherefore of every dictum and dogma, the Spinal Fire of regeneration plays upon the segments of the red Mars and the colorless Mercury, endeavoring to infuse desire with reason, to purify the former of the primal passion that it may become chaste as the rose, and thus transmute the body into the ruby soul, the red Philosopher's Stone, tried by Fire, purified, a creative budding individuality.

All who are upon the Path, whether the path of occultism or of mysticism [are living the regenerate (chaste) life and] are weaving the "golden wedding garment" by this work from within and from without [whereby, following the Christ and willing to sacrifice all in loving service to humanity and its Earth, they prove themselves to be on the way to becoming *conscious* Invisible Helpers through self-initiation].

Heindel's text is recapitulated in similar fashion in this instructive summary on the conscious awakening of the spinal Spirit Fire through the preservation and redirection of the individual life force, as described in Geoffrey Hodson's previously-cited Kingdom of the Gods, from which this extended quote is drawn, as well as the illustration below:

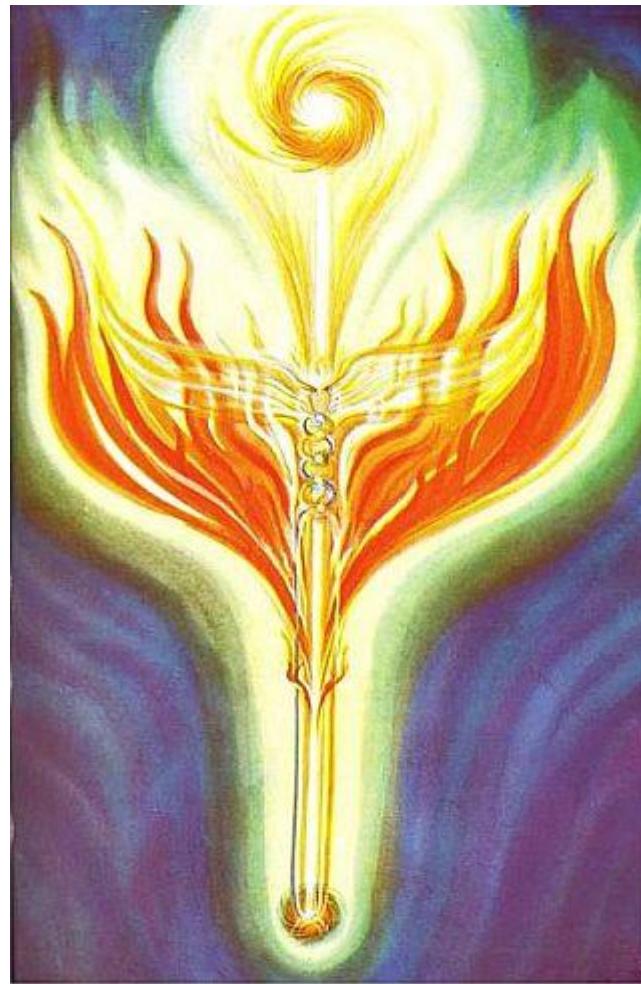
According to one view, *kundalini*—also called the "Serpent Fire"—is the power of giving or transmitting Life. *Prana*—known physically as vitality—is the power of organizing Life. *Fohat*—known physically as electricity—is the power of using and manipulating Life. These three cosmic forces of the Third, Second and First Aspects of the Logos respectively, are present as ensouling energies of all substances on every plane of Nature. Fohat [a term of Tibetan origin, according to Helena Blavatsky, "the animating principle electrifying every atom into life"] is the universal constructive Force of Cosmic Electricity and the ultimate hidden power in this universe, the power which charges a universe with Life, with Spirit; it is described as the Will and the Mind, the very Self, of God. This supreme force is in all creatures. When specialized and enclosed within the spinal cord of man it is called *kundalini*, or the power that moves in a serpentine path; hence its other name, the Serpent Fire, in man; it is sheathed with care, but man must learn to set it free; for it is the God in him, without which he would cease to be.

Kundalini is in essence creative and, though as yet but slightly aroused, with all other forces and powers of Nature, is represented in the physical body of man. There, at this

period of human evolution, it manifests itself as the source of both the sex impulse and the nerve fluid. It resides, coiled serpentlike, in the [sacral chakra](#) or "wheel" at the base of the spine [site of reproductive glands], which in its turn is a relay station for the similarly [coiled up energy in the centre of the Earth, itself a storehouse of solar kundalini.](#)

When fully aroused, either by yoga or as a natural result of evolutionary progress, kundalini flows up an etheric canal in the spinal cord called the "sushumna nadi" [what Heindel refers to as the "[tripartite spinal cord](#),"] passing through each of the other chakras on its journey. [These "chakras are what Heindel calls "[centers of perception](#), which, when active, appear as vortices.... In the desire body of the properly trained voluntary clairvoyant, they turn in the same direction as the hands of a clock, clockwise, glowing with exceeding splendor, far surpassing the brilliant luminosity of the ordinary desire body. These centers furnish him with means for the perception of things in the Desire World and he sees and investigates as he wills."] As it [the Spirit Fire] passes through the spinal centres in which the chakras arise, some of its force flows down the axis of the funnel of each, vivifying it occultly and thereby awakening the individual to self-conscious awareness in the superphysical worlds.

When kundalini touches the [spleen centre](#) [& solar plexus, which contains the seed atom of the vital body] it gives the power of travelling at will on the astral plane whilst away from the physical body. When it touches and opens the [heart centre](#), the forces of the Buddhic or Christ consciousness in man resident in the vehicle of intuition, if sufficiently unfolded, begin to flow through the neophyte at the physical level and the "[mystic rose](#)"—the heart chakra—"blooms" upon his breast. The powers of the Christ consciousness—knowledge of the oneness of life, direct, intuitive spiritual perception,



A Solar Intelligence or Kundalini Devi

As clairvoyantly perceived by Geoffrey Hodson and painted in watercolors by Ethelwynne M Quail, showing sense centers, serpentine caduceus, and a winged sphere, symbolizing the soul body liberated to consciously travel in the higher worlds of spirit.

wisdom and a profound compassion—then begin to manifest themselves through thought and word and deed. The [throat centre \[thyroid gland\]](#), when vivified, bestows the power of clairaudience, or superphysical well as to those which are beyond



of responding to sound vibrations as physical sounds the normal auditory

range. The [brow centre \[site of pituitary and pineal glands\]](#), when occultly vitalized, bestows the faculty of clairvoyance, and when the coronal chakra is opened, the neophyte acquires the faculties of using superphysical awareness whilst still awake in the physical body and of leaving and returning to the body at will without any break in consciousness.

As kundalini rises up the sushumna nadi, it is accompanied by two complementary forces, one positive and the other negative. Each of these flows along its own canal in the spinal cord, sometimes called “pingala” and “ida” respectively [Boaz and Jachin in mystic masonry], though these names are also given to the forces themselves. These two oppositely polarized, akashic [etheric] forces meet and cross at each of the chakras as they rise ... [the effect] of which, in consequence, [one] becomes hypersensitive. They then function somewhat as do the valves or the amplifiers of a radio receiving set, thereby enabling consciousness within the brain to pick up superphysical forces and become aware of superphysical phenomena. Indeed, the cerebro-spinal system of man, when occultly vivified, resembles in many respects a television receiving set. One difference, however, is that superphysical broadcasts are projected upon the screen of the mind-brain, and are clairvoyantly perceived.

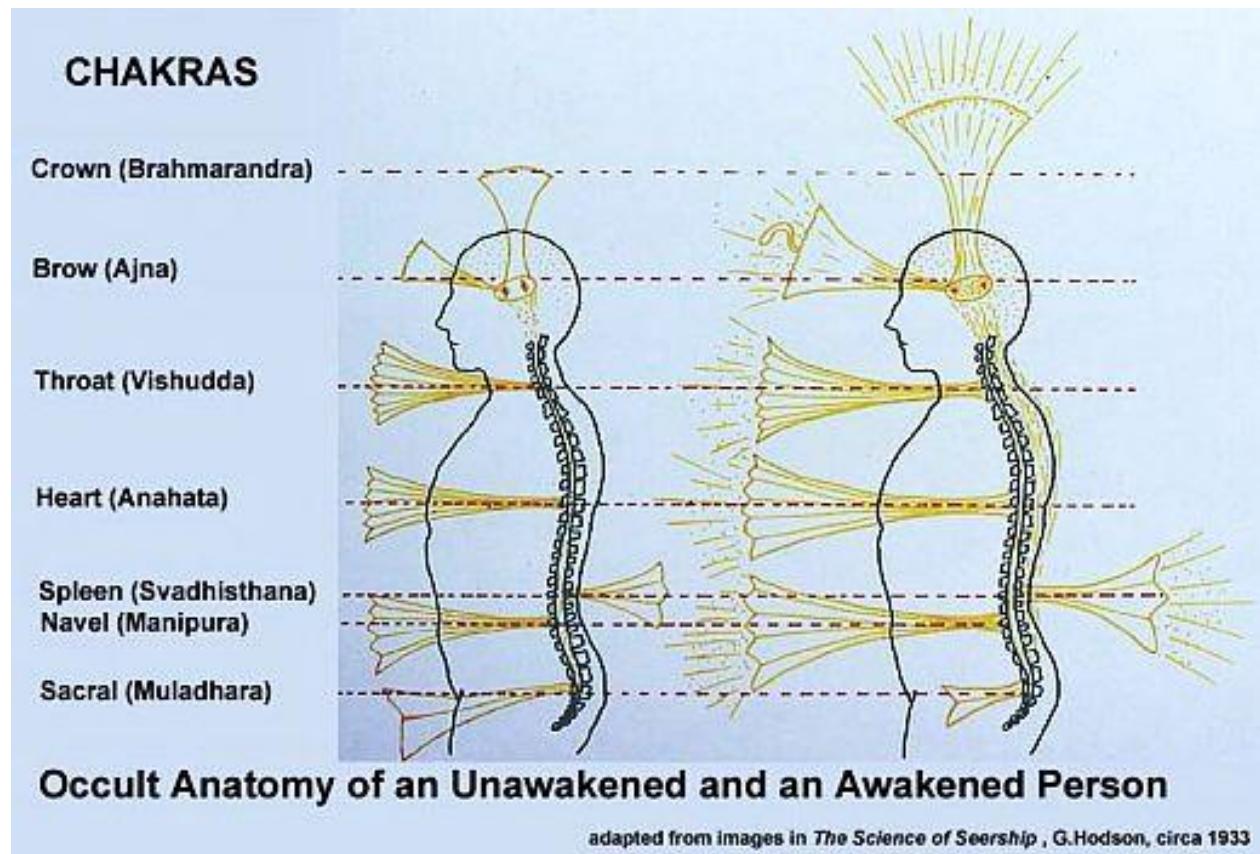
The full manifestation of these occult faculties during waking consciousness demands a long and arduous training, and depends upon the complete vivification of the pituitary and pineal glands by means of kundalini [the Spirit Fire] and its complementary forces. In the paths followed by these three currents, one recognizes the [caduceus](#) [here represented in its cosmogenetic context], the staff of the God Hermes, consisting of a rod around which two serpents are coiled, a winged sphere crowning the symbol. Kundalini ascending the sushumna nadi is represented by the rod, and the forces flowing along ida and pingala by the two serpents, whilst the winged sphere symbolizes in part the freed soul of the man who has awakened and learned to use these hidden powers.

In western occult parlance, *ida* corresponds to the right (positive, occult) energy channel, *pingala* to the left (negative, mystic) channel and *sushumna* to the central pathway. These [pathways](#) called “nadis,” are etheric (pranic) channels and energy centers (chakras). They are invisible to physical vision but are associated with the seven ductless glands. “Qi,” in traditional Chinese medicine, is a cognate term for life energy, whose pathways are called “[meridians](#)” on (in) the earth-globe of the human body. So most major cultures have retained this wisdom about the higher energy fields and the channeling of vital force in the seven-fold human. Hodson continues:

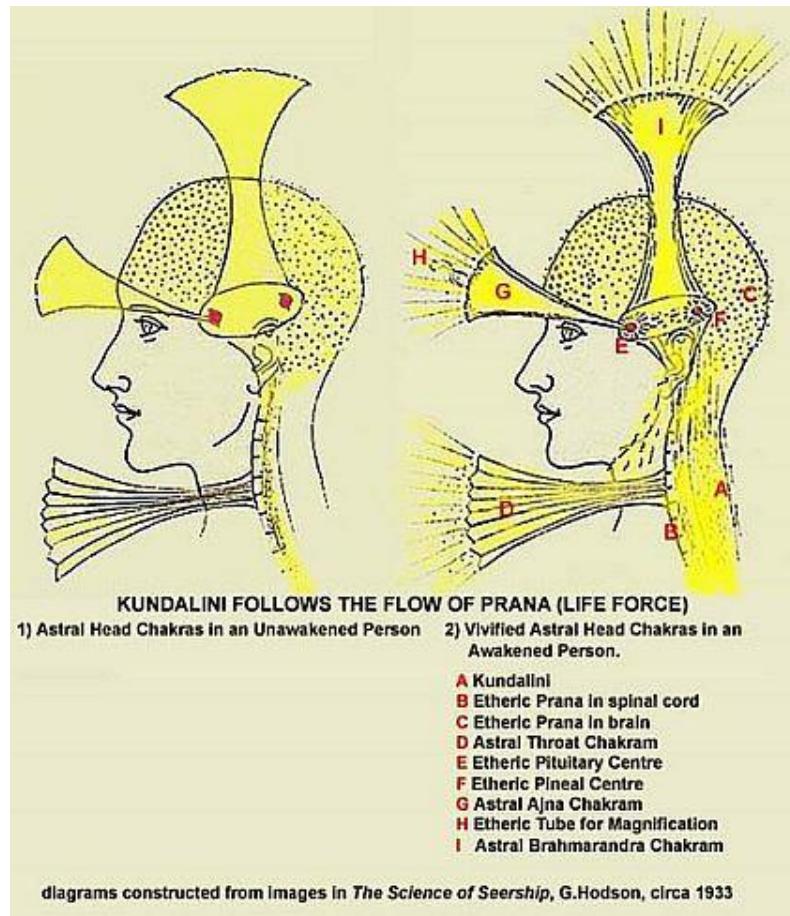
Such a man does indeed become as a Hermes, a messenger from heaven to earth; for he ranges free in the higher worlds and brings to men the knowledge and wisdom of those realms. Ultimately, he also rescues or liberates [Persephone, symbolic of the human soul](#), from the Underworld, or normal limitations imposed upon it during waking hours by the occultly unvivified physical body. Like all basic forces in Nature, kundalini is the manifestation of an Intelligence, an Archangel [see illustration on page 129 above] in fact, though of a nature beyond human comprehension. The picture in part portrays a glimpse unexpectedly obtained whilst passing through the preparatory stages which precede meditation. First, a living caduceus was seen of intense, fiery power connecting earth and sun. Contemplating this, I seemed to become aware of a Solar Intelligence or Kundalini Devi, somewhat as here [page 137] portrayed.

Max Heindel also refers to Greek myth and another personification of the soul, [Psyche](#), who must escape the “Underworld” (Hades)—esoterically, the “fallen” world of materialism—by using her higher intellect, her interior Hermes, to liberate her soul, by dedicating her life to universal altruistic love (Venus/Uranus), thereby promoting the development and eventual release of her soul body ([soma psuchicon](#), or psychic body) from its dense counterpart.

As for selfish or premature efforts to arouse this Serpent Fire, rather than developing it naturally through a life of service, Hodson, as well as [Heindel](#), warns against such foolhardy and dangerous practices:



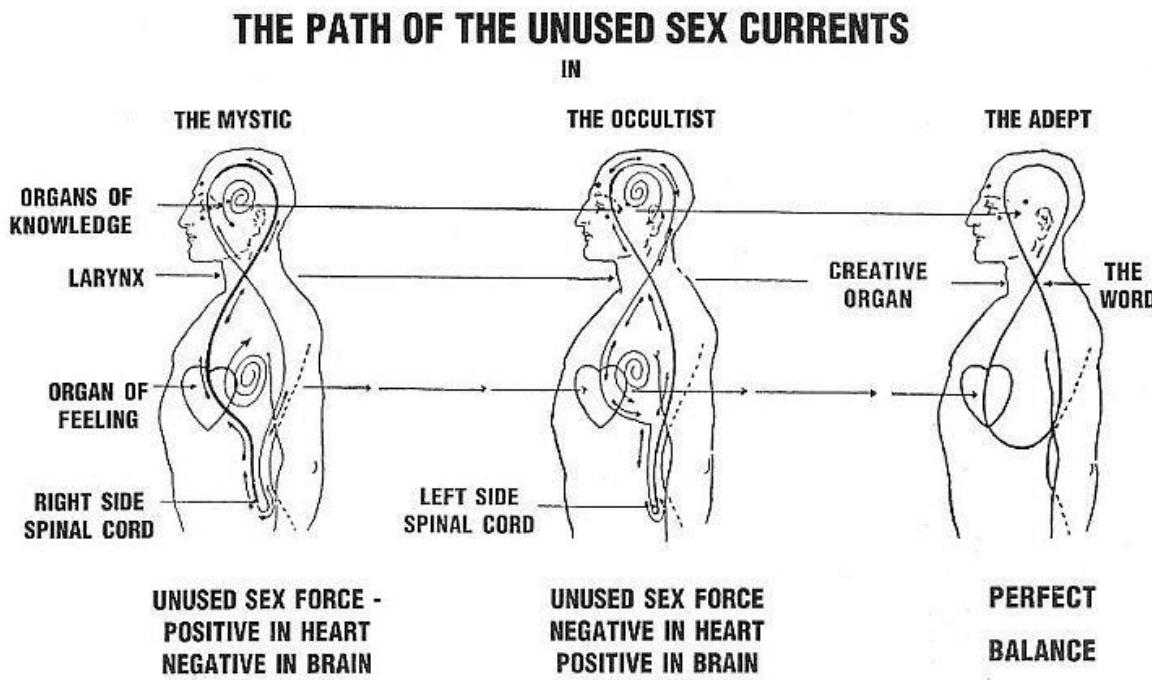
The kundalini force stimulates and intensifies everything within the psyche—the bad as well as the good, hence it is advised never to stir it up into activity unless one has done the necessary purification of one's body, emotions and mind. And even then, to only proceed on the advice of an adept teacher [the Christ within]. This form of clairvoyance, shown in the above diagram, rarely occurs in any degree of exactitude, especially in the Western World, hence its significance is usually lost amongst the more common forms of clairvoyance, which can sometimes be notoriously unreliable. Where Kundalini is involved, it is not scaremongering to say that it usually causes more problems than anything else, especially inordinate excitation of the sex impulse and eccentricities of thought and behavior. It is only when it arises in perfectly prepared conditions that it is a blessing rather than a curse.



As does Heindel, Hodson contrasts the way the energy centers and the Spirit Fire appear to clairvoyant perception. His first illustration, on page 139, shows the activity of these energy centers in the unawakened and awakened person when occultly observed.

Above is a second illustration from Hodson, showing the higher energy centers, whose physical counterparts are the thyroid, pituitary and pineal glands in their merely latent and then their fully developed states, as they are seen with etheric and desire world vision. Note the current connecting the pituitary and pineal glands, the “organs of knowledge,” as the ascending spirit fire intensifies in the spiritually developed person, which must take place to enable the conscious separation of the soul body from its physical counterpart (see pp. 119-120 above for Heindel’s vivid description of this process). See also this [representation](#) of the energy centers conceived as a spiritual or archetypal Grail, the energy sourcing from below, multiple kundalini-like or serpentine streams, centered at the chalice of the heart and opening out into a corolla of supernal light, and showing affinities with the tree of life and grail image on page 129. See this [illustration](#) that shows the relationship between the seven energy centers and their connection to vision and experience in the higher worlds of spirit.

Below is Heindel's Diagram 17 from the [Cosmo](#). It gives a somewhat different presentation of Spirit Fire currents, under the title "The Path of the Unused Sex Currents," as they relate to the



mystic and the occultist and their balancing and synthesis in the Adept. Note that the Spirit Fire is positive in the mystic, as portrayed in this [painting](#). The breaking of the bond between the soul and physical bodies is felt most keenly in the feet, hands and head, as well as the liver, to which the spirit has been "nailed" to the cross of its body, providing an occult explanation for the [stigmata](#), which wounding is outwardly experienced and manifested by some mystics who most deeply identify with their Crucified Savior. This same painting shows light now emanating from the hands, heart and head of a spirit who has been liberated from its body-cross to "[follow](#) Christ into the beyond and serve there [in spirit worlds] as ... [he has] served here."

In *Ancient and Modern Initiation*, Heindel describes how the mystic and occultist are differently transfigured by the Spinal Spirit Fire:

The spiritual awakening which starts this process of regeneration in the Christian mystic, who purifies himself by prayer and service, comes also of course to those who are seeking God by way of knowledge and service, but it acts in a different way, which is noted by the spiritual investigator. In the Christian Mystic the regenerative spinal Spirit Fire is concentrated principally upon the lunar segment of the spinal cord, which governs the sympathetic nerves under the rulership of Jehovah [corresponding to the masonic [Jachin](#) "pillar" or devotional path]. Therefore his spiritual growth is accomplished by faith as simple, childlike, and unquestioning as it was in the days of early Atlantis when men were mindless. He therefore draws down the great white Light of Deity, reflected through Jehovah, the Holy Spirit, and attains to the whole wisdom of the world without

the necessity of laboring for it intellectually. This gradually transmutes his body into *the white Philosopher's Stone, the diamond soul*.

In those, on the other hand, whose minds are strong and insistent on knowing the reason why and the wherefore of every dictum and dogma, the Spinal Fire of regeneration plays upon the segments of the red Mars and the colorless Mercury [corresponding to the masonic Boaz "pillar" or knowledge path], endeavoring to infuse desire with reason, to purify the former of the primal passion that it may become chaste as the rose, and thus transmute the body into the ruby soul, *the red Philosopher's Stone, tried by Fire, purified, a creative budding individuality*.

All who are upon the Path, whether the path of occultism or of mysticism, are weaving the "golden wedding garment" by this work from within and from without. In some the gold is exceedingly pale, and in others it is deeply red. But eventually when the process of Transfiguration has been completed, or rather when it is nearing completion, the extremes will blend, and the transfigured bodies will become balanced in color, for the occultist must learn the lesson of deep devotion, and the Christian Mystic must learn how to acquire knowledge by his own efforts without drawing upon the universal source of all wisdom.

This view gives us a deeper insight into the Transfiguration reported in the Gospels. We should remember distinctly that it was the vehicles of Jesus which were transfigured temporarily by the indwelling Christ Spirit. But even while allowing for the enormous potency of the Christ Spirit in effecting the Transfiguration, it is evident that Jesus must be a sublime character without a peer. The Transfiguration, as seen in the Memory of Nature, reveals his body as a dazzling white, thus showing his dependence upon the Father, the Universal Spirit. There is a great diversity in present attainments, but in the kingdom of Christ the differences will gradually disappear, and a uniform color,

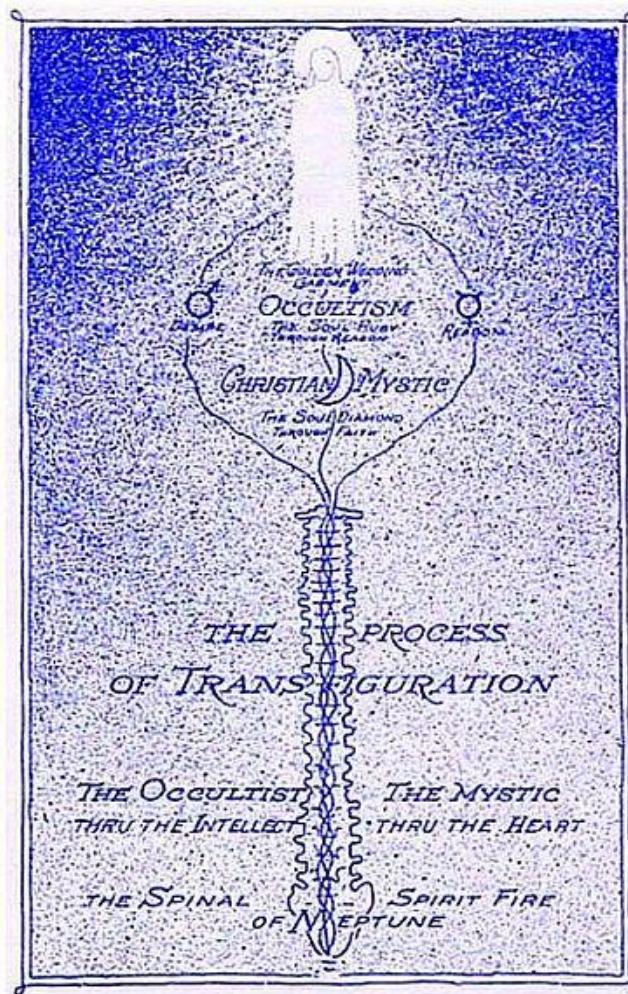
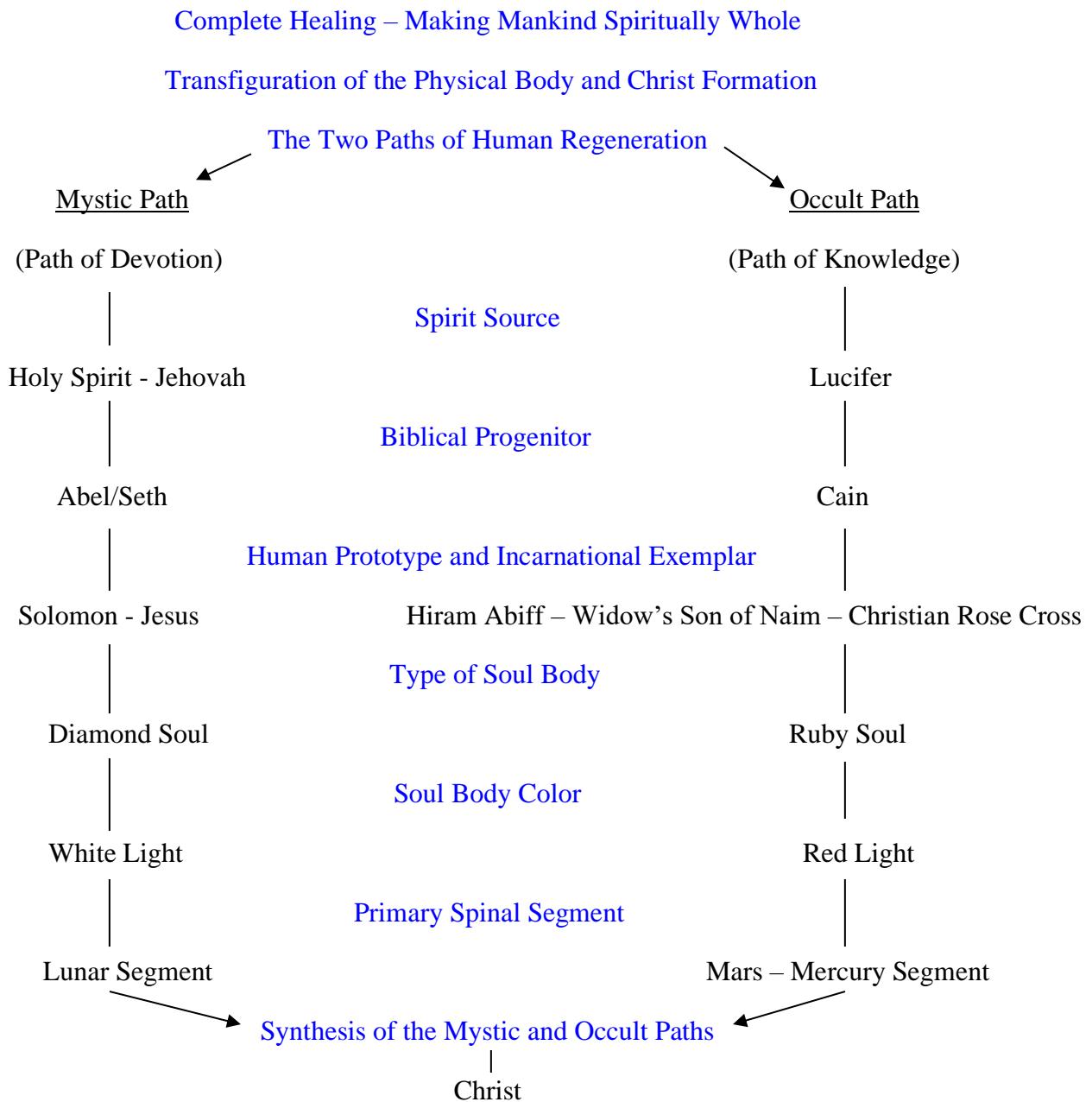


Illustration of the ascent of the Spinal Spirit Fire,
by Louis Chavez, for the First Edition of AMI.

indicating both knowledge and devotion, will be acquired by all. This color will correspond to the pink color seen by occultists as the Spiritual Sun, the vehicle of the Father. When this has been accomplished, the Transfiguration of humanity will be complete. We shall then be one with our Father, and His kingdom will have come.



“A uniform color [of the fully transfigured soul body], indicating both knowledge and devotion, will be acquired by all. This color will correspond to the pink color seen by occultists as the Spiritual Sun, the vehicle of the Father.” —AMI, pp. 97-101

If the reader is wondering what initiation and the ascent of Spirit Fire have to do with healing, the answer is clear and simple—ultimately, *everything*. Man lives as a “fallen” creature. He is unholy and unhealthy. Through ignorance and disobedience—that is, not obeying the always true inner voice of intuition, the “word” of God—he exists in a state of disorder and alienation from his true or real being. He is fragmented, spiritually unwell. He may think he is only a physical body, unaware that he is made in his Creator God’s image and that he lives simultaneously, if unconsciously, on multiple levels of being in multiple supersensible “bodies.” His task, his calling, his duty is to awake from his metaphysical slumber, correct his aberrant ways, purge his soul, change his thinking ([metanoia](#), [transformation](#), renewing the mind) and correct his unregenerate lifestyle, including his physical self-abuse, and begin to live in harmony with his true nature, his fellow man and his God.

The initiatory path describes this conversion and restoration. It describes the path of healing, in all of its many facets. Each person is the custodian of and responsible for the right use his life forces. His Spirit Fire, individuated solar energies, Fohat, kundalini, prana, akasia, vital fluid, “[Christ currents](#),” the Christ light of Life Spirit, the [Father Fire](#)—all are names and aspects of the one Universal Power which is God. The task of each Ego is to personify this God, the “[mystery](#) ... which is [Christ in you](#), the hope of glory.” This constitutes the essence of healing, on all levels of being, and it maps out the path of initiation, the daily [imitation](#) of Christ, whereby we dedicate and consecrate our moment-to-moment lives, through “loving, self-forgetting service,” to becoming conscious sons and daughters in the kingdom of our heavenly Father.



Rosicrucian Emblem in the heart of the Sun/Son