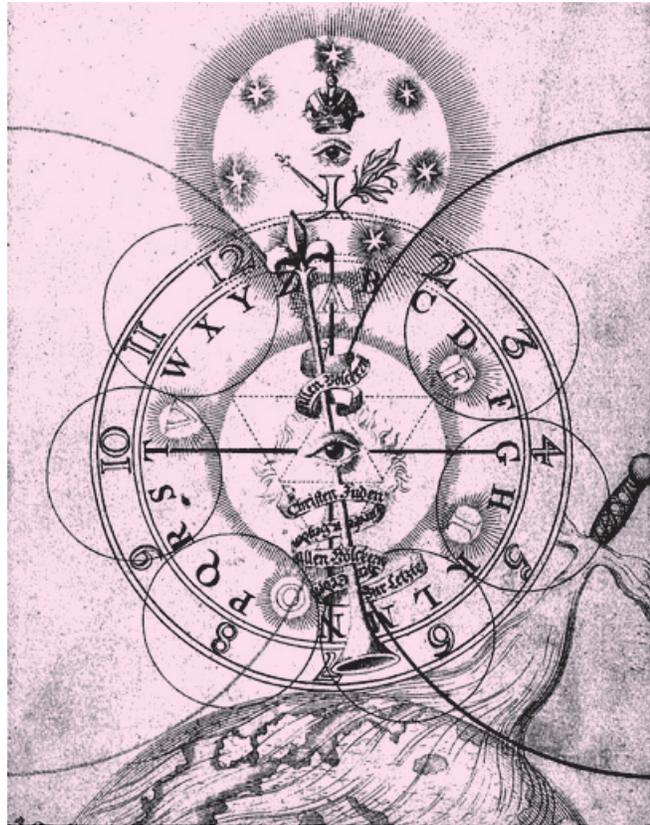


Keys to the Kingdom: The Pineal Gland

Therefore when thine eye is single, thy whole body also is full of light—St. Luke 11:34

MAN POSSESSES within his own body the keys to the kingdom of heaven. These seven keys are the seven roses on the cross, or the seven ductless glands, namely, the pineal gland, the pituitary body, the thyroid, the thymus, the spleen, and the two adrenals. More emphasis has been placed upon the first two than upon all the others combined. Can it be that man has evolved to that point where he is ready to enter upon the disciplines necessary for the re-energizing of these two centers and so to that end his attention is being directed by those spiritual Hierarchies who know better than man when he is ready?

Anatomically, the pineal gland is a tiny, reddish organ about a third of an inch long, a third of an inch wide, and a fifth of an inch thick, weighing approximately .129 grams. Resembling a miniature pine cone (from whence comes its Latin appellation, *conarium pinealis* or *pineae*), it is attached by a hollow stalk, the *habenula*, to the roof of the third ventricle of the brain just above and behind the pituitary body. Its inner structure is composed of closed follicles containing epithelial cells and *acervulus cerebri* or “brain sand.” Larger in children than in adults, larger still in adult females than adult males, this pineal body is, in the eye of modern medicine, a profound mystery. Nature wastes nothing, yet, medical science can not explain the purpose and function of the pineal



Jacob Böhme (1575-1624), *Theosophische Wercke*, 1682, Universitätsbibliothek Heidelberg

Divine will (top eye) initiates creation and, through love-wisdom of the Son (middle eye), builds intelligent form. Triune (lily) Spirit incarnates as the Word (trumpet), or number. Involution and evolution are a function of cosmic vibration.

gland except in hesitating, circumloquacious, indistinct terminology.

Doctors maintain that in adults, and particularly in old people, a solid, fatty tissue surrounds this gland, but in the individual approximately under twenty-one no such substance is present. Why?

Doctors claim that if the pineal gland is removed, the person dies. What service, then, does it perform that is so vital to the body's survival?

Doctors believe that it has some effect upon the growth of the body, that in some mysterious way it affects the emotions and is a governor over the body's other glands. To what extent?

These are questions which medical science asks.

However, it will never find material answers, and it seems answers of a metamaterial nature are unacceptable to them. Hence, because orthodox medicine can ascribe no positive function to the pineal gland, it is called an atrophying body, a vestige like the appendix. To illustrate, an edition of the *Encyclopedia Britannica* calls the pineal gland “a vestigial organ which represents a more highly evolved apparatus in lower types of living vertebrates, and probably a still more highly evolved apparatus in certain extinct reptiles such as the *Ichthyosaurus*.” Webster defines a vestige as “a small, degenerate, or imperfectly developed part or organ which has been more fully developed in an earlier stage of the individual or in a past generation.” Such atrophy, however, is certainly not the case in regard to the pineal gland. The fact that the *corpus pineale* has such a rich supply of blood indicates to those more thoughtful persons that, far from being a useless vestige, it is a very active member of the endocrine chain.

The pineal gland secretes a substance called pinealin, and sometimes called resin or oil. The substance is said to act as a “restrictor” for all the body’s other glands having an internal secretion. This “restrictor” checks the other endocrine glands so that the newly born infant can devote its entire energy to the business of growing in size which, in the baby, is of primary importance. Thus, during the first two years the child multiplies its original weight fourfold.

It was stated that the pineal gland of children is larger than that of adults. This is the most interesting point. Up to the age of seven, children are naturally more clairvoyant than afterward. They often see things, beings, invisible to the adult. It is also well known that young children exhibit a greater sensitivity at the crown of the head where the sutures have not yet joined together (which boning over does not occur until between the seventh and ninth years). Imbedded in the brain below this opening lays the pineal gland surrounded by a connective tissue from the *pia mater*, exactly the same type of membranous substance enclosing the brain and spinal cord. Align these facts with one more: during the Polarian Epoch man possessed a dense body that was like a large gelatinous globe that had

but one organ which projected from an opening at the top. As the Ego of evolving man united itself more closely with its physical instrument and the Lords of Form assisted man in organizing and using his desire body during the Lemurian Epoch of the Earth Period, this pineal organ retreated to its present location, and contact with the inner worlds was lost. So is it with children. As the Ego of the child, having descended once more into the Physical World, becomes more closely enmeshed with the body it has formed, the divided sutures at the top of the head gradually bone over and its childhood clairvoyance is lost.

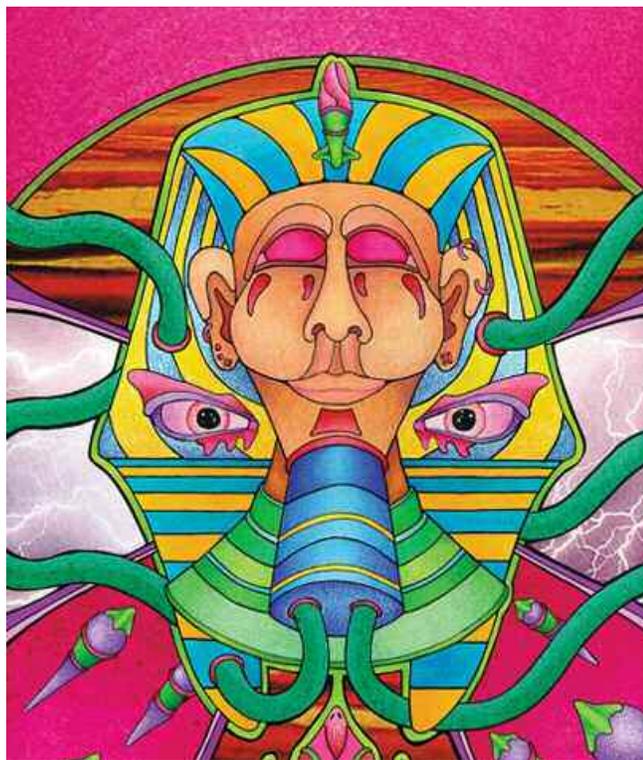
Now, to illustrate by way of interest what occurs when the pineal gland is abnormally developed through a physiological malformation, we quote the following excerpt taken from Dr. Louis Berman’s book entitled *The Glands Regulating Personality*: “A classic case, the most extraordinary and curiosity-piquing sort of case, with symptoms involving the pineal gland, in a boy, was reported by the Austrian neurologist, Von Hochwart. That boy provoked a little army of researches. He came to the clinic complaining about brain tumor as the diagnosis to pigeonhole him. Nothing extraordinary about him in that respect. But the story told by his parents was quite extraordinary, even to the jaded palate of the clinic professor and his assistant. They said that he was a little over five years old, a statement conclusively proved correct at his death. Up to the time that his illness began he had been quite normal in size, intelligence, and interests. But with the onset of his misfortune, he began to grow—and rapidly—until now he looked and corresponded height to a normal boy of twelve or thirteen. Hair developed over his skin....His voice became low-pitched, and most remarkable of all, his sexuality and mentality precocious....He is said to ask questions about the fate and conditions of the soul after death....Other statements attributed to him imply the most astounding maturity of thought and mental process. Headache finally came, and he died about four weeks later. The cause of the whole bizarre tragedy was found to be a tumor of the pineal gland.”

Obviously, therefore, the pineal gland is of vastly greater importance than medical science at this

time concedes. But the power of this superior faculty is not for everyone—not yet—and to awaken that power before the time is ripe is to court disaster. Therefore, the Ancient Ones, knowing that one day man would again rise to that stage where he might rightfully claim his heritage, have perpetuated the memory of the pineal gland from the time of its retirement into the skull through such sundry devices and emblems that only the seekers after wisdom recognize. In every land, in every age, the pineal gland finds its symbol in the religion and customs of the people. In China, for instance, the pineal and pituitary bodies find their dual representation in the head and tail of the Dragon of Wisdom. The Chinese mandarin wears his peacock feather upon his head at the spot beneath which the pineal gland lies. Likewise, the American Indian attaches his feather at approximately the same place. In his booklet, *The Occult Anatomy of Man*, Manly P. Hall writes “E. A. Wallis Budge, keeper of the Egyptian antiquities in the British Museum, mentions in one of his works the Egyptian custom of tying pine cones on the top of their heads. He states that in the papyrus rolls these cones are fastened to the tops of the heads of the dead, when taken into the presence of Osiris, Lord of the Underworld. Undoubtedly, this symbol referred to the pineal gland. It was also the custom of certain African tribes to fasten pieces of fat to the top of their heads, as part of their religious observances.”

The thyrsus of Bacchus, the scepter of the Greek mysteries, is a long staff adorned at the top by a pine cone and entwined with ivy and grape leaves. Occult philosophy teaches that “the form of this scepter is symbolic of the spinal cord, the Nadis and plexuses, the pineal gland, and the pneumogastric nerve, all closely related to the mysteries of regeneration. Hence we see that the pine tree and its cone have been particularly sacred throughout the ages, the tree symbolic of and worshiped as the emblem of the Savior of the World, and the cone, the phallic symbol of the positive or male organ of generation (regeneration).

It has been said that before physical eyes evolved, man utilized the pineal gland as an organ of vision. Then, after his present eyes developed, this *corpus pineale* continued to operate as a sup-



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The Egyptian god Ra is shown with a prominent pineal gland.

plementary organ, connecting man with the invisible realms. But, as men grew increasingly attached to the Physical World, to its pleasures and enchantments, this supplementary eye, “the third eye,” became correspondingly less active until its use vanished almost entirely and can now be regained only through persistent discipline, a matter which we will take up subsequently. Long called “the third eye” (perhaps because the gland contains certain nerve cells having a pigment quite similar to that found in cells of the present human retina), it has been perpetuated for centuries through a variety of designations. The Hindus call it the Eye of Dangma. They refer, too, to the Eye of Shiva which is represented in a vertical position on the foreheads of their Dhyanas and gods to indicate the activity of their spiritual perception. To the Buddhists, the pineal gland is “the all-seeing eye”; likewise to the Masons. Christ Jesus called it the “eye single” when He said, “The light of the body is the eye: therefore, when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.” (Luke 11:34) Böhme called it the “Eye of the Lord”

which, he said, “beholds all.” In Norse mythology, it is the Eye of Odin, by means of which he obtained all knowledge. The Egyptians speak of the Eye of Horus devoured by Typhon.

Astrologically, the pineal gland is ruled by the planet Neptune, representing the positive or Will principle. Hence, the position and aspects to Neptune in the natal chart indicate the physical and spiritual capacities governed by the pineal gland.

Thus has mankind preserved for him the mystery of the pineal gland, that organ which of itself does not possess the *siddhis* or powers but is the instrument by which man recrosses into his former homeland. It is no easy task, the crossing of this bridge. For once in possession of these powers, man is bound to wield them unselfishly. Max Heindel writes that the initiate “is able to reach out at any time and in any direction, and read the thoughts and plans of others....The great danger to society which would result from the indiscriminate use of this power if possessed by an unworthy individual can easily be understood. He would be able to read the most secret thought. Therefore, the initiate is bound by the most solemn vows never to use this power to serve his individual interest in the slightest degree, nor to save himself a pang.” In other words, he may perform miracles even as Christ Jesus, but like Him “although he saves others, himself he cannot save.” Herein lies the first precept—*unselfishness*.

The second precept is *purity*. Purity in thought, purity in speech, purity in action. There are, in this matter of purity, two aspects. The first includes the avoidance of all gossip and unkindnesses, all manner of jealousies and maliciousness. The second is the avoidance of all sex activities except for its sole function, the creation of a new vehicle for an incoming Ego. This creative force is unquestionably the most powerful force of the body. Frequently expended it becomes debilitated. But its conservation forces it upward to the brain where, in time and under the right instructions, it is transmuted into spiritual power, for both the pineal gland and the pituitary body must be so sensitized that their vibration creates an arc of energy between them. When this arc is formed, the aspirant has then bridged the gap between the World of

sense and the World of Desire. “From the time the bridge is built,” says Max Heindel, “man becomes clairvoyant and able to direct his gaze where he will. Solid objects are seen both inside and out. To him space and solidity, as hindrances to observation, have ceased to exist.” Though he is now a voluntary clairvoyant, he is as yet untrained. The manner of his training will be explained in a subsequent article on the pituitary body.

Precept number three is the *relinquishing of all meat* from the diet, for the aspirant can make little progress along the Path by forcibly denying life to his younger brothers by slaughtering them, or allowing them to be slaughtered for the benefit of his stomach. It is fallacious to maintain that meat is a necessity to one’s diet. Yet a word of caution. It is safer to taper off gradually. In *The Rosicrucian Cosmo-Conception*, the aspirant will find pages 445 through 462 of the utmost value in planning his diet.

The fourth precept is *perseverance*. Without this trait, little can be accomplished. But by constant repetition certain currents are set up and strengthened. The beginning seeker after wisdom may, indeed will fail often. Time and again he will fall short in acting out of unselfishness. He may fail to keep faith with himself in the matters of purity and of diet. But if he earnestly perseveres, he must inevitably succeed. This success cannot be denied him. It is as certain as the law of the tides and the principle of gravitation.

These four rules or precepts may seem very simple. Yet, let not the aspirant be deceived. It is no small thing to cease all criticism, to throttle the desire to gossip, to wean the mind and body away from impurities. But he who is earnest and sincere will devise some plan whereby to accomplish these objectives—slowly at first, to be sure, but steadily, definitely. And the intensity of his desire will work wonders to restimulate a flagging will. Then, when he has labored long enough to prove his sincerity and to sufficiently prepare himself, both mentally and physically, he will be led gradually, first to one thing then to another along the path of wisdom, until at last he has evolved to the point where one who is further along that path appears to guide him into deeper mysteries. □

—F. Hope Fisher