

The Keys to the Kingdom:

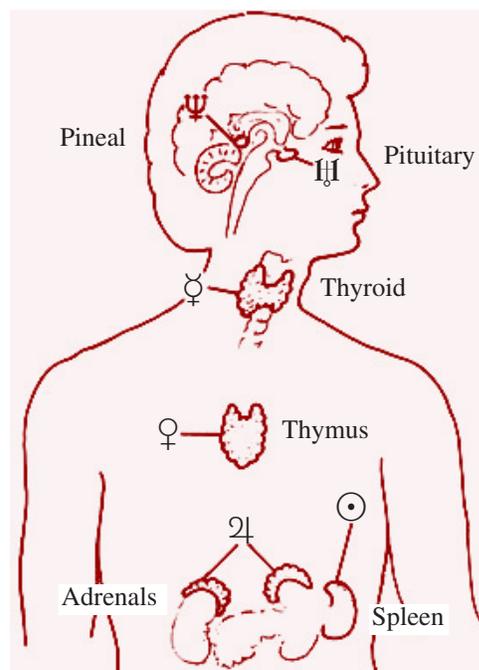
The Pituitary Body

WHILE THE POSITIVE or masculine forces of the Spirit (Will) operate through the pineal gland, the negative or feminine forces find their instrument in the pituitary body, called by the East the *manas-antaskarana* or “the bridge of the mind.”

This body, having as its Latin derivation the word *pituita*, is a small, egg-shaped mass resting upon that depression in the sphenoid bone called the *sella turcica*. This means that it is located directly behind the root of the nose at that point where the two optic nerves meet. From this position it is joined to the third ventricle or cavity of the brain by a gray, hollow, conical projection called the infundibulum. The pituitary body is about the size of a pea, although this varies with the temperament, morals, and age of the individual. Smaller in man than in woman, it weighs approximately five grains. Just as the pineal gland is protected by the *pia mater* which forms the inner vestment of the covering encasing the brain and spinal cord, so is the pituitary body surrounded by a tough, membranous tissue called the *dura mater* which forms the outer sheath about the brain and spinal cord.

The pituitary body is made up of two well-defined lobes divided by fibrous lamina. The anterior lobe, or prepituitary, is the larger (70% of the total gland), being oblong and kidney-shaped. It is the glandular one of the pair whose function is to

The first part of this two-article study, on the pineal gland, appeared in the July/August 2001 issue of the Rays.



The Ductless Glands and Their Planetary Rulers

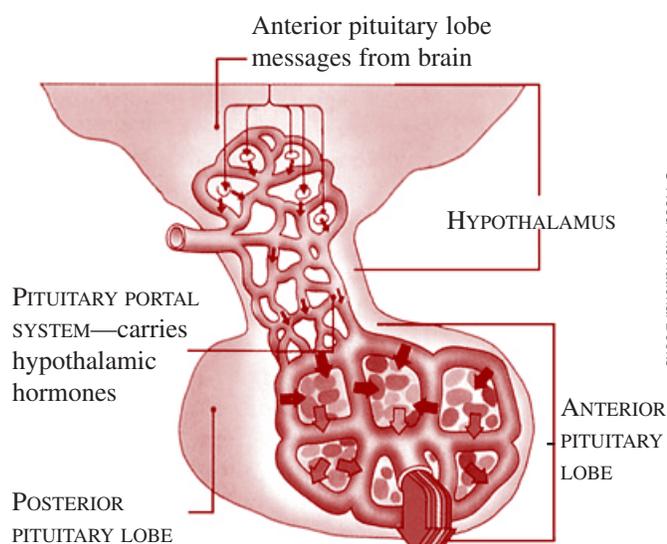
contribute to the growth of the skeleton, muscles, and brain. In color it is a yellowish gray tinged with pink. The posterior lobe, sometimes called the postpituitary, is smaller and than its partner and fits neatly into the same concavity as that occupied by its larger brother. Its color is darker. This half of the team, the nerve portion, concerns itself with the development of the sex organs, with certain muscular structures handed over to it by the prepituitary, and is a contributing factor in that bodily process called metabolism. The interesting fact is that any disorder in the entire endocrine system is reflected first in the pituitary body. Appearing in the foetus at the fourth week, this organ develops rapidly between birth and, puberty. After that, its growth is decelerated somewhat, although growth of a kind continues until the individual has reached thirty. At that point it appears to attain its full status and increases no more.

It was believed at first that the pituitary body secreted but one hormone. After a time it was found that it had two distinct parts and that each produces hormones distinctly different from the

other. It was further discovered that what at first was considered to be one hormone was found to consist of two or more separate ones, until at present it is believed that the pituitary produces no less than eight distinctly different hormones. (See illustration on next page and *Mystery of the Ductless Glands*, published by The Rosicrucian Fellowship.) The prepituitary secretes a hormone called prolactin. Dr. Herman H. Rubin states that “From the anterior portion of the gland [the pituitary body] a secretion passes directly into the blood stream—from the posterior a fluid called pituitrin joins the spinal fluid which bathes the nervous system.” The pituitrin, also known as vasopressin (an antidiuretic hormone—ADH), if injected, will raise a lowered blood pressure and maintain the elevation for some time. It will also stimulate the activity of the kidneys, including increasing the reabsorption of water. Endocrinologists recognize a second postpituitary hormone called oxytocin which, when given in cases of difficult labor, will stimulate dilation of the uterus and induce contractions. Oxytocin also increases the flow of milk from the breast. There exists between the pre- and postpituitaries an intermediate structure whose secretion, intermedin, has shown usefulness in the treatment of diabetes insipidus.

It seems that medical science has a more comprehensive grasp upon the field of the pituitary. Through experimentation, observation, and deduction, it knows that an overactive pituitary results in a physical giant. When underactive, there is general bodily debility and deterioration. In the true human dwarf, the pituitary body is only rudimentary. Exposed to alcohol, the pituitary body becomes over-stimulated, thus causing the individual to stagger and grow hilarious. If the *sella turcica* is too small, the person suffers from an underdevelopment of morals and intellect and may be a pathological liar. This condition can be found among persons of low I.Q. If the pituitary body is removed, the subject will die within two or three days. He will experience abnormal drowsiness. His locomotion grows unsteady. His appetite vanishes and his temperature falls alarmingly. If, however, only a portion of the anterior lobe is removed, the subject exhibits “a fatty degeneration with a ten-

THE PITUITARY GLAND



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- ➔ ① Thyroid-stimulating hormone: (TSH)
- ➔ ② Growth hormone (GH)
- ➔ ③ Prolactin
- ➔ ④ Follicle-stimulating hormone (FSH)
- ➔ ⑤ Luteinizing hormone (LH)
- ➔ ⑥ Adrenocorticotrophic hormone (ACTH)

Anterior lobe hormones are of two kinds: those that cause a direct response in the body and trophic hormones, which control the activities of other endocrine glands. Of the former: prolactin stimulates lactation and suppresses ovulation in the lactating woman; FSH and LH control the production of spermatozoa and testosterone in the testes, and estrogen and progesterone in the ovaries; ACTH affects sugar metabolism.

dency to inversion of sex. A singular drowsiness, dry skin, loss of hair, dull mentality, sometimes epilepsy, and a noticeable craving for sweets appear.” (See *Mystery of the Ductless Glands*).

All of these things are known to medical science. But what it does not know is that through proper spiritual disciplines the pituitary body will summon the pineal gland into activity and the result is spiritual illumination. Hence literature on the Egyptian Mysteries refers to the pituitary body as the “initiator.” When, therefore, an arc of energy is established between the pineal and pituitary bodies, there glows the “light in the head” to which so many occultists have alluded. Madame Blavatsky thus describes the process: “The arc [of the Pituitary Gland] mounts upward more and more toward the Pineal Gland, until finally the

current, striking it...the dormant organ is awakened and set all aglowing with the Akashic Fire.”

Just as the pineal gland found its symbols in the religions and myths of mankind, so the pituitary body, ruled by Uranus, the higher octave of Venus, is the feminine aspect of the pair—the yoni. By the ancients this gland was indicated by, the following symbols: the alchemical retort, the mouth of the dragon, the Virgin Mary, the Holy Grail, the lunar crescent, the laver of purification, one of the Cherubim guarding the Ark in the Holy of Holies, Egyptian Isis, the Radha of India, and the fish’s mouth.

Hence the vital importance of these two organs, the pineal gland and the pituitary body, becomes apparent. Without their activity spiritual illumination is impossible. Left alone and undirected, man’s evolution into the Superior State will require aeons of time. But through purposeful living, this unfoldment can be hastened. Determine to accomplish it—if not in this lifetime, then within three or four lifetimes. It *is* possible!

Begin now!

Cultivate the principles of unselfishness, purity, and perseverance. Take one for each day. One day resolve to make every act unselfish, directed toward helping others. Build the next day about the word purity. The next about perseverance. Refuse to be discouraged. These are the preliminary steps. Do not try to do too much at once. Proceed with these principles for a month, until they are a conscious part of you, until every thought which enters your mind is automatically processed in light of them.

Now, the stage, so to speak, is set and those first steps which lead to voluntary clairvoyance may be begun. Let the aspirant be mindful of consistent continence, for it is by the raising of the sex force to the brain that the pineal gland and pituitary body are stimulated into action. In the mystic, the one who primarily experiences and acts from his emotions, this current ascends along the right side of the spinal cord into the heart, from there to the larynx, and then directly between the pineal and pituitary bodies to that point at the root of the nose where “The Silent Watcher” dwells. In the occultist, who seeks to pierce the curtains before the face of Wisdom with the keen-edged sword of

intellect, this same force ascends along the left side of the spinal cord to the larynx and from thence to the brain. Each way is acceptable but incomplete, for ultimately both the intellect and the heart must be equally developed. Thus, after the aspirant has lived a pure and moral life for a sufficient time, he is taught how to stimulate the pituitary body into vibration. As the vibration increases a field of force is set up which extends toward and eventually affects the pineal gland. In other words, the *manas-antaskarana*, the bridge of the mind, is set up, the arc is formed between the head and tail of the Dragon of Wisdom and the aspirant becomes a voluntary clairvoyant.

What are the instructions for the energizing of these two organs? Only the first steps may be publicly taught:

(1) The aspirant must be taught the art of one-pointedness. This is accomplished by concentration—not fiercely grappled with but calmly, seemingly without effort. It is no small task to take a thought, any thought, and sustain it for more than a few seconds. Take the very chair you are sitting on at this moment. Banish every other thought from your mind. Think of that chair. How long is it before an unrelated thought or image claims your attention? All too quickly.

Absolute control is the goal. “Thought force is the most powerful means of obtaining knowledge. If it is concentrated upon a subject, it will burn its way through any obstacle and solve the problem. If the requisite amount of thought force is brought to bear, there is nothing that is beyond the power of human comprehension. So long as we scatter it, thought force is of little use to us, but as soon as we are prepared to take the trouble necessary to harness it, all knowledge is ours” (page 487, *The Rosicrucian Cosmo-Conception*).

Therefore, without fail, perform the act of concentration every morning. The moment the aspirant awakens, let him turn his mind at once to the subject he has selected for concentration. What it is matters little. It may be a favorite picture of Jesus, a flower, a rock formation, a jewel. But whatever it is, determine to imagine it clearly and in detail, building a living thing. When, at length the image is vivid and stable, drop it suddenly,

holding the mind without thought but steady. At first, there will probably be nothing. But if persisted in each morning, one day a flash will come, a glimpse into the Desire World, a sign that will encourage and stimulate one to further effort.

(2) The second step is attaining to positive clairvoyance is meditation, by which the aspirant commences to gain more knowledge of the image he is considering. Max Heindel favors a prosaic subject, one which does not “of itself suggest anything marvelous,” as the image of Jesus might. He suggests an ordinary table. To paraphrase his instructions, imagine a table, its texture, grain, and color; recall the tree it came from, the seed from which it sprang. See that seed being planted, germinating, rising above the earth, becoming a tree. See it being felled, cut into logs, transported to the saw mill. Picture the log from which the table comes being sawed into boards. The boards are measured, cut, and glued together; legs are cut, turned, and set into place; the whole table is sanded, varnished and polished. Next see it delivered to the store from which you bought it. Follow its delivery to you and now you see it standing there in its own room, serving the purpose for which you purchased it. “Thus,” says Max Heindel, “by meditation we have become conversant with the various branches of industry necessary to convert a forest tree into a piece of furniture.”

(3) The third step is contemplation. At this stage, the aspirant imagines the object, holds it firmly and lets the soul of himself speak concerning it. Steps one and two deal with the material form of a thing. In step three the form seems to vanish and the Life Forces of that object becomes manifest—that Universal Life which flows through all things like the thread through a strand of pearls.

(4) The fourth step is adoration. Here the aspirant seeks to unite himself with this Universal Life, to see that he is a part of everything in the universe. It is not simply an intellectual comprehension but rather a spiritual experience.

Contemplation and adoration, however, cannot be experienced at their heights without the assistance of a teacher. Where is that teacher? We need not be concerned about that. For when we are ready he will be at our side. It is only necessary for

us to take the first steps, to persist in them, to let our light shine—as it will. These teachers are like a man upon the mountaintop who, in the blackness of the night, gazed thoughtfully into the dark valley below him. A lighted candle gleamed suddenly through the darkness—a small candle, small indeed in so vast an area, but clearly visible to him upon the height.

Having become a voluntary clairvoyant, the aspirant must learn to control his connections with the inner worlds so that he may contact any regions pertaining to them. No trance is necessary. He simply wills to see, and sees. Still, his training is far from complete. He may be able to see through solid objects, to read thoughts, and such, but, having entered the Desire World, he must learn to interpret correctly what he sees there. He is then taught to build an inner vehicle in which to function in these inner worlds—a soul body. An archive of light and memory, the soul body is built by service and the retrospection that harvest the fruit of that service—to the point where it can serve as an independent vehicle for the Ego, desire body and the mind to consciously enter and understand the inner worlds.

Before the aspirant has learned to separate the two higher from the two lower ethers of the vital body, he may work during sleep in the desire body. The first signs of progress become evident as his dreams become increasingly sequential, logical, and clear. Eventually, while asleep, he can visit any location he chooses because locks and bars offer no obstruction to his desire body. “If he persists,” writes Max Heindel, “there will at last come a day when he need not wait for sleep to dissolve the connection between his vehicles, but can consciously set himself free.”

Man has such vast summits to scale! Yet the distance need not discourage him. Let him look back upon the way he has come. The French aviator, Antoine de Saint Exupéry, wrote: “What a mysterious ascension! From a little bubbling lava, from the vague pulp of a star, from a living cell miraculously fertilized, we have issued forth and have bit by bit raised ourselves to the writing of cantatas and the weighing of nebulae.” □

—L. Hope Fisher