



# RAYS FROM THE ROSE CROSS



EDITED BY



MAX HEINDEL

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### The Mystic Light

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

### The Question Department

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

### The Astral Ray

Astrology from an original angle, Cosmic light on Life's Problems.

### Studies in the Rosicrucian Cosmo-Conception

Our Origin, Evolution and ultimate Destiny is religiously, reasonably and scientifically explained in this department.

### Nutrition and Health

Our body is 'A Living Temple', we build it without sound of hammer, by our food. In this Department articles on diet teach how to build wisely and well.

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News and Notes from Headquarters

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*A Brief Resume of The*  
**Rosicrucian Philosophy**

The Rosicrucian Order was founded in the thirteenth century by Christian Rosenkruz, a messenger of the Divine Hierarchs who guide Humanity upon the path of evolution.

Its mission was to blend **Esoteric Christianity, Mystic Masonry, and Spiritual Alchemy** into one great system of Religious Philosophy, adequate to meet the advanced spiritual and intellectual needs of the Western World, during the Aquarian Age of two thousand years, when the Sun, by precession of the Equinox, passes through the constellation Aquarius.

This Western Wisdom School, like all earlier Esoteric Orders, is secret, but the **Rosicrucian Fellowship** is its **Herald of the Aquarian Age**, now at hand, promulgating this blended scientific soul science: **The Western Wisdom Religion for the Western World.**

Formerly, religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today, a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, like heredity and ether. They desire religion as much as their fathers but want the ancient truths in modern dress congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical and sequential teaching, concerning the origin, evolution and future development of the world and man, which is strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries, so that the heart may be allowed to believe what the intellect has sanctioned, and the solace of religion may speak peace to the troubled mind. The following is a brief resume of **Facts about Life here and hereafter.** A list of the lectures referred to is found in the back of this magazine.

Sooner or later there comes a time when the consciousness is forced to recognize the fact that life, as we see it, is but fleeting, and that amid all the uncertainties of our existence there is but one certainty—Death!

When the mind has thus become aroused by thought of the leap in the dark which must some time be taken by all, the question of questions—Whence have we come?—Why are we here?—Whither are we going?—must inevitably present itself. This is a basic problem with which all must sooner or later grapple, and it is of the greatest importance how we solve it, for the view we take will color our whole life.

Only three theories of note have been brought forward to solve this problem. To range ourselves in one of the three groups of mankind, segregated in their adherence to one theory or the other in an intelligent manner, it is necessary to know the three theories, to calmly weigh and compare them one with another with established facts. Lecture No. 1 does just that, and whether we agree with its conclusions or not, we shall surely have a more comprehensive grasp of the various viewpoints and be better able to form an intelligent opinion when we have read "**The Riddle of Life and Death.**"

If we have come to the conclusion that death does not end

our existence, it is but a natural question to ask: **Where are the dead?** This momentous question is dealt with in Lecture No. 2. The law of conservation of matter and energy precludes annihilation, yet we see that matter is constantly changing from the visible state and back again, as, for instance, water is evaporated by the sun, partially condensed into a cloud and then falls to earth again as rain.

Consciousness may also exist without being able to give us any sign, as in cases where people have been thought dead, but have awakened and told all that had been said and done in their presence.

So there must be an invisible World of force and matter, as independent of our cognition of it as light and color exist regardless of the fact they are not perceived by the blind.

In that invisible World the so-called dead are now living in full possession of all the mental and emotional faculties. They are living a life as real as existence here.

The invisible World is cognized by means of a sixth sense developed by some, but latent in most people. It may be developed in all, but different methods produce varying results.

This faculty compensates for distance in a manner far superior to the best telescopes and for the lack of size in a degree unreachable by the most powerful microscope. It penetrates where the X-ray cannot. A wall or a dozen walls are no denser to the spiritual sight than crystal to ordinary vision.

In Lecture No. 3 **Spiritual Sight and the Spiritual Worlds**, this faculty is described, and Lecture No. 11, **Spiritual Sight and Insight**, gives a safe method of development.

The Invisible World is divided into different realms: The **Etheric Region**, the **Desire World**, the **Region of Concrete Thought** and the **Region of Abstract Thought.**

These divisions are not arbitrary, but are necessary because the substance of which they are composed obeys different laws. For instance, physical matter is subject to the law of gravity, in the Desire World forms levitate as easily as they gravitate.

Man needs various vehicles to function in the different Worlds, as we need a carriage to ride on land, a boat at sea and an airship in the air.

We know that we must have a **dense body** to live in the visible World. Man also has a **vital body** composed of ether, which enables him to sense things around him. He has a **desire body** formed of the materials of the Desire World, which gives him a passionate nature and incites him to action. The **Mind** is formed of the substance of the Region of Concrete Thought and acts as a brake upon impulse. It gives purpose to action. The real man, **the Thinker or Ego**, functions in the Region of Abstract Thought, acting upon and through its various instruments.

Lecture No. 4 deals with the normal and abnormal conditions of life such as **Sleep, Dreams, Trance, Hypnotism, Mediumship and Insanity.** The previously mentioned finer vehicles are all concentric with the dense body in the waking state, when we are active in thought, word and deed, but the activities of the day cause the body to grow tired and sleepy.

When the wear and tear incident to use of a building has

# The Mystic Light

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## Christos Consolator

Beside the dead, I knelt for prayer,  
And felt a presence as I prayed.  
Lo! it was Jesus standing there.  
He smiled: "Be not afraid!"

"Lord, thou hast conquered death, we know;  
Restore again to life," I said,  
"This one who died an hour ago."  
He smiled: "He is not dead!"

"Asleep then, as thyself didst say,  
Yet thou canst lift the lids that keep  
His prisoned eyes from ours away!"  
He smiled: "He doth not sleep!"

"Nay then, tho haply he do wake,  
And look upon some fairer dawn,  
Restore him to our hearts that ache!"  
He smiled: "He is not gone!"

"Alas! too well we know our loss,  
Nor hope again our joy to touch  
Until the stream of death we cross."  
He smiled: "There is no such!"

"Yet our beloved seem so far,  
The while we yearn to feel them near,  
Albeit with thee we trust they are."  
He smiled: "And I am here!"

"Dear Lord, how shall we know that they  
Still walk unseen with us and thee,  
Nor sleep, nor wander far away?"  
He smiled: "Abide in Me."

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## Symbols of Ancient and Modern Initiation

**E**VER since mankind, the prodigal spirit sons of Our Father in heaven, has wandered into the wilderness of the world and fed upon the husks of its pleasures, which starve the soul as husks would starve the body, there has been within each heart a soundless voice urging to return, but most men are so engrossed in material interests that they hear it not. The Mystic Masons who have heard this inner voice feel thus impelled by an inner urge to seek for **the lost word**; to build a house of God, a temple of the spirit where he may meet the Father face to face and answer His call.

Nor is he dependent upon his own resources in this quest, for Our Father in Heaven has Himself prepared a way marked with guide posts which will lead us to Him if we follow, but as we have forgotten the Divine Word and would be unable now to comprehend its meaning, the Father speaks to us in **the language of symbolism**, which both hides and reveals the spiritual truths we must Understand before we can come to Him. Just as we give to our children picture books which reveal to

their nascent minds intellectual concepts they could not otherwise understand, so also each God-given symbol has a deep meaning which could not be learned without that symbol.

God is Spirit and must be worshiped in spirit. It is therefore strictly forbidden to make a material likeness of Him, for nothing we could make would convey an adequate idea. But as we hail the flag of our country with joy and enthusiasm because it awakens in our breasts the tenderest feelings for home and our loved ones, because it stirs our noblest impulses, because it is a symbol of all the things which we hold dear, so also do different divine symbols, which have been given to mankind from time to time to speak to that forum of truth which is within our hearts, awaken our consciousness to divine ideas entirely beyond words. Therefore symbolism, which has played an all-important part in our past evolution, is still a prime necessity in our spiritual development; hence the advisability of studying this symbolism with our intellects and our hearts, particularly with our hearts.



It is obvious that our mental attitude today depends on how we thought yesterday, also that our present condition and circumstances depend on how we worked or shirked in the past. Every new thought or idea which comes to us we view in the light of our previous experience and thus we see that **our present and future are determined by our previous living**. Similarly, the path of spiritual endeavor which we have hewn out for ourselves in past existences determines our present attitude and the way we must go to attain our aspirations; therefore we can gain no true perspective of our future development unless we first familiarize ourselves with the past. It is in recognition of this fact that Modern Masonry harks back to the temple of Solomon, and that is very well as far as it goes, but in order to gain the fullest perspective, we must also take into consideration the ancient Atlantean mystery temple, the Tabernacle in the Wilderness. We must understand the relative importance of that tabernacle, also of the first and second temples, for there were vital differences between them, each fraught with cosmic significance. Within them all was the foreshadowing of the Cross sprinkled with Blood which was turned to Roses.

### The Tabernacle in the Wilderness

We read in the Bible the story of how Noah and a remnant with him were saved from the flood and formed the nucleus of humanity during the **Rainbow Age** in which we now live. It is also stated that Moses led his people out of Egypt, the land of the **Bull, Taurus**, through waters which engulfed their enemies and set them free as a chosen people to worship the **Lamb, Aries**, into which sign the Sun had then entered by precession of the equinox. These two narratives relate to one and the same incident—the emergence of infant humanity from the doomed continent of Atlantis into the present age of alternating cycles, where summer

and winter, day and night, ebb and flow, follow each other. As humanity had just then become endowed with mind, they began to realize the loss of the spiritual sight which they had hitherto possessed and they developed a yearning for the spirit world and their divine guides which remains to this day, for humanity has never ceased to mourn their loss. Therefore the ancient Atlantean mystery temple, the Tabernacle in the Wilderness, was given to them that they might meet the Lord when they had qualified themselves by service and subjugation of the lower nature by the higher self. Being designed by Jehovah, it was the embodiment of great Cosmic Truths hidden by a veil of symbolism which spoke to the inner or higher self.

In the first place, it is worthy of notice that this divinely designed tabernacle was given to a **chosen people** who were to build it from **free-will offerings** given out of the fullness of their hearts. Herein is a particular lesson, for the divine pattern of the path of progress is never given to anyone who has not first made a covenant with God that he will serve Him and is willing to offer up his heart's blood in a life of service without self-seeking. The term "**mason**" is derived from "phree messen," which is an Egyptian term meaning, "Children of Light." In the parlance of Masonry God is spoken of as the Grand Architect. *Arche* is a Greek word which means the "primordial substance." *Tekton* is the Greek name of builder. It is said that Joseph the father of Jesus was a **carpenter**, but the Greek word is "Tekton"—builder, and it is also said that Jesus was a Tekton—a builder. Thus every true mystic Freemason is a child of Light, a builder, endeavoring to build the mystic temple according to the divine pattern given him by Our Father in Heaven. To this end he dedicates his whole heart, soul, and mind. It is, or should be, his aspiration to be "greatest in the kingdom of God," and therefore he must be **the servant** of all.

The next point which calls for notice is the location of the temple with respect to the cardinal points, and we find that it was laid directly East and West. Thus we see that the path of spiritual progress is the same as the star of empire; it travels from East to West. The aspirant entered at the **eastern gate** and pursued the path by way of the altar of burnt offering, the brazen laver, and the holy place, to the **westernmost part** of the Tabernacle, where the Ark, the greatest symbol of all, was located in the Holy of Holies. As the wise men of the East followed the Christ star **westward** to Bethlehem, so does the spiritual center of the civilized world shift farther and farther westward, until today the crest of the spiritual wave which started in China on the eastern shores of the Pacific has now reached the western shores of the

same ocean where it is gathering strength to leap once more in its cyclic journey of spiritual enlightenment across the waste of waters to re-commence in a far future the cyclic journey around the earth.

The ambulant nature of this Tabernacle in the Wilderness is therefore an excellent symbolical representation of the fact that man is migratory in his nature, **an eternal pilgrim**, ever passing from the shores of time to eternity and back again. As a planet revolves in its cyclic journey around its primary sun, so man, the little world, or microcosm, travels in a cyclic circle dance around God who is the source and goal of all.

The great care and attention to detail regarding the construction of this Tabernacle in the Wilderness shows that something far more exalted than what struck the eye of sense was intended in its construction. Under its earthly and material show there was designed a representation of things heavenly and spiritual such as should be full of instruction to the candidate for initiation, and should not this reflection excite us to seek an intimate and familiar acquaintance with this ancient sanctuary? Surely it becomes us to consider all parts of its plan with serious, careful, and reverential attention, remembering at every step the heavenly origin of it all, and humbly endeavoring to penetrate through the shadows of its earthly service into the sublime and glorious realities which, according to the wisdom of the spirit, it proposes for our solemn contemplation. In order that we may gain a proper conception of this sacred place we must consider the tabernacle itself, its furniture and its courts, and the illustration which we herewith give may assist the student to form a better conception of the arrangement within.

### The Court of the Tabernacle

This was an enclosure which surrounded the tabernacle, its breadth was twice its width and the gate was at the east end. This gate was enclosed by a curtain of blue, scarlet, purple and fine twined linen, and these colors show us at once the status of this Tabernacle in the Wilderness. We are taught in the sublime gospel of John that "God is Light," and no description or similitude could convey a better conception, or one more enlightening to the spiritual mind than these words. When we consider that even the greatest of modern telescopes have failed to find the borders of light, though they penetrate space for millions and millions of miles, it gives us a weak but comprehensive idea of the infinitude of God. We know that this life, which is God, is refracted in three primary colors by the atmosphere surrounding our earth, viz., blue, yellow, and red, and it is a fact well known to every Occultist that the ray of the

Father is blue, while that of the Son is **yellow**, and the color of the Holy Spirit's ray is **red**. Only the strongest and most spiritual ray can hope to penetrate to the seat of consciousness of the life wave embodied in our mineral kingdom and therefore we find about the mountain ranges the blue ray of the Father reflected back from the barren hillsides and hanging as a haze over canyons and gulches. The yellow ray of the Son mixed with the blue of the Father gives life and vitality to the plant world, which therefore reflects back a green color, for it also is incapable of keeping the ray **within**; but in the animal kingdom, to which unregenerate man belongs anatomically, the three rays are absorbed, and that of the Holy Spirit gives the red color to his flesh and blood. The mixture of the blue and red is evident in the purple blood, poisoned because sinful; but the yellow is never evident until it manifests as a soul body, the golden wedding garment of the mystic Bride of the mystic Christ, evolved from within. Thus the colors on the veils of the temple, both at the gate and at the entrance of the Tabernacle, showed that this structure was designed for a period previous to the time of Christ, for it had only the blue and scarlet colors of the Father and the Spirit together with their mixture—purple. But white is the synthesis of all colors and therefore the yellow Christ ray was hidden in that part of the veil until in the fullness of time He should appear to emancipate us from the ordinances that bind, to the full liberty of Sons of God, Sons of Light, Children of Light, Phree Messen or Mystic Masons.

### The Brazen Altar

The brazen altar was placed just inside the eastern gate and it was used for the sacrifice of animals during the temple services. The idea of using bulls and goats as sacrifices seems barbaric to the modern mind, and we cannot realize that they could ever have had any efficacy in that respect and the Bible does indeed bear out that view of the matter for we are told repeatedly that God desires not sacrifice but a broken spirit and a contrite heart, and that He has no pleasure in sacrifices of blood. In view of that fact, it seems strange that sacrifices should ever have been commanded. But we must realize that no religion can elevate those whom it is designed to help if its teachings are too far above their intellectual, moral, or mental level. To appeal to a barbarian, religion must have certain barbaric traits. A religion of love could not have appealed to those people, therefore they were given a law which demanded "an eye for an eye, a tooth for a tooth." There is not in the Old Testament any mention whatever of immortality, for these people could not have understood a heaven or

aspired to it, but they loved material possessions and therefore they were told if they did right, they and their seed should **dwell in the land forever**, that their cattle should be multiplied, etc.

They loved material possessions and they knew that the increase of the flock was due to the Lord's favor and given by Him for merit. Thus they were taught to do right in the hope of a reward in this present world; they were also deterred from wrongdoing by the swift punishment which was meted out to them in expiation of their sins. This was the only way to reach them. They could not have done right for the sake of right, nor could they have understood the principle of making themselves "**living sacrifices**," and they probably felt the loss of an animal for sin as we would feel the pangs of conscience because of wrong doing. The altar was made of **brass**, a metal not found in nature, but **made by man**

from copper and zinc. Thus, it is symbolically shown that sin was not originally contemplated in our scheme of evolution and is an anomaly in nature, as well as the consequence, death and pain symbolized by the sacrificial victims. But while the altar itself was made from metals artificially compounded, the fire which burned thereon unceasingly was of divine origin, and it was kept alive from year to year with the most jealous care. No other fire was ever used, and we may note with profit that when two presumptuous and rebellious priests dared to disregard this command and use strange fire, they met with an awful retribution and instant death. When we have once taken the oath of allegiance to the mystic Master, the **higher self**, it is extremely dangerous to disregard the precepts then given.

(To be continued)

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## To Those Who Sorrow

by Vita

**F**OR those who mourn the passing of a loved one there is richest comfort in the light of our Philosophy. To those who mourn the passing of the love while the form still remains endowed with life, little can be said in the way of comfort. Yet sorrowing hearts need that little.

For those who are suffering that death in life, an important epoch in their unfoldment may have been reached. If it be not a debt to the law of consequence, it marks an opportunity for growth. It may be comforting to know that as the mighty tide of evolution sweeps on, all forms of experience must be reached and all forms must pass away. Life sweeps us on. We hold our idols one moment: The next moment they are broken before our eyes. The type of love may be high. It may be that between mother and child, but it is only a type and must give way to the greater—the universal and spiritual. If our stage of development demand it, the form must be broken that the higher may evolve.

This is the hidden meaning of our sorrows and tragedies. We hold a thing closely because we love it. Because we love it—selfishly—it must pass. There can be no room for selfishness in the higher kingdom—in the permanent world of the Spirit. When we have individualized fully—when we have developed to their utmost all our powers, even our power of loving, we must merge the self in the greater Self. We must lose, or transmute, the personality and all that belongs to it. We

cannot carry personality into Heaven. That is an accretion incidental to our progress through the physical world. It must be laid upon the altar of sacrifice before we can truly unfold.

It is hard for the heart to die but necessary at some stage in our progress. Like all evolution it should be a natural sequence of our progress, not a forced condition. We cannot hasten nor hinder it without peril to ourselves. Until we reach the point where personality should be transmuted we must develop it. When emotion has served all its ends, it must be transmuted into spiritual energy. Until then we do wrong to check or hinder it.

When the point is reached where it must be surrendered, all the experiences of life will indicate the crisis. We shall reach out in vain for love but meet with estranged glances. The hearts of our beloved will turn from us nor answer to our wild clamoring for sympathetic response. We shall feel ourselves to be entirely alone in the deepest sense. We shall feel ourselves walking "through deserts whose solitude presses with silent dismay on the heart." No matter how worthy we may be by the might of a pure unselfish devotion, we cannot keep it. Our crisis has come. For us the hour has struck. We are called to another upward step, a higher plane. The heart must be laid a sacrifice at the feet of the Lord, who calls us upward.

With the dissolving personality a higher type of life

will arise. A new meaning will be given to life. The dying is hard—hard indeed. The personal self gathers so much about it in its evolving life and our emotions are so strong and so insistent at this crisis. They have such a long past behind them during which they have gathered strength and power. They color all our thought so that in the hour of their dissolution they seem to take the very Spirit—the Ego itself—with them. When the death-pangs of the heart and its emotional life are felt, the very universe seems to dissolve. Apparently nothing is left. A desolate silence prevails. Thought itself seems impotent. We cannot imagine that we shall ever live again.

This is another test, another opportunity. If we recognize its significance and value we shall take another step toward the infinite centre of life and light. The affections and emotions must all be transmuted into the spiritual force that shall radiate henceforth to all within our circle of influence. The death of the personal and separate will be the birth of the spiritual and divine.

Sometimes we think of this in a vague and metaphysical sense and it offers us no comfort. We must try to realize that life is a series of orderly progressions. Up to a certain point the emotional nature must have its play. It must intertwine with the physical in such a way that experience shall be the outcome. This is necessary to the full development of the human soul. But in its orderly progression life unfolds, flowers, bears its full

fruition of experience, then passes on to the next stage.

When the heart has had its full measure of experience—when love has borne all its perfect fruitage along every avenue of development, it must pass on its garnered treasures into the rich storehouse of the higher spiritual life. To do so implies suffering, sorrow. No progress is possible for the humanity of the “Sorrowful Star” without it.

Perhaps the culminating, the tragical sorrow may come at life’s eventide when the need of love and sympathy are strongest. The heart may cry out in vain for the olden love and faith, for the former sweet companionship, for the dear human ties, for the “other days.” If it be wise, it will cease its striving and turn the eyes inward to the divine Center of life. There it will find the true meaning of life. It will read the riddle with new vision. It will see that the personal self is not eternal, but merely a prison-house for the Ego and must dissolve ere the real life can express.

To mourn a friend who passes away in death is harmful to that friend. To mourn a friend who passes in life—to be disconsolate over the heart’s crucifixion is hurtful to the progress of the higher Self. Only those to whom the wider view of life has not yet unfolded can afford so to mourn. To those whose vision sweeps over the distant star worlds and who count in millennia, all those sorrows and trials appear in their true perspective and a part of life’s eternal progress.

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## Cosmic Theology

By Geo. T. Weaver Part IV

**T**HAT all sacred books, both among the Orientalists and Occidentalists, begin with a cosmogony, has always been a great mystery among all orthodox theologians. They have been accustomed to regard this as purely arbitrary. This is because they have not the slightest idea of the cosmic basis of theology and religion. They think of the creation of the universal order and of man as acts out of hand, and as two separate and distinct creations, having no well defined connection. Being monotheists, they have no conception of “gods many and lords many,” as the great Master puts it, and that these gods and lords were once men as you and I are. It is this ignorance that has led them to form unique ideas about the person of the Christ, as to his essential divinity. They do not think of Him as having ever been a man in the sense they think of ordinary men,

standing it is said of Him that he was made perfect by the things he suffered, just as all other people are perfected. They confuse the Logos as the creative God with the Absolute, the undifferentiated cause of all causes. This has led them to regard man as only human, and as becoming divine by a special act of Deity, a gift out of hand, but how they cannot say. Thus the whole orthodox theology, of all schools, is a confusion, an inextricable riddle, based on mere dogmas.

The logical conclusion to be drawn from the creation accounts of all sacred books is palpable, and that these books are not read logically is a great mystery, and is attributable to sheer prejudice. Take, for example, the Bible account of these creations. “In the beginning God (the Elohim, or creative gods) created the heavens and the earth.” Then later on, “God [the gods] said: Let us

make man in our own image and likeness.” Of course this refers to man in his ultimate outcome, as Elohim, as world creators; but it intimately associates the macrocosm and the microcosm as one, the latter the child or offspring of the former, and gives a cosmical foundation to all things.

The seven worlds referred to in the last paper, are really seven planes of existence; in the macrocosmic sphere, seven planes within the space occupied by our solar system; in the microcosmic sphere, seven planes of existence within man. These are planes above, or within, planes, each higher, or inner, plane expressing a more attenuated condition of the substance occupying space. The plane of the Absolute, which in fact is not a plane, but the all-inclusive, is the source of the lower, or outer planes; and is not differentiated matter, but one continuous mass, the “seamless robe,” so to speak. It is absolutely unphenomenal spirit-substance. It is what the Kabalists call the “Ain Soph,” which means no thing; it is the “Crown,” at the head of all, and which has produced all, and governs all. In this we see the law of correspondence between the greater and the less, that which is above and that which is below.

It used to be thought space was a vacuum, and the translators of King James’ version of the Bible so regarded it, as they declared that before creation the earth was without form, not only, but was void as well, and this word void means a vacuum.

On this supposition it was held by theologians that “out of nothing God created all things,” a really unthinkable idea. But with the discovery of the undulatory theory of light, it became necessary to conceive a substance of granulated structure replete throughout space, and thus the atom, as a hypothesis, came into being. Among mystics the atom has always been recognized, but among materialistic scientists it is of modern discovery. The atom is the geometric point, replete with life and all that life on all planes implies, and in this discovery the harmony was established between the physical and the metaphysical spheres.

This creative substance is called the fiery element, and by modern scientists, the fiery mist, but in its primal state, while as yet undifferentiated, in the absolute state, it was the watery element, not common water as we know it, but its quintessence, water etherialized to its highest state of tenuosity. This accords with the Bible statement, “And the spirit of God moved upon [brooded over] the face of the waters.” And thus it has been said that all things have proceeded from water. The first emanation from the Absolute was Light, “And God said, Let there be light, and there was light.” The universal agent, or expression of Deity on the plane of the

relative, was Light, the first radiation of His countenance, the life-giving principle of Nature. In its manifestation it is the fiery element.

The atom, or geometric point, was the first differentiation of the Absolute, the first step in the creative process, without which the phenomenal would have been impossible. It is the life principle of the universe, as well as its localized manifestation. It is also the life principle, and localized manifestation of man and all other living beings. One life runs through all, and that life is Divine, though manifesting on planes below the essentially divine. By the Kabalists this point, as the basis of creation, is called IOD, pronounced yod, with the long sound of O, and represents the tenth letter of the Hebrew alphabet. All forms have dimensions of extension, such as length, breadth and thickness, but the point, the basis of all, possesses none of these dimensions, it is a mere point, infinitesimal in space. And yet, because the basis of all forms, it possesses, synthetically, all forms within itself, from nebulous masses down to the most solid forms on the concrete plane. It possesses in possibility all that is in the metaphysical and phenomenal worlds, embracing both forms and forces, things and laws governing them. In the microcosmic sphere it refers to the germinal point, or seed, out of which the foetus develops into the child, before it has become developed in the matrix. In the sphere of mind it represents the point of consciousness produced by the picture in the imagination of creative deity, whether it be God or man, of the creation to be, on any of the planes. It is the divine Architect’s archetypal structure. On the part of the cosmic Deity it is the image of the whole creation and all it embraces; on the part of the Ego in man, it is the image of his own body yet to be formed in the concrete. The point, therefore, represents the sphere of archetypal forms, the first creative day, the Saturn period of the earth.

In the creative process space was needed, not space in the general sense, as the playground of forms, the field of their operations, for this has always been but interstices between atoms. The most refined of the atoms, that which pervades all space, being a point, is thus surrounded. It possesses space in the miniature as its individual field of action, so that in the first life wave from the Absolute, vibrations were started among the atoms, each of which is polarized, and thus motion began, which was the second step in creation, or the second creation principle. Thus the point possesses within itself, statically, all the creative principles, as power, or force, discrimination, order, cohesion, fermentation, transmutation and disintegration. In it are all the colors, appealing to sight; all sounds appealing to the ear; all