

MYSTIC LIGHT

God is Light

“And the light shineth in darkness; and the darkness comprehended it not”—John 1:5.

THE BIBLE TELLS US that God is light, and we are urged to “walk in the light.” These statements have beautiful connotations for each of us, but it is only when we understand all the ramifications associated with light, comprehend its all-pervasiveness, that we can arrive at anything even approaching some understanding of the nature of God and of our own potential. Nothing in the physical world can reveal to us the nature of God in the same degree as the symbol of light, and even then we really understand light only in its physical sense, as we see it, rather than in its spiritual sense, wherein lies its true essence and its true power. The most powerful telescopes have not found the boundaries of light, and eventually even material science will have to recognize that the Light of lights is limitless, as well as omnipotent.

Just as material science prides itself on being open-minded with respect to phenomena in the physical world, so must we also learn to be nonskeptical—to open our spiritual eyes so that we can perceive the divine light which alone can illuminate our spiritual darkness.

We do this when we serve others, when we

develop selflessness, when we develop compassion, and when we pray. The *Web of Destiny* says that “prayer, true scientific prayer, is one of the most powerful methods of finding favor before the face of our Father and receiving the immersion in spiritual light which alchemically transforms the sinner to the saint and places around him the golden wedding garment of light, the luminous soul body” (pp. 122-123). In true scientific prayer, as Mr. Heindel discusses it, we forget our personal interests, desires, and problems and concentrate

The light rays that come directly from the sun are conducive to spiritual illuminations. The reflected rays from other planets make for added consciousness and moral development.

solely on thoughts of gratitude and adoration, making ourselves as receptive as possible to the outpouring of His illumination and to the awareness of His Presence. When we learn to do this, and do it consistently, we will begin truly to “see the light” in a way that is beyond our

present comprehension. At the same time, our attitudes and our very lives will have to be the counterparts of our prayers, for prayer without works is dead, and “blessed are the pure in heart, for they shall see God.”

God is one and undivided. He enfolds within His being all that is, just as white light embraces all colors. At the same time, God is three-fold in manifestation—Father, Son, and Holy Spirit. So also is white light refracted into three primary colors—blue, yellow, and red. The correlation is blue for the Father, yellow for the Son, and red for the Holy

Spirit. These three Rays of divine light are diffused or radiated through the sun and produce life, consciousness, and form upon each of the seven planets or "light bearers," which are known as the Seven Spirits before the Throne. These planets are Mercury, Venus, Earth, Mars, Jupiter, Saturn, and Uranus. Neptune and Pluto are of more mysterious spiritual origin and will not be considered in this study.

Each of the seven planets receives the light of the sun in a different measure, according to its proximity to the sun and the constitution of its atmosphere. The beings on each planet, according to their stage of development, have affinity for some of the solar rays. The planets absorb the color or colors with which they are harmonious, and they reflect the rest upon other planets. Thus, divine light and life come to each planet either directly from the sun or as reflected light from the six sister planets. Under the commingled impulses of all the planetary spirits, in that varicolored light, we live and more and have our being. The light rays that come directly from the sun are conducive to spiritual illuminations. The reflected rays from other planets make for added consciousness and moral development. The rays reflected from the moon relate to physical growth.

We must never lose sight of the fact that no matter how these rays are reflected, and no matter what planetary influences are brought to bear on them, they were, are, and will continue to be manifestations of the divine Light which is God. Each human being on earth can respond to and express but a portion of the full range of cosmic energies

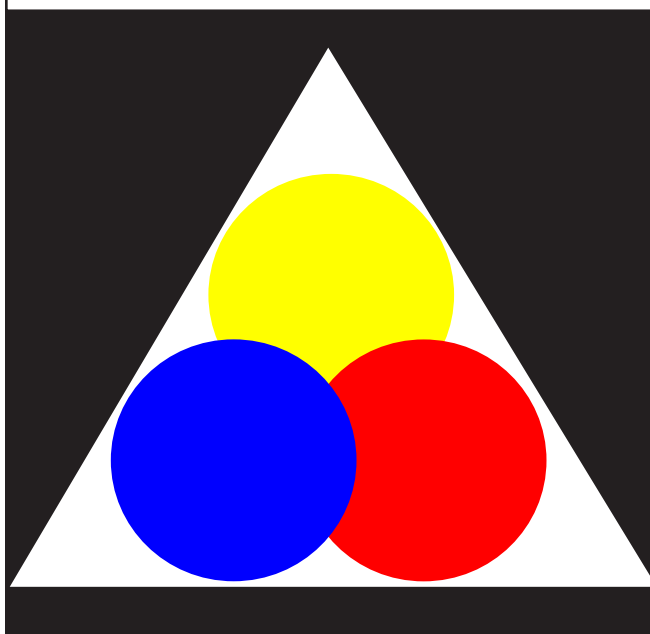
projected upon Earth. The remaining stellar and planetary light does not affect or produce sensation in the particular human being. Analogously, the physically blind cannot see physical light and color around them, and the color-blind see only certain colors and may respond incorrectly to others.

Upon examination, we find that the flame of a candle exhibits the three primary colors. Close to the wick is a glow that is cone shaped and nearly colorless. At the base and outer circumference of this cone is a blue flame, springing from which is a cone of golden light, a yellow flame, out of which emerges a cone of reddish flame. Sometimes we see the blue cone inside, the yellow cone crowning the blue, and the red cone enveloping the tops of both. When we see it this way, the pure color of the blue is partly obliterated. These colors also can be seen in human beings by

someone who has the requisite vision.

Humans, being three-fold, have three such flames, each with its red, yellow, and blue colors. One is the fire of spirit, in which the blue flame predominates. Secondly is the fire of intellect, in which the yellow flame predominates. The third is the fire of the physical body, in which the red flame predominates. Max Heindel tells us: "as blood flows through the heart, the body ether is extracted and flows along the silver cord to the solar plexus. The seed atom of the vital body here seems to refract the ether, and it then shows the three primary colors, red, yellow, and blue. The yellow and blue flames are refracted into the hollow spinal cord and are, in part, the source of light

THE 1, 3, 7 & 10 ASPECTS OF GOD & MAN



Unitary God (synthetic white light) externalizes during active manifestation as a Trinity of Persons (aspects): the Father (blue), the Son (yellow), and the Holy Spirit (red). The three primary colors and their blendings (the four secondary colors—orange, green, purple, and indigo) represent the Seven Spirits before the Throne (Solar Logos), whose dense bodies are the seven planets of our solar system.

there. The red stream coalesces with the colorless solar ether stream which is constantly rushing through the spleen (direct from the sun) and is thus changed to a pale rose color. This etheric fluid gives rise to the peach-blossom color characteris-

***In the pituitary body
burns a flame of
transcendent beauty, the
tints of which are affected
by the degree of selfish-
ness or selflessness of
the individual.***

tic of the vital body. At the base of the spine smolders the red flame of passion and selfishness. As this fire ascends, its colors become thinner and less murky.”

In the brain are two ductless glands, the pituitary body and the pineal gland. The pituitary is the negative pole of the brain, analogous to the female half of the creative force. The pineal is the positive pole and analogous to the male half. In the pituitary body burns a flame of transcendent beauty, the tints of which are affected by the degree of selfishness or selflessness of the individual. It glows with beautiful soft light until its flames are awakened by the impact of the spinal spirit fire. Then it begins to vibrate, at first sending out little waves of color which fade a short distance from their origin. But their range increases proportional to the intensity of the ascending spinal spirit force. At the same time it emits subtle musical tones corresponding to the vibratory rate of the color waves.

Gradually these emanations of color and tone expand until they form a medium of transmission over which the ascending current of the creative force, or the spinal spirit fire, may travel and thus bridge the gap from the pituitary to the pineal. The dark chamber of the third ventricle of the brain now becomes illuminated with a spiritual blue hue, which is the Father color. When this has been accomplished, the person has gained positive clair-

voyance, which is under the control of the will, correlated with the first principle of triune Deity. As we evolve spiritually, the spirit fires “overflow” and surround the head and eventually the entire body.

The philosopher and reputed Rosicrucian, Francis Bacon, said, “light and color demand investigation before form, for color is life.” Indeed, color is as necessary to the spirit as air is to the body; our bodies breathe in air and without it they die. Similarly, the spirit “breathes in” color, and without it the spirit is enfeebled. Color is a substance of the spirit just as minerals, water, air, and warmth are substances of the physical body.

Color, which we see manifested everywhere in the universe, is the visible expression of divine mind. It is the cosmic manifestation of the one life principle in the form of light waves. Pythagoras said that there is “one universal soul permeating all things, which in substance resembles light.”

Color expresses the very soul or heart of the universe. According to Paracelsus, when a universal life-cycle begins, it first appears as a rapidly vibrating mass of scintillating colors in an infinite spiral. Within the spiral resides the mighty cosmic potential to transform spiritual energy into spiritual substance and then to be reassimilated. Light is

***The Virgin Spirit of man
is a spark of the divine
Flame—a spark of con-
sciousness differentiated
within God and sent on
its pilgrimage through
matter to acquire individ-
ual consciousness***

radiated from the sun, the storehouse of all energies and the source of all light, warmth, and motion on this planet.

In studying color, we are studying a force of infinite power. The ancient Egyptians were conscious of the power and influence of color, and parts of



Modified by Max Bihn after the black and white original by Gustave Doré.

And God said, Let there be light—Genesis 1:3

their great temples were set aside as color halls where the effects of color vibrations were studied and applied. The Egyptian priests left manuscripts showing their system of color science, which even today is considered sophisticated. They applied the law of correspondence between the sevenfold nature of man and the sevenfold division of the solar system, and taught that the primary colors—red, yellow, and blue—correspond to the body, mind, and spirit of man.

Rosicrucian philosophy postulates a God Who enfolds all that is within His Being, as white light contains all colors. In manifestation God appears threefold, as the white light is refracted into three primary colors. We know that will, the power to do, is the highest energy or attribute of God. The Father, being the embodiment of will, shines with a blue light. The second primary power of God is wisdom-love. Christ, the embodiment of wisdom-love, shines with a yellow light. The third primary

attribute of God is activity—the power to grow, expand, germinate, and increase—the province of the Holy Spirit. Jehovah, Who manifests and directs the activity principle and germinating power of God, shines with a clear rose-red light. By light humanity is enabled to see literally and intellectually.

We have heard of the “war in heaven,” of the fall of Lucifer, of the inroads made by the Lucifer spirits, stragglers of the angelic lifewave, into the minds and psyche human beings, by “reasoning” with us on the merits of eating of the tree of knowledge. We therefore tend to blame the Lucifer spirits for many of our troubles, and there is no doubt that, had their influence not awakened in us the desire for unabated sense gratification, we would be happier today. But happiness is not synonymous with wisdom. Lucifer, despite his unsavory reputation, also is known as the Light Bearer. We are still suffering because of our abuse of the fruit of the tree of knowledge, but when we learn to use that fruit rightly, we shall understand and know far more than the automatons we had been prior to our fall into mortal consciousness through Lucifer’s influence.

Great religious teachers are born to bring light to a dark world, to manifest a message that has always been an invitation to enter into the light. General humanity, however, was and continues to be so deeply immersed in matter that they can not bear the brilliance of a totally unveiled light, but must learn to walk in one ray at a time.

In his first dim gropings after spiritual consciousness, man could only sense the immanence of this light, which he called by various names, all signifying God. He was driven to right action in part by fear that this God of light would discover and punish him for wickedness. As new races came into being and the light shone out through teacher after teacher, men progressed and began to respond to more rays of the light. In ancient China the light shone through the Confucian moral code, the heart of which is the “golden rule”—“do unto others as you would have them do unto you.” In Persia the light revealed itself through Zoroaster as the gospel of purity. In ancient Greece sublime light was captured in and shone forth from music,

sculpture and architecture. The Greeks saw in the bodily perfection of the ideal physical form the revelation of an aspect of divinity. Later, with the advent of material science, the light manifested as laws of nature, discovered and verified in laboratories and observatories. But the laws themselves became the first cause and eclipsed the earlier phase of our child-like faith in an originating Light. Modern man is now enveloped in a “cloud of self,” informed by material knowledge that has filtered out the light of spiritual truth.

In the Atlantean Epoch of the Earth Period, we first encounter the phenomenon of the rainbow. This occurred after the multiple floods that submerged the continent of Atlantis, causing a clearing of the fog-saturated atmosphere enveloping that civilization. Rainbows result from the refraction of white light by atmospheric moisture into the spectral bands of primary and secondary colors. Esoterically, rainbows signify God’s assurance that His Presence will abide.

Max Heindel has given us a moving description of his reading in the memory of nature of that first rainbow, which is of great interest in the light of our own intensifying experiences and development as we approach the Aquarian Age. “When I looked upon that scene in the memory of nature, it was most wonderful. There were refugees who were driven from Atlantis, which is now partly known as Europe and America. These refugees were driven eastward till they came at last to a place where the land was high, where the atmosphere had partially cleared, and there they saw the clear sky



J. John

Dougal

The Bow in the Clouds

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud...the covenant between God and every living creature—Genesis 9:13-16.

above. Of a sudden there came up a cloud, and from that cloud came lightning. They heard the roll of thunder, and they who had escaped peril by water and had fled under the guidance or a leader which they revered as God, turned to him to ask: ‘What have we come to now? Shall we be destroyed at last?’ He pointed to the rainbow which stood in the cloud and said: ‘No, for so long as that bow stands in the cloud, so long shall the seasons come one after another in unbroken succession.’ And the people looked with great admiration and relief at the bow of promise.”

The rainbow stands for us today, and its promise still holds good for us today. But we must increasingly learn to turn to the light within ourselves and to “turn it up,” to illumine the world’s darkness around us. The little spark of our own inner light is an inseparable part of that God Light, and one day it will attain to the brilliance and creative potency that are characteristic of this Light.

The Virgin Spirit of man is a spark of the divine Flame—a spark of consciousness differentiated *within* God and sent on its pilgrimage through mat-

ter to acquire individual consciousness. It had divine consciousness which it must lose for a time in order to develop individual Self-consciousness. To accomplish this goal required the building of various vehicles resulting in the differentiated three-fold spirit, three-fold body, three-fold soul, and the link of mind.

The yearning for true illumination can never be completely extinguished. Two thousand years ago the “Light of the world” came to earth, that all who will might know It and receive It. Even so, humanity has been very slow on the uptake. The teachings of Christ Jesus literally are light; they are the illumination that, if we only would immerse ourselves and walk in it, would transform us into spiritual beacons.

The salvific gospel of altruism—to love God and man—is probably the simplest teaching ever given to humanity. Here is a complete absence of the fear that characterizes those regional and ethnic religions under which God is seen as an avenging Deity. Christ’s message truly is light, direct and unclouded. At the same time, Christ’s message also seems to be the most difficult for man to put into practice. Orthodox Christianity is so beclouded by dogma and creed, by complicated interpretations of what essentially is clear and simple, by misplaced martial zeal, self-righteousness, and intolerance, that “brotherly love” and “selflessness” are in little evidence among many who purport to be Christians.

It seems rarely appreciated or understood that Christ came to show all people of the world how to use divine laws in their own lives, how to uncover the light within their own beings and to shine forth that light from out of their own persons. We cannot fully consider spiritual light—or physical light, for that matter—unless we also consider the existence of darkness. The existence of good and evil, or light and darkness, has been recognized from earliest times. God and Satan, day and night, positive and negative, all suggest the interaction of good and evil. But Satan is one of the sons of God; his function is to capitalize on the inadequacies or flaws in the finite that the highlighted disharmony may be corrected and superseded by an enhanced, more capacious harmony.

WALK IN THE LIGHT

Walk in the light; so shalt thou know
That fellowship of love
His spirit only can bestow,
Who reigns in light above.

Walk in the light, and thou shalt find
Thy heart made truly His,
Who dwells in cloudless light enshrined,
In Whom no darkness is.

Walk in the light, and thou shalt own
Thy darkness passed away,
Because that light hath on thee shone
In which is perfect day.

Walk in the light, and thine shall be
A path, though thorny, bright;
For God, by grace, shall dwell in thee,
And God Himself is light.

—Bernard Barton

It has been suggested that there is a balance in evolution whereby every advance of the “good,” every new manifestation of light, is accompanied by a corresponding advance of “evil,” or blindness to the light. Certainly the greater man’s intellectual powers, the greater is the potential for their misuse. While the light does seem continually to be delineating darkness on the world’s stage, we do well to remember that the crises of difficulty and darkness surge and intensify at the threshold to heaven’s eternal radiance. We also do well to remind ourselves that intellectual power is to be balanced by the power of the heart, the power of love, which is a manifestation of God inseparable from light. When these powers work in concert, when head and heart are united, the light cannot help but dispel the darkness, to show it, finally, as nothingness, merely light’s absence. When that darkness is dispelled, then, truly, will we walk in the light as He is in the light. □

—Barbara Joiner