

The Crucible

In the May 1916 issue of the Rays magazine, the editor, Max Heindel, ran the following notice:

CONTEST IN SYMBOLISM

On our inside cover you will find an ancient Rosicrucian Symbol which the Elder Brothers call 'The Crucible.' If you use it in your meditation it will reveal itself to you, and you will never be able to tell anyone what you learn, for no human tongue can ever tell the deepest and most beautiful experiences of the soul, and it would be sacrilege to even try to tell.

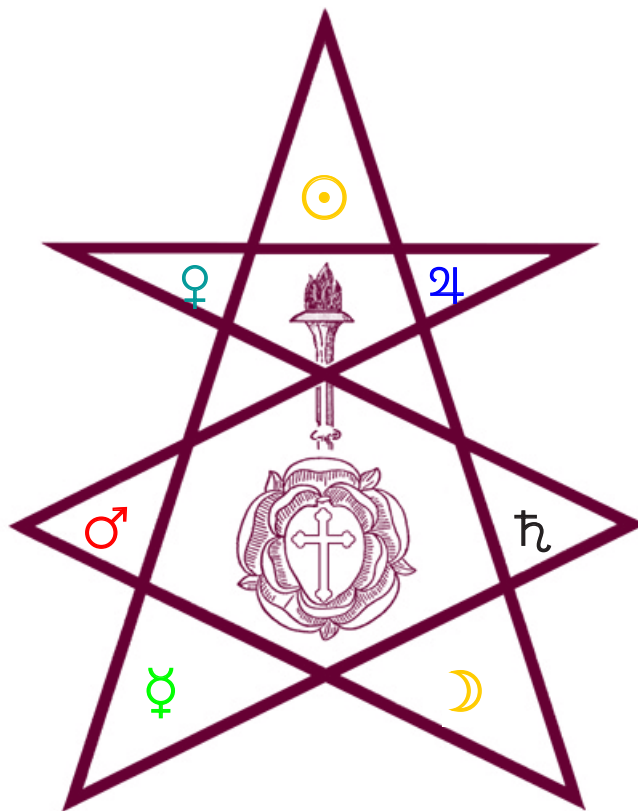
But there is a cosmic significance that is as a key to unlock the door to the spiritual treasures hidden behind the symbol, and we will give a year's subscription to each of three yearly subscribers who send in the best explanation before August 1st. When the prize-winning essays have been published the editor will write on the subject.

Below we reprint "the most worthy attempt at explanation [of the crucible symbolism] received to date. We trust it may stimulate others to dig into this mine of mystery and extract some of the gems of spiritual wisdom there hidden."

To our knowledge, Heindel never did write on the subject.

THE INTERPRETATIVE ESSENCE of "The Crucible"—a veritable melting pot—seems to dwell in the words of the old maxim *Per Ignem ad Lucem* (through fire to light). The significance of this ancient Rosicrucian symbol is both microcosmic and macrocosmic as shown in the fusion of the five- and six-pointed stars. The association of the five and six connotes the eleventh zodiacal sign representing the Aquarian Age, which in the United States indicates a merging that prefigures an epochal transition.

The seven terminals of the Crucible may be emblematic of the seven world periods; the septenary constitution of man; the visible color spec-



trum; the musical scale; and the seven Creative Hierarchies, which we learn in the *Rosicrucian Cosmo-Conception* (diagram 9) were active at the beginning of our Earth Period.

If to these seven (7) pyramidal terminals we add the remaining two (2) triangular spaces (commemorative of the nameless Hierarchies) we have the number nine, or the Apocalyptic "measure of a man (144 cubits) "which is of an angel"—typifying in the Hebrew language ADM or Adam, and in the Greek rendering of the Old Testament Septuagint, from the 12x6 tribal translators and the 72 days required to complete this version. The number of humanity is also contained in the total of separate lines produced by segmentation.

A good name for the Crucible, numerically considered, would be "God's Acre." A glance at the figures comprising this surface measured in square

rods (160) and square feet (43560) discloses the extracts 7 and 9. And the title is not buried in the earth to achieve its palingenesis.

Like the pentagram the Crucible is human in outline, the crossed arms and legs here manifesting the Androgyne, a reconciliation of opposing laws, or peace in at-one-ment. Note its place in the celestial circle with the head in Aries, the left and right shoulders in Taurus-Pisces, the hands in Cancer-Capricorn, and the feet in Virgo-Scorpio. As a whole, it is keyed to Aquarius as indicated by its serrated structure.

The fragrant wild rose with its magical potencies replaces the Flaming Sword of the Garden of Eden. This bloom might betoken the Christmas Rose (*Helleborus niger*) sometimes called Christ's herb, which later gives way to the Pasque Flower, or the liliaceous Star of Bethlehem—plant forms that are not only significantly named, but whose disposition of floral parts follow the five-six order.

Or, if you prefer, let the open flower with its face sunward, symbolize the mystic marriage blossom on the Tree of Life (harbinger of golden fruit) not unlike that emblem of purity, the orange blossom, a cousin of the rose.

Referring to the enclosure bounded by the hexagon, in the center of which is placed the cross-striped calyx heart, does not its faveolate form recall one of the group cells of the honeycomb fashioned by that Hymenopterous [referring to that order of insects which includes bees, wasps and ants] creature, Apismellifica? These classical appellations of the domestic bee will be found interesting in connection with the orientation of the ruler of Taurus and the Moon or "Eighth Sphere" in Scorpio, marking phases of past and present conditions to be superseded by the Mercury-Jupiter service ideals intuitively perceived by many.

Within the area of the perfect number six the carbonized [carbon has an atomic number of six] elements become the blue-tinged crystal, or rose diamond, and the baser metals undergo a similar sublimation. The desire nature's conflicting emotions are transmuted into the unifying Christ Love, and the upright torch is the Labarum signifying the empyrean trend of the flame.

When studying this symbol, one is reminded of the Caduceus in its electro-magnetic polarity, and we may further identify the torch or staff with Aaron's Rod that budded.

Now for a moment turn the figure upside-down and you will discern the goat-like head of the Satyr and his attribute the Thyrsus. In this position the plant is inverted, the torch over-turned, revealing man in his unregenerate state—a fallen god.

Upright again, from sundry angles, the Crucible presents several reflecting surfaces or specula, as exemplified when the Bird of Jove wills to see his image in the looking glass; Mars as a backward reflection and lower phase of Venus, with the Saturn ideal mirrored in Jupiter, a planet in turn that raises the crude dynamic energy of Mars into the higher volition as Venus elevates and illumines the adumbrations of Saturn. The inchoate mind (Saturn) and the light of reason (Mercury) bear a relationship as do the generative symbols Mars and the Moon.

Mars-Mercury point to that division of the Earth Period more definitely denoted in the Caduceus—an emancipatory process from the animal to the intellectual soul, from servitude to self mastery, as explained in the Rosicrucian philosophy. Mercury and the Moon (significators of the mind) are in proximity, and the Moon (the lower instinctual mind) stands for a Revolution of the same Name, in the latter part of which, the humanity of the Saturn Period endowed the higher part of the desire body of man-in-the-making with the nucleus of a separate personality. The Moon reflects the rays of the Sun (its octave) and Mercury performs a similar service, being designated as the physical Sun's light bearer.

Besides the planets in view, Uranus and Neptune are respectively symbolized by the crucified earth heart (altruistic affection) and the lighted torch (cosmic consciousness) or Divinity. The war god, discordant sower in *space*, and the grim reaper Cronos or *time*, are the *casus belli* on either side of the steel chamber of this alchemical vessel, otherwise the hexagonal field of sympathy and antipathy correlated to the Sixth or Fiery Stratum of the Earth (see *Cosmo* page 504).

The messenger of the gods, Mercury, and our

A CREED

I hold that when a person dies
His soul returns again to earth
Arrayed in some new flesh-disguise;
Another mother gives him birth;
With sturdier limbs and brighter brain
The old soul takes the road again.

Such is my own belief and trust;
This hand, this hand that holds the pen,
Has many a hundred times been dust,
And turned as dust to dust again.
These eyes of mine have blinked and shone
In Thebes, in Troy, and Babylon.

All that I rightly think or do,
Or make, or spoil, or bless, or blast,
Is curse or blessing justly due
For sloth or effort in the past.
My life's a statement of the sum
Of vice indulged or overcome.

I know that in my lives to be
My sorry heart will ache and burn
And worship unavailingly
The woman whom I used to spurn,

And shake to see another have
The love I spurned, the love she gave.

And I shall know, in angry words,
In gibes and mocks, and many a tear,
A carrion flock of homing birds,
The gibes and scorns I uttered here.
The brave word that I failed to speak
Will brand me dastard on the cheek.

And as I wander on the roads
I shall be helped, and healed, and blessed;
Kind words shall cheer and be as goads
To urge to heights before unguessed,
My road shall be the road I made,
All that I gave shall be repaid.

So shall I fight, so shall I tread,
In this long war beneath the stars;
So shall a glory wreath my head,
So shall I faint and show the scars,
Until this case, this clogging mould,
Is smithied all to kingly gold.

—John Masefield

wandering satellite Luna, are appropriately posited in the instruments of motion, the feet. The fallen lights in the figure are obviously Lucifer's planet (Mars) and the Eighth Sphere (Moon), while the most exalted reflector is Mercury despite its servient position.

Mixing auras in this ensanguined atmo (or breath) sphere, we see the martial Lucifer Spirits (reinforced by the Powers of Darkness) arrayed against the Lunar Legions under the Jehovistic Race God, and within the orb of influence, the Mercurians (Initiators) lending most important aid to enable the Ego to ally itself to its higher nature and thus maintain the balance of power.

The planets diffusing the most sunshine into our being, Love (Venus) and Benevolence (Jupiter), are close to the throne of the Day Star. The names

of radiant Venus and generously proportioned Jupiter are given to succeeding evolutionary Periods, Jupiter following that of the Earth. As foci they transmit to receptive humanity the radioactive wisdom waves and are librated facing a pentagon (the brazier of the Crucible) corresponding in Rosicrucian terminology to the Fifth or Seed Stratum of the Earth (the region of abstract thought) within which burns the flame of the creative human spirit—a flame that is fed and vitalized by the attar, or essential oil, of the plant.

Pre-eminent over all is the Sun, a physical expression of the triune God in our solar system, speeding in its spiral course, itself evolving and an emanation (the Mystics tell us) of V-U-L-C-A-N, the invisible source of Life—and LIGHT. □

—A Student