

# WESTERN WISDOM BIBLE STUDY

## The Gospels

CORINNE HELINE

### THE VISITATION (*Cont.*)

There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless.

And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

And it came to pass, that while he executed the priest's office before God in the order of his course,

According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

And the whole multitude of the people were praying without, at the time of incense.

And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

And when Zacharias saw him, he was troubled, and fear fell upon him.

But the angel said unto him, fear not Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

And thou shalt have joy and gladness; and many shall rejoice at his birth.

—*Luke 1:5-14*

The birth of John the Baptist, like that of Jesus, was preceded by an angelic Annunciation and an Immaculate Conception. Zacharias means "God's remembrance," and Elisabeth, "God's oath." Only the highest spiritual attainment permitted the priest of Zacharias' time to present the offering of incense on the golden altar in the Holy Place during the time of prayer. It was when Zacharias was engaged in the performance of this sacred rite that the Angel of the Annunciation appeared before him. The ceremony of presenting the incense on a special golden altar within the Holy Place is a veiled description of the building of the soul body, the Golden Wedding Garment, which is woven of the sublimated essence of deeds of love and service per-

formed by the aspirant, hence symbolized by the presentation of incense upon a special golden altar.

Zacharias, through great spiritual illumination, was enabled to look into the future. In the superphysical worlds time and space are nonexistent; all is an eternal here and now. In these high realms Zacharias saw the prophet Elias returning to earth, and he prophesied thus:

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (*Luke 1:17*)

Zacharias saw furthermore that it was to be his great privilege to prepare a physical body for the use of this great Spirit during its mission upon earth.

And the angel, answering, said unto him, I am Gabriel, that stands in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed unto his own house.

—*Luke 1:19-23*

These high experiences are impossible of literal translation in the language of men. For this reason the secrets of Initiation must always remain veiled to many. They are revealed only to those who are able to receive them. One to whom this revelation comes must al-

(Continued on page 527)

She was intensely sensitive to music but it has been said of her that she could dance without music because her movements were so harmonious and "right" that she "made music visible." Two factors in her chart picture the universality of her influence: Jupiter, ruler of Midheaven, in the twelfth House in the sign Aquarius is trine to her uncongested Gemini Sun. Her spiritual power was enormous—both as a performer and as a teacher; this aspect pictures the basic religious purpose of her incarnation. You will recognize this when you read testimonials written by people who saw her dance. She incarnated to re-stimulate, through art and beauty (and she was in her person, one of the most beautiful of women), the pure religious aspirational urge through contemplation of the human body as an "instrument of the Divine" and as the vehicle for purely inspired gesture and movement. She brought to the social and esthetic congestions of her age the refreshment of a consciousness which had its abiding place in beauty, truth, and love. She reminded men and women of the essential purity and goodness of their spiritual being and she sought in many ways to encourage people to recover the naturalness of their own inner truths, by living in terms of sincerity, friendliness, and inspiration.

On the world of concert-dance, her influence was almost cataclysmic in its regenerative effect. Her artistic truth was that of sincere inspiration, not that of accrued tradition. Many other manifestive dancers had their part to play in the regeneration of dance-concepts, but Isadora blazed the trail by the exercise of her individualized inspirational powers (Venus-trine-Uranus, in fire signs).

She said, in effect: "Live fully and courageously; free yourselves from the fears of out-worn traditions; love from the center of your consciousness with joy, respect, and generosity; live with courtesy and grace; champion the poor,

and the oppressed, and heal the wounds of the spirit; lead children to an awareness of their innate beauties of body and soul and help them to know respect for their individual powers and abilities; let women perceive as never before their powers to inspire by the exercise of beauties of heart and mind; let men open their hearts to a renewed adoration of the Beautiful in Nature and in Humanity; let the fraternity of artists work a consecration on human life through fellowship and sincere efforts."

This great Ego would have us all "dance" with joy, grace, health, and inspiration. We perceive, in our charts, the rhythmic movements of the planets from the time of birth through the cycles of unfoldment and maturity, the patterns of our relationship-life, the challenges which we have created for ourselves and the powers which we have developed to transmute those challenges into triumphs. The fulfillings of these patterns comprise our "dance of life;" let us move with the cosmic forces rhythmically, with joy, with courage, and with the inspiration of faith and understanding. This is the dance on the ever-upward spiral of evolutionary progress.

---

#### WESTERN WISDOM BIBLE STUDY

*(Continued from page 503)*

ways remain silent to those waiting without that Holy Place, even though they know that he has received a vision in the temple. It is an experience that will always cause the recipient to be "dissimilar" from the average individual. A strange radiance suffuses his aura; his words, both spoken and written possess a vibrancy of life that eludes adequate description; and his creations, whether they be expressed in the written word or through some art form will be charged with inner meanings recognizable to those who are treading this same path of inner illumination.

*(Continued)*