

Gundryggia there, Kundry here!  
Approach! Approach then, Kundry!  
Unto thy Master appear!

And in the incense smoke now appears the figure of Kundry—her Astral form—half-obedient, half rebellious to the will of Klingsor.

The term "Rose of Hades" should be noticed here, for in a certain sense Kundry is that same Rose which is to be found in connection with the Cross in the Rosy Cross Ceremonies. The Cross of Suffering may be looked upon as represented by *Amfortas*—as can be shown Qabalistically—and the wound at his breast is caused by the Rose, Kundry. The Spear and Cup convey the same Symbolism but on a Higher Plane.

Meanwhile Kundry gradually comes under the spell of Klingsor, who orders her to use all her wiles to ensnare the approaching and victorious *Parzival*; "Whom sheerest Folly shields."

Klingsor, while admitting that he cannot hold Kundry, claims that he can force her to his will:

"Because against me  
Thine own power cannot move."

Kundry, laughing harshly, makes this strange reply:  
Ha, Ha! Art thou chaste!

This remark causes Klingsor to sink into gloomy brooding. He recalls how he, too, had once sought the holier life and the service of the Grail. But, unlike *Amfortas* who had succumbed to seduction, he, thinking to avoid a like fate had used his will to attempt something against Nature and God; the total suppression of his Love nature. This had resulted in an enforced chastity, giving him power to avoid seduction—'tis true—but likewise cutting him off from the possibility of redemption. For hear his words:

Awfullest strait!  
Irrepressible yearning woe!  
Terrible lust in me once rife,  
Which I had quenched with devilish strife;  
Mocks and laughs it at me,  
Thou devil's bride, through thee?  
Have a care!

In spite of further threats, we find Kundry still affirming that she will not conform to Klingsor's demands, yet, such is womankind, she quietly disappears to make ready for the reception and tempting of *Parzival*; who is at least a live and vigorous human being.

Klingsor has been watching *Parzival's* approach to his magic castle, armed—'tis said—with the Sword of Innocence and protected by the shield of Folly. Rather I should interpret this Sword as that of Reason, for *Parzival* has learned in his Folly to disarm and defeat the defenders of Klingsor's Castle with their own weapons.

There is no deeper wound than that inflicted by our own weapons turned against us; as *Amfortas* had found to his lasting pain and anguish.

The opportunities we have missed but had the power to take and might have taken, rankle more deeply than all the vain regrets for those things which were impossible of attainment.

But the mere possession of the most sacred weapon—as in the case of Klingsor and the Holy Spear—without further possibility of its right use, is bitterest of all.

And so we find, when Kundry has 'gone to work,' Klingsor's Tower slowly sinks and disappears from sight. At the same time his "Garden of Desire" rises and his beautiful but illusory creations "The Flower Maidens" appear before our astonished eyes.

*Parzival*, whose desires have as yet given no indication of their presence, has by this time arrived at the wall of the garden. What he beholds is but subsidiary to his

main Purpose to retrieve the Holy Spear, yet he, too, stands amazed.

This may be deemed as *Parzival's* introduction to "The Hall of Learning" as it is called by Madame Blavatsky in "The Voice of the Silence." Let us turn aside for a moment in order to obtain a clear idea of just what that term implies. We read in Chapter I, Verses 22-29 as follows:

22. Three Halls, O weary Pilgrim, lead to the end of toils. Three halls, O conqueror of Mara, will bring thee through three states into the fourth, and thence into the Seven Worlds, the Worlds of Rest Eternal.

23. If thou would'st learn their names, then hearken, and remember. The name of the first hall is IGNORANCE—Avidya. It is the Hall in which thou saw'st the light, in which thou livest and shalt die.

Ignorance corresponds to Malkuth and Nepesh (the animal soul), Learning to Tiphareth and Ruach (the Mind), and Wisdom to Binah and Neshamah (the aspiration or Divine Mind).—Fra. O. M.

24. The name of Hall the second is the Hall of LEARNING. In it thy soul will find the blossoms of life, but under every flower a serpent coiled.

25. The name of the third Hall is WISDOM, beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience. (Akshara is the same as the Great Sea of the Qabalah. It is also the CUP of the GRAIL, as WISDOM is the SPEAR.)

26. If thou would'st cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the sunlight of life.

27. If thou would'st cross the second safely, stop not the fragrance of its stupefying blossoms to inhale.

28. The WISE ONES tarry not in the pleasure grounds of the senses.

29. The WISE ONES heed not the sweet-tongued voices of illusion.

Enough has been quoted to show the extraordinary correspondences between the "Garden Scene" of the Drama of *Parzival* with both the Eastern Teachings and those of the Holy Qabalah. But this Drama is not subject to Time or Circumstance.

We left *Parzival* in a state of wonder upon the wall of Klingsor's Garden. We next find the "Flower Maidens" bemoaning the loss of their lovers—their pleasures—slain by *Parzival* upon his approach to the Castle and entry to the Garden.

The Flower Maidens are easily solaced, however, by the hope that here is a fresh pleasure, stronger and more potent than those lost to them. One that will more than take the place of all the others.

In this hope they are deceived—for—as in real life—pleasures in time lose their hold (especially if abused) and though we may seek a stronger and more intense form of amusement, our power to enjoy may become dulled and lost to us.

The case in point is somewhat different, however, for the Flower Maidens find that the power to enjoy does not lie with them, for *Parzival*—with his One Purpose—is not to be turned aside for the sake of lesser pleasures.

Why should he, when by waiting he may gain All instead of a mere partial rapture? Had he not already experienced the Higher form of Ecstasy? The question now arises whether he had realised that this Higher Ecstasy with its Purity and STILLNESS is more to be esteemed than the APPARENT ACTIVITY of the lesser order.

In the Higher forms of Ecstasy characterized by this  
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