

BROSICRUCIAN BEACON



December 2005





Rosicrucian Order

Ancient Wisdom for a Modern World



SINCE THE DAWN OF CIVILISATION, humanity has sought answers to the great mystery of existence. *What is life? Where does it originate? What is its true nature? Is there a transcendent purpose to life? Is there a conscious state of existence after death? Have we lived before and will we live again? And why is there still such gross inequality in the world, even in this age of rapid technological advancement?*

These substantive questions have occupied the minds of the world's greatest spiritual and moral thinkers for millennia and in various ways they were able to answer *some* of these questions. Few, however, reached the ultimate goal of complete and satisfying answers to *all* questions of life; but those who did, attained a state of *mastery* over their lives and achieved happiness and fulfillment which few have even dreamed of. They were ordinary men and women though with the difference that they had "inner vision", a profound understanding of life in all its forms, and ultimately, complete mastery over their personal destinies.

You may be surprised to know that accurate answers to all questions you can formulate are already within your reach, for they are a part of your greater being which in turn is part of the universal stream of life. The *Rosicrucian Order AMORC* teaches how to tap into an infinite source of inspiration and wisdom to reach those elusive answers and to solve the most vexing of problems. If you wish to know more about how you can receive and one day master this knowledge, please write or call us at the address below, specifically requesting our free introductory booklet entitled "*The Mastery of Life*".

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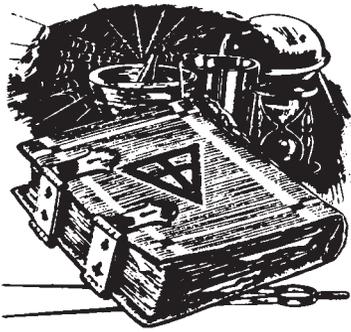
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"Egypt the Eternal"





Grand Master's Message

PRAYER

by Sven Johansson, FRC

TWO YEARS AGO, I PUBLISHED A brief article for members of AMORC on the subject of prayer. It was a collection of ideas I had gathered over the years with a lot of input from great Rosicrucians of the past, but had no idea that it would be appreciated as much as it was. In subsequent letters I received in the weeks following its first publication, I was asked to repeat this article at some appropriate time in the future and I think now is as good a time as any for each of us to give prayer another chance.

With the holy periods of Rosh Hashanah of the Jewish calendar and the Muslim holy period of Ramadan now past for this calendar year, we approach the Christian holy period, known throughout the world as the Mass of Christ, or Christmas. Therefore, in keeping with the spirit of these three periods of lustration, contemplation and communion with our respective understandings of God, I will now share with you now a brief analysis of the concept and practice of prayer, not from the vantage of either of these three great religions, but from the heart of an aspiring mystic intent on seeking direct communion with his or her highest concept of a supreme being or God.

The word "prayer" is commonly enough used today and for some, it leaves a distinctly unpleasant aftertaste due to its strong association with the intolerance of bible thumping Christian fundamentalism. But of the millions who use this word daily, how many really understand what it represents, what it really entails? And what

identifiable natural laws come into play when we enter states of true prayer?

We all have our thoughts about prayer and think we know what we mean by it; but let's face it, for many, prayer is undoubtedly little more than a miming of procedures and formulas that have been taught by peers and perceived role models. To be sure, such formulas have their place and can undoubtedly in rare cases lead to true states of prayer. But in the majority of cases, they are mere empty incantations, devoid of true feeling and sincerity and can therefore have no efficacy at all.

Something must be wrong if we hear for example, Christians on the one hand calling on their faithful through radio talk shows to pray for victory in war against an "evil enemy" when the

If prayer is to be effective... it must quite plainly come from a sense of universal justice for all, regardless of beliefs.

evil enemy itself does the same through different means, a different religion and in a different language. What people on both sides of such divides forget is that if they truly believed in a sole, universal God of all that is, then that God surely does not take sides in the petty contests of power that humans engage in. Prayer surely goes beyond the mass media! And if prayer is to be effective at all, then it must quite plainly come from a sense of universal justice *for all*, regardless of beliefs.

Most people, if they were perfectly honest



with themselves, would undoubtedly admit that they do believe, in their most private moments, that there is something "out there" that exceeds the highest concept of good and sanctity that they can conceive. For the majority, this concept takes mental form and is referred to simply as "God." Not "a god," but "the God," and for those who simply cannot bring themselves to using such a word or concept, then God can be defined as the final, overarching law of all that has ever happened, is occurring now or will ever or could ever happen in the future.

By whatever definition one uses, if it is sufficiently inclusive and universal, this "Law" or God must be the Law or God of the Jews, the Law or God of all Muslims, the Law or God of all Christians..., indeed, the supreme Law or God of all people of whatever belief systems they subscribe to, and indeed of those who have none. For simplicity, let us simply refer to this in standard religious terminology as "God," i.e. with a capital "G."

If we believe in this God, then surely a special, unique corpus of principles must exist that come into play whenever a person attempts, with deep sincerity and respect for universal justice, to commune with or understand aspects of this God? I believe that knowledge of such principles does exist in the deepest recesses of all sincere belief systems and that in all religions there are some men, women and children who, with deep spirituality, seek their respective concepts of this sole God with all the strength and understanding they can muster. And many of these people, whether formally religious or not, whether scientifically atheistic or not, can rightly be called aspiring "mystics," for they are seeking what is known simply as "the mystical experience."

Such people all eventually reach a full understanding of the hidden, esoteric laws governing the practice of prayer. Irrespective of religious beliefs, or even where there is a complete absence of any religious belief, these laws are the same for everyone, act upon everyone, whether they are aware of it or not, and act impartially and according to the highest concepts of universal justice known to humanity. The manner in which prayer is approached and practised however, differs widely from one religion and culture to the next, though sadly, so few in society realise that these outward forms of prayer have a common

root, some say biologically inherited and others say, implanted by God.

Cosmic Mind: Consciousness of the All

Rosicrucians conceive *and define* "the Cosmic" as a universal consciousness or mind from which all creation results. Not only was creation active some time in the distant past when the universe "began," but according to at least one mystical approach to the matter, creation continues for as long as there is consciousness capable of perceiving it. The Cosmic can be thought of as a sort of universal *mind-in-action* which is not only equal to but is *greater* than all things we know. And although it can be viewed as *the* overarching universal Law of laws, it goes further than this, for it displays intelligence and thought processes

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far beyond anything we presently know or for that matter, could ever even comprehend.

Generally, mysticism does not subscribe to the view that God is a personal deity sitting on a throne in the heavens, evaluating the appeals of individuals like you and me, like some super-human judge or an all-powerful celestial king. Certainly, this has been the predominant belief in past centuries amongst people the world over, so it is not surprising therefore that this view is still so prevalent, especially amongst those who subscribe to orthodox or fundamentalist religious views. And whereas pure logic and the human sense of justice cannot permit such a concept to have any basis in fact, mystics in general, and Rosicrucians in particular, tolerantly accept the rights of others to have their views, knowing full well that they themselves almost certainly once upon a time had similar views that only patience, reason and rational thought changed for them.

Unlike with religions, one does not encounter the word "prayer" all that often within the Rosicrucian Order, perhaps because of the close association it has with established religious doctrines. Rosicrucians view themselves as strictly non-sectarian in their relations with all religions and schools of thought and can



therefore justifiably embrace and agree with the best principles espoused by all religions and systems of thought. But Rosicrucians do not speak of prayer lightly either, for prayer clearly answers a very deep human need, even in the hardest of hearts.

There are times in the life of every human being when he or she reaches a point or crisis in life where there is a definite need to communicate with a higher authority; one which is impartial, always just and supremely wise and it is at times like these that simple, "old-fashioned" prayer has its greatest potential. Some people say their prayers out loud, perhaps whispered, but at least verbalised audibly. Others write their prayers down in notebooks or on small slips of paper that they place in personal or public shrines. And yet others avoid any verbal form of prayer at all, yet pray just the same and as effectively as the rest. To be honest, it doesn't matter how we express our prayers, for the results can be the same regardless of the form we use. Sincerity of heart and purity of motive is all that ever really counts.

As for the specific contents of prayers, well, enough wars have been fought this, so let's leave it alone for now. Let us instead look at prayer from a mystical point of view and use reason and rational thought to come to a few clear-cut conclusions. A well-known Rosicrucian mystic once categorised all prayer into one or more of three fundamental categories, each of which fills a deep human need. He called them *prayers of intercession*, *prayers of confession* and *prayers of praise*. Each of these forms can lead to beautiful, indeed ecstatic experiences, and all can bring about seemingly miraculous results if done properly.

Prayer of Intercession

Prayers of *intercession* are by far the most common. Effectively, they are appeals to our concept of God, or the most beautiful and sacred we acknowledge, to intercede on our behalf in cases of illness, economic hardship or any other form of distress. A mystic engaged in a prayer of *intercession* asks that karmic effects which have followed perfectly natural causes, be *temporarily* set aside to enable the survival of some person, some economic activity or some relationship. It is effectively an appeal for more time to resolve a situation before it is well and truly too late. It

is *not* an appeal to set aside all consequences of prior harmful thoughts or actions. It is merely an appeal for assistance to *stop the cause immediately*, to *delay the consequences*, and to receive *strength to deal with those consequences* when they finally arrive.

Unfortunately, those who do not understand or accept this, expect their God to revoke all natural laws, make a special exception just for them, and in an instant, to cancel the consequences of their actions. For such people, intercession is like asking a great emperor or powerful member of the community to do them

Some expect their God to revoke all natural laws, make a special exception just for them, and in an instant, to cancel the consequences of their actions

a special favour, just as happens so often in the worlds of politics and business. Few however realise that the favour has to be returned in full measure if there is to be any answer to such a prayer; for there is a price to everything, even favours from an all-powerful God.

Prayer of Confession

The second type of prayer, *confession*, is used when our conscience compels us to ask forgiveness from our God for what we believe to have been a transgression against our understanding of right and wrong. Depending upon our belief system, we may also believe that such a confession may lighten divine punishment or completely eliminate the need for it.

Speaking out about a matter that weighs heavily on the heart can do wonders in times of stress and from a psychological point of view can certainly be highly beneficial. But confession also comes at a price, one that mandates not only that we accept whatever compensatory results we may need to endure, but more importantly, that we do not again commit the act we are confessing to.

Confession can cleanse the heart and mind and give us a new start in life, something that is essential at times if we are to pick up the pieces of a shattered life and continue. However, there must be a clear understanding that (a) we must do all in our power not to make the same mistake again and (b) we must be fully prepared to accept the consequences of our



prior actions, not grudgingly, but willingly and with good grace. The consequences will come to pass eventually, with or without our confession, though admittedly, may be mitigated by the new understanding we have of what we did wrong or could have done better.

Prayer of Praise

Prayers of *praise* are perhaps the most beautiful of all. The Psalms of the Bible are typical of this, though they are but one example amongst many from all religions. Every major religion has at least some corpus of writings that are specifically in the form of praise alone, that is, praise to their concept of God, and these form the highest and most revered parts of those religions. Indeed, secular poetry is filled with such prayers of praise, though it is of course often not couched in religious terminology. And even within the most atheistic reaches of science, there are moments of wonder, awe and astonishment at the sheer sophistication and refinement of nature, that for want of any better description, we can call these moments too, prayers of praise.

When persons have experienced some blessing that they attribute to the goodness of their God, they offer up prayers of thanks, asking for nothing and expecting nothing in return from their prayers. These are professions of profound gratitude and awe and expressions of a desire to simply be in the presence of God.

Many devout persons fail to have any response at all to their prayers, and although this is common, it should not be viewed as a lack of efficacy of prayer itself. Rather, it should be understood as resulting from an incorrect or inappropriate manner in which the prayers are being conducted. The seeming "failure" of

The seeming "failure" of a prayer often results because the person is asking for the impossible.

a prayer is often because the person is asking for the impossible, impossible that is, by the standards of universal justice. In his or her heart of hearts, the person knows that what he or she is asking for, simply cannot be allowed to happen and were they to be sufficiently honest and sincere about it, they would soon outwardly realise their mistake.

Sometimes, people are completely selfish in

their prayers and show no concern for the welfare of others. How can any person's understanding of a universal God, one that is equally the God of all human beings, favour one person at the expense and possible suffering of another? How can any concept of a grand, overarching universal Law of all laws, admit to a breach of what we know inwardly to be fairness, equal treatment and universal justice? Of course that cannot be if we believe in universal justice, and we all know that such appeals to the Cosmic mind cannot succeed.

Although most devout people believe in the existence of cosmic justice, in their daily thoughts and actions, and worse still, in their most sacred moments of prayer and attunement with God, they still sometimes ask for things or conditions which would necessitate a violation of the very cosmic justice that they profess to hold so dear. Subconsciously, though no doubt consciously at times as well, they are ignoring the existence of laws which guarantee that universal justice is always upheld. One should never ask for any special privilege or advantage which would bring hardship, pain or suffering to another person, especially a person with whom one has no quarrel, who has never done us a bad turn, and generally has never interfered in our lives. Even the most primitive mentality fully understands that this clearly touches upon the concept of universal justice and honours the laws involved as a matter of principle if not fear.

Preconditions for Prayer

There are a few preconditions to successful prayer and there is no use trying to escape them, for they must be met, and met in full. When people avoid these preconditions, they are as a result, bitterly disappointed when nothing comes of what they consider to be sincere and earnest prayers. So, let me enumerate these preconditions.

1. UNSELFISH OBJECTIVE: Always ensure that the objective of your prayer is *at least partially unselfish*. Will any other person, relative or friend receive any benefit or help from the fulfilment of your prayer? When petitioning the Cosmic for money for example, it must be remembered that others should benefit at least partially from receipt of that money. Of course, rather than just asking for money, is it not that for which



the money is intended, that we should really be asking? Money is worthless if it cannot be used to obtain what you really want. If it is health you seek, then seek health, not the money to pay for it.

2. DO NOT HURT OTHERS: Carefully analyse and find out from within, whether what you are seeking would hurt innocent people. If the answer is yes, then the appeal to the Cosmic is futile and must be abandoned immediately. Divine justice cannot sanction the violation of karmic law, and any attempt to do so, will have negative karmic results for you.

3. HUMILITY AND CONFIDENCE: Always approach the Cosmic with a profound sense of humility. Do not presume to know what is best for yourself and certainly do not *demand* anything of the Cosmic. The proper attitude should be that whereas you sincerely *believe* in what you are asking for and have full *confidence* that the request will be granted if it is just, you will accept with gratitude and good grace whatever results from your prayer, whether expected or not, whether pleasant or not.

4. BE FRANK, HONEST AND OPEN: Honesty with your deeper self, your sense of justice and fair play and what you perceive as being Cosmic Law, is essential. Remember that the Cosmic cannot be deceived, for it resides after all within you, and knows your deepest motives, indeed, probably knows what you want even before you know it yourself. What you wish for in your prayers must be what you *actually believe*. Do not try and fudge your way through, do not try and fool the Cosmic; otherwise there will be no reply and quite possibly negative karma as well.

5. ATTUNEMENT: Prayer is a matter of *attunement*. To contact the Cosmic, you must reach into the depths of your own subconscious and *attune* with the Cosmic Mind. Before making your appeal, meditate on the Cosmic and try to elevate your consciousness to the point where you feel that you have, for the moment at least, partially transcended your present objective state. If you pray with sincerity for what you truly believe to be a *need*, you will induce the necessary state of cosmic contact required for success. If this

state is not at least partially developed however, do not expect any results.

Prayer is a form of communication. For example, we would not consider starting a phone conversation until we were sure the other person was connected *and was listening!* So too before we pray, we must have the inner conviction that the necessary cosmic contact has been made, that the lines of communication with the Cosmic are open, and that the Force that rules our destiny is "listening."

The Inner Battleground

Prayer can be silent. It does not need to be in the form of spoken words unless we feel that the spoken word somehow heightens the emotional and psychic state necessary for true communion with the God of our Heart.

No doubt we have all, on occasion, earnestly tried to meet these conditions and failed miserably. Our prayers remained unanswered and let's face

As aspiring mystics, we are fighters on an inner battleground, and we fight only to win.

it, there were times when it would have been easy to dismiss the whole notion of prayer altogether. Fortunately, as aspiring mystics, we are *fighters on an inner battleground, and we fight only to win*. Islam has a much abused word for this: it is called *jihad*, or simply, *struggle*. Regardless of the manner in which fundamentalists have twisted the meaning of this word to embrace physical violence and intolerance of others' beliefs, its esoteric meaning still extends no further than an *inner struggle*, and relates to the hardest of all battles we can face, the struggle of the ego against the will of the Master Within.

No battle truly begins until we are resolved to fight to the end, if necessary to give up everything for our personal struggle; and the same goes for every inner struggle we have. When we do not succeed in our prayers, we try, try and try again, ever deepening our sense of contact and genuine communion with our God. Eventually we will triumph, and the efficacy of prayer will be laid bare for us to see; for true prayer, of whatever form, is simplicity itself and demands only sincerity and an abiding love of the only God we know. True prayer demands attunement with the inner self and a yielding of



the mundane outer will to the will of the Inner Master.

Not all Prayers are Answered

In its infinite wisdom, the Cosmic does not grant *all* our requests... thankfully! From our finite understanding of things, it may on the surface appear that others will benefit from our requests when the exact opposite may be the case. We seldom have that broad perspective needed in order to see the full, long-term consequences of what we are seeking in life. Some things we seek may be harmful to us or others. Conditions that we could not possibly foresee could arise to make an innocent request become a destructive one some time in the future. How often, when reviewing past events, have we not been genuinely grateful that a former plan was not realised and that we did not accomplish what we wished to at the time? Without doubt it has happened to all of us, not just once, but many times over.

When appealing to the Cosmic, we are not always permitted to receive what we think is best at the time for the simple reason that it may be dangerous to us or others, or it could be against our best interests or the interests of those close and dear to us. Let us be grateful that we are protected to a certain extent from our own folly, and that the sincerity of our appeal is sufficient to guard us against any unforeseen harm. If we accept the will of the Cosmic graciously and thankfully, even when from our limited vantage point it seems to be working against us, we will be in the right frame of mind to begin praying correctly, easily and with long-lasting beneficial results. Trust the God of your highest conception always to do what is best for you. Trust that there is universal justice which operates down to the minutes hair on your head. And realise that this justice does not always operate according to your time schedule.

Through prayer comes the promise of personal *enlightenment*. In answer to our prayers, we are guided to ways and means by which we can accomplish what we desire. We are put in touch with practical opportunities by which we become the movers and shakers of our personal lives, make things happen and bring about the results we seek. Even in matters of health, we can be brought into attunement with the Cosmic Mind or the minds of illumined persons. Through these

avenues we are directed to a proper utilisation of the curative powers in our own beings that can at such times be stimulated into resolving even very serious health problems.

Of course we cannot ask our God to set aside major natural laws on our behalf, but we can request the understanding needed to move our lives into healthier and more productive ways, thereby cleaning the slate so to speak, and bringing about the transformation we seek.

And if we have made a serious mistake, although we can still in all sincerity ask that the *effects* of that mistake, namely the karmic reaction, be mitigated slightly, we cannot seriously ask the Cosmic for a complete exception to be made just for us. Mystics bravely face the consequences of their own actions, fully accepting their karma. And when strong enough, they even attempt to

We cannot seriously ask the Cosmic to do what obviously lies within our province to do ourselves.

pay off their karmic debts at an accelerated pace, in the hope of bringing the day forward when the karmic slate has been wiped clean.

Last but not least, we cannot seriously ask the Cosmic to do what obviously lies within our province to do ourselves through conventional means. If we alone have the means to solve a problem, then we must do so and take the matter to the Cosmic only in so far as we request that our actions be in accordance with universal justice. The God of our understanding is responsive to humility and sincerity, but does not budge one bit when we are arrogant, when our motives are impure, or when we assume that we will get away with foolish actions.

With all the above in mind, I urge you to pray whenever you feel the need and in whatever way comes naturally to you. Do not be ashamed to open your heart in private. Do not avoid prayer simply because of its overtly religious connotations. Pray privately, and do not feel awkward to “speak” with the God you know. *Sincerity* and *reverence* are the two key qualities required. Approach your God therefore with humility, sincerity and a complete acceptance that what follows is what you justly deserve.

Prayer is not for priests alone; it is for everyone, and especially for people like you and me.





Thoughts from the Editor

CHRISTMAS IS FAST APPROACHING. If time appears to pass quicker each year, illusory though that is, it is perhaps simply that we are all busier than before.

2005 has been a difficult year for planet Earth, one of natural disasters: the earthquake in Pakistan and Kashmir, the storms and hurricanes that have hit the Gulf states of the USA, Mexico and Guatemala, the drought in Niger, and of course the aftermath of the tsunami in the Indian Ocean. Change is an integral part of the universe, and the climate is not exempt. We can see its effects all around us.

This time of year has always been special to so many cultures, past and present. There is the story of the Native American *Soyal* festival in this edition of the Rosicrucian Beacon to illustrate the point. We have had previous articles about the Persian festival of *Yalda* and the ancient Roman festival of the Saturnalia. Sol Invictus and Mithras were venerated at this time of year. The Incas celebrated *Qhapaq Inti Raymi* at the winter Solstice too. In the West, Christmas, once exclusively the premier Christian festival, has

now spread around the world. For Christians and non-Christians, it has become a time for family togetherness, the giving of gifts, joy and happiness, but especially so for children.

Whether we celebrate Christmas during the cold, dark days of the Northern Hemisphere, or at a braai in your garden or on the beach in the Southern Hemisphere, the feelings engendered are the same. This is a time of year when we as Rosicrucians can take the lead and capitalise on the great outpouring of "*joy towards all people.*" This, especially, is a time when we should be thinking of others, living the Rosicrucian Code of Life: "*Seek to share what you can spare, daily, even if in small ways and meagre amounts. Go out of your way to find where that which you can give or do will be a blessing to someone or many, and while performing this duty, shun all personal glory.*"

The Rosicrucian Order is non-sectarian; we are tolerant of all religions. Our members belong to all religions. One of the most deeply distressing features, and one that has had profound effects on the contemporary world, is religious fundamentalism. The march of religious intolerance is threatening to undermine, if not

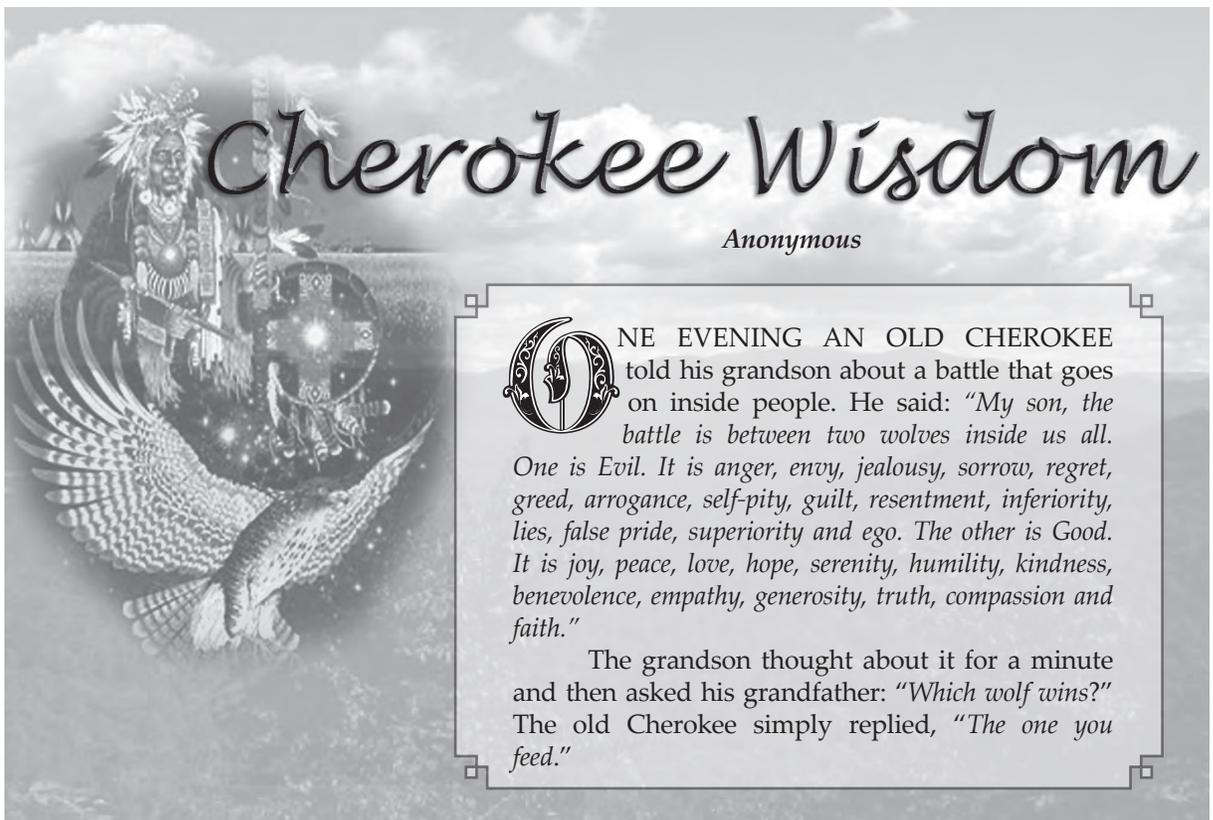


reverse, all the progress we have achieved in the last few centuries. This is very apparent in the fundamentalist attitude to science. Science progresses by challenging existing views and creating a new consensus, as do the Rosicrucian teachings where we are enjoined to *"be a walking questionmark!"* But fundamentalism does not accept this, and everything is subordinated to religious dogma. The fundamentalists' desire to impose their views and values on everyone else is contrary to what we, as Rosicrucians, stand for.

In a recent article in the magazine *New Scientist* about the intelligence explosion, there was a report concerning a discussion on this topic and what its implications were for the next 50 years. Virtually everyone present used the progress of the last 50 years as a model for the succeeding 50. They were assuming that the current rate of progress would continue in the future. But an assessment of the history of technology reveals that technological change is not linear, but exponential! Human knowledge and progress has accelerated exponentially. The more we learn, the more people who receive a good education, and the faster the growth in

understanding and technology. What an exciting thought! It encourages us to keep studying and learning in order to grow, and the growth will not be gradual, it will be exponential, like the modern theory of evolutionary progress. It is possible to imagine that in the near future, the pace of change will be so rapid and its impact on our lives so deep that our lives will be irreversibly transformed.

This time of year brings forth hope for renewal. The yearly cycle is about to begin anew. The civil New Year of the Common Era on 1st January has become a time for looking back at the past and learning from it, but more importantly, looking forward to the future. It has become a time for New Year Resolutions. As Rosicrucians, let us resolve to think positively about the coming year. Let us ponder what we have achieved in 2005, and what we may be capable of in 2006. Let us resolve to make 2006, a much better and happier year for everyone with whom we come into contact. Let us send thoughts of Light, Life, Love and good health to everyone with whom we have the privilege of sharing this beautiful planet we call home.



Cherokee Wisdom

Anonymous

ONE EVENING AN OLD CHEROKEE told his grandson about a battle that goes on inside people. He said: *"My son, the battle is between two wolves inside us all. One is Evil. It is anger, envy, jealousy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority and ego. The other is Good. It is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith."*

The grandson thought about it for a minute and then asked his grandfather: *"Which wolf wins?"* The old Cherokee simply replied, *"The one you feed."*



Rosicrucian History

From its Origins to the Present



Part 18

International Alliances

by Christian Rebisse, FRC

NOW THAT WE HAVE RECOUNTED the beginnings of the *Ancient and Mystical Order Rosae Crucis*, we shall look at some of the events that have stood out in its life, particularly those that have featured in its relations with other initiatic organisations of the period.

The first years of AMORC are noted not only for the enthusiasm that characterises the

beginnings of any grand plan, but also for the trials inherent in bringing them to realisation. One of the most daunting things was the period of recession that the United States was going through. In April 1917 the country became involved in the First World War. During the conflict, a gigantic German transatlantic liner, anchoring in the port of New York, was seized as the spoils of war.



The Hamburg-Amerika liner, called the *Imperator*, became the cause of unfounded suspicions against the American administrators of AMORC. Zealous government agents imagined that the Order must be connected in some way with Germany, since the vessel bore the title of *Imperator*. This gross misunderstanding led to searches at the organisation's headquarters. Finally, the government realised the stupidity of its position but several important documents were lost as a consequence of these interventions, one of which was a *pronunziamento* that Harvey Spencer Lewis had received in Toulouse giving him the authority to establish the Rosicrucian Order in the United States. This was the same document that had been sent by French Rosicrucians in October 1916 to Thor Kiimalehto, the Order's Secretary.

A short time later, in 1918, AMORC had another difficult test: as a result of an indiscretion committed by its treasurer, its financial situation became difficult. However, despite these obstacles, the Order was successful in organising itself to face the demand of an increasing number of men and women wanting to affiliate. In May 1919, with the help of William Riesener, a member of AMORC, the seat of the organisation was moved from New York to San Francisco.

As various articles published at the time attest, Harvey Spencer Lewis was going through a period of discouragement and even thought about quitting all administrative functions. His doubt did not last long because the significant growth of the Order re-ignited his enthusiasm. AMORC started to develop in other parts of the world. In September 1920, Denmark received a charter creating its own Grand Lodge under the direction of Svend Turning (1894-1952). The first Rosicrucian meeting there took place in September 1920 in the Isol Temple, Mariendalsvej in the Frederiksberg district of Copenhagen. In 1921, in the wake of the Indian Academy of Science, India opened out to Rosicrucianism under the leadership of K.T. Ramasami. AMORC also established itself in Mexico and Java (Indonesia) and set up a secretariat in England. In May 1921, an article in *The Mystic Triangle* reported that the Order had received a request from members living in Paris to create a Lodge specifically to welcome the American members passing through France. Towards 1922, AMORC opened up in China and Russia, thanks to Mr. Prinz-

Visser, a Dutch member who, having worked at the headquarters in the USA, settled in Harbin in Manchuria¹ (nowadays the capital of the north-eastern Chinese province of Heilongjiang). During this period, the son of the *Imperator*, Ralph Maxwell Lewis, became himself a member of the Order.

Theodor Reuss and the O.T.O.

Harvey Spencer Lewis knew that Rosicrucian activities had been reduced to nothing in Europe because of the First World War. He assumed however, that some members had survived the conflict, and no doubt for this reason, he attempted on several occasions to rebuild the Rose-Croix as a worldwide entity. During the year 1920, he heard that a congress assembling several initiatic movements had taken place in the Swiss city of Zürich in July, with the idea, launched by Papus in 1908, of uniting different traditional orders into one international federation. Having obtained the address of its organiser, one Theodor Reuss (1885-1923), from Matthew McBlain Thompson, a Freemason from Salt Lake City,² Harvey Spencer



Theodor Reuss



Lewis wrote to him on 28th December 1920 to ask him for a report of the event. Reuss did not respond until six months later, on 19th June 1921, and reported to him that, in fact, he would have preferred to withdraw from the Zürich congress because Matthew McBlain Thompson had given him a lucrative offer.³

As the successor of John Yarker for the *Rite of Memphis-Misraïm* and the *Ancient and Accepted Scottish Rite* of Cerneau Masonry, and as head of the *Ordo Templis Orientis* (O.T.O.), Theodor Reuss was attempting to reorganise the international activities of these three orders. However, his legitimacy was increasingly questioned⁴ and it is likely that after the snub he met with at the Zürich congress, he saw in H. Spencer Lewis a new opportunity to extend his influence across the Atlantic. As we saw in a previous article, Theodor Reuss claimed that the O.T.O. was an order descended from German Rosicrucians of the 17th century.⁵ In letters of exchange with Harvey Spencer Lewis, he introduced himself as a Rosicrucian.⁶

The Emperor, who was not aware of the complete nature of the O.T.O., appeared to believe him, for the first few months at least, and offered to collaborate with him too. How could he have doubted the sincerity of one who introduced himself as both the successor of John Yarker and a successor to Papus? To seal their union, Reuss offered him a charter conferring the 33rd, 90th and 95th degrees of the *Rite of Memphis-Misraïm*, and the VIIth for the O.T.O. As the document shows, he made him “*an honorary member of our Sovereign Sanctuary for Switzerland, Germany, Austria and to represent our Sov. Sanctuary as Gauge of Amity near the Supreme Council of the A.:M.:O.:R.:C.: at San Francisco (California).*”⁷ Actually, this was only an honorary charter because Harvey Spencer Lewis was neither initiated into the *Rite of Memphis-Misraïm* nor the O.T.O. The purpose of the certificate then was to make him an ambassador of the O.T.O. within AMORC, which the accompanying correspondence confirmed.

The TAWUC

The two tried to create an organisation aimed at overseeing Rosicrucianism across the world; and so in September 1921, TAWUC (The AMORC World Universal Council) was brought into existence. Harvey Spencer Lewis, nevertheless, seemed to maintain a certain reservation about Theodor

Reuss. In articles he published in AMORC's magazine with regard to the new organisation, he only rarely mentioned his collaborator. In addition, their correspondence showed that it was only after being assured that Theodor Reuss was no longer connected with Aleister Crowley, that he committed himself.⁸

Harvey Spencer Lewis' suspicions were to prove accurate because it quickly became obvious that the objectives of his collaborator were not his. When Reuss wished to see mention in the constitution of TAWUC that one of the principal objectives of the organisation was to “*spread the sacred Gnostic religion and to put into place departments of spiritual instruction, publications of economic politics, social economics...*,” the Emperor became concerned and refused to allow this request. Reuss then proposed to discuss the text of the constitution at a convention he was to organise in Switzerland.

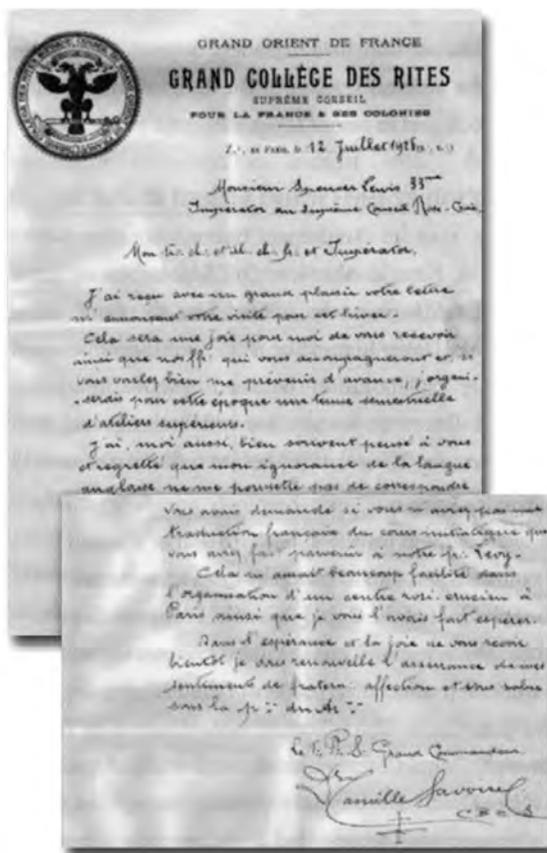
From that moment on, the collaboration between America and Europe fell apart and Harvey Spencer Lewis started to discern the real intentions of his correspondent. He realised that he had committed himself too quickly and tried to play for time. Sensing the reluctance of his contact, Theodor Reuss made new proposals and suggested that a meeting between American and German Rosicrucians be arranged as part of a tourist trip to Oberammergau, the Bavarian town, famous since 1633 for its Passion Plays. The Director of the O.T.O. in fact worked for an office that organised these events, and he wanted the Emperor to attend the one in May 1922, accompanied by five members. Seeing that his contact particularly wanted to use AMORC to make money, Harvey Spencer Lewis distanced himself.

From September 1921, he did not answer any more of Theodor Reuss' correspondence, except for one last time on 20th May 1922, and contact between the two reached an end without any real outcome. The project of TAWUC went unheeded, but it was to excite the imagination of some historians whose writings were to cause many subsequent misunderstandings. Theodor Reuss soon entered into the great silence. He passed away “*to the Eternal Orient*” on 28th October 1923 in Munich.⁹

The Rose-Croix of France

Harvey Spencer Lewis was pleased to see his son





Extracts from a letter dated 12th July 1928 from Camille Savoire to Harvey Spencer Lewis.

Ralph Maxwell Lewis become more involved in the Order's activities. The latter was elected Supreme Secretary of AMORC in 1924. On the other hand, the development of the organisation meant that, once again, it had to move to establish its headquarters in Tampa in Florida.

During 1925, the brother of the Imperator, Earle R. Lewis, treasurer of the *New York Metropolitan Opera Company*, became acquainted with Maurice Jacquet (1886-1954). This French pianist, conductor and composer had been living in the United States for some time with his wife Andrée Amalou-Jacquet, a well-known harpist.¹⁰ He liked to be called the Duke of Misserini and gave concerts at New York's Maxime Theatre. Maurice Jacquet was also a Freemason and interested in Rosicrucianism.¹¹ For this reason, Earle R. Lewis thought it interesting to put him in contact with his brother. The Imperator offered to meet him at a conference that he was to present in New York in November 1925. Maurice Jacquet informed him that on 21st November, he

was obliged to be in Chicago for a concert, but indicated at the end of his letter "*I am a Rose-Croix.*"¹²

The two ended up meeting all the same and Maurice Jacquet did not hesitate to show his enthusiasm in regard to AMORC. During 1926 he offered to bring the Imperator into contact with the highest authorities of French Freemasonry and put him in touch with André Mauprey, dramatic author, 33rd degree Mason and member of the *L'Effort* Chapter headed by Firmin Gémier. As we shall see, André Mauprey was to play an important role in the development of AMORC in France.

Maurice Jacquet's wishes were soon to be realised because Harvey Spencer Lewis planned to go to Europe at this time to clarify this strange business. Rather bizarrely, he received in January of 1926 Theodor Reuss' letter of invitation from Basel in Switzerland even though Reuss had actually died in 1923! The trip also gave him an opportunity to meet the French members of AMORC who, no doubt, planned to develop the Order in France. Since May 1926, and thanks to John P. Callaghan, a Rosicrucian originally from Montreal, the Imperator had been in contact with the president of the *Alchemical Society of France*, François Jollivet-Castelot. This remarkable character in esotericism had been publishing a magazine devoted to alchemy since 1920, entitled *Le Rose-Croix*. At the end of May that year, he became an honorary member of AMORC.¹³

The 1926 Journey to France

Upon his arrival in France on 11th August 1926, Harvey Spencer Lewis met Monsieur and Madame Malherbe, both members of the Order, as well as Charles Lévy, a Freemason, who was to become Grand Secretary of AMORC for the North of France. He also met Firmin Gémier and Camille Savoire (1869-1951). The latter was one of the highest authorities in French Freemasonry. Grand Commander of the *Grand College of Rites*, he was attempting to reorganise the activities of the *Rose-Croix* Masonic degree.

Excited by everything that could bring people together he was interested in Rosicrucianism and showed a particular enthusiasm for AMORC. Following their discussion, a more official meeting was organised for the month of September. In the meantime, Harvey Spencer Lewis toured the country a little while pursuing his activities.



He went to Toulouse, where he met Ernest Dalmayrac, a member of the *Rose-Croix* chapter of the L'Encyclopédique Lodge.¹⁴

In one of the Emperor's albums, a photograph of this Tolosan's house can be seen, with the following inscription: *The R.: C.: Headquarter in Toulouse.*

André Lebey and the League of Nations

According to a report of his trip, Harvey Spencer Lewis was to be guided to participate in a mysterious conclave in Toulouse.¹⁵ What were the real activities of the Emperor in this city? It remains difficult to say. As he often did, he mixed personal mystical experiences and real facts into the same account to veil the exact meaning. Nevertheless, it is possible that in Toulouse, he attended meetings gathering initiates from various backgrounds. In a kind of initiatic ecumenism, he often tended to describe Freemasons of the *Rose-Croix* degree and people having the same ideals of peace and fraternity as himself as Rosicrucians.

One of the pieces of information given by him is revealing in this regard. In fact, he pointed out that a number of participants at the conclave were to be present a week later at the opening sessions of the *League of Nations*.¹⁶ This world organisation, located in Geneva, and the predecessor of the current *United Nations Organisation*, was founded immediately after the 1914-1918 War to watch over the maintenance of peace between countries and to avoid a repetition of such horrors. It is possible that the meeting the Emperor talked about was a preliminary session held in the lodge in Toulouse at the end of August 1926, before the sitting of the *League of Nations* in Geneva. In fact, among the many personalities he met on his trip to France, we should mention André Lebey (1877-1938),¹⁷ Grand Orator of the *Grand College of Rites* and one of the French advocates of the League.¹⁸

As well as the preparatory meetings held in Toulouse, it is possible that Harvey Spencer Lewis participated in those organised in Geneva by the leaders of the *League of Nations* since he went to this city as well. Later, in a letter addressed to the American Consul in Geneva, in response to a criticism of one of its opponents, he was to point out that international conferences of Rosicrucians and Freemasons were held in

Geneva in 1926, at the same time as the autumn session of the League, and that he himself took part in one of these meetings.

A Reception at the Grand Orient in Paris

After his visit to Toulouse, Harvey Spencer Lewis stopped in Nice at the beginning of September to meet André Mauprey, who invited him to spend a few days in his villa at Golfe-Juan. Together they discussed a possible collaboration between AMORC and the *European Dramatic Society* for which the Frenchman was a delegate. The relations between the two were very fraternal and André Mauprey was to become AMORC's Legate for France.

Harvey Spencer Lewis then travelled back to Paris where Camille Savoie invited him to take part in an unusual meeting on 20th September in Temple No. 1 of the *Grand Orient de France* (Grand Orient of France, a Masonic organisation). The ceremony was in Grand Chapter dress, that is, a workshop reserved to holders of the 18th degree, that of the *Rose-Croix*. The functions were directed by Camille Savoie, Grand Commander of the Grand College. André Lebey, Grand Orator, was present as well as Ernest Dalmayrec who represented the L'Encyclopédique Lodge of Toulouse.

As the Bulletin of the Grand Orient pointed out, during the meeting, "*the V.: Ill.: F.: Spencer Lewis, 33rd, Imperator of the R.: C.: of the United States in Tampa, Florida, was introduced to the Grand Chapter with honours due to his rank. Ceremoniously received by the Grand Commander who welcomed him in lofty terms, thanked him for his visit and invited him to take his place in the East where, by his presence, he would honour this important occasion uniting the representatives of all the chapters of the Federation.*"

The Beginnings of Rosicrucianism in France

Before returning to the United States, Harvey Spencer Lewis continued his meetings in Europe. What was the result of his visit to Basel? He doesn't say, but it seems he met Theodor Reuss' successors because in 1930, the plan they had conceived together was to be taken up again with Heinrich Tränker. It too ended in an impasse.

After his return to Tampa, the Emperor remained in contact with Camille Savoie since



the latter wished to become personally involved in the development of AMORC in France.¹⁹ However, in a letter dated 12th July 1928, he mentioned, that he was having difficulties in being a useful collaborator because of his [Savoire's] poor English.

Harvey Spencer Lewis did not seem to be well disposed to the idea of developing Rosicrucianism within the heart of French Freemasonry. On this point, Maurice Jacquet agreed and deplored the "European Masonic Trust" desired by the *Grand Orient of France*. Even if some Freemasons were to become members of AMORC, it was outside of Freemasonry that pioneer groups of Rosicrucians were created in France. The first appeared in Paris under the leadership of Charles Lévy and the second in Nice with André Mauprey. Two personalities from this group were to distinguish themselves: Dr Clément Lebrun (1863-1937) and Dr Hans Grüter (1874-1953). Both were to have a special mission.

In November 1933, Harvey Spencer Lewis suggested to Clément Lebrun that he succeed the deceased Charles Dana Dean as Grand Master for the United States. Despite being 70 years old, he left Nice to settle in San Jose to assume this function until his death in 1937. As for Hans Grüter, he became Grand Master for France.²⁰ He was assisted by Jeanne Guesdon (1884-1955) who spoke perfect English and had joined the Order in 1926 whilst living in Cuba. She returned to France for good in 1930 where she became a valuable assistant. Although only having the title of Secretary it was she, in fact, who managed AMORC for France.

In the next and final article of this series, we will follow the growth of the Rosicrucian Order AMORC throughout the world up to the present time.

Footnotes

1. An important community of anti-Communist Russian émigrés lived in Harbin. In November 1926, the Grand Lodge of Russia merged with the Grand Lodge in China. J.A. Gridneff was named Grand Master for North China while F.J. Kafka headed the activities of South China.
2. In July 1919, Theodor Reuss had given Matthew McBlain Thomson a certificate from the O.T.O. making him "33rd, 96th, IXth, Sovereign Grand Master and Grand President General." Thomson was head of the International Masonic Federation of Utah. Having succeeded in introducing various personalities like Jean Bricaud into his organisation, he experienced significant difficulties. On 15th May 1922, he was convicted by the Federal Court in Salt Lake City of postal fraud.

- He sold Masonic credentials by mail. Concerning this person, see Isaac Blair Evans: *The Thomson Masonic Fraud, a Study in Clandestine Masonry*, Salt Lake City, 1922.
3. Jean Bricaud's magazine *Les Annales initiatiques*, announced in May 1920 that an international congress was being prepared in Zürich from 17th – 19th July that year under the presidency of the illustrious Grand Prior of the Scottish Templars and Sovereign President General of the American Masonic Federation, Matthew McBlain Thomson with the aim of creating a body of all spiritual Masonic Groups and forming the Universal Masonic World Federation.
 4. The series of articles "*The Theodor Reuss Affair*" published in the Masonic magazine *The Acacia* between January and June 1907 carried serious allegations about the head of the O.T.O. selling high Masonic degrees.
 5. See above, chapter XIV, "*The Templars of the Orient.*"
 6. The correspondence between Harvey Spencer Lewis and Theodor Reuss from 20th December 1920 to 12th June 1922 can be found in the archives of AMORC. There are fourteen letters from Theodor Reuss to Harvey Spencer Lewis and eight from Harvey Spencer Lewis to Theodor Reuss.
 7. A photograph of this charter was published in the November 1933 Rosicrucian Digest, vol. 11, no. 10, p.396.
 8. In his letter of 12th September 1921, Theodor Reuss confirms having broken his connection with Aleister Crowley as far as the O.T.O. was concerned and indicated that he was also in the process of breaking off a connection with Charles Stanford Jones (a.k.a Achad) to whom he had given a charter on 10th May 1921, as a replacement for Matthew McBlain Thomson as head of the O.T.O. in the USA. Lewis had no sympathy for Crowley and from October 1916 had severely criticised him, describing him as a black magician. He pointed out that Crowley was an impostor, that he had nothing to do with AMORC, and was not the secret head of the Rosicrucians, contrary to what he attempted to make others believe. ("*Some books not recommended, the Imperator reviews a few books*" in *The American Rosae Crucis*, vol. 1, no.10, pp.22-23, October 1916.)
 9. This misadventure should have prompted Harvey Spencer Lewis to be more cautious. However he was to experience a similar disappointment in 1930 with Heinrich Tränker, one of Reuss' successors. Tränker, who ran the Collegium Pansophicum had difficulties with Max Heindel's Order. In April 1927, Dr. Hugo Vollrath, representing Max Heindel for Germany, was charged with defamation of Heinrich Tränker.
 10. This composer of comic operas is little known. His works include: *Le Poilu*, *La Petite Dactylo*, *L'As de Coeur*, *S. A. Papillon*, *Messaouda* and *Romanitza*. The *Secrétariat des Beaux Arts* commissioned him for the grand festival produced by the *Opéra-comique de Paris*. For six months he collaborated with Firmin Gémier at the Odéon. He had the occasion to direct "Shylock" with music by H. Rabaud.
 11. Maurice Jacquet had been initiated on 31st January 1911 into the lodge *Les Admirateurs de l'univers* in Paris. From 1913, he became a member of the lodge Ernest Renan. He became *Deuxième Surveillant* of this lodge that was at that time under the direction of Firmin Gémier, the Director of the Odéon theatre. Amongst its members were André Lebey and André Mauprey. A member of the grade Rose-Croix, Maurice Jacquet also visited the L'Effort chapter.
 12. Maurice Jacquet was described in an article of *The Mystic Triangle*: February 1926, p.16, as a "Rose-Croix of France", in "*Brief Biographies of Prominent Rosicrucians by Fra Fidelis – no.3: H. Maurice Jacquet,*" August 1926, pp.133-135, and in October 1926, pp.174-176. All of the correspondence between Harvey Spencer Lewis and Maurice Jacquet can be found in AMORC's archives.



13. In his letter of 28th May 1926, François Jollivet-Castelot thanks Harvey Spencer Lewis for the honour done to him.
14. Ernest Dalmayrac lived at 3 Rue des Lys. For more details about the lodge L'Encyclopédique, one of the oldest Masonic lodges in Toulouse, read *Deux siècles d'histoire de la R. L.: L'Encyclopédique (1787-1987)*, a commemorative work published by this lodge in 1987.
15. This was published in several episodes in the magazine *The Mystic Triangle* under the title: "Our trip through Europe," from October to December 1926.
16. *The Mystic Triangle*, December 1926, pp.214-215.
17. André Lebey, man of letters using the pseudonym Yebel, was also the Député (Member of Parliament) of Seine-et-Oise from 1917 to 1919. Grand Orator of the Grand Orient in Paris, he was an important member of the Alliance Maçonnique Internationale (AMI) created in Geneva in 1921, after a universal congress of Freemasonry. For a biography of this humanist, see Denis Lefebvre: *André Lebey: Intellectual and Freemason of the IIIrd Republic*, Paris, EDIMAF, 1999.
18. On the connection between the League of Nations and Freemasonry, see Georges Ollivier, "La Société des Nations," in the *Revue internationale des sociétés secrètes*, no.6, 15 March 1936, pp.177-185. This article reports the interventions of
- André Lebey in favour of the League of Nations during a congress held at the Rue Cadet between the 28th and 30th June 1916. This meeting attracted Freemasons from Belgium, Italy, Spain, Argentina and France.
19. On 22nd November 1926, Camille Savoie wrote to Harvey Spencer Lewis: "I would firstly like to thank you for the great honour you did in conferring upon me the honorary membership of the fraternity of the R.: C., of which you are the president. I will try my best to acquire the knowledge and qualities necessary to fulfil the mission this title imposes." This letter can be found in AMORC's archives, together with those of the various Freemasons cited above, including Gabriel Gouaux, 33rd and Secretary of the Grand Orient of France or Francis Borrey.
20. H. Jaccottet has outlined the biography of Hans Grüter in an article called "*Le Dr Hans Grüter, Grand Maître rosicrucien*" published in two parts in the magazine *Rose-Croix*, nos. 38 & 39, June and September 1961, pp. 24-28 and pp. 19-22. This dentist from Nice became a Rosicrucian in May 1930, thanks to his friend Clément Lebrun, who had become a member a short time previously. He was also a Freemason, of the 31st degree, and a Martinist.

The Impression of Nature

by Paul Goodall, FRC

Sunlight shines softly down on dappled meadow,
 Glinting and glistening – dew making, day dawning.
 Young feet through lush grass gliding
 with tapering tails of green through toes unclad, running.
 Nowhere seen is hoof or horn, 'cept their shaped impress made
 on ground rubbed flat by heavy weight.
 Young ear hear shrill shriek of lark burst forth from hide,
 where five jewels lay:
 the beauty of Creation in fair display waiting
 for time to herald their show.
 Scented air wafts o'er early field, young nose to perceive
 as resin aroma breaks from wrinkled trunk of tree.
 Spring colours cascade across green canvass,
 scattered by hand of the Eternal Artist
 to pleasure young eye in yellow and white.
 Small grey statue, motionless in thought,
 framed in nature's drama,
 sits poised for flight as young heart, beating in delight,
 advances to the meadow gate.



September 2005
A Shared Experience

by James Wilson, FRC

EGYPT



THE ROSICRUCIAN TRADITION HAS profound and lingering historical and spiritual connections with Ancient Egyptian culture and its mystery schools. I have been a Rosicrucian for 18 years, and it would have been natural, after all these years, to have felt some deep-rooted personal connection with this land..., but I felt nothing of the kind.

I had only ever taken a casual interest in its history and traditions. Yet, when Grand Lodge

announced that they were to organise an initiatic tour of the country, I was adamant that I must go. Why? The adventurer in me cannot easily let pass an opportunity to travel, this much is true. It would have been a welcome break, certainly. Was there anything else? The inner desire to go was too strong, and I felt there must have been other reasons. Indeed, there were: I just hadn't been able to identify them. My heart simply hadn't been opened to the wonders of this country.

Reading about a land and its people,



its temples and great leaders, its wisdom, achievement and mystery, may prompt an emotional response, though the overriding effect is to satisfy the intellect. The heart however, craves more. It needs the experience of physically being under the blazing, energising Egyptian sun, to feel the heat, to feel the refreshing breeze blowing off the Nile, whispering and enticing. It requires the visual and emotional impact of seeing *up-close*, the grandeur of the edifices built by the ancients and to trace with wondering fingers, the chiselled grooves of the hieroglyphs carved so many centuries ago. And it craves the physical and psychic experience of literally walking in the footsteps of some of the greatest initiates that have ever graced this planet. And so it was there, on Egyptian soil, that my heart began to open.

From Abu Simbel to Cairo, South to North, as we journeyed onward, I slowly but surely began to feel my own being resonate with the tremendous energy of this beautiful and sacred

One craves the physical and psychic experience of literally walking in the footsteps of some of the greatest initiates that have ever graced this planet.

land. We stayed only fifteen days, and yet it felt as though I had been there forever; such was the feeling of belonging, of feeling welcome, of feeling at one with the very vibrations emanating from every pore of the landscape.

What did I see upon my journey? Did I see ancient ruins, sad and neglected; old and worn stone that sighed of a paradise lost forever? No, I saw magnificent structures still imbued with life and vitality that a camera could never capture. I saw structures that murmured gentle promises of a paradise still to come, and temples so impressive that they left one spellbound. I saw pyramids that were so massive and constructed in such a manner that they left the mind reeling from the apparent impossibility of such human enterprise. I saw a river whose might and power had been disciplined and yet left me with a feeling that it could never be fully tamed. Yet, despite its fetters, it continues willingly to feed its people as it has done for many thousands of years.

I saw these same people who refused to let poverty weaken their generous spirit, a people

whose genuine kindness and warmth shone through their perpetual smiles and good humour. I also saw a land of beauty and hospitality, that even amidst the clamour of modern living, offered a deep tranquillity if one were to merely close the eyes and silence the mind for a short moment.

And what did I feel during those fifteen days? I felt exhilaration and excitement at the prospect of waking each day to new sights and sounds and the expectation of new experiences, as any traveller would. But I felt far more than this. Standing at the foot of impossibly large columns, I felt awe at the magnificence of these ancient architectural wonders and bewilderment at the mysterious techniques that surely must have been utilised to build on such a grand scale. The meaninglessness and illusion of time dawned upon me as I stood on the shore of Lake Moeris and witnessed a scene of a time long past.

Positioning myself between the great paws of the Sphinx I felt a tremendous sadness shared by this eternal watcher of humanity who has witnessed so much darkness. But I felt such thrilling anticipation as I gazed at the entrance to the most amazing construction on the face of the Earth. Inside the King's Chamber of the Great Pyramid of Khufu, I felt my heart open ever wider enabling me to transcend this feeling of sadness and embrace love and compassion.

As we proceeded with our initiation ceremony I felt the warmth of the tears on my cheeks, I felt my body vibrating with the joy of it, I felt an overwhelming and all so familiar love for my Rosicrucian brothers and sisters who were all around me, sharing this experience, here in this place at this time, as it was intended, privileged as I was. Above all I felt an immense gratitude for being so honoured; gratitude for Life, the essence that animates me, for Light, the knowledge and understanding that I have been permitted, for Love, the greatest force in the universe.

Dear Fratres and Sorores, fellow initiates, my companions on this journey, the people in whose company I found so much pleasure: Thank you for allowing me the honour of journeying at your side.

I am home now, in the country that my soul personality chose to live in to assist it to advance a little further upon its spiritual path. But there is a little part of me that I have intentionally left in Egypt so that I may one day return to retrieve it.



Hesychasm

The Search for the Uncreated Light

Part 2

by Pensator

In Part 1 of the article, we were introduced to the turbulent world of the late Byzantine Empire, a Christian Empire surrounded on all sides by enemies, both Christian and Muslim, yet, at the same time, undergoing an artistic and spiritual renaissance. The greatest theological contest of that age was between Gregory Palamas and Barlaam of Calabria, to each of them the outcome of the contest would determine the future of mankind.

BARLAAM OF CALABRIA HAD stated that efforts at demonstrating the nature of God should be dismissed, since God, he believed, is ultimately unknowable and cannot be demonstrated to human beings. He became aware of the Hesychast method of prayer, and immediately began to criticise their

“psychosomatic technique” and the possibility of material eyes physically beholding the immaterial God. A dialogue of letters ensued between Barlaam and Palamas, with the monk and theologian Gregory Akindynos acting as a sort of mediator between Gregory, whom he knew from Mount Athos, and the often fiery and flamboyant character of Barlaam in Constantinople.



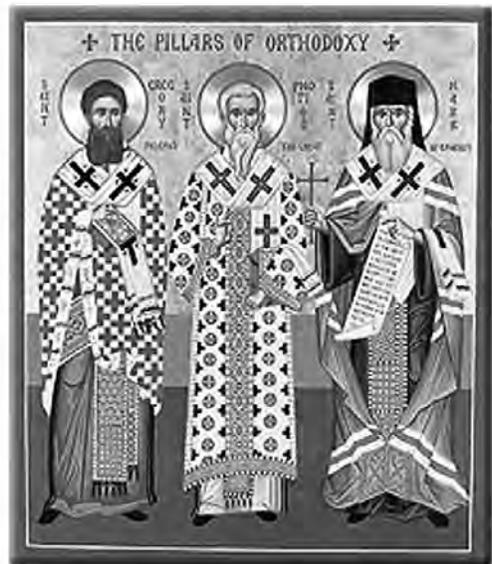
By early spring, 1341, it was clear that the dispute would need to be resolved by a church synod. Barlaam, who had already attempted, unsuccessfully, to rouse Patriarch John XIV Kalekas to his cause, now demanded that a synod be held in the capital. Gregory agreed and left for Constantinople, bringing with him several of his closest friends and disciples, including the Emperor Andronikos III, with whom he had grown up, and who would soon support his childhood friend. Palamas arrived at the capital some seven months after Barlaam, who had already spent a lot of time and effort in convincing many of his case. Palamas decided to make this public, and turned many to his own view during the spring of that year.

Barlaam's treatises against the views held by most monks since the time of St. Symeon were not simply philosophical innovations; they brought to the surface ambiguities and tensions which had existed long before the saint. Palamas understood that Barlaam's challenge forced the recognition and resolution of attitudes and conceptions which monks and ecclesiastical authorities alike preferred to ignore. The nature of eastern Christendom was at issue and perhaps only Palamas realised how great the risks were. Barlaam's critique of mystical practices was based upon an Aristotelian view, that all knowledge is derived from sense experience. Given that Dionysius the Areopagite had taught that knowledge of God is utterly beyond sense experience and that he is unknowable, Barlaam argued that mystical illumination could not constitute knowledge of God. If it had any value

Barlaam's critique of mystical practices was based upon an Aristotelian view, that all knowledge is derived from sense experience.

at all, it was only symbolic and, given what Barlaam had witnessed of Hesychastic practices, he doubted that there was anything more to it than psychic indulgence in their "prayers of the heart."

Palamas recognised that Barlaam's standpoint was not merely a scholarly stance on an abstruse topic; it challenged the Hesychastic core of orthodoxy and undermined the concept fervently taught by St. Symeon. Though Palamas



Three pillars of orthodoxy with Gregory Palamas on the left.

had warned against contemplative practices undertaken without knowledgeable guidance, he defended meditation, reaffirmed the possibility of direct experience of the Divine, and held that the study of Nature was proper but that it could never furnish clues to spiritual reality.

Although he was opposed to the application of philosophical methods to religious issues, Palamas thought out his responses very carefully. He knew that the church could not accept an exclusively sensory conception of knowledge without destroying the Hesychastic view. But he also saw that the monks had an unclear idea of the concept of "knowledge of God." He read Barlaam's works carefully and saw that Barlaam, the philosophical empiricist, had no experience or firsthand knowledge of meditation. He confused preliminary techniques, such as restraining the breath, with the entire practice, and believed that centring the mind in the heart was equivalent to binding the soul to the body.

Palamas responded by explaining the purpose of contemplative exercises. "We regard it as evil," he wrote, "for the mind to be concerned with mindings of the flesh, and not wrong for the mind to be in the body, for the body is not evil." He continued: "If the soul would make proper use of the mind, it must be brought from its distraction and diffusion throughout the body to the condition of prosoche, or attention." Rosicrucians practise the same thing during their



overall body relaxation exercise. The Hesychasts would sit quietly, counting their breaths and focussing their attention on the heart, and not the navel as Barlaam claimed. Only when real "attention" was achieved would the prayer of the heart be efficacious.

Having disposed of Barlaam's misconceptions regarding the nature of meditation, Palamas faced the formidable task of clarifying its purpose and result. All individuals of the right spirit were promised the possibility of knowledge of God, though few, perhaps, ever sought it and fewer still attained it. The prototype of this experience was the *Transfiguration*, when Jesus became radiant with Inner Light before the disciples on Mount Tabor. Since God is transcendent, Barlaam had argued, his Light would not be visible to earthly eyes. The disciples could not have seen the Divine in the experience on Mount Tabor, and so their vision was symbolic.

Palamas was as willing as any Hesychast to draw a sharp distinction between the Creator and creation, but he rejected an interpretation of the Transfiguration that would make deification nothing more than a symbolic event promising some future glory. For Palamas, as for St. Symeon, beholding the Light is the same as beholding the Divine. It is not symbolic in the ordinary sense; it is not even a symbol in the deeper meaning of the term used by Maximus the Confessor when he said that Christ on the cross is a symbol of the human body. Seeing the Light is a direct experience of mystical union: the deified human

being enters the Divine Presence now in this life, not solely in some post-death period.

The Triumph of Hesychasm

The Senate, judiciary, bishops and abbots in Constantinople met in a synod under the presidency of the emperor. Their meeting lasted only one day, and the vote went in favour of Palamas. During this meeting the Emperor

All individuals of the right spirit were promised the possibility of knowledge of God, though few, sought it and fewer attained it.

Andronikos III took ill and died four days later. Since his son, John V, was a minor, his wife, the Empress Anne, became regent. She could not maintain a balance between the *Megas Domestikos* John Kantakuzenos, who supported Palamas, and the patriarch, who sided with Barlaam.

After Kantakuzenos secured imperial approval of the synod's decision, he was ousted by the patriarch and a group of aristocrats. Palamas remained loyal to the Empress Anne as regent, but openly condemned the palace coup. In 1343 the patriarch arrested Palamas on charges of heresy and, when he refused to change his views, excommunicated him. Though the empress was afraid that Palamas was a political adversary, she respected him as a theologian but found the patriarch's arrogance intolerable. While John Kantakuzenos started a civil war against the empress and her supporters, she plotted against the patriarch, who was trying to seize the regency.

In 1347 she convened a council that deposed the patriarch, and John VI Kantakuzenos came to the throne, ruling in the name of John V. Then Gregory Palamas was consecrated archbishop of Thessalonika, and Kantakuzenos appointed a "Palamite" as patriarch, thus inaugurating a tradition that lasted for many years and ultimately made monastic spirituality *the* ecclesiastical viewpoint. In August a second synod had to be called; Kantakuzenos chaired it. Again it vindicated Palamas. Civil war was about to break out between the supporters of Kantakuzenos, and the



St. Gregory Palamas Cathedral, Thessalonika, Greece.



patriarch and the widowed empress over who should be regent for the young John V.

In July 1351 a final synod was held in the Blachernai Palace in Constantinople presided over by John VI Kantakuzenos as co- and senior emperor. Once and for all it declared that Palamas' doctrine was fully in keeping with the teachings and traditions of the church. Palamas had won his case with the Orthodox Church and Hesychasm was formally adopted into the Orthodox theology.

When John VI Kantakuzenos abdicated in favour of John V in 1354, he was already a revered religious authority and continued to be treated as an elder statesman. He became a monk and retired to join his son at Mistra in the Morea. The Morea is now known as the Peloponnese in southern Greece, and Mistra will be the subject of a future Beacon article about its influence on the Italian Renaissance. When the empire collapsed in 1453, the church was largely unaffected and Byzantine civilisation continued to exert a powerful influence through it.

Exodos

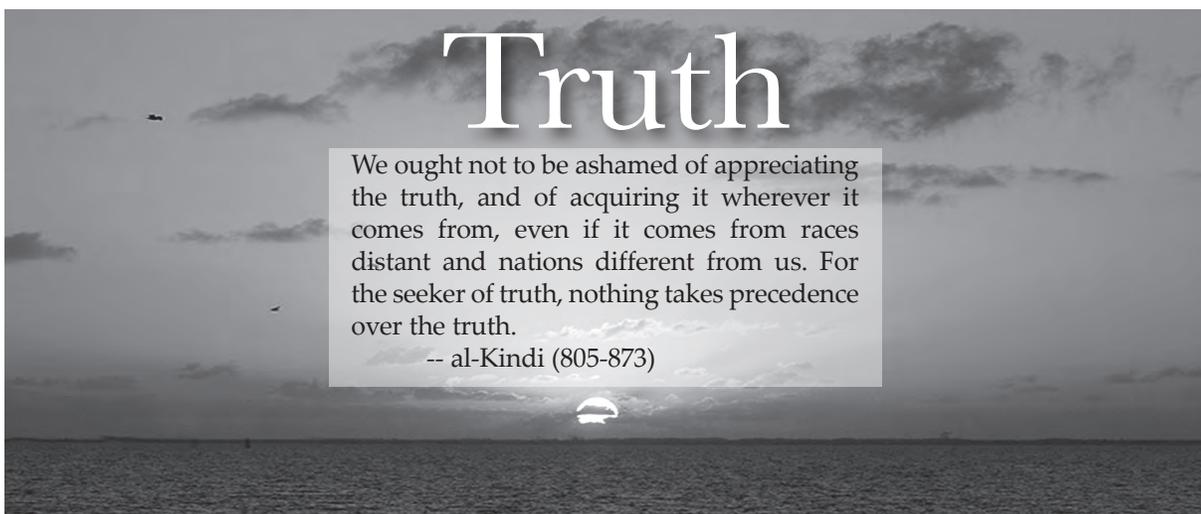
As Archbishop, Gregory Palamas was well liked in Thessalonika, for he fought social injustices of every kind, including the burdens imposed from the capital. Once when travelling to Constantinople to appeal to the emperor, he was a passenger on a ship which was captured by the Turks. He spent a year in pleasant captivity, debating religious views with the son of Emir Orkhan in the hope that *"a day will soon come when we will be able to understand each other."*

Though a loyal citizen of Byzantium, Palamas clearly distinguished between the Byzantine church, whose truths he considered eternal, and the Byzantine state, which was temporal. When he was released, he returned to Thessalonika, where this Master of Orthodox Mysticism died on 27th November 1359. Nine years later, in 1368, Palamas was canonised a saint by the Patriarch Philotheos, his friend and former disciple, and to the present day in Thessalonika, is venerated second only to Demetrios, patron saint of the city.

"When the body is purified, the mind focussed and the soul filled with love, the whole individual is made one with divine action and knows God super-rationally. This is possible because 'the essence of the mind is one thing and its activity another. The mind is not like the eye, which sees all visible things but does not see itself.' The mind can see itself, and when it becomes wholly attuned to God, it becomes the divine energy and beholds it as Light within itself."

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We ought not to be ashamed of appreciating the truth, and of acquiring it wherever it comes from, even if it comes from races distant and nations different from us. For the seeker of truth, nothing takes precedence over the truth.

-- al-Kindi (805-873)



Architecture of Dreams

Archbishop Gregg referred to George William Russell (1867-1935) - known to so many people as A.E. - as "that myriad-mind man." It is therefore not surprising that different people remember him for various aspects of his work; as poet, mystic, playwright, evangelist for the co-operative movement, journalist, editor, critic and artist. Russell taught what we would call creative visualisation and believed that the creative powers of imagination could become a passport to other worlds. W. B. Yeats said of AE that he was: "the most spiritual and subtle poet of his generation, and a visionary who may find some room beside Swedenborg and Blake." He was born in Lurgan, County Armagh. This extract is from his "The Candle of Vision" (1918).

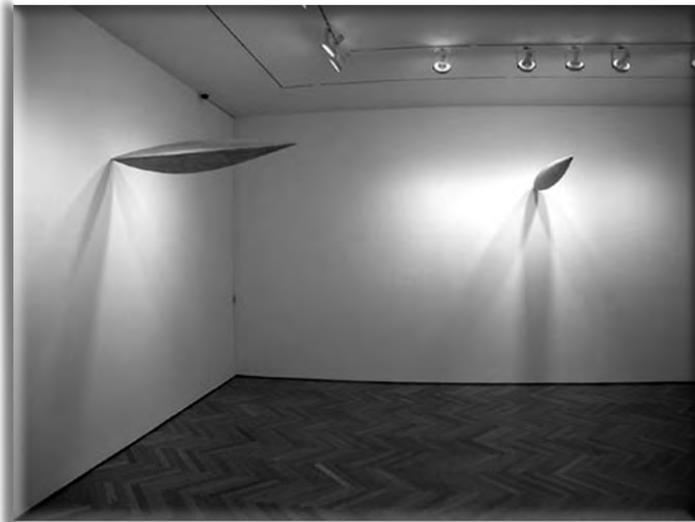


by George William Russell

WHEN I WAS YOUNG I HAUNTED the mountains a lot, finding in the high air that vision became richer and more luminous. There, I have watched for hours the shining landscape and figures in endless procession, trying to discover in these some significance other than mere beauty.

Once on the hillside I seemed to slip from today into some remote yesterday of earth. There was the same valley below me, but now it was deepening into evening and the skies were towering up through one blue heaven to another. There was a battle in the valley and men reeled darkly here and there. I remember one warrior about whom the battle was thickest, for a silver





"Sometimes I even speculate on a world interpenetrating ours where another sun is glowing."

star flickered above his helmet through the dusk. But this I soon forgot for I was impelled to look upwards and there above me was an airship glittering with light.

It halted above the valley while a man, grey-bearded, very majestic, his robes all starred and jewelled, bent over and looked down upon the battle. The pause was but for an instant, and then the lights flashed more brilliantly, some luminous mist was jetted upon the air from many tubes below the boat, and it soared and passed

Were they images of things yet to be in the world, begotten in that eternal mind where past, present and future co-exist?

beyond the mountain, and it was followed by another and yet others, all glittering with lights, and they climbed the air over the hill and were soon lost amid the other lights of heaven.

It must be some twenty-five years now since I saw this vision which I remember clearly because I painted the ship. And it must, I think, be about five or six years after this, that a second vision in the same series startled me. I was again on the high places, and this time the apparition in the mystical air was so close that if I could have stretched out a hand from this world to that, I could surely have clutched the aerial voyager as it swept by me. A young man was steering the boat, his black hair blown back from his brows, his face pale and resolute, his head bent, his eyes

intent on his wheel; and beside him sat a woman, a rose-coloured shawl speckled with golden threads over her head, around her shoulders, across her bosom and folded arms. Her face was proud as a queen's, and I long remembered that face for its pride, stillness and beauty. I thought at the moment it was some image in the eternal memory of civilisation more remote than Atlantis, and I cried out in my heart in a passion of regret for romance passed away from the world, not knowing that the world's great age was again returning and that soon we were to swim once more beneath the epic skies.

After that at different times and places I saw other such aerial wanderers, and this I noted, that all such visions had a character in keeping with each other, that they were never mixed up with modernity, that they had the peculiarities by which we recognise civilisations as distinct from each other, Chinese from Greek or Egyptian from Hindu. They were the stuff out of which romance is made, and if I had been a storyteller like our great Standish O'Grady I might have made without questioning a wonder tale of the air, legendary or futurist. But I have always had as much of the philosophic as the artistic interest in what people call imagination, and I have thought that many artists and poets gave to art or romance what would have had an equal if not a greater interest as psychology.

I began to ask myself where in the three times or in what realm of space these ships were launched. Was it ages ago in some actual workshop in an extinct civilisation, and



"After that at different times I saw other such aerial wanderers..."



were these but images in the eternal memory? Or were they launched by my own spirit from some magical arsenal of being, and, if so, with what intent? Or were they images of things yet to be in the world, begotten in that eternal mind where past, present and future co-exist, and from which they stray into the imagination of scientist, engineer or poet to be out-realised in discovery, mechanism or song?

I find it impossible to decide. Sometimes I even speculate on a world interpenetrating ours where another sun is glowing, and other stars are shining over other woods, mountains, rivers and another race of beings. And I know not why it should not be so. We are forced into such speculations when we become certain that no power in us of which we are conscious, is concerned in the creation of such visionary forms. If these ships were launched so marvellously upon the visionary air by some transcendent artisan of the spirit, they must have been built for some purpose and for what?

I was not an engineer intent on flight, but this is, I think, notable that at the moment

This impression of knowledge might indicate some complicity of the subconscious mind with the vision, which startles the eye.

of vision, I seemed to myself to understand the mechanism of these airships, and I felt, if I could have stepped out of this century into that visionary barque, I could have taken the wheel and steered it confidently on to its destiny. I knew that the closing of a tube at one side of the bow would force the ship to steer in that direction, because the force jetted from the parallel tube on the other side, no longer balanced by an equal emission of power, operated to bring about the change.

There is an interest in speculating about



"I seemed to myself to understand the mechanism of these airships."

this impression of knowledge for it might indicate some complicity of the subconscious mind with the vision, which startles the eye. That knowledge may have been poured on the one while seeing was granted to the other. If the vision was imagination, that is if the airship was launched from my own spirit, I must have been in council with the architect, perhaps in deep sleep. If I suppose it was imagination I am justified in trying by every means to reach with full consciousness to the arsenal where such wonders are wrought. I cannot be content to accept it as imagination and not try to meet the architect. As for these visions of airships and for many others, I have been unable to place them even speculatively in any world or any century, and it must be so with the imaginations of many other people. But I think that when we begin speculation about these things it is the beginning of our awakening from the dream of life.

I have suggested that images of things to be may come into our sphere out of a being where time does not exist. I have had myself no definite proof as yet that any vision I saw was prophetic, and only one which suggested itself as such to me, and this was so remarkable that I put it on record, because if it was prophetic, its significance may become apparent later on.



AMORC
Rosicrucian Order
Grand Lodge of Japanese Jurisdiction
バラ十字会日本本部 AMORC
頼岡技術士事務所

The Japanese Grand Lodge

A Brief History

by Ukio George Yorioka, FRC

IN 1962, IMPERATOR OF AMORC RALPH M. Lewis, came to Tokyo to meet English-language members living in Japan. During the meeting, he shared with us his wish to establish a Grand Lodge in Japan, and soon after, he appointed me and two others as Grand Lodge directors in charge of preparing for the establishment of an eventual Japanese Grand Lodge. The original Charter of the Grand Lodge is dated 25th May 1962.

However, because of extreme difficulties encountered in having our Grand Lodge officially approved by the Japanese government (as there was no law covering our type of organisation), it was impossible to actually establish the Grand Lodge for many years. We received letters from the Emperor time and again, asking us about the status of the Grand Lodge, and the then Supreme Secretary Arthur Piepenbrink even came to Tokyo to check on the status of the establishment preparations.

Grand Lodge Established

Then in 1976, Frater Alden Holloway came to Tokyo to finally decide whether it was possible

to actually establish the Grand Lodge. After careful investigation, he found that because of the extremely high cost of renting an office, difficulty in finding someone to undertake the translation of monographs, and someone to take care of the Grand Lodge office work, he decided that it was impossible to establish the Grand Lodge in Japan and he was returning to San Jose to report this decision to the Emperor.

I then decided to give Frater Holloway a *sayonara sukiyaki* party in my home. During this dinner, it miraculously happened that my wife Setsuko offered to work as the office manager, although she had never worked other than as a housewife. She also agreed that our home could be used as the Grand Lodge office. As a result, I also agreed to take on the translation work, even though I was already extremely busy with my own work as a consulting engineer. All of a sudden then, all immediate problems were behind us and we could actually establish the Grand Lodge at last, at least as a *nin-i-dantai* organisation, namely, an organisation similar to a club which does not require a government permit to operate.

Afterwards Frater Holloway and I went to



the Daiichi Kangyo Bank to open an account in the name of the *Grand Lodge of Japan, AMORC*, and he deposited an amount in the account to cover our start-up expenses. This constituted the first concrete step in the establishment process. So we can consider December 1976 as the actual establishment date of the Grand Lodge. However, I encountered a shocking refusal to accept our paid advertisements in magazines by the Japan Magazine Advertisement Association, because of the general opinion among Japanese at that time that the Rosicrucian Order was a dangerous occult organisation! To some extent, this public persists to this day and we are continually fighting hard with repeated public relations activities.

After much explanation with various advertising examples from other countries that were sent to us by the Supreme Grand Lodge, I succeeded in having our ads accepted in some magazines. At long last we began to get members, and could start mailing the monographs. This was in July 1977, and we may consider this time as the real establishment date when we commenced our Grand Lodge operations.

Installation as Grand Master

In 1978, during a World Convention, the Emperor installed me as Grand Master of the Japanese Language Jurisdiction, and I have been the Grand

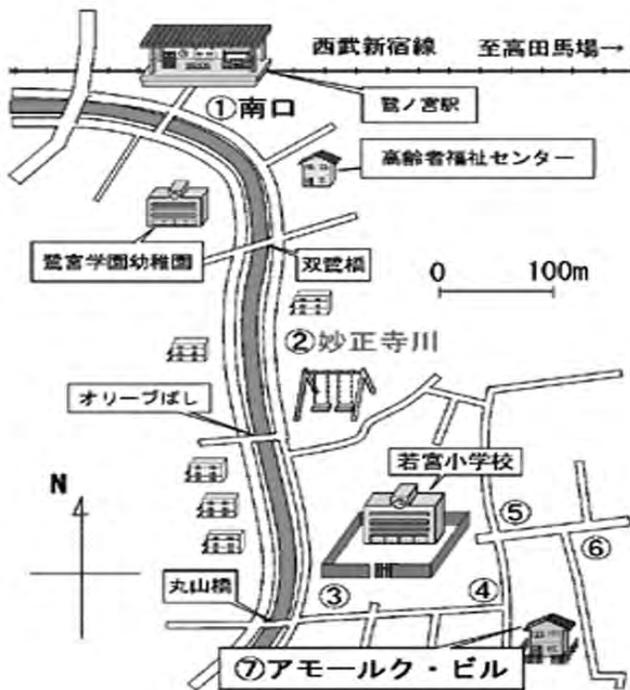
Master ever since. We enjoyed a very good start and buoyed up by the “economic bubble” that followed, we eventually reached the maximum active membership of around 1,800 members. However, with the burst of this “bubble” and the acute and prolonged recession that followed, our active membership declined drastically despite our best efforts to retain members.

This decline was quickened by the infamous and dangerous activities of the “Aum Shin Rikyu” religious cult and the subway gassings. The public in general became afraid of all religious or mystical organisations. We organised various public lecture series and even short-wave radio programmes, which at least served to put a brake on the decline in membership.

I became aware of the fact that we must have our own building to house the Grand Temple and the Grand Lodge office in order to really bolster the membership. I decided to rebuild my home and construct the “AMORC Building.” I had been postponing this rebuilding ever since my wife Setsuko passed through the great transition in 1992, and I established the Grand Lodge. Since we only have a small membership and construction costs are very high in Japan, we could not hope to have our members donate sufficient money. With the probability that this may have caused more members to leave us, I decided that it would be best to finance the construction myself, inasmuch as I had the money for it that I had been investing ever since I postponed the rebuilding of our home.

As earthquakes occur frequently in Japan, and most private homes are wooden houses, I decided to build the AMORC Building as a steel structure with fireproof walls. On the ground floor, the front two-thirds have been designed for the Grand Lodge office space, with the rear one-third as my private quarters. The first floor houses the Rosicrucian Temple and two anterooms, which are used for meetings, forums and slide-shows. The Temple Consecration Ritual was conducted on 5th May 2002, under the leadership of Emperor Christian Bernard, with me assisting. The Emperor placed the Golden Orb on the Shekinah, which then became the symbol of consecration.

Today, the Japanese Grand Lodge has Affiliated Bodies in Tokyo, Fukuoka, Nagoya, Osaka, Sapporo, Sendai and Shizuoka.





Carl Gustav Jung

Archetypes and the Collective Unconscious

by James McTear, FRC

The eminent Swiss psychiatrist, Carl Gustav Jung (1875-1961), felt that the subconscious mind that he called the "collective unconscious" was equal in importance with the objective and subjective consciousness of the individual. He taught that Westerners did not need to turn to the Eastern heritage for numinous or deeply-moving mystical symbols, for we have a largely untapped Hermetic tradition of our own. He maintained that there are psychological meanings behind Hermetic philosophy.

CARL GUSTAV JUNG WAS BORN 26th July, 1875, in the small Swiss village of Kessewil. His father was Paul Jung, a country parson, and his mother was Emilie Preiswerk Jung. He was surrounded by a fairly well educated and extended family, including several clergymen and some eccentrics as well.

Jung's father started him on Latin when he was six years old, beginning a long interest in language and literature, especially ancient literature. Besides most modern western European languages, he could read several ancient ones, including Sanskrit, the language of the original Hindu holy books.

Jung was a rather solitary adolescent, who didn't care much for school, and especially couldn't take competition. He went to boarding school in Basel in Switzerland, where he found himself the object of a lot of jealous harassment. He began to use sickness as an excuse, developing an embarrassing tendency to faint under pressure.

Although his first career choice was archaeology, he went on to study medicine at the

University of Basel. While working under the famous neurologist Krafft-Ebing, he settled on psychiatry as his career.

The Professor's Stone

Never can it be said that the introverted Jung was at a loss for words; because of his extroverted writing abilities he is in danger of becoming a glorified spiritual phenomenon. However, the point will then have been missed; Jung was all too human. "I am just a culture-coolie," he once mused, deriving pleasure from growing his own potatoes. Some call him a "fallible, rigid old man." He called himself "no philosopher, no sociologist; I am a medical man, I deal with facts." But occasionally Jung's foot was in his mouth, as one example in his book *Memories, Dreams, Reflections* demonstrates; about the time he inadvertently blurted out an unknown dinner partner's dark secret!

At university he was known as a very merry "Carl the barrel" by his school and drinking companions, always prepared to revolt against the "League of Virtue," as he called the organised



fraternity brothers. Jung was by choice an outsider. It must have been difficult being, for nine years, the only child of a Lutheran minister. Especially when you didn't dare blurt out your own darkest secret! Orthodox religion held little meaning for a young boy emerging from "the mist" into a conscious dichotomy within himself. He would have found solace in Job: "Though I wash myself with snow water...yet shalt thou plunge me in the mire." "You always want to think," Jung's father often chided.

His fascination with stones began around the age of nine when a jutting stone in the old garden wall became his stone. For hours he would pursue an imaginary game: "I am sitting on top of this stone and it is underneath." But then the stone also could say "I" and think: "I am lying here on this slope and he is sitting on top of me." The question then arose: "Am I the one who is sitting on the stone, or am I the stone on which he is sitting?"

At the age of ten, he fashioned a manikin to whom he gave his second treasured stone; an oblong blackish one from the Rhine, long carried in his trouser pocket. Jung's relationship to the garden stone and the dual-painted pebble, along with its manikin owner, became his *great secret* and comfort during his doubt-filled childhood. But there was no doubt that the other in him was the timeless, imperishable stone.

In his early seventies, Jung unexpectedly found his third stone. The "Confession of Faith in Stone" was what Jung called his tower; the house he built for himself with his own hands at Bollingen on Lake Zürich. Over the years, as he began to feel that the house was incomplete, he would add rooms and courtyards and even an upper storey. Bollingen was always the place where Jung said he felt most deeply about himself. Instead of an expected triangular cornerstone, which he explicitly ordered for his garden wall, the quarryman delivered in its place a perfect cube of much larger dimensions. The furious mason rejected this unfit stone, but Jung exclaimed: "No, that is my stone. I must have it!"

At first uncertain, he then carved on two faces what seems to be "coincidental" alchemical mottos immortalising his earlier stones; he then allowed the third face of the cube to dictate for itself. Feeling finished, Jung dedicated the stone but then began to wonder what lay behind his impulse to carve it. After all, there was that unseen fourth side still uncarved. It makes us wonder if there is yet another stone; one whose mark the fourth face

will carry; one that a philosopher might redeem as *the stone*?

The Fisherman of the Psyche

"Water is a favourite symbol of the unconscious." From youth, Jung felt that he must live near a lake. The broad expanse of Lake Constance glistening in the sunlight filled his earliest memories with inconceivable pleasure, yet the muted roar of the Rhine-falls, within the forest, filled him with vague fears of a night fraught with dangers.

Water is an ancient symbol for *The Mothers*: Nourishing Goodness, Passion and Stygian Depths. Instinctively, the *Child* in Carl Jung devised rituals and thereby built walls that kept back the dark world of water where "one can become lost in oneself." Later, he was to say that the reintegration of *Persona* (mask) and *Shadow* (personal subjectivity) bolstered the conscious part of man enabling him to safely "fish" in the stygian depths of the subconscious for the living creatures that soon loom up: "fishes, presumably, harmless dwellers of the deep; harmless if only the lake were not haunted."

The mermaid is part of the triune *Anima* (sorceress, maiden and spiritual mother). Together these form soul or discriminating knowledge. "If the encounter with the *Shadow* is the apprentice-piece in the individual's development, then that with the *anima* is the masterpiece." The *Anima* or life-breath is ambiguous and mysterious. Like "Sleeping Beauty,"



The encounter with the shadow within psychic processes - a drawing from the "Red Book." (Wehr, 1989).



she must be caught and artfully brought to life by the Magician who is both her son and father. Jung reflected that the alchemical treatise, the *Rosarium Philosophorum*, adds: "life is soul, that is, oil and water." The curious idea that breath-soul is oil and water, derives from the dual nature of Mercurius.

Jung's own vision of his *Anima* while in the mausoleum of the Roman Empress Galla Placidia in Ravenna was one of the more curious events in his life. Later, when someone objected that the majority of his disciples were women, Jung jested: "What's to be done? Psychology is after all the science of soul, and it is not my fault if the soul is a woman!"

Although to the ancients the *Anima* appeared as either goddess or witch, beyond this moral conflict lays a promise of secret knowledge, hidden wisdom; for she is a fountain angel of light who points the way to the meaning behind Merlin the wizard.

The Wizard of Bollingen

"With the Devil's grandmother for a mother, and the Devil for a father, how does one get to be the good Lord's child?" Professor Jung often inserted paradox or anecdote while indirectly instructing his audience.

Jung's stone with its alchemical mottos still stands outside the tower at Bollingen, silently expressing Merlin's life in the forest, after exile from the world. Merlin, according to Jung, was an attempt by the medieval unconscious to create a dark brother for the Christian hero, the redeemed Parzival. The legendary Merlin, son of devil and pure virgin, could not be understood and interpreted, and so remains unredeemed today. "Merlin's secret was carried on by alchemy, primarily in the figure of Mercurius or Hermes."

Always Jung felt that he was in the unknowable "presence" of inherited possibilities called *archetypes*, the invisible order of the psyche that our conscious mind "clothes" in changing empirical images or symbols that fill us with awe, as though we were meeting the *Other* in ourselves. "God is a circle whose centre is everywhere and whose circumference is nowhere."

Admitting fear, Jung never gave way to devil or god; he simply waited to understand. Often it is an impossible problem not to project the dark forces: the passionate, primitive, chthonic nature. If we face our fear, and seek within ourselves, then the instinctive, age-old unforgotten wisdom of the

Old Man, the Ancient One, might speak, helping us to adapt to our personal dilemmas. The *Old Man* appears in Faust as the Cabiros, the beautiful water

Man should concentrate on self-knowledge and then live in accordance to the truth about himself.

child, or as the Cabiri, the "original men" who are "little in length/mighty in strength."

"Apart from his cleverness, wisdom and insight," says Jung, "the *Old Man* is notable for his moral qualities." The Child or Ancient One can best be heard by he who stands apart, even along the inward path.

Jung never considered himself a mystic, only an empirical psychologist, an intuitive thinker who reserved his opinions. Always a loner, he stood apart from the collective viewpoints of his own era. "Don't you know," he quipped, "that if you choose one hundred of the most intelligent people in the world and get them all together, they are a mob? Ten thousand together would have the collective intelligence of an alligator."

Carl Gustav Jung's pungent, witty humour will touch the soul and spirit of other loners who'll agree with him that: "Man should live according to his own nature; he should concentrate on self-knowledge and then live in accordance to the truth about himself. What would you say about a tiger who was a vegetarian?"

Jung once told the fine old story about a student who came to a rabbi and said, "In the olden days there were men who saw the face of God. Why don't they any more?" The rabbi replied, "Because nowadays no-one can stoop so low." Jung knowingly concluded "that one must stoop a little in order to fetch water from the stream."

In other words, when we allow our objective and subjective consciousness to become exalted over the subconscious mind, we cut ourselves off from the source of inspiration; we turn away and can no longer see the face of God within.

The First World War was a painful period of self-examination for Jung. It was however, also the beginning of one of the most interesting theories of personality the world has ever seen. After the war, he travelled widely, visiting, for example, tribal peoples in Africa, America and India. He retired in 1946 and began to retreat from public attention after his wife died in 1955. He passed through transition on 6th June, 1961, in Zürich.



SOYAL

THE HOPI WINTER SOLSTICE FESTIVAL

by Bill Anderson, FRC



IN NORTHERN ARIZONA, LATE December and the winter solstice brings the opening of the Kachina season.

I have been fortunate to have visited Arizona in the southwest of the United States a few times. On one occasion I decided to go to the Hopi Native American reservation. After the drive to the top of Second Mesa, a flat-topped mountain, I was rewarded with

a marvellous view of the mystical San Francisco Peaks far to the west. I had seen them previously from the north, west and south. Each time I had set eyes on them I felt drawn to them; I felt something deeply sacred about these three volcanic peaks rising out of the Colorado Plateau, south of the Grand Canyon and north of Flagstaff. The three main ones making up San Francisco Peak are called Humphrey Peak (11,940 feet), Agassiz Peak





San Francisco Peaks

(12,300 feet) and Fremont Peak (11,940 feet).

Sacred Mountains

Rising from the ponderosa forest floor, the spectacular San Francisco Peaks consist of multiple forest and alpine life zones, and are home to a variety of wildlife. From as far as 100 miles away, you can see Humphrey Peak, the highest point in Arizona.

San Francisco Peak, located immediately north of Flagstaff, is the Navajo's Sacred Mountain of the West *Doko'oo'sliid*, "Shining On Top." It is a key boundary marker and a place where medicine men collect herbs for healing ceremonies. The Navajos believe that San Francisco Peak marks the tribe's rightful western boundary. Their mythology tells that this natural feature was adorned with *Diichili*, Abalone Shell, Black Clouds, Male Rain, and all animals, besides being the home of *Haashch'éélt'i'i* (Talking God), *Naada'algaii 'Ashkii* (White Corn Boy), and *Naada' Altsoii 'At'ééd* (Yellow Corn Girl). The Navajo believe these peaks have the power to heal both mind and body.

The peaks are sacred to some 13 tribes. To the Hopi, the peaks are *Nuvatukaovi*, "The place of snow on the very top," home for half of the year to the ancestral *Kachina* or *Katsina* spirits who live among the clouds around the summit. When properly honoured through song and ceremony, the *Kachinas* bring gentle

rains to thirsty corn plants, and are looked upon with awe and reverence. They are considered to be the special guardians of the Hopi people and their way of life, and the peaks where they live are considered to be one of the "sacred places where the Earth brushes up against the unseen world."

The Kachina

To the Hopi of northern Arizona, it is essential to preserve harmony with the world around them.

Kachinas are supernatural beings, manifesting as messengers from the spiritual world. They are friends and visitors to the Hopi people, who bring them gifts and food. Upon returning to their homes they are prayed to for a prosperous life, bountiful harvest, rain and good health. They are believed to be the spirits of good people, who have once lived a good life, and have returned in various *Kachina* manifestations. They are not gods, as some people think. The Hopi do not worship the *Kachinas*. They treat them as friends or partners who are interested in Hopi welfare. It is not easy to interact

The Kachinas bring gentle rains to thirsty corn plants, and are looked upon with awe and reverence.

with the *Kachinas* in their insubstantial form, so people dress up and imitate them. Through paint, symbols, actions and costumes, they give substance to the immaterial, becoming, in the process, intermediaries between the two halves of the Hopi world. The Hopi men who wear *Kachina* masks in dance and ritual are believed to be invested by a specific *Kachina* spirit. In this condition of being part human and part *Kachina*, the needs of the Hopi for rain, corn or game animals can be more clearly communicated.

The *Kachinas* represent various beings, from animals to clouds and are believed to be in some form of hierarchy. These are the chief *Kachinas*; *Eototo* and *Aholi*.



He-e-e is the female leader of the Warrior Maiden Kachinas. In these warrior Kachinas there are also leaders to lead them; *Ewizro* is one of them. *Ewizro* only appears in Kachina day dances, a ritual for clowns, along with other warrior Kachinas. Some Kachinas bring messages, such as co-operating, behaviour of individuals and the consequences of their actions.

There may be over two hundred and fifty Kachinas known to the Hopi. They appear on the Hopi Mesas on a seasonal basis, starting from December through to July. On Third Mesa, *Qoqole* is the first to arrive in December to "open" up the *kivas* (see below) for more Kachinas to come. They bring with them their comical behaviour and crops from the past harvest. The Kachina cycle then begins anew. Soon after, night dances are followed, starting from January through to March. Kachina day dances are held from March through to July, ending with the *Niman* or Home dance. The Kachinas then return to their homes at the San Francisco Peaks.

Soyal

The six-month period between December and July is when the Kachinas are physically present in the pueblos (villages). The first main ceremony is the *Soyal* in December, which celebrates the return of the sun (winter solstice) and the return of the Kachinas to the village from their home in the mountains. The Kachina season begins with a ritual opening of the *kivas*. These are underground ceremonial chambers that are believed to be entryways to the Spirit or Underworld. Once the way is opened, the Kachinas will come and go from the *kivas* until the path is closed to them toward the end of July. Within the span of time that they are present, the Kachinas will help renew the world and ready it for the coming season of growth. They bring discipline to some and give direction in all proper behaviour, but their greatest gift is in bringing happiness, good health and life.

The *kivas* are opened by the *Soyal* Kachina, coming from the Kachina shrine in the east. He is the first Kachina to appear, in his turquoise mask and white robe. Having arrived in the village he makes four stops at specially designated places. Then he returns to the Kachina Shrine. The next day, the frightening *Mastop* Kachina appears, a figure completely clothed in black with three white stars on either side of his black helmet, signifying the three stars of Orion's belt. The following day, in

an air of portentous silence, solemnity and secrecy, *Soyal* proper begins.

Soyal is a solstice purification and renewal celebration of the return of life that begins on the new moon before the shortest day of the year. The major rites that occur approximately eight days before the solstice include a celebration of creation and rebirth. A failed mock attack is made against the holder of the sun shield. This represents the sun's victory over winter's darkness. The Hopi people are said to be "*dedicated to giving aid and direction to the sun which is ready to return and give strength to budding life.*" The *Soyal* month lasts for 20 days and includes "*paho* or prayerstick-making, purification rituals and a concluding rabbit hunt, feast and blessing."

Soyal symbolises the second phase of Creation at the dawn of life. It accepts and confirms the pattern of life-development for the coming year. It is often called *Soyálangwul*, "*Establishing life anew for all the world.*" This ceremony helps to turn the sun back toward its summer path and implements the life plan for the year. Activities take place in the *kivas* and include reverent silence, fasting and humility and eating of sacred foods to achieve spiritual focus. *Paho* or prayer feathers are prepared by the men for every purpose and placed in homes, villages and around the ancestral homeland in shrine sites.

With *Soyal* successfully completed, the earth itself is renewed.

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Never too Busy

Anonymous

IT WAS A BITTERLY COLD EVENING. The old man's beard was glazed by frost while he waited for a ride across the frozen river. The wait seemed endless and his body became numb and stiff from the frigid north wind.

Eventually he heard the faint, steady rhythm of approaching hooves galloping along the frozen path. Anxiously he watched as several horsemen rounded the bend. He let the first one pass by without even looking up. Then another passed by... and another. Finally, as the last rider neared the spot where the old man sat like a snow statue, the old man raised his arm slightly and caught the rider's eye: "Sir, would you mind giving an old man a ride across the river?"

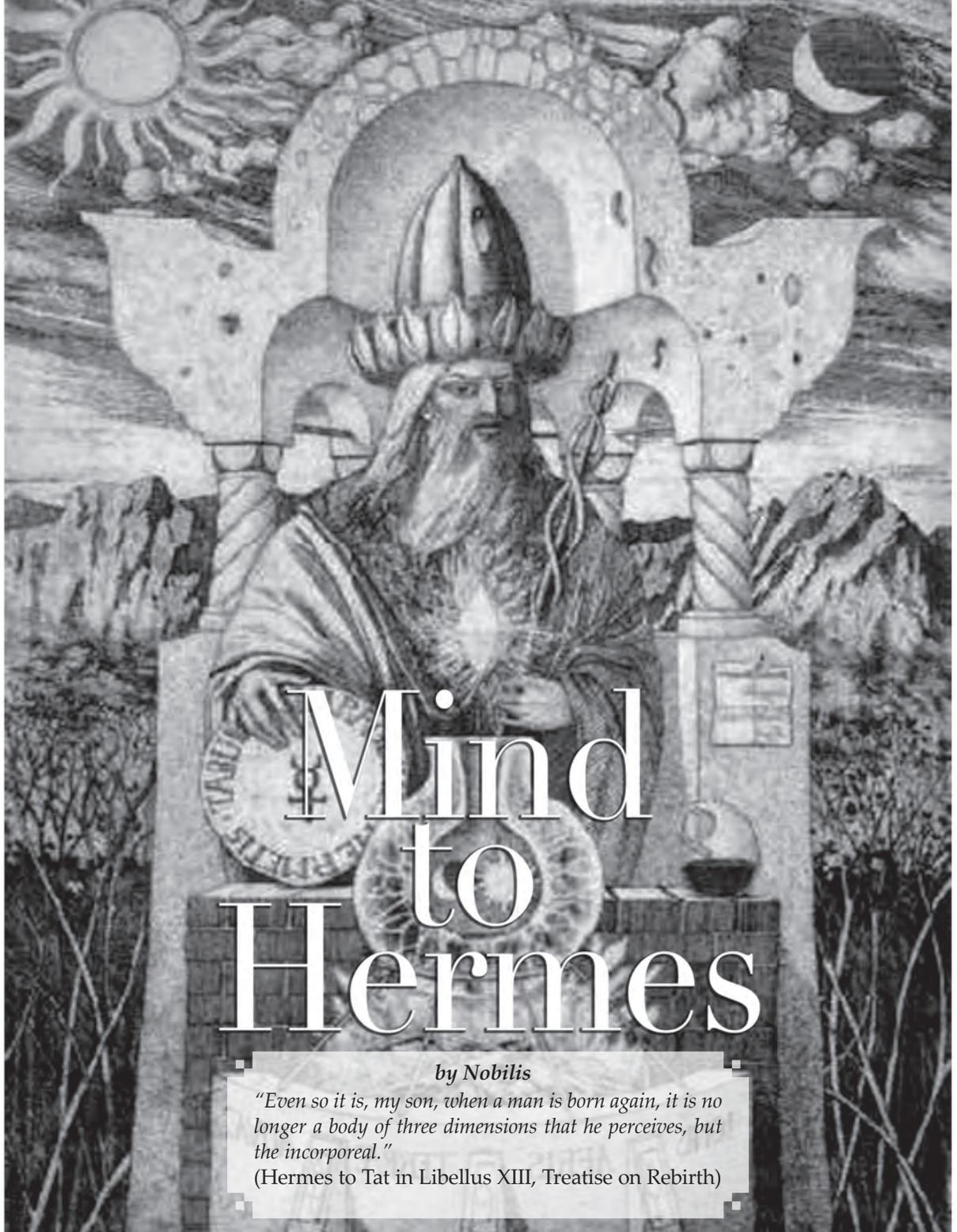
Reining in his horse, the rider replied: "Of course I will old man, you'll freeze to death here." Seeing he was unable to lift his half-frozen body from the ground, the rider dismounted and helped the old man onto the horse. He felt so much sympathy for him that he decided to take him not just across the river, but to his destination, which was several miles beyond the river's edge.

As they neared the tiny but cosy cottage, the horseman's curiosity got the better of him and he said: "I noticed sir, that you let several other riders pass by without attempting to hail them. But when I came up, you immediately asked me for help. I'm curious to know why, on such a bitter winter night, you would risk waiting till the very last rider before requesting assistance. What if I had refused and just left you there?"

The old man slowly lowered himself from the horse, looked the rider straight in the eyes, and replied: "I've lived a long time and I think I know the hearts of people pretty well. I looked into the eyes of the other riders and immediately saw that none of them had the slightest concern for my plight. It would have been useless even to ask them for help. But when I looked into your eyes, kindness and compassion were evident. I knew then and there, that your gentle spirit would welcome the opportunity to give of yourself to a person in need."

Deeply touched, the horseman replied: "I'm most grateful for what you have said. I pray that I shall never become too busy in my affairs that I fail to respond to the needs of others with kindness and compassion."





Mind to Hermes

by Nobilis

"Even so it is, my son, when a man is born again, it is no longer a body of three dimensions that he perceives, but the incorporeal."

(Hermes to Tat in Libellus XIII, Treatise on Rebirth)

THE EXTRACT BEING PRESENTED below is from the eleventh *libellus* (treatise) of the *Corpus Hermeticum*. It is part of a discourse given to Hermes by *Nous* (Mind). The underlying thrust of this body of writing concerns essentially identifying oneself with the experience of the ancient student, Hermes Trismegistos, of whom

these writings are named after, and thereby acquiring a certain gnosis or experiential knowledge of the spirit.

The goal of the Rosicrucian student in attaining "mastery of self" aligns with this hermetic process and is embodied in the term "know thyself" inscribed above the portal of the temple at Delphi in ancient Greece. The selection





below encapsulates, in part, essentially what is at the heart of the Rosicrucian teachings; the practice of knowing God. To comprehend God fully, one must ultimately become one with the Creator. This transformation of one's inner self or soul personality does not occur overnight and will require several periods or lives on Earth in order to achieve illumination.

The important consideration for the Rosicrucian student today, as in the past, is to understand the *potential* each one of us has to attain this mastery of life. Through the wisdom of Hermes we understand that *nous* is the mind of God and the mind of man is part of that. Consider also that everything that exists is a thought within the mind of God. On the path of spiritual knowledge we are reborn to an inner conviction and understanding of our relationship to God, and by the energy of *nous* we can come to that vision of original man in his pristine state.

The natural world has long been regarded throughout history as a *Book* (the Book of Nature) by which one could approach and apprehend God. The extract below is an example of this and adopts the method of assumption by the power of the imagination to identify with the Cosmic. The ancients believed that like attracted like, and this defines the method given. To make it perfectly clear to those who are embarking on the initiatory path, this is not an instruction to become a veritable god among men. It is a method to be exercised in order to approach God and bring one closer to the Rosicrucian ideal of the "mastery of self."

If then, you do not make yourself equal to God, you cannot apprehend God; for like is known by like. Leap clear of all that is corporeal [by using your imagination], and make yourself grow to a like expanse with that greatness which is beyond all measure; rise above all time, and become eternal; then you will apprehend God. Think that for you too nothing is impossible; deem that you too are immortal, and that you are able to grasp all things in your thought, to know every craft and every science; find your home in the haunts of every living creature; make yourself higher than all heights, and lower than all depths; bring together in yourself all opposites of quality, heat and cold, dryness and fluidity; think that you are everywhere at once, on land, at sea, in heaven; think that

you are not yet begotten, that you are in the womb, that you are young, that you are old, that you have died, that you are in the world beyond the grave; grasp in your thought all this at once, all times and places, all substances and qualities and magnitudes together; then you can apprehend God. But if you shut up your soul in your body [or fail to use your imagination], and abase yourself, and say 'I know nothing, I can do nothing; I am afraid of earth and sea, I cannot mount to heaven; I know not what I was, nor what I shall be,' then, what have you to do with God? Your thought can grasp nothing beautiful and good, if you cleave to the body, and are evil.

For it is the height of evil not to know God; but to be capable of knowing God, and to wish and hope to know him, is the road which leads straight to the Good; and it is an easy road to travel. Everywhere God will come to meet you, everywhere he will appear to you, at places and times at which you look not for it, in your waking hours and in your sleep, when you are journeying by water and by land, in the night-time and in the day-time, when you are speaking and when you are silent; for there is nothing in which God is not. And do you say 'God is invisible?' Speak not so. Who is more manifest than God? For this very purpose has he made all things, that through all things you may see him. This is God's goodness, that he manifests himself through all things. Nothing is invisible, not even an incorporeal thing; nous is seen in its thinking, and God in his working.

So far, thrice greatest one, I have shown you the truth. Think out all else in like manner for yourself, and you will not be misled. (Libellus Xlii. 20b-22b. A discourse of Mind to Hermes).





Solving Our Difficulties

by Robert E. Daniels, FRC

IN TIMES OF DIFFICULTY WE ARE given the opportunity for growth and change. All things are possible when each of us directs our creative mind to solving the difficulties with which we are individually and collectively confronted.

In times of difficulty, when we are faced with odds exceeding our ability to cope with, we have no choice but to place our faith in the inherent justice and fine balance that exists in the operation of what mystics refer to as "Divine Law." Troubled times demand that we set aside the fears and concerns of our objective minds and become receptive to the clear thoughts and beautiful emotions of our higher self. For within every human being, there is a deeper aspect of being that manifests as both a master and a servant of our true needs and supports our best interests more than anything else in the universe.

The Inner Self always seeks to guide and

instruct us in our daily decisions for the attainment of a better and more noble way of life; one that bestows good health and success in our daily affairs. And there is no problem that cannot be solved when we listen to its promptings and apply the knowledge we receive with a determination to succeed, for it ultimately has access to all things of the past and all possibilities for the future too.

In some circumstances, we should find the opportunity to discuss our difficulties with

There is no problem that cannot be solved when we apply the knowledge we receive from the inner self.

others. When we find a sympathetic listener to our problems we will often give the Inner Self the opportunity to advocate a solution to our problems, drawing out the answer we are seeking. Also, in these circumstances, the Divine Will often



uses the other person as a channel to suggest a way of solving our difficulty. Do not accept difficulties simply because you see others in the same position and think that this is somehow "normal." Assistance from the Cosmic is assured as long as you remain loving, kind and considerate of others, and place your confidence in the working of cosmic laws, which will always work for your good health, happiness and success.

Looking at our troubled times, we must become more aware of the directing influences of the Cosmic, which will always strive for a better life for us all. These influences will sometimes bring discord and changes in our present circumstances. This is in order to establish more suitable conditions for all to experience. Cosmic cycles of influences have been accelerating for decades, bringing about changes in many aspects of life and often resulting in one crisis or another. However, in looking back we see that we have passed through many crises in history and that often we are better prepared to face the future because of such experiences. Therefore, we should try to attune and align ourselves with the influences of the Cosmic and co-operate with its plans for the future.

It is our own crises, those of a more intimate and personal nature that are of the greatest concern to us. Each crisis must be faced and dealt with as best we can. These personal crises confront us because, as aspiring mystics, we do not run with the crowd, and our increasing inner aspirations draw to us circumstances and conditions that act as a kind of test to all we hold dear. They test our resolve and determination to proceed on the upward path of life. These personal crises, that we all have to face from time to time, are in many ways quite different from the mundane problems that constantly repeat themselves. Our own crises are always new and challenging; they are revealing and often startling, and usually cannot be avoided as they have arisen because of the operation of the law of karma. By critical analysis, and if dealt with properly, we can gain much insight from these personal crises, which in the main, involve our relationship with others.

Karmic Relationships

Various people cross our path in life. Some have great influence upon us, while with others, we are the influence. But there will usually be one dominant person who will have a major effect upon our lives, and who is there because of karmic conditions

we established in one or more of our past lives. Many times our hopes and wishes are frustrated by others and we feel we cannot always achieve our aims and are held back from our attainments. Such karmic relationships are of great value to us and we should not seek to avoid them. We need to view them with an inner perspective and try to realise the great value of these associations. Such persons are given to us in order that we may work out and fulfil the major part of our destiny in this life and not have to leave this crucially important work over to another incarnation.

Quite often a student will meet with some opposition and criticism because of his new-found interest in the mystical life. Close relatives and good friends may show an indifference or opposition to his desire for personal advancement and improvement, and he feels reluctant to be the cause of disharmony to those closest to him. But surely he must exercise his need for freedom of thought? His friends have every right to follow what they believe, and he must sooner or later

We who are sometimes stronger because of our mystical insights must share our strength with those around us.

take a stand to pursue those interests and that knowledge that will free him from the bondage of the past.

Once we develop that paradigm that accepts any challenge with a sense of determination to succeed in any goal or desire for achievement, we can be assured of the highest attunement in the mystical life. However, the same determined attitude will enable us to face our daily crises with the sense of confidence that we can deal with greater understanding and purpose.

Our lives revolve around the lives of others, and we who are sometimes stronger because of our mystical insights must share our strength with those around us; particularly family and friends who often do not have the advantage of mystical insights. We must learn to share the best of ourselves with others, because we share in their individual karma. Their lives are part of our own and we must stand firm in our beliefs. The influence of a loving and determined heart will prove to be a great blessing to others and enable us to see more clearly the way to resolve our individual crises and to see their value to our onward progress.



Much More Than *Beauty*

by Gail Robertson, SRC



HAVE YOU EVER WISHED TO BE THE rose, the sun that rises each day or the bird that soars above the earth? At one time or another, we have all wished to be part of these. With our souls, we can be a part of all of them, for we are all a part of the spirit energy that makes up the elements of nature.

Often, we are unaware that we are a part of the whole that has created the wonders of nature about us. In a very real way, we are part of the flower and the bird. The inner self intuitively understands what it is like to soar as a bird and can perceive beauty of great subtlety and refinement in every flower, if we just allow ourselves to attune with the inward being.

For those who have this "inner vision," it is hard at times to accept that the majority in the world see a rose for example only as an object that comes into existence, is watered, grows into

maturity, is pollinated, and then dies. It is equally hard to accept that most people see the sun only as an object that rises in the East and sets in the West and has a bunch of planets orbiting about it. Where is life, beauty and refinement when all one sees are facts?

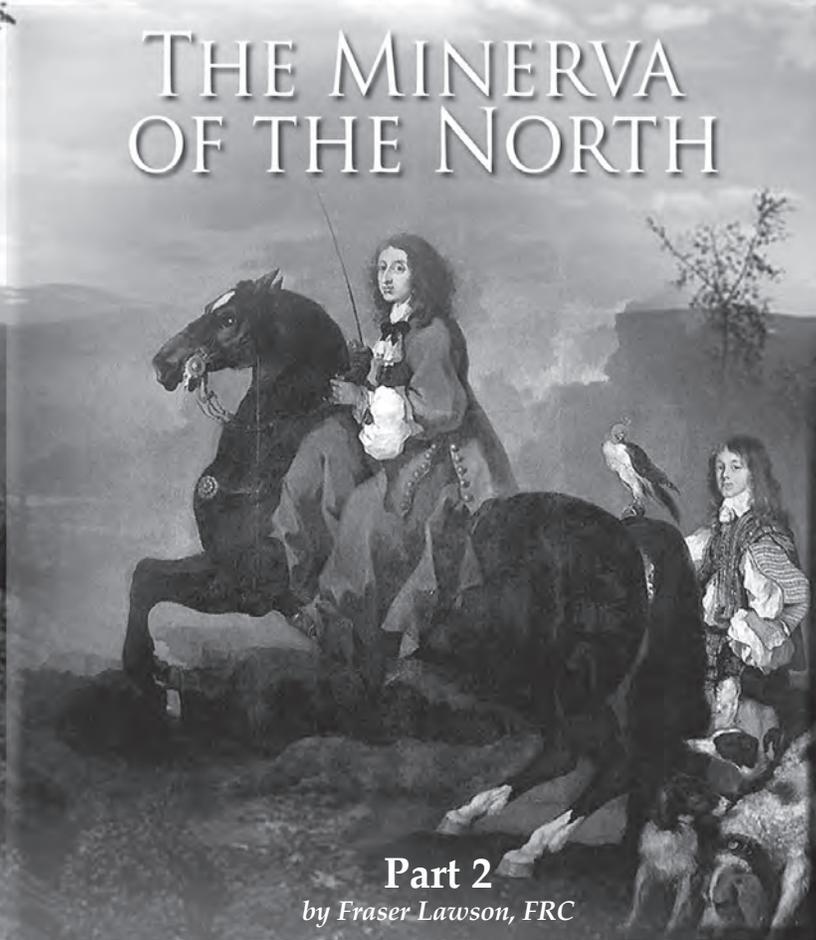
We all have a much more powerful meaning to our inner being than we suspect. As creations of beauty we can reach inside ourselves and the lives of others, to create a sense of awe, reverence, peace and oneness within. We can help ourselves to develop this inner spiritual sense, and just as important, we can help others too.

When we understand the full impact of the daily wonders that pass by our senses, we see that they are much more to us than just vibratory forces of nature; much more than just beautiful things to behold. They fulfil our need to find expression from within. They are fulfilment for our creative inner being.



QUEEN CHRISTINA OF SWEDEN

THE MINERVA OF THE NORTH



Part 2

by Fraser Lawson, FRC

In Part 1 of the story of Christina Vasa, the Queen of Sweden who abdicated in 1654, we discovered her passion for knowledge, her patronage of the Court of Learning, her studies with the philosopher René Descartes and her interests in art, culture and alchemy. In Part 2 we follow her to Rome.

WHEN QUEEN CHRISTINA VASA of Sweden abdicated in 1654, Rome and the papal court was one of the great monarchical courts of Europe. The papal realms had become a religious state ruled over by a monarch who was simultaneously spiritual pastor and secular king.

In terms of ceremony, art, music and architecture, it had become the pre-eminent model for royal households all over Europe. The papal court was renowned for its manners and etiquette, and its literary and artistic tastes. European states would send ambassadors to the papal court to learn the art of diplomacy. In short, Rome was



the “in” place of the 17th century. It was *the* place to be, and Christina wanted to be at the centre of European culture.

Christina Alexandra

Christina left Sweden immediately after the abdication, travelling with only a small entourage, and arrived in Hamburg on 23rd July 1654. It is not known when she decided that Rome would become her permanent residence after the abdication. However, she would have based her decision on her need to live in a Catholic country and her reluctance to become the subject of another monarch. Practical economic arrangements for her life after the abdication had been established through an Abdication Agreement that allowed her the income from a number of dower lands in Sweden and the Baltic region. During her lifetime Christina continued to receive the income from these domains.

She was accorded singular honours upon her entry to Rome in December 1655. The arch leading to the Piazza del Popolo, where Christina was formally greeted by members of the College of Cardinals, was redecorated and still bears the inscription composed for the occasion: *FELICI FAVSTOQ INGRESSVI ANNO DOM MDCLV* (For a happy and auspicious entry in the year of the Lord 1655). Christina was invited to reside in the Vatican during her initial week in Rome and was confirmed at the Pontifical Mass in St. Peter’s on Christmas Day. On that occasion, she added the confirmation names Maria Alexandra to her

She henceforth called herself Christina Alexandra, underlining her assumption of a new identity as a Catholic.

own, and would henceforth call herself Christina Alexandra. Her use of this name underlined her assumption of a new identity as a Catholic.

Pope Alexander VII (reigned 1655-1667) experienced a personal sense of triumph that the daughter of the Swedish king Gustav II Adolf, the “champion of Protestantism,” should have converted to the Catholic faith, and it

now became a particular point of pride that she should be received in Rome during the first year of his reign. In preparation for Christina’s arrival, Pope Alexander VII decided that she would need an escort during her initial days in Rome, a liaison who could introduce her to the habits and etiquette of the papal court. He chose Cardinal Decio Azzolino (1623-1689) for this



Monument to Queen Christina of Sweden (1702) by Carlo Fontana and Jean-Baptiste Théodon in St. Peter’s.

sensitive task. Azzolino was close to Christina in age. Since 1653, he had worked in the Secretariat of State, the department in the Roman Curia responsible for communications with European royalty. He had been appointed cardinal in 1654. Though Christina would not have been expected to enter monastic orders, it would have seemed suitable in the eyes of her Catholic environment that she dedicate herself to pious works. Instead, she chose to continue her very active role as a politician, and soon became engaged in the politics of the papal court.

Cardinal Azzolino became her lifelong friend. Within the College of Cardinals, he was the leader of a newly established political party, the *Squadrone Volante* (flying squadron). In the century following the Protestant Reformation, the Roman Papacy had become successively dependent on the Catholic secular states, France and Spain. By the middle of the 17th century, the intervention of these states in the internal politics of the Holy See had increased dramatically, and this intervention was often seen during the papal elections. The *Squadrone Volante* (so nicknamed because the faction, having originally eleven members, functioned as a swing group in the



College of Cardinals) originated in 1655 as a loose coalition whose primary objective was the election of the most worthy candidate to the papal throne. During the first months of 1656, Christina was established as the royal patron of the *Squadrone Volante*. Christina's patronage was of some importance, particularly in the first years of the faction's activity. The members of the *Squadrone* were initially perceived as young and rebellious men. Several of them, like Azzolino, had only recently attained the position of cardinal. Thus, Christina's protection provided the group with a measure of social legitimacy that it initially lacked.

Christina's first decade in Rome was, as mentioned, a troubled time of adjustment. She journeyed outside Italy on several occasions. In 1656-1657 she travelled to France, where she became involved in Cardinal Mazarin's plan for the conquest of the Kingdom of Naples. Upon her return to Rome in 1658, she was ostracised by that society which had so warmly welcomed her only two years previously. Cardinal Azzolino interceded with the Pope on Christina's behalf, and her relationship with Alexander slowly improved. In 1662, her life in Rome achieved greater stability when she moved into a permanent residence, the Palazzo Riario, the present-day Palazzo Corsini.

Christina was also involved in the political life of the papal court in Rome during these decades. During her stay in Hamburg in 1666-1668 she played an active role in the plans for the election of a successor to Pope Alexander VII in 1667, through an intense communication with the

French court and with Cardinal Azzolino. This led to the election of Giulio Rospigliosi as Pope Clement IX (reigned 1667-1669). The reign of Clement IX inaugurated a short period of triumph for the *Squadrone Volante* and for Christina herself. When Christina returned to Rome in November

Christina realised her early ambition of founding a literary academy, the Accademia Reale.

1668, after an absence of two and a half years, she was welcomed at a festive banquet and for a short time enjoyed the beneficence of Pope Clement, whom she would count among her friends.

Minerva of the North

An important aspect of Christina's life in Rome was her activity as a patron of the arts. Works of art confiscated during the siege of Prague (1648) had formed the basis of Christina's art collection, and many of the finer works left Sweden along with her. However, her collection was continually increased during the Roman period, and contemporary descriptions of her palace indicate that it housed an incomparable wealth of paintings, sculptures and tapestries.

Her gallery of paintings in the Palazzo Riario included thirteen works by Titian, eleven by Veronese, six pieces by Raphael, and several by Correggio. But the artists of her own day were also well represented. Her activity as a collector was also not limited to the visual arts, for she possessed a considerable library that included both printed books and manuscripts from the 4th to the 14th centuries. Though Christina's collections of art and printed books were dispersed after her death, her collection of medieval manuscripts remained intact. It was purchased by Pope Alexander VIII (reigned 1689-1691) and eventually donated to the Vatican Library. This collection, known as the *Codices Reginenses Graeci et Latini*, is one of the major manuscript collections in the Biblioteca Apostolica Vaticana and today remains a valuable resource for scholars.

In 1674, Christina established herself as the leading cultural figure in Rome and realised her early ambition of founding a literary academy, the *Accademia Reale*. Though its activity in her lifetime was limited, it can be considered the progenitor of the *Arcadia*, of which Goethe was a member,



Queen Christina (1644-1654)



and an ancestor of the present-day *Accademia dei Lincei*. Here the nobility of Rome were able to meet and discuss new ideas, discoveries and philosophy, and to patronise new artists and musicians. It is said that every meeting of the academy ended with a concert, where new music would be played. Christina's interest in music was no less than her dedication to art and literature. She became the patron of several composers such as Alessandro Scarlatti, Alessandro Stradella and Arcangelo Corelli.

There is no evidence to determine exactly when Christina started her interest in alchemy, but her involvement tended to increase toward the end of her life. In the summer of 1667 in Hamburg, Christina experimented with the messianic prophet and alchemist Giuseppe Francesco Borri, but Cardinal Azzolino wrote to her that she had to distance herself from Borri because he was under investigation by the inquisition. Christina at this time also corresponded with another alchemist, Johan Rudolf Glauber. In her collection of spiritual medieval manuscripts, counting to over 2000 items, are included texts by Joachim di Fiore and Tomasso Campanella. Also on the list is a copy of the Hermetic *Asclepius*. Her collection includes Trithemius' *Steganographia* and John Dee's *Monas Hieroglyphica*. She also owned parts of a *Picatrix* and a Latin version of the *Sefer-ha-Raziel*, a book of angelic magic.

Her collection of printed books amounted to several thousand items and included works by Paracelsus and the alchemical works of Johannes

Theurneisser and Andreas Libavius. In 1655, she gave a large collection of alchemical manuscripts from Prague to her librarian Isaac Vossius. These were once owned by the Holy Roman Emperor Rudolf II and are written in German, Czech and Latin. They now reside with the University of Leiden in Holland. Christina's books are listed

Was Christina perhaps an adept involved in alchemical circles, or was she merely a patron full of curiosity?

in a document now in the Bodleian Library in Oxford. It is prefaced by a drawing of a rose in full bloom with the text "*Erst einen Knop danach einen Rosen*" (First a bud followed by a Rose).

Christina also owned some forty alchemical manuscripts by the foremost medieval authors, as well as practical handbooks. They included works by Geber, John Scotus, Arnold de Villanova, Ramon Llull, Albertus Magnus, St. Thomas Aquinas, Benard Trevisano, George Ripley, George Anrach d'Argentine, Johan Graßhof and a *Rosarium Philosophorum*, with its alchemical imagery of merging the solar-King and the lunar-Queen into a hermaphroditic union.

A Remarkable Woman

Following a lengthy final illness, Queen Christina died on 19th April 1689. The last text she read, found by her deathbed in 1689, was a letter on the universal medicine, the *Alkahest*, by Samuel Forberger. Cardinal Azzolino was named as her heir in her will. However, the cardinal had only seven weeks left to live and his last act was to assume his responsibilities as heir and arrange for Christina's funeral. Though Christina had requested a simple funeral without pomp, and burial in the Rotonda (Pantheon), Azzolino decided to go against her last wish for, as he put it, "*neither does it accord with the honour of God, of His Holiness or of the Church, and it would mean witnessing the triumph of the heretics and the scandal and infinite shame of Rome.*" The only burial site that corresponded to Christina's worth and status, in Azzolino's estimation, was the crypt of St. Peter's. Here she would be the first foreign monarch to rest alongside the Roman pontiffs.

Thus Christina of Sweden received a final resting place in that city with which she had such a significant association during the latter half of the 17th century. Christina has intrigued generations



Representation of Queen Christina (Photo by Angel Hess).



of scholars in the centuries that have passed since her death. The breadth of her involvement in 17th century artistic and political culture can partly explain this interest; her complex personality and the radical choices she made are yet another factor which have contributed to our fascination with her extraordinary life. If Christina still today stands forth as one of the most interesting persons of her era, it might be because of her capacity to transcend the traditional boundaries of 17th century society. Through her conversion, she transcended the harshly drawn confessional boundary between Catholicism and Protestantism. Through her abdication, she created lines of communication between Northern and Southern Europe, not only for herself, but for many of the individuals engaged in her very international court. Through her lifestyle, she adopted a social role which only by the 20th century had been accepted as a possible model for women's lives. Christina's destiny therefore holds more than an historical interest, for many of the questions she posed are as relevant today as in that era which the Romans have termed "il seicento di Cristina" (Christina's seventeenth century).

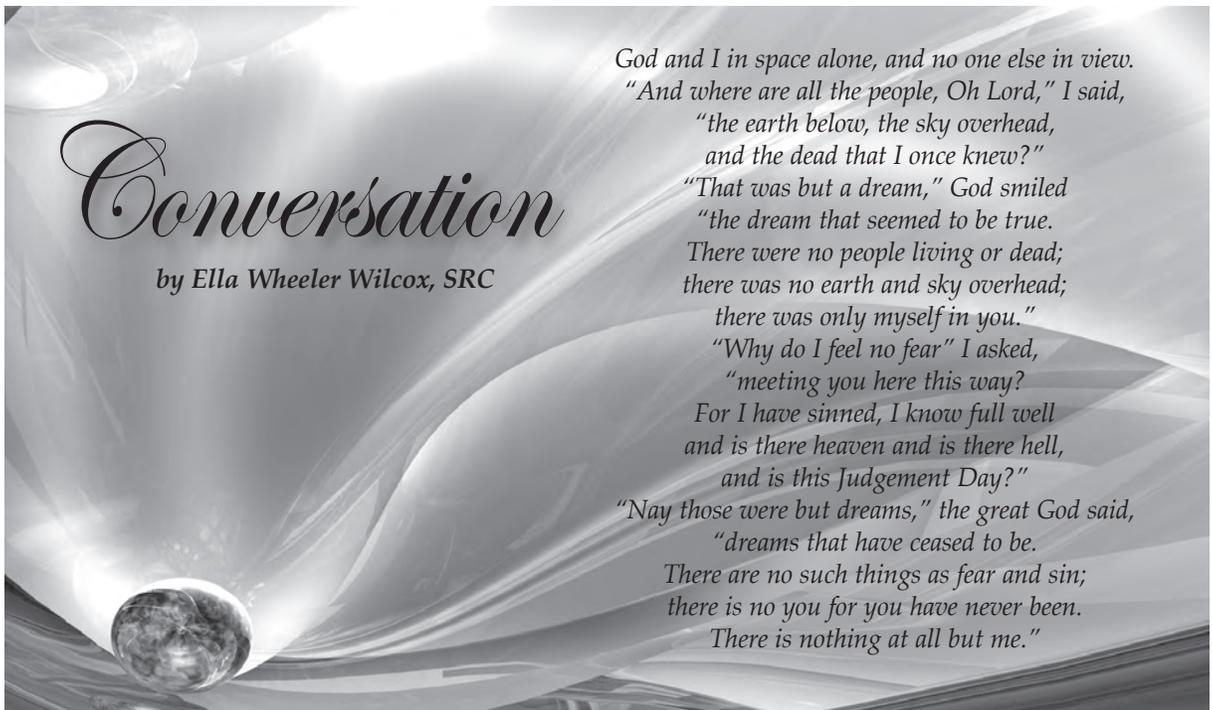
Was Christina perhaps an adept involved in alchemical circles, or was she merely a patron full of curiosity? She clearly was a very forceful

woman. She claimed that her mind was entirely masculine and that she lacked what she saw as the normal faults of womanhood. This belief was to materialise in her ardent hope for a real transmutation. In her collection of papers that she left to Cardinal Azzolino in her will, now in the Riksarkivet in Stockholm, there is an Italian text on which Christina wrote that it was given to her in April 1682. In it, Christina's abdication and travel to Rome is first described. Suddenly, in one sentence, it is said "la natura perfettera l'opera" and the name Alexander appears. The text goes on to tell of Alexander's future travel to Constantinople to convert the Turks. Since she as ex-Queen took the name Christina Alexandra in Rome, it appears that the prophecy with its wonderful metamorphosis spoke to Christina's inner dreams of perfecting herself. In this the Aristotelian view of women as undeveloped men had a role to play, but also the alchemical vision of polarities and ultimate perfection.

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Thanks also to the website www.sweden.se for permission to use extracts from their site.



God and I in space alone, and no one else in view.
 "And where are all the people, Oh Lord," I said,
 "the earth below, the sky overhead,
 and the dead that I once knew?"
 "That was but a dream," God smiled
 "the dream that seemed to be true.
 There were no people living or dead;
 there was no earth and sky overhead;
 there was only myself in you."
 "Why do I feel no fear" I asked,
 "meeting you here this way?
 For I have sinned, I know full well
 and is there heaven and is there hell,
 and is this Judgement Day?"
 "Nay those were but dreams," the great God said,
 "dreams that have ceased to be.
 There are no such things as fear and sin;
 there is no you for you have never been.
 There is nothing at all but me."





Some of Your Time Please!

Anonymous

ONE DAY A MAN CAME HOME FROM work; it was late and he was tired and irritated. Standing at the door to greet him was his eight year old son. The father wearily returned his welcome with a curt "Hello son," before moving quickly indoors to the sofa for a rest.

The boy hesitantly followed him in and summoning up his courage after a few minutes said: "Dad, can I ask you a question?" "Yes, er, what?" replied the father who had already begun dozing off. "How much money do you make in an hour?" Instantly the father's eyes opened, he sat bolt upright and blood coursed into his face as he glared at the boy. What on earth is the boy saying? Who's put him up to this then? In a gruff, reproaching voice he said: "Who told you to ask that? It's none of their business. Why do you ask such a thing?"

"I just want to know daddy. Please tell me how much you get paid per hour?" the boy persisted. "Well if you must know, and this is not for anyone else to hear, I earn £30 an hour." He sank into his sofa and had just started dozing off again when his son piped up again: "Dad, can I borrow £10 please?"

Now he was angry, particularly since all

this talk was spoiling his rest. "I've had enough of this. If the only reason you asked about my salary was so you could borrow money from me to buy some silly toy, then you march yourself straight to your room and go to bed," he retorted. "And you might think about why you are being so selfish. I work hard everyday and don't expect to come home to this childish behaviour."

With a quivering lip and tears welling up in his eyes, the little boy quietly went to his room, shut the door and sat down on his bed in the dark room. Meanwhile the man slid back into his sofa and tried dozing off again, but this time, it sleep would not come. Half an hour passed but he found he just couldn't settle, repeatedly going back to his son's silly questions.

"How dare he ask such questions only to extract some money from me! Who could have set him up to this? After all he's only a child and can't possibly understand what he's asking?" Twenty minutes went by, then thirty, then forty. Suddenly, with a start, the father propelled himself to his feet, feeling suddenly deeply concerned that maybe, just maybe, he was wrong about his son's motives. He began pacing the room, feeling more guilty about the matter with each passing minute. This sweet child never asked for anything, hadn't even



any real understanding of what money was worth. Why would a little boy be asking something so direct and, and..., so adult!

His concern rose to fever pitch as he paced the room and suddenly, with the same impulse as before, he literally flew up the stairs to his boy's room and stopped to listen for sounds inside. When he could hear nothing stirring inside, he quietly said: "Son, are you asleep?" "No dad." came the immediate reply. The father opened the door and this time with tears welling up in his eyes, he entered to see his son sitting fully dressed on his bed, staring out the window, his back turned towards him.

"Er... son" he stammered, "I'm sorry I was so hard on you earlier. It's been a long, hard day and I shouldn't have taken out my aggravation on you. I want you to know how very much I love you. Whatever you want, I will do all I can to get for you. Here's the money; spend it well."

The little boy turned around and flung himself into his father's arms: "Oh, thanks dad!" With a crisp new note in his hands, he reached under his pillow and pulled out a small wad of crumpled-up notes and added the new note to it. The man looked down and seeing that the boy already had money, his eyes dried up in an instant as he watched this precocious child start counting up his money.

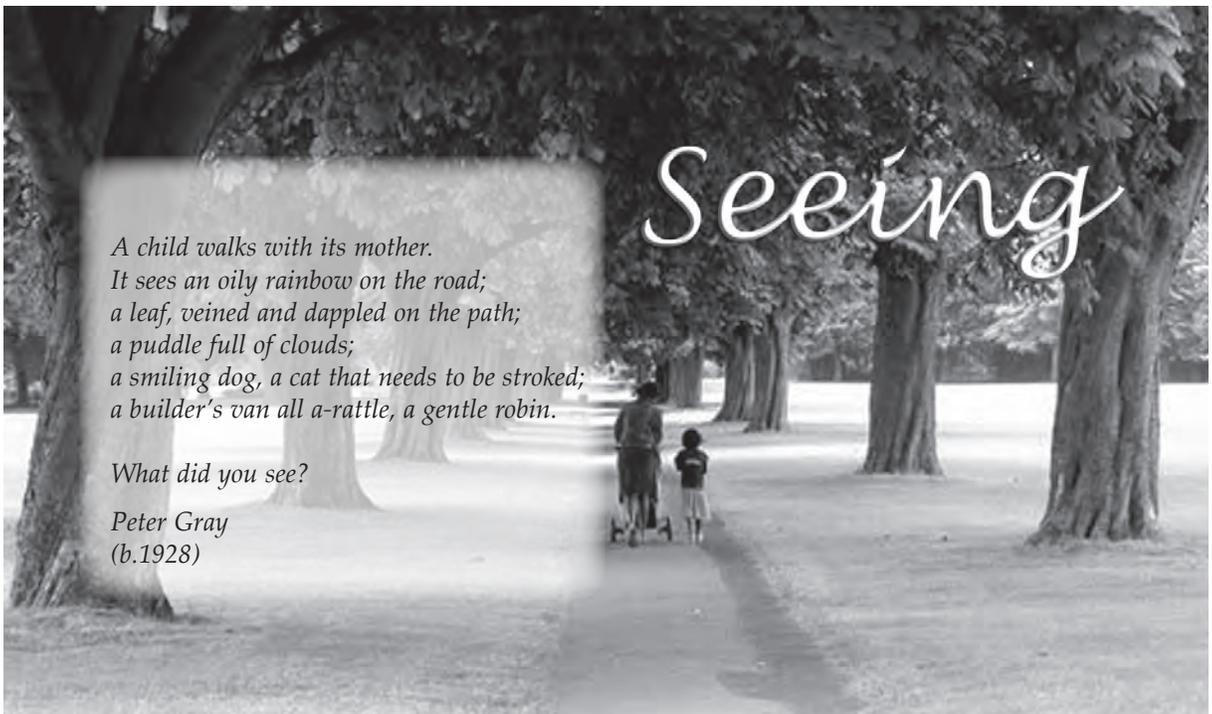
"Why do you need more money if you already have some?" the father said in a calm though firm voice, once again having been bitten by the bug of suspicion. "I didn't have enough before dad, but now I do," the little boy replied. "I have £30 now dad, so now I can buy an hour of your time," and he held out the wad of notes for his father to take. "Please come home early tomorrow so we can have dinner together."

A Moral Lesson

This story illustrates just how much we can all be preoccupied with our own lives at the expense of sharing our time with those we love. We should not let time slip through our fingers to such an extent that we neglect spending the most important part of that time with those who really matter to us.

If you die tomorrow, the world will continue spinning on its axis; millions will continue working and playing each day and your company, in all probability, could replace you in a matter of days..., but your family couldn't! Get your priorities right, allocate time where it is most appreciated and where it does the greatest good.

Actually... the word FAMILY is a special acronym. It means (F)ather (A)nd (M)other, (I) (L)ove (Y)ou!



Around The Jurisdiction

Rosicrucian Activities

Installation of new Regional Monitor

17th July 2005

THE FIRST HALF OF 2005 saw the retirement of Regional Monitor Alex Smith who had served as an Officer the Order for over three years. His kind, positive nature were an inspiration to the many members he served during his term of office. Grand Lodge thanks him for his dedicated service to the mystical ideals of the Rosicrucian Order AMORC.

On Sunday 17th July, in a solemn ceremony attended by a full house at Francis Bacon Lodge, Lynn Hodgkinson was officially installed as Regional Monitor for *London Chapter, Wanstead Spring Chapter* and *Zanoni Pronaos* (located in Milton Keynes.) Lynn comes to her new duties with great enthusiasm, a strong organisational background and complete dedication to the mystical ideals that form an integral part of her daily life. Grand Lodge wishes her well in her efforts to make the Order more available to those who are seeking something deeper in life, and for her constant efforts at maintaining high standards amongst the member groups in her care.



Lynn Hodgkinson

Silent Retreat Camberley in Surrey

29th – 31st July 2005

TLONDON CHAPTER HOSTED A SILENT retreat in the grounds of Tekels Park guest house, South-West of London. Rosicrucian students from all over Britain came to awaken the awareness of the Master Within, so that they could hear the still, small voice of the Inner Self.

The Silent Retreat was held in the spirit of the monastic aspect of the Rosicrucian tradition.

It offered the members a fleeting sojourn into seclusion, to experience a Oneness that heightened both inner and outer faculties to an extent that can rarely be achieved in the course of normal activities.

This was an opportunity to revise the teachings, take notes and record the fruit of deep contemplation and meditation. Each member was immersed themselves in the stillness of a rarefied



Rosicrucian atmosphere without interruption from the mundane world, except for the soft echo of a gong whose sounding bade them to an abundance of Convocations, group meditations and to the silent repasts, whose food was enriched by the experience of communicating with others without the need for talking. All in all, it was very successful weekend retreat, and will hopefully be the prelude to further retreats in the future.

An Initiatic Tour of Egypt

1st - 15th September 2005

MOST PEOPLE KNOW WHAT AN Egyptian mummy is, but only those who have visited the land of the Pharaohs have any idea what the dreaded "Egyptian tummy" is. Of the 40 members of AMORC who joined the AMORC *Initiatic Tour of Egypt* everyone except a few hardened old-timers passed through this ancient rite of tummy troubles in the first few days. After that it was "plain sailing," literally, first on the relaxing feluccas around Aswan and then on a wonderful 4-day cruise down the Nile to Luxor.

During this tour, a number of important, solemn ceremonies were conducted in strict privacy at several sites, and many commented at the end on how deeply the land of Egypt had captured their hearts through these ceremonies. The luxury hotels and Nile cruiser accommodation was a welcome relief from the heat of the desert sun, but it was the very earthy, hot walks around the temples and shrines that really brought home the magnificence of ancient Egypt, a culture and civilisation that lasted over 3,000 years.

When standing before a 3,500 year old mural and noticing small details such as the fingerprints of the artists that drew them, one feels truly humbled. It is almost as if one knew the person who stood there so long ago, precisely where you stand, and gave the very best of his artistic talents. Such murals as well as numerous walls covered in carved images and hieroglyphs were seen, photographed and discussed at every site.

The tour started at Abu Simbel, the southernmost town of Egypt and moved northwards to the temple complex of Philae island, Aswan itself, Kom Ombo, Edfu, Luxor, Karnak and the West Bank, the Red Sea resort of Hurghada, Cairo, Lake Moeris in the Fayum



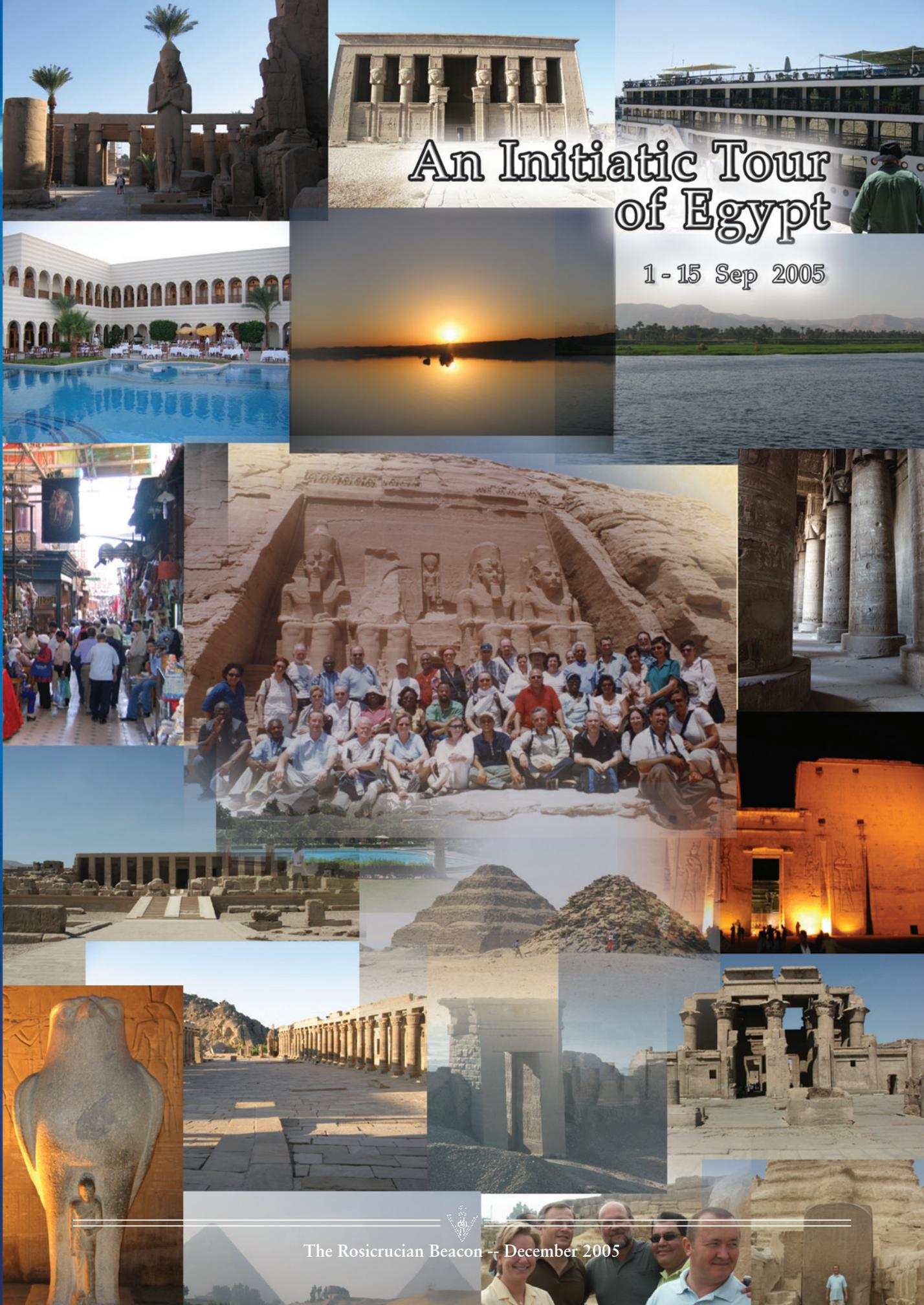
Zahi Hawass with Mohammed Nazmy, signing books for members of AMORC.

Depression, the Giza plateau with its many pyramids and mortuary temple ruins, and finally, the highlight of the tour, the Great Pyramid itself. Part of every visit was cordoned off from other tourists to enable this Rosicrucian group to have periods of privacy to examine and especially to feel in silent attunement the vibrations of sanctity and reverence still present from so long ago.

Present throughout the tour were the Italian and Scandinavian Grand Masters, the English Grand Master for Europe and Africa, the Nigerian Administrator and wife and during the last few days of the tour, the Emperor joined as well.

Fifteen days passed quicker than anyone would have expected and finally the group was helped through check-in and customs at Cairo airport again by Mehdat, the friendliest and most helpful guide any tour could have wished for. Thanks go to Emile "as one" Shaker and to the owner of the tour company Mohammed Nazmy who accompanied us all the way with interesting stories, outrageous jokes and much behind-the-scenes work on our behalf.





An Initiatic Tour of Egypt

1 - 15 Sep 2005

