

Rosicrucian Heritage



September 2022, Vol 29 No 2

Find the Deeper YOU

You are much much more than you think, and discovering who you really are and what incredible power you have, is one of the great things you should accomplish in this life. It takes little to understand the privileged state of our existence on earth, and how valuable our limited time is. How many people truly make the effort to treasure this time and use their hidden talents for the good of all on our precious planet?

If you seek a closer connection with all that surrounds you..., if you seek a deeper appreciation of all things on earth..., if happiness, peace and justice for all people is what you seek..., then learn to commune with your deeper self. To find out more about the Rosicrucian Order contact us at...

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Cover spread

**Another Dawn,
Life Renewed**





by **Kenneth U Idiadi**

Grand Administrator Emeritus for English speaking West Africa and Honorary Grand Master of the Rosicrucian Order.



Techniques for Harmonious Living

The desire to live in a state of harmony is in our nature as human beings. However, when we look at human societies the world over, we soon realise that we are a long way from achieving this ideal. Underlying this universal desire for harmony is the desire to protect our lives. The greater the harmony in our lives, the further we seem to be from any threat to our existence. In other words, the instinct for survival drives us to seek harmony as a way of distancing ourselves from danger.

All people seek harmony and so, it is ironical that the greatest threats to human beings are usually fellow human beings who are also seeking their own harmony. Our lives are threatened and destroyed through wars, insurgency, terrorism, criminal activity, excessive ambition and greed. At any given time there are hundreds of armed conflicts going on in different parts of the world. An online global conflict tracker which monitors conflicts of interest to the US Government identified 27 very worrisome conflicts. Among the 27 hot spots, 6 are considered to be currently getting worse while the other 21 have remained the same

for several years. The 6 worsening conflicts include the wars in Ukraine, Afghanistan, Yemen and Ethiopia, the crises in Myanmar and the political instability in Lebanon. The other 21 which have remained unchanging in status include the civil wars in Syria, Libya and South Sudan, the Israeli-Palestine conflict, criminal drug violence in Mexico and the Boko Haram in Nigeria among others. All these conflicts involve extreme tragedy and brutal loss of lives. When you are not exposed to such brutality it is very difficult to really appreciate how horrific it is.

In some parts of the world where armed conflicts have not occurred within the living memory of people residing there, it may seem that such could never occur there. Unfortunately, this is not always true. Few people would have believed that in this 21st century, Russia could carry out a military invasion of its neighbouring European country, Ukraine. But we are all living witnesses to this. The event has shattered any sense of complacency that any other European country may have had towards their national security. If we are living in a part of the world that



is free from warfare or armed conflict, this is a privilege that we should not take for granted. We may feel safe but this would be a false sense of security if there are some underlying tensions in society that we are ignoring. If left unattended to, such tensions could build up and break out into extreme violence that could totally disrupt our lives. When this happens it may look like a sudden outbreak of hostility when in fact it had been looming unnoticed or ignored for some time.

Physically violent clashes which threaten life and property are dreaded by all people. They are the direct opposite of the harmony we all seek. Our understanding of what leads to such violence will certainly help us in taking necessary steps to avoid it; and this, in turn, will help us in our bid to live a harmonious life. The events that lead to a physical fight between two individuals and those that lead to a full blown war between two nations are very similar. Usually it begins with differences in perspective. This difference in perspective leads to a misinterpretation or mischaracterisation of one side by the other, or one individual by the other.

Let us consider an example of events that can lead to conflict between individuals. In a private office parking lot an employee may form the habit of parking his vehicle in the same parking space every time he comes to work. If on a certain day he find his colleague parking in *'his'* space, he may not take it kindly and the act may be interpreted as a challenge to his office or personality. His colleague on the other hand may not have any attachments to parking spaces and feels free to park in any available space. This difference in perspective is the remote cause behind the initial feelings of resentment. At the first opportunity, the offended worker could verbally lash out against his colleague or snub him. His colleague, surprised by this, not knowing where it is coming from, would naturally become offended and may then retaliate. This would, in turn, elicit a similar response and a vicious cycle is thereby set up that could spiral out of control. A very serious quarrel or fight may in time occur between them arising from what initially was a very minor matter.

Another place where such clashes in perspective typically occur is in the matrimonial home. A true-life example of this was in the case of a newly married couple who were both upcoming career professionals in the corporate world. The husband was raised with the African traditional belief that his wife should cook his meals for



him. The wife on the other hand, felt her husband would not expect her to prepare his meals all the time. She reasoned that, after all, he was in the corporate world and would understand the demands that her occupation placed on her. This became a very serious challenge in their relationship and, in one of their many quarrels, the husband told his wife that without preparing his meals, she was not a proper wife. Her response was that instead of spending so much money for their marriage to acquire her as a cook, he could have saved himself the expense by simply hiring a cook to prepare his meals.

Many marriages that end in divorce often have the ruling judge cite the reason for granting the divorce as irreconcilable differences. However, behind the so-called irreconcilable differences may just be a difference of perspectives. Many people see things from a single narrow perspective most of the time, but most everyone has the innate capacity to see things from many different perspectives. All that is needed is an active imagination. Using the imagination to see different perspectives can be demonstrated in a simple mental exercise that we can all do together right now....

Visualise yourself on a beach, standing on clean, soft sand. See yourself squatting down, and with your finger, trace letter *'M'* in the sand in front of you. Now see yourself walking around to the opposite side of what you have traced. If you look down now, what you see is letter *'W'*. Now if you go halfway round what you traced to your right and look at it, you see letter *'E'*. Finally, if you turn round to the opposite side, you should see number *'3'*. In real-life situations we can similarly consider a subject from different points of view if we make a conscious effort to do so. If we wish to maintain harmony, we need the power of imagination. It is helpful to be able to put ourselves in



the shoes of people who have an opposing point of view to ours and see what they are seeing. And if possible, we should be able to see even a third or fourth view.

If the employee, who was attached to a particular parking space, was able to understand that his colleague was not like him. And if he could also appreciate the value of parking in any available space, there would have been no cause for resentment. If the husband who felt his wife should cook his meals for him was able to see beyond his traditional perspective. If he could appreciate the challenges his wife was facing in preparing his meals, there would have been no quarrels on the matter. And all that would be required to achieve this is a little bit of imagination.

Applying our powers of imagination in this way is one of the keys to unlocking the wisdom that dwells within us. The power of our imagination and its application to harmonious living is perfectly captured in that very popular song *'Imagine'* by the late English rock musician John Lennon. In the lyrics, accompanied by a soothing melody, we are told to imagine a world of peace and the brotherhood of man; a world of no national borders and no dividing religions; a world of no greed or hunger. In the song we are told that even though the lofty ideas may sound like a dream, we are invited to all join in the dream and thus unite the world as one. The song triggers the imagination and makes us appreciate the possibility of actually achieving a better world. As we listen to the dreamy melody and vocals, a world of peace and harmony becomes a momentary reality in our minds.



Young children have powerful imaginations because their minds are like a clean slate on which vivid impressions can be formed.

Several techniques taught within the Order are aimed at enhancing the faculty of imagination. When a sound knowledge of natural and spiritual laws is supported by an enhanced imagination, we can readily develop our own personal techniques for harmonious living. Let us now consider a few of them here. The first technique we learn at the very beginning of our Rosicrucian journey when we are asked to put aside all our preconceived notions. As simple as it sounds, it is actually a very powerful technique for awakening the imagination.

The reason young children have very powerful imaginations is because their minds are like a clean slate or empty canvass on which vivid impressions could be formed. When we are fixated on ideas we have formed, there is often no room for new ones. We may at best distort the new ideas by forcing them to fit into, or comply with, our already existing ideas. We all know the popular saying *'you can't teach an old dog a new trick.'* Well, that's not always true, for we all have the innate ability to put aside all we think we know and become like little children with open minds. And it is done simply by taking the decision to do so. However, it becomes difficult to accomplish when we define ourselves only by the knowledge we have so far acquired. Putting aside this knowledge would be like putting aside our very existence. But if we intuitively understand that we are above and beyond the ideas we currently hold in our minds, we can easily put them aside and make ourselves open to new ideas. In other words, we should guard against becoming unduly attached to our ideas if we want to have an active imagination.

Another technique for enhancing our imagination and for harmonious living is that of reviewing the events of the day. This is done in the evening or at the close of the day. Sitting down in a relaxed position, we should try and recall the significant events of the day. We should then evaluate each event and, if we feel we have behaved in a way that our conscience tells us was wrong, we should use our imagination to recreate the event in our minds and see ourselves behaving in a manner we would have preferred. We may even go through several versions of improved behaviour, steadily refining each version until we get to the one that our conscience considers the most just and fair of the lot. When we do this consistently on a daily basis, it produces remarkable results. As simple as it is, it involves several powerful esoteric principles which we do not have the time to go into here. In the same way that we review the events of each day, we should also try





to recall our dreams and review them when we can. We will find that there is a lot we can learn about ourselves in this way.

The last technique we will consider is that of attuning with the Celestial Sanctum. There exists an immense cosmic harmony readily available for all of us to participate in. It is an energy field and it is always there, never ceasing, and with which we are in constant contact, consciously or unconsciously. It is the fundamental reason why harmony plays such an important part in our daily lives, and why we innately seek harmony above all else. With suitable training and effort, it is however possible to become more immersed in this energy field than we do on average and thereby experience a greater manifestation of its harmony within our lives. The Celestial Sanctum attunement exercise is a simple and very effective way of achieving this. The exercise is available to everyone through our public bulletin *'Liber 777 - The Celestial Sanctum.'*

The exercise involves the use of our imagination to create in our minds a virtual place that symbolises for us the most perfect form of harmony we can conceive of. Before we begin, we are advised to carry out some mental housekeeping. To start the process, we begin by washing our hands and drinking a glass of water, while inwardly cleansing our minds from any discordant thoughts. We are expected to adopt an attitude of utmost humility as we prepare ourselves to approach the Cosmic through the Celestial Sanctum. The more we are able to do this, the more profound our experience will be. One effective way of doing this is of totally emptying our minds of all we know and become nothing. Having done this, we should sit in a relaxed position and take in a few deep breaths to relax our body and mind. When we are ready, we may recite the recommended opening invocation...

May the Divine Essence of the Cosmic infuse my being and cleanse me of all impurities of mind and body, that I may enter the Celestial Sanctum and attune in pureness and worthiness. So Mote It Be!

We may then proceed to visualise our Celestial Sanctum and rise in consciousness into it. Once we have made contact, we should cease all mental effort and remain relaxed and receptive to any impressions we may receive. When we are ready to end the attunement we do so with the recommended closing benediction...

May the God of my heart sanctify this attunement of Self with the Celestial Sanctum! So Mote It Be!

This exercise embodies all the elements we need to live a life of harmony. It should be a corner stone of our mystical work as we strive to progress along the Rosicrucian path of self-mastery. In conclusion, we must develop our own personal techniques for harmonious living. The Rosicrucian Order equips us with the tools we need to do this, and those tools are a sound knowledge of universal laws and the awakening of the power of imagination through exercises, ceremonies and initiations. As we apply the tools, we will find Cosmic Wisdom at our disposal and be inspired with ways that will allow us to manifest harmony in our lives at all levels. On the physical level, we will be guided as to what to do in order to enjoy good health, while on the mental level, we will be guided as to how to achieve happiness and peace.

Of course I cannot conclude this article without due reference to what constitutes the most fundamental principle for harmonious living. I am referring to the Golden Rule, namely, that we love our neighbours as ourselves and we do to others as we expect them to do to us. It is this love that promotes a spirit of tolerance for one another, an attitude of live and let live, at home and in the work place, as well as in our inter-personal relationships wherever we find ourselves in life.

Anytime and anywhere, where we find avarice, greed, selfishness or self-interest, inharmony pops-up and the notion of service above self disappears, resulting in misunderstanding among several people in societies or communities. May we, in our thoughts, words and deeds be expressions of harmonious living and worthy channels for the transmission of Light, Life and Love from within our beings to the world and all around us.





Jacaranda Trees Beautiful & Medicinal

by **Rodrigo Sanchez**

The city of Pretoria in South Africa is famous for its avenues of beautiful Jacaranda trees, hence its alternative name, the *Jacaranda City*. I was fortunate to travel there a few years ago when the trees were in full bloom in spring. Coming around a wide bend on the modern freeway leading to the city, I was astounded to see below me a city completely bathed in the purple colour of this wonderful tree's flowers.

That time of year, September and October, coincides with the end-of-year exams at Pretoria University, and during my two month lecture tour of this and two other universities, students told me that if a Jacaranda flower drops onto a student's head, s/he will pass the upcoming exams with flying colours, guaranteed! I doubt it worked though, as I marked many of those exam papers, and it's virtually impossible to walk anywhere in the city and suburbs without flowers dropping around one almost constantly. Definitely, everyone should have passed with flying colours, but it was not to be!

The sidewalks and street verges are covered in purple carpets of spent flowers, a real feast for any tree lover's eyes, though especially for a nose enchanted by the Jacaranda's strong though at the same time delicately soothing scent. The Jacaranda is a genus of 49 species of flowering subtropical plants from the family of Bignoniaceae, native to the tropical and subtropical regions of Central and South America, as well as islands of the Caribbean. But today, it can be found in virtually all subtropical parts of the world. It is extremely popular, not only because of its singular beauty, but also due to its reputed medicinal properties.

The word *Jacaranda* is believed to derive from the native

"It is extremely popular, not only because of its singular beauty, but also due to its reputed medicinal properties."



Guaraní words *baku* meaning *perfume*, and *renda*, meaning *place*; hence the name *bakurenda*. The trees live up to 100 years and are ideal for urban areas because of their high resistance to pollution. But they are not so good to park your car under, as they constantly shed tiny droplets of a sticky sugary substance that's extraordinarily difficult to clean off. But what a small price to pay for such spectacular beauty, not to mention the plants' many healing properties!

Worldwide

Of course Pretoria isn't the only city to be graced with Jacarandas, and in my home city of Mexico City, the Jacarandas give a spectacular view in the streets and parks. Their presence in thousands of trees completely transforms the ambience of the Paseo de la Reforma, the wide avenue running through the heart of the city. The sweet scent from these trees helps me to relax and find moments of quiet and tranquillity during my spring walks, as the flowers gently rain down.

Jacarandas can also be found in great numbers in the warmer parts of eastern Australia, southern Africa, including Zimbabwe and Zambia, Hawaii, southern California, the south-eastern USA and in parts of Kenya, Uganda and Tanzania. It has also been planted widely in other countries such as Nepal, New Zealand, Israel, Italy, Portugal and Spain, particularly in Malaga. The town of Grafton in northern New South Wales, Australia, is also famous for its Jacarandas, and each year in late October

and early November, the city has a Jacaranda Festival during the period of maximum flowering.

Living Trees

It is estimated there are 120 species of trees and shrubs belonging to the Jacaranda genus. The tree needs a sunny area in well-drained, preferably sandy soil. You should prevent grass from growing near or under the tree. Its blossoms have a mild sweet honey smell, but when they drop they are very fleshy and get stepped on and smeared and they tend to make the pavements slippery.

An adult Jacaranda tree can reach a height of 20 metres, depending on the conditions. A deciduous or evergreen tree, its main distinguishing feature is its spectacular lavender blue blooms which has led to its popularity as an ornamental tree. *Jacaranda mimosifolia* is fast growing and regrows easily if damaged. Its bark is thin and grey-brown in colour, smooth when the tree is young though it eventually becomes finely scaly. The twigs are slender, slightly zigzag, and are a light reddish-brown in colour.

Its flowers are fragrant, lavender blue and tubular, 2½ centimetres long. They appear in dense 15–25 centimetre clusters with often the entire tree in flower before the ground becomes carpeted in blue as the flowers fall off. They are a joy to all except drivers who may park underneath them and come back to find their cars covered in lavender flowers and a coating of sticky excretions from the tree.





Medicinal Properties of the Jacaranda

While not a substitute for allopathic medicine, the tree is used to treat hepatitis and in folk tradition, the flowers, leaves and bark are used to ease neuralgia and varicose veins. It is efficient in treating a wide range of bacterial infections, and as about one-third of the world's population is allergic to penicillin, the primary drug used in fighting many diseases, it is beneficial to have the option offered by the Jacaranda mimosifolia.

Extracts are also used to treat mental health issues and epilepsy. It has antiseptic and antibiotic qualities. Hot Jacaranda-leaf baths treat wounds and skin infections and is said to help in the treatment of acne. The method of using Jacarandas varies; some healers use the distilled essential oils derived from the leaves, others from the bark and seeds that look like a cross between a tiny turtle shell and a nut. Others use instead a water extract of any of these same parts, for use either internally or externally.

Drinking a blend of the Jacaranda root can induce sweating, which helps to expel toxins from the body and stimulates the immune system through perspiration. A syrup made from the roots is also used to aid in liver conditions, skin inflammations, haemorrhoids and detoxification of the blood because of its diuretic and diaphoretic properties. The daily dose is four ounces.

Due to the strong antiseptic properties of parts of the tree, various decoctions have been used for thousands

of years by Native American healers as external washes to treat acne, syphilis, varicose veins, chickenpox, sores and superficial wounds. Another option is the use of infusions of 30 grams of leaves per litre of water to treat the aforementioned illnesses, as well as rheumatism, anemia (lack of iron), the viral forms of mouth ulcers, and the immune system overdrive that results in some forms of psoriasis. The daily dose is 130 grams of infused leaves per litre of water.

The Jacaranda is a graceful tree garlanding many streets in subtropical and warmer temperate cities. For two months of the year it is intensely blanketed in clusters of fragrant lavender-blue flowers; an intense blossom experience that compels the gaze and lifts the spirits. As Professor Jonathan Drori, author of "*Around the World in Eighty Trees*", puts it:

To those impoverished souls for whom gladness needs further justification, street trees should be regarded as a great investment. Ample research demonstrates their contribution to air quality, urban cooling, flood prevention, good mental health and community cohesion: a profusion of benefits far outweighing their cost.

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Ancient Egypt's Literature

by Rodman Clayson



Detail from the Egyptian Book of the Dead.

A few key ancient Egyptian texts have survived on papyrus into modern times, and they are thankfully housed today in museums throughout the world for us to read and learn from. No doubt most ancient Egyptian written texts have been lost, but enough have survived to give us an extraordinarily deep insight into life in those ancient times.

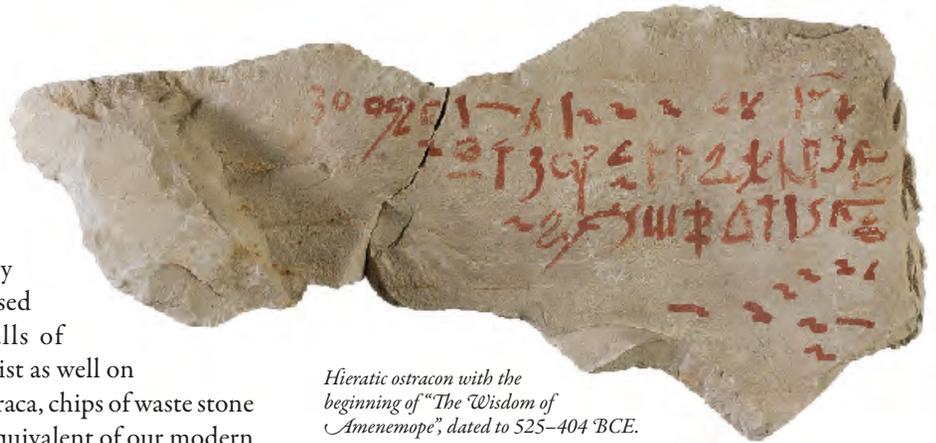
Writing reveals the culture of a people, and the texts of ancient Egypt include various *'wisdom precepts'*, autobiographies, letters, stories, songs, hymns, dramas and of course



magical spells. The earliest writings were inscribed on the inner walls of pyramid chambers and their mortuary temples. We also find them incised or painted on the inner walls of tombs and coffins; and they exist as well on thousands of potsherds and ostraca, chips of waste stone that were used as the ancient equivalent of our modern little yellow notelets. And of course there was writing on papyrus, which is still our most important source of ancient Egyptian 'literature' as opposed to terse one-liners. The papyrus scrolls were written on in black and red text first in hieroglyphics, but later in hieratic, and even later in the demotic.

In this article I will give a few examples of Egyptian literature as opposed to hymns, records of ownership or spells which make up most of ancient Egyptian texts. The oldest maxims we know of are those of the vizier Imhotep from the 3rd Dynasty. Unfortunately none of them have survived, though they are referred to in later texts. Parts of what must have been a large corpus of writings from Imhotep's time were still being quoted even 2,500 years later in Roman times.

Fortunately we do however have the reputed sayings of other wise men such as Ptahhotep, Amenemope, Wakhara, and a few others. Their sayings or maxims are often called wisdom texts, for they declared a preferred way of life, a kind of practical morality that the author wished to pass on to his children or disciples. The virtues of prudence, reserve, honesty and upright living were emphasised,



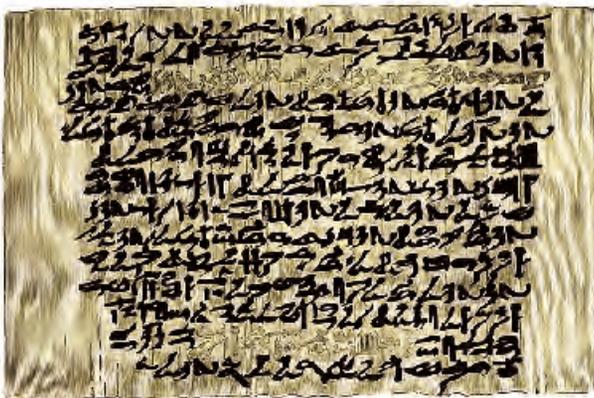
Hieratic ostrakon with the beginning of "The 'Wisdom of Amenemope", dated to 525-404 'BCE.

but through it all, one senses the presence the all-powerful set of beliefs that pervaded every aspect of life in those times. The wisdom teachings propounded that life, rather than having to be a struggle, could be pleasant if one could find the harmony of the gods in the established order of things.

Here follows one extract from the wisdom teachings of the 5th Dynasty vizier Ptahhotep to his son. Because it is not easy reading, you are urged to read it several times over to fully absorb the message and its full intent.

If you are a leader who directs the affairs of a multitude, strive after every excellence until there is no fault in your nature. Maat [the goddess personifying truth and right-order] is good and its worth is lasting.... While evil may gain wealth, the strength of truth lasts.... He who reckons all day has never a happy moment; He who feasts all day cannot keep his family.... One reaches one's goal according to one's steering [of the bark of Ra on the celestial Nile].... Be not arrogant because of your knowledge.... If you plough and there is growth in the field, the god [probably referring to Ra, Ptah, Amun or Horus] causes it to be much in your hand. Do not boast about this among your kindred. Great is the respect that the silent one calls forth.

If you art wretched, then serve a man of repute, so your conduct will be good before the god [or God]; and he [the man of repute] should be one who you know was formerly insignificant. Do not raise up your heart against him [i.e. don't be proud] because you know about him from the past, but honour him because of that which fell to his lot. For wealth does not come of itself, but it is their [the gods'] ordinance for him whom they love.... It is the god [or God] who creates his success and he protects him even when he sleeps.



The Maxims of 'Ptahhotep.



[If after warning and correction, your son continues to do wrong] *"...then drive him away..., he is not your son, he is not born to you.... Reject him as one whom they [the gods] have condemned. He is damned already in the flesh. He whom they [the gods] guide, does not go astray; [but] he whom they leave without a boat cannot make the crossing."*

The crossing here refers to the crossing of the Nile from East to West where the dead are buried, or figuratively, the crossing of the heavens to the place of eternal rest in the domain of setting sun. Continuing, the father Ptahhotep emphasises to his son the need for good speech:

...in instructing the ignorant about wisdom and about the rules for good speech, as of advantage to he who will obey them [the gods] and of disadvantage to him who may neglect them.... If a son accepts what his father says, no plan of his miscarries... [and he] will stand well in the estimation of the officials.... As for the fool who does not listen, he can do nothing.... The wise man rises early in the morning in order to establish himself [perform the dawn rites of lustration].... Let not your heart be puffed up because of your knowledge; do not be overconfident because you are a wise man.... Grasp hold of the truth, and do not exceed it.... Long lived is the man whose rule of conduct is right and who goes in accordance with his [proper] course....



Egyptian peasants harvesting papyrus, from a mural painting in a Deir el-Medina tomb dated to the early Ramesside Period.

"Long lived is the man whose rule of conduct is right and who goes in accordance with his [proper] course..."

The Good Life

In the Old Kingdom, instruction was handed down from father to son. By the New Kingdom instruction or wisdom had become the curriculum of schools for scribes. In so many places we see the belief that the 'good life' consists of being honest, discreet, patient, not covetous or envious, being prudent in friendship, paying proper respect to one's temporal superiors, and maintaining steadfastly one's station in life by exercising moderation in all things.

In the 10th Dynasty, King Wakhara had the following instruction prepared for his son, Merikara:

...do Maat [truth or right order] while you endure on earth.... Do not [overly] trust [your] length of years [i.e. your mature age], for they [the years, or time] regard a lifetime as [but] an hour. A man remains over after death, and his deeds are placed beside him in heaps. [But the] existence yonder is for eternity.... He who reaches it without wrongdoing will exist yonder like a god, stepping out freely like the lords of eternity.... Be [therefore] not evil; patience is good.... Give the love of yourself to the whole earth; a good character is a remembrance.... More acceptable is the character of one [a person] upright of heart than the ox of the evildoer.... Do right as long as you are on earth. Calm the afflicted, oppress no widow, expel no man from his father's possessions. Do not kill, but [merely] punish with beatings or imprisonment. Then will this land be well established. Leave vengeance to the god [or God].

Translating from ancient Egyptian to modern English is not the easiest in the world, and one difficulty relates to the word '*God.*' We use this word to denote the Supreme Creator, the Divine, the source





Detail - *Book of the Dead*.

of all things, etc.. But in ancient Egyptian times it is not certain if the definite article *'the'* was used, as in *'the god'* rather than *'God'* by itself. Regardless of this, we can however, through the deep devotion constantly displayed by Egyptians to their gods, be assured that whether they referred to *'the god'* or to *'God'*, it was something deeply sacred for them.

The pharaoh was for all intents and purposes believed to be the material incarnation of the god, namely one and the same being that people worshipped from the realm of the gods, but incarnated into flesh and bones. We see this reflected in the early Christian belief that the master Jesus was God incarnate. But the pharaoh would no doubt have been fully aware of the frailty of all people, including himself, and there must have been many pharaohs who died prematurely in battle or due to palace intrigues or diseases such as malaria or schistosomiasis (bilharzia) which was then, as now, prevalent in slow-moving parts of the Nile. So, the pharaoh addresses Merikara as follows:

Copy your fathers who have gone before you.... Behold, their words are recorded in writing. Let he who knows open, read and copy [?]. Thus, he who is skilled becomes one who is instructed.

In the 12th Dynasty, the pharaoh Amenemhet I admonishes his son Senusret (Sesostris):

Hearken to that which I say to you, that you may be king [pharaoh] of the earth, that you may be ruler of the lands, that you may increase good.

The 9th Dynasty pharaoh Akhtoy gave the following instruction:

Be not evil. Patience is good. Be a craftsman in speech, for the tongue is a sword to a man, and speech is more valorous than fighting.

And finally, there is an interesting statement attributed to Amenemope in the 12th Dynasty:

Verily, man is clay and straw, the god is his fashion.... [his creator]

Ameni

During the 12th Dynasty, some literary works were written on behalf of earlier pharaohs. One of these stories relates that Pharaoh Snefru of the 3rd Dynasty had a prophet named Neferti called to court to entertain the king with *'choice speeches.'* Neferti made this prophecy:

A king will come forth from Upper Egypt called Ameni, the son of a woman of the south.... He will receive the White Crown and wear the Red Crown.... Be glad you people of his time, the son of a highborn man will make his name for all eternity. They who would make mischief and devise enmity have suppressed their mutterings through fear of him.... There will be built the 'Walls of the Prince', and the Asiatics will never again return to Egypt. They will beg again for water for their cattle after their custom.... And Maat [truth or right order] will come into its [her] own again and wrong will be cast out.

The Ameni mentioned here is undoubtedly Amenemhet I. The *Book of the Dead* is a wide collection of spells and hymns that the deceased pharaoh needs to recite accurately as he makes his way through the underworld before reaching the abode of permanent stars. There are also hymns to the sun-god, such as this example:

I am Atum when I was alone in Nun [the primeval waters]. I am Ra in his first appearance when he began to rule that which he had made.

What does this mean? "*Ra when he began to rule that*



which he had made” means that Ra appeared as a king before Shu and his sister/consort Tefnut (the first children of Atum) had even separated heaven from earth with the assistance of their children Geb (earth) and Nut (sky or night). Shu symbolised the atmosphere and was the god who held in place the celestial disk over the earth. A pyramid provides us with a prayer to the sky-goddess Nut:

Great one who became Heaven, you assumed power, you stirred, you have filled all places with your beauty. The whole earth lies beneath you. You have taken possession of it. You enclose the earth and all things [in your arms]. May you put this king Pepi in yourself as an imperishable star. Heaven is satisfied and the earth rejoices when they hear that King Pepi II has put Maat in the place of falsehood [or disorder].

A pharaoh’s inscription tells us:

I have made bright Maat [truth or right order] which he [Ra] loves. I know that he lives by it... It is my bread [too]; I also eat of its brightness. I am a likeness from his [Ra’s] limbs, one with him.



Imentet and Ra from the tomb of Nefertari, 12th Century BCE. Ra-Horakhty represents the East while Hathor (sitting behind him) with the headdress of Amenet, represents the West.

Creation

The Memphite creation story is truly beautiful and revolves around the earth-god Ptah. The essence of the concept is found in the following inscription:

Every divine word came into being through that which was thought by the heart and commanded by the tongue.

In another text the solar deity Ra says:

Only after I came into being did all that was created come into being.

Further on about Ra it is written:

Ra himself is united with his body.... He is the Universal Lord, the beginning of existing things.... No gods know his true shape.... No witness is borne to him. He is too mysterious for his glory to be revealed, too great for questions to be asked of him, too powerful to be known.

In the 18th Dynasty, of the pharaoh Thutmose III, the vizier Rekhmire had inscribed in his tomb:

What is the king of Upper and Lower Egypt? He is a god by whose dealings one lives, the father and the mother of all men, alone by himself without an equal.

About himself, Rekhmire had inscribed:

Look after the office of the vizier and watch over everything that is done in it, for it is the constitution of the entire land.... Pass over no petitioner without hearing his case.... Show anger to no man wrongfully and be angry only at that which deserves anger.... The distinction of a prince is that he does justice.

Many Facets

The literature of these ancient people has many facets. Here is the blessing of a god addressing a pharaoh:

I grant you, that you may rise like the sun, rejuvenate yourself like the moon, [and] repeat life like the flood of the Nile.





Depiction of Syrians bringing presents to Thutmose III, in the tomb of Rekmire, circa 1400 BCE (actual painting and interpretational drawing).

About himself, the boy pharaoh Tutankhamun had the following written:

His Majesty drove out disorder [falsehood] from the Two Lands so that Maat [goddess of truth and right order] was again established in its place. He made disorder [falsehood] an abomination of the land as at the first time [creation].

In his book *Ancient Egyptian Religion*, Henri Frankfort states that the following, taken from a papyrus roll, was to be recited daily at temple service. It was a hymn to the victorious Ra, likely recited daily in temples throughout the land.:

You rise, you rise brilliantly. You are victorious over your enemies. You cause the day boat to sail past, and [to] repel the dragon of the storm at night. He cannot approach at the decisive moment. You have destroyed the power of [your] enemies. The antagonists of Ra are overthrown by the flame of terror.

The following is the sad lament of a husband whose wife died while he was away in the service of the pharaoh:

What evil have I done to you that I find myself in this wretched state.... You became my wife when I was young, and I was with you. I was appointed to all manner of offices, and I was with you. I did not forsake you or cause your heart to sorrow.... Behold, when I commanded the foot soldiers of Pharaoh, together with his chariot force, I made you come so they may fall down before you, and they brought

all manner of good things to present to you.... When you were ill with sickness I went to the chief physician and he made you your medicine; he did everything you said he should do. When I had to accompany Pharaoh to the south, my thoughts were with you, and I spent those eight months without caring to eat or drink. When I returned to Memphis, I took myself to you, and greatly mourned for you with the people of my house.”

And here is a happy harp player’s song:

Make holiday, verily, verily! Put incense and fine oil together beside you, and garlands of lotus and flowers upon your breast. The woman you love is she who sits by your side. Do not anger your heart over anything that has happened. Put music before you, do not recall evil, the abomination of the god. Think of joys, you righteous, just and true man; calm, friendly, content, relaxed, happy [and] speaking no evil.

Several interesting stories have come down to us too, one them a tale of two brothers, and another about a shipwrecked sailor and his trials and tribulation to get home. Another apparently very popular story which was written down in many versions was about Sinuhe. Our view of the tale is perhaps different from that of the ancients who saw it as a success story. To review briefly, Sinuhe, who was accompanying the crown prince on a campaign, overhears a message reporting the death of his father the pharaoh Amenhet I. The prince being concerned about his father and the no doubt all the intrigue and manoeuvring that will accompany his succession, rushes back to the palace.





A raised-relief depiction of Amenemhat I accompanied by deities; the death of Amenemhat I is reported by his son Senusret I in the Story of Sinuhe.

Sinuhe, suspecting there is a plot against the prince, flees in confusion. Hiding in the reeds, he crosses a waterway and sees new the sentries on palace walls and he believes something bad has happened.

In the dark of the night he flees and continues for days until he makes it into the Sinai desert. Nearly dying of thirst, he is eventually found by Bedouins whom he helps to defeat a foreign enemy. He marries and settles down among the Bedouins but is eventually made aware of conditions in Egypt by means of travellers and messengers from the Nile valley. Finally, the pharaoh (formerly the crown prince) asks him to return and Sinuhe obediently does so. He is well received at court with the queen and princesses present. With the death of the old pharaoh, the crown prince had succeeded to the throne unopposed as Senusret I.

Sinuhe lived happily into a ripe old age. What he had done was not looked upon as desertion, but *“It was like the dispensation of God..., after the manner of a dream.”* For him the greatest and most important accomplishment was the preparation of his tomb:

And there was constructed for me a pyramid out of stone within the precinct of the pyramids. The chief architect began the building of it, the painters designed it, the master sculptor carved in it, the master builders of the necropolis busied themselves with it. All the glistening gear that is placed in the tomb shaft, its needs were supplied there from.... It was his majesty who caused it to be made. There is no humble man for whom the like has been done. And so I live, rewarded by the king, until the day of my death comes.

The sage Amenemope wrote the following towards the end of the New Kingdom, around 1000 BCE:

If you find a large debt against a poor man, divide it into three parts; forgive two, let one remain. you will find it a path of life; you will lie down at night and sleep soundly. On the morrow you will find it like good news. The truly silent man holds himself apart. He is like a tree growing in a garden.

The theology of the New Kingdom seemed to advocate humbleness, silence and discretion...

It flourishes, it doubles its fruit, it [stands] before its lord. Its fruit is sweet, its shade is pleasant, and its end is reached in the garden.... Put yourself in the hands of the god [or God] you're your tranquillity will overthrow them [your enemies].

The theology of the New Kingdom seemed to advocate humbleness, silence and discretion..., so not much different from what we admire today, and the above quotation is a good example of this. It would appear that the gods loved the silent man, *“... more than him who is loud of voice.”* As we have seen, the concepts of the ancient Egyptian teachings of all periods expounded the good life and the ways of achieving it. Their moral code, perhaps not to the standards of some today, were certainly advanced for their day, eventually spread into neighbouring cultures throughout the Middle East.

It is interesting to note that in the 7th Century BCE, Amenemopet said:

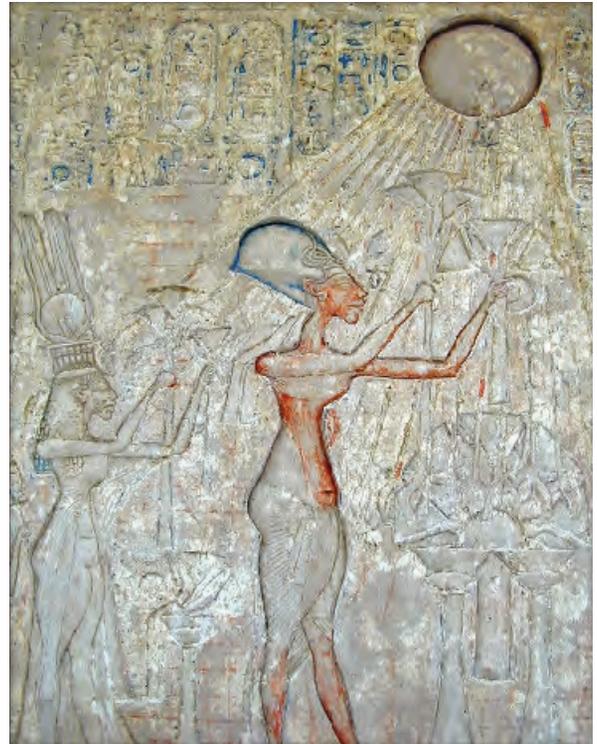


See these thirty chapters; they entertain, they instruct, they are the foremost of all books, they make the ignorant man to know.

I has been suggested that one part of the Book of Proverbs is a reflection of this reference. Ideals and feelings are expressed in poetry and song. In the ancient literature there are many songs and also poems of triumph and of love. The following is an excellent example of a poetic love song:

Come through the garden [my] love to me.
My love is like each flower that blows tall and straight as a young palm tree, and in each cheek a sweet blush-rose.

Like the art of Egypt, so much of the literature was tied to religion. This following hymn is an example, and a brief review of the literature of ancient Egypt would not be complete without reference to the *Hymn to the Aton* by the 18th Dynasty (Amenhotep IV). It



Pharaoh Akhenaten and his family adoring the Aton.



Extract from from the *Hymn to the Aton*.

is I believe one of the most beautiful and colourful of all Egyptian literature of the time. Rather than present the entirety of one of his hymns, it will be sufficient to give just the first four lines:

Your dawning is beautiful in the horizon of heaven, O living Aton, Beginning of life! When you rise in the eastern horizon of heaven, you fill every land with your beauty.

Some authorities have suggested a close similarity between this hymn and Psalm 104. From a consideration of the diversity of the literature of Ancient Egypt the impression emerges that these thoroughly human people had their hopes and fears, their joys and griefs like any other cultured, civilised people. They were concerned about daily life and its problems and gave thought to social moralising as well as the ever-prevailing theology of living a good life and surviving into an even better afterlife. The extensive translations done by archaeologists of the literature of ancient Egypt reveal to us that this was a culture of the highest sort, perhaps the highest even until the brilliant emergence of classical Greece.





Rosicrucian Convictions

by **Christian Bernard**
Imperator Emeritus of AMORC (1990-2018)

From your birth to this day, you have learned and developed your own philosophy. There are words, ideas and feelings that resonate in you more than others do. While our tastes have a very broad spread, where the arts are concerned..., whether that be music, painting, sculpture, or even cooking..., our way of living, working, spending our holidays etc. differs greatly from one society, one family, and one individual to another. The same goes for our political, moral, and spiritual convictions.

Forasmuch as I have written this piece as a member and former head of the Ancient and Mystical Order Rosae Crucis, I will pass on to you my main convictions: mystical, philosophical and humanistical. They are 7 in number, but the list of them could have been much longer, so rich are the Rosicrucian teachings. Here, then, are some reflections which seem fundamental. Proceeding from them, we can construct pillars of convictions which rise up to infinity. We can discuss, philosophise and advance as far as our mind allows us to,



I know that all Creation emanated from that absolute Intelligence called “God”, and that it is fulfilling a Cosmic Design.

I know that humans possess a soul issuing from the Universal Soul, and that this is what makes them living and conscious beings.

I know that all humans are kindred souls having the same origin and destiny, making humanity a single spiritual family.

I know that the soul incarnates at the moment of birth when the child inhales for the first time, and that it leaves the body with the last breath.

I know that humans are pure and perfect in essence, and that it is from ignorance, and ignorance alone, that they must be freed.

I know that the soul is immortal and that it survives the demise of the body, so that death is only a passage, a transition, toward another form of existence.

I know that Nature is the most beautiful and sacred of sanctuaries, for it is the expression of divine laws and takes part in Cosmic Evolution.

at the origin of the whole of Creation and all it contains on the visible and invisible planes. While it is impossible to know Him as such, we can, and even must, learn to respect the laws by which He manifests in humans, in nature, and in the universe. This requires studying these laws, which Rosicrucians do through their teachings.

I know that humans possess a soul issuing from the Universal Soul, and that this is what makes them living and conscious beings.

Just as you have your own conception of God, you have your way of feeling, imagining, or visualising the soul that has been giving you life since you first incarnated on the earthly plane. It has known other lives, other emotions, other joys, and other sufferings. Therefore it is not one personality, but several. When you meditate, let the memory of them come to you.

I know that all human beings are kindred souls having the same origin and destiny, making humanity one single spiritual family.

Since we all are kindred souls, the links uniting us are very real, and that is why, even thousands of miles away, we can feel emotions when an important event has taken place, even without having been informed of it, without being there, and without being directly involved. We are the threads of the same fabric, and the wefts of our lives are interlinked. Our union is therefore spiritual, human

and then obtain, as well, as much as our heart can receive.

This, then, sets out these 7 principal convictions, to which I would like to add some comments.

I know that all Creation emanated from that absolute Intelligence that is called God, and that it is fulfilling a Cosmic Design.

Some say that God has no image, others that humans are in the image of God. We all have our own conception, our image of the Divinity. Beyond the idea we have of it, let us strive to live in perfect harmony with our God within, the God of our heart. Let us regularly become conscious of our divine origin and go back up to the source, by means of meditation and prayer.

From a mystical point of view, God is the Intelligence



and fraternal. When it is required, come to the help of your fellows as soon as you can.

I know that the soul incarnates at the moment of birth when the child inhales for the first time, and that it leaves the body with the last breath.

From the Rosicrucian point of view, it is therefore at the moment of birth, and not conception, that the soul enters the child, making them a human being in their own right. Conversely, it is at the moment of the last breath, when death occurs, that the soul leaves the body for good. All the religions and traditions are agreed on this point.

While death is an important moment, and departing from the world and other people is often heart-rending, the same is true, on another plane, of birth. In his initiatory novel *The Bluebird*, Maurice Maeterlinck describes this moment perfectly. As we traditionally call the body the *'Human Temple'*, we can picture the moment of birth in the following way:

Let us visualise a magnificent edifice such as were built in Ancient Egypt and Greece. On its forecourt there are children waiting. Their faces are untroubled and bright, and they are preparing to leave one world for another, not without regrets, but aware that they must incarnate once again. The hour of departure has come, and they must go back to their *'temple'*, the one through which they will live new experiences and go through other trials. Their souls will be sheltered in this temple which they will inhabit during their earthly incarnation. They move forward with confidence and take their place in it. They are born or reborn into another life. Never forget that you yourself are a child in progress!

I know that human beings are pure and perfect in essence, and that it is from ignorance, and ignorance alone, that they must be freed.

To keep this purity safe and to attain the perfection that we must, is a huge undertaking. It is said that perfection is not of this world, and what is more, no mystic would have the audacity to claim they had acquired it. Yet it is within us, and we must every day draw deep within our being to manifest it. We have been endowed with the faculties of judgment, intuition, and self-protection. Without claiming perfection or denying ourselves the right to make errors, we should strive to be aware of what



I know that all humans are kindred souls having the same origin and destiny, making humanity a single spiritual family.

we are capable of, and of this latent perfection which is in progress. In our behaviour each day, we can, and should, be getting closer to it.

I would like to clarify one thing about this principle of perfection. One day, a journalist I was talking to said the following to me: *"Sir, I am always wary of perfection and those who claim it!"* He was alluding to Nazism and the so-called perfect race. I had never considered the subject from that angle, but I often think about our conversation. And so, lest there be any misunderstanding between us, I emphasise the fact that I am referring to the mystic, utopian even, aspect of the perfection that is to be attained. This is not about physical, racial, or social perfection. This principle must be put on another level. Therefore put your mind at rest if you feel you are a long way from the model of the perfect human, and like yourself as you are. Be clear about your imperfections, but know how to appreciate your qualities as well. And what goes for yourself also goes for the view you take of others.

Ignorance is the absence of knowing..., knowing the divine laws, meaning the natural, universal, and spiritual laws; knowing others, which brings about tolerance; and lastly, and above all, knowing self. While a lack of so-called *'intellectual'* knowledge is no obstacle to our evolution or to a happy life, a lack of common sense, or of instinct or intuition, often..., if not always..., brings about mistakes



in our daily lives, catastrophes even, whether that be to do with material things or with relationships.

When we do not know about others, in all of their aspects, we run the risk that intolerance, failure to understand, rejection, isolation, and many other negative feelings may arise within us. Conversely, when we know about others, or want to find out, we open up intriguing horizons, immerse ourselves in a permanent 'fountain of youth', and stimulate our creativity. Knowing about others is sharing, giving, joining in, uniting, and bonding. But this bonding with others is only possible when it has already happened within us, and that is where knowing self comes in.

Know your self and you will know the universe and the gods.

This saying sums up humanity and the divinity that is within us. To know oneself, is first to accept oneself as we are, then make an uncompromising assessment of ourselves, while making every effort to correct our foibles. The image that comes back from the mirror is very often far from being perfect, but that should not discourage us, quite the contrary. This knowledge we have of ourselves can enable us to progress, to continually learn, day after day, trial after trial. Let us welcome and serve knowledge..., for ourselves, for others, for God.

In terms of this particular conviction as stated, I



therefore propose that you reflect on one trait of your personality that you would like to change, so that you may take another step towards perfection. And since God, through the intermediary of your inner Master, is in you, ask Him to help you to perfect yourself and make the commitment to do everything to achieve this. Ask for His help, also, in being alert and receptive to all forms of knowledge which might enable you to one day reach this goal.

I know that the soul is immortal and that it survives the demise of the body, so that death is only a passage, a transition, toward another form of existence.

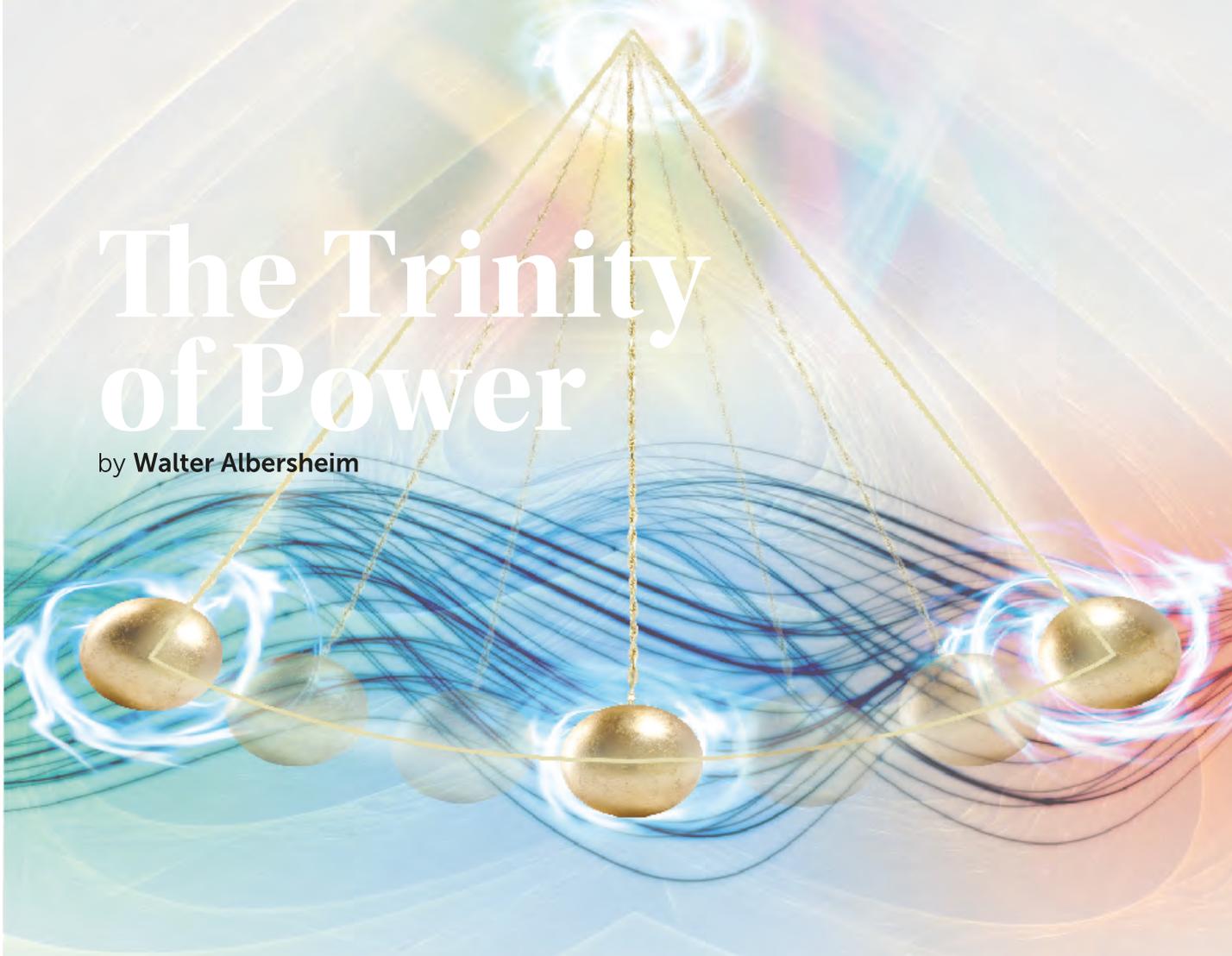
The immortality of the soul..., whether referred to by the Egyptians and Greeks of antiquity, the faithful of current religions, mystics generally, or Rosicrucians in particular..., is a universal principle which is present in different forms in all religions and all traditions. From the mystical point of view, death is a passage, a 'transition', from the earthly world to the spiritual world. Nevertheless, the fact remains that the separation from loved ones is a very painful trial. This passage..., which might also be called 'the return...', has, since time immemorial, always been accompanied by a ritual aimed at helping the deceased to cross the threshold to the beyond in the best conditions possible.

I know that Nature is the most beautiful and sacred of sanctuaries, for it is the expression of the divine laws and is taking part in Cosmic Evolution.

How would we be able to incarnate, manifest our divinity, unfold our soul, fashion brotherly links with our kindred souls, and evolve towards perfection, if we were no longer able to be hosted by the Earth? We all have the duty to preserve her, respect her, and love her. Let us make keeping her safe a priority, and act every day to this end. Our planet is not only a masterpiece of Creation; she is also humanity's temple, and the bedrock of our spiritual evolution; she therefore deserves our greatest respect.

And so, I have passed on to you some of my convictions. If you agree with them, they may become your own. But I encourage you, above all, to find your own convictions, and to enter them in the book that is your consciousness. Do not fail to open it up regularly. We are so quick to forget!





The Trinity of Power

by **Walter Albersheim**

This article aims at finding a common bond between world views which, on the surface, seem to diverge widely. We refer to:

1. Religious concepts of a 'Holy Trinity'.
2. The physical concept of the preservation of energy.
3. The Rosicrucian concept of the universe as vibrations, manifesting in accordance with the Law of the Triangle.

Let us begin by looking for basic agreement between different versions of a Trinity, such as the Christian and Hindu interpretations. According to Christian theology, the Godhead consists of three persons: *Father, Son* and *Holy Spirit*. The Father is the supreme source of all power. According to most Gospel

descriptions, He generally does not act by Himself but through the two other persons who, in effect, seem subordinate to Him.

Jesus states repeatedly that he does not act of himself but carries out the will of the Father, and that the Father



will send the Comforter, the Paraclete, the Holy Spirit, to his disciples. The Son, identified in the Gospels as Jesus the carpenter's son, personifies God's love, the driving force that fills us with the will and power to work for the kingdom of God. Finally, the Holy Spirit is divine power in action. It is likened to the *'Breath of God'*, the rustling of His wind, but also to the fiery power that fills people with enthusiasm and ecstasy so that they can prophesy, *"speak with new tongues"* and act as leaders of humankind.

In Hindu theology, the three persons of the Holy Trinity or Trimurti, are *Brahma*, the Creator; *Vishnu*, the Preserver; and *Śiva*, the Destroyer. Of these, the first, Brahma, is the highest, as shown by the fact that Brahma or *'the Brahman'* by Itself and totally alone, is conceived of as the one and only Universal Being. One may therefore liken and identify this person to the Christian concept of the Father. It is equally natural to compare Vishnu to the Son. A power that keeps alive the creation and all creatures within it must be a loving power that strengthens and vitalises like the Christ spirit of the Gospels.



17th Century painting of four-headed Brahma as an aged man.

But what of the fierce destroyer and killer, Śiva? In the immortal realm of divinity, death and destruction do not have their common, earthly meaning. They stand for action and change, because every change, every new form, implies the end and therefore a kind of death of previous manifestations. As representative of change and action, Śiva is analogous to the Holy Spirit of the Christian Trinity. This is further confirmed by the fact that Śiva is also the god of dance, of the arts, of poetry, of religious fervour and ecstasy. Thus, we find in both Trinities a supreme, creative mind power that expresses itself in love and in action.



Vishnu

Modern physics sees the universe as endowed with a vast but constant store of power that manifests as either mass or energy. Energy, in turn, takes many forms such as light, heat, sound, electricity, chemical affinity, flowing water or air, but also the mobility of living organisms. The Rosicrucian viewpoint is similar to that of science,

Modern physics sees the universe as endowed with a vast but constant store of power that may manifest either as mass or as energy.

which is only natural inasmuch as many aspects of the Rosicrucian curriculum are scientific too, though it deals, in addition, with areas of knowledge that science can in all honesty not deal with yet.

According to Rosicrucian teaching, all Being is Energy, and all Energy is vibratory. Nowadays, the term vibrations has been cheapened by indiscriminate use, so let us go back to the original meaning of the term:



Śiva



The Latin root *vibra* means a slender, whip-like twig; so vibration means a whipping, oscillating motion. We may study its character by its classical prototype of a swinging pendulum. The pendulum is set into motion by an initial supply of energy, such as the lifting of its bob to a maximum height or elongation. This energy storage can last a long time. Even if seemingly consumed by friction, it has only been transformed into other expressions.

Now let us look at one period by itself. At the beginning of each swing, all motion stops for an instant before it reverses its direction. At this point, all the energy expresses as polar tension, as an overcoming of the pull of gravity. Then, in mid-swing, having reached its lowest point, the pendulum has transformed all that polar or potential energy into motion..., kinetic energy, momentum or action.

You may see in these two so different forms of energy an analogy to the two subordinate persons of the Trinity. Potential energy stands for the love and eagerness to approach the attraction of Earth..., akin to the driving love of the Son. Kinetic energy is the restlessly moving action of the Spirit. These two are in dynamic balance: The tension must manifest in action, and the motion overshoots its aim, creating new tension. Only the sum total of these energy forms remains invariant, constant in the midst of activity, like the eternal Being and Mind power of the Father.

Note that this process of energy transformation is also symbolically expressed by the Rosicrucian *Law of the Triangle*. The polar tension between the elongated, raised pendulum bob and the force of gravity stands for the two polar and opposite points of the triangle, and the release of tension in motion exemplifies manifestation at the third point of the triangle. All three points together, like the three persons of the Trinities, express the totality of Being..., permanence beneath all seeming change.

What lessons can we human beings learn from these symbolic laws? Outwardly and physically, we are puny compared with the bulk of a mountain or the strength of a hurricane, but inwardly we are privileged to become one with the entire Cosmic Mind and its limitless power. We can use meditation to store up potential energy, namely the strength and willingness to act constructively in harmony with the Cosmic. And in action we can become channels through which the invincible Cosmic Spirit can flow and express itself as healing power, artistic inspiration, or as illuminating knowledge.

Let us strive to be the third point of the triangle in which the vibratory energy of the Cosmic manifests; or if we wish to express the same goal in terms of Trinity, let us strive to become imbued with the power of the Holy Spirit so we may attain son-ship and one-ness with the wisdom and peace of the Father!



Bringing Heaven...



...to Earth

by **Sven Johansson**

English Grand Master of AMORC
(Europe, Middle East & Africa)

Faced with so many distressing things happening in the world today, we need to remind ourselves how incredibly brief our sojourn on planet Earth is against the backdrop of the age of the universe. Brief, in fact, even when compared to the age of our human species. Armed with this realisation we know, therefore, not to waste a single moment on thoughts, words or actions that are unworthy of our status as members of the most complex and intelligent species ever to have evolved in this tiny corner of the universe.

Despite the daily barrage of news about appalling war crimes being committed and of rampant corruption within political parties often on open display with no redress to justice, we must do our best to live our lives on a higher plane of existence, as genuine mystics intent on working quietly in the background to bring Light to a darkened world. For without doubt, there are always opportunities to do good if we are sufficiently attuned to the needs of mother earth and the many people and animals that pass us daily.

Each day can be an invigorating opportunity of advancing our attunement with the ultimate guiding force of our life, that intimate, personal realisation of the most refined creative force in the universe, something Rosicrucians refer to in deeply personal terms as the '*God of my Heart.*' Communion with that inner '*divine spark*' leads us to the discovery of ever more complex and refined levels of personal intellect, and a rediscovery of our past and how it so neatly dovetails into our present and future. Harsh as the realities of life are for many of us, it is still a good time to be alive.

Solutions to world-wide problems are ours to apply, just there for the taking if we would but accept the challenge and do what is necessary to assist our increasingly damaged planet. Not only do we see a world greatly diminished and suffering on all levels due to human-created global warming, we also see the far greater damage that is occurring daily, by the steady loss of bio-diversity, a loss that is almost entirely due



to the far too large human footprint on earth. As is so patently clear for all who live in countries where accurate information is free to circulate, war..., and this time the possibility of a third world war..., is all too plain to see.

Despite all these worrying signs of approaching disaster for humankind, as spiritual beings we are still obligated to live our lives in the most kind, gentle, compassionate and constructive manner we can, and to help in practical ways wherever our assistance can do good for the world. This is the bare minimum of what we, as spiritual beings should do daily.

Putting aside for a moment the broader, more glaring issues of misgovernment in many countries, we can still live lives of goodness and kindness to all; and we are entirely capable of exerting a positive influence within at least the small communities in which we live. It needs only a little bit of caring effort each day in order to make a constructive, positive difference. And best of all, is to strive to live according to our highest ideals of justice and fairness to all. We have a vast storehouse of knowledge from the past to draw upon, and through history books and, sometimes through direct experience, we have knowledge of the bitter experiences of innumerable past wars to draw upon too. At no time in the past have people, on a mass scale, had available to them information about the folly of war in such abundance. But most important of all, we have the few periods of true peace and rapid intellectual advancement that we and our immediate parents and grand-parents have enjoyed. And from those periods of stability, we must actively draw upon the ethos and moral values that we have created during such times of peace and plenty.

Surely we can see that only in the absence of war and strife, only in the presence of a true and abiding love of humanity, can we find any assurance of peace, harmony, goodwill and personal inner development on a global scale? Our universe is not a mere chance arrangement of particles. It is an orderly, complex system of millions of instances of highly refined creative intelligences and, most importantly, ones that are capable of connecting with each other in a new and far higher form of collective consciousness, one which Rosicrucians refer to as an '*egregore*' of united life with all the indications of being itself as alive, cognitive and capable of decision-making as any individual human part of that '*group consciousness*.'

As advanced as we believe our intellect is, we are but

specs in an ocean..., tiny parts of an immensely greater '*collective whole*.' We individually live and experience life, but so does the '*human collective*', the '*egregore*'. Consider the galaxy in which we live. Among the billions of planets that exist in it today, and even many more that have existed in the past but are no longer in existence, how many other civilisation similar to ours must have risen to even greater heights than ours, yet still fallen into oblivion because of foolish, small-minded, selfish decisions resulting eventually in hasty and ultimately catastrophic actions. We must avoid such pitfalls, for as we grow in scientific knowledge and power, we also expand our ability to destroy our world in a matter of mere hours. Slowly, as we are doing at present through overpopulation, global warming and pollution, or catastrophically quickly, as could happen with an all-out nuclear war, we must be aware that the time has come for people world-wide to realise what a treasure the world is and act as if it is the greatest of all treasures that will ever exist for us. It is a gift beyond compare.

As I ponder the majesty of our beautiful world in awe, jam-packed as it is with the ugly and the beautiful and all shades between, I am filled with enthusiasm and gratitude for being alive *now*, in this era, and for being part of the unique family of humankind. What a privilege it is to live in these exciting days. I cannot escape the feeling that unborn or discarnate entities (if such exist) envy us immensely for being here and experiencing life on this particular planet at this particular time. What a privileged species we are and what great responsibilities we must willingly share.

And as each of us strives toward fulfilment, an admirable enduring human spirit survives, an '*egregore*', a '*collective consciousness*' which sets our species apart from all others on our planet. We must be seekers of Light and Life foremost and strive to manifest Love at every available opportunity. As simple, uncomplicated humans bent on making good happen, let us actively visualise '*the Good*' as the ancient Greek philosophers referred to their concept of sanctity and earnestly strive towards the dream of a collective liberation of the egregore of humanity into its inheritance of matter infused with wisdom and indeed, holiness. As avatars, masters, philosophers and religious leaders of the past have shown us repeatedly, it is possible to bring the heavens down to earth and to live in harmony with nature. We simply need to try, try and try again..., until we eventually succeed!





by **James Wilson**

Our Beautiful World

“Everything has beauty,
but not everyone sees it.”

Confucius

I would like to share with you an exercise I'm fond of doing. Unfortunately I don't do this exercise often, as it requires one to sit comfortably outdoors for a period of time, and in our frustrating British climate it is a rare occasion when it's both dry and warm enough to do so! However, please indulge me and imagine that I am sitting on top of Malling Down, my favourite spot here on the South Downs of Sussex. This exercise is best done from a good vantage point. I make myself comfortable and begin to breathe fully in and out, holding the breath for a short period and then slowly releasing it and willing myself to relax more and more with each exhalation.

I do this for a few minutes and then begin the exercise. It's a very simple exercise because it involves only looking, or should I say *'seeing'* I begin by looking out to the horizon and then bring my gaze steadily back and take in the landscape from the furthest point I can see, back to the hill I'm sitting on. I look carefully at the way both nature and humans have shaped this landscape over time. I look at the contrast of form and colour between the natural environment and the towns and villages. I see the river and reservoir, the roads and pylons. I take in the woods and far hills of the North Downs as well as the farmyards and ploughed fields. I try to be completely non-judgemental when I see something that doesn't



appeal to my sense of aesthetics..., what may be termed a *'blot on the landscape.'* Instead I try to think about the human achievement behind it.

Having spent some time looking at the wider environment, I then begin focusing my attention on my more immediate environment. I begin to look at the individual trees and shrubs around me, the flowers on the hillside and man-made structures such as fences, gates and water troughs. I watch the cattle and the sheep and, if I have my binoculars with me, I take a closer look at the birds and butterflies that are resting or feeding nearby. I try and take in as much detail as possible, all the time looking at tones and shades of colour, the light and shadows, texture, form and even the 'shapes' of the spaces in between the various solid objects. The idea is to see what I would not ordinarily see if I were just walking along this hilltop, glancing casually from side to side.

For the final part of the exercise I begin to look at the micro-environment that is most immediate to me. In other words, I begin to take a very close look at the world that is within just two feet from where I'm sitting. Being very careful not to cause too much disturbance, I start to gently explore the long grass around me. I notice the different varieties of grasses with their long and graceful stems and perfectly formed seed heads. I note the way the grass moves in the gentle breeze before I part it, take a closer look and wonder at the tiny size and diversity of the creatures that live in



this particular habitat. By simply prying the grass apart, I have discovered a whole new micro-universe. If I am fortunate, I have remembered to bring my magnifying glass so I can explore in even more detail this tiny universe and the life forms that inhabit it.

Feeling Beauty

A man should hear a little music, read a little poetry, and see a fine picture every day of his life, in order that worldly cares may not obliterate the sense of the beautiful which God has implanted in the human soul. -- *Johann Wolfgang von Goethe* --



What is the point of this exercise? Well, absorbing oneself in nature is immensely relaxing and uplifting, but endlessly fascinating too. Also, how many of us can say that we truly see the things around us? How often do we take the time to take in so much detail? To do so not only opens the eyes but also opens the heart to the beauty that is all around us. When I practise an exercise such as this, my mind is absorbed with thoughts of the wonder of creation and my heart is filled with higher emotions. I find myself contemplating the universal forces inherent in all things and I can feel, not just see, a beauty that is not ordinarily experienced. There is no doubt in my mind and heart at such times as these that an attunement is taking place, an attunement with some power that is within us and all around us. It is a power that is ineffably beautiful, peaceful, graceful and sometimes overwhelming.

I feel intuitively that during such moments I experience just a very small proportion of the beauty and peace that could be obtainable by us. However, it is enough to lift me and temporarily release me from the usual mundaneness of life. It is also enough to enhance an ever-increasing awareness of the divinity behind all life and particularly within my own being. It is a mere hint, a subtle suggestion, but it is there nonetheless. To contemplate such things and to try and attune with the higher aspect of ourselves and the beauty and peace inherent within the universe is one of the goals of the Rosicrucian, and we try to do this through practical methods of meditation. Exercises such as the one described can certainly be a form of meditation and can produce surprising results.



I am reminded of an incident from a book I read many years ago, supposedly based on a true story. It involved a little girl growing up in 1930s London who had been abandoned by her parents and taken in by a young man and his mother. Her name was Anna and she had a very intimate and communicative relationship with '*Mr. God.*' One day she was walking down the street and was suddenly completely captivated by a patch of rust on some railings. She became very excited by this and stopped each passer-by to show them what she had found. The response was always the same: a pat on the head and a look of pity for this sweet but strange girl.

The reason that Anna failed to get any of the passers-by excited about what she saw was because all they could see was a bland bit of brown rust on some old railings that badly needed a lick of paint. What Anna saw in the rust, however, was a world of sparkling colour, beautiful texture and glistening light. This incident illustrates the difference between merely *looking* as opposed to *seeing* what are to many the hidden beauties of the world.

Creating Beauty

I never saw an ugly thing in my life: for let the form of an object be what it may – light, shade and perspective will always make it beautiful.
-- John Constable (1776 – 1837) --

Most of the time, the majority of us only casually look at the world around us. Occasionally we may see something that takes our breath away, such as a



beautiful sunset, and we then may feel something of what I have described. However, how often do we actually see such a sunset in this country? Why wait for such moments when, with a little effort, we can actively look for and really begin to see and feel the beauty that is all around us all the time? And of course, beauty is not only to be found in nature.

While we humans are most certainly very capable of creating ugliness in this world, we also have a remarkable capacity to create beauty, and thankfully we don't always have to wait for that dry, warm day to seek it out. Beauty can be found everywhere if we look. It may be found in an art gallery, a museum, an aquarium or any number of places that exhibit natural or human-created works of art. It may simply be found in a vase on a windowsill or in the glossy photographs within the pages of a book. And let us not forget that beauty is not just to be observed with our visual sense. We have four other physical senses with which we can discover the beauties of this world.

Beauty is not only physical, of course. Beauty can also be found in our thoughts, emotions and actions. We could get truly philosophical about it and assert



that beauty is a state of consciousness only and that it exists only in the mind. For the purposes of this article it matters only that beauty is something we experience and surely something we all seek. It is hard to imagine anyone actively seeking to bring ugliness into their life. However, rather than just seek it, can we not also make a point of adding to the beauty of this world? As individuals we can all do this. For instance, do we not contribute to a beautiful world when we plant seeds or young plants and nurture them into maturity?

We can make our homes and our gardens, and even where we work, places of beauty. We can help to keep our natural environment beautiful by avoiding despoiling it in any way. We can add to the beauty of the world by buying only items that are of real quality rather than cheaply and poorly made mass-produced goods, as this creates a demand for craftsmanship. Likewise, supporting businesses that are ethical in their approach and practices helps to create a better and more beautiful world for all.

We can also help add beauty to this world by supporting those outstanding organisations that help protect the environment, help those in crisis or work for peace in this world. Most importantly, we can contribute to the beauty of this world by ensuring that our own thoughts are only for peace and beauty and our conduct admirable in all respects. Look for and enjoy the beauty in this world. Actively seek it and look more closely at the world around you. Seek it everywhere you look, Listen for it, feel for it and, most importantly of all, take time to seek it also within your own being.





Mystical Tradition in Tibet

by **Bill Anderson**

Tibet, the very name conjures up visions of robe-clad monks going about their daily business, while in a chamber far in the distance can be heard the deep sonorous sounds of chanting. We see rows of monks of all ages seated in a dark, smoke-filled temple murmuring prayers as they progress through their prayer beads one by one, hoping to move inch by inch closer to their ultimate liberation.

But we also see a bustling little city like Lhasa with

well stocked Chinese shops and Tibetan peasants in rags roaming the streets like so many third world scenes we have seen before. Does the Western image of a nation filled with robe-clad men of wisdom portray reality or wishful thinking? We can't be sure can we, for Tibet has been an occupied nation for much of its recent history, and very little verifiable information ever leaves this mountain land. It is almost certain though that most of what we in the West would consider the spiritual part of Tibet to be, is now sadly in the past.





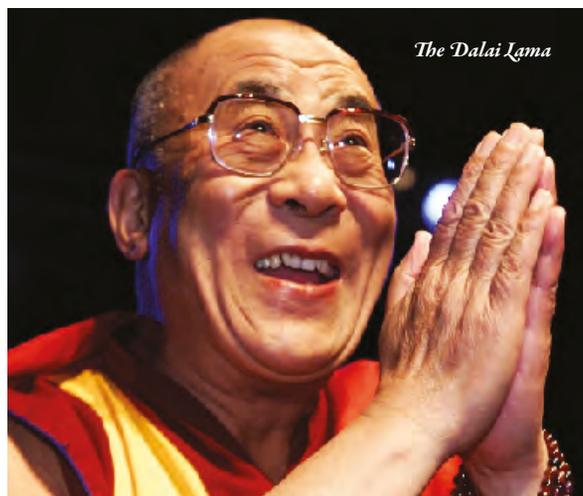
The Kunlun mountains.

Long isolated by the world's highest mountain ranges, a dominant feature of Tibet are the Kunlun, a wide range of mountain peaks stretching from West to East across the entire Tibetan plateau. This old theocracy has long been thought of as a land of mystery, and it remains so even today. Despite over half a century of brutal suppression and ethnic cleansing of its original inhabitants, the Tibetan religion and traditions still cling on in isolated communities, and the Tibetan sense of national identity runs as deep as ever in the hearts of Tibetans, whether in Tibet itself or in its worldwide diaspora. Having suffered the vicissitudes of several foreign invasions in the past, the most recent one beginning in the late 1940s, Tibet still remains in Western eyes a beacon of spiritual practise and attainment, harking back to a time of almost superhuman spiritual achievement.

Much of the moral rectitude and spiritual depth that people perceive Tibet to possess comes from early 20th Century authors who portrayed the country as one possessing the most refined spiritual theocracy in the world. The present Dalai Lama though, has undoubtedly done more than most people alive today, in bringing the plight of the Tibetan people to the eyes and moral conscience of the world. Through years of strict observance of non-violence and a deep love of the country

of his birth, he has shown how people can live lives of kindness and compassion despite generations of foreign occupation and state-sponsored vilification. How accurate the picture of the Tibet we have today has ever been is open to question of course; but what is certain is that this sparsely populated land has inspired in the minds of seekers the world over, spiritual quests that have brought untold happiness and serenity in this life, and hopes for a positive and beautiful future for all humankind.

The former country of Tibet now forms the Chinese autonomous region of Xizang Zizhiqu, though



The Dalai Lama



Tibetans in small communities are also found in the neighbouring Chinese provinces of Qīnghǎi, Gānsù, Sìchuān and Yúnnán, and in several fragile communities in northern India, Sikkim, Nepal and Bhutan. And that is not counting the western diaspora of exiled native Tibetans, and the large following of Tibetan Buddhism in the West which has emerged in recent decades.

Tibetan Language

Modern humans have lived in Tibet as far back as the Neolithic period, and almost certainly, the first hominins out of Africa, some 1.7 million years ago, the long extinct Homo Erectus, would have called it home. We can't tell who the first modern humans were, but their deep ancient ancestors were almost certainly Neanderthals or the even more ancient Denisovans. But if we restrict ourselves to the era of modern human migrations out of Africa into Asia between 50 to 70 thousand years ago, there is little reason to doubt that modern day Tibetans are anything but the direct descendants of these early pioneers. If so, and considering the huge population changes that have taken place all over the world in recent millennia, then the Tibetans are among the most ancient of all human populations outside of Africa.

The Tibetans call themselves the *Bod-pa*, meaning 'people living in the Bod [region]', and their language is of the Tibeto-Burman family. Burmese is believed to be the closest language to Tibetan, possibly, though not proven by any means, due to migrations of Tibetans into Southeast Asia around or before the time of the Buddha (6th to 5th Centuries BCE). Grouping these two languages together with other related languages spoken in the Himalayas, as well as in the highlands of Southeast Asia and the Sino-Tibetan frontier regions, linguists have concluded that all these languages originated from an ancient Tibeto-Burman language, possibly older even than the language group which arrived on the Indian sub-continent with the arrival of the Vedic tradition some four to five thousand years ago. Tibetan is also spoken in parts of Nepal, India and Bhutan and is also used by some Mongolians in order to study Buddhism.

There are several different Tibetan dialects, and due to differences in pronunciation and vocabulary



A Tibetan Bon gathering taken in the early part of the 20th Century.

it can be difficult for people from different regions to understand each other. However, greater social interaction among Tibetans from previous regions in recent times has led to the development of a modern standard Tibetan language, in contrast to various other traditional dialects which are much closer to classical Tibetan. Written Tibetan was devised in the 7th century CE by Thonmi Sambhota (or Thon-mi bsam-bho-ta), the senior minister of the famous Tibetan ruler King Songtsän Gampo or Srong-btsan sgam-po (c. 569-649).

It was believed that the king was a manifestation of the Buddhist Bodhisattva Avalokiteshvara, of whom the Dalai Lamas are similarly believed to have been manifestations. Thonmi Sambhota was one of 15 scholars sent to India by the king to compile Tibetan scripts so that Buddhist literature could be translated into Tibetan. He developed the Tibetan language based on the Sanskrit characters of the Devanagari script, which is used for many Indian languages. He also compiled grammar texts which are still the primary source for studies in Tibetan grammar.

Since its introduction, the writing system has barely changed, although the spoken language has evolved considerably. As a result, written and spoken Tibetan are quite different. Spoken Tibetan is tonal to an extent and also nasal, like French or Portuguese. More controversial, and considerably less popular, is the theory that the Tibeto-Burman family is itself part of a larger language family, called Sino-Tibetan, and that through it, the Tibetan and Burmese languages are distant cousins of Chinese.



Bon

As early as the 7th Century CE, some Tibetans were calling themselves *Bod*, which is believed to be derived from the word *Bon* or *Bön*, which refers to a shamanistic or animist religion followed by many Tibetans at that time. Prior to the Tibetan diaspora, Bon existed within a web of ancient indigenous animism, Hinduism, sympathetic magic, Buddhism, folk religion, shamanism, Vajrayana, asceticism and mysticism complexes prevalent throughout the Himalaya, freely intermingling throughout the inner Asian region.

The scholarly history of Bon is difficult to clearly ascertain because the earliest surviving documents referring to the religion date to the 9th and 10th Centuries CE, well after Buddhists began the suppression of indigenous beliefs and practices. Moreover, the word Bon is used to describe three distinct traditions:

1. The pre-Buddhist religious practices of Tibetans and the Tibetic peoples of Nepal that are *“imperfectly reconstructed yet essentially different from Buddhism”* and were focused on the person of a divine king.
2. A syncretic religion that arose in Tibet and Nepal during the 10th and 11th Centuries, with strong shamanistic and animistic traditions. This shamanic indigenous religion is not Buddhism but is sometimes regarded by scholars as a substrate form of Buddhism.
3. A set of popular beliefs in which local shamans try to heal people using ideas sometimes ascribed to *Bon*. Shamans may divine deities’ wishes, have supernatural struggles with deities, or become possessed by deities. These shamanic practices are common in the Tibeto-Burman speaking ethnic groups.

Bon teachings feature *‘Nine Vehicles’* which are pathway-teaching categories with the distinct characteristics of view, practice and result. Medicine, astrology and divination are in the lower vehicles, then follow sutra and tantra at a higher level, and finally *Dzogchen* or ‘great perfection’ being the highest level.



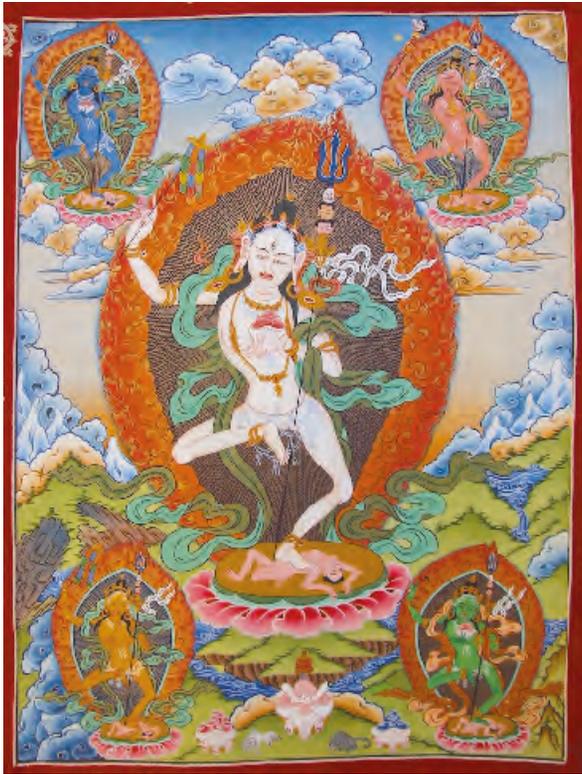
Tibetan Shaman.

Traditionally, the Nine Vehicles are taught in three versions known as the Central, Northern and Southern ‘treasures’.

After the introduction of Buddhism to Tibet during the 7th century, there was often fierce competition between the two traditions. Over time, Bon lost influence and was marginalised by the Tibetan political elite. Among the important aims of *Bon* are cultivating the heart and mind with compassionate activity to benefit others. According to the Bonpas themselves, the Bon religion has gone through three distinct phases: Animistic Bon, Eternal Bon and New Bon.

The first phase was grounded in animistic and shamanistic practices and corresponds to the general characterisation of Bon as described by western scholars. Initiation rituals and rites closely correlate to the indigenous shamanic traditions of Siberia. Many Bonpo shamans were members of a clan-guild, and were both male and female. A shamanic aspirant was often visited and possessed by an ancestral shaman and/or one or





5 Elements Goddess.

more of any number of entities such as gods, elementals, demons, and spirits. The possession typically resulted in a divine madness and a temporary retreat into the wilderness, where the shaman lived like an animal and experienced visions of his own death at the hands of spirits. After recently possessed shamans returned from exile they were taught by senior practitioners and members of the clan-guild how to exert power over the spirits that visited them, as well as how properly to intone certain mantras which were believed to possess great power.

In Bon, the five elemental processes of *earth*, *water*, *fire*, *air* and *space* are the essential elements of all phenomena, the most subtle manifestations of which are known as the 'five pure lights'. Physical properties are assigned to the elements: earth is solidity, water is cohesion, fire is temperature, air is motion, and space is the spatial dimension that accommodates the other four active elements. In addition, the elements are correlated to different emotions, temperaments, directions, colours, tastes, body types, illnesses, thinking styles and character.

From the five elements emerge the five faculties of sensory perception, the five fields of sensual experience,

the five negative emotions, the five wisdoms, and the five extensions of the body. They are the five primary *pranas* or vital energies, and are the constituents of every physical, sensual, mental and spiritual phenomenon.

Buddhism

Especially interesting to seekers of spiritual insight is the knowledge that Tibet has guarded an ancient mystical tradition for hundreds of years, and that her four Tulkus or Great Lamas, each the leader of a particular sect or school, continue to guard it to this day. The mystical tradition per se does not belong exclusively to any one of these schools, but to those students or mystics of any of the schools who have themselves advanced on the spiritual Path.

Religion is extremely important to the Tibetans and has a strong influence over all aspects of their lives. Bon, the ancient religion of Tibet, has been almost entirely eclipsed by Tibetan Buddhism, a distinctive form of *Mahayana* and *Vajrayana*, which was introduced into Tibet from the Sanskrit Buddhist tradition of northern India. Tibetan Buddhism is practised not only in Tibet but also in Mongolia, parts of northern India, in the Russian Federation republics of Buryat, Tuva and Kalmykia, and in a few parts of China. During China's Cultural Revolution, nearly all of Tibet's monasteries were ransacked and destroyed by the Red Guards, and their lamas executed or marched off into '*re-education camps*' where many died. Under strict control by the Chinese government, a few of these old monasteries have been allowed to be rebuilt since the mid 1990s, and greater religious freedom has been granted, although severely limited in expression by Western standards. Although monks are returning to monasteries across Tibet, and monastic education has resumed, control over the number that are allowed to enter monastic life, as well as what may be taught, is an ever present restriction.

Tibetan Buddhism has four main traditions (the suffix *pa* is comparable to "*er*" in English):

1. *Gelug(pa)*, *Way of Virtue*: also known casually as Yellow Hat, whose spiritual head is the Ganden Tripa and whose temporal head is the Dalai Lama. Successive Dalai Lamas ruled Tibet from the mid-17th to mid-20th Centuries. This order was founded in the 14th to 15th Centuries by Je Tsongkhapa, based on the foundations



of the Kadampa tradition. Tsongkhapa was renowned for both his scholasticism and his virtue. The Dalai Lama belongs to the Gelugpa school, and is regarded as the embodiment of the Bodhisattva of Compassion.

2. **Kagyupa**, *Oral Lineage*: this contains one major subsect and one minor subsect. The first, the Dago Kagyu, encompasses those Kagyu schools that trace back to Gampopa. In turn, the Dago Kagyu consists of four major sub-sects: the Karma Kagyu, headed by a Karmapa, the Tsalpa Kagyu, the Barom Kagyu, and Pagtru Kagyu. The once-obscure Shangpa Kagyu, which was famously represented by the 20th century teacher Kalu Rinpoche, traces its history back to the Indian master Niguma, sister of Kagyu lineage holder Naropa. This is an oral tradition which is very much concerned with the experiential dimension of meditation. Its most famous exponent was Milarepa, an 11th Century mystic.
3. **Nyingma**, *The Ancient Ones*: this is the oldest, the original order founded by Padmasambhava.
4. **Sakya**, *Grey Earth*: headed by the Sakya Trizin, founded by Khon Konchog Gyalpo, a disciple of the great translator Drokmi Lotsawa. Sakya Pandita 1182–1251 CE was the great grandson of Khon Konchog Gyalpo. This school emphasises scholarship.

The Buddhist mystical tradition entered the Land of Tibet as early as 787 CE when the Indian master Padmasambhava introduced Buddhism into the country and, on invitation of the Tibetan king, performed the consecration ceremony for the first Buddhist monastery there. The 'Old Sect', or Nyingmapas, descends directly from the Nepalese monk Śāntarakṣita, who was the first abbot of that early monastery. He had been abbot of the famous Nalanda University in India. He founded the philosophical school known as *Yogacara-Svatantrika-Madhyamaka*, which united the *Madhyamaka* tradition of Nagarjuna,

Padmasambhava (lit. "*Lotus-Born*"), also known as the Second Buddha, was a sage guru from Oddiyana, in the modern-day Swat Valley of Khyber Pakhtunkhwa



The Indian master Padmasambhava.

province in Pakistan. Padmasambhava is said to have transmitted *Vajrayana* Buddhism to Tibet, Bhutan and neighbouring countries. In those lands, he is better known as Guru Rinpoche (lit. "*Precious Guru*"). From his *Yoga of Knowing the Mind* comes the following:-

In its true state, mind is naked, immaculate; not made of anything, being of the Voidness; clear, vacuous, without duality, transparent; timeless, uncompounded, unimpeded, colourless; not realisable as a separate thing, but as the unity of all things, yet not composed of them; homogeneous, and transcendent over differentiation.

But it was in the 11th Century, contemporary with the Norman conquest of England, that the Tibetan master Marpa (1012-1097) made a pilgrimage over the Himalayas and brought back with him the '*Secret Doctrine*' of the masters of India, which henceforth was to be preserved in Tibet.





Kagyupa

The ancient mystical fraternity which descends through Marpa is known as the '*School of the Oral Transmission*' because the secret or esoteric teachings of this school have always been passed down exclusively by word of mouth from master to initiate. The Master Marpa's chief successor was the renowned Tibetan mystic *Jetsun Milarepa*.

Milarepa (c.1052-1135) began his career by becoming engaged in the practice of sorcery, for Tibet in the old days was a haunt of so-called 'black magicians' or Bonpo shamen. Having committed innumerable acts of harm, one day Milarepa was overcome with a deep sense of remorse. Repenting of his evil deeds, he then set out in search of a spiritual master capable of guiding him on the path of redemption. So, at 38 years of age, he found Marpa and was accepted on probation. For six long years Marpa caused Milarepa to undergo rigorous acts of penance, and only after the successful completion of this probationary period, was Milarepa initiated by Marpa into the mystical path of Marpa's school. Milarepa became an adept in the control and application of psychic energy, which made it possible for him to live, clad only in a single white cotton robe, at high altitudes in the Himalayas, even during the freezing cold nights of the Tibetan winter.

Following Milarepa's spiritual enlightenment, people from all over the East, including Burma, Thailand, India and Tibet itself, made pilgrimages to listen to the mystic songs through which he expounded his teachings. He shied away however from public attention and refused to allow a personality cult to develop around him. Instead, the more Milarepa's fame spread throughout the East, the more he retreated into the isolation of the mountains, concentrating his efforts on teaching his 21 chief disciples. He explained the doctrine of reincarnation in this way:-

From beginningless time in the past until now, we have all taken a myriad of bodily forms in our past incarnations, comparable only to the total sum of grains of sand in the great Universe. And so all the sentient beings in the Six Realms are either my mother or my father.

The next head of the Kagyupa fraternity was Master Gampopa Sonam Rinchen (1079-1153), otherwise known as Dagpo Lhaje or Om-Rah-Mah¹, who was believed to be a reincarnation of an earlier Indian mystic. Gampopa devoted his energies to building the monastic and academic establishments of the fraternity and his four main disciples in turn founded the four chief branches of the Kagyupa which survive to this day.



The Mystic Tradition

During the 11th and 12th centuries the Kagyupa (Marpa's 'school of oral transmission') became *the* official Tibetan exponent of the Tibetan mystical tradition, and was known as the 'White School' or 'White Tradition' in Tibet. The Master Kunzi Choskyi Nangwa enlarged upon the significance of the word '*oral*' in the name of the Kagyupa school by relating it to a similar sounding Tibetan word meaning '*white*', and the Kagyupa has since then been known as the 'White School of Tibet', or dKar-lugs.

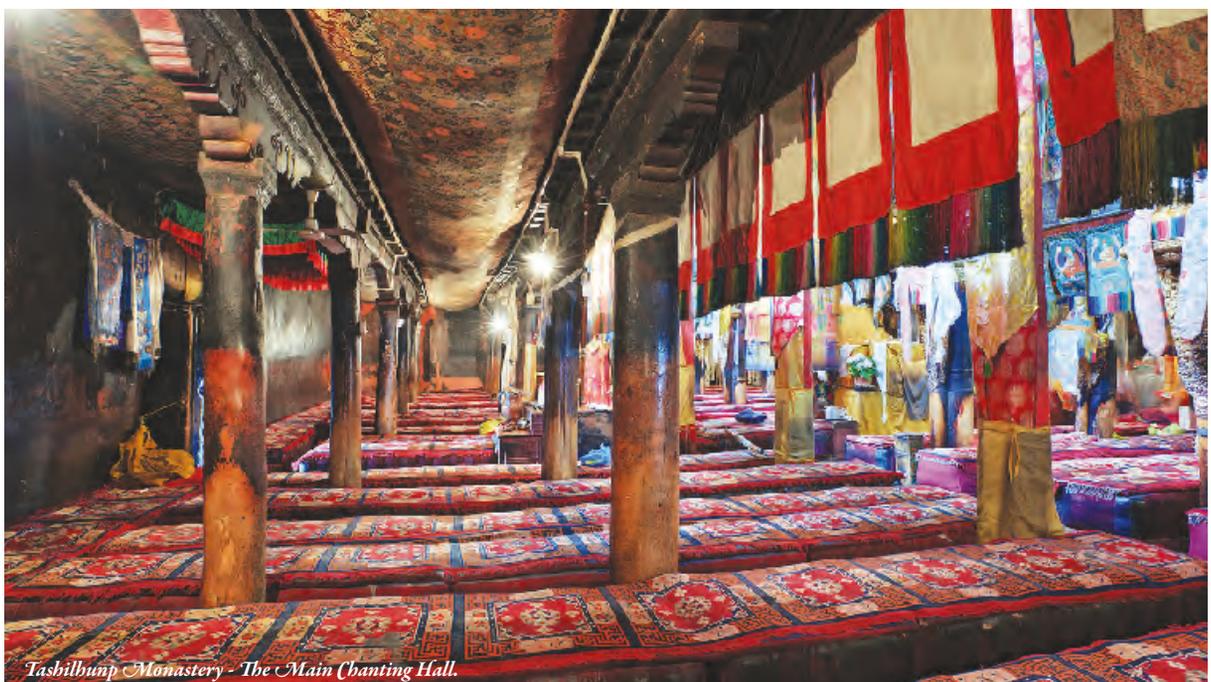
But dKar-lugs (the White Tradition) is not related exclusively to the Kagyupa school. In 1400 CE the great Lama Je Tsongkhapa (1357–1419) of Koko Nor, the reformer of esoteric as well as exoteric Buddhism, founded a new religious order, the Gelugpa or '*Virtuous Ones*', which with time began to displace in part all the earlier sects and schools of Tibet, including the Kagyupa and dKar-lugs. He once told a story:

A certain merchant had an only son. One day while playing, the boy fell into a cesspit. The boy's mother and kinsfolk were deeply distressed and cried out with grief, but none of them entered the cesspit to help rescue the boy. Upon learning of his son's predicament, the boy's father climbed into the cesspit and brought him out.

The boy is a metaphor for all sentient beings. The boy's mother and kinsfolk are those who, upon seeing sentient beings falling into the cyclical flow, are distressed and cry out with grief, but are incapable of bringing the beings out. And the merchant father is a metaphor for the Bodhisattva². Je Tsongkhapa's nephew, Gyalwa Gendün Drup (1391–1474) was installed in 1439 as the first Dalai Lama of the new order, and in 1445 he founded the great monastery of Tashilhunpo at Shigatse, which later became the seat of the Panchen Lamas. Under the fourth of these Dalai Lamas, the Gelugpa vigorously struggled for political and religious supremacy in Tibet. Patronised by a powerful Mongolian minister, several of the older establishments throughout the land were forcibly incorporated into the reform movement.

The Dalai Lamas

There was at this time an exceptionally enlightened sage in the Gelugpa Order whose name was Lozang Chöskyi Gyaltsan (1570-1662). In recognition of his great learning and saintly manner of life, Lozang Chöskyi Gyaltsan was elected in his 31st year to the Grand Abbotship of Tashilhunpo Monastery. In 1622 he initiated the young Ngawang Lobsang Gyatso as the fifth Dalai Lama who in 1640 steered the Gelugpa Order into a position of supreme temporal power



Tashilhunpo Monastery - The Main Chanting Hall.



throughout Tibet. All Dalai Lamas since then have been the spiritual heads of the Tibetan government.

The saintly Gyaltsan did not, like his protégé, concern himself with temporal affairs. Instead he devoted his life to uniting and reforming the ancient Tibetan mystical tradition in line with the principles of the great Je Tsongkhapa, founder of the Gelugpa Order, the ‘Virtuous Ones’. When the ninth Karmapa Lama, Wangchuk Dorje, died in 1603, many great masters and adepts of the East turned to Gyaltsan for guidance. The following year he was officially given the title of ‘Precious Lord Protector’ (Gyalgän Rinpoche) for both the Buddhist faith in Tibet, and the much older ancient mystical (Bon) tradition of Tibet. He also received the name ‘Precious Gem of Learning’ or Panchen Rinpoche, the name by which he is most commonly remembered.

Root Text

The newly enthroned Panchen Rinpoche then issued his famous ‘Root Text’ bringing into harmony the ancient Kagyupa mystical tradition with the Gelugpa reform. This text, the Precious Gelug/Kagyu Mahamudra Root Text, is still used as the chief guideline among students of the Tibetan mystical tradition.

From that time forth, successive reincarnations of the Panchen Lama of Tashilhunpo Monastery near Shigatse have been viewed by the Tibetan people as the highest embodiments of saintliness in the Land of Snow. The Panchen Lama is to this day referred to as the chief official (Maha-chöhan) of the brotherhood of mystic adepts. In fact there is a written prophecy, acknowledged by all the schools of Tibet, that a future incarnation of the Panchen Rinpoche will appear as the Kalki Avatara, (the ‘*White-Horse Saviour*’) at the end of the present age. In a much earlier incarnation, it is said, he was Manjusirikirti, the mystic king of the ancient land of Shamballa, and consequently he is at the present time the Grand Master of the esoteric initiatory school of the ‘Great Wheel of Time’, a doctrine said to have originally derived from Shamballa.

The eighth Panchen Rinpoche is reportedly the Grand Lama who oversaw the religious training of the remarkable Russian woman Helena Petrovna Blavatsky (1831-1891). The ninth died while in China, and it is not surprising therefore that the

tenth, born in 1938 but forced to take up residence in Beijing following the Chinese invasion of Tibet, held the nominal role of spiritual head of all Buddhists throughout Tibet. There is currently discord over who exactly is the eleventh.

Subsequent to the Chinese invasion of Tibet in 1959, necessitating the flight of the Dalai Lama’s government to India, the people and religious leaders of Tibet suffered a long period of intense persecution, mass killings and forced labour in so-called ‘*re-education camps*’ in China. Not only was the Panchen Rinpoche imprisoned for many years under the most appalling conditions imaginable, but virtually all of the leading masters and officials were brutally executed. In recent years however, the Chinese government’s attitude has mellowed from its former harsh and inflexible standards, and several monasteries have been rebuilt, and Tibetan religious expression is again tolerated, though not encouraged.

The Tibetan mystical tradition has survived for 1,200 years. A vigorous and ancient people, the Tibetans are more determined than ever to see that this tradition and their religion continue to survive. What the future holds for Tibet is of course not known, but one can only hope that the deep spiritual tradition of this ancient land will one day blossom forth again in full glory, and bring to its people the practical and theoretical teachings of Tibetan Buddhism back into mainstream use.

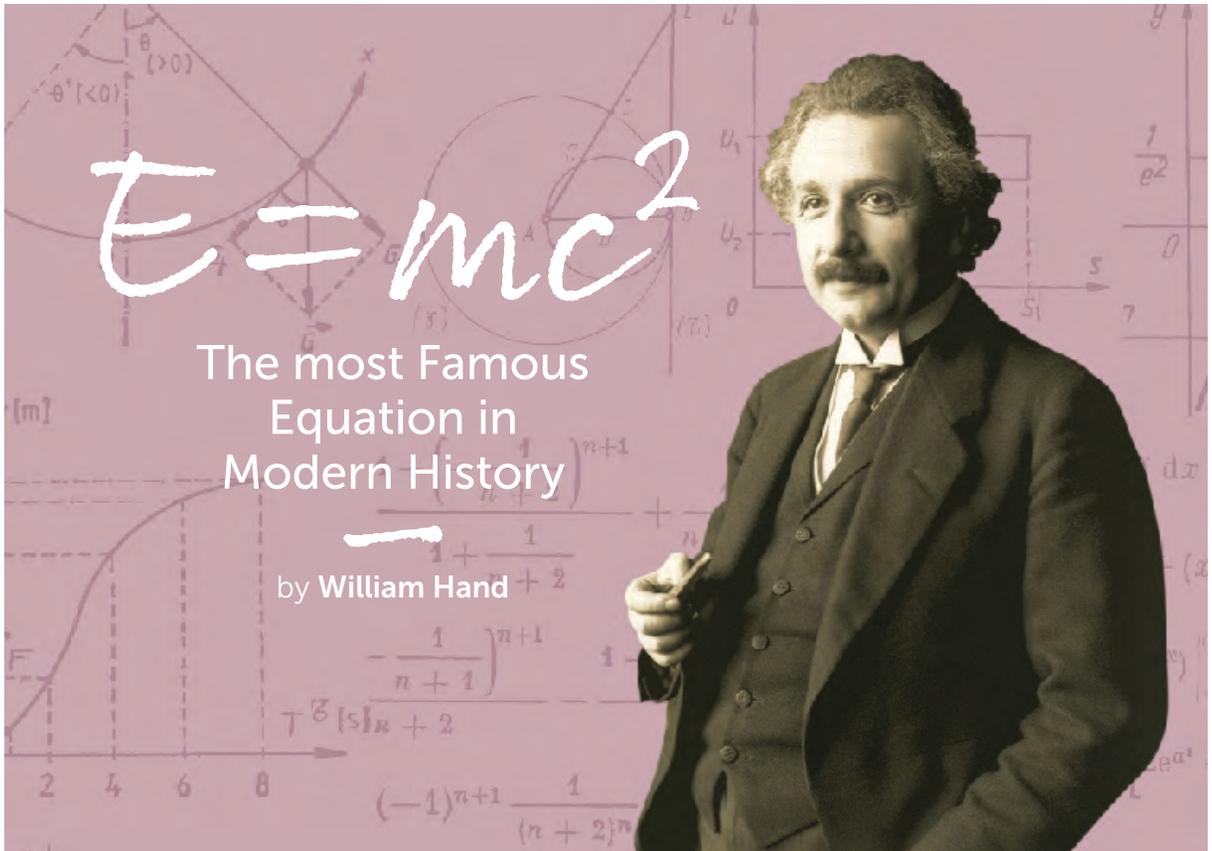
Footnotes

1. *Om-Rab-Mah*, one of the names of the Tibetan Master *Gampopa Sonam Rinchen* (1079-1153), forms part of one of the group of mantras or vowel sounds still used by members of the Rosicrucian Order.
2. A *Bodhisattva* in Tibetan Buddhism is an ‘enlightened being’, one of the four ‘sublime states’ a human can achieve.

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Albert Einstein's equation $E = mc^2$ is perhaps the most well-known and often-quoted equation in the world. And its creator, Albert Einstein, is often cited as one of the most influential scientist of the 20th Century. His work continues to help astronomers today to study and understand everything from gravitational waves to changes in Mercury's orbit. In this short article I will explore a very simple equation in a *non-technical* way, and discover what it means for mysticism and, in particular, the nature of Reality.

The equation shows the equivalence of mass (**m**) and energy (**E**) and how one may be converted into the other using the constant, the speed of light (**c**). In other words all matter is really energy and it is not the apparently solid, unchanging mass that we all perceive. Actually, the equation is an *approximation* as it assumes that the mass [i.e. the object] is stationary relative to the observer. The full equation has extra terms concerning the speed and momentum of the mass if it is moving. However, using the simplified version does not affect the arguments and implications put forward in this short article.

The equation, *Energy equals mass times the speed of light squared* ($E = mc^2$), relates energy to mass where...

E is energy in Joules

m is mass in Kg

c is the speed of light (3×10^8 metres per second).

A mass of 1 kg would therefore have an equivalent energy of $(3 \times 10^8) \times (3 \times 10^8) = 9 \times 10^{16}$ Joules, *which is a lot!*

Now given that $E = mc^2$ is an equation, we can manipulate it algebraically and re-write it as $E/c^2 = m$. What this is saying is that in order to convert an amount of energy **E** to an equivalent amount of mass **m**, we must divide that energy by the square of the speed of light, namely c^2 . And that too is a *very large number!*

In other words, it requires a *very small* fraction of energy **E** in order to get the equivalent mass **m**. The fraction is, $1/c^2$,



which is a *very small number!* This equivalent mass is called the '*relativistic mass*', though people don't use this term much nowadays as it is really just the energy under a different name.

Now let us assume we can add up all the masses in the known Universe, i.e. all the molecules, atoms, quarks and other sub-atomic particles to get a grand mass **M**. This will obviously be a gigantic number. If we call the total energy available in the universe **BigE**, then according to Einstein, the mass equivalent of **BigE** or relativistic mass **M** is BigE/c^2 . As this is a very small fraction of **BigE**, how does the substantial remainder of **BigE** express itself? Logically it must be the part of

the Universe that is massless. But can it all be massless particles such as photons, etc. This seems unlikely since photons are linked with mass as forces.

One conjecture is that this remaining energy goes into manifestations with frequencies exceeding those known to science and which are beyond the ultraviolet and gamma radiation ranges. Perhaps one can speculate that it is these energies that drive the spiritual realms so often talked about in mystical literature? An intriguing possible consequence of $E = mc^2$.

Thank you, Albert Einstein!

Note that 3×10^8 metres per second means 300,000 kilometres per second, (186,000 miles per second). That amounts to roughly 1 billion kilometres per hour (970 million miles per hour) or the speed required to travel to the moon and back in roughly $2\frac{1}{2}$ seconds; or the time it takes to fly around the world $7\frac{1}{2}$ times in a single second; or the speed it takes to travel to the sun and back in $16\frac{3}{4}$ minutes. That's fast!





The family of Osiris. Osiris in the middle, with Horus on the left and Isis on the right.

Figures: Wikimedia / Ragna

Initiations & The Ancient Mysteries

by **Marion Tassie**

Throughout all ages there have existed unique, inspired minds who have given their lives to the search for universal truths, sparks of wisdom that applied to all humans and which were from time immemorial referred to simply as *Light*. The acquisition of this Light has become more commonly known to us in modern times as *Initiation*; for every new element of universal truth realised by a person is tantamount to a rebirth or regeneration of some part of that person's being. From the moment that new realisation has sunk in, the person has undergone an initiation.

All initiations involve two intangible human qualities: self-analysis and aspiration. Because of an intense need to analyse ourselves and the environment that surrounds us, we learn to navigate ourselves through the world in ever more efficient ways; and in this way, we

incrementally contribute our efforts to the advancement of humanity and to the progress of society.

Reason

Most of our natural potentialities are already within us long before we realise it. With these innate abilities just below the surface of objectively conscious thought, we sometimes accomplish things that surprise us, even though we have no idea how we managed to accomplish what we did. Think of an analogy of someone lost in a great forest who, in despair, finds and sits down on a wooden chest whose contents they never bothered to examine. Time passes and their need to eat, drink and protect themselves from the elements grows. Had they only opened the wooden chest they are sitting on, they may well have got all they needed.



In another analogy let us consider someone who, on a hill, leans against a rock, complaining about their fate and the lack of possibility to improve their life. Little do they know that the inert rock behind them contains a mineral of great value and use to society, but due to their ignorance and lack of curiosity they are simply unaware of it. Self-analysis does more than reveal our hidden abilities; it also reveals our limitations, the things we are not yet able to accomplish, and not likely to accomplish short of much more effort.

It shows how far we are from those ideals of perfection we intuit and perceive as being virtually within a hand's reach. But sometimes our self-analysis also indicates, with great precision, exactly what we need to do in order to bring into the clear light of day ever more of those hidden talents that we already possess. Self-analysis derives from our personal experiences and from those that we have learned from others. Through them, by appealing to reason, we can discover our strengths and weaknesses.

Reason is the fundamental factor underlying self-analysis and ultimately feeds in to the occurrence of any initiation we undergo...

We can therefore say that reason is the fundamental factor underlying self-analysis and ultimately feeds in to the occurrence of any initiation we undergo. There are always rational, logical reasons behind the unfoldment of any new realisation we have, and this applies as well to initiation.

Aspiration

Initiation also has its source in a second quality, that of aspiration. Aspiration is formed by the feelings and desires of our higher intellect, as opposed to the ancient, biologically driven passions of the body. An aspiration is satisfied by the realisation of a pre-established, often long wished for need or ideal. While our ability to reason during a time of deep self-analysis reveals to us what we lack, a long-held aspiration obliges us to seek an answer

to the need encompassed in it, and to rise beyond our current state. Consequently, any ritual or ceremony, in whichever way it is conducted, is a true initiation if it gives rise to the following:

- A realisation of the need to look within ourselves.
- The emergence of inspiration and idealism in us.
- A sacred commitment or a promise to ourselves or to others to seek to fulfil our aspirations.

Etymologically, the word initiation derives from the Latin term *initium*, and it is therefore the initial step of a process of preparation and learning, the effectiveness of which depends on three fundamental elements.

- Firstly, by the effectiveness of the education received. Any corpus of knowledge has behind it the momentum and strength of the tradition that formulated it. In other words, its value depends on the authority of the source from which it originates.
- Secondly, whoever receives the knowledge, whatever its effectiveness, must be worthy of it. Otherwise, it will be wasted and nothing of consequence will happen.
- Thirdly for the knowledge to be beneficial, certain conditions are important, particularly relating to time and place. Profound knowledge cannot be received at just any time. An appropriate solemn and meditative harmonium with the circumstances are essential for their successful assimilation. Otherwise it will be as seed fallen on barren ground and nothing of consequence will happen.

For several ancient cultures there was as well one other important factor. They believed it was necessary to separate the arcane knowledge they were prepared to transmit to their initiates from access by the profane world. In other words, secrecy was essential. The reason was that the average person, lacking sufficiently developed abilities to reason and understand their knowledge, as well as lacking any aspirations to higher ways of living, could not appreciate the full gravity of the knowledge that was being offered to them.

Such people were not ready to receive and productively use the knowledge that was on offer, and receiving such knowledge would merely have profaned





Shaman or angakok, as the healers of the Greenland Eskimo tribes were called, during the ceremonies transmitted to the initiates magic formulas that made them possessors of specific powers.

and cheapened what must have been viewed as sacred truths. The refined knowledge and treasured teachings of ancient cultures were therefore reserved only for a select few, and were transmitted only in the form of ritually performed initiations. Consequently, only those deemed worthy of becoming keepers of the sacred knowledge would be invited into the mysteries.

The Mysteries

The so-called '*Mysteries*' of the ancient world consisted of a wide range of knowledge ranging from how to productively grow crops, to how to run the machines of state, to how to run one's personal life. Over time, they developed into two distinct categories, and we can find traces of them today in most initiations of the many orders and fraternities, even if modern candidates do not recognise them.

The first category is the ceremony by which an individual or group of individuals bestowed 'power' on another individual for a defined purpose. For example, the shaman or *angakok*, as the healers of the Greenland Eskimo tribes were called, during the ceremonies transmitted to the initiates magic formulas that made them possessors of specific powers. In cultures further south, for example in the fertile crescent, including Egypt, those powers were to make the rain fall, to cause the Nile river to rise sufficiently during its season, to cause the harvest to sprout grow and be ready to harvest at the best times, to treat common illnesses, to deal with mortuary duties in solemn and respectful ways, to deal with potential enemies to defuse potential hostilities, etc. According to the high priest or shaman, the power to do

these things was often transmitted materially, for example through amulets or small icons of specific protective gods, or specially polished stones, special feathered headresses, and many other things believed to possess magical powers.

The second category of ancient initiation consisted of ceremonies which were an integral part of the social life of the nation, region or local tribe. This category was by far the most important. A simple explanation is that in tribal society people of the same age or sex generally had the same interests, occupations and similar tastes. There was therefore a tendency to group the various classes according to their functions or abilities. The old were in one group, the young in another, the childless, the single, the sick or the deformed in still other groups. Early people thought that the passage from one group to another constituted an initiation, the acquisition of new knowledge and skills.

Of course, most of the changes depended on physiological causes: for example, it was the advent of puberty that made a boy become a man, or in the case of a woman it was pregnancy that brought about certain psychological changes. However, it was thought that when a boy reached manhood it was necessary at the same time to give him a certain magical power to carry out his duties as a man. Ceremonies were therefore held to initiate young men into their new status in society, and the new functions and powers associated with that status was explained and transmitted ritualistically to them.

Only much later was a distinction made between specialised groups of workers in the highly developed professions, arts and crafts on the one hand and ordinary



Marriage, a social initiation, is a ceremony which brings about certain legal benefits.



workers on the other. The craftsmen wanted to protect the secrets of their profession, and for this reason they formed guilds which one entered by initiation. By way of example, in the 13th Century, many cities in northern Italy were independent sovereign states in every way. Each city, surrounded by a certain territory, was a world of its own. They were often hostile to each other and each had its own army. And if they had a coastline, they had their own navy too. Venice and Florence are well-known examples of such city-states.

During that period Venice and especially its island of Murano became famous for its glassmaking, far exceeding the rest of the world in the quality of its work. The secrets of glass blowing were first transmitted from father to son, then, with increasing demand, it was necessary to increase production and initiate other people into the secrets of the trade. The apprentice therefore began as a neophyte and was in due course initiated into glass blowing and had to swear an oath never to reveal the secrets of the trade to people outside the profession.

Today, in our modern society, we still have some rites equivalent to public initiations, and which integrate the principle of the transmission of power. For example, the average citizen who seeks certain legal benefits must participate in ceremonies that amount to a social initiation. Marriage is one of them. It is a right conferred upon two individuals through a ceremony which is

In ancient Greece, all perjurers, traitors and criminals were excluded from initiations into the Mysteries.

equivalent to initiation. The same can be said for adoption. The person who wishes to become a citizen of another country must pass a ceremony in which the powers of citizenship are conferred.

Like everything else, initiation has followed a process of evolution, and humanity has continued to seek some advantages through it, initially only material or physical, but later also moral. Through initiation, men and women have sought to establish better relations with the gods. They hoped to learn how to calm the gods down and how to win their favour. They hoped to understand what the gods expected of them and what behaviours were right or virtuous. This knowledge was revealed to them in the form of ritual dramas, that is, initiations which consisted of sacred representations.

Preparation for Initiation

To receive these initiations, the candidate had to prove themselves worthy of knowing the Mysteries, and often had



Judgment scene from the 'Book of the Dead'; The Court of Osiris, was intended to reveal how the God Osiris, in his heavenly court, weighed the souls of men and women to determine if they were worthy to enter the afterlife.





Muslims, if given the chance during his or her existence, will try to go to Mecca to enter the sacred precincts of the Kaaba and attend the sacred rites.

to go through a stage of moral preparation. In ancient Greece, for example, all perjurers, traitors and criminals were excluded from initiations into the Mysteries. Ancient Egypt had an even more selective method: only those called could participate in the ceremonies. One of these, the Court of Osiris, was intended to reveal how the god Osiris, in his heavenly court, weighed the souls of men and women to determine if they were worthy to enter the afterlife. Only those who were deemed worthy to participate in this ceremony were called.

The structure of most initiations, especially the Mystery initiations of the past and numerous current esoteric initiations, follows four definite forms. They all have these four main elements, even though the actual activity and function are different.

The first form is known as the separation ritual. The candidate or neophyte is informed that they will undergo a transition of the soul, or that through the rites and symbols of the ceremony they will be induced to become aware that their way of life is destined to change, that they will abandon old thoughts, preparing themselves for something new and different.

During this ritual of separation, which suggests a change from an old life to a new one, they may be told that they will have to separate from their family and previous relationships for some time. They may have to take a vow of celibacy or promise to remain celibate up to a certain age. They may be asked to isolate themselves from the outside world for a short period of time. In other words, they may have to live alone, in meditation in a deserted place, until they reach a certain level of development. Or they may have to disguise their personality in a certain

way and lead a simple life. During this rite-of-passage they can be subjected to a symbolic burial, that is, be lying in a trunk or coffin to show that they have nullified their past and left behind all the old ways of living and thinking.

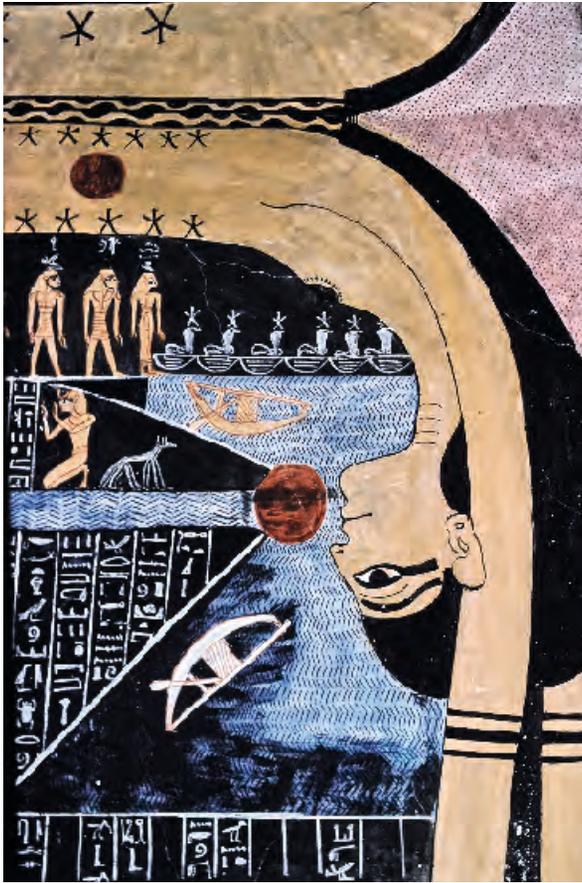
The second form is the ritual of admission. By means of initiation the candidate is led to understand that they are entering a higher plane of thought and consciousness. This ritual can give the impression of being born again. A symbolic representation of this passage foresees that the initiate is made to lie down on the ground, and then raised to their knees and, finally, to their feet, as if they were growing up. The transition from a dark to a strongly lit room can also be a factor, symbolising the exit from the old world of superstitions and fears, which is believed to have been left behind, to a world of peace and new wisdom.

Such a symbolic admission into a new world sometimes takes the form of what is known as the ritual of circular walking. It consists of drawing a circle on the floor of the temple or in the place where the initiation



Muslim pilgrims in traditional clothes.





Nut, Egyptian goddess of the sky in the tomb of Ramses VI.

takes place and placing the candidate in the centre. A second, larger circle is drawn around the first circle, in which lighted candles are placed. At this point the mask covering the candidate's eyes is removed and they must cross the line that separates the two circles. This represents a transition from a limited world to an unlimited or enlightened one. Plato, referring to the initiations into the mysteries of his time, says: *"Death is an initiation."* He meant by this that death simply consists of a change or process of initiation, by which we leave our present existence to enter a new realm.

The third form is known under the name of manifestation of sacred effects. During this part of the initiation ceremony signs are revealed to the candidate representing truths, precepts, names of the degrees they have passed through or will pass through and the symbolism of the order.

The fourth and final part is the return ritual, which is the part of the ceremony during which the candidate is invited to realise that they are returning to the physical and profane world from which they started. They are taught that because of the experience they have gone through, when they return to existence, the circumstances will no longer be completely the same. Generally, they will be obliged, to some extent, to change the conditions of their daily life in order to resonate at the level of the ideal that has been revealed to them during initiation. Furthermore, during these re-entry rituals, they are given a distinctive sign, something physical, which represents the degree reached. Although they live among the profane again, from this sign it can be understood that they have acquired some privileges.

For example, every true Muslim, if given the chance during his or her existence, will try to go to Mecca to enter the sacred precincts of the Kaaba and attend the sacred rites. It is a difficult journey. The faithful must go there by participating in a caravan or by organising their own journey, if sufficiently rich.

Ihram is a sacred state that Muslims enter and remain in during the special rituals and events that are required to complete the Hajj. The state is entered by following certain cleansing rituals and wearing the correct dress. *Ihram* is also used to refer to the ceremonial clothing that has been chosen with the purpose of completing Hajj and must be worn by all men and women. *Ihram* and Hajj is a time of total equality, *Ihram* clothing removes all societal representations of wealth or social differences and ensures



Isis, wife of Osiris.



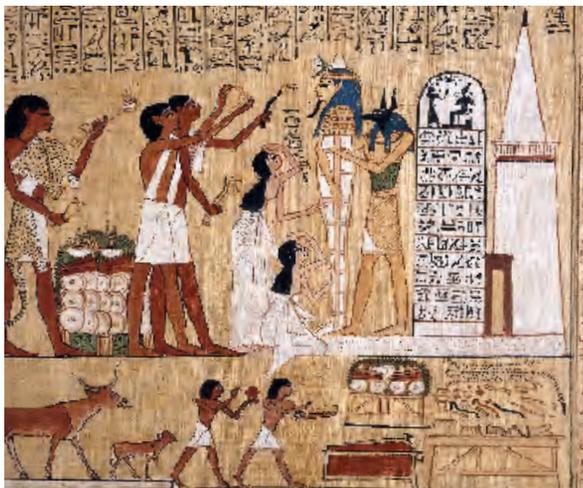
that both men and women renounce the temptations of vanity and the world.

We know from esoteric sources that the ancient Essenes, after their initiation, wore white clothes upon returning to society. White was the symbol of the purity they had known and experienced during their initiation and was a reminder of their new obligations and the transformation that was believed to have taken place in their consciousness.

Let us now consider in their totality some of the ancient initiations or, as they were called, The Mysteries.

Egypt

The oldest of all is perhaps the cycle of Osiris or as they are better known the Osirian Mysteries. They were called that because they dealt with the birth, life, death and rebirth of Osiris. In these mysteries, the doctrine of immortality was presented to humanity for the first time. According to Egyptian mythology, the goddess Nut married the god Geb. They had four children: two brothers, Osiris and Seth and two sisters, Isis and Nephthys. According to legend, all the lands of Egypt were entrusted to Osiris. He behaved like a truly magnanimous divinity: it is said that he instituted the laws that allowed mankind to govern themselves, and that he transmitted to them the art, agriculture, irrigation technique and numerous improvements that brought comfort and well-being. He also taught them to worship the gods, that is, he introduced religion.



Priests of Anubis, the guide of the dead and the god of tombs and embalming, perform the opening of the mouth ritual.

Seth became jealous of mortals' affection for Osiris, so he hatched a plan to eliminate him. He secretly obtained the measurements of the body of Osiris and had a decorated wooden chest made to fit exactly the dimensions of his brother. With the assistance of 70 conspirators Seth then gave a great banquet, inviting Osiris as guest of honour. During the party Seth, in a joyful way, said that he would give the decorated chest to those who would lie down inside it and which perfectly fitted his measurements. All the members of the assembly, aware of his intentions, tried to lie down in the chest but, of course, none of them fitted exactly except Osiris. His measurements corresponded to perfection, and while he was lying there, those present rushed, closed the lid and nailed it down tightly. The chest had become Osiris' coffin. Thus, Seth became king of Egypt.

The death of Osiris had thrown the cosmos into chaos.

Seth then ordered that the chest be thrown into a tributary of the Nile, which was in flood at that time. Drifting down the river, eventually it reached the Mediterranean Sea and washed ashore on the beaches of Byblos, in ancient Phoenicia, now Lebanon. The legend goes on to say that a large Tamarisk tree sprouted around the chest hiding it completely. One day the king of Byblos discovered the tree and had it cut down to make a support column for the roof of his palace.

The death of Osiris had thrown the cosmos into chaos. Isis, having learned what had happened to the body of Osiris, her husband-brother, went searching for him. She went to Byblos in disguise and eventually got the Tamarisk tree and freed the chest, with the body of her dead husband in it, and took it back to Egypt. She laid the body of Osiris down on the sand in the marshes of the Nile delta, where one night Seth, walking in the moonlight, came across the body of his brother and in a fit of anger completely dismembered the body and scattered its parts all over Egypt.

Isis, when she found out, wept bitterly. Her pain offered material to many famous tales in ancient Egypt. Once more she tried to recover the body and eventually, she found all the body parts. She anointed Osiris' body



with precious oils and performed the rites of embalming for the first time. In so doing, she restored Osiris to eternal life. She did this by blowing the breath of life into the mouth of Osiris who, receiving that breath, resurrected and became a living being again: not of this world, but of another, higher one. This was the basis of the Opening of the Mouth ceremonial performed on all the dead thereafter.

Osiris' son Horus later decided to avenge his father's death. Interestingly, this tale of the two brothers, Osiris and Seth, is the oldest story in the world. Thousands of years ago in Egypt this story was entitled "*The Tale of the Two Brothers.*" The first translation was completed by the Egyptologist Charles Moldenke. It is interesting from a historical point of view to consider that the biblical story of Cain and Abel, as now recognised by scholars, probably dates back to the Hebrew period of exile in Egypt.

The legend of Osiris was represented as a mystery especially during the annual pilgrimage to the ancient city of Abydos, performed during the Egyptian month Khoiak (mid-September to mid-October.) As the 10-day drama unfolded under Anubis Mountain and around the Terrace of the Great God, the priests called the Kheri-Hebs, explained to the candidates for initiation the meaning of each of its parts. This drama was sometimes performed in the processional valley or in the moonlight in large boats on the sacred lake. Often it took several nights to run through the whole ceremony and the candidate was not allowed to progress until they fully understood the previous ceremony

We can still see the scenes of the play that took place between the 21st and 30th of Khoiak. Each day witnessed a particular festival that included purifications, processions, feasts, and erection of obelisks and pillars that symbolised Osiris' resurrection.

It was explained that Osiris represented the creative forces of

Each day witnessed a particular festival that included purifications, processions, feasts, and erection of obelisks and pillars that symbolised Osiris' resurrection.

the earth, virtue and goodness and that his brother Seth was the manifestation of evil. Think of Osiris as the black land of fertile Egypt and Seth as the red land, the ever-encroaching desert. The two forces were constantly in conflict in the world. It was revealed that although Osiris had led a good life and tried to help others, there had been no justice for him on this earth, but that we could be rewarded for our merits even in a future life. We should not therefore have expected to receive a just reward on earth for all our deeds. Eventually it was shown how Osiris was resurrected and how he enjoyed an afterlife.

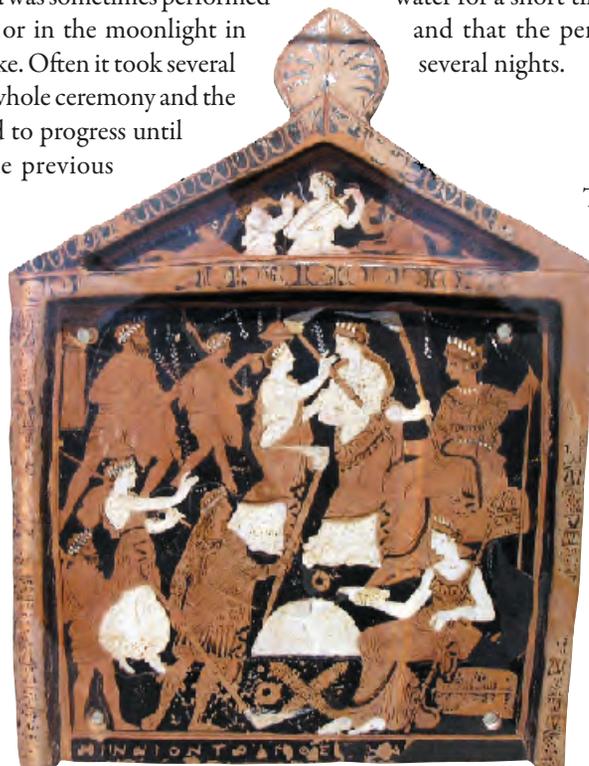
We also know that in order to prepare for this initiation the candidate had to abstain from food and water for a short time; they had to shave their head, and that the performance of the play required several nights.

Greece

There is another ancient initiation that interests us. It is known as the Eleusinian Mysteries because it took place in the Panhellenic Sanctuary in Eleusis in ancient Greece. It lasted about eight days in a period of the year that corresponds to the days from 15th to the 23rd of the month

Left: A votive plaque known as the "Ninnion Tablet" depicting elements of the Eleusinian Mysteries, discovered in the sanctuary at Eleusis (mid-4th Century BCE).

Image: Wikimedia / Marsyas



of Boedromion in September or October in our calendar.

These mysteries had two main characters: Demeter and her daughter Persephone, goddesses of agriculture. The oldest version represented the sufferings suffered by Demeter following the kidnapping of her daughter Persephone. Later, the plot was developed in order to convey knowledge about what happens in the afterlife, and to introduce the notion of immortality. This was done by comparing humans to vegetation. They demonstrated how plants wither and die during the winter but are reborn during the spring which gives them a new life, a new power; they resurrect from the earth in all their former strength and glory. It was taught that, once our days on this earth are over, we must wither to be resurrected in the Elysian Fields, the ancient equivalent of paradise.

In ancient chronicles it is said that the candidates had to walk a long distance to go to the place of initiation in Eleusis, and that they had to walk in single file. We also know that during the ceremonies a tau cross was drawn on their foreheads, that is to say a cross in the shape of a capital T. They were given acacia twigs as a symbol of immortality, perhaps because the acacia leaves close to the touch and then reopen, thus representing the alternation of birth and death.

Rosicrucian Initiation

Now we ask ourselves what is the nature and purpose of Rosicrucian initiations? Firstly, a Rosicrucian initiation, in general, is similar in spirit and purpose to any true esoteric or mystery initiation, although its functions, development and symbolism are naturally different. Each initiation manuscript of the Rosicrucian Order bears the following quotation: *“Initiation transmits the purpose to the sphere of reason and the spirit of introduction to the mysteries to the sphere of emotion.”* This phrase, as we shall see, is precisely the key to Rosicrucian Initiation.

The previous initiations, which we have considered, referred to the sphere of reason. In other words, their purpose was to present humanity with new knowledge and to produce experiences of a noetic quality. They were designed to convey knowledge of their various existences, of the afterlife, of the nature of the gods, of virtue etc.

But reason is not sufficient to master existence and humans, if they want to be happy, must not depend

solely and exclusively on it. Otherwise, humanity would be reduced to a kind of calculating machine. Justice, for example, would be just a set of man-made rules, stripped of compassion and understanding. What we could do for each other would depend only on necessity and calculation. Human goodness and kindness of heart would remain dormant.

Esoteric initiation seeks instead to make the individual aware of the content of his/her soul; to try to help them express it so that it is as much part of their consciousness as other things in life. It aims to make the intelligence of the soul not a simple philosophical principle or a ritual in a mystical drama, but a reality for each and every one of us.

The goal of Rosicrucian Initiation is the awakening of the inner consciousness of our being.

We can therefore say that a Rosicrucian initiation is the process that allows us to get in touch with our inner consciousness, to experience Cosmic Consciousness. The goal of Rosicrucian Initiation is the awakening of the inner consciousness of our being. Everyone has this consciousness, but unfortunately in most people it is dormant. This is the reason why Rosicrucian Initiations, since their origin, have been conceived to guide our objective consciousness in order to free and bring to the fore the inner or subliminal consciousness.

Therefore, when we are objectively participating in Rosicrucian ceremonies and listening to certain vocal sounds or burning incense, we are also stimulating our psychic centres and awakening the soul consciousness within us. All of these things create the mood and emotional release that allows the soul to express itself. It is more than certain that conditions such as peace, the sense of humility and order that we experience in the course of a Rosicrucian Initiation are just as satisfying for the soul as food and drink are for the body. The Rosicrucian Initiation strengthens the ego, the true Inner Self, by stimulating its development, just as study develops and stimulates the neuron connections in our brain.



Eugenius Idiodi

Officially installed as
Grand Administrator of the
English West Africa
Administration of AMORC
at the Administration
headquarters in Calabar,
Nigeria on 2 April 2022.



Eugenius Idiodi was born into a royal family of Rosicrucian heritage in Nigeria on 26 July, 1979. His father and mother are the much-loved former Grand Administrator and, now Honorary Grand Master, Fr Kenneth U Idiodi, and his beloved wife, Sr Bridget Idiodi, both of whom have served the Order in official capacities for well over half a century.

Fr Eugenius was raised as a Rosicrucian, beginning with many years in the Junior Order of Torchbearers and at 16 beginning his Rosicrucian studies as an adult member of AMORC. Completing studies at the naval academy in Abeokuta, he went on to obtain a degree in mechanical engineering in Ghana and an MSc in advanced manufacturing. He worked upstream in the energy sector in Nigeria before taking up a senior position in a major international company which included working in several countries around the world, while retaining his home and family base in the South of England. Throughout much of this

time, he continued serving as Master of a Pronaos and Atelier in Brockenhurst near Southampton and served as Regional Monitor in the United Kingdom as well.

Fr Eugenius has interests in temple building, metaphysical healing, the Junior Order, African heritage, membership welfare and the growth of the Order. His wife, Sr Henrietta, is a medical doctor with a practice in the UK. She was born and raised in Ghana and they are blessed with three lovely children. They have most recently lived in Houston USA and in Singapore, returning to the UK at the peak of the pandemic in 2020.

Fr Eugenius was unanimously elected in October 2021 to succeed his father, Fr Kenneth Idiodi, as Grand Administrator of the English West Africa Administration of AMORC. On 2 April 2022 he was ritualistically installed into Office at the Administration headquarters in Calabar, Nigeria.



Lucy Crawford- Sandison

Officially installed as
Grand Master of the
English Grand Lodge for
Australia, Asia and New
Zealand at the Scandinavian
Grand Lodge Temple in
Onsala, Sweden on
Saturday, 28 May 2022.



Lucy Crawford-Sandison was born in Worcestershire, United-Kingdom on 1 May 1969 and grew up in a rural area of England. After studying architecture at the University of Cambridge, she emigrated to Australia, living in the Adelaide Hills of South Australia. She founded an architecture practice based on interests in ecological, geomantic, spiritual and humanistic ideals, carrying out specialist projects mainly in the Australian bush, rural United Kingdom and China.

The development in her late teens of a deep interest in worldwide sacred places and writings, alongside interests in mysticism and the natural world, eventually led her to the Rosicrucian Order. During her time as a member of AMORC, she has served in several capacities in the Australasian jurisdiction, including as Master of Light Chapter in Adelaide, Regional Monitor, Grand Councillor and Grand Administrator of the Grand Lodge.

She has longstanding personal research interests in

spiritual ecology, expressions of Divine Light and Ancient Egypt. Inspired by the timeless philosophy and mystical ideals of the Rosicrucian Order, she likes to question how diverse peoples in contemporary society, especially youth, are asking the same spiritual questions that people have likely asked for thousands of years.

In a world of rapidly emerging technological and ecological consciousness, and as a mother of children aged 16 and 21, she hopes there will be an inspired, caring and constructive post-pandemic phase for humanity to face the complexities of the 21st century confidently and peacefully.

Soror Lucy was unanimously elected as Grand Master for the English language jurisdiction of Australia, Asia and New Zealand by the Supreme Board of AMORC in October 2021 and was installed as Grand Master by Emperor Fr Claudio Mazzucco on 28 May 2022 in the Scandinavian Grand Lodge Temple in Onsala, Sweden.



Alexander Crocoll

Officially installed as
Grand Master of the
German Grand Lodge
at the German Grand
Lodge Temple in Baden-
Baden, Germany on
Sunday, 10 July 2022.



Alexander Crocoll was born on 26 July 1966 in Karlsruhe, Germany. From an early age he was deeply interested in the great spiritual questions of life, and at the age of 16, through a newspaper advert, he found the Rosicrucian Order. Upon reaching the age of majority he was admitted as a member of AMORC.

Alexander has a PhD in molecular genetics and embryology and has published treatises in a number of scientific journals. He is married with two children approaching adulthood and lives with his family in Karlsruhe.

He has been associated with the Pronaos in Karlsruhe for almost 20 years, serving in a number of offices, including as Master of the Pronaos, while at the same time working at the German Grand Lodge in Baden-Baden since 2009. During that time, he has worked closely with Grand Master emeritus Fr Maximilian Neff. Dedicated to serving members to the best of his ability, he has held various official positions and is a member of the Grand Lodge initiation team. Also keen on making the Order better known, he has given public talks and

written several dozen papers about AMORC in various print media and online portals.

Alexander has headed the administration of the German Grand Lodge since 2014 and was installed as Grand Administrator in 2017. He senses a special responsibility towards his fellow Rosicrucians, as their membership is the most private and delicate thing they have, that is, their spiritual life. Mystically speaking, he places great value on community and a kind of togetherness, and he has expressed how important team work is because the stability and security of the Order lies precisely in this kind of universal brotherhood.

In October 2021, Frater Alexander was unanimously elected by the Supreme Grand Lodge of AMORC to succeed Frater Maximilian Neff in office as Grand Master of the German Grand Lodge. He was installed at the Grand Lodge in Baden Baden, Germany on 10 July 2022. His several years of experience in running the daily affairs of the Grand Lodge will ensure a steady continuity in its management.





Unto Thee I Grant the Economy of Life

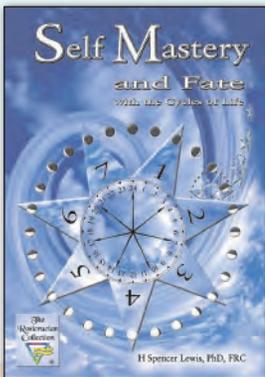
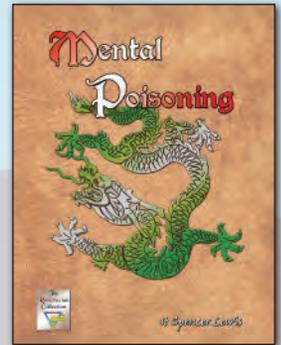
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Self Mastery and Fate with the Cycles of Life

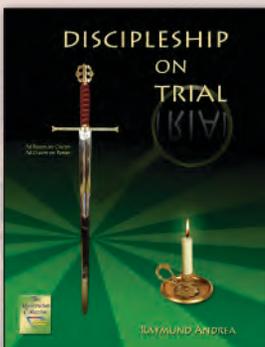
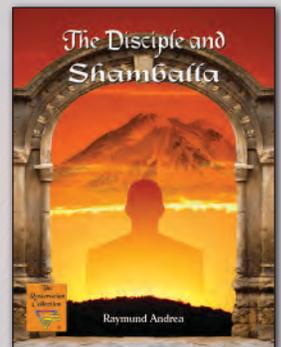
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