

— ROSICRUCIAN —
BEACON 

December 2022, Vol 32, No. 1



Find your Deeper Self

IN THE depths of your being resides your deeper Self, an aspect of your being which breathes, in calm reflection, the very rhythm of the universe. It is in touch with all things and communicates with all that is relevant for life on Earth. Its purpose is to instruct and guide you in learning how to live a good life, and it does so with great care for its wellbeing.

Your Self knows why you are here and what you are meant to accomplish. It knows what your chances are of attaining the goals you have set for yourself and whether they are beyond your reach or are fully attainable. Your deeper Self is a veritable slumbering genius, eager to help you express your hidden talents with great refinement and sophistication. The most productive thing we can ever do is to find and communicate with this Self.

For millennia, seekers of universal truths have known of the existence of a kernel of perfection lying dormant in every person, manifesting supreme confidence, calmness, maturity and wisdom. This deeper Self is called by Rosicrucians the 'Master Within', for it has, in abundance, qualities of refinement, high purpose and spiritual maturity that we would expect only of the most accomplished of people.

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Cover spread

Dramatic winter sunset over a rocky
outcrop at Kimmeridge Bay on the
Dorset coastline.





Ginseng and the Snow Goddess

by **Linda Quan**

Many years ago, an old, wise man travelled throughout China healing people from all levels of society. He asked for no payment and became renowned for his empathy and extensive knowledge of herbs and medications useful in returning the sick to equilibrium and good health.

One cold and stormy day in the mountains of Manchuria, the healer came upon a young emaciated woman freezing to death near an old deserted roadside temple dedicated to the Snow Goddess. Being of great compassion, he brought the girl into the temple and bundled her in his only coat. Then, out into the storm he went to find dry wood to build a fire to prepare food and herbal tea. The old man grew cold and tired in his search but continued until he found enough wood to last

the night. On returning to the temple he built a fire and prepared food for the girl. She regained consciousness, took the food and medications he gave her and started regaining her strength. But despite repeated gentle requests by the healer, she would not say how she came to be outside the temple in the state he had found her.

As the girl regained her strength, the healer started losing his strength. Inexorably, he grew colder and colder and finally became so ill he could no longer tend to his patient. Suddenly the girl arose in a bright light and prepared a herbal tea using a *'man-like'* root which she gave to the healer. He was very surprised, as he had never seen such a root, nor felt such warmth or strength from a medication. Soon he fell into a deep sleep, and when he awoke many hours later, the girl had gone, the storm had





The English word ginseng derives from the Mandarin Chinese term *'rénsbēn.'* *'Rén'* means *'man'* and *'shēn'* means *'plant root'*, referring to the root's characteristic forked shape, which resembles the legs of a man. The English pronunciation derives from the Cantonese *'yun sum'* and the Hokkien pronunciation *'jín-sim.'* The plant comes from 11 related species of slow-growing perennial plants with fleshy roots, belonging to the genus *Panax* of the family *Araliaceae*. It is found only in the Northern Hemisphere, in North America and in eastern Asia (mostly Korea, northeastern China (Manchuria), Bhutan, and eastern Siberia), typically in cooler climates. *Panax vietnamensis*, discovered in Vietnam, is the southernmost ginseng known.

passed, and he stood up feeling as strong as he had been at 20. In the temple lay a bush having the man-like root he had been given and he knew he had been guided to a wonderful new herb. The healer, now no longer an old man, travelled far and wide for many more years, helping people and teaching them of this new medicine which we today know as *'ginseng'*, a gift from the *'Snow Goddess.'*

Ginseng

This charming tale was the Chinese explanation of the discovery of the wonderful properties of this plant. Ginseng, the *'man-like'* root used in Chinese medicine for millennia, remains today a key element in the pharmacopoeia of traditional Chinese medicine. The word *'traditional'* is used to distinguish the medical practices of the modern mainstream Chinese medical establishment from the much older folk remedies which are still widely used, even in mainstream medical practice.

According to this traditional and very old Chinese approach to healing, ginseng promotes the *yin* element of the life force, while at the same time removing any the excess *yang* element, thereby bringing about a calming of the body and enabling the body's own defences to start working to a higher level of efficiency. Western medical science does not recognise the existence of *yin* and *yang* or of a *life force*, so it is not surprising therefore that Western studies of the effects of ginseng on the human body have not been conducted with much enthusiasm. In recent years, however, there has been a resurgence of scientific interest in ginseng, and some studies claim to have found demonstrably beneficial effects on the physiology of the body. More of this later.

Siberian ginseng (*Eleutherococcus senticosus*) is in the same family but, as a genus, it is not considered as true ginseng. Like ginseng, it is considered as an *adaptogenic* herb. The active compounds in Siberian ginseng are *eleutherosides*, not *ginsenosides*, and instead of a fleshy root, Siberian ginseng has a woody root.

A testimonial to the belief that people have over the centuries placed in the wonders of ginseng is the fact that Chinese doctors employing traditional healing techniques, believe that ginseng can cure the sick, strengthen the weak, rejuvenate the aged and revitalise the dying. As a result, it is probably the most widely used plant in Oriental medicine. Traditional Chinese medicine attributes various benefits including roles as an aphrodisiac, stimulant, type II diabetes treatment or a cure for sexual dysfunction in men.



Ginseng is believed to promote the yin element of the life force, while at the same time removing any the excess yang element.





This aromatic root resembles a small parsnip that forks as it matures. Above ground, the plant grows to a height of 18 inches (45 centimetres), usually bearing three leaves, each with three to five leaflets two to five inches long. Usually the root is usually available in dried form, either whole, sliced or as a powder. Ginseng leaf, although not as highly-prized, is also used on occasion, and as with the root, it is usually available in dried form

Ginseng has undoubtedly been used in China for thousands of years as a herbal remedy to treat ailments of the digestive and respiratory systems, nervous disorders, diabetes, to keep the elderly warm in winter, and to increase energy and improve memory. To *'outsiders'* that seems a rather tall order, but the essential principle behind the healing properties of the root is that it vitalises the body's own defence mechanisms, thereby allowing the body to heal itself or whatever ailments afflict the patient. Not surprisingly, early Chinese manuscripts listing curative foods also claimed that ginseng enlightened the mind and increased wisdom. The earliest written records of the life-prolonging effects of ginseng date to the *Liang Dynasty* (220–589 CE).

Research

Although the pharmacological properties of ginseng have been studied on and off for several decades, it was

only by the 1990s that big-pharma started committing large resources to identifying the active ingredients of ginseng, but sadly with no outstanding discoveries yet. Research does suggest however that ginseng, apart from its effects on the immune system, has certain anti-fatigue properties, a transient regulatory action on carbohydrate metabolism and blood pressure, increased survival rates in animals exposed to physical and biological stresses, and increases in adrenal cortical capacity and the body's ability to respond to stress.

Russian research dating to the mid Cold War era, suggested what research in the West discovered several decades later, namely that ginseng (used by humans) boosts physical stamina, promotes optimism psychologically and sharpens the wits of people having to do complicated assembly line work. These were useful traits during the Soviet era when human labour under harsh working conditions was an ever present fact of life.

Early Chinese manuscripts listing curative foods also claimed that ginseng enlightened the mind and increased wisdom.

More recent research has been assessing the usefulness of ginseng as an *'adaptogen'*, allowing mammals to respond more quickly to stressful situation, and adapt to and recover from challenging circumstances with far less onerous after-event consequences. And more recent studies have shown that humans react in much the same way, possibly even more positively.

Of course there is no such thing as a true 'wonder drug', and ginseng has been found to have some decidedly negative side effects too. Ginseng should never be used as a *'cool-aid.'* It is not meant to be consumed in large quantities on the basis that *'more is better'*, for this is not the case, and too much ginseng, like too much of any substance, will harm one. Some of the conditions produced by ginseng when used to excess can be potentially serious, and whenever in doubt, a qualified doctor should be consulted. On many websites, anecdotal information is available about ginseng, most of it positive, but some of



it more objective and highlighting some of the problems associated with high usage of ginseng. The following health problems were treated with ginseng and these comments were made 1:

- **Heart conditions:** Ginseng appears to have antioxidant effects that may benefit patients with heart disorders. Some studies suggest that ginseng also reduces oxidation of low-density lipoprotein (the LDL or 'bad' cholesterol) and brain tissue.
- **High blood sugar/glucose intolerance:** Several studies suggest ginseng may lower blood sugar levels in patients with type 2 diabetes before and after meals. These results are promising, especially because ginseng does not seem to lower blood sugar to dangerous levels.
- **Immune system enhancement:** Several studies report that ginseng boosts the immune system, improves the effectiveness of antibiotics in people with acute bronchitis, and enhances the body's response to flu vaccines.
- **Type 2 diabetes (adult-onset):** Several human studies report that ginseng lowers blood sugar levels in patients with type 2 diabetes, though not to dangerous levels. Long-term effects are not clear, and it is not known what doses are safe or effective, but it appears that a malfunctioning pancreas is stimulated to begin working better than before, though only temporarily.
- **Bronchodilator:** Limited research suggests that ginseng has positive effects on breathing.
- **Cancer chemotherapy:** Early studies suggest that injections of ginseng concentrate may help patients undergoing chemotherapy for various types of cancer. Ginseng may improve body weight, quality of life, and especially the immune response. Although the evidence is promising, it is not a cure and the effects of ginseng alone are not clear.
- **Chronic obstructive pulmonary disease (COPD):** Ginseng is reported to improve lung function and exercise capacity in patients with COPD.
- **Exercise performance:** Athletes commonly use ginseng as a potential way of improving stamina. However, it remains unclear if taken orally, the body's uptake is sufficient to produce the performance results needed. Studies with intravenous administration have been done, but even here, the results are not sufficiently clear.
- **Fatigue:** A few studies using ginseng extract (with or without multivitamins) report improvements in patients with fatigue of various causes.
- **High blood pressure:** Early research suggests that ginseng lowers blood pressure (systolic and diastolic), but what dosages are safe and what could be dangerous, are not yet clear.
- **Liver protection:** Early studies suggest that ginseng may have protective effects on the liver, even to the extent of halting or even reversing certain liver diseases.
- **Lung conditions:** Several studies have looked at the effects of ginseng in a variety of lung conditions. Early results are promising, but most studies have used combination products, therefore making it difficult to isolate the effect of ginseng on its own.





Ginseng has undoubtedly been used in China for thousands of years as a herbal remedy

- **Male infertility:** Early evidence suggests that ginseng may improve male fertility by increasing the number and movement of sperm.
- **Mental performance:** Several studies report that ginseng may modestly improve cognition and the uptake and retention of new information. Benefits have been seen in both healthy young people and in older ill patients. Effects have also been reported with a combination of ginseng and Ginkgo Biloba.
- **Mood and cognition in post-menopausal women:** A review of several studies suggest that ginseng may improve mood and lower anxiety in postmenopausal women.
- **Quality of life:** There is early evidence that ginseng may help improve the general 'quality of life' in both healthy and ill patients. This may be due primarily to the optimism and positive psychological effects of ginseng, but long-term effectiveness is not known.
- **Respiratory infections:** Ginseng appears to be a safe, well-tolerated and potentially effective remedy for some forms of respiratory illnesses caused by the flu virus.
- **Well-being:** More generally, studies have examined the effects of ginseng for up to 12 weeks

(both with and without vitamin supplements) on overall well-being in both healthy and ill patients. The majority of these studies have been anecdotal only and not to laboratory standards, so the reviews by pharma, though positive, are not conclusive. While ginseng appears to be positive in the vast majority of cases, it is, as with all other drugs, almost certain that it is not beneficial for everyone.

At the very least, the work that has been done on the moderating effects of ginseng on the stress response, prove that there is a measurable effect. How reliable that effect is though, varies according to each person's specific physiological issues, what other medications they are taking, or their lifestyle preferences, such as smoking, drinking or living with long periods of sleep deprivation through overwork.

Although there is insufficient data to say what concentrations of ginseng cause the beneficial responses to stress levels, there is still a preponderance of evidence to prove that in most cases even a mild or limited course of ginseng has positive effects. And it is unlikely that the potentially harmful effects of ginseng, considering several millennia of use by the Chinese, should be any cause for concern. The only way forward is to conduct controlled, double-blind human experiments, and some long-term studies are now nearing completion.



Epilogue

Due to the purported nature of the ginseng's action, namely the boosting of yin and the suppression of yang, the two polar opposites of the so-called '*life force*', studies have often been ambiguous in both their methodology and their aims. Results have as a consequence been contradictory and where purely objective criteria have been used, studies have still been contradictory, finding in some cases elevated blood pressure while in other cases a lowering of blood pressure.

In some circumstances ginsenosides appear to act as stimulants, while in others they work as sedatives, and the only conclusions that can be reached with any certainty is that there remains a deep mystery about this 'wonder plant', one that may have more to do with the life force of the plant itself than with any inherent chemical actions.

Objectively viewed, ginseng is generally considered to be a safe tonic and pick-me-up when taken in moderate doses. But taken in large doses, there are some possible side effects which may include increased heart rate, nausea, headaches, sleeping disorder and restlessness. But on the plus side, apart from its rejuvenating effects, ginseng has the effect of lowering blood sugar levels, something that could be of particular importance to people taking requiring medication for diabetes.

Because ginseng may have a steroid hormone-like effect on some women who have had breast or endometrial cancer, some doctors caution against its use for such women. Not enough study has been done though to show whether it is safe for women who are pregnant or breast-

feeding, and doctors generally would advise against its use during such periods. Women who fall into these groups should speak to their doctors before taking ginseng.

So, with this ancient and revered herb, the best advice is to proceed with caution and in moderate doses to begin with; and only increase dosages as the body adjusts and only if beneficial results are clear to see. Don't overdo it and consult your doctor if you have any concerns. In the end, its true power may lie not so much in its pharmaceutical qualities as in its ability to control the two aspects of the life force, yin and yang, something that modern science can of course not deal with.

There is early evidence that ginseng may help improve the general 'quality of life' in both healthy and ill patients.

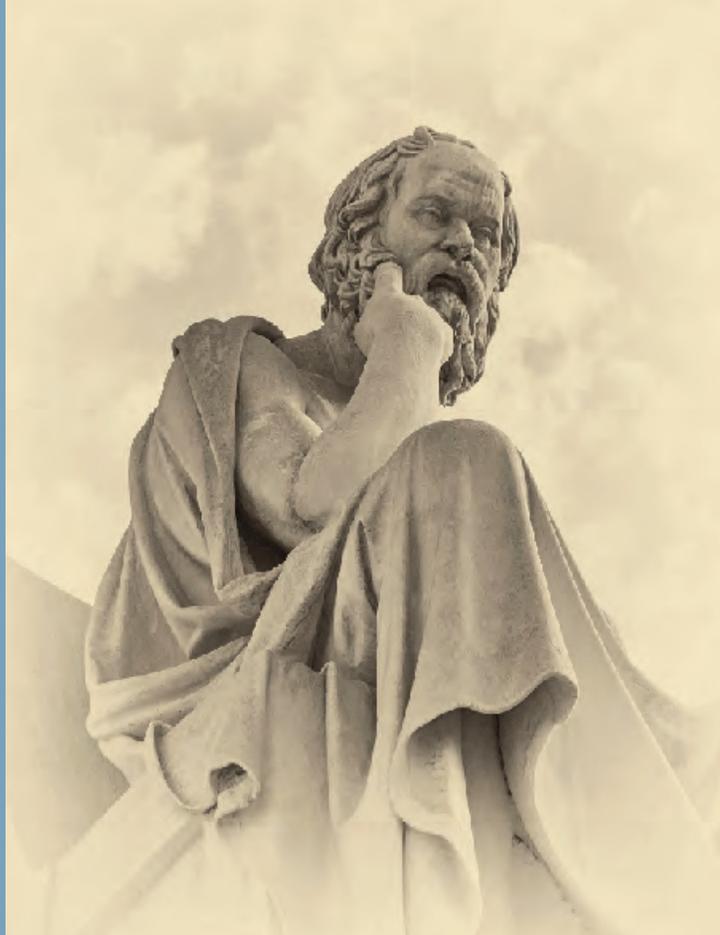
In the end, a proper application may require the psychic abilities of a true traditional Chinese healer, a person with the training to perceive the vitality and qualities of the root directly, and the ability and experience to apply those '*psychic*' qualities to best effect in the patient. That is after all the manner of all ancient healing systems, even though probably all herbs used by traditional practitioners have to some extent had definite active ingredients known at least partially today to pharmacology.

The molecular chemistry of ancient herbal remedies has undoubtedly had physical effects on patients who have used those herbs. But the greatest effects may yet have been the psychological effects, or more importantly the psychic effects that the healers administering herbal remedies had on their patients. As with everything in life, there must have been fakes and charlatans in the healing profession in ancient times, just as there are today. But there were then, and no doubt exist even today, a few accomplished healers who work wonders through their ability to manipulate the *yin* and *yang* of the great Life Force that infuses all living creatures from birth till death. And this ability, more than any beneficial chemical properties in the ginseng, may be the true origins of the great respect that traditional healers still have for it.



Socrates & the Universal Community

by Howard Donaldson



Cast your mind back to ancient Athens. You walk through the busy Agora or marketplace of the city, not only a marketplace but also the place where great throngs gather, where news and ideas are freely shared, and where history is being made. To one side you see a group of men engaged in lively conversation. They are loud and raucous and seem almost on the verge of fighting each other. But then one of them smiles and laughs jovially and you know this is merely their way of coming to agreement on things. Two of them embrace each other and walk off arm in arm, talking animatedly, the very best of friends.

For those who remain, the discussions continue, on and on through the day. One person in the group, in particular, seems to be the focal point of attention, the instigator and director of the whole discussion. When we move in closer, we learn what is going on and hear what is being said in this interesting and exciting exchange of ideas. The central figure in this dialogue is a plain-looking man with poise and a natural dignity. He is intellectually cautious, yet someone who seems to be strangely and confidently identified with the great truths and principles he expounds so authoritatively.



The statements uttered by this wise man can be divided into three distinct categories: questions, affirmations and practical admonitions. The first and most unique feature of his teaching method consists of those penetrating, mind-probing, heart-searching questions which marked his discussions and in later times made his dialectic tactics universally accepted for centuries. For example, we hear him ask: *“Tell me, Euthyphro, what is piety? What is justice? What do you mean by virtue?”* These pungent questions were designed to get down beneath the prejudices, conceit, bigotry and superficialities of the ordinary level of thinking and elicit answers that were honest, sincere and true. Socrates (Σωκράτης) was convinced that most Athenian citizens were very careless in drawing inferences and were prone to give premature and unstudied answers to important questions.

But Socrates (c.469-399 BCE) did much more than just challenge his audience with disturbing questions. His speech was rich in significant and profound affirmations. For example, he was heard to say *“the unexamined life is not worth living”* and *“knowledge is virtue.”* But there was one particular kind of knowledge he most frequently and highly recommended. It was the most personal and also the most fundamental of all knowledge: the knowledge that we have of ourselves. Socrates knew, as all great sages have known, that if we fail to understand ourselves, we are not prepared for an accurate perspective of the larger social and political problems that confront us, that demand a solution. Consequently, he often repeated that timely and profound admonition already famous in Greek tradition: *‘Know thyself!’*

Socrates’ mother, Phaenaréte, which means *‘She who brings virtue to light’*, was a midwife; and this term midwife was often used by him to depict his own role as a teacher. This strange figure of speech also reflected his theory of knowledge and his philosophy of education, for Socrates believed that knowledge was not something one imparted to someone else, as if one were just transferring money from one person to another. He believed that the function of a teacher was to assist in removing certain handicaps and impediments which hindered the free expression of one’s rational nature. The knowledge itself, he thought, was already there, hidden within the soul and buried beneath the detritus of bias and conceit, waiting for these



Michelangelo

His speech was rich in significant and profound affirmations.

barriers to be removed so it might be released and given free reign to express the truth. And so, just as a midwife assists the expectant mother in giving birth to new life, Socrates assisted his pupils to give birth to knowledge with which their inner being was already pregnant.

We are told that Sophroniscus, Socrates’ father, was a sculptor. No doubt, reflection upon his father’s art made him even more keenly aware of the real nature of the teaching process. The Greek sculptor did not form the images he carved in stone; he merely removed the material that should not be there. The final form was already there, hidden in its perfection within the block of stone. And taking his cue from Socrates, the great early 16th

Century Italian sculptor, Michelangelo, insisted that all he did when creating his great marble masterpieces was to chip away portions of stone that did not belong to the statue. For him, the statue was already there, as perfect as the day God had created it. But we may go even further than this and say that not only was that particular form already present in the uncarved stone but interwoven in and through it were countless millions of other forms of equal beauty and elegance, just waiting to be exposed through the skill and artistry of the master sculptor who could sense their presence.

The Citizens of Athens

As Socrates walked through the streets of Athens, visiting the busy markets, he observed many confused citizens blindly grappling with the problems of their time, while



handicapped by ignorance, superstition and self-deceit. He tried to improve the situation in the city by utilising a vigorous dialectic based upon his unique theory of knowledge and philosophy of education.

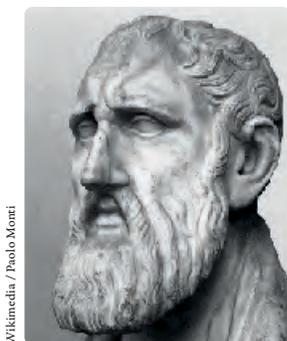
The era of Socrates was one of extreme scepticism. Until that time, philosophical thought had been concerned mainly with the problem of the nature of *'ultimate reality'*, namely, what *actually* existed behind what *appeared* to exist. The questions that earlier philosophers had been asking had

The era of Socrates was one of extreme scepticism.

to do with the basic stuff or common substance from which the multiplicity of natural phenomena was derived. Various schools of thought had given conflicting answers to that question. Some were monists; others were pluralists, while still others represented a position of extreme rationalism. This last view was supported by thinkers such as Zeno (c.490-430 BCE), Parmenides (born around 510 BCE) and other members of the Eleatic School.¹ We can see in this general confusion of ideas the prototype of a philosophical conflict which was to reach great intensity centuries later between the British empiricists and the European rationalists of the 18th and 19th centuries.

Scepticism

These conflicting opinions among the world's leading thinkers led many to despair of ever finding true answers to such questions; and this produced a reactionary movement in philosophy which was marked by agnosticism and extreme scepticism. The movement was led by the Sophists who carried their scepticism over



Wikimedia / Paolo Monti

Zeno
(c.490-430 BCE)



Euclid



Aristippus of Cyrene

into the area of ethics. They argued that there were no general principles by which we may be guided in our moral decisions. Each person had his or her own system of morality and belief. Socrates directed much of his teaching against this extreme ethical relativism for he believed there were certain universal principles of right and wrong conduct which applied to all people. Our main objective in life, he said, was to discover those universal principles through incisive thought and reason and, once discovered, to conform to a pattern of behaviour suggested by those principles.

The impact of Socrates' life and teachings upon his generation was tremendous.

The impact of Socrates' life and teachings upon his generation was tremendous. Immediately following his execution, his pupils were widely scattered, but not in defeat, for wherever they went, they set up centres of learning and established schools of philosophy in his honour. And the world has been deeply indebted to Socrates ever since. Four of the most famous schools of the classical period were established by disciples of Socrates. They were the Megarian school set up by Euclid (c.435-365 BCE) of Megara (not his more famous namesake, the later Alexandrian mathematician); the Cynical school in Athens set up by Antisthenes (c.445-365 BCE); the Cyrenaic school in Libya established by Aristippus of Cyrene (c.435-356 BCE); and the greatest of them all, the Academy, founded by Plato (427-347 BCE). This famous Academy became the first university in the Western world and was the forerunner of all the great universities of Western civilisation.





It has been falsely assumed that if one is the least religiously inclined, one must be anti-intellectual.

Socrates has been a very significant factor in the development of philosophical thought and in the cultivation of Western civilisation. His greatness, however, did not consist so much in the answers he gave to vital questions as it did in the questions he raised and the methods he used in finding their solutions. Through his challenging interrogations and profound affirmations, he disturbed the peace, shattered the intellectual complacency of the time, and quickened the moral sensitivity of the ancient world. No philosopher in all the history of thought has been more effective in challenging humanity to give a strict account of the grounds for the claims they have made. So severe were his polemic thrusts in debate that he referred to himself as a gadfly that aroused men from their intellectual complacency and moral indifference and would not allow them to merely take for granted the time-honoured beliefs of their cherished traditions.

A Message for the Modern Age

This brief exposition of the life and teaching technique of Athens' leading citizen is of course inadequate. But I hope it will at least be suggestive of the important part that Socrates has played in the development of human thought and in the cultivation of Western civilisation. We speak nowadays rather loosely of the many different civilisations of the world, much as we speak of the many different cultures that exist in '*rainbow nations*.' But of the many of civilisations that have existed over the millennia,

only one has survived to become predominantly accepted throughout the world, and that is the rational thought process associated with Western civilisation which sprang from Greece, and in particular from one man, Socrates.

Herein also has been an attempt to get a concise view of this great philosopher within the context of history, and to encourage the reader to investigate the life and times of Socrates in depth. For the rest of the article, let us turn our attention to the question: What message, if any, does Socrates have for us today and for the world of tomorrow?

Does Socrates have anything to say that is relevant and important for 2022, right here in the middle of what should be the age of world community? Does his logic and reasoning help us in our efforts to unite the world?

Where blind faith goes against the laws of logic, blind faith is wrong and logic is right.

There is a myth or fallacy in the world today that would have us believe that religion and science, or religion and reason, are utterly incompatible. It has been falsely assumed that if one is the least religiously inclined, one must be anti-intellectual. Nothing could be further from the truth and, whereas religion accepts blind faith as a prerequisite for inclusion in the religious belief system it expounds, many within these faiths are physicists, biologists, archaeologists, mathematicians, etc., yet still adhere to one or other article of faith, blind faith. For they know perfectly well that what they believe in, rises above the scope of the sciences.

Where blind faith goes against the laws of logic, blind faith is wrong and logic is right. But where logic has nothing to say on an article of faith, that faith has every right to be accepted and respected. Those who instigated the prosecution and condemnation of Socrates





Poison Hemlock
(*Conium maculatum*)

The Death of Socrates
By Jacques Louis David 1787
Socrates was convicted of impiety by the Athenian courts. Rather than renounce his beliefs, Socrates died willingly, discoursing on the immortality of the soul before drinking poison hemlock.

did so because he was accused of speaking out against the gods. What he did, however, was to elevate the standards of intellectual integrity and religious devotion to ones of excellence and rigour that would make any scientist proud today. He demonstrated to the world once and for all that rational thought can be both intellectually honest and sincerely devout. And that where rational thought ceases, or no longer has the capacity to explain, devotion to a personal belief system is just as valid as the high chambers of pure logic.

...we may discover that the highest achievements of human intelligence and ingenuity are wholly compatible with the concept of a Supreme Being or Cosmic Mind.

Universal Principle

In sacred temples throughout the world, we can see the beautiful and impressive blending of high levels of intellectual reflection and discourse, meaningful initiatic rituals, and fruitful worship. In this modern age, we may discover that the highest achievements of human intelligence and ingenuity are wholly compatible with

the concept of a Supreme Being or Cosmic Mind. This is the lesson that Socrates taught his generation and passed down to ours; if not explicitly, then implicitly, through the concept of certain *'universal principles'* that apply to all humans. The universality of his teachings were taught both by precept and by example.

Anyone who is familiar with the historical sequence in the development of human thought is aware that some of the profoundest and most farsighted concepts of the ancient Stoics had their roots in the teachings of Socrates. The marked poise and calm dignity with which Socrates faced his trial and death; the cool, calculating and intellectual manner in which he discussed the problems of life and death with his students right to the end; and the emotional equilibrium he maintained throughout the



Engraving depicting Epictetus.



entire crisis; all these remarkable demonstrations of faith and moral courage made a tremendous impact upon the early philosophers of the Stoic school. So strong was his influence at this point that it became a common practice to call anyone a Stoic in attitude when his behaviour under pressure was like that of Socrates.

Perhaps the greatest ideological heritage which the Stoics received from Socrates was the concept of the 'universal community of humankind.' This rich heritage was acknowledged by Epictetus (55-135 CE), the greatest and most famous of all the Stoic philosophers, when he said:

If what philosophers say of the kinship of God and men be true, what remains for men to do is as Socrates did..., [namely] never, when asked one's country, to answer, *'I am an Athenian or a Corinthian'*, but to say *'I am a citizen of the world.'*



William Blake / Wikimedia

**I am not an Athenian
or a Greek, but a
citizen of the world.
— Socrates —**

If that social philosophy made good sense 24 centuries ago, consider how much the intervening centuries have added to its significance and to the urgency of the implementation of that concept within the context of our contemporary world.

The importance of belonging to humankind takes precedence...

The importance of belonging to humankind takes precedence in importance over all the marks of distinction that may separate one person from another. The thing that matters most is not that we have any particular cultural or national identity, or that we abide by any particular religious or philosophical conviction, but that we share with all people the highest values of the human state. And the most important thing about us as human beings is that we have within us the very essence of divinity, that spark of the Divine that we share with all living things.

The philosophy of a 'universal community of life on earth' undoubtedly started many centuries before the time of Socrates. But no one gave it such lasting importance before he did. Let me end off then with words by Henry B Robins whose poem is as ancient as it is modern:

Of one blood hath God created
every kindred, tribe and tongue.

His is every fane and altar,
though man's empire be far-flung.

Even though some flout the others,
underneath are they blood brothers.

And shall learn some crucial day
how to walk a common way.

Endnotes

1. The Eleatic school of philosophy came into existence towards the end of the 6th Century BCE. It took its name from Elea, a Greek city of lower Italy, home of its chief exponents, Parmenides and Zeno. Its theories paved the way to the modern concept of metaphysics.
2. Map adapted from: http://cdn.obsidianportal.com/map_images/167519/mapGreece_bigNames.jpg. Portrait of Socrates from: http://epicrapbattlesofhistory.wikia.com/wiki/File:Socrates_Portrait_400.jpg



Healing

Allow the Cosmic
to In-Form You

by **Adelle Maybank**



The Neo-Platonist philosopher Plotinus (204-270 CE) said in regard to faith: *“Unless you believe, you will not understand.”* This seems like a vicious cycle until we realise that there is inherent in every person a pre-existing revelation from the Cosmic, something which came with us into life at birth. This ‘light’ from within becomes the very first step in the mystical process and is revealed to all seekers through thought and contemplation.

Self-healing is necessarily a healing of the *‘self’*. But it is the product of a collective human consciousness which loves itself with great intensity and sincerity. The healing phenomenon in the individual is the result of a transcending compassion purposefully extended from many to one through the psychic matrix of a shared humanity. Every human act performed with charity, especially deeply selfless acts, become mystically amplified by the Cosmic to the psychic, mental, emotional and physical benefits of those in need. Of course, there must be a subjective acceptance or openness to the healing process, and those who are healed in turn incur an obligation of becoming healers themselves as best they can, and transmitters of the vital force of life itself.

Self-healing is the product of a collective human consciousness which loves itself with great intensity and sincerity.

What do we mean by healing oneself, as opposed to healing another person or animal? Healing oneself means that an injured part of one’s body is spontaneously repaired in ways we don’t understand, but of course take fully for granted. The usual sort of healing we know of, the sort that the body does automatically in the background all the time, is not what is meant by healing oneself or engaging in self-healing. *‘Normal’* healing is the body just getting on with the business of doing what it does best, namely healing itself. A cut on the skin is repaired by the body without fanfare; *“just leave it to nature”* as one so often hears. And certain animals like salamanders for example do a lot more than just heal scratches; they can grow entire limbs as easily as our scratches are automatically healed.

Scientists are of course assiduously seeking an answer to how such feats of nature can be accomplished, how stem cells can somehow be coaxed into being produced at precisely the places where they are needed to cause the limb to re-grow. No doubt it is an ability which will come to humans too one day through the marvels of medical science. But is there not perhaps some sort of cosmically induced multidimensional life-force permeating all nature and directing how each individual creature should physically be constructed? In other words, quite apart from the DNA and gene expressions in living creatures doing all they can to keep the body sound and healthy, is there not perhaps some force field which ultimately sets the parameters as to what can be healed and how fast and to what perfection this can be accomplished? Or is it all merely encoded in our DNA and genes, and therefore an entirely physical phenomenon? I would suggest a bit of both.

As the complexity and sophistication of an organism rises, more and more things can go wrong. With the emergence of our species, homo sapiens, some hundred to two hundred thousand years ago, complexity, and in particular, neural complexity, has become the key feature distinguishing us from all other creatures, even our closest ape relatives. Complexity is crucial to the formation of consciousness, and especially important in the emergence of our awareness of our own thought processes, an ability no other creature is believed to possess.

The dual nature of our being is equipped to repair itself from a set of blueprint of sorts, like a stamp or die from which all humans are made. Some would say this is the DNA, and this is undoubtedly a major part of the story. But for some investigators, there seems as well to be something less tangible at work, something which may well be termed the *‘in-forming’* of the DNA and genes that do the grunge work of actually accomplishing the healing.

It is postulated that there exists a *‘non-physical’* force field which is ultimately the reason that the body regenerates itself the way it does. In other words it is a field which causes the body to heal itself, like the growth of a new limb, in only one way, a way that is defined by the unique field applicable for that particular person, and of course the unique DNA structure and genes that accompany the individual throughout life. Although the bulk of this in-forming process took place before birth,



some of it still occurs throughout life, and most of us have yet to learn that we already possess the power to attract ever more perfect ways of Cosmically in-forming our lives when we seek a healing that can come about through no other means. We have within us unique healing powers that far exceed what medical science currently understands, and it is *'merely'* a matter of learning how to unlock that immense potential.

To Be Human

The word *human* comes originally from an Indo-European root meaning *earth*, and latinised into the word *humus*. The ancient Vedic expression "*as above, so below*" found its way both into Hermeticism and the Kabala, and is expressed in only slightly altered form in the words of Jesus in the Lord's Prayer: "*...on earth as in Heaven.*" This leads us to a greater understanding of the microcosm in which we live and how it relates to the macrocosm of which we know so little, but which, we are told, is like the microcosm, and can be drawn upon for wisdom and assistance as easily as from our resources in the microcosm of Earth. The infinite unites with the finite, thereby producing humankind. And from the infinite the Cosmic Mind *'in-forms'* all creatures able to perceive it's 'voice', how to heal themselves.

The infinite unites with the finite, thereby producing humankind.

What is the future of spiritual or psychic healing for us? Taking humankind as a whole, healing is the sum total of all human efforts directed at accomplishing good health. Our modern technical marvels need to be harmoniously married with an enlightened and highly refined system of self-control in order to accomplish true healing. Above all, when helping not only ourselves, but especially others, we need to use our inherent ability love with great intensity, for it is precisely this impersonal love and caring which allows the Cosmic in-forming process to begin.

Diseases can be controlled and sometimes entirely eliminated through this Cosmic stamp of the perfect human being in-forming us how to go about healing ourselves. Of course aging must be accepted as a natural process of maturation which prepares us for the next phase

of development. And the usual illnesses of old age are part and parcel of the Cosmic stamp from which we came about. In other words, the Cosmic in-forming process takes this into account, and no amount of wishing or praying will avoid death in the end. Death is often viewed by mystics merely as a transition from one state of being to another; and even in that other state, is it not reasonable to assume that the in-forming process will continue?

Death is often viewed by mystics merely as a transition from one state of being to another.

On the individual level, we can draw from the collective energies and experiences of humankind by thinking of ourselves as being merged with others, and them being merged with us. With finely focussed attunement, this synthesis can produce near miraculous healing results, or reintegration in ourselves of the vital principle of our humanness, namely the stamp or mould or field from which we all came about.

Transmutation of Self

As humans, we all share an often unrealised mission, the transmutation of ourselves and of our planet into something a great deal more than a mere collection of individual living *'parts.'* The first step in accomplishing this must be the sublimation of self in preparation for the in-forming process. Each act of transformation, each invitation to the Cosmic to in-form us fully in the correct way of living, must be done in a spirit of abandonment to one's ultimate destiny, and it must above all be done in a profoundly selfless manner.

Among the powers that we derive from the sacred nature of our humanness is the power of precognition and the formation of new realities which alter the paths we were *'destined'* to follow. We have ingrained within us the ability to see our future potentials and pitfalls, and to fulfil our own *'prophesies'* by actively making them happen through creative visualisation, followed by the bringing into manifestation of the realities we seek. But just as we can visualise and bring about highly positive and beneficial results, we can also bring our lives to the brink of ruin through wrong thoughts and ways of living.





...we can draw from the collective energies and experiences of humankind by thinking of ourselves as being merged with others, and them being merged with us.

When our visualisations, whether intentional or not, involve negative aspects such as hatred, malice, illness or feelings of inadequacy, our lives attract those conditions to it. In other words, we in effect shut out the Cosmic in-forming process dead in its tracks, and the consequences can be severe indeed. But when we approach our lives in a positive way, deliberately attuning ourselves to feelings of transpersonal identity, deliberately infusing ourselves with love and compassion for all people and creatures, we enter states of harmony with all those people and creatures, and are freed from the ravages of envy, hatred and greed. Our creative powers become fully *'in-formed'* by the Cosmic, and our lives are *'stamped'* by the perfect mould of our species. In other words, we manifest health, happiness and success in abundance, and satisfy our deepest longings.

Many people permanently look forward to something better about to happen, not now, but some

time in the future. Something is always about to happen, but it never actually arrives. Nirvana for example is so often erroneously considered as a future state, when it is in its very nature a state of the present. And of course there are the many sorts of awaited apocalyptic events that have existed over the centuries; and particularly relevant for us, is the recent end-of-the-world scenario that many believed would unfold rapidly at the end of the Maya calendar in 2012. Such things involve a future state, not the present, and they are usually founded on absurd suppositions.

With spiritual healing, the space-time continuum is transcended, and the being enters a timeless, spaceless state where the Cosmic in-forming process is allowed to do its work in the *'Eternal Now.'* Bathed in the creative forces of the past, present and future available to the particular person, uncountable generations of living beings just like us unite with us in an intense bond of love, thereby



transforming the very substance of our physical bodies and bringing about the self-healing we seek.

But to be frank, self-healing of this sort is rare, for so few of us possess the level of abandon to the Cosmic Will that it requires. The amputee, unlike the salamander, does not grow a new finger; not because it is impossible, but because of the great devotion and abandon it requires to accomplish such a feat. Miraculous remissions from terminal cancer have occurred without doubt, and they are medically documented, but they are rare, and for the same reason as just given.

Every person is Cosmically empowered to act as a physician in transmitting the healing power of Cosmic love...

Where then, does spiritual healing fit into our limited time frame if our ability to transcend ourselves is so imperfect? Well, if we can't move mountains or transform matter, we can at least move our wills and command ourselves to love others several orders of magnitude more than before. If we don't know what love is, and have not yet experienced the impersonal love of the Divine, we can at the very least begin by treating each individual we wish to assist by mentally, and through the use of visualisation, entering their body and mind and feeling how they feel, suffering for a while what they suffer, experiencing their weaknesses, and transferring to them, mentally, emotionally and with deep compassion, whatever strengths we have that could assist them to accomplish their own self-healing.

For a brief moment we can transcend our being, and become briefly no longer merely our old *'self'*, but intensely the *'Self'* of our deepest and most spiritual nature. This is how we discover that we are not only the individual who formerly lacked health, but the individual who has unexpectedly accomplished a miraculous episode of healing by allowing the Cosmic to in-form the body to heal itself. And greatest of all, we will have seen by then a glimmer of the greatest love there is in the universe, the love of the Cosmic itself for its Creation.

I am a surgeon in normal life, but I know I can only perform through my discipline technical and artistic feats of healing. I take tissue apart and lay it back together. Some power beyond me however accomplishes the healing itself. As a doctor I am keenly aware of the material processes involved; but I am also aware of some other power working through me as I try as compassionately as I can to do the best for my patients. I know this power, whatever we may call it, tries incessantly to work through all people; and it becomes most effective when we care and love the people and animals within our karmic radius with great intensity and sensitivity to their needs. This is how we really heal.

Every person is Cosmically empowered to act as a physician in transmitting the healing power of Cosmic love, thereby allowing the in-forming power of the Cosmic to guide and direct those who seek to be healed. Don't forget then: nothing is accomplished without Love.

**Don't forget then:
nothing is accomplished
without Love.**





A Living Gift of Love

by Wim Barnard

My wife has a certain *'weakness'* for..., no, let me start again..., my wife has a great *'strength'*: she loves cats. In fact she adores all living creatures great and small, though especially cats. And they love her back with an intensity and devotion I can hardly begin to comprehend. In fact life is fulfilled for her when her love and compassion is poured forth on disadvantaged animals of all kinds, and fortunately for me, she regards me as an *'honorary animal.'*

One day she brought home a blind cat. It's the only one so far, but I'm sure there will be more in due course. Her kindness towards animals has no limits, except occasionally when I point to the emaciated look on my wallet; for pets are by no means cheap to care for, and they are of course for life. Like our children, they grow up with us, mature with us, and share everything we possess. The children quickly came up with a name for him, Bumpy, no doubt because he bumped so often into the furniture.

I'm discovering that a blind cat offers an irresistible temptation for mischievous children. *"Let's see if he'll bump into the chair if we call him"*, cried my allegedly animal loving five-year-old son Dylan as he created an obstacle course. Screams of delight as Bumpy walked into several obstacles, shook himself, but good-naturedly tried again and again to reach my calling son. Very cruel I thought and was about to issue a harsh admonition when Angela, my



seven year old daughter lunged at Bumpy with pity, picked him up and sat down to have him all to herself. There he purred relentlessly as she stroked him into a curled up ball in her lap, and soon the two were sound asleep.

I've seen in this small creature
a soul as sophisticated in its
catness as my soul could ever
could be in its humanness.

One particularly naughty friend just had to see whether the rule about cats always landing on their feet applied to Bumpy. So, holding him upside down over a bed, he let go. Why cats always seem to land on their feet I don't know, but before I could stop this next cruel experiment, we all learnt with a thump that blind cats do not land on their feet. They land on their backs or their sides, but never on their



feet. Bumpy was not hurt for the bed was soft, but through repeated tries he never stopped purring for an instant! I suppose Bumpy might have the same sweet disposition if he could see, but our pets with perfect vision have never been as good-natured as this wonderful little creature.

It's tempting to think that Bumpy may somehow be compensating for his disability by being extra good natured to ensure our favour, but that's absurd isn't it? I've seen in this small creature a soul as sophisticated in its catness as my soul could ever could be in its humanness. For any trouble Bumpy might be for us, his blindness simply caused him to try harder than the rest, and with the graciousness and good humour of a really *'old soul.'*

It has never ceased to amazed me how beautifully he gets around despite his disability. His sense of hearing is acute and he pinpoints a flying moth with great accuracy before leaping into the air to catch it. I've never seen him succeed, but his playfulness as he springs happily and gracefully in the tall grass of the garden makes me feel so small in comparison. Why can't I be so happy and grateful for life? After all, I can see. His patience and affection as he lovingly licks every speck of dirt from the paws of our messy Beagle is a thing of beauty and love that has taught us all deep lessons in how to treat all animals, but for me at least, especially how to treat other humans too.

If Bumpy can be so good natured and forgiving, then we must rise to his level of evolution and do it too. Bumpy finds with ease the bedroom of whichever child he chooses to sleep with, and he can enter and exit through the kitchen catflap as though it weren't even there. Even when teased by naughty children, he remains composed, serene and patient, and never stops purring his love for them. He is a living gift of love, and to the fates that made this possible for me: thank you, thank you, thank you!





Louisenlund

The Comte de Saint Germain and a Mystical Garden

by **Connie James**



These days *Stiftung Louisenlund* is a privately run boarding-school for boys and girls in Güby, Schleswig-Holstein, which is the German state on the southern border of Denmark. The school's main building is in Louisenlund Castle, whose park and gardens will be the main topic of the article. There is a surprising and intimate connection with Britain here.

In 1949, Dr. Kurt Hahn, who had in 1933 founded Gordonstoun School near Elgin in Morayshire, Scotland, advised Friedrich Wilhelm, Duke of Schleswig-Holstein-Sonderburg-Glücksburg of his decision to build a boarding school in the grounds of the castle, and establish the Louisenlund Foundation. The foundation, set up to administer the *Stiftung Louisenlund*, is a member of the *Round Square Conference of Schools* which includes *Gordonstoun* in Scotland.

The Round Square is a worldwide association of schools sharing a commitment beyond academic excellence, to personal development and responsibility. Preserving values, taking responsibility and shaping the future with these educational principles in mind, Louisenlund teaches young people to become caring and committed members of society. Its aim is to offer them the chance of facing up to the challenges of the day and to serve society as a whole. They are guided to become hard working, strongly developed personalities with confidence, empathy and a sense of justice, who will lead their lives according to the traditional humanistic values which have been taught since the foundation of this school. This is a shared affinity they have with Rosicrucians. Today, Louisenlund has some 350 students and is one of the largest and best-known boarding schools in Germany.





*Landgrave Karl (Carl) of Hessen-Kassel
and his wife Princess Louise of Denmark.*

Foundation

Schloß (Castle) Louisenlund, was built by Hermann von Motz between 1772 and 1776 for Landgrave Karl (Carl in Danish, which I will use in the rest of the article) of Hessen-Kassel as a gift for his wife, Princess Louise of Denmark (1750-1831), the daughter of Frederik V (1723-1766) King of Denmark and Norway, and Louisa (1724-1751) Princess of Great Britain, Ireland and Hannover. They were first-cousins: Carl was the son of Friedrich II, Landgrave von Hessen-Kassel (1720-1785) and Mary, Princess of Great Britain, Ireland and Hannover (1723-1772). Louise (*not Princess Louise above*) and Mary were daughters of King George II, who was also Archtreasurer and a Prince-Elector of the Holy Roman Empire.

Carl and Louise's daughter Louise Caroline married Friedrich Wilhelm Duke of Schleswig-Holstein-Sonderburg-Glücksburg, both of whom were direct ancestors of both Queen Elizabeth II and her consort Prince Philip, the Duke of Edinburgh. Louisenlund later became part of the property owned by the Dukes of Schleswig-Holstein-Sonderburg-Glücksburg, who remodelled the castle to its present state. An English traveller wrote in 1860:

Louisenlund is a charming residence in summertime, with its dark beech woods, in spring a carpet of lilies, and the bright blue waters of its deep fjords, waters which could reveal sad tales.

Carl of Hessen-Kassel

Carl spent most of his life in Denmark, but was born in Kassel, in the current German state of Hessen, on 19 December 1744 as the second surviving son of Hessen-

Kassel's then hereditary prince, the future Landgrave Friedrich II, who hired out his soldiers (called "Hessians") to his nephew George III of Britain during the American Revolutionary War and had previously led troops to Scotland to help his father-in-law George II to put down the Jacobite uprising.

Carl's father, who reigned from 1760 and died in 1785, left the family in 1747 and converted to Catholicism two years later. In 1755 he formally ended his marriage with Princess Mary and remarried. Carl's grandfather, Landgrave Wilhelm VIII of Hessen-Kassel, granted the County of Hanau and its revenues to Mary and her sons, which gave them enough to live on.

Louisenlund teaches young people to become caring and committed members of society.

The young Prince Carl and his two brothers, Wilhelm and Friedrich, were raised by their mother and fostered by Protestant relatives after 1747. All three brothers were brought up in the English manner as Carl himself later wrote. In 1756, Mary moved to Denmark, to take care of the underage children of her sister, Queen Louisa, who had died in 1751. With her, she took her sons who were raised at the royal court at Christiansborg Palace in Copenhagen. The Hessian princes later remained in Denmark, becoming important lords and royal functionaries. Only the eldest brother Wilhelm returned to Hessen, in 1785, upon ascending the landgraviate.



Gordonstoun House





Gottorp Castle-Portal and guard houses.

Carl began a military career in Denmark. In 1758 he was appointed colonel; at the age of 20 he was appointed major general and in 1765 was put in charge of the artillery. After his cousin, King Christian VII, acceded the throne in 1766, he was appointed lieutenant-general, Commander of the Royal Guard, Knight of the Order of the Elephant and member of the Privy Council. Also in 1766, he was appointed Governor-General of Norway, a position he held until 1768 but which remained mostly titular, as he never went to Norway during this period.

In 1763, Carl's elder brother Wilhelm married their first cousin, the Danish Princess Caroline. Carl followed suit on 30 August 1766 at Christiansborg Palace, marrying Princess Louise of Denmark, and Carl thus became brother-in-law to his cousin, King Christian VII. The marriage took place despite advice given against it, due to the poor influence Carl had on the king.

In 1769, Carl was appointed Statholder or Royal Governor of the twin duchies of Schleswig and Holstein on behalf of the government of his brother-in-law Christian VII. He then took up residence at Gottorp Castle in Schleswig with his family, with Louisenlund as his summer residence.

In September 1772, Carl was appointed commander-in-chief of the Norwegian army and he and Louise moved to Christiania (the modern Oslo). This assignment was a consequence of the coup d'état of King Gustav III of Sweden on 19 August 1772 and the subsequent prospect of a war with Sweden. Even though Carl returned to Schleswig-Holstein in 1774, he continued to function as

commander-in-chief of the Norwegian army until 1814. At the time of his return from Norway, he was appointed field marshal.

For almost 70 years had Carl was governor of the duchies of Schleswig and Holstein. His long time in office from 1769 to 1836 was unusual for the time and Carl referred to himself as a '*wonder between the worlds.*' He died on 17 August 1836 in his beloved Schloß Louisenlund.

Carl's estate at Louisenlund was deliberately designed as an occult-Masonic initiatory retreat.

The Path to Enlightenment

Carl's estate at Louisenlund was deliberately designed as an occult-Masonic initiatory retreat. Carl lived in a time of seeking for wisdom, a time when people sought the physical transformation of base metals into gold. It was the time of Cagliostro, Saint Germain and other wondrous people who joined secret societies and delighted in mysterious symbols full of meaning. Carl became the head of the Asiatic Brethren in the 1780s and 1790s. We were first introduced to him in the December 2010 edition of the *Rosicrucian Beacon* magazine in the story about his family's park at *Wilhelmshöhe* near *Kassel*.

Carl was one of the most fascinating and influential figures at the time in the world of Masonry, Rosicrucianism and hermetic studies. He not only belonged to many



Louisenlund has one of Denmark's largest collection of megaliths

Image: Szymon Nitka / via Wikimedia



orders and rites, but was a practising alchemist and a friend of the mysterious French alchemist, the Comte de Saint Germain, whose story was told in the June and September 2010 editions of the *Rosicrucian Beacon* magazine and whom he harboured during the last years of Saint Germain's life on the estate at Louisenlund, which he had turned into a great centre of Masonic and esoteric activity. The park at Louisenlund (about an hour's drive northwest of Kiel) was laid out in the form of an initiatic journey that involved the candidate passing through a dense wood, finding his way through a labyrinth and encountering various alchemical and allegorical images along the way.

Carl was a mystic, a Mason, an Illuminatus, an alchemist, a spiritualist and practitioner of all manner of 'occult sciences.'

Carl was a mystic, a Mason, an Illuminatus, an alchemist, a spiritualist and practitioner of all manner of 'occult sciences.' That he chose this place to conduct his activities is no wonder. What probably attracted him in the first place is what is known today as the Louisenlund Grove: a collection of standing stones. Carl no doubt wanted to harness the same energies as the ancient mystics who had, long ago in a forgotten past, practised a tradition he longed for and sought all his life to reintegrate.

In the book *Auf den Spuren Carl von Hessens* (On the Trail of Carl of Hessen), the guide recommends visitors stroll through the park in the manner intended by Carl: on the 'Weg zur Erleuchtung' (Path to Enlightenment). You are recommended to start from the 'Nordisches Haus' (Nordic House) in front of the lake, which they say resembles an eye,

Carl had a long-standing passion for ancient Egypt.

and hence was dubbed the 'magische auge' (magic eye). This magic eye reflects the sky (Hermetic symbolism: as above, so below) and the lake overflows into a waterfall which at one point was regulated by a ram (bringer of spring), suggesting more Egyptian influence. The 'magic eye' of the lake, they further speculate, might also allude to Horus, for Carl had a long-standing passion for ancient Egypt. He even corresponded with Jean-François Champollion, the decipherer of Egyptian hieroglyphics.

Following a small stream will bring you to a little wooden house called the 'Eremitage' (Hermitage). It had a veranda outside the front door with two benches for sitting. Inside, Carl, with a penchant for the theatrical and effect, put a wooden figure of a hermit with a black face and long white beard lying on a bed, with a Bible on his knees. There was also a single chair and a table upon which was placed a crucifix and a skull. Nearby is the *Labyrinth*, which was used for meditation.



Carl's estate at Louisenlund.





View of the lake at Louisenlund.

The path then leads you eastwards to the *Altar und Phoenixstor* (Altar and Phoenix Door). The cubic stone of the Altar used to have a sign in gold lettering stating that it was erected on 31 July 1804, and had the initials F and M on it. M stood for Maria, Carl's favourite daughter who was married to F: the Danish King Frederik VI. Both of them were Freemasons and were married in Louisenlund. The Altar was used for Masonic ceremonies. The Phoenix Door looks ancient Egyptian, but is not original. The rose-coloured sandstone portal is in the Ptolemaic style with two Egyptian columns having lotus capitals. It was originally the entrance to the Alchemist's Tower. On the portal you can see hieroglyphs, the scarab, the winged sun disk, the lotus and the serpent and caduceus. The serpent was associated with Asclepius the Greek and Roman god of healing, and is a famous alchemical symbol.

Heading west towards the castle brings you to the *'Armillaarsphäre'* (Armillary Sphere), a sundial. It is a refined view of the cosmos as seen from the Earth and was presented to Carl on his 50th birthday by the town of Schleswig. It is a depiction of the rhythms of Nature: day and night, summer and winter. As well as being an astronomical instrument, it is a symbol of time and space in divine harmony. The path now wends its way to the Baroque-style Schloß, which was built as an idyllic and summer alternative to the governor's castle in Gottorp. Inside was Carl's library containing many books by the greatest mathematicians, physicists and philosophers. He had a special interest in the works of Sir Isaac Newton.

Still heading west past the *Orangerie*, you come to an obelisk called the *Mariensäule*. This stands in a pleasure-

square once surrounded by high trees. It had a white bench and a stand of small white roses in front of the obelisk, which carries the inscription *'Frederik and Maria united in love 31 July 1780.'* To Carl, the obelisk represented the ancient Egyptian Amun cult. Heading westwards again brings you to the sandstone *Louisensäule* obelisk. It is very similar to Pompey's Pillar in Alexandria. The three types of Greek capitals: Doric, Ionic and Corinthian represented Strength, Wisdom and Beauty in Masonic symbolism. On top of the obelisk is a symbol representing the night sun. It represents the Queen of the Night to be found in Mozart's opera *The Magic Flute*. The Queen of the Night is Isis, the Egyptian goddess, and was connected with the ancient mysteries.



Image: Petz / via Wikimedia

The rose-coloured sandstone portal is in the Ptolemaic style with two Egyptian columns having lotus capitals.





Pompey's Pillar in Alexandria.



The Armillarsphäre, symbol of Louisenlund.



Louisenlund Tower

The Path to Enlightenment then leads to the *Freimaurerturm* (Freemason's or Alchemist's Tower) which had a laboratory and a room, the temple, where the rituals of the lodge brothers were conducted. This was also used by the Rosicrucians in their ceremonies. There was a pond with a secret grotto concealed behind a waterfall, in which the most solemn rituals were held. Over the years, very little remains and unfortunately, most of these symbolic features have disappeared. All that remains of the Alchemist's Tower, for example, is the Egyptian stone doorway which was moved to a different position and cemented into the wall of a stable building where it stands completely out of context. In spite of this, the Alchemist's Tower remains, to this day, a site of pilgrimage for Freemasons and Rosicrucians.

"I hold Nature in my hands, and just as God created the world, I, too, can produce everything I wish from nothing."

The Comte de Saint Germain, who had been a welcome guest at all the great courts of Europe, where he was renowned for his intelligence, wit, charm and good looks, spent the last five years of his life at Louisenlund as Carl's guest. He is reported to have told Carl:

I hold Nature in my hands, and just as God created the world, I, too, can produce everything I wish from nothing.

He knew how to awaken Carl's interest in esotericism. Carl once said: *"You should see what great things we are accomplishing together!"* His great passion for alchemy led him to try and produce gold from iron. He may not have produced gold, but he did produce something that became known as *Carlsmetall*, which was kept for many years in the town of Rendsburg.

Saint Germain had a house in nearby Eckernförde, but his work place was in the Alchemist's Tower. The Comte, whom Carl had called *"the greatest philosopher who ever lived"*, died on 27 February 1784 at Louisenlund after catching pneumonia while conducting alchemical experiments in the tower. He was buried in the St. Nicholas Church in Eckernförde. Unfortunately, the great Baltic flood of 1872 washed away his grave and all trace of his burial – the *'immortal'* Saint Germain – disappeared once again, a fitting end for this mysterious man.

The mystical park and gardens of Louisenlund are open to the public and still retain much of their special ambiance. They continue to be an object of pilgrimage by all those whose own path to enlightenment is leading them joyfully into the future.





Cagliostro and the Magic Flute

by **Melanie Braun**

A survey of the alchemical and initiatory symbolism found in Mozart's fairy-tale opera in two acts, Die Zauberflöte (The Magic Flute), by Wolfgang Amadeus Mozart with German libretto by Emanuel Schikaneder.

Opera, familiar to most of us in its 19th Century Italian clothing (Verdi, Puccini), has a tradition dating back to just before the year 1600. By the late 18th Century, several types of opera were popular, being generally divided into two groups: *'serious'* and *'comic.'* Comic opera, which was popular in 18th Century France and Italy, also spread into the Germanic countries in the form of the *Singspiel*, a folk opera that involved both singing and spoken dialogue. One of the most famous *Singspiel* composers was Wolfgang Amadeus Mozart (1756 – 1791), whose output included several operas of this genre, the best known being *Die Zauberflöte* (The Magic Flute). Mozart wanted to write a German magic opera, and The Magic Flute fulfilled this goal. It was completed in the last year of his life, 1791, when he was 35 years old.

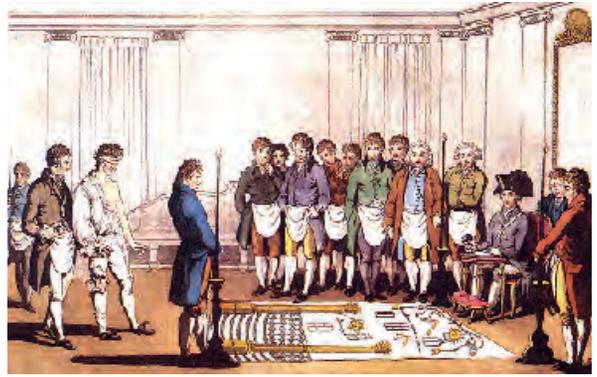


Freemasonry

One aspect of Mozart's life which is essential for an understanding of this opera is his affiliation with the Freemasons. Mozart was aware of Masonic orders early in his life. However, it was not until 1784 that he was actually initiated into the *Zur Wohlthätigkeit* (Charity) Lodge in Vienna. Although raised as a Catholic, Mozart seemed to be able to resolve any differences in thought and wrote devout church music alongside various Masonic pieces that were played in several Lodges during his life. He was eventually initiated into the Masonic third degree of Master, a common point of attainment at the time.

Mozart was more inclined toward the mystical elements of Freemasonry rather than its ethical rationalism. Unfortunately it is difficult to trace Mozart's documented views as his widow and her second husband censored the composer's correspondence, removing all traces of his Masonic affiliation. But there is evidence that Mozart's music sought to reflect the mystical spirit, and the words in particular of some of his Masonic music are deeply moving, reflecting the deeper aspects of Masonry.

Much has been written about the character of Freemasonry, but one influence felt in the 18th Century has a direct bearing on the subject at hand. During this period, there was a surge of interest in ancient Egyptian initiation rites and the introduction of Egyptian



Initiation of an apprentice Freemason around 1800.

symbolism into some Masonic ritual. Mozart's lodge practised the *'Strict Observance'*, a rite established in 1754 that hearkened back to Knights Templar influences. It has been described as a blend of *'Masonic symbolism, alchemical practices and Rosicrucian traditions.'*¹

Enter Cagliostro

Why did this ancient Egyptian influence appear at this particular time? Careful study into esoteric sources reveals some interesting connections. Let us attempt to trace a line back from various events connected with the appearance of *The Magic Flute* to a figure of prominence and, unfortunately with some notoriety, the mystic known as Count Cagliostro. His life is shrouded in mystery and he has been much maligned because of his occult practices.

Much controversy surrounds Cagliostro's true identity, but what is known is that he was a contemporary of Mozart. In his formative years he was allegedly a disciple of the mysterious alchemist Althotas, and was also said to have been initiated by Saint-Germain who, in turn, was a Rosicrucian mystic of great spiritual subtlety and intellectual clarity.² This tradition is important because it illustrates the connection of the Rosicrucian Order's influence, which then passed through Cagliostro and had some bearing on *The Magic Flute*.

Cagliostro created an *'Egyptian Masonic Rite'* that used ancient Egyptian initiatory symbolism, as well as some existing Masonic forms. His great popularity as a healer and counsellor could not help but have an effect on other Masonic rituals of the time. There is an esoteric tradition that Mozart and Cagliostro were aware of each other. A brother Mason, who was also a musician, reported



Mozart





Scenes from Mozart's 'The Magic Flute', as seen on old Liebig's adverts.
 Left image shows Tamino, Papageno and the Queen of the Night. Right image shows Papageno and Papagena.

widely in the lodges of a healing he had experienced through Cagliostro, an event that most likely would reach Mozart's ears. Later, it was reported that Cagliostro had taken a house in Währing, an upmarket suburb of Vienna.³ Such contacts may well have excited Mozart's curiosity to the point where he would want to meet Cagliostro or at least admire him from a distance.⁴ This connection is not made directly in any of the esoteric sources that refer to The Magic Flute; it is in esoteric legend from which the possibility of their having met arises.

The Opera's Composition

With this background in mind, let us turn to the opera itself. How do these facts and traditions relate to its composition? Mozart wanted to write a Masonic opera and fulfil his goal of composing a German magic opera at the same time. Although there were many fairy-tale operas extant in this period, featuring a variety of 'magic' instruments, it seems that Mozart used this format only as a vehicle for the dissemination of deeper symbolism.

There are several levels to the perception of the meaning of the opera. The uninformed audience sees and hears a German *Singspiel* rescue-opera, replete with comic incidents, magnificent music and dramatic effects. The less-informed audience, knowing the obvious purpose of the opera, is aware that some initiatory symbolism, namely that of trials by fire and water, is included. Even the Masonic audience may perceive little more than this formal symbolism. But it is not until you reach the inner level of interpretation that you become aware of the multitude of symbolic acts and objects in each scene. The

German philosopher and dramatist Goethe, who was a Mason and a mystic, declared about The Magic Flute:

It is enough that the crowd should find pleasure in seeing the spectacle; at the same time, its high significance will not escape the initiates.⁵

The actual libretto (text) of the opera was written by Emanuel Schikaneder and possibly by another unknown contributor. The story itself is based on several sources of the period: a contemporary esoteric fantasy novel, 'Life of Sethos, Taken from Private Memoirs of the Ancient Egyptians' (1731) by the French priest, Jean Terrasson; earlier Egyptian operatic plots, e.g. 'Thamos, King of Egypt' (to which Mozart wrote the incidental music) and German fairy-tales, themselves often containing initiatory symbolism. These all advocate and illustrate the pitting of dark forces against the Light and the eventual annihilation of the forces of evil, with a grand finale in the temple of the sun.



Goethe



Cagliostro's symbolism as indicated in his Egyptian rite⁶ included an opposition and eventual union of the sun and moon: the goal of initiation. The sun is the positive element, the moon is the negative element. This is reflected in the union of heaven and earth, male and female, day and night and other polarities. Other symbols found in Cagliostro's rite were the *serpent*, which appeared on his crest; the *acacia tree*, a type of tree signifying the First Matter; the *pentagram*; and the Cabinet or *Chamber of Reflection*, a cave or box into which the candidate was led before the ritual. Often a pyramid was one of the symbols in this chamber. Colombes were also used in Cagliostro's ceremonies.

The opera symbolises a conflict between two worlds. This is not merely a conflict between good and evil, but involves many subtle references to other polarities. The characters in the opera each have a meaning that directly relates to the final outcome. It is suggested that the story of the opera be read from available sources in order that the following may be more clarified.

The Principal Characters

The names of *Tamino* and *Pamina*, the principal characters, were taken to mean 'consecrated to *Min* or *God*' in Egyptian. They are the two candidates for initiation who finally go through the trials by fire and water. The *Queen of the Night* represents the negative or evil side. She seeks to destroy the priest of the Light and sees in Tamino an agent to accomplish this. Her appearance is always at night and accompanied

by darkness and thunder. '*Monostatos the Moor*' represents pure physical existence. His name in Greek means '*isolated one*.' He kidnaps Pamina before her rescue and initiation.

Sarastro is represented as an evil magician at the beginning of the opera. Perhaps this character is the strongest evidence for a link to Cagliostro. First, Cagliostro's evil reputation was obtained from his so-called 'magic' practices and many thought him dangerous. Although the name '*Sarastro*' is probably taken from Zoroaster, it sounds enough like Cagliostro to suggest him as a model. Many thought that Sarastro represented a famous Mason called Ignaz von Born; but Born was neither a magician nor a high priest. Cagliostro called himself the High Priest of Isis, and the whole initiation scene of *The Magic Flute* names Isis and Osiris as the gods to whom the initiates must appeal. Finally, Sarastro is proven to be the Priest of the Sun and not evil as believed, which again points to the truth regarding the person of Cagliostro. Cagliostro's wife, or the Grand Mistress, was also known as the Queen of Sheba. In the opera, Sarastro and the Queen of the Night seemed to have been married at one time.

Papageno (from the German word *Papagei*, meaning, parrot) resembles the Fool of the Tarot cards. He adds comic relief to the opera. As the feathered creature, he also represents the air element. He signifies '*ordinary*' humanity, unworthy of initiation. He tries, but cannot go through with it. He wants, above all, to be a good husband and an '*ordinary*' person.



Papageno



Tamino and Pamina



Sarastro arriving in his chariot.





The *'Queen of the Night'* represents the negative or evil side. Her appearance is always at night and accompanied by darkness and thunder. Her opposite is Sarastro representing the sun.

Symbolic Elements

It is impossible in an article of this length to detail all of the opera's symbolism and how it relates both to the story and to the possible Rosicrucian influences that are passed through Cagliostro to Mozart by way of Freemasonry; either directly or indirectly. Some of the most important symbols are still available, and further study of the opera by those interested will reveal a wealth of esoteric influences, as well as a constant reference to the four elements or principles: water, fire, earth and air.

The *serpent*, found on Cagliostro's crest as well as on the caduceus baton of Mercury/Hermes, has a history of initiatory symbolism, and is used in Egyptian rites and biblical stories. At the beginning of the opera, a huge serpent is killed by dividing it into three parts while Tamino is in a faint. This faint, and other swoons that happen throughout the opera to candidates for initiation, essentially symbolises death to the old and rebirth into new life as a result of initiation.

The *magic flute*, representing the air element, is used only to surmount obstacles, not to destroy them. Its story, recounted later in the opera, claims that it was carved out of wood by Pamina's father on a stormy night (water and darkness) replete with the sound of thunder (earth) and lightning (fire). Thus the flute itself sums up the entire

initiatory symbolism.

Before the actual initiation, the candidates are relieved of the magic flute and bells for the time being; as in Masonic ritual when the candidate is *'stripped of his metals'*⁷ signifying profane things that are not to be brought into the temple. Tamino and Papageno are then led into a subterranean cavern, which corresponds to the *Chamber of Reflection*, to meditate upon their ensuing initiation. They are enjoined to silence, and Tamino must reject Pamina when she appears by not speaking to her. In Cagliostro's ritual, silence is the first instruction in the Chamber of Reflection, and the virtue of celibacy is praised.

The *rose*, as well as bearing Rosicrucian and other ancient meanings, is the symbol for feminine Masonic initiation. In the Egyptian rite, a recurring motto is: *"I believe in the rose."* Pamina lies asleep in a garden of roses; this is her *'swoon'* before initiation, which she enacts in the earth element. It is also indicated that the three spirits who lead Tamino to the temple should ride in a basket decorated with roses.

Union of Opposites

The trials by fire and water are graphically illustrated in the opera. Tamino and Pamina actually walk through a





Cagliostro and Giuseppe Balsamo undertaking alchemical studies.

cave and overcome the elements. Afterwards, they stand in the Temple of the Sun in priestly vestments. Here, woman is equal to man: the *sun* (Sarastro's realm) and the *moon* (the Queen's realm) are united spiritually. Cagliostro's rite was the only Masonic ritual that admitted men and women equally. This union, through the initiation of male and female, was at the basis of the Egyptian rite's philosophy. *Only through the marriage of the sun and the moon could true enlightenment be attained.* The priestly vestments worn by both probably owe their appearance to Cagliostro's ritual.⁸

Mozart, in addition to supervising the libretto, provided music of inspired genius, which actually depicts the visual symbolism in sound. He also used musical numerology (through key relationships and rhythmic patterns, e.g. in depicting the numbers 3 and 18), and illustrated the threefold knocking at the Lodge door by dynamic rhythmic chords appearing at key points in the opera.

The use of these symbols, when viewed within the story of the opera, bears a striking resemblance to initiation rituals influenced by Cagliostro's rite, the creation of these esoteric references makes *The Magic Flute* a work that deals with the inner part

of humanity, as did the alchemical and allegorical symbols of the early Rosicrucians. The influence of the Egyptian rite, descended from Cagliostro and Saint-Germain, without question, links Mozart's opera to the ancient mysteries as it speaks to us of a new life.

Endnotes

1. Jacques Chailley, *The Magic Flute Unveiled* (1971), trans. by H. Weinstock (Inner Traditions, 1992), p. 63.
2. Manly P. Hall, ed., *The Most Holy Trinosophia of Saint-Germain*, Introduction, Philosophical Research Society.
3. Paul Nettl, *Mozart and Masonry*, New York, Da Capo, 1970, p. 42.
4. Other references to the tradition that Mozart and Cagliostro were acquainted are found in *The Soul of Lilith*, a novel by Marie Corelli; and in an article that appeared some years ago in *El Rosacruz*, the Spanish Rosicrucian magazine by H. Rios, entitled 'Cagliostro, The Wind from the South'.
5. Quoted in Chailley, op.cit., p. 7.
6. See Comte de Cagliostro, *Secret Ritual of Egyptian Rite Freemasonry*, reprint, Kessinger Publishing, 1992; also the AMORC series of supplementary monographs on Cagliostro. For other background information: article by Ralph M. Lewis entitled 'Cagliostro, Man of Mystery', published in *Rosicrucian Digest* LXII, No. 3, March, 1984, pp. 25ff.
7. Cagliostro ritual cited above, p. 166. Chailley, op. cit., p.77.
8. Chailley, op. cit., p.77.



Mental Poisoning and Black Magic

by Eli Gilmore

'Mental Poisoning' by H. S. Lewis,
ISBN: 978-0-9562753-7-0 (124 pages)
www.amorc.org.uk/collection

In 1937, the first Imperator of the Rosicrucian Order, Dr H Spencer Lewis, wrote a short book entitled *Mental Poisoning*.¹ I have read it many times over the years to remind myself of the dangers of *'wrong thought'* and how devastating our thoughts can be if not well controlled.

Black magic has been part and parcel of belief systems for thousands of years, and still exists in many parts of the world. Does it work? No it doesn't for most of us, but it does for certain people. Don't take my word for it though, read Dr Lewis' book. Many people scoff at the superstitions associated with black magic, but according to Dr Lewis' book at least, we are actually invoking this power constantly ourselves without even being aware of it.

Okay, so we don't use powders, potions and incantations to deliberately bewitch others, but so many people, through the harmful thoughts they harbour about themselves or others, accomplish many of the harmful things one typically would ascribe to witchcraft. And the worst is they aren't even aware they're doing it! They aren't even aware that anything untoward is happening.



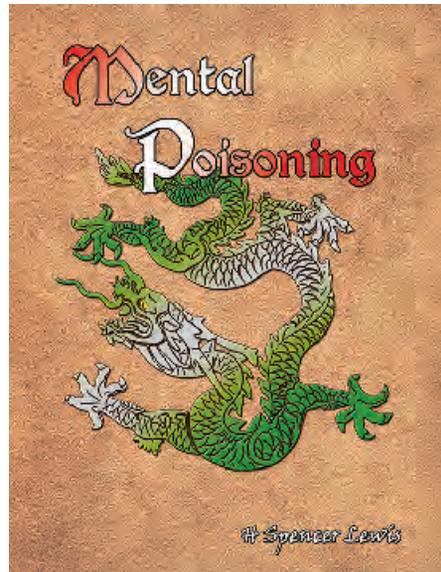
Mind Power and Suggestion

The mind has a certain *'mind power'*, it can influence things of a physical nature and at the very least has the potential of telepathically influencing the thoughts and opinions of others. Every time we use the mind consciously or subconsciously to convince anyone of anything against his or her will, and especially when we harbour malicious thoughts about a person, we are in effect doing what practitioners of black magic do. At the bare-bones level, this is precisely the process involved in black magic, except that the black magician does it willingly, maliciously and knowing full well what the intended consequences for the poor victim should be.

Black magic is nothing more or less than the acquisition of results through mental suggestion.

Black magic is nothing more or less than the acquisition of results through mental suggestion, whether done directly or indirectly, close-up or at a distance, through verbal or telepathic suggestion. In essence, the only power a wizard or witch has, is a highly developed ability to implant fears in the mind of the victim, whether through actions, words or the focused telepathic ability to implant thoughts and emotions in the minds of others. With the intention of harming the other person, the black magician attempts to plant fear and panic in the mind the victim, and hold that fear, panic and blind faith in place for as long as it takes for the victim to accept the harmful suggestions being sent. The rest is up to nature, for any firmly held belief is acted upon by the body eventually.

With a slick-talking salesperson, the pressure is on for customers to buy things they don't want. It doesn't take much to see the similarity between such pressuring and *'black magic'*, for it is an attempted imposition on the minds of customers to change the way they think for a brief moment so they agree to buy something they neither need nor want. And even if we think we are trying to sell something good to the customer, are we really qualified to say whether or not the customer needs the things we believe are so good?



Mental Poisoning by Dr H Spencer Lewis
(available from www.amorc.org.uk/collection)

Mothers convince their children that *'bad things'* will befall them if they don't behave a certain way, thereby planting fears in their minds. Ministers tell us we'll go to hell if we don't do as the church tells us to. And when a doctor tells a patient death is only six months away, this almost seems to follow, though the patient does not necessarily need to die if s/he had a strong enough will to live. And now and then an extraordinary patient proves this to be true. It is what one believes that counts. Similarly, indigenous people on remote islands may believe that a certain witch doctor can curse them to death, the suggestion is taken, and sure enough, they die.

We condone negative talk about war, disease, distrust, poverty and so on, which travels around like snowballs gathering in momentum and size with tremendous speed. When we believe in and stoutly proclaim and spread an idea, we help to bring it to pass. We laugh at the fears and naiveté of people in some parts of the world when they believe they have been *'cursed'* by a witch doctor. Yet aren't we as gullible in other respects when suggestions are made in a sufficiently convincing manner?

Look at how easily a good orator can sway an audience through words alone to do the most awful things. Call it a mob égrégore, popular convictions, mass delusion, or whatever, but it all starts with someone implanting a thought, and others then reinforcing it through blind acceptance. All manner of evil has been created in such dramatic ways.



Thoughts Find Their Mark

Whether aware of it or not, we are constantly trying to influence the minds of others to suit our preferences. It may be the *'natural'* thing to do, but that does not make it okay, and it certainly leaves its mark karmically on us all. But our kind of *'hidden black magic'* goes even deeper than that. Like the witches and wizards of yore, we don't even have to be in the presence of our *'victims'* to get results. Whenever we send a harmful thought to someone, we are guilty of the age-old crime of witchcraft. The only difference is that the wizards and witches know what they are doing while we maybe are ignorant of our powers.

Whenever we send a harmful thought to someone, we are guilty of the age-old crime of witchcraft.

Black magic is based solely upon belief, and if recipients know that evil can come their way but that they do not have to accept it, that they alone have control of their minds, no evil can affect them. But few people realise this and the evil thoughts sent in their direction



do affect them. Every thought you send out with feeling lands on its mark, and has consequences. And in all cases, it *'infects'* you as much as your poor *'victim'*, in fact usually a lot more than the person you are thinking badly of. You are in a very real sense *'bewitching'* yourself too. Dr Lewis called this *'mental poisoning'*, and there is hardly a better expression to describe the effects.

Most people are mild, unknowing, and almost kind witches and wizards. They don't know their own power, or the harm they are causing, and for that reason the consequences are not as severe as they are with people who knowingly engage in such practices. The effects we undergo may be feeling a bit down, feeling sad perhaps, becoming a bit less organised, getting into an argument with someone we would otherwise not have, etc. Wishing a person a bit of *'bad luck'* may seem an innocent enough thing, but it has consequences for us too, you can be quite sure of that. Without the faintest realisation that our thoughts not only affect the people we are thinking of (even if only minutely), we suffer the consequences as well.

We cannot think bad thoughts and at the same time get positive results. Like begets like, always!

So how do we stop practising black magic and how do we protect ourselves from the bad thoughts sent out by other minds? Control of our thoughts and words is the key. We cannot think bad thoughts and at the same time get positive results. Like begets like, always! Whether *thinking* about planting pumpkins or *actually* planting them, remember that it is your thoughts that initiate everything, and often affect everyone within your karmic proximity. That may amount to quite a few innocent people, and then you wonder why no one likes you!

Stop your Black Magic

Stopping the cause of *'black magic'* means first and foremost holding only good, positive, uplifting thoughts about oneself, one's neighbours, one's work colleagues, in fact as many people as possible that we know of. We must find peace with others, at least inwardly within us. Do this, and we will stop bewitching ourselves and others, and help to control the practice of black magic everywhere. Using



By sending good thoughts into the world, we help lift our neighbours' thoughts, which in turn come back to us as positive and uplifting experiences for a change.



the power of our thoughts to raise the moral and spiritual level of thoughts worldwide is after all the greatest thing we could do for our suffering world.

Stopping your '*mental poisoning*', stops the '*black magic*' associated with it. Both are two-way streets and once started, the one feeds off the other until there's nothing more the feed on. We are like broadcasting and receiving stations, sending out and receiving thoughts, and of course words. Minds on the same mental and spiritual level constantly contact each other. We all know about mental telepathy and how distance makes no difference. Therefore, to control black magic we must control our own thinking by sending and accepting only good thoughts. Your mind is not a rubbish bin, so keep it clean!

As we think good, and only good, we grow in understanding and move higher up the scale of thought. And we think only charitably of everyone, we build a safeguard against the harmful thoughts directed at us by others. By sending good thoughts into the world, we help lift our neighbours' thoughts, which in turn come back to us as positive and uplifting experiences for a change.

Once you begin holding only good thoughts about yourself, your neighbours and the whole world, you will stop mentally poisoning yourself and others

If we are habitually negative thinkers, it will of course take some doing to break the habit of negative thinking. If we feel bad about someone or something, it's not that easy to stop thinking unkind thoughts and turn on the kind ones. Yet, if we discover that a certain food (even our favourite dish) causes us discomfort, of course we must stop eating it. It is easier to control our physical habits than our mental ones, but we must control them both. Once we realise that our ulcers are the result of the arguments we constantly get into, the hurt feelings we are prone to resort to when stressed, and the sarcastic and malicious thoughts we harbour about certain individuals, we know we have a toxic brew in our minds and need to take strong corrective action to turn things around.

Once you begin holding only good thoughts about yourself, your neighbours and the whole world, you will stop mentally poisoning yourself and others; and the practice of black magic will be once step closer to extinction. And isn't learning to use our thoughts to raise the world rather than pull it down really something worthwhile? Of course it is. Be vigilant, watch your thoughts!





From Bohemia

Prague, Rudolf II and the Genesis of the Rose-Cross

by **Bill Anderson**

In chapter nine, *'The Rose in Bloom'* of the book *Rosicrucian History and Mysteries*¹ by Christian Rebis, the author tells of the celebrated scientists and esotericists who gravitated to the imperial court of the Holy Roman Emperor in Prague around the time of the first Rosicrucian Manifestos. What follows is a brief survey of that sphere of esoteric and Rosicrucian influence generated around the figure of Rudolf II.

It is worthwhile to understand the background to the institution known as the Holy Roman Empire or *Das Heilige Römische Reich Deutscher Nation* in German, as that entity no longer exists. On Christmas Day 800 CE, the King of the Franks, Charlemagne, was crowned by Pope Leo III in Rome as the first Holy Roman Emperor

in a political act of opposition to the Roman (Byzantine) Emperor in Constantinople. The empire managed to survive until Napoleon Bonaparte forced the last Holy Roman Emperor, Franz II (whose daughter Napoleon married) to dissolve the Empire in 1806, thereby ending the original *'thousand-year Reich.'*

The Habsburg dynasty had ruled the empire since 1438. This empire was a strange medieval entity: a federation of states in Central Europe, mainly in what we now call Germany. It was never governed by an absolute ruler as, for example, Russia was. Instead, the emperor was elected by a small electoral college in which was the King of Bohemia; so the Habsburgs had an inbuilt advantage. However there was a mystique attached to the empire and



to the imperial idea itself. It was envisaged as an earthly image with God and the angels in Heaven, while on Earth, the Emperor and his household ruled the empire: *‘As above, so below.’*

The empire had a mission: to create peace, peace in the empire and peace because of the empire, with the emperor as a shepherd-king. It was this ‘Great Peace’ that was the goal of all the emperors, kings, imperial princes and bishops, and of all the ecclesiastical and secular lords, whether in the Imperial Diet (parliament) or fighting their wars. Many great thinkers of the past also supported this ideal, men such as Meister Eckhart, Nicholas of Cusa, Leibnitz and Goethe.

Prague

Prague, the capital of the modern Czech Republic, with its medieval architecture, is a popular tourist destination. The city though, is much more than that. It played an important role in the history of Rosicrucianism in Europe. It was not only the ancient capital of the kingdom of Bohemia, but twice in its history, both referred to as a golden age, it became the capital city of the Holy Roman Empire. The first time was under Karl IV (reigned 1355–1378) who was the successor of Ludvig IV, the builder of the Monastery of Ettal.² The

second occurred when Rudolf II moved his court to Prague from Vienna.

Listening to the Czech composer Smetana’s beautiful tone poem *‘Ultava’* you can transport yourself mentally to the Old Town. Looking across the *Charles Bridge* with its statues of saints on either parapet, the stately river Vltava flows beneath you. In front are two hills upon the right of which, towering above the city, is the imposing Prague Castle, the setting for much of this story.

The Marvellous 16th Century

Throughout the world, the 16th Century was a vigorous, creative and productive age of great strides in the field of architecture, literature, culture and education. We are all familiar with the Elizabethan age in England and the English Renaissance with such great figures as Sir Francis Bacon, William Shakespeare and Thomas Tallis coming readily to mind. It is even said that we can detect the beginnings of Rosicrucianism here in England, though the Rosicrucian Manifestos appeared in Germany at a later date.

Looking around the rest of the world, in Central and South America, the Aztecs, Mayas and Incas had reached the apex of sophistication and culture before



Prague Castle, or Hradčany Castle, is part of a vast complex that includes St. Vitus Cathedral, the Romanesque Basilica of St. George, the Renaissance Archbishop’s Palace, a monastery, defence towers, and other structures. The royal complex, called the Hradčany, perches on a hill overlooking the River Vltava.

Image shows Prague Castle in 1595 by Joris Hoefnagel.

Image: Sokoljan / via Wikimedia





Charles Bridge in Prague with the stately river Vltava flowing beneath.

it was all destroyed during the European conquests. In China, the Ming dynasty under the Emperor Wanli saw the social and economic transformation of the country into a modern state. Population doubled, new food crops were introduced. There was an economic boom and cities like Běijīng, Nánjīng, Sūzhōu and Hángzhōu, with their elaborate mansions and gardens became great centres of intellectual activity.

In Turkey, the Ottoman Empire under *Sultan Süleyman the Magnificent* reached its zenith. He also presided over a renaissance. During his reign the master architect Sinan erected his incomparable buildings. The fine arts flourished, with an important school of miniature painters, half of them European, creating a new aesthetic direction. It was a golden age for poetry, not least of which was that of the Sultan. The sciences, theology and

the judicial system flourished. Süleyman is still revered to this day in Turkey as *Kanûni*, 'the Lawgiver.'

In Persia, Shāh Abbās the Great of the Safavid dynasty turned his country once again into a centre of trade and business for the Middle East. He moved his capital to Esfahān (Isfahan), making it one of the most beautiful cities in the world at that time. He was also a great patron of arts, sciences and architecture. Although he made Shi'a Islam the religion of his country, he even used to attend church with his Christian subjects at Christmas. He also supported miniature painting. It was said that in his reign, Iranian art revived after a thousand years of decline. Great philosophers and scientists were attracted to his court.

In India, the Mughal Emperor Akbar prized learning and culture. He not only collected books but actively created libraries, having books translated from Persian, Sanskrit and even Latin. He was interested in mysticism and, unusually in that age, tolerated other religions. Under him, the Mughal tradition of painting began, which was a mixture of Persian and Hindu. Architecture flourished too. Under him the empire was stable and at peace.



Sultan Süleyman the Magnificent

At the Castle Gate

Prague is a modern 21st Century city at the heart of Europe. As well as its outer, visible appearance, Prague also possesses an inner aspect, epitomised by the royal castle





Reflecting not just his larger than life figure but also his interest in the arts and sciences of the day here is Rudolf II portrayed as as the character of Vertumnus, the Roman God of plant life, growth, and the change of seasons. The Italian artist Arcimboldo created Rudolf's image by compiling vegetables and fruit to build up the portrait.

esoteric meaning. My thoughts turned to the man most associated with Prague castle. This was Rudolf II. Why had his reign as emperor been so important in the birth of Rosicrucianism and why Prague? Sitting there, in the middle of the home he loved so much, I contemplated this remarkable time in European history.

Rudolf II

On 18th July 1552 in Vienna, into a world of reformation and renaissance was born Rudolf, the eldest son of the Holy Roman Emperor Maximilian II. Maximilian was a humanist who wanted to learn as much as possible about the world he lived in. He had a sharp intellect and refined artistic tastes. His belief in mutual tolerance in religious matters attracted mystics, Neoplatonists and Kabalists, amongst others, to his court. Maximilian was a patron of the arts and a great linguist. It was his love for Prague, and all his other qualities that he passed on to his son Rudolf, in spite of the latter's upbringing in Madrid at the rigid and intolerant court of his uncle Philip II, the head of the Spanish branch of the Habsburgs.

on the hill overlooking the river and the old city. Most visitors to Prague cross the famous Charles Bridge over the river Vltava and wind their way up the hill to the castle.

But when I visited this city I decided to journey on the road less well travelled! I took the metro to Malostranská station in the Malá Strana or Lesser Town and made my way up the hill towards the castle. It was a hot and sunny day and took quite an effort to climb up the steps, but near the top of the hill, just outside the castle's East Gate, there is a place where I was rewarded with magnificent views over the city, with its red-tiled roofs and many church spires. Such was the scene that would have greeted Rudolf as he looked out of the windows of his apartments.

After passing through the gate, I first passed the yellow Lobkowitz palace and, next to it, the light green Rožmberk or Rosenberg palace, named after a Bohemian magnate family who also played a part in this story. I walked into the courtyard of the newly refurbished palace and sat in the café to soak in some of the atmosphere. Afterwards, I made my way past the Golden Lane or the Alchemists Lane, as it is better known to St George's Square where I sat down in the warmth of the afternoon sun.

Beyond that, in the Third Courtyard is the statue of St. George vanquishing the dragon, a statue full of



Rudolf II, aged 15, painted by Alonso Sánchez Coello.



Rudolf II was not only Holy Roman Emperor (1576-1612), but also Archduke of Austria (1576-1608), King of Bohemia (1575-1611), King of Hungary (1576-1608) and King of Croatia and Slavonia (1576-1608.) His grandfather was the Emperor Charles V who, as king of Spain, lamented the building of a church inside the amazing Great Mosque of Córdoba.³ Rudolf's great, great grandparents were the Spanish king and queen Ferdinand and Isabella, the conquerors of Granada, and the sponsors of Christopher Columbus in his search for the new world.

Rudolf's Austrian Habsburg realms spread over a great deal of Central and Western Europe but Austria remained the heart of the *Erblande* or hereditary lands. From 1526 the Habsburgs also became kings of Bohemia (part of the current Czech Republic) and Hungary. Some Habsburg domains even lay outside the empire. The Austrian Habsburgs' interests were closely linked to the senior Spanish branch of the dynasty and during the 16th Century it was the custom for the Austrian Habsburgs to receive an education in Spain; and this is what happened to Rudolf and his younger brother Ernst.

Rudolf's period in history, the 16th Century, came between the Renaissance and Reformation on one hand, and the Thirty Years' War on the other. The first half of the 17th Century was a disastrous period of death and destruction throughout Europe. But it was as well an age of



This coats of arms represent the Habsburg possessions of the late 16th to early 17th Century, applicable to emperors Ferdinand I, Maximilian II and Rudolf II.

great learning and accomplishment, an age of exploration in every sense, the age when Rosicrucianism in its modern form came to the notice of an eagerly anticipating Europe. Rudolf had an amazing set of contemporaries: Elizabeth I of England, Philip II of Spain, Henry IV of France and Ivan the Terrible of Russia.

Prague Castle in the Hradčany district was more than comparable to the Hofburg palace in Vienna, from where



EUROPE IN 1570

Prague was not only the ancient capital of the kingdom of Bohemia; twice in its history it became the capital city of the Holy Roman Empire.



he had moved his court. Rudolf moved there in the 1580s when the castle was further expanded and embellished. It was the home for his numerous collections of all kinds of art, which he housed in the so-called *Kunstkammer* (Chamber of Art) as well as his illustrious scholarly guests.

Rudolf may have believed in '*Gottes gnadentum*' or the '*Divine Right of Kings*' as did so many other rulers of the time, but no matter what we may think of him as a ruler, he was hungry for knowledge and was a magnificent collector. His court in Prague became a pan-European centre for the arts and sciences.

With Flanders also under Habsburg rule, many of the most talented Flemish painters were drawn to the imperial court or '*Hofstaat*.' This included not just the courtiers but the many artists and fortune-seekers that gravitated to the court offering their services and vying for the emperor's patronage. Artists such as Hans Vredeman de Vries, Aegidius Sadeler and Bartholomeus Spranger amongst many others flocked to Prague. Rudolf's famous picture collection in the *Kunstkammer*, included works by Dürer, Brueghel, Leonardo da Vinci, Titian, Correggio, Parmigianino, Veronese and Tintoretto.

Protector of Arts and Sciences

Despite the Vatican and his strict Catholic upbringing in Spain, Rudolf made no distinction between Catholic, Protestant (which most of his Czech subjects were), Jew or Muslim. During his reign, Prague was tolerant and a great centre of learning. He allowed his subjects to follow their intellectual and spiritual investigations wherever they might lead them and welcomed anyone who could push forward the frontiers of knowledge. Rudolf's artists and scientists, partly because it was the spirit of the time and partly because they were encouraged by their patron, all strove to transcend the everyday world with its constant change and infinite variety to perceive a universal and eternal Unity.

Rudolf was certainly interested in spirituality and the mysteries of the universe. It is known that his library contained copies of the *Pymander*, *Asclepius* and the *Picatrix*. His interest in occultism resulted in his sponsorship of many alchemists, whether real or fraudulent, who flocked to Prague. He set aside a group of houses inside the castle, next to St. Vitus' Cathedral to house them. These alchemists sought not only the transmutation of metals and compounds through the Philosophers' Stone, but also the moral and spiritual rebirth of mankind. In this, they were very close to the Rosicrucian writings and to those of Jacob Boehme and Dr. John Dee.

The craving for universal knowledge found expression in the hermetic doctrines made accessible by the Italian Renaissance philosophers Marsilio Ficino and Giovanni Pico della Mirandola, with their stress on the unity of mankind. This universal knowledge was also found in the study of the Kabala which took place in the Jewish *Josefov district* of Prague. It was also to be found in the art of Ramon Llull and in the occultism of the Paracelsians and alchemists.

Late Renaissance Prague was a centre of research into the wonders of nature. Famous scholars, alchemists and philosophers flocked to Prague to partake in the ambience of the place, protected by the emperor and his court. Neoplatonic, Hermetic and Kabalistic studies found favour at Rudolf's court. So it was not unusual to find a host of the most famous and greatest thinkers and scientists of the day visiting Prague. This included people such as the German

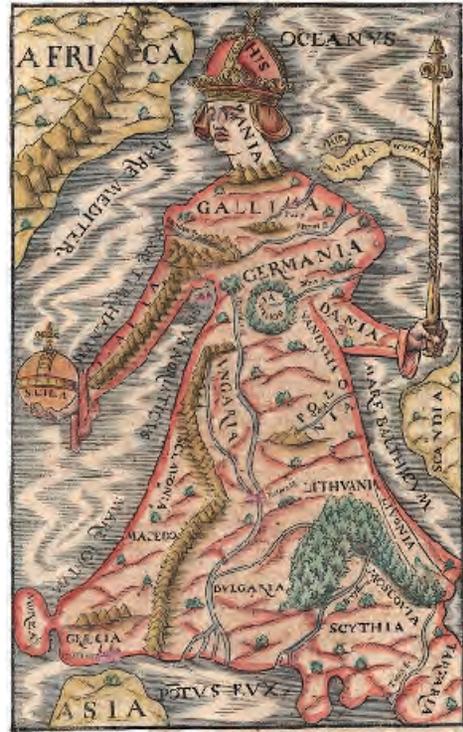


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Although slightly later than the period of Rudolf II, the decorative map above from 1677, by the Silesian cartographer Christoph Uetter (1575-1650), demonstrates how Bohemia was perceived in the contemporary imagination. It depicts Bohemia as a stylised flowering rose with Prague at its centre. The stem firmly connects Bohemia and Prague to the fertile soil of Vienna (Wien), the current ruling Habsburg's political centre, the empire being ruled at different times by both these cities. The title, *Iustitia et Pietate* ('Justice and Piety'), suggests to the viewer that it is precisely by the application of these virtuous qualities that Bohemia is held in such high regard. (Information and image from <http://strangemaps.wordpress.com/2010/05/25/466-power-flower-rose-of-bohemia/>)



This version of *Europa Regina* (Queen Europe) is printed by Sebastian Munster in Basel in 1570 and depicts in map-like form the European continent as a queen. In 1537, when the *Europa Regina* was introduced, Holy Roman Emperor Charles V of Habsburg had united the lands of the Habsburg's in his hands, including his country of origin, Spain. Thus Europe is shown standing upright with the Iberian Peninsula forming her crowned head and the especial place of Bohemia as her heart pointing at the Habsburgs' claim to be universal emperors of Europe. (Image from <http://bigthink.com/strange-maps/141-europe-as-a-queen>. Text adapted from http://en.wikipedia.org/wiki/Europa_regina#cite_note-Werner244-7)

alchemist and physician *Oswald Croll*, *Rabbi Judah Lqew*, the Chief Rabbi of Bohemia, a renowned scholar and Kabbalist, the Polish alchemist *Michał Sędziwój* better known as *Michael Sendivogius*,⁴ the Italian philosopher *Giordano Bruno*, the Danish astronomer *Tycho Brahe* as well as the German astronomer and mathematician *Johannes Kepler*. Kepler worked in Prague on the movements of the planets and produced the *Tabulae Rudolphinae*, detailed astronomical tables based on Brahe's observations. He dedicated them to Rudolf II.

Tycho Brahe (1546-1601), who died after dining in the Rosenberg palace in the castle, is currently interred in a tomb in the Church of Our Lady before Týn, in the Old Town Square near the famous Prague Astronomical Clock. Johannes Kepler (1571-1630) came to Prague to work for the emperor. The first cosmological publication of the young Kepler, his *Mysterium Cosmographicum* of 1597, was intended as a new justification of the principles of Pythagorean harmony. As the essayist J B Bamborough stated in his *The Little World of Man* (1972):





The German astronomer and mathematician Johannes Kepler worked in Prague on the movements of the planets and produced the Rudolphine Tables based on Brahe's astronomical observations. The tables were dedicated to the great patron Rudolf II.

The cosmology of the 16th Century was a tightly-knit coherent system of aphoristic correspondences. The study of nature and man which followed from it must be set against a background where all science, despite its compartments of psychology, medicine, botany, metallurgy and the rest, was intimately linked with the whole cosmic hierarchy. Psychology studied the soul and the body, and the effects of the one on the other; the soul, with its division into vegetable, sensible and rational, paralleled in microcosm the division of the macrocosm into mineral, animal and spiritual. The body was a little world made cunningly of the same elements which formed the world beyond it.

Rožmberk

After Rudolf's Prague the most famous centre for the study of alchemy was the court of *Wilhelm von Rosenberg*. The Rosenbergs ranked among the most important, oldest, most noble and influential Czech aristocratic magnate families. I use the German form of the name, instead of the Czech *Rožmberk*, as German was the language of the court and of many people in Prague generally. Rosenberg housed alchemists at his palace in Prague Castle, next to the royal palace, as well as his estates in southern

Bohemia, especially at Krumau, now Český Krumlov. The family's crest, a five-petalled red rose, can still be found all over southern Bohemia. Among other famous guests was the famous Hermetic philosopher and alchemist *Heinrich Khunrath* (1560-1605) who became Wilhelm's court physician.

The brothers Wilhelm and Peter Vok von Rosenberg, were both highly cultured men and patrons of the arts. The latter even owned two giant manuscripts of the theological writings of Paracelsus. The Rosenbergs kept themselves very well-informed and had a special service of newsletters, copies of the most topical reports from all over Europe and beyond. They possessed various residences apart from the palace inside Prague Castle; most notable of these were at Třeboň and especially the castle at Český Krumlov in the south of Bohemia, which, with 300 rooms, was the largest in the country after Prague castle. In 1602 it was bought by Rudolf II.

The brothers had a passion for collecting books and documents that amounted to some 10,000 volumes. The Rosenberg library, famous in its day, has been dispersed. After the death of Peter Vok von Rosenberg, his library was acquired by the crown and moved to Prague Castle. We know that both brothers were interested in the Kabala and alchemy. They kept in close contact with many of those active in alchemical and esoteric circles.

Rudolf was interested in the bizarre, erotic, esoteric and the occult, and the environment he produced in Prague proved highly fertile. So it was not unusual that *Dr. John Dee* (1527-1608), the famous English mathematician, astronomer and astrologer turned up in Prague in 1586 and stayed for about six years. He was one of the most learned men in Europe who was steeped in the Kabala and Neoplatonic and Hermetic traditions. Like the early Rosicrucians, he believed in cosmic harmony and hoped for the moral and spiritual reform of the world through the spreading of ancient wisdom. He was accompanied by another alchemist *Edward Kelley*, altogether more notorious. In 1586 both of them were allowed to continue their studies at the Rosenberg castle at Wittingau, now Třeboň in southern Bohemia.



Unfolding of the Rose

Under Rudolf II, Prague became the glittering hub of European and intellectual life. His patronage had given considerable impetus to the Rosicrucian movement which emerged shortly after his death. The three Rosicrucian Manifestos expressed the strongly Hermetic and alchemical ideas that had circulated in Rudolfin Prague. The Manifestos called for all men of learning to join in the moral and spiritual regeneration of society. The ideas and language echoed those of the Hermetic reformers who had gathered at Rudolf's court: Khunrath, Maier, Dee and Bruno. Even the great Silesian mystic Jacob Boehme was attracted to the lingering ambience of Prague and lived there between 1619 and 1620.

It was into this era that the Rosicrucian Manifestos appeared. Here was what appeared to be a group calling for a universal reform of society. This call was couched in the language of alchemical transmutation or rebirth. The most imaginative of the Rosicrucian Manifestos was *The Chymical Wedding of Christian Rosenkreutz*, which was composed by Johann Valentin Andreae, whose circle of friends at Tübingen included many Kabalists and Hermeticists. A leading defender of the Rosicrucians was Count Michael Maier (1568-1622) who was prominent at the court in Prague. There were also the Bohemian and Silesian circles. Rosicrucian beliefs as put forward in the Manifestos were close in spirit to Bruno, Dee, Khunrath, Boehme and Robert Fludd, all of whom worked at some time in Rudolfin Prague.

As Peter Marshall pointed out in his book *The Mercurial Emperor* (2006):

It was through his patronage of the arts and sciences that Rudolf had helped to change the perspectives of humanity at a crucial stage in their history. As a Christian, he advocated religious tolerance, and as a seeker after truth, he defended freedom of enquiry and expression. His greatest achievement was to have created a positive and tolerant environment and then to have had the wisdom to let things happen. He provided just the catalyst required to fixate the boiling crucible of ideas that was lighting up Europe. Under his patronage, he turned Prague into the principal cultural and intellectual centre of the West.

Epilogue

It was time for me to leave. I walked past the houses where Rudolf allowed the alchemists to live and work, passed the Cathedral of St. Vitus, with its marvellous rose window, past Rudolf's Kunstkammer, through the three courtyards and out of the Giants' Gate into the massive Hradčanské Square in front of the castle. From here the road wound down to the river and the Charles Bridge. I walked across the bridge, as so many generations had done before me and disappeared into the maze of the Old Town.

Endnotes

1. Published by *The Rosicrucian Collection* series.
2. See 'The Monastery of Ettal' in the *Rosicrucian Beacon*, Dec 2000.
3. See the *Rosicrucian Beacon*, Sep 1999.
4. See the *Rosicrucian Beacon*, Dec 2018.

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PEACE PROFOUND

The Challenge of Finding your Soul

by Amelia

Challenge is necessary for growth and evolution in life. Without challenge, life becomes stale and stagnant. But which challenges will we choose to meet: those offered by society, or those offered by the *'still small voice within?'* From within? How absurd, you might think. Peace Profound may come from within, but challenge, tension and conflict are surely traits of the outer, not the inner world?

Peace, or rather the deep, all-encompassing type of peace known to Rosicrucians as *'Peace Profound'*, is found in the wisdom of the soul. But gaining access to that wisdom and thereby experiencing the peace that comes with it, can only come about by facing up to the challenges that come from within oneself. We need to meet the tension, stress and conflict *internally*; face it and successfully deal with it in the intellect and emotions first, before we can deal with those same issues externally. We can only truly find that inner *peace of the soul* by first meeting and facing the storm and turmoil of the unknown internally. In other words we must learn to bravely face the *'Terror of the Threshold.'*

Metaphorically speaking, if the inspiration that comes from our soul does not create a veritable inner battleground; if no wounds are struck there by love and compassion; if no shattered bones are brought about by the strong desire to forge ahead on the Path to unite with the God of one's understanding and greatest yearning..., then the knowledge of the soul is no home or haven. It is only a temporary shelter, a flimsy tent with gaping holes through which the stormy north wind passes.

For attunement with the soul to become a reality, the soul must be understood. It must be fought and struggled for and our best must be given to it. Attunement with the soul is not a shelter we casually seek once a week or in times of extreme distress. We do not go to church, temple or mosque once a week in the belief that this is enough to enable us to unite with our soul. If we are to allow the soul to merge with our outer daily living, and indeed to take over our volition and control, our attunement with it must be our constant guiding light. Nothing else can compare to the importance of this. Energy should be flowing through us at all times, as though we were a sun



beaming its light and energy to all the universe. And this is possible only when we have reached at least a modicum of attunement with our own dear soul.

Benefits of Attunement

With the inspiration we receive from our soul, definite challenges quickly manifest and they are almost all to do with ourselves; the manner we conduct our outer lives, the people we hurt, the small liberties and lies we engage in, the less than honest appraisals we have of ourselves..., the list is endless!

The ideas we receive from the soul are not merely idle thoughts, mere fantasies to mull over at the seaside on a lazy day with a can of beer in hand. The impressions that percolate up from the soul are brim-full with energy, dynamism and potential, and compel us to move forward with a sense of urgency to the crucial and most important things we should be accomplishing in life. The soul is the forge from which we receive the force, power and energy that makes each of us move forward on the inner plane of awareness. And that *'inner motion'* inevitably translates in due course into outer motion as well; for we end up materially making great and important changes for the better to our lives in many varied ways.

The inspiration and energy necessary to succeed in our work, achieve harmony in personal relationships and find inner peace, are all found in the gentle percolation of wisdom and inspiration that we receive from very our own dear soul. In purely mundane terms, answers to questions ranging from the simple – *"what's for supper?"* – to the complex – *"what's my most important aim in life?"* – are found by listening to this inner voice of the soul. The true answers are there, and they can collectively serve as the guiding light of your life. So how do we work with this inspiration? What is the key to achieving this attunement with the soul? How do we make this knowledge a part of our lives?

In answer to these questions, we simply decide when, and to what degree, we will follow the course outlined and

inspired by our soul. Attunement with the soul, along with its attendant knowledge and inspiration, has always been available to us, if we would but stop and listen properly for a moment. We are always given the opportunity to follow the guidance of the soul, but the real question is: when will we implement the guidance, the urgings and the whisperings of the soul in the way it has been given to us and in the spirit and with the intent with which it was delivered?

The answer is simple: First..., come to the realisation that the promptings of your soul are always good for you, are for your personal good, and are for the good of those nearest and dearest to you. Your soul ceaselessly seeks to place you in situations where you need to face the various un-compensated-for elements of people, animals and scenarios that are still within of your *'karmic proximity.'* You assist this process mightily by following the promptings a few times to the letter of the law and observing for yourself what wonderful results manifest.

Secondly..., once you have built up confidence in the advice and guidance you receive from the *'still small voice within'*, stop trying to analyse every impression you receive from your soul. Instead, accept and follow the advice precisely as given, without argument or insisting on *'being right'* when your whole being screams out to you that *'you are wrong'* on this occasion and it is time to listen to the voice of your *'Inner Master.'* In accepting the advice of your soul, you are also accepting yourself as the new master of your destiny. Still hampered by your frailties and inadequacies however, you will, through the good graces of your dear soul, have the accurate guidance of the most capable and wonderful master-guide you can ever know: the unlimited potential of your soul. By the time you have reached this blessed state, you will have accepted that you are destined to become the shining, outer reflection of your soul one day.

Be in no doubt that there still remains for you challenges piled upon challenges remaining for you to master as you struggle to retain the attunement with your soul. There will be tension, stress and inner turmoil; and at times when your attunement wanes and you are

The soul is the forge from which we receive the force, power and energy that makes each of us move forward on the inner plane of awareness.



overly pulled away from attention to the needs of your soul, there will be periods of deep loneliness and fear, indeed even moments of sheer terror. But for as long as the connection with your soul remains, as long as you heed the voice of your inner master, you will have periods of intense happiness, great tranquillity and *Peace Profound* even under the most trying of outer conditions.

You will experience an enhanced sharpness of intellect, a clarity of mind and new purpose, an inner radiance that makes you understand that you have finally embarked on the right path without the slightest shadow of a doubt. And you will be in complete harmony with the wishes of your soul, your *'Inner Master.'*

These are things worth striving for: peace, love, understanding, kindness, compassion, achievement and power on a scale that only your inner master, the earthly personality expression of your own soul, the God of your realisation, can ever know.

The Eternal Quest

Mystics are veritable knights in shining armour, fighting inner battles in the cause of good. The knight therefore, who would come to know the safety of the soul, must also experience the dangers of straying away from it. If you, the ardent seeker of ever deeper spiritual insight that you are, would but explore with great care and tenderness the great wisdom of the soul..., know one thing: though

Mystics are veritable knights in shining armour, fighting inner battles in the cause of good.

there will be many moments of sublime serenity in the presence of the infinite and eternal, there will also be periods of great fear and loneliness, as your integration with your soul fades at times and its profound wisdom, kindness and loving ways are forgotten as you temporarily stray from its presence. And when such periods of brief separation occur, just as you would when seeking the love and compassion of another person, extend your hand in faith, truth and sincerity to your own dear soul and keep it there, outstretched, regardless of your fear of rejection and failure.

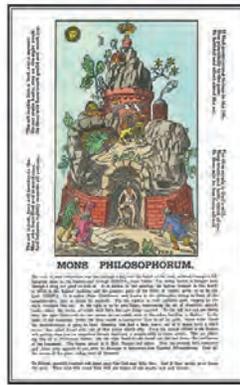
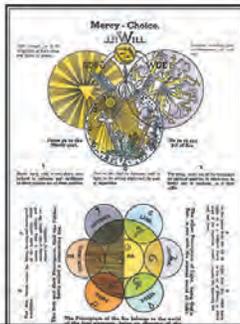
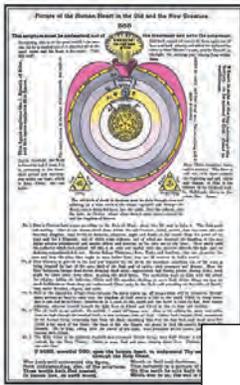
The depths of the soul are discovered through the intensity of your desire to know it. And you receive in accordance with universal law, namely in accordance with your willingness to *give first* and to patiently wait for your just rewards, even if those rewards may take more than a single lifetime to come to fruition. Through your growing intimacy with your soul, you learn many new lessons. You come to know *'the Oneness'*, your oneness with all nature and living creatures, indeed with all things great and small. Even seemingly inanimate things like streams, rocks, mountains, the sea, the stars and planets all have their special place in the reality of your existence: that incredible universe wrapped around you specifically for the benefit of your evolving self.

Through your growing intimacy with your soul, you learn many new lessons.

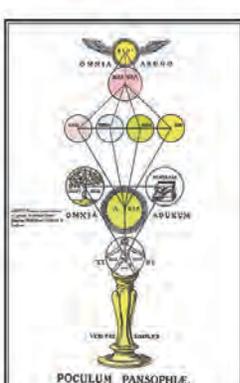
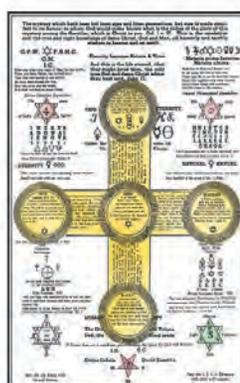
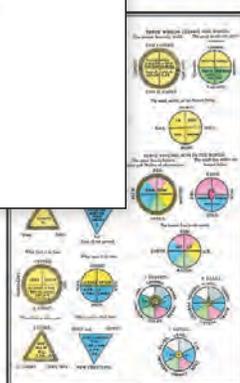
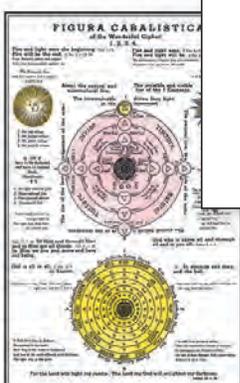
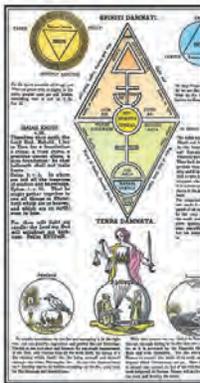
When your consciousness extends to all of this, you are one with that minute portion of the *Infinite and Eternal* that you can perceive during your lifetime, something that Rosicrucians refer to as the *'God of my Heart.'* The sun knows you, as do the stars, for there is really only one corpus of knowledge, one final way of *'knowing.'* Subscribe to this knowledge with all your being and you will come to know the challenge of finding your soul..., with the pain, tension and stress of facing the seemingly unknown, ever present to test your sincerity and fortitude. Yet, you will come to know something greater and more lasting than anything else you have ever encountered, namely, *Love*. The harmony of all consciousness is precisely this, *Love*. It is a requirement and condition that must be met before any person can fully experience the supreme accomplishment of *Peace Profound*.

At this point on the Path, you will reach a new, higher realisation of the nature of yourself, those about you, the ground on which you stand, and the stars in the sky. You are one in nature, harmony, peace and strength, and will remain there for as long as you retain that open channel of communication with your soul. The challenge has brought tension and inner turmoil in its wake, but you have overcome them all and now know total peace, *Peace Profound*, harmony in its most beautiful and profound understanding. That is the nature of the soul..., your soul, your heritage, your birthright.





Secret
Symbols of the Rosicrucians
of the 16th and 17th Centuries

This is the first English translation of a rare colour edition of an original German edition of a Rosicrucian pictorial workbook from the latter half of the 18th century. It is a full colour copy signed by Dr H Spencer Lewis on March 22, 1938. Such copies have not been in circulation for over 80 years and are extremely rare. The book was published as a special edition to commemorate the AMORC centennial in 2015.

Available from our online shop at
<https://www.amorc.org.uk/collection>

