

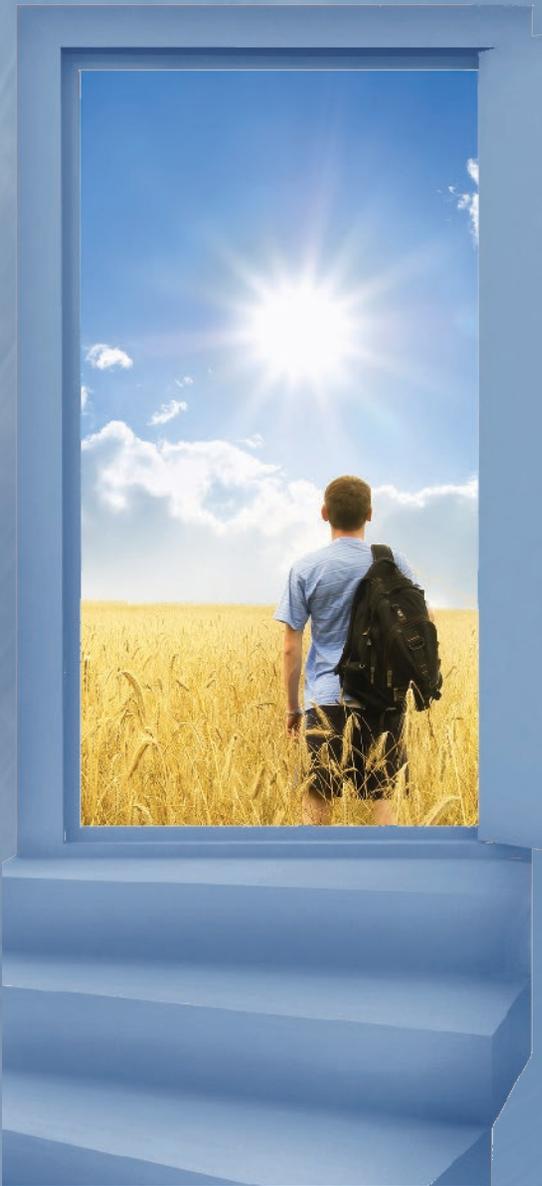
— ROSICRUCIAN —
BEACON



June 2023, Vol 32, No. 2



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 matters for life on Earth. It seeks to instruct and guide its human ward how to live a good life, and does so with care for its wellbeing. And above all, it does so with love and compassion for all expressions of life.

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 fully attainable. And it assists you to reach those goals with care and attention to the smallest details.

This deeper part of you is a veritable slumbering genius, eager to help you express your hidden talents with greater refinement and sophistication than you have ever considered possible. And 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 we would expect only of the most accomplished of people.

You can discover how to access this high level of achievement and embark upon the definitive, true direction of your life simply by learning how to contact and regularly commune with your deeper Self. If you are searching for a way of accomplishing the most fulfilling and rewarding things in life, in a fair and ethical way, then learn from the ineffable wisdom of that inner perfection.

To find out more about the Rosicrucian Order and how it can help you achieve your most treasured goals, visit our website or contact us for a free copy of our introductory booklet "The Mastery of Life."

membership@amorc.org.uk
<https://www.amorc.org.uk>



@RosicrucianOrderEMEA



@RosicrucianOrderSouthAfrica



@AMORC_UK



<https://rosicrucian.online/>



ROSICRUCIAN BEACON

June 2023, Vol 32, No. 3

CONTENTS

Discernment - by Claudio Mazzucco	2
The Nature of Reality - by William Hand	4
The Creative Word in Ancient Egypt - by Paul Goodall	8
The Cloud Upon the Sanctuary - Karl von Eckhartshausen	13
The Egyptian - by Affectator	14
The Three Loves - by Martin Luther King Jr.	15
The Power of One - by Shirley Elsby	16
Life on Other Worlds - by Sven Johansson	19
The Pöhutukawa - by Sarah Brownlee	23
Compassion for Others - by Ron Fanner	27
MòZǐ - Forgotten Teacher of China - by Allan Tullio	29
Journey & Destination - by Johan Arnesson	34
The Mountain of Initiation - by Nobilis	38
Minos and the Cretian Odyssey - by Jan Bloem	42

ISSN 0966-033X

Published quarterly by the
English Grand Lodge for Europe,
the Middle East and Africa of
THE ROSICRUCIAN ORDER®
A.M.O.R.C.®

Greenwood Gate, Blackhill,
Crowborough TN6 1XE
UNITED KINGDOM

Tel: +44-1892-653197
Email: info@amorc.org.uk
Web: www.amorc.org.uk

EDITORS

Bill Anderson
Sven Johansson

Design and Layout

Cloud White

Statements made in this publication are not the official expressions of The Rosicrucian Order or its officers unless specifically declared to be so.

All material published in this magazine is copyright of the Supreme Grand Lodge of AMORC and may not be copied or reproduced in any form without the prior consent of the copyright holder and the individual contributors.



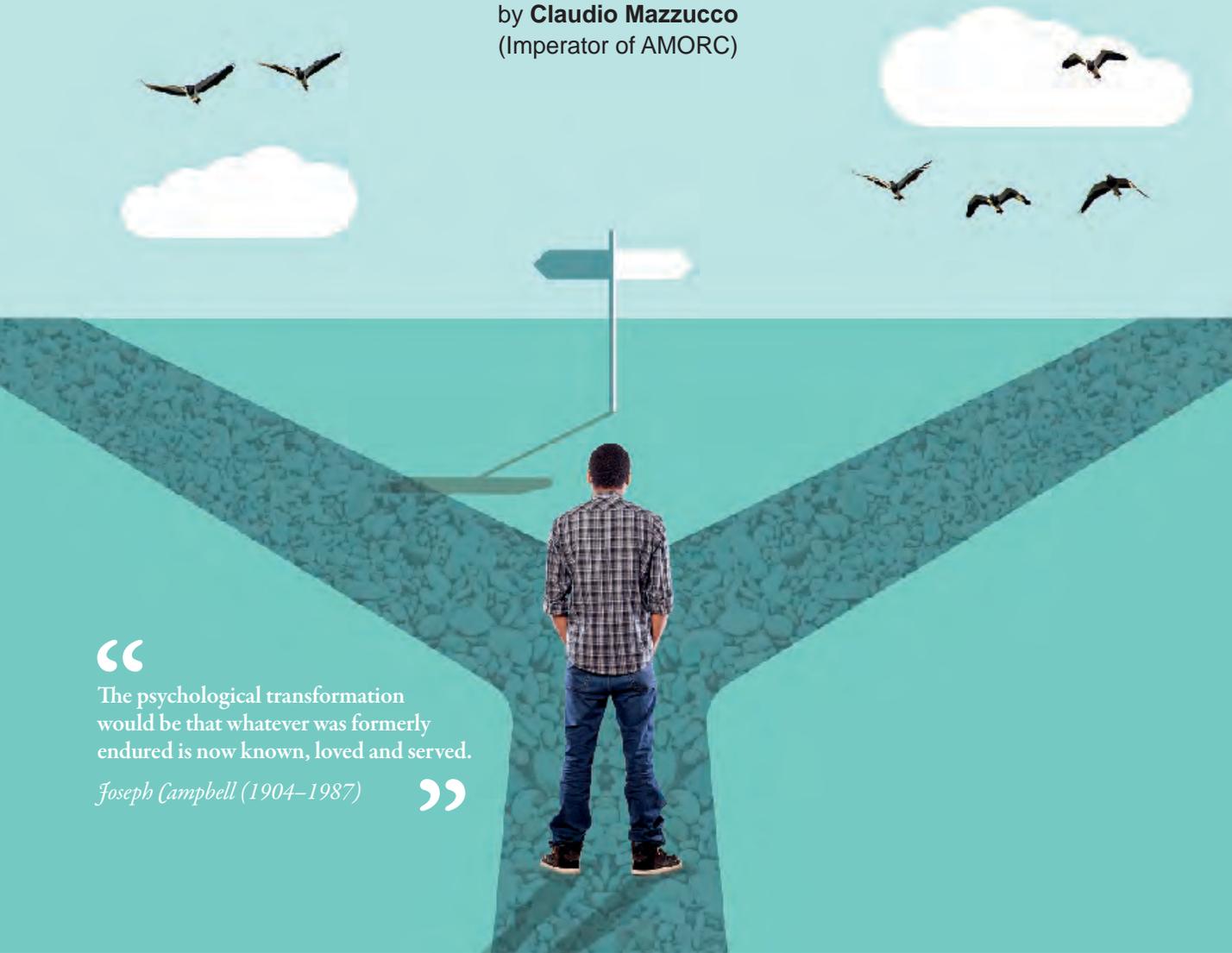
Cover spread

Lavender Summer Nectar



Discernment

by **Claudio Mazzucco**
(Imperator of AMORC)



“

The psychological transformation would be that whatever was formerly endured is now known, loved and served.

Joseph Campbell (1904–1987)

”

The above words by Joseph Campbell, the great scholar of mythology, invite us to reflect on a very important aspect of the mystical path: *‘discernment.’* In his discourse on the *‘Origin and Basis of Inequality Among Men’*, the philosopher Jean-Jacques Rousseau addresses one of the most challenging aspects of human experience: the necessity to make choices. He notes that, while animals are born ready for a life that is destined for them, the same does not follow for us humans. A cat, for example, will always behave like a cat

and will only eat specific cat food. A pigeon will always behave like a pigeon and will only eat food that pigeons eat. A starving cat would never eat seed; nor would a starving pigeon eat sardines. Choosing patterns of behaviour, other than those that nature has determined for them, is not part of animal nature.

However, for humans, it is the opposite. At each instant of our lives, we are presented with decisions and choices to make. Every single human act is the



result of a choice, and choices are often difficult to make. When we decide upon a particular action, we are, by implication, relinquishing the thousands of other possibilities there might have been if we had made different decisions. We know very well that by saying yes to one thing requires that we forsake other possibilities, which often makes a choice difficult: if I decide to go on a mountain holiday, I cannot go to the seaside; if I decide to read this magazine now, I will not be able to read another one.

But choices are not only about simple decisions such as, where to go on holiday or what to read first. Any decision can have a profound effect on the rest of our life: for example, choosing the person with whom to share our life; or deciding on one type of work over another. Choices are influenced by many factors, such as the moral values we have developed over time, the environment we find ourselves in, our physical wellbeing and so on.

Another factor that makes each important decision a difficult step to take is that, deep down, we know that we will not have sufficient time to read all the books we wish to read, embrace all the people we would like to embrace or visit all the places we want to visit. Our time is limited and, sooner or later, we will leave. Choices must be well thought out and, as a result, we are obliged to abandon all other options.

One of the elements necessary for a well-considered choice, is 'discernment.' Discerning is a very important key when we need to set out on a path that appears before us, while knowing that there are other paths we

could take. Discerning means seeing more clearly, and this 'seeing' is certainly not about having good eyesight! Discernment can be practised in such a way that, over time, it becomes increasingly refined and sensitive to very subtle stimuli.

This is, in fact, what happens on the Rosicrucian path. Although we do not often notice it, the methodical system of study and practice produce, as a result, a heightened capacity for discernment, capable of perceiving the different nuances and hues that the untrained mind may not perceive. This process should help us to become more confident individuals, mindful of the different routes that life tends to take, enabling us to understand that what we call 'fate' originates from ourselves and does not intend to punish or reward us, but simply make us aware of the extent to which we are immersed in Cosmic Law.

Not only because of their extraordinary capabilities, the great Masters of humanity are such because of the discernment they have demonstrated when particular situations presented themselves and a decision that was necessary. Jesus' response to those who wanted to stone an adulterous woman, Buddha's choice to take the Middle Way and Plato's account of Socrates' response to Athenian citizens after his death sentence...

*The hour of departure has arrived
and we go our ways -- I to die and you to live.
Which is better, only God knows.*

May discernment be the true light in our lives.





The Nature of Reality

by **William Hand**

Let us begin this article with a few quotations.

Sir James Jeans – *‘The Mysterious Universe’* (1930):

The stream of human knowledge is heading towards a non-mechanical reality. The universe begins to look more like a great thought than a great machine. Mind no longer appears to be an accidental intruder into the realm of matter. We are beginning to suspect that we ought rather to hail it as the creator and governor of this realm.

Max Planck 1944:

There is no matter as such. All matter originates and exists only by virtue of a force which brings the particle of an atom to vibration and holds this most minute solar system of the atom together. We must assume behind this force the existence of a conscious and intelligent mind.



Nikola Tesla:

If you want to find the secrets of the universe, think in terms of energy, frequency and vibration.

Albert Einstein:

There comes a time when the mind takes a higher plane of knowledge but can never prove how it got there.

Time is not all what it seems, it does not flow in only one direction and the future exists simultaneously with the past.

Now he has departed from this strange world a little ahead of me. That means nothing. People like us, who believe in physics, know that the distinction between past, present, and future is only a stubbornly persistent illusion.

Sri Aurobindo:

Consciousness is the fundamental thing in existence. It is the energy, the motion, the movement of consciousness and all that is in it. The microcosm and the macrocosm are nothing but consciousness arranging itself.

Norman Friedman, ‘Bridging Science and Spirit’ 1994:

One of the most significant contributions to contemporary physics was Einstein’s discovery of the equivalence of mass and energy. A fundamental equivalence we have seen in this examination is that of matter/energy and consciousness. This means that all existence is a form of consciousness and is alive in some sense; inert or dead matter is an illusion.

Helen Blavatsky:

Illusion is an element that enters into all finite things, for everything that exists has only a relative, not an absolute reality. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities.

Albert Einstein was as much a mystic as a scientist. Was he accessing a higher state when he thought $E=mc^2$? He could have alternatively interpreted the equation as *Energy = (Motion of Consciousness)²*. Energy is consciousness in rapid motion. Consciousness in motion generates its

realities by focus of intention. If you apply this definition to your own volition, you may agree that it is equally valid.

What do you see when you look at the world around you? People, trees, plants, houses, animals, etc. Everything looks solid and permanent, but is it really? Quantum physics tells us that, at the sub-atomic level, all is just energy expressed as waves of varying frequency. It is only when something comes along and observes (decodes) these waves, and all the complicated connections with each other as others decode as well, that a *consensual physical reality* springs into view.

At a basic level, ‘matter’ itself is combining quantum waves allowing atoms to form and then combine and form molecules which then combine and build structures such as rocks, water, minerals, etc. The complexity of this process in the material universe is colossal but is undertaken according to laws of physics and attraction.

So, we have a complexity of waves (known to Rosicrucians as ‘vibrations’) that potentially can stay as waves or, if decoded, more familiar structures. All humans would agree what a chair looks like, or a rose or a bird.



Our physical senses decode the complex frequencies of the quantum waves comprising the chair. Given that all people have similar senses (and brains) then all can agree that a chair is a chair. There may be subtle differences of course but nearly all would agree on seeing a chair or a bird or a rose or anything else. With these experiences, we label objects and give them names and so we have the experience of a solid external reality *'out there.'*

The combining of quantum waves is down to the laws of physics, and these laws limit the physical universe to what we understand now; basically, *'space-time.'* And so, if we use just our senses and brain, we see a universe constrained by the laws of physics. There is a sense of time as physical structures change. Physical reality is a kind of moving simulation.

Let us expand on this by considering virtual reality (VR). In VR you live in an artificially-created world where you find objects and interact with them. But it is a world created by programming-code running on a computer, code developed by something else, a team of programmers. You can immerse yourself in these new worlds and convince yourself that this is the universe, all that is; but it is only a simulation governed by the constraints of the code.



Unnervingly, if the code is hacked then the simulation and your perception changes.

Now, substituting *'laws of physics'* and *'interaction of quantum waves'* for *'code'*, you can then hopefully see that physical reality and VR worlds are conceptually very similar. In a VR world you decode by looking, moving and interacting. In physical reality you decode by looking, moving and interacting. We call this *'living.'* You are immersed, but not totally! In the VR scenario you can take the headset off and everything changes. In physical reality you can meditate or go to sleep and everything changes. After bodily death, the change in your reality will be immense, for you will have no physical senses left.

Let us do a thought experiment. Remove senses one by one, what are you left with? With no senses, you cannot decode physically but you are still *'there.'* So where is your *'there?'* This leads us to ask what it is that is doing the actual decoding. Here we come to the essence of this article. It has to be *Consciousness* doing the decoding. And if this is the case, then *decoded objects exist as part of Consciousness.*

But what is Consciousness? I will offer a definition, apart from the usual *'awareness on different levels'*, and see where it leads us. If we say that Energy (and all scientists agree that the working of our universe is down to energy) is *'Consciousness in motion'*, namely, a force, it is a force that just *IS*, a timeless force, an intelligent force that operates in myriads of ways that Rosicrucians call *'the Cosmic.'* The Cosmic incorporates the laws of physics in the universe we know about and also in other dimensions and universes that we do not know about or have not yet realised.





Now we can see the beauty of Einstein's conventional $E=mc^2$ equation. $E = \text{Consciousness in motion} = \text{mass} \times \text{the speed of light squared}$. *Matter therefore, has an equivalence to Consciousness.*

So, reality is down to consciousness, and it is also about perception, given that we are ultimately decoding quantum waves. What we perceive is what we believe and what we believe is what we experience. So our experience of the world is down to our perception. If our perception changes, the experience of our world changes too. Change your perception and your reality changes.

In centuries past, people had a perception that the world was flat. After all, it looked flat and that was therefore their reality. Of course we can now perceive the world as a globe and so, our *'reality'* is different. But both these realities, flat-world versus globe-world, are equally valid, for we can never know the *'actuality'* lying behind every perceived *'reality.'* We can only know what we perceive, and this is our reality. In centuries to come, higher dimensions or more universes may be discovered and our earth may then be experienced very differently..., *a new reality!*

Finally I'd like to say a few words about time. Time is a strange thing, we are all aware of it due to change and things like the regularity of seasons. But it is a concept, necessary

for understanding our physical space-time universe. But when we think of the past or even re-create visions of the past, where are we? When we sit quietly, creating realistic visualisations of the future, where are we? Most everyone will say we are *'in the present'*, or as some would say, *'in the Now.'* But when are you ever out of the Now? When are you in the past or in the future? Never, because they are concepts and we only have the Now.

We need a measure of something called time in order to measure speed or rate of change or understanding vibrations. Even space is measured in terms of time when we measure distance in terms of *'light years.'* But that is only because our physical universe, our physical reality, is constrained by the speed of light. Other dimensions, other universes and other realities will have different rules, a bit like putting a different VR game into your headset!

Hopefully, you will now have an understanding that *reality is about how you decode something...*, an experience. Changing your perception, changes your reality. If a critical mass of people were able to change their perception to one of a better world, the whole world would change to conform to that perception, and our dreams and hope for a better future would be realised. That's worth thinking about! Do we now need a new headset!?



The Creative Word in Ancient Egypt

by Paul Goodall



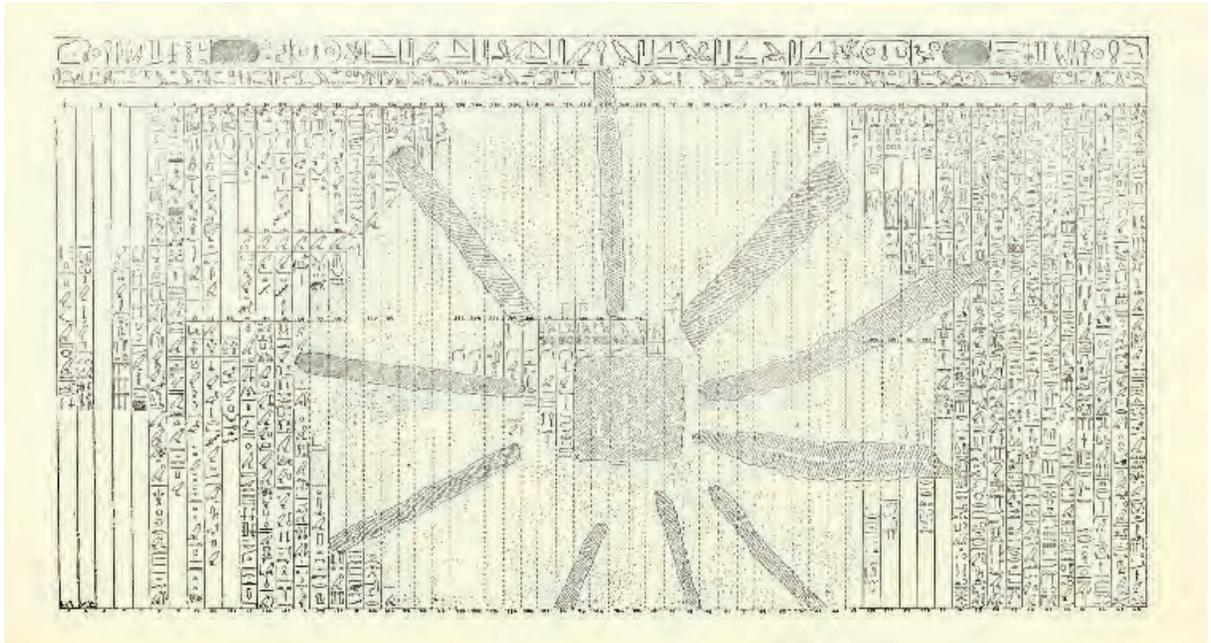
The use of hieroglyphs in ancient Egypt to record their language is, without doubt, one of the most commonly known historical facts. The word *'hieroglyph'* comes from two Greek words meaning *'sacred carving'*, which is a translation of the Egyptian name for their own writing system: *'divine speech.'* And this is certainly a reflection of the status in which hieroglyphs was held by them.

To help us approach the subject, let us consider the two medieval philosophical views that describe the nature of words and their relationship to physical existence or reality. The first is that of the *'Realist'* which states that words are intimately connected to the things they express. For the Realist, the vocalised concept of a word captures the very essence of its meaning in a non-physical though spiritual reality. This concept is expressed in the name given to that particular thing. On the opposite side though are the *'Nominalists'* who believe that words have no value other than as a conveniently descriptive function without any intrinsic reference to things.

The Realist point of view is derived from Plato

where he discusses in his *Cratylus* (c.360 BCE), in the form of a dialogue, the metaphysical status of words and their relationship to what we might call spiritual essences. What we glean from this is that the phonetic components of words such as vowels, consonants and mutes express universal principles or energies that are manifested in the natural and physical world, the inference being that the whole of nature is sound materialised. Accordingly, writes Plato from the mouth of Socrates in the dialogue, there exists a direct relationship between the sounds we utter, in whatever language we speak, to that which our utterances are referring. To maintain the integrity of his argument Plato has Socrates explain the basic etymological principles¹ to reconcile the differences in the sound of human languages.





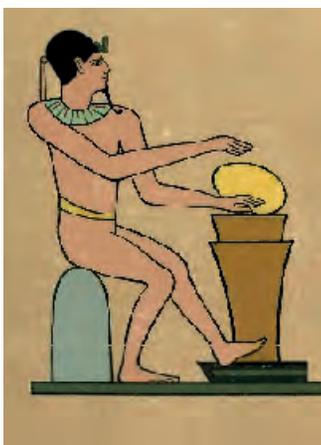
*The 'Shabaka Stone', bearing an inscription outlining the creation myth centred on the god 'Ptah'; circa 710 BCE, British Museum EA 498.
 -- Epigraphic copy by James H. Breasted --*

The concept of the sacredness of language is implied throughout, though particularly in the section where Socrates and Hermogenes work through cosmological names such as the hierarchy of intelligent beings, the soul and body, names of deities, astronomical entities, the elements and the principles of temporal regularity.² We know that the Greeks looked back to the Egyptians with respect and scholars still debate on the extent to which early Greece (c.700 BCE) evolved, under the influence of ancient Egyptian culture, to adopt their own unique

civilization. However, Plato is debating on the same level as the Egyptian viewpoint concerning the origin and nature of language, and the Egyptians certainly regarded the spoken word as having a primordial ancestry.

The Memphite Theology

There were essentially four Egyptian creation myths centred on the cities of Hermopolis, Heliopolis, Memphis and Thebes to give their Greek names. Each of these was associated with a particular deity or deities. Although they may represent competing ideas, they are really different aspects of the same process. The one we are interested in is that of Memphis in the delta region of Lower Egypt. The principal god of the Memphite theology was Ptah who was seen as the creative representative of craftsmen and often found sculpted or depicted with a skull cap in the manner that skilled workers wore in the tomb reliefs of the Old Kingdom. He was particularly revered as the patron of metal workers, sculptors and architects and perhaps this explains why this deity was often worshipped as the creator of the physical world.



*Ptah, fashioning the Egg of the World on a Potter's Wheel.
 Image from 'The Sacred Books and Early Literature of the East.'*

However, text from the so called '*Shabaka Stone*' in the British Museum, demonstrates Ptah's association





*Atum depicted between Rg-Horakhty and Hathor from the Harris Papyrus, 20th Dynasty.
-- c. 1184–1153 BCE --*

with creation through thought and speech. Although a 25th Dynasty object, the text inscribed on it infers that the original was written on papyrus or leather.³ A section of it refers to the notion of the creative word and the role of Ptah:

Evolution into the image of Atum occurred through the heart and through the tongue [of the creator]... but much older is Ptah, who enlivened all the gods, as well as their life forces, through this [the creator's] heart and through this tongue....

The god Atum, mentioned above, is the principal deity of the Heliopolitan step-by-step account of creation which is primarily concerned with the physical development of this deity into the forces and elements of the world. The heart that we read of here was regarded as the seat of human thought. Ptah, in this instance, although appearing to be identified with the creator's thought (*heart*) and utterance (*tongue*), is not the creator but the intermediary. We read that it is through the heart and tongue rather than by the heart and tongue that Ptah is involved in the evolution of Atum. Ptah then was seen as the divine force that assisted the creator's initial concept of the world to come into being. As the patron of artisans Ptah can be compared to the initial concept in the mind of the craftsman before the physical form is created out of raw materials.

Interestingly, in its presentation of Ptah as an intermediary between the creator and the physical world, the Memphite theology prefigures the role and place of the Christian Logos as expounded in the opening verse of the Gospel of John:

In the beginning was the Word, and the Word was with God... He was in the beginning with God. Through him all things came into being.

Just to clarify further, in the Heliopolitan and Memphite theology Atum and Ptah are actually part of the created world where Atum is the material source of creation and Ptah is the agent through which the world can be evolved.⁴ By the 18th Dynasty the Egyptians had begun to see that all these divine forces represented by the gods could be understood as aspects of a single creator they named Amun which means 'hidden.' This god was set apart from nature although his presence was felt in the milieu of everyday life. This duality of existence was expressed in the form of '*Amun-Rg*', not seen but felt, hidden though manifest. The sun in Egyptian was known as '*Rg*' and was the culmination of creation in the Heliopolitan system; hence the combination of *Amun* and *Rg*.



*Amun-Rg.
Image from 'The Sacred Books and Early Literature of the East.'*



Hieroglyph and stone carving examples, Egypt.

The Creative Word

The Memphite theology credits Ptah as being involved with the creation of everything and, significantly, with the creation of *'every divine speech.'* In Egyptian, this is termed (*mdw-ntr* [medew-netcher]) meaning *'speech of the god'* and is the same phrase used to describe hieroglyphic writing. This is an apt way to define what hieroglyphs are in terms of what has been discussed so far; on the one hand they portray images of objects in the material world and on the other they are representations of ideas and turning that around we can say that creation itself is mirrored in the hieroglyphs.

There were a number of ways the Egyptians expressed this creative aspect of the spoken word in their language. For example, the term *'effective'* or *'effectiveness'* (*3h/3hw* [akh/akhew]) an abstract noun, was often associated with intellectual activity or speech and was a word that had connections to the concept of *'magic'* (*hk3* [heka]) Magic was associated with creative or *'effective'* speech so the expressions *'recite by magic'* and *'speak with effectiveness'* are two ways of saying the same thing.

One person in all of Egypt had the responsibility of being effective and that was the Pharaoh. As an intermediary between mankind and the gods his was

a sacred and important function for the maintenance and harmony of the kingdom and in this he was closely associated with two components of magic which the Egyptians called *'perception'* (*sj3* [see-ah]) and *'annunciation'* (*hw* [hew]). Perception was the magical ability to see what was needed to be done and annunciation was the power to make that something happen through speech.⁵ We can see this creative aspect of perception and annunciation paralleled in the Genesis account of creation where we read:

God said, *"Let there be light"* and there was light [*annunciation*].

God saw the light, that it was good... [*perception*].⁶

Sacred Words are Sacred Sounds

Although the creative word was most closely associated with Ptah of Memphis, another deity is identified by some Egyptologists as having the primordial power of speech and from whom writing first emerged. That deity is Thoth, possessing many titles, one of which is the *'Lord of writing.'* Thoth also had the magical ability to bring things into existence through the power of the spoken word and, for this reason, is readily aligned with





Thoth, Lord of writing.

the hieroglyphs in their role as representatives of the physical and spiritual world.

The reverence with which the hieroglyphs were held is reflected in the following words of Amenophis, son of Hapu who lived during the 18th Dynasty (c.1550-1352 BCE): *“I was educated in the god’s book and I looked on the tools of Thoth [hieroglyphic script]. I was prepared in their secrets.”*

From the same period Amenemhat Surer (1390-1352 BCE) had inscribed in his tomb that he was *“master of the secrets of the divine words.”*⁷ Training in the mastery of hieroglyphs in the House of Life was long and arduous and was itself a work of *‘effectiveness’* that eventually allowed the scribe, but more especially the magician, to become *‘true of voice’* (*m3’ hrw* [maakherew]). This mastery did not just mean being able to write or hew out the sacred carvings but to become intimately involved with their iconography, their inner language and potency of sound, to be initiated into the

mystery of the relationship between sound and form.

Such was the ancient Egyptian perception of the intrinsic power of hieroglyphs to draw things into existence that the mutilation of them was a method employed to render them harmless. It may be difficult for the modern mind to understand this ancient attitude to writing and words. In our own time, powerful oratory has an effect on the emotions and can bring about the most wonderful and most evil of human actions. But this is still not the same as the regard the ancients had toward the power of the written and spoken word. Indeed, the very act of having in one’s possession a particular writing or manuscript was enough to have the power to put into motion what the words articulated.

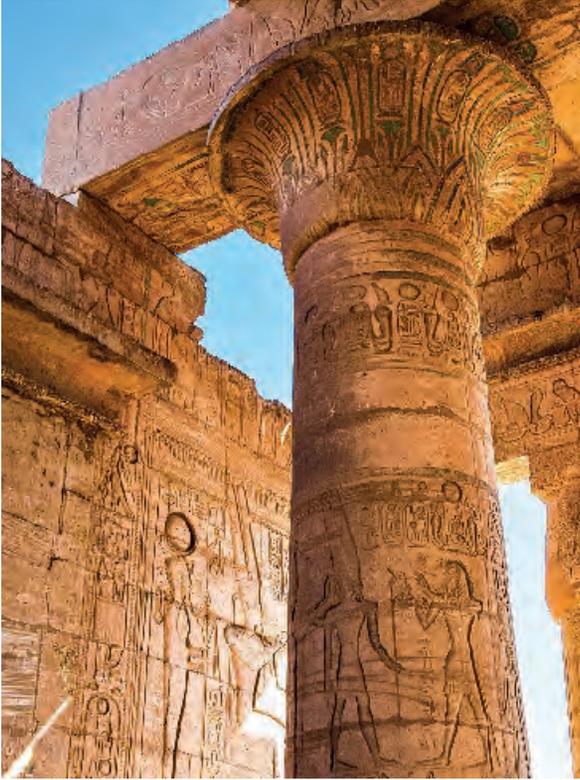
Whenever we look at pages of hieroglyphs in a book or, even better, have the good fortune to actually stand in front of several columns of them at a temple in Egypt, we should reflect upon the nature of the immense work it took to create them. These writings, carved or painted, were meant to stand for as much of eternity as they were able to; bringing into permanent reality the thoughts and human emotions engendered within them. From their initial decipherment in the early 19th century and the subsequent development in their translation up to the modern day, we know nearly as much about Egypt, its history, people and social order as we can.



*Fragment of an Inscribed Architrave, Tomb of Amenemhat Surer.
Nina M. Davies. (Facsimile).*

Images: rogersfund, 1948 via wikicommons





But more importantly, we have a greater understanding of its collective spirituality and the relationship of that smaller group of people at the top of the societal pyramid, crowned by the overlooking presence of the Pharaoh, who was the living intermediary between the people and the gods, those who represented everything in the universe and which were embodied within the hieroglyphs that were carved upon the statues and monuments.

Endnotes

1. Plato, *Cratylus*, section 390e – 427d.
2. *Ibid.* section 397c – 410e. see also <http://plato.stanford.edu/entries/plato-cratylus/#Ety390427>
3. Allen, James P, *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs*, 2004, p. 172
4. *Ibid.* p. 181
5. *Ibid.* pp. 156-157
6. *Ibid.* p. 157
7. Quoted in Naydler, Jeremy, *Temple of the Cosmos*, 1996, pp. 142-143

The Cloud Upon the Sanctuary

Karl von Eckhartshausen, 1795

The spirit of God is vigilant to note in every nation those who are able to receive light.

And they are employed as agents to spread the light according to man's capacity and to re-vivify the dead letter.

Through these divine instruments, the interior truths of the Sanctuary were taken into every nation and modified symbolically according to their customs, capacity for instruction, climate and receptiveness, so that the external types of every religion, worship, ceremonies and sacred books in general have, more or less clearly, as their object of instruction, the interior truths of the Sanctuary, by which man will be conducted to the universal knowledge of the one Absolute Truth.





The Egyptian

by **Affectator**

In the little town of Figeac in south central France, the wife of the local bookseller lay in bed unable to move. When all orthodox means had failed, it is said that she turned to a healer who not only cured her illness but prophesied the birth of a famous son. At two in the morning of Thursday, 23 December, 1790, the son was born.

By five, this precocious child had taught himself to read his native language, French. And at seven he heard for the first time what was to become for him a truly magical word 'Egypt.' His elder brother, already an archaeologist and classical scholar, undertook to educate him and by 11 he was avidly studying Latin, Greek and Hebrew. At 12 he wrote his first book, '*A History of Famous Dogs.*' By 13, he had begun studying Arabic, Syrian, Chaldean and Coptic, for, in some unknown way, they all seemed to point to Egypt. For a while, he even started studying Chinese to discover if there was any connection with Egyptian hieroglyphs.

In 1807, at the age of 17, this young man drew up the first historical chart of the kingdoms of the Pharaohs. And not long after this, he submitted to the school authorities his sketch for a book, '*Egypt Under the Pharaohs.*' He read the introduction to them and they were so moved and taken with the maturity and logic of this eloquent young man that they immediately made him a member of their faculty.

With his brother, this remarkable young professor went to Paris, for in this city there was a plaster copy of the now famous '*Rosetta Stone*', which scholars in France, Germany and England had so far been unable to decipher. And decipher it this young man was determined to do. Being fluent in both Coptic and Arabic, and looking so foreign that people called him '*the Egyptian*', he broadened his language studies to include Sanskrit and Persian, all in his efforts to pry open the secrets of the ancient Egyptian hieroglyphs.



Finally, he came face to face with a paper imprint of the writing on the Rosetta Stone and was soon able to provide his brother with an accurate translation of one row of letters. By then he was 18 and seemed to be confirming the judgment of a well-known Swiss phrenologist who had exclaimed on once seeing this youthful scholar at a much younger age: *“We have a linguistic genius!”*

Briefly, such are the unusual circumstances of the early life of *Jean François Champollion*, the first person to successfully decipher the Rosetta Stone. Indeed, this great scholar of languages was as much the conqueror of Egypt as any nation earlier, from France under Napoleon, to the Ottomans, the Romans and others before them, stretching back 5000 years.



Rosetta Stone

The Three Loves

by **Martin Luther King Jr.**



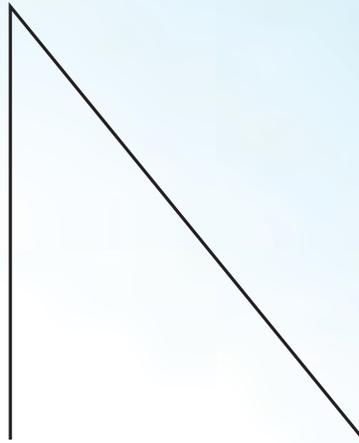
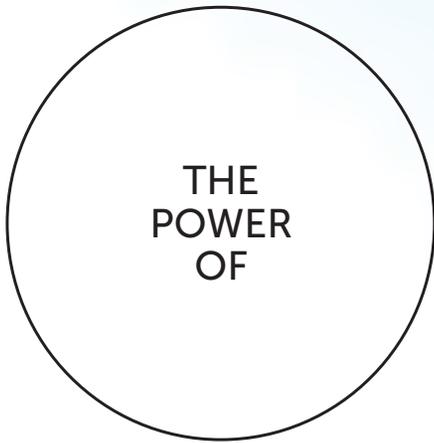
There are three words for ‘love’ in the Greek New Testament. One of them is the word *éros*. Éros is a sort of aesthetic, romantic love. Plato used to talk about it a great deal in his dialogues: the yearning of the soul for the realm of the divine. And there is and can always be, something beautiful about éros, even in its expressions of romance. Some of the most beautiful love in the world has been expressed in this way.

Then, the Greek language talks about *philos*, which is another word for love. *Phílos* is a kind of intimate love between personal friends. This is the kind of love you have for those people that you get along with well; and

those whom you like on this level, you love, because you are loved.

Finally, the Greek language has a third word for love, and that is the word *agápe*. *Agápe* is more than romantic love, more than friendship. *Agápe* is understanding, creative, redemptive goodwill toward all people. *Agápe* is an overflowing love that seeks nothing in return. Theologians would say that it is the love of God operating in the human heart. When you rise to love on this level, you love all people, not because you like them, not because their ways appeal to you, but you love them because God loves them.





by Shirley Elsbey



Whatever ideas, ideals and ambitions you hold, one truth prevails: You have to start where you are and not where you would like to be. It's so, so frustrating for those of us who like our visions big and our efforts small. Yet, the law holds as firmly as gravity and apples, or the one about resistance being matched by temptation. Luckily, as many writers have observed, you can invariably get *'there'* from *'here'*, regardless of where *'here'* and *'there'* happen to be. The answer lies in many small actions toward the goal, one after another, persistently applying pressure, steadily, cumulatively and always in the general direction of *'there.'* It's the only foundation solid enough to support a castle in the air, and I call it the *'Power of One'*: one step at a time, many steps making the whole. Continuous pressure in a single direction can have amazing, even magical effects. Remember when the Grand Canyon was just a groove in a rock? You'll find the rest of the story in the Akashic Records.

Important events happen around the globe almost daily. News bulletins tell us of momentous decisions by our movers and shakers, of breakthroughs in



science, of the incubation of wars and the less well-heralded efforts to bring peace, of dastardly crimes and gross injustice, of secrets revealed and crises under development, etc. The great, the good, the hopeful and the downright seedy shape our world and set our agendas. Many of us have experienced feeling small and pathetic, controlled and coerced, swirled along by a deluge of work, or irritated like a blister on an ill-shod foot. We have felt acted upon rather than in charge, dutiful instead of joyous, careworn, not carefree, badgered, harassed, disappointed, helpless, forlorn, worried and trapped. But it's open to any of us at any moment to take back the reins of this glorious vehicle we call life and start steering for ourselves.

What's most important for the evolution of humankind is for you the very next thing you do. Yes, that's you yourself personally, here in this moment in which you are reading these words. Perhaps there's some great thing you can do today that could ripple into a momentous result the world over, like eradicating hunger or ending religious conflict. You may be working on a cure for cancer, a philosophy of world peace, a self-perpetuating water source to irrigate the deserts. If you have something of this sort in mind, do please make a start, remembering always that many great things are achieved little by little, rather than all at once, including, it would seem, the whole of creation, the *Bang Maximus*!

More likely you'll seek some way of making your own life and that of your inner circle of friends and family in some way more pleasing, positive or fulfilling. Perhaps that improvement will feed into other people taking their lead from you, wanting what you have and taking steps to get it. You may be seeking to learn a new skill, harmonise relationships, build a fortune, move house, start a business, achieve enlightenment or play a part in saving the rainforests..., or all of the above. Whatever aims you have in mind, the only possible starting point is always here and the timing is always now. *Lao Tzu*, the Chinese sage and founder of the beautiful and mysterious philosophy of the *Tao Te Ching* ('*The Way*'), penned it with breathtaking beauty and simplicity with the words:

A journey of a thousand miles
begins beneath one's feet.

The scale of an ambition varies from person to person, depending on their individual starting point. A man from Leicestershire once ran 1,000 miles in 20 days,

that's 50 miles per day on average, or two marathons' worth at a time; of course not counting the extra time spent running to the corner shop once he'd set up camp, or taking detours to see the sights. His mother suffered from arthritis and once set herself a painful goal of walking 10 miles for charity. They both achieved what they had hoped for, but their perspectives were rather different.

Once someone has achieved an initial goal, the goalposts might well move further away. For someone who has run 1,000 miles, it might seem quite doable to walk 10,000 miles. A person who has slimmed from 30 stone to 15 might think nothing of losing the last couple of pounds to an ideal weight, while losing the first two of those pounds may well have seemed like fighting a pack of hungry wolves. The view from where you are as the new, improved you may enable you to fashion more ambitious dreams and bring those into being by means of the Power of One.

There are those who have made a science of improvement by manageable increments. One such school of thought favours the one per cent improvement, an approach made famous by David Brailsford when he was manager of the UK's professional cycling squad, Team Sky. It calls for '*the aggregation of marginal gains*', a one per cent improvement in everything you do. Brailsford looked for small improvements in every aspect of the team's performance, from the ergonomics of the saddles to the use of pillows to optimise the competitors' sleep, which were duly taken to hotels with them. He found ways to make minor improvements in everything from the training schedules to the hand-washing regime, so as to minimise the potential for infection.



Having aimed to win the Tour de France, the world's toughest cycle race, in five years, team Brailsford did it in three, with Bradley Wiggins taking the yellow jersey in 2012 and later becoming a Sir. The team dominated the Olympic cycling events, winning an unprecedented haul of medals. In an article about the extraordinary success, behavioural scientist James Clear wrote:

So often we convince ourselves that change is only meaningful if there is some large, visible outcome associated with it. Whether losing weight, building a business, travelling the world or any other goal, we often put pressure on ourselves to make some earth shattering improvement that everyone will talk about. Meanwhile, improving just one percent isn't notable (and sometimes isn't even noticeable), but it can be just as meaningful, especially in the long run. (*From jamesclear.com/marginal-gains*)

The idea of small, sustained improvements has also been widely adopted in business, especially in the east. The Japanese car manufacturer Toyota long ago adopted the practice of *kaizen* (*'good change'*), encouraging everyone in its workforce to participate in the quest for improvement in order to increase productivity and reduce waste and make suggestions to help the company to continually become a leaner, more efficient producer of top quality cars.

In business, expectations determine the standard set. There is an oft-quoted tale about the computer giant IBM ordering parts from a new supplier in Japan, stating that its acceptable level of quality allowed for 1.5% defects. The supplier duly sent the order with a letter beginning as follows:

Dear IBM, as we did not understand why you want 1.5% defective parts, we have, for your convenience, packaged them separately.

(*Quoted from Ron Lymbke, University of Nevada*)

While many people fall short of the vision, commitment or nerve to make major changes in their lives, almost everyone can make those marginal gains and start totting up to a life-enhancing switch toward something that steadily improves. We all have our starting points and our sticking points, the things we would like to improve and the reasons why we find it hard to do so and why we resist. After all, we have allowed these adversities to take



shape in our personal world in the first place, whether they are bad habits, unpleasant feelings, negative conditions or limitations of any kind. It follows then that we also have the power to transform them into something more palatable.

The same power can be used to help others in need. Mother Teresa, who worked among the destitute and dying of Calcutta, knew the Power of One and applied it to her selfless mission to bring comfort to the poor. She said:

I can only love one person at a time,
just one, one, one. So you begin.

and...

Help one person at a time and always
start with the person nearest to you.

The Power of One enables us to add something every day which is beneficial, or consistently take away something that is negative, setting up a new and better habit, fostering a more hopeful expectation, cutting a path through the undergrowth of restriction, bringing love into an empty life.

The Power of One can be used by anyone, anywhere, any time. It is part of the fertile power of the universe. By harnessing it you can transform your own state and that of others. You can take the Power of One, plant it in the rich soil of your life and grow it to a whole new level: *One to the Power of Infinity*.





Life on Other Worlds

by **Sven Johansson**
(Grand Master)

How unique and rare is human-level intelligent life in our universe?

For example, on a universe-wide scale, could human-level intelligent beings be as numerous as all the house flies on earth?

In recent years there has been much talk about the possibility of life on other planets in our solar system. I am not referring to the popular belief in extra-terrestrial beings regularly visiting earth or the occasional alien abduction. This belief has been with us since the 1940's or perhaps a decade earlier. It arose more or less at the same time as the appearance of the comic book hero *'Buck Rogers'* and his first space flight in 1930. And of course the appearance of another comic book hero, *'Superman'* in 1938, an alien with super-powers from another planet.

Whereas some factual experience may accompany a few *'sightings'* of phenomena that appear to be related to alien life forms on earth, it is likely that, in the clear light of scientific scrutiny, not a single one of those sightings is likely to be proven to relate to anything beyond our home planet. I am not referring to intelligent life forms from other stars but human-level intelligent creatures from within our own solar system.

That we would ever find little green men from Mars or similar high-level, intelligent life forms on any other planet in our solar system, is pretty well



ruled out by now, though, of course, not yet entirely. From the information gathered and analysed from the various space probes that have penetrated almost the entire solar system, there seem to be only a few planets and moons left that could possibly harbour life on them. And even then, within the next few decades, as new space probes delve ever deeper into the composition of each potential candidate solar body, it is likely that most of these will no longer be candidates for human-level life.

Because a single human-level life form took over 4½ billion years to evolve on earth, it is extremely unlikely that any other human-level life form will have evolved in our solar system yet. So, it isn't any surprise that science, long ago, lowered their sights considerably and would be happy if even the lowest forms of bacteria were found on any other planet. Popular imagination accepted for decades the possibility of finding other life forms like our own, only to have their hopes dismantled one by one, until now, it would be sufficient if we could find just a bit of algae or bacteria. Whatever forms of life we eventually do discover in our solar system, if indeed we find any at all, it will almost certainly exclude anything much larger than microbes. That, at least, is the common consensus at present.

...life is resilient and can exist in exceedingly harsh environments.

On 14th April 2023, the European Space Agency launched a probe that will, eight years from now, if all goes well, start investigating the three Jovian moons *Europa*, *Callisto* and *Ganymede* with the specific purpose of searching for signs that one or more of them could harbour life. If successful, the mission will bring us close to discovering if there is any other life in our solar system.

What we have come to realise over the past 50 or more years of scientific enquiry and, especially from deep-sea research, is that life is resilient and can exist in exceedingly harsh environments. Indeed, it seems to fit in wherever any suitable energy source exists. So, we find large clams and tube-worms living in the vicinity of many deep-sea hydrothermal vents. The sun's light does not penetrate to these creatures, and their survival depends entirely upon the heat generated by the radioactive energy of the earth itself and the nutrients it acquires from the

vents. On land there are great mats of living algae floating in scaldingly hot water around hot springs throughout the world. And finally, there exist live *endoliths* (archaea, bacteria, fungi, lichens, algae and amoebas) within some rock types in regions where the temperature seldom rises above -20 degrees Centigrade and in rocks deep within the earth where pressure-induced temperatures exceed the boiling point of water. So, some primitive life forms appear to be a lot tougher than we ever imagined.

But that is not likely to be the case for higher life forms, of which we humans are one young and impetuous species that has had a good ride so far, but may soon exit the stage of life for good unless we soon find and faithfully apply permanent ways of getting along with each other, caring for each other, caring for all other life expressions and actively protecting our mother earth a great deal more.

Even if we were to find life elsewhere in our solar system, there is a great gap between algae and microbial life-forms, and life forms similar to our species. Whereas primitive life forms may indeed be almost commonplace in the universe, higher, human-level life forms may be vanishingly rare.

OUR VAST UNIVERSE How many Earths?

Thankfully, the universe is a very *BIG* place, so big in fact, that it is almost certain that life forms very much like our own have existed elsewhere in the past, are now existing somewhere and will exist somewhere in the future. Using



words like *'past'*, *'now'* and *'future'* relate, of course, only to our tiny world, where we live close enough to each other that we can have a common experience of time and space. The further apart we are or the faster we are travelling towards or away from each other, the less we could agree on any of our experiences, including when and where we may one day find definitive evidence of human-level (or higher) intelligence elsewhere in the universe.

Even in our galaxy, it is almost certain that intelligent life, other than our own, exists in the present, namely, *our present*, the present that we share on earth. Just considering that there are more celestial bodies in the universe than there are grains of sand on our planet, the chances should be quite high that human-like life forms have sprung up elsewhere in the past, not just once, but maybe thousands or even millions of times in the past, some of them almost identical to our lives here on earth, possibly even with similar histories to ours, even similar tyrants and similar great spiritual leaders. Other worlds, other earths.

It is all very well to know that such advanced life forms may exist, but how could they ever interact with each other? Given that it could take as much as 100,000 years to send a signal from one end of our galaxy to the other, and then another 100,000 years to get a reply, communication via normal electromagnetic energy transmission simply could never work. By the time we got

a reply, we would have evolved to a new species anyway or gone extinct. Sending a message to even the nearest star would take 4 years at light speed to get there, and another 4 years for a reply to be sent back to us, given that any advanced life forms were there to receive the message in the first place, which is not likely.

So, if there is any communication between intelligent life forms in the universe other than on earth, it must be by some other means. In the Rosicrucian Order we actively discuss and use the phenomena of *telepathy* and *psychic projection* (astral travel). This is not unique to us of course and they have been used by mystics and adepts for thousands of years. During the last century or, possibly a bit less, various plausible-sounding explanations have been given about the exact nature and transmission method for telepathic messages, but virtually all of these have involved energy of some sort which, if we are to be rational about things, cannot travel faster than light, and hence would be no faster at communicating with a distant planet than a physicist beaming a radio signal to it.

If phenomena such as telepathy and psychic projection are instantaneous or, at least much faster than light, then a very deep secret still awaits our discovery and our whole understanding of space-time will need to be changed or expanded upon.



THE MEDITATIVE STATE A Medium of Communication?

When entering a true meditative state, it is universally recognised by mystics and religious practitioners throughout the world, that *time seems to stop*. Something happens to the human consciousness at such moments; so much in fact, that entire volumes of information could be written in a brief moment. A true meditative state is not a period of contemplation, nor is it exclusively a period of concentration, nor a period of visualisation, and certainly not a daydream. It is a quite specific, though hard-to-master inner process, a mental discipline which may begin with all the above, but ends in a seeming brief cessation of time.

When entering a true meditative state, it is universally recognised by mystics and religious practitioners throughout the world, that time seems to stop.

Of course, with the end of time, also comes the end of space. To our limited understanding at least, the one can never exist independently of the other. So, with the end of space, do we now not have the end of everything? Evidently not, some say, for we do, after all, return, and with us there sometimes comes new information, new experiences and new abilities. Is it not perhaps possible then that the key to intergalactic communication lies not in titanium spaceships plodding along for generations to reach their destinations, but in trained and disciplined minds, human minds, right here on earth? It is an assertion often made, but regrettably with very little substance as to how such faster-than-light communication could conceivably work.

Personally I am open to this as something plausible and, judging by the increasing complexity, sophistication and refinement that neuro-scientists are discovering yearly in the human brain and its related function the mind, is it any wonder that so much interest is now finally being focused on the phenomenon of consciousness and its possible universe-wide span? Science is not naive, by any means, and as mystics, we respect and accept the innumerable useful discoveries that it places at the

service of humanity. Yet science has had its moments of prejudice in the past, where anything other than the orthodox theory was dismissed out of hand as mere speculation or even superstition. In all honesty though, as mystics, we have also had our moments of prejudice, far too many of them! And no doubt many of us have cast doubt on one or two unpopular findings of science, even when they were rigorously proven beyond all doubt. That is human nature unfortunately, a bit of logic, a bit of heart, a bit of rational thought, a bit of irrational belief. What a species!

THE MYSTICAL QUEST Old as Humanity Itself.

Finally, for many thousands of years, mystics have used various techniques in order to reach the specific goal of what is called '*Illumination*.' Also referred to as '*Cosmic Consciousness*', this state of being, this whole-being experience of an inner emergence of super-reality, was, for adepts, attained not just once but repeatedly, many times throughout life. That such things happened in the past and happen even today, is beyond doubt and throws a bright beacon of Light and encouragement to all humankind.

The words, thoughts and deeds of holy men and women of the past bear witness to what they achieved, and it takes very little imagination to fill in the gaps now missing. Physically, they were human, almost identical to us today, and their direct experiences of life would therefore have been very similar to ours too. They had their moods and happy moments, their times of terror and of happiness, times of hunger, pain and pleasure, and also times for introspection, just as we do today.

What they achieved in their day, they achieved despite their much harsher conditions during antiquity and surely, we can do the same today? From the pampered vantage point of the 21st century, let us not forget that as Rosicrucians and aspiring mystics of many different persuasions, we share a common quest, namely, the attainment of Illumination and the consequent mastery of Life which flows from it. Let us never forget our vaunted positions as the most accomplished of living creatures on earth and, consequently, do all within our powers to fulfil our karmic obligations towards all humans as well as all other living creatures on this magnificent planet earth, this unique, one in a million, little '*blue dot*' within the vastness of our universe.





The Pōhutukawa

by Sarah Brownlee

Many ancient creation stories speak of a void, total darkness or nothingness as having been the original state of all things before anything material appeared. They saw a daily reminder in the way that night gave way to day: a progression from darkness to the moment when the sun appeared, bringing light and warmth. One Māori Iwi (tribal) leader, Matiaha Tiramōrehu described creation as the process by which the gods ‘sang the world into existence.’

At least 5,000 years ago, canoe voyagers set out from mainland Asia and islands such as Taiwan and the Philippines in a distinct migration south-east. It was not the first such migration, but it was by far the most widespread. For centuries they island-hopped from island to island, some of which were already inhabited by humans from another migration several tens of thousands of years earlier, until they finally arrived in previously unoccupied islands in western Polynesia.

Gradually, they moved through Fiji, Sāmoa and Tonga into eastern Polynesia. From this final great migration, the Polynesian world coalesced into a recognisable cultural entity which has survived till today, though migrations to many other islands, like New Zealand and Easter Island took place in more recent centuries.





New Zealand

The outer perimeter of this world was triangular, with three island groups at the corners: The Hawaiian islands in the north, Easter Island in the southeast and *Aotearoa* (New Zealand) in the southwest. Thus, the Māori arrived at what we now call the islands of New Zealand

Māori Tradition

A strong belief in Māori philosophy is that all things in existence are related to each other and possess life. Before the beginning there was nothing: no sound, no air, no colour, nothing. How long the darkness lasted cannot be known, for there was no time to measure it. And then, darkness transformed into light, there was a stirring and *'Ranginui'* (the *Sky Father*) and *'Papatūānuku'* (the *Earth Mother*) separated and emerged. Before (or at the moment of) their heart-rending separation, they produced 70 children. Each of these *'atua'* (gods) was destined to perform a different task in the natural world. Ranginui and Papatūānuku held their sons tightly between them, but the boys wanted room to move, to escape from the darkness into the light of the world. Only the son *'Tānemahuta'* was strong enough to separate them all.

Tānemahuta plays a central part in the creation stories. After adorning the heavens, he covered Papatūānuku with forests filled with birds, insects, reptiles and flowers, and

created the first woman. The prominence of Tānemahuta reflects Māori understanding of the human connectedness with the natural world, both as a source of sustenance and as a place that needs to be loved and protected. This message of guardianship resonates in a world in which global warming shows what happens when a great balance has been broken.

The *'Pōhutukawa'* tree occupies a prominent place in Māori tradition. The name comes from the word *'hutukawa'*, a headdress of red feathers and *'po'* which has many meanings but can refer to night or the underworld. When the great ocean-going *'Arawa'* canoe of chief *Tauninuhi* approached the new land for the first time, after



Easter Island



navigating across ‘*Te-Moana-Nui-a-Kiwa*’ (the Pacific Ocean), he saw the flame-fringed coast of New Zealand for the first time, removed his hutukawa headdress and threw it into the sea, believing that a more resplendent one awaited him on landing. He was disappointed and tried to retrieve his old headdress. Legends also tell of ‘*Tāwhaki*’, a young Māori warrior, who attempted to climb to heaven to seek help in avenging the death of his father. He fell to earth and the crimson flowers are said to represent his blood. The meaning behind this tale establishes a key principle of human conduct: the ability to travel from the physical to the spiritual worlds, from the earth to the sky.

The Pōhutukawa tree appears in an 1889 book by Sarah & Edward Featon:

Grim, gaunt and weird, adorned with strange, fantastic arms, it stands: a silent beacon to departing shades; a leafy portal to the gates of dark and mystic worlds.

A gnarled, twisted Pōhutukawa tree on the windswept cliff top at Cape Reinga at the northern tip of New Zealand, has assumed great significance to many New Zealanders. For the Māori, this small, venerated Pōhutukawa is known as ‘*the place of leaping*’, for it is from here that the spirits of the dead begin their journey to their traditional homeland of ‘*Hawaiki*’, using the ‘*Te Ara Wairua*’ (*spirits’ pathway*). From this point the spirits leap off the headland and descend down, through the roots of the 800-year-old tree, descending into the underworld on their return journey. The Māori planted Pōhutukawa trees to mark burial places of chiefs and battlefields where warriors died.



Pōhutukawa

During the northern hemispheric winter, the southern hemisphere enjoys its summer. So, when it is a cold, wet, windy and potentially snowy Christmas in northern climes, in southern climes it is summer and the hottest part of the year. In present day *Aotearoa* (New Zealand), nothing says Christmas more than New Zealand’s own lovely Pōhutukawa tree.

The Pōhutukawa (*Metrosideros excelsa*), with its crimson flowers, has become an established part of the New Zealand Christmas tradition. This iconic tree, which often features on greeting cards, in poems and songs, has become an important symbol for New Zealanders at home and abroad.

The country consists of two large islands, North Island and South Island, with some smaller ones. The Pōhutukawa grows in coastal forests on North Island, where its thick, twisted roots anchor it firmly on cliffs. The trees are perfectly adapted to withstand the strong Southern Ocean winds, salt spray and drought; and they can live for up to 1,000 years. They also provide shelter and erosion control, vital ecosystem services in this exposed region.





Its flowers are said to represent the blood of a young warrior who perished while trying to avenge his father's death.

Why Christmas?

With its striking crimson flowers, the Pōhutukawa, is an important symbol for all New Zealanders. In Māori mythology, it was venerated for its spirituality, strength and beauty. Its flowers are said to represent the blood of a young warrior who perished while trying to avenge his father's death. The Māori also used the flowering of Pōhutukawa trees as a seasonal indicator and when European settlers first arrived, the Pōhutukawa was in full bloom indicating a December/January landfall, inspiring its alternative common name of the New Zealand Christmas Tree.

In 1941 army chaplain Ted Forsman composed a Pōhutukawa carol in which he made reference to *'your red tufts, our snow.'* Today, many school children sing about how the native Christmas tree of Aotearoa fills their hearts with *'aroha'* which is the Māori equivalent of the better-known Hawaiian word *'aloha'*, meaning *love*. The Pōhutukawa often features on festive greetings cards, poems and stories.

Life of the Trees

Pōhutukawas belong to the myrtle family (Myrtaceae) which is made up of some 3,000 different tropical and warm temperate trees, shrubs and vines. Eucalyptus, feijoas, cloves, guavas and bottlebrushes are a few of the family members. While it is common to see 100-year-old Pōhutukawas growing in home gardens, in the wild, there are much older (now rare) specimens.

They are handsome, showy trees and often used as hedges or specimen trees for mild climates, with their glossy, leathery leaves, crimson blossoms and interesting aerial roots used to build in extra support as they drop from the branches to the ground and take root. They are drought-resistant and extremely tolerant, accepting urban conditions including smog as well as the salt spray so common in coastal areas.

The tree is considered a weed in the south-western tip of South Africa, where it has been listed as a serious alien invader, while in New Zealand they go to great lengths to protect it. As well as a cultural symbol, the species has several practical uses. Its hard, strong timber was once used in shipbuilding and parts of the tree were also used medicinally by the Māori.

The Pōhutukawa makes fine bush honey and the Māori have traditionally had a range of medicinal uses for the Pōhutukawa including using the juice of its bark for dysentery, diarrhoea, gangrene and thrush. Chewing the bark mildly anaesthetises sore gums and toothache while sucking its nectar cures a sore throat. All relatives of Pōhutukawa within the Pacific Rim originated from New Zealand around 10 million years ago with wind being the primary means of seed dispersal far and wide.

Bibliography

1. *Navigating the Stars* by Witi Ihimaera
2. globaltrees.org.
3. nzhistory.govt.nz.
4. *Pohutukawa* by Linda Bercusson & Jacinda Torrance. ISBN: 1-877178-35-7.



A close-up photograph of a person's hands holding a red paper heart. The person is wearing a blue and white striped shirt. The heart is made of red paper and is held in the center of the frame, with the person's fingers gently gripping the edges. The background is a soft, out-of-focus light color.

Compassion for Others

by Ron Fanner

It is of great benefit that we understand, from within, the immbenefit of cultivating the practice of sincerely caring for one another. This act of caring is responsible for a growth in consciousness that is seldom fully realised. A person's heart is the centre of his or her life and, from the heart radiates powerful spiritual emanations such as love, sympathy, tolerance, compassion, friendliness and all the spiritual healing forces over which we exercise control.

These healing forces can be harnessed, not only during meditation periods, but also most strongly manifested when we care for the spiritual and health needs of others and direct our thoughts towards healing them. The thoughts involved should contain a loving, caring attitude and a sincere and strong desire to give from the heart of life. It can confidently be expected that all our work, through the various degrees of our studies, will ultimately lead us to that point of soul development where we can communicate with other souls at will and realise their true nature which, in turn, allows us to respond to their innermost needs. We come to know and understand their spiritual, emotional and physical suffering and immediately sense what we can say or do in response to their needs.

Sensing the Needs of Others

This ability to sense the true needs of others, who journey through life alongside us, is an ideal that every true mystic comes to accept as being a sincere goal in his or her mystical life. With time, the fruits of our physical efforts will result in our ability to heal and comfort others, as well as share the light and illumination we have attained. And this, in



turn, will attract others to us because of the radiation of a compassionate heart.

As we progress in the study of our teachings, we realise that the mystical development taking place is bringing about a harmony of body, mind and spirit which enables high spiritual forces to work through us for the attainment of greater good in the world in which we live. Cosmic forces are always at work in our lives, striving to bring about the evolution and perfection of human life by bringing about ordinary, mundane experiences. This, in turn, gives us the chance to demonstrate the abilities we have acquired.

We must understand that to study mystical laws and principles is one thing, but to apply them to real situations and be capable of solving the problems that we are faced with from day to day is quite another matter. We will find that there is a world of difference between mystical theorising and the experience of actually using these laws and principles in real-life situations. And this is what is so necessary if we are to progress on our chosen path.

Today's society is undergoing great changes in personal relationships and the greater freedoms that are emerging are also generating the need for free expression and the need to find outlets for the creative forces and talents which lie dormant in each and every one of us. With the aid of the Cosmic, which is ever ready to assist people in finding greater unfoldment of their personalities in daily life, we find our obstacles gradually falling away, making way for greater freedom of expression. Many are finding the adjustment difficult or even painful, while others have the ability of taking advantage of this new-found freedom and are revealing a certain genius and brilliant abilities that, up to now, were hidden.

Contributing to the Future of Humanity

Naturally, society benefits enormously with the emergence of those soul personalities who are able

to contribute so much to the future of humanity. Of course, there are those who are more conservative and who find it difficult to adjust to these new trends as they are swept along by this freer expression of self. They may even feel a sense of frustration because of these universal changes. This indicates a lack of rapport with the Cosmic, and a lack of harmony with the spiritual and psychic forces which are ever bringing changes in our daily lives.

The ability to sense the true needs of others, is an ideal that every true mystic comes to accept as being a sincere goal in his or her mystical life.

Those whose minds are living in harmony with the universal forces surrounding and working through them, experience no major difficulties in adjusting to these new

trends and are even quite ready for what is new and necessary to ensure future development. We cannot stop or alter inevitable changes in human trends, and it remains for us to learn to cooperate with the Cosmic forces that bring about these changes and appreciate the good intentions behind them.

As we know, the Cosmic legislates for universal love, universal harmony and universal justice. As we come to realise ever more our truly divine

Today's society is undergoing great changes in personal relationships...



relationship with the Cosmic, we will find that, quite automatically, our lives become dedicated to living according to the divine dictates of the universal intention. Living our lives will bring joy, happiness and true Peace Profound, and through caring sincerely for the needs of others, our path will be one of spiritual enlightenment which will radiate a blessing to all with whom we come into contact.





Mòzǐ

Forgotten Teacher of China

by Allan Tullio

North China 400 BCE, the gaunt, dusty man paused briefly and looked up at the royal palace looming before him. The finely dressed townspeople stared disdainfully at his tattered clothes and bloody, rag-wrapped feet. He pushed on, heedless of their stares, for now, after ten days and nights of walking, he had reached his destination. He might yet stop the impending invasion, if only the king would listen to him.

In war, the calamity to the people and the world is great. Yet the rulers enjoy their evil, injuring and exterminating nations. Is this not perversity?¹

His name was *Mòzǐ*, and this was only one of many such missions of peace. In honour of his compassion, wisdom and dedication to peace and service to all, he was known to his contemporaries as ‘*Master Mo*.’ His age was not unlike our own, a time of war and upheaval, a century that saw the map of China, a collection of warring states, redrawn many times as larger states swallowed up smaller ones. That period of China’s long history was marked by political anarchy, constant warfare between competing states, and general social and moral degeneration.



MòZǐ's own birthplace, the small state of Sòng, was considered fair game by its larger neighbours, and the memories of a terrible time, centuries before, when the natives of the capital city were reduced to cannibalism by a long siege, lingered even into MòZǐ's day. Out of the strife and chaos of a dark night can arise an earnest desire for greater understanding, a desire to return to a constructive society based on the ideals of peace, justice, and harmony.

The great thinkers of that calamitous age sought answers to end China's long anguish. Amidst the violence and confusion of that paradoxical age there came into being the *'one hundred schools of philosophy'*, each one seeking answers to the burning questions of the time:

How can incessant warfare be ended? How can lasting peace, happiness, and stability be achieved?

The Confucianist system infused the political and social institutions of China with concepts of moral order.

The Confucianist Answer

Confucius (551-479 BCE) was one of those thinkers who struggled with the great questions of how to reconstruct society. His answer was to convince the rulers of each state to emulate the wise and virtuous kings of China's deep and ancient past. The people would then emulate their own rulers and all would cultivate courtesy and kindness, respect for the elderly, veneration for the dead, and practise elaborate ceremonies and music.

The Confucianist system infused the political and social institutions of China with concepts of moral order. Through a process called the *'rectification of names'* Confucius established a system of moral and ethical standards governing all actions in society. In the confusion of the 6th and 5th Centuries BCE in China, this new system of moral order was revolutionary, attempting to bring order out of chaos.

MòZǐ was born into the generation immediately following Confucius' death and was educated by disciples of that great teacher. As a child he learned by heart all the

great books of China's rich intellectual past. He learned to deeply revere his parents and ancestors, to obey without question his superiors, to be courteous to all, but to love his own family more than anything else.

MòZǐ Questions the System

Even as a young student however, the inquiring mind of young MòZǐ began to reach out beyond Confucianism for answers to his many questions. While he revered Confucianism for its constructive qualities, he raised many questions regarding some of its particular concepts. He eventually came to the realisation that the Confucian ideal of 'partial' love, love of one's own family and country above all others, was part of the problem of interpersonal and international disharmony.

All the calamities, strifes, complaints, and hatred in the world have arisen out of want of mutual [universal] love.²

Thus universal love, love for all without distinction, became the heart of MòZǐ's message to humankind, the foundation upon which he hoped future generations would build an era of peace, security and happiness. Universal love was, simply put, the ability to...



Confucius





The rough terrain of the state of Sòng.

...regard the state of others as one's own, the houses of others as one's own, the persons of others as one's self.³

MòZi became an itinerant preacher, travelling about the troubled countryside spreading his gospel of love. He attracted many followers like himself who were striving for peace and organised them into a closely knit, well-disciplined band, well versed in his teachings and prepared to follow him into danger, even at risk to their lives. And he did indeed put their lives and his own life at risk on many occasions.

On one occasion, MòZi learned that the large state of Chù was planning to invade his native state of Sòng. The king of Chù was urged on by an opportunistic court strategist who had designed a secret weapon called '*cloud ladders*.' These, he was sure, would guarantee the invasion's success. MòZi summoned his courage and travelled to Chù, where he gained an audience with the king. The meeting was tense and the philosopher used all the arguments he knew in an attempt to dissuade the king from his plans: War is morally wrong, war is wasteful, war is destructive to both victor and vanquished, it is against Heaven's will. But all these arguments were to no avail, for the king was already convinced of the outcome of his aggression.

The Brave Philosopher

MòZi then changed his tactic. Taking off his belt, he laid it on a table and shaped the belt into a rough square, resembling the walls of a city. He then called upon the 'cloud ladder' strategist, Gongshu Ban, to attack his little

city, while the philosopher would defend it against all the invader's stratagems, using a small stick as his only weapon. With the fate of his own state of Sòng hanging in the balance, MòZi skilfully turned back all attacks, completely frustrating his opponent.

Refusing to accept defeat, the embarrassed Gongshu Ban revealed:

I know how you could be defeated, but I won't tell you.

To this, Master Mo calmly replied:

I know what you have in mind, but I won't tell you either.

The ruler of Chù asked what it was and Master Mo replied:

Gongshu Ban thinks that if I were murdered, there would be no one to defend Sòng. But in fact, three hundred of my disciples..., supplied with all my implements of defence, are at this moment waiting on the walls of Sòng for bandits from Chù. You may murder me, but you cannot get rid of them.

To this the ruler of Chù said:

Very well, let us therefore cease all thoughts of attacking Sòng.⁴

And so, it is said, Sòng was saved for the moment, and the contingent of 300 of MòZi's followers, waiting on the walls, were called back. However, it was their duty to remain ready to march at a moment's notice if ever war threatened again. The brave philosopher's impartiality mandated that his disciples be ready to defend any state about to be unjustly attacked. If the king of Chù had called MòZi into service to prepare the defence of that state from aggression, he would have served that cause.

A Guiding Principle

Behind all of MòZi's actions was a single principle: *promote welfare; remove evil*. To do this he examined each situation with an eye for the greatest good for the greatest number of people. Today we would perhaps call this *utilitarianism*.



While MòZǐ's peace activism may seem contemporary enough for us, it was another of his ideas that startled later Christian missionaries arriving in China more than two thousand years after the philosopher's death. MòZǐ believed in a loving, universal god who watched over the world with great sorrow at his creation's unloving ways. This god, the foremost of the Chinese pantheon, was called *'Heaven'*, and Heaven he said...

... desires people having energy to work for each other, those knowing the way to teach each other, and those possessing wealth to share with each other.⁵

In terms that seem to foreshadow the Christian message, MòZǐ concluded:

Now Heaven loves the whole world universally. Everything is prepared for the good of man. Even the tip of a hair is the work of Heaven. Substantial may be said to be the benefits that are enjoyed by man. Yet there is no service in return. And they do not even know this to be ungrateful and unfortunate.⁶



Zhuāngzǐ

MòZǐ urged that man return the service of his creator by following the *'Will of Heaven'* and loving all without distinction.

In MòZǐ's depiction of a loving creator god, he was unique in China's long roll of eminent thinkers. Indeed, he has been called China's first true 'religious' teacher, because he so closely approached what the western world recognised as religious thinking. But he was no monotheist. For MòZǐ and most other Chinese thinkers, the celestial realms were peopled by a vast assortment of deities and spirits worthy of respect, awe and sacrifice. Among his contemporaries, MòZǐ was more attentive to the invisible world than most others, though all agreed that pleasing and placating spirits was an important way of keeping one's life safe and the world in harmonious balance. Like the ancient Egyptian imperative to uphold at all costs the rule of Maat (truth, right order, right action), so too was there a Chinese imperative to keep the universe [the world] in a state of delicate harmony between opposites.

During his lifetime, he gained thousands of followers, and his ideas continued to sway many more after his death.

Despite the controversy his ideas created among China's intellectual community, MòZǐ's philosophy struck a responsive chord with many. During his lifetime, he gained thousands of followers, and his ideas continued to sway many more after his death. For perhaps a century his school rivalled that of Confucius in popularity. The 'Mohists' (followers of MòZǐ's teachings) lived simple, stoic lives, sacrificed to a loving Heaven, treated all people respectfully, and endeavoured to put the principle of universal love into practice. They read the great Chinese histories assiduously to learn of the *'Will of Heaven'* from the actions of the ancient emperors, and they learned all the skills of defence so carefully developed and taught by MòZǐ in order to end all wars.

His critics argued that his lifestyle was unnatural and far too difficult for the average person to follow. In the words of another of China's great sages, Zhuāngzǐ, the Taoist mystic:





Confucian philosopher Mencius was one of several critics of Mozi.

Men want to sing but he [MòZi] condemns singing; men want to mourn but he condemns mourning; men want to enjoy music but he condemns music. Is this truly in accord with man's nature? Any teaching that would have men toil through life and be content with a bare funeral at death is too austere. It makes men sorrowful and dejected. Its practise would be difficult. It is contrary to human nature and few people can stand it.⁷

There may be much truth to Zhuāngzǐ's criticism as witnessed by the fate of Mohism in China. Although serious rivals of the Confucianists in the century after their master's death, the Mohists were completely eclipsed shortly thereafter. Their difficult path of love, simplicity and devotion to Heaven and man that MòZi had hoped would lead to a peaceful, prosperous, and populous China, was far too steep for most people to follow. Confucianism regained its prominence, and was only barely relinquishing its hold during the long and harsh rein of Chairman Mao after the conclusion of the Second World War.

The well-known 20th century Chinese writer Lin Yutang conjectured on the disappearance of MòZi's teachings:

Persecution could not do it and there was no report of persecution. One explanation is the

rise of Mencius, who powerfully combated its influence. Another explanation is that the Han Emperors made Confucianism into almost a state religion. A very possible explanation is that the warrior evangelists simply perished in the wars of the First Emperor of Qín. Which brings us to the truest explanation: Quixotic heroism and extreme altruism did not appeal to the native Chinese common sense.⁸

So complete was the Chinese rejection of MòZi that his book of teachings was neglected until the 20th Century and all of its ancient commentaries are lost. To gain an estimation of MòZi from a close contemporary, I turn again to the Taoist Zhuāngzǐ, who while rejecting MòZi's teachings, still had lavish praise for the man:

Mo Tzu was a truly fine man, of whom only too few are to be found. Despite all personal hardships, he held fast to his ideal, a man of excellence indeed!⁹

Footnotes

1. Lin Yutang, *The Wisdom of China and India* (New York: The Modern Library, 1942) p. 801.
2. Ibid., p. 794.
3. Ibid., p. 795.
4. H.G. Creel, *Chinese Thought from Confucius to Mao TseTung* (Chicago: The University of Chicago Press, 1953) p. 55.
5. Lin, op. cit., p. 803.
6. Ibid., p. 804.
7. William Theodore De Bary, ed., *Sources of Chinese Tradition, Vol. 1* (New York: Columbia University Press, 1960) p. 80.
8. Lin, op. cit., p. 787.
9. De Bary, op. cit., p. 81.



Lin Yutang





Journey & Destination

by **Johan Arnesson**

Remember the Apollo space programme of the 1960s? Of course you do, and what exciting times they were. The Apollo programme was created for one reason only: to send a man to the surface of the moon and to return him safely to earth. It is a welcome testament to changing times that in those days there were only men when it came to spaceflight, while by now, thanks to the Space Shuttle and ISS, we've had many outstanding woman astronauts too.





Gold medal from the 2022 Beijing Olympics.

Whether it's Neil Armstrong bouncing around on the moon or Edmund Hillary and Tenzing Norgay reaching the summit of Mount Everest for the first time, they each prepared for a journey, took the journey, and finally reached their goal. The goal is often touted as the be-all and end-all of any major mission, when that shouldn't be the case. What about the time before the final moment of glory? To be honest, much more thought needs to be given to the preparatory stage, and especially the *journey* to the summit of achievement that deserves our greatest accolade, not just those final moments when the summit is reached.

Think of the athletes at the recent Winter Olympics. Every one of them came to compete fiercely and to win medals. But the years of long, arduous training that preceded the final performances that took them to victory must surely be more relevant than the actual feats of winning themselves? Those years of toil and tears were the real victory, for without the hundreds of little details and techniques that had to be mastered, there would have been no victory. And inevitably, when the excitement of the race is over, questions no doubt sometimes arise:

Is that it? Is that all there is? I spent years training just for this and it was finished in just a few intense minutes. Apart from my brief moment of glory, I'm still the same person. What's changed?

During the time of greatest effort in perfecting one's skills, the overriding goal was to accomplish the final task, to reach the end. And then the end came and it wasn't quite as one had expected. There was an initial euphoria and sense of relief at the accomplishment, but not long after, on the

bus back home after the farewells and the long flight home, a sort of gender-neutral version of post natal depression set in. Was it really worth all the time and effort? Were those years of sacrifice worth just a measly bronze medal? It's a physical thing for sure, so say the doctors; just a natural reaction to a sudden release from long-term stress. But it doesn't feel that way when one's in the dumps.

Don't Confuse Things

Are we confusing the goal with the effort needed to reach it? Yes, we often confuse the *destination* with the *journey* getting there, those intense years of training and sacrifice when it would have been so easy to give up and choose an easier life. By emphasising the destination to the almost complete exclusion of the journey that's so crucial to our success, we're missing a fundamental point: the journey is often, *indeed most of the time*, more important than the destination itself. Success may appear to us as an illusion, but we know, sometimes painfully, that the journey was far from illusory.

We've all had small goals we want to reach, whether it was a better job, a financial windfall, a better house, etc. But when those goals were reached, were we really happy with the outcome? More than likely the feeling of satisfaction was welcome to begin with, but it dissipated with time, and before we knew it, what we had yearned for previously became what we expected life to give us. On each occasion, the destination was a glimmer of light in the distance, but once reached, it was quickly forgotten.



Neil Armstrong



An intense focus on the destination, while almost completely ignoring the process that allows us to reach our destination, causes us to diminish the value of the journey and its capacity for bringing about real and long lasting beneficial change to ourselves and our attitudes. There is the potential for great value in any journey, if only we are prepared to learn from the lessons that directly flow from it.

What do we find at the destination that we can't find at any point during the journey?

What do we find at the destination that we can't find at any point during the journey, or for that matter even at the starting point? Thinking of the Winter Olympics again, we may win and bask a moment in our years-in-the-making achievement, holding the medal up high, but by the next day our ski tracks will be gone, and as far as nature is concerned, we were never there. Given that the euphoria of victory is so transient, surely there's room for other moments of transient euphoria with every passing day on the journey to the win? The finale is only a small part of a piece of music, the epilogue only a fraction of a book, the destination only a step on the path to the destination.

The First Step

An old Chinese proverb begins: *"A journey of a thousand miles begins with a single step."* Every journey begins with that first step, and every step on the path can be considered as important as the first one, provided it is taken as deliberately and seriously. It's easy to stop when the destination is all we're striving for and the goal seems impossibly far away. The journey begins, progresses and ends with every step we take, and the journey is nothing short of a long series of small triumphs, each one as important as the rest, each one linearly leading to the next. We never really fail, but we do, from time to time, stop trying. And we stop trying when we have nothing to strive for but a distant goal, barely seen.

Preoccupation with the end causes us to overlook the excitement, the challenge, the satisfaction and importance of every step, question and minor discovery. It is the thrill of *possibility* that spurs us on, an excitement fed by the power and momentum of the journey itself. We can't get on with that journey until we have resolved do so and

then keep going on. Once started, we must see the journey through to its completion.

"I'm an idealist", wrote the poet Carl Sandburg. *"I don't know where I'm going but I'm on my way."* Sometimes you just have to get moving, you have to start, even when the way is not clear. Anticipation and the excitement of progress will keep you going; but it takes a spark to light the flame, like that first ignition of the spark plugs that starts your car engine. *Treat every step like a first step!*

Self Realisation

Former Secretary-General of the United Nations *Dag Hammarskjöld* once wrote...

The longest journey is the journey inwards of those who have chosen their destiny, who have started upon their quest for the source of their being.

The journey, any journey, any project, is a journey toward the realisation of self; and such a journey is strewn with pitfalls, obstacles and resistance. The search for self-worth and self-understanding is painful but necessary, part of the process of becoming a whole, integrated person.

Every project, every process, every striving is a step inward, a plunge into the depths of individual personality, a thread woven into the fabric of our being. When a journey ends, we will have learnt a bit more about our possibilities and limitations, our abilities and inabilities. And we are eager to press ahead, to know more, to start again, to begin the next worthwhile journey. The late Peter Boardman, an outstanding British mountaineer, wrote in



Are the years of intense training worth it?





his book, *'The Shining Mountain'*

Today's frontiers are not of promised lands, of uncrossed passes and mysterious valleys beyond. Only the mountaineer's inner self remains uncharted.

The journey is an attempt to scale the spirit of a mountaineer, to ascend the summit of inner knowledge; and it can be a lonely trip. People are often insensitive and intolerant of those who pursue a road apart from the crowd, who travel a path that veers from the common thoroughfare. The question they often ask is: *"Where can that path possibly lead? It seems to go nowhere."* But that is their perception, and it is limited by a lack of sufficient understanding, a myopic view of another's destination. Every journey has, by default, a destination, and every step takes us a bit closer to the end. Once underway, the goal is to press on and, at all times, to hold the vision of the destination in mind. But don't do so at the expense of the steps in-between.

The Path of Life

Like the protagonist in Herman Hesse's mystical novel, *'The Journey to the East'*, we all eventually come to realise that the main journey we take in life, is never-ending. In fact it is our very life itself. The journey is a

process of becoming, not a single assault on a single goal or mountain. Though the journey never really ends, it sometimes brings us back to the place where we began, with a new appreciation or a deeper understanding, causing us to, as T.S. Elliot put it, *"...know the place for the first time."* You never conquer a mountain, you never conquer your Inner Self; you seek it afresh every day, every step along the way.

The journey is an attempt to scale the spirit of a mountaineer, to ascend the summit of inner knowledge; and it can be a lonely trip.

Tomorrow there will be another goal, another challenge, another journey. The next one may be harder, take a bit longer, be less accessible. But the true seeker knows the goal will eventually be reached and knows intimately the road leading to it. Every destination is the starting point for another journey. Every chapter completed means a new chapter or a new book must begin. We can't be content with the destination alone. We can't rest forever on the results of that one big project.

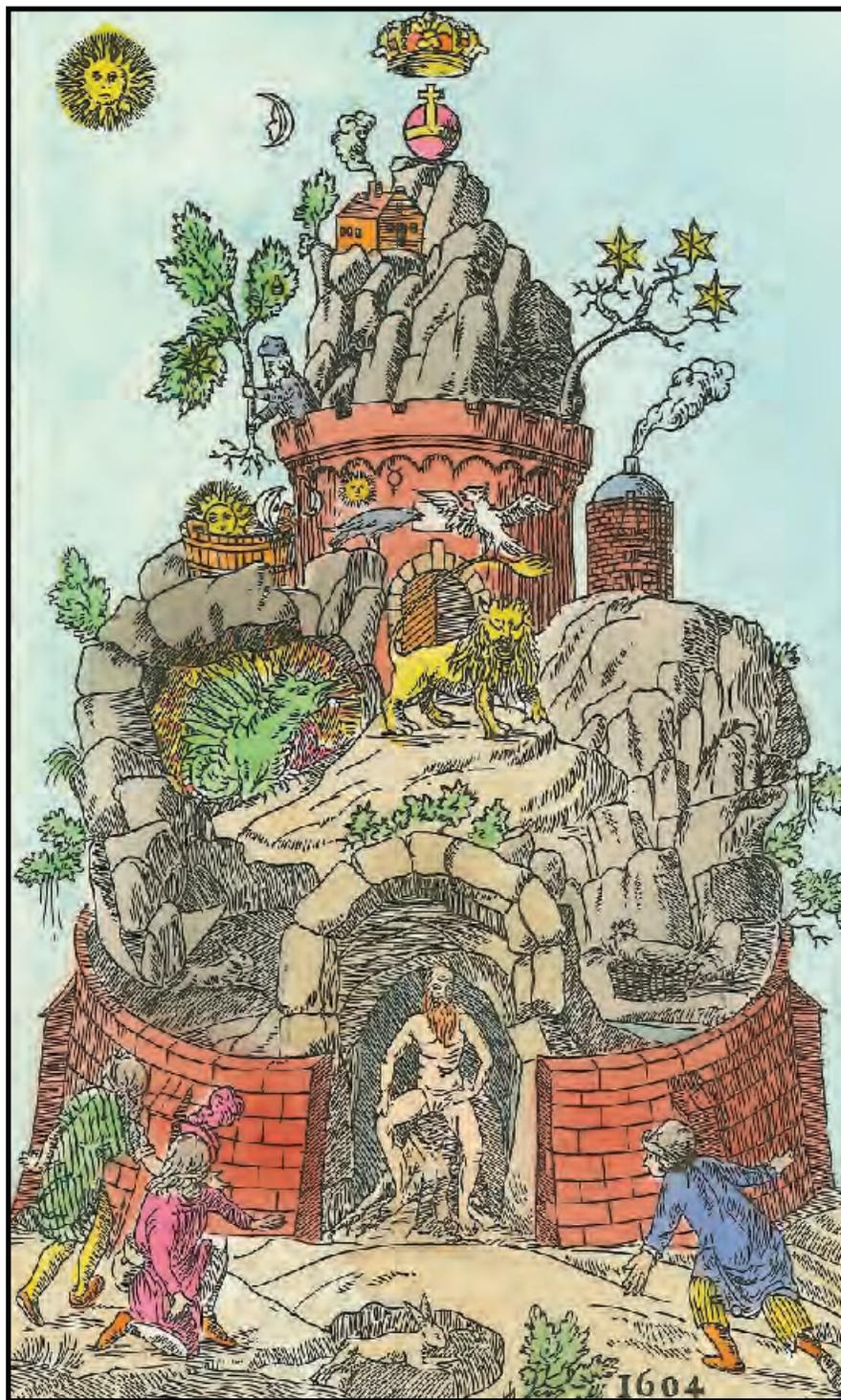
None of this is to say that goals and destinations are unimportant. The summit is one of the reasons for climbing a mountain. It provides us with another view, another perspective. If our intention is not the absolute top, we will not progress very far along the way. The destination is the culmination of the adventure, the pinnacle of triumph, the final, and sometimes most difficult, step along the way. We need not feel a sense of emptiness, disappointment or disillusionment when the present project or journey has ended; not if we've worked hard along the way and learned the journey's lessons.

The destination can be sweet, the accomplishment pure and the mountaineering spirit challenging if we understand the purpose of the journey and the value to us of the destination. It is a part of the reward for coming this far. We can climb the mountain and peer over the ridge with a sense of satisfaction. We can take time to reflect and determine the course of the next chapter, for the triumph of reaching the destination is but the prelude to another.



The Mountain of Initiation

by **Nobilis**



Between 1785 and 1788 there was published at Altona, Germany, a work in Latin and German entitled *'The Secret Symbols of the Rosicrucians of the 16th and 17th centuries'*, a colour version of which can be obtained from the Rosicrucian Order in the United Kingdom. It was published in two parts, its content arising from 17th century alchemical sources such as *Adrian von Mynsicht*, with mystical allegories by *Valentin Weigel* and works on Jacob Boehme by *Abraham von Franckenberg*. It was an important and influential work of Rosicrucian ideas, though filtered through



an 18th century perspective. In the preface to the edition published by AMORC in 1935, past Imperator Harvey Spencer Lewis wrote:

I cannot recommend too strongly that each Frater and Soror of the advanced, esoteric grades of the Fraternity see to it that one copy of this rare old work be placed in the archives of each Lodge or Chapter of the Rosy Cross for future reference by the followers who from year to year *'Cross the Threshold.'*

Among the many plates contained therein was one that has become particularly well known; *'Mons Philosophorum'* or *Mountain of Philosophers*. It will benefit the reader if frequent reference to the accompanying illustration is made throughout the rest of this article from now on. A more descriptive title might be *The Mountain of Initiation* for this is what it represents. Initially, this picture appears more straightforward compared to the seemingly complex emblems that accompany it throughout the rest of the work. It is an image we can feel more comfortable about without having to ponder unduly over the geometric arrangement of its symbolism that characterise the others.



An Inner Journey

At first glance one can see that the whole plate is dominated by the subject of the title, namely, a single mountain upon which is arrayed a number of objects or

symbols of an alchemical nature. It is surrounded at its base by a buttressed brick wall with just one entrance-point that forms an arched opening into the interior of the mountain. [1] Three figures can be seen approaching this entrance in the centre of which sits the *'Guardian of the Threshold.'* An indication of the way forward is given by the action of the *hare* (or rabbit) in the foreground bolting into a burrow. This is of some significance, for the aspirant must first sacrifice his or her self by entering the earth and in a sense dying before becoming spiritually reformed. The aspirant experiences an inner journey, summed up in the alchemical acrostic **VITRIOL: Visita Interiora Terrae Rectificando Invenies Occultum Lapidem**, meaning *'Visit the interior of the Earth. In purifying, you discover the hidden stone.'*

...the aspirant must first sacrifice his or her self by entering the earth and in a sense dying before becoming spiritually reformed.

Returning to these three figures, the one on the extreme left is blindfolded and appears to be having difficulty finding the way forward. The second figure can be seen on one knee, seemingly weighed down by a heavy purse and the plumed hat having fallen over the eyes. The third figure on the right, however, appears joyful and amazed at having discovered the entrance. The date, 1604, beneath this figure is an allusion to the allegory of the discovery of the tomb of Christian Rosenkreuz. Not everyone is permitted to go to Corinth, as the saying goes in Horace's epistles, and it is certain that the first two figures are not ready to enter the Portal of Illumination. This idea is reinforced by the first Guardian looking only toward the third figure on the right.

The initiate now approaches the Portal and must satisfy the Guardian that he or she is sincere in his or her aspirations. At this juncture there are two symbols flanking the entrance. On the left can be seen a rabbit or hare, whilst on the right a hen sits brooding on her nest. These represent the two ways in which the initiate can approach the alchemical process of inner transformation; by the active and fleeting thoughts pictured by the hare



or the slow and patient brooding of the hen. A sexual polarity also exists between these two facets of human nature. The initiate must experience an awareness of these two polarities and then begin the important work of integrating these two aspects of his or her being.

Once this part of the work is achieved, the



initiate is allowed to continue by the gatekeeper and passes through the darkness of the passage to emerge at the piled up rocks where the second Guardian awaits. [2] This is in the form of a fiery dragon, the representative of the unleashed instincts and desires of the aspirant. Once these aspects of the initiate's nature are conquered, he continues and finds himself on the central plateau of the mountain. The initiate is well on the way now but there is still much to achieve.

On this plateau the third Guardian is encountered. [3] Before the initiate there now stands an aggressive looking lion that represents the egoism and false spiritual pride that can afflict the aspirant at this point. Many aspects of the inner being need to be integrated before progress is made here. Having passed this third Guardian, the aspirant stands before the opening or door of the inner citadel. This is flanked by a black crow and a white eagle over the arch. These two symbols represent the experience of both sides of human nature. While the black crow allows an encounter with the dark and primeval aspects of the initiate's being, the white eagle tempers this with the experiences of spiritual wisdom it has developed.

Balancing precariously on the left and right side of the mountain is a wooden container, on the left, housing the Sun and Moon and, on the right, a distillery with a billowing cloud of smoke or steam issuing from its chimney. The wooden tub is demonstrating a purification of the *lunar (female)* and *solar (male)* facets of human nature through a washing or lustration process. Equally, this process of purification is being performed through distillation on the right. This symbolic washing is an important part of the initiatory path representing, as it does, the purification and separation from the outer dross that clings to one.

The initiate now proceeds through the door or inner portal and finds himself within the citadel, standing (hidden) on the rampart. [5] On the left is an old man in the act of planting a tree into the wooden tub below. This action allows the tree to extract the solar and lunar essences from below and produce the seven-pointed star (the seven planetary aspects unified) and flask (the *Philosopher's Stone* or *Quintessence*) that can be seen within the canopy. On the right stands a tree, bare of foliage and leaning over the battlements absorbing the smoke from the distillery in which a flask, issuing vapours, can be seen. Adorning this featureless tree are three six-pointed stars representing the principles of salt, sulphur and mercury, a further strengthening of the idea of spiritual integration of the elements of the initiate's inner self.

Looking higher up, [6] a house is perched near the summit. This is the house of the Holy Spirit from where the advanced initiate might look out upon the world, though now with the light of spiritual knowledge attained thus far. Finally, on the peak of the mountain of initiation, is the goal of the spiritual journey that has been undertaken. [7] It is an orb with the sign of *Vitriol* upon it, the final achievement of those who accomplish this inner exploration. This is reinforced by the symbol of the Crown [8] suspended in the air above it signifying spiritual attainment.

Sevenfold Aspect

There is a sevenfold nature to this image. This can be seen in the seven stages that the initiate has to pass, each of which corresponds to one of the seven planetary aspects of the initiate's inner being. These stages are in turn: [1] the Gatekeeper or Guardian of the Threshold



with the polarities of the hare and hen (*Venus*); [2] the Dragon or second Guardian (*Saturn*); [3] the Lion or third Guardian together with the polarities of the black crow and white eagle (*Sun*); [4] the dual aspects of purification through washing represented by the sun and moon in the tub and the distillery (*Moon*); [5] the old man planting the tree and the tree bearing the three principles of salt, sulphur and mercury (*Mars*); [6] the House of the Holy Spirit (*Mercury*); [7] the Orb of nitre with its Vitriol sign (*Jupiter*). Seven key stages, and if we include [8] the Crown (*Venus* again), this forms an octave, with [1] (the guardian) pairing with [8] (the crown), completing the octave and attaining a new beginning.

The use of a mountain to represent the upward journey toward attainment tends to be universal throughout history. The *'Divine Comedy'* of Dante, for example, was a great initiatory drama of the Middle Ages that incorporated this element in the form of *'Mount Purgatory.'* This also consisted of seven stages or steps, each corresponding to one of the *'Seven Deadly Sins.'*

It is clear that this whole image is an allegory of the inner journey of the initiatory process.

Function and Use

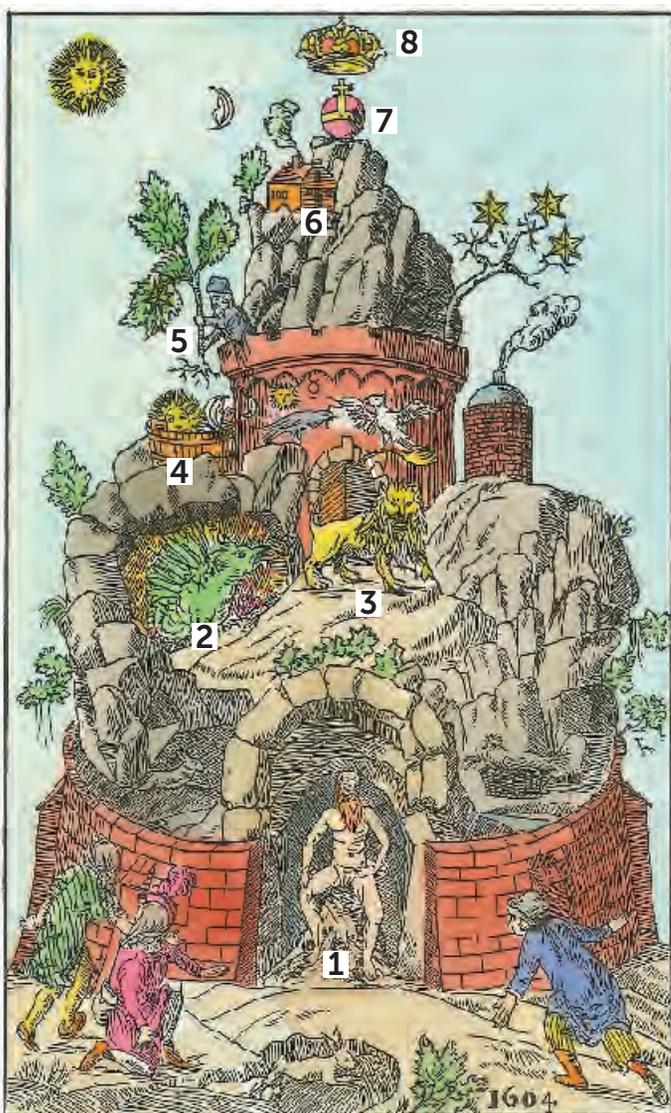
It is clear that this whole image is an allegory of the inner journey of the initiatory process. Throughout the different stages can be seen a reflection of what is happening within the Seeker of Light. Thus, by its nature, this emblem can make a rewarding meditative or contemplative object, and this was the original intention of its creator. When an alchemical emblem was constructed, it was intended for it to be read by those who were knowledgeable or sufficiently worthy to do this. Following on then, modern Rosicrucians may find it beneficial to engage images such as these. The method is to begin by observing the image for some time and impressing it upon the memory. Once this is accomplished to a degree, reflect on the different stages of the journey. The next step would be to enter the Celestial Sanctum in the manner that you are familiar with and make a visualised ascent of the Mountain of Initiation. You can begin by imagining yourself before the first portal and ready to encounter the Guardian of the Threshold.

Postscript

Emblems such as this can never lose their value for they are imbued with centuries of esoteric wisdom and, as such, are timeless and worthy of the modern aspirant's attention.

Bibliography

Adam McLean – *The Hermetic Journal*, Vol. 18, 1982.
 Gareth Knight – *Magic and the Western Mind*, 1991.





Knossos ruins, Crete.

Minos and the Cretian Odyssey

by **Jan Bloem**

We all know Egypt, at least from TV documentaries; but also from the huge collections of ancient Egyptian artefacts in museums throughout the world and the eager accounts of visitors who visit Egypt each year. Spectacular and detailed archaeological finds have been reported from time to time and the predominance, in some minds, of ancient Egypt as the premier source of western civilisation has remained unchallenged for centuries, until fairly recently. So much for the great and mighty Egypt, but how many know about the history of Crete? And how many of those few who do know about it, fully understand the pivotal role this small island once played in the genesis of western culture and civilisation?

Greek mythology records that Zeus, one fair day, looked down on the world from his palace on the heights of Mount Olympus and saw the beautiful Europa playing by the seaside. He was instantly smitten, for no maiden had ever possessed such beauty and grace. Crafty old god that he was, he disguised himself in the form of a bull and won her affections through his gentleness and good manners. Little did Europa know that, as soon as she climbed onto his back for what she thought would be a short ride, Zeus, the bull, would jump into the sea and take her to a far off emerald isle called *Scheria*.

There he courted her and they had a son, who they named *Minos* and who, it was prophesied, would one day



Image: Wikimedia/ArchaiOptix



Europa sitting on the back of Zeus, disguised as a bull. Wall painting, Pompeii.

rule all people of the earth. Zeus apparently loses interest here and leaves *King Asterius*, the ruler of Scheria to raise Minos as his own son. Asterius marries *Europa* and creates a whole continent for her as a gift. In return, as a token of her love for him, Europa bore him a daughter who they named *Crete*.

Greek mythology is incredibly rich, with mystery, romance, infidelity, intrigue, betrayal and adventure in abundance. Forget about *Raiders of the Lost Ark* or other films of that genre; they are quite tame in comparison to the jaw-dropping suspense of Homer's epics. The Greeks certainly knew how to hold the attention of an audience, and all this because of the high culture and civilisation which emerged on Crete well over a thousand years before Greece came onto the stage of European civilisation in the 8th century BCE.

Crete is the earliest *'cradle of European civilisation'* by far and preceded the classical period of Greece by well over a thousand years and that of Rome by another 400 years. The precursors of the Minoan civilisation existed already in the 27th century BCE, roughly at

the same time as the Egyptians were building their first pyramids. Situated in the Mediterranean due south of modern day Greece, Crete was, from the earliest times of recorded history, a veritable hub of seafaring and thrived on its trade with all lands bordering the Mediterranean. There is no doubt that she was a veritable melting-pot of cross-fertilisation between tribes and nations of the Greek mainland and other parts of the Balkans and, of course, the emerging stable power of Egypt.

Situated in Homer's *'wine-dark sea'*¹, its location offered the best of many worlds, having standards of living with technology that rivalled the best of any nation. By 1650 BCE, during the decline of Egypt's Middle Kingdom, Crete, with its rich cities and huge palaces, was the commercial hub of the western world. Her navy dominated the seas, guarding her outposts. Her merchant ships regularly visited every country bordering the Mediterranean, as far afield even as the coast of Portugal. Travellers journeying to or from Asia Minor paused at Crete to rest, admire her natural beauty, and partake of the cultural activities of the locals.

Evidence of hominid existence in Crete dates back to around 130,000 BP; a bit late for Homo Erectus and a bit early for Homo Sapiens..., but hominids nevertheless they were, using fairly primitive Acheulean type quartz hand axes. The astounding fact though is that they could only have arrived there if they crossed the seas. It is incredible



Minos depicted by William Blake as part of his illustrations of Dante's Divine Comedy.





A Cretan snake goddess from the Minoan civilization c. 1600 BCE.

to imagine seafaring, deliberately or by accident, from such remote antiquity; but it must, without doubt, have happened for those hominids to have reached Crete.

Although the island has been inhabited since 9000 BCE, or a bit earlier, by a Neolithic culture, the Cretan saga that interests historians and archaeologists the most, did not begin in earnest until around 4000 BCE when the first wave of Paleolithic settlers arrived by boat from Europe. From detailed DNA analysis of ancient Minoan remains, it had been established by May 2013, with a high degree of confidence, that the earliest settlers and most of those that followed after them in later millennia, came from western and northern Europe. The ancient Egyptians referred to the ancient Cretans as *Keftiu*, roughly translated as *'Sea People.'* Modern historians, however, call them Minoans, after their legendary and brutal king, Minos.

There is a land in the wine-dark sea, a fair land with many inhabitants and 90 cities, among them the mighty Knossos where Minos established his rule. The Minoans loved nature and worshipped her in the form of a chthonian Snake Goddess, signifying her bond with the underworld. She is portrayed wearing the fashionable flounced skirt and tight bare breasted bodice of the royal court. In her hands she holds one or several golden serpents, symbols of wisdom and immortality. Governed

by monarchs who were both supreme rulers and high priests, the Cretans developed a flourishing civilisation lasting well into the Bronze Age.

Eruption of Thera

The island of *Thera* (70 miles north of Crete) erupted in a gigantic volcanic explosion some time between 1630 and 1570 BCE. This may have been only one of several violent explosions and the one which finally devastated the Cretan civilisation may have occurred up to a 100 years later. At one point however, there is evidence of a monumental tsunami smashing into Cretan shores from the north, causing the demolition of all of Crete's great seafaring cities, as well as open countryside up to 250 metres above sea level. Despite the utter devastation, there is still some archaeological evidence of dwellings on both Thera and Crete from before that final catastrophic eruption. Some believe the catastrophe formed the basis of Plato's much later account of the sinking of Atlantis.

Then listen Socrates to a strange tale, which is however certainly true. Histories tell of a mighty power, an island situated in front of the straits which you call the Columns of Heracles.

Now in the island there was a great and wonderful empire which had rule over the whole island and several others, as well as over parts of the continent. But there occurred violent earthquakes and floods, and in a single day and night of rain, the island disappeared, sunk beneath the sea.

With the destruction of the Minoan civilisation, Crete was left desolate, its accomplishments lost to the world. As its ancient written language is still indecipherable today, only legends carried to the Greek mainland by survivors remained to tell posterity of Crete's past glory and greatness. In 1900, the British archaeologist Sir Arthur Evans began his excavations at the mound of *Kephala*, situated in a narrow valley near *Knossos*, the heart of the Cretan civilisation and the capital city of King Minos.

Six years prior to this, while exploring the cave of *Psychro* on *Mount Dicte*, 35 miles to the east, Evans had found some small polished stones with strange hieroglyphic markings cut into them. Upon close examination they proved to be ancient signature seals.





Knossos ruins, Crete.



Huge pithoi storage jars for olive oil or wine.

Coupled with an earlier find of huge pithoi storage jars for olive oil or wine near the port of *Herakleion*, these stones furnished unmistakable evidence that the mythological stories of a vanished Cretan civilisation were based on ancient facts.

Evans recalled that having been wounded by Eros' arrows, the legendary *Aphrodite* hastened to these sacred slopes to gather the medicinal healing herb, *dictamnus*. Here too, on the altar at the cave's entrance, King Minos made sacrificial offerings every nine years, in conformance to the laws. And it was here that the great god Zeus, in remote antiquity, had been born.

Ancient Creation Myth

Soon after the formation of the world, *Gaia* (mother-earth) gave birth to the twelve *Titans* (nature's furies). With their father, *Uranus* (the overhanging heavens), they ruled the universe. One of them, *Cronus* (infinite time), married his sister, *Rhea* (mother-nature) and seized control of the world by murdering *Uranus*, whose blood fell to earth and mixed with the blood of humans. Fearing he would suffer a similar fate, Cronus swallowed each of his children as they were born. However, Rhea secretly hid their sixth child Zeus in the Dictaeon Cave overlooking the *Plain of Messara* on Crete. When Cronus demanded the child, Rhea shrewdly concealed a rock in swaddling clothes and handed the bundled to him. He fell for the trick and immediately swallowed it, thereby saving Zeus. Cronus was satisfied.

Upon reaching manhood, Zeus persuaded Gaia to give Cronus a mustard-and-salt potion that made him disgorge his five children, as well as the rock he had mistaken for Zeus as an infant. With the aid of his freed brothers and sisters, Zeus overthrew Cronus and the rest of the Titans in a fierce battle that made the earth tremble and the rivers boil. Following their defeat, the Titans were banished to *Tartarus*, the Greek underworld, and Zeus, now king of the gods, established his sanctuary on Mount Olympus. The rock which Cronus had mistaken for the infant Zeus fell on the high slopes of *Mount Parnassus* in Greece, marking the centre of the earth. This spot Zeus named *Delphi* and appointed a priest called *Python* to guard it.



Delphi



In this creation story, the Titans personify the chaotic forces that shaped the earth, and Uranus, Cronus and Rhea typify the life-sustaining elements of the universe. The swallowing up of the children by Cronus and the rock which Cronus ate, believing it to be the infant Zeus, may signify the disappearance of the various Stone Age cultures, while the birth of Zeus signals the appearance on Crete of the first Greek settlers. The Greek underworld of Tartarus perhaps symbolises the buried cities of Crete, buried by the great tsunami of Thera.

The battle of the gods represents the end of nature worship, and the establishment of Zeus on Mount Olympus symbolises the lofty ambitions of an evolving people. The setting up of the rock or *omphalion* (little navel) at Delphi suggests an umbilical link between Crete and Greece. This rock may still be seen by anyone who is fortunate enough to visit the sacred slopes upon which it rests.

A Lost Civilisation

After the accumulated mass of rubble from the site at Knossos was cleared, an immense multistoried complex of buildings, containing over 1,000 rooms, joined by corridors, passages, staircases, arcades and wide courts, emerged from the depths of the earth. Evans gazed in awe upon spacious storehouses, workshops, huge drainage conduits, and walls decorated with multicoloured frescoes. He was positive that this maze of rooms and passages in which anyone could get lost, was the mysterious Labyrinth of the Minotaur that was built under the king's palace.

To ensure a successful harvest, Minos appealed to *Poseidon* (god of the sea) to send him a bull he could sacrifice. The animal sent by Poseidon was so handsome that Minos kept it in his herd and sacrificed another in its place. The wrathful Poseidon caused *Pasiphae*, the wife of Minos, to bear a son who was half-bull and half-man. And so was born the monstrous *Minotaur*. The sorrowful Minos and Daedalus, a skilled architect and inventor, constructed an underground maze of dark rooms and inescapable passages into which he confined the perfidious queen and her unnatural offspring.

Two Different Languages

During his excavations, Evans' first major discovery was a wooden box containing a number of clay tablets bearing



Pasiphae and Minotaur.

Image: Wikimedia/Lynes Collection

pictographic characters. Eventually he realised that there were two different alphabets. One, which archaeologists have designated 'Linear B' and which contains 187 different characters, is regarded as a form of early Mycenaean Greek from the 15th century BCE and is known to be an early form of Ancient Greek. 'Linear B' was finally deciphered towards the end of the World War II.

The other alphabet is much older and clearly belongs to Cretans of a much older era, possibly as far back as archaeological digs have taken us to date, around the 27th century BCE, the time of the building of the Great Pyramid in Egypt. It is known as *Linear A* and remains undeciphered. This, it is believed, is the original language of the legendary king Minos himself, the first Minoan.

It is not known how the Linear B tablets arrived at Knossos, but it is likely they came with the Mycenaean from mainland Greece when they occupied Crete in the 15th century BCE and presumably dethroned the Minoan king, replacing him with their own ruler. As the new king and his native subjects from Crete spoke different languages, it was perhaps decided to abandon the old Linear A alphabet in favour of the Mycenaean Linear B, though continue writing in the Minoan language though using Linear B for this purpose. In the process, the original Linear A script was forgotten or deemed dispensable. This situation is understandable when we remember that although the Roman alphabet is common to many countries, the manner in which the letters are grouped comes from many different languages.

The Argonauts

Jason and his band of Argonauts sailed in search of the





Linear B tablet example.

Golden Fleece. After many adventures, they reached the land of Crete. Daedalus had built a giant bronze humanoid or robot called *Talos* who circled Crete thrice per day in search of pirates and invaders, spouting fire and hurling huge boulders at approaching ships, sinking them before they could reach the shore. His sole purpose was to protect Europa and her island Crete. The reference to fire and boulders hurling through the sky may come from the various volcanoes that the ancient Cretans were aware of from parts of the Mediterranean, not least of all being Thera, a mere 70 miles away, and certainly within clear sight during an angry eruption.

Through the use of guile, a small detachment of Jason's followers were permitted to land safely on Crete. They offered Talos a drink from the cup that contained the *Wine of Immortality*. As Talos threw back his head to drain the cup, *Poeas*, the smallest of the Argonauts, pulled a bronze pin from the metal man's heel and released the *ichor* or immortal body fluid that animated him. For self-respecting robots of the broad screen we'd probably call it oil nowadays! As his life-force gushed forth, Talos toppled over and fell into the sea. Jason and his Argonauts swam ashore and were lavishly entertained at the court of king Minos.

Of all the chambers that Evans uncovered, the most intriguing was the *Throne Room*. Set in the centre of a long russet, beige and green wall, stands a curlicue high-backed alabaster chair with a hollowed-out seat shaped to fit the body of presumably a king, maybe king Minos himself. Flanking it on either side is a long row of alabaster benches. Decorating the wall above the throne are brightly painted red and blue frescoes depicting wingless *griffins*, mythical creatures with bodies of lions and heads of eagles, symbolising political authority. The eagle's head

symbolised spiritual authority, and the long serpentine tail represented power over the subterranean world. Evans was elated by this discovery, for he had unearthed the oldest European throne known to history.

A stone-lined pit below the Throne Room was dubbed the *lustral basin* by Evans, as he believed it was used for lustration rites, a prototype of the much later rite which came to be known as *baptism*. Broken oil jars, overturned ceremonial vessels, and other disturbances in the room suggested that at the time the palace was destroyed, a purification ceremony was interrupted by a brutal catastrophe. Throughout the palace, brilliantly hued frescoes decorate almost every chamber, emphasising a civilisation at the peak of its power and sophistication.

On a column in what was called the *'Queen's apartments'*, curly-haired, long-skirted dancing girls entertain, while schools of dolphins leap gracefully along walls highlighted by light blue ornamentation. On the staircase leading to the southwest portico, slim-waisted youths, with long curling side-locks hanging over their shoulders (reminiscent of the much later Hebrew tradition of wearing side locks), pour sweet nectar from slender triangular-shaped jars. Nearby, a tall, slim, muscular priest-king, wearing a swallow-tail loincloth, a *fleur-de-lis* necklace and a crown topped with blue and gold peacock plumes, demands obeisance. Other frescoed scenes depict the lively gaiety of family and social life: colourful birds, flowers, fish and beautiful women in charming poses. Not one fresco depicts war, bloodshed or prisoners, as was so predominant in Egypt and Assyria.



Dolphin fresco, Knossos.



The Earth-Shaker

The *'cult of the bull'*, symbolising strength and fertility, flourished in Crete. Adorning one wall of the ceremonial gateway is a bas-relief of the head of a raging, snorting bull and Evans found numerous statues and relics relating to this animal. Regarded as the *'earth-shaker'* because it was believed earthquakes were caused by a huge bull that shook the earth on its horns, the bull was included among the underground deities. Homer alludes to this in the Iliad with the statement: *"In Bulls does the Earth Shaker delight."*

Once each year, a festival was held in the royal arena to select the strongest and most virile bull to serve as the legendary Minotaur. A fascinating fresco, found near the Throne Room, shows two maidens and a youth engaged in the sport of bull-leaping, a favourite Minoan spectacle in which teams of youths and maidens competed against each other in feats of acrobatic skill. One girl is grasping the horns of an infuriated charging bull, forcing its head down as the youth somersaults over its back. Behind the animal, the other girl stands poised, ready to catch the leaper as he lands. Although no harm ever came to the bulls that took part in the contest, there is no doubt that the contestants must have suffered many casualties and fatalities from the sharp horns of the raging animals.

Anxious to prove his manliness, *Androgeus*, son of Minos, entered the games at Athens. He was victorious in every event and earned the envy of his Greek hosts. Minos was proud of him. Then, tragedy struck! In the company of several Greek noblemen, Androgeus was slain by the *'white bull of Marathon.'* *"An accident"* claimed the Greek King Aegeus. *"Treachery"* charged Minos, who then besieged the city of Athens and demanded a tribute of seven youths and seven maidens to be sacrificed to the Minotaur every nine years.

Theseus, son of Aegeus, offered himself as a martyr. He entered the labyrinth and encountered the Minotaur. At the sight of so fearsome a beast, with a dull-yellow leathery human body and the neck and head of a bull, he shrank back. The bellowing creature charged. Theseus sprang aside. The maddened monster charged again and again, until at last it began to weaken. Theseus seized it by the horns and agilely



Image: Bull rhyton
from Kato Zakros.

leaped upon its shoulders. Using the Minotaur's horns for leverage, he forced the bullish head back until, with a sharp crack, the neck snapped. Then Theseus found his way out of the labyrinth by means of a magic string which he had obtained from *Ariadne*, the daughter of Minos, who had fallen in love with him.

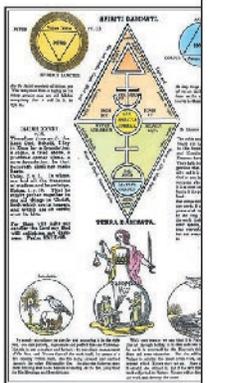
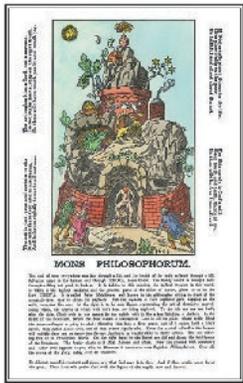
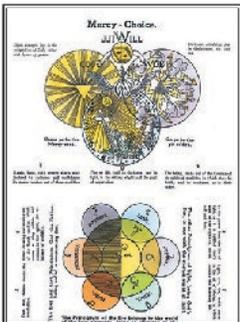
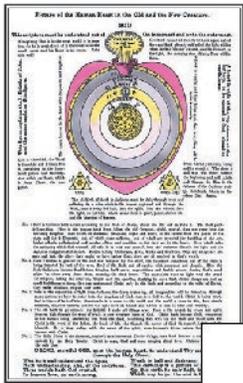
As more and more structural remnants emerged from the sands of antiquity, Evans realised that it was not just a palace he had discovered but the marvels of a lost civilisation. Buried just a few feet under the earth was the ghost of an ancient culture that included townhouse architecture, terracotta plumbing, water-fed toilets, registered trademarks, written archives and a calendar based on astronomical observations.

Although Evans knew that a tremendous task lay ahead of him, he never realised that he would be digging on the same site for over 25 years. In his enthusiasm he restored many deteriorating structures and frescoes to their original grandeur, something modern archaeologists would cringe at today. But it brought to light a mighty civilisation that shaped the destiny of the western world more than any other influence, including I believe, that of Egypt.

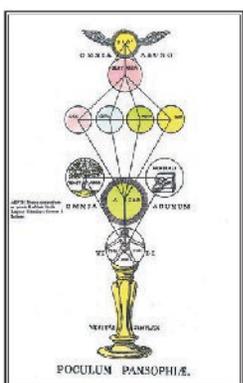
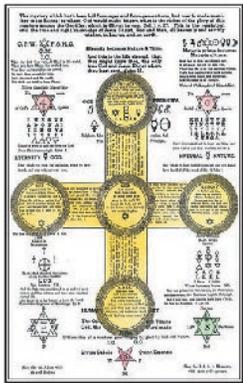
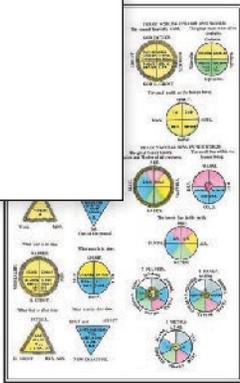
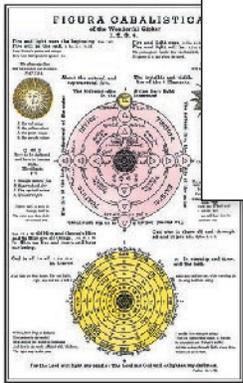
Footnote

1. *"And what if one of the gods does wreck me out on the wine-dark sea? I have a heart that is inured to suffering and I shall steel it to endure that too. For in my day I have had many bitter and painful experiences in war and on the stormy seas."*
-- from *'The Odyssey'* by Homer





*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 Rosicrucian pictorial workbook in German 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. This issue is a special edition to commemorate the 108th year since the official launch of AMORC on April 1st 1915 and the entry of the Rosicrucian Order into its second 108 year cycle of activity.

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

